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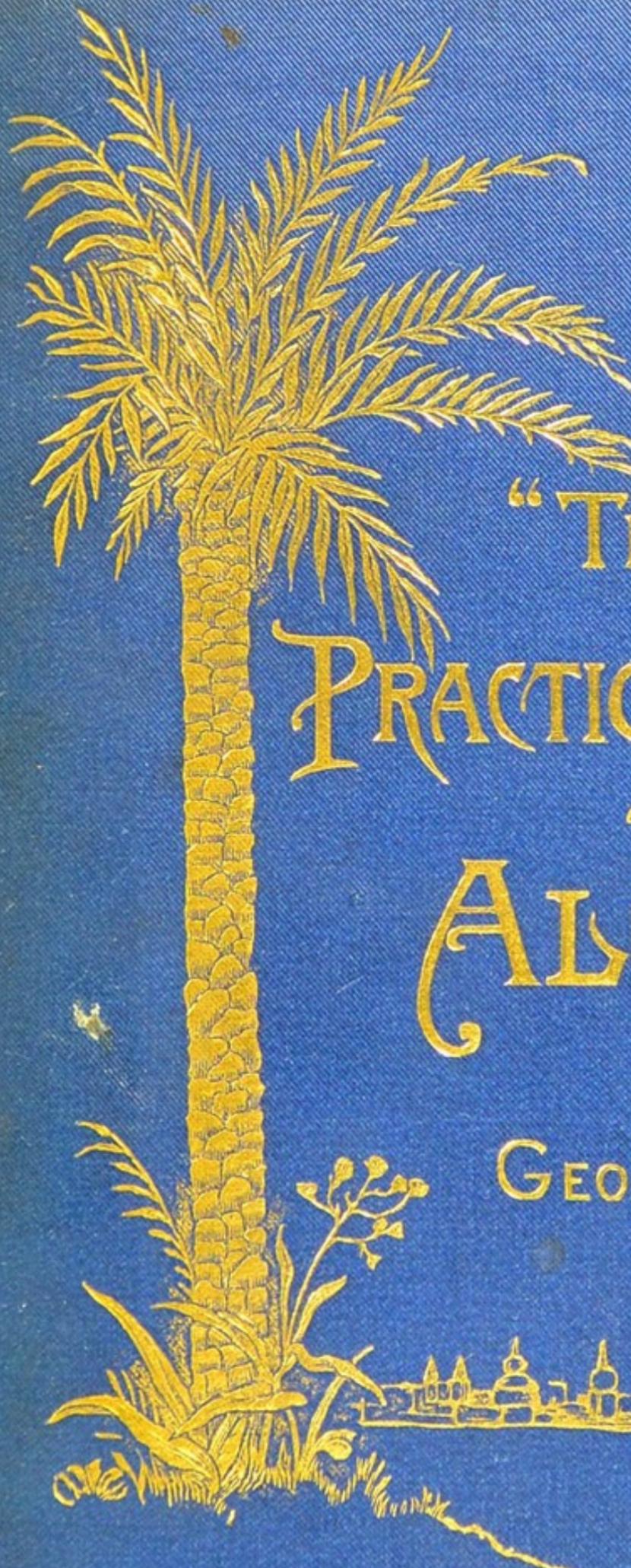
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TO
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BY
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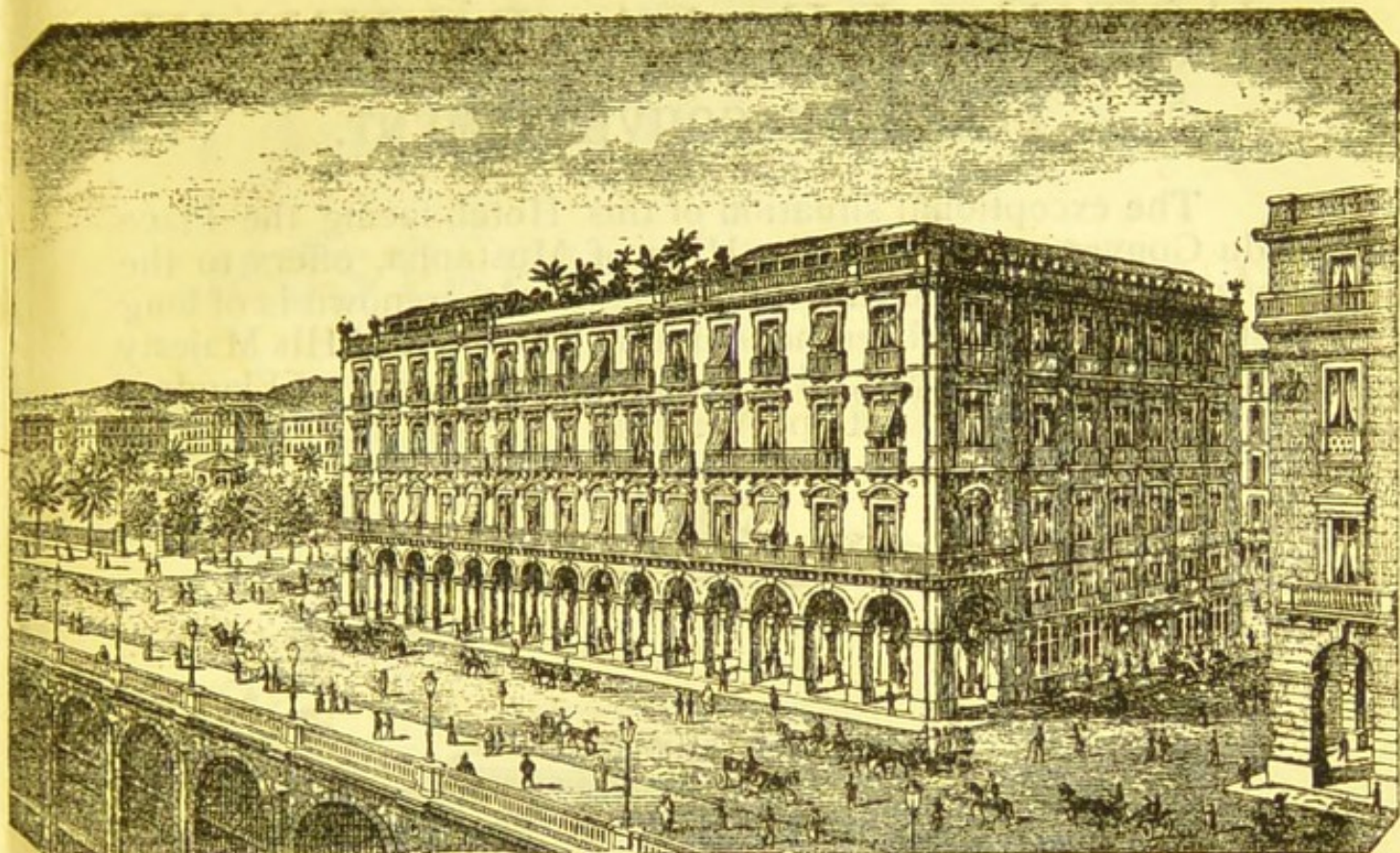
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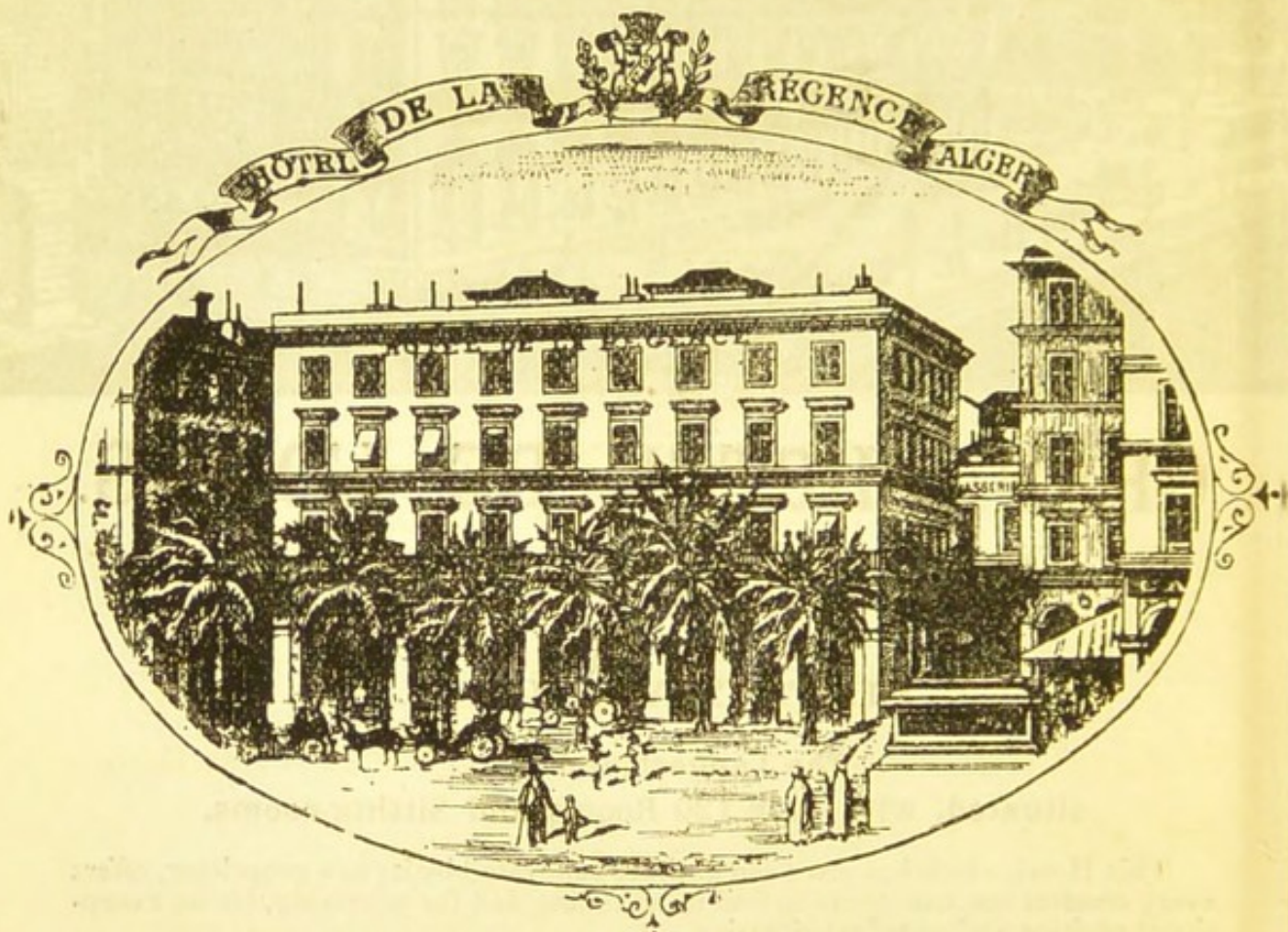
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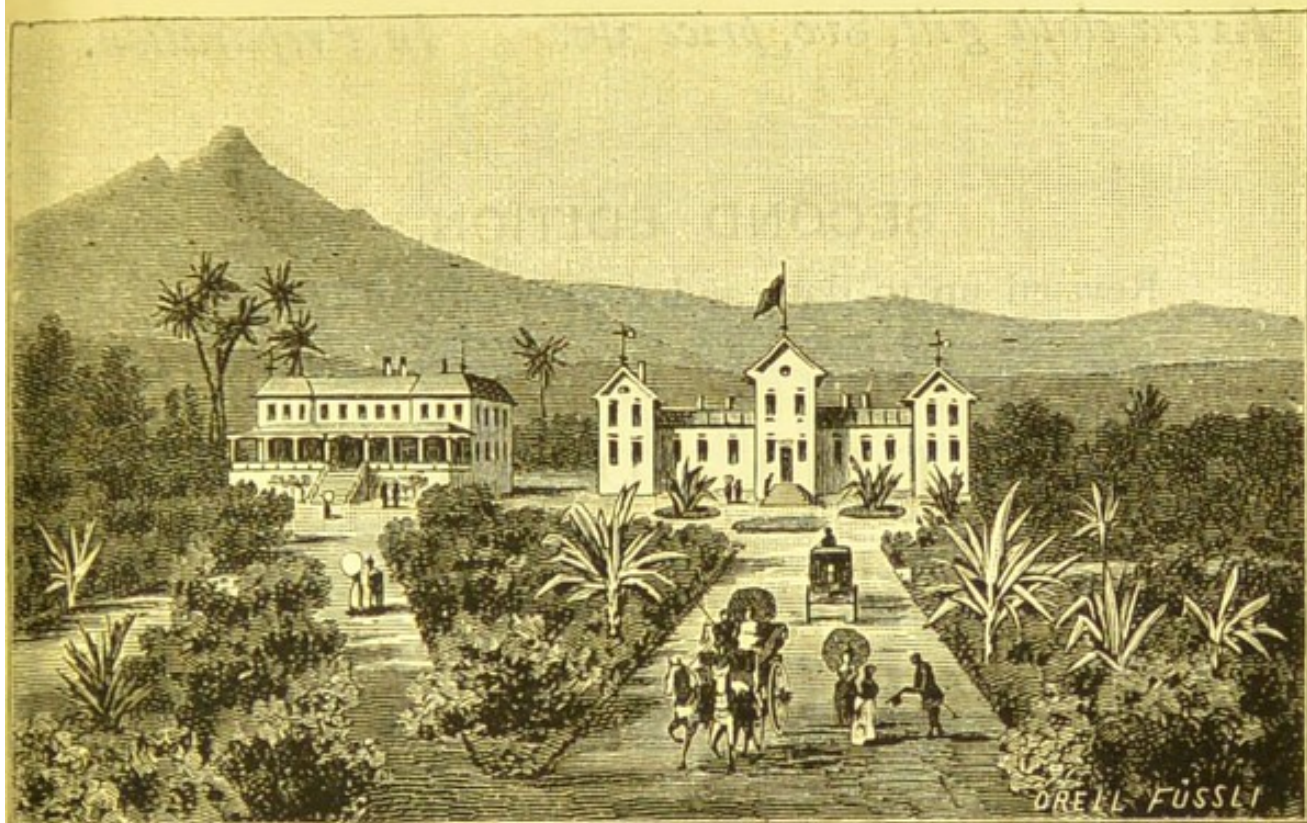
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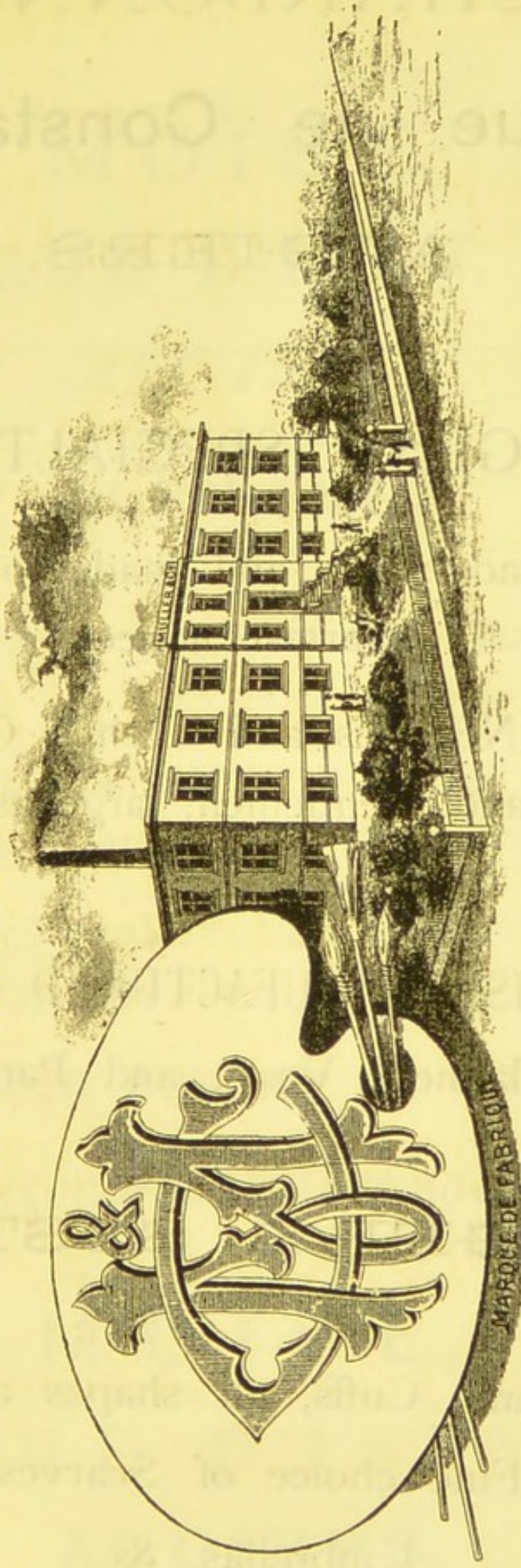
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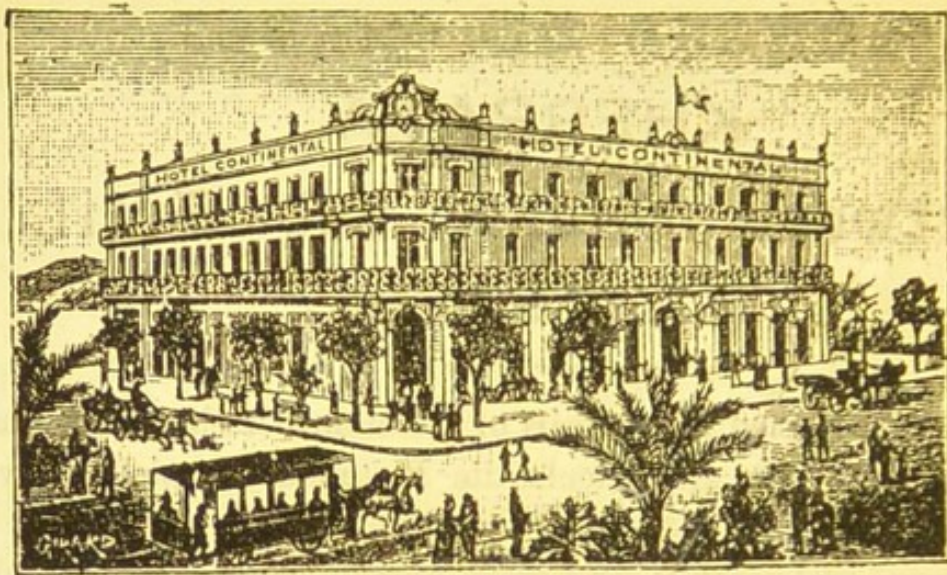
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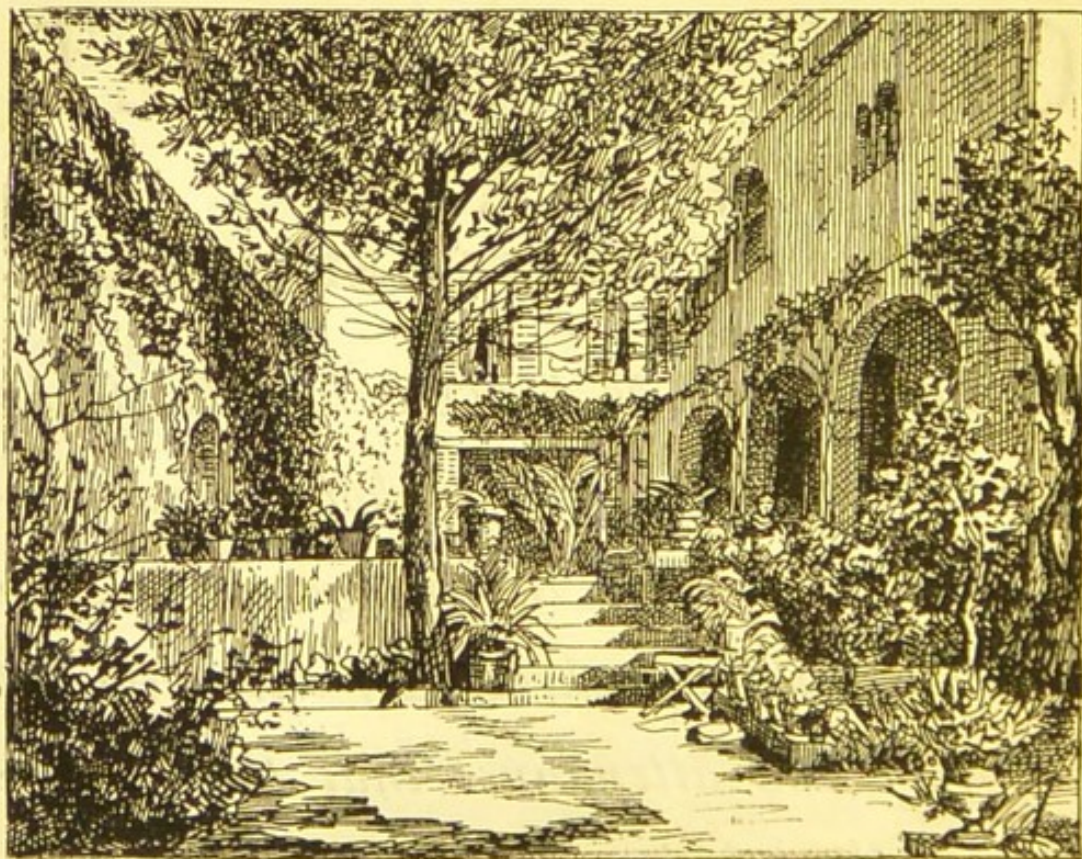
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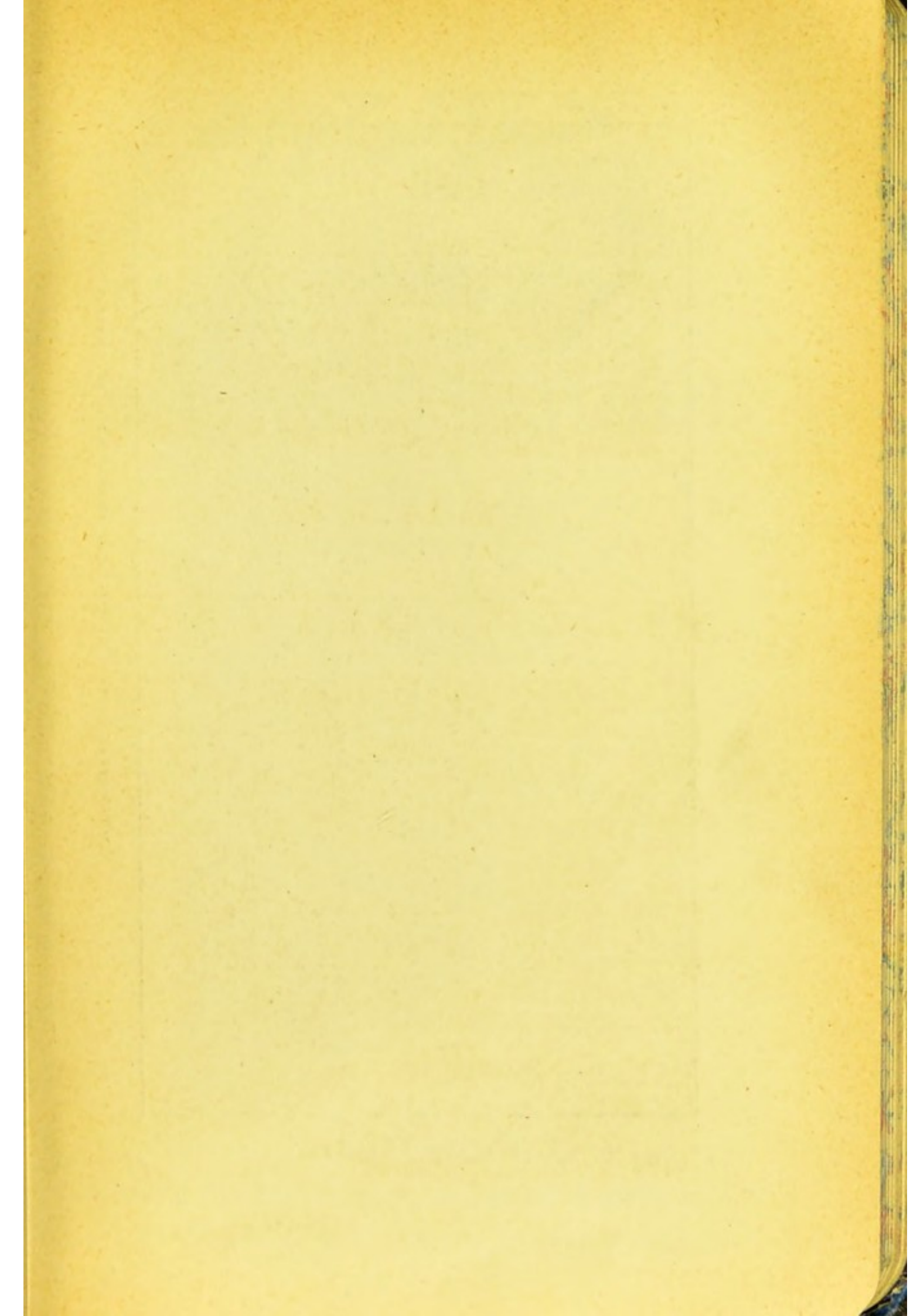
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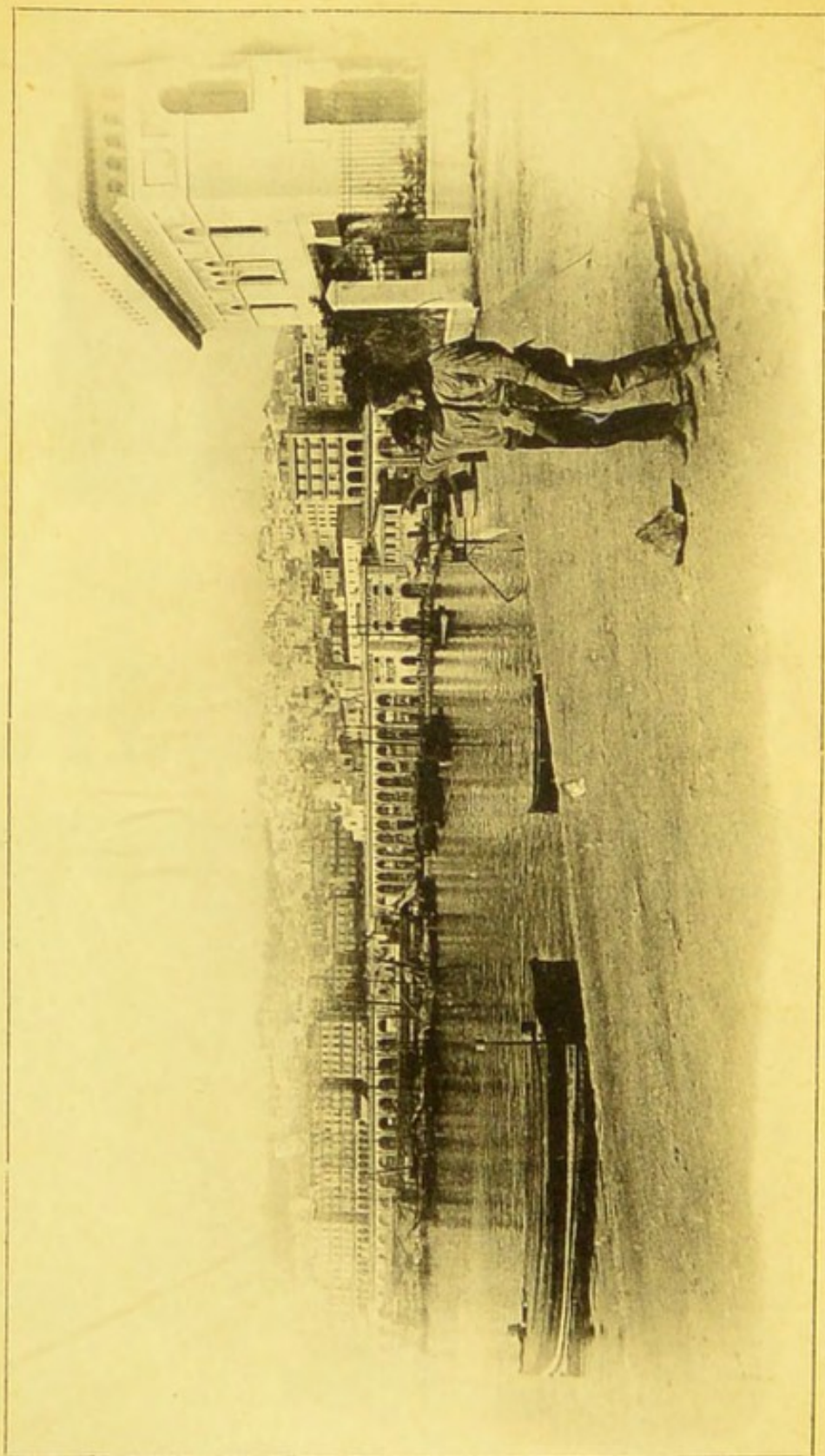
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TO ALGIERS.

BY

GEORGE W. HARRIS.



LONDON :

GEORGE PHILIP & SON, 32 FLEET STREET, E C

LIVERPOOL : 45 TO 51 SOUTH CASTLE STREET.

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THE
PRACTICAL
GUIDE

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PREFACE.

TRIESTE, *September 12, 1890.*

DEAR MR. HARRIS,—I understand that you are about to bring out a Practical Guide to Algiers and its Environs, which will touch Miliana, Hammam-R'irha, Ruisseau des Singes, Bougie, Kherrata, Tizi-Ouzou, and Sétif. Having gone over your ground, I should say that, far from interfering with Sir Lambert Playfair's admirable work in Murray's "Hand-book," it will be a most welcome addition.

Living in the country, and knowing it as well as you do, it is an object to attract strangers there, and to make travelling as easy and pleasant for them as you can, by directions and information. How much a journey depends on little simple wants being satisfied, a hundred little questions to be asked, and none knowing whom to consult! Stock your book with much of this sort of common, comfortable, necessary knowledge, and it will not fail.

For travellers landing at Algiers, urge the advisability of living for a few days in the city, to see something of the native life and bazaars, before changing air, as most visitors will do, to Mustapha Supérieur, to nurse their

health. Devote space freely to describe the capital of the Deys, and the remains of Moslem architecture in buildings public and private, and the mass of foreign improvements—real improvements—which have made Algiers one of the most beautiful harbour towns of the Mediterranean.

Notice the Musée-Bibliothèque and other libraries, the *ateliers*, the photographic establishments, the bazaar streets—in fact, the things which especially interest travellers.

I will note the greatest want that we found in North Africa.

I do not mean that you should describe all Algeria—which would take at least three big volumes—but I say that you will have done an immense benefit for English-speaking peoples, if you would put a short Compendium at the end of your Guide Book, or even a separate little publication, concerning the cheapest and most commodious transit and accommodation on the routes, with a few common, necessary bits of information which may occur to you. You will be conferring a benefit on the country, the Government, and the railway companies, for twice or three times the number of visitors will flock to the country and undertake these journeys, whereas they are now in *terra incognita*, because nobody knows how to go there, or what to do when they get there, and are afraid of finding themselves in a difficulty.

I know of no man more capable than yourself—who

knows the country and the language as you do, and who has all the means of collecting and compiling such useful knowledge.

You are in daily contact with English and Americans, who waste your time, as *we* did, by these sort of inquiries, answers to which you will positively enrich them with, at the small cost of half-a-crown or something more with the railway map.

I for one, as well as Sir Richard, will be impatient subscribers, and we wish this work to be—and are sure it will be—a great success.

Believe me,

Yours very truly,

ISABEL BURTON.

know the country and the language as you did and who
has all the means of collecting and compiling such
valuable knowledge.
You are in daily contact with English and Americans,
and you are sure to find out all the latest news of the
country in which you will positively reach them
with the first news of half a dozen or something
more with the rest of the day.
I for one as yet as Mr. Michael will be surprised
and surprised and wish this work to be and are sure
it will be of great value.
Believe me,
Yours very truly,
J. B. BROWN

J. B. BROWN

My dear Sir,
I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Yours, &c.
J. B. BROWN

INTRODUCTION.

THE Author of the following pages has often been struck how it happens that Guide-books in general are so dull and dry, while the enjoyment of travelling is in itself so charming and pleasant. Besides that the Hand-books published on Algeria and Tunis cover too wide an area to enable much space to be devoted to Algiers and its neighbourhood, they also are too expensive for the majority of tourists to this country, who do not intend to visit every particular corner of Algeria and Tunis. A Guide-book devoted specially to Algiers, on the plan of those already existing dealing with Cannes, Mentone, other Riviera resorts, and Switzerland, was a long-felt necessity. Several narratives of Algiers, written by such competent authors as Miss Seguin, George Gaskell, Lady Herbert, Alex. A. Knox, &c., are good enough in themselves to give a correct description of the country, but are rather too bulky for the ordinary tourist, and better adapted for the drawing-room than for the pocket. A descriptive Guide, giving information to its readers so clearly defined, that one may, comparatively, *see it*, is a deviation from the customary rules of guide-writing, which have hitherto been couched in

the style of what I may call "Parliamentary Report," but which I am confident will give more immediate satisfaction to visitors to this country. How far the Author will have succeeded in describing Algiers, and the principal excursions in Algeria, must be left for the public to determine. The chief object to be attained was the most accurate description, combined with the briefest and cheapest ways of travelling through this very interesting and still little known country. I have no doubt that, with the help of the "PRACTICAL GUIDE TO ALGIERS," many interesting excursions and travels in Algeria will be attempted by many a visitor who would have otherwise remained in Algiers, and that practical information and detail of Algerian life and customs will be thankfully received by the public.

GEO. W. HARRIS.

ALGIERS, 1890.

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A FEW ARABIC WORDS AND SENTENCES.

MEN.

man	<i>radjel</i>	men	<i>redjal</i>
woman	<i>mra</i>	women	<i>nsa</i>
girl	<i>bent</i>	girls	<i>bnat</i>
boy	<i>ouled</i>	boys	<i>oulad</i>
old man	<i>sheikh</i>	old men	<i>shiookh</i>

ANIMALS.

a horse	<i>aood</i>	a calf	<i>ookreef</i>
a mare	<i>feress</i>	dogs	<i>klab</i>
a dog	<i>kelb</i>	cats	<i>ktett</i>
a cat	<i>kett</i>	goat	<i>mahza</i>
mule	<i>beghla</i>	panther	<i>nmer</i>
lion	<i>sba</i>	rabbit	<i>arneb</i>
jackal	<i>deeb</i>	mosquito	<i>namous</i>
lizard	<i>deb</i>	turkey	<i>serdook el</i>
cock	<i>serdook</i>		<i>hend</i>
chicken	<i>djedad</i>	goose	<i>ouaz</i>
duck	<i>brack</i>	gazelle	<i>gzal</i>
camel	<i>djemel</i>	donkey	<i>hmar</i>
a cow	<i>beggra</i>		

NATIONALITIES.

Christian	<i>Roomie</i>	Arab	<i>Arbee</i>
Stranger	<i>Berranee</i>	Moorish	<i>Mergerbee</i>
Algerian	<i>Dziree</i>	Egyptian	<i>Chamee</i>
English	<i>Negleez</i>	Cairo	<i>Masser</i>
French	<i>Frences</i>	Alexandria	<i>Skendria</i>
German	<i>Alman</i>	Constantinople	<i>Stambool</i>
Indian	<i>Hendee</i>	London	<i>Londra</i>
Turk	<i>Terkee</i>		

ARMS.

sword	<i>seef</i>	cannon	<i>metfah</i>
gun	<i>mekehla</i>	shot	<i>chatmah</i>
pistol	<i>kabous</i>	powder	<i>barood</i>

FLOWERS.

flowers	<i>nouarh</i>	jasmine	<i>yasmeen</i>
rose	<i>oord</i>	lily	<i>sissan</i>
pink	<i>krenfell</i>		

FRUITS.

apple	<i>teffah</i>	almonds	<i>looz</i>
pear	<i>nedjass</i>	orange	<i>tchina</i>
dates	<i>tmer</i>	lemon	<i>lim-karess</i>
cherries	<i>habelmlook</i>	currants	<i>zebib</i>
bananas	<i>mooz</i>	apricot	<i>mechmach</i>

MISCELLANEOUS.

leather	<i>djeld</i>	east	<i>cherkh</i>
skin	<i>djel</i>	mountain	<i>djebel</i>
horn	<i>kern</i>	universe	<i>denia</i>
wool	<i>soof</i>	river	<i>ouad</i>
head	<i>ras</i>	water	<i>ma</i>
leg	<i>redjel</i>	sea	<i>bahr</i>
tail	<i>zaka</i>	bridge	<i>kantra</i>
beak	<i>menkar</i>	garden	<i>djenane</i>
eye	<i>ain</i>	tree	<i>sedjra</i>
saddle	<i>serdj</i>	stone	<i>hadjra</i>
stirrup	<i>rekab</i>	sand	<i>rmel</i>
north	<i>dakra</i>	potatoes	<i>batata</i>
south	<i>kebli</i>	onions	<i>bsel</i>
west	<i>gherb</i>	artichoke	<i>kernoon</i>

THE WEATHER, ETC.

the sun	<i>el chemch</i>	cold	<i>berd</i>
the stars	<i>el nedjmat</i>	rain	<i>chta</i>
the moon	<i>el kmer</i>	wind	<i>reh</i>
day	<i>nhar</i>	one year	<i>am</i>
night	<i>lil</i>	two years	<i>ameen</i>
morning	<i>sbah</i>	three years	<i>tlet sna</i>
heat	<i>skhana</i>	four years	<i>arba sna</i>

THE WEATHER, ETC.—Continued.

Sunday	<i>nahr el had</i>	Friday	<i>n a h r e l</i>
Monday	<i>n a h r e l</i>		<i>djemaa</i>
	<i>tneen</i>	Saturday	<i>nahr el sebt</i>
Tuesday	<i>n a h r e l</i>	to-morrow	<i>gadoua</i>
	<i>tlata</i>	yesterday	<i>elbarrah</i>
Wednesday	<i>nahr el arba</i>	the day after	
Thursday	<i>n a h r e l</i>	to-morrow	<i>gir geddah</i>
	<i>kme:s</i>		

FOOD.

bread	<i>kebs</i>	fish	<i>hoot</i>
wine	<i>shrab</i>	oil	<i>zeet</i>
milk	<i>hleeb</i>	pepper	<i>jelfel</i>

BEDDING.

bed	<i>frach</i>	carpet	<i>bsath</i>
mattress	<i>mettrah</i>	blanket	<i>ferrachia</i>

METALS.

iron	<i>hdid</i>	gold	<i>dab</i>
lead	<i>rsas</i>	silver	<i>fedda</i>
copper	<i>nhas</i>	money	<i>draham</i>

COLOURS.

colour	<i>loon</i>	blue	<i>zrek</i>
white	<i>bied</i>	yellow	<i>sfer</i>
black	<i>khal</i>	green	<i>kder</i>
red	<i>hmer</i>		

NUMBERS.

one	<i>ooahad</i>	ten	<i>achra</i>
two	<i>zoudj</i>	eleven	<i>hdash</i>
three	<i>tlata</i>	twelve	<i>tnash</i>
four	<i>arbaa</i>	thirteen	<i>teletash</i>
five	<i>kamsa</i>	fourteen	<i>arbatash</i>
six	<i>setta</i>	fifteen	<i>kemstash</i>
seven	<i>sebaa</i>	sixteen	<i>settash</i>
eight	<i>temenia</i>	seventeen	<i>sebatash</i>
nine	<i>tesaa</i>	eighteen	<i>tementash</i>

NUMBERS—Continued.

nineteen	<i>tesatash</i>	fifty	<i>kamseen</i>
twenty	<i>achreen</i>	sixty	<i>setteen</i>
twenty-one	<i>ouahad ou</i> <i>achreen</i>	seventy	<i>sebaeen</i>
twenty-two	<i>tneen ou</i> <i>achreen</i>	eighty	<i>tmaneen</i>
twenty-three	<i>tlata ou</i> <i>achreen</i>	ninety	<i>tesaeen</i>
thirty	<i>tlateen</i>	hundred	<i>mia</i>
forty	<i>arbaeen</i>	thousand	<i>alef</i>
		two thousand	<i>alfeen</i>
		three thousand	<i>tlet alaf</i>
		four thousand	<i>arba alaf</i>

ADJECTIVES.

good	<i>mleh</i>	pretty	<i>chbab</i>
bad	<i>doonee</i>	ugly	<i>fahesh</i>

ADVERBS, ETC.

how much	<i>chal</i>	near	<i>keddam</i>
very much	<i>bezzef</i>	cigar or cigarette	<i>garro</i>
a little	<i>chouya</i>	outside	<i>berra</i>
enough	<i>barka</i>	right	<i>imeen</i>
on top	<i>fouk</i>	left	<i>chmal</i>
underneath	<i>taht</i>	here	<i>innah</i>
the middle	<i>oost</i>	there	<i>hnak</i>

VERBS.

to eat	<i>takkel</i>	to come	<i>tedji</i>
to drink	<i>teshreb</i>	to sleep	<i>terked</i>
to go	<i>temchi</i>		

USUAL EXPRESSIONS.

come here	<i>adji inna</i>	where	<i>fayen</i>
go away	<i>roh</i>	look	<i>shoof</i>
get up	<i>koom</i>	this	<i>hada</i>
alight	<i>anzel</i>	a glass	<i>kass</i>
give me	<i>atinee</i>	a plate	<i>tebsee</i>
go	<i>amchee</i>	a spoon	<i>megherfa</i>
show me	<i>ourrinee</i>	a fork	<i>gharfoo</i>
lift up	<i>erfed</i>	a knife	<i>sekkeen</i>
tell him	<i>kelloo</i>	table	<i>tabla</i>
to buy	<i>techree</i>	chair	<i>kersee</i>
how much	<i>kaddash</i>	give	<i>ara</i>

USUAL EXPRESSIONS—continued.

one franc	<i>frank</i>	thank you	<i>ketterkher</i> or
two francs	<i>zoudj frank</i>		<i>Allah iketter</i>
three francs	<i>tlata frank</i>		<i>kherrek</i>
hundred francs	<i>miat frank</i>	God	<i>Allah</i>
one franc and a half	<i>frank o u ness</i>	why	<i>allash</i>
two francs and a half	<i>zoudj frank ou ness</i>	good day to you	<i>a l i k o u m</i>
three francs and a half	<i>tlata frank ou ness</i>	all	<i>s a l a m</i>
carriage	<i>kerrossa</i>		or <i>salam</i>
I have none	<i>maandish</i>		<i>alikoum</i>
no good	<i>m a m e n - noush</i>	how are you	<i>ashanta</i> or
good morning	<i>sbah elker</i>		<i>ashantina</i>
good-bye	<i>slama</i>	God bless you	<i>Allah isele-</i>
good day	<i>slama</i>		<i>meck</i>
good day to you	<i>slamalik</i>	yes	<i>hee</i>
		no	<i>lala</i>
		how	<i>kiffash</i>
		none	<i>makansch</i>
		take care	<i>balek</i>

MUSSULMAN CALENDAR.



THE Mahommedans begin their era from the day when Mahomet fled from *Mekka* with *Abou Becker* and took refuge at a place called *Medina*. This flight is called in Arabic *Hedjira*. It occurred, according to the most accurate statements, on Friday, July 16, 622. A few Arab historians and the astronomers say it occurred on July 15. However, one must accept the Turkish version and date the *Hedjira* from July 16. The annual course of the Mahommedans is regulated on the moon's traffic. The Mahommedan months are consequently of 30 and 29 days. These are the names and lengths of the Arab months:—

Moharrem	30 days	Redjeb	30 days
Safer	29 "	Chaban	29 "
Rbi el ouel	30 "	Ramdan	30 "
Rbi el tani	29 "	Chaoual	29 "
Djamad el ouel	30 "	Doul Kada	30 "
Djamad el tani	29 "	Doul Hadja	29 "

The year 1890 is a part of the years 1307 and 1308 of the *Hedjira*, commencing on January 23, 1890 (Djamad el tani 1307) and ending January 12, 1891 (Djamad el tani 1308). August 17, 1890, is the Mahommedan New Year's Day.

PART I.

ALGERIA.

GENERAL DESCRIPTION OF ALGERIA.

Algeria is bounded on the East by the Regency of Tunis ; on the West by the Empire of Morocco ; on the South by the Great Desert of Sahara ; and by the Mediterranean Sea on the North. Its greatest length from the River Zayne, on the Tunis boundary, to Twent, on the Western frontier, is about 600 miles ; its breadth cannot be stated with precision, but varies from 100 to 300 miles. The chain of the Atlas mountains runs through the whole length of the country. The principal river of Algeria is the **Shelif**, which has its sources within the borders of the Sahara, south of the Wana-shrees mountains ; it reaches the sea after a course of 300 miles. During the rainy season it overflows a great tract of country, and sometimes interferes with the road transit between Algiers and the province of Oran. The other rivers are : the **Isser**, to the east of Algiers ; the **Zowah**, or river of **Bujeiah** ; the **Ouad el Kebir** (Ampsaga of the Ancients), which flows into the sea, north of Constantine ; and the **Seybous**, or river of Bona. There are also two marshy plains, the “*plaine du Sheleef*,” and the “*plaine de la Mitidja*,” periodically overflowed by small rivers.

THE CLIMATE.

The climate of the country north of the Atlas is generally healthy and temperate. As a rule, the first rains begin to fall towards the end of October. The finest part of an Algerian winter is, I may say, the months of October, November, and December, sometimes January as well. The climate of the interior is not so damp as that of the coast,

but the heat is much greater. Some towns situated like Medeah and Constantine are extremely cold in the winter. Others like Orleansville and Biskra are unbearable in the summer. Generally speaking, the climate on the coast is very healthy and bracing. Those who like Algeria may conveniently prolong their stay at Algiers or Oran as late as the end of June without much fear of extreme heat. The real heat only sets in seriously about the end of July—August and September being two very warm months.

**Daily Weather Record from November 9, 1889,
to January 10, 1890.**

Date.	Bar.	Ther.	Date.	Bar.	Ther.
1889.			1889.		
November 9 .	768.5	61.0	December 11 .	758.2	60.6
" 10 .	766.2	64.0	" 12 .	760.6	61.0
" 11 .	763.7	60.0	" 13 .	766.9	58.0
" 12 .	766.2	57.0	" 14 .	763.3	66.0
" 13 .	767.8	62.0	" 15 .	761.8	49.0
" 14 .	768.8	60.0	" 16 .	770.0	51.0
" 15 .	771.6	74.0	" 17 .	772.7	50.0
" 16 .	773.9	67.0	" 18 .	774.5	52.0
" 17 .	774.7	64.0	" 19 .	770.8	65.0
" 18 .	772.9	66.0	" 20 .	766.4	60.0
" 19 .	772.6	63.0	" 21 .	766.0	56.0
" 20 .	774.2	67.0	" 22 .	771.1	60.0
" 21 .	773.1	66.0	" 23 .	771.5	61.0
" 22 .	773.3	64.0	" 24 .	770.9	62.0
" 23 .	772.8	69.0	" 25 .	771.6	65.0
" 24 .	771.0	66.0	" 26 .	766.2	60.0
" 25 .	768.0	69.0	" 27 .	764.8	54.0
" 26 .	765.0	71.0	" 28 .	765.7	60.0
" 27 .	762.0	66.0	" 29 .	768.6	62.0
" 28 .	760.1	70.0	" 30 .	766.3	64.0
" 29 .	766.0	58.0	" 31 .	761.5	63.0
" 30 .	767.6	65.0	1890.		
December 1 .	765.6	58.0	January 1 .	754.2	56.0
" 2 .	767.4	61.0	" 2 .	761.3	58.0
" 3 .	764.9	60.0	" 3 .	760.1	63.0
" 4 .	763.7	66.0	" 4 .	761.8	66.0
" 5 .	761.8	61.0	" 5 .	768.4	68.0
" 6 .	765.2	61.5	" 6 .	775.3	63.0
" 7 .	764.8	61.0	" 7 .	775.9	60.0
" 8 .	763.6	60.0	" 8 .	773.5	61.0
" 9 .	763.9	60.5	" 9 .	772.8	61.0
" 10 .	764.7	60.0	" 10 .	773.2	63.0

**Daily Weather Record from January 11, 1890,
to March 1, 1890.**

Date.	Bar.	Ther.	Date.	Bar.	Ther.
1890.			1890.		
January 11 .	771.2	60.0	February 5 .	760.0	51.0
" 12 .	768.5	61.0	" 6 .	760.9	63.0
" 13 .	768.8	59.0	" 7 .	762.5	60.0
" 14 .	769.5	63.0	" 8 .	760.6	59.0
" 15 .	770.6	61.0	" 9 .	759.1	62.0
" 16 .	770.3	63.0	" 10 .	764.5	62.0
" 17 .	768.4	66.0	" 11 .	765.5	60.0
" 18 .	770.0	63.0	" 12 .	760.6	60.0
" 19 .	770.1	62.5	" 13 .	762.8	61.0
" 20 .	769.8	61.6	" 14 .	766.0	60.0
" 21 .	769.5	61.8	" 15 .	761.0	68.0
" 22 .	767.9	63.0	" 16 .	759.7	67.0
" 23 .	769.3	64.5	" 17 .	759.7	53.0
" 24 .	770.0	65.0	" 18 .	758.7	62.0
" 25 .	770.1	67.0	" 19 .	758.2	70.0
" 26 .	768.9	69.0	" 20 .	760.2	55.0
" 27 .	773.6	69.0	" 21 .	767.2	54.0
" 28 .	770.0	62.0	" 22 .	766.8	61.0
" 29 .	763.4	65.0	" 23 .	762.9	63.0
" 30 .	763.4	64.0	" 24 .	761.4	68.0
" 31 .	763.3	51.0	" 25 .	759.6	70.0
February 1 .	765.0	51.0	" 26 .	753.3	63.0
" 2 .	765.5	51.0	" 27 .	751.9	67.0
" 3 .	775.0	63.0	" 28 .	751.5	61.0
" 4 .	772 0	64.0			

There are considerable differences of opinion among medical authorities concerning the geniality of the climate of Algeria. But if one will cast a glance at the vagaries of the above thermometer table, one will at once convince oneself that the average temperature of Algiers is by all means warmer by several degrees than that of the Riviera towns and the western coast of Italy. Again, the superiority of Algiers from an authorised point of view is the evenness of its temperature and the mildness of its atmosphere, which recommend it to the most delicate constitutions. Mr. Alex. A. Knox, who has had the most valuable experience on this subject, declares, in his work, "Algeria, or the New Playground," that Algeria is **good for asthma**. Mr. Reynolds Ball, who has also had an excellent opportunity of testing the comparative advantages of the various towns on the

Mediterranean coast, says in his "Mediterranean Winter Resorts": "Algiers is to be recommended for most forms of pulmonary consumption, for affections of the heart, and for Bright's disease."

