

staggered across the room to my dressing table; I pounced upon a pair of tweezers, and hurried back with my prize. I forthwith commenced pulling away at my front teeth with all my might. Luckily for them and for me, the instrument was very weak, and I not over-strong; so that, with the exception of making my gums bleed, I did very little harm.

In the midst of my tooth-drawing, Cupid suddenly made his appearance. I hid the tweezers instantly under the pillow, and pretended to be asleep, though I knew well that it was time to take my medicine. He looked at me and spoke, but I made no answer, hoping he would put the medicine by my side and go away, as was his custom under such circumstances. I had all the cunning of a lunatic, and chuckled immensely at the success of my *ruse* when he shut the door after him. Hastily I swallowed the pills he had placed by me, and at it I went with my tweezers again.

This was the last dying effort of Yellow Jack, I imagine, for I remember no more. I must have really fallen asleep soon after Cupid left the room: how long I slept I know not, but probably for many hours. When I awoke, Doctor Mills was standing by my bedside.

"Drink this glass of madeira, Mr. Brook: it will do you good: the fever has left you at last," he said.

I took the glass and drank the contents.

"Why do you call it madeira, Doctor? it is rhubarb: I am not a child, to be coaxed into taking medicine."

"Rhubarb! not a bit of it: it is pure madeira, and capital stuff too."

I made no answer, being too weak to talk, but I was perfectly certain that what I had taken was rhubarb, and felt indignant at the doctor's duplicity. I merely mention this occurrence to show how completely my internal organization was, for the time, impaired.

The fever was gone; should I follow it? that was the question. I was weaker than a child. More people die after the fever has left them, than whilst it is raging; that is to say, unless they are carried off in twenty-four or forty-eight hours, which many are. But if they struggle through the third day, they commonly die of exhaustion. I had battled with the fearful foe for *nine days!* the longest time, Mills told me, that he had ever known or heard of a case of yellow fever. He moreover told me, when I had quite recovered, that nothing but the extraordinary strength of my constitution had saved me.

"It may seem a curious thing to say," he added, "but not one of those five men who were taken ill the same day you were, and all died, had the fever so bad as you. Your symptoms were worse, your fever was of a far more inveterate kind: witness the time it lasted. But those men, whose constitutions were never, probably, equal to yours, had impaired their natural strength by drinking new rum, and they had not the stamina to fight against the attack."

This was, no doubt, quite true; but I felt at the time, and I feel still more now, that no constitution

could have withstood, at one and the same moment, the presence of so furious a disease and the absence of all medical skill and assistance for days together, unless it had been the will of God in his great mercy to spare me.

In saying this, I attach no blame whatever to Doctor Mills; he had a very large district under his care, and he could not possibly have visited me oftener than he did. But, had I been at headquarters, I should have had a doctor with me constantly; the symptoms would have been closely watched, and the treatment altered accordingly. This, always essential in any virulent disease, is more especially so in yellow fever, the symptoms of which change from good to bad, and from bad to good, with fabulous rapidity.

The observation of Doctor Mills to Richards, on his second visit to me, "These pills are of no use now; I should have *changed them yesterday, had I been here,*" speaks volumes to those who are acquainted with the railway speed with which Yellow Jack consumes his victims. Many a man who had been improperly treated "*yesterday*" would never have lived to see "*to-day.*" And although, by the blessing of God, I weathered the storm, I came not scatheless out of the contest. My constitution received a shock it never has recovered. Yellow Jack, though worsted, has left his mark behind him.

RECENT REFORMS IN TURKEY.

THE affairs of Turkey threaten again to give abundant trouble to the European powers. It seems that the Hatti Humayoum of 1856, a decree giving privileges to the Christian subjects of the sultan, is in many places a dead letter, owing to local fanaticism and intolerance. A pretext is thus given for the interference of foreign powers, and the weakness of the Turkish government may again lead to political complications. A brief account of the most important reforms which have re-awakened the Moslem fanaticism, by one who has resided several years in that country, and who writes from personal knowledge, may be acceptable to our readers.

