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## A Winter in Algeria.

BY THE AUTHOR OF "ELIZABETH," "MARGUERITE,"  
ETC.



Algers the general reader in this country knows almost nothing. To us it is *terra incognita*—a kind of Laputa or Lilliput—a land almost as remote and nebulous as the island of Robinson Crusoe. Yet history preserves the record that Algiers, with Tripoli, Tunis, Morocco, and Barca, lying on the southern shore of the Mediterranean and the north-western coast of Africa, forms the Barbary States, but lately semi-barbarous, and formerly inhabited by noted bandits and pirates.

In the early part of this century, these buccaneers committed frequent depredations on American commerce upon the high seas, capturing unarmed American vessels, and holding their officers and crews in bondage. Vigorous remonstrances by the United States against these piratical attacks, addressed to these corsairs, elicited from them the haughty reply that the proper method of securing their friendship was by the payment of tribute as the price of our safety. Although the governments of Europe had for centuries yielded to this humiliating demand, and bought thereby a precarious peace from the pirates, the United States at once rejected the audacious conditions, and resolved to afford protection to American commerce by their own strong arm.

Early in the year 1803, the American Government sent out a squadron of seven ships of war, under Commodore Preble. They blockaded the harbor of Tripoli, and

thus shut up the pirates in their nest. It happened that in the chase of one of their vessels the American frigate *Philadelphia*, Captain Bainbridge, unfortunately grounded in the harbor, and with all on board fell into the hands of the enemy. The officers were imprisoned, and the men treated as slaves. Although Preble's little fleet opened its broadsides upon the city and harbor, in consequence of their strong fortifications but little damage was done. Meantime the barbarians treated their prisoners with such indignity and cruelty that their countrymen were deeply incensed, and ready to adopt the most summary methods of redress. At this crisis, Lieutenant Stephen

Decatur, one of Preble's officers, conceived the bold design of recapturing or destroying the *Philadelphia* as she lay in the harbor. For this purpose he armed a small vessel, the *Intrepid*, and sailed with seventy-six men into the harbor of Tripoli. Advancing by night Decatur took his station alongside of the frigate, which was moored within gunshot of the castle and of the principal battery. Some of the enemy's cruisers lay within two cables' length, and all the guns of the frigate were mounted and loaded. Decatur sprang on board; his crew followed, and rushing sword in hand upon the astonished and terrified enemy, killed or drove them into the sea and captured the frigate.

The guns of the shore battery opened upon them, and the corsairs in the harbor approaching, Decatur set fire to the *Philadelphia*, left her, and was soon out of reach of his pursuers, having accomplished this daring enterprise without the loss of a single man.

This gallant exploit elicited the warm admiration of his countrymen, and made Decatur a great favorite and hero with the American people. Subsequently the Bashaw offered terms of peace, by which an exchange of prisoners took place, and after some negotiation peace was concluded between the parties.

At a later period of our history (1815), the Algerine pirates having renewed their depredations upon the commerce of the United States, the latter declared war against Algiers. Two squadrons were fitted out, under Commodores Decatur and Bainbridge, officers whose experience had made them familiar with the best methods of chastising these pirates. Sailing from New York in May, 1815, Decatur captured in the Mediterranean, on the 17th of June, an Algerine frigate, and on the 19th, off Cape Palos, an Algerine vessel carrying twenty-two guns. At Palos he steered for the Dey, intimidated, readily signed a treaty of peace which was highly



TAMBOURINE GIRL.

honorable and advantageous to the Americans.

Decatur then proceeded to Tunis and Tripoli, to exact indemnity for unprovoked aggressions in violation of the treaties between those governments and the United States. Succeeding in his mission, he returned to Gibraltar and joined the squadron under Commodore Bainbridge. In this war the United States set the European powers an example worthy of imitation, in chastising and humbling a lawless band of pirates, who had exacted tribute for centuries from all the nations of Christendom, for the privilege common to all nations of navigating unmolested the high seas, those great highways of the commerce of the world.

Such was the Algiers of an era now passing away. Since the French conquest and colonization and civilization, begun in 1830, the same country has been so changed in its internal organization, in its external relations, in its morals, manners, habits, and pursuits, that the ancient Algiers hardly presents any parallel or picture now discernible in the new *Algeria*, whose modern delineation we present in this paper to the American reader.

