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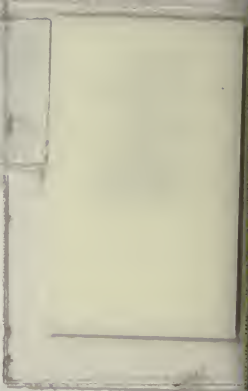
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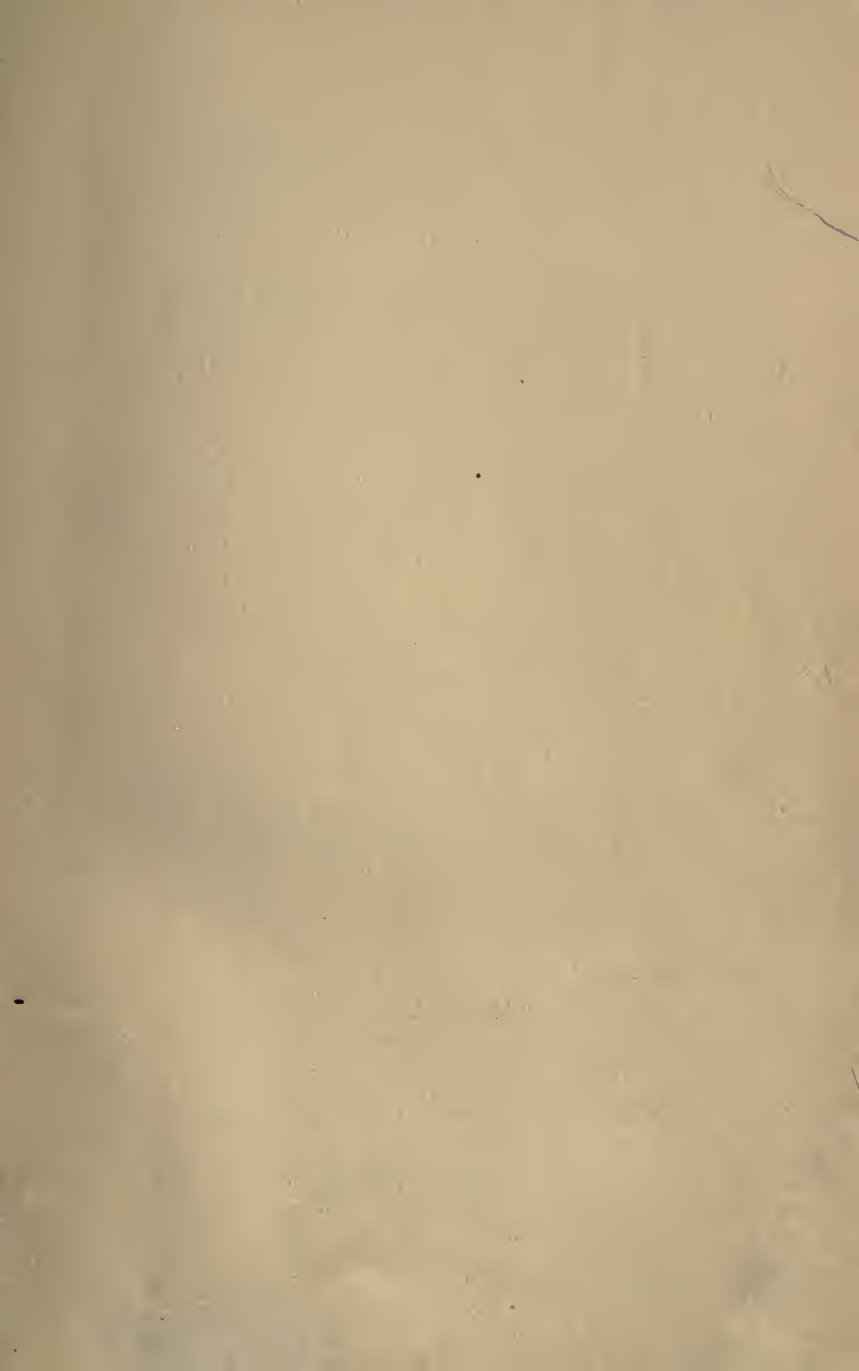
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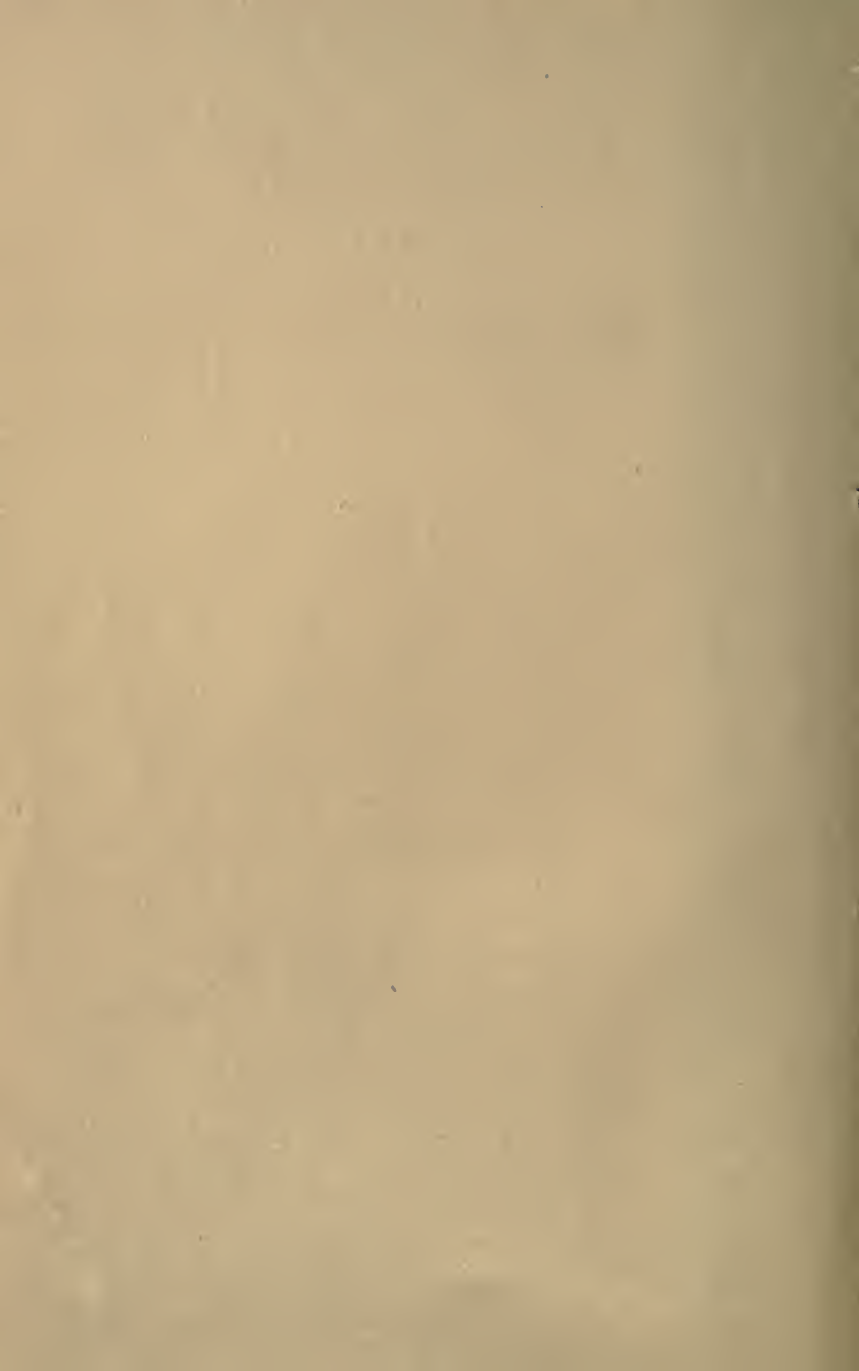


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Actual Life

IN THE

Turkish Harem

(Illustrated)



BY
VAHAN CARDASHIAN

Author of

*“The Ottoman Empire of the XXth Century,” etc.
Imperial Ottoman Adj. High Commissioner to
the Panama-Pacific International Exposition.*

Third Edition

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CHAPTER I.

THE WOMAN UNDER THE VEIL AND HER OVERLORD.

This is the story of the woman of locks and bars—HAREM. Stripped of its trammels and tassels of sentimental and mawkish fairy tales and dramatic Arabian Night stories, the Harem is plainly one of the fundamental principles of Mohammedanism, which permits a man to marry as many as four women at a time, under certain restrictive conditions; to keep them indoors, behind locks and bars, or under veil and shawl when out of doors, away from the gaze of men other than their husbands or immediate members of the family, and to divorce them, according to the Koranic laws, until a man shall have married as many as seven women all told. He may also have other women in his household or elsewhere, without marrying them, provided that he has fulfilled his obligations to those whom he has married.

It requires no stretch of the imagination to see that, in a society where one man is worth

four women or more, inevitably the moral tone of that society is low and an impassable gap separates the male sex from the female. Even recognizing the fact that this legalized polygamy is not practiced by the Moslem of Turkey to its extreme limit, one cannot lose sight of the mischievous influences of the principle itself, as seen in the unnatural organization of the Turkish home, where the wife is just the shadow of the overlord. It may be justly asserted that the institution of polygamy, founded on the idea of the superiority of the man over the woman, is one of the two fundamental causes that brought about the gradual decline of the Turkish State. In addition to the cankerous infection that it injected into the moral fibre of the Turk, which debased his character and made him an outcast and derelict in Christian society, its essential appendage of Harem life, that is, the seclusion of the woman, made family life and family reunion among the Turks themselves impracticable and social intercourse and intermarriage with the native Christian nationalities impossible. This latter barrier deprived the country of the social and intellectual leadership of the governing element—the Turk—

and forced each subject nationality into a separate and independent sphere of activity and life and thus made fusion and consolidation impossible.

The Turk constitutes about thirty per centum of the population of Turkey, or a little more than six millions, out of an estimated population of twenty millions. About one million Turks are to be found in European Turkey and not more than an equal number on the Asiatic side of the Bosphorus and the shores of the Aegean. In these regions, which are the only sections of Turkey that have come in close contact with Occidental civilization, the Turk is in the minority and the Greek, Armenian, Jew and European constitute the majority.

Here, the women of the last named nationalities dress and go about, or at least have the privilege to do so, in the same manner as the women of America and Europe. It is here that on the streets and on the avenues, one is forcibly impressed with the monstrosity of the veil and shawl, which usually hides the face and envelops the figure of the Moslem woman. The most tragic, however, and certainly the most painful yoke to which she must

submit and does submit is the iron rule that she must not speak to men other than her husband and the immediate members of the family.

