

of her sorrow for the past, and of her unchanging love for him through all. She convinced Rosine that she had no earthly wish but to be at peace with her husband, and rid of that terrible Le Comte, whom she sometimes thought must be the arch-fiend himself.

Rosine's heart, so cold and bitter toward Laura in the morning, was warm and glowing with love and pity when she returned at night. The trusting, confiding, unsuspecting spirit of uncorrupted youth! is it not a treasure we may carry to old age with us, if we would cherish the spirit of our dear Lord, in forgiving to the "seventy times seven?" Rosine found the family dispersed in various directions; Mrs. Hartland gone to a meeting of a charitable society, of which she was president; the Colonel not returned since a call to business in the morning; Dr. Hartland still at his office. She threw herself in the large arm-chair near the library fire without even uncloaking, and gave her mind up to reflection, as to what she could do for Laura. The story of Le Comte and his dreaded influence made her untutored soul tremble, and she could not prevent a shivering sensation of fear, when she recalled Laura's description of his appearance at her Aunt's, and the fearful proposition he had made. It was grievous that so young and fresh a mind should be tortured with the knowledge that such things are. Rosine trembled and wept alternately, starting at the least sound; now wishing somebody would come, and anon hoping they would not, till she had recovered her usual calmness. In the midst of her bewildering reverie came the Colonel; the room was indifferently lighted with one drop-light, the gas partially turned off, and he did not see Rosine till he came close upon her. She arose immediately to give him the comfortable chair.

"Where are you going, daughter?" he inquired, "or have you just come in?"

"No, father," she replied, "I have been home some time. I was only thinking." Her tone was strangely sad, and the Colonel drew her down upon his knee, and tried to look into her face.

HOW THE SULTANS ARE BURIED.

A CORRESPONDENT of the 'Pall Mall Gazette' at Constantinople, reports a conversation with one who has long been resident there, and who has an intimate acquaintance with Turkish life and manners. He says:—"And how are the Sultans buried?" I asked. "I will tell you was the reply, 'what was told me by a Turk among Turks—one who knew and would tell the truth. The dead Sultans have always been buried like dogs. The great thing is to get rid altogether of the idea of a buried Sultan; for never was there a people among whom is so literally carried out the idea that 'Le Roi ne meurt pas.' When it is quite certain that a Sultan is about to die, those round him hardly wait for the breath to leave his body. Most of them run away to be ready to do homage to the new occupant of the throne. Then follows an odd arrangement: All living homage is due to the Sovereign; nothing must interfere with that; not even the corpse of the late Sovereign. So one or two of his old servants only remain with the body, and when it is quite dead they roll it up in straw matting, and prop it up behind the door of his room, to be as much out of sight as possible, and when night falls it is carried out of the palace and buried very quietly. No train of mourning coaches here, you see—but, then, they never are used in Turkey; no elaborate preparation for the last resting-place of one all powerful a few hours before. "With us, in fact, a dead Sultan is nobody—his sacredness has descended to his successor. To him we turn our thoughts. We Osmanlis could not do as you Franks do—have a grand lying-in-state. We should bewail at the sight, and that would be incongruous with the rejoicing demanded of us on the accession of our new sovereign, and would be displeasing to him. Therefore the custom of burying the Sultans in this manner has never been interfered with; and it is best so." "But how are grandees buried in Turkey?" I continued. "Ah!" was the reply, "I myself saw the funerals of Ali Pasha, Fuad Pasha, and Djemil Pasha, so I can make you understand what the ordinary ceremony is at the burial of a person of rank. Neither Turkish ladies or Turks ever wear mourning. That they dispense with. Let me tell you about the late Fuad Pasha's funeral, Minister for Foreign Affairs. Well, he, you know, died in Italy, and his body was brought back to Stamboul for burial. They dug three different graves for him, because in preparing the first they came upon some animal (a scorpion I believe), and it was thought that Turkish ground (sacred in the eyes of Turks) would not receive the body of him who had died among unbelievers. The second grave was not completed when they found water, and again it was believed that the earth in this way refused to let the body lie there. But the third time no such impediments appeared and the grave was dug on a hill within Stamboul, in a desolate place on a site once occupied by houses, and belonging to a mosque; but this waste place had been devastated by one of the great fires so common in Constantinople, and there were the ruins standing out like pillars on the burned up ground." But about the cortege to the burial place?" asked I. "Well, this is the manner of it. First of all the body is taken to a mosque. Over the simple coffin of cypress-wood which contains the body, magnificent shawls are thrown, many sent by friends of the dead Pasha, some provided by his own household. These shawls are very costly. Several Pashas help to carry the body to the grave, and as the procession goes on every one rushes forward to help to bear the coffin for a moment, as this is thought to be holy work. Imaams wearing blue, green, or violet turbans, according to the school to which they belong, walk before and after the body. At Fuad Pasha's funeral they walked four abreast, in green turbans, to escort the body to the mosque, chanting verses from the Koran. The dead are always taken to a mosque before burial, and there, after prayers recited by the Imaams, the Pashas present spoke of the virtues of the deceased over his bier, as is the custom, and then the funeral party started for the grave. The route to it lay through the beautiful new street of Constantinople called the Yeni Sokak. There were lines of carriages filled with Turkish ladies in bright coloured

feridgees, these ladies had waited there since nine o'clock that morning to see the sight. Among that multitude I mingled, dressed as a Turk; and as I understood the Turkish language, I overheard much of the conversation and remarks of the crowd. A wooden railing only was placed at first round the grave. You see that a Pasha has the respect paid him of a ceremonious burial; but, as for the Sultans, you may depend on me when I assure you that a dead Sultan is got out of sight as speedily and quietly as possible.