The following article has been compiled from materials collected by an American family, long resident in Paris, who were induced by the superior advantages of climate to spend in Algiers the winter of 1878-79. This climate, which is like the American May, is exceedingly healthy and delightful, and although it rains occasionally, it is only a little at a time, and never enough to be tiresome or depressing. Oranges, lemons, and bananas grow everywhere in the open air. As with all Mediterranean ports, one sees here every variety of costume; that of the native Moors, Turks, Armenians, Maltese, etc., etc., which produces an effect that is picturesque in the extreme.

Much of the present article is based on a recent French work, written and published in Algiers by M. Portier, which the writer makes use of in the belief that the reader will be thereby furnished with the correctest possible conception of Algiers as it is.

The ancient capital of the most powerful and celebrated of the *États Barbariques*, the city of Algiers, has, ever since its conquest by France in 1830, given its name to all the territories successively subjected to French dominion on the northern coasts of Africa. The ancient El Djezaïr, in Arabic, *Algiers the Warlike*, formerly a nest of pirates, remains the capital of the French possessions, and the seat of their government. Situated on the shore of the Mediterranean, at 0.44 m. of longitude east of the meridian of Paris, and 37 degrees 47 minutes latitude north, that is to say, nearly on a level with Cadiz, and the southern point of Spain, its distance from Paris is 1,644 kilomètres, which is equal to 1,021 English miles of 1,760 yards. The population of the city is reckoned to be 55,000, of which about 34,000 are French, comprehending in these 8,000 native Israelites, 6,000 Mussulmans, Moors, or Arabs, and 15,000 strangers, for the most part Spanish, Italian, and Maltese.

Seen from the sea at a certain distance, Algiers has the appearance of a truncated cone, perfectly white in the upper part, and tinged with gray at its base. The houses of the old

portion of the city, built by the Moors and Turks, have the appearance of being on the rapid declivity of a buttress detached from Mount Bouzaréa, above the great structures of the European quarter, the feet of which seem to bathe themselves in the sea. Placed at the west of a harbor badly situated and constructed, the port, which is almost entirely artificial, and consequently built at great cost, is formed by two piers or dykes, the northern one of which is more than a kilomètre, almost an English mile, in length. Lighted by a watch-house, and two fires placed at its entrance, this port has not less than ninety hectares of surface, which is equal to about two hundred and twenty-two acres. It has a capacity for thirty or forty men-of-war, and two hundred trading vessels of from a hundred and fifty to two hundred tons, the ordinary gauge of those which sail on the Mediterranean.

On the side next the town the quays, which are very limited as to space, run along the port, and are bordered by two docks of inferior size; on the other side are the buildings of the Douane, those appropriated to the use of Steamboat Transportation Companies, and the station of the railway from Algiers to Oran, which are allowed to occupy a portion of the surface of these quays, and towering over these is a fortress which presents one of the finest sea fronts in the world. This magnificent structure, completed in six years by an English company, under the direction of Sir Morton Peto, covers no less than 1,150 mètres—1,248 yards. The staircases and balustrades, which from all parts put this fort in communication with the quays, come to nearly the same figure. The series of great and lofty vaults, in two stories, offer to commerce 48,000 mètres of warehouses, covered and cool in all seasons. Stairways, partly covered, and leading to the quays, issue in several directions, one of them terminating at the point where the fortress adjoins the *plaza* of the city, which offers thus to the spectator a superb panorama of the port, the sea, and the mountains which form the horizon at the east of the bay. Near this point, and just behind a bronze statue of the Duke of Orleans, who died during the revolution of 1848, which overthrew king Louis Philippe, is a mosque constructed by the Turks, and consecrated to the service of the Hanéfite sect, one of the four orthodox sects of the Mussulman religion. This singular structure, in the form of a Latin cross, the center of which is surmounted by a dome, merits special consideration. The entrance to it is easy, as well as that of the great Malékite Mosque, situated a little further north, giving on one side the boulevard, and on the other a street, which, going out of a little square, descends toward the port. These mosques are open all day, and may be visited at any time, and the larger of these contains within its inclosure the tribunal of the Cadi, the Mussulman judge, who has jurisdiction over the lawsuits of his co-religionists. East of this the boulevard, which extends as far as the extremity of the lower town, is bordered by superb houses with magnificent arcades. The most remarkable of these are the bank and the Hôtel d'Orient (see illustration), on account of their large and elegant proportions.

