

Mighty Italian Hunters of the Frog Pursue a Man's Sport in Jersey

NEW YORK, Sept. 14.—There is a bull market for frogs right now and every day sees a sharp advance in prices of frogs' legs under determined buying. It is not that there are not many frogs still extant, but that many citizens of all ages prefer to keep the batrachian for home consumption rather than to trap him, dissect him, prepare his legs for market in a barrel packed with ice and ship him to the purchasing center.

Luxury is indicated by having frogs' legs at a meal in the city in a restaurant or even at home, but in the country or the pseudo-country the inference is not the

In the Palisade region there are many quarries, some of them disused or deserted for the time being. At the bottom of these ponds have formed here the frogs are to be found.

There are also many small streams through the country of the peculiar kind that the frogs like. In fact between the points named the Jersey soil is shaken nightly with a thunderous jiggering. This sound keeps some persons awake, many of those so disturbed being on the trail of the frog day and night.

The Italian workers who live in this region are mighty hunters of the batrachian. This will be said more to those who believe that the dandelion, rye bread,

under certain conditions may have habitat there.

There are several ways of getting a frog, all of which have their devotees. The almost universal hunting outfit consists of a brief line, with hook baited with red flannel.

A frog is as much attracted by red as is a bull. Hence, possibly, the phrase bull-frog. But there is this difference: A frog sits quietly contemplating the redness before him and then leaps to be impaled. A bull makes a rush at once, but is dangerous all the time. Once a frog has taken the leap and is hooked it is simply a question of taking him off the hook and throwing him into the creel or bag. A



SPRINGING IN WATKINS POND.

THE LORD OF BEAUTY.— HOME WITH THE SPOILS OF THE CHASE



COOKING SUPPER.



ITALIAN HUNTER.

same, because in the rural parts or close to the small towns the frog is to be had for the catching.

It is merely a question of trapping the animal. So it is that the taking and killing of frogs has spread to all classes, and if the industry grows in proportion to the recent stimulus the frog may yet displace pumpkin pie as the national bird at holiday times.

To be sure, in winter, and therefore as the show piece of the Christmas feast, the frog would be an impossibility. It is not that a humane fish and game commission has intervened in behalf of the green-backed leapers and has set forth that in the winter months sportsmen may not have in their possession frogs taken or killed in that period. It is merely that the frog cannot be found at that time in all parts of the United States.

But this is not intended in any way to be a discussion of the Who's Who in the holiday celebration food line. It is intended merely to point out that of late New Jersey, in that district comprised between Fort Lee and Coatesville, has become the hunting ground for the frog.

In that region there are frog hunters of various kinds—the small boy, who hunts the frog for an occasional meal to be prepared by his mother, the fair angler, who follows the spoor of the frog in a dilettante way, and the serious-minded pot hunter, who is after the sustenance of life, not for the restaurant man, but for his own personal uses.

sausage and spaghetti constitute in varying seasons the only palatable aliment for the brother from Calabria.

The brother does his slaughtering with all sorts of devices. The plain hook baited covering a pond or stream surface with a nubbin on the end below the flannel are popular. The shotgun, with a very light charge, also is a favorite weapon, but best of all among these lethal instruments is the airgun, carrying a single BB shot.

So if you are wondering through the damp country in New Jersey and come upon a weathy brother lurking behind a ridge, covering a pond or stream surface with a gun, do not believe that it is the Black Hand or the Camorra or the Mafia on campaign. It is merely a pot hunter after "rannochia" to furnish forth the table. It takes a great deal of sage stalking to accomplish the slaughter of enough frogs to make a good meal. "Rannochia" incidentally may not be good Calabrian for frog, but it is at least Roman.

The dandelion, which is the usual prey of the Italian laborer, although a perennial plant, is generally at its best in the spring. Besides, a change from vegetable to flesh diet is always agreeable, and there is the same pleasurable excitement about trapping your frog that there is about pursuing the dandelion.

The latter is perhaps the tamer and more tractable animal and does not have to be tracked with gun or line. It yields instantly to the ministrations of even a dull knife. However, the dandelion cannot be found in rock quarries, while the frog

burial bag sometimes is considered ideal.