As a cure for bronchitis when open-air treatment is the prescribed formula of the physician, Algiers can claim the first place, because the mildness of its temperature, combined with the dryness of its atmosphere, renders its climate without parallel amongst health resorts. The atmosphere of Algiers allows out-of-door patients to remain in the open air the

Average Temperature Registered at Algiers in 13 years, from 1865 to 1877.

Thermometer 300 yds. from sea-beach; 50 feet above sea level; six feet from ground.	Hottest day. Highest maxi- mum in 13 years.	Coldest night. Minimum in 13 years.	Coldest day. Lowest maxi- mum in 13 years.	Average maxi- mum in 13 years.	Average mini- mum in 13 years.	Average tempera- ture in 13 years.	Warmest night. Highest maxi- mum in 13 years.
January . . .	77	32	48	60½	48	54	62
February . . .	75	32½	48	62	48½	55½	63
March . . .	82½	34	51	64	50	57	66
April . . .	95½	37	50	68½	53½	61	70
May . . .	89½	45½	57	73½	58½	66	72½
June . . .	101	53	66	78½	63½	71	75
July . . .	102	57½	75½	84½	69	76½	77
August . . .	111	56½	75	86½	70	78	82½
September . .	109	53½	68½	83	68	75½	79
October . . .	97	44	61½	75½	61	68½	79
November . .	84½	40	53½	66½	54	60½	68½
December . .	77½	34	50	61½	48½	55	66

greater part of the day in the midst of winter. It is not wise, however, to remain outside after sunset, unless changing clothes or donning a thick overcoat, in the months of December, January, and February, as the thermometer records a difference of several degrees between the hours of four and seven. Delicate people have to pay great attention to this, and they will avoid colds and influenzas, which are very frequent in Algiers in winter.

According to recent statistics, the proportion of deaths from pulmonary consumption among the European popula-

Average Temperature of Different Towns compared with Algiers.

Name of Place.	Jan.	Feb.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.
Algiers	52.5	53.7	56.3	59.9	65.7	71.4	77.5	76.6	74.5	70.0	62.0	53.8
London	37.0	39.0	42.0	47.0	54.0	59.0	63.0	61.0	57.0	51.0	44.0	39.0
Paris	36.0	39.0	44.0	50.0	57.0	62.0	65.0	65.0	60.0	52.0	43.0	38.0
New York	38.0	28.0	42.0	52.0	62.0	70.0	74.0	72.0	66.0	52.0	47.0	41.0
Nice	46.0	46.0	48.0	50.0	62.0	73.0	72.0	71.0	67.0	58.0	52.0	47.0
Naples	44.0	46.0	48.0	54.0	66.0	71.0	74.0	74.0	68.0	64.0	53.0	45.0
Florence	47.0	45.0	49.0	53.0	68.0	72.0	74.0	72.0	61.0	59.0	51.0	47.0
Malta	53.0	54.0	55.0	58.0	64.0	72.0	77.0	78.0	74.0	71.0	62.0	54.0
Cairo	59.0	59.0	62.0	70.0	77.0	80.0	83.0	78.0	74.0	70.0	62.0	59.0
Venice	38.0	37.0	45.0	53.0	68.0	73.0	75.0	77.0	64.0	59.0	47.0	38.0
Rome	42.0	44.0	49.0	55.0	64.0	73.0	75.0	75.0	68.0	63.0	49.0	42.0
Constantinople	41.0	37.0	47.0	58.0	62.0	71.0	76.0	72.0	67.0	64.0	51.0	43.0
Monte Carlo	48.0	47.0	50.0	53.0	65.0	75.0	76.0	74.0	69.0	60.0	56.0	48.0
Malaga	48.0	47.0	51.0	54.0	69.0	78.0	78.0	76.0	69.0	62.0	58.0	49.0

tion of Algeria during a period of six years, was *one in forty*, while the proportion of deaths from the same disease in Paris and London was *one in five*.

No bad fever or other endemic diseases are prevalent in Algeria ; in short, the winters are mild and genial, and perfectly appropriate to invalids whose health requires another summer at the expiration of the home season. Dr. Gandil, an eminent French physician, has published in 1889, a very interesting account on the winter in Algiers. In this account, Dr. Gandil gives the averages of maxima and minima which the thermometer registered during the winter season 1888-89 at Nice, Algiers, Biskra, and Paris. It will be interesting to learn that not a single time during six winter months has the temperature of Nice risen to the heat of Algiers, and not a single time has the thermometer at Algiers gone down so low as it has in Nice. The difference is on an average of five to six degrees *Centigrade*, with much greater deficiencies in Nice during each twenty-four hours. From November to February Algiers registered the warmest temperatures as compared with those of Biskra, Nice, and Paris.

In February 1888, Algiers and the *City of the Desert* (Biskra) are on a parallel ; in April Biskra goes to the front and takes an advance, which it keeps right through the summer, and which Dr. Gandil thinks it best for Biskra to retain. Nice comes far backward, and Paris is down at the bottom of the self-recording thermometer. But the most curious remark Dr. Gandil makes is this one : *that there is less difference between the climates of Paris and Nice than between those of Nice and Algiers*. If Dr. Gandil had examined the official registrations of Nice weather in 1889-90, he would have been startled at the wonderful record of the thermometer, which showed that Nice has been even *colder* than Paris throughout the months of December and January, and up to March 14.

The late Dr. Landowsky, a recognised medical authority in the treatment of consumptive patients at Algiers, considered that the best theory of treatment for a consumptive patient was that it should be a continuation of the climate in which the summer had been spent. It should therefore be a dry climate, without sudden changes of temperature, and the average temperature should be about 61° Fahr., so that the patient should be able to pass the day without fire, and with the windows open. These are his own words, translated in English : "The essential condition is that the

patient should be able to spend eight to ten hours a day in the open air, enjoy as long as possible the benefit of the sun's rays, and this without being exposed to contract fresh illnesses arising from bronchitis and pulmonary phlegmasis." Algiers is just the open-air cure recommended by another eminent physician, Dr. de Mussy, who thus resolves the question at issue: "The climate of Algiers is warmer and more tonic than that of Pau, Cannes. and Mentone, and in all cases of phthisis and asthma, bronchitis, and other pulmonary affections, *Algeria fara de se.*"

MINERALOGY.

Although the forests of Algeria supply many ornamental woods to the metropolis, the fine marbles and onyx of the country rival the timbers in the delicate beauty of their shades. Ores of iron, copper, lead, zinc, and manganese, are worked with advantage; extensive deposits of rock salt occur, sometimes whole mountains of salt are to be met on the roads of the interior. An English company established at **Beni-Saf** for the exportation of copper and iron ore is doing a very important trade, and is said to pay large dividends to its shareholders. Building stone is scarce; the best quality is shipped from France and Italy.

There are **Thermal and Mineral Springs** throughout Algeria, the most remarkable being **Hammam Rhira**, **Hammam Meskoutine**, **Hammam Melouan Rovigo**, **Hammam Bon Hadgar**, and the **Hammam Sultana**, near Oran.

AGRICULTURE AND FERTILITY.

The fertility for which Algeria was renowned in olden times still continues; in the valleys, which are watered by streams and rivulets, vegetation is extremely luxuriant, especially in the provinces of Oran and Constantine. The mould is of very dark colour, in some places it is reddish and impregnated with nitre and with salt. The hills are covered with fruit trees of every kind, the quality of which is exquisite. Green peas, artichokes, cauliflowers, mushrooms, and asparagus, grow in very large quantities. Onions and potatoes yield two crops yearly. The artichokes, peas, and potatoes are shipped through the winter on a very large scale to France and England. The asparagus from the region of

Medeah have acquired a very high and well-deserved reputation. The oranges and tangerines are also exported yearly in enormous quantities. The date commerce brings a very large income to Biskra and Tlemçen and the part of the Sahara known as the date district. Tobacco is cultivated with great success, and shipped in large bales to England and Spain.

There are very extensive plantations of Nessri, or white roses; these flowers are much larger than those of Europe, and yield the Attar of Roses essence. The sugar cane grows in this country, and the cultivation of cotton, although unprofitable to the farmers, is of long standing. The palm tree abounds in the regions of Biskra and Tlemcen; as for the india-rubber tree, which was imported in 1863 from Ceylon, it has become quite climatised in Algeria. Some of these trees have grown to colossal proportions. The bamboos are also plentiful, and, as a rule, every species of Indian, Chinese, or American palms, develop splendidly.

The mulberry tree flourishes readily in various parts of the country. The ricin of Japan has also been introduced for the support of the silk-worm.

The Eucalyptus globulus (blue gum tree) has been introduced from Australia with extraordinarily successful results. The grain sown is wheat, barley, Indian corn, millet, doura, and also rice.

But the most successful conquest of agriculture in Algeria is undoubtedly the growing of the vine. Actually there is no difficulty in guessing that the vine will become the fortune of the country. The cultivation of the vine has suffered so much in France by the ravages of the phylloxera that Algeria could not let this opportunity slip of helping the mother country. A decree was passed in 1878 to protect the colony from the scourge of phylloxera, consequently the importation of vegetables, fruits, and flowers is prohibited in Algeria; potatoes are the only exception. The exportation of wine to France alone actually amounts to thirty-two million francs a year.

The exportation of Esparto grass, or alfa, is also very abundant; the area covered by its cultivation on the high plateaux is no less than sixteen millions of acres. This alfa is chiefly used for the fabrication of paper. It is exported in large quantities to France, Germany, and England.

ZOOLOGY.

Among the animals of Algeria are most of the domestic kind. Cows are small, and give but little milk. As a result of the native system of feeding calves on grass a fortnight or so after their birth, and withdrawing almost totally milk from their food as soon as it can be done, the veal is tough and black, has no flavour, and is of inferior quality. Most of the beef and veal of good quality is imported daily from France, especially in the winter season. Algeria and Morocco are the original countries of the Merino sheep. Goats are very numerous, and supply the people with milk. The horses are well known to be excellent, but the original Arab steed is now extinct. The asses are very commonly used, but are not such a fine species as they used to be. The camel is considered superior to that of Asia ; some very good cheese is made out of its milk. The interior of the country abounds with wild boars, porcupines, gazelles, and all sorts of game. In the fastnesses of the Atlas Mountains are to be met panthers and leopards, sometimes lions, but no tigers.

SPORT.

In the neighbourhood of Algiers the shooting is scarcely good, the country presenting an aspect too settled ; but in some places not too far from the radius of the Shelif, especially in the regions of the Hammam Rhira and Cherchell, there are still partridges and woodcocks, and also hares.

For large game the traveller must go farther into the interior. Lions are becoming each year very scarce, although since 1873 a total number of 102 lions have been put to death. In a locality of Kabylia, called Bordj Bouira, the successor of Bombonnel, Mr. Cattier, has established a *rendezvous de chasse*, which affords some excellent shooting. Panthers have often been killed in the neighbourhood of Bordj Bouira by hunting parties under the direction of Mr. Cattier. Arms and ammunition of English manufacture are to be found there in every description.* The gazelle is hunted chiefly by the Arabs, who employ for that purpose their most excellent steeds. As for wild-boar hunting, two or three persons, with the help of about fifty Arabs as *rabatteurs*, can easily organise a party for the chase of these animals ;

* See Advertisement.

and, if favoured by chance, may sometimes kill a considerable number of them. Falcons are generally found in the Djebel Amour district. When the Arabs have succeeded in taming one, no money in the world could tempt them to part with the bird. *A chasse au faucon*, such as a visitor would wish to enjoy, can only be organised with the help of the military authorities in the south of Algeria; and if one does not happen to be the friend of some high military official in that quarter, there is but very little chance of his enjoying that kind of sport.

Ostriches are now becoming a great scarcity, and can only be met with on the borders of the Sahara. Their capture is extremely difficult, as they quite easily outstrip the fastest of horses. Ostrich eggs are commonly sold in Algiers at from 6s. to 12s. each. One has to take care of not buying imitations, which are very deceiving. The best way to detect the fraud is by sounding them with a key. The real ostrich egg is extremely light and thin, although strong and resistant, while the spurious egg is heavy, and sounds dull and plaster-like.

There are large establishments at Zeralda and at the Jardin d'Essai, near Algiers, which have been founded for breeding and domesticating ostriches. They are, indeed, very successful and flourishing. The most perfect farm of this kind is the one at **Zeralda**, under the able direction of Mr. Billy. It is situated near Staouëli, about two hours' drive from Algiers. The bus starts at 6.15 A.M. from the Place du Gouvernement, returning in the afternoon at 5 P.M. It is called **Société Française pour l'élevage de l'Autruche en Algérie**. The establishment of the same kind in the **Jardin d'Essai** is very similar to the other, although on a smaller scale, and has the advantage of being only half an hour's drive from Algiers.

INHABITANTS.

The races that inhabit Algeria are: The **Kabyles**, **Arabs**, **Moors**, **Turks**, **Coulouglis**, **Jews**, and **Negroes** from the Soudan, exclusive of European settlers, visitors, and speculators.

The **Arabs**, who encamp on the plains, are better known by the name of **Bedoweens**. The **Moors** constitute the bulk of the population of the towns. They are a very mixed race, sprung from the various nations who have successively

occupied the country. The Arabian stock, however, which was engrafted on the population existing at the time of the Mussulman conquest, is supposed to predominate. Their number was much swelled by the Moors who were driven away from Spain. The Moors are farther advanced in civilisation than the Arabs or the Kabyles; they are used to the comforts of towns; many of them are wealthy, and fond of luxury and pleasure; but their moral character stands very low. They are not deficient in intelligence. All the boys frequent the schools, where they learn reading, writing, and arithmetic at a trifling cost, elementary instruction having been established at Algiers for ages past on a method somewhat resembling the Lancastrian.

The Jews came in great numbers to Algiers on being driven out of Spain and Portugal in the fifteenth century. They live chiefly in the towns. They are, as everywhere else, brokers, agents, jobbers, retailers, hawkers, &c.; many of them are rich, and their condition has been greatly improved since the decree of French citizenship conferred upon them by the French Government in 1871. The well-known Hebrew feature which characterises this race is not so prominently marked in the Algerian Jews as is the case with their European brethren; the nose is not quite so crooked, and, despite the opinion of an eminent English gentleman who described them as having a rather disagreeable grin about their face, I should feel inclined to think the other way. Their features are pleasant and less suggestive of the propensities which are supposed to form the basis of their actions. Mr. George Gaskell, in his remarkably clever work, entitled "Algeria As It Is," describes them as "industrious, enterprising, and, although fond of money, often satisfied with small profits, to the great disgust of the other traders, whom they sometimes find it good policy to undersell." True, some of them are really despicable, but then so are many of the heterogenous tribes of Spaniards, Maltese, Arabs, and even French, who constitute the lower classes or rather the slums of Algiers.

The population of Algeria, according to the last census, amounts to 3,500,000 inhabitants for the three provinces.

The population of Algiers alone, including the quarters of St. Eugene, El Biar, Agha, and Mustapha, is composed as follows:—

French	35,000
Jews	6,000
Arabs	25,000
Foreigners	20,000
Total	<hr/> 86,000 <hr/>

The **Spaniards** are very numerous in Algiers, and especially in Oran and the province of Oran. They are subjected to military service in the French army, and granted the benefit of French citizenship, unless they prefer to return to perform their military duties in their mother country, in which case they retain their original nationality.

The **Maltese** element predominates at Bona and the Tunis frontier. They are subjected to the same regulations as the Spaniards as concerns military duty and nationality.

The **Kabyles** have undergone no change whatever since the French occupation. They were justly described by Sallust as "a race which possesses a robust and healthy constitution, which can resist great fatigue; they are men who succumb only to age or under the teeth of wild animals." Such as they were a thousand years ago, so they are to-day, unaltered and compact in all the peculiarities of their race and individuality.

The **Negroes** are as much Mahommedans in Algeria as they are Christians in the United States. Religion means to them a drum and some money to buy rum with. The free-nigger experiment has been tried by the French in Algiers, not dogmatically, but almost unconsciously, for sixty years. Sambo in Algiers is held by authority to be as good as any other man. The Europeans, the Arabs, the Jews and the Negroes, all enjoy equal rights. The Arabs often intermarry with Negresses. The French Government, and indeed the French settlers, do not entertain the slightest prejudice against the Negro on account of the ebony colour of his skin. They never have done so. In fact, the Negro is even popular among the ladies; he is termed *Boule de Neige*. The **Zonades** are arm-in-arm companions of the **Turcos**. The Negro enjoys the full rights of a French subject, and is equal before the law to any other Frenchman. In spite of all these advantages and abilities the Negroes of Algeria pass their time in perambulating the streets thumping the tam-tam and demanding sous. The Negro women

often officiate as shampooers in the *Hammams* or Moorish baths, or as peripatetic bakers of *galettes*, or pancakes, prostitutes, and sorceresses.

The Negroes of Algeria nearly all originate from the Soudan, whence they were formerly brought out as slaves and sold in the markets of Algiers. They are an honest and industrious race, self-contented, and very fond of singing and music. They are, I may say, the happiest people in Algeria; they give animation to every Arab fête with their tambourines, fiddles, and other queer-shaped instruments. The well-known *Salem*, who goes about the streets of Algiers collecting sous, is a true illustration of their race; he has caused the wonder of many a stranger, and quite deserves the popularity he has enjoyed for so many years.

COSTUMES.

The original Arab costume is undoubtedly the costume of the Arab of the plain. For the costume of the town Arab has degenerated into a mixture of Turkish and Jewish accoutrement, which has no fixed characteristic.

The Arab of the plain dresses in haicks and burnouses, more or less gorgeous, and when he be wealthy, wears the most becoming and majestic costume on the surface of the earth. The dress consists first of all of a haick, or long strip of striped woollen gauze, which covers the white felt cap on his head and hangs flat at the back of his head, covering his shoulders and neck, and is fastened on to the belt or sash by a foulard of white or coloured silk material, which prevents the haick from falling to the ground. The haick is kept on the head by a long string of twisted camel-hair of light or dark brown colour, which is rolled round the felt cap some twenty to forty times; only a little part of the haick is allowed to emerge on the forehead, just enough to shade the eyes. The weight of the burnouse and the Mahommedan chaplet keeps it firmly round the neck. On the body the Arabs wear a *gandoura*, or gown of white woollen material strapped with silk, and a wide coloured silk sash over it round the waist. Over this they wear a white woollen burnous of very fine texture, and over this burnous again one or two more burnouses, according to the climate. The rich Arabs wear as a top burnous a light or dark plain cloth burnous, braided or embroidered round with silk and tassels of the same colour. The poorer classes wear a camel's cloth, either

plain or striped, burnous of such strong texture that one burnous is supposed to last their lifetime. The cavaliers wear red-top leather boots, which they make use of as stockings, as this boot goes in a shoe, flat heeled, same as worn by all the Arabs of Algeria.

The Arab women are shrouded from head to foot in white haicks and muslin materials, but this is only for out-of-door costume, the only sign of difference of rank being detectable in the fineness of the stuff worn by the ladies, which covers them completely, only the eyes being allowed to be shown. It must be remembered that the poorer classes do not wear stockings, and the poorest scarcely ever wear shoes. At home this somewhat mythical garment is replaced by a much more gorgeous attire. The baggy trousers, drawn tight about the ankles, are replaced by the *serroual*, or wide trousers of silk or china crêpe, and reaching only mid-leg. The inmost garment is of finest gauze; the feet are in slippers of velvet embroidered with gold; the hair, plaited in long tresses, is knotted behind the head and descends almost to the ground; the head-dress is a dainty little skull cap or *chachia* of velvet, thick with gold and seed pearls, or entirely trimmed with gold coins; it is attached by golden cords under the chin. The upper garment is the *rlila*, or jacket, of brocaded silk, beneath which are one or more vests of gay colours, ornamented with innumerable sugar-loaf buttons. Round the waist is swathed the *fouta*, or manifold sash of striped silk. Add rings and earrings, often of diamonds and emeralds very clumsily cut; necklaces with side rows of fine pearls strung on common string, bracelets for the arms, called *mesais*, and bangles for the ankles, termed *redeefs*, and the Mauresque "at home" costume is complete.

The Town Arab wears the original Turkish costume of cloth, embroidered with gold or silk of the same colour. This consists of baggy trousers, vest, and coat, somewhat similar to the dress worn by the *Zonades*. Where the costume has lost its originality is in the suppression of the huge white turbans and leggings as well as in the shape of the trousers, which has been altered, and is now similar to those worn formerly by the Jews. The exhibition of a snow-white stocking enclosed in a European boot takes away the interest of this costume, and makes it, in fact, look ungraceful.

The Jews have taken of late years to wearing European dress, but they are easily detectable, when wearing native garments, by their dark blue turban, blue stockings, and their

long hair.. The Jewish dress is somewhat unbecoming, and has lost much of its former character.

The **Kabyles'** dress consists of a piece of white muslin material fastened on a large round white felt cap, with a few yards of twisted camel-hair, and a *gandoura* or dressing-gown of carpet-like material, which is of such resisting texture that they scarcely ever require to replace it by another.

The **Jewesses** are often handsome, but the practice of shrouding the chin in a bandage of linen or muslin gives them the semblance of having a perpetual toothache. Their dress is one of the loveliest costumes worn in Algeria. It consists of a black silk handkerchief fringed with gold, which is fastened on their heads with gold and diamond pins, and next a scarf, often of the most gorgeous materials. Their dresses are gowns of velvet, silk, or stiff brocade, or sometimes cloth of gold or silver, having a stomacher, or breast-plate, I should say, entirely worked with heavy gold embroidery. This gown is pretty well uniform for all the classes of social standing. The richness of the material and the massive gold embroidery slightly differs, of course. But then the poorest of the poor Jewesses can always boast of a dress worth from £5 to £10, if not more. This gown is fastened round the waist by a sash of silk and gold. The wide sleeves are made of tulle or sprinkled gauze, and are held back on the shoulders. Under the gown, in winter, a caftan with sleeves is sometimes worn. These sleeves are very tightly buttoned, and are of the same material as the caftan: either velvet, gold brocade, or embroidered silk. Another caftan is still worn under the first, a short one buttoning with two buttons, to keep up the figure.

You see these Jewesses in the top streets of Algiers on the Sabbath day, sitting on the dirtiest doorsteps, their bandaged chins resting on their jewelled hands, and gazing from dingy casements, like rainbows caught in cobwebs.

But take away the dash of Arabian Nightism, and they are the same Jewesses whom you may see on high days and holidays taking their ease in European tight-fitting dresses on the Saint Eugene or Mustapha tramcars, with their red-tipped, moist-eyed children round them.

On gala days and bridal ceremonies, their dresses are of astonishing splendour; a heavy, bizarre, loaded kind of richness, such as in old tapestry hangings representing the Queen of Sheba visiting Solomon, or Esther coming down

with Ahasuerus to confound Vashti and release humble Mordecai. A real *tableau vivant* of Ober-Ammergau Passion Play.

ARAB MARRIAGES.

“ Because the Turks so much admire philogyny.
 Although their usage of their wives is sad ;
 'Tis said they use no better than a dog, any
 Poor woman, whom they purchase like a pad :
 They have a number, though they ne'er exhibit 'em,
 Four wives by law, and concubines ‘ *ad libitum*. ’ ”

LORD BYRON.

The position of the Arab woman in Algeria is theoretically much preferable to that of her sex in Morocco or Turkey. The strictly equitable nature of the French rule forbids her being treated with harshness or sold into slavery ; but practically she is not much better off than in other Oriental countries. She is the victim of a stupid and brutalising social code, founded on and bound up in a religion whose theory is pure, but whose practice is barbarous. She is either contemned or maltreated ; a toy to the rich, a beast of burden to the poor. When a child is born to a Moorish woman, she considers it a blessing if it be a boy, and a curse if it be a daughter. Directly she comes into the world she is baptised in the name of Fathma, which is that of the mother of the Prophet. A week afterwards another name is given to her. The choice of appellatives lies between Nicha, Bedra, Djohar, Halima, Hasuria, Khadidja, Kheira, Meriem, Mimi, Mouni, Ourda, Safia, Yasmina, Merdjana, Zina, Zora, Krenfla, Messoudia, and Kamra.

If the Moorish girl's parents are poor, they will regard her only as an incubus. Her mother was probably married at ten or twelve years of age ; she ages early, and each accession of maternal cares is to her only a renewed warning that she is no longer fair to look upon. As for the father, it is as much as he knows that he has a daughter till some one buys her of him in marriage. The poor girl grows up to be beaten, overworked, and despised ; a Cinderella without a fairy godmother, but with sisters as miserable as herself. The rich girl is neglected by her mother, and is relegated to a corner of the harem and the care of an old negress. When she is old enough to be married—*i.e.*, sold—the kind of life described by Mr. George Gaskell begins for her.

Beyond these characteristics, there is nothing else to add to the social position of the Moorish women in Algiers. Their state of life is, no doubt, very pitiable. The Government can do very little to ameliorate it. They have guaranteed to the natives the possession of the civil law—which is the Koran—and the social code and the civil law are one. They might as well decree that the Arab women should go unveiled, or that the Arabs should leave off their burnouses, as interfere with the domestic arrangements of the Moorish gynæceum. Mr. George Gaskell thus describes in “Algeria As It Is” the Arab marriages:—

“As a rule, an Arab marries without having seen the face of his bride. No doubt some find out by accident whether it be pretty or ugly; and they are occasionally favoured by stratagem, for a girl conscious of her own attractions may contrive to make an imprudence of her adjar responsible for what was her own intention. If neither chance nor design befriend them, they must be satisfied with the information given by their parents, who are always allowed to see their future daughters-in-law.

“Generally speaking, an Arab marries early. After ill-treating his wife a few years, he usually sends her adrift, and takes another, whose condition is no better than was that of the one repudiated. Divorce is very common, for it is known statistically that there are nearly as many separations as there are marriages. Marriage, with Mussulmans, is rather more a civil than a religious ceremony, the couple being united in presence of the *cadi* or mayor. Some of the more intelligent and less bigoted Arabs, who have observed how much better is the social position of the wife amongst the civilized classes of Europeans, have their daughters married according to the French law. A marriage thus contracted is ever afterwards under the jurisdiction of France. If these examples were more frequent, the improved condition of Arab women would be the result. But as instructing the lower orders is the first step towards civilising them, nothing would so soon and so effectually remedy the evil as compulsory education.

“The Wives of Arab Chiefs, and of rich Arabs in general, if they enjoy immunity from labour, have even less liberty than their sisters in humble life. The demon of *ennui* is ever present to these secluded ladies, who are taught to believe that it is a crime to allow their faces to be seen except by their husbands and nearest relations. The adjar, or veil, is not worn in the house; but if a visitor calls, the female

part of the family scampers off into the inner apartments. Their only occupation is to paint themselves, dress fine, look in the mirror, cover their persons with jewellery, and pass much time in the bath. Friday, the Arab Sunday, is almost the only day in which a woman of quality leaves her dwelling. She then, accompanied by her female attendants, goes to visit the cemetery, where, shrouded in a cloud of white drapery, many of them seen together look like phantoms wandering about the tombstones. Such being the condition of Arab females, it is not surprising that when they compare it with the liberty and good treatment enjoyed by Europeans they acquire a keener sense of their degradation."

History.—The territory of Algiers includes the several divisions of ancient Numidia, both of the Massyli and of the Massæsyli, the kingdoms of Massinissa and his rival Syphax, and afterwards of Jugurtha. It also includes part of the Mauritanian kingdoms of Bocchus and of Juba. It was conquered successively by the Romans, the Vandals, the Byzantine Greeks, and lastly by the Arabs, who invaded North Africa at the beginning of the eighth century, and established Islamism. Ferdinand the Catholic, after driving the Moors from Spain, sent an expedition to Africa under Cardinal Ximenes and Don Pedro Navarro, which took possession, in 1509, of Oran and Marsa el Kebir, and of Bujeiah in the following year. The Moors of Algiers called in the aid of a Turkish corsair, named Horush, who, after vanquishing the Spaniards, claimed possession of Algiers itself. The country in 1519 became a province of Turkey, governed by a Pacha or Regent appointed by the Sultan. The first who filled this office was Khair-ed-din, the brother of Horush. He manned a large fleet, with which he swept the Mediterranean, striking terror among the Christian sailors. Solyman I. called him to Constantinople, and raised him to the rank of Capudan Pacha, or Great Admiral. Hassan, a Sardinian renegade, who succeeded him in the regency of Algiers, continued to scour the sea, and make incursions on the coast of Spain. Charles V., in the plenitude of his power, was baffled in his attack upon Algiers in 1541. A terrible storm dispersed his fleet, and the army was obliged to re-embark in the greatest confusion. From that epoch the Algerines thought themselves invincible, and extended their piracies not only all over the Mediterranean, but also into the Atlantic. They seized the vessels of all nations who did not agree to pay them a tribute

Robert Blake in 1655 first taught the Algerines to respect

the English flag. Louis XIV. caused Algiers to be bombarded in 1682 by Admiral Duquesne, which led to a peace in the following year between France and Algiers. The Spaniards, under General O'Reilly, landed near Algiers in 1775, but were obliged to re-embark in haste and with loss. The Dutch, after several combats with the Algerines, by paying a sum of money obtained respect for their flag. So did likewise the Danes and Swedes. The Austrian and Russian flags were protected by the special interference of the Porte, in consequence of treaties with the latter. But the Italian States were the greatest sufferers from the piracies of the Algerines and the other Barbary Powers, who not only seized their vessels and cargoes, but made slaves of all on board, who were either sold in the market, or sent, chained, to the public works. In 1815 the Algerine Power was checked in its lawless exactions by the ships of the United States, which took an Algerine frigate and brig; the Dey was also compelled to conclude a treaty with the Americans, renounce all tribute, and pay them 60,000 dollars as compensation for the ships that had been plundered. Lord Exmouth, in execution of the determination taken by the Congress of Vienna, put an end to Christian slavery in 1816, by bombarding the city of Algiers, and bringing the Dey to terms on this and other subjects. A better state of things lasted for about eleven years, when an insult offered by Hussein Pacha, the last Dey, to the French Consul, in April 1827, induced the French Government to send an expedition on a very large scale to take possession of Algiers. This was effected in June 1830. Algiers capitulated to General Bourmont; the Dey abdicated, and retired to Europe; and the French took possession of the town, of the fleet, and of the Treasury, where they found above £2,000,000 sterling in precious metals and stores.

Before tracing the further proceedings of the French, it may be as well to remark, that the Turkish chief was known by the several titles of Dey ("Uncle"), Pacha, Effendi, and Baba ("Father"). He was elected by the *bashis* or officers of the militia, assembled in *dewann*, or rather by a faction of them, which also frequently shortened his reign by a violent death. Few Sovereigns of Algiers for the last two centuries have died a natural death. Any common janissary might aspire to the supreme rank. The Sultan formerly used to appoint the Pacha of Algiers, who was at the same time commander of the forces, and to send men and money for the service of the garrison; but the Turkish militia obtained

in the seventeenth century the right of choosing their own commander, and paying themselves out of the revenue of the regency.

By the capitulation of the 4th of July 1830, the French became possessed "of the city of Algiers and the forts and harbours depending on it." No mention was made of the provinces, or of the native tribes, over which the authority of the Dey was little else than nominal. It is from this circumstance that the French have lost so many men and so much money in extending their possessions of the country. The Moors inhabiting the towns of Algiers, Oran, and Bona became subjects of France; but the Arabs and Kabyles of the open country followed their own tactics, and even the Turkish beys of provinces showed a disposition to join with the Arabs and Kabyles rather than with the invaders. A kind of guerilla warfare ensued, which was carried on with varying intensity for about seventeen years, marked occasionally by inhuman atrocities on the part of the Arabs, and by proceedings little less creditable on the part of their more civilised adversaries.

The most formidable antagonist to the French generals was the celebrated Arab chief, Abd-el-Kader, the Bey of Mascara, who exhibited the most stubborn energy, coupled with great military skill. He inflicted very severe losses upon the invaders of his country. It was not till December 1847, when Abd-el-Kader, pressed and hemmed in on all sides, yielded himself a prisoner to General Lamoricière, that the conquest of Algeria could be said to be effected, having cost an expenditure of blood and treasure which seemed then out of comparison with the worth of the colony to France. Even after the removal of the great Arab chief, numerous outbreaks of the natives occurred; and to hold this country, with its native population of two millions, required as many European soldiers as were maintained in India by Great Britain. The force kept in Algeria has seldom been inferior to 60,000 men.

The withdrawal of the French army for home service in 1871 was the signal for a general insurrection, which took such unexpected proportions and spread so rapidly throughout Algeria that it became necessary almost to re-conquer the whole country. The rising was effectually suppressed; and by the adoption of firm and judicious measures the prejudices of the natives have, to a great extent, been overcome. Algeria, in fact, has entered upon a fairly promising career of wealth and civilisation. It was removed from the con-

trol of the War Minister and the *Bureaux Arabes*, and a new organisation was established, comprising all the usual features of the French Civil Government. Now we must rejoice, in spite of the two hundred millions sterling which Algeria has cost France, that this nest of pirates and smugglers has been transformed into a really fine colony, with ports, fortifications, public buildings of all kinds, roads, railways, telegraphs, villages, cities, abundance of cleared and fertile land, irrigational works, and mines of great value.

The country is divided into three provinces: (1) **Algiers** Proper; (2) **Oran**; (3) **Constantine**. The principal military stations are twenty-four in number; the naval stations, five.

ALGIERS.

Arrival.—Landing stage of Transatlantic Company, or in small boats when rough weather. Landing in boats, 30 cents per person and 20 cents per piece of luggage. At night prices are doubled. Hand luggage not to be trusted to Arabs without they bear badge or number.

The omnibuses and porters of the various hotels meet the boats and trains on arrival. Fares of carriages to town and Mustapha Superior, see Tariff. Luggage carried by Arab porters to town, 25 cents per piece. From boat to quay, 10 cents.

Railway Station.—From and to Constantine, Tunis, and Oran, on the Quai. Passengers for and from Mustapha, at the Agha Station.

Customs.—Fruits and flowers strictly prohibited.

Post Office (Central).—On the Boulevard Rue de Strasbourg. Branch, Place du Gouvernement. At Mustapha Superior, close to the Governor's Palace. Mails for and *viâ* France, before 11 A.M. at Chief Office; Mustapha, before 10 A.M. After 11 A.M. and up to 11.45 A.M., letter-box in front of Transatlantic Company's Offices on the Boulevard.

Postage of Letters.—For Algeria, Tunis, and France, 15 cents; for England and America, 25 cents. Newspapers, 10 cents; post cards, 10 cents.

Telegrams.—For France, 10 cents per word, and the minimum 1 franc; England, 30 cents; New York, 1 franc 35 cents. For other States of America and of Europe, see Special Tariff of Post Office. Depôts for telegrams at the various Post Offices; after 9 p.m. at the Chief Office only.

Parcel Post.—Transatlantic Company's Offices on the Quai only. Rates: All States of Europe, 2 francs 25 cents per 3 kilos; France, 1 franc 10 cents per 3 kilos. Size of parcel must not exceed 50 square centimetres.

Forwarding Agent.—Stuart Bankhardt, 36, Rampe Chasseloup-Laubat, for all parts of England, America, and France. Rates: 12 francs 50 cents per cwt., including all charges of shipments to quay, London or Liverpool. Freights overland by *Grande Vitesse*, 2 francs per kilo; minimum, 3 kilos.

Courier and Guide.—Jean Muscat. Apply to Cooks' Office.

Money.—Algerian notes pass *only* in Algeria and Tunis. Price of French notes $\frac{1}{2}$ per cent. French gold, 3 to 4 francs per 1000 francs.

Travellers' Register.—See *Algerian Advertiser*, published every Saturday; offices, Boulevard de la République. Also *Visitors' Register*, at Cook's office, 6, Boulevard de la République.

Consulates.—H.B.M. Consul-General for Algeria and Tunis, Sir Lambert Playfair, 1, Rue du Hamma; hours, 8.30 A.M. to 11 A.M., and from 1 to 3 P.M. United States Consul, Mr. Grellet, Rue Roland de Bussy; hours, 9 to 11 A.M., and 2 to 4 P.M. Spain, Mr. A. A. Galliana, Rue de Constantine, 14.

English Chemist.—T. Obrecht, 1, Rue Bab Azoun. All English specialities.

Cigars, Tobacco, &c.—Havanna cigars and English and American cigarettes, Louis Tinchant, Boulevard de la République, next to the Café Gruber.

Hotels.—In town: Hôtel de la Régence, Hôtel de l'Oasis, Hôtel de l'Europe, Hôtel des Etrangers, at 10s. per diem, according to room; arrangements can be made. At Mustapha: Hotel St. George, Hotel Kirsch, Splendide Hotel, Hôtel d'Orient and Continental (the latter considerably nearer the town).

Pensions, Boarding Houses.—Villa Olivage at Birmandreis, Mustapha Superior; park of over forty acres, twelve cows; 10s. per day; arrangements made for a sojourn. Hôtel Pension Bon Accueil, Boulevard Bon Accueil, Rue Michelet, Agha; good and reasonable; nice views. Pension Anglo-Suisse, Village d'Isly. Prices of latter pensions, 8 francs to 12 francs 50 cents per day.

Newspapers.—The *Times*, daily, on sale, at Thomas Cook & Son's. *Galignan's Messenger* and *New York Herald*,

at Gavault St. Lager, bookseller, Rue Bab Azoun. *Algerian Advertiser*, published every Saturday; offices, Boulevard de la République. Complete List of Visitors, price 25 cents, to be had at all kiosques and at the *Advertiser* offices.

English Provision Merchants.—Messrs. Dunlop & Tustes, 15 and 20, Rue d'Isly, deliver daily, at all the villas and hotels in Mustapha Supérieur and neighbourhood, supplies of butchers' meat, groceries (both English and French), tea, wines and spirits of all sorts, fish, game, poultry, vegetables, &c. Prices of English groceries are of course higher than in England, owing principally to the duties levied by the French Government on all foreign products; but, as a rule, the expense of living in Algiers is less than in most towns in the South of France.

Villas and House and Estate Agents.—Messrs. Dunlop & Tustes, 15 and 20, Rue d'Isly.

Booksellers.—A. Jourdan, 4, Place du Gouvernement; Gavault St. Lager, 4, Rue Bab Azoun; A. Weisseberg, Rue Michelet, 13, Agha (Librairie Internationale and English Library).

Money Changers and Bankers.—Thomas Cook & Son.

Photogravures.—Gervais Courtellemont, Rue des Trois Couleurs, and Leroux, Rue Bab Azoun. Gervais Courtellemont is the editor of "Algiers Artistique"; (Specimen, see "Port of Algiers," and "Place du Gouvernement Mosque").

Restaurants.—English and American Bar, 3, Rue du Laurier, and 15, Rue Clauzel; hot and cold luncheons. Hôtel de la Régence: persons coming into town from Mustapha and not wishing to return for lunch can do so at above hotel. Place du Gouvernement: à la carte, or prix fixe 3 francs 50 cents. Fish dinners at the Pêcherie, down the steps on the right of the large Mosque, Place du Gouvernement, à la carte, or prix fixe. (Restaurant Cassar, see advertisement.)

Cafés.—Café d'Apollon, Place du Gouvernement: the finest and best café in Algiers; English and American drinks at English prices; hot and cold luncheons; tea, coffee, chocolate, sandwiches, &c. Café Gruber, situated on the Boulevard; fine views of sea and port.

English Club.—At Mustapha Supérieur. Secretary, A. Wigram, Esq. The subscription of a season subscriber is fixed at 125 francs, with an entrance fee of 10 francs for the first season; monthly subscribers 40 francs, and weekly subscribers 20 francs.

Theatres.—Grand Theatre, Place Bresson: grand operas

and comic operas every evening except Thursdays. Theatre des Nouveautés : comic operas every evening.

Military Music on the Place du Gouvernement on Thursday and Sunday afternoons.

Doctors.—English: Dr. Thompson, Villa Robert, Mustapha Supérieur; Dr. Gardner, Villa Regina, Mustapha Supérieur. French: Auroux, 6, Rue Clauzel; Azoulay, 31, Rue Bab-Azoun; Bruch, 4, Rue Arago; Cochez, 12, Rue de Tanger; Collardot, Passage Parodi; Deshayes, 19, Rue Henri Martin; F. Gandil, Rue de Constantine, 20; Nissen, Villa Athon, Mustapha Supérieur; Ramakers, 1, Rue d'Isly; Sabadini, 12, Rue du Hamma; Sézary, Place Bresson, Maison Limozin; Stéphan, 15, Boulevard de la République.

English Dentist.—Dr. Walton, Place Bresson.

Livery and Bait Stables.—Charles Mame, 28, Rue d'Isly. J. Kellermann, Rue de la Liberté: saddle horses by the day or hour, traps, &c. E. Ducotterd, Plateau Saulière: carriages by the hour, day, month, or year.

English Churches.—Church of England, at the Porte d'Isly. Holy Trinity Church, Algiers. Chaplain, the Rev. H. B. Freeman, M.A. Hours of Divine service, Sundays, 1st and 3rd in each month: Holy communion, 8 A.M.; morning prayer and sermon, 10.30; late communion, 11.45; evening prayer, litany, and sermon, 3. 2nd, 4th, and 5th in each month: Early communion, 9.30; morning prayer and sermon, 10.30; evening prayer, litany, and sermon, 3. Festivals: Morning prayer, 9.30; holy communion, 10. Week-days: Morning prayer and litany, 10, on Wednesday and Friday. This church and chaplaincy have no support whatever but the voluntary contributions of the English and American visitors and residents in Algiers.—Presbyterian Church, Mustapha Supérieur, Rue Michelet, near the entrance of Hôtel d'Orient. Minister, the Rev. Mr. Miller, of Lenzie. Sunday morning service, 10.30; other services are intimated in church. Sittings allocated on application to Mr. Dunlop 15, Rue d'Isly. All other sittings free.

General Information.—For general information as to Algeria and Algiers, see Murray's "Handbook for Algeria and Tunis," by Sir R. Lambert Playfair, H.B.M. Consul-General for Algeria and Tunis. Copies can be had of Thomas Cook & Son, price 12s. each.

Agence Havas furnish by subscription political, financial, commercial, and maritime telegraphic information from

all countries of the world No. 6, Boulevard de la République, just above Cooks' offices.

Omnibuses.—*Tariff.*—

Mustapha Inférieur.

	fr.	cts.
Champ-de-Manœuvres	0	15
Belcourt	0	20
Jardin-d'Essai	0	25

Mustapha Supérieur.

Station Sanitaire	0	15
Mustapha-Supérieur (église)	0	30
Colonne Voirol	0	40

Frais-Vallon, Saint-Eugène, Pointe-Pescade.

Climat de France et Pont du Beau-Fraisier	0	20
Fond du Frais-Vallon	0	40
Cimetière de Saint-Eugène Hopital-du-Dey	0	15
Saint-Eugène (3rd kilomètre)	0	20

Hussein-Dey.

Ruisseau	0	30
Hussein-Dey	0	40

El-Biar, Bouzaréa.

El-Biar	0	50
Ben-Aknoun	0	60
Bouzaréa	0	80

Birmandreis.

Birmandreis	0	50
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Omnibuses for Mustapha Supérieur and Plateau Saulière—for the former, every quarter of an hour; for the latter, every 5 minutes—from the Place du Gouvernement.

For St. Eugène every 5 minutes, Jardin d'Essai every 15 minutes, and Belcourt every 3 minutes, from the Place.

Mustapha Supérieur	30	cts.
Plateau Saulière	10	„
Station Sanitaire	15	„
Belcourt	15	„
St. Eugène	20	„
Jardin d'Essai	25	„
Hôpital-du-Dey	10	„
Ermitage	15	„

Children under 3, free; over 3, and under 10, half-price; minimum, 10 cts. After 11 P.M. prices are increased by one half.

Theatre Service.—Omnibuses of the various lines await the exit of the Theatre. Prices are doubled, but for Plateau Saulière price is 25 cts.

Governor's Palaces.—These can be visited at any time by presentation of card. The winter palace is situated in the town, next to the cathedral. The summer palace at Mustapha Superior.

Public Baths.—Bains du Hamma, situated in the Rue du Hamma.

Turkish Bath, in the Arab quarter, Rue de l'État Major. From midday till 5 P.M. for women; from 5 P.M. till midday for men.

Sailing and Rowing Boats.—Rates, 2 francs per hour, with man or without man. Arrangements can be made for longer excursions with the owners of the boats.

Yachts (Steam and Sailing).—Apply to Thomas Cook & Son for details and information.

Transatlantic Co.—Departures daily, save on Mondays and Fridays. There is likewise no departure from Marseille on these days. The mail leaves at 12 (noon) precisely. Arrivals from France from 12 to 4 P.M. Luggage must be registered at the Company's offices on the Boulevard before 10 A.M., passage ticket having been taken before. Places can always be booked in advance at the Company's offices, or at Thomas Cook & Son's. Passengers not leaving the day their passage is booked for lose 25 francs, first class, 15 francs second. Passages by above company between Tunis and Malta, and between Oran and Malaga and Carthage, can be reserved at Thomas Cook & Son's office on the Boulevard, No. 6.

The International Sleeping Car Co.—Berths by the Rapide and on the Train de Luxe between Marseille and Paris can be reserved on applying to Thomas Cook & Son.

	fr.	cts.
Rapide, Marseille to Paris	52	10
Luxe	78	60
„ (club train), Marseille to London	98	60

Or *vice versa*.

Routes to and from Algiers.—1st. From London, by Chatham and Dover, or London, Brighton, and South Coast,

to Paris, 8 to 10 hours. Thence, per Paris, Lyons, and Mediterranean Railway, to Marseille, 15 hours, by Rapide; and by Transatlantic Company's steamers from Marseille to Algiers in 24 hours. Departures daily from Marseille (except Mondays and Fridays)

Fares, <i>viâ</i> Calais, 1st	£11	7	6
" " " 2nd	8	6	9
" " Dieppe, 1st	9	19	8
" " " 2nd	7	5	8
Or <i>vice versâ</i> .			

The Rapide from Paris to Marseille, and *vice versâ*, only takes first-class passengers.

2nd. From London, by Holt Line of steamers. 1st class, £10; 2nd, £8. Weekly. Time, 6 days.

3rd. From Liverpool, by Papayanni or Moss Lines. Fares—1st class, £10; 2nd, £8. Fortnightly. Time, 6 days.

For further information, apply at any of Thomas Cook & Son's offices.

Cooks' Tours.—Messrs. Thomas Cook & Son's new offices are now situated on the Boulevard de la République, No. 6.

Personally conducted tours to the interior are arranged at intervals, according to the number of persons participating. Not under or over six.

Carriage drives and excursions three times a week—viz., Mondays, Wednesdays, and Fridays.

Conducted excursions to Blida, Gorges de Chiffa, Fort National, &c.

Special excursions arranged for visitors by yachts, or by pleasure cruisers.

Hunting and fishing excursions are also arranged by above firm, if due notice be given.

A complete collection of all guides and hand-books can be found at Messrs. T. C. & S.'s. Also Tauchnitz Edition, complete.

Banking and exchange transactions at current rates. Cheques and drafts on London, Paris, and all towns of the globe.

Tariff for Public Carriages.*Cab from stand* (for 4 persons).*By the day.*

The day of 12 hours	20 fr.
Half-day of 6 „	11 „

By the hour.

Including time for waiting.

- | | |
|---|--------------|
| 1. Algiers (lower part), up to the Avenue Gandillot and to the Rue Papin | fr. ct. 2 00 |
| 2. Algiers (upper part), the Tagarins, the Climat-de-France, Cemeteries of St. Eugène (to the Plateau) Mustapha Inferior, Fontainebleue, Jardin d'Essai, Ruisseau, Agha Superior (up to the Station Sanitaire), Hussein-Dey, Pointe-Pescade | 2 40 |
| 3. Notre-Dame d'Afrique, Vallée des Consuls, Mustapha Superior, El Biar Bouzarea, Village d'Isly, Cemetery of Mustapha, Bois de Boulogne, Dely Ibrahim, El Achour, Birmandreis, Birkadem, Saoula, Kouba, Maison-Carée, Guyotville | 3 00 |

Art. 4.—The hour is divided by quarters, excepting the first, which is always entire. It begins from the departure at the cab stand, or from the spot where the cab was taken by the passenger, or by the party acting for the said passenger.

Art. 5.—Every carriage taken by the hour and left outside the town has a right to an indemnity of 25 cts. for each kilometre he has to go to return to the town, but this is not due if the carriage has been occupied less than half an hour.

By the distance.

(There and back, with right to stop on the way by paying an indemnity of 50 cts. for every quarter of an hour the carriage is kept waiting.)

- | | |
|---|--------------|
| 1. Algiers (lower part), up to the Avenue Gandillot and the Rue Papin | fr. ct. 1 00 |
| 2. Agha Superior, Station and Baths of Agha, Cité Bugeaud, Hopital du Dey | 1 25 |
| 3. Algiers (middle part), up to the Cité Bisch and No. 40, Rampe Vallée, Cemeteries, Climat de France, Pont Beau Fraisier | 1 50 |

4.	Algiers (upper part), St. Eugène (3rd kilometre), Chemin du Sacré Cœur, Hospital of Mustapha, Slaughter House, Tournant de Bellecourt, Villa Foa	fr. ct.	
5.	Village d'Isly, Palace of Mustapha, Summer Palace of the Governor, St. Eugène (4th kilometre), The Hermitage	2	0
6.	Jardin d'Essai, Church of Mustapha Superior, Chemin des Aqueducs, up to the route of Mus- tapha (5th kilometre)	2	50
7.	Ruisseau, Hussein Dey, end of the Frais Vallon, Colonne Voirol, Pointe Pescade	3	0
8.	El Biar (Town Hall), Hussein Dey (7th kilometre)	3	50
9.	Notre Dame d'Afrique, Chateau-Neuf	4	0
10.	Seminary of St. Eugène, round by El Biar, the Colonne Voirol, Birmandreis, Kouba	4	50
11.	Ben-Aknoun, Vieux Kouba	5	0
12.	Bouzareah (village), European Cemetery of Mus- tapha	5	50
13.	Maison Carrée	6	0
14.	Bouzareah, returning by the Chemin des Carrières	6	15
		7	0

Rules applying to Public Carriages on the Stands engaged by the day, half-day, hour, or course.

