

the more ambitious students proceed to Constantinople, to be moulded, more or less willingly, according to the precepts of "reform."

Constantinople is now the great intellectual head of the empire, and the members suffer from this centralization; but, in the meanwhile, education is acquiring more strictly national and Osmanlee characteristics, and is being more completely imbued with European principles. Until the people themselves are more fully trained in the new system, it would be utterly futile to rely on a reformed Medresseh, in a provincial capital, as a means of promoting real education; for it would only, under a change of form, promote ancient bigotry. In saying that education becomes more Osmanlee and more national in its present phase, it may likewise be stated that, while preserving Osmanlee types as those of the ruling majority, it admits all nationalities and all sects, except in the military schools. The army is recruited, and consequently officered, by Mussulmans; but the surgeons and some other functionaries are Christians or Jews, having the full honours and privileges of their respective ranks. In his new noble guard the Sultan has enrolled Christians as well as Mussulmans.

The applied schools are generally on European models; they include schools of medicine, staff, artillery and engineering, navy, mines (*in embryo*), forests (*in embryo*), civil service, commerce, and agriculture. These schools are generally in a very good condition, but far too limited for the wants of the country. They are, generally, in a transition state, and are being modified by the results of experience, and to accommodate them to the circumstances of the empire. They were nearly founded under French or European teachers, giving instruction in French, and this caused very great expense, and limited the class of scholars. The government is now turning to account the students it has trained in Constantinople or in Europe, and at the present moment the body of professors consists of Turks or Armenians, trained in London or Paris, and the instruction is given in Turkish, while Turkish Manuals have been compiled in each department. The original arrangements afford one reason why the staff of the army is still so meagre, because the students were restricted to those who were proficient in French. The direct benefit of these schools has been further diminished by the withdrawal of their pupils to the civil career. Fuad, Shuael, and Edhem Pashas; Hairoullah, Aghiah, Hoossain, and Mehemed Effendi, are only some instances of members withdrawn from the medical or mining service.

The Government has been reproached for diminishing its European employes; but, in truth, this has been a great reform. The European employe, if not a dissipated and unprincipled adventurer, is too commonly expensive and ineffective. He requires enormous pay, because he retains his European habits, and has, after a term, to return home; he is occasionally ill or indisposed, is afraid of frequenting some parts of the country, is ignorant of the language and institutions of the country, and requires expensive interpreters and assistants, while all kinds of abuses go on under his nose. In case of war, however, the military staff would be largely recruited with foreign officers formerly in the Turkish service.

As each European professor or employe is removed, not only are four or five young natives promoted, but at least one Armenian; and as the Government is generally kind to old servants, it is seldom that a European is removed too early, but rather too late.

In the department of Public Instruction, as in so many others, Abdul Aziz is profiting by the labours and anxieties of his father and brother; and under his reign have become indigenous many institutions which, heretofore, were only exotic. Thus the country has a great power of assimilation, and not only are there steamboat companies under native management, but such a new establishment as that of the telegraph is, with very few exceptions, in native hands.

The demands of the civil service, as of the army, are, however, far beyond the limited supply; and in the provinces, even in the sea ports, the Government cannot detach officers conversant with European institutions. The Government make regulations which fall still-born in the remote and thinly-peopled provinces, and hence it is sought to improve the class of district governors, and latterly of Government clerks. For the *Mudirs*, or district governors, a civil service examination has been established, which was intrusted to the guidance of H. E. Ahmed Jevdet Effendi, the historian. This examination is of a moderate but sufficient character, and is being fairly carried out. Under the old system, a governor general might be unable to read or write a despatch, and he had no compunction in appointing illiterate dependents to be *Kaimakam*, or governor of a province, or *Mudir*, governor of a district. Sancho Panza, who had been in attendance on his master for fifteen years, was, in the fulness of time, made governor of an island. Reading and writing were minor qualifications, to be bought cheap in the market. In the hands of these people "reform" edicts were received with due respect and homage, and might be carried into

effect if they were understood or not forgotten. As under the Turkish administration there is pretty well as much paper and registering books and redtapis as at home, the inconvenience resulting from the ignorance of any chief functionary was considerable.

