

it was asserted, four wives. Later in the same year the Utah Judiciary Bill, attacking the very foundation of Mormonism, passed the House in spite of the eloquent opposition of Cannon. Other steps in the same direction have since been taken, and bills passed, having for their object the extirpation of polygamy, but all without immediate and practical effect. It is, however, a question of time merely; polygamy is doomed. The secession, chiefly because of his opposition to the practice, of Brigham Young's son, a Christian preacher, and of a large body of other anti-polygamists who claim to be the true Latter-Day Saints, represents not an individual opinion but the deep-rooted conviction of a great party, and the day is not far distant when the Mormons who acknowledge John Taylor as chief prophet must consent to lop off polygamy or cease to exist as a corporate body of the United States. Already there are not wanting signs of approaching dissolution, of which perhaps the most significant is the conference of the "Reorganized Church of Jesus Christ of Latter-Day Saints," held on 6th April 1883, at Kirtland, Lake county, Ohio. This sect originated in 1851, seven years after the death of Joseph Smith, when several officers of the church met and claimed to have received a revelation from God, directing them to repudiate Brigham Young, as not being the divinely-appointed and legitimate successor of Joseph Smith, and as being the promulgator of such false doctrines as polygamy, Adam-God worship, and the right to shed the blood of apostates. Nothing of special importance occurred, however, until 1860, when Joseph Smith jun., the eldest son of the founder of the faith, became identified with the Reorganized Church as its president. Since then the seceders have prosecuted missionary work throughout the United States, Great Britain, Canada, Scandinavia, Switzerland, Australia, and the Society Islands, until their communicants are said to number over 27,000. Their headquarters are at Plano, Illinois, to which place they removed from Lamoni, Iowa, in 1881. The Reorganized Church holds that the legitimate successor to Joseph Smith was his eldest son, that the allegation that Smith introduced polygamy on the strength of divine revelation was an invention of Brigham Young, that the Utah Church has departed grievously from the faith and practices laid down in the *Book of Mormon* and subsequent revelations to Joseph Smith, and that the Reorganized Church is the only true and lawful continuation of, and successor to, the original church, and as such is legally entitled to all that church's property and rights. And it was to celebrate the decision of the United States Court of Ohio confirming this last claim, and vesting in them the right to the temple consecrated in Kirtland, Ohio, in 1836, and for nearly forty years disused owing to litigation, that the Reorganized Church met in that temple on the 6th of April 1883.

Returning to the main body, it may be added that the population of Utah is 147,000, of whom 123,000 are Mormons; but as the saints are scattered over the globe it is difficult to arrive at a just estimate of their complete numerical strength. In Idaho, Arizona, Washington, Colorado, Montana, and Wyoming they have of late years made great progress, and their number in the United States outside of Utah cannot fall much under 27,000. In Europe they have also many adherents, and a careful study, based on recent official statistics, would place their entire number at 213,000.

Government.—At the head of the body is a president, who possesses supreme authority, supported by two counsellors. These three are supposed to be the successors of Peter, James, and John, and constitute what is known as the "first presidency." Then comes the "patriarch," whose chief duty is to bless and lay on hands, and after him the "twelve apostles," forming a travelling high council, and receiving a salary of \$1500 a year each. Of these the president is *ex officio* one, and endowed with authority equal to the other

eleven. Their duties are important. They ordain all other officers, elders, priests, teachers, and deacons, lead all religious meetings, and administer the rites of baptism and sacrament. Fourth come the seven presidents of the "seventies," each body comprising seventy elders; there are eighty seventies in Utah, each of which has seven presidents, and every seven one president. These seventies make annual reports, and are the missionaries and propagandists of the body. Fifth come the "high priests," whose chief duty is to officiate in all the offices of the church in the absence of any higher authorities. After them comes the presiding bishop, who superintends the collection of tithes, which amount to \$1,100,000 annually. The church is made up of 23 stakes, each having a president, and is divided into wards, which are subdivided into districts, each of which has a certain number of teachers, a meeting-house, Sunday school, day school, and dramatic, debating, and literary societies.

