

light when the young couple appeared, and laughed heartily, as he said, "To think how Ned will snarl, he having just started in his chaise for Rosine. I told him," said the Colonel, "to wait patiently, for with such a body of loyal soldiers as you have at the Navy Yard, one could be found as an escort for a lady, but I own I didn't expect to see you as knight-errant, my fine fellow. What about the commission. Don't you know, Harry, if you give up that, you lose a great chance with the ladies? They say these are a great attraction;" he added, laying a hand on each of the young man's shoulders.

The Lieutenant returned the joke by saying, "If shoulder-straps were the magnet, they were welcome to his any day, but for himself—why that was another question—he must own he was as yet free."

The Doctor came hurrying home about five minutes after the Lieutenant had taken leave. "So you gave me the slip completely," he cried to Rosine, as he brushed the snow from his coat over the Turkey carpet, and shook his wet hat over the polished grate; "you have given me a long, cold, disagreeable ride for nothing, and run away with 'that gentleman' into the bargain. I shall charge you for this."

"Don't be so very cruel, Ned," she said, coming towards him and taking his outer garments.

"It vexes me to find him gone, too," he added. "I saw his Captain to-day. He says the Navy can't afford to lose such as he, and begged me to use my influence to recall his resignation—bah!—if I influence him, it will be on the other tack. The Commodore can't hate me much worse than he does already."

"Did you see Dora?" inquired Rosine, without a thought what she was saying.

Dr. Hartland looked at her intently and then replied, "Only for a moment—we were exceedingly gracious to each other; she regretted I should have had so much trouble—and so forth—but, Rosa, you were singing something very sweet when I came in, what was it? Try it again for me."

"A little German song Dora gave me," she replied, going to the piano. "I think it is nice, only somehow I like to sing it best when I am alone."

"Imagine me a cabbage then," he said, "and let's have it."

"The long, long weary day,  
Is passed in tears away,  
And still at evening I am weeping,  
When from my window pane,  
I gaze on night again,  
I still am weeping,  
My lone watch keeping."

"When I, his truth to prove,  
Would trifle with my love,  
He'd say, 'For me thou shalt be weeping;  
When at some future day,  
I shall be far away,  
Thou shalt be weeping  
Thy lone watch keeping.'"

"Don't sing that sentimental English nonsense," cried the Doctor, interrupting her; "give us the original, it will awaken memories of 'fader land,' for I heard it first in German."

"I can't trust myself to sing German yet," she replied: "I will learn, on purpose to sing this to you, but I must finish it in English:" she sang—

"But, ah, my love is dead,  
To Heaven his life has fled;  
He was with heart and soul mine only,  
I ne'er shall see him more,  
My grief will ne'er be o'er;  
I must weep only,  
Be ever lonely."

## THE JESUITS AND THEIR WORKS.

(From the 'Chicago Pilot.')

HUNTED from one corner of the earth to another, persecuted and reviled, till the very first name of their Order has become a term of reproach, yet the fact remains that the world owes to the renowned Company of Jesus a debt of gratitude which it can never repay, even if it would. Notwithstanding all that is said and written just now about education, how little do we hear of the educational labors of the Jesuits—the men who were the pioneers of the revival of learning in Europe, who published more books, founded more colleges and schools, and show a prouder roll of illustrious names than any society that ever existed. We hear so much from time to time, of what is called the "vaulting ambition," and "unscrupulous designs" of the Jesuits, and so little of the splendid services they have rendered to mankind, that we propose to take a brief glance at the reverse side of the medal—the side which is so seldom presented to us.

The Order was established in 1540. Two years afterwards, Lainez, one of the five companions of St. Ignatius, founded a college at Venice. During the sixteen years upwards of one hundred colleges were opened in various parts of Europe. Referring to this subject, Hallam, in his "History of Literature in Europe," says:—"They (the Jesuits) taught gratuitously, which threw, however unreasonably, a sort of discredit on salaried professors: it was found that boys learned more from them in six months than in two years under masters, and probably for both of these reasons, even Protestants sometimes withdrew their children from the ordinary gymnasia and placed them in Jesuit colleges. No one will deny that in their classical knowledge, and in the elegance with which they wrote, the Order might stand in competition with any scholars in Europe."

From this it would appear that "free education" was not such a novelty after all. Ranke writes in a somewhat similar strain. "The education of that time being a purely learned one, rested exclusively on the study of the languages of antiquity. These the Jesuits cultivated with great ardor, and in a short time they had teachers among them who might claim to be ranked with

the restorers of classic learning. They likewise addicted themselves to the strict sciences. The whole course of instruction was given in that enthusiastic, devout spirit, which had characterised them from their earliest institution. Above all, they labored at the improvement of the Universities." ("History of the Popes," I., 397.)