With the late Sultan Mahmoud the reform question in the East doubtless originated. As that energetic sovereign was the first, so he was certainly the most thoroughly earnest reformer Turkey has ever known; yet, so far was he from being sanguine as to the success of his efforts to revive the Ottoman power, that on his death-bed he uttered these remarkable words: "When the herbs revealed their medicinal properties to Lockman, none of them said, 'I have power to cure a corpse.' Sultan Mahmoud is another Lockman, and the empire is a corpse."

The great difficulty of carrying any reforming project in its details into execution in Turkey, arises from the whole system of laws and of political and social life being closely identified with their religious creed; and this creed, and the system growing out of it, is represented by a body of legal religionists called the *Ulema*, who are the determined enemies of every alteration of the old régime, on which their own existence depends.

The hierarchy and constitution of the *Ulema* is extremely complicated in its details, and very little known even in Turkey. It comprehends three classes of persons. First, the administrators of justice, known under the name of *Cadis*. Second, doctors or interpreters of law, *Muftis*. Third, ministers of worship, *Imans*. The *Muftis* are all equal in rank. The *Imans* are divided into five classes: *Checks*, preachers; *Khatibs*, readers; *Imans* who consecrate ceremonies, marriages, and funerals; *Muezzins*, or criers, who announce the hour of prayer from the summit of the minarets; and *Cayims*, who perform the interior service of the mosques. The *Muftis*, though second in classification, rule over all these orders. Thus we see ministers of worship subordinated to the civil magistrate, who, in his character of theologian, exercises an episcopal power over them, whilst, as interpreter of the law, his authority extends equally to the administration of justice. In this manner, law and religion, which make up the whole moral strength of society, are identified, and put into the hands of the *Ulema*. And it is easy to understand how such a corps, drawing to itself all the vital forces of Islamism, has come to form a real aristocracy, not of birth but of position, and is, in a country where no other corporate privileges of any sort exist, by its very nature opposed to every attempt at reform.

The courts of justice, not including tributary provinces over which this baneful influence extends, are twenty-two *Medliviets* or *Mehkemes*, great law tribunals, and two courts of appeal. Military tribunals also come within its sphere. The *Sheikh-ul-Islam*, who takes rank in the empire immediately after the grand vizier, and is at the head of the magistracy, belongs always to the body of the *Ulema*; and the chief judge, whose authority embraces many *Eyalets* or governments, is chosen invariably from among its most distinguished members. As to the law itself, it is a code formed by theologians rather than by lawyers, and is totally devoid of sobriety. It is a treatise on morals (in a Turkish sense) rather than a collection of laws; or at least, morality and law are so intermixed as to give it a dense compound confusion, out of which there is no exit but by arbitrary decisions. These decisions, promptly pronounced, without even the forms of investigation, result invariably from appeals to this authority; and so openly did bribery, till lately, if it does not at present, determine the sentence pronounced in every suit, that groups of vagabonds might be seen stationed round every law court, waiting for the highest bribes to appear as witnesses on the one side or the other, the judges themselves claiming, when the bribe was heavy, the lion's share in the price of perjury.

But important reforms have been lately introduced into this system, which, indeed, chiefly affect Europeans, but which in process of time can hardly fail to reach purely Turkish law courts. Mixed tribunals of two sorts, civil and commercial, for the trial of crimes and offences between foreigners and natives, in which the rules and the procedure of European jurisprudence are adopted, have been instituted and progressively established in the prin-

cipal cities and commercial places of the empire: at Smyrna, Adrianople, Salonica, Beyrout, etc., and lately also in Egypt. A correctional tribunal, for the judgment of minor delinquencies, has been recently added to this institution, with the same success and the same extension. These mixed courts are formed half of native and half of foreign members—the first permanent, the other varying according to the nationalities that may be in question. The use of the bastinado is expressly abolished within the limits of this jurisdiction: no sentence of death can be pronounced: if the accused be a foreigner, his consul, or some one delegated to represent him, must be present at the trial; and, to whatever penalty a culprit may be condemned, it cannot be executed till it has received the consular sanction and signature. But the greatest innovation, in the eyes of the Turks, occasioned by this law reform is the admission, in all cases where Christians may be parties, of christian evidence, formerly excluded as unworthy of credit, but now, by a recent edict, extended to all courts in Turkey, though they be in other respects exclusively Mahomedan.

