

Protestant Episcopal, and Presbyterian Churches of Ireland. He attributed the greater influence the Catholic clergy possess over the flocks in Ireland than the clergy in any other country have over theirs to the fact that they were intimately identified with them during the operation of the penal laws, and bore testimony to the great influence for good which the Protestant clergy exercised throughout Ireland over those who were not of their own communion by their blameless and edifying lives. To this fact ample and generous testimony was borne by a Catholic Bishop. No settlement of Ireland would be complete that overlooked any of the elements presented by the three religions, or rather the Churches of the three nations, in Ireland. England and Scotland each had a national Church; in Ireland there was not only different religious belief, but there were three Churches, all national in the sense of representing three nations. There was also equality in law. In Ireland the two Churches had their dioceses or parishes, one against or co-terminous with each other. Every Protestant Bishop was aware he had a Catholic brother or rival. Every Protestant person knew he had a Catholic priest sharing with him the superintendence of his flock. In Ireland, too, the endowment of Maynooth carried with it the whole principle of the establishment and endowment of the Catholic Church in Ireland. Add to that the protection which English law threw over religion in Ireland, and it would be evident that the principle of establishment was deeply rooted in all the Churches in Ireland. There was no country in Europe where the Catholic hierarchy was so powerful, more regarded by the Government, or, it was said, had command of more wealth than in Ireland; and all this it owed to the shelter of English law and English liberty. When the cry was sometimes heard that the State ought not to countenance in any way the doctrines of the Catholic Church, the answer was that countenance had been given so long and so generally that it could only be withdrawn by the repeal of half the Constitution. The practical result of this survey was too large to be entered into; yet three remarks might be made, and one reflection. The Catholic system had attained a large amount of recognition and endowment. Upon that point the opinion of eminent statesmen had attained a rare unanimity and the principle was, years ago, adopted by a majority in the House of Commons, and it was justified not only by the precedent of Ireland, but by those of Malta and Canada. It was a policy adopted and accepted by the Catholic Church to its full extent in every other country in Europe, and it was the only policy which met the claims of justice. The Church of England was the Church of the English settlers. It was not the national Church of Ireland any more than it was the Church of India; but its Bishops and clergy were the prelates and ministers of the national Church of England, deriving from its laws the authorities and advantages derived by the Bishops and clergy of this country. Of the third Church it was not necessary to say more than was already implied in what had been said as to the Catholic. It was impossible not to express a hope that the aspirations of Usler might be realized for the more cordial union of the two Protestant Churches, and that the closer homogeneity between the Episcopal and Presbyterian Churches in Ireland might lead to a closer intercourse between the Church of England and Protestant Nonconformists of this country. It was sometimes said that the day of compromise had passed. It might be more truly said that nothing but compromise could be proposed or accepted. The advance of civilization forbade the total destruction of institutions. The complexity of the three religious elements excluded of necessity the adoption of any measure which is not, in some degree, a compromise. It was a choice, not between destruction and reform; but between various kinds of reform. Selection might be difficult; but discriminating selection, though it might be rendered difficult by the force of contending parties or popular prejudice, was not beyond the reach of English statesmanship and English patriotism. Sir Charles Trevelyan quite agreed with the Dean of Westminster that it was not too late to settle the Irish Church question on the basis of a just compromise. Even, if they disintegrated, disestablished the Irish Church, would they be content to thrust into the cold and expose to the harsh elements one whom they had so long cherished and so carefully nurtured? Would such a proceeding be just? Would it be common Christian charity? He was convinced that when the matter was fairly laid before the country, so that it reached its utmost conscience, it would not receive its sanction. The first step they should take would be to create a trust which would answer the part played by the Charitable Bequest Commissioners. In the Protestant parts of Ireland the churches and glebes were made of different parishes. Corresponding concessions should also be made to Catholics in respect of the Regium Donum. Lord Russell had recommended that the residue of the funds should be devoted to the aid of the Poor Laws. He altogether objected to such a course. That which had long been devoted to sacred uses ought not to be secularized, that which had been sacred ought not to be desecrated. The only mode of distributing the surplus would be to divide it pro rata among the three Churches. The Synod of Ulster, the Board of Charitable Bequests, and the New Synod of Clergy and Laymen, who represent the Irish Ecclesiastical Protestant Church, under control of the ordinary Court of Law, quite irrespective of the Government. —[Times.