To get frogs in this way one must watch his operations carefully. A mishap will frighten some lesser frog, not at all available for table purposes, and off he goes, pop! into the water and spreading a panic that drives every other frog of the neighborhood back to the stream, too. Of course, a frog in the water cannot be caught with hook and line. He has to be sitting on shore before he can make a leap in any direction.

There are those who object to the hook and line as brutal. There are some other persons who do not believe in risking anything with a line. They fix the hook on the end of a stick and then bait it. When

they have made a strike there is no danger of losing the capture.

Some other persons believe that the only humane way to haul frogs from the water is to use the line which ends in a wooden nubbin or ball, just above which the red strip is hung. Once the frog makes his leap and engulfs red flannel and nubbin he is yours.

Frogs are most determined creatures and they have such muscular jaws that they can hang on very sturdily, so that once the frog has the ball in his mouth he can be dangled in the air from the extremity of the line for many minutes before he will begin to think of dropping, by which time he probably will be landed safe in the

bag, along with sorrowing friends and relatives.

The chief objection to carting frogs around in a bag is that they may die before you get them home. That naturally spoils their value as food. The humane frog hunters say that the best scheme is to shoot them. Then they are dead once for all and what happens to them after that it no matter of consequence to them.

Killing them one by one after they have been taken out of the bag is a mean job and inasmuch as drowning a frog is almost as hard work as drowning a fish brutal methods have to be resorted to. Shooting frogs with a shotgun spreads the frog out

so that it is hard work finding legs or anything else. The airgun is the best, but it requires great accuracy, which sometimes is lacking in the gun if it is present in the shooter.

Still there is all the excitement of gunning for big game. Carefully, very carefully, one approaches. He hears the guttural low notes of the beast coming down the wind and his heart leaps high.

Cautiously he crawls along until at last he is concealed behind a log on the very bank of the muddy stream. Across the water he makes out the glorious dark green of the prey—a magnificent specimen, pulsating with life and licking in flies at an almighty rate.

The gun is brought up and levelled. The frog binks. Then comes the rattle of the plunger and the bullet is on the way.

Almost simultaneously the frog keels over and dies. Sometimes the shooter misses, but the preliminary remarks are much the same. Buck never can affect the trapper of the frog.

Eventually the Italian hunter has enough for his family meal. It takes many, many frogs to furnish a meal, because each frog has only two legs and frying is apt to reduce them to a whisper. The Italian returns home and puts in delightful hours skinning the frogs' legs and preparing them for the pan. Then Vittorio, Giuseppe, Raffaele, Domenico and the others have a feast.

All frog hunters of Jersey are not Italians. The small boy often goes out after them, too, and when he gets a few proceeds and there to make a fire and prepares the frogs' legs for eating. His work in skinning them may be hasty and the cooking incomplete, but the taste apparently is right, although later on the small lad may not feel any too well.

Girls are not of much use when a frog chase is on. They scream at the sight of the frogs and they refuse to dirty their hands in preparing them. And they want to eat a share, too. With big girls it is much the same. Hunting the frog is essentially a sport for men.

The writer remembers that when he was a small boy there was a certain pond in the neighborhood of East Coldspring, N. Y., where there was absolutely the biggest frog in the world. Stories about that frog were told everywhere and all the farmers' sons in the neighborhood would have given something pretty to capture him.

The men even tried to corral this frog, who went by the name of Big Jim. The men often went out to get a mess of frogs' legs in the summer for the boarders.

"Down froggin' today," one of them would say.

"Git anythin'?"

"Sure, lot er big ones."

"How big?"

"Well, 'bout half as big as Big Jim."

One day the writer was walking about the pond when he caught sight of Big Jim. There was a stick handy and, filled with the excitement of the chase, he picked it up and started to smash Big Jim on the head.

But the frog was so big and so greenly ugly that his appearance sent a tremor through the hunter's heart. He stopped.

Just then Big Jim cast one indescribable eye upon the small boy, who fled. And Big Jim straightened out those powerful hind legs—a good meal in themselves—and flopped into the water with a ker-chunk that sent wavelets eddying to both sides of the pond.

One small boy had his sleep that night disturbed with Big Jim frogs, with terrible eyes and ugly dark green bodies that almost cured him of the frog-hunting habit.

