

the Government has prescribed that in the wards or villages, wherever the population is composed of believers in Christ and believers in the Prophet, two primary schools are to be established, one Mussulman and the other Christian. The writer is not aware of any very recent school census taken in Turkey, but a few years ago the Sultanate contained 10,897 Mussulman schools, having 11,266 teachers, and 2,249 Christian schools, having 2,250 teachers. If on our homeward-bound inspecting tour we rest a moment in the Tartar provinces of the Caucasus we shall have an opportunity of seeing a school which is a type of all such institutions in the Mussulman countries, and which existed in Turkey before the reformation. A murmur which fills the air like the buzz of a gigantic beehive indicates the whereabouts of the school, which is held in a single room on the level of the street. The interior walls are ornamented with verses from the Koran, copy-books are piled around the sides, while in a corner is seated the mollah, or schoolmaster, solemnly smoking his narghileh. Near him are ranged the children of well-to-do parents, the little fellows who have the misfortune to be poor squatting in disorder on the floor. Before each is spread his book, over which he bends, balancing himself from right to left, reading out his lessons in a high voice and stopping his ears with his hands. When any pupil thinks he knows his lesson he approaches the master, who, if the child slips in his recitation, canes him and sends him back making more noise than ever. As a visible warning to the scholars not to be overhasty, the mollah keeps a dozen switches of all sizes at his side, with which he plays an indiscriminate tattoo on the heads, hands and feet of those he has in charge. As if this was not enough, now and again he lays a pupil prone, two others place a kind of stocks around their schoolmate's feet, and two

others inflict the bastinado upon the heels of the poor child. And so with cries, lamentations and a continual drone, the school goes on. Let us make our next resting point in Hindostan, where, before the English conquest, education was of the most miserable description. The masters were ignorant, the school-houses mere hovels, and the text-books composed of songs and legends, poetic but corrupt. In 1814 the English missionaries began the establishment of better schools near Calcutta; two years later the Government came to their aid; in 1827 the East India Company began the foundation of elementary schools; in 1859 the number of these had risen to 3,335, containing 119,384 scholars, a number which, under the imperial fostering, has swelled considerably with each succeeding year. Reading and writing were at first only taught, but now the studies of arithmetic, grammar and geography have been added. The greatest difficulty which presented itself was that of teaching the girls. The Hindoos had with Eastern wisdom always considered it dangerous to let women know very much, but when the indelicate fables gave place to good books, and the teachers, besides instructing the girls, clothed and provided them with money, the success, which was first due to the appetite of gain, gradually gave way to honest emulation. It is to Miss Cooke, who was sent to Calcutta in 1821 by the Society of English and Foreign Schools, that this good work was begun. In five years thirty schools, attended by 600 girls, owed their existence to her zeal and enterprise. The English Government ably seconded her efforts, and at present it supports over a thousand schools devoted to the mental improvement of Hindoo girls. Still nearing home, as amateur inspectors, we next halt for a minute in China. Much as we boast, and with reason, of the universal education of children in this country, it is