

College. There are considerably over 100 schools under the care of the Christian Brothers and other religious confraternities for the imparting of elementary education to male children, and in them a gratuitous education is given to 6,341 pupils. Besides these there are private elementary male schools, where a small charge is made, and in these there are 1,567 children. Now, for female education. There are between 200 and 300 schools for females, under the charge, for the most part, of religious sisterhoods; in these schools gratuitous education is given to 9,444 girls, whilst 2,724 pay for their instruction and maintenance in the Convents or in private boarding schools in which they may be residing. It will thus be seen that the total number receiving gratuitous instruction in Rome in 1869 was 19,614, paying for their education (in most cases with their support) 4,291, making a grand total of the pupils at school in College, 23,905. From what I have already said, you will, of course understand that a considerable number of the gratuitously educated are also gratuitously maintained. Your readers amongst the Catholic clergy may take some interest in a return furnished in one of the columns. It is a return of the number of those out of the entire population sufficiently prepared and instructed to receive Holy Communion. It fixes the total number at 137,932, or more than one in every two of the gross population. The almost numberless institutes of charity are not separately specified, but an incidental statistic returns 875 men and 1,216 women as being entirely provided for in a couple of special establishments. I may add that the population of Rome has been steadily increasing every year since 1860, when it was 184,089, to 1869, when it reached, as already mentioned, 220,532."—*Correspondent Dublin Freeman.*

—*How Small Expenditure Count.*—Hear what the St. Louis Journal of Agriculture says on this head:

Five cents each morning—a mere trifle. Thirty-five cents per week—not much; yet it would buy coffee and sugar for a whole family; \$18.26 a year—and this amount invested in a saving-bank at the end of each year, and the interest thereon at six per cent, computed annually, would in twelve years amount to more than \$670—enough to buy a good farm in the West.

Five cents before breakfast, dinner, and supper; you'd hardly miss it, yet it is fifteen cents a day—\$1.05 per week. Enough to buy a small library of books. Invest this as before, and in twenty years you have over \$3000. Quite enough to buy a good house and lot.

Ten cents each morning—hardly worth a second thought; yet with it you can buy a paper of pins or a spool of thread. Seventy cents per week—it would buy several yards of muslin. \$36.50 in one year—deposit this amount as before, and you would have \$1340 in twenty years; quite a snug little fortune. Ten cents before each breakfast, dinner and supper—thirty cents a day. It would buy a book for the children. \$2.10 a week, enough to pay for a year's subscription to a good newspaper. \$109.59 per year—with it you could buy a good melodeon, on which your wife or daughter could produce good music, to pleasantly while the evening hours away. And this amount invested as before, would in forty years produce the desirable amount of \$15,000.

Boys, learn a lesson. If you would be a happy youth, lead a sober life, and be a wealthy and influential man—instead of squandering your extra change, invest in a library or a savings bank.

If you would be a miserable youth, lead a drunken life, abuse your children, grieve your wife, be a wretched and despicable being while you live, and finally go down to a dishonored grave—take your extra change and invest in a drinking saloon.

—*What to Teach your Children.*—Every observer of children must, I think, have noticed that much cruelty is committed by them from the merest thoughtlessness. It would be perhaps not easy to define very philosophically, or with anything like psychological accuracy, how it is that children so often act with cruelty to the world of life around them. The poor crushed fly, the wretched pelted kitten, the tortured cockchafer—all rise familiarly enough to our memories as instances of this unthinking wantonness, this early and miserable misuse of our mysteriously-given lordship over the creatures around us. These things, however, (account for them as we may), most certainly exist, and most certainly lead onward to cruelty more or less deliberate in after life. Wantonness in the child, if unchecked, is sure to deepen into cruelty, or, at any rate, indifference to it, in the youth and the man. If this be true, however, on the one hand, it is as certainly true on the other that few things can be taught more easily or learned more readily than tenderness and mercy to the animal world, if the teaching begin early enough and is conducted in the right way. Give a child a little insight into the habits and characteristics of some of the members of that varied though lowly domain of creation which is most immediately at the mercy of childish cruelty,