For 5 persons the prices are increased by a quarter, except for time for waiting.

Art. 5.—Any person who, after calling a carriage to his residence to load at Algiers, sends the said carriage away without employing the same, owes the coachman the price of amount of the time he has caused him to lose (minimum, half an hour). Carriages must travel at the rate of 10 kilometres per hour in the plain, and 7 kilometres up hill, with a quarter of an hour's rest after each 10 kilometres.

Art. 6.—Drivers are obliged to start at all requisitions at tariff rate, whatever be the rank they occupy on the cab stand.

All refusals to start under these conditions shall be punished by a temporary suspension of licence to driver, and, in case of renewal of the same offence, by withdrawal of permit to drive, or the suppression of cab number.

The above fares are increased by one-half after 11 at night.

Parcel Post.

Maximum weight, 3 kilos.

Largest dimensions of the parcel on any of the sides, 60 centimetres.

Tariff between Algeria and Tunis, Corsica, France, and abroad.

France	fr. ct.
Algeria (sea-ports) and Tunis }	1 10
Corsica	
Algeria (interior) and Tunis	2 35
England—3 kilos.	2 35
" 1 kilo. 360 grs.	1 75
Belgium—3 kilos.	1 10
Austria	1 50
Norway	2 60
Denmark	1 65
Sweden	3 35
Turkey	3 35
Constantinople	2 10

Shops.

ALGERIAN GOODS (in general).

Ahmed & Mustapha Ben Abderrahman, 7, Rue de la Lyre. Large assortment of Algerian and Kabyle goods. Also Tunisian and Morocco.

J. Braumbach, Petite Villa King, Mustapha Superior. Moucharabiehs, Arab cabinets, chairs, and all sorts of Moorish cabinet work undertaken.

CARPETS.—Ahmed Mustapha Ben Abderrahman, 7, Rue de la Lyre. Reliable firm.

ANTIQUITIES.—There are several good firms in the Rue de la Lyre, but we invite inspection first of the above firm.

ARAB COSTUMES (for men).—Ahmed & Mustapha Ben Abderrahman, 7, Rue de la Lyre. Large assortment.

ARAB EMBROIDERIES AND LADIES' COSTUMES.—Madame Luce, Ben Aben, Rue Bruce (opposite the Governor's Winter Palace).

To give a true appreciation of the above, I quote the following from "Murray's Handbook":—

"Of the many establishments devoted to the sale and manufacture of what are called 'objets Arabes' none is more worthy of a visit than that of Mme. Ben Aben, grand-

daughter and successor of Mme. Luce. The latter lady devoted her whole life to two most laudable objects—the perpetuation of the exquisite embroidery for which Algiers has always been famous, and which, but for her, would have been now an extinct art; and the endeavour to teach Arab women to gain their livelihood in an honest manner. In their youth they are taught to work at the establishment, and when they marry and settle in life they continue to work at home, and bring the produce of their industry there for sale.”

Mr. B. Bucknall, Campagne Stephann, Fontainebleue, Mustapha, has also a large assortment of ancient and modern Arab embroideries on sale, and is equally well worth a visit.

ARAB WOODWORK AND CARVING.—Mr. B. Bucknall, Campagne Stephann, Fontainebleue, Mustapha. Screens and woodwork of all kinds.

Booksellers.—Jourdan, Place du Gouvernement (close to Hotel de la Régence).

Gavault St. Lager, Rue Bab-Azoun (English newspapers).

E. Wissemberg, Rue Michelet (opposite the University).

Chemists.—J. Obrecht, corner of the Rue Bab-Azoun (English specialties).

Drapers, &c.—Tiné, “Aux deux Magots,” Rue Bab-Azoun.

Dressmakers.—Mme. Bongré Blot, 11 Rue de la Lyre, second floor.

Embroideries.—Mme. Cassan, 20 Rue de Mulhouse, Agha Supérieur.

Engineer-Mechanic.—Jeannet fils, 66, Rue de Constantine Mustapha. General undertaking for repairs of steamers and yachts; first prize awarded at the Paris Exhibition of 1889 for thorough repair of engines and hulls of steamers.

Engraver.—S. Leon, 12, Rue Bab-Azoun.

Gloves, Collars, Neckties.—Charbonnier, Rue de Constantine.

Gunsmith.—A. Gèrin, 2, Rue Garibaldi, Square Bresson (next Hôtel de l'Europe).

Hatters.—Jauffret, Rue Bab-Azoun.

Indian Goods.—Hotchand & Co., 6, Boulevard de la République.

Jewellery.—(Arab and precious stones.)—Dorez, 10, Rue Soggemah (Arab quarter).

Optician.—Guérin, Rue Bab-Azoun.

Photographers.—Famin, Rue Bab-Azoun; Leroux, Rue Bab-Azoun.

Photogravure (new process).—Gervais Courtellement, Rue des Trois Couleurs.

Pianos (on sale or hire).—Mme. Prêtre, Galerie Duchas-sang, Place de Gouvernement.

Shoemakers.—Sauvagé, Rue Dumont-d'Urville. Gaultillot, Rue Bab-Azoun.

Stationers.—Gavault, St. Lager, Rue Bab Azoun.

Tailors.—Ph. Merlano, Boulevard de la République.

Trains.

Through direct to Oran, Constantine, Tunis, &c. (liable to alteration).

To **Oran**, dep. Algiers, 6 a.m. ; arr. Oran, 7 p.m.

To **Tlemcen**, same as above and start following day from Oran to Tlemcen.

To **Blida**, 6 a.m. ; arr. 7.36 a.m.

6.50 a.m. ; arr. 9.54 a.m.

9.15 a.m. ; arr. 11.24 a.m.

12.40 p.m. ; arr. 2.40 p.m.

5.54 p.m. ; arr. 7.40 p.m.

To **Bou-Medfa** (Station for Hamman R'Irha).

6 a.m. arr. 9.4 a.m.

9.15 a.m. ; arr. 1.54 p.m.

12.40 p.m. ; arr. 4.28 p.m.

To **Affreville**, (for Miliana and Teniet-el-Hâad).

6 a.m. ; arr. 10.15 a.m.

9.15 a.m. ; arr. 3.29 p.m.

12.40 p.m. ; arr. 6.2 p.m.

To **Tizi Ouzou** dep. 6.35 a.m. ; arr. 12.45 p.m.

(For Fort National, &c.) 1.25 p.m. , arr. 6.40 p.m.

To **Constantine**, dep. 6.35 a.m. ; arr. 11.59 p.m.

To **Tunis**, following day from Constantine, dep. 5 a.m. arr. Tunis midnight.

(Also line for Hamman Meskoutine.)

To **Biskra**, 1st day, dep. Algiers, 6.35 a.m. ; arr. Setif, 6.35 p.m. (sleep) ; 2nd. day, dep. Setif, 5.15 a.m. ; arr. Biskra, 5.20 p.m.

To **Philppeville**, connection from Constantine on second day.

Transatlantic Service calling at ports on coast between Algiers and Tunis.

	Arrivals.	Departures.
Algiers		Friday, noon.
Dellys	Friday, 4 p.m.	Friday, 8 p.m.
Bougie	Saturday, 4 a.m.	Saturday, noon.
Djidjelly	Saturday, 3 p.m.	Saturday, 5 p.m.
Collo	Saturday, 11 p.m.	Sunday, 4 a.m.
Philippeville*	Sunday, 6 a.m.	Sunday, 10 p.m.
Bona*	Monday, 4 a.m.	Monday, 3 p.m.
La Calle	Monday, 7 p.m.	Monday, 10 p.m.
Bizerta	Tuesday, 5 a.m.	Tuesdays, 10 a.m.
Goletta	Tuesday, 2 p.m.	Wednesdays, 5 p.m.
Marseilles	Friday, 10 a.m.	

French and English Weights and Measures.

Metre 39·3708 in. = 3 ft. $3\frac{3}{4}$ in. = 1·0936 yard.
 Square metre, (mètre carré) = $1\frac{1}{8}$ sq. yard = 1·196.
 Cubic metre = $35\frac{1}{8}$ cubic feet.
 Centimetre = $\frac{2}{5}$ of inch.
 Kilometre = 1093 yards = $\frac{5}{8}$ mile.
 10 Kilometres = $6\frac{1}{4}$ miles.
 100 Kilometres = $62\frac{1}{10}$ miles.
 Square Kilometre = $\frac{2}{5}$ square mile.
 Hectare = $2\frac{1}{2}$ acres.
 Gramme = $15\frac{1}{2}$ grains.
 Kilogramme = $2\frac{1}{8}$ pounds.
 10 Kilos = 22 pounds.
 Litre = $1\frac{3}{4}$ pint.
 Hectolitre = 22 gallons.

French Currency.

Bronze—5	Centimes	= $\frac{1}{2}d.$
„ 10	„	= 1d.
Silver—50	„	= $4\frac{3}{4}d.$
„ 1	Franc	= $9\frac{1}{2}d.$
„ 2	„	= 1 7d.
„ 5	„	= 4.
Gold—10	„	= 8.
„ 20	„	= 16.

Notes are issued by the Bank of France for 50, 100, 500, and 1000 francs; by the Bank of Algeria for 20, 50, 100,

* Connecting with the steamers from Marseilles.

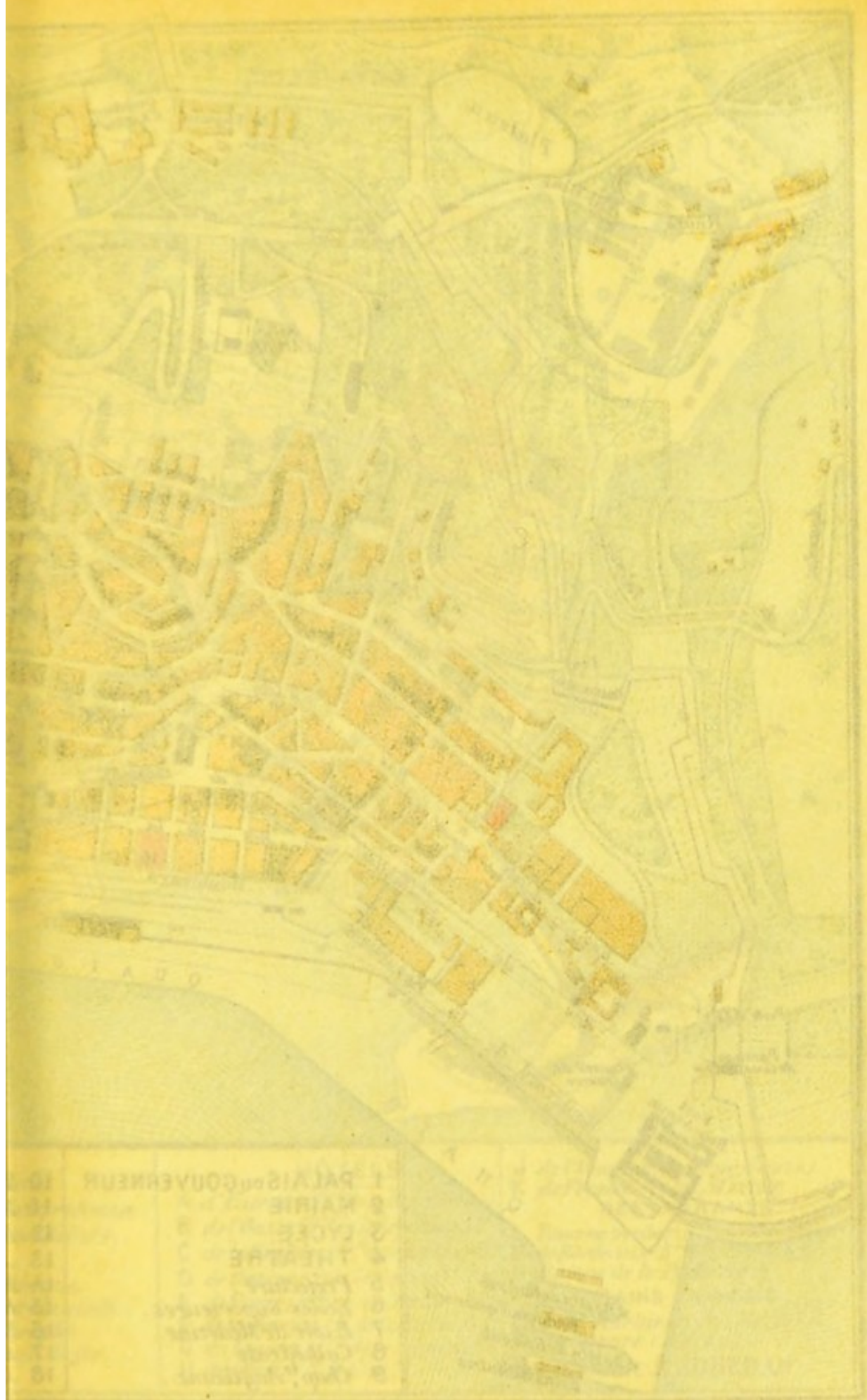
500, and 1000 francs. The Bank of France notes are legal tender. The Algerian Bank notes lose outside Algeria.

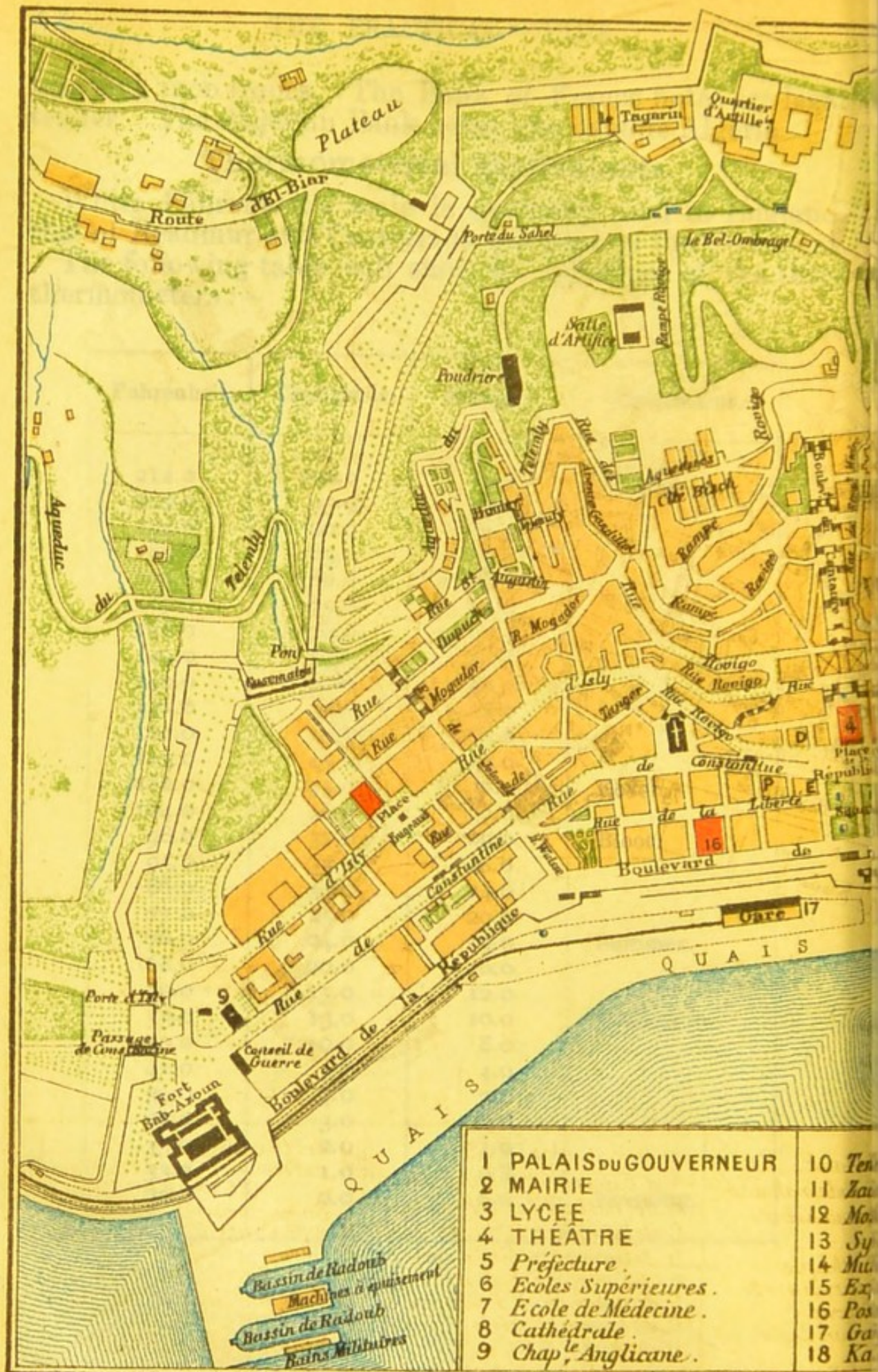
Thermometrical Equivalents.

While Fahrenheit's scale is generally used in England, that of Reaumur and Centigrade are used on the Continent,

The following table will show the difference of the three thermometers :—

Fahrenheit.	Centigrade.	Reaumur.	Observations.
212.0	100.0	80.0	Boiling.
203.0	95.0	76.0	
194.0	90.0	72.0	
185.0	85.0	68.0	
176.0	80.0	64.0	
167.0	75.0	60.0	
158.0	70.0	56.0	
149.0	65.0	52.0	
140.0	60.0	48.0	
131.0	55.0	44.0	
122.0	50.0	40.0	Fever.
113.0	45.0	36.0	
112.0	45.0	36.0	
104.0	40.0	32.0	
98.0	37.0	29.0	Blood.
95.0	35.0	28.0	
86.0	30.0	24.0	
77.0	25.0	20.0	
76.0	24.0	19.0	Summer.
68.0	20.0	16.0	
59.0	15.0	12.0	
55.0	13.0	10.0	
50.0	10.0	8.0	Temperate.
41.0	5.0	4.0	
39.0	4.0	3.0	
37.0	3.0	2.0	
35.0	2.0	1.0	Freezing.
33.0	1.0	0.8	
32.0	0.0	0.0	





Imp. A. Jourdan, à Alger.

PLAN



tant.
bderrahman
ma Kebir).
thèque
ermanente.
graphie
in de fer.

HÔTELS

- A d'Europe (Brd de la République).
- B del'Oasis (Brd de la République).
- C de la Régence (P^{ce} du Gouvernem^t).
- D de Genève (Près le Square).
- E de Paris (R. Bab-el-Oued).
- F de la Marine (R. de la Marine).
- G du Louvre (P^{ce} de la Pêche).
- H du Midi (R. Mahon).

- J de l'Univers (R. Neuve Jénina).
 - K de France (R. de la Marine).
- RESTAURANTS**
- L Taverne Gruber (Brd de la République).
 - M de Bordeaux (Brd de la République).
 - N Rampe de la Pêche.
- BAINS FRANÇAIS**
- O de la Marine (R. de la Marine).
 - P du Square (R. Arago).
- R LIBRAIRIE A. JOURDAN.**

Gravé par E. Corny.

ALGER.

ALGIERS.

“ Mon enfant c'est Alger ! C'est la terre promise
 Dout je t'appris petite à begayer le nom !
 Son image qu'au fond du cœur je t'avais mise
 Etait-ce la chimère au poète permise
 Et t'avais-je trompée ?

Elle répondit :

—Non !

Cet hiver enchanteur, cette Cité prospère,
 Ces verts coteaux, ces fleurs, cet azur, les voici !
 La douce voix d'en haut qui veut que l'on espère
 Je l'entends dans mon cœur Tu disais vrai mon père,
 Et s'il est quelque part, le bonheur est ici !”

MARIE LEFEBVRE.

(*L'Algérie Artistique.*)

Algiers, in Arabic **El Djezair**, is the ancient **Icosium** of the Romans, now the capital city of Algeria. It is situated in $36^{\circ} 49'$ latitude by $3^{\circ} 35'$ E. longitude. It was first built by Yousuf Zeri, about 935. This Yusuf Zeri was an Arabian chief of the Zerite dynasty, which succeeded that of Agheb in the sovereignty of the country. Algiers has the shape of an irregular triangle, of which one side is formed by the sea coast, and the other two run up a steep hill, which faces the north and the north-east. The houses rise gradually, one above the other, on the declivity of this hill, so that there is scarcely any that has not a view of the sea from its terrace.

The town is divided into two distinct quarters—the old and the modern town. The native quarter, or the old town, is chiefly populated with Arabs and Jews. It extends from the streets which form the basis of modern Algiers up to the Casbah, the old palace of the Deys of Algiers. The streets are very narrow and irregular, and the houses are so close to each other from one side to the other of the street, that it is sometimes hardly wide enough to allow a person to pass through. The houses are nearly all painted white or pale blue, and are scarcely detectable one from the other, the only apparent distinction being the carvings of the street-door, and the more or less elaborately carved marble or stone of the arcade encircling the door. The Moorish houses are airy and cool, and all have an open square court inside, surrounded on the four sides by a gallery of arcades, with pillars supporting the upper gallery. The private apart-

ments are situated on the floor above, which is similar to the basement, the only difference being that the gallery round is encircled by a banister of elegantly carved wood, just high enough to allow a person to lean on. All the houses are flat-roofed, and the tops round the central court (which is an open-air yard) are used as terraces, especially for the private exercise of the women. These seldom leave the house, at least never during the year following immediately their marriage. In ordinary times their peregrinations outside their dwellings are confined to the Moorish baths, and very limited visits to parents and sick members of the family. Moorish women, although strictly secluded from the outside world, are very freely accessible to ladies of other nationalities; and for the edification of foreign ladies who might wish to visit an Arab interior, **Messrs. Thomas Cook & Son**, 6, Boulevard de la République, supply guides for that purpose.

The shops in the Arab town are very small and dark—in fact, they are mere recesses in the walls of the houses. The dealer manages his business in a very confined space; the customer generally stands outside, and buys from the street. The Arabian cafés and restaurants are an exception to this rule.

There are many low-class loungers and so-called Arab guides hanging about the hotels, to entice visitors into putting so many francs a head to get up a Derba in the Kattaroudjil. But I should advise tourists who wish to enjoy a Moresque fandango, to secure a respectable guide to take them **Chez Fathma**. This Fathma is actually the Manon Lescaut of Algiers. I suppose, when she is no more, there will be another one to take her place, for the post of **Belle Fathma** is pretty nearly hereditary at Algiers. She lives somewhere near the end of the Rue Bab el Oed, in a genuine Moorish house, and is said to be very wealthy. She carries an enormous amount of jewellery, and goes about veiled the same as the respectable Moorish ladies, but you may detect her by her white leather shoes. She is, in fact, a personage. She boasts of presents and jewels given to her by many an illustrious guest. She condescends to offer coffee to visitors, and unveils herself in her private apartments. Sometimes a **couscouss**, or a ball, can be organised at her place, but only when a peace-offering, in the shape of one or two bank-notes, is brought to her by one or other of the Arab guides or touters.

"The houses of old El Djezzaïr," says Augustus Sala,

“are as white as brand-new dice, and the little peep-holes of windows in them stand for the pips. I question if there ever lived such a nation of inveterate whitewashers as the modern Moors, who have been incited, perhaps, to a profusion in the use of the double-tie brush by their French masters. Inside, as well as outside, the Moorish dwellings are thickly covered with glaring white distemper paint. At least six times a year every wall and every ceiling are white-washed : to the horror and despair, one would think, of the fleas. There may at the same time be fleas that like walking upon walls, and others that prefer to roost in warm garments. The Moors whitewash their inner courts and living rooms persistently, often to the concealment, beneath heavy layers of body-colour, of the most exquisitely beautiful sculpture and tracery, the work of less enlightened but non-whitewashing ages. I should like to write up Algiers as a healthy resort for the consumptive, for the dyspeptic, and for the nervous, hypochondriacal, and *ennuyé* of every degree ; for I am certain there is not a healthier, cheerfuller place between the Gut of Gibraltar and the Dardanelles : but though the number of English tourists is yearly increasing, the colony residentiary of our countrymen ought to increase in equal proportions. There are charming villas, handsome hotels, new, cheap, and scrupulously cheap, waiting for English patronage ; there are several competent English medical men ; there is a fund of amusement for idlers, of sketching ground for artists, of materials for study and research, for linguists and archæologists. The country is crammed with Roman relics. There is the East, again—the sunshiny, mysterious, dreamy East—as glowing and picturesque as you could wish to have it, but swept and garnished and kept in order by an efficient police and a large European garrison. And all within sixty hours’ journey from Charing Cross ! Nothing can be more comfortable than the railway from Paris to Marseilles. You can break the journey if you please at Lyons, and take a run to Geneva. The steamers of the Messageries Company are swift and serviceable, the journey across the Mediterranean occupying but forty-four hours and sometimes less ; the arrangements on board are admirable. The Custom House officers at Algiers, when you produce the keys of your trunks, make you a low bow, and dispense with the ceremony of examining your luggage ; there is nobody to worry you about passports ; the Arabs have been too well disciplined by the French to bother you for backsheesh. The city is well

drained and well lighted with gas. There are no mosquito-nets to the beds, so you can imagine how innocuous these insects are. There are few fleas, save in the Moorish quarter. The sirocco does not blow oftener than once a month, and the locusts and grasshoppers don't ravage the country more than once in two years. It is never too warm and never too cold. Cigars are a halfpenny each, and less; food is cheap, and vegetables abundant. Why don't ye come, oh ye British tourists! You have done the Rhine, the Elbe, the Seine, the Arno, the Danube, to death. You have exhausted Europe; you have drained the Bosphorus; you have explored every chamois-hole and every glacier of the Alps. Come to Africa. Let us have an Atlas Club, or a Lady's Tour round the Tell, or a Journey from Sackville Street to the Sahara."

Since these lines have been written by the humoristic British writer, Algiers has realised many of his wishes, and is now on a fair road to surpassing them all.

The streets in the old quarter are a continual subject of observation. The contrast of the French and Arab element creates a perpetual interest—the Frenchman is good humoured, eager, full of bustle and expectancy, as if he thought Fortune might be just round the next corner; and the son of the desert strides by, with clear cut face, full of passion and character, yet with no sign of life, as if he knew that Fate was just round the corner, and that it was unnecessary to hasten a step to find her. Our civilisation seems a frivolous thing of yesterday when you meet those deep-set Arab eyes, that look at you as Lazarus did at Karshish, as if nothing temporal was of moment to those who learn in the desert to "see life steadily." I have no doubt this modern Lazarus is a keen hand at a bargain, and by no means above the minor immoralities, but his ancestors "walk" in him—he inherits the stamp of "Kismet," and the Forty Thieves, to be met with in every street, have the eyes and face which, if all had their rights, belong to the first warriors of the Prophet.

The streets seem a curious rendezvous for Old Testament Patriarchs and the actors in the Arabian Nights; the idlers on the floor of the Moorish café, over their coffee and draughts, group themselves like a picture of Joseph's Brethren; it might be Abraham or Isaac who is driving the flock of brown goats and asses which push you off the pavement. You turn up some steep alley with the houses meeting overhead, and some lovely old brass-worked door

opens, and Morgiana flits out, veiled in white, with her copper water jar on her shoulder, giving you a momentary glimpse of cool courtyards with slender pillars and bright tiles. Across the sunlit opening at the top of the alley passes a slim, handsome boy, all in white except for a long soft mantle of grass green, the colour of Mahomet as of Thomas the Rhymer. Then you meet a Jewess in her black skull cap, and then a dandy in slashed blue satin over a gold vest. It is quite a relief to turn out of the sunshine into the solemn gloom of the mosque, where the only sound is the nasal monotonous chant of the reader, or the plashing of the fountain in the courtyard.

The intensity and reverence of Abraham's prayer seem to live again as you watch these fifty or sixty business men praying in business hours ; had it been some all important commercial transaction each man could not have seemed more impressed with the intense importance to himself, personally, of how he spent his time there. Perhaps there still lingered something of the spirit of the great Arab teacher, **Malek**, who used to pray in that mosque 800 years ago. The story says a list of forty questions was given to him one day, and to thirty-eight of them he replied, "I do not know." The comment of his Moorish biographer, who records his immense learning is, "that only a man who cared more for God's glory than his own would have confessed to so much ignorance." He wept on his death-bed, to the surprise of his disciples, who knew his holy life, and he explained his grief by saying, "Would that I could now receive stripes for every decision which I have given according to my own opinion ; I could then better meet my God."

The Arab Restaurants have this difference with the European establishments of similar kind, that it is the kitchen that is exposed to public view, while the dining-room is hidden by a piece of material hanging from a bamboo pole. Behind the screen the *couscouss* is absorbed in large quantities, and, in Rhamadan time, all sorts of cakes and sweetmeats are added to the otherwise uniform menu. This *couscouss* is the national dish. It consists of semolina and water, cooked by steam, and has very much the appearance of raw tapioca. As for the national drink of the Arabs, it ought to be water, according to the prescriptions of the Koran, but it is very often replaced by absinthe, aniseed, and other alcoholic beverages. For the fidel, milk is indulged in, in holiday time, especially during Rhamadan, when every Mahommedan is supposed to become pious.

The Rhamadan, or Mussulman Lent, is the severest of fasting Lents, as it adds the most complete abstinence to the most absolute continence. That is, during thirty days, the good Mussulman is forbidden to eat, drink, or smoke, from sunrise to sunset.

True, the fidels indiscriminately make up for loss of time during night-time, and sometimes go beyond the limits of good living, but Allah is great, and Mohammed is more than ever His prophet. Paradise, with its streams of milk, its shady palm trees, and fascinating hour is awaits them; for paradise has not been created for the use of Christian miscreants who eat at fixed hours and walk not in Moslem paths.

The Mussulman who falls a victim to his religious zeal and the sacred precepts of the Koran, will smoke in paradise the golden *chebli* in an enchanted pipe, lighted for him by a black-eyed Khadidja, whose eyes might be, who knows, the stars now twinkling in the deep blue sky above!

The Arab Cafes, or Cafe Maures, are there in a majority. This **Cafe Maure** consists of a narrow room, a few benches and mats, and a cooking-stove, round which a few coffee-pots and cups are hung. The walls are decorated with very ordinary chromos, and some Koran maxims imprisoned in capricious arabesques, lions, or fantastical ottoman fleets, or some City of the Arabian Nights, abounding with cupolas and minarets. Here, hanging from a colossal nail, a tiny little mirror, and there, a little bird in his cage; on some brackets, minuscule *hachish* pipes, awaiting the smokers of *keef*. The stove, continually lighted, throws an unbearable heat; the customers for that reason take their coffee outside in the street, on stools, benches, or more commonly on mats that are spread on the ground against the café, or on the opposite side of the street, if there be a bare wall. Each café possesses special clients. One is patronised solely by Moors from Morocco, the other receives the water-carriers, generally Kabyles from Biskra. Another is especially affected to the use of fishermen. There are some others which are frequented by veteran soldiers, invalids from the corps of Spahis and Turcos, living on their pensions. Many Arabs, for the most part workmen, end there their day's work.

Many of these Arab workmen possess neither roof nor family. Their chief resort is the Arab café, which constitutes their home. They bring a few onions and a piece of bread, and delight in a jugful of water, after which they

drink a solitary cup of coffee, and deliver to Allah a prayer of praise and thankfulness. When night sets in they wrap themselves up in their burnous (if they possess any) and sleep on the vacant benches, or if it be summer, on the mats outside in the street.

Other shops, occupied by embroiderers, workers in gold and silver, abound, and offer to the visitor a great interest. Nothing in these dark and narrow recesses, in these tortuous streets bordered by mysterious Arab homes, nothing recalls to the mind the European town of Algiers, and one might easily fancy himself a thousand leagues away from Europe, although Algiers is but forty-two hours from Paris and fifty-one hours from London. The streets in the old town worth a visit are the Rues du Chamean, Medée, Des Maugrebins, Ben Ali, Des Sarrasins, Des Abencerrages, De la Casbah, Porte Neuve, De la Gazelle, Sidney Smith, Des Abderrame, Staouëli, Du 4 Septembre, Sophonisbe, Akermimouth, Lalahoum Sidi Ferruch, De la Giraffe, Sidi Abdalla, Des Pyramides, Sidi Hallel, Heliopolis, de la Grenade, Des Janissaires, Kattaroudjil, Du Locdor, Sidi Ramdan, Des Pithyses, Du Sphinx, Tombouctou, Lakemar, and Du Scorpion. Contrary to the general opinion of the visitors, the Casbah, or Arab quarter of Algiers, is perfectly safe in every respect in the daytime, and any one might venture through its various labyrinths without any fear for his own safety. However, I should not advise an inspection of the Casbah of a night, unless this be attempted by a party of gentlemen friends. One or two buildings in the Arab quarter deserve a look in, such as the old mosque of **Djama Sidi Ramdan** in the Rue Sidi Ramdan, the mosque of **Djama Safir**, in the Rue Kleber, and the two Arab schools which are held in the mosques of **Djama Sidi Bou Gueddour** and **Djama Sidi Abdallah**.

The Casbah is the old palace of the Governors or Deys of Algiers. These Deys, as is well known, were invested with the governorship by the "Porte," and in spite of their allegiance to the Ottoman sovereignty, they were almost all of them pretty nearly independent. In fact, the Porte was often content with investing with the Imperial Firman, the Governor who was elected, by way of terrorism and usurpation by the followers of the Usurper.

This Casbah, in the good old days of Algerian predominance, was a magnificent palace fitted with all the luxury and refinement of the epoch. The palace was used for general Government offices, as well as for the Courts of

Justice. Some parts of it were affected to Inquisition rooms, others to State prisons. A separate building was reserved for the Dey's harem and household.

The whole building was surrounded with magnificent gardens, and a mighty wall encircling it overlooking the "White City" and all its lovely surroundings. To-day, the road connecting the Rue Rivigo with the Rampe Valée, cuts through the gardens and streets of the old Casbah, and entirely separates the palace from the town. The Casbah is now being used as barracks for a regiment of artillery, and its lofty and spacious Council rooms have seen themselves transformed into mere *Cantines*. The place, however, is worth a careful inspection, as most of its principal structure remains untouched and in a very good state of preservation, the outer walls being two metres in thickness.

Indeed, the military authorities have gone so far as to repair some of its finest halls and have taken great pains to preserve their authentic aspect. In the Casbah can be noticed many very fine specimens of Arabic painting and engraving, some of the marble inscriptions being worth any amount of money. There are rooms which have remained almost as new as if they had only been finished a year or two back. The ceiling of the State room is a marvellous work of art, and the *patios*, or central yards of some minor buildings belonging to the original palace, are real gems of the kind, with their gracefully twisted marble pillars and arched galleries of pure Moorish design. I would advise my readers to give the Casbah a good afternoon's inspection, as it is one of the few historical and instructive buildings that the French conquest has left untouched.

On the right-hand side of the entrance inside the Citadel is the pavilion where the celebrated "episode of the fan" took place between the Dey of Algiers and the French Consul, which ultimately brought about the conquest of Algiers by the French. In the central court of the Casbah on the right of the large entrance gate, is a room with a magnificently painted ceiling; this was the throne room where the Dey held his assizes. A chain is suspended right across; on this chain used to be exposed the heads of the beheaded Christian and other slaves, for twenty-four hours, then the chain was lowered, the heads unfastened, and the Turkish soldiery indulged in some football distraction with these bloody relics. From the terrace of the Casbah can be enjoyed a splendid view of the Bay of Algiers, harbour, and

the Cape Matifon and mountains of Kabylia. For visiting the Casbah, cards are delivered on application to the Commandant De la Place d'Alger, Rue de la Marine.

Lower down the road still, on the right-hand side of the Casbah, is the celebrated mosque of **Sidi Abd el Rahman el Talebi**; this building overlooks the **Jardin Marengo**. In the mosque can be seen the tombs of the former Deys and Pashas of Algiers, including that of the venerated **Saint Sidi Abd el Rahman**, who was buried in 1471; also that of **Ahmed**, the last Dey of Constantine, and **Khader Pasha**. The most interesting quarter after the Casbah, is decidedly the **Admiralty**, and the two large mosques of Algiers, the **Djama el Djedid**, and the **Djama el Kebir**.

The **Inner Harbour of Algiers**, constructed by Christian slaves under the reign of Khair-ed-din in 1518, is the one situated between the Grecian-looking establishment of the **Direction du Port** and the mole on which stands the lighthouse of the **Penon**. This lighthouse was built under the reign of Hassan Pasha in 1544, on the old Spanish fortress. The marvellous doorway in the building, called **Bureau de la Marine**, is an exquisite work of art of the seventeenth century, one of the rare specimens of Arab art which have been left untouched at Algiers. It is carved out of white marble, and bears Arab inscriptions and tigers, coloured in red, green, and blue. These tigers are all the more wonderful, for the Mohammedan laws forbid the reproduction of living species of animals and human beings. It is explained in this way: that the carver was a Moslem of Persian creed, who decorated the arch as best he could, and once the work was finished it was found so beautiful that it was allowed to remain.

The house of the Turkish Raïs, or Commander of the Harbour (Captain Pasha), is a very interesting sketch for an artist, and is at present the dwelling of the French Admiral commanding the navy in Algiers. It is a perfect model of Arab architecture. The little fountain at the side is also equally artistic, bearing Arabic inscriptions most exquisitely carved in the whitest of marbles. It has preserved unto this day a *cachet local*, which excites the admiration of true artists. There were many fountains of this kind in Algiers, but they have been tampered with, most of them having been sold by the Direction of the Museum, together with many very valuable carved marble pillars, inscription plates, carved wooden doors, verandahs, moucharabiehs, &c.

The damage done is deeply regretted, and in this case one must reverse the proverb and say, "*It is too late to mend.*"

The mosque of **Djama el Djedid** (the new mosque), on the Place du Gouvernement, is built in the shape of a Grecian cross, with a large central cupola and four smaller ones. The entrance is from the Rue de la Marine. It was built in 1660. The interior is very plain, being bare and white-washed, with straw matting on the floor and round the columns and walls to a height of about four feet. The minaret (square) tower with an illuminated clock is a hundred feet high. The mosque contains a magnificent manuscript of the Koran, a present of the Sultan to one of the Algerian deys.

The mosque of **Djama el Kebir** (the great mosque) is the most ancient of Algiers, and is said to have been built in the year 409 of Hedjira, or 1018 of the Christian era. The minaret of this mosque, which is at the corner of Rue de la Marine, was achieved from the Sunday, 27th Doul Kada, 722, to the 1st Redjeb, 722, according to an inscription in the interior near the staircase, by Tachfin, Sultan of Tlemcen. That places the date of this construction from October 1322, to March 1323. The mosque covers an area of 2000 square metres. The interior is a large rectangular hall, divided into several smaller courts, arcaded and pillared. The floor is covered with straw matting, which is likewise fastened round the pillars and the lower part of the walls. The appearance is rather denuded, the only decoration being a few lamps and the **mimbar**, or pulpit for the imam. The exterior is far more handsome; the façade in the Rue de la Marine presents a gallery of fourteen arcades, all of them exquisitely dented and supported by magnificent white marble pillars of about two feet in diameter. In the middle of the gallery a larger arcade discloses a magnificent black marble fountain, surrounded by a double row of arcades supported by pillars in pairs, Alhambra fashion. Badly damaged by the successive bombardments of the Christians, the mosque of **Djama el Kebir** has been partly reconstructed; it is now affected to the worshippers of the Maleki rite.

The oldest religious order now existing in Algeria is the Mahommedan order of **Abd el Kader el Djelali**, better known as **Moulai Sidi Abd el Kader**. This saint was born at Bar'dad, where he was interred, after having travelled a great deal. He is the patron of travellers, of thieves, and, above all, of beggars.

The composition of the staff of a Mahommedan mosque is as follows :—

An **oukil**, manager of the funds and donations ; a sort of collector and paymaster.

A **chaouch**, or assistant **oukil**.

An **imam**, or chaplain for the daily common prayers, which are five in number.

A **khetib**, who recites the prayer for the chief of the Government on the Friday of each week.

An **aoun**, who carries the sceptre of the **khetib**.

Two **muddenin** (plural for **mueddin**), who call the faithful to prayer from the top of the minarets.

Two **hezzabin**, readers of the Koran.

Two **tolbas** (plural for **taleb**), readers of litanies and religious commentaries.

And a **mufti**, interpreter of the law.

The old town of Algiers, or Arab quarter, has not suffered any great changes since the days of the Turkish domination. The dirty lanes are pretty much as they were, save in so far as the French and foreign element has penetrated. Four large mosques are left of the twenty-three that existed in Turkish times. There were many bagnios in old Algiers ; one was near the Admiralty, in the barracks now occupied by the artillery, called **Jetee Khair ed din**, another somewhere in the Rue d'Etat Major, in one of the dependencies of the **Djenina**, or Bey's palace and Government offices ; another at the Bab-Azoun Gate, near the Fort. Dr. Shaw, who was chaplain to the British factory at Algiers about the beginning of the eighteenth century, and who, of course, saw the place as it then stood, gives the following description of it :—

“This place, which, for several ages, has braved the greatest Powers of Christendom, is not above a mile and a half in circuit, though it is computed to contain about 2000 Christian slaves, 15,000 Jews, and 100,000 Mahommedans, of which thirty at most may be renegadoes. It is situated upon the declivity of a hill that faces the north and north-east. The walls are weak, and of little defence, unless they are further secured, which is chiefly at the gates, by some additional fortifications. The Casbah, or citadel, built upon the highest part of the city, toward the south-west, is of an octagonal figure, each of the sides in view having port-holes, or embrasures, defended with cannon. A ditch formerly surrounded the city to the landward, which is at present

almost entirely filled up, except at the west and south gates, where it is still of little consequence of defence. But towards the sea it is better fortified, and capable of making a more strenuous defence ; for the embrasures in this direction are all employed ; the guns are of brass, and their carriages and other utensils in good order. The battery of the Mole Gate, upon the east angle of the city, is mounted with several long pieces of ordnance, one of which has seven cylinders, each of them three inches in diameter. Half a furlong to the west-south-west of the harbour is the battery of Fisher's Gate, or the Gate of the Sea, which, consisting of a double row of cannon, commands the entrance to the port and the road before it.

"The port itself is of an oblong figure, a hundred and thirty fathoms long, and eighty broad. The eastern mound of it, which was formerly the island which gave the name to the city, is well secured by several fortifications. The Round Castle, built by the Spaniards whilst they were masters of the island, and the two remote batteries erected within this century, are said to be bomb-proof, and have each of them their lower embrasures mounted with 36-pounders. But the middle battery, which appears to be the oldest, is of the least defence. Yet none of these fortifications are assisted with mines or advanced works ; and as the soldiers who are to guard and defend them cannot be kept to any regular course of duty and attendance, a few resolute battalions, protected by a small squadron of ships, would find little difficulty to take them.

"The hills and valleys round about Algiers are all over beautiful with gardens and country-seats, whither the inhabitants of better fashion retire during the summer season. They are little white houses, shaded with a variety of fruit-trees and evergreens, which, besides the shade and retirement, afford a gay and delightful prospect towards the sea. The gardens are all of them well stocked with fruits of all kinds, and enjoy a considerable command of water from the many rivulets and fountains which everywhere abound in this station. The water made use of at Algiers is universally esteemed."

Many of the handsomest Moorish houses are used by the French as Government offices or public buildings. Some of these are real gems of Arab architecture. As a matter of fact, every stranger that visits Algiers takes the first opportunity to view the Archbishop's Palace, the Library, and the

Governor's Palace. Besides these, there are other houses which deserve a thorough inspection. In this class I note the house occupied by the "**Conseil General**," behind the Prefecture, No. 2, Rue de la Charte, and the fine building now occupied by the "**Commandant du Genie**," on the Boulevard des Palmiers. This house, or I may better call it palace, although not a genuine Arab house from the time of the Turks, is nevertheless a marvel of magnificence. It presents from the outside the ordinary plain appearance of all Arab houses. But the interior is a fine illustration of native construction, and really does honour to the French architect who built it. The "**Direction des Domaines**" furnished the "**Engineer Authorities**" all the materials picked up in the town, and the valuable *débris* of the bombardment, such as old tiles, delicately carved banisters, finely chiselled iron gates, bolts, knockers, twisted marble arches, carved doors, and porticos, &c. It is in fact built of all the genuine materials of Arab make. The house is erected on some rocks outside the tracing of the Boulevard des Palmiers, and stands out boldly right in the sea, the waves dashing furiously at its foundations, and on stormy days sometimes penetrate through the open windows. The view enjoyed from this palace is exactly the same as one would enjoy on board a ship. While writing about this house, and the former in the Rue de la Charte, I may here mention that the Moorish house of No. 2, Rue de la Charte is the only one in Algiers which has twisted marble pillars, all in one piece, that are authentic from the time of the Moors. In fact, the house is entirely genuine, and has scarcely been repaired. There are no cards to be obtained for viewing these houses; the best way to obtain admission is to apply privately or by letter to the "**Commandant du Genie Militaire**," Boulevard des Palmiers, for the one, and to the "**President du Conseil General**," Rue de la Charte, for the other.

The islet on which the lighthouse of the harbour now stands is better known by the name of **The Penon**. It deserves a particular description. It is one of the chief historical buildings of the Algiers of the past that has remained untouched by the French. The interest attached to this very remarkable construction resides in its history, and is by no means exaggerated if one remembers that the present Peñon and its stony foundations are the same in every respect as stood in the time of the Turkish Dey, Khair ed Din. The tower which forms its basis is the old bastion of the fortress built by the Spaniards in 1510. The lighthouse and the

present jetty connecting it to *terra firma* dates from A.D. 1544. This lighthouse is the only construction that has preserved unto this day its original structure, together with the several Turkish buildings of the **Behira**, or inner harbour of Algiers. While all the mosques and Arab palaces have either been screened by modern buildings, repaired or pulled down, this particular tower still displays its bold and graceful profile on the ever-changing shades of the turquoise sky of Algiers. Everything is surprising in this strange monument—its position, its shape. It is built on a circular platform, the original and only remains of the Spanish fortress, above the entrance of which can still be seen the coat of arms of Spain carved in the stonework. The whole edifice projects boldly into the sea, braving the fury of the waves and the north-westerly gales, the most dangerous on that part of the coast.

In olden times nothing, it must be remembered, existed on this part of the coast which characterised the work of man—neither tower, lighthouse, nor building of any sort. Nothing stood there but a few abandoned rocks, called **El Djezair** (the islands). The largest of these rocks, which was seized by the Spaniards in 1510, in the course of a dispute with the Algerines, was utilised as a foundation for their fortress. It was one of the links of a long fortified chain that extended from **Mellila** to **Tripoli**, by way of **Oran**, **Cherchell**, **Bougie**, **Bona**, and **Tunis**.

Soon after the conquest of Granada, Spain found herself obliged to carry the Holy War outside the radius of the Peninsula. The Moors that were driven out of Spain took refuge on the north coast of Africa, wherefrom they carried a piratic warfare most prejudicial to Spanish commercial and maritime interests. They made frequent raids on Valencia and Malaga, which they often pillaged, and carried away the inhabitants as slaves. To put an end to this unbearable situation, Cardinal Ximenes organised a powerful expedition, commanded by himself, and seized on the towns of Oran and Bougie, after desperate fighting. The fall of these two cities spread a great terror throughout the African world. The Algerines felt particularly uncomfortable, and commenced erecting huge batteries on the coast. It was then that the Spaniards, to keep an eye on their doings, seized the islet in front of Algiers, on which they built the **Penon**. This was in 1510. The Algerines seem to have respected this fortress during twenty-nine years. It was not until the death of Ferdinand d'Aragon that they resolved on capturing the Spanish fort, which interfered

greatly with their movements. Khair Ed Din and his brother, Baba Aroudj, were entrusted with the siege operations, and soon life became unbearable for both the Spanish fort and Algiers. The Spaniards, hardly pressed, cannonaded the city, destroying the mosques, minarets, palaces, and houses. The enemy sometimes came to composition, and supplied the Spaniards with the requested victuals. At other times the Turks would brave the Spanish cannon, and the Peñon was reduced to very pitiable extremities, obliged to look to Spain for provisions. If the ships that bore the supplies were unfortunately seized by the Algerines, the garrison were deprived of shot, powder, food, and water, and obliged to undergo the greatest privations. Still they held on; and this state of things lasted till the year 1529, when at last the most formidable preparations were set up by Khair Ed Din to storm the fortress. During fifteen days an incessant and infernal fire was kept up by the Moorish batteries and flotilla, more than one hundred cannon battering the Peñon on all sides. The gallant little garrison of 150 men resisted during a fortnight the most terrific bombardment on record, besides supporting all kinds of hardships and privations. At last the Peñon was taken, and its commander, Martin de Vegas, and the twenty-five survivors, were put to death. Khair Ed Din pulled down the Spanish castle, and joined the fortress to the coast by a jetty; 20,000 Christian slaves were employed building it. On the only tower that was spared the present lighthouse was erected. The most formidable defensive works of the north coast of Africa were then constructed, and armed with a continual flow of cannon. During three centuries the Peñon protected the pirates. It resisted the numerous attacks of the Christian fleets. Sometimes lost to view in the midst of the storm of battle, the Peñon disappeared, in the smoke and the noise, to appear again after the fight, the high tower superbly gleaming in the azure sky, as the insurmountable barrier separating the barbarian from the civilised world. The barrier has now been wiped off; civilisation has set its firm footing on the land of piracy, and transformed this nest of smugglers into the most hospitable of cities.

The Library and Museum of Algiers are both situated, in the same building, in the Rue de l'Etat Major. It is open to the public every day (except Thursdays, Sundays, and holidays), from 12 till 5. The place is altogether closed during the months of August and September. The Library

contains 35,000 volumes, and a great quantity of Arab, Turkish, and Persian manuscripts. The Museum is situated on the ground floor, and contains, amongst other valuable curiosities, the casting of **San Geronimo**, obtained by Mr. Latour from the original block of chalk in which that martyr was buried alive.