Doctrine.—The Mormons no longer claim to be a Christian sect, any more than do the Mohammedans. A system of polytheism has been grafted on the original creed, according to which there are grades among the gods, the place of Supreme Ruler of all being taken by the primeval Adam of Genesis, who is the deity highest in spiritual rank, while Christ, Mohammed, Joseph Smith, and Brigham Young also partake of divinity. The business of these deities is the propagation of souls to people bodies begotten on earth, and the sexual relation permeates every portion of the creed as thoroughly as it did that of ancient India or Egypt. The saints on leaving this world are deified, and their glory is in proportion to the number of their wives and children,—hence, the necessity and justification of polygamy, and the practice of having many wives sealed to one saint. Their distinguishing points of faith are:—religiously, a belief in a continual divine revelation through the inspired medium of the prophet at the head of the church; morally, polygamy, though this is expressly condemned in the *Book of Mormon*, and was grafted on the original faith by Smith; and, socially, a complete hierarchical organization. They believe in the Bible as supplemented by the *Book of Mormon* and the *Book of Doctrine*; in the gift of prophecy, miracles, and casting out devils; in the imminent approach of the end of the world; in their own identity with the apocalyptic saints who shall reign with Christ in a temporal kingdom, either in Missouri or Utah; in the literal resurrection of the body; in absolute liberty of private judgment in religious matters; and in the salvation of a man only if he believes in Christ's atonement, repents, is baptized by immersion by a Christ-appointed apostle, and receives the laying on of hands for the gift of the Holy Ghost by duly authorized apostles. Among their minor rules as laid down in *A Word of Wisdom*, supposed to have been revealed to Joseph Smith, 27th February 1833, are these recommendations:—that it is not good to drink wine or strong drink, except at the Lord's Supper (and even then it should be home-made grape-wine), or to use hot drinks or tobacco,—the former being meant for the washing of the body, and the latter for the healing of bruises and sick cattle; man's proper food is herbs and fruit, that for beasts and fowls, grain; and, except in winter and in case of famine and severe cold, flesh should not be eaten by man. Infant baptism is also condemned, but the children of the saints who have reached their eighth year should be baptized. The deceased, also, can be baptized by proxy, and in this way Washington, Franklin, and others have been vicariously baptized into the church.

See *Book of Mormon* (1879); *Book of Doctrine and Covenants* (1876); John Hyde jun., *Mormonism, its Leaders and Designs* (1837); E. G. Ferris, *Utah and the Mormons* (1854); N. W. Green, *Mormonism* (1870); T. B. H. Stenhouse, *Rocky Mountain Saints* (1873); H. Mayhew, *The Mormons*; Elder John Jaques, *Catechism for Children* (1877); John W. Gunnison, *Mormons, or Latter-Day Saints* (1852); Heyworth Dixon, *Spiritual Wives* (1868); J. H. Beadle, *Life in Utah* (1870). (J. FR.)

MORNAY, PHILIPPE DE (1549-1623), Seigneur du Plessis-Marly, very generally known as Mornay Du Plessis or Du Plessis-Mornay, one of the most distinguished members of the Protestant party in France, was born at Buhy in Normandy on 5th November 1549. As a younger son he was destined for the church, and with this view was sent to the Collège de Lisieux in Paris, but in his eleventh year, along with the rest of his family, he abandoned Roman Catholicism, continuing, however, with zeal and success his studies not only in classical and general literature but also in theology. In the autumn of 1567, on the outbreak of the second religious war, he joined the army of Condé, but was prevented from taking an active part in the campaign by a fall from his horse, which broke his leg. In the following year he went abroad, and, after spending the winter at Heidelberg, travelled extensively in Italy, Germany, the Low Countries, and England, learning the languages and acquiring the friendship of many of the distinguished men of all these countries. In

