

interest themselves in promoting the mental, as well as material welfare of their fellow-citizens, may be inferred from the fact that a Committee has been appointed "to inquire and report whether any measures can be adopted for improving the means of education, and for diffusing its benefits more extensively throughout the colony." This Committee is still engaged in the inquiry, and has availed itself of the professional skill and experience of real *working teachers*—a fact, in itself, of deep significance. As in most other countries where the subject receives much consideration, the opinions of educationists vary very greatly. But upon one point they are all but unanimous—that it is the duty of the State to educate the people. They differ widely, however, as to the mode of carrying out this principle. A reference to the nature of the population will explain, to some extent, the difference in the sentiments of the friends of public education. Let it be remembered, that in New South Wales there is no established church, but that all sects are upon a footing of equality.

The funds voted by the Legislature are placed at the disposal of a central Board composed of representatives of the different religious communions. By this Board, the money is distributed among the four principal denominations, in the ratio of their respective numbers according to the last census. There, the duties of the Board virtually end; for, though they nominally inspect the schools under their jurisdiction, they have no voice in the appointment or dismissal of the master, and no power to interfere in the internal management of the school. They cannot even pay the teacher his salary without the consent of the clergyman under whose immediate superintendence the school is placed. We need scarcely observe, that this arrangement is anything but satisfactory.

The system contains radical and inherent defects. One reason for its general adoption was the mutual jealousy prevailing between the various sects. Each feared that attempts at proselytism would be made by the others, and consequently each was desirous of establishing its own schools. The consequence, among a small and widely scattered population, may be guessed. Wherever one denominational school was established, three others soon sprang up in the neighborhood. Thus, in the same country town, and in the same quarter of a city, a number of children, barely sufficient to fill one good school, was divided into four. Every teacher is acquainted with the disadvantages attending small schools—their lax discipline and torpor of intellect. Of course, the smaller the school, the less became the teacher's emolument from this source. Or, if his excellence attracted children of other denominations to his school, he was compelled to violate the rights of conscience in their case or in his own. If he acted up to the principles and regulations laid down for his guidance, he was obliged to inculcate religious tenets of which their parents could not possibly approve, and thus the children's consciences might suffer wrong. On the other hand, if children of a different communion attended his school, and the master in consequence refrained from teaching them the catechism, he was positively disobeying his instructions, and breaking the tacit agreement existing between the clergyman and himself, as between the employer and the employed. He was in this manner endangering his own moral rectitude.

Another disadvantage of the denominational system arose out of the same facility of multiplying schools. Only a certain fixed sum was granted to each denomination, whatever might be the number of their schools. Consequently, the more numerous the schools, the less was the amount allotted to each, and the smaller the teacher's salary. As a result of this arrangement, it was found that men of attainments and ability left the profession, and sought in other employments a more suitable reward for their talents and industry. With a few honorable exceptions, the teachers gradually degenerated till those only remained whose sole qualification for the office was their failure in every other pursuit. The effect of this state of things may be easily imagined. At a great expense to the country, the children obtained an education that was merely nominal, or worse. In the large towns of the colony, the education was better, as the schools were larger, and the masters better paid. Still, on the whole, the condition of the country in this respect was unsatisfactory.

About the year 1848, some friends of education, alarmed at the expense and inefficiency of the instruction given in the denominational schools, proposed a plan of combined education for all sects. They had previously examined into the systems in operation in other countries, and had regarded with especial attention that introduced by Lord Stanley into Ireland. The peculiar circumstances of that country as respects religious affairs, offered some analogy to the state of matters in New South Wales. In both, there was a great variety of conflicting religious opinions, which opposed almost insurmountable difficulties to the construction of a combined system of instruction. But, by the charitable co-operation of good men of all creeds, a system was formed and successfully brought into operation in Ireland, though not without strenuous opposition from the more bigoted of each religious party. This system, commonly known as the "Irish National System," it was determined to introduce into New South Wales. Accordingly, an act was passed in the Local Legislature, by which Commissioners were