The **Odyssey of San Geronimo** is sufficiently known ; but for those of my readers who should happen not to be acquainted with it, the following poetical account, by **A.O.M.**, an anonymous poet of great talent, who has written a history of Geronimo's life, will give an idea of his life and martyrdom :—

“ In time of Spanish wars an Arab child
Was captive taken from his native wild,
When Christian people brought him to the font ;
Geronimo they called him, as his front,
This infant forehead bore the sacred cross
In pearly dross for weal, or care and loss.
When but a child of eight he fell once more
Into his parent's hands, for nigh a score
Of years with them he lived, and then returned
To Oran, with a high resolve he burned
To live a Christian, who to Christ was brought,
And in the sacred precepts had been taught.
And yet, again, unchristian hands they prey,
Seized, and in pirate vessel fast away
They carried him as slave to Algiers' strand,
That nest of pirates and accursed land.
No power of word or threat could change the Saint
From his resolve. No words of mine can paint
The horrors of his death, when, flung away,
Into a block of concrete there he lay,
And his firm spirit braved the martyr's death
And won the palm branch and the martyr's wreath,
Amid the jewels of his Father's store,
He shines a glittering star for ever more.”

A. O. M.

There are a great many coins and medals to be seen at the Museum, many of them in gold. There is also a complete collection of Algerian coins, and the *Chkoti* collection of coins used by the French Company of Bona in its transactions with the Arabs. The *chkoti* was nothing else than a Spanish piastre, cut in different sizes, corresponding to the different weights and values of the *rial-boujdon* the standard monetary coin of the Algerine Government.

The **Governor-General's Palace** is open to the public

every day, on application by writing to the **Aide-de-Camp de M. le Gouverneur-General**, for a card to visit the premises. The real entrance of the palace was in the Rue du Soudan; the entrance and façade are now in the Place de Gouverneur. It needs hardly any description, all the interest residing in the richness of the decorations added by the *genie militaire*, who also constructed the entire front of the building, with the entrance door, thus adding a whole gallery to the old palace of Hassen Pacha.

The **Archbishop's Palace**, opposite the Governor's Palace, is the finest Moorish palace now in existence in Algiers. It was formerly the residence of the Sultan's daughter (Dar Bent el Sultan). The old **Secretariat du Gouvernement**, the former residence of **Ahmed Pasha**, was part of the celebrated **Djenina**, or old palace of the Deys of Algiers. This **Djenina** extended from the building now occupied by the Post Office, on the Place du Gouvernement, right up to the Rue Soggemah, including all the buildings right and left of the Rue Bruce, the beautiful house now occupied by the First President of the Court of Appeal in the Rue Soggemah, the house of **Mustapha Pasha** in the Rue d'Etat Major, No. 52, now occupied by the Museum and Library, and several other buildings of less importance.

The **Cathedral**, which was formerly a mosque, is situated in the Place du Gouverneur, near the Palace of the Governor of Algeria. It has a magnificent arched doorway, crowned by two high towers. It has undergone very extensive repairs, and ranks now as one of the finest buildings in Algiers. A handsome flight of steps leads up to the front entrance. The interior is a large arched hall, supported by marble pillars in the Oriental style. A marble monument of San Geronimo stands on the right hand side. Some devices of the Koran, in gold letters painted on a black ground, are perceptible round the cupola over the high altar.

Coming now to the **modern, or French town**, it requires for the tourist hardly any description, as one is able to judge for one's self from one's idea of a modern city. The streets and squares of Algiers are very regular and well lighted. The houses, especially those in the Boulevard de la République and Rue de Constantine, are very handsome and costly constructions, built with all the modern refinery and comfort. The whole Boulevard de la République, including the inclined roads, quays, shades, and numerous vaults and warehouses, was conceded by the City

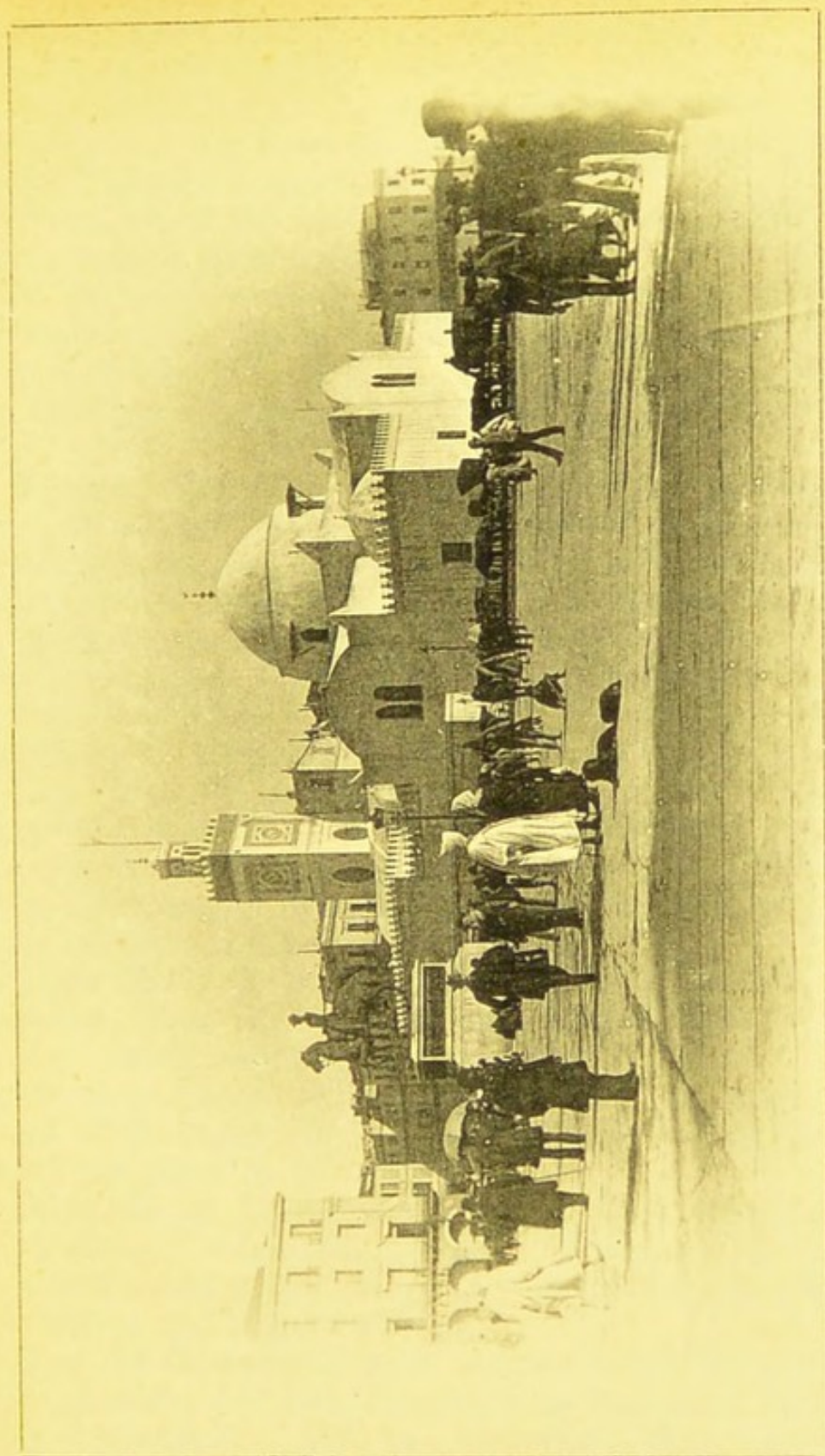
of Algiers to an English company—**The Algiers Land and Warehouses Company, Limited**, in 1863, for a term of ninety-nine years. There exists certainly no finer street in any sea-side town of Europe than this magnificent thoroughfare, which leaves nothing to be desired in any respect.

An English gentleman, who, after having spent a few days in Algeria, fancied himself thereby an umpire on Algerian matters, took this eventful opportunity of casting his verdict on the country in a short but unsweet pamphlet. This booklet, which proclaims the Boulevard de la République a bad imitation of the Paris Rue de Rivoli—as if one had anything in common with the other—declares likewise, among other incorrect statements, that there are no good hotels in Algiers or Mustapha—none, in fact, in all Algeria, save one—a single one—at Biskra! Now, any impartial visitor will at once perceive that this is casting an unjust and undeserved blame on the hotel-keepers of Algeria. However, I shall deal with the subject of the Hotels in a special chapter. My aim is now to protest against the ridiculous comparison above referred to.

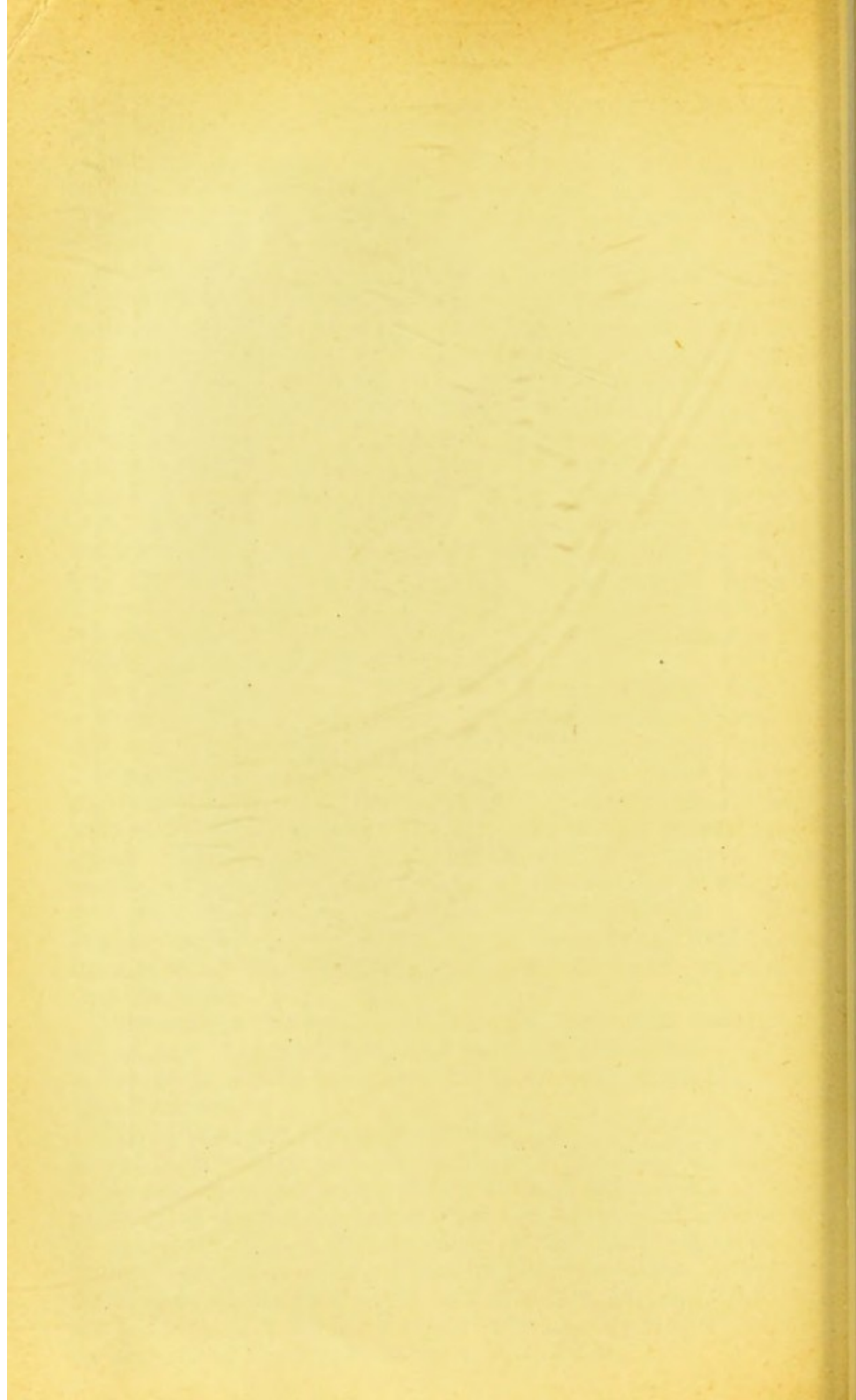
Another childish argument is that in “Piesse’s Guide,” blaming the French for building five-storied houses at Algiers. The writer trembles at the idea of the danger arising therefrom in the event of earthquakes. Now, it is surprising that such a trifling notion should have been allowed to find its place in a work so serious as the above-named Guide. Five-storied and even seven-storied houses have existed at Algiers ever since the Conquest, and no one has ever had to complain of having to dwell in them. The Italians have built high monuments and houses from time immemorial, though Italy is well known to be the birthplace of earthquakes.

Fortunately these statements do not affect the country so much, now that, with the rapid means of locomotion, Algiers is becoming yearly more familiar to an ever-increasing number of visitors.

The Place du Gouvernement has an equestrian bronze statue of the Duke of Orleans, former Governor of Algeria in its centre. This statue is the work of Marochetti; it was cast out of the cannon taken from the Arabs at the conquest of Algiers. The military band of the first regiment of Zouaves performs on the Place du Gouvernement in winter twice a week, on Thursdays and Sundays, in the afternoon, generally from 3 till 5. But the time is subject to alteration on account of the length of days. *See Photo.*



PHOTOGRAPHIE GERVAIS-COURTELLEMONTE ET CO, ALGER, 14, RUE DES TROIS-COULEURS.



The Rues Bab Azoun and Bab el Oued start from this place in exactly opposite directions.

The Rue Bab Azoun is THE fashionable street of Algiers ; it contains the finest shops ; it is the habitual promenade of the Algerian population.

The Boulevard de la Republique is the handsomest and best situated thoroughfare of Algiers. Its houses are built like the most perfect Paris houses ; the architecture of the Boulevard itself is a fine specimen of engineering work. It has cost the City of Algiers, together with the harbour, two hundred million francs (eighty millions sterling).

The Square Bresson is a garden of quite recent construction ; it is situated on the Boulevard de la République, overlooking the sea ; it is a fine garden, planted with all the species of trees and plants of wild Algeria and the Far East.

The Municipal Theatre stands opposite this square, in the best situation in Algiers. It is a very spacious and elegant building, fitted with the latest theatrical appliances and machinery. It affords the greatest facility of egress in case of fire. The troupes are generally well composed, as the Algerian population has never been known to show tender mercies to artists of inferior talent. The plays are alternately composed of dramas, comedies, vaudevilles, grand operas, opera-comiques, and opera-bouffes.

The Rue Bab el Oued, Place Bab el Oued, Rue Bab Azoun, Rue de Constantine, and several other streets are paved with wood-pavement. Several large thoroughfares are soon to be supplied with the same pavement, and it is expected that in 1895 the entire City of Algiers will be paved with wood.

The Rue de la Lyre is a street chiefly inhabited by Jewish retail and wholesale traders. There are, however, in this street several Mahommedan shops for the sale of local curiosities and Algerine ware.

The Rue de Constantine is another beautiful street, in which are situated the Law Courts, a monumental building of stately dimensions. All the houses in this quarter of Algiers are the *nec plus ultra* of modern construction. I insist particularly on this, because the outsiders do not often bear enough in mind how expensive is the cost of building a house in Algiers. First of all, as I stated before, the good stone has to be shipped from France and various remote parts of the coast. Second, the ground is very expensive, owing to this particularity : that, being level ground, it is

priced at six times and often more the value than in the sloping quarters. Consequently, a house on the Boulevard de la République, Rue Bab Azoun, Square Bresson, or Rue de Constantine costs a proprietor very nearly as much as a house in the Rue de Rivoli or Boulevard Haussmann in Paris.

The Rue d'Isly is a very commercial street, chiefly patronized by English residents, it being the main road to Mustapha, the head-quarters of the British colony in Algiers. In the Rue d'Isly are situated the English grocery and butcher's stores of Messrs. Dunlop and Tustes, the well-known English dealers. The fortified wall that girds Algiers with its massive stonework has now become a perfect nuisance, as it interferes greatly with the rapid extension of the City. It is a well-known fact that the improvement of the modern artillery has rendered these fortifications perfectly useless. The *déclassement*, or demolition, of the fortifications has been decided in principle, and the Board of Works has voted their suppression. But it remains for the *génie militaire* to give the final sanction to this most important step. Until this is done, Algiers will continue to choke within its too restricted barriers. The Municipality of Algiers has recently voted large sums of money for the improvement and embellishment of Algiers. Most of the streets have been paved with wood, lamp-posts of the improved "Phare," or lighthouse system, have been erected profusely, and the streets are cleanly kept and well watered.

CHURCHES.

ENGLISH.—The Church of the Holy Trinity, Rue d'Isly, near the Isly Gate of Algiers, was built in 1870 by public subscription. It was consecrated in 1871 by the Bishop of Gibraltar. It is wholly supported by voluntary contributions and offerings. One-half of the seats are free, the other half is let at the charge of £1 per seat, per season. This church is built on the same plain and unattractive model which is customary in English Protestant churches. The interior is, however, very interesting. The walls are covered with tablets of different shades of Algerian marble, some of them very handsome indeed. Many memorial inscriptions are engraved on these marble slabs, some in reminiscence of British subjects deceased at Algiers as far back as 1550, some in record of historical deeds, &c. . . . The principal tablet, called the Jubilee tablet, bears this inscription:

"This tablet is erected, June 20, 1887, by citizens of the United States, grateful for the privilege of associating this commemoration of their countrymen with the Jubilee of that illustrious Sovereign Lady, Queen Victoria, who has made the name of England dear to children's children throughout all lands."

The Scotch Presbyterian Church, erected by the late and much regretted Sir Peter Coats at Mustapha Supérieur, is built on the same principle as the latter. It was left by Sir Peter Coats to the Scotch community of Mustapha.

The Church of Notre Dame des Victoires, in the Rue Bab el Oued, is a very plain building, its only interest being its antiquity. It was the mosque built in 1622 by Ali Bitchnin.

The Church of Sainte Croix, opposite the Casbah, is likewise an old mosque (Djama el Kesba Berranee) built in 1817.

The Church of St. Augustine, in the Rue de Constantine, was built in 1878, in the Roman style; it is situated opposite the Law Courts. The three large halls in the interior are supported by magnificent white marble pillars, monoliths of 17 feet, all in one piece.

The French Protestant Church, Rue de Chartres, and the

Jewish Synagogue, Rue Randon, complete the list of religious buildings of importance in Algiers.

PRISONS.

There are three prisons in Algiers and one at l'Harrach, some twelve kilometres from Algiers. The **Prison Civile**, or civil prison, is situated at the Casbah, and the military prisons are situated, one in the old Arab fort called Fort Neuf, near the Place Bab el Oued, the other at the Fort Bab Azoun, in the original Turkish fortress of that name. The prison of l'Harrach is utilised for long terms of imprisonment, both for Arabs and Europeans.

Maison Carree.—See "**Evirons of Algiers**."

FORTIFICATIONS.

Algiers is a strongly fortified place, but, on account of its particular situation, is a fortress very difficult to defend. The town stands in amphitheatre shape, and consequently exposed to the enemy's shells, besides being open on the

north side and north-east side. The present walls and ditches that surround the city would be of no avail in the event of a serious attack by sea. The isolated works which crown the hills overlooking Algiers are of a more serious condition.

The **Battery of Notre Dame d'Afrique** is armed with six heavy ordnance cannons; the **Battery of the Casbah** has four guns of 34 centimetres; the **Battery of the Mole** and that of the **Arsenal** are likewise armed each with six 34 centimetre guns. The **Battery of Cape Matifou**, commanding the entrance of the bay, is armed with 48 centimetre heavy guns. There are besides other batteries on the heights of **Bou Zarea**, **El Biar**, and **Sidi Ferruch**, of which, being closely guarded from public view, I have not been able to ascertain the armament or strength.

PUBLIC INSTRUCTION.

There are in Algiers four superior schools, constituting the **University**—viz., **Ecole de Droit**, law school; **Ecole de Lettres**, school of letters; **Ecole de Medecine**, school of medicine; and **Ecole des Sciences**, school of science. The whole building, situated on a lofty hill in the Rue Michelet, has a very fine appearance. There is also a large college, or **Lycee**, for boys, Europeans or natives, on the Place Babeloued; and a **Petit Lycee** at El Aknoun, for youngsters; and many public schools in every quarter of the city, either on the laïc or Catholic systems. There is a very good convent called the **Convent des Sœurs de la Doctrine Chretienne**, on the Boulevard Gambetta, on the same system as the "Oiseaux" or "Sacré Cœur" in Paris. Another convent, called **Sacre Cœur**, is situated at Mustapha Superior, likewise on the same improved educational principle.

OTHER PUBLIC BUILDINGS.

There are in Algiers four large barracks for quartering the troops, which consist of a section of almost every corps in the army. A whole regiment of **Zouaves** (the 1st) is located in the barracks of Tagarine, at the Casbah. The Engineers are lodged on the Place Bab el Oued, in the **Caserne du Genie**. The **Intendance**, **Gendarmerie**,

and **Artillery** have likewise very spacious buildings affected for their quarters, most of these buildings having served for the same purpose under the Turks. The **Douaniers** have very handsome barracks in the Rue de Constantine, and the **Cavalry** (**5th Chasseurs d'Afrique**) is quartered entirely at Mustapha Inférieur. There is an **Arsenal** on the Place Bab el Oued, admission to which is very seldom granted.

The **Hopital du Dey**, or **Military Hospital**, stands in the **Faubourg Bab el Oued**, outside the city. It was the former residence of the last Dey of Algiers. The admission to visit it is very easily obtained from the local authorities. It is a wonderful establishment, fitted with the most perfect sanitary arrangements. The place well deserves inspection. The gardens are full of tropical vegetation, and kept in admirable order.

The other hospital, called the **Hopital Civil**, is situated at Mustapha Inférieur, and contains 500 beds. There is a **Central Market**, Place de la Lyre, where fruits can be bought very early in the morning, the earlier the better; and another Market, **Place de Chartres**, where flowers, fruits, and vegetables can also be bought early every morning. The afternoon is reserved for the sale of hosiery, furniture, and fancy goods. The **Bureau Central Meteorologique**, or **Observatory**, is installed at the **Mairie**, Boulevard de la République.

CLUBS.

There are three clubs in Algiers—the **Club Militaire** (for officers only), on the Square Bresson; the club or **Cercle du Commerce**, on the Place du Gouvernement (a rather select club, but not intended for strangers to the Colony); and the **English Club**, at Mustapha Supérieur. This club is open from November 1st to the end of May, for the convenience of English and American visitors in Algiers. **Mr. W. Wigram** is the Honorary Secretary, to whom all communications regarding membership should be addressed. There are a few bedrooms for the use of members and subscribers, who can also make arrangements for boarding at the club. Members of the principal London clubs become short time subscribers without election, on applying to the club.

CEMETERIES.

The cemeteries of Algiers are situated at St. Eugene. They consist of the Catholic, the Protestant, and the Jewish Cemeteries. The English Cemetery is a part of the Commune Cemetery of Mustapha Supérieur at Fontainebleue. It is very neatly tended by the English community of Algiers. There are also two Arab Cemeteries, one near the Civil Prison at the Casbah, and the other at Mustapha.

HOTELS.

Contrary to the opinion of the author of "Algerian Hints to Tourists," who condemned, in a sixty-page pamphlet, all the hotels of Algeria with one stroke of the pen, I find it no easy matter to deal with the subject, not that I am in the least embarrassed in giving my opinion; but the fact is, that the number of excellent hotels in Algiers is so great that I am really puzzled which to recommend first. I think the best way to get through my task will be to point out to the reader the particular advantages of each hotel, and leave him to decide which one he thinks is the best adapted to his means and requirements. First, I have no hesitation in stating that the expressions, "*excellent, good, and comfortable*," used in Murray's "Guide" and Mr. A. Knox's "New Playground," are not at all comparative with the "Algerian standard," as Mr. Flower terms it, but rather comparative with the European standard. These expressions are perfectly appropriate in giving descriptions of first-class hotels, such as the Hôtels de la Régence, de l'Oasis, des Etrangers, and d'Europe, in Algiers; and Continental, Kirsch, Splendide, and St. George's, at Mustapha Supérieur. These hotels are justly renowned for the superiority of their accommodation, and are fitted with every modern requisite and comfort.

It is indeed sheer prejudice not to admit the fact that the Algerian hotel-keepers have brought their establishments to a standard of perfection that one scarcely expects to find in this country. This "Hints to Travellers" cannot be accepted as a serious hint, especially by travelled English ladies and gentlemen, to whose opinion Mr. Flower is appealing, for after declaring that each *habitué* of the hotels' *tables d'hôte* of Algiers "*is usually accompanied by a dog,*" and further, that "*fleas are not unknown, and that the un-*

even tiled floor is not always particularly clean," Mr. Flower's declarations cannot be accepted as gospel.

The hotels have, indeed, in Algiers the reputation of being exceptionally clean, especially the above-named hotels, which for comfort, attendance, and superior accommodation leave nothing to be desired. I don't think for one moment that Messrs. Hildenbrand, Kirsch, and Bottacchi, or that Mesdames Desolmes, Pecoul, and Delrieu would allow an army of *pensionnaires* to invade their dining-rooms in the company of a dog for each member. I should suggest this *hint* to visitors without dogs : to claim a reduction from the hotel-keepers for being—single !

There are many good hotels in the country as well. It would be carrying me beyond the area which this Handbook covers to attempt to describe them. Suffice it to say that the

Hotel Continental, at Oran, can certainly rival any of the Riviera hotels ; and as for food, good cooking, accommodation, attendance, and the rest, where in the South of France and Italy can you expect to be better than at the **Hotels Continental, Kirsch, des Etrangers, &c.** ? I therefore conclude that the erroneous statements that have been circulated to the detriment of Algerian hotels have been inspired by a determined prejudice, and spread about by evil-wishers to the country. Not that I wish to be taken as a supporter of the hotel-keepers in a bulk—certainly not ; but when the deficient hotels are but a minority, I think it rather unjust to make the others responsible for it.

In Algiers the **Hotel de la Regence** has had for years past the reputation of a first-rate hotel. Situated in the centre of the town, and managed in the most serious and business-like manner by Madame Desolmes.

The **Hotel des Etrangers**, which is a little way off the sea in the Place de la République, enjoys the advantage of a full and magnificent view of the sea, the Square Bresson, and the Rue de Constantine, without being so much exposed to the damp sea air for those who fear it. The cooking in this hotel is the *ne plus ultra* of culinary art, and as for the rooms and attendance, it is all that could be wished. Madame Vve. Pecoul is the most amiable hostess, who takes at heart the comfort of her clients, and has so far succeeded in gaining a high reputation as hotel keeper and good manageress. The **Hôtel des Etrangers** is the habitual resort of a large number of British visitors.

The **Hotel de l'Oasis** is most conveniently situated on

the Boulevard de la République, right in front of the harbour, in the very heart of modern Algiers. It is equally a first-class hotel in every point of view. The Hôtel de l'Oasis is under the direction of Mr. Ernest Delrieu.

The **Hotel d'Europe** is situated at the corner of the Square Bresson and the Boulêvard de la République, and is renowned for its good management as well as the luxury of its apartments. The view from the windows embraces the horizon as far as the mountains of Kabylia, all the Bay of Mustapha, and the harbour of Algiers, &c.

Now turning to Mustapha, the first hotel of importance on our road is the **Hotel Continental**. This hotel has this one great advantage, of being at a stone's-throw from Algiers and yet in full country; and considering the very easy and frequent communications (tramways every ten minutes), it is therefore well adapted for visitors making but a short stay at Algiers. It was built in 1887, and considerably enlarged in 1889. It enjoys the most magnificent view, and is unquestionably in a very fine position. It contains very spacious public rooms, 20 ft. high, and well ventilated. The entrance hall is 42 ft. by 34 ft. Several drawing-rooms, smoking-room, separate restaurant, and table d'hôte stoves, telephone, lawn tennis ground, and baking done on the premises. Full-sized billiard table by Burroughes & Watts. The drainage is perfect. The **Hotel Continental** is built on a hill, 150 metres above sea-level, and therefore in a very healthy altitude. The adjoining **Hotel d'Orient**, formerly known as the Sanitary Station of Dr. Landowsky, has been turned into a hotel by the present proprietors in 1883, and fitted up with every modern comfort. It stands in a very elevated and sheltered position, and, like the **Continental**, commands a most splendid view. Both hotels are under one and same management. **Messrs. Reicharter & Hildenbrand** are the proprietors of the **Hotels d'Orient and Continental**, and the personal managers.

The **Hotel Kirsch** is situated higher up on the Mustapha Hill, adjoining the Hotel St. George's, of recent construction. Mr. Kirsch is an experienced hotel-keeper, who has managed to secure a good name in the British colony of visitors. His hotel is kept on the strict English principle. The situation is a particularly healthy one, the air being very bracing and pure. The cooking leaves nothing to be desired, and the attendance and apartments are equally up to the mark.

The **Hotel St. George**, next to it, is, as I said, of recent creation. Since the first day that hotel opened its doors in 1889, there has scarcely been a room disengaged during the season. The prices are moderate, and the living good. The house is built in true Moorish style, and very comfortably furnished. Mr. Guiauchain is the proprietor, but the Hotel St. George's is under the able management of **Mr. Oesch-Muller**, proprietor of the **Rugen Hotel**, Jungfrau Blick, Interlaken.

The newly opened **Hotel Splendide**, the former Château Keith, is a stately mansion of English appearance, built in the style of the fifteenth century. The interior is entirely Moorish in architecture. The central court or Arab *patio* is a magnificent yard of 70 feet square, entirely paved with marble, and surrounded by graceful arches and pillars. The first floor is the repetition of the ground floor with a banister from one pillar to the other. It is luxuriously fitted and handsomely furnished throughout. There is a spacious and well-stocked library, a large billiard room with a full-sized English table, large drawing-rooms and dining-rooms. The Hotel being an independent building, is on this account exposed to the north and south, the four façades being alike, one can enjoy the view of whatever side of the country or the sea one may wish for. The view from the bedrooms is really grand, and, without exaggeration the finest in Algiers. The situation of the Hôtel Splendide is exceptionally favoured. It stands on the summit of a hill towering above the villages of Mustapha, Isly, Belcourt, Agha, and Fontainebleue. It is the highest spot in that neighbourhood. The Bois de Boulogne road passes the entrance, and the road to Birmandeïs runs alongside. On any side that one turns from that delightful spot, the view is admirable and without parallel in Algiers. The hotel is under the special management of Mr. M. Bottacchi, the former manager of the Grand Hôtel de Mustapha.

The **Olivage**, situated a little higher up the road, is a charming and salubrious villa kept by an American lady. The place is managed under the family pension system. The comfort and accommodation are excellent, and the charges very moderate. The situation is a remarkably healthy one, and has always been highly recommended by the local doctors. The attendance is thoroughly English. The picturesque grounds cover an area of three acres of land, planted with exotic trees of every description, and abounding with the most exquisitely pretty flowers.

The **Hotel-Restaurant d'Isly**, Rue d'Isly, kept by Mr. Paret, ex-*chef* of the Hotel du Helder, and Hôtel Continental, of Paris, is a very good hotel of the second class. The service leaves nothing to be desired, and the cooking is in every respect worthy of a first-class restaurant. The charges are very moderate.

RESTAURANTS.

Good Restaurants are scarce in Algiers. Apart from the **Anglo-American Bar**, kept by the excellent *chef*, **Mr. Anglade**, who is renowned for his high-class cookery as well as the moderate charges of his bill of fare, one must repair to an hotel to enjoy a good lunch or a good dinner. The **Taverne Gruber**, though, is a first-class restaurant.

I should recommend **Mr. Cassar's Restaurant** for a good fish dinner. **Mr. Cassar's Restaurant** is situated at the "Poissonnerie," about half-way down the street leading from the Place du Gouvernement to the "Pêcherie," opposite the **Café d'Apollon**, by the side of the Mosque of Djama el Djedid. The **Hotel Continental** supplies luncheons to **non-residents** at the uniform charge of 3 frs. 50 cts. and 5 frs. for dinners. These prices are exclusive of wine.

The **Hotel de la Régence** is noted for its famous *chef*. The service there is of the first order, and ranks amongst the best in Algiers.

I should certainly recommend the **Hotel des Etrangers** for the excellent *cuisine*, for which this first-rate establishment has a high reputation. The cooking there is generally plain, but of the first quality. The joints and the chops and steaks are cooked in the English fashion. There is a *table d'hôte*, and the service is done at fixed prices or *a la carte*.

Mr. Paret's Restaurant d'Isly, Rue d'Isly, is especially recommended for the excellency of its *cuisine* and the extremely moderate charges in the bill of fare. Mr. Paret was formerly *chef de cuisine* at Marguery's Restaurant, Paris, and was for many years *chef* of the famous Ledoyen's Restaurant in the Avenue des Champs d'Elysées, Paris. The *table d'hôte* is very good. Subscriptions for pensions for the season at reasonable charges. Special terms for families. Mrs. Paret speaks English.

The **Hotel and Restaurant Beau Rivage**, at St. Eugene, is also a very comfortable and excessively clean place. The food there is of the best quality, and the services

leaves nothing to be desired. One can have a very comfortable lunch there at a trifling cost, and enjoy a beautiful view of the sea and the surroundings.

CAFÉS.

There are, of course, many *cafés* in Algiers. The principal are the **Café d'Europe**, the **Café d'Apollon**, the **Café de Bordeaux**, the **Taverne Tantonville**, the **Café Glacier**, the **Taverne Gruber**, and the **Café Turc**. The **Café d'Apollon** is the best managed, and the habitual resort of the English and American visitors. The manager is an American, and is practically versed in the manufacture of American drinks. Good brandy and whisky of genuine brand are, in fact, only obtainable at this particular *café*. The **Café d'Europe** or **Glacier** is a good summer quarter. The **Café Tantonville** is renowned for its good beer, and, being situated next to the theatre, is very animated on winter nights. The **Café** or **Taverne Gruber** sells the famous Strasburg beer, but with the addition of so much alcohol that it is rather more harmful than good. The *cuisine*, however, is one of the best in Algiers. The **Anglo-American** or **Cosmopolitan Bar**, kept by **Mr. Anglade**, is a well-known and much frequented place, especially as its title expresses, by the English and Americans. The *cuisine* is here of the first order, and the charges are very moderate, considering the excellency of the food. English drinks are all of the first quality. As for American drinks, **Mr. Anglade** has a special reputation for them, which he thoroughly deserves.

The **Café d'Apollon** is situated on the Place du Gouvernement, next to the Mosque. The **Café d'Europe** is in the Square Bresson, as well as the **Café Tantonville**, which is next to the theatre. The **Taverne Gruber** is on the Boulevard de la République. The **Anglo-American Bar** is in the Rue Clauzel, nearly opposite the Hotel de l'Oasis.

There are other *cafés*, such as the **Café Turc**, in the Square Bresson, and also *cafés* and restaurants of minor importance, scattered over the secondary thoroughfares.

The **Café de Bordeaux**, which has just been re-opened under new management, is an unpleasantly situated *café*, very cool in the summer, but rather draughty and exposed to the north winds in winter.

AMUSEMENTS.

Algiers does not offer the same attractions as Nice, Cannes, or the winter resorts of Italy. The chief attractions of Algiers are its climatic advantages. Apart from the Municipal Theatre, which is kept up to a good standard, there are no local attractions worthy of that name. The numerous efforts attempted by the "Comité des Fêtes" have hitherto proved a complete failure, though the "Fête Mauresque" and one or two paper chases have been so far successful. There is no doubt that some good service could be rendered to the foreign colony of visitors by an intelligent Committee of Fêtes, and the place could be made attractive enough. But the Committee of Fêtes have proved up to the present that they have more at heart the political situation of the country than the attraction of foreign visitors, and therefore fell through in every attempt of fête-giving organisation. They have not, so to speak, the least idea of such an organisation. The members are, for the most part, very honourable tradesmen, no doubt, but bred and born in the daily callings of their respective trades, and once out of their habitual commercial sphere they are like fishes out of water.

For instance, at the balls given by them, the members fail to invite the ladies. They will start a battle of flowers and masked cavalcades, with all the carnival paraphernalia, three weeks after the expiration of carnival. They will give a "grand rally papier," as they call here a "paper chase" on a Sunday.

The *vegliones*, or masked balls, given by the Committee are brilliant and attractive enough, but there, also, there is lack of organisation. Such an important functionary as an M.C., for instance, is entirely ignored. And as for the elimination of the rough element, by a more judicious and severe control of the admittances, it is altogether overlooked. This could be very easily remedied if more stringent regulations about dress were enforced.

The only chance of having a good Committee of Fêtes would be by selecting for its members some resident wealthy members of the foreign colony, with the exclusion of the shopkeepers and tradespeople that are usually selected for such an office.

The Governor-General's ball, which is given about the 15th of March, is in itself but a very plain turn out. But it offers to the visitor the means of studying the local society

of Algiers, and also—and this is the most interesting from a European point of view—it affords the facility of contemplating the Arab Sheiks and Aghas in the full glare of their dashing costumes. The Caïds, with their red burnouses, are there in overwhelming numbers. But the crowd is so great that one cannot stand much of it, and is glad to repair to healthier quarters. There are one or two receptions given by one or the other of the Consuls in Algiers, but these are nothing to speak of. The English Club gives a few receptions and balls during the season, which are very successful and very brilliantly attended.

NEWSPAPERS AND PERIODICALS.

There are in Algiers twelve daily papers and seven weekly, besides four magazines and two illustrated periodicals. These are: the *Algérie Artistique*, magnificently illustrated with views taken from life by M. Gervais Courtellemont, the well-known photographer, 14 Rue des Trois Couleurs, who also sells the prettiest views of Algeria, and has a complete collection of the most remarkable types of natives of Algeria and Tunis; and the *Algérie Illustrée*, a similar work by M. Leroux, the well-known photographer of the Rue Bab Azoun. The most distinguished daily paper is the *Vigie Algérienne* (one penny); next come the *Moniteur de l'Algérie*, the oldest established; *l'Akhbar*; and the *Dépêche Algérienne*, the best informed. The *Petit Colon* and the *Radical Algérien* have the greatest circulation, but rank third-rate as literary organs. They are of extremely advanced opinions, and rather too personal.

The only English paper published in Algiers, and in whole Algeria, is the *Algerian Advertiser*; offices, 12 Boulevard de la République. This paper publishes a correct and complete list of visitors at Algiers, Mustapha, Biskra, and Hammam R'hira every week. It is the recognised organ of the Anglo-American colony in Algeria, whose interests it ever upholds. It contains eight large pages, and publishes weekly twenty-five columns of reading matter.

VARIOUS ALGERIAN SOCIETIES.

The *Société des Beaux Arts* is situated No. 2 Rue du Marché d'Isly. It has a fine gallery of pictures; it is open every day to the public from 8 A.M. It gives private

concerts every fortnight, which are very highly appreciated.

The Atlas Section of the Club Alpin Français has its seat No. 2 Rue Juba.

The Military Academy is installed in the old Janissary Barracks, in the Rue Médée. The principal entrance is by the Military Club, Square Bresson. It possesses a very complete library, a large conference hall, where the pictures of the different Governors of Algeria are exposed; chemical and other laboratories, &c., fencing and billiard rooms, and restaurants. During the season several balls and parties are given by the officers, and these fêtes are usually brilliantly attended.

The Société de Tir, No. 1 Rue Lamoricière, has a famous stand installed outside the Bab el Oued gate on the military zone of the fortifications. This Society, which carefully expels all persons of Jewish creed, is the most select in Algeria. It gives two balls during the year—one in winter, at the Municipal Theatre of Algiers, and one in summer at the Stand. These balls are frequented by the *élite* of the Algerian society. The foreign element is but feebly represented at the fêtes given by this Society.

The Palais Consulaire, now in course of construction on the site of the Place du Gouvernement and the Boulevard de la République, is a stately building of considerable value, destined for the dwellings of the various foreign consuls accredited in Algiers. It will most likely be finished in the course of 1891.

CITY OF ALGIERS.

[ABBREVIATIONS.—B. A., Bab Azoun; B. O., Bab el Oued; F. B. O., Faubourg Bab el Oued; Ch., Chemin; PL., Place; C., Cité; R., Rampe; RO., Route.]

Streets and thoroughfares.	Commences.	Ends.	Circumscription.	Quarters.
Abdallah (Sidi) .	de Thèbes . . .	Staoueli. . . .	2	Casbah
Abderame (des) .	Porte-Neuve . .	d'Anfreville . .	2	Casbah
Abencerages (des).	de Thèbes . . .	du 4 Septembre .	2	Casbah
Abreuvoir (de l') .	de Constantine .	Rovigo	1	B. A.
Addada	Sidi Ferruch . .	de la Fonderie .	2	B. O.
Aigle (de l') . .	Bab Azoun . . .	Boulev. Républ. .	3	B. A.

Streets and thoroughfares.	Commences.	Ends.	Circumscription.	Quarter.
Boukerque (imp.).	Akermimouth . . .	Impasse . . .	2	Casba
Alexandrie (d') . .	Sidney-Smith . . .	d'Héliopolis . . .	2	Casba
Akermimouth . . .	du Chat.	à la Mosquée . . .	2	Casba
Afreville (d') . . .	Porte-Neuve . . .	Kléber	2	Casba
Airauté (de l') . .	Porte de France . .	au Môle	3	Marine
Ammon (d')	de Chartres	de la Lyre	3	Lyre
Annibal	de la Gazelle . . .	de la Casbah . . .	2	Casba
Oued. Télemly . . .	Rampe Rovigo . . .	Fortifications . . .	4	Isly (d')
Agou	Boulev. Républ. . .	de Constantine . . .	4	B. A.
Agou (de l')	de la Marine	à la Pêcherie . . .	3	Marine
Alas (de l')	Annibal	de la Casbah . . .	2	Casba
Agustin (St.) . . .	Levacher	Dupuch	4	Isly (d')
Amale	de Constantine . . .	Du Carrefour . . .	4	Isly (d')
Bab Azoun	Pl. Gouvernement .	Place Bresson . . .	3	B. A.
Bab el Oued	Pl. Gouvernement .	Place Bab el Oued .	1	B. O.
— esplanade	Pl. Bab el Oued . . .	Remparts	1	B. O.
— faubourg	Pl. Bab el Oued . . .	Aux portes	1	B. O.
— place	à l'Arsenal.	Bab el Oued	1	B. O.
— avenue	Esplanade	Fortifications . . .	1	B. O.
Alaine (de la) . . .	de la Gazelle	Ximènes	2	Casba
Alaque (passage). .	Boulev. Républ. . .	de la Marine	3	Marine
Arberousse	de la Casbah	des Maugrebins . . .	2	Casba
Azar du Commerce .	Pl. Gouvernement .	de Chartres	2	Marine
Alisaire	des Consuls	Boulev. Républ. . .	1	B. O.
Alnachère	Porte-Neuve	du Léopard	2	Lyre
Al-Ali	des Abencerages . .	des Sarrasins	2	Casba
Alsson	Doria	Bab el Oued	1	B. O.
Alsch (cité)	Rampe Rovigo . . .	Rampe Rovigo . . .	4	Isly (d')
Alanchard	d'Isly	Rampe Palmier . . .	4	Isly (d')
Alandan	de Chartres	de la Lyre	2	Lyre
Alene	Desaix	du Regard	2	Casba
Alondel	de la Lyre	du Léopard	2	Lyre
Alacchus	Médée	Place Bresson . . .	3	B. A.
Alombe (de la) . . .	Casbah	Boulev. Vallée . . .	2	Casba
Alonite (impasse) . .	René-Caillé	Impasse	3	B. A.
Alosa	Bab Azoun	Boulev. Républ. . .	3	B. A.
Alone	Place de la Lyre . .	Tournant Rovigo . .	4	Lyre
Alosquet	Place Randon	Caton	2	Casba
Aloulabah	de l'Intendance . .	de la Casbah	2	Casba
Alourmont	Randon	Médée	3	Lyre
Aloutin	du Léopard	du Divan	2	Lyre
Alresson (place) . .	de Constantine . . .	Bab Azoun	3	B. A.
Alruce	Place Malakoff . . .	Jenina	2	B. O.
Alueys	des Consuls	de la Taverne . . .	1	Marine
Alageaud	de Constantine . . .	de Tivoli	4	Isly (d')

Streets and thoroughfares:	Commences.	Ends.	Circumscription:	Quartier
Caftan	Bab Azoun	de Chartres	3	B. A.
Christophe-Colomb	Rampe Rovigo	Telemly	2	Casbah
Casba (de la)	Babel el Oued	de la Victoire	2	Casbah
Carrefour	de Tanger	d'Isly	4	Isly
Casemates (des)	Porte d'Isly	Porte du Sahel	4	Isly
Caton	Kléber	Randon (place)	2	Casbah
Camille	Rampe Rovigo	Telemly	2	Casbah
Chameau (du)	Annibal	de la Casbah	2	Lyree
Charles-Quint	Bab el Oued	de la Casbah	2	Casbah
Charte (de la)	de la Marine	de la Révolution	1	Marin
Chartres (pl. de)	de Chartres	Saint Louis	3	B. A.
Chartres	Bresson (place)	du Divan	3	B. A.
Chasseloup-Laubat.	du Quai (Port)	Boulev. Républiq.	3	Quai
Chat (du)	de la Casbah	du Locdor	2	Casbah
Chêne (du)	de Chartres	Médée	3	B. A.
Cheval (du)	Bélizaire	de la Licorne	1	Marin
Cavour	Rampe Rovigo	Telemly	2	Casbah
Citati	Place de Chartres	Scipion	3	B. A.
Clauzel	au Square	Palmyre	3	B. A.
Cléopâtre	Pl. du Govern.	Bab el Oued	1	B. O.
Colbert	Liberté (de la)	de Constantine	4	Cons.
Colombe (de la)	Esplan. Casbah	de la Baleine	2	Casbah
Colonie (de la)	Place de Chartres	Vialar	3	B. A.
Combes	Pl. du Gouvern.	Palmyre	3	B. A.
Commerce (bazar)	de Chartres	Pl. du Gouvern.	2	B. A.
Commerce	Lalahoum	Bab el Oued	2	B. O.
Constantine	Pl. de la Républ.	Porte Bab Azoun	4	Isly
Condor (du)	Ptolémée	de la Victoire	2	Casbah
Consuls (passage)	des Consuls	d'Orleans	1	Marin
Coq (du)	du Carrefour	d'Isly	4	Isly
Corneille	Place Bresson	de la Lyre	3	B. A.
Cougot (passage)	du Commerce	Sidi Ferruch	2	B. O.
Consuls (des)	de la Marine	Navarin	1	Marin
Croissant (du)	Boulabah	de Toulon	2	Casbah
Cygne	Sidi Ramdan	des Maugrebins	2	Casbah
Damrémont	de Chartres	de la Lyre	3	Lyree
Darfour	Boulabah	Desaix	2	Casbah
Dattes des	Médée	Porte Neuve	3	Casbah
Delta du	du 4 septembre	de la Casbah	2	Casbah
Desaix	Médée	de la Casbah	2	Casbah
Deval	du Chêne	de la Lyre	3	Lyree
Deville	des écoles	Ch. de ronde, 11		F. B.
Dey	Ch. des Consuls	de la Casbah		Casbah
Diabie du	de la Casbah	de Lorraine	2	F. B.
Divan du	Pl. du Gouvern.	Vincent de Paul	2	Lyree

Streets and thoroughfares.	Commences.	Ends.	Circumscription.	Quarter.
on	Ro. Malakoff . .	du Dey		F. B. O.
mbasles . . .	Ro. Malakoff . .	Barchichat . . .		F. B. O.
ria	Bab el Oued . . .	Jean Bart	1	B. O.
ases imp. des .	Salluste	Impasse	2	Casba
chassaing gal. .	Combes	Bab Azoun	3	B. A.
guay-Trouin .	Trois Couleurs . .	Duquesne place . .	1	Marine
mont d'Urville	Place Bresson . .	d'Isly	4	Isly
pleix	Randon	Impasse	2	Lyre
perré	Boulev. Républiq.	de la Marine . . .	3	Marine
Petit Thouars	Rovigo	Boulevard Pirete .	4	C. Bisch
puch	Mogador	Levacher	4	d'Isly
quesne place .	Duquesne	Duquesne	1	Marine
quesne	de la Marine . . .	de la Révolution .	1	Marine
quesne impasse	Duquesne	Impasse	1	Marine
vivier	Lyre	Randon	3	Lyre
nelle de l' . .	Rovigo	du Hamma	4	Lyre
oles des . . .	Ch. des Consuls . .	du Lavoir		F. B. O.
naïs	des Consuls	d'Orléans	1	Préfect.
offier (place) .	Bd. de la Victoire	Tournant Rovigo .	2	Casba
l. Prison civ. .	de la Victoire . .	Boulev. Valée . .	1	Casba
rées d'	Espl. Prison civ. .	de la Casbah . . .	2	Casba
t Major de l' .	Socgémah	Bruce	2	Casba
ina imp. . . .	Impasse	Médée	3	Casba
ruch Sidi . . .	Lalahoum	Bab el Oued	2	B. O.
tters	Bab Azoun	Boulev. Républiq.	3	B. A.
che de la . . .	Bab Azoun	Boulev. Républiq.	3	B. A.
derie	Impasse	Bab el Oued	2	B. O.
rs à chaux des	Ch. Bouzaréa . . .	Fours à chaux . . .		F. B. O.
gate	d'Aumale	de Tanger	4	Isly. (d')
liata	Staouéli	Impasse	2	Casba
abetta boulev.	Place de la Lyre .	Cité Bisch	4	C. Bisch
dillot avenue.	Rampe Rovigo . .	Aqueduc Telemly .	4	C. Bisch
iba	des Janissaires . .	du Palmier	2	Casba
ibaldi	Place de la Républ.	Place de la Républ.	4	B. Rep.
elle de la . . .	Annibal	de la Casba	2	Casba
ales des . . .	St. Vincent de Paul	Impasse	2	Casba
fe de la . . .	Randon	Kléber	3	Pl. G.
vernem. place	Bab Azoun	Bab el Oued	3	Pl. G.
ama du. . . .	Dumont d'Urville.	Corneille	4	B. A.
el Sidi	Addada	Lahemar	2	Casba
opolis d' . . .	de la Victoire . .	d'Alexandrie . . .	2	Casba
ri Martin . . .	Rond point Isly .	de la Lyre	4	Isly

Streets and thoroughfares.	Commences.	Ends.	Circum- scription.	Quant.
Henri Rivière . . .	Rempart Médée . .	B. Gambetta . . .	4	C. E.
Hercule d' . . .	du Commerce . . .	Sidi Ferruch . . .	2	B.
Industrie . . .	Constantine . . .	Liberté . . .	4	Com.
Intendance. . .	Etat Major. . .	Boulabah . . .	2	B. C.
Isly . . .	Dumont d'Urville.	Porte d'Isly . . .	4	Isly
Jacob . . .	Caton . . .	Sidi Abdallah . . .	2	Cas.
Jannissaire. . .	Palmier . . .	Ximenès . . .	2	Cas.
Jean Bart . . .	Navarin. . .	des Portes . . .	1	Man.
Jean de Matha . .	Pl. de la Lyre. . .	Rovigo . . .	4	Rov.
Jenina pl. . .	Bruce . . .	Socgemah . . .	2	B.
Jenina . . .	3 Couleurs . . .	Bruce . . .	2	B.
Joinville . . .	Constantine . . .	Mogador . . .	2	B.
Juin (du 14) . . .	des Lotophages . .	Bélizaire . . .	1	Man.
Juba. . .	Place du Gouv. . .	de Chartres . . .	2	Pl.
Kattaroudjil . . .	Barberousse . . .	des Maugrebins . .	2	Cas.
Kléber . . .	Porte Neuve . . .	Sidi Abdallah . . .	2	Cas.
Kourdes des . . .	d'Orléans . . .	Impasse . . .	2	Man.
Kœclin . . .				F.
Lahémar . . .	Lalahoum . . .	du Scorpion . . .	2	Cas.
Laing . . .	Bruce . . .	Impasse . . .	2	B.
Lalahoum . . .	de la Casbah . . .	Lahémar . . .	2	B.
Lamoricière . . .	Boulev. Républiq.	de la Marine . . .	3	Man.
Lancry . . .	Porte Neuve . . .	Impasse. . .	3	Lyy.
Laurier du . . .	Boulev. Républiq.	Bab Azoun . . .	3	B.
Laveyssière . . .				F.
Lavoisier . . .	Randon . . .	Impasse. . .	3	Lyy.
Lavoir du . . .	Chem. ceinture N.	Ch. ceint. Bugeaud		F.
Lazaristes impasse	S. Vincent de Paul	Impasse . . .	2	Cas.
Ledru Rollin . . .	de Constantine . .	de la Liberté . . .	4	Com.
Lemercier place . .	de la Marine . . .	Boulev. Républiq.	3	Man.
Levacher . . .	St. Augustin . . .	Aqueduc Télemly	4	C.
Lézard du . . .	de la Lyre . . .	Es. place Randon	2	Lyy.
Liban impasse . . .	de la Marine . . .	Impasse . . .	1	Man.
Liberté de la . . .	Garibaldi . . .	de Constantine . .	4	Man.
Licorne de la . . .	des Consuls . . .	du Cheval . . .	1	Com.
Litré . . .	R. Bab Azoun . . .	B de la Républiq.	3	B.
Locdor du . . .	de la Casbah . . .	Mosquée . . .	2	Cas.
Lorraine de . . .	Ch. des Consuls.	du Lavoir . . .		F.
Lotophages . . .	des Consuls . . .	Boul. des Palmiers	1	Man.
Louis Saint . . .	Boulev. Républiq.	Place de Chartres.	3	B.
Louis Thuillier . .				F.
Lyre de la . . .	Place Malakoff . .	Place de la Lyre . .	3	Lyy.