Then comes L'Établissement de la Perle, which offers every evening to lovers of music all the attractions of a charming concert. Next comes the Hôtel de l'Oasis, which is less luxurious than the Hôtel d'Orient, but well situated and substantial. Other hotels which are highly regarded are the Hôtel de la Régence, prettily standing in a grove of palm and orange trees, and the Hôtel d'Europe, situated near the theater. On the Place du Gouvernement is the Café de la Bourse, one of the oldest in Algiers, where one can breakfast or dine as well as in a Paris restaurant of the first order. The cellar as well as the *cuisine* leaves nothing to be desired.

On the other side of the boulevard, several streets of the lower town and the Place du Gouvernement are bordered by arcades which permit the pedestrian at all times to circulate from one end of the city to the other, without exposure to the ardor of a sun nearly always unscreened by clouds, or the occasional showers of a winter less cold than the spring of England and the north of France. For such is the mildness of the climate which exists in all that part of Algeria which lies near the coast, that winter there is certainly the most agreeable season. The gardens and fields are covered with verdure and flowers. Snow is not seen there, except on the high peaks of the Atlas, and only during certain months, and it disappears always before the end of April. During the beautiful days so common here in winter, one finds an agreeable promenade in the square, situated on the boulevard opposite the theater. There are no vast and shadowy lanes, but it is interesting to see collected here all the plants, trees, and exotics, which accommodate themselves so well to this delightful climate, but to which Europe cannot extend its hospitality. To be seated in the middle of January, surrounded by an atmosphere of mild warmth, under a glorious sunshine, at the foot of a tropical tree, and that too within two steps of France, as we may say, cannot be without charm to those whom the inclement climate of Europe has put to flight. In its appearance the lower part of the town is extremely like European cities. Under the arcades which border the sides of the streets, are elegant stores, where one can find at your desire everything required by the refined exactings of the most advanced civilization. Merchants and artisans of all sorts encounter each other here at every step, and there is not an article for consumption, furniture, or the toilet that cannot be found here. Public carriages, leaving at every instant, conduct one to all of the environs, and at several points are stands for calèches, paniers, and other vehicles, which may be hired for excursions by the hour or day. The price for all these vehicles is fixed at a moderate figure, indicated by a list of rates affixed in each carriage. The most popular of these is called the *Corricolo*, although it does not in any way resemble the corricolo of Naples. That of Algiers is a sort of long, covered light wagon, mounted on four wheels, opening behind. The passengers seat themselves on two small benches, with their backs against the walls of the vehicle. Each of these benches will seat four people, two others can sit with the coachman on an open seat, in

the front of the vehicle, which is drawn by two or three of the horses of the country. In spite of their intractable appearance, their speed is rapid, and one travels at a lively pace, at the expense, however, of being pretty rudely shaken. This is the carriage for a light purse. The natives like it so well that they consider it a treat to have a ride in it, and it is not rare to see them piling themselves in numbers before and behind, on the inside and on the roof, in a way that scarcely leaves them the power to move. In addition to this, a line of tramways, established in 1876, offers a more comfortable means of transit, at about the same cost.

Every five minutes these vehicles set out from the Place du Gouvernement, and go, one line as far as Hussein-Dey, passing by Mustapha, the Jardin d'Essai and le Ravin de la Femme Sauvage; the other line goes in the direction of Saint-Eugène and Pointe-Pescade.

The principal houses of the lower town are almost all built since the conquest, or remodeled and supplied with European conveniences. In setting out from the northern extremity, from the porte Babel-Oued, one finds on the left, at the foot of the rampart, the arsenal and the esplanade of artillery, between the road and the sea; then, on the right, on an elevated piece of ground, a public terraced garden called Le Jardin Marengo, in honor of the officer who created it—who transformed into a veritable oasis this bare and neglected spot, by employing, for this end, the condemned soldiers who were shut up in a neighboring fort.

Next to the Jardin are the vast and superb proportions of the Lyceum of Algiers. Walking onward through the Rue Bab-el-Oued, which runs from a little square near the Lyceum, one comes upon an old Moorish mosque, converted into a Catholic church, and then reaches the Place du Gouvernement, of which we have spoken. On the west it is planted with an alley of plane trees, running the length of a large row of high houses. The two largest are intersected with many passages, where the Moorish and Jewish merchants which inhabited the ancient bazaars have taken refuge. It is in the open stalls, under this, that are sold what are called native articles, tissues, carpets, small pieces of furniture, and especially jewels of small value. The greater part of the articles for sale, within and without these

booths, are too often of French manufacture. If we permit ourselves to be taken in by these counterfeiters, we pay very dearly for objects that are really of no value. But there is one place where a number of curiosities of undoubted value can be procured lower than their real value, this is at the monthly sales of the Mont-de-Piété, a pawnbroker's establishment, where the lovers of these objects can buy, or have bought by an agent, haïks de Tunis, carpets of Mascara, the stuffs embroidered by the Arabian women, the rough trinkets and ornaments of Kabylie, and those more delicate of Moorish manufacture.