The woman under the veil has all of the moral attributes and physical charms of the non-Moslem woman, who walks yonder, free from any badge of servitude and inferiority. Her heart vibrates with the emotions, the longings and the passions of her non-Moslem sister, but she has not the freedom to express and assert herself. Yet, she is freeing herself slowly but surely from the disabilities of the last thirteen hundred years. This gradual process of emancipation set in positively with the advent to power of the younger Turkish element in 1908. She enthusiastically embraced this golden opportunity for comparative freedom and addressed herself to the task of emulating her Western sister in manners and style, so far as the man party permits her. She emerged quietly from the narrow confines of walls and shutters and demonstrated an intense spirit for progress and a resolute determination to develop individuality. This most serious and delicate campaign of evolution she is conducting with signal tact, with an admir-

able and modest regard to the feelings and opinions of the man, who is yet reluctant to free her unconditionally and to trust her to the fortunes of a civilization based on equality and liberty.

HER APPEARANCE AND MANNERS.

Walk about the Grand Rue de Pera at Constantinople. She will instantly command your attention. The woman under the veil enraptures, draws, captivates, because she just suggests and is quite inaccessible. You admire the supple, seductive form fluctuating under the silken shawl; you admire the bright luminous eyes,—blue, sea-blue and dark eyes,—of which you can see hundreds every day. You admire the imperious, majestic walk, the sprightly steps, the well shaped, dignified head. The woman under the veil (I am speaking of the higher class) is dressed in the latest Parisian fashion. You cannot miss seeing it. You see her hair dressed in conformity with the last word in the art. You see her high-heeled shoes, white gloves and hobble skirt. Before the shop windows, in the shops, she hurls back her veil. On the boat and in the

tunnel, she is seated on one side with her face free from the veil and nonchalantly smokes her cigarette. You cannot help seeing it.

Away from the hustle and bustle of the conglomerate streets of Constantinople, in the section known as "Yogurtjular," on the green banks of the Sea of Marmora, you will see Turkish women in groups of two, three, four or more, seated in chairs or on the grass. The majority of them are neatly dressed, with cream-colored opera cloaks on and silk handkerchiefs partly covering their hair. Here, the veil is discarded. They all carry silk umbrellas, richly embroidered in colors to match their attire. Here, one has an excellent opportunity to observe and study the features of the Turkish woman. She does not display the vivacity of the American woman and her manners betray evidences of being puzzled at this extraordinary departure from the old rule,—a startling change that is only six years old. She does not seem to be at home with the new custom, which many of them practise cautiously and timidly only on Wednesday and Friday afternoons. Hundreds of men pass by and gaze in great wonderment at the seemingly unresponsive faces of their womenfolk.

SHE IS A SKILLFUL FLIRT.

In the heyday of his power, one day, Abd-Ul-Hamid II summoned to his Imperial presence X Effendi, a cousin and an heir to the throne of Turkey, and commanded him to go home and divorce his wife. The panic-stricken prince salaamed and reverently retreated. He hurried home, where, for many hours he threatened himself with suicide or some such dire disaster and wept himself into physical exhaustion, for he loved and idolized his wife, his only wife, deeply and truly. Then he regained courage and told his wife that he divorced her then and there. No reason was given, because he did not know of any. "All right, Sir," she said, put on her veil, concealed her face from the gaze of her former husband, packed her trunk and left the princely palace for an unknown part of Constantinople.

It appears that the romantic and energetic wife of the royal prince was detected by spies while throwing a letter out of her bedroom window to an admirer, who was a personage no less than Prince Y, a cousin of the Khedive of Egypt, who recently held an important portfolio in the Turkish Cabinet.

During my recent trip to Constantinople, I actually saw the following incident:

I was returning on a crowded boat from a visit to "Yogurtjular" where I had gone to see the fashionable Turkish women promenading on the banks of Marmora on a Wednesday afternoon. A well groomed Turkish young man, who was seated inside of the boat, ventured to solicit conversation with a Turkish girl on the other side of the window. The girl did not seem to be over twenty. She was very neatly dressed and carried neither shawl nor veil. She was chaperoned by her mother. Another Turkish young man, who was seated opposite the first, resented the advances of the brave one and deemed his act an insult to Moslem Womanhood. An altercation followed. A dozen or more men gathered at this attractive point, who seemed to be more interested in the young lady, who was laughing heartily, than in the boyish scrap. An elderly man, with judicial demeanor, approached, asked for the facts in the case and put these questions to the young lady and her admirer: "Do you want this young man to speak to you?" "Yes," she responded and burst into a hilarious laughter. "Do you want this young lady to speak

to you?" he now addressed the young man. The young man with violent gestures and evident embarrassment was trying to explain the situation. But the man with judicial demeanor was not interested in any explanation. "If this young woman wants to speak to this young man, and he to her, it is their own business," he thus rendered his decision. But it later developed that the young lady with curls was the sister of the bewildered young man. As they landed, mother, daughter and son entered a carriage and drove away in happy laughter.

IS SHE JEALOUS? NATURALLY.

Our summer home at Cesarea, Asia Minor, is situated on a hill and is separated from the cottage of our Turkish neighbor by a gully about 300 feet in width. My impressions of the conditions that obtained in the Turkish family, a few hundred feet from our house, must have been very strong on my youthful mind, for then I was a boy yet under fifteen years and until last year, I felt a strong curiosity to know the nature of those conditions.

All I remembered was, that Dervish Agha, a robust looking Turk of about forty years,

had two wives, the elder was 50 years and the other yet in her twenties; that there occurred periodic uproarious quarrels among the three and that my mother was called upon to make peace in the strife-ridden family. So, after fifteen years of separation from my mother, I met her last year at Constantinople and asked her to tell me about her experiences with our Turkish neighbors. Mother thought that it was rather amusing on my part to make inquiries about queer and freakish people, instead of seeking information about the good old Bishop or other equally interesting people and subjects. But the story of the two women with one husband was to me of more unusual and compelling interest. With evident reluctance, she gave me the following reminiscent version on the subject:

“Dervish Agha married his first wife, who was his senior by about ten years, and eight years after his first venture, he married Anshe Hanum, his second wife, who was an alluring coquette. Dervish Agha had a genuine feeling of attachment for his first wife, but he was rather inclined in favor of his second wife, particularly in the division of his time and attention. This partiality excited bitter dis-

putes between the two women and the younger one, depending upon the influence she presumed to have on her husband, was tactless and haughty and resorted to the use of unmeasured language against her rival. Dervish Agha was between the devil and the deep sea and he threatened to divorce Anshe Hanum, which he could do by telling her so; whereupon, she exercised the privilege of her sex and made the noisiest outcry that her vocal chords would permit. The first wife made claim to an equal and just treatment in the hands of their common husband, or at least demanded opportunity to compete, but the younger one could not be satisfied with any concession less than an absolute monopoly."

It was during these critical periods that mother was called upon as a peacemaker and she seemed to have been successful, for, I was informed, the first wife of Dervish Agha died a few years thereafter and he divorced Anshe Hanum. He has now a third wife and is a staunch advocate of monogamy.

THE MENTALITY OF THE OVERLORD.

The Sheik-Ul-Islam is the supreme primate of the Mohammedans in Turkey and the highest interpreter of the Mohammedan law in the Islamic world. During my conversation with His Highness on the different phases of Mohammedan society, he observed that in Europe and America polygamy is practiced in defiance of the law, whereas the Mohammedans may practice polygamy in accordance with the Koranic law and, therefore, they are more honest than the non-Moslems. Besides, he said, the fact that Mohammedanism permits polygamy and that many non-Moslems practice it proves conclusively that it is a physiological necessity. I replied that his sweeping assertion was based upon exaggerated reports. True, there may be here and there some men who override the convention set up by the Christian Church, but because a few men indulge in gambling, in drunkenness or in crookedness, we would not be excused or justified in sanctioning, or much less in legalizing these vices and evils. His Highness replied: "But the vices you are referring to invade upon the right of society, whereas a man mar-

ries more than one woman with the consent of that woman, in which there is no act of tyranny or invasion of right." I did not press home my argument, for I was there to have his views on the subject. But it is self-evident that the reason why a woman gives her consent to such a marriage is because she has no alternative, any more than a subject who apparently submits with contentment to the oppressive rule of a tyrant sovereign, as the people of Turkey submitted to the bloody reign of Abd-Ul-Hamid.

The views of the Sheik-Ul-Islam on woman and Harem, which I set forth more fully elsewhere in this book, reflect the opinion of the majority of the Mohammedan men.

Despite the views held by the Sheik-Ul-Islam and his adherents in support of an indefensible institution, it may be safely asserted that, during the next decade, the status of the Mohammedan woman, at least in Turkey, will be placed on a more logical and honorable foundation. And this beginning of the hour of reform and re-adjustment in the Turkish social body will mark the beginning of a new and wholesome life in the history of the Turkish race.

CHAPTER II.

THE HAREM AND ITS EVOLUTION.

MEANING OF THE TERM "HAREM."

The literal meaning of the Arabic term "Harem" is exclusiveness, seclusion or privacy. In its restricted use, it embodies the dual meaning of the woman or women of the household and their exclusive apartment. In the wider acceptance of the term, we understand by "Harem" an established social system, deriving its sanction from a body of laws and rules, whose depository is Mohammedanism. Therefore, for a comprehensive understanding of the significance and scope of the Turkish Harem, it is necessary for us to review the origin of the religion of Mohammed.

SOCIETY AND RELIGION IN ARABIA IN THE
7TH CENTURY.

Mohammedanism is the reflection and embodiment of the feelings and sentiments, the intelligence and inclinations of Mohammed,

formulated skillfully and adapted tactfully, to the demands and needs of the political and social conditions and influences, which existed in Arabia in the 7th century. At that time, Arabia was the battle-ground of scores of migratory and predatory tribes wandering aimlessly to and fro, continually preying upon one another. It had no compact political system. The bulk of the people were rude and illiterate. Fetichism was the dominant religion of these nomads. They had a multitude of gods, graded according to their power, each symbolical of a certain event. They had no recognized system of home life. Perhaps one-half of the people of Arabia were of unknown parentage. The man was a brute—ignorant, coarse, despotic; the woman was the slave of a cruel system. She was regarded simply as an instrument for the pleasure and convenience of man, and did not represent any higher value than an ordinary chattel. Upon the death of a man, his widow descended to his sons, by the same woman or another, and one of them would or could marry her. The proportion of women to men was so great that men often buried their female children alive, without scruple and with no interference from

outside authority. This was a common custom. There was no limit upon the number of wives a man might possess except his ability to support them for the time being, and he could dismiss one or all at pleasure, without any regard as to their future comfort. Men did not know their mothers, brothers could not recognize their sisters. Incestuous marriages were unavoidable and common. To summarize: there were no civil, social, religious or educational institutions in Arabia, in our meaning of the terms. Unrestrained polygamy, slavery, polytheism, drunkenness, gambling, plunder, murder, with their attendant evils, indicate the level of life in the country. These evils Mohammed undertook to improve and remove, and his religion is a positive advance upon the conditions which at the time prevailed in these regions. Therefore, to judge the merits and demerits of Mohammedanism by our 20th century standards of civilization, is not only uncharitable and unreasonable, but unscientific as well.