—bring out the conception of each poor fluttering or crawling thing being an individual, and having its own individual sufferings, and often showing its own pity-moving apprehensions,—and children, even at a very early age, will show in return an interested tenderness, and consistently maintain it as they grow up.—*Bishop of Gloucester and Bristol.*

—*Education of the Agriculturist.*—No man is so high as to be independent of the success of this great interest; no man is so low as not to be affected by its prosperity or decline. The cultivation of the earth is the most important labor of man. Man may be civilized, in some degree, without great progress in manufactures, and with little commerce with his distant neighbors, but without cultivation of the earth, he is, in all countries, a savage. Until he gives up the chase and fixes himself to some place and seeks a living from the earth, he is a roaming barbarian. When tillage begins, other arts follow. The farmers, therefore, are the founders of human civilization.

—Several members of the British Association recently waited upon the Lord President of the Council and Mr. Forster, to urge the appointment of a Royal Commission of Inquiry into the relations of the State to scientific instruction and investigation. Earl de Grey, while confessing that he was not convinced of the necessity for the issue of a Royal Commission, promised to consult his colleagues before arriving at a decision.

### Literature.

—*Sir Francis Head, Bart., on "Literature."*—At a dinner given recently by the President and Council of Civil Engineers at Willis's Rooms; present the Lord Archbishop of York, the Secretaries of State for the Colonies and Home Department, the First Lord of the Admiralty, the Earl of Derby, Viscount Halifax, Mr. Baron Bramwell, Field-Marshal Sir John Burgoyne, General Sir Hope Grant, Dr. Tyndall, and about 200 other gentlemen; in reply to the toast "Literature," coupled with the name of the Rt. Hon. Sir Francis Head, Bart., our worthy townsman said:—Mr. President, my Lords and Gentlemen,—The word "Literature" as expounded to us by Johnson, means "skill in words," and as I well know that I am unskilled in words, it is with diffidence that I venture to submit to you a short comparison between "Literature" and "Civil Engineering."—The works of Literature, as we know, comprehend volumes in various languages, in verse as well as in prose, on subjects of all descriptions; and their growth is so continuous, that not only every spring, but every month of the year announces the birth of innumerable books, of which the best only, eventually form "The World's Library." Of the works of Civil Engineers, they themselves may justly and proudly ask, in plain English rather than in the words of Virgil, "What region in the world is not full of our labours?" and accordingly—by the construction of arterial roads, railways, and canals, by the electric telegraph, by submarine cables, and by other innumerable works above-ground and below—they have converted what may be called "the raw material" of the earth, as it existed in the days of its first tenant, Adam, into its present manufactured state. But gentlemen, the cost of these works has been proportionate to their magnitude, and I believe it would not be an exaggeration to state that whenever the works of Civil Engineers shall have been extended over the whole surface of the globe, the specifications of the materials required for their construction—if all linked together—would girdle its circumference; whereas the specifications of the whole of the materials required for the construction of all the works of literature, past, present, and future, can be enumerated by the four short words, "Pens, ink, paper, alphabet." Indeed it appears to me miraculous that by the manipulation or manœuvring of only 26 letters, literary labourers have successfully defended civil and religious liberty—have combated ignorance—conquered prejudices—and have, moreover, afforded instruction and amusement to the whole family of mankind. On the blessings of literature I need not dilate. It leads us in childhood—instructs us in youth—enables us in manhood—it adorns prosperity—in adversity it demonstrates that:—

"When house and land are gone and spent  
Then learning is most excellent"

and in our last hours, when the pillow can no longer give rest, and when stomach can no longer accept food, religious literature continues to illuminate and support, until by death or insensibility, the chamber of the human mind finally lapses into utter darkness. But literature, although it had been the giver, has also been the receiver of blessings, the most inestimable of which are, the penny and book posts, whose pedigree or genealogy, I submit, is logically as follows:—

Civil Engineers begat Locomotive Engines and iron Railways,—