

there are days and nights, as well as in our natural existence. There are times when all the downward tendencies of our nature are active and appear to govern us entirely; when our sun has gone down and all within us is dark. At such times we are tempted to believe that it has become dark forever, that the sun will no more appear in our horizon. This is only the night before the morn, which will certainly break and seem brighter and full of strength to the anxious spirit.

Such changes Mrs. Burton experienced, and they were the unerring signs of her progress. Sometimes for days together she would not be able to control herself; against all the perverse tempers of her child her feelings would react unduly. But these seasons were of shorter and shorter duration on every recurrence of them, and the reason was, she strove most earnestly for the sake of that dear child to reduce her whole mind into a state of order.

It must not be supposed that Mrs. Burton always found the will of her boy ready to yield itself up even to the control of gentleness and love. With him, too, was there a night and a morning, a season when all the perverse affections of his mind came forth into disorderly manifestations, refusing to hearken even to the gentle words of his mother, and a season when these were all quiescent and truly human, because good affections governed in their stead. These changes were soon marked by the mother and there meaning fully comprehended. At first they were causes of discouragement, but soon were felt to be really encouraging, for they indicated advancement. Faithfully and earnestly, day by day, did Mrs. Burton strive with herself and her boy; the hardest struggle was with herself;—usually, when she had gained the victory over herself she had nothing more to do, for her child opposed no longer.

Days, weeks, months, and years went by; during all this time the mother continued to strive earnestly with herself and her child. The happiest results followed; the fretful, passionate, disorderly boy, became even minded and orderly in his habits. A word gently spoken was all-powerful in its influence for good, but the least shade of harshness would arouse his stubborn will and deform the fair face of his young spirit.

Whenever mothers complain to Mrs. Burton of the difficulty they find in managing their children, she has but one piece of advice to give, and that is to 'SPEAK GENTLY.'

New Works.

TURK—TOORK.

THIS name which, like the appellation Parthian, is said to signify wanderer, is given with doubtful propriety to the Ottoman nation, who, though a branch of the Turco-Tatarian family, are more properly Turkmans than Turks, and have become blended with the nations they have conquered, so as to form a mixed but now distinct race. By the Ottomans themselves the term Turk is regarded as a contemptuous appellation nearly equivalent to boor, while, by the nomadic tribes, to whom it properly belongs, it is considered an honourable name. Thus, Tamerlane, usually called the Mogul conqueror, in his correspondence with Bajazet, distinguishes himself and his country by the name of *Turk*, and stigmatises the Ottoman nation as *Turkmans*. According to a curious piece of legendary genealogy preserved by an Oriental writer, the ancestor of the Turkish nation was Toork, the eldest son of Japheth; and Tatar and Mogul were twin brothers, between whom the great-grandson of Toork divided his dominions. The historical fact disguised under this legend is, that the word Turk is used by the Arabian geographers as the generic designation of the various hordes inhabiting Eastern and Western Tatory, or Scythia within and beyond Imaus; but the word seems specifically to belong to the great western branch, usually called Tatars. The ancient Parthians, and perhaps the Medes, were of this family, as are several of the tribes now inhabiting Northern Persia. The Tatars scattered throughout Russia, from the Crimea to the Casan, are also of the same family. Pliny ranks the Turks among the Sarmatian tribes; and Pomponius Mela speaks of the *Thysageta* and *Turce* as inhabiting the region near Maotis. The Turkmans, or Trukmaus, are pastoral nomades, inhabiting the plains watered by the Oxus, whence they have spread over the Caspian Provinces, to Armenia, Asia Minor, and Syria; and a branch of this nation have settled in Macedonia, where they have preserved uncorrupted their Asiatic character. In Syria, and Koordistan, they come in contact with the pastoral Koords, but their respective manners and customs are in many particulars remarkably opposed. The Koords are plunderers: the Turkmans are esteemed honest. The latter give their daughters a dowry: the former receive a premium for them. The Turkmans speak a dialect of the Toorki: the Koordish bears a close affinity to the Hindostanee. The Turkish nomadic tribes of Persia are estimated at about 320,000; the Turkmans of Abekhan, &c., being rated at 12,000. The Koordish tribes amount to about 210,000. The language of the European Turks, or Ottomans, has received so large an admixture of Arabic and Persian, as to be denominated on that account, *Malemma*, the pied mare.—*Josiah Cander.*

AMERICAN COMFORTS IN HOT WEATHER.