Streets and thoroughfares.	Commences.	Ends.	Circonscription	Quarter.
Lyre (place de la)	de la Lyre . . .	Rovigo	3	Lyre
Lyvois de . . .	de la Lyre . . .	du Chêne	3	Lyre
Macaron	Licorne	Boul. d. Palmiers	1	Marine
Magenta (Rampe)	Quais Marine . . .	Boulev. Républiq.	4	Marine
Mahon	de la Charte . . .	Bab el Oued . . .	1	B. O.
Mahon (Neuve) .	Bab el Oued . . .	Bruce	2	B. O.
Malakoff (galerie)	Bab el Oued . . .	du Vieux Palais .	2	B. O.
Malakoff (place) .	de la Lyre	Bruce	2	B. O.
Ménerville . . .	Boulev. Républie .	de Constantine . .	4	B. A.
Moloki Sidi (imp)	Bab el Oued . . .	Impasse	2	B. O.
Maillot	Rampe Rovigo . .	Rampe Rovigo . .	4	Rovigo
Mamelucks (des) .	d'Alexandrie . . .	de la Victoire . . .	2	Casba
Mantout (bazar) .	Place de Chartres .	Scipion	3	B. A.
Mantout (passage)	de la Casbah . . .	Socgémah	2	Casba
Marché (du) . . .	Bugeaud	Place d'Isly . . .	4	Isly (d')
Marengo (Jardin) .	Pl. Bab el Oued . .	Rampe Vallée . . .	1	B. O.
Marine (de la) . .	Boulev. Républiq .	Pl. du Gouvern . .	3	Marine
Marmol	de la Casbah . . .	Sidi Ramdan . . .	2	Casba
Marseillais (des) .	de la Casbah . . .	du Commerce . . .	2	B. O.
Martinetti (passag.)	Bab el Oued . . .	des 3 Couleurs . .	1	B. O.
Maugrebins (des) .	Prison civile . . .	Akermimouth . . .	2	Casba
Médée	de Chartres	du Rempart	3	Lyre
Médée (Rempart) .	Randon	Porte Neuve . . .	3	Casba
Mer Rouge (de la)	Médée	Rempart Centaure .	3	Casba
Missipsa (impasse)	Marine	Impasse	1	Marine
Mogador	Rampe Rovigo . .	Tancrède	4	Isly (d)
Molière	Place Bresson . . .	de la Lyre	4	B. A.
Monthabor	Kléber	d'Alexandrie . . .	2	Casba
Mustapha Ishmaël	de la Lyre	du Chêne	3	Lyre
Narboni (bazar) . .	Bab Azoun	de Chartres	3	B. A.
Navarin	Philippe	Jean Bart	1	B. O.
Nemours	de Chartres	de la Lyre	3	B. A.
Nil (du)	Desaix	du 4 Septembre . .	2	Casba
Numides (des) . .	des Consuls	Impasse	1	Marine
Nuits (de)	de Bone	Boulev. Gambetta .	4	B. O.
Oran (d')	de la Lyre	Randon	3	Lyre
Orangers (place) .	Pl. du Gouvern. . .	Pl. du Gouvern. . .	1	Pl. G.
Oranges (imp.) . .	Randon	Porte Neuve	2	Casba
Orléans	de la Marine	Pl. Soult Berg . . .	1	Préfec.
Oronte (d')	Lalahoum	Impasse	3	B. O.
Ours (de l')	Sidi Ramdan	Prison civile	2	Casba
Osages	des Lotophages . .	du 14 Juin	2	Préfec.

Streets and thoroughfares.	Commences.	Ends.	Circum- scription.	Quarter.
Palais (pas. du V.	Neuve du Soudan	Neuve du Divan .	2	B. O.
Palais (du vieux).	Neuve du Soudan	Jénina.	2	B. O.
Palma	de Chartres . . .	de la Lyre	3	Lyre
Palmier (du) . . .	Kléber	Annibal.	2	Casba
Palmyre	Boulev. Républiq.	Bab Azoun	3	B. A.
Parc	du Hamma	Place du Théâtre.	4	B. A.
Parsifico (bazar) .	de Chartres	de Chartres. . . .	3	B. A.
Parmentier	Rampe Valée . . .	Rampe Valée . . .	1	R. Val.
Parodi (impasse) .	Cléopâtre	Impasse.	1	B. O.
Parodi (passage) .	Mahon	Cléopâtre	1	B. O.
Papin	Rampe Valée . . .	Rampe Valée . . .	1	R. Val.
Pavy	Boutin	Esca. pl. Randon.	2	Casba
Pêcherie (escaliers)	de la Marine	A la Pêcherie . . .	3	Marine
Pêcherie (de la) .	de la Pêcherie . . .	A Pesc. de la Pec.	3	Marine
Pêcherie (rampe) .	de la Pêcherie pl.	Pl. du Gouvern . .	3	Marine
Philippe	Bab el Oued	d'Orléans	1	B. O.
Philomène (I. Se.)	Philippe	Impasse.	1	B. O.
Pithyses (des) . .	de la Gazelle	de la Casbah . . .	2	Casba
Pompée	Randon	Porte Neuve	3	Casba
Porte Neuve	de la Lyre	de la Victoire . . .	3	Casba
Poste (de la) . . .	Bab el Oued	Jean Bart	1	B. O.
Poudrière	d'Isly	Mogador	4	Isly (d')
Ptolémée	de la Victoire . . .	Vandales	2	Casba
Pyramides (des) .	de Thèbes	du Palmier	2	Casba
Quais Marine . . .	de l'Amirauté . . .	Bas. du Radoub . .	3	Marine
Ramdan (Sidi) . . .	de la Casbah	Barberousse	2	Casba
Randon (place) . .	Randon	Randon	2	Casba
Randon	Place de la Lyre . .	Place Randon . . .	3	Casba
Regard (du)	Regnard	de la Casbah	2	Lyre
Regnard	du Regard	Boulabah	2	Casba
Rempart (du) . . .	du Centaure	Porte Neuve	1	Casba
Rempart (Neuve).	des Consuls	Impasse	1	Marine
Rénaud	de la Charte	d'Orléans	1	Marine
Réné Caillé	Bab Azoun	de Chartres	3	B. A.
République (boul.)	Espl. Bab el Oued	Porte d'Isly	3	Port
Révolution (de la)	Bab el Oued	Place Philippe . . .	1	B. O.
Roland de Bussy .	d'Isly	Mogador	4	Isly (d')
Rossini	Place du Théâtre	du Hamma	4	B. A.
Rovigo (rampe) . .	Rovigo	du Tagarin	4	Rovigo
Rovigo	Place du Théâtre	Rampe Rovigo . . .	4	Rovigo
République (place)	Square	Théâtre	4	Const.
Sabbat (du)	Porte Neuve	de la Mer Rouge . .	3	Casba
Sagittaire	Duquesne	de la Charte	1	Prefec.

Streets and thoroughfares.	Commences.	Ends.	Circonscription.	Quarter.
hara	Duquesne	de la Charte . . .	1	Marine
hel (porte du) . .	Rampe Rovigo. . .	route d'El-Biar . .	4	Casba
inte	Bab Azoun	de Chartres. . . .	3	B. A.
lluste.	du Divan	Regnard.	2	Casba
rlande (bazar) . .	de Chartres. . . .	Pl. Gouvernem . .	2	B. A.
rrasins (des). . .	du Sphinx	du Delta.	2	Casba
uterelles (des) . .	de la Marine . . .	Mahon	1	Marine
ncrède	d'Isly place. . . .	Mogador.	4	Isly (d')
nger	Dumont-d'Urville.	du Marché	4	Isly (d')
anneurs	d'Isly.	Rovigo	4	Isly (d')
ureau.	de la Gazelle . . .	de la Victoire . . .	2	Casba
verne de la . . .	des Lotophages . .	Bélisaire.	1	Prefec.
ebes	Sidi Abdallah . . .	Annibal.	2	Casba
gre.	Sidi Ramdan . . .	des Maugrebins . .	2	Casba
voli	d'Isly.	Bugeaud	4	Isly (d')
ombouctou	Annibal.	de la Casbah . . .	2	Casba
garins	Rovigo	Porte du Sahel . .	1	Casba
ourville	Bab el Oued . . .	Bab el Oued . . .	1	B. O.
ulton	Socgémah	de la Casbah . . .	2	Casba
aversiere.	Phillippe	des Consuls	1	B. O.
ois-Couleurs . . .	Pêcherie Place . .	de la Révolution .	1	B. O.
rgot	de Constantine. . .	Dumont d'Urville	1	Const,
ique impasse d'	Caton.	Impasse	2	Impasse
laze	Porte Neuve	Impasse	1	Lyre
lée, boulevard . .	Lycee	Espl. Prison Civil	1	Casba
lée rampe	Pl. B. el Oued. . .	Boulevard Valée .	1	Casba
llon	d'Isly	Rovigo	4	Isly (d')
mdales	de la Gazelle . . .	d'Héliopolis . . .	2	Casba
rennes	d'Isly	Mogador	4	Isly (d')
rdun	des Ecoles	de Lorraine		F. B. O.
alar	Place Gouvernem.	de la Lyre	2	Lyre
etoire de la . . .	Rampe Rovigo . .	Prison Civile . . .	2	Casba
gie de la	Chem. ceinture B.	Impasse		F. B. O.
legagnon	Lahemar	du Scorpion	2	Casba
acent de Paul . .	Salluste	Esc. pl. Randon . .	2	Casba
lette	d'Isly	de la Poudrière . .	6	Isly (d')
rol	Rovigo	Rampe Rovigo . . .	6	Rovigo
land	Boulev. Palmiers .	Bab el Oued	3	B. O.
taire	Ch. de ronde H. . .	Ch Oued M'Kacel		F. B. O.
isse	Boulev. Républiq.	de Constantine. . .	6	Isly (d')
imbrenner				F. B. O.

Streets and thoroughfares.	Commences.	Ends.	Circumscription.	Quartier.
Ximenes. . . .	de la Victoire . .	Héliopolis . . .	2	Casbah
Zama.	Porte-Neuve . . .	Kléber	2	Casbah
Zaphira	de la Girafe. . . .	Caton	2	Lyree
Zouaves. . . .	de l'Ours	Sidi Ramdan . .	2	Casbah

PART II.

THE ENVIRONS OF ALGIERS,

1. **Mustapha Supérieur.**
2. **El Biar and Birmandreis.**
3. **The Jardin d'Essai.**
4. **Colonne Voirol, Ravine of the Femme-Sauvage.**
5. **Staoueli, La Trappe, Guyotville, Cape Caxine.**
6. **St. Eugene, Pointe Pescade, Vallée des Consuls.**
7. **Notre Dame d'Afrique.**
8. **Maison Carrée.**
9. **Fort de l'Eau.**
10. **Cape Matifon.**

Mustapha Supérieur stands on the long range of the Sahel hills. It is about 600 feet above the level of the sea. There are on the Mustapha Hill many comfortable and really good hotels. As for villas, there are some magnificent ones, belonging for the most part to English residents. Amongst the prettiest villas are the **Bardo**, or the Governor-General's summer palace, which can be visited on application to the **Aide-de-Camp du Gouverneur General** by writing.

Next comes the magnificent **Campagne du Sahel**, on the **Chemin des Aqueducs**, the residence of the late and much regretted Sir Peter Coats.

The villa **Mustapha Rais**, on the Mustapha Road, the residence of H. Bell, Esq.

The **Campagne Telemly**, **Chemin des Aqueducs**, the residence of the Rev. Edwin Arkwright.

The **Chateau d'Hydra**, **Birmandreis**, the residence of E. Eyre Ledgard, Esq.

The **Djenan Ali Rais**, **El Biar**, the residence of Mr. and Mrs. Alex. D. Macleay.

The villa **Robert**, residence of Dr. Thomson.

The villa **dar el Nador**, the **Olivage**, villas **Holden**, **Carlet**, **Regina**, **Bellevue**, **Montfleury**, and many others

are also charming residences at Mustapha Supérieur, all inhabited by British residents and visitors.

The village of El Biar (the wells), 5 kilometres from Algiers, is a prolongation of the Commune of Mustapha as far as the **Colonne Voirol**. It extends along the road and above Mustapha Supérieur. It contains the most charming villas of the British Colony, amongst which that of H.B.M.'s Consul General, Col. Sir Lambert Playfair.

Birmandreis, a little village on the same road, 8 kilometres from Algiers, can be reached by a short cut starting from the main road at a place called "Petite Villa King," about a hundred yards above the Hotel Kirsch.

El Biar can also be reached by a curious and picturesque lane accessible to horses and mules. This pathway, called the **Chemin Romain**, starts straight up like a ladder, at the back of the Hotel Continental, on the Chemin des Aqueducs; it is one of the prettiest walks in the environs of Algiers, and discloses the most exquisite sceneries one might wish to enjoy.

THE JARDIN D'ESSAI.

"Bright Paradise of Afric's sunny shore!
Of varied plants and trees a very store,
Where avenues of grand and stately trees
Wave proudly in the sea's delicious breeze."

A. O. M.

The **Jardin d'Essai** is one of the prettiest gardens in existence. It extends from the hill of Mustapha on the south side of the road to the sea. Its magnificent avenue planted with "platanes" (a very great scarcity in this country) rivaling the venerable Shrewsbury chestnut-trees on the banks of the Severn, would make you believe you were enjoying a walk in that part of Shropshire. But turning from the avenue at right angles, when you find yourself in a wide road bordered on each side with Chinese bamboo trees forming an arch of exotic foliage over your head, you are once again thrown into the realistic East. Each alley of that splendid garden is planted with trees of the rarest species, carefully cultivated in Algiers. Here is an alley of Japanese palm trees which is one of the finest one can ever contemplate. Also an avenue of African palm trees. As for india rubber-trees, which have been imported into Algiers for the first time some twenty years ago, one can see them there in all their glory. Some of these india-rubbers have

grown up to such a voluminous area that they had to be pulled down in order not to block up the walks. This very curious tree, as every one knows, is of such a particular nature, that its branches, after having attained a certain proportion, drop down in the shape of a bunch of thin fibres similar to hair; these fibres twist round the other branches and the trunk, and form after a certain length of time a solid compact mass with them, having, as I may term it, melted into the solid portion of the tree and become an integral part of it. The fibres have a decided direction downwards, and grow that way until they reach the earth, where they take root again. It will be easily understood that after a certain time the trunk of the india-rubber tree assumes an enormous proportion; and not this alone is particular to it, but, as I said before, the fibred branches, taking a decided downward direction, twist round each other and round the trunk, where they meet these obstacles on their road; but where there is nothing to alter their course, they hang straight over the ground until they reach it and take root in it, thus forming another separate trunk to the original tree. Some of these have as many as eighty trunks or foundations. It will at once strike the mind as to what an enormous capacity these trees can develop themselves.

The alley of **Ficus Roxburghii**, or pagoda fig-trees, as the india-rubbers are termed here, gives one the impression of some Indian scenery somewhere near the gigantic forests that surround the pagodas of Pegu and Benares.

These strange trees look somewhat like appurtenances of the sacred rights of Boudha or Vichnoo; under their silent shadow one could fancy the old Kanva blessing his daughter Sakountala before leaving to join her husband.

One of these gigantic trees has a height of eighteen metres, and a circumference of twenty metres.

Another, **Ficus nitida**, dominates with its enormous structure a little eminence sloping down towards a diminutive water-pond crowded with bamboos, China saggitaries, and Madagascar cypresses. Its roots cover the ground on a surface of twenty metres round. In the middle of the alley, a splendid fountain reflects the graceful herd of the innumerable exotic trees that surround it. In the centre of the fountain, on a small platform, are a few banana trees, phylodendrons, and the jewel of the Jardin d'Essai, that is, **Juarez cocoa tree**. This is an emerald green tree of the strangest and wildest appearance, that has excited on more than one occasion the admiration of learned horticulturists.

One should not miss viewing this splendid specimen of Mexican vegetation.

Amongst celebrated palm trees and others of the same specie that have been reared at the Jardin d'Essai at the expense of the most careful training and attention, are the **royal palm tree** (*palmito de Cuba*), with a plain trunk of 12 yards in height, its pretty bouquet of vivid green leaves at the top resembling somewhat a gigantic feather-broom ; the **white cocoa tree**, the **dwarf cocoas** from the island of St. Marguerite, the priceless **Java palm tree**, the only specimen in Europe ; the **Tabal** of Havanna, with its blue leaves ; the **wild date trees** from Southern Africa, the **Indian Caryota** and the massive and powerful **Jubea** from Chili, whose trunk measures one metre and a half in diameter, a remarkable colossus, which carries at a height of ten metres an enormous bouquet of graceful leaves.

Nowhere in the world can be found grouped together such a complete and valuable collection of the vegetation of the old and the new continents. Nowhere can these majestic hosts of the virgin forests of distant lands be watched in more prosperous aspect, with flower and fruit, and that unabated and extraordinary amount of vitality, as if they had brought with them the embalmed and pure air of their original country. The celebrated **Yuccas** from Carolina, Brazil, and Texas are also very curious phenomena of American vegetation. There are many of them here ; in fact, quite a little forest. One of them, the **Yucca draconis**, is a representative of a very rare specie, now extinct. It has a flat trunk, several yards in height, and curves down like a camel's back on its summit, the branches hanging almost to the ground.

The **Strelitza** and the **Strelitza regina** are also remarkable kinds of Cape banana trees. The **Ravanela**, from Madagascar, which is called in its country the traveller's fountain, reserves for the thirsty traveller a provision of water at its root. This tree originates from a forest where roads do not exist, and where man can only proceed with fire and axe through the densely packed trunks of its innumerable trees.

Apart from the india-rubber, there is to be found at the Jardin d'Essai almost every kind of Eastern vegetation. The palm trees are cultivated on a large scale within its precincts and are shipped wholesale to almost every part of Europe. The avenue of Japanese and African palm trees intercalated, form an admirable and unequalled sight, the avenue commencing at a circus planted with *Eucalyptus*

and india-rubber trees, with a handsome waterfall in the middle, and ending literally in the sea.

The culture of palm trees at the Jardin d'Essai is calculated to bring in a revenue of no less than £4000 a year. Nearly all the pots of palm trees that are sold in the flower markets of Paris, such as La Madeleine, and such as Covent Garden in London, are shipped from Algiers.

The mandarine trees are also sent out in great quantities. The banana tree, so pretty, with its large leaf of amber colour, has a special space reserved for its development under the special care of experienced gardeners; the space allotted to the younger banana trees being all sheltered by means of bamboo netting.

Outside the garden, bordering the sea, is an oasis of palm trees, called the "Oasis Sainte Marie."

Attached to this part of the Jardin d'Essai is a very comfortable café and restaurant, where all kinds of refreshments can be obtained.

Several attempts have already been made to found a zoological garden here—which is, by the way, a most suitable spot—but up to the present nothing more than a few ostriches, a family or two of cunning monkeys, and a few other species of wild animals, have helped to contribute to the mediocre stock in trade of this rather unvaried miniature Zoo.

Directly outside the Mustapha gate of the garden is a renowned Moorish café, renowned for its delightful, shady, and almost unique situation, which is bordered on the right-hand side by a very curious fountain of Moorish structure, built just 300 years ago, a little marvel of its kind. The architecture of this fountain is of the purest Arab style, and it has preserved up to this day its original outlines and features. The fountain is shaded by trees of every description which hang from the hill over its arched roof and give it a similarity with the entrance of a Moorish palace. This fountain has been immortalised in a painting by Fortuny, the great Spanish painter, who was an enthusiastic admirer of Arab art, and also by Fromentin.

The painting, which was in the possession of Defoer Bey, must now have returned to the Museum of Amsterdam with the celebrated gallery of that famous *collectionneur*, who made the munificent donation of his works to the museum of his country—works that took him all his life to collect.

I should recommend as a souvenir of the Jardin d'Essai the illustrated publication of M. Gervais Courtellemont

Rue des Trois Couleurs, Algiers, containing many splendid views and legends on the trees of this lovely garden.

The Colonne Voirol, $5\frac{1}{4}$ kilometres from Algiers, takes its name from a column, which has been erected at the side of the road, in commemoration of its construction by the **Legion Etrangere**, under the command of General Baron Voirol. The walks and drives around here are the most admirable in the environs of Algiers.

The Ravine of the Femme Sauvage is named after a handsome lady who used to keep a café-restaurant in that quarter shortly after the French occupation. From there the tourist can drive to **Birkkadem** (the well of the slave), 11 kilometres from Algiers, and **Koubba** (13 kilometres), where there is a **Seminaire** or ecclesiastical college for boys and youngsters. In the village of Koubba has been erected the statue of **General Margueritte**, by Albert Lefevre.

The Excursion to Staoueli and La Trappe (38 kilometres), *viâ* **St. Eugene, Cape Caxine, Guyotville**, and **Sidi Ferruch**, is one of the most interesting in the environs of Algiers. A private carriage there and back costs twenty francs. A diligence or omnibus starts, however, from the Place du Gouvernement at 6.15 a.m.; the fare is one franc and a half for the single journey: returning the same day at four o'clock p.m. from **La Trappe**. The journey takes three hours, arriving at about 9.30 a.m. at **La Trappe**, in time for luncheon.

The road passes through the pretty faubourg of **St. Eugène**, and the **Pointe Pescade**, where a beautiful old Moorish fort projects out into the sea.

At the **Cape Caxine** (12 kilometres), which is met on the road, there is a lighthouse of the first order, with an improved revolving light projecting at a distance of twenty-four miles.

Guyotville (15 kilometres) is a village which takes its name from Comte Guyot, Minister of the Interior in 1845. There are some interesting Roman dolmens and quarries to be seen here.

Sidi Ferruch is the place where the French accomplished their landing in 1830. The Moslem army was camped at Staouéli, and a battle was fought on this spot, in which the French completely routed the Turks. The village itself was founded fourteen years later. The barracks, capable of holding 1500 men, is a large building in

the fort. The principal entrance bears the following inscription on the marble slab :

*Ici
Le 14 Juin, 1830,
Par l'ordre du Roy Charles X.,
Sous le Commandement du Général de
Bourmont
L'Armée Française
vint arborer ses drapeaux
Rendre la liberté aux mers
Donner l'Algérie à la France.*

In a chapel built by the Romans was found the following inscription :

HIC EST JANVARI
I ET FILII EJVS MEMORIA,
QVI VIXIT ANNIS XLVII MENSIBVS. V
DISCESSIT IN PACE VI ANNO PROVINC
CCCCX

The French Government granted to the Trappists 2500 acres of land on the plains of **Staouëli**, on which the Trappists settled on August 19, 1843, under the care of their holy Superior, the Reverend Francis Regis. The first stone of the abbey was laid on a bed of shells and balls found on the battlefield. It is a rectangular and spacious building of fifty square yards, with a garden in the centre. The chapel occupies one wing, the refectory, kitchen, and dormitories occupy the rest. Some inscriptions in this style, "*S'il est dur de vivre a la Trappe, qu'il est doux d'y mourir*," ornament the walls. In the grounds are large farms, granaries, wine-cellars, cattle stalls ; beyond are extensive vineyards and orchards.

The vine of **Staouëli** produces annually very great quantities of excellent wine, which brings in an immense revenue to the Trappists. There is also a forge, a bakehouse, and various workshops such as wheelwright's, carpenter's, &c. There are two corn mills, and an aqueduct. The monastery's rule is a very strict one ; the most absolute silence has to be observed, and no ladies are admitted. The ante-room, which is also used as a dining-room for visitors, is the only part where ladies can come in. Luncheons are served indiscriminately to all visitors every morning from ten till twelve, free of charge. The wine is excellent. The

food consists of all sorts of vegetables and fish, but no meat is allowed to enter the establishment.

Maigre is observed all the year round, and this law cannot be infringed even on behalf of guests or visitors. In the ante-room is placed a visitors' register, in which very curious remarks and impressions of visitors of all nationalities are recorded. Some of these are written in the English, Spanish, German, Italian, and even Chinese language. Of course the generality of them testify of the satisfaction at the kind treatment and good hospitality received at **La Trappe**.

To resume these notes ; I should strongly urge all visitors to Algiers to go to **La Trappe**, without which visit a journey to Algiers would not be complete. The Trappists sell wooden articles, and sample bottles of the wines and spirits manufactured in their establishment. They also retail sample bottles of attar of roses and essence of geranium of the finest quality. Visitors are not obliged to give fees, but they cannot reasonably avoid doing so. It is as well to give a franc or two to the brother who shows you round the place, and buy some article or other before leaving. The Eucalyptine, a sort of whisky made with Eucalyptus leaves, is an excellent and healthy beverage, a specialty of the Trappists, which I should recommend as a tonic in the place of whisky or brandy. It is sold in bottles for 2s., and 1s. the half-bottle.

The red wine manufactured at **La Trappe** is a first-class vintage, but for home consumption requires a certain addition of alcohol. The Trappists make a special wine for English consumption, which they sell at 150 francs the cask of 300 bottles taken at Staouëli ; this wine will keep about six months in the cask without losing any of its qualities, and once bottled will gain every year by being kept in the cellar. The white wine is not so good as the **Chateau Hydra**, which has a world-wide reputation, but is much cheaper, and has very much the taste of Chablis. This wine does not keep so well in bottle, and even after a certain number of years is said to become tasteless.

St. Eugène is a village situated north-west of Algiers, on the sea-shore. It offers little interest to visitors, save the inspection of some of the Moorish villas, which are very handsome. The road leading to it is very dusty, and in a very bad condition. It is chiefly inhabited by the Jewish community of Algiers. There are scarcely any shaded walks ; the place is exposed to the north winds ; and

for this reason is not patronised by any well-to-do foreign tourists or residents.

Notre Dame d'Afrique is a church especially attended for the worship of the Virgin by the sailors of Algiers. It is built on the top of the Bou Zarea hill, and is the most conspicuous building that one perceives from the steamer when nearing Algiers. The building is very effective from the outside, having a gigantic central dome and two Romano-Byzantine wings of the most pleasing appearance. But the interior does not answer to the outside effect. Save the showy plastered stucco on the whitewashed walls, and the solid silver statue of the Archangel Michael, there is nothing very substantial in its architecture or in the decoration which deserves a particular notice. The statue of the "Notre Dame d'Afrique" is personified by a black Virgin. Round the apse there is this motto: "Notre Dame d'Afrique, priez pour nous et pour les Musulmans." Every Sunday, at 2.30 P.M., the officiating clergy perform in the open air, on a point of vantage overhanging the sea—a touching and very imposing ceremony—the blessing of the sea for the souls of the sailors who perished in the storms.

The **Vallée des Consuls** takes its name from having been the habitual quarter affected by the foreign consuls in the time of the Deys. The neighbouring country is very beautiful, but rather lonely and neglected. The road is likewise in a very dilapidated state.

From Algiers to Maison Carrée.

Trains start from Algiers as follows:—

Morning :	6.35,	arriving at Maison Carrée at 7.3.
"	8.40	" " 9.31.
Afternoon :	1.25	" " 2.2.
"	5.0	" " 5.35.

Maison Carrée (11 kilometres from Algiers) is a prison, in which felons condemned to simple imprisonment are confined. It is a large square building, only one floor in height, enclosing 8000 square metres, or 80 acres of land, with a recreation yard and garden. It was formerly a Turkish fort, which was built in 1721, by **Mohammed V.**, Dey of Algiers. It was enlarged in 1826, by Agha Yehia, and armed with big cannon. The French have now blocked all the loopholes, and removed the cannon. It is used for the internment of about 1000 felons, of whom only about 300 sleep in the

prison. The remainder work out, some as far as 4000 metres distant. The prisoners' uniform is of white linen, trousers cut short just below the knee, and a red and yellow *tarboush*. The head-dress of the severely punished is yellow. The building and its inhabitants are guarded by from thirty to forty troopers, and one warder, armed with a sword and gun, for every thirty prisoners. The dormitories are in a vaulted rectangular building, with ventilated windows in the roof. They are exceedingly close and unhealthy looking, being about 30 metres wide, $45\frac{1}{2}$ metres long, and less than 3 metres high. The want of pure air does not affect the Arabs much, for they are accustomed from their earliest childhood to breathe all manner of foulness. Each prisoner is provided with a grass mat and a straw mattress. There is also a building set apart for infirm and old prisoners, and an infirmary (a long wooden construction, perhaps too well ventilated) containing from 60 to 70 beds. It is divided into two parts, with a room for the warder and servants in the centre. The doors open into this room, which is merely partitioned off on either side by wooden palings. The living consists of two meals a day. In the morning, a bowl of soup, made of bread, beans, cabbages, rice, green vegetables, and oil. At night, the meal consists of beans and rice. The prisoners receive the same ration of bread as the soldiers, and meat once a week. Besides this, they have the facility of buying different things at the canteen with the money they earn. **Maison Carrée** receives men condemned to any term of imprisonment above one year. It is curious to notice that the Arabs are principally suffering imprisonment for immoral conduct, there being comparatively few cases of theft and homicide. The prisoners are maintained by a contractor, who feeds, clothes, and doctors them, for which he receives from the Government 60 centimes per day per man. Besides this, he has the power of letting out the men to farmers, and of employing a certain number himself; but he is forced to give each man he employs or lets out 20 centimes a day. He gets as many as 500 men for out-of-door work; they are guarded by a warder for every twenty prisoners, as well as a certain number of soldiers.

Fort de l'Eau is a fortress built in 1581, by Djafar Pasha, for the defence of the Bay of Mustapha. It is inhabited chiefly by Mahonnais from the Balearic Islands. From Fort de l'Eau can be enjoyed the most magnificent view of Algiers and the Bay of Mustapha. The old Turkish fort is very interesting to visit. It is now occupied by a

detachment of **Douaniers** (Customs soldiers). The village is remarkable for its extreme cleanliness. There is a Mahonnaise restaurant renowned for its *soubresade*, a sort of Spanish sausage. The women are mostly pretty, and exhibit the most correct features. The views in the neighbourhood are lovely. **Fort de l'Eau** is 18 kilometres distant from Algiers. Omnibuses run twice a day, and perform the journey in three hours. Weather permitting, **Fort de l'Eau** can be reached from Algiers in a sailing boat. In such cases one should always engage an Arab boatman. The price there and back is 20 francs.

Cape Matifou (27 kilometres from Algiers) is a village situated on the promontory of **Temendafoust**. The old Turkish fort was built in 1660, by the Agha Ramdan.

EXCURSIONS.

1. Algiers to Bou Zarea through El Biar.
2. Hussein Dey.
3. Dely Ibrahim and Douera.
4. The Frais Vallon.

Algiers to Bou Zarea through El Biar.

The road from Algiers to **Bou Zarea** is one of the best in the environs of Algiers. It passes through the **Casbah** and the **Sahel-Gate** of Algiers, leaving on the right the site of the **Fort de l'Etoile**, built in 1568, by **Moustapha**, a Sicilian renegade, under the reign of **Mohammed ben Sala Rais**, and blown up by gunpowder through the jealousy of one of the wives of the **Agha** commanding the fort.

The road then girdles round the **Fort l'Empereur**, built in 1545, by **Hussein Dey**, successor to **Khair-ed-Din**, on a hill called by the Turks **Koudiat es Saboon** (the soap hill). On the 4th of July 1830 the Turks tried to blow up this fort, but only succeeded in destroying the round castle, which contained the gunpowder. This fort was the headquarters of General Bourmount, and it was in the **Fort l'Empereur** that was signed the capitulation of Algiers. It is now used as a prison for officers.

Next, **El Biar** is reached. A pretty little lane starts from **El Biar** to **Birmandreis**, where it joins the main road near **Colonne Voirol**. About half-way up this lane, a narrow pathway takes you to a charming little spot, where an Arab café, called the **Café Hydra**, is found nestling under a

wide-spreading fig-tree. A good cup of Arab coffee may be indulged in here for a halfpenny. The lane is public, but not accessible to carriages. The view from **Bou Zarea** is one of the loveliest round Algiers. Its lofty position on the hill, at an altitude of 400 metres, makes it the favourite resort of the inhabitants of Algiers. The view embraces a magnificent panorama of all the surroundings—the **Djebel Chenoua**, the **Tomb of the Christian**, the **Harrach Valley**, and the **Sahel**. Situated about a thousand yards from Bou Zarea is the pretty little **Mosque of Sidi Nouman**, with the Koubas, shaded by the minuscule palm-trees. One should not miss visiting this delightful spot.

The best road for returning to Algiers would be to drive first to the **Observatory**, from the cliffs of which a splendid view can be enjoyed, next to the **Hospice des Vieillards**, and then, through the **Vallee des Consuls**, to Algiers.

From Algiers to Hussein Dey.

The road is the Bab Azoun road, which takes you to the first village of **Agha Inférieur**, a suburb of Algiers, also an annexe of the commune of Mustapha. The next village is **Mustapha Inférieur**, which reaches as far as the sea. The barracks of the 5th Regiment of **Chasseurs d'Afrique** are close to the **Champ de Manœuvres**, a vast piece of ground used for the exercise of the cavalry regiments, and also, in the winter season, for the Algiers races and equestrian displays.

Four kilometres further on the road is the **Koubba of Sidi Mohammed Abd er Rahman Bou Kobrin**, a marabout or saint, from the Djurjura Mountains, who came to Algiers in 1798, and remained till 1805. He founded a powerful religious caste in the territory of the **Beni Ismail**, which counted numberless adherents and fervent apostles. His body was brought back to Algiers after his death, and buried at the village of **Hamma**, the present spot occupied by his tomb, or **Koubba**. The Kabyles of the Djurjura, and the tribes of the Beni Ismail, on hearing that his body had been transported to Algiers, became much irritated, but soon calmed down when they had verified that his body still remained in the original burial-place. The story of the saint's body existing in duplicate at **Hamma**, gave rise to the current belief that the saint had been miraculously doubled, and rested in both tombs.

Thus was he named **Bou Kobrin** (the man with two

tombs). The religious order of **Sidi Mohammed Ben Abd er Rahman** is the most powerful of Algeria after that of **Sidi Okba**.

The **Koubba** is visited every Friday afternoon by multitudes of Moorish women. The **Arab Café**, opposite the gate of the **Jardin d'Essai**, is one of the prettiest in existence, next to the fountain immortalised by Fortuny and Fromentin. Next comes

The **Ruisseau** (six kilometres from Algiers), and then **Hussein Dey** (seven kilometres), is reached. **Hussein Dey** can also be reached by rail, being the second station on the Oran Railway. It derives its name from **Dey Hussein**, the last ruler of Algiers, who possessed there a magnificent villa, which has since then been turned into a tobacco store. I should advise all visitors to Hussein Dey to ask **Mr. Trottier's** permission to visit his splendid gardens, which contain the largest Eucalyptus trees in Algeria.

A few hundred yards from Hussein Dey, on the sea-shore, is a little Mussulman cemetery, called **Topphanat el Moudjhadin** (Turkish dialect, signifying **Battery of the Champions of the Holy War**). This cemetery commemorates the great victory of the Turks, the Beys of Constantine and Titer, over **O'Reilly**, a Spanish general, who was entirely routed and cut to pieces, with his army.

ALGIERS TO DELY IBRAHIM AND DOUERA.

Omnibuses leave Algiers for Douera three times a day from the Place du Gouvernement. The road passes through El Biar, Ben-Aknoun, and then through

Dely Ibrahim, 11 kilometres from Algiers, 1800 inhabitants. This village was founded in 1832, with a nucleus of 416 Alsations, who had set out on a travel to America, but who, for some reason, were prevented from proceeding to the end of their journey. They were eventually persuaded to settle in Algeria, where the French Government granted them allotments of land plots in the vicinity of Algiers. They formed the two centres of Dely Ibrahim and Koubba. There is a very good view of the ravine and the Mediterranean. A statue of **Maréchal Pelissier** has been erected in front of the village church.

Baba Hassan, 19 kilometres from Algiers, is met on the road to

Douera (in Arabic, the small house), 3900 inhabitants, is a pretty little agricultural town. Its principal street,

shaded with stately trees, which is, by the way, the main road to Algiers, affords all the aspects of a promenade. It is very animated and busy.

By walking up and down this road all the establishments of Douera can be viewed at a glance: a church, the old military camp and barracks, and several steam mills of a certain importance. Douera possesses as well a Protestant church, a civil hospital with 300 beds, an asylum for old and crippled paralytics, and a military penitentiary.

THE FRAIS-VALLON.

The road passes through the **Bab el Oued Gate**, **Saint Eugene**, and the **Cité Bugeaud**, an old suburb of Algiers, and then, leaving the **Hopital du Dey** on the right, turns abruptly westwards near the powder magazine. The route follows the bushy ravine of the **Bou-Zarea**, creeping along the mountain slopes until the **Frais-Vallon** is reached. From this point the rent in the mountain side is narrower, and delightfully shaded with trees. An old Arab pathway, which has been rendered accessible to carriages, takes you to the Arab Café, a celebrated pilgrimage of the tourists, situated at 2300 metres altitude. I do not exaggerate in stating that the carriage drive to the **Frais-Vallon** is the most delightful drive in the environs of Algiers. It is also a lovely walk. A tolerably good walker would find it a very pleasant stroll to walk to the top of the glen, where the house of a celebrated Arab doctor is situated. He is supposed to be a very great man, with unlimited curative powers. His reputation among the Arabs is somewhat of a miraculous character. The little Arab villa, in which are the waters of **Aioun Srakna**, is a little marvel of its kind. In it are several **koubbas**, or tombs of Arab saints or **marabouts**. The principal one is that of the most venerated **Sidi-Djebbar**, the patron of divorced Arab women. Tradition has it that whenever a divorced Mahomedan lady makes three pilgrimages to this koubba, she is sure to marry again. The waters of **Aioun Srakna** are ferruginous, alkaline, and carbonated, and recommended for many specific remedies. But the sources are not public, and have not been, up to the present, conceded to any company. Visitors can view the grounds in entire liberty, and even taste the waters. The **Frais-Vallon** can also be reached by the road starting from the **Sahel Gate**, the **Ravine of Bir Traria**, and the **Fontaine du Dey**.

PART III.

THE INTERIOR.

FROM ALGIERS TO UPPER KABYLIA.

THERE is a Kabyle proverb which says: "Who has not seen Kabylia, has not seen Algeria," and this is perfectly true, for no part of Algeria can compete with this magnificent country. The traveller is particularly struck with the picturesque aspect of the vegetation, which is totally different from the vegetation round Algiers. Indeed, in many parts of Kabylia the tropical vegetation has altogether subsided, and were it not for the huge fig trees and the olive trees, which assume in Kabylia colossal dimensions, one would fancy himself in a northern latitude. The land is well cultivated, and bears good testimony of the exceedingly industrious Kabyle race. These Kabyles, who are a hard-working, sober, and modest people, possess sometimes considerable property, and are in many respects superior to the Arabs of the present day. They give complete freedom to their wives, who are, in this one instance, happier than their Arab sisters. The Kabyle women do not hide their faces; they are allowed to attend to their duties outside the house without veils; but, apart from this particular liberty, they are considered by their husbands as much beasts of burden as the Arab women. The Kabyles are, however, very jealous of their wives, and for this, it is said, they have a good reason.

Most of the Kabyle women and children are clad in very ordinary garments, consisting of white cotton *haïcks*, fastened on the shoulders with silver or metal brooches. They all wear a great quantity of jewellery, bangles, bracelets, ankle bracelets, necklets, brooches, and hoop-earrings.

The Kabyle Women's Ceremonial Dress is almost uniform for all the women. It consists of two striped

foutas, of dark-blue cotton material, striped with red and yellow, fastened on the shoulders with two brooches, and strapped round the loins with a leather belt. A black silk or cotton foulard is used as a head-dress; this foulard is sometimes red and yellow, but the generality is black, framed with red. The costume is completed by an extensive stock of jewellery of every description, silver being the metal preferred. The women are all tattooed, chiefly with a cross between the eyes and on the chin. They are barefooted.

The Men's Costume consists of a gown or *gandoura*, of white or striped material, a leather belt, and one or two burnouses. The turban is the same as the one worn by the Arabs, white muslin, with a few yards of camel's-hair twisted round.

The Kabyle Houses are all built on the same model, but, contrary to the Arab custom, they have an inclined roof made of red tiles, instead of a flat terrace on the top. They are constructed with mud, stones, and branches. Some summer-houses are entirely made of branches. They generally stand in pairs, connected by a central yard surrounded by a wall. The natives sleep on the bare ground, and sometimes together with their cattle. They are filthy and dirty in the extreme. The children are very pretty looking; the youngest of them are allowed to go naked. They all wear jewellery.

In each village there is a building called **Djemaa**, used chiefly for the discussion of the village interests, and a mosque with its whitewashed minaret. These are the only features of a Kabyle village, which nearly all resemble each other. The French inhabitants of Kabylia, who, for the most part, suffered the most treacherous and abominable treatment at the hands of the Kabyles, during the insurrection of 1871, have no tender feelings for the latter, and therefore treat them in the most brutal manner.

I must say, to the credit of the French Government, that it does not share in the unjust resentments of its settlers, and that the greatest pains are taken to bestow on the natives the fruits of civilisation, and conciliate thereby to French interests this hitherto unmanageable and fanatical race.

Schools have been erected throughout Kabylia for the purpose of teaching the young Kabyles the elements of French education.

There are also some **Ecoles d'Arts et Metiers**, or

schools of trade, where the Kabyles are taught the different manual and mechanical trades. The natives are remarkably intelligent, many of the industrious scholars having succeeded in securing substantial positions; others, who have passed through the superior schools, have acquired valuable berths in the Public Services or the Army.

Unhappily, the blind fanaticism, combined with the hatred of the foreigner, is so deeply rooted in the hearts of the Kabyles, that the teachers experience the greatest difficulty in obtaining such favourable results, which are, consequently, mere exceptions to the general rule; for the spirit of the scholars induces them not to attend the schools at all. Threats and intimidation are the coercive means used to bring them to obedience.

Table of Distances from Algiers to Tizi Ouzou.

Stations.	Distance in kilometres from Algiers.	Stations.	Distance in kilometres from Algiers.
Algiers	—	Bellefontaine	49
Agha	2	Menerville	53
Hussein Dey	6	Blad Guitoun	60
Maison Carrée	11	Les Issers	64
Oued Smar	16	Bordj Menaïel	69
Maison Blanche	19	Haussonvillers	81
Rouiba	26	Camp Maréchal	89
Reghaïa	31	Mirabeau	93
Alma	39	Tizi Ouzon	106
Corso	42		

The Best Train from **Algiers** to **Tizi-Ouzon** is the 3.35 A.M., reaching Tizi-Ouzou at 11.50 A.M. The carriages of the **Est Algerien** Railway are very comfortable and well aired; the roofs are protected against the rays of the sun by a wooden screen. From **Algiers** to **Menerville** the average speed is 25 miles an hour, which must be considered good work for Algeria. From **Menerville** to **Tizi-Ouzou** the train proceeds at a much slower pace, on account of the differences of level in these wild regions.

To explore, adapt, and cover with all the appurtenances of railway such a territory, extending in sublime but somewhat forbidding grandeur over hundreds of miles, was, in

the familiar vernacular, "a big order." But it has been carried out, and although not thoroughly, yet most successfully. Time and capital will undoubtedly render the Constantine and Oran lines as manageable as the European tracks. For the present the enormous expense necessary for the consolidation of the sandy moulds of the railway tracks cannot be met on account of the restricted traffic. Almost from the commencement of the work it was, however, found that the mere advent of the railway called into life townships and villages, with all manner of industries, whose requirements and produce provided an immediate and profitable traffic.

The first station of importance is **Menerville** (53 kilometres from Algiers), where passengers change carriages for **Tizi Ouzou**. From **Menerville** the train drives slowly for many miles straight ahead, past a continuous line of well kept fields and comfortable looking farm-houses. But despite the vast extent of the rich valley, this is not yet the real Kabylia, which only commences at **Camp Maréchal**. There, a glorious line of snowy peaks rising straight from the plain and extending the whole circle of the horizon, seemingly an impenetrable barrier, announce Upper Kabylia. As the train speeds on, peak rises behind peak, then dark bands of forest that reach up to the snow-line come into view. The snow-fields and glaciers glisten in the sunlight, and over the rolling tops of the foot hills the passes are seen cleft deep into the hearts of the mountains. On past the grassy hills, on which horses, cattle, and sheep are fed, the train soon enters the actual mountain ranges, and then the route presents a never-ending, ever-changing scene of wild beauty and solemn grandeur.

Tizi Ouzou is reached, and the engine and cars are just 843 metres above the sea level.

Tizi Ouzou (106 kilometres from Algiers, *about 80 miles*) the capital of Upper Kabylia, is a village of 1600 inhabitants. The distance from the station to the village is about 2 miles. The omnibus of the **Hotel des Postes** awaits the travellers at the station, and drives them to the hotel for the sum of 30 centimes (threepence). The **Hotel des Postes** is the only comfortable hotel at Tizi-Ouzou; it does not enjoy the luxuries and comforts of the first-class hotels of Mustapha, but, considering the immense progress the place is fast making every year, one cannot but congratulate Mr. Lagarde the proprietor, for the perseverance he shows in the management of his hotel. The native village of Tizi-Ouzou, which

stands away from the French village, is situated on a slope overlooking the plain of the **Sebaou**. This village exactly conforms to the description above detailed of a Kabyle village. The military barracks, now occupied by a battalion of the 1st Regiment of **Turcos**, or native troops, are situated in an old Turkish fort called the **Bordj**. It has been repaired and enlarged by the French, and well deserves inspection.

There are many interesting excursions to be made in the environs of **Tizi Ouzou**. Mr. Lagarde, the proprietor of the **Hotel des Postes**, is the most competent man to give correct information respecting the routes, villages, hills, excursions, &c., having ridden all over Kabylia for the last thirty years.

The Excursion to the Mount Belloua (790 metres) is one which ought not to be missed. It can be done on mules or on horses. Part of the road is accessible to carriages. The ascension takes about two hours, and the return journey one hour. At the summit of the **Mount Belloua** is a natural resting place, by the side of which stands the dwelling of a **marabout** or saint; it is a broad, level area, surrounded by mountain monarchs, all of them in the deadly embrace of glaciers. Before reaching the resting-place, the tourist climbs along the mountain-side, through a marvellous and well-cultivated country, freckled with native villages. The view from the **Belloua**, in the midst of a wonderful group of peaks of fantastical shapes, is one never to be forgotten. Algiers is distinctly seen on clear days, and all the beautiful ranges of the **Djurdjura** mountains unfurl themselves to the eye in all their capricious outlines. On the left is the village of **Dra el Mizan**, and in front, facing north, stand lofty hills overlooking Bougie and Dellys.

The native market, held on Saturday morning near the railway station, is worth noticing; the Kabyles come there in overwhelming numbers, bringing their asses, cows, mules, honey, oil, leather, corn, and all sorts of wares. The Kabyle pottery is sold very cheap, and can be utilised for ornamenting brackets, &c. The **gandouras** and **foutas** are sold at prices varying from 1 fr. 50 cts. to 2 francs each, and make also very good souvenirs of the country. The Kabyle necklaces and earrings of white metal are very curious; they are sold for a few francs, but the largest assortment of these is to be found at the villages of the **Beni Enni**, near **Fort National**, where they are manufactured.

The white haicks and burnouses are woven by the natives

on roughly constructed looms; and if one were to see the unpromising looking workshops in which these materials are manufactured it would seem incredible that they should be so beautifully clean in the dealer's tent.