June 1572 he returned to France, and had begun to enter upon a diplomatic career (his earliest extant "mémoire," laid by Coligny before Charles IX., had reference to the duty of France to support the Low Countries in their struggle for independence) when the St Bartholomew massacre, from which he escaped with difficulty, compelled him to take refuge across the Channel. There he rendered valuable services to William of Orange, and also to the duke of Alençon-Anjou, as a semi-official political agent. Returning to France at the instance of La Noue towards the end of 1573, he took part with various success in numerous military enterprises, and was made prisoner at Dormans in 1575 (10th October), but not having been recognized he got off for a small ransom. Shortly afterwards he married Charlotte Arbaleste at Sedan, and at her request wrote as a bridal present the *Discours de la Vie et de la Mort* (1576), which has been so often reprinted and translated. In 1577 Henry of Navarre made him a member of his council and sent him on a diplomatic mission to England, and during this visit, which lasted more than a year, he found time among his other pressing occupations to prepare for the press his *Traité de l'Eglise où l'on traite des principales questions qui ont été mues sur ce point en nostre temps* (1578), which at once became popular. From July 1578 till his return to France in 1582 he was chiefly in the Low Countries, engaged in public business, and during this interval he wrote and published a considerable work in apologetical theology (*Traité de la vérité de la religion chrétienne contre les Athées, Epicuriens, Payens, Juifs, etc.*, 1581). With the death of the duke of Anjou in 1584, by which Henry of Navarre was brought within sight of the throne of France, the period of Mornay's greatest political activity began; his importance in the Huguenot counsels was further increased in 1588 by the death of the prince of Condé, to whose influence he practically succeeded. In April 1589 he was rewarded for the reconciliation of the two Henries with the governorship of Saumur, and he took active part in many of the military operations that followed the assassination of Henry III. in the following August. He was present at the siege of Dieppe, fought by the side of Henry IV. at Ivry, and was one of the besiegers of Rouen in 1591-92, until sent on a mission to the court of Elizabeth. A crisis in his political career was marked by Henry's abjuration of Protestantism in July 1593, which gradually led to Mornay's withdrawal from the court. In this year it was that he founded the Protestant academy or university of Saumur, which had a distinguished history until its suppression by Louis XIV. in 1683. In 1598 he published a work on which he had long been engaged, entitled *De l'institution, usage, et doctrine du saint sacrement de l'Eucharistie en l'Eglise ancienne*. It having reached his ears that Cardinal Du Perron had alleged that of the (thousands of) citations in this controversial work he could point out five hundred that were falsified or misunderstood, he challenged his assailant to a public discussion. This was at last arranged for by the good offices of the king, and took place at Fontainebleau on 4th May 1600. Only nine passages were discussed, but in each case the decision, one is not surprised in the circumstances to learn, went against the Protestant. Mornay, from whom every indication of the particular passages to be impugned had been persistently withheld, was forced by supervening illness to withdraw. Only once again did he appear at court, in 1607. He continued, however, to give his party the benefit of his counsel and active support to the end of his long and busy life. His last work, entitled *Mystère d'iniquité, c'est à dire, l'histoire de la Papauté*, appeared in 1611. In 1618 he was chosen a deputy to represent the French Protestants at the synod of Dort. Prohibited by Louis XIII.

from personally attending, he nevertheless contributed materially to the deliberations of that assembly by written communications. In 1621 he was deprived of his governorship; and his death took place at La Forêt-sur-Sèvre on 11th November 1623.

Two volumes of *Mémoires*, from 1572 to 1589, appeared at La Forêt in 1624, and a continuation, in two volumes, at Amsterdam in 1652; a more complete edition (*Mémoires, correspondances, et vie*) in twelve volumes, 8vo, was published at Paris in 1624-25. The greater number of his works were translated into English during his lifetime.

MORNAY, CHARLES AUGUSTE LOUIS JOSEPH, DUC DE (1811-1865), was the natural son of Hortense Beauharnais, queen of Holland, and of the comte de Flahaut, a leading dandy of the period, and was thus brother to Napoleon III. The secret of his birth (23d October 1811) was carefully kept; he was acknowledged as son by the comte de Morny for a consideration, and was brought up by his paternal grandmother, Madame de Souza, a writer of society novels, and a woman of great wit and high breeding. As a boy of nineteen he was declared after the revolution of 1830 a hero of July, and was entered at the staff college. In 1832 he was gazetted sub-lieutenant, and served in Algeria as aide-de-camp to General Oudinot; he was present at Mascara and Constantine, and was made a chevalier of the Legion of Honour. In 1838 he returned to Paris, and began his career as dandy and speculator. In the first capacity he set the fashions both of dress and manners to the young men of Paris, and conceived the idea of the modern society journal, and in the second established a manufactory of beetroot sugar at Clermont-Ferrand. This last idea brought about his election for the department of the Puy-de-Dôme. In the chamber he voted consistently with the ministers. The republic of 1848 marked the crisis in his fortunes, and by 1851 all his speculations had failed, and all his property was sold. In desperation he determined to play a part in politics, and was the heart and soul of the *coup d'état* of December 1851. The success of the *coup d'état* was certain, owing to the fear of the extreme republicans entertained by the great majority of the nation, and all that was needed was a head for intrigue and an utter absence of scruples to shed innocent blood. Morny and St Arnaud fulfilled these requisites. Morny was on the day of the *coup d'état* made minister of the interior, but he had no taste for the drudgery of administration, and in January 1852 found an excuse for resigning on the question of the property of the Orleanist princes. The empire established, he was again able to begin speculating, and used both the money of the state and his influence with his brother for the success of his schemes. He had been in 1852 re-elected deputy for Clermont-Ferrand, and was in 1854 elected president of the corps législatif, an office which he held for the rest of his life. This office in every way suited him; he had large pay, and resided in a magnificent official residence, where he produced little plays to admiring audiences. The work was not hard, being chiefly to maintain the Government majority in a good humour by sumptuous entertainments, and to win over the Liberals by the same tactics. He still speculated in railways, pictures, mines, and even in a new watering-place, Deauville, and, being absolutely unscrupulous and venal, amassed an immense fortune in spite of the utmost extravagance. In 1856 he was special ambassador at the coronation of Czar Alexander II., when he spent immense sums, and married a wealthy Russian, Princess Troubetzkoy. In 1862 he was created a duke, and in 1865, after continuing to the last his career of dissipation, died of sheer anæmia from the measures he took to keep himself fit for yet further excesses.

