

## THE WRONGS OF IRELAND.

We have seldom heard the story of Irish degradation told more truthfully than it was at the last anniversary of the Baptist Irish Society, in a speech from which we furnish the following extract:

The Rev. C. M. Birrell, of Liverpool, in moving the first resolution, said: Ireland is the difficulty of the age. If I find that out of every twelve persons who solicit bread at my door, ten are natives of that country; if I find the most miserable dwelling in my vicinity inhabited by thousands of exiles from that island; if almost every ship that sails under my eye, for some shore of Australia or of America, is crowded by the despairing population of that same region, how is it possible not to be incited to an investigation of the reason of such facts? When one crosses over to Ireland itself, one meets with phenomena equally perplexing. You there meet with two races, as perfectly distinct from each other as they could have been on the day when they were first brought into contact, more than two centuries ago, with different manners, opinions, and religions,—the one filled with suspicion and the other with contempt; the one muttering complaints of tyranny, the other threatening punishment for insubordination; both at cross-purposes, and with no apparent tendency whatever towards a common understanding. When one further inquires what the most enlightened country in the world,—as it has been held to be,—has done for the purpose of civilizing that people, one finds that the first step that was taken was to connect them with the Papacy. That was the professed purpose for which our Henry invaded the island. It is an undoubted fact, that the Irish were not Romanists, until we made them such. (Hear, hear.) After that experiment had pretty clearly failed, and some generations had rolled away, the authoritative power required them to march over to Protestantism, and, in order to make them love it the more, they were compelled to pay for it out of every piece of property which they possessed. (Hear, hear.) And that they might not fail of being instructed, ministers were sent, who could not speak one word of their language. (Laughter.)—After both these experiments had failed, nothing seemed to suggest itself, except lead and steel—as we understood—which all Governments, under common wealth and monarchy alike, have largely supplied, on the one hand, and on the other, a perpetual almsgiving, which England, notwithstanding all her perversities, has never had the heart to refuse. (Hear, hear.) Now, when a physician is called in to a sufferer, his first object is to inquire as to the remedies which have been previously administered, for generally it will be found, that the state to which he has been reduced by these, will form the main part of the disease. (Laughter.) Certainly, no one is prepared to question, that Ireland suffers most of all from what is called by the French, “the malady of the medicine.” Popery and political Protestantism, war and charity, have united their influence to shut out whatever is good and healthful, so that our missionaries, when they go forth to her population, proceed not as those who went to the West Indies,—to a people who had no religion, who were prepared to adopt the first system that enlisted their sympathies,—but like those who go to the East, where they are met by an antiquated, subtle, and all-pervading superstition. (Hear, hear.) It has sometimes, I confess, struck me, that the time had hardly arrived for going forth to Ireland: that great political changes must be made before there was an open field for evangelical exertions. But, again, I have thought, that the world could not have presented a more discouraging aspect to the Apostles and their coadjutors when they went forth, at the command of their Master, to overthrow Paganism—(hear, hear)—and that, after all, no instrument is so powerful for the correction even of bad Governments, as the gospel itself; for when people are instructed in the mysteries of the Kingdom, and are brought into the Spirit of our Lord and Saviour, they learn how to govern themselves. (Cheers.) Just indeed, as the early propagators of Christianity found some open places in the armour of Paganism through which their weapons might pass, so our missionaries, amidst all their difficulties and obstacles, find some accessible points in the heart of Ireland. Popery has begun to overact herself; secular Protestantism has never had their confidence; military coercion has been shown by profuse liberality not to be a correct expression of England's feelings so that everywhere you find now an open door.

## Seamen's Friend.

## Relative Position of Seamen in Society.

The strangest thing in the world perhaps, when we consider the common nature of men, is our strangeness to one another: the ignorance in which we live of one another. Hence comes much of our hardness, severity, cruelty, to our fellows. In former ages, the separating barrier of a narrow river, made men enemies, and made them look upon each other as natural enemies. In later days, difference of caste and class is answering the same unhappy purpose; creating mutual ignorance, prejudice and aversion. Growing knowledge, the press, the school, civilization, Christianity, are melting away these barriers, and bringing men into contact and sympathy. These are the foundations of that larger brotherhood which is stretching out its hand to hitherto neglected classes—the labourer, the sailor, the slave himself. Men cannot hate when they come to know one another. When I look into my brother's heart, and see his need, his pain and sorrow, his darkness and error—image and reflection of my own—no matter what his garb is, I must feel for him.

I would strive then to know this man,—the man of the sea; this amphibious being; only half human to the popular apprehension, and half, a being like the fabled mer-man. I mean the sailor no disrespect; I feel a profound interest in him. Curiosity, in the first place is strongly enlisted in his behalf. Then, the hardships he endures, the dangers he encounters, the far lands that he has seen, and distant seas that he has traversed, awaken a deeper interest in him.

