makes our English homes resemble pandemoniums. Playing in the courtyard, it is often hard to tell the boys from the girls, so alike is their dress, from fear of the "evil eye," and no one dare take special notice of them or pat them for fear of incurring responsibility should evil ensue. At last the little brother, still in petticoats, has his head shaved bare and goes off to school, the distinguishing feature of his sister being her remaining shock of hair stained red with Egyptian privet, which also adorns her finger and toe nails. Her eyes are blackened with antimony, and later her cheeks are rouged, her chin tattooed, and the gums which support her pearly teeth stained yellow with juice from the frayed stick of walnut root which serves as tooth brush.

At the age of twelve or thereabout she is fattened for marriage by being "crammed" after every meal with pellets of parched flour and honey or sesame seed in oil, and so forth. Arrived at an appropriate rotundity, her father or nearest male relative concludes a bargain for her with some youth unknown to her, and her mother prepares for the wedding. This is the happiest time of her life, as she stands on the threshold so long awaited and dreamed of; but oh, how sadly disappointing! After a tedious round of cooking, bathing, dressing, perfuming and painting, and after sitting statue-like and speechless amid the din of female callers and ear-splitting music for several days, she at length finds her place in the bridal box in which she is conveyed to her new home, there to receive her new lord's first visit and to see what he is really like.

If she be not found a virgin, he may send her home next day with ignominy, but even then her charms may be sufficiently persuasive, or the fear of her family's enmity may act as a restraint. If all is well, now is the time for the firing of guns and the jollification, with which the nuptial ceremonies end. For a year the bride is confined to her home by etiquette, and sometimes her "home" is one room in a courtyard common to three or four families. When a widow is remarried, the thing is done quietly, and no one hears about it. Now she becomes, as the native proverb has it, "A slave by day, a queen by night," till she cedes her foremost place to a second wife or female slave, for four of the former and any number of the latter are permitted to the followers of Mohammed. Then succeed the saddest features of Moorish social life, the frequent attempts to poison one another, and experiments with every sort of reputed aphrodisiac or charm to secure the husband's affections. The tale of all that goes on is too sad, too revolting, to tell—it is almost beyond belief. The desire for offspring is so great that Europeans are constantly pestered for drugs of every imaginable power, and the most absurd expedients are resorted to in vain. In childbirth the Moorish women are decidedly hardy, but the worse than crude notions indulged in by the "wise women" called in to assist on such occasions must be held accountable for serious loss of life. The children of wives and concubines most justly rank side by side in legal status and inheritance, while the concubines, black or white, though remaining slaves till their master's death, may never be sold, and then become free. The mother of the present Sultan of Morocco was one of these, a Circassian imported from Constantinople, and presented to his father by a wealthy governor, very well known to the writer.

The women of the rich employ their leisure time in dressing and painting themselves, embroidering cotton with silk in beautiful geometrical patterns, the same on both sides, to cover pillows, or serve as curtains, etc. The poor have plenty to do in housekeeping, though the marketing is done by the husbands, who seldom trust them with money. It is not an uncommon practice for a husband who wishes to travel to have an iron grating fixed across the courtyard area, to firmly lock and bolt the roof and front doors, and to take the keys with him, leaving funds in charge of an employe, usually a trusted and elderly slave, to supply provisions daily through a turntable in the wall, so constructed that none can see through. Thus he may safely leave home for several months.

The legal expression employed for the nuptial tie is one which conveys the idea of the purchase of a field, to be put to what use the owner will, according to him complete control. This idea is borne out to the full, and henceforward the woman lives for her lord, with no thought of independence or self-assertion. If he is poor, all work that seems too hard for him that is not considered unwomanly falls to her share, hewing of wood and drawing of water, grinding of corn and making of bread, weaving and washing, but, strange to say, little sewing. When decidedly passe, she saves him a donkey in carrying wood and charcoal and grass to market, often bent nearly double under a load which she cannot lift, which has to be bound on her back. Her feet are bare, but her sturdy legs are at times incased in leather to ward off the wayside thorns. No longer jealously covered, she and her unmarried daughters trudge for many weary miles at dawn, her decidedly better-off half and a son or two riding the family mule. From this it is but a short step to helping the cow or donkey draw the plow, and this step is sometimes taken.

Until a woman's good looks have entirely disappeared, which occurs as a rule about the time that they become grandmothers—toward thirty—intercourse of any sort with men other than her relatives of the first degree is strictly prohibited, and no one dare salute a woman in the street, even if her attendant or mount shows her to be a privileged relative. The slightest recognition of a man out of doors—or indeed anywhere—would be to proclaim herself one of that degraded outcast class as common in Moorish towns as in Europe. These are known by some outward sign, by the style of the shoes, or the "heightening of the forehead" (by wearing a pad underneath the enveloping blanket), or most effectively of all, by the use of the eye. As a result of the untrammelled sensuality indulged in, the national diseases are of the most loathsome class, and one cannot walk the streets an hour without confronting some awful case of skin disease as foul as leprosy, if not that dread complaint itself.