Of the duc de Morny little good can be said either as a statesman or a man. He looked upon everything from a purely selfish point

of view, and would not have denied it; but he was shrewd enough to perceive that the empire rested on the prestige it maintained for France not only in war but in fashion, and in assisting the empress to make Paris the centre of fashion for the whole civilized world he knew he was not only pleasing himself but doing a service to the empire. He was a thorough man of the world, and was witty as such, but the wit does not appear at its brightest in his plays, published under the name of Saint-Remy, of which perhaps the most readable is *M. Chouffley restera chez lui*. He had great influence over the emperor, but could lay no claim to personal fidelity, as could his less able but equally unscrupulous colleague, M. de Persigny.

For his life consult H. Castille, *M. de Morry*, 1859, and De la Gueronnière, *Études et portraits politiques* (1856); also Altou-Sheh's *Mémoires* (1868-69). His character is admirably sketched as the duc de Mora in A. Daudet's novel *Le Nabab*.

MORO, ATTONI (c. 1512-1581), otherwise known as SIR ANTHONY MORE, an eminent portrait-painter, was born at Utrecht, in 1512 according to some, but in 1525 according to Van Mander in his *Het Leven der Schilders*. He studied his art under Jan Schoorel; and after making a professional visit to Italy he commenced to paint portraits in the style of Hans Holbein. His rise to eminence was rapid. In 1552 he was invited to Madrid by the emperor Charles V, to execute a likeness of Prince Philip. Two years afterwards he was in London painting the portrait of Queen Mary. For this picture an annual salary and, as some suppose, the honour of knighthood were conferred upon him. He was also employed to sketch the likenesses of several of the English nobility. On the death of Mary in 1558 Moro returned to Spain, and lived there for two years in great honour with Philip II., executing, in addition to portraits, several copies after Titian. Having compromised himself with the Inquisition, he repaired to the Netherlands and was received into the service of the duke of Alva. His death took place at Antwerp about 1581. Among his figure-pictures Van Mander specifies the Circumcision of Christ, executed for Antwerp cathedral, as one of the most notable. His portraits are full of individuality, and characterized by firm and solid rendering of flesh. Several admirable examples are preserved in Madrid; among the rest the portrait of Queen Mary of England, which has been excellently etched by Milius (*L'Art*, 8th December 1878). "Moro's style," says Stanley in his *Dutch and Flemish Painters*, "so much resembles that of Holbein as to frequently create a doubt to which of them a portrait is to be attributed; but he is not so clear and delicate in his colouring (perhaps from having painted so much in Spain) as that master."

Plate X. MOROCCO, or MAROCCO, the term (corrupted from the name of the city Marrákush) used in English to designate the Maghrib al-Akṣá or extreme west of the Arabs, is the country at the north-western corner of the African continent, with the Mediterranean on the north and the Atlantic on the west. Its landward limits can only be vaguely defined. The eastern frontier towards Algeria, determined by the treaty of 1844, is a purely conventional line starting from the mouth of a small stream called the Skis and running across country in a general south-south-east direction. The southern boundaries expand and contract according to the power and activity of the central authorities. Behm and Wagner (1882), who include Táfilét, Kenatsa, Figig, Twat, Gurara, Tidikelt, the plateau of Tedmaid, &c., estimate the total area of the sultanate at 305,548 square miles; and this, which is about twice the size of Algeria, or five times that of England and Wales, may be taken as a maximum. The allegiance of many of the tribes within this compass is questionable and intermittent. Morocco is still the portion of Northern Africa about which European information is most defective, and the ordinary maps are composed to a large extent of most unscientific material eked out by probabilities and conjecture. Since the middle of the present century a good deal has been done in the way of

exploration, mainly in the lowlands and steppes sloping towards the Atlantic—the country of the great historical cities of Tangiers, Fez, Meknes (Mequinez), and Morocco; but even there what lies but a few miles east or west of some track traversed by Europeans for centuries remains matter of question.

