

res. In the summer of each year they make a voyage of instruction in ships belonging to the State. Admirable order is observed in the college. The institution is provided with a physical cabinet, a library, and an astronomical observatory. This observatory is very well directed, and, being situated on an eminent point, it affords not a little convenience to the vessels which lie in the harbour.

The instruction in mechanics applied to the art of navigation is given by Professor Ciocca, a clergyman worthy of great regard for the attainments which adorn him, and the manners which render him infinitely amiable. He considers the extensive application which mechanics may have in the naval art as a point of the highest importance. With this subject he seriously occupies himself, and from his labors not only science, but the establishment to which he belongs, may one day derive great benefit.—*London Literarium*.

## II. EDUCATION IN INDIA.

This vicious system of *caste* has been found to be the bane of native India. Organization and co-operation of any kind is evidently impossible where almost innumerable degrees of what are there called *castes* exist, and where no two men who call themselves of different *castes* will eat, drink, or work together. However, Herculean as the evil seems, the Indian Government has determined to cope with it, and the great step toward effecting its removal is evidently by education. District colleges, with an admixture of British and native Professors at their head have been some time established, and their success has been of the most complete character. The Hindoos have welcomed them heartily, and the Parsees, a separate sect, possessed of great natural ability, quickness and perseverance, have seized on the educational benefits thus afforded them, with an avidity that might be envied in more civilized circles. This has been exemplified in a most interesting manner, in connection with the Elphinstone College at Bombay. The students of that institution were so impressed with the benefits which they derived from the instruction received by them under its auspices, that they started the idea of native schools, both male and female, at which they themselves should become volunteer instructors. Fortunately, at the time, there were gentlemen amongst the heads of the College readily disposed to favour the idea. Under the superintendence of Professors Patton and Reid, the attempt was made, and its success will be best understood, when it is stated that in the last report read by Mr. Reid before the Governor General at Bombay, we find it stated that the schools in that city and district contained no less than 2,000 pupils. The system of education pursued was altogether secular and voluntary. Its progress was assisted by liberal donations from the wealthy natives, and the adoption of a similar plan in other districts, encouraged by the publication of a magazine called *Dyan prasarack*, or "Knowledge diffuser," to which contributions were furnished in the Hindoo and Parsee tongues, by the students of the Elphinstone Institute. Of course the result of all this is greatly to diminish the narrow prejudices of *caste*. Once the light of reason is let in unobscured, the shadows of dark and absurd creeds are put to flight; and it is well known to the three Presidencies, that a society has been formed with a title equivalent to that of "Young India," which ignores all *caste*, and advocates the thorough adoption of European ideas. This body, which is said to have its ramifications in all places immediately under English influence, is at present obliged, from the existence of native prejudice, to work in secret; and though the obliteration of *caste* is a gigantic labour, which it may take ages completely to execute; still, with the exertions of the Government, and the encouragement of the people, the mitigation of its great evils may, perhaps, be compassed even in a generation.—*Toronto Globe*, 13th Sept.

## III. EDUCATION IN THE TURKISH EMPIRE.

A special committee has been appointed to inquire into the best means to promote public instruction in general, and to devise a plan for the organization of the higher branches of instruction in the spirit of *hatti-humayoun*. In order to accomplish this, the non-Mahometan communities will each send a delegate to take part in the deliberations of the committee. According to the tenor of the *hatti-humayoun*, the primary and secondary instructions is left in the hands of the respective communities, and the state promises to provide for the higher instruction of all classes of the population indiscriminately. As on many other points, there are likewise many wrong ideas current in Europe about the state of public instruction in Turkey, which is supposed to be in such a neglected state that everything has as yet to be done. Formerly in Turkey, as in all other Mahometan countries, the principle of individual education was followed as in England; the expenses being defrayed by numerous foundations, and the state having only a right of general superintendence.