Much improvement has also taken place of late in the educational establishments of Turkey, till within the last few years entirely under the control of the *Ulema*. In the organization of the *Mekteb* (primary seminaries), there has been, however, little to change. These schools have ever existed numerous in every city, and even in the villages of the empire. The instruction there imparted, consisting of a little arithmetic, reading, writing, and the inculcation of precepts from the Koran, has been at all times nearly gratuitous. It has been calculated that there are hardly five Mussulmans out of a hundred who have not received elementary teaching. Since 1846, this tuition has been made entirely gratuitous and compulsory, and is placed under the superintendence of the state. Of secondary instruction there was, under the old system, none; but within the last few years several adolescent schools (*Mecktibie ruchtie*) have been called into existence. There are at present six of them at Constantinople, attended by 870 scholars, and some others, in the principal cities, are beginning to appear. Sacred history, Ottoman history, universal history, geography, arithmetic, and the elements of geometry, are taught free of all cost in these establishments. As to superior instruction, that has been always supposed to be assiduously cultivated by the Turks. From the time of Mahmoud II, the conqueror of Constantinople, *medresses* (colleges) have been attached to every mosque in the empire. As mosques have increased, *medresses* have increased. At present there are more than three hundred of them at Constantinople. Every city has at least one, and the most important, as Adrianople, Cairo, Bagdad, etc., have each as many as forty or fifty. Numerous, however, as they are, they are but very thinly frequented. Not more than four Mahomedans out of every hundred receive any benefit, if benefit it can be called, from these colleges, which are not really intended to contribute towards the intellectual advancement of the country. Belonging to the mosques, they belong to the *Ulema*, and whilst that body is enriched by the large

revenues attached to these establishments, their main purpose is thought to be amply accomplished. These institutions are now, it is said, about to be entirely reorganized. A commissioner, the inspector-general of primary and secondary instruction in Turkey, has been sent on a mission to France, England, and Germany, in order, with this purpose in view, to study the educational systems prevailing in those countries.

Meantime, many special schools have been opened on European principles at Constantinople, viz., two on a French model; one by the Valida Sultana, the present sultan's mother; a normal school; an imperial school of medicine, whose scholars, Mahomedans, Jews, and Christians, are all bursars; a military college, modelled on that of St. Cyr, where the professors are all French officers; six preparatory schools at Broussa, Damascus, and Bagdad, to recruit the great military establishment in the capital; an imperial school for the engineer corps and artillery, and a school of agriculture (making in all eight), quite as important as any of the others. Sultan Mahmoud, it must be observed, originated and endowed all these seminaries, except the one which owes its existence to the Valida Sultana.

It is almost needless to say that, in a country which has lagged so many centuries behind the advance of civilization, the press is a pioneer till very recently quite unknown. Yet there was a printing machinery established at Constantinople not later than 1727, in the reign of Sultan Ahmed III; but the Ulema represented the employment of it as a profanation of the human intellect, and, for the space of one hundred years, only ninety-one volumes (the Koran being expressly excepted) were transferred from Turkish manuscript to print, though many Greek, Hebraic, and Armenian presses were pretty actively at work in Turkey during this time. One year, however, has done more lately, though very little, in this first and last department of progress, than the whole of the preceding century. In 1846, one hundred and eight volumes, chiefly on scientific subjects, were printed by order of the Ottoman government. Since 1847 there have not been more than one hundred volumes printed by all the presses of the empire, but there has sprung up a great number of newspapers. There are at present in circulation at Constantinople not less than thirteen, two in Turkish, four in French, four in Italian, one in Greek, one in Armenian, and one in the Bulgarian language. There are besides many provincial journals. Smyrna has three or four.