World's Greatest Mohammedan University and Its Student Body

CAIRO, Sept. 12.—(Special Correspondence of The Bee.)—I have just returned from a visit to the biggest university of the Mohammedan world. It has more students than any of our colleges, and twice as many as either Harvard, Yale or Cornell. It has, all told, over 2,000, and its professors number 20. Its students come from every country where Mohammedanism flourishes. There are hundreds from India, and some from Malaysia and Java. There is a large number from Morocco and also from Algeria, Tunisia and Tripoli. There are Nubians as black as your hat, Syrians and Turks as yellow as your hair, and there are boys from southeastern Europe with faces as fair as our own. There are long-gowned, turbaned Persians, fierce-eyed Afghanistans and brown-skinned men from the Sudan and from about Kuka, Borau and Timbuktu. The students are of all ages from fifteen to seventy-five and some have spent their lives in the college.

When the boy reaches 5 or 6 years of age he starts to the mosque school and there sits down, cross-legged, and sways to and fro as he recites the texts of the Koran. He studies the alphabet by writing with a black brush twice on a slate of wood or tin, and he pounds away from year to year committing the Koran to memory. There are now more than 200,000 pupils in the Egyptian schools, of whom a majority are under 15 years of age. By a recent census it was found that over 20,000 of those boys could recite a good part of the Mohammedan bible and that 4,500 had memorized the whole from beginning to end. Another 4,500 were able to recite one-half of it from memory, while 3,800 could correctly give three-fourths of it. When it is remembered that the Koran contains 114 divisions and in the neighborhood of 30,000 words it will be seen what this means. I venture that there are not 4,000 children in the United States who can recite the New Testament without looking at the book, and that with our vast population we have not 50,000 boys who can recite even one book of the Bible from memory and not mispronounce a word.

The Mohammedans revere their bible quite as much as we do ours. While it is being read they will not allow it to lie upon the floor, and no one may read or touch it without first washing himself. It is written in Arabic and its style is considered a model. They believe that it was revealed by God to Mohammed and that it is eternal. It was not written at the first, but was entirely committed to memory, and it is in that way that it is still taught to a large extent. I understand that the present khedive can recite the most of it. During my interview with his father, Twelk Paasha, he told me that he could begin at the back and by memory alone recite the Koran clear to the beginning. The better classes of Mohammedans have beautiful copies of this book. They have some bound in gold with the texts illuminated, and the university here has a collection of fine editions which is looked upon as one of its greatest treasures.

Nine Thousand Bald Heads.

This famous Mohammedan university is situated in the heart of business Cairo. When I rode to it today on my donkey I passed through a mile or so of covered bazaars, thronged with turbaned men and veiled women and walled with shops in which long-gowned Egyptians were selling goods and plying their trades. The university is known as the Mosque of El-Asnar, which is one of the oldest mosques of Cairo. It covers several acres and the streets about it are largely taken up with industries connected with the university. One of the bazaars is devoted to bookbinding and bookbinding and another to head dressing. Every Mohammedan has his head shaved several times a week, and in this college there are 5,000 bald-headed students. The scholar who would appear here with our ordinary college foot ball cut would not be admitted. The students wear turbans of white, black or green, and there

is not a hair under them except on the top of the crown, where a little tuft may be left that the owner may be more easily pulled into heaven.

My way led through the street of the barbers. There were a number of them working on the heads of the students. The barbers made them kneel down to be shaved, and I saw one or two lying with their heads in the laps of the men, who were shaving them. The barbers used no paper, wiping the shavings on the faces of their victims instead. At the end they gave the head, face and ears a good washing.

As I approached the entrance of the university I saw many young, long-gowned, turbaned men, with their books under their arms, standing about and some carrying manuscripts in and out. Each student has his shoes in his hand when he enters the gates, and I was made to put a pair of slippers over my boots before I went in. The slippers were of yellow sheepskin and a turbaned servant tied them on with red strings.

They sat in groups on the floor, listening to the professors, who were lecturing on various subjects, swaying back and forth as they sang out their words of wisdom. Some of the groups were studying aloud, and altogether the confusion was as great as that at the Tower of Babel when the tongues of the builders were changed. There were at least 5,000 men, all talking at once, and some, it seemed to me, were shouting at the tops of their voices. I had many unfriendly looks as I made my way through the mass, and narrowly escaped being mobbed when I took snapshots of the professors and students at work under the bright sun which beat down upon the court. The inmates of this school are among the most fanatical of the Mohammedans, and I have since learned that the Christian who moves among them is in danger of personal violence.

