

the two seemed to take to each other very soon. A few days ago, in walking over the ground where the grass had been burnt Mr. Bryant discovered nine pheasants eggs. If the practice of burning the grass is continued we fear that it will interfere to a great extent with the acclimatisation of these and other birds.

An accident, (says the 'N. O. Times') with serious results, occurred on the morning of Friday last. At a little before eight o'clock some railway laborers were proceeding to their work in a truck being driven before an engine, when, as they arrived at the crossing of the Dunedin road, by the White Rocks, about two and a half miles from town, the truck was thrown off the line, by metal, overturned. About twenty men were in the truck. Those who were sitting on the opposite side to that on which it went off were thrown clear of the truck, but others fell with the truck over them. Six or seven were more or less cut about, but three were found seriously injured. Their names are James Crow, James M'Bride, and John Beamish. The latter has a fractured collar-bone, and lacerated legs; Crow is badly bruised all over; and M'Bride has received internal injuries, he having fallen with his abdomen across the line, and the truck across the small of his back. Crow and Beamish are getting on tolerably well, but M'Bride's case is serious.

THE usual meeting of the Dunedin Branch of the H.A.C.B.S. was held on Monday evening last, the President in the chair. The Secretary being absent through indisposition, Bro. M. Connellan was appointed Acting-Secretary. After the usual business had been transacted, Bro. J. J. Connor moved, and Bro. J. Murray, seconded—"That a Committee, consisting of Bros. E. Carroll, Bourke, Cantwell, Connellan and the mover, be appointed to revise and consider the proposed amendments in Laws, and bring up a report at the quarterly meeting." The next meeting will be held on Monday evening next, and it is expected that important business will be brought forward.

WE have just been shown two medals executed by Mr. Hislop, Princes-street, to the order of Mr. Wood, Principal of the Catholic Schools, Lawrence. They are of pure gold, and we should think would weigh about one ounce each; they have been made for the purpose of being presented to the best boy and girl, we presume, at the forthcoming holidays. The medals are about the size of a crown piece; the border presents a rich appearance, being tastefully raised and worked in shamrocks, while the face, which bears the words, on either side, "*in hoc signo vinces*," and "*honoris causa*," together with a beautiful Celtic Cross so highly polished that it presents the appearance of gold-tinted glass. We have never seen anything in the way of medals intended for school premiums to equal the ones we have been referring to, and doubtless when the space, which has been left for the fortunate prizetakers' names have been filled in, they will think so too. These medals would point as an index to the vigor with which our schools at Lawrence are being worked.

DURING the week we have had the Lynch Troupe. They have been unfortunate in having bad weather, the result being very poor houses. This circumstance is to be regretted, for we feel sure that had it proved fine a liberal patronage would have rewarded their efforts. The performances as a whole are well worthy of support; but we were somewhat surprised to find that in an entertainment of a high-class character such as one would expect to find associated with Bellringers, that a class of comic songs, at once low and vulgar, should be introduced into it. We are sure that the gentleman engaged in these vulgar exhibitions would please his audience quite as well, and gain for himself infinitely more merit as a comedian and a vocalist if he were to sing and act up to the taste of his patrons and not to try and drag them down to the level of low public-house concerts. We were, as was everyone, delighted with the Bellringers, and regret that we have not time to give a full notice of the entertainment. The laughable farce 'Glycerine Oil' was the cause of uncontrollable mirth. We notice that on Saturday afternoon there will be a performance for schools, etc.

THE DRAMA.

AFTER a highly successful run of twelve nights, the "Shaughraun" was withdrawn on Saturday last, to give place to a new four-act drama, adapted from the French, entitled "The Two Orphans." The drama is of the heaviest description, and being entirely devoid of anything approaching the low comedy element, drags considerably. Coming immediately after a piece abounding with so much drollery and genuine wit as the "Shaughraun," the contrast was of course more than ordinarily striking. The plot is far too complicated for us to attempt to describe it in the limited space at our command, and portrays characters not unlike those depicted by Eugene Sue in his "Mysteries of Paris." The piece was well mounted, testifying to the expense the management had gone to in placing it on the stage; while the respective characters were more than usually well-dressed. It abounds with dramatic and highly sensational situations—tableaux being formed at the end of each act; but there is far too much maudlin sentiment—the sympathies are appealed to too often, while some of the characters are perfectly revolting, showing phases of human nature which we would willingly shut our eyes to. Mr. Wheatleigh did not appear to very great advantage, and several of the other characters were considerably overweighed. The cast numbered no less than twenty-four, and of course tested the entire strength of the company; but taking the piece on the whole, it cannot be pronounced by any means a success. It went easier on Monday evening, but in consequence of the wet weather the house was a very poor one. The female characters, with one or two exceptions, were well sustained, while of the male characters, Messrs. Steele, Musgrave, Stoneham, and Saville stood prominently forward. The drama was very judiciously withdrawn on Wednesday evening, when the "Shaughraun" was again placed on the boards. We would remind our readers that Mr. Wheatleigh takes a benefit to-night (Friday), when doubtless a crowded house will manifest its appreciation of him as a genuine Irish

comedian. We understand Mr. Wheatleigh will make his last appearance to-morrow evening (Saturday), after which he proceeds to Wellington, in company with Mr. Saville, to fill an engagement with the Darrells. In engaging the services of Mr. Saville as business manager, Mr. Wheatleigh has shown considerable judgment, and we feel confident that he will not regret his choice. Mr. Saville will leave behind him a large number of friends, for by his amiability and obliging disposition he has endeared many to him both in and out of the profession.

