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Activity and Freedom of the Mind.

BY THE EDITOR.

'Tis night! All nature now from labour rests,
Enjoying sweet repose. No more is heard
The busy, noisy hum of active life.
Creation sleeps—deep slumber wraps the world.
But man—man great—man wonderful—now wakes,
His body, earth-like, lies in sluggish ease.
Not so the mind: Its essence spiritual—
God's image—activity its nature—
Thought its high, its glorious attribute
Affinity it claims to seraphs bright,
Who constant stand before the Great I AM.
Now bursting all control, it soars on high
Leaves the wild eagle in his aerial flight,
Tracks, with untiring wing, the starry host
In their mighty course; sees far planets roll;
Suns distant shine! and on, it wings its way,
Till systems upon systems view'd and pass'd,
Our Earth, and Moon, and Sun, and Planets all,
Grow dim, and fade like specks on ocean wide
More fleet than lightning, on the tempest's blast,
Back—back it darts, in smallest moment's space,
From the most distant region it had won:
And ever active, the great depths profound
Of Ocean, with its many caves, explores:
Here, it beholds the wonders of the deep,
The finny tribes in sportive gambols play—
There, many a fantastic grotto wild,
And lofty temples, and domes, and towers,
To our world most curious, strike its view.
Uprising thence, it claps its wings, and dives
Into the lowest bowels of the earth.
Nor clay, nor rocks, nor earthy strata deep,
It's bold and rapid flight can o'er impede.
Through these, like air, it skims its vent'rous way:
With ease and joy pursues its fearless track.
One vig'rous bound, the earth is travell'd o'er,
Its fossils scann'd, its treasures all unlock'd.
Here, by some subterranean stream it sits,
And calmly muses on its gentle flow.
There, by some volcano's burning lake, hid
From mortal view, till through the apex, flames
Burst forth with lurid and alarming glare,
It takes its seat unmov'd; with dauntless eye
Beholds the mighty magazines of fire
Which with fury rage, and earth's bowels rend;
Harks to the sound of its artillery,
To the bellowing roar of which compar'd,
Our thunder is the tone of some mild breeze.
Nor rests it here. It lifts its piercing eye,
And wide surveys the bright expanse of Heaven,
Where God in glory dwells, where pleasures bloom
Eternal, and Angel-spirits strike their harps
In lofty notes of praise to Heaven's HIGH KING;
And gazing there, entranc'd wit' holy sights
Of grandeur, glory bright, and joy serene,
It spurns its lowly dwelling here on earth,
And *enters into immortality.*
Here let th' Infidel turn his sceptic eye,
And, in the mind's activity, proof strong
And living, see, *not matter is the soul,*
Annihilation dread is not its end,
But living, it must live, and never fail
Its future years of happiness or woe.
The mind, that lofty thing, the mind is free!
Bind the wind with chains, hush its stormy blasts,
The wild sea calm, silence the thunder's roar,
Stay the fierce lightning in its vivid play—
Then may'st thou say to energetic mind,
Here are thy bounds, no further canst than go.
Their slavish arts *they* try in vain, *who* wish
The aspirings of the active mind to check—
Its pow'rs, its noble pow'rs, 'twill still exert;
The body may be fetter'd down with chains—
The mind, that lofty thing, the mind is free.

The Ottoman Empire.

The events which are now transpiring in South Eastern Europe, and the intimate connection of the Ottoman Empire with the affairs of the continent and of the whole civilized world, have given an interest to all facts connected with that country, and will justify us in laying before our readers a historical sketch of the rise and progress of this once formidable nation. The history of the Ottoman empire presents many events of marked interest. It is, in its earliest periods, a record of fierce and unrelenting warfare, relieved in some degree by deeds of bravery and high emprise, and made less barbaric in its features and objects by the wisdom and justice which the earlier sultans displayed in the government of their own people and of the conquered nations. The modern history of the empire is a record of bickerings and strife—of insurrections at home, and entangling alliances abroad—of barbaric government, not unrelieved, however, in our own day, by evidences of a spirit of progress and intelligence.

On the division of the once invincible Roman empire, the eastern part continued in existence, retaining much of its former power. It is variously known in history as the Eastern, the Grecian, or the Byzantine empire—the latter being its most common name. Its capital was Constantinople, which was founded on the site of the ancient Byzantium, by the emperor Constantine. This empire continued in existence for about a thousand years, though at times it was forced to contend against the incursions of its rude and uncivilized neighbours, and to struggle with internal dissensions and the growing luxury and consequent degeneracy of the people. It was finally conquered by the Turks in the fifteenth century.