Since the publication of Arlett's survey from Cape Spartel to Cape Bojador (1840-44) and of Vincendon-Dumoulin and Kerhallet's surveys from the Strait of Gibraltar to the Algerian frontier (1853-57) the seaward aspect of Morocco has been known in detail. To the Mediterranean it presents for a distance of about 200 miles the rugged profile of the Rif hills (still unexplored), which generally end in lines of cliff broken at intervals by narrow sweeps of sandy beach; but occasionally open up into beautiful and fertile valleys, with abundant evidence of human occupancy and tillage. About 6 miles west of the Skis lies the mouth of the great river Multya; and 10 miles farther on, opposite Cape del Agua (Ras Sidi Beshir), is a group of dry and barren islands known as the Zafarines, which form the best roadstead on the Rif coast.¹ Between Point Quiviana and Melilla runs a low and sandy shore in front of a great salt marsh, the Puerto Nuevo of the Spaniards. Melilla (Malfia) is a fortified town, held by the Spaniards since 1653, built on a rocky peninsula and connected by lines of rampart with Fort Rosario on the heights behind. Near the village of Azanen is a wide open shore with the only sand-dunes on all this coast. The fine semicircular bay of Alhucemas is the seaward end of one of the most beautiful valleys in the Rif, clothed with verdure and dotted with hamlets. A Spanish *presidio* occupies one of the larger of the Alhucemas islands (Al-Mazemma), which are identified with the Ad Sex Insulas of the itineraries. Another Spanish fortress crowns the rocky island of San Antonio or Peñon de Velez; and in the valley off which it lies stood a town known to the Spaniards as Velez de Gomera, to the Arabs as Bádís, which continued to be a place of importance in the 16th century. The so-called Bay of Tetuan (Tettáwin)—the town is just visible from the sea—is little more than the straight stretch of coast between Cape Mazari on the south and Cape Negro or Negrete on the north; but the prominence of these two headlands gives it an appearance of depth. From Cape Negro northwards to Ceuta the most notable object on the horizon is the summit of Jebel Músá, which, though situated on the Strait of Gibraltar, towers above the intervening hills. Ceuta (Sebta), the most important and flourishing of the Spanish settlements in Morocco, occupies a peninsula,—the head, Mt. Acho, standing about 4 miles out to sea, and the neck being low and narrow. It marks the eastern end of the strait. Westwards, the first point of interest is again Jebel Músá, the Elephas of Strabo, and the Apes' Hill of English charts; the truncated top is usually hid in clouds. About 20 miles farther along the coast lies the Bay of Tangiers (Tanja), by far the finest harbour in Morocco. West from Tangiers runs the Jebel Kebir (880 feet at its highest), the seaward extremity of which forms the celebrated Cape Spartel, the north-west angle of the African continent, known to the ancients as Ampelusia or Cotes Promontorium. The lighthouse, built in 1864 at the cost of the sultan of Morocco, and maintained at the joint expense of England, France, Italy, and Spain, is the only one on the western coast.

The Atlantic coast of Morocco is remarkable for its regularity and sameness; not a single gulf or noteworthy estuary occurs throughout its whole length; the capes

¹ The name is derived from the Arab tribe of the Beni Ja'far, who settled on the neighbouring mainland at the conquest. Since 1848 the islands have belonged to Spain. They are identified with the Ad Tres-Insulas of the Roman itineraries.

are few and for the most part feebly marked. Southward from Cape Spartel the shore sinks rapidly till it is within a few feet of the sea-level. In the low cliff which it forms about 4½ miles from the lighthouse there is a great quarry, which from remote antiquity has yielded the hand-mills used in the Tangiers district. A stretch of low marshy ground along the Tahaddart—the estuary of the Wádi Kebir (W. Muharhar) and W. al-Kharráb—agrees with Scylax's Gulf of Cotes (Tissot). Three or four miles farther south lie the ruins of the town of Nebrosh, built by Moors from Andalusia; and 4 or 5 miles more bring us to Azfá or Arzilla, the ancient Colonia Julia Constantia Zilis or Zéles. Since its bombardment by the Austrians in 1829 it has been a wretched little place, with a mixed Moorish and Jewish population of about 1200.¹ For the next 16 miles, between Azfá and Larash or EL-ARASH (*q.v.*) the coast has a tolerably bold background of hills, Jebel Sassear near Fez forming an important landmark for the latter town, which, with its Phœnician, Roman, and mediæval remains, is historically one of the most interesting places in Morocco. A line of reddish cliffs about 300 feet high runs south for about 10 miles from the W. Aulkos, at whose mouth the town is built; then the coast sinks till it reaches Múlá Bú Selham, an eminence 220 feet high. Between Múlá Bú Selham (often wrongly called Old Mamura or Marmore) and a similar height crowned by the tomb of Sidi 'Abd Allah Jelili lies the outlet of the Blue Lake (Marja Zarḳá), 10 or 12 miles long. Farther south, and separated from the sea by an unbroken line of rounded hills (230-260 feet), is the much more extensive lagoon of Ras al-Dura, which in the dry season becomes a series of marshy meres, but in the rainy season fills up and discharges into the Sebú. Eastward it is connected with the Marjat al-Gharb, fed by the W. Medá. On the south side of the outlet of the Sebú lies Ma'múra, probably founded by 'Abd al-Mumen, and originally named Mahdíya, after the Almohade Mahdí. Twenty miles farther is the mouth of the Bú Rakrak, with its cluster of interesting towns: Sallee (Sálat) on the north side, long famous for its piracies and still one of the most fanatical places in the empire, and on the south side New Sallee (Rabát) with its conspicuous tower of Hasan, and Shella (Sella of Leo Africanus) with its interesting ruins. Onward for 100 miles to Point Azammur and the mouth of the Umm Rabf river a line of hills skirts the sea; the shore is for the most part low, and, with the exception of capes at Faḳála (a small village) and Dár al-Baidá or Casa Blanca, it runs in a straight line west-south-west. Casa Blanca, the ancient Anfá, once a flourishing port, was ruined by the Portuguese (1468) in revenge for its piracies. It is now a place of 4000 inhabitants, and has a thriving export trade in maize, beans, and wool, and a European colony of about 100 persons. Azammur (that is, in Berber, "The Olives," viz., of the Sheikh Bú Shuaib), with 1000 inhabitants dependent on the shebbel fisheries in the river, stands on an eminence about 1½ miles from the sea on the south side of the Umm Rabf. The bay of Mazagan (Mazighan), a few miles to the south, curves westward with a boldness of sweep unusual on this coast. The town of Mazagan was founded by the Portuguese in 1506, and held by them till 1769.² About 8 miles to the south and less than a mile inland lie the extensive ruins of Tit, a town which proved a thorn in the side of the people of Mazagan till they sallied forth