It was terrifically hot on the afternoon of my arrival in Cincinnati, the thermometer being something like a hundred degrees in the shade.

I know not what the people would 'do' in this broiling climate, if it were not for the profuse supply of ice and ice water. Then, what superb drinks you get! I have been through a course of cobbler, brandy, port, claret, and sherry, and revelled in a mint julep, and other rare drinks, far superior to anything I ever imbibed elsewhere. But, by my halidame! a sherry cobbler is a nectar fit for the gods; and the most eloquent descriptions will prove inadequate to convey a just idea of a compound so truly delicious. Some pounded sugar, about two table-spoonfuls, is put into a large tumbler, a liberal supply of ice, pure as crystal, two wine glasses of fine sherry, lemon-peel cut very thin, a large slice of pine-apple at the top, and the whole violently shook up, or poured several times from one tumbler to another and allowed a minute or two to clear; a long reed is then stuck into the glass, and so you imbibe it; the charge for this is sixpence. But here I must pause, for the bare remembrance makes me thirsty.—*Tait's Magazine.*

THE CEYLON BUFFALOES.

There were more buffaloes about Palatalawa than at the Park, but they seemed in general so inoffensive that we didn't think of firing at them. We had walked close to them and laid down within ten yards of them, in fact, treated them precisely as we have done domestic cattle while deer shooting, and, except by a half-threatening shake of the head occasionally, they scarcely seemed to notice us. Of course we all knew that a buffalo provoked was often an awkward customer, and that he always takes a most unaccountable deal of killing; but I declare I had imbibed a sort of friendly feeling for the brutes, who struck me as having something essentially John Bullish in their character. To let alone and to be let alone seemed to me to be their rule, which they enforced by a surly, dogged exterior, and now and then by a flourish of their horns, as much as to say, 'You'd better let me be; and, although they would commonly get away if they could, with or without a wound, if forced to fight no wild animal fought so desperately. There were certainly none of the softer graces about them but I have seen it somewhere said of honest John, that "it's being the beast he is that has made a man of him;" however, I hereby read my excommunication, for heaven bless the dear old fellow Bull! he would scorn to do so dastardly a blackguardism as that we have recounted of Mr. Buffalo.—*Fraser's Magazine.*

AN INCIDENT OF EASTERN IDOLATRY.

ABOUT twenty-five years ago a "jogi," or devotee, was accustomed to sit under the shade of a tree near the road which leads from the city (Allahabad) down to the river, where the Hindu population went to perform their morning worship and bathing ceremonies. The jogi had a "chela" (a pupil), whom he was instructing in his Shashtra (a sacred book.) He laboured much and long, but never succeeded in teaching his pupil to read. When he grew old, and found himself near the close of life, he said to his pupil: "Inasmuch as you are not able to read this book, when I am gone, you had better bury this book by the root of this tree, and come at certain times and worship the book—that will be the next thing to having learned it. The pupil did so. As the people continued to pass by for months, going and returning from their place, they saw this young man regularly making his puga, or worship, at the root of the tree where the book was buried. They gradually began to turn aside, one after another to join him. After some time a shrewd shopkeeper of the city perceived that the spot could be turned to account; so he bargained with the landowner for half the profits that might arise from the place, and then he erected a temple under the shade of the tree. The worship and celebrity of the place have gone on increasing, and now there is a cluster of five or six temples in a cluster of trees, and a regular concourse of worshippers every Monday morning, especially of the devout Hindu women of the city and surrounding villages, who go there to worship the divinity which is supposed to reside there; and also a concourse of Mohammedan young men, who go to worship—at least to gaze at them, when they come out from the seclusion of the female apartments, and appear in open day with their best cloths on. And once a year there is an immense concourse of many thousand people, who assemble there to make offerings of fruits and flowers, and pay honours to—they know not what.—*Rev. James Wilson.*

RIGHT IN THE LONG-RUN.

Mankind do sooner or later make a 'good report' of things worthy to be so reported. The world is long sometimes in estimating merit rightly, but is pretty sure in the end to accord its approbation to the deserving. Too often it is true, the wreaths that ought to have encircled the brows of living men—the eminent of their race for mental and virtuous attainments—have been twined only for their monumental effigies; but once placed on these, they have preserved an imperishable freshness. Milton's bays grow greener with the touch of time. Newton's name shines like the stars with which, while he was upon earth, he held immortal converse. Nature spoke by Shakspeare when he lived, and mankind have since taken care that she shall speak by him for ever. Whence we may fairly infer that the world's ultimate judgement is in most things correct, and should be regarded by every man of sense accordingly.—*T. Comte.*

IMPERIAL PARLIAMENT.