Something respectable is there in this wondrous voyager. The gates of Hercules has he seen, the stormy Baltic, or the dark-heaving ocean where “they strike the harpoon in the frozen latitudes of the north.” The fair shores of Asia has he looked upon, or the coral reef of the Pacific seas. Where nature is most wonderful, and, perhaps, most beautiful, there has he wandered,

“To the farthest verge  
Of the green earth, to distant, barbarous climes;  
Rivers unknown to song; where first the sun  
Gilds Indian mountains, or his setting beam  
Flames on th' Atlantic Isles.”

Nay more, I confess a certain sympathy with the “boy that would go to sea.” Wild, erratic, extravagant, as his passion may be, yet it is not unaccountable. Mixed up with some rebellious and runaway dispositions, no doubt it often is; but there is still the native love of marvels and novelties; the passion for exploring, which has animated alike the bosom of the greatest navigators; the desire to traverse this ocean domain of mystery, to see the sun go down on the other side of the world, to behold the men and cities, and rivers and mountains, of strange and remote climes and countries.

Well, it is achieved, and the sailor returns. Mark him as he comes with his companions up the wharf from a long voyage; and consider what a singular situation is theirs. Wild, reckless, noisy perhaps, they are; restless, antic, as if the spent gales of the sea yet played in their skirts. Is it strange? From whence have they come? From a life of unnatural compression, from the fore-castle, from the deck, from the yard-arm; from hardship, toil, and danger. Is it strange that they demanded liberty? Is it strange that the sailor looks upon life on shore as a grand holiday? The city, with its towers and spires, and crowded dwellings—what is it to him but a playground? Can he fold his arms like a philosopher, or sit down and meditate like a recluse? A recluse! Why he has just been a very prisoner of the ship for weary months. No, he must have excitement, freedom, enjoyment.—Things fantastical and outrageous are to him method and order. He is willing, mad as it seems, to spend three year's wages in three days' pleasure. He will have regal sway. With Herculean, with Bacchanalian grasp, will he clutch and compress within the brief interval of his toils and hardships all possible enjoyment.

Alas! he has no home. There, where all innocent joys might expand themselves, and throw around his toil-sick heart their blessed bonds—there he comes not. The arms of parents, sisters, brothers, are not flung around him to welcome him to social converse; they lead not the wandering prodigal to his father's abode, nor kill the fatted calf, nor make the festival glad with music and dancing. No, he has no home. With the ship-master it is different. Spread over all the ocean waves are the ties that bind him to his heart's abode!

fresh and strong are they kept amidst the living streams of the wide sea; in the lonely hours, in the night hours, backward do his thoughts run on those telegraphic ties of affection, to a blessed spot nestled somewhere in the bosom of his native land; and his very heart-strings, like tendrils which have nothing else to cling about, are gathered and woven in the strong bond of conjugal and parental love.

But for the sailor, what a sad isolation is there from all the ordinary relationships of society! There is isolation in his condition, in his dress, in his very gait. He has neither wife nor children. His early domestic ties are often forgotten and have passed away, as if they belonged to a bye-gone, almost an antediluvian time. He has no country; none such as residence and friendship and filial fondness make our own. He has usually no property. Society, government, treats him in this regard as in a condition of minority or pupillage. It takes from his earnings enough to provide for his old age, and thus deprives him of all inducement to take care of himself. Therefore he lacks prudence, foresight. All that is in his hand he flings recklessly away upon the pleasure of the moment. Suppose any other class of our people to be placed in this condition: no family to provide for; not themselves to provide for; and do you believe that their virtue could stand the trial? O. D.

London Sailor's Magazine.

## A First-Rate Temperance Talk.

A captain of a packet vessel sailing from New York to Liverpool, says he never heard but one temperance talk that was worth anything, but that was “first-rate.” He once went to a temperance meeting at Liverpool, to oblige a friend, and a good-looking, well-dressed man was called upon to address the meeting. He now stood up before the meeting, and he said he never had made a speech in his life, and did not believe he ever should, for it was not in him. However, he would tell what temperance had done for him. When he used to drink, somehow, he never was well; could never pay his quarter's rent, nor his weekly bills, nor clothe himself nor his family decently; but now that he had left off drinking, his rent was punctually paid to the day, he had no weekly accounts—for he had ready money. They all saw how he appeared and was dressed. And, taking a nice looking woman by the arm, and four children by the hand, he said, “You see how my wife and children look in health and appearance. Well, their food and dress is all paid for; and if you want to see how my house is furnished, come and see me at home any evening except church night, which is Tuesday, and this meeting, which is Thursday, and you will find me in as well furnished a room as any one needs. Besides this, I have a hundred pounds in the savings' bank. This is all I can say to-night.” And he sat down. He had said enough.