MOHAMMED'S MISSION.

Without concerning ourselves here with the personality and career of the man Mohammed—the camel driver of the 7th century, who commands to-day the allegiance of upwards of two hundred millions of adherents—we must bear in mind the conditions and influences I have described, to discover the reasons and motives for the laws and rules he inaugurated. Polytheism and drunkenness he supplanted by Monotheism and abstinence; the destruction of female children, the incestuous marriages he prohibited forcibly and strenuously. Upon the woman of the “chattel grade” he placed a “Soul Value,” vested her with well-defined rights and prerogatives of the wisest and gentlest nature.

REASONS FOR POLYGAMY.

Instead of joining in the condemnation of the average writer, I can assign two material reasons for his concession of polygamy. First: the Arab was sensual, uncivilized and accustomed, as we have seen, to an unrestricted plurality of wives. To attempt to abolish that deeply seated system, without taking into consideration the feelings and sentiments of

the masses, would lead Mohammed unto utter failure. They were even disgruntled with his restriction which allowed only four wives at a time, so that as a matter of expediency, he was forced to supplement the limitation by the additional provision, that they could have female slaves, who also were to enjoy certain rights. The second and not less substantial reason was that there was such a large number of women in excess of men, that some kind of arrangement had to be devised for their maintenance. To turn the unmarried thousands loose into the wilds would only serve to aggravate the existing moral depravity. Under his regulation, they were housed and supported honorably.

REASONS FOR "HAREM SYSTEM."

Now, as to the reason for the "Harem System." One reason for Mohammed's provision for the seclusion of the woman, that is the "Harem System," is to be found in the sensual jealousy characteristic of the ignorant classes generally. But specifically it was devised as a guard against the indiscriminate association of ignorant and poverty-stricken men and women.

CHAPTER III.

THE KORAN ON MARRIAGE.

KORAN—MOHAMMEDAN BIBLE, CODE OF
ETHICS AND LAW.

The substance of the laws which govern the "Harem System," as it now prevails among all the Mohammedans, is recorded in the "Koran." The word "Koran" is a derivative from the Arabic word "Kara" which signifies "to read." The "Koran" is the Bible of the Mohammedan world. It is the combined religious, juridical, ethical and social code of the Mussulman. It is the collection of one hundred and fourteen chapters, called "Surah," of from six to five hundred lines each, presumed to be revelations Mohammed received from Archangel Gabriel during his ministry and delivered to his people. As a book the "Koran" is a collection of discordant, incoherent, inconsistent, verbose and discursive chapters and paragraphs, in the form of allegorical commandments, and poetical admonitions; prohibitive, mandatory, declaratory pre-

cepts, with a multitude of redundancies, characteristic of the mediaeval Asiatic system of thought and expression, utterly at variance with the modern manner of thinking, philosophy and logic.

PRIVATE MORALITY OF MOHAMMEDAN TURK.

Whatever may be the moral and spiritual blemishes upon the character of the Turk, he deserves of the charitable sympathy of the foreign observer, in that he steadfastly and faithfully clings to the teachings of his religion, with greater faithfulness than the adherent of the Christian Church, and practices quite punctually the principles of his faith. Five times a day he worships his God and Mohammed fervently and piously, wherever he happens to be: in the shop, in the street, in the harem, in the desert, on the oceans; forty days in the year he fasts twelve hours a day; and in all respects, he abides by the teachings of his religion, ever believing that the promises in this world and in the hereafter will be fulfilled unto him. Trying as these religious duties may be, the compensations therefor in the world to come are of attractive and com-

pensating nature. Mohammed said: Chap. LII: "The believer shall dwell amidst gardens and pleasures, and it shall be said unto him, 'Eat and drink with easy digestion,' and the Lord will espouse them unto virgins with large black eyes."

MARRIES YOUNG AND OFTEN.

His private morality judged by the standard of his religion cannot be assailed as incongruous and unscientific. He is directed to marry young and often, and he observes this Divine command eagerly and valiantly. There are no unmarried men, no bachelor maids among them. There is no race suicide, no home without children among the Moslems. The Prophet said: "All young men who have arrived at the age of puberty, should marry, for marriage prevents sin." This admonition embraces women as well. It is said, that once a Believer came to consult Mohammed about some religious matter. The Prophet asked him, "O man, art thou married?" Upon being told that he was not, the Calif added, "Art thou subject to any physical deformity or disability?" His caller answered in the

negative. In an angry tone, the Prophet exclaimed: "Then thou art one of the brethren of the devil!"

HAS CERTAIN DIVINE DIRECTIONS IN SELECTING A WIFE.

In the selection of a wife, a Turk is more fortunate than others, in that he has certain clear and logical directions to follow, and the result in most cases seems to be satisfactory. The Prophet said: "Marry women who will love their husbands and be prolific." And this somewhat indefinite formula, to constitute a desirable life mate, he supplemented by the provision that "the best wife is one who possesses intellect, honor, chastity, good sense, modesty, tenderness of heart, good manners, submission to her husband, gravity of demeanor."

MUST NOT MARRY FOUR PARTICULAR KINDS OF WOMEN.

Furthermore, the Mohammedan Priest takes a paternal interest in the domestic welfare of his flock, and shrinks not from the

duty of warning the True Believer against certain classes of women he should not marry. These are the Yearner, the Deplorer, the Backbiter, the Toadstool. A Yearner is one who has a child or children by another husband, and who, in their maintenance out of the property of her present husband, is inconsiderate and extravagant. A Deplorer is the widow, who constantly dwells, at the breakfast table, during dinner hour, at a family reunion, upon the good qualities of her former husband, to the intense displeasure of her present husband. A Backbiter is the woman of a rather hypocritical disposition, who pats her husband on the back, but during his absence would pour out an avalanche of accusation and calumny against his avarice, selfishness and oppressive nature. A Toadstool is an unprincipled beauty, who oppresses and tortures a loving husband by her constant bickerings, and indifferent, galling treatment of him. Now, a Turk, if he knows it, would not think of asking a woman of the foregoing classes to join him in the blessed wedlock.

FORBIDDEN TO MARRY WITHIN CERTAIN
DEGREES OF CONSANGUINITY.

Moreover, before he further proceeds with the selection of his life-companion, he must beware of enslaving his inexperienced soul to a woman of the prohibited degree of consanguinity. The Prophet was sharp and definite in this matter. He said: "Marry not women whom your fathers had for wives; you are forbidden to marry your mothers, your daughters, sisters, aunts, nieces, your foster-sisters, and your wife's mother."

DOES NOT SEE THE LADY TO WHOM HE
WISHES TO PROPOSE.

But the painful phase of the situation is, that the young man does not know any particular young woman he would care to propose to. He has seen none. He has spoken to no maiden with blushing cheeks and domestic bent. Yet, with the modesty and docility of a model son, characteristic of the eastern youth, he defers the entire matter of selection and negotiation to his parents. His mother particularly is well conversant with the con-

dition of the matrimonial market in the neighborhood. She knows certain marriageable young maidens, whom she may have heard of or seen at a women's gathering or a public bath. Should her familiarity with the probable stock of choice be a limited one, she calls in the services of a woman go-between (let us call her a woman matrimonial broker), whose specialty it is presumed to be, to know the qualities and qualifications of all the young men and women in that locality. So, following a momentous conference, the mother, or other near relative or friend of the impatient young man, accompanied by the lady broker, visits the Harems of one or more young ladies. Upon the completion of this part of the important program, they return home.

HIS MOTHER AN EFFICIENT ARTIST.

Whereupon the excited but happy mother sets herself to the arduous task of giving her bashful son a vivid and picturesque description of her thrilling experiences and the ladies she visited. "Well, now, my dear," she goes on to say, "Fatima Hanum is a striking, slender lady, with rosy cheeks, ruby lips, large black eyes, and fluffy auburn hair, partly concealing

a broad, marble-like forehead, with captivating manners, and undying smile shining on an almost baby-like profile. She is indeed a beautiful child, Fatima Hanum is. But Jenan Hanum," she proceeds, nervously, almost without a pause, "is rather a stout girl, with a majestic carriage, a pair of bewitching sea-blue eyes, eyelashes as long as the bow of your violin, almost overlapping artistically designed dark eyebrows, and an undulating mass of brunette hair, covering a most graceful head, but my, wasn't she bashful! Why son, I could hardly look into her dear, radiant eyes. And her father! Well, you know he is a rich man. He owns a feed store and a herd of cattle. Well, I think they're just grand." "Well, mother, I think Jenan Hanum is just the girl to suit me," puts in the love-stricken chap, in a nervous tone. And here ends his part of the homemaking transaction.

DUTIES OF BROKER.

The proud mother is jubilant. She immediately sends for the lady broker, who, in expectation of a fat commission (probably not more than \$5) hurries to the residence of her impatient patron. An animated, brisk con-

versation ensues. Armed with the requisite credentials and instructions, with an air of dignity and triumph, the match-maker proceeds to the home of Jenan Hanum. Here she is closeted in a sacred conference with the bewildered, dumb lady, whose duty it is to listen. In her exaggerated rhetoric and imperious voice, which carry conviction, this Old Guard of the Matrimonial School tells her of the chivalrous, gallant young man she wants her to marry; she lauds his gracious manners, his soldierly carriage (although he may be lame and awkward); she tells her of his unlimited resources to get all she wants in this finite life (although he may be one of those ambitious young men who spend their days in the cemeteries and the street corners, sleeping or smoking); she delineates skillfully some vivid features, instances and outlines of his manly qualities, his views and ideas on life's problems; she dwells at length with profuse enthusiasm and ardor upon his euphonic dreams and ambitions and reaches the climax by proclaiming, with dramatic gestures, in elevated tone and incisive sentences, the intense and undying devotion and affection he entertains for her. She presents a picture of ac-

complishment and perfection that would entice the tender heart of any domestically inclined young maiden, or even an old maid for that matter. For the old matchmaker (who invariably is an elderly woman) is dominated more by the expected commission than by the consideration of the suitability of the parties. Her young woman is always a stout girl, with a majestic carriage, captivating manners, a pair of bewitching or dreamy sea-blue eyes, with lashes almost overlapping beautifully arched dark eyebrows, and heavy masses of rich brown hair, partly concealing a broad forehead. Her young man is invariably gallant, chivalrous, and has an unlimited income. In fact, this Old Speculator has the same formula of presentation and description for all and every young man and woman. She is versed in her trade, and a consummate actor. The next step in this most portentous transaction is to approach, with all the solemnity of the moment, the parents or guardians of the young lady. Their consent being obtained, the next and most important formality to be observed is the negotiation between the two families for the amount of dower.