PRIMARY EDUCATION.—The Royal Commission charged with the duty of inquiring into the state of Primary Education in Ireland, resumed its sittings on the 11th ult. There are fourteen Commissioners.—The Earl of Powis, Chairman; the Earl of Dorchester, the Bishop of Meath, Lord Clonbrock, Mr Justice Morris, Sir Robert Kane, M.D., President of the Queen's College, Cork; Master Brooke, Rev Dr Wilson, Rev B. M. Cowie, Mr James Arthur Deane, Mr G. Mason, Mr Stokes, Mr W. K. Sullivan, and Mr Lawrence Waldron. Of these seven are Roman Catholics, five belong to the Established Church, and two are Presbyterians. Three of the Catholics and one of the Presbyterians are also Commissioners of National Education. It is now a year since the Commission commenced its labors, and during that time a large number of witnesses have been examined, and a vast deal of statistics have been collected, so that we may soon look forward for the report, which it is to be hoped will prove better value for the money expended than that of the Church Commission. At first no great confidence was felt in the Education Commission, nor was much interest taken in its proceedings; those opposed to the National System feeling that their objections, being to the principle rather than to the working, had been put forward over and over again, and nothing new could be elicited on the subject, whilst the supporters of the system deprecated all inquiry into what they regarded as already perfect. Whatever weight might be attached by Government and Parliament to the report, all parties here seem satisfied with the manner in which the examination of witnesses has been conducted, and which is said to contrast favorably with the course pursued by the Endowed Schools Commission. Representatives of every denomination, and men conversant with every view of the Educational system, have had fair opportunity of at least placing upon record their various opinions.—[Dublin Oor. & Tablet.

CRIMINAL STATISTICS OF IRELAND.—Although the number of crimes in Ireland is so much greater, in proportion to population, than in England, yet the number of criminal classes at large and known to the police is less than one-half of the number in England, being 10,361, as compared with 21,151 in an equal portion of population. The proportions for vagrants and tramps under sixteen years of age, however, are reversed. In Dublin the criminal classes

are in the proportion of 1 in 108 of the population; in London the proportion is 1 in 222. In addition to those at large, who numbered 22,987 in Ireland in 1867, there were in local prisons, 2,460; in convict prisons, 1,335; and in reformatories, 642—bringing up the grand total of criminal classes to 27,424, or 26 per cent. less, in proportion to population, than the number in England. The number of persons apprehended for 9,260 indictable offences committed in 1867, and not disposed of summarily, in Ireland was 6,591. In 1868 the number of indictable offences was, 9,083 showing an increase of 178 in 1867. The proportion of apprehensions to the number of crimes committed was 7.2 per cent. In England a greater proportion of offenders go unpunished, the proportion being 50.6 per cent. These results appear to indicate greater vigilance on the part of the Irish police than is displayed by the police in England. One noticeable feature in the returns, is that as regards the offences of attempts to murder, shooting at, wounding, stabbing, &c., to do bodily harm, and manslaughter, the Irish statistics are more favorable than the English. Besides those apprehended and committed for indictable offences in Ireland in 1867, 215,698 persons were summarily convicted, and a further number of 43,993 were discharged, the total being 259,691, or 22.56 more than in 1866. The returns show that while there was less of theft and of crimes indicating a low moral tone, such as aggravated assaults on women and children, in Ireland there was, on the other hand, a greater prevalence of malicious offences than in England. The entire number of treasonable and seditious offences amounted to 836 in 1867 and 813 in 1868. In the case of offences determined summarily, the convictions (83 per cent) were higher than the proportion in England—70 per cent. It is worthy of remark that, out of a total of 266,282 persons proceeded against in Ireland in 1867, no less than 185,601 are returned as of previous good character, and 46,163 as of character unknown, proving that only 34,515 of the whole number consisted of known thieves, or otherwise of bad characters. The coroners' returns for the year 1867 exhibit the result of 2,893 inquests. Allowing for reduction of population in Ireland, the diminution of serious crime in ten years (1857-67) is from 107 to 82 per 100,000 of the population; and among the favorable features of the Irish statistics for 1867 may be mentioned the diminution in the number of commitments for drunkenness, from 9,772 in 1866 to 7,534 in 1867.