We have not yet quite done with the Ulema. The whole territory of Turkey is divided, as property, into three parts. The first belongs to the mosques; the second forms, in theory, (for practically the division has long ceased to exist,) military fiefs to provide for the wants of the imperial army and navy; and the third remains in the hands of the state, which is supposed to be, in a sense, the sole and universal proprietor. The mosque division of property, called *Vacoufs*, has been hitherto considered as unalienable, and is exempt from taxation, confiscation, and judicial proceedings of every kind.

These *vacoufs* are perpetually on the increase, by real or fictitious purchases made by the Ulema. The fictitious purchases are thus effected. A subject of the Porte possesses land heavily taxed. He sells it nominally for a small sum to a mosque, receiving at the same time a reconveyance of the property to himself and to his heirs for ever, at a peppercorn rent, and his land becomes henceforward free from taxation. This fraud upon the revenue of the state has been hitherto frequently and openly carried into effect. It is now in contemplation not only to suppress the practice, but to transfer the territorial domains of the mosques to the state, to abolish *vacoufs* entirely, and to provide by other funds for the maintenance of public worship—a most difficult enterprise, which, if it can be realized, will tend more to the regeneration of Turkey than all other reforms put together.

The Ottoman exchequer is not only, however, defrauded and impoverished by the monstrous privileges accorded to the Ulema, but in many other ways. The mode of collecting taxes which prevails in Turkey opens in itself a field to waste and to speculation almost boundless. Taxes are literally put up to auction. When a pacha of the first rank, a *vahi* or viceroy, is appointed to the government of an *eyalet*, (a district which includes more than one province,) his appointment is known to have depended on the sum he has offered for the collection of its imposts; and the *kaimakan* under him, the governor of a province, enters virtually on his functions on the same conditions. Thus, the whole empire is let and underlet—ransacked throughout its entire extent. The prime object of these functionaries is to net enormous profits, independently of their very liberal salaries, out of the revenues of their governments; and the people are oppressed and subjected to every species of military vexation and violence, in order to wring as much as possible from their thrift and industry. This system is further aggravated by the fact that the pachas are almost always completely in the power of the *sarafs*—bankers or money-lenders—by whose influence, on the understanding that this patronage is to be paid for largely out of the spoil to be acquired, pachalics are usually obtained.

Agriculture would necessarily sustain great injury from this system, even if there were no other causes to keep it in a state of the most primitive rudeness, and in many extensive districts to occasion its entire neglect. But there are many other causes. The great one of all is, that there are no roads in Turkey. In the immediate vicinity of the capital itself, the causeways, if they can be so called, are in bad weather impracticable. In 1848 an attempt was made to establish a diligence between Adrianople and Constantinople. After a few months' trial, the enterprise was given up. It required six days in the summer months to traverse a distance of 140 miles. Nothing so emphatically condemns the Turks as unworthy to rule over an empire of which they have held possession for four hundred years, as this want of roads—the first want that a spirit of progress, if they had possessed it, would have led them to satisfy. They are now, however, opening one

between Erzeroum and Trebizonde. Vast tracts also remain uncultivated from lack of hands and circulating capital. The country is not half peopled. The interior, offering no resources to civilized activity, is for the most part occupied only by miserable villagers and wild tribes of Arabs, Kurds, and Turcomans. The rest of the population flock to the great cities. The abundant harvests reaped from the rich plains of Koniah, Kaisaria, and Pergama, in the centre of Asia Minor, and from some other districts, are due to the fertility of the soil, and in no wise to any culture that is not of the rudest and hastiest kind. But this abandonment of the richest regions perhaps of the earth to wildness and to nomadic barbarism is, it is to be hoped, about to cease. The Sultan has lately granted the right of property within his dominions to European settlers, and there can be hardly a doubt that as soon as the grant—which cannot be carried into effect till some preliminary conventions with foreign states are settled—passes formally into law, multitudes of such emigrants as now seek new homes and fortunes in America, Canada, and Australia, will find their way to Turkey; where they will enjoy, in climate, in proximity to European civilization and to their native lands, in mercantile and agricultural pursuits, and in the sacred and classic associations with which they will be surrounded, advantages in all respects equal, and in some superior, to any they would meet with in the transatlantic and antipodal world. This edict opens a perspective of consequences which a farsighted politician cannot appreciate too highly, and may be considered as the most important reform in germ that has as yet issued from the Porte.