I spent some time in this university, going from hall to hall and making notes. In one section I found a class of blind boys who were learning the Koran, and I am told that they are more fanatical than any of the others. In another place I saw forty Persians listening to a professor. They were sitting on the ground, and the professor himself sat fat on the floor with his bare feet doubled up under him. I could

see his yellow toes sticking out of his black gown. He was lecturing on theology and the students were attentive.

Another class near by was taking down the notes of a lecture. Each had a sheet of tin, which looked as though it might have been cut from an oil can, and he wrote upon this in ink with a reed style. The letters were in Arabic and I could not tell what they meant.

I looked about me in vain for school furniture such as we have at home. There was not a chair nor a table in the hall; there were no maps nor diagrams and no scientific instruments. There were no libraries visible and the books used were mostly pamphlets.

They Sleep in the School Rooms.

There is no charge for tuition and the poor and the rich are on the same level. Many of the undergraduates are partially supported by the university, and it is no disgrace to be without money. Some of the students and professors live in the university. They sleep in the school rooms, where they study or teach, lying down upon the mats and covering themselves with their blankets. They eat there, and there are peddlers who bring in food and sell it to them. Their diet is plain, a bowl of bean soup and a cake of pounded

Mighty Mohammedan Force.

This university has been in existence for almost 1,200 years. It was founded A. D. 688, and from that time to this it has been educating the followers of the prophet. It is today perhaps the strongest force among these people in Egypt. Ninety-two per cent of the inhabitants of the Nile valley are Mohammedans and the most of the native officials have been educated here. There are at least 25,000 men in the mosque schools and the Imams or priests who serve throughout Egypt are connected with it. They hold the university in the highest regard, and an order from its professors would be as much, if not more, respected than one from the khedivial government.

The education in this university is almost altogether Mohammedan. Its curriculum is about the same as it was 1,000 years ago, and the chief studies are the Koran and Koranic law, together with the sacred traditions of the religion and perhaps a little grammar, proverbs and rhetoric. Within the last few years there have been attempts to extend its sphere, and it now has thirteen government professors, but their teaching is done outside the university buildings. A number of the professors are also teaching in the government schools connected with the mosques of the Egyptian villages, but even there the Koran takes up half the time and religion is far more important than science.

How Egyptians Study Their Bible.

Indeed, it is wonderful how much time these Egyptians spend on their Bible. The Koran is their primer, their first and second reader and also their college text book. As soon as a baby is born the call to prayer is shouted in its ear and when it begins to speak its father teaches it to say the creed, which runs somewhat as follows:

"There is no god but God; Mohammed is the apostle of God." and also "Wherefore exalted be God, the king, the truth! There is no god but He! The Lord of the glorious throne!"

thousands of students. They sat in groups on the floor, listening to the professors, who were lecturing on various subjects, swaying back and forth as they sang out their words of wisdom. Some of the groups were studying aloud, and altogether the confusion was as great as that at the Tower of Babel when the tongues of the builders were changed. There were at least 5,000 men, all talking at once, and some, it seemed to me, were shouting at the tops of their voices. I had many unfriendly looks as I made my way through the mass, and narrowly escaped being mobbed when I took snapshots of the professors and students at work under the bright sun which beat down upon the court. The inmates of this school are among the most fanatical of the Mohammedans, and I have since learned that the Christian who moves among them is in danger of personal violence.

I spent some time in this university, going from hall to hall and making notes. In one section I found a class of blind boys who were learning the Koran, and I am told that they are more fanatical than any of the others. In another place I saw forty Persians listening to a professor. They were sitting on the ground, and the professor himself sat fat on the floor with his bare feet doubled up under him. I could

see his yellow toes sticking out of his black gown. He was lecturing on theology and the students were attentive.

Another class near by was taking down the notes of a lecture. Each had a sheet of tin, which looked as though it might have been cut from an oil can, and he wrote upon this in ink with a reed style. The letters were in Arabic and I could not tell what they meant.

I looked about me in vain for school furniture such as we have at home. There was not a chair nor a table in the hall; there were no maps nor diagrams and no scientific instruments. There were no libraries visible and the books used were mostly pamphlets.

They Sleep in the School Rooms.