GREAT BRITAIN.

LONDON, March 11.—In the House of Commons this evening, Mr. Cardwell, Secretary of War, made a statement in regard to the army estimates, showing a reduction of one million pounds in the total amount, as compared with last year. He said that the Government proposed to partially accomplish this saving by reducing the forces in the colonies, except in military stations.

A telegraphic message was recently sent from London, and a reply received from Calcutta, in less than 7 1/2 hours.

The Times says that the Parliamentary session has come in like a lamb, and that it remains to be seen how far it may develop any laudable characteristics before it becomes matter of history. Two explanations may be suggested of the exceeding mildness of the Parliamentary season as it was manifested on Tuesday. The amiable interchange of opinion between the Ministerial and the Opposition benches in both Houses, may be like the mythical invitation of the French guards to their English foes at Fontenoy to 'fire first'; or the Loggioner of the first night may be a true forecast of the language of the session. The battle of the Irish Church has been already fought and won. Of course the strife will be revived as the session proceeds. But passing equals of rage will not divert the course of legislation. It is known as fully by the front rank of the Opposition as by the Treasury Bench that the destiny of the Irish Church Establishment is a question of the part.

THE HEALTH OF THE QUEEN.—Serious rumors are in circulation about the health of the Queen. According to one report, it is a well known fact in medical circles that the Queen will never make any public appearance which demands her opening her mouth, and she is enjoined to great quietude on all occasions. Heart disease has manifested itself in growing strength in the Queen, though forming, so far as medical science can discover, that of fatty generation; and this accounts for the frequent fits of languidness and the tendency to occasional faintness. The first occasion that gave rise to any alarm was when her Majesty received information of the attack on the life of the Duke of Edinburgh, and the alarming symptoms which then manifested themselves have opened the eyes of the medical men to the character of the disease. The Echo denies the statement that political reasons have done anything to do with the Queen's absence from the opening of Parliament, and affirms that the state of her health is the sole cause.

The Daily News observes that the Queen's Speech marks out for the Legislature the work likely to occupy it. The ecclesiastical arrangements of Ireland were the subject of the first notice given in the House of Commons. The Prime Minister announced that on the first of March he would move that the Acts of Parliament relating to the Established Church in Ireland, and the first of the three Resolutions passed last Session on the subject, be read, and the House resolve itself into a committee to consider the whole subject of Irish Church grievances. The Daily News has no doubt that Parliament will cordially respond to the just and equitable invitation of the Premier, in which a sense of the obligation of religious equality associates itself with the patriotic aspiration to enlist the undivided feelings of the Irish people on the side of loyalty and law.

Protestants complain, with or without reason, that Anglican bishops do nothing whatever to settle the questions which divide and enfeeble the Established Church. We learn from the John Bull that the English and Irish Bishops met the other day at Lambeth Palace. In spite of this reinforcement from Ireland, they did, as usual, nothing. Their Lordships resolved that they should not issue 'any joint manifesto' on the Ritual question. But if they can contribute nothing to the settlement of a question of this magnitude, and refuse even to make the attempt, will not people begin to inquire whether they are of any use at all?—[Tablet.