NEGOTIATION FOR DOWER.

Almost no woman would consent to marry a man, or no man would think of marrying a woman, unless he is prepared to stipulate to pay to her a certain sum, called dower, upon his divorcing her, or upon his death, to be paid to her out of his estate. No man would think of divorcing his wife unless he is ready to discharge this ante-nuptial obligation. Here the woman possesses a positive right that no man can disturb or ignore. In its operation it becomes not only a shield to the woman, it also puts a check upon the caprice of the man in repudiating his wife, and thus counteracts effectively the lax privilege with which a Moslem may divorce his wife. The dower may be represented by money, chattel or realty. In the large majority of cases it is in small amounts, ranging from \$25 to \$250.

MOHAMMED'S VIEWS ON "DESCRIPTIVE
MATRIMONIAL INITIATION."

Before proceeding any further, it may not be amiss to state, that the custom of "Descriptive Matrimonial Initiation," is not consonant with the more practical views of the Prophet.

He said, "When any of you wishes to demand a woman in marriage, if he can arrange it, let him see her first." This Prophetic privilege is availed of in all Mohammedan countries except in Turkey and Egypt.

RIGHTS AND ATTITUDE OF WOMAN IN
NEGOTIATION OF MARRIAGE—KNOWS
HER BEAU BY DESCRIPTION.

Here I must also say a word or two, as to the right of a woman to decline the proposal of a suitor. To constitute a valid marriage, the consent of an adult woman is a legal necessity. But as she is usually married under age, the consent of the father or guardian is sufficient to meet the requirements of the Koranic law. Mohammed said that "no True Moslem should force a Believing Woman into marriage against her free will and consent." Her silence to a proposal to marry is an implied consent. In fact, in the vast majority of cases, the young lady is not consulted at all. For her to take an active part in the matter, or to attempt to express an opinion on any phase of the situation, would be regarded as the height of immodesty. She must assume an

indifferent attitude, as an evidence of her absolute resignation to her destiny and to the decision of her parents. Indeed, the want of economic opportunities for the employment of women, the lack of political security for them in traveling and several other environmental influences, peculiar to those regions, have developed in the women of the East the habit of absolute dependence upon the counsel and direction of their parents, which means a total absence of any ambition and desire for the assertion of individuality, even in matters purely of personal character; and this primitive custom of patriarchal domination in all the matters of the household has so strongly fortified the position of the parents, that it amounts to a conviction of infallibility, so that a gentle attempt by a young lady to disregard the counsel of her guardian or father in matrimonial matters would be branded as a grossly ungracious and impudent act, amounting to moral turpitude. So she submits.

CHAPTER IV.

MARRIAGE AND AFTER.

ENGAGEMENT PERIOD.

FIRST, SECOND AND THIRD DAYS OF WEDDING
FESTIVITIES.

The period intervening between the engagement and marriage is in most cases a brief one, no longer than a few weeks.

The marriage festivities generally occupy three days. These are the days for the entertainment and enjoyment of the bridegroom, who participates in all the functions of the occasion; but they are the hours of trying ordeal to the young bride, who is perhaps closeted in a dark chamber, which she leaves on the afternoon of the third day. The first day is one of general entertainment and jubilation in both families, especially at the bridegroom's. Relatives, immediate friends, neighbors, in their gala dress gather in a jolly celebration of the happy time. On the second day, amid shouts and volleys of hurrahs,

the shrill trumpets, bugles and tambourines, and the wild demonstration of an enthusiastic crowd, the trousseau of the bride is removed to her future home. On the third day, the bridegroom, after being subjected to a large number of teasing jokes and performances, dons his picturesque garment, and accompanied by a select group of men and women of his household, proceeds to the home of the bride. There the men are conducted to the Selamlık, and the women to the Haremlik. Mutual congratulations, happy and jovial remarks and pleasantries, and an unending number of refreshments are the order of the day.

BRIDE RELEASED FROM HER CLOSET.

During all this time Jenan Hanum may be in her closet. But her turn comes next. Now she is called upon by a few ladies of her immediate family, divested of her girlhood garments and introduced to a mass of oppressively fashionable gowns. They squeeze her feet, they force on her tender fingers half a dozen hard rings, they fasten upon her pink ears a pair of new ear-rings, they dress her, they adorn her, they paint her cheeks and eye-

brows, they powder her, they do all sorts of things to the poor, dumb creature, always subordinating comfort to appearance and fashion. This formality completed, the next step is the performance of the marriage ceremony.

MARRIAGE CEREMONY—BRIDE REPRESENTED BY PROXY.

Under the Mohammedan law, marriage is a civil contract, and for its validity does not depend upon a religious ceremony, though this customarily takes place. The woman has no physical part in this ceremony. She is represented by proxy. The entire procedure occupies but a few minutes. The Cadi, in the presence of two witnesses, requests the bridegroom to hold the hand of the representative of the bride, and asks him: "Do you consent to marry this woman, and stand by your covenant to pay the dower in due time?" To which the bridegroom answers: "With my whole heart and soul, to my marriage with this woman, as well as to the dower already settled upon her, I consent, I consent, I consent." Whereupon, the Cadi offers the following prayer: "O Great God, grant that mutual love

may reign between this couple, as it existed between Adam and Eve, Abraham and Sarah, His Highness Mohammed and Ayesshah." This completes the marriage ceremony.

**BRIDEGROOM MEETS HIS BRIDE FOR THE
FIRST TIME AFTER CEREMONY.
IF DISPLEASED, MAY DIVORCE HER.**

Thereupon, the bridegroom is conducted into the main parlor, where he finds a few women and his bride, all concealed, of course. Without much delay, with the exception of the bride, they all retire. The bridegroom is in the presence of his bride. Two hearts beat fast. Now he attempts to remove the impenetrable long veil which conceals her face. She opposes strenuously this flagrant impudence. He entreats and struggles to see her face. She remains unmoved. The measure of her modesty is determined by her persistence and the number of "Don'ts" she utters. Finally she is exhausted; the impatient young man promises her the customary gift, and up flies the long veil. Two pairs of strange eyes gaze into each other for the first time; amazed, bewildered, speechless, and with all the natural

nervous excitement attendant upon such an occasion, they stand dumb before each other. For the first time the bride is in the presence of the man she is ready to accept for a husband, whether she likes or dislikes him. The gratification of the bridegroom at his discovery is expressed in a hilarious uproar, for which an impatient group of interested and curious women are waiting outside the precincts of the romantic spot. Their shrieks, their shouts, their almost savage yells and hurrahs announce to the neighboring masses the happy meeting of the couple. The intensity of their enthusiasm serves to explain demonstratively the disastrous result of the bridegroom's probable disappointment in the appearance of the unhappy bride. He could, if he chose, with all propriety, divorce her immediately.

BRIDE TAKEN TO HER HUSBAND'S HOME.

Then a general hustle and bustle set in. They prepare to leave for the home of the bridegroom. Hundreds and thousands of men and boys, of every description and age, attired in motley apparel, shouting, howling, running; shuttered carriages and coaches bearing sau-

sage-like human figures; camels and donkeys decorated with ringing bells, multi-colored tassels and a variety of flowers and branches of trees, preceded by a noisy clarionette or trumpet, a pair of tambourines, two or more mimics performing all sorts of tricks and jokes, constitute the bridal party.

**SHE IS PUT ON EXHIBITION TO THE GAZE OF
CURIOUS RELATIVES AND NEIGHBORS.**

Once in her new home, this long-suffering girl is placed on exhibition on an elevated stand, in the main parlor. For several hours, an interminable procession of women of every variety and description from all over the neighborhood—the curious women, the gossips, the ambitious matrons—all stream to this center of attraction, and pass by the bridal throne, asking all kinds of foolish questions; as how she liked the man she had seen for a minute or two; whether she is already very enthusiastic over him and proud of him; or whether she enjoys this grandstand review immensely! Jenan Hanum (for this is her first name, and in the East they address men and women by their first names, title of address Mr., Mrs. or

Miss follows the name), answers all these critical questions fired at her with some appropriate word, while maintaining a uniform smile, as an evidence of her intense pleasure at this barbarous treatment.

**WIFE MUST LOVE AND OBEY—HUSBAND
MAY CHASTISE AND CONFINE A
NAUGHTY WIFE.**

The installation of Jenan Hanum in her new home leads us to the discussion of the paramount question of the relation of man to woman and the general marriage and divorce laws.

Under the Mohammedan law the man, by reason of certain presumed natural exclusive gifts and qualities, is held to be superior to the woman. The Prophet said, Surah IV: "Men are superior to women on account of the qualities God had gifted the one above the other. The honest women are obedient and careful during the absence of their husbands, because God hath of them been careful. But those, whose perverseness ye shall be apprehensive of, rebuke, and remove them into separate apartments and chastise them; but if they

are obedient to you, then seek not occasion against them, for God is knowing and merciful." Certain other sayings of Mohammed may help us to determine more fully his opinion of women. He once said: "Women are the whips of Satan." On another occasion he said: "Trust neither a king, a horse nor a woman."

TURK MAY HAVE FOUR WIVES AT A TIME
AND FEMALE SLAVES BESIDES.

A Mohammedan may marry four wives at a time, and in addition thereto, have female slaves. Chapter IV. of the Koran says: "If ye fear that ye shall not act with equity toward orphans of the female sex, take in marriage of such other women as ye please, two, or three or four at a time." They said: "O Prophet, does this revelation apply also to you?" He said: "Yes, it does." A few days thereafter, God, in His Infinite Wisdom, hurried, through Archangel Gabriel, a modifying revelation, which runs as follows: Chapter XXXIII: "O Prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also slaves which thy right hand possesseth,

of the booty which God had granted thee, and the daughters of thy uncles, and the daughters of thy aunts, both on thy father's side and on thy mother's side, and any other believing woman, if she give herself unto the Prophet, in case the Prophet desireth to take her for wife. *This is a peculiar privilege granted unto thee above the rest of the true believers.* Thou mayest postpone the turn of such of thy wives as thou shall please, and her whom thou shall desire of those whom thou shall have before rejected, and it shall be no crime in thee. This will be more easy, that they may be entirely content, and they may not be grieved, but may be well pleased with what thou shall give every one of them. God knoweth whatever is in your heart. O True Believers, enter not the house of the Prophet, unless it be permitted ye to eat meat with him, without waiting his convenient time; but when ye are invited then enter, and when ye shall have eaten then disperse yourselves; and stay not to enter into familiar discourse, for it incommodeth the Prophet. He is ashamed to bid you depart, but God is not ashamed of the truth. And when you ask the Prophet's wives what you may have occasion for, ask it of them from be-

hind a curtain. This will be more pure for your hearts. Neither is it for you to marry the wives of the Apostle of God, after him forever; for this would be a grievous thing in the sight of God."

