

prisoner at liberty that same night. Chodsha Burhaneddin returned to his house and entered the room of his wife whom he had so long neglected, in order to thank her for his delivery. Afterwards she had one more child, a boy.

Some years after these events Chodsha fell ill. Knowing that his end was near, repentance overwhelmed him, and he asked his first wife to pardon him whatever wrong he had done her. It was only she whom he wished to be near him in his pains. His other wives he did not at all care for now, and detested them even in such a manner as to drive them away, whenever they approached him. When at last death had released him from his pains, his three younger wives were married again, leaving their children to their fate. His first wife, however, remained faithful to him even after death; she refused all proposals, honorable as some of them were, and devoted herself entirely to the education of her son and daughter, whom she lived to see married.

From this example, to which many others might be added, it becomes clear to what deep humiliations Mohammedan women are subject, and what treasure of faithfulness and sacrifice are nevertheless hidden in some of these oppressed and crushed lives. Without knowing the doctrines of Christian religion, Chodsha's wife had practised them. What she dimly anticipated, has been fulfilled in her son, whom I baptized as the first-fruits in Kashgar, and received into the church. Did the Mohammedan