There is no charge for tuition and the poor and the rich are on the same level. Many of the undergraduates are partially supported by the university, and it is no disgrace to be without money. Some of the students and professors live in the university. They sleep in the school rooms, where they study or teach, lying down upon the mats and covering themselves with their blankets. They eat there, and there are peddlers who bring in food and sell it to them. Their diet is plain, a bowl of bean soup and a cake of pounded

grain, together with a little garlic or dates, forming the most common meal. Such food costs but little, but to those who are unable to buy the university gives food, 500 loaves of bread being supplied without charge to needy students every day.

As I passed through the halls I saw some of the boys mending their clothes, and others spreading their wash out in the sun to dry. They did not seem ashamed of their poverty and I saw much to admire.

The professors serve for nothing and support themselves by teaching in private houses or by reading the prayer at the mosques. It is considered a great honor to be a professor here; and the most learned men of the Mohammedan world are glad to lecture in the El-Asnar without reward. In fact the only man about the institution who receives a salary is the president, who has 10,000 piasters a year. This seems much until one knows that the piaster is only 5 cents, and that it takes this many of them to make \$600.

I asked as to the government of the university and was told it had a principal and under professors. All students are under the direct control of the university, and if they misbehave outside its walls the police hand them over to the collegiate authorities for punishment. The students are exempt from military service and it is said that many enter the institution for that reason alone. There seem to be no limitations as to the number of students who may spend at the college. I saw boys between 6 and 8 studying the Koran in one corner of the building and gray-bearded men sitting around a professor in another. The most of the scholars, however, are from 15 to 22, or of about the same age as our college students at home.

Education in Egypt.

This university has but little to do with the great movement of modern education which is now going on in Egypt. It is rather religious than educational, and the live, active educational forces outside are two. One of these is the United Presbyterian church and its mission school, of which I will write later, when I visit their college at Assiout, about 300 miles farther up the Nile valley, and the other is the government, directed by the British, who are collecting the taxes and administering all matters of importance in Egypt today. In addition to these there are about 1,000 schools supported by Copts, who, by the way, are the most intelligent of the native population.

Egypt was very illiterate when the British took hold of the administration, and even now not more than 5 or 7 per cent of the natives can read and write. The desire for learning is increasing, however, and the system of common schools which has been inaugurated is being rapidly developed. There are now over 10,000 schools in the country, with something like 25,000 teachers and perhaps a quarter of a million pupils. There are a number of private schools, several normal schools, and also schools devoted to special training. In the

last few years a system of technical education has been inaugurated and the government now has model workshops at Boulac and Assiout. It has a school of agriculture here at Cairo, a school of engineering and schools of law and medicine.

Village Schools.

An important movement has been the introduction of modern studies into the village schools belonging to the Mohammedans. These were formerly, and are to some extent now under the University of El-Asnar. They were connected with the mosques and were taught by Mohammedan priests. They were supported by the people themselves, and also by a Mohammedan religious organization known as the Wakt, which has an enormous endowment. There are something like 20,000 of these schools here and there over the lower part of the Nile valley, and they had an attendance of something like 200,000. They taught little more than the Arabic language, the Koran, and reading, writing and arithmetic. Lord Cromer wanted to bring these schools under the ministry of public instruction and introduce our modern studies. He tried to force the teachers to come under him, but they refused. He then offered to give every mosque school that would come in an appropriation of 50 cents for every boy and 75 cents for every girl, and this has apparently solved the problem. The village schools are rapidly adopting modern methods.

Already 5,000 of them are subject to the government, and within a short time they will all be under the immediate direction of its educational department. At present it is necessary to handle them carefully and to make the religious studies among the most important. Now the half of each school day is set apart for the study of the Koran and the precepts of Islam, and I am told that such of the Mohammedan scholars as do well are more likely to get appointments under the government than if they were Christians or Copts.

Female Education.

The girls of Egypt are beginning to go to school. For a long time it was hard to persuade their parents to send them either to the government schools or private schools, but of late some of the native educated women have been given places as teachers and many girls are now preparing themselves for school work. Other parents are sending their daughters to school to give them a good general education, as the educated boys want educated women for wives. There are at present something like 2,000 girls' schools. A movement is now going on to establish village schools for girls, and the time will come when there will be girls' schools all over Egypt and the Mohammedan women may become educated.

Benevolent Egyptians.

