

swer by saying "no" or "yes"; after the birth of a child, however, she may talk to every one. Besides, it is considered unbecoming that in the presence of her parents-in-law she should sit near her husband or occupy herself with her children. The only change and pleasure in a married woman's life are the visits which she exchanges every now and then with her parents, relations, and friends, as well as the weddings and religious festivities which she is allowed to attend.

The greatest misfortune in the life of a Mohammedan woman, however, is the absolute uncertainty of the duration of her marriage, which robs her of all real happiness. According to Moslem law, every Mohammedan is entitled to take four legitimate wives. Although Moslem law demands that a man who has several wives ought to treat them equally, and forbids the neglect of one by preferring the other, matters are generally different in reality. The first wife, instead of retaining a certain pre-eminence, as would be just, gradually becomes the servant of her fellow-wife or wives; if not, her husband dismisses her at last. It is impossible to give all the particulars of the misery which needs must result from such marriages, not only for the wife herself, but very often also for her children.

The idea, that woman is a subordinate creature, destined only to serve man, has been so to say numerically expressed in the Mohammedan law of inheritance, all the particulars of which are founded