

A POPE'S DEATH BED.

EVERYTHING connected with the dying moments of a Pope is invested with that solemnity and gravity suited to the high and holy office which during life he had fulfilled. His domestic prelates and the chief dignitaries of his household are summoned around his bed. He then makes a profession of his faith, grants particular favours to all about him, requests their prayers, and receives from the hands of the sacristan prelate the Holy Visticum, and from the Cardinal Penitentiary indulgence. If his state will allow of it, he summons before him the College of Cardinals, in the presence of whom he renews his profession of faith. He recommends to them the Church of God, and engages them to elect as his successor the person whom they believe most worthy to feed the sheep and the lambs. The domestic prelates remain at his bedside when he is in the agony of death, and the sacristan priest recites the commendation of the departing soul, and a part of the Passion. Scarcely has the Pope breathed his last when the Cardinal Camerlingo, preceded by the master of ceremonies, repairs to the palace, and takes up his position at the foot of the bed, on which the deceased Pope lies, his face covered with a white veil. The Cardinal kneels down and offers up a short prayer. He then stands up, and the attendants uncover the face of the Pope. The Camerlingo approaches the body, strikes three times the head of the deceased with a small silver hammer, and calls out his name three times. He then turns towards the assistants and says, "The Pope is indeed dead."—Exchange.

ST. AUGUSTINE ON THE MOSAIC DAYS.

THE question of the "Six Days Creation," and of Mr. Huxley's lecture on Miltonic theories of the creation is treated in the *Notre Dame Scholastic*.

"Mr. Huxley tests the Miltonic view of the Mosaic history of creation, but in disproving Milton's view we reiterate that he does not by any means disprove the history of the creation as given by Moses. For example, there are a great many theologians and fathers of the Church who do not accept the view of Milton at all. The view of Milton concerning the six natural days of creation cannot be the view of Moses, for these days may be understood—and so they are by a great many fathers of the Church—as long periods, long enough to allow those formations on the earth's crust. This, however, is not our view of creation; we would rather accept another. The days spoken of in Genesis cannot be taken as natural days (the Miltonic view of them), nor are they to be taken as extremely long periods. Moses did not enumerate the appearance of the different created beings, in their natural succession, but according to the four elements of the ancients—i.e., first light, then air, then water, and lastly earth; so Moses cannot mean any fixed period of time by the expression of days. St. Augustine already manifested the difficulty of explaining the meaning of the word day. He says: "Of what kind these days are, is very difficult, nay impossible, to conceive, and how much more for us to explain: "Quis dies, cujusmodi sint, aut per difficile nobis, aut etiam impossibile est cogitare, quanto magis dicere. (De Civ. Dei, xi.; c. 6.) But it was clear to him that we cannot understand by this term natural days, for, he says, we see that these days now have an evening, in that the sun sets, and a morning, in that the sun rises; but those three first days of creation are not determined by the sun, of whom it is said that he appeared but on the fourth day. "Videmus quippe istos dies notos non habere vesperam nisi de solis occasu, nec manè nisi de solis ortu: illorum autem priores tres dies sine sole peracti sunt qui quarto die factus refertur (Ibid., xi.; c. 7).

THE MARPINGEN AFFAIR.

AFTER having admirably performed the functions of the "devil's attorney-general" in the Marpingen affair (says the *Catholic Review*) the Prussian authorities have ignominiously abandoned all their positions. The priests, Neurenter and Schneider, pastors of Marpingen and Alsweller, were received, after liberation, with triumphant ovations by their respective flocks. The four men who saw the apparition, and who were locked up because they said so, returned to their homes on the 17th November, although they never retracted a single one of their assertions; and, as a crowning triumph the children have been set at liberty, and restored to their parents. The Landgericht of Saarbrück quashed the judgment which ordered the three little ones to be shut up in a Protestant reformatory, but the Procurator-General appealed against the decision of this tribunal to the Superior Court of Justice of Berlin, which has confirmed the sentence of the Landgericht. The little ones left their prison on the 12th of December. The authorities have also been forced to acknowledge that the children never made any confession of fraud, but have all persisted in repeating their first assertions under threats which were calculated to influence much older persons. It is generally believed that this result was brought about through fear that the party of the Centre would take hold of it, and expose the motives which have actuated the authorities in the matter. The words of the Landgericht are that "there was no deceit practised, nor any other punishable offence committed in the matter." The Saarbrück *Gazette*, which will soon have to defend itself in court for slandering the pastor of Marpingen, says that multitudes flock daily to the site of the apparitions. The faithful arrive by thousands in the little village. This Liberal journal, which was wont to treat the affair with so much ridicule, is compelled to acknowledge that there is not the least disorder committed in consequence.

A REMARKABLE CAREER.