¹ The absurd story that about the 9th century it was an English possession has its root in the visits of the Normans to this quarter. The modern town sprang from a fortress built to protect the coast against them (Dozy, *Recherches*, 3d ed., ii. 264 *sq.*).

² The Portuguese settlers, who had to leave it when Don José decided on surrendering this last stronghold of his country in Morocco, were afterwards sent to Brazil, where they founded Villa Nova de Mazagan.

and destroyed it. At Cape Blanc (so called from its white cliffs) the coast, which bulged out at Cape Mazagan, again bends east to resume much the same general direction for 55 miles to Cape Cantin. On this stretch the only point of interest is Walidíya, formerly Al-Ghait; the excellent harbour praised by Edrisi is formed by an extensive lagoon, and M. Tissot thinks that by a little dredging the place would again become the safest shipping station on the whole Morocco seaboard.³ Beyond Cape Cantin (300 feet high) the coast becomes bolder and more irregular, especially after the mouth of the Tensift is passed. About 18 miles farther lies Saffi (Asfi), "by far the most picturesque spot on the west coast," with the high walls and square towers of its Portuguese fortifications shown to advantage by the ruggedness of the site. South of MOGADOR (*q.v.*), and onwards beyond the limits of Morocco, the coast, becoming ever more and more inaccessible and dangerous in winter, is emphatically known as the Iron Coast. From Cape Sim or Ossim (Ras Tagriwalt), 10 miles south of Mogador, the direction is due south to Cape Gir (Igir Ufrani), the termination of Jebel Ida u Tanan (Rabbi Mardochée), the last spur of the Atlas proper. Rounding this headland we reach Agadir (Agadir 'n Igir), the Santa Cruz Major or Santa Cruz de Berberia of the Spaniards, formerly known as the Gate of the Soudan.⁴ It is a little town with white battlements three-quarters of a mile in circumference, on a steep eminence 600 feet high. In the 15th century it was seized by the Portuguese, and Don Manuel caused it to be fortified; but in 1536 it was captured by Muley (Maulár) Ahmed al-Hasan. Its merchants were removed to Mogador in 1773. At the mouth of the Sús Leo places three little towns called Messá (Mássa), with a mosque popularly reputed the scene of Jonah's restoration to *terra firma*. The port of this name,⁵ regularly visited by the Genoese traders in the 16th century, who exported skins, gum, wax, gold, and indigo, is no doubt at the mouth of the W. Mássa, 20 miles farther south.⁶ Iní, situated in 29° 23' N. lat., and Sidi Worzek, the Cape Non⁷ of the Portuguese, are the only points calling for notice till the better known Cape Nun is reached, which lies 5 or 6 miles north of the W. Der'a. With the Der'a the Sahara may be said to begin.

