

ITALIAN POTTERY AND GLASS-MAKING.

The early celebrity of Italian pottery (says the *Pull Mail Gazette*) is attested by the French word for earthenware—*faience*—which is only a corruption of the name of the Italian town Faenza, and its flourishing condition in past ages is shown by the works now so eagerly sought for, in which the genius of Italian art is displayed. But the present commercial importance of this branch of industry in Italy does not equal the historical interest that belongs to it. Production is limited, not exceeding the value of the 3,200,000 francs in porcelain and earthenware of all kinds, while the value of the importation from foreign countries amounts to a somewhat larger sum. One porcelain manufactory, that of Decima, near Florence, seems to deserve special notice. This establishment, the property of the Marquis Ginori, is chiefly remarkable for the successful imitations which it produces of old majolica. The total annual value of the article made in it is estimated at about 320,000 francs. The introduction of the art of glass-making into modern Europe is due to the Venetians, who until comparatively late times, enjoyed an undisputed superiority in it. They discovered the means of rendering glass colorless by the employment of manganese. They had the monopoly of mirror, the silvering of which was a secret long kept from other countries. But the mirrors of Venice have now lost their reputation, the manufacturers of this place being unable to produce plates equal in dimensions to those made by their foreign competitors. Glass beads became at an early period an important article of trade with Africa and the East. They are still made in considerable quantities for exportation. Venetian enamels have always been famous, and among the peculiar productions of this place may be reckoned the beautiful composition called *aventurine*, the secret of which is said to be in the possession of a single manufacturer.

Since articles, such as beads, are made to a certain extent in the city of Venice itself, but the great glass works are to be found at Murano, one of the islands of the Lagoon. This little island had at one time 30,000 inhabitants, formerly enjoyed a sort of local independence with distinct laws and institutions. It had a wealthy nobility of its own, whose names were inscribed in a separate golden book. Its privileges have disappeared, its population and riches have declined, but its industrial establishments are still active and show signs of prosperity. Before the fall of the old Venetian Republic, the glassmakers constituted a close corporation with exclusive privileges. The trade was thrown open in 1806 under the government of the then kingdom of Italy, and a period of keen competition and low prices ensued, until the year 1848, when the conditions of the trade were regulated by an agreement among the manufacturers.

The number of persons employed in glassmaking at Murano and Venice is 5,000, of whom one-third are men, and two-thirds women and children. The highest wages are for men, twelve francs; for women, one franc fifty centimes; for the lowest for men two francs, and for women seventy-five centimes. The annual cost of the substances employed in the manufacture is estimated at between 6,000,000 and 7,000,000 francs, and that of the fuel consumed at 600,000 francs. The gross receipts obtained come to a little more than double this aggregate amount. The principal markets for Venetian glass are in France, England, Germany, and, above all, in the East, where there is a constant demand for the beads and other articles known by the denomination of "Comterie."

LET THE BOY FIGHT, MADAM.

A word of advice to mothers—we are not a mother ourselves, but we know whereof we speak. Never tell your little boys "not to fight."

Now do not stare at the paper in such astonishment and horror, dear madam—we do not propose that you train up your curly-headed first-born to be a prize fighter, nor do we advise you not to inculcate peaceful notions in the boy's head, or not to encourage an amiable disposition. We simply wish you not to issue the command in general terms without qualification "not to fight."

We would remind you in the first place, madam, that such a command is certain to lead the conscientious boy into doubt the number of fights which belongs to the natural law of masculine childhood, to any boy. A conscientious child, for instance, goes among his fellows with a firm determination to obey his mother. He accordingly bears the impositions which are continually occurring among boys; his schoolmates soon learn that he does this, and take advantage of the fact, attributing it, usually, to cowardice.

Human nature is not adamant, madam, even in your model boy. He endures as much as he can for you, and then resorts to his fist. Now if from the first he had stood manfully up to his rights, as nothing but full permission to defend them would enable him to do, he would have escaped the imposition and consequently the contest.

For a boy to defend his rights, and what he considers his honor, is both natural and praiseworthy. It is a wrong for his mother to compel him to do so with a feeling that he is incurring parental displeasure. It unnerves him, if he has a conscience and intends to do what is right. He feels an unavoidable necessity of doing wrong.

Nothing is more common in the management of children than for parents to tell them "not to fight." Nothing could be more absurd. "But," says the mother, "he will be sure enough to fight as much as he is necessary; whatever I tell him." Very true, and you make it a crime for him to protect his rights, he will in the end fight more than is necessary.

Tell him honestly just what you mean. Tell him to fight like a tiger if the choice be between fighting and running away. Tell him to protect his childish honor and his rights as you would have him protect his manhood. You may then tell him to cultivate habits of peacefulness, and to avoid such companions as delight in fighting and bullying for their own sake. Advise your boy in this way, madam, and our word for it, you will have a peaceful, manly, independent and smart boy.—*N. Y. World.*

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