The omnibus, or "diligence," starts for **Fort National** at one o'clock P.M., the journey thither from Tizi Ouzou taking about four hours and a half. (The return journey takes a little less than three hours.) The road is an excellent one; it was made in the extraordinarily short space of twenty days by Marshal Randon's soldiers in 1847. Of course it has been considerably improved since then, and in many parts shortened. For instance, the **Sebaou** is crossed now on two rivetted iron bridges, of skilled engineering workmanship; these bridges reduce the distance from Tizi Ouzou to **Fort National** from 23 miles, what it was before, to 17 miles, the actual distance. The road runs towards the north, winding through the hills for the entire distance. At times it is tolerably open on either side; at others it is cut in the massive rock which rises up above one's head on either side; sometimes, again, it passes for a considerable distance at the edge of a deep ravine, at the bottom of which runs a little stream. The first village one meets on the road is **Taza**, at the bottom of the hill, about half way to **Fort National**; next comes **Adni**, and then **Tamazirt**, where there is a French school for teaching the natives, and also, branching off the main road a little lower down, there is a road which takes you to the recently built **School of Arts and Trades** for the Kabyles. Next comes **Azouza**, and then **Fort National** is reached.

Fort National is built on the territory of the warlike tribe of the **Beni Iraten**. Its native name is **Souk-el-Arba**, which signifies Wednesday's Market. It is situated 2400 feet above the level of the sea. It is a village of about twelve acres, enclosed in a wall twelve feet high, flanked by seventeen bastions, to which there are two entrances, one by the Algiers, and the other by the Djurdjura gate. The road leads you along a sort of terrace where the only good hotel, comparatively, is situated. It is called the **Hotel des Touristes**. Several cafés and shops are also on that side, overlooking the mountains opposite; the edge of this terrace towers over a depth of about 2000 feet. The barracks are worth visiting. There is a fine view to be enjoyed from a point exactly opposite the Algiers gate, out by the Djurdjura gate.

From **Fort National** several excursions can be at-

tempted. I should recommend the one to **Schriden**, situated on top of a hill about half-way between **Fort National** and the **Djurdjura** hills. If the tourist happen to visit **Fort National** in October or November, before the snow has fallen on the mountains, the most grandiose excursion, the one worthy of a real tourist, is the excursion to **Col Tirourda**, **Michelet**, **Talaghana**, and the **Lella Khadidja**, the highest peak of the **Djurdjura** (3700 metres altitude).

A "diligence" service runs from **Fort National** to **Michelet** (twenty kilometres); then from **Michelet** to the **Maison Cantonniere** (ten kilometres) the journey is performed on mules, continuing to **Col Tirourda**, a pass of the **Djurdjura** (eight kilometres), and **Tazmalt** (forty-four kilometres). One has to sleep here, not in an hotel, for there are none, but in a **Kayble** house, as best can be managed, and start next morning to **Talaghana**, (six kilometres), where the ascension to the summit of the **Lella Khadidja** has to be made on foot. The view enjoyed from the top of this hill is one of the grandest in the whole of **Algeria**. The eye reaches as far as **Setif** on the one side, and **Dellys** and **Algiers** on the other.

For the traveller who wishes to continue his journey to **Setif** or **Constantine**, the best way is to return through **Maillot**, and thence take the road to **Col des Pins**, a station of the **Est Algerien Railway**, situated four kilometres from **Maillot**. For those who wish to return to **Fort National**, they had better take the same road they came through, and return to **Tazmalt**.

For further information concerning this beautiful country I will give an extract from Count **Stackelberg's MS.**, which is the most accurate and concise description of the **Kabyles** I have ever met with:

"The **Berbers**, or **Kabyles**, are the result of a fusion between the **Aborigines**, who were immigrants of **Canaanitish** origin, and the people who succeeded them in the domination of **Algeria**, and principally of the **Vandals**, who were all powerful in this country from 438 to 534. On the occasion of the great **Arab** invasion, the **Kabyles** retired into their mountain fastnesses; and although nominally embracing **Islamism**, contrived to maintain their independence, which is one of the causes of the hatred which has always existed between them and the **Arabs**. On no single occasion have they ever submitted to the **Turks**, who were, on the contrary, compelled to pay a kind of quit-money for passing

through their territory when they went to raise taxes from the Arab tribes. It appears, however, that they must have more or less submitted to the Roman yoke, as even in their most distant and inaccessible valleys we find ruins which attest the presence of that great nation.

"The Kabyle language differs entirely from the Arabic; it is more guttural and wild. They are laborious, good agriculturists, and clever in manufactures, especially of linen and woollen materials. They live a sedentary life, have flourishing villages, and roofed and whitewashed houses. When they have no work at home, they go down to the towns to earn money, for their thirst for gold is equal to that of the Arabs. But their hatred of strangers soon drives them back to their mountain homes. No aristocracy is recognised by the Kabyles. Their form of Government is a Republican one, and even the chiefs have but little power. On the other hand, the influence of the **Mara-bouts** is supreme.

"The Kabyles are spread over the three provinces of Algeria. Those of the **Atlas** and in the neighbourhood of **Blidah** (like the **Beni Moussa**, the **Mouzaia**, &c.), who are subjected to the French, used in olden times, in consequence of their vicinity to Algiers, to consent occasionally to pay tribute to the Turks. Two of the most important branches of the Kabyle race inhabit the province of Algiers; to the West they occupy all the space between the **Sheleef** and the sea; to the East, what is called "**La Grande Kabylie**," which forms a triangle, the summit of which is at **Setif**, and the base on the seashore from **Dellys** to **Collo**. The first of these has been the scene of fierce struggles between the French and themselves. Here was the barbarous stifling in the grotto; and the natives, hunted, tracked, and impoverished, yielded from sheer exhaustion to their conquerors, but with undying hatred in their hearts, which subsequent events have developed.

"It is fair to add that as the Kabyles are in no way aggressive, and never fight, save when their own territory is invaded, they in no way interfere with the aggrandisement of French influence round them. Their position may be hostile, but it is the hostility of neutrals, unless directly attacked.

"All I have now said applies to the Kabyles properly so-called, who reside in the **Tell** of Algeria. In the south of the province of **Constantine** and on the confines of the **Desert**, are a tribe of these very people, who are nomads

and shepherds, who live in tents like Arabs, and have all the external appearance of the latter. These are the tribe of the **Chaouyas**, who yet are of Kabyle or Berber origin, and speak the Kabyle language with very little variety; but, less happy than their brethren in the mountains, these Kabyles have remained in the plains, and have not been able to maintain their independence.

“But there is again another Kabyle tribe, the **Biskris**, living, as their name implies, at **Biskra**, and other parts of the Desert, under the shadow of the palms and in the oases which are scattered all along the edge of the Sahara. They are so transformed by their desert lives as to be almost impossible to distinguish from the Arabs, unless it be through their darker tint, which they owe to frequent mixture with the negroes of Central Africa. These **Biskris** may occasionally be met in the large towns, where they act as porters, water-carriers, and fortune-tellers, which is one of the characteristic trades of their race. Many of the Kabyle women fortune-tellers are met in the streets of Algiers, where they excite the curiosity of all foreigners; but their home is the sandy desert, and their heart is thoroughly Kabyle.” To conclude these remarks on Kabylia, I must again advise my readers to repair to **Schriden** in preference to **Taourirt-Amokran**, when Fort National has been reached. **Taourirt-Amokran** is a village situated on a hill, which is itself commanded by all the surrounding tops of the Djurdjura. True, it is recommended by Murray’s, and even by the infallible “Algerian Hints to Tourists,” but I persist in my opinion in preferring **Schriden**, which stands on a much higher hill, where the view is far more enjoyable, and freer from obstacles. The figures given by the “Algerian Hints to Tourists” as fares for the carriage drive from Tizi-Ouzou to Fort National are now things of the past. The journey there and back only costs a few francs, and may be reckoned in a single figure.

The Kabyle village of **Tigzirt**, near Dellys, on the Mediterranean, is a village of recent creation, which contains the most interesting Roman ruins, and very beautiful points of interest. It is easily accessible from Tizi-Ouzou. Messrs. Thomas Cook & Son, Algiers, supply guides and carriages for this very interesting excursion. The village of Tigzirt was founded in September 1889.

Algiers to Biskra and Hammam-Meskoutine.

Stations.	Distance in kilometres.	Stations.	Distance in kilometres.
	From Algiers.		From Algiers.
Algiers	—	Setif (Buffet)	308
Agha	2	Ras el Ma	322
Hussein Dey	6	Saint Arnaud	339
Maison Carrée	11	Bir el Arch	352
Oued Smar	16	St. Donat	367
Maison Blanche	19	Mechta el Arbi	384
Rouiba	26	Telergma	403
Regaia	31	El Guerrah (Junc.) . .	427
Alma	39	Oulad Rahmoun	436
Corso	42	Kroubs (Junction) . . .	448
Belle Fontaine	49	Oued Hamimin	453
Menerville (Junc.) . . .	53	Hippodrome	460
Souk el Had	61	Constantine	464
Beni Amran	65		From Constantine
Palestro Thiers	88	Constantine	—
Omar Dra el Mizan	99	El Guerrah	37
Bouira (buffet)	123	Aïn Melila	50
El Imam	137	Les Lacs	68
Maillot	162	Aïn Yagout	84
Beni Mansour }	169	Fontaine Chaude	93
(Junction)		El Mahader	101
Sidi Brahim	186	Fesdis	107
Mzita	201	Batna (Buffet)	118
Mansoura	210	El Biar	129
El Achir	226	Aïn Touta	151
Bordj Bou Arreridj	239	Les Tamaris	159
El Anasser	246	El Kantara	183
Chenia	254	Fontaine des Gazelles . .	202
Aïn Tessera	263	El Outaya	211
Tixter	271	Ferme Dufour	221
El Hammam	283	Biskra	239
Mesloug	296		

Stations.	Distance in kilometres from Constantine.	Distance in kilometres from Bona.	Stations.	Distance in kilometres from Constantine.	Distance in kilometres from Bona.
Constantine	—	—	Aïn Regada	58	180
Hippodrome	4	—	Oued Zenati	69	174
Oued Hamimin	11	—	Bordj Sabath	85	162
Kroubs	16	203	Taya	96	156
Bou Nouara	31	193	Hammam }	111	148
Aïn Abid	43	185	Meskoutine }		

The train for Constantine leaves Algiers at 6.35 A.M., arriving at Constantine at 11.59 P.M.

This is a long and tiring journey for those who wish to go to Constantine direct. Those who go to Biskra had better stop at **Setif**, where they arrive towards 5 P.M., in time for dinner and a comfortable night's rest.

They can start next morning for Biskra at 5.15, arriving at Biskra at 5.20 P.M.

Constantine can be visited on the return journey from Biskra—viz., leaving Biskra at 7.55 A.M., arriving at Constantine at 5.50 P.M.

Constantine. For description, see "**Phillipeville, Bone, and Tunis by Sea.**"

From Constantine to Biskra, passengers change carriages at **El Guerrah**, a station situated 37 kilometres from Constantine. The only station of importance on the line is **Batna**, a town where the tourist ought to stop by all means. The town itself has no particular interest, save the military quarter and the sheep market, which is very important; but the interest resides in the neighbouring ruins of **Timgad** and **Lambesaa** (11 kilometres S.E. of Batna).

Lambessa, or **Lambaesis**, is celebrated for the ruins of the camp of the famous Third Legion of the Romans—the **Prætorium**, and the **triumphal arch**. **Timgad** ("Thamugas" of the Romans) preserves still the fine ruins of a theatre, of several **triumphal arches**, **capitales**, **forums**, and a Byzantine fort, in excellent preservation.

El Kantara (183 kilometres), a village celebrated for its bridge or aqueduct over the river **Kantara**, which gave its name to the oasis. It is one of the most delightful spots in the province of Constantine. The bridge itself is a curious monument of Roman construction. It has only one arch, and was repaired by the French in 1839.

It owes its importance to its usefulness. Its possession involved the mastery of the region of the Tell, in the Algerian Oriental Sahara, and was appropriately denominated by the Arabs **Foum el Sahra** ("mouth of the Sahara"). The position of the bridge of **El Kantara** is picturesque and wild. The views all round the oasis are simply magnificent, and such that are not often to be enjoyed.

El Kantara was a Roman fortress of great importance. The ground of this territory abound with Roman ruins and fragments of the settlements of the Third Roman Legion. The French inn by the side of the road is an ancient Roman building. Its antique name was **Calceus Herculis**.

The oasis of El Kantara comprises three villages, or dacheras : **Khrekar**, **Khbour el Abbas**, and **Dahra-ouia**, containing more than 30,000 palm-trees. The population amounts to about 2500 inhabitants. The railway line, before reaching this oasis, passes successively under a tunnel of 160 metres long, another of 20 metres, and the third of 100 metres in length.

BISKRA AND THE DESERT FAR.

‘ Stretching away, that sea of sand to bar
The way, more than the ocean which we cross
Without much fear or pain, or care, or loss.
’Tis like an ocean, as we stand and view
The trackless sand in shades of grey and blue.
Oh ! wondrous BISKRA ! with your palm tree groves,
Cooled by the rivulets the palm tree loves,
And spreads her leafy foliage waving free,
As passing breezes kiss the stately tree.
Oh ! silent BISKRA ! when you tread the way
Where lofty palm trees whispering seem to say :
Rest from the care, the weariness, the strife,
And all the turmoil of this passing life ;
Rest ’neath my graceful, waving branches tall :
It is a panacea true for all,
And I will sing a lullaby for thee
With my tall arms I cast about so free.”

A. O. M., 1890.

Biskra, called by the Arabs the **Queen of the Desert**, has gained of late years a considerable popularity. The creation of a direct line of railway having brought about the result of putting Biskra within easy access of Marrakech and Paris and London, has chiefly contributed to the great success of this interesting place.

I hasten to state that Biskra thoroughly deserves the distinction which visitors of all nationalities have made it the object. Its climate is assuredly without parallel. While London is deeply clad in January fogs, and Parisians are knee-deep in snow and ice, Biskra enjoys a clear blue sky and is caressed by the rays of a glorious sun, developing a heat of 70° to 80° Fahrenheit in the shade. Indeed, the record of last year’s Bureau Météorologique, which never registered during the winter of 1889-90 less than 70° in the shade, has greatly contributed to encourage tourists and delicate persons to repair to the **Desert City**. When Nice, Mentone, and the chief winter resorts of Italy were experiencing the severest frosts and inclement weather

Biskra was favoured with the most glorious temperature which any southern city can boast of in the winter months. While Rome, Pisa, Nice, Cadiz, and Malaga registered averages of 50° to 60° Fahrenheit, Biskra never experienced a temperature lower than the one above mentioned. As a winter resort, Biskra is superior to any medical station, either in Italy or in Spain.

Mr. Alexander A. Knox thus describes in the "New Playground" the hotel life at Biskra:—"Dinner at the **Hotel du Sahara** is served in a lofty dark room of tolerable size, opening out on the garden, and our friend the *chef* gave us a very fair French dinner, quite as good as you would find in France out of the large towns. When this was over, the real luxury of the day began—the luxury of idleness—in the garden, with coffee, under the *tonnelle*, and a cigar, with Abd-el-Kader telling us yarns about the desert and desert life. A coolness seemed to have fallen over everything; the sky above our heads grew of a deeper and deeper blue. Darkness would have followed but for the big moon overhead. The palms looked mysterious in this half light; and there was a red glow from the kitchen furnace—of course the kitchen opened on the garden also—and Mohammed in his *sanctum* worked and clattered away at the plates, and made piles of them; and Abdullah and Ali flitted about from the kitchen to the dining-room, like stewards on the *Flying Dutchman*, and a group of French officers took up position at the next table; and as it grew darker and darker, the cool night breeze of the desert set in."

The **Almees**, a particular class of women of the tribe of the **Ouled Nail**, may be called one of the chief attractions of Biskra.

Most of these Almees are dancing-girls. They are remarkable for the graces of their persons and the gorgeous costumes and jewels which they exhibit. Their morality does not stand very high.

Mr. George Gaskell describes them as follows, in his work, "Algeria As It Is":—"Their complexions are darker than gipsies, for they daub their faces with tar and saffron, to deepen the colouring of the African sun. They are fond of gaily coloured dresses, tattoo themselves like savages, and wear earrings as large as small hoops. Their hair, being mixed with wool and plastered with grease, forms a mass about the head which rivals the false locks of fashionable ladies, only the raven tresses of the Almees are worn differently, for they fall over the ears, and enclose the

face as if it were framed in ebony. They literally cover their persons with gold and silver coins, coral and other ornaments, often carrying about them a small fortune in jewellery, which they display as proudly as if it had been virtuously acquired. These women, who live apart in one of the quarters of the town, frequent the **Cafes Maures** at night, where they dance a kind of bolero, but the performance of the Saharian girls is more unrestrained than that of the Spaniards. After a few years they return to their native oasis, and a marriage almost invariably follows this licentious escapade in their lives."

The town of Biskra, the *Ad Piscinum* of the Romans, called in the Arabic **Biskra el Nokkel** (or "Biskra the Palms", is situated $35^{\circ} 27'$ latitude N. by $3^{\circ} 22'$ longitude E., at an altitude of 111 metres above the bed of the Oued Biskra. It is surrounded by a wall and a ditch. The surroundings are a vast garden, covering an area of six miles. The suburbs are outside the ditch, and surround the town on all sides. The inhabitants of Biskra follow the same Mohammedan rites as the inhabitants of the sacred city of Medina, in Arabia. One of the gates of Biskra is called **Bab el Mokhara** ("the gate of the cemetery"); another is called **Bab el Hammam** ("the gate of the baths"); the third, **Bab el Mouldoun** ("the gate of the negroes"). The town is divided into two distinct quarters, the European and the native.

The French town, which one enters when coming from Constantine, consists in a large street, bordered on the one side only by brick houses, built on arcades, somewhat resembling the Rue Bab Azoun at Algiers. The only difference is that the Biskra houses have only one storey, and sometimes only a ground floor.

The Native quarter, called by the French *Village Negre* is the complement of the European quarter. Coming out of this quarter, a wide road of about 1500 yards, bordered by a triple row of palm-trees, takes you to the spot of the ancient villages of **El Bekri** and **El Aiachi**, which are marked by heaps of ruins.

The Casbah is situated north of this spot. The following villages are the groups of houses and tents, which are spread out at a distance of 5 kilometres, and which constitute the modern native Biskra:—

Bab el Khroka, north of the Casbah.

Bab el Rhralek, west of same.

Mseed, south-west.

Kourah, south-east.

Bab el Derb, west part of **Oued Biskra**.

Gaddesha, north-west ; and

Filliash, south-east.

The importance of Biskra from a strategical point of view cannot be overlooked. It is practically the key of the Sahara, which roads, from the province of Constantine, it commands. The French have established themselves strongly in this quarter, so that, with the help of **Fort St. Germain**, which is capable of resisting any attack likely to be made against it by the Arabs, and of sheltering the civil population, one may fairly say that Biskra is now the guardian of the Algerian Sahara. The territory of Biskra covers an area of 11,327,855 hectares, and has a population of 106,704 inhabitants. It is called **Territoire de Commandement**—that is to say, it is one of the few territories in Algeria that remain under the rule of the military authorities. **Biskra** proper is under the command of a major, assisted by a captain, three lieutenants, and a military interpreter. The other six communes of the territory of Biskra—viz., **Ouled Djellel**, **Tekout**, **Tuggurt**, **El Oued**, **El Amri** (oasis), and **Foufrata** (oasis), are commanded by captains of infantry, with their lieutenants and interpreters, these being for the most part native interpreters belonging to the army.

The other military territories of the province of Constantine are: **Tebessa**, **Barika**, and **Kenchela**. **Biskra**, **Barika**, and **Kenchela** belong to the region of **Batna**. **Tebessa** belongs to the region of **Constantine**.

The following account, which appeared in the *Times*, in Dec. 1889, gives an unexaggerated and correct description of the oasis of Biskra:—"Some few years ago the railway system in Eastern Algeria was extended south through the gorge of El Kantara to Biskra, the first, and perhaps the finest, of the oases in the Northern Sahara. It is now about twelve years since a company of French gentlemen, the **Compagnie de l'Oued Rhir**, interested in the development of the country, conceived the idea of installing a series of artesian wells, and of increasing, by improved irrigation, the produce of some of the already existing oases, as well as forming new plantations for systematic cultivation. In spite of many obstacles, the project was steadily pursued. An evidence of the tenacity of purpose which has characterised the promoters is, that only quite recently has a return in the way of dividend been received. After travelling in the desert sometimes for days, with an unvarying prospect of

undulating plains of sand bounded by the horizon, the relief to the eye is even greater than that of the body when one of these little islands of green in the endless sea of sand is reached, and the sight of green trees, welcome shade, and running water is appreciated as it has been never before. The water from the wells is distributed in little canals, often only a few inches in depth and width, which wind through the gardens and round the roots of the palms, so as to ensure that condition under which alone, says the proverb, can the date flourish, 'its feet in the water and its head in the fires of heaven.' The artesian wells sunk by French engineers naturally require but little attention when once the flow of water is established; but with the Arabs' wells it is often quite another case. With a mouth at least a yard square, and sides shored up in a primitive fashion, it is natural that they should frequently become choked with *débris* and sand, and then it is that the Arab owning such a well sends for divers. These are Rouaras, and form a class apart, almost a religious sect, having special prayers and charms for use before descending a well. One of these men will remain between three and four minutes in a well, often over 100 feet deep, bringing up with him in his little basket a few handfuls of the sand or stones obstructing the flow of water. Date-growing is beginning to bring in large profits in Algeria, where at the various properties of the company spoken of may be seen the results of years of patience and enterprise."

ALGERIAN NOTES.

[*Reprinted from the O. H. S. Magazine.*]

"Look here, upon this picture, and on this."

From Constantine to Biskra by Rail.—But here is the gate of the desert—as you emerge from the tunnel, a new world of sunshine, sand, and colour bursts upon you. Looking back on the mountain wall through which you passed, you see a glorious vision of pink heights, as though God had "made Himself an awful rose of dawn" and the mountains had caught fire.

The train runs beside an oasis, a green river of interlacing palms and pomegranates winding through the sand—everything is so vividly beautiful and joyous that you feel as if you had penetrated to the fastness of the Old Man of the Mountain. In front rises the blue mountain of pure salt

which astonished Herodotus, and, as you watch it, the heights all around begin to catch the marvellous hues of a desert sunset, and you are in a fairyland of colour, varying every moment, till you get to **Biskra** and see the white-robed Arabs waiting at the station, looking in the dusk like troops of risen dead still in their grave-clothes. All the world had come to see the races, especially the camel race, which was then on its way from **Tougourt**. It was to take twenty-four hours, and we saw the close next day, when the camels were grouped under our window, a dozen magnificent animals with handsome riders in embroidered vests, and red, or blue, or white cloaks. The whole place was *en fête*, thanks to the races, and the brilliant dresses of the women, in their square black head-dresses covered with jewellery and chains, rivalled in colour even the Spahi uniform, the blue tunic and trousers, with a great red sash, the white turban and the long white mantle lined with scarlet. The market was thronged with Arabs from the interior, some with piles of golden dates, some working in soft red morocco leather, some cooking fritters, others with bowls of milk and cheese, or making bright-coloured toys with gold and silver thread, while in one corner an Arab was leading a lion of a year old by a string, and, in another, an eager throng surrounded a story-teller who varied his narrative with the tambourine and the plaintive minor *chant du désert*. That night there was a *danse macabre*; a torchlight procession of white, ghostly Arabs danced through the streets, followed by drums and pipes, making the curious monotonous noise which spoke of a new world more strongly than did any other of the strange surroundings. Every now and then the torch-bearers halted and formed a circle round some negro women, in long floating drapery, who danced furiously, with savage cries, till the procession moved on again into the thick blackness of the night, and the cries died away in the stillness.

L. H. M. SOULSBY.

OXFORD, March 6, 1890.

The chief attraction of Biskra is the almost total absence of rain, which seldom lasts but a few days, being made up mostly of showers. In a word, Biskra is the most favoured medical station in Algeria, and the one which unites most advantages to general invalids.*

* The only train from Constantine starts for Biskra at 7.35 a.m. arriving at Biskra at 5.20 p.m.

Biskra is situated at a height of 360 feet above sea level. The oasis of Biskra contains 170,000 palm trees, planted in groups bordering the roads, or inclosing gardens of fruit and vegetables. The road to Tuggurt especially is very picturesque, with its treble row of palm trees on each side. Water is now abundant at Biskra, the Company of the Oued Rhir having dug huge artesian wells all over the country, which supply about 200 gallons a day, besides the water derived from the river **Oued Biskra**.

There are two good hotels at Biskra: the **Hotel du Sahara** and the **Hotel Victoria**. The former hotel accepts Cooks' coupons. The excursions round Biskra are very interesting and varied. The baths of **Hammam Salahin**, about 6 kilometres N.W. of Biskra, are very much frequented. The temperature of the water is 98° Fahr. The excursion to the tomb of **Sidi Okba** (20 kilometres) is the most attractive in the environs of Biskra. The drive takes two hours, either in a private carriage hired for the occasion, or in the "service." The village resembles Kabyle villages in its outlines, and the style of the houses, which are built of mud and stones. The mosque is a square building, about 40 yards long, supported by 26 stone pillars. The tomb of **Sidi Okba** was constructed by the Arabs, who reconquered the country from the Berbers, who had massacred **Sidi Okba**, with 300 of his followers. This **Sidi Okba** was a conqueror in the strict sense of the word, who submitted the whole of Northern Africa to his sway. His dominion extended from Morocco to Egypt. He himself spurred his horse into the Atlantic, declaring that only this barrier would prevent him from forcing every nation who knew not God and His Prophet to abide by His laws.

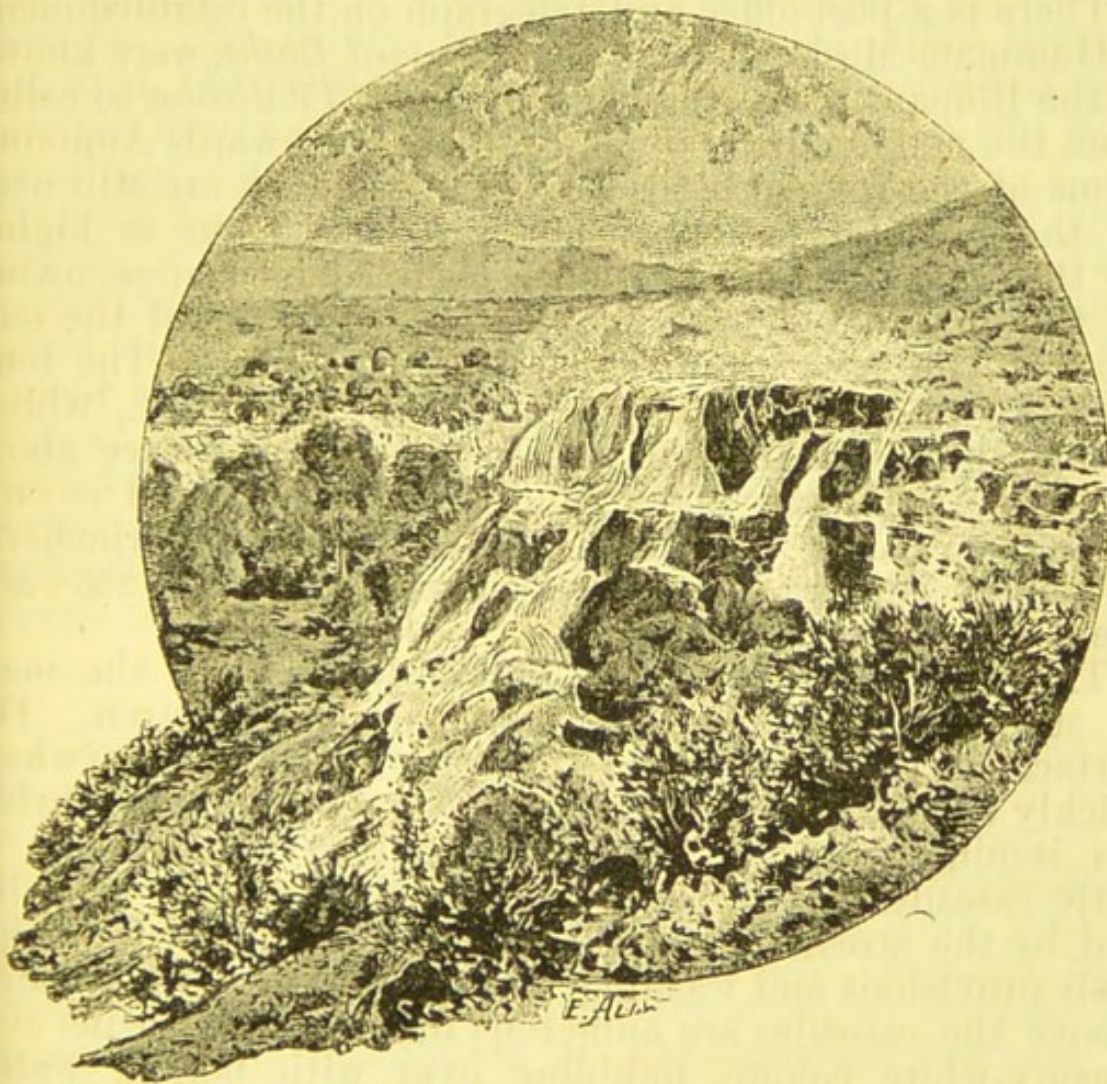
The interior of the mosque of **Sidi Okba** is richly coloured, especially the *mimbar* and *mihrab*. To the right stands the tomb of the saint. There are beautiful pierced stone windows, carved in a peculiar manner. In one of the pillars which support the chapel is an Arabian motto recording the name and title of **Sidi Okba**, with the words: "May God have mercy upon him." This inscription dates from the first era of the Hegira, and is written in **Cufic** characters. It is the most ancient Arabic inscription in the whole of Algeria. **Sidi Okba** is a great place of pilgrimage. Every year a considerable number of Mahommedans from all parts of Northern Africa undertake the journey to the tomb of the famous saint, which is worshipped, I may say,

next to that of Mahomet, by all the fanatical Arabs of the plain.

Another picturesque village in the neighbourhood of Biskra is **Sidi Becker**, five miles from Biskra, where there is a lovely mosque and a very graceful minaret. The place is nicely shaded with palm trees and fig trees.

HAMMAM-MESKOUTINE.

The train for Hammam-Meskoutine leaves Constantine at 10.5 A.M., arriving at Hammam-Meskoutine at 2.55 P.M.



VIEW OF THE "GRANDE CASCADE."

The Mineral Waters of Hammam-Meskoutine have acquired of late such a wide reputation, and now rank so famous amongst thermal springs, that I find it useful, for the benefit of my readers, to give them a description of this famous place, with its marvellously picturesque scenery. The Thermal Baths of Hammam-Meskoutine are situated

in the centre of a triangle formed by the cities of Constantine, Philippeville, and Bona.

Hamman-Meskoutine is a place at which no traveller in Algeria, who can spare the time, should fail to spend a few days. The hotel is quiet, and good in every respect, and, in addition to the wonderful natural phenomena of the place itself, there are several most interesting excursions to be made. The manager of the estate is M. Rouyer, of Guelma, and at the same time proprietor of the hotel. There are over 50 bedrooms, most of which are large and well furnished. The cost of living is about 14 fr. a day, including carriage fare from the railway station and all extras.

There is a post-office and telegraph on the establishment.

Hamman-Meskoutine, or the *Accursed Baths*, were known to the Romans under the name of *Aquæ Tibilitinæ*, so called from the neighbouring town of Tibilis, afterwards Announa. Some of the Roman baths cut out of the rock are still used by the hospital patients; but the largest one is higher up the stream, which has since changed its course, owing to the mass of deposit having gradually raised the surface of the rock over which it then flowed. The temperature of the water is no less than 203° Fahr., which, taking into consideration the height of the source above the sea-level, is just about boiling water heat, and is only surpassed by the Geysers in Iceland and Las Trincheras in South America, the former of which rises at 208° and the latter at 206° temperature.

The whole scene is most extraordinary, and the mass of still waterfall is a sight never to be forgotten. The surface of the rock where the waters rise is everywhere thickly encrusted with carbonate of lime as white as marble. On issuing from the earth they fall in a succession of little cascades into a richly wooded glen, shut in by hills, and by the stream below the natives may be seen cooking their provisions and washing their clothes in the hot water. Above the cascades are numerous little natural basins of a creamy-white colour, bubbling over with boiling water. The rock over which the water falls is rough and uneven, owing to the thick calcareous deposit, and presents the appearance of a petrified rapid.

Above and below the sources are some enormous cones, the largest of which is about 11 metres high and 12 in circumference. These were evidently deposited by the action of the waters overflowing the edges of the basins wherein they rose, which were thus gradually raised higher

and higher, until the spring had no longer sufficient force to run over, but was obliged to find another outlet.

Earth has gradually collected on some of them, in which shrubs and flowers have sown themselves, giving the whole the appearance of huge flower-pots. Many of them have been split as if by earthquakes.

Clouds of dense steam rise from the falls and from the earth in all directions.

The *best view* is from below, where, looking up at the white shining rock and steaming water, the scene is very strange, and almost unearthly.

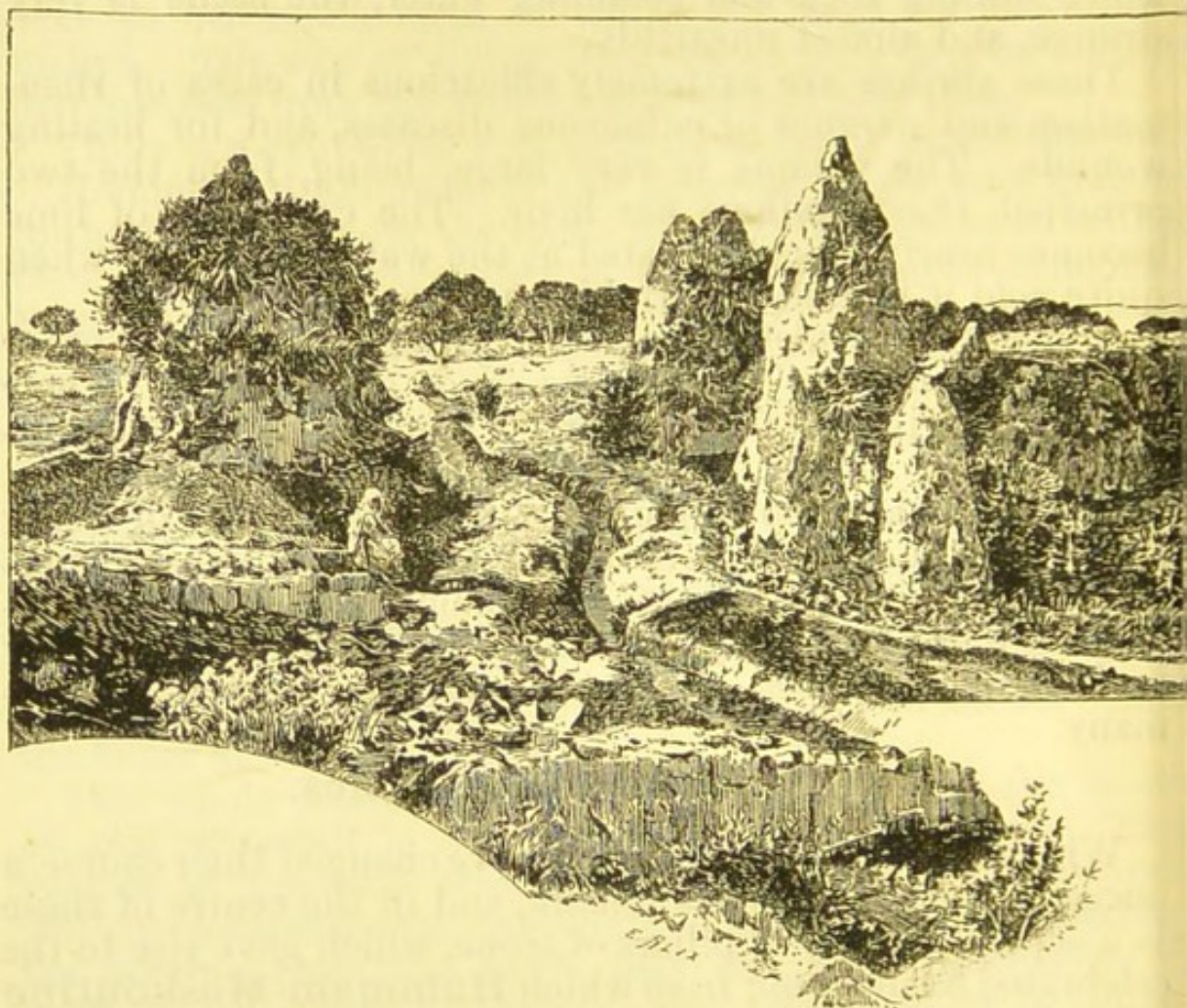
These springs are extremely efficacious in cases of rheumatism and nervous or cutaneous diseases, and for healing wounds. The volume is very large, being, from the two principal, 18,000 gallons per hour. The carbonate of lime becomes nearly all precipitated as the water cools; and when quite cold it is used for drinking purposes.

About $\frac{3}{4}$ of a metre from the hospital are some other springs, which are ferruginous and sulphureous. Their temperature is about 170° Fahr. The usual mode of application is by means of ordinary baths, but douches and vapour baths are also employed. The convenience of being able to make use of both saline and ferruginous springs close together have made Hammam-Meskoutine an important watering-place; so much, indeed, that it can already rank with the most celebrated baths of France or Germany.

The Legend of the Cones.

Where the issues of the spring have changed their course, a succession of white cones remain, and in the centre of these is a separate group of pillars of stone, which gave rise to the celebrated Arab legend from which **Hammam-Meskoutine** takes its name. This is the legend. A rich Arab, who had a most handsome sister, finding her too beautiful to be married to any save himself, determined to espouse her, in spite of the prohibition of Mahommedan law and the supplications of the elders of his tribe, whose heads he cut off in front of his tent. The usual marriage festivities commenced, and a magnificent feast was given on that occasion. But just before the completion of the wedding ceremony, when the accursed couple were about to retire, a tremendous earthquake supervened, the demons were let loose, the elements set in motion, fire came out of the earth, the water left its bed, and the thunder pealed forth in

a fearful manner. When tranquillity was restored, all the unfortunate bridal party were found turned into stone, including the Arab, his sister, the father and mother of the bride, and the *cadi* who had presided at the ceremony! The Arabs of the present day point out the petrified coness representing the actors of this terrible drama, and even point out the granulated fragments of sulphur below as being "petrified couscous," the remains of the marriage feast.



The two colossal stones which mark the spot where Ourida and Ali—these are the names of the heroes of this incestuous marriage—were struck by Divine chastisement, are a vivid testimony in the minds of the inhabitants of those countries, and reminds them of the punishment of the culprits. Near these, a more elevated cone of granite personifies the *cadi*, who performed the marriage, and who is easily recognised by his turban.

Behind Ourida can be seen the camel who bore the bridal presents, and farther off Brahim and Fatma, the unfortunate father and mother of the bride, who acceded to their

marriage. The other cones represent the minor lookers-on, the musicians, and the servants. The tents are also detected in the shape of petrified cones of different sizes : and, in order that men shall ever bear in their minds the memory of this infernal deed and the solemn punishment that followed it, God allows that the fires of the feast may be kept burning eternally, a dense smoke arising from the boiling waters clouding for ever the site of this lamentable region.

Is there a more scientific explanation that could surpass this very pathetic narrative? What on earth are the alkaline salts, the thermal springs, the petrified cones of Hammam-Meskoutine compared to the touching remembrance of Ali and Ourida, the accursed couple !

The principal valleys are those in the course of the rivers Oued Bou-Hamdan and Oued Cherf, before they meet at Medjez Amar to form the Seybouse.

These valleys are very wide, and follow the traces indicated by the direction of the above-named rivers. The soil is extremely fertile, and supplies a quality of wheat highly estimated in the Algerian corn markets. It is astonishing to notice the fishes and crabs in the boiling waters of the Oued Chakra. These fishes live in the inferior regions of the water, where the springs have not acquired such an elevated temperature as on the surface. Pink laurels grow on the banks of these springs, which have been calculated to develop 45 to 50 degrees (Centigrade) of heat. This site, we repeat, is one of the finest in existence. The purity of the water from the springs is undoubted ; for instance, the cold water springs are composed, in grammes, as follows :—

Carbonic acid . . .	0.043
Bicarbonate of lime . . .	0.159
Protoxide of iron . . .	traces
Sulphate of lime . . .	0.694
Sulphate of magnesia . . .	0.039
Chloride of sodium . . .	0.063
Silicic acid	0.017
Organic matters	0.077
	<hr/>
	1.092

Some of the chief attractive curiosities in the neighbourhood of Hammam-Meskoutine, and one of the most easily accessible, is undoubtedly the subterranean lake situated at a distance of 2 kilometres south of the Thermal Establish-

ment, in the dependencies of a settler in the village off Clausel.

In the month of July 1878, after a very stormy day, the soil suddenly gave way, on a surface extending over 300 metres in diameter, causing a tremendous noise, which attracted the attention of the neighbouring shepherds. On close examination, a large crevice was discovered creeping downwards, towards the centre of the earth, conducting the explorers to a large mass of water, forming a lake of about 50 metres long by 30 wide. On the right side of the cavern a stream, 3 metres wide, carried with terrific crash an enormous quantity of water to this subterranean lake. During six weeks afterwards this stream continued to pour water into the lake, in the same capacious quantity, and ceased suddenly one day. This phenomenon has been very clearly explained by the scientific men who were entrusted with the analysis of the springs of Hammam-Meskoutine. The reasons which are given are briefly outlined in this way: one of the cavities, like many that are concealed in the territory of Hammam-Meskoutine was dissimulated at the depth of 2 or 3 metres under the ground. Higher up, at a supposed distance, was situated a large natural tank of water, which, breaking its barriers through an unknown influence, engaged itself by way of numerous rivulets, more or less consistent, in the direction of the underground cavity or grotto, and filled it with water, until the level of this underground lake was equal to the other recipient. The stream continued for some days, until the equilibrium was perfect, and the cataclysm of the elements is thus very clearly demonstrated by the deduction that the waters, in penetrating with great violence into the underground grotto, caused the falling-in of the upper ground which led to the discovery of this lake.

It is advisable to make use of torchlights when visiting the interior of the grotto; but this precaution is not altogether indispensable, for at the end of about ten minutes or a quarter of an hour the eye gets sufficiently accustomed to the obscurity which reigns in the interior, to distinguish the most remote corners of this interesting labyrinth. The most favourable time for this visit is between 2 and 4 o'clock in the afternoon, when the rays of the sun strike directly on the entrance of this immense grotto.

Visitors should apply to the manager of the Thermal Establishment, Mr. Rouyer, who keeps experienced guides.

for this expedition. Mr. Rouyer is also the proprietor of the excellent hotel of Hammam-Meskoutine, where attendance is charged at a very moderate figure, and is the most comfortable hotel one can wish for in these remote regions.

For additional information respecting this very interesting thermal resort, I cannot do better than quote Lady Herbert's narrative in "A Search after Sunshine":

"One curious effect of the exhausted cones is that the earth having accumulated above, and the birds having dropped seeds on it, they appear like a species of gigantic flower-pots, from which graceful ferns and grasses fall on the sides of the cones. The crust of earth, or rather sulphur, on which you walk, is so thin, that it is even difficult to escape being scalded, without proper precautions, by the little streams which perpetually cross your path; and hence the Arabs have invented a multitude of stories connected with the wedding legend, and no power on earth would induce them to go near this, which they consider 'accursed' spot, after dark. Nothing could be better for persons who cannot afford the expensive watering places of the South of Europe to seek the baths of Hammam-Meskoutine."

ALGIERS TO MILIANAH, TENIET EL HAD, AND THE CEDAR FOREST.

Table of Distances from Algiers.

Stations.	Distance in kilometres from Algiers.	Stations.	Distance in kilometres from Algiers.
Algiers . . .	—	Mouzaïaville . . .	63
Agha . . .	2	El-Affroun . . .	69
Hussein Dey . . .	6	Oued Djer . . .	78
Maison Carrée . . .	11	Bou Medfa . . .	91
Gué de Constantine . . .	15	Vesoul-Benian . . .	98
Baba Ali . . .	20	Adelia . . .	110
Birtouta . . .	26	Affreville . . .	120
Boufarick . . .	37	<i>By Road.</i>	
Beni Mered . . .	45	Milianah . . .	140
Blidah . . .	51	Teniet el Had . . .	180
La Chiffa . . .	58	Cedar Forest . . .	190

Table of Distances from Algiers—*continued*.

Stations by road from Affreville.	Distance from Affreville.
Milianah	10
Teniet el Had	60
Cedar Forest	70

The best train is the Oran train, leaving Algiers at 6 A.M. for **Affreville**. Omnibuses await all trains, and carry passengers to **Milianah** in one hour and a half. The fare is one franc for each passenger. Arrangements for private carriages for 4 to 8 persons can be made in advance with Messrs. Thomas Cook & Son, Algiers, both for **Milianah** and **Teniet el Had**. The route from **Teniet** to the **Cedar Forest** has to be made on horses or mules. **Affreville** is an insignificant and unhealthy little village situated at the entrance of the **Sheliff** plain, at the foot of the **Mounts Zakkar**. I should not advise anybody to remain there, not even one night. The best is to sleep at **Milianah**, and start next morning for **Teniet el Had** and the **Cedar Forest**, though **Milianah** deserves more than one day's sojourn, and, if one is not in a hurry, I should advise him to remain there two or three days; the place fully deserves it. The road from **Adelia** (one station before **Affreville**) is a little shorter, if one is in a hurry to reach **Milianah**. But the **Affreville** road affords much finer scenery, and is, to my idea, the best and the most frequented.

Milianah, 140 kilometres from Algiers, is a fortified town situated on a hill of the **Zakkar** range of mountains, at an altitude of 5400 feet above the level of the sea. It commands a magnificent view of the **Sheliff** plain and the surrounding country. It is encircled by a wall pierced with musket holes, in which are the **Zakkar** and **Orleansville** gates. The route from **Affreville** to **Milianah** is a very picturesque one. It follows the side of the mountain, reaching the summit by a succession of zigzags in the midst of a scenery of great beauty. Fruit trees of all kinds grow plentifully in well-watered gardens, the vegetation of Northern climates alternating with tropical vegetation. The olive trees, the eucalyptus, palm trees, fig trees, &c., are there intermingled with plane and chestnut trees, poplars and pine trees. The

garden opposite the Zakkar gate is a really handsome piece of work. The roads and public gardens are kept in very nice order ; the town itself is unusually clean. Milianah is lighted throughout by electricity ; the dynamos are worked by water power. In the middle of the Central Place is a Moorish minaret entirely shrouded with evergreens, and now being used as a clock tower. The town is entirely French ; very few of the original Arab dwellings have retained their formal appearance. Of the numerous mosques that adorned Milianah, only two remain ; the one deserving a visit is the **Koubba of Sidi Mohammed Ben Yussuf**, a poor but virtuous saint, who was still more remarkable for his epigrammatic and sarcastic poetry than the example of his life. Many of his writings have passed into the Arab posterity as proverbs. His severity against the Milianah women, "who," he said, "usurped the place of men, and commanded when it was their duty to obey," is an Arabic illustration of the "Women's Rights Question" mooted in this out-of-the-way region some 400 years ago ! The mosque was adorned with a double row of arcades of the pure Moorish architecture, decorated with handsome open-work tiles. There was a very curious marble fountain in the middle of the court. The mosque itself was decorated in the interior with lovely coloured tiles, with a good deal of red, the secret of the manufacture of which has been lost for three centuries, and is not likely to be recovered for some time. The ceilings were handsomely painted and decorated with golden devices. The doors were of bronze, with big copper nails. Of all this description pretty nearly everything remains, save that the tiles have lost their brightness, the carvings and paintings are getting yearly more dilapidated, and seem in fact what they represent to be, the relics of another age.

One of the favourite walks of visitors is undoubtedly the beautiful terrace overlooking the valley, where one can contemplate the setting sun lighting up the Ouaransenis, with its high peaks covered with snow and lost in the azure of the sky. This is the great landmark of the country. There are so many beautiful views to be met with on all sides at Milianah that one could certainly remain there a fortnight without getting tired of the place.

However, one must not look for any materials of Arab buildings at Milianah. The town is, as I said before, essentially French, scarcely any Arab houses having been preserved. In fact, save the **Mosque of Sidi Mohammed Ben Yussuf**, there are no Arab buildings of any import-

ance at Milianah. The quantity of water which Milianah derives from the Mount **Zakkar** is something enormous. It amounts to no less than 120,000 gallons an hour. The water, which is stream water, is pure and very clear. The motive power derived from this force is utilised by the town in many ways—to light the town by electricity, to work tile factories, corn mills, and other factories, &c. The country round is most intensely green and fresh-looking, and affords sights of the finest emerald scenery one can imagine. The view from the outer wall overlooking the plain is something really marvellous.

The Hotel du Commerce, which is at the bottom of the central street, to the left, is the best hotel at Milianah. It is very cleanly kept, and supplies excellent beds. The cooking is very good; Mr. Anastaze, the proprietor, who is at the same time one of the most important farmers in the district, has gained a renown in Algeria and abroad for his excellent wines. I should recommend the **Milianah 1878** brand, which he keeps for connoisseurs. The ride back to Affreville occupies a little less than an hour.

Now I may mention here a very important piece of information to tourists wishing to proceed from **Algiers** to **Teniet el Had** DIRECT, without having to go to Milianah. This can be done either by wiring to Mr. Baudoin, Hotel de Vaucluse, Affreville, who is the owner of the diligences and carriages at the latter place, or else by applying to **Thomas Cook & Son, Algiers**, for seats or carriages, which can be retained in advance. The road from Affreville to Teniet is a very good one; it affords no sudden steep ascents, and though a little tortuous in its windings and zigzags, is on the whole an excellent one. It follows a straight course across the **Plaine du Cheliff**, and then winds round the many crevices of the **Oued Massin**. The scenery, though not so handsome as the Milianah district, is nevertheless very picturesque, and gets really very interesting after the **Caravanserai** of the **Oued Massin** has been reached. This place abounds with splendid oak trees and pine trees. The omnibus rests here a little while to change horses.

The road shortly after goes through very wild and rocky passes, and subsequently Teniet el Had is reached, after a tedious drive of eight hours.