On most maps the interior of Morocco is represented as extremely mountainous; but, while it is traversed from east to west by more than one strongly-defined range, the greater part of the surface is really occupied by undulating steppe-like tracts diversified by low hills. The backbone of the country is the Great Atlas (Daran of the Berbers).⁸ At its western extremity the range averages from 4000 to 5000 feet in height; after a slight falling off for a few miles it rises till it attains an elevation of 10,000 feet; beyond the pass (about 60 miles from the sea) which leads from Morocco to Táridant the summits seem to be between 11,000 and 11,500 feet; about 40 miles farther east there is a second pass at an altitude of about 7000 feet; and beyond that the main ridge continues 30 miles at a height of about 12,000 feet, with a few peaks reaching to 13,000 or 13,500 feet. Snow lies on some of the summits as late

³ *Bull. de la Soc. de Géogr.*, Paris, 1875.

⁴ This must not be confounded with Santa Cruz de Mar Pequena, a post established in 1476 somewhere on this coast by Herrera, lord of the Canary Islands, and in modern times the subject of much geographical disputation. After obtaining permission to reoccupy the site the Spanish Government was unable to identify it.

⁵ See Valentin Ferdinand, *Beschreibung West Afrika's* (Mem. of the Acad. of Munich, 3d Class, pt. viii.).

⁶ Ya'kúbi, *Descr. al-Maghribi*, p. 126; *Hist. des Berbères*, ii. 279.

⁷ No, Non, Nor, Naum, Não, are among the various readings. It was another Cape Non to the south of Cape Bojador which seems to have given rise to the proverb, *Quem passar o cabo de Não ou tornara ou não*. See *Bol. de la Soc. Geogr.*, p. 316, Madrid, 1880.

⁸ Pliny says the natives called the Atlas "Dyrin."

as June, but it is probable that none of them retain it throughout the year. Taken as a whole, the Atlas has a mean elevation higher than that of any other range of equal length in Europe or in the African and Asiatic countries bordering on the Mediterranean. From the lowlands to the north it has a very fine appearance, rising, as it seems, in steep and almost abrupt ascent, though the real distance from foot to summit is a slope of 15 miles (compare the panorama prefixed to Hooker and Ball's *Morocco*).

What is the culminating point of the range is quite unknown; the Miltin peak has no claim to that distinction. The English embassy of 1829-1830 advanced up the northern slope only a little beyond Tasseremut (3534 feet), and Davidson in 1836 merely reached the town, and then turned westwards. From Tasseremut eastwards the range is altogether unexplored for 200 miles till we come to the route followed by Ahmed b. Hasan al-Mtúvi (1789), Caillié (1827), and Rohlfs (1863). The English expedition of 1871 (Hooker and Ball, &c.), besides visiting Tasseremut, went up the Urika valley to a height of 4000 feet, up the Ait Mesan valley to the Tagherot pass (11,484), and up the Amsziz valley to the summit of Jebel Tezah (11,972 feet). In the Tagherot pass Mr Maw was the only one of the party who reached the watershed; but from Jebel Tezah a good view was obtained southward across the great valley of the Sús to the Anti-Atlas, which appeared to be from 9000 to 10,000 feet high. In 1880 Dr Lenz crossed the range by the ordinary route from Morocco to Táridant. "First," he says, "is a chain of comparatively low and flat hills consisting of Cretaceous and Tertiary rocks; then follows a plateau with ranges of red, probably Triassic, sandstone; and finally come the higher and steeper peaks of clay slate with great metalliferous deposits. The pass where the descent towards Sús begins is called Bibaun, and lies 4000 feet above the sea. The route down to 'Emnislah' is steep, difficult, and at times dangerous." As to the relation of the Anti-Atlas to the Atlas proper at its western end nothing certain is known.

All the principal rivers of Morocco take their rise in the Atlas mountains, and the headwaters of the Mulúya, the Sebú, the Umm Rabf, the Der'a, and the Zíz are all to be placed in that part of the range which lies between 32° 20' and 32° 30' N. lat., and between 3° 30' and 5° W. long. In almost every instance the summer current is comparatively feeble, but the wide beds and often high steep banks are sufficient of themselves to show the change produced by the rains of winter and the thaws of spring. The Mulúya (Mulucha and Malva of Pliny, &c.) is mainly interesting as the river which the French have long wished to make the western boundary of Algeria. Its course is almost entirely unexplored. About 34° 20' N. lat. Captain Colville found it some 200 yards wide but quite shallow; about 25 miles east of its source where it is crossed by the route to Zíz it is already a powerful stream with a deep bed cut in the granite rock, and shortly afterwards it is joined by the W. Sgimmel, a still larger affluent (Rohlfs). Of the lesser streams which flow into the Mediterranean it is enough to mention the W. Martil or Martin (otherwise W. Bú Síha, W. Ras, W. Mejeksa), which falls into the Bay of Tetuan, and is identified with the Tamuda of Pliny and Thaluda of Ptolemy. On the Atlantic seaboard north of the Sebú there are a number of comparatively small streams, the chief of which is the very winding W. Aulkos or Lokkos, with several tributaries. If Renou's statement that the Sebú (the *Subur magnificus et navigabilis* of Pliny) had a course not much inferior to that of the Seine be somewhat of an exaggeration, it may at least be compared to the Thames in length and width, though not in steadiness and depth of current. At Meshra'at al-Ksiri, about 70 miles from its mouth, it is about 10 feet deep in the month of May and more than 460 feet wide; and, though its banks are 21 feet high, extensive inundations occur from time to time. The tide ascends as far as Al-Kantara, 15 miles above Ma'múra, and steam barges with a small draught of water could make their way to the ford just mentioned, and possibly even as far as Fez (Trotter). Affluents of the Sebú are W. Mikkes and W. Al-Redem (90 miles long).