Many of our contemporaries discuss the question, how the Irish Episcopalians will manage their Church when it ceases to be established? Some of them observe that the Anglican sect in Canada has proved 'an egregious failure' since it lost the patronage of the State, and it is a common argument with English Protestants that Anglicanism is unable to sustain its own life, and therefore must be propped and buttressed by the civil power. 'Worse was never said of it,' remarks a writer in the Pall Mall Gazette, 'by Romanists on the one side, or Dissenters on the other.'

MR WHALLEY, M. P.—The Daily Telegraph says:—We are not authorized to state that Mr G. H. Whalley, M. P., has been received into the bosom of the church of Rome; nor is it in our power to confirm the insinuation formerly made by Mr Newdegate, that Mr. Whalley is a Jesuit in disguise. But there is great virtue in 'but,' as well as in 'if'—a local paper announces that Mr Whalley has recently entertained as a guest at his residence in Wales a Roman Catholic priest! Of course it may be that the honorable gentleman is engaged in converting the priest, and thus so far undermining the power of Rome; it may be that he is opening the eyes of the innocent and saintly father to the iniquities of the system which he has engaged to support; but it may be the other way. Whether Mr Newdegate will 'put a question' to Mr Whalley in his place in the house, and elicit the truth, or whether Mr Whalley will, un-

naked, feel bound to explain his conduct, remains to be seen. In those ticklish times when Cardinals back in the sunshine of Viceregal smiles, and Protestant dignitaries are left out in the cold; when Sisters of Mercy are complimented by Chief Justices, and nuns, instead of being confined in dungeons, are 'let out'—we cannot be too careful to guard our Whalley's nativity from taint, but from suspicion. Why should not a committee sit to examine host as guest, and extort confessions?

UNITED STATES.

SLAVE TRADE IN WHITE CHILDREN.—Last week we called attention to the cargo of Catholic children spirited away from New York, and sold in a Methodist church in the village of Oconomowoc, Wisconsin. Since then we have read a letter from the Rev. Father John Vabey, in the Freeman's Journal, corroborating what we published from the Milwaukee News, exposing and holding up to merited contempt, the hypocritical religious Barons, who, in the sacred name of charity, were guilty of that outrage on parental family authority as a means of making money, while at the same time, perverting the minds of the children, and prejudicing them against the holy faith of their forefathers. The agent and sales man of this society for the purpose of kidnapping, who, it appears, rejoices in the classical cognomen of Brother Trot, informed his auditors that the society was established in New York city in 1853 'for the benefit of homeless children,' and that it was truly charitable, heaven-born, and benign in its inception and objects; that they had established lodging houses for the children, and five schools 'in which poor, unfortunate German and Italian children were taught science, industry, honesty, and Christianity.' Although his cargo were nine-months Irish Catholic children, this teacher of 'honesty' had the hypocritical dishonesty to evade the confession of the fact, because he saw Father Vabey, a Catholic clergyman, was present, and the truth would not have, then and there, answered his ulterior purpose of money making and proselytizing. Such evasive and discreditable paltering with truth, is the best commentary upon the sort of Christianity and honesty; and moral religious training that was in store for Brother Trot's youthful 'German and Italian' wards, from the five coroners of Ireland! They could not fail, under such instructors, to become, in time, shining lights among plow wags, blood-tus church-burners, and know-nothing allies of anti-Catholic bigots and sectarians. It would be a beautiful sight for men of their race to see these boys, with O's and M's to their names, grow up like the janizaries of the Turkish Empire, recruited from Christian parents, more hostile to the Cross of Christ than the hereditary professors of the Mahometan faith. We would, as requested, publish Father Vabey's response in full, but what we have already anticipated most of the facts set forth in his letter. We append, however, the three closing paragraphs of his letter, and call the earnest attention of such Catholics as are blessed with an abundance of this world's goods, to the appeal they contain, to the end that it may induce them to open their purse strings to counteract the doings of these imp of the devil. They are certainly promoted by no high or holy motive, and, with proper exertions, their efforts at proselytizing and perversion can be succeeded. Father Vabey says:—