DISSOLUTION OF THE MINISTRY.

SIR R. PEEL'S EXPLANATIONS.

HOUSE OF COMMONS, June 30.

Sir R. Peel at half past five o'clock entered the house amid profound silence and took his seat. In a few moments he rose and spoke as follows:—Mr Speaker—Sir, I feel it to be my duty to avail myself of the earliest opportunity of notifying to this house that, in consequence of the position of her Majesty's Government, and especially in consequence of that vote to which this house came on the night of Thursday last, by which they refused to give to her Majesty's Government those powers which they deemed necessary for the repression of outrage and the protection of life in Ireland, her Majesty's servants have felt it their duty to tender their resignation to a gracious sovereign. The resolution to tender that resignation was the unanimous resolution of her Majesty's servants, adopted without hesitation. Sir, if I had any complaint to prefer with respect to the course pursued by the house, this is not the occasion on which I should venture to prefer it. It is impossible not to feel that that occasion by which a great change takes place in the councils of a great empire, affecting, for weal or for woe, the welfare of many millions of the Queen's subjects, in almost all parts of the habitable globe—it is impossible not to feel that that is an important, I might almost say a solemn, occasion—and it is not on such an occasion that one word ought to be said by a minister, acting in homage to constitutional principles, which can by possibility revive controversies of an acrimonious character. Sir, such controversies would be wholly unsuited to the magnitude of this occasion, and I must also say, the provocation of any such controversy would be wholly at variance with the feelings which influence me in addressing this house. These feelings would rather prompt me to acknowledge with gratitude the many occasions on which, speaking of the great body of the gentlemen on this side of the house, at periods antecedent to the present session, I and my colleagues have received a generous and cordial support. These feelings also would rather prompt me to acknowledge with gratitude the occasions on which, from gentlemen opposite, in oblivion of party differences, her Majesty's government have received, for measures of which those gentlemen approved also, a cordial support; and I trust, therefore, Sir, that nothing will escape me in explaining the course which her Majesty's government have thought it their duty to pursue which can run the risk of provoking those controversies which I do deprecate. Sir, her Majesty has been graciously pleased to accept that tender of resignation, and her Majesty's servants now only hold their offices until their successors shall have been appointed. Sir, I said that if I had complaints to prefer, this would not be the occasion on which I should prefer them; but I must also say, that I did not propose those measures connected with our commercial policy at the commencement of this session without foreseeing that, whether those measures succeeded or not, they must cause the dissolution of the government which proposed them; and therefore, Sir, I rather rejoice that her Majesty's government have been relieved from any doubt by an early decision of this house, as to the course it would be their duty to pursue; for I do not hesitate to say that, even if that vote had been in our favor, I would not have consented to hold office by sufferance or by the evasion of any principle. I believe that it is not for the public interest that a government should remain in power unable to give practical effect to the measures which they consider necessary for the public welfare; and in the position in which her Majesty's government was placed, by the withdrawal, perhaps the natural withdrawal, of the confidence of many of those who had heretofore given them their support, I do not think it probable that even if the vote to which I refer had been in our favor, her Majesty's government would have been enabled, with credit to themselves and with advantage to the interests of the country, to continue in the administration of public affairs. Sir, we have advised her Majesty to accept our resignations without adopting that alternative which we might have adopted, viz. recommending to the Crown the exercise of its prerogative, and dissolve the present parliament. We have preferred the immediate tender of resignation to the adoption of that alternative. Sir, I do not hesitate to say, speaking with a frankness which I trust will offend no one, that if her Majesty's government had failed in carrying in all their integrity, those measures of commercial policy which it was my duty to recommend, I do not hesitate to say that there is no exertion I would not have made in order, if not to ensure their ultimate success, at least to give the country an opportunity of pronouncing an opinion on the subject. In that case I should have felt myself justified in advising a dissolution, because I think that the continuance of doubt on such a subject would have been a greater evil than resorting to a constitutional expression of opinion by the people of this country. But there is no necessity for a dissolution on this ground; those who dissented from those measures have withdrawn their opposition, and I am bound to say it was not a factious or unseemly opposition, to them; simply protesting against them, they have given finally their consent to those measures, and those measures having passed into law, I do not feel I should have been justified, for any subordinate consideration, for the interest of the government merely, in advising the exercise of the prerogative to which I refer, and dissolving the Parliament. Because I feel strongly this, that no administration is justified

