SCHOOLS IN TURKEY.

How Young Moslems Are Taught to Acquire Knowledge.

They Sit All Day on a Mat and Yell at the Tops of Their Voices—Committing Whole Books to Memory—Peculiar Customs.

If the stranger in a Moslem country in passing through the streets is attracted by a noise for which he can not satisfactorily account toward the building in which the school is held, he will, on looking in, probably see a long and narrow room, at one end of which is seated a man with a long beard (schoolmasters retain their beards even when whiskers only are sanctioned by general usage), while the sides are lined with little boys at various ages squatted upon their heels on the floor, which is generally covered with a thick mat, in addition to which those parents who can afford it provide their sons with a bit of carpet or felt in Persia, or with a cushion in Turkey, to place between them and the mat. Some of the older boys go so far as to obtain a cushion to introduce between their backs and the wall, but this luxury is rather discountenanced by the masters as an encroachment on their own peculiar dignities. All the boys have their heads covered, but they are without their shoes, which are left near the door, so mingled and so similar in shape and color that it would seem difficult for each to find his own; but on the breaking up every one seems to slip his feet into his own shoes without any of that individual hesitation or general confusion which might be expected.

When the boys are learning their lessons, or repeating them to their master, they do so all at once with a loud voice, and with a continual see-saw of the body, without which movement they seem to conceive it impossible that any thing can be learned. The scene which this affords is extremely ludicrous to a European, particularly as the zeal of the learner is estimated by the loudness of his voice and the violence of his seesaw; and hence, when conscious of the approach of a person whom the master or pupils wish to impress with a favorable opinion of their application and progress the noise in the school-room, which may previously have sunk into a low hum, rises abruptly to the clamorous uproar of many voices. It seems that in reading all at once to the master the elder boys, in the school at large, are expected to give some attention to the others near them. The master can not, in such a noise, distinguish the individual accuracy of each reader, and his attention is therefore directed to observe that time is as nearly as may be kept by the voices, and, in some measure, in the motions also of the pupils. This object seems but poorly attained. This style of reading is most unnatural. It is a drawling chant, uttered in a very loud voice.

In the East generally the tone of the voice is very high, even in common conversation, but in reading it is raised to screaming. Some Arabs desired a friend of mine to let them hear him read, writes a correspondent of the London *Standard*. He complied, on which they exclaimed: "You are not reading, you are talking!" The fact, however, is that except among those of the learned professions, few of those who have professedly learned to read in the schools can or do exercise the acquirement in after life; and the few who do remain actually qualified to read with facility rarely do so without some stimulus incomparably stronger than would be required in this or, perhaps, any European country. After a residence of several years among Mohammedan people, I do not recollect more than three instances in which I have seen persons quietly engaged in reading a book to themselves, all the actions of their ordinary life are much more exposed to public notice than can well be imagined in this country.

These facts are easily explained. Books are expensive articles of luxury in Mohammedan countries, and this is alone sufficient to account for much that we have stated. Before the introduction of the art of printing the state of knowledge among the people was not more favorable in this country than it is in Persia now. There is also another less obvious circumstance, which would have great influence even were the manuscript books much more common and cheap than they are. This is the difficulty of reading manuscript. This difficulty should not be underrated. Even in this country most educated persons would require considerable stimulus to induce them to go through a manuscript volume. Those only whose duty it is to examine manuscripts and to prepare them for the press can describe the tediousness of the operation. It is not one of the least advantages of printing that it has tended to simplify the character employed in the preparation of books and to render it uniform. This comparison very imperfectly illustrates our meaning, for our manuscripts are far more legible to us than those of the East are to an Oriental.

Among ourselves many persons who can write shorthand with facility are unable to read it with ease; an Oriental manuscript is a sort of shorthand which many more persons are able to write than read. The words are abbreviated, as in shorthand, by the omission of vowels, and when the words are deciphered the want of punctuation renders it often difficult to discover at once the meaning of the phrases. When to this it is added that there are several different styles of writing, besides the difference occasioned in the several manuscripts by the variety of individual hands and flourishes, it will be perceived that a person can not read with facility without more practice than the state of literature and knowledge encourages any considerable number of students to seek or enables them to obtain. A stranger is very liable to be deceived in estimating the competency of a Mohammedan to read. A very large part of common education consists in learning by heart a considerable portion of current literature, particularly of the Koran. He is, therefore, able to repeat by rote the most striking passages of almost any of the very limited number of books which are likely to be placed before him. He will turn over its leaves until he can find some passage with which he is acquainted, and will repeat it correctly as if from the book; but, if suddenly interrupted, he is afterward quite unable to indicate the part of the page at which the interruption took place.

A Story with a Moral.

The story has reached us of an Italian nobleman who at the altar refused to marry a young English heiress because her bridal dress was trimmed with the dead bodies of white doves. The tale is good enough to be true, but unfortunately such stories are not always true, and the use of birds for ornamenting the person is not wholly dispensed with. Ornithologists, however, assure us that the decided progress already made by the press in creating public sentiment against this cruelty and barbarism has largely increased the song birds at the Northern nesting haunts. Any woman who persists in the use of real birds and birds' wings should be socially ostracized. Let her lay aside her prayer-book and learn mercy and grace, and to be faithful to her natural obligations.

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