Upon this revelation is based the Harem system of the Sultan, who is the successor of the Prophet, by reason of his possession of the old garb, sword, standard and two hairs of the beard of the Prophet. The deposed Sultan Abd-Ul-Hamid had several hundred women in his Harem. Many of his predecessors maintained large Harem establishments, which entailed an expenditure of several millions of dollars a year. The present Sultan has but two wives, and may not have any other.

PROBABLE FUTURE OF THE HAREM.

Be that as it may, Harems of extravagant size and vicious nature and influences, as the one supported by Abd-Ul-Hamid, are things of the past, and will perhaps never again obtain in Turkey. This system apart from its inherent debasing character, serves to undermine the tone of social and home life; lowers the spiritual and mental standards of

the woman, and gives undue prominence to the sensual side of the nature of the man, putting him on a level with the animals. The enormity of this law is widely recognized even among the non-progressive Mohammedans, so that a man with one wife is more respected by men and women than one with several wives. Yet, the fact that hardly 20 per cent. of the Mohammedans are polygamous is not due to the influence of any moral conviction or scruple, but to the difficulty which the middle-class Mohammedan experiences in supporting more than one wife, and the equal inability of the higher classes to meet the requirements of modern fashion and luxury, which dominate the Harems. Aside from the economic fallacy of the system, its moral deformity seems to force itself upon the better class of Mohammedans; and no doubt the closer contact of Christendom with the Mohammedan world will so revolutionize the fundamental principles of the Mohammedan social system, that the institution of polygamy will be outlawed, either under pressure of progressive legislation or through disuse, even before the Mohammedan woman is adequately equipped intellectually to demand the abolition of this

shameful system of slavery. Moreover the most forceful reason for the abolition of this primitive institution is not its inconsistency with the spirit of modern civilization,—sufficient though that is,—but the decay of its original cause, namely: the over-abundance of women.

**TURK AS A HUSBAND—WOMAN MADE OF
CROOKED SIDE BONE.**

A Mohammedan is generally a devoted and affectionate husband. He is expected to extend to his wife that measure of kindness which he expects to receive from her. Mohammed said: "That is the most perfect Moslem whose disposition is the best, and the best of you is he who behaves best to his wives." On another occasion he said: "A Moslem must not hate his wife, for if he is displeased with one bad quality in her, then let him be pleased with another that is good." The Koran contains a specific provision on this point. Chapter IIV: "The women ought to behave towards their husbands in like manner as their husbands should behave towards them, according to what is just." He again said: "Admon-

ish your wives with kindness, because women were created from a crooked bone of the side; therefore, if you wish to straighten it, you will break it; if you let it alone, it will always be crooked." The wife is said to be the mirror of the husband's character. The nature of his disposition and treatment of her reflect upon her health and demeanor. The husband is expected to be dignified toward his wife, complaisant and polite to her relatives. In his affection to her he must not be demonstrative, for that may lead to *lese majeste*. At all places and functions, and on all occasions—in the home, at the table, on the train, in the carriage, in entering, in leaving, in sitting, but not in rising—the husband must and does take precedence over his wife. In view of her presumed mental inferiority, she should not be consulted regarding important matters, nor should she know the exact amount of her husband's possessions, for that may tempt her to be extravagant.

WIFE MUST MOURN FOUR MONTHS.

The obedience of a woman to her husband is a condition precedent to justify her claim

to enjoy kind treatment in his hands. The Koran prescribes explicitly that "when a man calls his wife, she must come, even though she may be at an oven." The wife must accompany the husband wherever he may be. She must mourn four months and ten days at her husband's death. The husband is legally bound to support his wife during the continuance of their married life. The wife may contract legitimate debts in the name of the husband.

A TURK MUST DIVIDE HIS TIME AND ATTENTION IMPARTIALLY AMONG HIS SEVERAL WIVES, UNDER PENALTY OF PARALYTIC STROKE.

The question arises as to the amount of attention each wife should receive from her husband, should he have more than one wife. A husband is presumed to divide his time and attention impartially among his several wives. Mohammed's mind seems to have been preoccupied with this momentous question, for he has several revelations on the subject. One reads thus: "The man who has two or more wives and who, in partition of his time, in-

clines particularly to one of them, shall, in the day of judgment, incline to one side by being paralytic." Still another one runs as follows: "When a man has two wives and does not treat them equally, he will come on the day of Resurrection with half of his body fallen off." He himself once exclaimed: "God well knows the power he has given me, I divide impartially among my wives." Yet according to the most advanced expounders of Mohammedanism, a wife has no claim to the attention or time of her husband when he is on a journey. Then he is at liberty to have any of them accompany him without conflicting with the divine admonition. Also, one of the wives may waive her right in behalf of another.

HE MAY DIVORCE HER ON ANY OR NO
GROUNDS. NO FORMALITY NECESSARY.

The divorce law through its laxity is a degrading and dangerous institution in the Mohammedan social system. A man may divorce his wife with or without any cause. No formality is necessary to consummate the dissolution of the marriage tie. He may simply utter

the words, "Thou art free," or, "I divorce thee." Even holding up three fingers and dropping three stones effect a good divorce. Immediately the divorcee conceals herself from the gaze of her former husband, as she does from that of any other man. Mohammed was very clear on this subject. He said, Surah II: "They who intend to abstain from their wives, shall wait four months, but if they go back from their purpose, then is verily God Gracious and Merciful." A man is bound to support a divorced wife, should she be pregnant, until the delivery of her charge, and three months thereafter. A man may remarry his divorced wife three times. In order to remarry her for the fourth time, it is necessary that she shall marry another person and secure a divorce from him. This may be arranged by special agreement or arrangement among the parties concerned. A woman may secure separation from her husband for ill-treatment or cruelty. She may divorce him on the ground of leprosy, physical disability and on a charge of unnatural practice. She also may have divorce, upon any or no ground, with the consent of her husband.

MOHAMMED'S VIEW ON DIVORCE.

Mohammed was rather inclined to be harsh on the woman in the matter of divorce, for he said: "The woman who asks her husband to divorce her without good cause, will never enter the paradise." Even he was disinclined to encourage divorce at all. He once said: "The thing which is lawful but disliked by God, is divorce." Even to-day the Mohammedan doctors maintain, that the legality of divorce does not change its dangerous character and look upon it with great disfavor.

Considering the laxity of the divorce laws, it is surprising to be told by certain native authorities in a position to know, that the percentage of divorces among the Mohammedans is not very much larger than that which prevails in most Christian countries.

.KORANIC LAW ABOUT "VEIL" AND "SHAWL."

Most of the laws and rules governing the relations of man to woman seem to have been devised with a view to decreasing the existing curse of immorality, which had so much degraded the social life of the Arabs. Mo-

hammed instructed his followers to abstain from seeing, or associating with other women than their wives. He even put a ban on the custom of the unveiled private interview of a woman with another woman, alleging that: "A woman by having a full view of another woman may describe her to her husband, so that he shall have seen her by description." This provision is not strictly adhered to, however. Along the same line, he once remarked that: "God will reward the Moslem who, having seen the beauties of a woman, shuts his eyes." On another occasion he said: "Do not follow up one look at a woman with another, for verily the first look is excusable, but the next is unlawful." He again said: "Do not visit the houses of men who are absent from their homes; for the devil calculates within you as the blood in your veins." It was said: "O Prophet, in your veins also?" He replied: "In my veins also. But God has given me power over the devil, and I am free from wickedness." But he was explicit and stern in his direction to the woman, in the matter of concealing her face from the eye of man. Surah XXIV: "Speak to the believing women that they restrain their eyes, and preserve their

modesty, and discover not their ornaments, except what necessarily appeareth thereof, unless to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their slaves, or unto such men who attend them and have no need of women. (Here he refers to eunuchs.) And let them not make any noise with their feet." This restrictive revelation explains the origin of and reason for the veil and secluded life of the Turkish woman. Despite the original reasonableness of this restriction, it never found a hospitable reception in Arabia, Persia, or certain parts of northern Africa and India, where women go about unveiled. In Central Asia, Afghan and Bedouin women are as free as men. For many generations the rulers of Central India have been women, a high political dignity won by personal prowess.



A TURKISH LADY IN THE HAREM.



A CIRCASSIAN GIRL, NOW AN INMATE OF THE HAREM.
Her race supplies the majority of the wives of
the higher class of Turkish Officials.



ONE OF THE SULTAN'S HAREM IN THE
SERAGLIO PALACE.



A TURKISH CABARET DANCER AND SINGER.



A TURKISH GIRL CAUGHT BY THE CAMERA WHILE FISHING



A TYPICAL TURKISH DANCER.



BLACK EUNUCH AND WHITE DWARFS IN THE SULTAN'S PALACE.

Eunuchs are servants and guardians of the Women of the Harem. Dwarfs are entertainers.



A GROUP OF SULTAN AZIZ' WIVES. THE NEGRO AT THE LEFT IS A EUNUCH.



THE INMATES OF A TURKISH HAREM, PREPARING FOR A DRIVE.



AN EGYPTIAN MOSLEM WOMAN OF THE UPPER CLASS.



THE TURKISH LADY DRESSED IN WHITE IS GETTING READY FOR A DRIVE IN THE COUNTRY, ACCOMPANIED BY HER SERVANTS.



A TURKISH LADY OF HIGH RANK, TAKING A WALK IN A FASHIONABLE SUBURB OF CONSTANTINOPLE.



A TURKISH DANCING GIRL.



THE WIFE OF A TURKISH OFFICIAL IN
HER HAREM COSTUME.



ALGERIAN BRIDES.

In all Mohammedan countries, except Turkey and Egypt, Moslem women go about without veil.



TURKISH WOMEN AT THE MINISTRY OF WAR IN QUEST OF INFORMATION ABOUT THEIR SOLDIER HUSBANDS.