Crossing in a straight line by the Rue Bab-Azoun, we reach the Place Bresson, where the theater is situated. The exterior of this building is extremely elegant and pleasing,



ALGERIAN LADY OF RANK.

but the interior does not correspond with it. Further on, on the Boulevard de la République, already described, is the beautiful structure in which the offices of the treasury, post-office, and telegraph are all kept together. On the Rue de Constantine there are, on the right hand, a series of arches, on which is mounted a balustrade furnished with beautiful houses, the end of which is decorated with a beautiful palm tree. Opposite are the enormous buildings of the *Manutention militaire*, where the grain bought by the administration is packed away, ground, and transformed into bread and biscuit for the army. Then we come to the old Fort Bab-Azoun, built by the Turks, and serving to-day as a barrack prison for condemned soldiers. In front of Fort Bab-Azoun, between the earthwork of the wall of enclosure

and the more elevated ground which borders it on the right, is cut a way or trench, leading to a door, consisting of two high arches, which penetrate the ramparts and terminate in a drawbridge thrown across the ditch. This door, the outer road to which it leads, and the spacious street by which we pass to the end of the city, have all three received the name of Isly, in memory of the battle gained over the Emperor of Morocco by Marshal Bugeaud, one of the governors of Algeria.

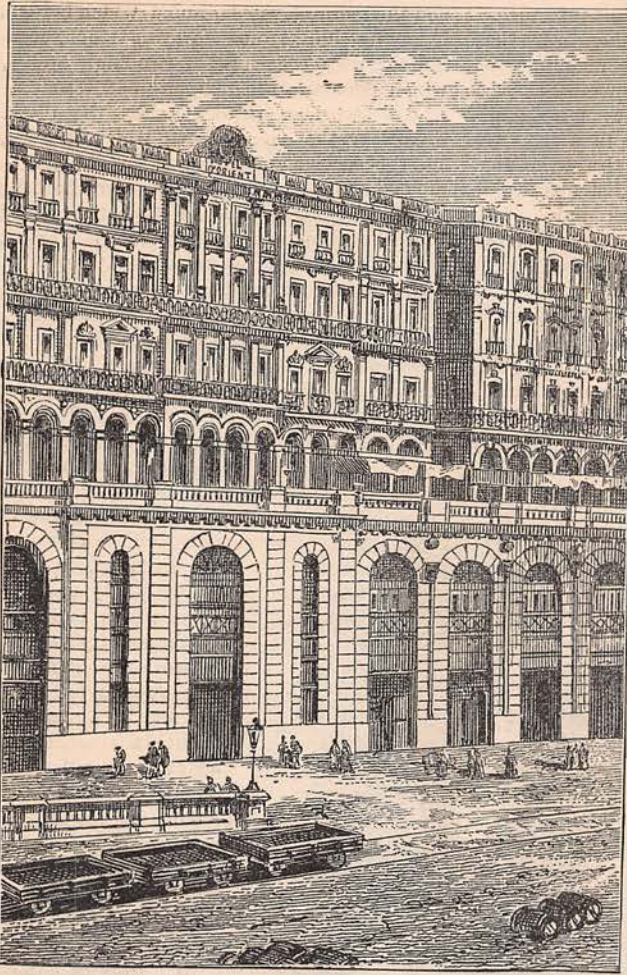
In turning toward the interior of the city, in order to return by way of the Rue d'Isly, we come upon the chapel consecrated to the worship of the Church of England. This edifice, of small dimensions, but of a style elegant and church-like, has been constructed at the expense of the English society, which is quite

numerous in Algiers, who have furthermore obtained possession of a part of the cemetery of Mustapha, contiguous to the city, the view from which embraces all the country situated between the summit of the towering hills and the sea, for a space of about six kilomètres—about three miles and a half.