MR. JOHN POPE HENNESSY (writes the London correspondent of the Liverpool 'Mercury') who is going out to Hong Kong as governor with a salary of £5000 a year, has had a very remarkable career. In 1859, when he was clerk in a Government Office in Whitehall, about 25 years of age, and with about £80 a year stipend, he was selected by Cardinal Wiseman to stand for King's County at the general election which the then Lord Derby had suddenly announced. The young clerk went down, found three Liberals in the field, saw that he was sure to win, telegraphed to London on the eve of the election to resign his appointment, and was returned at the head of the poll. He thus found himself, like Phineas Finn, an M.P. at five-and-twenty, with something less than Phineas Finn's income to live upon. He spoke frequently in the House, and experienced none of that nervousness endured by Mr. Trollope's hero. He tried his hand at literature, and wrote, I believe, for a time in the 'Athenæum.' But letters were not his forte, and they would not have kept the wolf from the door. He had sufficient self-confidence to inspire confidence in others, and there were many who believed in him sufficiently to aid him when supplies ran short. So things went on, and for six years Mr. Hennessy contrived to keep his head above water, and to make a certain amount of reputation for himself in the House. In 1865 there was a general election, and Mr. Hennessy had to go back to his constituents. Alas, he lost his election by seven votes. Things looked very gloomy indeed at this time for the young politician. He was out in the cold, and his political friends seemed to be farther from office than they were six years before, for the country had increased Lord Palmerston's majority from 13 to over 70. But we all know what happened—how the veteran premier died, how the Adullamites broke up the Russell-Gladstone Ministry, and how the third Derby-Disraeli Ministry was formed. One of the first things it did was to give Mr. Hennessy the governorship of Labuan. There he settled for a while and married. Then he was promoted to the West Coast of Africa, then the Leeward Islands, and now goes to Hong Kong. Everything has seemed to tell in his favour. His very mistakes have turned out to his advantage, and because he did not get on in Barbadoes with £4000 a year, he is sent to China with £5000. This success is the more remarkable, because Mr. Hennessy suffers from what is usually a hindrance to promotion, the fact that he is a Roman Catholic of ultramontane views.

THE POWER OF MUSIC.

FATHER BURKE is an ardent admirer of the Jesuit Fathers. In one of his most eloquent lectures the great Dominican orator says:—When the glorious sons of St. Ignatius—the magnificent Jesuits—went down to South America to evangelise the native Indians, the hostile tribes with their chieftains lined the river banks, hideous in their war paint, and stood ready to send poisoned arrows into the hearts of these holy men. They would not listen to them. They would not open their hearts to their influences, until at length upon a certain day these Jesuit missionaries were upon the river in an open boat. The banks on either side were lined with angry and inflamed warriors thirsting for the blood of the saints, when one of these children of God took a musical instrument and began to play sweet chords, and the others lifted up their voices and sang. Sweetly and melodiously they sang, voice dropping in after voice, as they sang the praises of Jesus and Mary. The woods resounded to their peaceful chant. The very birds upon the trees hushed their song that they might hear, and the savages threw down their arms, rushed with naked bodies into the river, swam to the boat, and listened with captivated hearts to the strains of music. And thus upon the wings of song, did the Divine faith and the grace of Christianity reach the savage, rugged breasts of these Indians.

GENERAL NEWS.

The Pope, replying to an address from a body of pilgrims, made a speech, in which he said Italy was more prosperous before her unity than she has been since that event. At the present time the poor people cannot obtain bread or clothing; trade languishes, affording the spectacle of frequent financial disasters; the taxes are heavier, and small landowners cannot get a living. Speaking of the idea of a reconciliation between the Church and the State, his Holiness said he had always remained faithful to his oaths, adding, "People wishing to take part in the voting do so, but on condition that you intend to remain immaculate in the observance of the laws of God and His Church."

The *Unita Cattolica* specially announces that three grand Te Deums will be sung in Rome this year, those of Canossa, Venice, and Rome—the first in celebration of the eighth centenary of the submission of the Emperor Henry IV. to Gregory VII.; the second for the seventh centenary of the day when Frederick Barbarossa implored the forgiveness of Alexander III.; and the third, for the fifth centenary of the reestablishment of the Papal See at Rome, after 73 years of exile at Avignon.

The Italian peasantry are flying from their country in such numbers as to cause some of their legislators to think of imitating the action of Germany in a similar conjuncture by preventing any further emigration. Crime is increasing enormously, and in some parts of the country brigandage is strong enough to be able to set at defiance all authority. Notably is this the case in Sicily, where it is proposed to send Prince Amadeo as governor with a large army to restore order and security. A curious case growing out of the state of things in Sicily, is soon to come before the courts. A certain Mr. Rose, an Englishman, was captured by brigands and obliged by them to pay a ransom of four thousand pounds sterling; he now sues the Italian government for the amount. Perhaps if