

IRISH CHARACTER.

Of the Irish Character, the great bias has been already described in the Celt—the Celt of Ireland being, in organization, mind, language, &c. only a little less pure than he of the Highlands. They are similarly distinguished by sensibility, imagination, and passion; and reputation on this subject is unnecessary.

Unfortunately, the domination of the Celt over Irish character is modified chiefly by that of Milesian, whose large and dark eye, high and sharp nose, thin lips, and linear mouth, declare his southern origin more surely than Irish history or Irish fable.

Consistently with this organization, the Milesian adds the vivacity and wit, the love of splendour and want of taste, the voluptuousness and license of the south, to the sensibility, imagination, and passion of the aboriginal population of Ireland. Owing to this, and illustrating it, Celtic music, which in the Highlands of Scotland, is wild, grand, and melancholy, has become, in Ireland, more gay and voluptuous.

It is scarcely possible, however, to conceive a cross capable of conferring so little benefit on either, as that of the Celt and Milesian.

The intellectual organization of the Irish people has thus more resemblance to that of the south, than to that of the north of Europe. It confers imagination and passion in a far higher degree than reasoning and judgment.

With such intellectual organization, it is easy to foresee the kind of moral character which must mark the nation. Such a people must naturally be much less distinguished in the discrimination of good and ill, and the calm and patient discharge of duty, than in the love of friends and the hatred of foes, or in the devotion, even unto death, to any cause which they may espouse.

Now, to the guidance of a people possessing such capabilities, it is obvious that knowledge is pecuniarily necessary. With principles of high activity, there must be knowledge to direct.

Unfortunately, however, these very capabilities, and that high activity, are at variance with patient investigation and the means of knowledge. Such qualities, indeed, act as it were by intuition, and no more break delay, than the electric spark in its passage through the air. The result must be necessarily brilliant and striking in the moral act in the physical illustration; but they may indifferently be good or ill; they may raise the torpid current of life and pleasure, or they may wither and destroy.

Among such a people, it is evident, that when owing to Saxon and Scandinavian intermarriages, calmer observation and reasoning powers are added to these high capabilities, so essential to all genius, the result must be such characters as Ireland has occasionally produced. It is not less evident, however, that such characters will be comparatively rare, and that the mass of the people will add fierce barbarity and superstitious bigotry to the grossest ignorance.

In Ireland, accordingly, when the crimes are excited by private or public hatreds, crimes at once the most brutal and the most cowardly are perpetrated without the slightest compunction; robberies, burnings, tortures, and assassinations, are the commonest means of vengeance; and we are warranted in saying, that no-where in Europe may be seen such a complication of villany and crime.

To sum up this view of English, Scottish, and Irish character, I may observe, that sincerity and independence distinguish the English; intelligence and sagacity the Scottish; and a gay and gallant spirit the Irish. The best qualities, however, are apt to associate with bad ones. The independence of the English sometimes degenerates into coarseness and brutality; the sagacity of the Scottish into cunning and time-serving; and the gaiety of the Irish into fecklessness and faithlessness. Could we combine the independence of the English, with the sagacity of the Scottish, and the gallantry of the Irish, we should form almost a God. Could we, on the contrary, unite the brutality of the first, with the cunning of the second, and with the faithlessness of the third, we should form a demon.—*Blackwood's Magazine.*



A YEAR COMPARED TO A BOOK.

A year compared to a book. Every day is a leaf and every seventh leaf is the Sabbath. The last day

of every year finishes a volume, and every New-Year's day commences a new one. On one page of every leaf is written our opportunities for doing and getting good; and on the other our improvement of them. On one page God's dealings with us; on the other our behaviour towards him. On one page of every seventh leaf, the sermons we hear, the books we read, and the opportunities for retirement, and for mental and spiritual improvement; on the other the use we make of those opportunities. Some of our little readers have finished eight, some ten volumes, and perhaps some of our teachers eighteen or twenty. They are all arranged in the great universal library, waiting for the sound of the last trumpet when they will be brought forth and read before an assembled world.

What frightful and alarming records will then be exposed—blanks—blots—errors, and crimes of every sort, according to the size of the volumes. Which of us would not shudder to have our annual volumes audibly read, or even to look into them ourselves? We have now just completed another volume; it is already sealed, and added to those before in the library. No alteration can now be made. We cannot examine, erase, and revise it, as we do other books. What is written is written, and we must meet it at the last day as it now stands. All we can do is to regret what is wrong in the past, and amend it in the next volume, if we are spared to finish it.

I could not anticipate with composure the day when my books shall be read, were it not that in every page of the last few volumes I have written, "CHRIST CRUCIFIED." If our little readers are not able to comprehend the meaning of these words, they will do well to ask their parents or teachers, and get a friend to write them in the beginning of the volume for the present year, and endeavour to remember that "there is no name given under heaven, nor among men, whereby we can be saved, but JESUS CHRIST AND HIM CRUCIFIED."—*Youth's Companion.*

From the New England Farmer.