The Turks, who are descendants of the ancient Scythians—a Tartar race—are first mentioned in history in the sixth century, when they inhabited the steppes of Northern Asia. They established a kingdom in Asia Minor early in the eleventh century, displacing the Saracens and Greeks. This kingdom extended from the present boundaries of Europe to the frontier of Syria. It was maintained for near a century and a half, though involved in an incessant warfare with the Greeks, when it was overrun by the Mongolian Tartars, and became divided into a number of small principalities. Among those who were driven out by the Mongols was Solyman, the chief of a Turkish tribe named Oguz. This chieftan found an asylum in Armenia, where he remained seven years, at the end of which time he determined to return, with his tribe, to his native land. In crossing the Euphrates, however, Solyman was drowned, and the band was divided among his four sons. One of these named Ortogrul, to whom about four hundred families remained attached, determined to seek his fortune among the chieftains who then ruled the fragments of the Seljukian empire. A romantic incident which occurred to him on his journey, was the basis of the future greatness of this tribe, which founded the Ottoman empire. It is related that in the course of his march he fell in with two armies engaged in fierce combat. Fired with a zeal to distinguish himself, without waiting to ascertain the merits of the controversy, he in the true spirit of ancient chivalry espoused the weaker side, and decided the fortunes of the day. The chieftain to whom he had rendered such signal service proved to be a Seljukian monarch, named Aladdin, the Sultan of the Iconium Empire, who granted to him as a reward for his valour, a rich mountainous district on the borders of Bithynia and Phygia, where the tribe established themselves, and rapidly increased in numbers and power by the accession of robbers, run-away slaves and prisoners. They made constant incursions into the neighbouring countries, and particularly into the Byzantine empire, enriching themselves, and making their name and prowess a terror to their neighbours. On the death of Ortogrul, his son Othman or Osman succeeded him. He has generally been considered as the founder of the Ottoman empire. Osman continued subject to the Sultan of Iconium, who, as a mark of favour, conferred upon him the sovereignty of all the Christian States which he might conquer. He availed himself of this privilege, became a powerful chief, and after the death of his protector in 1300, proclaimed himself Sultan. He died in 1326. The memory of Osman is still held in high respect among the Turks. He is regarded as the father of the nation, and many traditions of his wisdom and valour have been handed down.

Osman was succeeded by his son Osman II., who continued to push his conquests to the westward, and so alarmed the Christian princes in that quarter that they united their arms to check his growing power. He defeated them, however, in a pitched battle, and established the capital of his empire at Brusa. His son Orchan, who succeeded him, extended his dominions to the Hellespont. The Byzantine emperor Cantacuzene sought an alliance with him, to quell a civil war in his dominions, and gave to him his daughter in marriage. This circumstance, and an alliance with the Genoese, made him acquainted with the weakness of the Eastern empire, and determined him and his successors to extend the Mahometan arms and religion over weak and divided Europe. His son Soliman first invaded Europe in 1355, and in 1360 his second son Amurath I., took Adrianople, which became the seat of the Turkish empire in Europe.—He also conquered Macedonia, Albania, and Servia, and a great part of Greece. Flushed with victory, he endeavoured to reduce Constantinople, but was prevented by the necessity of turning his arms against his own rebellious subjects. He, however, made the Greek emperor his tributary, and compelled him to deliver up the cities which he held upon the Black Sea. Amurath was a brave and wise ruler, and established a powerful and prosperous empire. Several of the European nations, including the Hungarians, combined against him and raised a formidable army, which he defeated, however, at Cossova. After the battle was over he was treacherously stabbed while walking over the field, by a wounded Croat.

Amurath was succeeded by Bajazet, called the ferocious, who, September 28, 1396, defeated the Western Christians, under Sigismund, king of Bohemia and Hungary, at Nicopolis, and slew 10,000 Christian prisoners. He continued his conquests from the Byzantine empire, until but little remained of that once proud dominion, except Constantinople. To this he repeatedly laid siege, but was finally glad to conclude a hasty truce, in order to meet an invasion of his Asiatic dominions from the East by the fierce and powerful Tartar chief Timour, or Tamerlane, who, with almost innumerable hordes, poured down from the steppes of Northern Asia. Bejazet was defeated in a battle in which over a million warriors were engaged, and was taken prisoner by Timour, and his empire divided. It was re-united, however, in 1413, under Mohammed I., the fourth son of Bejazet, who, with his successors Amurath II., and Mohammed II., gradually extended the Turkish possessions in Europe. Amurath took Thessalonica, and defeated and killed Ladislaus, king of Poland and Hungary, at Varna, in Bulgaria in 1444. Mohammed, who aspired to equal Alexander, of whom he had read, attacked Constantinople, which was then distracted by religious feuds, and which was left to its fate by the Christians of Western Europe. The city was finally carried by assault, on the 29th May, 1453, the last Byzantine emperor, Constantine XIII., being killed while bravely defending his capital. The fall of Constantinople established on a permanent basis the Turkish empire in Europe.