Now, Mr. Editor, if a Catholic layman were to spirit away from New York city, or any other city, ten Protestant children, and through a committee and four friends, dispose of them after the manner these Catholic children were disposed of, what a howl of indignation would be raised throughout the Protestant world! This man Trot, says his Society sends every two weeks a car-load of children from New York city to the West! Is this statement true, and if so, are they Catholic children? It is my opinion, sir, that a terrible responsibility rests at the door of some of your New York citizens, whose duty it is to watch over those lambs of Christ's fold.—Were a fatherly and charitable supervision exercised over them, I would not be called upon to describe this hateful and disgusting transaction. It may be that the parents of those children are poor, even unfortunate, if you will, but then, are there not rich Catholics in New York city to give out of their abundance to the poor of Christ? Does not charity cover a multitude of sins? As water resisteth fire, so doth alms, &c. This is the language of revelation, and ought to be reduced to action by those whom God has blessed with the means.—Boston Pilot.

MARCH 11.—An expedition from the United States has arrived on the Cuban Coast. It consisted of one side wheel steamer, bark rigged, and three other steamers schooner rigged; another side wheel steamer, bark rigged, was anchored two miles from Guincho Keys. The report has been circulated for some time that an expedition was on the way to Cuba with cannon, &c., for the insurgents.

The extraordinary prevalence of crime in the State of Indiana, ought to lead the authorities there to make something like a serious attempt to enforce the law. Twenty-one murders in ten days in a State whose population does not exceed that of New York and Brooklyn, is something frightful, and surpasses the experience of any of the Southern States—even Texas itself! In ten of these cases only were the murderers arrested; in five others they were known to the authorities, but escaped, and in six cases the assassins are not known. If the authorities of Indiana do not enforce the law, assassination will soon be the ordinary mode of death for Hoosiers.

A Wisconsin pioneer writes home to this city to the effect that emigrants will not find everything there wearing such rosy tints as some of the newspaper scribblers would have us believe. He says:—'Some people think they can come here and find improved farms, with spreading meadows and blooming orchards and good houses, and corner groceries to lounge in, and trout brooks to fish in, and all the thousand comforts of the East, with land at government prices. It takes work, and hard work, to carve a farm out of the wild woods—work and hardship, and strong nerve, and good grit. It takes a man to do it; no child's play, or milk-and-water soft-shell subject can succeed. Don't try! If you expect to get a good house and farm, you must pay for it. If you would eat, you must pay, or work, or steal. Take your choice?'

The Chicago Tribune assigns good reason for arguing that the price of wheat will be much lower during the coming year. It concludes its article by saying:—'The best thing that holders can do is to lock their losses in the face as gracefully as may be, and decide to let go, lest the chances of selling be denied in toto. The supply is too abundant to admit of a scarcity, and sellers to the great world of consumers are too numerous to admit of the holders being able to dictate in the matter of prices.'

The New York Democrat, conducted by 'Brick' Pomeroy, fully deserves and maintains its title of a 'red-hot' journal. It speaks of a noted character, not unknown to our readers, in the following terms:—'Poor old Brownlow. There is probably not a more accursed despicable being, who has attained such prominence, living on God's green earth. Yesterday he took his seat as a Senator from the supposed State of Tennessee, but was so weak the doorkeeper was compelled to hold up his hand while he was taking the oath of office. His days of wickedness are nearly over, it would appear, and yet he shows no sign of repenting. If there is a worse place for the punishment of sinners than Satan's dominions, Brownlow will not disturb Hades with his presence.'