in advising the exercise of that prerogative, unless there be a fair, reasonable presumption, even a strong moral conviction, that after a dissolution they will be enabled to administer the affairs of this country through the support of a party sufficiently powerful to carry their measures. I do not think a dissolution justifiable for strengthening a party. I think the power of dissolution is a great instrument in the hands of the Crown, and that there is a tendency to blight that instrument if it be resorted to without necessity. Though for the purpose of enabling the country to decide whether we were justified in proposing those measures of commercial policy which we did propose at the commencement of this session, I do not think that would have been sufficient ground for a dissolution. The only ground for dissolution would have been a strong presumption that after a dissolution we should have a party powerful enough in this house to enable us to give effect practically to the measures which we might propose. Now, I don't mean a support founded on a mere temporary sympathy with our position on the part of those who, otherwise, are opposed to us; I do not mean a support founded on a concurrence on one great question of domestic policy, however important that may be; I think we ought not to dissolve without having a full assurance that we should have the support, not of those who differ from us on almost all questions of public policy, agreeing with us in one, but that we should have the support of a powerful party united to us by a general concurrence of political opinion. And I am bound to say, that in the general division of parties, and after all that has occurred, I did not entertain a confident hope that a dissolution of parliament would have given us that support. I must also say that, after all the excitement which has taken place, and after the stagnation of trade consequent upon our protracted discussions, it did appear to us that this was a period when it would not be judicious to take such a step. Upon these grounds, we preferred instant resignation to the alternative of a dissolution. We were left in a minority on a question connected with Ireland. Now I should lament, not merely because it is an Irish question, but I should most deeply lament if it could be thought that the measure which we proposed for the repression of outrage in Ireland was an indication that Her Majesty's servants held any different opinion with regard to the policy to be pursued in Ireland from that which I declared towards the close of the last session of parliament. To the opinions which I then avowed—to those opinions which had a practical effect given to them by the Charitable Bequests Act, and by the additional vote for the endowment of Maynooth—to those opinions I, now about to relinquish power, entirely subscribe. We brought forward that measure, believing that resistance to the contagion of crime and the vigorous repression by law of the offences which disgrace some parts of Ireland, were not measures calculated permanently to improve the social condition of that country; but we thought they were measures which could be taken in conjunction with others necessary for the purpose of giving effect to legislation upon that subject. The house has, however, decided, and I am not about to impeach their decision. I only deprecate any inference, which would be unjustifiable, that, because we proposed those measures, which some called measures of coercion, which we call measures for the protection of life, therefore our views with regard to the policy to be pursued towards Ireland have undergone any change. Speaking for myself, I do not hesitate now to say that, in my opinion, there ought to be established between England and Ireland, complete equality in all civil, municipal, and political rights. When I say complete equality, I don't mean, because I know it is impossible, to have a literal equality in every particular. Here, as in matters of more sacred import, it may be that "the letter killeth, but the spirit giveth life;" I speak of the spirit, and not of the letter, in which our legislation with regard to the franchise and other privileges should be conducted. I mean, there should be a real, substantial equality, in political and civil rights; so that no person, viewing Ireland with perfectly disinterested eyes, and comparing its franchise with the franchise either of England or Scotland, should be enabled to say "A different law is enacted for Ireland, and on account of some jealousy or suspicion, Ireland has curtailed and mutilated rights." That is what I mean by equality of political franchise. Does any gentleman think I am making a reserve? I speak of the spirit in which we should legislate. I think it ought to be impossible to say that there is a different rule, substantially, with regard to civil or municipal franchise in Ireland from that which prevails in England. Now, Sir, with regard to our executive administration in Ireland, I think the favor of the Crown ought to be bestowed in that country, and the confidence of the Crown, without reference to religious distinctions. It has not been from entertaining a different opinion that there may be, in our case, the appearance of partiality. Where we have taken the opportunity of manifesting confidence in some Roman Catholics, I cannot say that justice was always done to our motives, nor has the position of the individuals in accepting favour from us been altogether such as to create an anxiety for the repetition of similar favours. Those who succeed us may have different means of carrying that principle into execution; but if they do act upon that principle, and bestow the favor and confidence of the Crown without reference to religious differences of opinion, they shall hear no complaint from me on that ground. Then, Sir, with respect to the spirit in which our legislation should be conducted; adhering to all the opinions which I have expressed on the greater and more important points of Irish policy, yet I