

by the *working man*, and, as Bishop Redwood has expressed, this *working man* is of two kinds, the manual and the mental. Although we all contribute freely as far as our means allow, still the mental powers of our dear Father Kehoe must have been often taxed to find the wherewithal to meet the pressing liabilities incurred by such heavy undertakings, for he was no sooner out of one than into another. Riverton was no sooner out of debt that he commenced at Winton. No sooner was he done at Winton than he commenced at Wrey's Bush, and I fear (?) if he is not quickly removed he will have another at Orepuki, one at Otantau, and one at Dipton.

Though being usually of a cheerful disposition, I think he seemed very much so on Sunday after the collection, and it is no wonder, as nothing is more pleasing to an honest man than to be able to clear himself of debt. The collection, which amounted to £100, will enable him to rid himself of some of the burden incurred through this new undertaking, and give him more stamina to renew his exertions in some other centre of his mission, and it is to be hoped that the Almighty God will spare him long enough and give him strength and grace to forward such noble structures.

CATHOLIC SCHOOLS WANGANUI.

(Wanganui Chronicle, Feb. 23.)

THE children attending Sacred Heart, St. Mary, and St. Joseph parish schools were last evening presented with their prizes, which, through the illness of Father Moreau, had not been distributed at the ordinary time. Prior to the distribution, the following programme was gone through by the young ladies attending the schools:—Song, "Valleys of Cashmere"; pianoforte duet, "Birthday Ball," by Misses Ballam, Holcroft, Reid, and Goodson; solo, "Old London March," by Misses Nathan and Heslop; song, "The Brooklet"; pianoforte duet, "Royal Irish Quadrilles," by Misses McDonnell and Heslop; trio on two pianos and harmonium, "Signal march," by Misses Nathan, McDonald, and Heslop; song, "The Young May Moon"; "Diabella's duet in D," by Misses McDonnell, Heslop, Handley, and Nathan; song, "I chose to be a daisy"; duet, "Florence and Constance," by Misses McMin, Wixey, Reid, and D'Arcy; duet, "Suona la Tromba," by Misses G. Eddie, C. Eddie, McMin, and Wixey. All the pieces were well rendered, the time and expression being attended to, the marks of careful training in the various parts being evident. A drama, in two acts, entitled "A School for Young Ladies," was then rendered by some of the elder girls, the parts being well taken.

Father Kirk then presented the prizes to the successful competitors, accompanying some congratulatory remarks while doing so. The room was well filled with parents, and besides other visitors there were present Father Mellue of the Maori Mission, the Rev. Mother Superior, and Sisters Clare and Agnes.

The Christmas, 1883, prize distribution, postponed for two months in consequence of the lamented death of the Rev. Father Moreau, was held in the schoolroom on Friday Feb 22. Prizes, consisting of valuable books of travels, biography, natural history, and instructive fiction, were awarded to the scholars of the Sacred Heart Superior School, St. Mary's Boys' School, and St. Joseph's School. During the evening the following musical programme was performed in a finished and creditable manner by the young ladies of the Sacred Heart School, and reflected highly upon the training and discipline imparted by the Sisters:—Chorus, "Valleys of Cashmere"; pianoforte duet, for two pianos, "Birthday Ball," Misses Constance Ballam, Gertrude Holcroft, Eliza Reid, and B. Goodson; piano solo, two pianos, "Old London March," Misses Maud Nathan and Lena Heslop; chorus, "The Brooklet"; piano solo, two pianos, "Royal Irish Quadrilles," Misses A. McDonnell and L. Heslop; trio, two pianos and harmonium, "Signal March," Misses M. Nathan, A. McDonnell, and L. Heslop; chorus, "Young May Moon"; piano duet, two pianos, "Diabella in D," Misses A. McDonnell, L. Heslop, L. Handley, and M. Nathan; chorus (by the very little girls), "I'd choose to be a Daisy"; piano duet, two pianos, Misses A. McMin, Lottie Wixey, E. Reid, and N. Darcy; piano duet, "Suona la Tromba," Misses G. Eddie, C. Eddie, A. McMin, and L. Wixey; New Zealand National Anthem. The play, "A School for Young Ladies," was also performed, with the following cast:—Agnes (an old peasant woman), Miss Julia Roache; Jenny (her daughter), Miss Gertrude Holcroft; Evelina, Miss L. Heslop; Fanny, Miss E. Darcy; Miss Howard (a town-bred fine lady), Miss M. Nathan; Sambo (a negro slave), Miss M. Edwards; Mrs. Woodville (the lady of the manor), Miss M. Price; Augusta (her daughter), Miss C. Ballam; Jemima (a hoydenish girl), Miss E. Reid; Mrs. Friendly, Miss M. Dais; Lucretia, Miss Theresa Hartnett; Susan, Miss B. Goodson; Martha, Miss M. Cooper; Mrs. Rackett (a grumbling, consequential housekeeper), Miss Lottie Wixey; Farmers Grubb and Clodpole, Misses J. Roache and M. Dais. All the characters were represented with considerable skill and with a decided effort of memory. The parts of Agnes, Mrs. Woodville, Jemima, and Mrs. Rackett were cleverly taken, and greatly amused the audience. As a schoolgirl performance it is of course outside the province of criticism. Little Miss Lottie Wixey officiated as a miniature directress of ceremonies, and charmed the audience all round. It should be added that the accompaniments to the songs were played by Mrs. Lloyd.

