

to make any impression upon them. When asked why a certain Zeinab had not put in her appearance, "Oh, she has gone to see her mother who lives across the canal."—"Where is Tantaweyah to-day?"—"Gone to stay with her father awhile in another village."—"What can be the matter with Kaleela?" the teacher asks. She knew Kaleela loved school and would not stay away without an excuse, and she knew that her father wanted her to stay in school, but she had a suspicion that the new wife at home had been the means of putting a stop to Kaleela's schooldays. Her suspicion was true, for the new wife's new baby required a nurse.

The institution of polygamy like that of divorce is a natural consequence of the strict seclusion of woman, for it would be unfair to a man to be put under the necessity of taking a wife he had never seen without allowing him some license should he be disappointed in her. In fact, polygamy was the original institution, a relic of the ancient and more barbarous times, Jewish as well as Heathen. By making polygamy a religious institution, the Prophet preserved a relic of barbarism.

Yet even among Mohammedans polygamy is a dying institution. Its death-blow has been struck because educated Moslems are beginning to be ashamed of it and doctors of Mohammedan law are beginning to interpret the law to mean that Mohammed allowed a man to have four wives on the condition that he could treat all alike; and since