The progress of the victorious Turks had alarmed the Western Christians, and throwing aside their disensions, they united to stem the torrent which threatened to overwhelm Europe. The first decided reverse experienced by the Turks was in 1467, when they were met and defeated at Belgrade by Huniade, thus saving Hungary. They, however, at about this time exacted a nominal submission from the Moldavians, and in 1480 they invaded Italy, but made no permanent conquest in that country. Egypt, Syria, and Palestine fell into their power in 1517. The reign of Soliman II. called the Magnificent, (from 1519 to 1561) was distinguished for its many conquests. Rhodes was taken by him from the Knights of St. John, and half of Hungary was subdued. He threatened to overrun Germany but met with a reverse under the walls of Vienna in 1529. This Sultan completed the organization of the empire and gave to it a stable government and wise laws. In 1572 the Turks were defeated in a naval engagement with the Venetians at Lepanto, which victory gave liberty to many thousands of Christian slaves who were chained to the oars of the Turkish galleys. In this engagement Cervantes, the author of Don Quixote, took part. In the reign of Amurath III., a mild prince who ascended the throne in 1575 Queen Elizabeth, of England, obtained permission to establish English consuls and trading houses in the Ottoman Empire. In 1595, when Mahomet III., a week and effeminate ruler, assumed the reins of Government, the power of the Ottoman empire began to decline. Twelve Sultans, ending with Soliman, most of them brave and warlike princes, raised the power of the Crescent until it became the terror of Europe. From that time to the present eighteen Sultans have reigned, most of whom, previous to ascending the throne were educated in a prison where they were confined through the jealousy of their predecessors—an education more fitted to develop the fiercest passions of the human heart, as the result generally proved, than to make wise and just rulers.

History pays a tribute of admiration and respect to the merits of the earlier Sultans of the Turkish empire. Though fierce and uncompromising in war, they were generally wise and just in their government, and were liberal in their expenditures for purposes of public improvement.—Even the Greek historians unite in praising the valor and moderation of their conquerers. They did not attempt to impose their religion upon the people they conquered, and left them to the enjoyment of their own political institutions, though subject to heavy contributions. This policy, however, did not continue, and the modern history of Turkey presents a fearful record of fanatical persecution and tyrannical oppression

In 1682 Hungary revolted against Austria and secured the alliance of Turkey.—Mahomet IV., the reigning Sultan, raised a powerful army, and placed the Count Tekeli on the Hungarian throne. The next year the Turks invaded Austria, and laid seige to Vienna, which was only saved by the opportune arrival of reinforcements under John Sobieski of Poland, who defeated the Turks in a pitched battle. Peter the Great of Russia conquered Azoph in 1697, and compelled the Turks to relinquish and to restore a portion of their Polish and Venetian conquests. During nearly the whole of the eighteenth century the Turks were engaged in almost continual warfare with either Austria or Russia, or both, the result of which was the loss of several of the border provinces, the most important being the territories on the Black Sea, which were ceded to Russia.

The history of Turkey during the present century, from its connection with the existing political relations of the continent, possesses much interest. In 1798 the Porte declared war against France in consequence of the invasion of Egypt by Bonaparte, and in 1798 it formed an alliance with Russia and England—in 1799 England restored Egypt to the Turks, and Russia assisted in the conquest of the Ionian Islands, where a Republic was formed which was placed under the nominal protection of the Porte.—Peace was concluded with France in 1801, and the Porte soon became jealous of the encroachments of the Russians, who, in 1806 occupied Moldavia and Wallachia, the some provinces which they have invaded the present year. This led to a declaration of war, at the instigation of France. England in this war sided with Russia, for no other reason that we can discover, than because France was the ally of the Porte. A British fleet blockaded the Dardanelles, and in 1807 forced the passage and appeared before Constantinople, but however failed to subdue it. On the other hand the Russians conquered the greater part of Moldavia and Bessarabia, and defeated the Turkish fleet at Lemnos. During this and the subsequent year the Turkish Empire was a prey to internal dissensions and civil war. An attempt to introduce the European discipline into the army, and other innovations, led to a revolt of the Janisaries, who deposed and killed Selim, and placed Mustapha IV on the throne, who in turn was deposed by Mahomet VI. This ruler attempted to introduce reforms in the army, but was forced by the Janisaries to make concessions and to abolish the reforms. Mahomet concluded peace with England in 1809, and turned his arms with success against the Russians, who at one time had threatened to force the passes of the Balkan and penetrate to the heart of the Turkish empire. The Sultan became tired of the war in 1812, and, notwithstanding the remonstrance of Napoleon, who offered to guaranty the integrity of Turkey, concluded a peace with Russia by ceding that part of Moldavia and Bessarabia which lies north of the Pruth, and also the fortresses at the mouth of the Danube, the principal mouth of which river was surrendered to Russia in 1817.