The Washington correspondent of the Cincinnati Commercial (Republican) publishes the following piquant sketch of the protectionist and his dupes:—'Let me illustrate. I go like an ass, into the axle-handle business. I find that it won't pay. Axle-handles can be bought cheaper in Canada than I can make them, so I hasten up to Congress to state my grievance. It is a great interest, says the sepulch-

ral Kelly, and must be protected. It is a great interest, echoes Moorhead, Wilson, Sherman, Wade & Co. It is a great interest, shrieks the Tribune, &c.; and forthwith a law is passed forcing every man purchasing an axle-handle to pay me 50c. instead of 25c. This is called a protection to American industry. That, it protects my industry at the expense of the wood-chopper. Why don't he make axle handles? Serves him right.'

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.—As Louis Burger, the well-known author and philologist, was walking in the Avenue des Champs Elysees, one day, he heard a familiar voice exclaiming, 'Buy some out of a poor man, sir; twenty for a penny!' He looked up, and recognized his old barber.

'What! are you selling nuts?' said he. 'Ah, sir, I have been unfortunate.' 'But this is no business for a man like you.' 'Oh, sir, if you could only tell me of something to do,' returned the barber with a sigh. Burger was touched. He reflected a moment; then tearing a leaf from his memorandum book, he wrote for a few moments and handed it to the man saying, 'Take this to a printing office and have a hundred copies struck off; here is the money to pay for it. Get a license from the Prefecture of police, and sell them at two cents a copy, and you will have bread on the spot. The strangers who visit Paris cannot refuse this tribute to the name of God printed in so many different ways.'

The barber did as he was bid, and was always seen in the entrance to the Exposition selling the following hand bill.

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES

- Hebrew, Elohim or Eliah, Othah tongue, Den. Uhalidic, Elah. German and Swiss, Gott. Assyrian, Ellah. Finnish, Good. Syriac and Turkish, Allah. Dutch, Godt. Malay, Alla. English and old Saxon, God. Arabic, Allah. Language of the Magi, Orsi. Tautoic, Gnth. Danish and Swedish, Gat. Old Egyptian, Teut. Norwegian, Gud. Armenian, Teut. Slavic, Buch. Modern Egyptian, Teut. Polish, Bog. Greek, Theos. Pallaqua, Bang. Cretan, Thios. Lapp, Juhual. Aolian and Doric, Ite. Finnish, Jumala. Latin, Deus. Runic, As. Low Latin, Dier. Pannonian, Isuu. Celtic and old Gallic, Din. Zambian, Fetozo. French, Dieu. Hindostanee, Rain. Spanish, Dios. Coramandel, Brahma. Portuguese, Deoa. Tartar, Alagatal. Old German, Diet. Persian, Siro. Provençal, Diou. Chinese, Prussa. Low Breton, Doue. Japanese, Goozur. Italian, Dio. Madagascar, Zannar. Irish, Dieu. Pertuvian, Puchocammac.

A few days after Burger met the barber. 'Well,' said he, 'has the holy name of God brought you good luck?'

'Yes indeed, sir. I sell on an average a hundred copies a day, at two cents each, or two dollars; but the strangers are generous; some give me ten cents and others twenty. I have even received half a dollar for a copy, so that, all told, I am making five dollars a day.'

'Five dollars a day?'

'Yes sir, thanks to your kindness.' 'The devil!' thought Burger as he walked away. 'If I were not a literary man I would turn pedler or publisher; there is nothing so profitable as selling the learning or wit of others!'

A MODERN DRINKING SONG.

Adapted (slightly) from the old Poets, to the new style of 'Breverage,' and dedicated, by George Sennott, to the 'Whiskey ring.'

Fill high the bowl with Fossil Oil! With Tannin let your cup be crowned! If Strychnine gives relief to Toil, Let Strychnine's generous汁 abound! Let Oil of Vitrol cool your brains, Or, animated atoms brew— And fill your arteries, hearts, and veins, With glee—and infernal glue!

Wine! That died out in '58— What fool would have it back? And how? The 'cup that will inebriate And never cheer,' they sell us now, The conscious water saw its God And blushed.—'What of it? Don't you feel That water knows the Dragger's rod, And blushes now—with Gachines!'