## Improved Method of Tempering Edge Tools.

For heating axes or other similar articles, a heating furnace is constructed in the form of a vertical cylinder, the exterior made of sheet iron lined with fire brick 4 ft. 8 in. diameter, or of such outside diameter as to give it an inside one of 4 ft. and 3 ft. high. In the interior of this cylinder, several fire chambers are formed, usually four; the inner wall of each fire chamber is 18 in. long, 4 in. from front to back, and about 4 in. in depth, forming, in the whole, a circle of 3 ft. 4 in. diameter: under each there are grate bars, and air is supplied through a pipe, connected with a blowing apparatus. A circular table of cast iron, 3 ft. 4 in. in diameter, is made to revolve slowly on the level with the upper part of the said chambers; this chamber is sustained on a central shaft, which passes down through the furnace, and has its bearing in a step below it; a pulley, keyed on to it serves, to communicate rotary motion to the table. When the axes or other articles are to be heated, they are placed upon the table with their bits or steeled parts projecting so far over its edge as to bring them directly over the centre of the fire, and the table is kept slowly revolving during the whole time of heating. When duly heated, they are ready for the process of hardening. The hardening bath consists of a circular vat of salt water; within the tub or vat, a little above the surface of the liquid, is a wheel mounted horizontally, with a number of hooks around the periphery, upon which the axes or other articles are suspended; the height of the hooks from the surface of the liquid is such as to allow the steeled part only to be immersed; as soon as the hardening is

effected, the articles are removed from the hooks, and cooled by dipping in cold water. With the best cast steel, a temperature of 510 deg. Fahr. has been found to produce a good result in hardening in about 45 minutes.—*Scientific American*.

## Dissolving Bones by Steam.

A statement has lately been made to the Highland Agricultural Society. North Britain, in relation to pulverizing bones by steam. It was stated that bones of any size could be reduced to a soft mass by this agency alone. A small boiler with a steaming vessel connected with it, capable of standing a pressure of twenty-five or thirty pounds to the square inch, was all that was required. If the vessel was filled with bones, and subjected to the action of steam above the level of the boiler (as they will not dissolve if covered with water,) at twenty-five pounds pressure for a few hours, they will become quite dissolved—thus saving all the expense of grinding, and the sulphuric acid commonly used, which amounted to double the price of the rough bones. All the bones were so much softened, that the largest piece found could be easily crushed fine by the pressure of the hand. Dr. Anderson, the chemist of the society, thought the steaming would be cheaper than grinding.—Professor Traill thought the steamed bones would be preferable to these dissolved with sulphuric acid, because when the acid was added to bones, there was a destruction, in part at least, of the animal matter. The gelatine, which was of itself a valuable manure would be saved by the steaming process.

## Cure for Hydrophobia.

[From the Belfast Commercial Chronicle of May 9, 1842.]

A physician of Rotterdam, in a communication to the *Universal Magazine and Review* dated August 18, 1791, proposes a very simple cure for this dreadful malady, and mentions instances in which it had been eminently successful; and as this article comes to us from the hands of a respected correspondent, with the addition of recent and well-authenticated instances of cure under the remedy indicated, it seems incumbent upon us to make it better known.

Take the yolks of three hen eggs, and as much olive oil as will fill three half egg-shells; put this together, in a frying-pan over a gentle fire, and let it be continually stirred with a knife until it becomes a conserve or thick jelly. The person who is bitten must take this dose for two successive days, after he has fasted six hours from both food and drink, which he must also do for six hours after it has been taken. The sooner this is done after the bite the better, as the effect is uncertain if not administered within nine days, though instances have been known of cure under this treatment after five weeks had expired. When there is a wound, it must be scratched open twice a day, with a pen of firewood, for nine successive days, and dressed every time with some of the above composition. To an animal that has been bitten, of what kind soever, a double portion must be given, remembering to keep it from food and drink six hours before and six hours after.

From the various instances of cure adduced to prove the efficacy of this remedy, we shall select two of those which came to us authenticated by the signatures of respectable persons on whom we can rely. A woman was bitten by a mad cat, which fastened on her hand with such determined ferocity, with teeth and claws, that it was necessary to cut its throat before it could be disengaged. The woman took the remedy, and felt no bad consequences, but the man who killed the cat, and who was but slightly scratched, declined the dose as unnecessary, and died of hydrophobia. A man named Leary had several animals bitten by a mad dog, and among the rest a goat. In order to prove the efficacy of the remedy, he gave the dose to all but the goat. Soon after the goat went mad, but the rest showed no symptoms of hydrophobia.

It is also stated that even when administered too late to save the life of a patient, it has great effect in alleviating his sufferings. Two instances are furnished in which the dose was given six weeks after the persons had been bitten, and after strong symptoms of hydrophobia had been manifested. In both cases a large quantity of blackish matter, resembling curdled blood, was discharged from the stomach, and the patients drank freely of water, the offer of which had before thrown them into convulsions. But both the men died.

Considering that it might secure more confidence to the preparation recommended, the