Truth has the following:—"The reason which has induced the Earl of Portarlington to negotiate for the sale of his magnificent property at Emo and the house which is called the 'Irish Art Treasury,' is not, as has been stated, a rupture between his lordship and his tenants. The relations between Lord Portarlington and his tenants have ever been of the most friendly character. His lordship evinces the greatest desire for their welfare. He has simply determined to sell the estate because Mr. Dawson-Damer, his heir-at-law, has declared that he would not use Emo House for other purposes than a shooting lodge, and Lord Portarlington has too great a respect for art and for the memory of the late countess to permit the magnificent home which she loved to be turned into a mere shooting lodge."

MR. HENRY GEORGE ON LAND REFORM.

THE following is the principal portion of Mr. George's address at St. James's Hall, London, on Jan. 9:—He desired to express to them simply his own opinions, and not to bind anybody but himself, not the gentlemen at whose request he was there that night; not the chairman who presided, nor yet those on the platform or in the audience. He claimed the right of speaking freely and frankly just what he thought (cheers). If his doctrines were good, then accept them; if they were not, then toss them aside (cheers). One thing, however, was absolutely certain, and that was, that the present condition of no country in the civilised world was satisfactory (hear, hear). They were situated in the very centre of wealth and population, and yet the great mass of the people of this immense London led a hard and a miserable life (cheers), and there were thousands and thousands trodden down to a condition which was below that of the most debased and degraded savages on the face of the earth (cheers). It was not necessary for him to speak of those things, to talk about, or to read about; but they all knew them (hear, hear). They existed, and anyone who shrunk from owning it shrunk from their duty (hear, hear). What he wanted to ask them was, "what were they going to do about it?" Men and women about London had heard the bitter cry of "Outcast London." It came home to them, and he wanted to know what was to be done for these women and children (cheers). Give dwellings to them? Give charity to them? That was putting a bit of court plaster over a cancer (cheers). If charity could cure destitution, they need have none in London, for their charities were noble (laughter). But, on the contrary, charity, whether it blessed him who gave it or not, certainly it seemed to curse those who received it (cheers). Build good dwellings? They would have them crowded in the same way. The trouble of those poor people was that they were poor, and that was the reason of their living in such misery and squalor. The *Daily News* in an issue which he saw on the other side of the water about six months ago, said, hard as it might be to conceive, yet the very squalor and misery of these quarters of London were the only barrier which prevented greater over-crowding. What was coming up in the question was the land question (hear, hear). You can do nothing for these people by charity. If you would do anything for them you must appeal to something greater and higher than charity. You must appeal to justice (cheers). (A Voice—Who brought them into the world?) Mr. Henry George—God Almighty, in my opinion (laughter). And whom the Almighty brings into the world, they dared not put out of it. If that man believed what he said, why had he not the courage of his conviction. For his own part he believed it would be better, far better, to kill those children if there were no other way of saving them than to allow them to grow up in that condition of want and misery (hear, hear). But to allow such a state of things to go on year after year and to greatly lay the blame on the Eternal Father was a blasphemy (cheers)—worse than all other blasphemy (hear). Was it the fault of God the Creator that in this world anyone starved? Or that anyone was in want whilst there was in fact more than sufficient for all? It was because we scrambled and crowded, and pushed the poorer and weaker out, that these things existed (hear, hear). Supposing some one made a feast and invited to it one hundred guests, and provided enough for them all, and the first half-dozen that got in pushed up the chairs and gathered the food together, and declared that the others must stand up or serve them, or in fact, take the crumbs that fell, what would there be but waste and hunger where there was plenty? (Hear, hear). There was enough for all of us here if we could only respect the rights of each. The state of London showed the condition of the whole country. It was because wages were low and a living was hard to get throughout the country districts that men crowded to the capital (hear, hear). Two years ago he saw a small army of English soldiers, wearing that red uniform that had gleamed on so many hard-fought and well-won fields, marching in long and brilliant array up in Donegal, turning out at the behest of a man who had never seen the country, families of poor people who had lived on that land. Some weeks after that he met in a neighbouring town a clergyman who took him to see one of these same families. There they were driven off the land, compelled to get work for what wages they could at any price, the little children gone into the factories, and the men and women going round to see what work could be obtained. Go to Liverpool and they would see boats coming over crowded with small cottiers coming here to get what work they could, undercutting English labourers in order to earn money enough to go home and pay their rent (cries of shame). The essential foundation of this unjust inequality in the distribution of wealth that existed all over the civilised world, and which was becoming more and more glaring with improvement, manifestly was in our treatment of the soil—give one man the ownership, secure him in the ownership, and he was the absolute master of the rest of it. Make the soil of the country the property of the people, and as the population increases, and the demand for land rises, the few must be masters and the many serfs. All human production in its lowest analysis, was but the union of land with labour. Without land nothing whatever could be produced. Without land man himself could not exist, and necessarily, whoever commanded the land must command the people (hear, hear). Historically it was the origin of aristocracy everywhere. No man ever originally got land by money. The forefather of one of our aristocrats said "It will be a very good thing for me to be a duke, and to have revenues, and for you, the people, to have to work for me." He got hold of the land, and he afterwards became a duke. So with slavery. Slavery, however, plays but a small part in connection with tyranny compared with the taking possession of the land on which the people must live. It makes no difference whatever. Robinson Crusoe took Friday as his slave. What difference would it have been to Crusoe or to Friday if he had hailed him as a brother. He was Crusoe's property. He had the power to compel obedience. So long as Friday could not fly up through the air or swim through the seas