HAREM FUNCTION AT THE PALACE FOR THE ENTERTAINMENT OF THE SULTAN.

CHAPTER V.

THE TURKISH WOMAN OF TO-DAY AND
OF TOMORROW.

PRIVATE RIGHTS OF MOHAMMEDAN WOMAN.

The private rights of the Mohammedan woman, so far as they concern her proprietary rights, are justly broad and firmly established. A woman is capable of acquiring, holding or disposing of property, real and personal, without the intervention of a trustee. She can sue or be sued through a guardian or trustee. But the law of inheritance makes a discrimination against her. The male takes the portion of two females. The only daughter, who is an only child, takes but one-half of her parents' property, the remainder goes to the collateral heirs; whereas the only son, who is an only child, succeeds to the entire estate. The husband is entitled to one-half of his deceased wife's estate, if there is issue from marriage, and one-fourth, if there is no issue; whereas, a widow takes only one-fourth of her deceased husband's estate, if there is issue; one-eighth,

if there is no issue. A Mohammedan of either sex may alienate but one-third of his or her estate to objects other than the legal heirs and next of kin. Here is an absolute equality of rights. The testimony of two women is equivalent to that of one man, and the fine of a woman is only one-half of that of a man. The custody of a minor child is always entrusted to the mother, unless she is disqualified upon moral grounds or married to a stranger.

TURKISH HOME—SELAMLIK—HAREMLIK.

A Turkish house consists of two separate departments, Selamlik and Haremlik. Selamlik is the men's department and Haremlik that of women. In a humble home with two rooms, the rear room is the Haremlik, and the front is the Selamlik. In a hut with one undivided space, the Selamlik is separated from the Haremlik by some kind of curtain. In a wealthy home, the Haremlik and Selamlik are two separate departments, with several rooms in each, each with its retinue of servants. The woman of the former class is contented with her veil and shawl, and with her seclusion. She regards it as a law of nature, and her pre-

destined lot in life, and submits to it uncomplainingly. She would even resist any attempt to change the existing custom. She regards the exposure of the face as immodesty, even immorality.

UPPER-CLASS WOMAN.

But the woman who commands our attention and sympathy is the upper-class woman. She is often of high mental and physical accomplishment and is subjected against her will to a forcible hermetical life. She is dressed in the latest Parisian fashion; she is beautiful in all that feminine accomplishment possesses, charming, refined, well-mannered, who on the avenues of Paris, on the Broadway of New York, with her shawl off and a fashionable hat on, would command the admiration of masculine hosts. Within the boundaries of a well-guarded home, her freedom is reduced to a mere concession to live. As the guard walks into the prison cell without any formality of announcement, so the women in a Turkish family enter each other's rooms at their will. The door does not carry a lock or a bolt; it is not intended to exclude any woman from its con-

finer; its enclosures are not intended for the comfort and privacy of its occupant, as the prison is not meant for the resting-quarter of the prisoner. As he is confined for the punishment of his offense or crime, so does she pay, by her confinement, the penalty of her sex. The air, the sun, the moonlight, the stars, should creep in and gaze through keyholes and latticed windows and shutters. Hers is a life of bondage under imperious rule. In all respects this woman compares most favorably with those of the corresponding status in Europe and America. Ambition, pride, intelligence, she possesses in abundance. In the long hours of cheerless winter evenings, in the monotony of unresponsive summer days, she reads the best works. She is familiar with Voltaire, Hugo, Chateaubriand, Dumas, Shakespeare, Milton, Byron; she renders most skillfully Wagner, Grieg, Chaminade, which demonstrates her native ability and equality with the cultured European and American woman. This perpetual confinement and restriction, this physical slavery make themselves more oppressive, because of the intellectual emancipation of their victim. She possesses the accomplishment of the Westerner, but is denied

her privileges; and impression without expression is always deadening in its effects. She has not many bright dreams or brilliant expectations. Hers is a life of fatal monotony in its never-changing routine. To the question put by a friend to a Mohammedan lady of high rank, as to how she spent her time, "I sit on this sofa," she answered significantly, "and when I am tired, I cross over and sit on that." And in this soulless existence, she may be disturbed at any moment, by the caprice of the man, by her being divorced, or by the addition of another woman to the household. The thrilling experiences of the American girl in her expected days of betrothal, the coyness so dear to feminine heart of leaving her lover in suspense, or putting him off, are not within the sphere of possibilities for the Turkish maiden, whatever her instinctive desire in that direction may be. Hers is not the love of choice and sentiment, but one of compulsion or expediency.

REASONS FOR MOHAMMEDAN SOCIAL
STAGNATION.

While the history of the legal status of the woman of the civilized world has been one of uniform but slow growth, and transition from harsh and extreme restrictions and limitations to wider private and public privileges—social and political—tending to the equality of the sexes, that of the Mohammedan woman exhibits a state of absolute stagnation—save in certain isolated and unrecognized instances—since it was originally adopted. The reasons therefor are two: First, since the mitigation of the disabilities of the woman depended largely upon the intellectual development of the man, the mental lethargy of the Mohammedan man stood in the way of any remedial or progressive legislation dealing with woman. Secondly, the comparative superiority of Islamic legislation pertaining to the weaker sex, to those of contemporary nations and states, when it was first enacted, and the substantial survival of the majority of the conditions and influences which warranted these laws and regulations, rendered any change unnecessary.

HER PROBABLE FUTURE.

I do not believe that the Grand Old Man of Arabia intended that women should suffer in the generations to come. I believe that if he could have foreseen the forthcoming social evolution, which was to break down the barriers of ignorance and superstition, and bring men into vital sympathy with women, he would have solved the problem of the sexes in a different and fairer manner. But Mohammed was a child of his age, and especially of the narrow environment whence he sprang, and what he accomplished for his people in the light of these limitations is worthy of our respect. No doubt, the development of freer political institutions, the spread of education, the broadening influences of the pressing Occidental civilization upon the Turkish social life, will bring about conditions and customs more consonant with the spirit of our twentieth century civilization.

CHAPTER VI.

THE SHEIK-UL-ISLAM ON MARRIAGE,
DIVORCE AND POLYGAMY.

An Interview with the Author.

"Special Cable to New York American, from
Constantinople, July 19, 1914."

"The Moslem is permitted to marry more than one woman under the strictest rules and regulations. The result is a general monogamy. The Christian is forbidden to marry more than one woman. The result is wide-spread polygamy and immorality."

"If a man and a woman have made a mistake in marrying, why perpetuate the mistake? Perhaps each of them could make another person happy."

Such are two utterances of the Sheik-Ul-Islam, the venerated archpriest of the two hundred millions of Islam throughout the world, in an interview granted to a commissioner sent to His Highness by the New York American, to-day.

Never before, in the thirteen centuries that have rolled by since Mohammed, Prophet of

Allah, existed, has a Sheik-Ul-Islam granted such an interview.

Always, as to-day, the Grand Arbiter of the destiny of Islam, with his high office and tremendous power, dwells almost like a demigod in the Babi-Fetva, the Mohammedan Vatican, here remote from the gaze and contact of the ordinary mortal. Scores of doctors of theology and interpreters of the Koran wall him.

Most remarkable of all, the Sheik-Ul-Islam spoke to one who is not a Moslem of woman, of marriage, of divorce, of the Koran. Never was such a thing known; to broach such subjects to the Head of Islam has been regarded as the height of audacity; as sacrilege.

“Your Highness,” said I, after being admitted to the Presence, “the newspaper that sends me to you is anxious to be enlightened as to Islam’s present attitude toward polygamy, toward the veil and shawl which so many Turkish women are discarding, and above all toward the so-called ‘feminist’ movement whose fundamental purpose is to bring about equality of sexes; equality of opportunity for women and men.”

The eyes of the wise old man of the East were fixed on the rug on which his chair rested. Visibly, His Excellency the Counselor to the Sheik-Ul-Islam, who was at his side, and the advisers and theologians who surrounded him, were amazed by my boldness. After a moment's pause, His Highness raised his head, and with a direct and kindly look, said:

"My son, I am highly pleased to see one who is so deeply interested in the tenets and doctrines of Islam, which are always holy and just. May Allah bless and guard them. But your questions aim so directly at the foundation rock of Islam that it is desirable that you should leave them with me in writing in the fashion required by the Koran and usage. Then, through the proper authorities, I shall refer your questions to the Synod of Islam for answers."

The Synod consists of twenty-four learned theologians. In my mind's eye, I saw my interview being decently buried by them, not to be resurrected during this generation. But I said:

"I thank Your Highness for your gracious and generous suggestion. But I am informed

that the Synod, in accordance with precedent and usage, would answer only 'yes' or 'no' to my questions. I beg you to elaborate your answers with your own lips, so that they may go to the uninitiated, to those who do not understand Mohammedanism and who perhaps are inimical to its precepts and institutions."

The venerable head of the Church consulted with His Excellency the Counsellor and some of the theologians about him. Then he said graciously:

"My son, I will answer briefly such questions as I see fit."

"Your Highness, the whole world attaches particular importance to the attitude of Mohammedanism toward woman," I said.

"Islam is far more solicitous for the welfare of the woman than any other religion," replied the present lieutenant prophet of Allah. "Islam is earnestly anxious to keep her away from the depressing and degrading influences and struggles of the street, from free association with men and to confine her within the precincts of the home, as the Lord ordained.

"Physically she is unfit to perform the labors

of the man. She cannot discharge her most important function in life, which is the reproduction of the race, outside of the home. Islam follows the line of least resistance. It obeys Nature. It obeys God. It is a logical religion."

"Why, Your Highness, does Islam decree that woman shall hide herself from the gaze of man?"

"Because Allah knew that her charms would awaken impure thoughts in the mind of the man, which would naturally bring in their train, as in Europe, family dissensions, infelicities and general immorality.

"Human nature has not changed during the last thirteen hundred years in this respect, and it will never change. So that which was necessary at the time Islam was promulgated is essential to-day. The woman's veil and shawl constitute two of the fundamental principles of Islam.

"Allah directed the woman in explicit terms to conceal her face and her ornaments from the view of men. Allah is all-knowing and all-wise. Allah does not change His mind. He knew thirteen hundred years ago the character

of the nature of the man to come thirteen hundred years hence.

“If any change were to be made in His Law He would have provided for it. So we must adhere to the veil and the shawl as long as Islam remains a living religion. May Allah prosper it.

“It will last as long as the world itself. To discard the veil and the shawl would clearly mean to refute the great attribute of the infallibility of Allah. As I stated, Islam is based upon logic, and therefore it cannot contradict itself by abandoning a guiding principle such as the infallibility of Deity.”

“Islam approves of polygamy,” I ventured.