We are apt to think that the only charity is Christian charity, I find that there is Mohammedan charity as well, and that

last few years a system of technical education has been inaugurated and the government now has model workshops at Boulac and Assiout. It has a school of agriculture here at Cairo, a school of engineering and schools of law and medicine.

Village Schools.

An important movement has been the introduction of modern studies into the village schools belonging to the Mohammedans. These were formerly, and are to some extent now under the University of El-Asnar. They were connected with the mosques and were taught by Mohammedan priests. They were supported by the people themselves, and also by a Mohammedan religious organization known as the Wakt, which has an enormous endowment. There are something like 20,000 of these schools here and there over the lower part of the Nile valley, and they had an attendance of something like 200,000. They taught little more than the Arabic language, the Koran, and reading, writing and arithmetic. Lord Cromer wanted to bring these schools under the ministry of public instruction and introduce our modern studies. He tried to force the teachers to come under him, but they refused. He then offered to give every mosque school that would come in an appropriation of 50 cents for every boy and 75 cents for every girl, and this has apparently solved the problem. The village schools are rapidly adopting modern methods.

Already 5,000 of them are subject to the government, and within a short time they will all be under the immediate direction of its educational department. At present it is necessary to handle them carefully and to make the religious studies among the most important. Now the half of each school day is set apart for the study of the Koran and the precepts of Islam, and I am told that such of the Mohammedan scholars as do well are more likely to get appointments under the government than if they were Christians or Copts.

Education in Egypt.

This university has but little to do with the great movement of modern education which is now going on in Egypt. It is rather religious than educational, and the live, active educational forces outside are two. One of these is the United Presbyterian church and its mission school, of which I will write later, when I visit their college at Assiout, about 300 miles farther up the Nile valley, and the other is the government, directed by the British, who are collecting the taxes and administering all matters of importance in Egypt today. In addition to these there are about 1,000 schools supported by Copts, who, by the way, are the most intelligent of the native population.

Egypt was very illiterate when the British took hold of the administration, and even now not more than 5 or 7 per cent of the natives can read and write. The desire for learning is increasing, however, and the system of common schools which has been inaugurated is being rapidly developed. There are now over 10,000 schools in the country, with something like 25,000 teachers and perhaps a quarter of a million pupils. There are a number of private schools, several normal schools, and also schools devoted to special training. In the

last few years a system of technical education has been inaugurated and the government now has model workshops at Boulac and Assiout. It has a school of agriculture here at Cairo, a school of engineering and schools of law and medicine.

Village Schools.

An important movement has been the introduction of modern studies into the village schools belonging to the Mohammedans. These were formerly, and are to some extent now under the University of El-Asnar. They were connected with the mosques and were taught by Mohammedan priests. They were supported by the people themselves, and also by a Mohammedan religious organization known as the Wakt, which has an enormous endowment. There are something like 20,000 of these schools here and there over the lower part of the Nile valley, and they had an attendance of something like 200,000. They taught little more than the Arabic language, the Koran, and reading, writing and arithmetic. Lord Cromer wanted to bring these schools under the ministry of public instruction and introduce our modern studies. He tried to force the teachers to come under him, but they refused. He then offered to give every mosque school that would come in an appropriation of 50 cents for every boy and 75 cents for every girl, and this has apparently solved the problem. The village schools are rapidly adopting modern methods.

Already 5,000 of them are subject to the government, and within a short time they will all be under the immediate direction of its educational department. At present it is necessary to handle them carefully and to make the religious studies among the most important. Now the half of each school day is set apart for the study of the Koran and the precepts of Islam, and I am told that such of the Mohammedan scholars as do well are more likely to get appointments under the government than if they were Christians or Copts.

Female Education.

The girls of Egypt are beginning to go to school. For a long time it was hard to persuade their parents to send them either to the government schools or private schools, but of late some of the native educated women have been given places as teachers and many girls are now preparing themselves for school work. Other parents are sending their daughters to school to give them a good general education, as the educated boys want educated women for wives. There are at present something like 2,000 girls' schools. A movement is now going on to establish village schools for girls, and the time will come when there will be girls' schools all over Egypt and the Mohammedan women may become educated.

Benevolent Egyptians.

We are apt to think that the only charity is Christian charity, I find that there is Mohammedan charity as well, and that