Hitherto without roads, Turkey has also been hitherto without banks. Its posts are Tartar couriers, and its financial operations are transacted by usurers. A national Ottoman bank was established shortly after the close of the late Crimean war. This event, should success attend the enterprise, of which there seems to be every probability, cannot fail to have effects which will give a wide and healthy circulation to the immense natural wealth and resources of the empire. Up to this time, capital has found no issue in works of public utility. The gradual opening of banks in the great central cities of the empire would encourage industry and commerce, checked heretofore by the usurious and fraudulent transactions of Armenian sarafs, the plundering tyranny of Turkish pachas, and the proverbially unscrupulous practices of Greek merchants.

Of the Turkish army we shall only say at present, that the employment of the rayahs, or Christian subjects of the Porte, in military service, is one of the most important of the recent innovations.

On the whole, it must be confessed that most of the Turkish reforms have been extorted under the pressure of national calamities and of foreign interference. The authorities are passive and unwilling, rather than active, instruments in the changes which are being brought about. Their apprehensions, therefore, of a result fatal to their own supremacy appear to be well founded. Hence it is that, so much being already done in the way of announcing

principles and of proclaiming new laws, so little has been done towards bringing any specific new law into effective operation. It is easy for the Porte to issue edicts; the difficulty is to get them executed. The "Tanzimat," and the "Hatti Sheriff of Gulhane,"* remain to this day everywhere, where there are not European consuls to enforce their observance, all but a dead letter.

MONTHS, LONG AND SHORT.

In the days of our forefathers, when almanacs were scarce, and memory was not more retentive than at present, it was very convenient to have verses of easy remembrance, and mechanical processes discriminating the respective lengths of the different months of the year. We of course allude to the universally-known memorial rhymes, which stand in the modern editions as follows:—

"Thirty days hath September,
April, June, and November;
February hath twenty-eight alone,
All the rest have thirty-one,
Except in Leap year, at which time
February's days are twenty-nine."

The name of the man to whom the world is indebted for this poetical gem has not transpired, nor the date when he flourished. But we have it before us in a Cambridge almanac of the year 1635; and it is but justice to him to give his text in as pure a state as possible. It will be seen that great liberties have been taken, and that he is not at all responsible for the false rhyme of the last lines above.

"April, June, and September,
Thirty days have as November;
Each month else doth never vary
From thirty-one, save February,
Which twenty-eight doth still confine,
Save in Leap year, then twenty-nine."

The author of these lines, whoever he was, clerk or layman, has strong claims to respect. If the reader does not perceive them, we may remind him that the long defunct bard was creditably content to remain himself unknown to fame, however famous his work might become. He was plainly a public benefactor in his own day, supplying his countrymen with a ready index to the months, long and short. He has also served, in a similar way, succeeding generations in all parts of the globe, for the words of this old national ode have gained as wide a diffusion, and been more frequently repeated mentally, than those of any other secular lyric. Wherever England's sons have gone, towards either pole, into African, Australian, or Trans-atlantic wilds, there these stanzas have gone with them, firmly imprinted upon the tablet of the mind, ready for use. Then again, our author must have been a man of firm purpose and great self-command. Having set himself to a specific and useful object, that of constructing a metrical direction to an important part of the calendar,

* The whole body of new laws is called the "Tanzimat." The "Hatti Sheriff of Gulhane," which has been called the Magna Charta of Turkey, announces the principles upon which the entire new administration of the empire, promised by the present sultan on his accession to the throne, is based.