“What I have just said of the veil and shawl applies with equal force to polygamy,” responded the Sheik-Ul-Islam. “That is, polygamy was devised by Allah thirteen centuries ago, and it cannot be changed by the transient whim or decision or direction of men and laws.

“When God in His infinite wisdom sent His Apostle to this world He so ordained that Arabia should become the cradle of the True Faith. At this time, in Arabia there were three

women and one man. The men of Arabia were accustomed to an unrestricted plurality of wives. Arabia is a tropical country and as such polygamy becomes a physiological necessity. Our Lord directed that a faithful man have more than one wife; as many as four wives at a time.

“But he said a Moslem must divide his time and attention equally among his several wives. If he goes out he must take them all. He must buy for them exactly the same wearing apparel. Even in the distribution of his affections he must not be partial to one of them.

“These are severe rules to follow. What do they all mean? They mean that a Moslem who cannot fulfill all the conditions laid down by the Lord physically, temperamentally and economically must marry only one woman.

“The difference I observe between the polygamy of Islam and that of the Christian world is decidedly refreshing and encouraging to me. The Moslem is permitted to marry more than one woman under the strictest rules and regulations; the result is a general monogamy.

“The Christian is forbidden to marry more than one woman; the result is widespread polygamy and immorality.

“Our religion does not regard with disfavor or as immoral the attention of a Moslem to another woman, provided that he has fulfilled all his duties to his wives. I am inclined to believe that the world is floating in the direction of Islam.”

“A Moslem can divorce his wife simply by signifying his intention to do so,” I said.

Answered the Sheik-Ul-Islam:

“If he has fulfilled his contractual obligations, he should have the privilege of divorcing his wife, if that could accrue to their happiness. You know that before a Moham-
medan takes a woman for wife, he promises to give to her, upon divorcing her, a certain sum of money, in lieu of dower. Very few men to-day are able to fulfill this ante-nuptial agreement, so it becomes a shield to the woman.

“If a man and his wife cannot dwell in harmony, it would be utterly senseless to force them to remain under the same roof forever. To do so would be a grievous thing in the

sight of God. It would be an assumption of human infallibility, which is false and illogical.

“If a man and woman have committed a mistake in marrying each other, why perpetuate the mistake? They are simply mismated. Perhaps each of them could make another person happy. If they have children, they are under bad influences because of the recurring controversies of their parents. A just arrangement in such a case is a good service to the unhappy couple and to society, and an acceptable deed to the Lord, who wishes every one of his creatures to be happy here and in the hereafter.

“I understand that in certain European countries those who are unable to pay lawyers’ fees and court disbursements are debarred from obtaining relief in their marital infelicity. In Islam no time and no money are wasted. A woman or a man with a just case can be freed within twenty-four hours.”

“Now the broadest of the questions, if Your Highness please, what is the relation of Mohammedanism to the state?”

The Sheik-Ul-Islam is infinitely more powerful than the Pope in the Roman Catholic

Church, for he possesses vast temporal power. A change in the form of government, the accession, the deposition of a Sultan, can be legalized only by his decree. Holy wars which Sheiks-Ul-Islams have proclaimed have deluged in blood vast sections of Europe and Asia.

The aged successor of Mohammed began:

“Islam is based on the oneness of God, on His infinity and absolute justice. It is the only logical and true religion. It is the only Royal Road to Salvation. Every child at its birth is Moslem. Baptism or other forms of initiation or affiliation change the original nature of the child. The worship a Moslem performs five times a day is but a fulfillment of a set obligation, and it cannot achieve forgiveness of all sins unless the sinner truly and earnestly repents for his sins.

“No one can deceive Our Lord. May His sway envelop the entire world.

“Mohammedanism is opposed to gambling, drunkenness, uncleanness, oppression of others, theft and all forms of abnormalities that accrue to the injury and agony of our fellow men. It is opposed to ritualism. It is a plain and common-sense religion.

“If the world were to take the pains to look into and study the precepts and teachings of the Prophet of Allah, the world would become Mohammedan. Mohammed was once disconsolate at the hardships he encountered in converting his neighbors.

“The Lord told him that, if He had so willed, He could have created all men of one faith and mind; but He endowed man with reason to think, to see and to accept the truth. Mohammedanism is the truth. If men do not care to use the mind God has given them, it is their own fault and misfortune.

“Now as to the relation of Mohammedanism to the State. Islam recognizes the equality of all the elements of the State in the eye of the law. Islam recognizes the legitimacy and propriety of assembling deliberative or parliamentary bodies, consisting of all the elements in the State, for the purpose of discussing subjects and measures that fall directly within the province of the temporal power.

“They must not concern themselves, however, with matters and duties that pertain to the faith.

“You know that the contents of the Holy

Koran were handed down to Mohammed by God through the Archangel Gabriel. Yet Mohammed, to avoid the possibility of any error in transmission or transcription, or in his own understanding thereof, in the last instance assembled a council to deliberate upon each word and sentence of every chapter. Turkey must remain a Mohammedan State as long as the State is maintained.

“I repeat emphatically that the Koran was given to the world for all the time and not for a specified time. That which is found in it constitutes the foundation of Islam. Islam is based upon logic and wisdom. What it was thirteen centuries ago, it is so to-day, and it will so remain until the end of the times.

“The veil, the shawl and polygamy must be kept and respected within the provisions of the laws that govern them.

“Men and women must not intermingle in any sphere of life. Women are permitted to educate themselves, but without any association with men.

“Those who advocate the slightest change in these things are the enemies of Islam, and their reward shall be eternal fire.”

At the last words Allah's representative on earth raised his thin, ascetic hand; his voice was almost fierce. The interview was at an end. I bowed and salaamed deeply and was ushered out.

"Islam will remain to the end of time."

The words were ringing in my ears. Just one hour after departing from the Babi-Fetva I was leaving the Sublime Porte. An open carriage passed. One of its two occupants was a fascinating Turkish maiden, perhaps twenty years old.

Her veil was flung back entirely; her lustrous blonde hair, her charming complexion, her flashing eyes attracted the intense but respectful attention of every one.

She is far from being the only brave, advanced woman of the higher classes. Scores, hundreds of Moslem women, fashionably attired, women of the highest reputation, have freed themselves from the thralldom of the veil.

In the "Quartier des Modes" one can look freely upon the women of the Turkish aristocracy on a fair Friday afternoon, promenading, driving, sitting in groups, smoking cigarettes

and partaking of refreshments, absolutely free from the slavery of the veil.

The Sheik-Ul-Islam appeared to me to be about ninety years old, but the spirituality of his face defied any accurate estimate of his age. He is not more than 5 feet 7 inches tall; his stooped shoulders bespoke the student who has burned the midnight oil studying the Koran.

His eyes are blue and lustrous; he has a long gray beard. His outer garment was a long black mantle, which he wore unbuttoned.

HOW HE SECURED THE DIFFICULT INTERVIEW.

My learned friend, Dr. Izzet-dine Bey, president of the Department of Infants' Estates, a prominent member of the house of the Sheik-Ul-Islam, was the means of gaining me an audience with the Teacher of Islam. The belief is forced upon me that the venerable man expected only an audience—had no idea of granting this unique interview.

The Babi-Fetva, which means the Porte of Sheik-Ul-Islam's Decrees, is an old two-story stone and brick building, which shelters the

Sheik-Ul-Islam and several hundred of his assistants. When the doctor and I drove in its spacious courtyard we saw a score of old and young theologians, who, clad in white turbans and black mantles, were gathered in groups, discussing this or that precept or verse of the Koran or dictum of Mohammed and its application to society and government.

Yonder ten or more women were assembled. They were wrapped in black shawls; their faces were revealed only from the upper lip to the forehead; some had babies in their arms. They had come to seek divorce from husbands who were cruel or who had deserted them.

In five minutes a secretary of the Sheik-Ul-Islam announced that His Highness would receive me. Accompanied by the Doctor, I passed through stretches of wide halls, covered in the centre with strips of red and green Smyrna rugs and almost uninterruptedly offered salaams to rows of standing Hojaz and attendants, many of whom may have been waiting for days or weeks with Mohammedan patience to touch the fringe of their leader's sacred garb. Two uniformed attaches swung

open the door of the sanctum sanctorum. Surrounded by his entourage the Sheik-Ul-Islam stood before a large chair upholstered in red plush.

CHAPTER VII.

TWO TURKISH SUFFRAGETTES ON
"HAREM."

An Interview with the Author.

Appeared in "Travel" Magazine, May, 1914.

A slight and black-eyed Turkish maiden, twenty summers old, was seated on my left; a robust and vivacious Turkish matron and her husband were seated opposite me in the latter's home, and discussed with me bravely for one hour the guiding principles and ideals of the awakening Turkish woman of the Twentieth Century. They snubbed and defied the tyrannical selfishness of the man who has held her in bondage for centuries, behind iron-barred doors and latticed windows, and who smothered her intellect; challenged the Sheik-Ul-Islam and his Councillor to prove their contention that the veil and shawl constitute a basic principle of Islam, or even that their observance is required by the Koran, and demanded vehemently and resolutely the recog-

dition of the inherent and natural law of equality of the sexes.

Never before in the history of the Turkish social life was a non-Mohammedan man or a Mohammedan man, not an immediate member of her family, admitted to the presence of a Moslem woman to discuss with her questions and subjects that pertain to the rights and enfranchisement of the female sex. This in itself was a revolutionary departure from the cast-iron rules and time-honored customs of Islam, which departure assuredly marks the beginning of the end of feminine slavery in the Mohammedan world.

The battle of emancipation of the Turkish woman is an uphill fight, in which must be met the opposition of combined forces. An unrelenting priesthood, entrenched in power and obdurate in its prejudices, jealous in the observance of its traditions and its faith, must be overcome. The bulk of the governing conservative Moslem manhood, whose inmost sensibilities will feel shocked and outraged at this feminine audacity, must be convinced, persuaded and won over.