The visitor, on returning, encounters a wide street, planted with trees and already furnished, almost throughout its length, with European houses and industrial establishments, leading to a square, in the midst of which is erected on a pedestal of rose-colored granite the bronze statue of Marshal Bugeaud. Walking further, in the same direction, one reaches the end of the Rue d'Isly, which empties into the Rue Rovigo—so called for the name of another governor, Savary, Duc de Rovigo, one of the

devoted servants of the first empire, who owes his fortune and his sad notoriety to the rôle played by him in the assassination of the Duc d'Enghien. Further on, we reach a large *place*, of which three sides are built, and the fourth is formed only by a parapet wall; in the center of this is an empty space, with a monumental staircase in stone, with double balustrades, which descends to a piece of ground situated at the back and on a level with the theater.

Thus on account of the unequal disposition of the land on which all this quarter has been built, it results that, placed at the outlet of the staircase, on the upper part, we find ourselves almost on the height of the roof of the theater, as it were, in the second story of the town.



HOTEL D'ORIENT, ALGIERS.

Out of this *place* run northward two streets; the first, called *Rue de la Lyre*, descends to the cathedral by a rapid declivity, between two ranges of arcades, surmounted by high houses, built with a certain air of luxury, as far as the *place*, where are situated side by side the cathedral and the palace of the governor-general.

The second, less sloping, called *Rue Randon*, rises gently, by a graceful curve, to the *place* of the same name, where the Jewish synagogue is situated. Nearly all the quarters mentioned above belong to what is called *La Haute Ville*. In that part of the Algerian capital which many still call *Old Algiers*, the European element of the population has only penetrated in certain scattered parts. There reign still Mussulman customs—the customs of the East—their narrow alleys, crooked and gloomy, often cut in *escaliers*, are buried between rows of irregular booths, without other exterior opening than a heavy door, and some sky-light, with iron cross-bars. Nearly all these overhang the street, and many extend across it. The difficulties which these steep and shattered ways present at every instant explain the wide berth given them by the European portion of the population; but they offer, on the other hand, to the traveler and to the artist in search of the picturesque, incidents and aspects both interesting and curious. One or two days

now converted into a Catholic church under the name of St. Francis de Paul. Right and left, in all directions, a number of passages are opened, from which others seem to branch out. We find here some Moorish houses, well-preserved in the interior, and all constructed on almost the same plan: An open paved court, elevated above the street, which is entered by doors of carved wood, decorated with wrought iron, and a straight and steep staircase, with high steps, covered with marble or glazed China, as are the walls, up to about breast high. On all sides of this court are columns of marble or stone, sometimes decorated with wreaths, flutings, and carved capitals—the work of Italian artists—sustained by arches *en ogive*, the whole forming a covered gallery around the court. Above is another similar gallery, with a balustrade of carved wood, decorated with light open-work; on that gallery, to which you ascend by a staircase ruder even than the other, open three

consecrated to an excursion among the ruins, still standing, of the city of the corsairs, will not be lost time to those who wish to acquire a correct idea of the races by which it was peopled in the time of its barbarous splendor. Above these old and partly destroyed quarters, situated on the height of the cone that the city forms, still exists the palace-fortress, the last refuge of the sovereigns of the Regency of Algiers from those despots chosen by a mercenary body of troops, who rejoiced in absolute power, regulated by means of revolt and assassination.

At this time the *Casba* has greatly changed its aspect, a public carriage-way runs through it and communicates with the outside by a door opening on the fields, at one time reserved for the inhabitants of the fortress. A portion of the building is used for the lodgings of the officer who has command of this dismantled fort. From thence a long and steep way runs precipitately into the heart of the city below, on the Rue Bab-el-Oued, at the corner of the mosque,

or four long chambers, which are, with rare exceptions, poorly furnished.

But it is not among the half-ruined masonry of the upper part of the city that we must seek the most beautiful and best preserved dwellings of Moorish architecture. Under the domination of the Turks, as well as that of France, the wealthier classes and the officials of all ranks dwell, by preference, where are situated, beyond the barracks of the janissaries, the true sovereigns of the Regency. In descending from the *Casba*, on the north side, after the civil prison, which is of European construction, and intended for the application of the cell system, we encounter nothing very noteworthy, with the exception of the Mosque of Sidi-Abderrahman, built on the tomb of the saint of that name, situated beyond the ancient rampart, on the side next the porte Bab-el-Oued, and above the Lyceum, which has been spoken of already. At a certain time of the year the Moorish and Arabian women go on a pilgrimage to the tomb of the holy saint, where many pass several nights in the apartments reserved for this purpose.