With the development of improvement and the literary movement in progress, superior instruction has not been forgotten. Under the late Sultan a grand project of a University on a French model was formed, and this got as far as an enormous brick shell opposite Santa Sophia, called the Darul Funoon, or House of all the Arts. With this inchoate building and fine Arabic title, the project halted, for that was the day of great projects, and this one of small beginnings. For years the building was abandoned, except as a French hospital during the war, for the war clipped the wings of many soaring enterprises; but, within the last two years, a handful of patriotic men, Ahmed Vefick Effendi, Edhem Pasha, Dervish Pasha, and a few others, have entered its deserted walls, and, with small help, have begun a great and useful work. Here they began public courses of lectures last winter, embracing natural philosophy, mathematics, chemistry, and the philosophy of history, by some of the most distinguished men of the day.

The mere announcement that such men as Ahmed Vefick Effendi was to lecture drew great audiences, and this was one successful result of the experiment, for it was a matter of doubt with the founders whether the public could be brought to feel an interest in subjects which might be considered dry. It is a most interesting sight to attend the Darul Funoon on one of those days—let it be when Dervish Pasha lectures on chemistry or natural philosophy. The lecture-hall, a large whitewashed room, on the basement, is fitted with plain deal benches, as cheaply as can be done. Before the time of beginning, these benches are filled, not only by the students of the government schools, but by men of all ages and all ranks. In the front rows are some ministers and elder functionaries, who have come on their way to the Porte; but above these are Turks, Arabs, Armenians and Jews sitting side by side, many of the Kiatibs in their Quaker-like frock-coats and last Parisian vests, stocks and watch chains, and among them many of the white turbaned Ulema.

As the clock strikes the Turkish hour, the Professor comes in garbed in the undress uniform of a lieutenant-general. Immediately the whole audience rise, and salute the Professor, who returns it in the Oriental fashion. Instantly he begins. He has before him but few notes, and in off-hand, easy way proceeds with his subject. The style is thoroughly Turkish, and except it may be *Keovveti Elektriya*, not a word to remind one of Frankish technical terms, hardly of Arabic, if Turkish will suffice. Now he turns to his black board, and chalks out his diagram, or goes through some experiment prepared by his assistant, Professor Hoossain Effendi, with Jermyn-street readiness. The audience has been likewise at work from the very beginning, many a student, a Kiatib or a Mollah, has out a well-thumbed note-book, and is closely following the Professor. Thus the Turks have developed two good qualities—they are good lecturers, and they are good lecture-hearers; and the present lecture-season opens with promise at the Darul Funoon, the Jemiyet Hoomiyeh Osmaniyyeh, and its opposition society.

The Turks of all classes are very good hands at making a short straightforward business-like speech. When a man with a grievance, or it may be a woman, walks, with that freedom which is here a privilege, into the presence of the highest functionary, he or she, conscious that the privilege must not be abused at the expense of the officer's time, immediately states the subject of application, which has been duly considered and prepared. A woman will do this with much modesty of manner. If a discussion occurs, the applicant can readily take his own part.

At the Darul Funoon has been gathered together the fine European library of the late Tchami Pasha, a good set of philosophical apparatus, a chemical laboratory, a museum of minerals, and lately, a museum of economical products, formed out of objects from the late Ottoman Exhibition.

As the Darul Funoon is modest in its pretensions, and carefully managed, it will most likely thrive and prosper. The museum of arms, curiosities, and antiquities established by the late Sultan in the Seraglio, has made no progress for some time.

The Turkish scientific institution, founded by Moonif Effendi and Kadri Bey, has been housed by the Government in a disused ecclesiastical edifice near the Custom House. It has a small library and reading-room, set of apparatus, and a lecture room; underneath is the office for printing its monthly magazine.

The other and smaller society meets alternately at the houses of its members, but it is proposed this winter to take a house. It has likewise its magazine.

The public libraries of Constantinople are other antiquated establishments now brought to the light of day. They are several in number, constituting a set of libraries of scholastic and theological