

CATHOLIC DAY SCHOOLS, WELLINGTON.

(Evening Post Dec. 24.)

THE Convent Day Schools, at Hill street and Te Aro, were closed on Friday, after a very satisfactory examination. His Lordship Dr. Redwood complimented the children on the progress they had made in their various studies during the last year, and distributed the prizes according to the following list:—

ST. JOSEPH'S SCHOOL, HILL STREET.

First Class.—Religious knowledge (the gift of the Rev. F. McNamara), M. Keefe; arithmetic, M. A. Gibbs; English history, S. J. Johnson; grammar, M. Turcich; music and drawing, M. J. Hayward. Second Class.—Good conduct, M. Corlette; Christian doctrine, B. Turcich; reading, M. Clune; grammar, J. Collins; geography, L. Lessington; recitation, M. Gibbs; general improvement, E. Keefe. Third Class.—Christian doctrine, M. Jackson; writing, J. Lansdon; arithmetic, E. Dalton; grammar, A. Darcy; order, M. Mills. Fourth Class.—Regular attendance, M. Plunkett; Christian doctrine, A. Turcich; arithmetic, A. White; writing, A. O'Malley; application, A. Gormley.

ST. PATRICK'S SCHOOL, TE ARO.

First Class, First Division.—Good conduct (gift of the Rev. F. Kerrigan), E. Flannagan; religious knowledge (gift of the Rev. F. Kerrigan), 1st, J. McDonald, 2nd, L. McDonald; Scripture history, L. McKeegan; geography, S. Coffey; grammar, H. Bohan; arithmetic, J. McDonald; order, M. Power; music, E. Flannagan; singing, E. Kimbell; application, R. Moss. Second Division.—Religious knowledge, R. McKeegan; writing, M. Flannagan; arithmetic, A. Handley. Second Class.—Regular attendance, A. Downes; arithmetic, E. Hayes. Third Class.—Religious knowledge, M. McKeegan; arithmetic, C. Greville; reading, C. Coffey; spelling, L. Shelly; writing, M. Sandbrook; geography, M. E. Segrave; singing, L. McDonald; application, A. O'Shea and L. Toohill; general improvement, M. O'Shea.

SACRED HEART SCHOOL, TE ARO.

First Class, First Division.—Good conduct (gift of the Rev. P. Kerrigan), S. Worth; religious knowledge (gift of the Rev. P. Kerrigan), B. McNamara; Scripture history, E. Ryan; geography, M. A. Bohan; grammar, A. McLoughlin; arithmetic, K. O'Shea; general improvement, E. Grant; writing, H. Kahill; application, L. Bams. Second Class.—Religious knowledge, M. Fitzsimmons; geography, K. Frost; grammar, A. McMillan; arithmetic, S. Browne; reading, L. Stratton; general improvement, B. Grant. Third Class.—Religious knowledge, K. Fitzsimmons; regular attendance, M. Kent; application, E. Evans; arithmetic, K. Scanlan; reading, M. Mahony.

INTEMPERANCE IN SWITZERLAND.

At the annual meeting of the Swiss Society of Public Utility, held at the close of last month in Neuchatel, the growth of intemperance in Switzerland, as denoted by the augmented imports of wine and spirits and the ever-increasing number of public-houses and private distilleries, received considerable attention and was the subject of a special report prepared by Dr Roulet and several other members of the society. According to Dr Roulet's calculations, the consumption of ardent spirits is at the rate of seven-and-a-half litres per head per year of population, which, as two-thirds of the population—women and boys under 16—are not the habit of taking strong drink, is equal to a consumption of 21 litres (37.46 pints) per head of the adult male inhabitants of the country. The consumption of wine and beer ranges from 60 to 100 litres per head of population. In addition to the home production of wine and liquor, all of which is drunk in the country, there is a considerable and rapidly-increasing import of foreign wines and spirits, and there is every reason to believe that the production of home-made spirits has greatly increased. These spirits, distilled, for the most part, from potatoes and damaged grapes, are coarse, fiery, and impure. Their natural colour is that of whisky, but they are often coloured with burnt sugar, sometimes with drugs, and retailed as "cognac," at prices varying from 6d to 10s a bottle. Dr Roulet bought and analyzed several samples of this so-called cognac. The lighter coloured sorts he found tolerably free from added impurities, but the dark-brown brandies were adulterated with substances which he described as decidedly poisonous. Although liquor is so much cheaper in Switzerland than in England and wages are so much lower, it is almost certain that Swiss workmen not only drink more, but spend more in drink than English workmen. Under the present Federal Constitution, cantonal authorities have no right to restrict the number of public-houses but they may levy on them a special tax, and the number at present taxed in the canton is 4121, equal to one for 115 of the population. The proportion in 1879 was one to 135. It is assumed that every innkeeper, in order to live and pay his way (including £7 in rates and taxes), must gain, at the very least, £108 a year. This implies an annual sale of wine, beer, and spirits of £324, which, multiplied by 4121, gives a sum of 21,432,000l. (£363, 280) as the expenditure of the people of Zurich in drink out of their own house, or, rather, of 151,680 of them, that being the estimated number of habitual public-house customers. From these figures the *Neue Zürcher Zeitung* draws the conclusion that, on a moderate computation, the average expenditure of a Zurich working class family on drink cannot be less than £12 8s 9d a year, a sum which represents a full fifth of its earnings.—*Times Correspondent*.