In spite of the fearful narrowness of their field of operation, the emptiness of their war-

chests and the united opposition of men of all shades of opinion and classes, these heroic apostles, who demand nothing more than the recognition of their birthright, will achieve their purpose. They will attain their end by gradual processes of educational campaigns at home and by the influences of the active and sympathetic co-operation which they hope and expect to receive from abroad. A revolution that is put in operation to regain lost liberties, to conquer the stronghold of tyranny or to bring about the recognition of an inalienable human right, cannot be silenced by dungeon and scaffold and beaten back forever. These women I met are sworn revolutionists. They burn in the terrible fire of wounded pride and humiliation caused by the slur and slight dealt to them by men; they mean to disassociate themselves from the category of "fruit and furniture" with which they have been heretofore classified by the male sex. These women interpret the deliberate and resolute sentiments and passion of a host of their sisters heretofore chained and kept under the heels of men. I confess that to-day the one bright ray of hope in the cloudy horizon of Turkish life is this healthy awakening of the Turkish woman. A

quiet but determined war is now being waged by the Turkish woman to extort from the men a confession that women are entitled to the same rights and privileges that the men enjoy, except where nature forbids; but this is a war where all ammunition, tradition and preponderous sentiment are on the side of the men, and the women are but equipped with the passion and conviction of the righteousness of their cause, for in response to a written request for an interview, Nuriye Ulviye Hanum, editor of the feminists' paper, informed me that I might call at the offices of the "Woman's World," and that I would be most cordially received by her husband. This was not exactly what I wanted, but it was a good beginning. Accordingly, I was at the offices of the "World" and was met by the husband of Ulviye Hanum.

Fifteen years ago, at Cesarea, Asia Minor, a certain Turk was sent into exile by Abd-Ul-Hamid because of his then radical and advanced ideas in government and society. Five years ago this man became the editor of *Serbesti*, a radical Turkish journal at Constantinople, and played a most important role in the reaction of 1909 that resulted in the deposi-

tion of Abd-Ul-Hamid. The husband of Ulviye Hanum, it developed, was the exile at Cesarea. Cesarea is my home town. I had seen him dozens of times promenading in the yard of the Jesuits. I recognized him. His name is Rifat Bey. He volunteered to furnish me with all the information I desired. I told him simply that I wanted to meet the women and have my information from them. He laughed, turned to the telephone on his left, which was connected with his home, and spoke to his wife: "Nuriye, Mr. Cardashian is here and wishes to see you and the other ladies. I know his family, and his brother-in-law is an intimate friend of mine. Can't you put on your cloak and receive him?" Presently the telephone bell rang and we were summoned to the Haremlik. In this case, the Haremlik was furnished like thousands of reception rooms we find in America. Here I met two young Turkish women standing with smiling faces and a somewhat embarrassed attitude at the unusual meeting. I shared in their emotion. I could feel the throb and the force of the impulse that induced them to embark on this tradition-smashing nature. I had seen the faces of hundreds of Turkish women, but

never before had I called on a Turkish lady in this fashion to talk and discuss subjects that pertained to her sex.

By common consent, Belkis Hanum was nominated the spokeswoman of the Society for the defense of woman's rights, which she presented somewhat as follows:

"The position of the Turkish woman is unlike that of any other woman in the civilized world. Heretofore, she has been treated by the men as a chattel or article of convenience. This does not mean that the Turkish woman does not possess those fine qualities of the heart and mind characteristic of the woman of America and Europe, which she has developed to a remarkable extent. The Turkish woman has been held in severe and brutal bondage by man, and has been told that the only function of the woman is to serve the convenience and comfort of her lord and master. To speak against the men brought up in civilization of this nature would put the stamp of infidelity upon the woman. To rebel against this rule of iniquity and oppression would mean a harsher treatment and life. We felt distressed and agonized. We appreciated the awkwardness, but we could not break away

from it, because we had no freedom; there were no opportunities for women to work and maintain themselves. Men held the strings of the purse and they decreed that women would only prattle and act foolishly and do nothing sensibly. You see that we were born into a stupid and tyrannical system, and we remained for all these centuries the slaves of this abominable system. The standard of the civilization of the women of a nation is in proportion to the standard of the civilization of the men of that nation. Turkey came in contact with the European civilization, particularly during the last quarter of a century. A large number of Turkish men traveled in Europe and brought back some of the customs and ideas of the Western World. Either by a desire to imitate or by a certain amount of conviction, a few of these men assumed a somewhat liberal attitude toward their women. Just as it is among men, so it is among women; the Turkish initiation of the Western civilization begins with the costume. I personally would prefer that it should begin with the mind which creates, influences, directs and molds our institutions and our whole civilization. Hobble skirts and Prince Albert coats introduced

Europe to us, and our curiosity was awakened to observe, study and understand the men and the women who create and wear these not very comfortable costumes. I maintain that if we want to be modernized or Europeanized, if we want to develop a high standard of civilization, such as America and Europe enjoy, we must admit into our system of life those weapons of attack and defense that obtain in America and Europe.

“The decadence of the Turkish State is due to many factors. The two principal ones among these are the indolence of our men and the uselessness of our women, for both of which the men are directly responsible. The curse of indolence has so strongly entrenched itself in the makeup of our men that the only occupation they want to pursue is to serve the State. In the majority of cases this is an easy-going and irresponsible occupation. More than ninety per cent. of the commerce and professions of Turkey are in the hands of the non-Turks. Seventy per cent. of these two economic forces are controlled by the Greeks and the Armenians, whereas the Turks constitute about thirty per cent. and the Greeks and the Armenians combined approximately twenty-

three per cent. of the total population of Turkey. Indolence excites lust, which demoralizes, degrades, enervates and ruins a nation. The Turk is the most conspicuous example of a nation that has persistently and obdurately clung to immorality, which always brings in its train a multitude of social and economic evils.

“When a party or a group is traveling in the wrong direction, unless it is advised or prevailed upon by an interested opposing party or group to change its course, it is bound to destruction and oblivion. The Turkish man party heretofore traveled on the wrong track, and as the woman party did not have any voice in the common affairs of the nation, the nation went down headlong. Fortunately, many factors and influences, a few of which I have already stated, have brought about certain changes in the attitude of our men toward social and political problems. They feel and appreciate that the misfortunes of the nation have been caused largely by their own omissions. They see the many valuable services the women of America and Europe render to their respective nations in almost every field of life. They realize the supreme fact that fifty per cent. of

the force and energy of the nation represented by its women has been left unused, which is, if I may say so, an essential part of the motive power that stimulates and sustains the life of a nation. I must admit that the great trouble with our men is not the want of intelligence, but the lack of will to do things. They may recognize the justice of our cause, yet they decline to grant the means by which we may exercise our right. But as we know their peculiar characteristics, which they have inherited from their fathers, so we know how to deal with them. We must hammer and drill that which we want into their heads and force them to act. This we are resolved to do. As I understand, in America, when people vote on a given measure, say, for example, to build a school, they proceed with the proposed work in a week or two. Here in Turkey we waste months and years in talking and deliberating in all things. For a long time past I have been inclined to believe that here we do not know how to think correctly. We have not as yet developed our sense of proportion. In our vices and in our pretended virtues we always take the extreme view and never follow a moderate and sensible middle course.

“You can rest assured that we mean to change this inveterate system of dilly-dallying, and lethargic and slipshod way of doing things. But we must be patient. The achievement of large tasks requires time and steady labor. The A B C in our program is to bring about a change in the notions so long held by our men, that women cannot perform the duties of life just as efficiently as man can. We do not propose to snub Nature. In certain fields we can work together and in certain matters we can work separately. But in all things that pertain to women exclusively we are better and more competent judges than men are. It is for this reason that we exclude entirely articles contributed by men to our journal. We are quite able to emancipate ourselves and assert ourselves without the assistance of our oppressors. In one word, we want to divide responsibility and lighten the nation’s burden. Man has not sufficient power to do it all and do it well, even though he may not admit it. We want to be self-supporting, independent and useful members of society. We want to be equal in all things where nature does not deny us the right. To accomplish the ends we have in view, we have organized the As-

sociation for the Defense of Equal Rights. Let me read from the Preamble of the Constitution of the Association; the principal purposes for which it has been brought into existence:

“Our country is now passing through a critical period. We, the Turkish women, do not understand as yet the science of government, and do not propose to interfere in political matters. But as members of a social body we have the right “to unite and enter upon the path of progress.” Should we pursue this legitimate end in accordance with the laws and regulations of our religion, we shall be in time an important and useful element in the life of our Fatherland. The Association for the Defense of Equal Rights will educate women in the duties of wifehood and motherhood, will strive to open fields of employment to the needy girls and women and will endeavor to disseminate correct information and develop the ideas and ideals of women. The Association will proceed in its difficult task along three distinct lines:

“First: It will prepare several costumes in different fashions, free from ornament or any objectionable features, entirely in accordance

with the requirements of the Koran and submit them to the government for its approval. In these proposed costumes, the veil shall be discarded, because the Koran does not require it, and the shawl will be so modified as to render it both serviceable and graceful.

“ ‘Second: Within the limits of our means, we will open workshops for our women, found schools wherein to teach useful trades and arts and secure employment for our women in those branches of commerce and industry where women are employed.

“ ‘Third: The Association will establish schools for women, publish newspapers and periodicals, arrange lecture courses and resort to all other means and agencies to bring about moral, mental and physical development.’

“You see that the veil engages the most important part of the program of the Association, because with it we cannot associate with men in the fashion our Western sisters do. A prominent Turkish writer claims that the veil is no handicap to progress, because in the home and in the school, where a woman talks, reads and studies, it is not used; but on the boat, in the street, in public places, where it is used, no particular loss can be suffered by it. This

writer does not seem to be able to understand that if a woman is not permitted to talk to a man, there is no current of opinions and feelings between them, and therefore they cannot render to each other those mutual services Nature has ordained. A woman with a veil cannot develop individuality and bring out her best possibilities and powers. We are disarmed of our most effective weapon with which to do the battle of life. A woman with the veil cannot become a ticket agent, a sales girl, a typewriter or a telephone operator. By the way, for the first time in our history, we secured employment for seven Turkish girls in the telephone exchange. This is a humble but excellent beginning. We maintain that the veil is not only a silly anachronism, but it is an insult to the intelligence and reliability of the Turkish women; it also reflects discreditably upon the moral and mental makeup of our men. Veil and shawl must go.

“Polygamy is another peculiar practice in the Mohammedan social system in which the Western world is interested. As the veil is a badge of inferiority and slavery, so polygamy is a moral monstrosity. Unfortunately, however, polygamy is not a custom—it is a part

of the Koranic law. The use of the veil is a custom only. Do we women like the practice of polygamy? Most decidedly not. It is far more shocking than the veil. It stamps the woman as an inferior sort of creature and the man as an animal. Our women and men have the same feelings and emotions as the women and men of the Western world. But it takes time to abolish a fundamental part of a religion. Polygamy to-day, particularly among the Moslems of Turkey, is practiced to a very limited extent. We believe that education and civilization will further decrease, and finally end its rule. In conclusion, I can state that in the last quarter of a century our present disabilities will be things of the past; that the equality of the sexes will be established and respected, and that we will join hands with our European and American sisters to contribute our share to the duties of life and to promote the enlightenment and happiness of men and women of all faiths and races."

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