Bacon pronounced their mode of instruction "the best yet known in the world, and warmly expressed his regret that so admirable a system of intellectual and moral discipline should be employed on the side of error." ("Macaulay's History of England," II., 355.)

A recent writer on Rome (Wey) thus alludes to their most famous educational institution, the Roman College: "This unique establishment, which is attended by a thousand students, may specially be described as Catholic—that is to say, universal, for here may be acquired, without external succour, the sum of human knowledge. A large cabinet for physics, a renowned astronomical observatory, pictures, statues, and one of the most precious libraries in Rome, provides the means of study and application. Numismatics may even be followed there in the collection of Etruscan, Oscan, Latin, and Roman coins of the primitive ages, collected by the learned librarian of the Vatican, Cardinal Zelada. Finally, and here is the principal interest of the college, for the curious, it possesses what is, without doubt, the strongest and the most instructive historical museums that exist."

The elements were collected in the seventeenth century by one of the most learned Fathers of the Order, Athanasius Kircher. He professed in turn the Oriental languages, philosophy, and mathematics in the Roman College. He was amongst the first to study Coptic; he was the first to interpret hieroglyphics, a hundred years before the Utopians of the last century; he explained a host of facts by magnetism, and applied it to the treatment of certain disorders. It is he who invented the magic lantern. He published twenty-two folio volumes in Latin. Since his death, the Jesuits have continued the collection. It is usually considered the "correct thing" to accuse the Catholic Church of being inimical to scientific knowledge, yet strange to say, the first college in the United Kingdom to possess a chair of science was Stonyhurst, the head-quarters of the Jesuits in England.

(To be continued.)

## THE HOME RULE MOVEMENT.

WE are informed that the Home Rule Confederation of Great Britain intend to attempt a bold stroke of policy on the 21st of August. For the first time these 84 years Dublin is to witness a Convention of Irish Delegates duly accredited from the 114 branches of which the Home Rule Confederation is composed. Within the historic chambers of the Rotundo these Anglo-Irish delegates are to assemble, and there discuss the future policy which they shall elect to pursue. It is, we are informed, expected that upwards of 100 branches of the British Rule Confederation will be represented at this new gathering of the clans, and that some important *pronunciamento* is likely to be made. The framers of the Convention Act never contemplated such a gathering as this, and its promoters say that the provisions of the Act of 1793 cannot affect them. They claim to be "British" and not Irish delegates, and thus evade the rigor of a law which up to the present has effectually precluded delegate meetings in this country. O'Connell found the Convention Act one of the greatest obstacles in his way. It prevented him calling together the "Council of Three Hundred." It frequently barred the path to united action, and even at the present moment prevents the Irish people from acquiring that power which comes of collective force. The announcement of such a meeting is a significant one. It conjures up associations of the days of Napper Tandy, of Tone, and of Hamilton Rowan. The last Convention held in Ireland was in the Tailors' Hall, where in 1792, two hundred Catholic delegates met, and petitioned the King to remove some of the disabilities under which they labored. Then it was rumored that another Volunteer Convention was to assemble at Athlone, and Lord Clare saw danger written on the walls. The Convention Act was hurried through the House of Commons, and from that day to this delegate meetings have been illegal in Ireland. The eloquence of Grattan could not match the subtlety of Clare. An Act passed in alarm has ever since remained the law of the land. There never has been such a law in England. It is an Act passed by the representatives of a few, and against the liberty of the many. It renders illegal in Ireland what is a part of the British Constitution. But the Home Rule Confederation is about to test the scope and power of its provisions. They are resolved to ascertain whether or not the Convention Act precludes British as well as Irish delegates assembling in Ireland. It is a bold stroke of political strategy, and is well calculated to bring the injustice of the Convention Act before the world. Even if the meeting is prohibited, the success will still rest with the Home Rule cause. Similar meetings are held amongst the Home Rulers in England every year, and among British political organisations more frequently still. If the Government is unwise enough to interfere with these British Home Rulers, it will demonstrate the exceptional system of legislation under which we in Ireland live as effectually as its most ardent enemies could desire. But we do not anticipate such a procedure. There is no reason why the Convention should not pass over with the same undisturbed order which has marked its meetings in England for the last four years. We believe, too, that the Council of the Home Rule League contemplate holding a public demonstration at the time of the Convention. On many accounts this novel assemblage will be looked forward to with special interest, and may be anticipated to have a considerable political effect.—Dublin Freeman.