Some account of all the important points of the city has now been given. As has been remarked, it is in the improved quarters of the lower city that the best preserved specimens of Moorish architecture are found. Among the palaces appropriated to the different uses of the Algerian government, we notice first the palace of the governor and that of the archbishop, both situated near the cathedral on the little *place Malakoff*; then in the neighboring street, called *l'État-Major*, is the ancient residence of the heirs of *Mustapha*.

It is in the interior of this palace, which is very well preserved, that the Museum and Library of Algiers have been reunited. This grand house contains also the audience-chamber of the Court of Assizes, and also, formerly, the barracks of the janissaries, situated on the *Rue Midi*, for a long time occupied by the artillery, then used by a college directed by the diocesan clergy, and devoted now to the military garrison of the Algerian army.



A STREET IN ALGIERS.

But we must pause here, for it is impossible to indicate in detail all the curiosities of this interesting city, this short sketch of which may be properly concluded by some observations on the different native races which make part of its population; on the variegated costumes; on the types, curious and varied almost to infinity, which at each step, and everywhere, in the streets, public squares, and markets come under the eye of the European.

#### THE MOORS.

The Moors, descended from the Arabs, who had conquered all the African coast and invaded Spain, are in general religious, honest, and peaceable. Being pious Mussulmans, they observe faithfully the commandments of the Prophet's law and the rites of the Hanéfite or Malekite sects. The Sultan of the Mogreb—West—the sovereign of Morocco—is their spiritual head. Those of the wealthy class—proprietors, merchants, and functionaries—wear out of doors a rich and elegant costume, somewhat resembling that of the inhabitants of Tunis, their co-religionists, consisting of a long cloth jacket of a luminous, or, at all events, showy color, ornamented with embroideries and decorations of a darker shade, over a vest of the same. Then, underneath a sash of rich silk, in mixed colors, and making several turns at the back, are enormous plaited pantaloons, which descend a little below the knee. The shaven head is covered with a *chachia*, a dark red bonnet with a heavy silk tassel, either blue or yellow. This bonnet forms the cap of the turban, which is of a white material embroidered with brilliant yellow silk, which makes several turns above the front, which it partly hides, the whole flowing into a burnous or capuchin mantle of a brilliant whiteness, embroidered and ornamented with silk tassels to match. (See illustration.) Except in the case of old men, or those who have become *francisés* (one cannot say Frenchified), the legs are bare, but these allow themselves stockings of cotton or wool, and a very open sort of shoe with a large round tip. Some of the old men wear long beards, and they sometimes have superb ones; but the greater part, and the young, always content themselves with a mustache. Of course the dress of the poor is much more modest. Their apparel, which is exceedingly light and summery, is composed of an ugly *chachia*, surmounted by a handkerchief of plaid or striped cotton, with a coarse woolen sash over a colored undergarment, trousers of yellowish cloth, and coarse old shoes. Such is the ordinary dress of those who exercise the manual professions. But, notwithstanding all this, they number among them skillful workmen, such as saddlers, embroiderers, shoemakers, and barbers. Unlike the men, the Moorish women, whether respectable or otherwise, all wear the same costumes out of doors, and are, in a fashion, masked from head to foot. The



OUT-DOOR APPEARANCE OF AN ALGERIAN MAN.

haïk, a long piece of white stuff, covers the head and body as far as the waist; a veil, more or less transparent, and tied behind, hides the lower part of the face in such a manner as to leave only the eyes visible. (See illustration.) In addition to this, enormous white pantaloons descend to the ankle, which is naked or clad in white or gray stockings. But if their street appearance makes the Moors look like great bundles of linen, their home apparel is most elegant and rich in the case of women of the wealthy class.

As for the Arab of the plain, he wears always the antique and supple vestments of the sons of Ishmael. The fashions which they observe go back to Abraham and the children of Jacob. An under-garment of coarse texture; a *gandoura*, a sort of long blouse with very short sleeves, made of wool or cotton, and a haïk of Tunis cloth, of silk or fine linen if the man be rich, coarse linen or cotton if he is poor; and over all, one or even two burnous of coarse wool of a brown or dirty-white color. On the shaven head a red cap, decorated with a great many ornaments, and covered with the upper part of the haïk, tied fast around the head by the numerous turns of a cord of camel's-hair, which varies in color from clear white to the blackest ebony, according to different localities.