The swift and muddy current of W. Beht usually loses itself in a swamp before it reaches the main stream. The impetuous Umm Rabf, with a rocky bed and many rapids, is perhaps as large as the Sebú; but as there are no important cities in the country through which it flows its course is not so well known. W. al-Abiad, W. al-Akdur, and W. Tessant seem to be the principal affluents. This last is separated by about 10 miles only from the valley of the Tensift, the river which flows to the north of the city of Morocco; and, by the W. Neffis, the Asif al-Mil (Asif is Berber for "river"), the W. Usbi, and other smaller tributaries, receives the waters of about 180 miles of the Atlas range. The valley between the Atlas and the Anti-Atlas is traversed by the W. Sús, whose ever-flowing stream is sufficient to turn the whole district into a garden. The Mássa or W. al-Ghás (Wholgras of Davidson, Oued Ouel R'as of Delaporte), though its headwaters drain only one or two of the lesser valleys at the south-west end of the Anti-Atlas, is "about 50 yards from bank to bank at the mouth, with a depth at high water and in the proper channel of something over a fathom." Farther south is the Assaka or W. al-Aksá, long known to European geographers by the name of W. Nun; and finally the famous W. Der'a is reached, which in length of course exceeds all the rivers of Morocco, but, except in spring when the snows are melting in the highlands, remains throughout all its lower reaches a dry sandy channel, hardly noticed by the traveller in the surrounding desert. In the upper valleys, on the contrary, innumerable streams from the south side of the main chain of the Atlas, the W. Dades from the east, and the Asif Marghen, W. al-Molah, or Warzazet from the west, flow through populous and fertile valleys, and uniting to form the Der'a cut their way southward through a gorge in the Jebel Soghér, which, as the name implies, is a lower range running parallel to the Atlas proper. For the next 130 miles the noble stream holds south-south-east, drained at every step by the irrigation canals which turn this region into a green oasis, till at last its dwindling current bends westward to the sebkha (salt marsh) of Debiaya. For a few weeks once a year the thaw-floods fill this shallow but extensive basin and rush onwards to the Atlantic; but in summer it dries up, and, like the bed of the river for some distance below, is covered with flourishing crops. From the south of the Atlas still farther east descend a number of other streams, the W. Zíz (with its tributaries the W. Todgha and W. Gheris), the W. Ghir, the W. Kenatsa, &c., which, after watering the oases of Medghara, Táfillett (Sijilmása), Kenatsa, &c., lose themselves in the sands of the Sahara.¹ Besides the lakes and lagoons of the coast district already mentioned, there are several others, such as the Daya Sidi Ali Mohammed, which Rohlfs passed near the summit of the Atlas, but they do not form a feature of the country. The eastern frontier runs across the great Western Shatt, and south from that point lies the extensive Sebkha Tighri.

According to Dr Lenz, in his geological map of West Africa (1882), the stretch of country in the vicinity of Ceuta and Tetuan is Jurassic; modern Tertiary and Eocene rocks cover all the rest of the great northern promontory for some distance south of Wazan, and extend in an irregular belt from the neighbourhood of Fez south-west to the province of Abda; between these two areas there lies a district of Cretaceous formations which extends to the Atlantic, and skirts the whole African coast from Larash as far south as Cape Blanc (700 miles south of the Der'a); nearly all the rest of the north-western slope of the country is occupied by alluvium. The westward portion of the Atlas shows a belt of Cretaceous rocks, a broader Jurassic belt, and one still broader of Red Sandstone, porphyrites and porphyritic tuffs forming the backbone of the ridge. From Táridant eastward runs a strip of clay slates, possibly of Carboniferous origin, and from Anti-Atlas in the west and Figig in the

¹ See Castrics on the "Oued Draá" in *Bull. de la Soc. de Géogr.*, 1880.