incorporated for the purpose of carrying out the system, and money was voted for the same purpose. The distinctive principle of this system is that, while children of all sects are admitted to the same school, and all are instructed in those portions of our faith held in common by all Christians, the peculiar tenets of no religious body are interfered with—instruction on those points being left to the Clergy and Ministers. To carry out this principle in its integrity, a well-known series of books was compiled. The advantages expected to result from the adoption of the Irish National System in the colony, were—first, the formation of schools in localities where the population was too small to admit of the establishment of separate schools; secondly, the gathering of the children into large schools instead of small ones, so that a sufficient salary might be obtained to induce men of ability to come forward; thirdly, the promotion of good will and harmony among all classes of the community; fourthly, the reduced cost of supporting a Normal School for teachers of all creeds; and, fifthly, facility and cheapness of inspection. As in Ireland, the plan was greeted with the most determined and unreasoning opposition. Its promoters—men whose character stood high—were denounced as atheists; the system was "godless" and "infidel." After a time, however, the opposition became less violent, and National Schools began to increase rapidly. The Commissioners erected a Model School, and sent to the mother country for teachers.

The discovery of the gold fields, in 1851, produced the same paralyzing effect upon educational matters as upon all the other pursuits of the colony. From this shock the country is slowly recovering. The Commissioners have adopted the Pupil Teacher System, and are about to introduce the plan of awarding certificates, as is done by the Committee of Council. Before a teacher can be appointed, he is required to spend a month in the Model School, and at the expiration of that time to undergo an examination. If successful, he is appointed to a vacant school. Country schools are under the supervision of a Local Committee, consisting of clergy and laity of all denominations; but the master is responsible to them only so far as regards his moral character. The Inspector examines into the efficiency of his school. Each teacher has a fixed salary, the whole of the fees paid by the children, a residence, and a plot of land, varying from a quarter of an acre to nine acres. When the new regulations respecting certificates of merit come into operation, the teacher's emoluments will be considerably increased.

The total number of schools in the colony is about three hundred. Owing to the incessant migrations induced by the attractions of the gold fields, the attendance fluctuates greatly, though the total number of scholars may be roughly estimated at twelve thousand. A very considerable proportion of the schools are closed for want of masters. Many are likewise rendered inefficient for want of apparatus. Were building operations less expensive, new schools would be erected in all parts of the colony. In consequence of the costliness of building, the Board of National education have been compelled to send to England for iron school-houses. The educational prospects of the colony are beginning to assume a most flattering aspect. They will shortly be made the subject of legislative enactment, and the public are now fully alive to the necessity of obtaining thoroughly trained teachers, and of offering them commensurate rewards.—*Australian Correspondence of the English Educational Expositor, March, 1855.*

THE EDUCATIONAL INSTITUTIONS OF TURKEY.

If Abdul Medjid loves literature, he wishes to have his taste for it shared by his subjects, whom he is always endeavouring to rescue from their ignorance. It is from his reign that the re-organization of public instruction must be dated.

In 1848, an imperial decree ordered the formation of council, to which were intrusted all questions of public instruction, and the task of erecting a building to serve as a new university.

The state of the muktebs, or primary schools is satisfactory enough at the present day. Elementary instruction in Turkey is gratuitous and obligatory.

The law ordains that each mussulman, as soon as his sons or daughters have reached their sixth year shall have their names inscribed in the books of one of the public schools, unless he proves his intention of educating them at home, and shows that he possesses the means of doing so. At Constantinople there are now existing 396 muktebs or free schools, frequented by 12,700 children of both sexes. After four or five years passed in the mukteb, the child who wishes to continue his studies further, enters a secondary school, where instruction on all points is gratuitous. There are now six of these schools at Constantinople, containing 870 pupils.

The superior instruction has been divided into several branches: the school of the mosque of Ahmed and that of Suleiman, for the young men who are intended to fill public appointments; the college of Valide Sultana, founded on the same view: The normal school for the education of the professors; the imperial school of medicine; the military school, the naval school, and the agricultural school of San Stefano. Ab