How various and wonderful is nature! How bountiful the God of nature in the provision which he has made for man and animals, adapted to all the variety of soil and climate! How minute and comprehensive is the science of agriculture, and how highly ought we to estimate an art upon which we are all dependent, and which requires so much sagacity, observation, labor, and study to bring to perfection.

And here I cannot but regret that so little provision is made in our systems of collegiate education for the acquisition of agricultural knowledge. Their object seems to be, to educate young men principally for the learned professions, in which a few only meet with that success which they anticipated, while a large number who have no patrimony, are placed in a precarious dependence upon the labor of others. How much more happy and useful would be the man of modest merit, who cannot take the kingdom of this world by violence, if his education enabled him to labor himself, or direct the labor of others in the most profitable manner, while he found in rural retirement that health, competence, and peace, which he who possesses has no reason to envy the cares of wealth, or the precarious honors which feed, but cannot satisfy ambition.

"Sure peace is his, a solid life, estranged
To disappointment and fallacious hope;
Rich in content, in nature's bounteous rich,
In herbs and fruits; whatever greets the spring,
When heaven descends in showers, or bends the bow
When summer reddens, and when autumn beams."

In some parts of our country, schools have been instituted, in which the science of agriculture forms a part of their system of education. I wish to see, however, not mere boys but young men educated in this science, and reducing it to practice by the labor of their hands. A college on an extensive and fertile farm would be the best seat of the muses, and with a professor of agriculture who would not confine himself or his pupils to theory, would not need a gymnasium. Here might be a parson farm where the most scientific mode of farming might be practised, and experiments tried for its improvement. Here, free from the vices of cities, towns, or villages, young men might be taught every thing requisite for the learned or practical professions, and the community would take a deep interest in the success of an institution the utility of which would be displayed to the eyes as well as to the ear, which would become the

nursery of scientific and practical farmers, and communicate that knowledge to the future lawyer, physician, and clergyman, which would render them still more respected and useful.

In striving gentlemen, to improve our estates and the industry of the community, let us not forget the mind. And as in this state we have commenced a system of public instruction may we aid with our best efforts, an object which is as much more important than agriculture and manufactures, as the mind is more important than the body.

While we are contemplating the operation of second causes, and the changes and productions of the seasons, may we be mindful of the great First Cause whose power is as necessary for the continuance as it was for the creation of all things. And whether we are cut down like the grass of the field, or gathered like a shock of corn fully ripe," may we be found faithful servants, who have not hid our talent in the earth, but so used it as to promote the benevolent purposes for which it was intrusted to our keeping.

—*Judge Pitman's Address.*

CHEMISTRY.

"Science is not Science till revealed."

In all the changes which are produced by the accession or abstraction of heat or light; in all the changes which are produced by the combination of two bodies, and the formation of a new compound, chemical action appears. Considering then the multifarious changes to which the bodies in the material world are constantly subject; considering the diversified nature and endless variety of forms, which those bodies by every new change exhibit; and considering the astonishing results obtained by the most simple means, which appear in the compounds produced, it is obvious that the sphere of chemical action is wide and extensive, and, indeed, is only limited by the bounds of the material world itself. For, wherever the effects of light and heat are felt, few, or perhaps no kinds of matter, even those which seem the least susceptible of change, are exempted from their influence. In examining the nature, properties, and constitution of the atmosphere, the aid of chemistry is essentially requisite; in the extraction of metals from their ore, and in converting them to the numerous purposes, to which they are applied in civilized society, almost all the processes are chemical; in investigating the nature, fuelitious, and uses of vegetables, whether in the living or dead state, in acquiring a knowledge of the fluids and properties of animals; and in the application of many parts, both of vegetable and animal matter, to a thousand valuable purposes,—chemistry furnishes the principal means.

The application of chemistry, to the improvement of the arts of civilized life, opens a wide field of contemplation. In many of these arts, as in the manufacture of glass and porcelain, in tanning, soapmaking, dyeing, bleaching, baking brewing, distilling and in most of the culinary arts, almost all the processes depend on chemical principles; and it may be added, that there are numerous little processes in various branches of domestic economy, where even a slight knowledge of chemistry may often prove highly useful. But without extending farther on the utility and advantages of chemistry, that which has been already advanced, will afford abundant proof of the importance and universal application of the science.

FOR COLDS AND COUGHS.

Take half a pound of the heads of the large white poppy, without any of the seeds, the heads just ripe, and moderately dried; put them into three quarters of boiling water; let them boil gently till the liquor is reduced to one quart; squeeze the poppies well in a cloth, to drain out the liquor; boil the liquor again slowly, to one pint, and strain it; then add it a pint of white wine vinegar, and one pound of raw sugar; let them boil gently to the consistency of a syrup; then add thereto spirit or elixir of vitriol, to make it gratefully acid. The dose for adults, is one or two tea-spoonful, but never exceeding three, on going to bed. If the cough continues violent, two more may be taken the following morning.—One dose sometimes cures, two generally, and it is never necessary to employ it more than three. For young children, one tea-spoonful is sufficient. Many persons have been cured of coughs and colds by this above syrup.