In 1821 the Greek revolution broke out, and the cruelties of the Turks to their revolted subjects, a people whose early history gave them a strong claim to the sympathies of the civilized world, and whose soil is classic ground, led to an alliance between France, England and Russia for the protection of the Greeks. The negotiations to secure the independence of this people were proceeding with not very encouraging prospects, when the British fleet, combined with those of France and Russia under the British admiral Codrington, without any positive authority, attacked the Turkish fleet at Navarino, and annihilated the naval power of the Porte at a blow. This movement, although very popular among the British people, was disapproved by the British government, which had sent out the fleet more as a measure of intimidation than with a view to active service. It was spoken of as an "untoward event" in the king's speech, and admiral Codrington was recalled. Nevertheless, although for a time the Turks were greatly exasperated, this defeat, coupled with the firmness of the allied powers, who efficiently protected Greece from further invasion, led to the acknowledgment of the independence of that country in 1829.

In the meantime, a war with Russia had broken out, to the events of which a peculiar interest it attached, as showing the relative strength at that period of the two powers.—The Emperor Nicholas was then, as now, on the throne of Russia. The first act of aggression was committed by the Turkish government, who, on the pretext that Russia had secretly favored the Greek insurrection, seized Moldavia and Wallachia, whose nominal independence had been guaranteed, and exacted from those principalities a heavy tribute. Russia remonstrated, and opened negotiations which were continued for a considerable time, the mediation of the English and Austrian courts, together with the avowed desire of the Emperor Nicholas sent in his ultimatum, and the Porte acceded to his demands, and by the treaty of Ackerman agreed to restore Moldavia and Wallachia to their former footing, and to acknowledge the privileges granted to those provinces and to Servia. This treaty was, however, violated, and war was in consequence declared by Russia in 1828. The Russian troops passed the Pruth and occupied Jassy, May 7. Bucharest was taken on the 12th, and Brailow was invested on the 11th, and capitulated on the 19th. Battles were fought on the 7th and 20th of July, and the Turks were forced to retreat to Choumla and Varna among the mountains. These places are called the gates of Constantinople. The Russians took possession of the key of the Balkan range, Prawodi, but did not dare to enter the heart Turkey, leaving Varna and Choumla in their rear. Varna, which is on the Black Sea, was invested both by land and sea, and after a close seige of two months, the Russians took possession of this important fortress on the 11th of October. They subsequently abandoned the seige of Choumla, and invested Silistria, an important town on the Danube to the north of Varna, but were obliged to raise the seige on the 10th of November, on account of the scarcity of food and provender, and the severity of the weather. All these operations were carried on under the eye of the Emperor Nicholas, who was with the army during a part of the campaign, though it was commanded by the Count Diebitsch.

In the meantime the Prince Menschikoff and Count Paskewistch had carried the Russian arms successfully into Asia. They took Anapa on the Black sea, captured the strong fortress of Kars, the central point of Turkish Armenia, and also the fortresses of Achalkalaki, Gertwiss and Poti, thus securing the possession of Mingrelia and Imeretia. Paskewitsch crossed an almost impassable mountain to meet the Turkish army which was advancing from Ezeroum, and defeated them at Kura on the 21st July, and afterwards took Akhalzich by storm. Other fortresses subsequently fell into the hands of the Russians, who, as the result of the campaign, conquered nearly the whole pachalic of Bajasid as far as the banks of the Euphrates.

The campaign of 1829 was commenced by the Russians in midwinter. They captured the fortresses of Kale and Tournai on the Danube in January, destroyed the Turkish flotilla which was frozen up at Nicopoli in February, and took the fortress of Sizeboli on the Black sea shortly after. The seige of Silistria was renewed, and an important battle was fought at Prawodi on the 11th of June, which was contested obstinately, and resulted in favour of the Russians. The victory showed the superiority of European tactics rather than courage. Silistria capitulated on the 30th of June, the garrison of 30,000 men, with 220 cannons, becoming prisoners of war. After the fall of Silistria the Russians commenced their preparations for the passage of the Balkan. They crossed the mountain range by the pass of Kamtchik, where they again defeated the Turks and occupied Mezembri on the 23d of July. The Turks made a feeble resistance at Slivno, which was however captured on the 12th of August, and on the 20th the Russians took possession of Adrianople, one of the most important cities in the Ottoman empire.