THE JESUITS AND THEIR WORKS.

(Continued.)

THE libraries of Europe bear silent testimony to the learning and untiring industry of the Order. Not only have they published an enormous number of works in almost every department of literature, science, and art, but they have rescued from oblivion "many a quaint and curious volume of forgotten lore." We find one of those "many-sided" men—Father Lana—a professor of mathematics, publishing in 1670 a work on aerial navigation. Another, Paul de Hoste, brought out a work in quarto on "Les Evolutions Navales," in 1676, containing the first description of the celebrated manoeuvre of "breaking the line." It was translated into English in 1832 by Captain Boswall, R.N., and was commonly known among naval men as "the Jesuit's book."

He also published "Theorie de la Construction des Vaisseaux." One of the first treatises on the science of perspective was published by a Jesuit—Doubreuil—"The Jesuit's Perspective," in 1642. Father Boscovich was one of the most eminent physical philosophers of the last century. He discovered the sun's equator, and by observing the "spots;" in 1763 was employed with another Jesuit, Mayer, an Englishman, by the Papal Government to measure the arc of meridian, which he traced from Rome to Rimini; was similarly employed by the Emperor of Austria; was invited by the Royal Society of London, of which he was a member, to go out to California, in 1769, to observe the transit of Venus, but was unable to do so owing to other engagements. He published many works, the principal being "Lex Continutatis," 1654, "Mathesis Universa," 1758, and a poem on the "Eclipse," which he dedicated to the Royal Society. Father Grassi, in a treatise, "De Tribus Cometis," 1619, had the honor of explaining what had baffled Galileo, and first held the comets to be planets moving in vast ellipses round the sun.—"Hallam's History of Literature in Europe," III., 18.

Father Scheiner, Professor of Mathematics at Ingoldstadt, observed the "spots" on the sun in 1611, and proved in a work published in 1610 that the retina is the organ of sight, and that the humors only serve to refract on the optic nerve. He invented photography. Father Grimaldi discovered the inflection of light described in his "Physicomathesis de Lumine Coloribus et Iride," etc., published in 1655. Sir Isaac Newton acknowledged his indebtedness to Grimaldi's work for his first notions on the subject. When it was found that the dome of St. Peter's, owing to its immense weight, threatened to crush the piers supporting it, a Jesuit was employed, in an age famous for its architects, to devise plans for strengthening the supports. Another member of the Order drained the Pontine Marshes.

The name of Father Secchi, the present Director of the Observatory at the Roman College, and probably the first astronomer in the world, is familiar not only to men of science, but to the general reader. Two of his disciples, Fathers Perry and Sidgreaves, were employed by the British Government to observe the recent transit of Venus in Kerguelen's Land. From the above it will be clear, we think, that the Jesuits are no laggards in the march of science, but advance in the front rank.

The proverb, "As is the master, so is the scholar," applies with peculiar fitness to the Jesuits, for we find the keenest intellects of the seventeenth century among their pupils. Cassini was appointed Director of the Observatory of Paris. He discovered several of Jupiter's and Saturn's satellites, determined the rotation of Jupiter, Mars and Venus, measured the meridian line of Paris, and left behind him a great number of valuable astronomical observations.

Evangelista Torricelli, who invented the barometer, and improved the construction of telescopes and microscopes, was also educated by the Jesuits, as were Descartes, Bossuet, D'Alembert, Voltaire, Corneille, Montesquieu, D'Argenson, Moliere, Fontenelle, Crebillon, and a host of others, including the famous Francis Mahoney, better known as "Father Prout."

In the interests of humanity and civilisation, as well as of Christianity, "they were," as Macaulay says, "to be found in the depths of the Peruvian mines, at the murt of the African slave caravans, on the shores of the Spice Islands, in the observatories of China. They made converts in regions where neither avarice nor curiosity tempted any of their countrymen to enter, and preached and disputed in languages of which no other native of the West understood a word."—Essay on Runko's "History of the Popes." He refers to them, also, in his "History of England" in the following terms: "Before the Order had existed a hundred years it had filled the whole world with memorials of great things done and suffered for the faith."

(To be continued.)

The Boston 'Pilot' gives the following facts on the Indian missions;—"The Catholics have 106,000 of the Christian Indian population. The Protestants, according to the Hon. Felix Brunot, have only 15,000. This gives the Catholics seven-eighths of the whole, and one-eighth for all the Protestant sects. In 1875, Congress appropriated about \$200,000 for the Indian schools, and of this sum, \$15,000 went to the Catholic, and \$185,000 to the Protestant schools. The Catholic teachers partly supported by the Government last year were 32. The Protestant sects had 61 missionaries and teachers wholly supported by the Government.