The Kabyles, men and women, are clothed exactly like the Arabs, except that the women do not veil their faces, and their head-gear is different. In their case the hair is rolled in

corde round the head, a cotton tunic with short sleeves, a belt of cord or leather, horn bracelets, and a piece of cotton with which they envelop the upper part of the body, makes the costume. The men have the same white garments as the Arabs, but also, like them, they are of a dirty white.

Mulattresses and negresses are yet more curtailed as to their apparel than the Moors; a very short cotton tunic, a handkerchief on the head, no veil to hide their black or brown faces, an under-garment of Indian cloth, and above that a *mléia*, a large cotton cloak with squares of blue and white. (See illustration.) The negro contents himself ordinarily with simply a blouse and trousers; sometimes he adds a vest. For the head, an ugly cap and a cotton handkerchief compose a turban which he wears with an air of pride. But in general the whiteness of his costume is his tender point; he must have it of a fairness that cannot be doubted, and on *fête* days he is clad from head to foot in wool or cotton stuff of an immaculate whiteness. In Algiers the Kabyles exercise the business of porters, bricklayers, and, above all, water-carriers. To carry on these inferior occupations, and to travel to the country in the time of the grain and hay harvest, they descend in numbers from their mountains, whither they return when they have collected their slender earnings.

The Mozabites, who come from the Oasis at the South are ass-drivers, bath-keepers, and masons. Their costume is a simple woolen *gandoura*, white, with little black stripes. Though small they are robust, thick, and short, and very industrious; but they are heretics. They are true artists in their *vile* as bathers, and they knead and work one like dough for the oven, a process which their Turkish bath nearly resembles.

But one finds still another type in Algiers, in a personage useful at certain times, but in general unbearable, a sort of *lazzarone*, who has so many brothers that they run over each other night and day. This is the *yaoulet*, literally young boy, belonging to some of the races which form the lower classes of the Algerian population. He is really the native *gamin*, the *voyon*, the *gaaroché*, of all the cities of Africa—the jack-of-all-trades that pay; the boot-black, commissionnaire, messenger; going, coming, fetching, carrying, obsequious, insolent, untruthful, rapacious, malignant, gay, or lugubrious.

Next to this special sort of youth—for the *yaoulet* is always young—comes the Arab beggar, who everywhere besets the passer-by; the beggar, ragged, tattered, hardly covered by the filthy rags he wears, which are wild and unseemly, and always of a filthiness which seems made to show to the age of civilized man to what an abject state humanity may come. It is among these that the realistic painter can find in abundance types beyond

anything the imagination of the Callots and Gayas have ever dreamed of.

Among the Israelites also there are numberless miseries, but also an active charity which comes to their relief. Charity is, among the rich, a duty from which no one is free, and these unfortunates are, without distinction, the objects of a charity as praiseworthy as it is splendid.

Intentionally somber, and neglected before the conquest, the costume of the native Jews is since modified without having changed its form, and is no longer invariably dark, especially among the young. Besides, nearly all those of the wealthier class have adopted the European costume, and some of them even exaggerate the newest French modes. Many young Jewish girls dress themselves exactly like Parisians. Nevertheless, the majority of them have preserved the derided sleeveless robe and silk handkerchief which their ancestors wore in the time of the Turks.

In that which relates to their alimentary régime, Arabs and Moors are generally extremely temperate. Their nourishment is simple, and consists mainly of flat paste-cakes of thin and brittle bread, and the *kouskous* made of boiled wheat and more or less seasoned. This admits of all kinds of seasoning—pepper, saffron, etc.; they accommodate to it grease, as well as sugar and honey. They have, in addition to these, fruits, all kinds of milk food, and mutton roasted or boiled, and, for their only drink, water. Thus we find among them no hoarse voices smelling of alcohol; the women especially are nearly all endowed with clear and silvery voices, and one rarely sees among them any deficiency as to the number or quality of their teeth.

On the other hand, in the low class of the native population, who have adopted only the vices of our civilization, there reigns in dress, as well as in the interior of their miserable dwellings, a moral and physical filthiness and squalor which surpasses anything that can be imagined.

Having now touched upon each of the various points of interest in Algiers, and given some account of the manners, customs, and dress of the types of men we meet with there, the present article has fulfilled its purpose, and must be brought to a close. But the subject is by no means exhausted, for one might, with advantage and interest, give some attention to the environs of Algiers, which afford the most numerous and varied objects of interest. The chief of these are Tixraïm, Staouéli, Palestro, Teniet El-Haad, Tlemcin, and the National Fort in Kabylie. Each of these possesses an individual interest, and, if space allowed, would merit a description.