The campaign in Asiatic Turkey had been equally successful. The Turks besieged Akhalzich on the 3rd of March, but were forced by Paskewitsch to retreat. On the 11th of June, the Turks were again beaten near the mountains of Adjar. Paskewitsch took possession of Erzeroum on the 3d of July, after beating in two battles the Turkish army of 50,000 men at the passes of the mountains of Sagonlon. Erzeroum is the centre of Turkish power in Asia, and its loss was as severe a blow as the capture of Adrianople. By its fall the commander-in-chief of the Turkish army and governor of Asiatic Turkey fell into the hands of the Russians. The Turks attempted to re-capture Bajasid, but were defeated after a sharp contest which lasted thirty-two hours.

The Russians were now in a position to dictate terms of peace. Great Britain, alarmed by the progress of Russia, had offered her mediation in the previous year 1828, which was haughtily refused by the Turks. So great was the fear that the whole of Turkey would fall into the hands of the Muscovite, that a strong party in England favoured an armed intervention in behalf of the Turks. Nicholas, however, probably through fear of provoking a contest with Western Europe, displayed singular moderation. After two campaigns, during which his arms had been uninterruptedly successful, and with the whole of Turkey at his mercy, he consented to a treaty of peace, which was signed on the 14th of September. By this treaty, Moldavia and Wallachia were restored to the nominal control of Turkey, provision being made, however, for the religious liberty, independent administration and free trade of the people. Bulgaria and Rumelia were also restored to the Porte. The free commerce and navigation of the Black Sea was conceded to all nations at peace with Turkey, and the Porte agreed to pay by instalments a heavy indemnity for the expenses of the war. On the payment of the first instalment, the Russians were to retire from Adrianople; on the second payment, to repass the Balkan; on the third, to retire beyond the Danube; and on the fourth, to evacuate the whole Turkish territory. If the Emperor Nicholas entertains the favourite project of all the Russian Czars, of extending the Muscovite power to the Mediterranean, as is generally asserted and believed, the result of this war must have been far from satisfactory, although it gained all for which professedly it was undertaken. With Turkey in his grasp, to be compelled through prudential considerations to abandon his conquests, must have been galling to the haughty and ambitious Muscovite.

The inference may be drawn from this war that Turkey unaided would fall an easy prey to Russia. This by no means follows. There was an element which probably contributed very materially to the ill success of the Turks. We allude to the disorganization of their army. It was only two years previous to this war that the Janizaries, a numerous body, the back bone of the Turkish army, were destroyed. This corps was organized in the fourteenth century by the Sultan, Amurath I. It was originally composed of young Christian captives taken in the wars with the Greeks, who were trained to arms, and instructed in the Mahometan faith. They received the name Janizaries, which signifies new soldiers, from the dervis who blessed and consecrated them to the service of the Sultan. To augment the corps the Christians in the Turkish dominions were compelled to give up, every fifth year, the male children who were born during that year. These and the recruits otherwise obtained, were educated in the most rigid discipline, and were inured to hardship. The regiment thus formed became one of the most efficient as it was one of the fiercest bodies of soldiers in the world. In time they became turbulent and unruly, resisting the authority of the Sultans, and even deposing them, especially when attempts were made to introduce reforms. Their last revolt was in 1826, when they attempted to resist the introduction of the European discipline and reform into the army. They found in Sultan Mahmoud however, a ruler fully equal to the emergency. They were attacked in the public square by the troops of the grand Seigneur, and three thousand of them were killed, their barracks burned, and the whole corps abolished. The loss of this corps from the army was severely felt in the subsequent campaigns with Russia. They were the veterans of the service and were relied upon to give strength and stability to the army. Their extermination, however, was a wise stroke of policy, and has contributed largely to restore order and to render life and property secure in the Ottoman empire.

The next event of importance in the history of Turkey was the revolt of Mehemet Ali, the Governor of Egypt. The Egyptian army under Ibrahim Pacha, son of Mehemet Ali, defeated the army of the Sultan with great loss in Syria, and after a series of successes, penetrated to within eighty leagues of Constantinople. The Sultan had recourse to the aid of Russia, with whom a treaty offensive and defensive was formed in 1833, and in April of that year a Russian force entered the Turkish capital. Mehemet Ali, however, finally rendered Egypt independent of the Porte. The hereditary possession of the government of Egypt was conferred upon him in 1841, through the interference of the combined powers of Russia, Austria, Prussia and Great Britain. The treaty of London, to which the principal European nations were parties, excluding foreign vessels of war of all nations from the Dardanelles, was concluded the same year.