Ab!—Fragrant fumes of Kresote! Bewitching bowl of Prussian Blue! Who would not soothe his parching throat With your mild effluvia, 'Mountain Dew?' Stronger than aught that racked the frame And shook the mighty brain of Burns, Surely, ye'll set our heads a flame, Whenever his fatal day returns.

Bring on the Beer—Fresh Copperas foam, With Alum mixed in powder fine, How could my foolish fancy roam In search of whiter froth than thine? Thy Indian Berry's Essence spread Through amber wavelets, sparkling clear, Benumbs Jolt Ore—strikes feeling dead— And narcotizes Shame and Fear.

Far down thy bubbling depths, Champagne! Drown'd Honor, Love and Beauty lie— They fought thy unequal fight in vain— Shall we, too, merely drink—and die? Sweet Acetate of Lead, forbid! Fill every drink with panga—and tell What tortures could—and always did— Anticipate the stings of Hell!

Then drink, boys! Drink! We never can Drink younger! And we never will Be men—or aught resembling men, While poisoners have the power to kill! Amen!—From Frency's screech of mirth The maudlin Sorrow's drizzling flow, We'll rave, through scenes unmatched on earth And not to be surpassed below! —[Boston Post.

spectator a very favorable impression of the position the Pompeian shopkeeper held in the social scale. The shops were generally small and uncomfortable, forming the outer portion of the houses of the wealthy classes, who let these places at such rents as brought them a large income. Some of them, however, appear to have been of a better class, as, for example, the one represented in the following engraving, which is not unlike an ordinary cook-shop. There is an oven at the end of the counter farthest from the street, and three steps on the left side, which have been presumed to support different sorts of vessels or measures for liquids. From these indications it is supposed to have been a cook shop, for the sale, perhaps, both of dressed and undressed provisions, as is indicated in the view. The oven, no doubt, served to prepare and keep 'hot and hot' some popular dishes for the service of customers. The jars may have held oil, olive, or the fish pickle called garum, composed of the entrails of fish macerated in brine, an article of great importance in a Roman kitchen, and one for the manufacture of which Pompeii was celebrated. The vessels, fixed in a corner of solid masonry, may seem rather inconveniently placed; but the limited space rendered such an arrangement necessary to prevent the breakage and upsetting of vessels. From similar motives of economy, doubtless, the small shopkeepers of modern Rome continue the same practice still. Up to the present date, so far as our information goes, the only traces—among those common in ancient Italy—upon which any light has been thrown by the discoveries made among the ruins of Pompeii are those of the baker and the dyer. Several bakers' shops have been found, all in tolerable state of preservation. The mills, the ovens, the kneadingtroughs, the vessels for containing water, flour, and leaven have all been discovered, and seem to leave nothing wanting to our knowledge. In some of the vessels the very flour remained, still capable of being identified, though reduced almost to a cinder. In the centre of the carbonised master small pieces of whitish matter were embedded, which, when moistened and placed on a red-hot iron, gave out the peculiar odour which flour emits if treated in a similar manner. In some instances even the very bread, in a perfect though carbonised form, has been found in the ovens. We find also that the Pompeian bakers used moulds for a portion of the bread they manufactured. Several of the loaves thus baked have been found entire. They are flat, and about eight inches in diameter.—[Aunt Judy's Mag-zine for January.

HOW TO RIDE IT—A VERY INTERESTING SUGGESTION.