Teniet el Haâ, 57 kilometres from Affreville, is a village situated in a woody and picturesque plain, at an altitude of 3917 feet above the level of the sea. It is a very animated and lively place, well shaded with plane and pine trees. By

its situation it commands a very important pass of the Atlas, communicating with the **High Plateaux** and the **Ouaransenis**.

The only good hotel here is the **Hotel du Commerce**, kept by Mde. Veuve Roure, where horses and mules can be obtained for the excursion to the **Cedar Forest**. The price is 5 francs for one horse for the journey. The price of a guide is also 5 francs; but if the tourists start in any number a guide is not required; as the main road takes you straight to the forest there cannot be any risk of losing one's way. The ride to the forest takes two hours, and as much again to come back. Before reaching the heart of the forest, at about 5 kilometres distant from Teniet, the trees are already very numerous, and consequently an *avant goût* of it is enjoyed. But the real object of the journey is the "**Rond Point des Cedres**," a rustic little place, looking somewhat like a Swiss cottage, surrounded by a semicircle of imposing cedar trees. Though the cedars of Teniet are not so large as those of the Lebanon range, they are much more numerous, and were it not for the frequent devastations of the Arab incendiaries they would cover an area of about double the size they occupy to-day. Some of these cedars, such as the **Sultane**, have acquired enormous dimensions (110 feet height, 8 feet diameter). There is a surface of nearly ten thousand acres entirely covered with cedars. I should advise tourists who wish to enjoy a really magnificent view of the surrounding country to climb up to the top of the glen, wherefrom the cedar forest itself looks like a distant speck. The ascent occupies about half an hour on foot. The double row of mountain ranges is plainly visible, the high peak of the **Ouaransenis** standing out much higher above the others. To the south, the magnificent **Plain of the Sheliff**, with the fortress of Milianah shining brightly in the sun, surrounded by its wall, gives a vague appearance of a **Monaco** perched up in the clouds. The particular peak from which this view is enjoyed is simply a continuation of the pathway that takes you to the Cedar Forest; it is called in Arabic **Ain ed Denia**, or the "eye of the world." The height is fully 6000 feet above the level of the sea, therefore it would be a pity, having come so far, that for the sake of half an hour's walk one should not continue the journey to the end of the ridge.

The winter in this part of the region is sometimes as bitterly cold as in the coldest parts of Scotland. I should recommend excursions to Teniet el Had and the Cedar

Forest early in November or else in April. One should not neglect to take a good supply of plaids, shawls, blankets, overcoats, &c.

HAMMAM-R'HIRA.

Trains from Algiers to Bou Medfa run several times a day. The Thermal Establishment is situated eight miles from Bou Medfa. Carriages can be procured by telegraphing on the previous day to Mr. Arles Dufour, proprietor of the establishment. Prices: 4 persons, 15 francs. Seats in the omnibus which awaits the trains at the station of Bou Medfa, 2 fr. 50 cts. each person. (By the 6 A.M. and 12.40 P.M. train from Algiers.)

The road crosses the Oued Djer and the railway line, and, leaving the Milianah road on the left, proceeds by the left bank of the Oued el Hammam through a succession of zigzags to Hammam R'hira, which is reached in one hour and ten minutes. The elevation of Hammam Rhira is 1900 feet above the sea level, looking S.W.

When the French conquered the country the springs were reported upon by the military surgeons, who recommended that a hospital should be established there, which was accordingly done in 1841. Later on, the French Government were advised to facilitate any private enterprise having in view the building of an hotel which would be suitable for visitors and invalids, and which would enable the baths to be made use of. To erect such an establishment required a great amount of capital—and one has only to go over the hotel to have some idea of the very large sum of money which must have been spent on it—so that it is not to be wondered at that for years nobody was forthcoming who would undertake the risk. At length, in 1876, M. Alphonse Arles Dufour was induced to take the matter in hand, and by the expenditure of money, energy, and indefatigable labour the existing building was erected.

The baths were leased to M. Arles Dufour for a period of ninety-nine years. The conditions on which the lease was granted were that within three years from the date of contract a civil hospital for poor colonists should be opened, and also that baths should always be reserved for the poor Arabs and Jews, who, it may be mentioned by the way, come a distance of many miles for the sake of them, and are said to greatly appreciate them.

The approach to the entrance is through well-kept grounds

planted with the beautiful flowers one is accustomed to see in that climate, as well as date palms, aloes, &c. From this entrance the building runs right and left, the entire erection being in the form of a hollow square, the wings extending backwards at right angles. From the entrance hall the staircase ascends to the upper floors, and corridors run either way, with doors opening into private rooms, to the S.E. and S.W. corners, where the large dining-room and lofty drawing-room are situated respectively. From the level of the entrance one descends to the bath-rooms, situated on the ground floor.

The Baths are really two large swimming-baths—one containing water at a temperature of 110° Fahr., and the other water at 100° only. There is a lounging-room close to these bath-rooms, provided with carpets, matting, couches, and other requirements. Patients rarely remain more than ten minutes in the baths, the majority not remaining even that time. The atmosphere in the bathing-room is saturated with steam rising from the water, which, by the way, is beautifully clear and pure. The following is the analysis of the hot spring water. Temperature, 113° Fahr. One litre of water contains—

Carbonate of lime	0.207
Carbonate of magnesia	0.030
Sulphate of lime	1.303
Sulphate of magnesia	0.172
Sulphate of soda	0.017
Chloride of sodium	0.439
Chloride of potassium	0.091
Silicate of soda	0.069
Alum	0.002
Peroxide of iron	small quantity

It may be stated generally that these baths are beneficial not only in chronic rheumatism and gout, both articular and muscular, but in certain diseases of the nervous and cutaneous systems, periostitis, painful cicatrices, prostatitis, vesical catarrh, some chronic uterine affections, neuralgias, and some forms of paralysis. In addition to the hot spring there is at Hammam R'hira a cold chalybeate spring which is of great importance. The following is the analysis of this spring. Temperature, 19° C. (66.20° F.). One litre of water contains—

Free carbonic acid	0.8820
Bicarbonate of lime	0.9411
Bicarbonate of magnesia	0.0314
Bicarbonate of strontiana	small quantity
Bicarbonate of manganese	0.0008
Bicarbonate of iron	0.0100
Sulphur of lime	0.5338
Sulphur of magnesium	0.1623
Sulphur of sodium	0.3425
Chloride of sodium	0.2801
Chloride of potassium	small quantity
Silicate of soda	0.0240
Alum	0.0028
Organic substances	small quantity
Arsenic and phosphoric acid	small quantity
Total	3.2108

This chalybeate spring is situated about a mile distant, and the water is conducted by pipes. It is by no means disagreeable, and is drunk by many at meals, either pure or mixed with light claret, the presence of carbonic acid being decidedly an advantage. This water is useful in anæmia, chlorosis, and other affections. It is said to be of much service in cases of dyspepsia, chronic hepatitis, and other affections of the liver, and also in malaria and cases of renal calculus—probably in the latter because of its slightly diuretic action. There can be no doubt that this water is of great service in the treatment of chronic rheumatism, many cases of which are frequently associated with anæmia.

Another most valuable spring for cases of diseases of the chest and weak digestion was discovered four years ago at a distance of about one hundred yards from the establishment.

The great charm of such an establishment is its situation. It occupies the edge of a plateau at a considerable elevation above the sea level. It is opposite a pretty little village called Vesoul-Benian, from which it is distant only three or four kilometres, but separated by a deep ravine, the valley of the Oued Hammam, running east and west. Beyond the opposite eminences, towards the South, the ranges of the lesser Atlas rise, whilst towards the West the summits of the Zakkar stretch upwards above Milianah. To the East, the high peaks of Berouaghia and Ben Chicao are seen. From nearly all parts of the grounds, beautiful panoramic views are beheld, and the eye never wearies

admiring the beautiful scenery. To those who are fond of sport, and who are well enough to enjoy it, there is ample opportunity afforded for gratifying their tastes, for in the pine forest of 1800 acres there is a great abundance of game, including red partridges, hares, rabbits, wild boars, jackals, &c. There are numerous beautiful walks, and for those who are unable to walk far, many pleasant excursions can be made on ponies, mules, or donkeys. It may be of interest also to state that for the antiquary there is a varied field opened up calculated to delight the heart of an enthusiast. To prove how much the surroundings are interesting, it is only necessary to mention that the Hammam Rhira of to-day is in the same situation as the *Aquæ Calidæ* of the Romans, a town which flourished under the reign of the Emperor Tiberius about A.D. 32. It is recorded that many patients suffering from various disorders gathered there on account of the benefit to be derived from its waters.

In mentioning the claims of Hammam R'hira, I am influenced by the fact that we have no place like it, either in England or on the Continent. The mean temperature at Hammam R'hira in winter ranges from 53° to 60° Fahr. in the morning, and 65° to 70° at mid-day. In the event of wet weather, invalids have the use of the splendid and extensive corridor, which may be considered the "clou" of the establishment. Leaving aside now all question of the curative virtues of the waters—which is now a decided fact—nothing more picturesque than the situation of Hammam R'hira can be easily conceived. The best time for visiting Hammam R'hira is from October to May. It is necessary to put intending visitors on their guard against the false reports spread by prejudiced people concerning the climate, food, and accommodation to be met with at this place. To my idea the Thermal Establishment rivals any similar kind of establishment in Europe. It unites in one same spot the three most desirable items—viz., a medium altitude, a favourable climate, and the extensive installation of wholesome thermotherapy. The establishment of Mr. Arles Dufour is divided into two separate hotels, distant 150 metres one from the other. They are called the Grand Hotel des Bains and the Hotel Belle Vue.

The Grand Hotel des Bains is a building of colossal proportions, measuring 110 metres by 90 metres. The grand saloon is 20 metres long, and may be considered almost unique of its kind. The accommodation is sufficient for 250 persons. The hotel is supplied with all the latest

appliances and necessities, telegraph, telephone, billiard-rooms, reading-rooms, lawn tennis, &c. The dining-room, which can accommodate 300 persons, is a very handsome room.

The Belle Vue Hotel, of quite another style and disposition, reminds one more of an English cottage villa. The view from the windows is exceedingly beautiful. The service at the Belle Vue is not so rich, and consequently the prices are cheaper.

The Military Hospital, close by, is a group of buildings following each other, with only a ground floor. The central building contains 34 soldier's berths, a room for the non-commissioned officers and four small rooms for officers.

In December 1887 Sir Morell Mackenzie visited R'hira. He was very much impressed with the qualifications of the place as a health resort. He considered it a decidedly fit place for the cure of several diseases. In a report made public a few months ago these diseases were stated to be consumption (at an early stage), chronic rheumatism, bronchitis, neuralgia, dyspepsia, and affections of the stomach.

SPORTS.

Shooting over 1800 acres of land may be indulged in by visitors. The partridge and quail-shooting season does not begin before the middle of February. A licence must previously be obtained at the Prefecture of Algiers, or at the sub-prefecture of Milianah. It costs 28 francs. A pigeon-shooting stand has been erected, at great expense, at Hammam R'hira and is one of the chief attractions of the winter season.

Jackals are plentiful in the neighbourhood of Hammam R'hira. Hyenas are occasionally seen, and sometimes panthers are shot. One of these animals was shot last winter by the guests of the well-known Mr. Cattier, the successor of Bombonnel. The skin was bought by an inmate of Hammam R'hira.

EXCURSIONS.

Numerous walks and excursions can be made in the neighbourhood of Hammam R'hira.

First, to the **Tombeau de la Chretienne** a pleasant drive of three hours.—Carriage there and back, 25 to 30 francs.

Second, to **Milianah**, a very fine and picturesque road

takes you to Milianah in three hours. Special carriages cost 35 francs—but many carriage-drives and organised parties start almost daily from the Hôtel des Bains to Milianah and back, at a very moderate cost.

Third, to the top of the **Zakkar** mount. This can be done either from here or from Milianah, but it is advisable to ascend the Zakkar from the latter place.

The pine forest of **Charba**, in the environs of Hammam R'hira, affords many pleasant walks and handsome scenery. The forest and the neighbouring slopes are abundant with game of all sorts. Sporting parties are often organized either for small or large game.

The **Ravin du Voleur** (10 kilometres south) is also a nice drive. The *Auberge Gaspard* is the *rendezvous de chasse*, where an excellent breakfast may be had.

Algiers to Boufarick, Blidah, and the Gorges de la Chiffa.

Trains start from Algiers to Boufarick and Blidah several times a day. The fastest is the Oran train, which leaves Algiers at 6 a.m.

Boufarick is a flourishing little town of 3600 inhabitants. It is situated on the main road from Algiers to Blidah. It is considered as a "Centre Agricole" of very promising value. It is an assemblage of modern farms with a rural population, almost exclusively European. "In 1830 Boufarick was an uninhabitable compound of marsh and jungle, swarming with hyenas, jackals, and panthers. A few bridle-paths traversed the combination of thicket and quagmire, converging at an expanse of somewhat more solid earth in the form of a hillock, and crowned by a well, which was overshadowed by three tall trees. From the branches of these trees floated permanently sundry hempen ropes, and to these ropes were not unfrequently suspended human bodies, the corpses of true believers, who, to their own ill-luck, had come into collision with the criminal code as administered by the Moorish judicial functionaries."—George Augustus Sala ("A Trip to Barbary").

For many years the malaria or pestilential fever killed the settlers almost as fast as, they came, and the vast camp which General d'Erlon had built there, and which is now used for the Monday market, was baptized "Le Cimetière." However, to-day Boufarick is one of the healthiest spots in

Algeria; its lofty trees and pretty gardens render it an unusually attractive little place. The water is pure and good, and the prosperity of the district is yearly increasing.

The public garden at Boufarick is very pretty, and densely crowded with trees and flowers of all kinds. It contains a magnificent Chinese palm-tree and many maritime stone-pine trees.

A great many plane and poplar trees are to be seen at Boufarick. Though they have been planted only thirty years, they have attained the most fabulous heights. In summer, Boufarick is a very cool place owing to its numerous trees and foliage and the abundance of water. There are a great many Jews at Boufarick, as everywhere else in Algeria where money is to be made. They are peaceful, frugal, and persevering, and most of the trade of the town is in their hands.

The Monday market, for which Boufarick is renowned, is one of the most important in Algeria. I should, advise intending visitors to start by the 6 o'clock train from Algiers on the Monday morning if they wish to avail themselves of the opportunity of viewing Boufarick to its best advantage. Past the public garden, and on the way to the market, is a large piece of ground shaded by plane trees of fantastic heights. This is a really fine spot. The road to the market is likewise a very nice road bordered with tall olive trees and also acacias. The road from the station to Boufarick exhibits some rare specimens of plane trees and eucalyptus. In the central place there is the statue of **Sergeant Blandan** the hero of the Beni Mered encounter, where 25 French soldiers held their ground against 300 Arabs for three hours, until help arrived, when only five of the plucky little troop were found living. The following inscription is on the pedestal: "*Courage, enfants; defendez vous jusqu'à la mort!*" (Courage, children, hold out till death!) These were the last words Blandan was heard to say, for his body was among the slain of this touching episode. (1842.)

The best hotel at Bouafrick is supposed to be the **Hotel Mazagran** which sends a very dashing carriage to the station. But the **Hotel Benoit** is the oldest established, and the habitual resort of all the English and American tourists in this region. For it to have been selected by the Anglo-American public for so many years, shows that it must certainly possess some characteristic features of its own which operate greatly in favour.

Messrs. Thos. Cook & Son have regular carriage drives from Algiers to Boufarick once or twice a week, personally conducted. For full particulars, see advertisement. From Boufarick to Blidah the train proceeds S.W. through the Mitidja plain, and the approach of Blidah is announced by orange groves, which are, indeed, real forests of orange trees. From the station to Blidah the 'bus fare is twopence (20 centimes), or fifty centimes for a private carriage, per head. The distance from the railway station to the town is one kilometre.

Blidah, 51 kilometres from Algiers, is a pretty little town, situated at 260 metres above the level of the sea. Its population amounts to 25,603 inhabitants, chiefly French colonists. It stands in $0^{\circ} 30'$ longitude W., by $36^{\circ} 20'$ latitude N., on the **Oued el Kebir**, a tributary stream of the **Chiffa**, at the foot of the **Atlas** range of mountains. The town is abundantly supplied with water, and is chiefly remarkable for its numerous and important orange groves, and extensive and well-cultivated gardens. The town is surrounded by a wall 4 metres high, pierced with musket-holes, in which are six gates: The **Algiers**, the **Camp des Chasseurs**, the **El Zionia**, the **El Rahab**, the **El Sebt**, and the **El Kebia**, or **Bizot** Gates.

The **Fort Mimich**, situated on a hill 400 metres high, completes the defensive works of Blidah.

Blidah was destroyed in 1825 by an earthquake. Another earthquake caused considerable damage to the town in 1867. But the modern French buildings stood the shock better than the Arab constructions, which serves to illustrate that the damage to property in cases of earthquakes is very often checked by solidity of construction. The streets are lined with very neat and pleasant-looking houses, nearly all built of bricks, painted white. The **Place d'Armes** is a cheerful-looking square place, bordered with a double row of plane trees and arcaded houses. In the middle is a pretty waterfall. The **Barracks**, which can accommodate 3000 soldiers, deserve an inspection, as well as the **Cavalry Barracks** and **Stud**. These occupy a whole quarter of the town, and have good stabling for 500 stallions. Many fine specimens of the best existing Arab races are there to be seen. Syrian thoroughbreds and Sahara stallions are represented in their handsomest productions.

The famous **Orange Groves**, situated to the north, are simply fabulous for beauty and number. There are, one

may say, millions of oranges and lemons of all the known sorts, of every shape, size, and flavour. Parma violets grow at Blidah in large quantities, as well as musk roses and many other sorts of flowers. Mandarines and tangerines, since they have been imported from China, have developed to immense proportions, and are shipped to England and France in very large quantities. It is calculated that the orange groves of Blidah contain no less than 60,000 orange trees. This number is exclusive of 40,000 young plants or *pourettes*, as they are called in French. The town of Blidah exports annually from five to six millions of oranges a year. The **Bois Sacré**, west of Blidah, contains some orange trees of fantastical dimensions. There is the **Koubba of Mohammed el Kebir** and his two sons, which is also well worth a visit.

There are two good hotels at Blidah—the **Hotel d'Orient** and the **Hotel Geronde**.

The ascension of the **Beni Sali**, or **Sidi Abd el Kader's Peak**, takes about five hours on mules or horses. The cost of a horse is 5 francs for the journey; a guide costs about 3 francs. The view from the top is very captivating.

From **Blidah** to the **Ruisseau des Singes** and the **Gorges de la Chiffa**, 10 kilometres by road. A diligence leaves Blidah every day. Private carriages may also be had either from the **Compagnie des Diligences Blidéennes**, or from **Messrs. Thomas Cook & Son, Algiers**. Carriage drives from **Algiers to Chiffa and back**.*

The road leaves Blidah by the Gate of **Bab el Sebt**, and passes near the village of **La Chiffa**, which it leaves on the right, and runs alongside the **Oued Chiffa**, a small river in a rent of the Atlas Mountains. At 61 kilometres from Algiers the small **Inn of Sidi Madani** is the second station from Blidah, right in the pass of the Chiffa. The road has been cut right through the rock, at the cost of tremendous labour. It is a really splendid piece of engineering work. There is another inn, 3 kilometres farther, at the **Ruisseau des Singes**, called the **Auberge du Ruisseau des Singes**, kept by Mr. Ducros. Good beds can be procured there, and a tolerably good service. The scenery is so grand and poetical that many tourists remain there for several days. On the other side of the road there is a very fine stalactitic grotto, which can be visited on applying to the **Auberge du Ruisseau**. It is also worth while to go up

* See advertisements: Thomas Cook & Son.

the rough path at the back of the hotel, by the Ruisseau des Singes, to visit the garden, where most luxurious vegetation can be seen.

On the walls of the dining-room of the Auberge are painted monkeys and dogs, by an artist of real talent, also an officer in the French army, M. Girardin. These are probably the only monkeys, together with two or three tame monkeys that are kept at the inn by Mr. Ducros, that the traveller will meet on his journey; for the wild monkeys that used to swarm in this district have been driven away by the bustle of the Medeah Railway, and the ever-increasing traffic in the gorges, to unknown or rather inaccessible recesses, where it is needless to follow them.

Two kilometres from here is situated the **Roche Pourrie**, a rock that borders the road, and frequently interrupts the traffic. In 1859, after the collapse of a large portion of this rock on the road, the Commander of Engineers, Bert, blew up nearly 50,000 cubic metres of it with gunpowder, and demolished another equivalent portion with cannon shots. Thus nearly 100,000 cubic metres of this rock have been sunk in the torrent below.

Rovigo and Hammam Melouan.

A diligence awaits passengers at the railway station—**Gue de Constantine**. There are two departures a day, each way.

The road passes through the **Mitidja** plain, in the midst of numerous villas and farms belonging to French and Turkish settlers. The Turkish *haouchs*, or farms, are an illustration of the old Arab farms from the time of the Deys. Sometimes the French building combines the old Arab house, when it does not completely replace it.

Sidi Mousa (22 kilometres from Algiers) is the first village on the road. It stands at the junction of the **Boufarick**, **Rovigo**, and **Aumale** roads.

Rovigo (30 kilometres) takes its name from the Duc de Rovigo, who was Governor-General of Algeria from 1831 to 1833. It is a village built near the **Harrach**, at the foot of the **Atlas Mountains**. It is chiefly remarkable for its beautiful orange groves, and two quarries of cement and sand, which are very much appreciated in the manufacture of glass and porcelain.

Two miles from Rovigo, on the left bank of the Harrach, is the site of a camp, built at the same time as the **Camp of**

Foudouk. A mile further south are the baths of **Hamman Melouan**. To get to this place one must follow the pathway on either side of the river Harrach. This pathway is not always clearly defined, and sometimes is left altogether untraced, so that one has to get along as well as one can either on foot or on horseback, and make use of the bed of the river or the declivities of the hill. I have been myself obliged to cross the Harrach seven times before I could reach **Hamman Melouan**, in a distance of six miles. When nearing Hamman Melouan, one is at once struck with the sight of a bamboo hut, the dwelling of the **Kaid** of **Hamman Melouan**. This place is a Moorish café as well. The name of Hamman Melouan signifies in Arabic **the Coloured Baths**. It must certainly arise from the numerous deposits of the water on the banks of the river and of the divers specimens of coloured stones that line the bed of the Harrach.

The natives have great confidence in the virtues of the waters of Hamman Melouan. They attribute to them the most marvellous qualities.

Of the two prominent buildings that exist at present at Hamman Melouan, the first one meets is the celebrated **Koubba**. The other is, I may say, an ordinary well. The **Koubba** is a parallelogram of about six yards square, constructed in heavy thick mud walls. The hall that precedes the inside bath, situated in a kind of recess, with scarcely any light, does not inspire a prepossessing idea of the place at first sight. However, once the eye gets accustomed to the comparative darkness of the interior, and begins to perceive the clear water of the pond, surrounded on the four sides with a clean bench of masonry, the repulsive and somewhat uninspiring aspect of the place soon vanishes, and is replaced by a sentiment of confidence in the pure and wholesome waters, that are credited with so many beneficent qualities.

The actual supply of both the **Koubba** and the well sources of Hamman Melouan amounts to 200 litres per minute; and, according to the idea of the Captain of Engineers, Rayral, the debit could be extended to 600 litres per minute with only a trifling expense.

Hamman Melouan is the habitual resort of a great many Algerians. The average number of visitors amounts to 150 daily. Sometimes there have been as many as 600 people attending the sources in one day. Indeed, the virtues of the hot waters are by no means exaggerated, for my own

personal experience allows me to certify that I have known of several wonderful rheumatismal cures that could not have been effected by ordinary medication.

The temperature of the baths is on an average of 85° to 105° Fahrenheit. Analysis has proved that a great quantity of salt enters into the composition of these waters. The waters of the Hammam Melouan are, in fact, praised for the large quantity of natural salt contained in them.

A very comfortable hotel has been erected close to the sources, and a more agreeable place to spend a day or two I do not know.

I should recommend the waters of Hammam Melouan to all persons suffering from any kind of neuralgia, paralysis, or rheumatismal indisposition. They are invaluable, and greatly appreciated by the Arabs of Algeria; and are said, not without reason, to have effected the most miraculous cures.

Cherchell, Marengo, and "Tombeau de la Chretienne."

From Algiers to **El Affroun** by rail, 69 kilometres, trains run several times a day. The journey takes two hours and a quarter. From **El Affroun** to **Cherchell**, a diligence awaits passengers at the station. The fares are 5 francs a seat, 6 francs in the coupé. Private carriages 20 francs one way. The journey from **El Affroun** to **Cherchell** takes about six hours; the distance is 30 kilometres. The road passes through

Ameur el Ain, a small village, and

Bou Rkika, on the river **Oued el Nador**, a pretty little place, at the junction of the **Cherchell** and **Milianah** roads.

Marengo, 86 kilometres from Algiers, is a fine village of 4356 inhabitants, including **Tipasa** and **Montebello**, its annexes. It is situated in the **Mitidja Plain**, at the foot of **Mount Beni Menasser**, near the **Oued Merad**. The bar of **Oued Merad** is a fine piece of work. It is 17 metres high, and bars a valley of 130 metres in width. This immense cistern, which is continually filled up by the river, contains a provision of two million cubic metres, and supplies 200 litres per second.

The Wednesday market (**Souk el Arba**), held at **Marengo**, is very important, and deserves to be seen. As many as 2000 Kabyles and natives from all parts of the region meet on that day to sell and buy their supplies. A

fine road runs alongside the Oued Mered and the Oued Nador, and takes you to **Tipasa** (12 kilometres from Marengo), on the sea-shore. The Arabs call it **Tefaged**.

Tipasa was a veteran colony, founded by the Emperor Claudius. It is expressly mentioned in the "Itinerary" of Antonius and by Ptolemy. The Vandal king, Heneric, is said to have sent to the Catholic inhabitants of Tipasa, in 483, a bishop, to entice them to convert themselves to the heresy of Arius. They fled in large numbers to Spain. Those who were unable to escape, and who refused to abjure their faith, were condemned to have their right hand and ear cut off.

Many ruins of the old town still remain to be seen. The principal ones are the **Church**, a building of 60 metres by 30; a **Theatre**, a **Quay**, **Two Arched Cisterns** near the harbour, a **Prætorium**, and a **Gymnasium**. Several **Private Houses** are also among the ruins, and also some **Tombs**, and the **Hypogees**, discovered by Mr. Gavault, in the cemetery near the fortifications.

The site of Tipasa was conceded, by a decree of the Government, on the 12th of August 1854, to Mr. Demouchy, who sold it a few years later to Mr. Rousseau. The heirs of Mr. Demouchy are now again the proprietors of the land.

Tipasa is annexed to the village of Marengo, and its population is daily increasing. A pretty little harbour and a Custom House complete this interesting little place. A fine road runs on the sea-shore from Tipasa to Coleah.

In the neighbourhood, at the foot of the **Djebel Chenoua**, lies a fine quarry of pink onyx, in prosperous working. From Tipasa to Cherchell the **Breche** quarries of the above Djebel Chenoua is on the road, as the main road, now in construction, is not yet completed.

Cherchell (32 kilometres from Algiers) is a town of 4000 inhabitants, situated at the foot of a hill on the sea-shore. It was originally the Phœnician colony of Iol. Juba II. enlarged it, and gave it the name of **Cæsarea**, the capital of Mauritanian territory. It was designated, according to numerous inscriptions discovered in the ruins of Cherchell, "*Splendissima Colonia Cæsariensis*." When Ptolemy, son of Juba II., was assassinated, his kingdom was incorporated with the Roman Empire. It dwindled down to an obscure rank, and fell into oblivion, until, in 1840, the inhabitants of Cherchell having plundered a French wreck in Cherchell Straits, the French occupied the town on

the 15th of March 1840. It is now the centre of a military circle, and depends from the Division of Orleansville.

Cherchell contains no buildings of any magnificence or originality, except the **Grand Mosque**, which the axe and spade of the Conquest have preserved. It has, however, been converted into a military hospital. The roof is made of horseshoe arches, supported by eighty beautiful green granite columns, which formed part of a Roman temple.

Of the ancient Roman palace, only some pillars, with beautiful capitals, now remain. The cisterns, which are very large, still exist, and supply the city with water as they did eighteen centuries ago. Nearly all the other Roman buildings have fallen to the ground, disappeared through neglect, or have been removed to various French museums. The seats round the old Roman amphitheatre remain intact. This was the place where St. Marcian, the martyr, was devoured by wild beasts. The centre is now a ploughed field. As for the theatre where St. Arcadius was cut to pieces for admitting his belief in Christ, it is in a very dilapidated state, as it has been used for a long time as a stone quarry. The port, which was very important at the time of the Roman occupation, is now only a small harbour of 3 hectares. Recent excavations have discovered a variety of Roman vases and curiosities, and also a Phœnician statue, a Roman barge, 11 metres long by $4\frac{1}{2}$ metres wide, which was full of pottery.

There is a little **Museum**, if such a name can be given to an open-air exhibition, in the town, created by Mr. Lhotellerie, where ancient statues, which have been proved to be copies from the originals in Rome, can be seen. These statues have evidently been brought there by Juba, Cleopatra Selene's husband. This Cleopatra Selene was the daughter of the famous Cleopatra. There are many pillars, capitals, pottery ware, tiles, mosaics, vases, &c. One of these vases, of very elegant shape, bears an inscription, a dedication to Bacchus, with the name of the town, thus—
"Resp. Cæsarea."

The best view of Cherchell is from the Place d'Armes. I should advise tourists to be in no hurry to leave Cherchell. The place is full of interest, and affords great archæological surprises. It is full of Roman relics. Its environs are very beautiful. The site of Cherchell is a splendid one, and the views on the sea-shore are marvellous landscapes.

From Cherchell to the **Tombeau de la Chrétienne** carriages can be obtained. Prices: From Cherchell to Tom-

beau de la Chrétienne, 15 francs; from Tombeau de la Chrétienne to El Affroun (railway station for Algiers), 18 francs. These are the prices for private carriages. The most interesting route to Algiers is by Coleah. Diligences run twice a day, either way, at a very moderate cost. Now let us explain what the Tombeau de la Chrétienne is. It is a tomb of circular form, standing on a hill 762 feet above sea level. The building is about 100 feet high. The shape is a vertical circular wall, with sixty columns, surmounted by a cornice. Above the cornice are thirty-three steps, decreasing to a point towards the summit, assuming the appearance of a pyramid.

The **Lake Alloula** stands down below. A guide takes you through the interior of the Tombeau. The appearance of this mausoleum from a distance very much resembles that of a circular haystack. It had originally twelve sides. The principal access is by a massive door, on either side of which are large pillars, which seem to have formed a part of the old portico. By creeping in almost on your knees, you penetrate into a round hall, with small recesses opening out of it. This tomb is said to have been erected by the King of Mauritania, Juba II., in the year 26 B.C., as a burial-place for himself and his family. The corruption, **Kbour el Roumia**, which signifies in Arabic "The tomb of the Christian woman," is taken from the sentence "Kbour el Roumim," which signifies the "tomb of kings and queens." The belief through ages past that there must have been untold treasures concealed therein, has caused this tomb to have been violated and dilapidated, to reach its contents, at different periods of history.

A model of the Tombeau de la Chrétienne, on the scale of 1 centimetre for 1 metre, can be seen at the Bibliothèque Museum of Algiers. It was made by Mr. Latour, of Algiers.

From this place to **Colea**, the shortest cut is by a steep pathway, leading down to a Moorish café, by the side of the road. Then take the main road to Colea, which passes through miles of lentisks and dwarf palms, enlivened here and there by Arab huts or *gourbis*, crammed full of natives, watching their cattle or drinking coffee, squatted solemnly on straw mats. The road is sometimes utterly desolate and deserted until you reach Colea.

Colea (39 kilometres from Algiers) is a pretty little town of 4500 inhabitants, perched up on one of the hills of the Sahel range, looking over the Mitidja Plains towards

Blidah, at 130 metres altitude. It is surrounded by vineyards and orchards, and has an abundant supply of stream water. The **Mosque** and the **Koubba of Sidi Embareck** is considered by the Arabs as the Mecca of Algeria. It contains a cyprus tree of which the seed was brought by Moslem pilgrims from Mecca.

Kolea, or Colea, was taken by the French in 1831, for the first time, and was definitely secured in 1841. It was destroyed by an earthquake in 1825. The aspect of the town is decidedly European, the Mosque itself having been converted into a hospital. The Koubba alone has been respected, and still preserves its original appearance.

The **Jardin des Zouaves**, at the lower end of the town, deserves a visit, and also the **Cercle de Officiers**, where is preserved the celebrated flag of the 2nd Regiment of Zouaves. The Jardin des Zouaves is, in fact, the great attraction of Colea. It is not a stiff and formal piece of ground, like most of the French gardens generally are. There are some very tall and shady trees, frequented by a multitude of singing birds, many of them of very precious species, such as the nightingale, that make this garden truly delightful. It is one of the most picturesque gardens in Algeria, and, I should say, the most beautiful and extensive, after the Jardin d'Essai.

From Colea, the next village on the road to Algiers is **Daouda** (33 kilometres from Algiers). Then the road descends, through uncultivated country marshes, right down to the village of **Zeralda** (23 kilometres from Algiers).

From Zeralda the road passes through **Staouéli** (17 kilometres), Cheragas (12 kilometres), El Biar and Algiers, which is reached by the **Porte du Sahel**.

From Algiers to Oran and Tlemcen by Rail.

Stations.	Distance in kilo- metres from Algiers.	Stations.	Distance in kilo- metres from Algiers.
Algiers . . .		Ponteba . . .	203
Agha . . .	2	Orleansville . . .	209
Hussein Dey . . .	6	Oued Sly . . .	224
Maison Carrée . . .	11	Charron . . .	232
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Babi Ali . . .	20	Oued Rion . . .	254
Birtouta . . .	26	Djidiouia . . .	263
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Bon Medfa . . .	91	L'Ougasse . . .	376
Vesoul Benian . . .	98	Mare d'Eau . . .	381
Adelia . . .	110	Ste. Barbe du Tlélat . . .	395
Affreville . . .	120	Arbal . . .	404
Lavarande . . .	124	Valmy . . .	411
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FROM ALGIERS TO ORAN AND TLEMCEEN.

The railway from Algiers to Oran was the first railway constructed in Algeria. It is in the hands of the P.L.M. Company, and is very properly managed. The only drawback is the scarcity of trains. There is, so to speak, only one train a day, starting either way. The only train in the day leaves Algiers at 6 A.M., and reaches Oran at 7 P.M. By taking the train at the station of Agha, some twenty-five minutes is saved to the dweller of Mustapha Superior. This avoids rising in the dark at something like four in the morning, which, in the winter months, is always an unpleasant turn out, no matter how early a riser one may be.

Oran is the chief city of the province of Oran; it is the

residence of all the superior chiefs, civil and military, of the province. Its population amounts to 69,315 inhabitants, divided as follows:—

French	.	.	.	.	.	.	20,000
Spaniards	.	.	.	.	.	.	25,000
Mahommedans	.	.	.	.	.	.	7,315
Jews	.	.	.	.	.	.	3,000
Other nations	.	.	.	.	.	.	14,000
							<hr/> 69,315

It is situated in $35^{\circ} 44'$ lat. N. by $2^{\circ} 58'$ long. W.

Oran is a disappointment for the true lover of realistic Orientalism. The hand of the French spoiler has been busy at work here; for, except a couple of old towers, with here and there an old piece of wall and an escutcheon bearing the Spanish coat of arms, there are no remnants of its old splendour left. The streets are wide, Frenchified, and commonplace; the barracks are very dismal, and "built-by-the-yard" looking. Oran is more of a French town than any other city in Algeria.

Oran was founded in 903 by Mahommed Ben Ayoun. In less than half a century Oran changed no less than nine different rulers, some of a totally different nationality. According to Alvarez-Gomez, there was in Oran in the year 1437, 6000 houses, 140 mosques, a quantity of schools worthy of the famous colleges of Cordova, Granada, and Seville. In 1509 Oran was attacked and stormed by the Spaniards, under the leadership of Cardinal Ximenes. More than one-third of the Mussulman population was put to death, and the remainder carried away to Spain as captives, or imprisoned. The town was pillaged, and a considerable amount of money and booty fell into the Spaniards' hands. In 1708 the Dey of Maskara, **Mustapha Bou Chelarem**, succeeded in driving the Spaniards out of it after a memorable and bloody assault. In 1732 Philip V. of Spain sent an army of 25,000 men to the coast of Africa to retake Oran from the Moors. The place capitulated after only six hours' resistance, and formed henceforward an integral part of Spanish territory for sixty years. In 1790, after a terribly disastrous earthquake, which destroyed most of the buildings and houses of Oran, and caused considerable loss of life and property, **Mohammed el Kebir**, Dey of Maskara, laid siege to the place and invested it closely for fourteen months, until, in 1791, an arrangement having been entered into between

the regency of Algiers and the Spanish Government, Oran capitulated, with the honours of war. The Spaniards delivered the town to the Turks, and were themselves allowed to retire with their guns, treasures, and property. The troops and inhabitants were transported to Carthage.

Oran was occupied by the French for the first time in 1831. Marshal Clauzel, in the name of the French Government, ceded the town to the Bey of Tunis, but this arrangement not having been ratified by the French Parliament, Oran was taken possession of a second time on the 17th August 1831, and has finally remained in the hands of the French until this day.

The principal sights of Oran are the Mount Mourdjadjo, at the summit of which is the **Fort Santa-Cruz**, the tower, and the **Chapel of the Virgin**; the **Casbah**; the **Rue Philippe Mosque**, and the **Mosque of El Haouri**; the new **Jewish Synagogue**, the **Promenade de Letang**, and the **Museum and Church or Cathedral of St. Louis**.

This cathedral was an ancient mosque, which was first transformed into a monastery by Cardinal Ximenes, and eventually into a church dedicated to "Our Lady of Victories." From 1709 to 1731 it was used as a synagogue, and then fell into ruins until restored by the French in 1832.

The **Mosque of the Rue Philippe** is a charming little building, with an exquisitely carved little minaret. A marble court, with a handsome fountain in the middle and an arcade round, with a double row of columns, form the entrance hall. This court leads into the mosque, which is got up in pure Moorish style, and very richly decorated.

Another important mosque is left in Oran—that is, the **Mosque of Sidi el Haouri**, situated at the foot of the hill where stands the Cathedral of St. Louis. This mosque was built in 1800 by **Bey Othman**, son of Mohammed el Kebir, Bey of Maskara. Its minaret, decorated with a treble row of delicately carved arcades, dominates the koubba or dome of the mosque still affected to the Mussulman worship. Wonderful miracles are related about this El Haouri. This is one of the most popular legends which is told about this saint :—

A very pious woman, whose son had been taken prisoner by the Spaniards, was carried off as a slave to Malaga. El Haouri told the woman to worship God with faith several times a day, and also to bring him a dish of beef-tea with meat in it, which was eventually done. El Haouri gave the

broth to his favourite dog, a superb greyhound, who was at the time suckling her little ones. The dog started at once, and got on board a vessel bound for the Spanish coast. She met the young man in question in Spain, and as soon as he saw the dog he recognised her as one belonging to the saint. He followed the dog to the vessel, which was preparing to return to Oran. He concealed himself among the cargo, and succeeded in landing safely on his native shores. The dog returned to her master and her young ones, and the poor mother narrated all over the city how, by the prayers of the saint and the intelligence of the dog, her son had been miraculously restored to her.

The steep and beautiful walk to **Santa-Cruz** should be undertaken ; it is not by any means so formidable as it looks from below. There is a good and well-defined path which leads up from the Port del Santo, behind the cathedral. Besides, those who wish to ride up to it can easily obtain horses for the purpose. Santa-Cruz is perched on the highest point of the mountains behind the town, and commands a view over the whole country and the seaboard ; so that on clear days the coast of Spain can be distinguished. The splendid panorama one enjoys, once at the top, amply compensates the sightseer for the trouble of climbing up to it. The ascent occupies about an hour, the distance being only 2 miles. Its highest elevation is 580 metres—that is, about 200 metres higher than the Bou Zarea at Algiers.

The City of Oran is far from being as handsome, architecturally speaking, as Algiers ; neither is it half as picturesque from an Eastern point of view. Of late years the harbour has been completed, but the only safe anchorage on the coast is the harbour or natural bay of **Mers el Kebir**, two miles north of Oran. This bay, for its shape and the security it affords to large size vessels, resembles very much the celebrated bay of Villefranche, near Nice.

The town is about two-thirds as large as Algiers, but of its seventy thousand souls, only seven thousand are Arabs. The rest are Jews, Italians, Biscris, and anybodies from anywhere, and many Spaniards. These may be reckoned the last descendants of Spaniards settled here for centuries, and others are emigrants who are continually flocking over from Spain, the nearest point of which to Oran, Carthagen, is but ten hours steaming. It must not be forgotten that for centuries Oran has been a kind of political challenge-cup. Half a dozen nations have in turn fought for it, conquered it, lost it, conquered and lost it again. Roman medals,

belonging to different epochs, have been found in abundance in the neighbourhood, and archæologists are at issue as to whether Oran stands on the site of the Quisa Xenitana of Pliny. All, however, are agreed on this point—that the present modern village of Mers el Kebir is on the very spot where stood Portus Divinus; also that the Oued el Malah, or Salt River, in the environs of Oran, which the Spaniards still name El Rio Salado, is the Flumen Salsum of the Romans.

The old Spanish forts and walls of Oran are considered, even to this day, as a fine specimen of masonry; they exhibit a solidity which has defied earthquakes and cannonadings without number. They were nearly all built by convicts. The public works at Oran do not seem to have ruined his Catholic Majesty, for at the eastern end of the Casbah may still be read this remarkable inscription:—

En el Año 1589

SIN. COSTAR. A. SU. MAGESTAD.

MAS. QUE. EL. VALOR. DE. LAS. MADERAS.

ESTA. OBRA.

Don Pedro de Padilla so Capitan General

Y. JUSTICIA. MAYOR. DE. ESTAS. PLAZAS.

POR. SO. DILIGENCIA. Y. BUENOS. MEDIOS.

“In the year 1598, without costing his Majesty any more than the value of the timber and scaffolding, this has been erected by Don Pedro de Padilla, H.M. Capitan-General and Grand Justiciary of these parts, by his diligent aid and good services.”

The convicts got the stones from the quarries and built the Casbah. This inscription is really edifying.

Oran was for many years the port of deportation of the Spanish kingdom. The Casbah must have taken a good many years to build, or else the convicts must somehow have convinced the Arabs to do their work for them. This would not be altogether incredible if one bears in mind that the citadel was always crammed full with prisoners taken at the various encounters outside the gates of the city. There was a garrison of 6600 men, and about 5000 *puridarios*, or felons. There were but 3000 Spanish inhabitants. Between the military, the convicts, and the population reigned the most delightful *entente cordiale*. The soldiers let the thieves do pretty well as they liked, and when there was a *Capitan-General* who turned rusty and talked of the cat-o'-nine-tails

the rogues took themselves gaily off to Morocco, where to this day there are whole towns peopled by their descendants. Many of the exiles, being banished for political reasons, bore aristocratic names, and had plenty of money; they brought with them the fashions and manners of the Spanish Court. Oran was in fact one of the most jovial, most rollicking, and wickedest places it is possible to imagine. It gained the *sobriquet* of *La Corte Chica*, "The Little Court." Night and day there was nothing but balls, collations, and festivities, wine-quaffing, cigarette-smoking, guitar-strumming, bull-fighting, love-making, and gondoling. It was a *presidario* of pleasure, but every now and then the Arabs or the Turks would come thundering at the gates, and there would be a mighty fight by way of diversion.

Oran is now a very prosperous town, and, commercially speaking, more important than Algiers. The trade with England is considerable, chiefly in alfa and cereals. The exports from Oran greatly exceed those from Algiers. The ravine which separated Oran has been of late years nearly all filled up, and the **Mosquée** and **Karguentah** quarters joined to Oran proper. The principal thoroughfares are the **Boulevard Oudinot**, **Place d'Armes**, **Boulevard National**, **Place de la République**, **Place Kleber**, **Rue Philippe**, &c. The band of the Second Regiment of Zouaves plays twice a week on the Place de la République. However, an ordinary tourist will scarcely spend more than three or four days at Oran, the town affording but very little interest from an Eastern point of view.

A drive to **Mers el Kebir** will be found a pleasant excursion. It is only eight kilometres from Oran. The road follows the edge of the bay, passes under a long tunnel, and before the **Bains de la Reine**, which I describe below. It is a magnificent anchorage, protected from the fury of the winds on all sides save one, where the soil has been artificially extended by a jetty.

A drive to the **Ravin Vert**, or Oued Rehhi, is a most pleasant one, as well as an excursion to the **Camp des Planteurs**.

The **Bains de la Reine** are situated 3 kilometres from Oran, on the road to Mers El Kebir. An hotel and a café are attached to the establishment. These are the thermal springs of Jane, daughter of Queen Isabella of Castille, which are still used by the Arabs and Europeans, especially in cutaneous diseases. At the end of a narrow path, scarcely wide enough to allow one person to pass at a time, is a

grotto, in the heart of the quartz rock, from which the waters rush out into a cistern at the rate of 300 litres per minute. The water is rather salt, but very clear and pure. The Thermal Establishment below is divided into bathing-rooms, with private baths, and also douches and separate bathing places. This is Dr. Bertherand's analysis of these waters, which are, he says, most beneficial in cases of rheumatic affections and all kinds of cutaneous diseases, neuralgia and gout:—

	Grains.
Silex	809
Carbonate of lime	1,078
Chloride of magnesia	4,317
Chloride of soda	5,956
Sulphate of magnesia	420
Water	1,000
<hr/>	
Total in 1000 gr. of water . .	12,580

Hammam Bou Hadjar.—Hammam Bou Hadjar is a thermal station situated 14 kilometres north-east of Aïn Temouchent. The railway from Oran to Temouchent has now brought this most valuable place within easy access of Oran. The springs of Bou Hadjar were very much appreciated by the Romans. This is testified to by the numerous baths and cisterns of Roman origin which are found in the neighbourhood of the springs. Some of these are salt springs, which are collected in cisterns and baths built by the natives and the military engineers. Others, situated 1 kilometre further, are sulphurated, and at a temperature of 101° Fahr. These also are collected in various pools and fountains.

A Thermal Establishment and Hotel, with every comfort and attendance, has recently been built at Hammam Bou Hadjar. Tourists will henceforward be able to spend a few days comfortably in this very cheerful and healthy resort.*

* See Advertisement.

Oran to Sidi Bel Abbes and Tlemcen by Rail.

Stations.	Distance in kilo- metres from Oran.	Stations.	Distance in kilo- metres from Oran.
Oran	—	Sidi Lahsen	84
La Senia	6	Sidi Khaled	90
Valmy	10	Boukanefis	97
Arbal	18	Tabia	101
Ste. Barbe du }	26	Taffaman	114
Tlelat		Aïn Tellout	125
St. Lucien	32	Lamorigière	134
Lauriers Roses	42	Beni Aad	—
Oued Imbert	55	Aïn Fezza	—
Les Trembles	62	Les Cascades	—
Sidi Brahim	68	Tlemcen	165
Sidi Bel Abbès	78		

The railway communication between **Oran** and **Tlemcen** is now open. This will afford great encouragement to tourists, who hesitated hitherto to go to this most interesting place, on account of a long and tedious journey in the uncomfortable diligence.

From Oran the train proceeds by the P.L.M. line as far as **St. Barbe du Tlelat**, where passengers change carriages for **Tabia** and **Tlemcen**.

Sidi Bel Abbes is the only important station on the road. It is 78 kilometres from Oran, and well deserves an inspection. Population, 15,600 inhabitants. Sidi Bel Abbès is built in the shape of a rectangle, surrounded with walls and bastions on the four sides. Four gates give access to the city—the Gates of Oran, Daya, Tlemcen, and Maskara.

The principal street, the **Rue Prudhon** (name of a distinguished officer of the French army), cuts the town into two distinct portions, the military and the civil quarters. The military quarter is situated west. It contains the different barracks of the troops stationed at Sidi Bel Abbès, the **Commissariat**, the **Hospital**, and the **Military Club**—a cheerful house, surrounded by handsome gardens, where the famous band of the **1st Legion Etrangere** plays three times a week. It is well to remind the reader that the **Legion Etrangère** is a regiment composed, as its name infers, of soldiers of foreign nationality, who serve in the French army without being naturalised French citizens.

The band of this regiment is composed, for the most part, of real talented artists, mostly Poles and Germans, who enlist chiefly in the band. It gives very often string concerts, and has acquired the reputation of being, with the Garde Républicaine, the most perfect band in the French army.

The **Rue de Tlemcen** is the prominent street of the military quarter.

The town proper, situated east of the Rue Prudhon, contains very decent modern buildings, such as the Theatre, the Mairie, the Tribunal de Police Municipale, the College, the Church, a Mosque, and a Synagogue. The chief streets are the **Rue Montagnac**, **Rue de Jerusalem**, **Rue de Maskara**, and the **Rue des Ecoles**. The **Place des Quinconces** is a fine square, with the Law Courts adjoining it.

Several boroughs or faubourgs are dependent on Sidi Bel Abbès, although outside its walls. They are:—

The **Mekerra**, the **Village Negre**, the **Village Espagnol** (or Spanish quarter), **Faubourg des Palmiers**, and the **Faubourg Thiers**.

The **Promenade Publique** is a magnificent promenade, shaded with beautiful trees. In fact, Sidi Bel Abbès is entirely shaded with stately trees, as well as its immediate neighbourhood. This fact renders it a very agreeable resort in summer for its military population. Sidi Bel Abbès is chiefly a garrison town, the troops at all times quartered there amounting to 6000 odd men. However, it does a considerable trade with the interior, and is considered one of the chief inland depots of the Province of Oran. Water is plentiful; it is derived from a river, and a canal, tributary of a stream of excellent water. The **Roman Fountain**, in the **Mekerra** quarter, well deserves a visit; it is an exquisite mixture of Roman and Arab architecture.