J. M. FRASER.

## A Legend.

BY ROSE GERANIUM.

LIVED a race of strange dream-people,  
In a country by the sea,  
Far behind them lay the water,  
Vast and vague as death may be.

BEFORE them stretched the desert  
Foot of man had never crossed;  
For the people had a legend:  
"He who ventures there is lost."

OST amid the sandy mazes,  
And the uplands, bleak and bare—  
Nightly monsters, grim and eerie,  
Hold their woful revels there.

HE, who treads within its borders  
Takes his risk at fearful cost,  
All is death within the desert—  
He who ventures there is lost!"

THROUGH the valleys and the uplands  
Of that long and dreary way  
Passed a novice, veiled and hooded,  
Singing softly on her way,—

SOFTLY, lightly, oh, full sweetly!  
All the people flocked to hear;  
All the people flocked and followed  
To her measure, falling clear;

LEFT their dove-cotes and their gardens,  
Left their browsing goats and kine,  
Followed, followed, till the glories  
Of the evening round them shine!

ONE by one, its care forgetting,  
Loosened many a weary hand,  
And its gifts and stores down-dropping,  
Fell upon that barren land.

AP a rugged steep the novice  
Drew the people as she trod,  
Till a shining gateway opened—  
And the singer passed to God!

ALL the desert is a garden,  
And a land of fruit and wine—  
For the seeds the people scattered  
Blossomed in that path divine!

## Talks with Girls.

BY JENNIE JUNE.

### "ECONOMY."

PROBABLY there is no word in the English language that girls, as a class, have a greater distaste for than this one which I have quoted, and used as a text to build this small lay sermon upon.

Ninety-nine out of every hundred girls have had to practice economy all their lives; the word has been dinned into their ears, and made the basis of wearisome lectures until they are, oh! so sick of it. Besides, what does economy in the popular sense mean? Simply deprivation. It means that you are to have taste, and never to exercise it—wishes, and never to gratify them—

delight in whatever is beautiful, and sweet, and desirable, and never indulge it, or allow it to gladden your life. It means, as a rule, everything you do not like, and do not want. Darkness, harshness, dinginess, ugliness, narrowness, confinement within limits, and a treadmill round not only day after day, but year after year.

For the same conditions in most lives always exist, and if it is black alpaca to-day, it is black alpaca to-morrow, and so on to the end of the chapter, and the time never comes when we can take the colors which exist, and seem to brighten some other lives, and weave them into our own.

It is no wonder that girls are not much enchanted with this prospect. They are young; beauty invites them, softness allures them, sweetness captivates them, and the variety tempts them beyond mortal endurance, for the stoicism that withstands one charm yields to another. It is hard for them to see all that is dazzling, hear of all that is lovely and most attractive to the mind, as well as the senses, and still turn the grindstone to the same old tune, "saving," "economy," and the virtue of living and not spending.

The modern gospel for women is very different from this, and girls had better set to work to study it, if they would practice a true economy, which is to get as much of that which is best out of life as life can give them. It is not economy to sit down and mend an old garment, when you can earn the money for a new one in the same time. It is not economy to groan and grumble over the view of the back yard, when by the exertion of rising and opening the front door you can feast your eyes on a glorious prospect. It is not economy to starve yourself, when you can make the money by a little exertion to buy a good dinner.

Women have generally been accustomed to sitting still and *economizing* on the money that men were willing to give them, or performing in acknowledgment some such services as cooking, washing and ironing, mending shirts, taking care of children, and the like. Now, the world is open, and women will find there is more enjoyment, much greater advantage every way in earning the dollar, and spending it, than receiving a penny as a gift and saving it. Day by day art and science assist manufactures to fill the world with new and beautiful things, things we want, that our souls long for, and yearn after; let us work and possess them, that is the way; it is ever so much better than stifling all natural taste, desire, and instinct.

Suppose your tastes of to-day are not those of yesterday; what of that? Perhaps they will be different again to-morrow, stimulated by the new developments of competitive industry or your own enlarged opportunities; but must you starve to-day because you will have your dinner to-morrow? The beauty of to-day pines for appreciation and acknowledgment as well as the beauty of to-morrow, and we shall find plenty to-morrow who will enjoy what we enjoyed to-day. A grand picture gallery is not the work of an hour, it does not suddenly spring into existence; it is a growth, it is the result of years of accumula-