Sultan Mahmoud died in 1839, and was succeeded by Abdul Medjid, the present Sultan, who was then eighteen years old. During the reign of Mahmoud many reforms had been introduced into the government, which the new Sultan, under the evil influence of Kosrou Pacha, the Grand Vizier, signalized his assumption of power by abolishing. The reactionary party, however, did not long maintain their influence.—Kosrou Pacha was succeeded by Redschid Pacha, the present liberal and enlightened Grand Vizier, who, during a long residence as ambassador at Paris and London, had acquired a thorough knowledge and admiration of European institutions. Acting under his advice, the Sultan has introduced many important reforms, and given a constitution to the empire, based on a European model. It may be truly said that the Turkish government has made greater comparative progress in civilization, good government, and all the material elements of prosperity, under the rule of the present Sultan than during the three centuries previous.

The Rev. William Goodell, missionary of the A. B. C. F. M. to Constantinople, in a work recently published, entitled "The Old and the New," gives some interesting facts showing the changes which have occurred during the thirty years of his mission in Turkey. Of the Sultan, he says, "The present reigning monarch is a prince of so excellent a character, that he has never to our knowledge been even accused of injuring any one either in person or property; and this is certainly saying a great deal of one whose power is in a sense absolute." When Mr. Godell first went to Turkey, thirty years since, the head of a rayah, as the native Christians and Jews were called, was not so safe as the head of a dog. The Janizaries, who were then in existence, were ferocious and lawless, and shed the blood of Christians with impunity. Now religious toleration has been guarantied to an extent which is not enjoyed in half the Catholic countries of Europe. The life and property of both Christian and Jew is secure, and the missionaries pursue their noble work unmolested. Even the testimony of Christians against a Mussulman is now admitted in the Turkish courts, which was not formerly allowed. Before the recent reforms, the pachas plundered with impunity, and it was considered almost a crime to be rich. No outward display of wealth was made. All this is now changed. The houses of the wealthy instead of appearing outwardly like mean hovels, are painted in gay and lively colours, and many of them look like splendid palaces. Steamboats now ply in the Turkish waters, and the mails are regularly delivered. The city of Constantinople was formerly much exposed to conflagrations, which, singularly enough, were generally started by the Turkish rabble, often in their own quarters of the city, to manifest their disaffection to the government! Now fire companies have been organized, the streets widened, fire proof buildings erected, and the danger of fire is much decreased. Other important reforms have been introduced, and so long as the present ministry remains in power, and the present Sultan rules Turkey, "progress" will undoubtedly be the motto of the government.

The population of the Ottoman empire is a heterogenous aggregation of races. The Turks, as we have already stated, were originally Tartars, but by fusion with various conquered races, have lost nearly all trace of their original element. The majority of the inhabitants of European Turkey are Christians of the Greek faith, and are of the Sclavonic race. Of the 12,000,000 inhabitants composing the population of Turkey proper—only about 3,000,000 are Mussulmen. It is this fact which gives significance to the recent manifesto of the Emperor Nicholas, proclaiming the occupation of the principalities by his troops. He appeals directly to the religious prejudices, not merely of his own people, but of the members of the Greek church in Turkey. He doubtless counts upon their sympathy in the event of a war with Turkey, and as the defender of the Greek faith and the head of the Sclavonic race, expects to lead them to battle against the followers of Mahomet. In this, it is the opinion of the well-informed, he reckons without his host. The Greek patriarchs and their communities, by the recent firmans of the Sultan, possess privileges and immunities and a degree of independence under the rule of the Porte which they could not enjoy under the government of Nicholas. They will oppose a change, and we can hardly suppose that the inhabitants of the principalities, which are in reality only tributary appendages to the Ottoman Empire, will consent willingly to place themselves under the arbitrary controul of Russia.

Such are the outlines of the history of the Ottoman empire. Although the Turks are a rude and semi-civilized race, they have carved out for themselves an empire in the heart of Europe, and have become an important continental nation, the very weakness of which is a source of protection. Commanding, as it does, the commerce of the Mediterranean and Black Sea, and occupying a position which, in the possession of a powerful nation, would give the controul of the East Indies and of Northern Africa, the interests of the principal European powers are deeply involved in the maintenance of the empire in its integrity. The empire has been considered by many writers as in the last stages of decrepitude and decay. Its weakness has been descanted upon, and the most confident predictions have been made of evils which would follow foreign invasion. The dismemberment of the empire, and its apportionment among more powerful nations, has been considered as its ultimate and inevitable fate.—It is true that the power of the Mussulman in Europe has gradually declined—that the Turkish empire is dependent in a great measure for its existence upon the mutual jealousies of the great powers. But recent events connected with the armament of Turkey have shown that it is not altogether feeble and defenceless. It is believed by well-informed writers that the Turkish army and navy can cope with that of Russia with a fair prospect of success, and if England and France maintain a firm attitude, the Emperor Nicholas will be driven back and forced to conclude a dishonourable peace.—*Boston Journal.*

Sentences from South.

