

will, no doubt, prove acceptable to a large circle of readers in New Zealand, and may be looked upon as a creditable addition to Colonial literature.

THE Hibernicon at the Temperance Hall has been drawing good houses during the week notwithstanding the many counter attractions. The panorama (which in itself is well worth seeing) consists of 40 views of Irish and American scenery, and includes "A scene in New York," "A voyage across the Atlantic," "The beautiful lakes of Killarney," "City of Dublin and Harbor by moonlight," "The Giants Causeway," and last, but not least, "Donnybrook Fair," all of which are really excellent paintings, and far superior to anything of the kind previously exhibited in Dunedin. The scenery is effectively described in a very pleasing comedy, written by Mr. Garnet Walsh, which gives the company an opportunity of displaying their versatility, and in this they succeed admirably.

MR. DARRELL'S new drama—"Transported for Life"—occupied the boards of the Queen's Theatre during the greater part of the past week, and drew considerable houses, who testified, in the warmest manner, their high appreciation of the author's latest success. The "Trump Card"—another of Mr. Darrell's pieces—was played on Wednesday evening, but will be replaced on this (Thursday) evening by "Peg Woffington;" or, "Masks and Faces," on which occasion Mrs. Darrell will take her benefit.

THE LINGARDS have had a very successful season at the Princess. "Our Boys" has been repeated during the week, and seems to be gaining, instead of losing, in favor with theatre-goers. We understand this is their last week in Dunedin.

WE understand that nearly all the Otago Co-operative Store Company's shares have been applied for. This speaks well for its ultimate success. The Provisional Directors, however, have notified, in our advertising columns, that the share list will close on Saturday, the 23rd September next. Those anxious to secure shares should do so at once before it is too late.

As will be seen by reference to our advertising columns, the Otago Poultry and Canary Association will hold their first show in the Friendly Society's Hall (Queen's Theatre) on the 5th and 6th September next. Without enumerating all the prizes, some of which are really valuable, we may mention that Messrs. Esther and Low, George-street, have kindly given a chest of tea, and Mr. Kennedy, of Princes-street, a pair of boots.

AFRICAN BARBARITIES.

THE 'Journal de Paris' contains a letter from an eye-witness giving the following particulars of the atrocities committed on the occasion of the funeral of Kamrasi, King of Cunyoro, in Central Africa. An immense grave or pit, capable of holding several hundred people, had been dug, at the bottom of which the wives of the defunct King had been placed in the form of a ring, to be in readiness to receive upon their knees the corpse of their late tyrannical and barbarous master. Several regiments of the royal guard had been sent out on the preceding night to silently surround some of the neighbouring villages. The first human being, be it man, woman, or child, that made its exit from the surrounded huts, was forcibly seized and carried off, and the captives entrapped in this manner conducted toward the pit prepared for the funeral. Here, then, commenced the most horrible scene.

The limbs of these poor creatures, arms and legs, were broken by the soldiers. The lamentations and cries of despair of the victims, intermingled with the shouting of the fanatical crowd, and one by one they were thrown into the gaping gulf below.

Then commenced beating of drums, the flourish of trumpets, the piercing sound of the whistle and pipe, which, together with the violent vociferations of the crowd, drowned the cries of the victims. The soil dug out of the pit the previous day was then thrown back into the monster grave. The fanatical spectators of the dismal drama, as soon as it was filled up, commenced to dance on the summit of the grave, stamping down the soil with all their might, so as to form a hard compact layer above those buried alive. All the lamentations having ceased, nothing was left to indicate the ceremony of the abominable sepulture; the noise of the instruments had ceased also, and the assembled crowd retired, satisfied with themselves, and admiring the greatness of the King whose name demanded such sacrifices.

ST. VINCENT DE PAUL.

THE 'Courrier de Bruxelles' comments on the late celebration of the tercentenary of St. Vincent de Paul, and, after eloquently describing the wonderful triumphs wrought by the members of the confraternity, concludes as follows:—St. Vincent de Paul is the great master of the "hierarchy of souls," and of the Christian order of the hermits, the intelligence, the marrow, and the life of society. To him was confided by God a mission of regeneration, the importance of which is beyond measure. To him it has been given to combat without resting for the overthrow of Liberalism and its congeners—free thought, free pleasure, and free morals. St. Vincent de Paul has almost covered the world with his missionaries, his devoted daughters of charity. Measuring his efforts by the necessities of the times, he has inspired for our day the conferences which bear his honored name. These conferences are the great Christian reservoirs from which are drawn, hour by hour, the elements of salvation from the miseries of the age; and in this sense St. Vincent de Paul can be justly proclaimed as a promoter of all the great works of modern times. He is the bond which unites us all to Jesus; and there is no act of devotion of abnegation, and of renunciation which it is possible for us to make, that does not add a fresh wreath to his crown of glory. Therefore, the joyous celebration of the third centenary of St. Vincent de Paul opens a new era for the holy Church of Christ. His disciples multiply as the stars of heaven, forming a sacred line against the brutal excesses of liberal systems, and saving society from the overthrow which menaced it through the imbecile arrogance of Liberalism.