Readers of the Koran, with no intimate practical acquaintance with the working out in real life of the laws there laid down, except perhaps in some home in Bombay or Constantinople, revolutionized by modern and Christian influence, often entertain the idea that

in Mohammedan countries the individual rights of women are well protected, but this is very far from the case, at all events in Barbary. To begin with, the womenfolk are studiously kept in ignorance of all the wise prescriptions there laid down; and of their theoretical rights and privileges in practice they know nothing. Even to obtain a divorce is well nigh an impossibility, and seldom heard of on the wife's petition, though the husband can discharge his wife by nothing beyond a verbal command to her to go, on payment of the sum stipulated in the marriage settlement, if he has not already advanced this under some pretext or other, and had the benefit of it himself. Rich men frequently marry poor girls because of the ease with which they can get rid of them without having to fear their relatives. Once so divorced, a woman may be taken back again, and be dismissed a second time, but after the third divorce, or the fulfilment of a triple divorce at once, she must be married to another and divorced by him before the first husband can take her back.

Bribery and influence determines the operation of the somewhat intricate laws as to her personal property and the provision for her children, left after infancy in the custody of the father, who ought to provide for them all along. The theoretical legal status of Moorish women is that of the Koran, though so many methods of evading the provisions of the law are known that their "rights" are of small concern to them. Of course there have been, and are, exceptional women, whose individuality has raised them far above all others around them, but such are few and far between. But a girl whose good looks, advocated by her father's presents to Waziers and superintending "wise women," have secured her admission to the royal harem, may, if she become the mother of a prince, rule the seeming autocrat. Those who fail to find favor are bestowed on country governors when paying their respects at court.

Such is the sad lot of women in Morocco. Religion itself is all but denied them in practice, whatever precept provides, and it is with blank astonishment that the majority of them hear the message of those noble sisters of theirs who have devoted their lives to showing them a better way. The greatest difficulty is experienced in arousing in them any sense of individuality, any feeling of personal responsibility, or any aspiration after good. They are so accustomed to be treated as cattle that their higher powers are altogether dormant, and all possibilities of character repressed. The welfare of their souls is supposed to be assured by union with a Muslim, and few know even how to pray. Instead of religion, their minds are saturated with the grossest superstition, in itself a subject worthy of a special study. This is the condition of the free woman; how much worse is that of the slave cannot here be told. Nor need the effect of such a treatment of the mothers of the nation be expressed in detail. The present socially degraded state in which the people live, and their apparent, though not real, incapacity for progress and development, is to a very great extent the curse entailed by this brutalization of its women. No race can ever rise above the level of its weaker sex, and till Morocco learns this lesson it will never rise.—The Humanitarian.

SULPHATE OF IRON AS A MANURE FOR POTATOES.

By E. WIGHTMAN BELL, F.C.S.

THE use of sulphate of iron as a manure for certain crops has been advocated by several chemists, more especially by Dr. A. B. Griffiths, who has published many very satisfactory results from its use, particularly in the case of beans, turnips, potatoes, and clover. This opinion has, as a rule, been confirmed. Still, it was thought that further experiment on the subject might be useful.

The tables given below show the result of the addition of iron sulphate to other manures commonly used with potatoes. Each plot measured one-thirtieth of an acre, and, as far as possible, under similar conditions as to weather, aspect, and composition of the soil (i. e., all were in the same field). My thanks are due to Mr. T. Clayton, Spalding Marsh, for kindly allowing me to make the experiments on his land.

The soil is a rather heavy silt, and contains 4.54 per cent. organic matter, 0.20 per cent. phosphoric acid, and 4.22 per cent. ferric oxide (only a very small quantity of which, however, is in a readily soluble condition).

The previous cropping was two years' clover, the first crop being mown and the second eaten off by sheep each year. The clover was sown with wheat, which succeeded oats after mangolds. The whole of the plots were planted on the same day (April 4), and in very dry weather, and each received the same quantity of potatoes, which were "The Bruce."

TABLE I.

PHOSPHATES WITH AND WITHOUT IRON SULPHATE.

No.	Manure per Acre.	Yield per Acre.
1	3 cwt. mineral superphosphate....	9 tons 11 cwt.
2	The same, with ½ cwt. iron sulphate.....	11 tons 0 cwt.

The above shows an increase at the rate of 1 ton 9 cwt. per acre from the use of the iron salt.

TABLE II.

PHOSPHATES AND SULPHATE OF AMMONIA WITH AND WITHOUT IRON.

No.	Manure per Acre.	Yield per Acre.
3	3 cwt. mineral superphosphate and 1 cwt. ammonium sulphate.....	10 tons 12 cwt.
4	The same with ½ cwt. iron sulphate.....	11 tons 7 cwt.

Showing an increase at the rate of 15 cwt. per acre

on the plot manured with iron, which more than fifteen times repays the outlay on the iron salt.

According to analyses by Dr. Griffiths of the ashes of potatoes grown with and without sulphate of iron, it would appear that iron has the power of replacing potash in plants so treated. The composition of the ash of the crops of potatoes was not ascertained, but it was found that kainit and superphosphate did not give as large a yield of tubers as super. and iron sulphate.

Plot 5, 3 cwt. mineral superphosphate and 1 cwt. kainit, yielded 8 tons 16 cwt.

In this case the addition of kainit has decreased the yield by super. only, by 15 cwt. (vide plot 1), and is 2 tons 4 cwt. less than plot 2. The reason for this diminished yield is not yet ascertained, but may probably be due to excess of saline matter, as it was found that the addition of either ammonium sulphate or iron sulphate further lowered the yield.

From the above results it seems that ferrous sulphate has a decidedly beneficial action on potatoes when used in conjunction with phosphates and ammonia.—Chemical News.

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