Prosperity and ease upon an unsanctified, impure heart, is like the sun-beams upon a dunghill, it raises many filthy, noisome exhalations.

Those who lie soft and warm in a rich estate, seldom come to heat themselves at the altar.

Some men hug an error because it gratifies them in a freer enjoyment of their sensuality, and for that reason, God in judgment suffers them to be plunged into fouler and grosser errors, such as even unman and strip them of the very principles of reason and sober discourse.

In God's laws the words are few, the sense vast and infinite. In human laws you shall be sure to have words enough, but for the most part, to discern the sense and reason of them you had need read them with a microscope.

You may rest upon this as a proposition of an eternal, unfailing truth, that there neither is, nor ever was, any person remarkably ungrateful, who was not also insufferably proud; nor, convertibly, any one proud, who was not equally ungrateful.

Who knows what a day, what an hour, nay, what a minute may bring forth! He who builds upon the present, builds upon the narrow compass of a point; and where the foundation is so narrow, the superstructure cannot be high, and strong too.

Herein is the great spiritual art of a prudent ministry, first to learn a man's proper distemper, and then to encounter it by a peculiar and suitable address. Reprehensions that are promiscuous are always ineffectual.

The Two Scholars of Westminster.

During the wars between Charles I. and the Parliament, and when the cause of the latter was triumphing in every direction over that of the royalists, Sir Patrick Newcastle was one of the magistrates specially commissioned to try, as rebels, all prisoners taken with arms in their hands. He was a man of strict moral character and undeviating integrity, based on the only stable foundation, true religious principle. A constitution naturally feeble and sickly had not permitted him to serve in the army; but he powerfully aided the Parliamentary cause by his great talent and sound judgment, and not only distinguished by Cromwell with peculiar favor, but generally respected and esteemed as the most active, intelligent, and equitable magistrate in the country.

One evening a party of friends was assembled at his house in honor of his birthday, and Sir Patrick was gayly supping with them and his family, when a body of soldiers brought in a royalist whom they had just taken prisoner. It was an officer, who after the defeat of the king's troops, was endeavoring to make his way to the coast, in the hope of escaping to France. Sir Patrick ordered him to be introduced into the room, and a cover to be placed for him, courteously inviting him to take his place at the board.

"This is my birthday," he said," and I must not have its good cheer marred by being obliged to enact the part of judge.—Will you, sir, for a few hours try and forget you are not a voluntary guest."

And it seemed as if the prisoner had caught up the good knight's tone, and was willing to play his part, both in the good cheer on the board and the hilarity around it; for he addressed himself to his supper with appetite, and to his host and the guests with cheerful courtesy.

Sir Patrick now resumed the subject from which he had been diverted by the interruption. "As I was saying, at fifteen I was such a poor puny creature, that every one either despised my weakness or took advantage of it to trample upon me. At home, I was exposed to the harshest treatment from a relative; and, between my schoolfellows and a severe master, I was little better off when I went to Westminster school. Courage in a child is generally little more than the consciousness of his own strength, and my weakness rendered me a coward, so that I literally lived in a continual terror of the brute force that, in some form or other, was perpetually assailing me. I became daily more sensitive to pain, and that to such a degree that perhaps not one here could even conceive. The master's formidable rod had already twice left me almost without power to use my hands; and so terrible was my recollection of it, that the mere thought of being again exposed to its chastisement made me tremble from head to feet.

"I told you I was a pupil at Westminster. In my school room the classes were divided merely by a curtain, which we were positively forbidden to touch. One very hot Summer's day sleep completely overpowered me while listening to a lecture on some passages in Aristotle from one of the masters, and I was quietly dozing on the form, when a sudden movement in the class awoke me. I started, and was about to fall forward, when, to save myself, I caught at the curtain, and, to my great consternation, tore it down the middle. For some moments the teachers and the boys in the two classes, now no longer divided, stood gazing at each other through the rent. Suspicion at once fell upon me and another boy, as being nearest the curtain when the mischief was done; but my confusion was too evident to allow any doubt as to the culprit, and I was angrily ordered to the middle of the room, and desired to hold out my hand for a dozen slaps.