The art of riding the velocipede is one in which not many of our citizens are posted. A neighboring paper gets off the following: To those who have never seen two wheel velocipedes in use it seems surprising how the rider can keep his equilibrium. The principle of the thing, however is just the same as the movement of a boy's hoop. All are aware of the fact that as long as the hoop revolves rapidly, its tendency to any lateral movement is almost suspended, the rule being that the greater the speed the less difficulty in maintaining the upright position. Just so it is with the velocipede; and we frequently see parties who have been days in learning to ride them without success, suddenly get on them and start off around the ball, quite astonished with the ease with which they can maintain their balance while in rapid motion. The first thing to be done is to 'view the situation,' as it were. You very readily perceive that it would be next to an impossibility to get on the machine and try to balance yourself in your seat while the machine was not in motion, and the fact leads you to perceive that the motion is the first requisite. To get that and at the same time to balance yourself, you must first use your feet on the floor as the means of progression, learning, as you move to balance yourself by the motion of the guide wheel, to the right or left, whichever side you may lean. After you have done this often enough to admit of your going the length of the room without placing your feet on the floor, commence to go the same distance with your legs lifted higher up, so as to balance yourself with the centre of gravity higher from the base than before. On overcoming this difficulty you should try first one foot and then the other on the pedals, so as to be accustomed to the movement of turning the wheel with your feet. Having done this, take a good start on an even balance, lift your feet into position, and then keep up the motion by pedal movement, and you will be surprised to find that all at once you can ride your velocipede. In learning avoid looking at the wheels, but accustom yourself to looking ahead. And in your first practice avoid learning to advance by pedal movement, do not try experiments or try to do too much, but keep to your balance movement. Then again as you become more confident take things easy. Do not strain the muscles of your arms there is no necessity for it, or indeed for an violent muscular effort; for even great speed can be obtained with half of the exertions used in learning the first movements in riding.—There is nothing which looks harder to the novice than how to ride the velocipede; and yet when you have acquired a knowledge your only surprise is that you should have found it difficult. Some have learned to ride in three hours, some in three days, while with the timid and stupid three months scarcely suffice. To those who want to learn, we would especially suggest to them to select the spring, fall, or winter months, for it is too warm work to learn in summer, that being the season to reap the reward of your early exertions in riding; for velocipede riding is the easiest thing imaginable when you know how to ride properly. For those who live in the cities and who require a daily exercise which is at once exhilarating and healthful, or for those riding in the suburbs who have long distances to traverse in going to their occupation, the velocipede will soon become as great a favorite in this country as it is in France. To learn how to ride a velocipede skillfully requires no more effort than to learn to skate well; in fact even less, and when the art has been acquired—and it may be learnt in a few days it provides a means of locomotion and a source of enjoyment as much more available than as are the number of days in a year appropriate for the sport greater than the few odd days skating is to be had. The exercise is vigorous and employs every muscle of the body on rough roads, while on smooth planks the movements can be made with ease by the most delicate youths.

The oldest tree on record in Europe is asserted to be the Cypress of Somma, in Lombardy, Italy. This tree is believed to have been in existence at the same time as Julius Caesar, 42 years before Christ, and is, therefore, 1911 years old. It is one hundred feet in height, and twenty feet in circumference at one foot from the ground. Napoleon, when laying his plan for the great road over the Simplon, diverged from a straight line to avoid injuring this tree. Superior antiquity is claimed for the immense tree in Ocala-vera County, California. This is supposed, from the number of concentric circles in the trunk, to be 2565 years old.

'Going to leave?' 'Yes, mm; I find I am werry discontented.' 'If there's anything I can do to make you comfortable, let me know.' 'M-missus, it's impossible! You can't alter your figner to my figner no more! I can. Your dresses won't fit me, and I can't appear on Sundays as I used to do at my last place, where missus's clothes fitted 'xactly.'

How TO MAKE BOLOGNA SAUSAGE.—The following is recommended as a recipe for Bologna sausage:—Take an eel skin, and stuff it with ground eat; season it with Scotch snuff and persimmon oil; lay it in a hog pen to dry, and then hang it up by the tail in a g'ceer's shop for three months for flies to give it the trademark then it is ready for use.

A literary admirer, at a great fair, said, Dickens Howitt, Burns! Quill suggests hair pins as the only sure preventive against hair falling off.