CATHOLIC HIGHER EDUCATION.

THE University Bill which has passed the Chambers of France through the ability and tact of the Bishop of Orleans and his fellow-laborers opens the doors of institutions of higher education for the entrance of religion. For a century they have excluded all teaching of Christianity, and the madness, the iniquity of this pagan policy is written in the almost unbroken series of misfortunes that have darkened through that period the history of France. It drew upon that Catholic land the storm of the first French Revolution, and it bowed its pride and glory to the dust in the capitulation of Sedan. The eliminating of religion from education was the largest factor in all intervening disasters. The wiser portion of the statesmen of France have been taught by the reverses which the nation has encountered, by the social evils which have eaten away the energies of its former life, and brought it more than once to the point of death since infidelity began to rule its higher schools, that education, to be fruitful of good to individuals and society, must be based on religion; animated by it, perfected by it. Sad experience has given them a full appreciation, not merely of the spiritual and supernatural benefits of Christian education, but of the intellectual and educational advantages to those who are destined, by an extensive training of the mind and a long course of study, to be the leaders and teachers of the people. It was an old Roman maxim, "That the republic should always protect itself against injury," and France is merely applying to itself this salutary maxim when it prohibits the exclusion of religious instruction as a distinct science in the curriculum of collegiate studies. It is about to realise in some degree Dr. Newman's idea of a university, embracing in its intellectual circle every department of knowledge. This great educator, at whose feet the ablest politicians of Europe might learn wisdom, says the Catholic youths who are prepared in a university for the general duties of a secular life should not leave it without some knowledge of their religion. He maintains most logically that as the mind is enlarged and cultivated generally, it is capable, and has need, if it is to exercise a healthy influence upon society, of a fuller religious information; from which he draws the conclusion that the knowledge which is sufficient for entrance at a university will not suffice for the youthful intellect when it becomes more sharpened and refined. It should be constantly fed with divine truth as it gains an appetite for human knowledge. University education, if words are to convey their true meaning, must regard religion in the light in which the Catholic members of the French Assembly have viewed it—as a distinct, as well as an important branch of knowledge. If the university student, says the ablest of Catholic churchmen, is bound to have a knowledge of history generally, he is bound to have inclusively a knowledge of sacred history as well as profane; if he ought to be well instructed in ancient literature, Biblical literature comes under that general description, as well as classical; if he knows the philosophy of men, he will not be extravagating from his general subject if he cultivate also the philosophy of God. The history of the Catholic religion, its dogmas and the heresies that have opposed them, its labors for the temporal and spiritual welfare of society in all ages, should not be to him who is to hold the place and rank of a Catholic gentleman an unknown letter, a sealed book, as strange and unfamiliar to him as the records of another world. He should know, says this Catholic Gamaliel, who the Fathers of the Church were, when they lived, what they wrote; who were the leading heresiarchs, and what doctrines they promulgated; he should know something about the Benedictines, the Dominicans, Franciscans, and other renowned religious Orders that have, from age to age, issued from the bosom of God's Church to render invaluable services to mankind. The religious knowledge which a university should impart to Catholic students—and what we say of it is applicable not only to institutions bearing that title in another country, but to colleges in our own—should be shaped to suit the times in which we live; it should enable the student to meet the difficulties, to answer the perplexing religious questions of the age. He must have his mind enriched with so much knowledge of religion that he will be able to hold his own against the sophistries of infidelity or Protestantism, against the falsehoods of history or modern science; he should be able not only to defend his faith, but to advance the interest of Catholic truth. He should be able at a distance, at least, to imitate the lay apologists of former times, such men as Justin, Lactantius, Athenagoras, Hermias, De Maistre, Ozonum, Chateaubriand, Montalembert, Donoso Cortes, and a host of others, who have served the Church by their theological learning, and benefited thousands by their theological writings. Never was the want of such men more deeply felt than in our own day. The intellectual activity of laymen whose minds have been accurately trained and stored with religious knowledge would save thousands of souls that are ready to perish in the waves of infidelity in this hour when all Protestantism is going to pieces, and when they imagine that there is no safe refuge from the spiritual death that surrounds them. The University Bill of France provides for the creation of this class of Catholic athletes, who will not only be proud, like Montalembert, of being sons of the Crusaders, but save the standard-bearers of the Cross from dishonor in the fierce intellectual battles of these days that spring from religious errors.—'Catholic Telegraph.'