"I staggered forward as if I were drunk, with my knees knocking together, and the drops of prespiration rolling down my face, while terror so paralyzed my tongue that, when I would have begged for pardon, I could not get out a word. Already was the dreaded instrument of punishment uplifted, when I heard the cry of 'Hold! do not touch him; I cannot let him bear the punishment.' The speaker was the lad whose place in the class was at the other side of the curtain. I knew not whether the master was indifferent as to who the real culprit was, provided he had some one upon whom to inflict exemplary punishment; but certain it is, that my deliverer was brought up and received a round dozen. My first impulse was to own all, and to arrest the unmerited punishment; but my courage failed me, and having once allowed the first blow to be given, I was ashamed to speak. How false that shame was, how great my moral cowardice, I now see, my friends, as clearly as you do.

"After bearing bravely the penalty of a fault he had not committed, the generous boy, as he returned to his form, passed close to me, and while my eyes were rivetted on his poor wounded hands, he whispered, with a smile I shall never forget: 'Do not be caught meddling with the curtain again, my little man; for I can tell you the master hits hard when provoked.'

"I fell on my knees, and sobbed till I was sent out of the room. From that time forth I became so ashamed of my cowardice and nervous weakness, that I determined to make every effort to conquer it; and I trust, by the blessing of God, I have at length succeeded."

"And I think you told us," said one of the guests, "that you have never seen the noble and generous boy since?"

"Never, I am sorry to say. He was not in my class, and I almost immediately after, and very suddenly, removed from Westminster. I assure you, my friends," continued Sir Patrick, and as he spoke the tears were in his eyes,—"I assure you, my friends, I would give up much of my fortune to be permitted to see him once more. I trust I may yet have this happiness."

At this moment the royalist prisoner said: "I assure you, your memory fails you somewhat, for it was not one dozen, but a good two dozen that the master gave me. I got it on the double allowance for not coming for it at once."

"It is quite true—I remember it well," said the magistrate. "But can it indeed be possible that I at length behold him whom I have so much longed to see? Yes, yes, it is he; I recognize the features; nay, the voice seems scarcely changed. But in what a position do I behold you? in what uniform?"

"In the uniform of my king, Sir Patrick, and in the position prescribed by my duty as a subject; and best befitting a gentleman and a cavalier. I followed my father to the camp of Charles; and my father died in his service. If a similar fate be mine, it is only, I think, as it ought to be."

And so saying, the officer resumed the seat from which he had risen to make himself known to his host and quietly went on eating his supper.

During the remainder of the evening Sir Patrick was absent and absorbed in thought and that night he left the castle without mentioning to any one in what direction he was going or the object of his sudden journey.

At the end of three days he returned and ordered the royalist officer to be brought before him, who, during his absence, had, by his orders been treated with every possible consideration. The prisoner was the first to speak: "I implore you by the mercy of the past, as the only favor I can now ask at earthly hands, to end this dreadful suspense, and to let me know my fate, be it what it may; nothing can be worse than this delay. I have to thank you for your kindly courtesy; but I had rather not stay too long with you, lest I might learn to regret life."

"Lord D———," said the magistrate, in tones of deep emotion, "twenty years ago you showed me your hands, and said to me, 'Do not be caught meddling with the curtain again, for I can tell you the master hits hard when provoked'; and to day I show you your pardon, signed by him who is now the master in England; and in my turn I say to you, do not be caught again with arms against the Parliament, for I can tell you Cromwell hits hard when provoked."

At these words Sir Patrick and Lord D——— threw themselves into each other's arms, and sealed with this embrace a friendship which, notwithstanding the difference of their political opinions, remained uninterrupted during the rest of their lives.

Ignorance of Infidelity.

What abundance of seeming contradictions in Scripture do rise up in the eyes of an ignorant infidel, as strange apparitions do to a distracted man; or as many colours before the inflamed or distempered eye. These self-conceited, ignorant souls, do imagine all to be impossible which exceedeth their knowledge; and because they cannot see the sweet consent of Scripture, and how those places do suit, and jostle each other, which to them seemed to contradict each other, therefore they think that no one else can see it; no, not God himself. They are like an ignorant fellow in a watchmaker's shop, that thinks nobody can set all the loose pieces together and make a watch of them, because he cannot. When he hath tried many ways and cannot hit it, he casts all by, and concludeth that all is impossible.—*Baxter.*

"Many have lost *for* God, but none ever lost *by* God. If they have lost in *temporal* things, they have gained in *eternal* ones."

"It will cost us something to be religious; it will cost us more not to be so."