If one wanted a proof that the Koran is by no means averse to instruction, one has only to study the application of this principle. Not a Sultan died from the conquest of Constantinople till the end of the century, without making one or more foundations out of his private property. The conqueror Mohammed alone established eight schools

for higher instruction near the mosque which bears his name. This liberal example, given by the Sultan, was largely followed by the wealthy all over the empire, who preferred perpetuating their names by some foundation of this kind to squandering their riches in a Sybarite life. The result of this is that there is scarcely a village in a whole empire which does not possess *mekteb*, or school for primary instruction, of ancient foundation, and where more than 95 per cent. of the whole Mahometan youth partake of this primary education. Constantinople alone numbered in the last century 1,500 of these *mektebs*, in which children were taught reading, a little arithmetic, and religion. Besides these schools for primary instruction, all the larger towns of the empire were provided with *medresses*, or higher schools, in which grammar, syntax, metaphysics, philology, rhetoric, geometry, and astronomy are taught. Stamboul alone has 300 of them at this present moment. Above these *medresses* were the colleges of the ulemas, in which jurisprudence and dogmatics were taught. Such was the system of education which formed itself under the old principle. The chief shortcoming of this system was the want of an intermediate link between higher and lower schools, which would have afforded an occasion for acquiring useful knowledge beyond the elementary instruction of the *mektebs*, without forcing the youth to make a profession of learning. It was a shortcoming which was felt until lately in England also. The *medresses* could scarcely be considered as answering this purpose; they are rather preparatory schools for higher instruction. When the reforms were introduced the attention of the Government was likewise turned to the subject of education, which was to be brought in harmony with the spirit of the new institutions.

In 1845 a commission was formed for this purpose, and the report of this commission is the basis of the present system of education. It changed the principle which left education to individual exertion, and substituted that of an education given by the state. In carrying out the principal of centralization the committee followed the educational system in vigor on the continent, especially that of France. It centralized the whole education in the Ottoman university with a permanent council of public instruction, divided the schools into three classes—elementary, secondary, and high schools. For the elementary schools, the *mektebs* were taken as the basis. According to the will of their founders these schools had been always attached to some mosque, which had the direction of them and administered their revenues.

The state was now substituted for the mosques. As these *mektebs* had arisen according to the fancy of the individual founders, they were unequally divided and some more favoured mosques had quite a superfluity. They were now divided according to the quarters of the different towns, and these which were not thought necessary altogether suppressed. Thus Constantinople, which formerly had 1500 of these *mektebs*, now possesses only about 400. The revenues of the foundations were put under the administration of the state, and the masters and other expenses paid out of them; formerly a nominal fee of two piastres a month was paid by those who could afford it; this was abolished, and instruction was declared gratuitous, nay, obligatory for every male or female child past six years of age, and in order to enforce this law no master or tradesman is allowed to accept an apprentice who has not a certificate from some *mekteb*.

The secondary schools were formed after the model of the French schools. The course of study lasts four years, in which the students are taught Arab grammar and syntax, writing, history, geography, arithmetic, and the elements of geometry. With these secondary schools, which were never brought up to the number of 14, originally decreed, the reforms ceased. Of the university only the shell exists, used now as the French hospital. The only thing done hitherto for higher instruction by the state is the foundation of some schools for special purposes; for instance, those founded by Sultan Mahmoud, and attached to the mosques of Sultan Ahmed and Sultan Suleiman, for the education of public functionaries; that of the Sultan Valide, for the same purpose; an *ecolé honnête*, for the formation of teachers; the School of Medicine, and some military schools—all at Constantinople.

It is, then, with this higher education that the newly-named mixed committee will have to deal. If it succeeds it will have conferred one of the greatest boons on Turkey, for it is this want of a sound superior education which creates considerable embarrassment in all spheres of Government, and which restricts the number of capable men in Turkey. With the means now existing it is all but impossible even for the most capable youth to educate himself in the country; while, on the other hand, those who go abroad acquire only a superficial knowledge, which creates a confusion in their minds, so that when they return, they have ceased to be Turks without becoming Europeans.—*London Times*.

## MANNER.

Of all modifications of manner which are to be met with in society, perhaps the most generally pleasing is simplicity, even as that water is the purest which has no taste—the air the freshest which has no odor.