IRISH NUNS IN PORTUGAL.

IN LISBON there is to be seen the Convent of Bom Successo which is kept by Irish Dominican Nuns. This convent is one of the many Irish houses which the traveller is sure to meet with in Catholic countries, and was founded in the year 1639, in the very worst days of the Irish persecutions. It owes its origin to a promise given by Philip II. of Spain to Father Dominick O'Daly, on condition that he would succeed in raising a regiment in Ireland for the purpose of fighting for the Royal cause in the low countries. Father Dominick O'Daly was an Irish Dominican Friar, a native of Tralee, County Kerry, whose love for his bleeding country took practical form and shape in the foundation of two Irish houses in Lisbon, one for the education and training of Irish Dominicans for the home mission, Corpo Santo, the other a home for nuns of the same order. Out of the former went forth an illustrious army of martyrs and holy confessors, who fought, bled, and died for the faith. Throughout the chequered history of the latter Bom Successo has been almost miraculously preserved, and though the hand of the persecutor has swept away religious establishments from Portugal, the Irish Sisters of St. Dominick still hold possession of their beautiful home on the banks of the Tagus. At the present moment it possesses a large and efficient community, held in deserved esteem by the Portuguese, on account of the superior education it offers to the higher classes. The present generation of nuns have seen pass through their hands ladies of the highest rank and nobility, and it is with a holy satisfaction, they find that, with attachment to their former mistresses, their pupils have carried into their different paths of life the lessons of early piety and religion which they have imbibed from their lips.

LEGNANO IN HISTORY.

IT is impossible to treat fully of the battle of Legnano in the limited space at my disposal; but a few notes may be of use as explaining the event over which Catholic Italy rejoices to-day. This encounter is the outcome of a long contest between the Popes and the German Emperors. When Charlemagne was crowned in the Vatican, ten centuries ago, the confusion and uncertainty which followed the dismemberment of the Eastern Empire passed away. A new Roman and Christian Empire arose, a grand religious and political idea of the Popes. But in the course of time the lay power invaded the rights and privileges of the Papedom, and under Frederick Barbarossa this invasion reached its climax. He attempted to restore imperial absolutism over the communes of Northern Italy, and deprive them of their liberty and independence, which had been gained for them by the Pontiffs in the preceding century. In 1154 he subdued a number of cities and communes, and placed, some time afterwards, his own agents as *Podestas* in the conquered cities. Revolutions arose; Milan, one of the offending cities, was besieged, taken and destroyed, and sown with salt in 1162. The Pope, driven from Rome, sought refuge, as Pius IX. did seven centuries later, in Gaeta, and wandered amidst the Volscian and Hernican hill-cities of Anagni, Ferentino and Segni. The cruelties and sacrileges of Frederick redoubled. He had himself and his empress crowned by an anti-pope in the basilica of St. Peter's, to which he had attempted to set fire during the siege; and the people were reduced to a condition of slavery.

The cities in the northern half of Italy, seeing the condition to which they were brought, resolved to rise against the tyrant, and in April of 1167, the delegates swore an oath in the Convent of Pontida, to unite together for their defence. Time passed: oppression continued. Frederick strove to break down the power of the Lombard League sworn at Pontida, but the cities being encouraged by Alexander III. offered stern resistance.

Finally, Frederick, in his seventh invasion, was marching to Pavia, where he encountered the League in arms at Legnano, a small town about 14 miles from Milan. A portion of his army had already gone to Pavia, and he had under his command but 4,000 men; the army of the League amounted to 5,000, along with which there was the Company of Death, who had sworn to resist to the last and not retreat, but die upon the field. The result was the total defeat of Frederick's army and the liberation of the country from his oppression. He afterwards did penance at Venice; the excommunication was removed from him and he was received into the favor of Alexander III. Here it was he held the bridle of the Pope's horse from the church to the palace. The tale that the Pope placed his foot upon the Emperor's neck, saying in the words of the Psalms, *Super aspidem et basiliscum ambulabis*, etc.; and that the Emperor replied to him: *non tu sed Petrus*, is quite false; as the Emperor did not know Latin, and the historian Gottfried of Viterbo, a particular partisan of the Emperor's, leaves out all mention of the incident. The city of Alessandria, called after the Pontiff, and now one of the most important cities of North Italy, was built in memory of this battle.—*Corr. 'Catholic Review.'*

A lecture was delivered in the Rotundo, Dublin, recently, by Dr. Hammond, formerly a Protestant clergyman in America, but now a convert to the Catholic religion. The lecturer first gave an interesting account of several places in America in very eloquent language. He next described his former ignorance on the subject of the Catholic religion. Though he had the Bible almost by heart he never knew its true meaning till he examined it side by side with a Catholic Catechism, which a Jesuit Father lent him. The concluding part of the lecture contained a bold denunciation of the cruelty of Bismarck and an eloquent tribute to the persecuted German priesthood. The lecturer spoke with much feeling about all that Ireland had suffered for the faith, and her steadfastness as a Catholic nation. At the close of the lecture he was accorded a hearty vote of thanks.