We are concerned (says the *Medical Press and Circular*), in the interest of impressionable females and weak-minded young men, to notice the arrival in England of Messrs Moody and Sankey, of revival fame. Former experience of the pernicious influences of the hysterical-religious mania with which these clever men were identified leads us to hope that most people will guard against an undue preponderance of the emotional passion.

CHRISTIAN BURIAL,

(Sydney Express, Dec. 17.)

THE rather remarkable discussion on the circumstances attending the interment of the late Mr. Fitzpatrick, which took place in the Legislative Assembly on Tuesday evening last, calls for some comment at our hands. We should be unworthy of our position as an exponent of Catholic morality if we hesitated for one single instant in placing the true state of the case before the public. As conscientious writers we feel that we should be highly culpable if we allowed the erroneous opinions enunciated by Sir Henry Parkes and others to pass without contradiction, or if we in any way attempted to blink our own responsibility in the matter. We shall then place before our readers a plain statement of fact. We shall discuss the matter with perfect calmness, and shall carefully avoid any direct reference to the unhappy contingency which called forth the unseemly discussion which took place in the assembly.

Every Catholic knows that he is bound to obey the Church if he wishes to be a participator in the spiritual benefits which she affords. So long as he keeps carefully within the lines laid down by the teaching of the Church on faith and morals he may hold what opinions he pleases on politics. It may indicate a certain amount of rashness certainly for anyone to oppose the dicta of, not only the Archbishop of Sydney, but the Bishops of the whole Catholic world, and, indeed, of the Holy Father himself—on the subject of the best mode of educating the people. Nevertheless, a man does not cease to be a Catholic unless he obstinately maintains erroneous doctrine, or refuses to obey that Canon of the Fourth Lateran Council which ordains that a man shall frequent the Sacraments of Penance and the Holy Eucharist at least once a year. Anyone who deliberately disobeys this Commandment of the Church is by immemorial ecclesiastical law excommunicated, and must, consequently, be deprived of Christian burial. It is, therefore, incorrect to say that Catholics are ever refused the rites of sepulture. So long as they remain in full communion with the Church no power on earth can deprive them of the usual exequies. The test of goodness or badness—in the Church sense—is the due use on the one hand, or neglect on the other, of those Divine means of Grace instituted by Christ our Lord for our salvation. Foolish, and even erroneous political utterances have naught whatever to do with the question, which it will be at once seen, is one between the individual members of the Church of the one part and the Ordinary of the other part. A man is undoubtedly free to believe and act as he pleases, but he must not expect to go unpunished if he reviles by his life and conduct all Church discipline, any more than he could imagine that he would be allowed to go scot free if he persistently infringed the law of the land.

THE IRISH LAND ACT.

(From the *Wanganui Freeman*.)

A CURIOUS testimony has been borne to the merits of the Irish Land Act. The English telegrams inform us that "a largely attended meeting of landlords has been held at Dublin, at which resolutions were passed condemning the Land Act, and setting forth the intention of the meeting to demand compensation from the State for losses incurred through carrying out the provisions of the law." There is evidence in such a movement that the Act is operating strongly in favour of the tenants, and that the exorbitant rents which have led to so much discontent are likely to suffer a sensible abatement. The landlords have raised the cry of confiscation, and demand compensation. What does this really mean? That a judicial rent, or fair rent, is less than the landlords have been receiving, and that their incomes have been diminished. The landlords can only demand compensation by virtue of their assumed right of freedom of contract. In England, freedom of contract is still the law, but the conditions of the two countries are so essentially different that Parliament has admitted freedom of contract in one and limited it in the other. The principles of the Act have been arrived at after so much conflict and discussion that it is simply impossible for one of the parties—either landlords or tenants—to reverse them until they have had a full and exhaustive trial. So long as administration of the Act is in accordance with its spirit, it is vain and idle to enter protests in the way of demanding Parliamentary assistance in the form of grants of money. If the rents come down with a run under the happy influence of the Land Commission, the fact is placed beyond all doubt they were too high before. The sympathy in which case is due, not to the landlords, but to the tenants. Indeed, we go so far as to think that the moral right to ask for compensation rests with the tenants and not with their oppressors. This view would probably be taken by Mr. Farnell, who made the mistake recognised by the Archbishop of Cashel, in not waiting until he saw what would be the effect of the administration of the Act. At the same time he had perfect constitutional right to continue the agitation without which it is admitted on all sides there need never have been any Act at all. The reduction of rents is the justification of the Land League movement, while the last action of the landlords is the most indubitable testimony to the necessity of bringing them and their rents under the judicial supervision of an impartial tribunal. "The world moves," and even the most misgoverned country in the world has had a ray of light thrown upon it which inspires its well-wishers everywhere with the hope that at least it may enter into the race of material progress upon something like even terms.

The first Roman Catholic Diocesan Synod in Scotland since the Reformation was held on Wednesday, Oct. 19th, in Glasgow.