Sidi Bel Abbès enjoys the inestimable advantage of having no history worth speaking about. It takes its name from the marabout or koubba of Sidi Bel Abbès, one of the innumerable holy men of Algeria, whose shrine adjoins the redoubt erected for the defence of the place. The place is about of the same calibre as Blidah or Milianah, or scores of similar towns, more than half French, formerly picturesque, but now undergoing the ruthless metamorphosis of civilization. There is a theatre where the good old stock vaudevilles "Passé Minuit," "La Chambre à Deux Lits," "Le Sourd," &c., corresponding to our "Box and Cox," "As Cool as a Cucumber," "Deaf as a Post," &c.,

are played ; a **café chantant**, several good hotels, and a military club.

Lamoriciere, 32 kilometres from Tlemçen, was the last station of the railway, up to a few months ago. The diligence started from here to Tlemçen on a tedious and fatiguing journey. This is the territory of the tribe of the Ouled Mimoum, renowned for their agricultural capabilities. This territory is the most fertile in the province of Oran. It is well cultivated, and brings in very good revenues to its owners. The site is one of the finest in Algeria. What renders it the more remarkable, so that once it has been seen it can never be forgotten, is the chain of little mountains bordering the fertile valley at the west, like a necklace of emeralds. When the sun sets, the horizon becomes a blaze of red fire, throwing a reddish tint over the fields of wheat and barley of the plain, lighting the olive and fig trees with a bizarre spark, the little mountains growing darker each minute. It is a grand scene, such as lovers of Nature would pay dearly to enjoy.

Tlemcen. Population 20,303. This is the antique **Pomaria** of the Romans, now **Agadir**, one mile from the town. It was a Roman camp, with a body of occupation of cavalry, whose duty was to watch the movements of the neighbouring warlike tribes of natives. Tlemçen, the Moorish capital of Western Algeria, was founded by the Beni Ifren ; it was successively under the yoke of different dynasties, such as the Idrissides, the Almohades, the Abd el Ouadites, the Turks, and lastly the French.

The glorious reign of Tlemçen as the brilliant capital of Algerian Megreb was at its climax under the domination of the Abd el Ouadites. The Sultan Abou Moussa II. contributed greatly to its illustration. Its population amounted then, according to trustworthy Arab historians, to 125,000 souls ; its maritime connections extended to the most remote ports of the Mediterranean. Tlemçen was the city of light and genius . . . its kings were lovers of arts, science, and literature. The Court was numerous and brilliant ; the army was disciplined, brave, and well commanded ; they coined their own money, had their police, judges, &c. In one word, Tlemçen was one of the most civilised towns of the world about 1553, when the different nations of Europe were hardly awakening from their long lethargy.

Under the Turks, Tlemçen was a pashalik of the Turkish **odjak** or province. It was afterwards made an **aghalik** ;

it was in a state of anarchy and revolution for a succession of years (1553-1830). After the surrender of Algiers, the Emperor of Morocco tried to capture Tlemçen, but was baffled in his enterprise by the obstinate resistance of the Koulouglis (Turkish descendants), who first fought on their ruler's account, and last on behalf of the French. The French occupied it, and handed it over by treaty to Abd ell Kader. Later on, Marshal Clauzel took possession of it another time (1836). In 1837 the French gave it to Abd ell Kader for the second time. This Arab chief sought in vain to make Tlemçen the capital of a flourishing province, and to restore to it some of its ancient splendour.

After several years' trial the town was taken possession of definitely by the French (1842), and became an integral part of French Algeria until the present day.

Dr. Bennet, in his "Winter and Spring on the Shores of the Mediterranean," speaks with positive enthusiasm of the care with which the French have built churches and established schools wherever they have founded a colony or a military station:

"The settlement of the French in Algeria, although certainly undertaken and continued for political and military purposes, has also, in reality, a decided Christian character. It is the first grand inroad made on the headquarters of Mahomedan infidelity since the time of the Crusades. The gain is the gain of Christianity and civilization, and all the Christian nations of Europe ought to feel that they owe a deep debt of gratitude to France for what she has accomplished in Algeria, and be willing to help her in her great enterprise."

"The town of Tlemçen, the ancient capital of the Magreb, 'the Key of the West,' as it was called by the Turks, with its picturesque mosque, crenelated walls, high Moorish minarets, its circular koubbas and delicately carved archways, sparkles," says Lady Herbert, "like a diamond in the rising sun."

Tlemçen is now a very prosperous town, doing a large trade with Europe. The chief exports consist of olive oil, wool, figs, flour, and corn, cattle, carpets, and other manufactured goods. A great quantity of alfa from the province is packed at Tlemçen. Many coloured haïcks and blankets are also manufactured at Tlemçen; and also red haïcks or shawls worn by Jewish ladies and used for mourning; the red colour is the mourning colour for the Jews of the province of Oran.

The chiefly interesting buildings of Tlemçen are its mosques. The principal one is **Djama el Kebir**, on the Place d'Alger. The saint **Ahmed Ben Hassan el Rhomari** is buried here; every native who passes the little oratory which gives access to the mosque kisses the grating. Above the door is an inscription, translated as follows by Mr. C. Brosselard:

“The virtues of this sanctuary spread themselves abroad,
Like the light of the morning, or the brilliancy of the
stars.

O ye who are afflicted with great evils, he who will cure
them for you

Is this son of science and profound nobility, **AHMED.**”

The large court surrounded by arcades in the first plan is a spacious and grand specimen of Arab architecture. It is all built of massive onyx, with a pretty fountain in the centre. All is dark in this building; the eye has to get accustomed to this obscurity, coming from a dazzling, sunshiny street. The **mihrab** is very imposing, looking, as usual, to the south. The recess lighted from the roof into which it stands is an elaborately carved archway ornamented with arabesques. The date of the foundation of the mosque is carved on it; it is given as A.D. 1136, or 530 of the Hejira. There is also a handsome chandelier, the gift of **Sultan Ghamarazan** in 1255.

The minaret, built of brick, is 112 feet high, and is a very notable object, no matter from which side one approaches Tlemçen. It is decorated with little pillars, square in shape, and sparkling glazed tiles add a great deal to its artistic profile.

The **Mosque of Sidi Abraham** and the **Mosque of Sidi Ahmed Bel Hassan el Ghomari** are the two chief mosques after the great mosque above mentioned. The latter is commonly called the mosque of **Aboul Hassan**. It has been converted into an Arab school as well. It scarcely looks like a mosque from the exterior, were it not for its minaret, with the usual little pillars and mosaic work. It was founded A.D. 1298, as is testified by the inscription in the centre of the third arch. The *mihrab* is the finest specimen of Arab work in the world; the view of it alone is, according to the expression of learned Orientalists, worth the journey to Tlemçen. The hand of man has scarcely ever attained this perfection. The interior of the

mosque is very highly decorated. Three rows of horse-shoe arcades divide it into three large halls. The roofs are all made of fine cedar, with lovely designs and paintings still remaining. This mosque is said to have been founded in honour of the Emir **Abou Ibrahim Ben Yahia**, but the name was really given to commemorate the virtues of the eminent lawyer and Arab *savant* **Abou Hassen Ibn Yaklef el Tenessi**. Mr. Alex. A. Knox says, in "The New Playground": "All I can say is, that there has never been a lawyer in the world who has had such a splendid monument to his memory. I will go back from London to Tlemçen to have another look at the *mihrab*."

The mosque of **Sidi el Haloui**, the confectioner saint, lies immediately outside the walls. This saint was born at Seville, in Spain, where he was a kadi. He started on a pilgrimage to Sidi Okba and came back to Tlemçen, where he settled as a sweetmeat baker. These, in Arabic, are called **Halouat**, whence the name **El Haloui** was given him. He used to preach to the children, and as a great crowd of spectators collected round his bon-bon stall, soon the whole town got to know him and worship him. The Sultan, hearing of his great popularity, called him to the palace as tutor to his three sons. This appointment, however, gave umbrage to the Grand Vizir, who had him tried as a sorcerer, condemned, and beheaded outside the gates. The evening of the execution, which had aroused the public mind to exasperation, the following miracle is said to have taken place: The **Bouab**, or doorkeeper, was crying as usual to the fidels to come in before the doors were closed, when a sepulchral voice was heard exclaiming: "Close thy gates, Bouab; there is no one without, save El Haloui the oppressed!" For seven days the same voice was heard uttering the same sentence. The people openly murmured. The Sultan came himself to the gates of the mosque, and returned to the palace, saying: "*I wished to hear; I have heard!*" The next morning the Grand Vizir was put to death on the very spot where El Haloui had been beheaded; his treatment was to be buried alive in a block of mortar, like San Geronimo, the Spanish martyr. To appease the spirit of the saint, the beautiful mosque of **Sidi el Haloui** was built, which remains to this day. Close by is a negro village, and just beyond El Haloui's tomb is another mosque with a graceful minaret.

The beautiful portal of Sidi Haloui's mosque bears the

inscription 754 of Hedjira, or A.D. 1353, the date of the foundation of the mosque. The excursions round Tlemçen are numerous and interesting. Those of **Sidi Bou Medin** and **Mansoura** should not be missed. The date assigned to the first erection of Mansoura is A.D. 1302. It is now a ruin, most curious for the tourist to view, situated about two miles from Tlemçen. It was built by **Abou Yakoub** in the thirteenth century, when he besieged Tlemçen. The siege lasted seven years, the Sultan Yakoub taking advantage of the leisure hours of his combatants by building Mansoura in the meanwhile. It was a great city, with baths, mosques, and all the appliances of Eastern civilization. However, when Tlemçen yielded to his troops and was occupied, the new Mansoura was abandoned. Abou Yakoub was himself assassinated by a slave before the surrender of Tlemçen.

The quotation from **Ibn Khaldoun's** works on Tlemçen is a translation by Mr. de Slane, the eminent linguist; it will help to form an idea of the place as it stood in 1302:—

“In the very spot where the army had pitched its tents, a palace was erected for the residence of the Sovereign. This vast site was surrounded by a wall and was filled with great houses, immense edifices, magnificent palaces, and gardens traversed by streamlets. It was in the year 702 of Hedjira (A.D. 1302) that the Sultan caused the circuit of the walls to be built, and that he thus established a town admirable not only for its extent and its numerous population but also for the activity of its commerce and the strength of its fortifications. It contained baths, caravanserais, and an hospital, as well as a mosque where service was performed on Fridays; its minaret was of extraordinary height. This town received from its founder the name of El-Mansoura, or the victorious. From day to day its prosperity augmented, its market overflowed with provisions, and merchants flocked to it from all countries. It soon took the place among the towns of the Magreb.”

When the dynasty of the Abd el Ouadites took possession of Tlemçen in 1359, Mansoura was allowed to fall to ruins, the Arabs themselves helping to its destruction.

The tomb of Sidi Yakoub at Mansoura is in good repair, whitewashed every Thursday and decorated with brocade, flags, ostrich eggs, &c. . . . It is really wonderful to see in what a perfect state of preservation is the surrounding wall of Mansoura after five centuries of destruction. The beautiful horseshoe arch known as **Bab el Khamis**, which was

a gateway in this famous wall, has been allowed, however, to fall to pieces, the French contributing a good deal to this calamity. The celebrated **minaret** or Tower of Mansoura, which was built of hewn stone, remains unmoved unto this day, and still preserves its bold appearance. It stands 125 feet high. At the bottom of it the mosque, beautifully decorated, is accessible through the handsomest of Moorish arches. The front side of the minaret is perfect, but the three other sides, although faultless in appearance, have been considerably repaired and strengthened by French engineers. Of this, however no one can complain. It is, as usual, divided into three arched storeys, panelled with glazed tiles and carved onyx pillars. The interior is lighted by windows of coloured glass. The interior of the mosque is surrounded by ruined walls open to the heavens.

Sidi Bou Medin was born at Seville, in Spain in the year 520 of the Hedjira (A.D. 1126) under the reign of the Sultan **Ali-Ibn Youssef-Ibn-Tachfin**, the same Sultan who built the mosque of Tlemçen. His real name was **Choaib-Ibn-Hussein-el-Andalosi**. He studied in the schools of Seville, Granada, and Fez. He visited Tlemçen, **El-Eubbad**, and Mekka, where he met the celebrated **Sidi Abd el Kader el Djelali**. He afterwards gave lectures at Bagdad, Bougie, Sevilla, and Cordova, where he finally settled down. He was called to the Court of **Yakoub el Mansour**, at Tlemçen, where he died at the age of 75 years, after having expressed a strong wish to be buried at **El-Eubbad**. The Sultan **Mohammed el Nasser**, the successor of Sultan **Yakoub el Mansour**, had a magnificent mausoleum and tomb built for Sidi Bou Medin, which was subsequently embellished and ornamented by the successive Sultans **Yarmoracen Ben Zeyian** and **Aboul Hassen Ali**.

The present village of Sidi Bou Medin or **El Eubbad** is situated about one mile and a quarter from Tlemçen. The road starts from the Oran gate of Tlemçen, through the Arab cemetery and a succession of olive groves, until it reaches a spot where carriages can proceed no further. One is obliged to alight here and scramble up a rough path amongst half-ruined houses. At the end of this steep bit of climbing there is a hole in a stone wall encircling the **Koubba** of the Saint Sidi Bou Medin. On the right is the mosque, with its graceful minaret; a little further on is **Medressa**, a dependency of the mosque. This **Koubba** or tomb has a court or **patio** surrounded with arcades

supported by marble columns. In the centre is a beautiful onyx fountain. Fantastic lanterns hang from the centre of the arches and numerous cages filled with singing-birds are suspended on the walls, which are decorated with Arab inscriptions, illuminated Moslem drawings, and views of holy places of the Islam. The tomb of the saint is in carved wood, covered with the richest gold and silver brocade and damask materials. From the dome above hang all sorts of flags, ostrich eggs, and ornaments and candles. The ceiling, doors, and generally all the woodwork, is carved in the most elaborate style, many of the paintings still preserving their freshness and delicacy of tint. The handles, hinges, locks, grates, window bars are made of bronze or wrought iron of beautiful workmanship, revealing the Hispano-Arab origin of the workmen, who must have been thorough artists in their line. Many of these doors and works of art was the price of a poor fellow's liberty in the sixteenth century. The minaret is externally covered with glazed tiles. A very beautiful view can be enjoyed from it, embracing glorious landscapes of the surrounding country.

If Mansoura, with its sudden appearance and disappearance, is like Aladdin's Palace, Sidi Bou Medin is an Eastern version of the Sleeping Beauty. The magnificent mosque, and palace, and college of the Black Sultan, are as fresh and sparkling in all their beauty of tiles and arabesque as when he built them, five hundred years ago. The great doors of the mosque still boast their bronze work, of a pattern so beautiful and intricate that only Ghiberti's gates can be named beside them. In the courtyard the water still flows from fountains, carved in Algerian onyx, where the faithful have performed their sacred ablutions all these centuries. But the place is dead, except for here and there some marabout, or holy man, with long white beard, who pauses in his prayers to see that infidel shoes do not profane his sacred places, and then "plunges in thought again."

The very stir and life of the mud Arab village which encases this sleeping beauty's palace accentuates the feeling of enchantment and "apartness," and makes you feel still more as if all the old splendid court life would suddenly wake up again when the spell should be broken.

This description will serve for all the other mosques in Tlemcen, although there are none which are so richly and beautifully decorated throughout as this one, which may be

said with confidence to be the finest mosque in Algeria. The *mimber*, or pulpit is the gift of **Abd el Kader**. The *Mihrab* is of great beauty and value, but the one in the **Medrassa**, close by, is still handsomer. There are bushes in the central court, full of red roses, jasmines, and other delicate flowers. Close to this place is another coffin, containing the remains of the disciple and faithful friend of the saint, and to the right of the staircase are interred several other privileged persons, who, either from their high birth or eminent piety, have been allowed to mingle their remains with those of the sacred hero.

The **Mechouar** was the official residence of the Sultans of Tlemçen. It was a gorgeous residence, attended with all the possible Oriental luxury and splendour. There was in a splendid gallery, all paved with marble and onyx, a silver tree, erected by Sultan **Abou Tachfin**, on which stood all the species of singing-birds in existence, made of gold and silver. The celebrated clock of this palace, which excited the wonder of all visitors, was built 200 years before that of Strasburg, and 300 years before the gift of Sultan **Aroun el Rachid** to Louis XIV. of France. There now remains of the Mechouar but the mosque **Djama el Mechouar**, or rather the minaret, which was the most prominent part of that mosque, and a marble column which lies in the museum of Tlemçen. The minaret is 30 metres high, entirely built of red bricks, and offers no particular interest. The adjacent building is used by the French authorities as a military chapel. The magnificent old walls and gateway are also in a tolerable state of preservation, but are nothing else but what they purport to be. In the Tlemçen Museum little is to be seen except the marble column of the Mechouar above referred to, and a collection of glazed tiles, which are nothing when compared to the beautiful Hispano-Moorish tiles, with metallic reflection, of the Alhambra and Alcazar of Seville and Granada.

Excursions should also be made to the cascades of **El Ourit** and the village of **Ain Fezza**. The country in the environs of Tlemçen is one of great beauty, well shaded with large trees, and possesses water in abundance.

The principal hotels of Tlemçen are the **Hotel de France** and the **Grand Hotel de la Paix**, on the Esplanade du Mechouar. These hotels must be considered the best and most comfortable of the town, though I can only say so comparatively, as Tlemçen has not yet reached that degree of civilisation, or rather modernity, which would entail the

adoption of modern usages in hotels and dwelling-houses. The completion of the railway and the natural influx of visitors, which will be its immediate consequence, cannot fail to improve this state of things in the future, and I have no doubt that we shall hear, ere long, of some commodious and healthy building in the style of the Hôtel Continental at Oran being erected there.

For the present, visitors would do well to accommodate themselves in the existing hotels as well as they can, and supply themselves with the little comforts which may conveniently be carried about with the luggage, such as a spirit-of-wine lamp, English tea, biscuits, brandy, and other little items to which they are accustomed. Shawls and wrappers are much needed, as the winter in those regions is frosty and sharp, though the atmosphere be clear and the sky bright blue most of the time. Tlemçen, like Biskra, is destined to develop into well-frequented winter quarters, and I feel confident that the inauguration of the railway will prove a most beneficent gift to the country of Tlemçen and the province of Oran. Tlemçen is the only shining star in that province, but it sparkles brightly enough to attract the butterfly tourists in its orb, and to keep them there for some considerable time.

I cannot end these remarks without saying a few words about the environs of Oran. The nomenclature of the village of **St. Denis du Sig** is an old compound, but it may be explained that the **Sig** is a river running through the plain in which St. Denis is situate. The valley of the Sig has now become as fertile as the plains of the Mitidja. As in the Jardin d'Essai of Algiers, everything which can be quickened into fructification by the sun seems to grow there—olives, oranges, mulberries, dates, plantains, sugar, grapes, tobacco, cotton, and cereals. There is a market held here every Sunday morning, frequented by 6000 Arabs, a wild-looking lot, but remarkably shrewd in the art of taking care of Number One. The streets of St. Denis du Sig are straight, broad, and built in rectangular blocks. The side-walks are planted with lime and plane trees, and that beautiful shrub called the *bellombra*.

Mostaganem, 11,342 inhabitants, 90 kilometres from Oran by railway, and on the direct sea-coast road from Algiers. It was an Arab town, and one of the most curious, they say, before the conquest; but it has experienced the ordinary fate of Arab towns under French rule, and its few Moorish streets can now be counted on the fingers. The

European quarter is broad, clean, smart, pert, distressingly well-ventilated, monotonous, and ugly.

In the reign of the Emperor Gallienus, it is recorded, the whole of this part of Africa was visited by a tremendous earthquake. One of these convulsions may account for the astonishingly bizarre form borne by the rocks behind Mostaganem. They are of all shapes and sizes, and might have been studied with advantage by the late Gustave Doré for one of his sombre tableaux in the "Inferno." Anything more terribly abrupt it is difficult to picture. The hot and salt streams which are to be found in the vicinity, among which the chief is **Ain Sefra** (Yellow River), are also ascribed to earthquakes. The Arab historians of the seventeenth century describe Mostaganem as a charming city, full of mosques, bazaars, baths, &c. To what extent this might have been true we cannot ascertain, though another historian, our satirical friend, **Ahmed Ben Youssouf**, of Milianah, has said of the Mostaganese "that they have added heels to their slippers, in order to be able to run faster after their prey, and away from their pursuers." In slippers without heels, of course, one can only shuffle.

The town was seized by the French in 1835, to prevent its falling into the hands of Abd el Kader, but it was allowed to be governed by a native Bey until 1840. The town of Mostaganem is now an important trading centre, and the head resort of an admirable agricultural district.

From Mostaganem to Tiaret a railway has been constructed; the distance is 197 kilometres, now in full traffic.

Tiaret is built on the site of the Roman city of **Tingurtia**. It stands on an elevation of 1083 metres above sea level, or about 3500 feet, on the slopes of the **Djebel Guezzoul**, between two ravines. The town is surrounded by a bastioned wall with three gates. A stud farm and a **Smala of Spahis** stand on the E. of the town.

The **Djedars** are situated at about 35 kilometres from Tiaret, on the road to **Frendah**. I am doubtful whether these monuments would prove interesting enough to the tourist to undertake a long and tiring journey to visit a few pyramidal remains of the seventh century.

Maskara, 96 kilometres from Oran, 14,000 inhabitants, situated at an elevation of 1834 feet on a mountain of the **Beni Chougran**, called in Arabic **Chouareb el Rih** (the Lips of the Wind). The ground and the climate of Maskara are equally favoured by Nature; it has before it, no doubt, a great industrial and commercial future. The cultivation

of the vine has taken great proportions in the vicinity of Maskara, and up to the present (1890) it covers an area of no less than 2000 hectares. The wine of Maskara is noted, and fetches as high a price as the Milianah produce. There is a great trade done in oil and cereals as well. The sheikh **Sidi Ahmed Ben Yussuf** of Milianah, has not spared the inhabitants of Maskara in his sarcastic appreciation of the different Algerian localities. He thus defines the Maskarian gentlemen :

"I was leading several thieves prisoners under the walls of Maskara, and they took shelter in the houses of that town, where they found themselves at home." And further : "If thou meetes some one, fat, proud, and dirty, be sure it is an inmate of Maskara." "A counterfeit coin is less false than a man from Maskara."

This judgment is rather harsh on the poor Maskarians, and no doubt must have been inspired by a strong personal dislike of the saint against the inhabitants of that unhappy city.

Maskara was taken by Marshal Bugeaud, May 30, 1841.

The town is divided into two distinct quarters by the **Oued Toudman**, which is crossed on four bridges. One part of the town, east of the Oued Toudman, is called **Maskara**; the other part is called **Argoub-Ismail**. The suburb of **Bab-Ali** is outside the walls. The neighbourhood is very imposing and picturesque. The ground, most fertile everywhere, is shaded by very noble-looking old trees; the scenery is backed on all sides by hills and mountains of great elevation, rocks and peaks covered with gardens and windmills. Water flows liberally everywhere, cascades, rivers, and streams are met almost in all parts of the country.

Excursions to **Hillil**, **Ain Farès**, **El Bordy**, and **Kalaa**. The latter is an eagle's nest, suspended on the side of a bare and abrupt rock, at a height of 2300 metres—a most interesting village to visit. The air is so pure there that provisions are preserved for a very considerable time without spoiling.

Saint Hippolyte, on the road to the marabout of **Sidi Daho**, is situated in one of the loveliest spots near Maskara. The scenery is really beautiful here, on the banks of the **Oued Daho**, which falls in cascades on the sides of the mountains of **Beni Chougran**. The **pepinière**, at the entrance of the **Egris** plain, extends over a distance of 15 kilometres. It fully deserves inspection.

FROM ALGIERS TO BOUGIE AND THE CHABET PASS.

Algiers to Bougie by Rail.

Stations.	Distance in kilo- metres from Algiers.	Stations.	Distance in kilo- metres from Algiers.
Algiers		Aomar Dra el Mizan	99
Agha	2	Bouira (<i>buffet</i>)	123
Hussein Dey	6	Aïn el Esnam	137
Maison Carrée	11	El Adjiba	151
Oued Smar	16	Maillot	162
Maison Blanche	19	Beni Mancour	171
Rouïba	26	Tazmalt	179
Reghaïa	31	Allaghan	184
Alma	39	Akbou	195
Corso	42	Azib ben Ali Chériff	202
Belle Fontaine	49	Ighzer Amokran	206
Ménerville (<i>buffet</i>) }	54	Takriets	213
Emb. Tizi Ouzou)		Sidi Aïch	218
Souk el Haâd	61	El Maten	228
Beni Amran	65	El K'seur	236
Palestro	77	La Réunion	248
Thiers	88	Bougie	260

By Compagnie Générale Transatlantique from Marseilles to Bougie every Monday at 4 P.M., *viâ* Ajaccio, Bona, and Philippeville. The quickest route is *viâ* Algiers, sailing from Marseilles every Wednesday at 12.30 P.M.

The best train is the 6.35 A.M. from Algiers, arriving at Beni Mançour at 1.53 P.M., where carriages are changed. The line branches off on the left across the Djurjura, following the course of the Oued Sahel, which it crosses several times from right to left and left to right, on iron bridges, until Bougie is reached at 7.5 P.M. The only good hotel at Bougie is undoubtedly the **Hotel de France**, where visitors will find excellent accommodation and cuisine. Mr. Costa, the proprietor, speaks English, and is the very model of an hotel-keeper, seeing to everything and every one with his own eyes. Bath rooms and shower baths will be found in the establishment.

Bougie, in Arabic **El Bedjaia**, a town of 7862 inhabitants, the chief port of Kabylia. The town is built like an amphitheatre, very much the same as Algiers, at the foot of the mountains of **Babor** and **Tababort**. This is the im-

pression of Campbell, the great poet, who visited the country in 1835 :—

“I drop my pen in despair in giving you a description of the grandeur and scenery of the surrounding country of Bougie. No accurate conception of it can be given in black and white. One must see it to be convinced. I declare that I never before acknowledged the full glory of mountain scenery until I came to this delightful spot. Scotchman as I am, and much as I love my native country, this statement may be taken as an accurate testimony of my feelings at the sight of these African Highlands, not only much bolder than our own, but what I may call borrowing colours from the sun itself, with sterner aspects than our Scotch peaks and valleys, and mantled in clouds of richer dyes.”

The Roman name of Bougie was **Saldæ**. There is an inscription at the Louvre Museum in Paris, in the Algerian section, which runs thus : **Julia Augusta Saldantium**.

Bougie was successively in the hands of the Romans, the Vandals, who named it **Gouraia**, the Arabs, the Turks, the Spaniards, and finally the French, its present masters and occupiers.

The town of Bougie, although a very prosperous and commercial place, is sadly lacking the most elementary rudiments of cleanliness. It is very badly drained, badly swept, the streets are the same now as they were twenty years ago, when the French soldiers traced them. Except the hotel above mentioned, there is no decent place for a foreigner to stay at Bougie. The town council is in the hands of a few Jewish merchants, old-fashioned and money-lovers, who keep the town in this state of neglect and abandonment, with the serene indifference of ignorance. Several French and English companies have offered to light the city by gas, taking all the expenses to their account. This celebrated “conseil municipal” has refused no less than eighteen offers of that kind in the space of fourteen years. The town is rich, and is not indebted a penny. It could easily take its rank among other civilised towns, and follow, if not the example of **Milianah**, a tiny little town of 7000 inhabitants, which is entirely lighted by electricity, at least of other towns and villages of Algeria which are well drained and lighted with gas. The town of Bougie is surrounded by no less than three rows of battlements and encircling walls, testifying to the successive dominations that have ruled the country.

The Roman wall is still visible in many places round the town.

The Arab or Sarrazine wall, dating as far back as 1067, though in a very dilapidated state, presents several ruined remains in various parts round the town. The **Sarrazine arch**, or **Bab el Bahar**, as it was called, is still in a good state of preservation at the lower end of Bougie, opposite the harbour.

The present fortified wall was built by the French in 1842.

This beautiful site of Bougie is enough to make one forget the sad neglect and deficiencies of the town. Bougie is built on the borders of the gulf of the same name, which is simply magnificent. The great mountain of **Gouraya**, with a **Koubba** at the top, displays its grand profile over the town, rising 2000 feet above the sea.

The Cape Carbon is to the east of Bougie; it is a great mass of red rocks. One of these rocks, forming a natural arch in the sea, serves as a shelter for fishermen in distress.

A very curious old Saracenic fort remains close to the jetty; it is the **Fort Abd el Kader**, partly destroyed by an earthquake in 1853. It contains some very quaint cisterns.

The Casbah, built by Peter of Navarre in 1509, is still a magnificent pile of buildings, built also by the same Peter of Navarre in 1509, under the reign of Ferdinand IV. of Spain. It contains five cisterns, capable of holding 20,000 litres of water. The mosque within it was erected by the Turkish Pasha, **Mustapha Ben Ibrahim**, in 1797.

There is a beautiful forest behind the Casbah reaching to the summits of the mountains, where walks and drives are numerous. The drive to the **Grand Phare** is one of the most pleasant in Algeria. I am of opinion that this promenade to the Grand Phare of Bougie, across the magnificent country of the Gulf of Bougie, is the finest in Algeria. It surpasses by far the long and tiring drive of fifteen hours to the Gorges du Chabet, where, after all, nothing but a rocky pass is to be seen.

Touldja, 21 kilometres from Bougie, is a pretty little Kabyle village situated in a charming and picturesque scenery. The ruins of the celebrated Roman aqueduct are very interesting. The springs of Touldja produce from 200 to 300 litres of water per second.

Tiklat, 28 kilometres E. of Bougie, on the Oued Sahel, possesses the ruins of the Roman city of **Tubunuctus**.

From **Bougie to Fort National** by the **Col Tamella** (118 kilometres), a fine road has just been completed, and will be accessible to carriages in the course of the winter 1890-91.

FROM BOUGIE TO SETIF BY THE CHABET PASS.

Omnibuses start every morning from Bougie at 8 o'clock: arriving at Setif at 6 o'clock P.M. Prices, 12 francs per seat, or 15 francs in the coupé. Private carriages can be secured in advance from **Messrs. Thomas Cook & Son, Algiers.**

The road was built by the military engineers and the Ponts et Chaussées Department in 1873, under the direction of M. de Lannoy, chief engineer. It passes through the villages of **Oued Souman**, 7 kilometres from Bougie, then through the plain of Bougie to **Cape Okas**, a promontory spurting out into the sea; the road now descends to **Sidi Reheur** (25 kil.) and the **Oued Agrioun** (46 kil.) until it reaches the Pass, or **Gorge du Chabet el Akira** or **Akra**; on a post to the right is an inscription, thus:

PONTS ET CHAUSSÉES

SETIF

CHABET EL AKRA

TRAVAUX EXECUTÉS

1863-70

Here the gorge practically begins. It is an enormous defile, something like seven miles in length, at the bottom of which runs a deep and narrow stream. The rocks hang perpendicularly over the head of the traveller, and scarcely afford sufficient space for the sun's rays to clear its way through the ravine. The rocks are in some places as high as 1200 feet. The road sometimes follows one side of the torrent, sometimes the other, and more often is cut through the sides of the rocks. In many places the rocks overhang the bed of the torrent and intercept completely the light. The road crosses from one side of the torrent to the other, till about half way through the gorge, when it crosses over the other side on a bridge of seven arches.

Near Kherrata a stone bearing this inscription is met:

LES PREMIERS SOLDATS QUI

PASSERENT SUR CES RIVES

FURENT DES TIRAILLEURS

COMMANDÉS PAR M. LE

COMMANDANT DESMAISONS

7 AVRIL 1864

The Hôtel du Châbet at Kherrata is good in every respect, in fact far better than one expects to find in these remote regions; the accommodation, cooking, wine, &c., are excellent, and Mr. Henry Marill, the proprietor, is most courteous to visitors. (See Advertisement.)

The diligence changes horses at Kherrata, which allows about an hour's rest for refreshments, &c.

The next stations to be met on the road are **Sidi Neb-char** 43 kilometres from Setif; **Takitount**, **Amoucha**, **Ain Gouaoua**, **El Ouricia**, **Fermatou**, where the road branches off on the one side to **Djijelli** and **Constantine**, and on the other to **Setif**.

Setif, 126 kilometres from Constantine, is a town of 12,500 inhabitants, including its annexes of **Ain Sfia**, **Lanasser**, and **Mesloug**. It is the ancient **Sitifis** of the Romans. It is divided into two distinct quarters, the town proper, and the military quarter. The barracks in the military quarter are constructed to hold 3000 troops. There are also other military buildings, such as the **Cercle des Officiers**, the **Manutention**, the **Hospital**, the **Direction du Genie**, and the **Hotel of the General Commanding the Sub-division**. The town faces south of the military quarter; it is surrounded by a fortified wall with three gates, the gates of **Algiers**, **Biskra**, and **Constantine**. A very important market is held outside the town every Sunday. There are two passable hotels at Setif: the **Hotel de France** and **Hotel d'Orient**. I should recommend the **Hôtel de France** as the best to break the journey from **Algiers** to **Constantine**. I mean that instead of going to **Constantine** direct, one ought to stay at **Setif**, which is reached at 5 P.M., dine and sleep there, and proceed to **Constantine** next morning. Whereas, if the journey be resumed without a break from **Algiers** at 6 A.M. to **Constantine**, which is reached towards midnight, one has no time to take a comfortable dinner and enjoy a night's rest. If **Biskra** be the object of the journey, then it is also better to stop at **Setif**, dine and sleep comfortably there, and start next morning to **Biskra**. It saves time and distance, as well as affording more rest.

PHILIPPEVILLE, BONE, AND TUNIS BY SEA.

Philippeville to Constantine Railway.

Table of Distances.

Stations.	Distance in kilometres from Philippeville	Stations.	Distance in kilometres from Philippeville
Philippeville .	—	Col des Oliviers .	46
Goods Station .	2	Condé Smendon .	60
Saf Saf . . .	10	Bizot	73
Saint Charles .	19	Hamma	80
Robertville . .	29	Constantine .	87
El Arrouch . .	37		

Philippeville is only 42 hours' steaming from Algiers by the steamers of the Compagnie Générale Transatlantique. The departures take place once a week from Algiers (Fridays), and twice a week from Marseilles (Wednesdays and Fridays). The vessel stops on the way at Dellys, Bougie, Djijelli, and Collo. The steamers come alongside the quays at Philippeville the same as at Algiers, thus saving the annoyance of small boats.

Philippeville may be called the door of the Province of Constantine and the harbour of the city of Constantine. It is altogether an European town. The population amounts to 14,000 inhabitants. The harbour of Philippeville is undergoing extensive alterations, and it is calculated that when the present works are completed it will be the largest and safest harbour in the colony, not excepting the harbours of Bone and Algiers. The inhabitants are chiefly Maltese and Italians, with a tolerable amount of French and other European nationalities. The Arab element is there in a very small minority. A railway connects the town of Philippeville with Constantine. The latter city is at a distance of only 87 kilometres. Philippeville, the old **Rusicane** of the Romans, has very little history, either in the time of the Romans or modern times. General Negrier came to Rusicane, the actual site of Philippeville, which was then but a desolate spot, marked by heaps of Roman ruins, in 1838, after the storming of Constantine, and established his headquarters,

with 4000 men, there. The ground was purchased from the Kabyle tribe, who claimed to be the owners of the land, for the sum of 150 francs.

There are five square **Places**, called: The **Place de la Douane**, the **Place de la Marine**, the **Place Corneille**, the **Place de l'Eglise**, and the **Place Belisaire**. The streets are wide and regular. Many of them are very steep, like those of the Arab quarters of Algiers, owing to the amphitheatre position of the town. The **Rue Nationale** is the most important thoroughfare, and the centre of the trade of the city.

The fountains are well supplied with water; and there are very important Roman cisterns, in thorough repair, especially those of the **Fort d'Orleans**, which hold an enormous quantity of pure water.

Most of the monuments and houses of modern Philippeville are built on old Roman ruins and cisterns. The **Theatre**, for instance, a stately edifice, capable of holding 600 to 700 people, is built on two large Roman cisterns.

The excursion from **Philippeville to Stora** (5 kilometres) is very interesting. It is a charming promenade through the most beautiful scenery. The road borders the sea at a great elevation, passing through gardens and villas of the prettiest effect. The gardens of Mr. Landon are met on the road, and are obligingly open to public view by their owner. They extend from the road to the sea.

Stora is built on a steep rock above the sea. Its curious little church is the only building one perceives from the distance, detaching its profile on the blue sky.

The bay is magnificent, and was the principal harbour of the province of Constantine before the creation of Philippeville, which has entirely ruined its prosperity.

The only remaining commerce of any importance at Stora is the sardine trade, still very important.

From Philippeville to Constantine the journey occupies four hours. There are three trains a day. The line belongs to the P.L.M. Company, and cost an immense sum of money before it was completed. Some people call it a triumph of engineering. It must be borne in mind that the line has to accomplish a difference of level of 2500 feet between the two termini of Philippeville and Constantine. The views on the road are very captivating; but one misses, unfortunately, the grand scene of the site of Constantine and its approaches, which is one of marvellous beauty. For the requirements of the service the line has

necessarily been carried along the rocks above Constantine, and therefore the splendid *coup d'œil* above referred to is entirely lost.

Constantine, 36,700 inhabitants, is the chief city of the Department of Constantine. It stands 600 metres above the level of the sea. It is a fortress of the first order; besides that, by its present natural position, the city may be said to be practically impregnable. The town of Constantine is situated on an isolated block of rocks, encircled on all sides by a deep ravine, from 60 to 70 metres deep. It resembles Monaco in its principal outlines, less the sea. A stream, called the Roumel, runs in the ravine on one side of the cliffs. The city is connected with *terra firma* by several bridges or viaducts. The principal one is the **Kantara**.

Constantine, like Algiers, is divided into an Arab and a French town. Of course, I need not say that the Arab town is the only one interesting to visitors. The streets in the latter are extremely narrow, widening towards the top, and almost meeting overhead. Constantine is the great commercial centre of the interior of the province. The different trades have each a special quarter assigned to them, like at Cairo or Tunis. In the curious narrow passages of the old town a realistic picture of the East is at once enjoyed, for we are here landed in full Arabian life. The traditional cup of coffee, and a conversation with the dealers, are the natural preliminaries to a purchase, however insignificant it may be. The vendors are perfectly indifferent, in appearance, to the sale of their goods. It is for you to hunt up and discover each article yourself.

The **Hotel d'Orient et de Paris** is the best hotel, and quite worthy of an important town like Constantine. The rooms are lofty and clean, the beds *idem*, and the cooking excellent.

This hotel being always pretty nearly full, I advise visitors to wire, a day or two before their arrival, to Mr. Lasserre, the proprietor, in order to secure comfortable rooms.

The **Cathedral**, which was formerly the old Mosque of **Souk el Gazel** ("gazelle's market"), exhibits beautiful marble columns, coloured tiles, arabesques, and a richly carved cedar *mimbar*.

The **Place du Palais** is the chief popular resort of Constantine. It is the most frequented, and it contains some of the best shops and cafés.

The **Palace of Ahmed Bey** and the **Church of Notre Dame**, as well as the **Military Club**, are situated there.

Now the **Place Negrier**, though less important, is a very pretty spot, planted with trees, and bounded on one side by the **Mosque of Salah Bey**, on the other by the **Mosque el Kattani**.

The **Djama el Kebir**, or Grand Mosque, is situated on the Rue Nationale. The Mosque Djama Sidi el Kattani forms one side of the Place Negrier, as I said before. The Mosque of el Kattani offers nothing very particular to view save its **mimbar**, which is made of white marble and coloured onyx, a very fine piece of Italian marble-work; but for the lover of Arab art and workmanship, this patched-up mosque, with its Italian **mimbar**, is of little or no interest whatever. There are several other Mosques in the city of Constantine, but they are of even less interest than the ones above mentioned.

The **Palace of the Bey el Hadj-Ahmed** is an excellent type of Arab architecture. The gardens, three in number, enclosed in the three quadrangles of which the palace is composed, are surrounded by handsome galleries, where a fine view of the orange and citron trees and lovely flowers below is enjoyed. The frescoes on the walls are original, but rather weak in execution. Some of the drawings are, in fact, ridiculous in conception and execution.

I see nothing in Constantine that is worth taking up one's time and attention. The only attraction of Constantine is its exceptional site, position, and immediate surroundings, which are of the most imposing description. To attempt to give an idea of the place is almost beyond a writer's power; the scenery must be viewed, and the impression left to one's judgment.

There are many curious and interesting Roman remains in Constantine and its neighbourhood. For these, tourists must not look to this Guide-book to give them a description, for the expectations of these learned gentlemen would indeed meet with a cruel deception. Ruins and antiquities, to be correctly described, embrace such a wide area of concise and documentary explanation, that to be anything like a serious record of information on that subject this Guide-book would require another volume added to it solely on that account. I will therefore leave the description of antique ruins aside, and advise persons interested in the matter to refer to special works, which have been written profusely and competently, on that particular subject.

The **Museum** contains a very good and interesting collection of ancient pottery and earthenware ornaments, arms,

jewellery, and medals. There is a handsome and celebrated statue of "Winged Victory," twenty-three inches high, discovered in the old Kasbah in 1858.

The Kasbah, which from the time of the Romans has been the stronghold of the possessors of Constantine, is placed on the highest point south of the town, and above the deep ravine of the Roumel. The view from its ramparts is glorious, looking over the fertile plains extending from the town to the range of mountains in the horizon. Many Roman inscriptions have been discovered here, which would take all one's time to decipher. Better to leave the inscriptions to those concerned and drive through the **Bab el Oued** gate, called by the French **de la Vallée**, to the native market, and then descend a steep road to the flour mills, near the thermal springs, which are just at the mouth of the beautiful ravine of the Roumel. There the grandest and most magnificent scene awaits you. Above your head towers the tremendous rock called **Sidi Rached**, which is the extreme Southern point of the town side of the Kasbah. It might be denominated the Tarpeian Rock of Constantine, from whence the unfaithful and criminals were precipitated. Wives who were convicted of adultery were also flung from this place. A series of magnificent waterfalls are close to this spot, and above them is a gigantic arch spanning the whole space above the river. This arch is formed of one natural piece of rock, which towers at such a height that it really makes one's neck ache to look at it. The waters of the Roumel here fall in three separate cascades, and disappear in the rock, to reappear again further down. This is one of the loveliest spots round Constantine, nay, in all Algeria. If the water be low, the bed of the torrent had better be paced, and by scrambling from stone to stone one can see to perfection not only this wonderful arch, but three other arches farther off, thrown as it were across the river, while the surrounding rocks are honeycombed with birds' nests, and hundreds of crows, storks, and sometimes an eagle, fly in and out, looking like specks in a landscape of intense grandeur.

Numerous other walks, drives, and distant excursions may be undertaken in and around Constantine, viz. :

To **Bou Merzoug**.

Es-Soumah and **Mahadjiba**.

El-Kenag.

The **Roman Aqueduct**.

Sidi Mecid.

The Hamma.

Salah Bey.

Oudel and Ain el Bey.

Resuming our journey from Philippeville to Tunis, *viâ* Bona, the steamer proceeds past the **Ras el Hadid** Cape, or the Iron Cape, thence before the **Cap de Garde**, the **Fort Genois**, and Bone is reached immediately afterwards.

Bona—population, 23,604—was founded by the Arabs on the site of the old **Aphrodisium**.

It is a very clean and cheerful town, abundantly supplied with water, well drained, well lighted, and regularly built. The harbour, which rivals and even surpasses that of Algiers, is the most protected, and consequently the safest, of the Algerian harbours. The enlargements of the harbour now in course of construction will answer the increasing traffic. The expenses will amount to 22 million francs. The new quays will have a length of 1200 metres, the harbour will communicate with the northern end of the **Cours National** by a tunnel, which will be prolonged right up to the “*pépinières*” outside the town.

The Cours National is a fine promenade, planted with trees and flowers, on each side of which are the finest shops and public buildings, the theatre, hotels, banks, &c. The bronze statue of **Thiers** by A. Mercié is at the southern extremity, and at the opposite side is the **Cathedral of St. Augustine**, a conspicuous monument, of undefined shape. The mosques are insignificant, and as for the Arab town it has been entirely destroyed.

From Bone there is a railway line in communication with Constantine, the journey occupying a little less than 10 hours.

Excursions in the neighbourhood:—

The Oued Koubba, through the **Corniche**.

Hippone, for Roman ruins.

Ascent of the **Djebel Edough**.

The Iron Mines of Mokta el Hadid.

The best Hotel at Bone is **Hotel d'Orient**, **Cours National**.

Beyond Bone the **Cape Rosa** is next met, on the road to Tunis; then

La Calle, a little town of 3000 inhabitants, is the next station for the steamer to stop, weather permitting. This was the old French factory known by the name of **Bastion de France**.

Tabarca and Bizerte are next passed on the road to Tunis. Both these places are, from a modern point of view, totally devoid of interest.

The steamer eventually anchors at **Goletta**, the natural harbour of Tunis.

Regency of Tunis.

The Regency of Tunis, formerly a tributary dependency of the Ottoman Empire, may now be considered an informally annexed dependency of France, nominally under the dominion of the Bey, but in reality under the control of a French Resident. By treaty, 12 May 1881, "the occupation is to cease when the French and Tunisian authorities recognise by common accord that the local government is capable of maintaining order." By a convention signed 10 July 1882. France administers the country and collects the taxes in the name of the Bey, who is granted a civil list of £37,500, and the princes a sum of £30,000. Tunis is in the north of Africa, situated on the Mediterranean, east of Algeria, between lat. $32^{\circ} 20' - 37^{\circ} 25' \text{ N.}$ and long. $7^{\circ} 40' - 11^{\circ} 15' \text{ E.}$ It comprises an area of 44,920 square miles, and has about 1,500,000 inhabitants.

The chief town, Tunis, is the largest and most commercial city of Barbary, with a population of 190,000, of whom 25,000 are Jews, and 20,000 Christians (8000 Maltese). It possesses considerable manufactures of silk and woollen stuffs, shawls, carpets, mantles, fez caps, bernouses, also otto of roses, and jasmine. The chief exports are grain, oil, wool, and esparto grass. N.E. of Tunis is the site of the ancient city of Carthage. There are 258 miles of railway, and 1245 of telegraph.

Revenue, 1885-86	£929,707
Expenditure, 1885-86	928,708
Debt	5,656,750
Imports, 1886	1,208,631
Total exports, 1886	776,659
Total imports from U. K., 1887	56,489
Exports to the United Kingdom, 1887	137,395

Consul-General—Sir Robert Lambert Playfair, K.C.M.G.

(Algiers)	£1200
<i>Consul</i> , R. Drummond Hay	950
<i>Bizerta—Cons. Agent</i> , T. N. Spezzichino	5
<i>Gabes—Cons. Agent</i>	5
<i>Galippia—Cons. Agent</i> , Fran. Conversano	5
<i>Gerba—Cons. Agent</i> , Joseph Pariente	5
<i>Goletta—Cons. Agent</i> , Joseph Cubisol	30
<i>Mehdiah—Cons. Agent</i> , Carmelo Violante	5

<i>Monastir</i> — <i>Vice-Consul</i> , Francesco Portelli . . .	£20
<i>Sfax</i> — <i>Vice-Consul</i> , Joseph Leonardi . . .	40
<i>Susa</i> — <i>Vice-Consul</i> , William Galea . . .	35

Tunis, 1350 miles. Postage, $2\frac{1}{2}d.$; news and books, 2 oz., $\frac{1}{2}d.$; parcels, 3 lbs. 1s. $10\frac{1}{2}d.$; 3 to 7 lbs. 2s. $3\frac{1}{2}d.$; telegrams, per word, $3d.$

The Goletta, Tunis.

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Small boats carry the passengers from the steamer to La Goulette at a cost of 1 fr. 50 cts. per head, and 50 centimes per head luggage. The passengers and their luggage are disembarked before the Customs office, where the Customs examination takes place. There is also a special service of the General Transatlantic Company's dingey at a fixed tariff; passengers are conveyed to the Company's Agency in about ten minutes.

FROM ALGIERS TO TUNIS.

By Rail.

Stations.	Distance in kilometres	Stations.	Distance in kilometres
	from Algiers.		from Bône.
Algiers—dep.		Duvivier—dep.	
Setif—(<i>buffet</i>)	308	Medjez Sfa	65
El Guerrah	427	Aïn Tafamimine	74
Khroubs	448	Aïn Afra	79
		Laverdure	91
		Aïn Sennour	97
		Souk-Arras	107
		Tarja	116
	from Khroubs.	Sidi Bader	124
Khroubs—dep.		Oued Mugras	140
Bou Nouara	15	Sidi el Hemissi	156
Aïn Abid	27	Ghardimaou	165
Aïn Regaya	42	Oued Meliz	176
Oued Zenati	53	Sidi Meskin	187
Bordj Sabath	69	Souk el Arba	199
Thaya	80	Ben Bachir	210
Hammam Meskou-		Souk el Kemis	222
tine	95	Sidi Zehili	235
Medjez Amar	101	Beja	248
Guelma	115	Oued Zarga	269
Millesimo	119	Medjez el Bab	289
Petit	123	Bordj Toum	304
Nador	135	Tebourba	321
Duvivier (Branch)	148	Djedeïda	330
		Manouba	345
		Tunis	354

The railway from the Goletta to Tunis, which is in the hands of the Rubattino Steamer Company, follows the banks of the **Lake Behira**, an unhealthy-looking pool, and runs direct to Tunis. The distance from Goletta to Tunis is 16 kilometres.

Tunis, population of 190,000 inhabitants, of whom 20,000 are Europeans, 25,000 Jews, and 145,000 Mahommedans or natives. There are four different quarters in Tunis, each one very distinct from the other. These are: **The Old Town**, the **Bab Souka**, the **Bab Djezira**, and the **Marine** or **Bab el Bahar**.

Tunis is situated between a salt lake, called **Sebka el Sdoumi**, and the **Behira**, called by the natives the "Little

Sea," as the translation implies. This Behira is nothing but a salt lake, which has been for centuries the recipient of all the sewage of Tunis; it is therefore more of a permanent pestilence than anything else. The city of Tunis will never be healthy to dwell in until this scourge has been either disinfected or blocked up. The ship canal, now in construction through the above lake, may entice the authorities to obtain the necessary credits to do away with this nuisance.

The different gates of Tunis are known by the names of **Bab el Behira** (Marine), **Bab el Souika**, **Bab Sidi Alwa**, **Bab Sidi Abdallah**, **Bab Sadjen**, **Bab el Salem**, and **Bab el Hatera**.

Of the French or European town, little can now be said, as the city is in full construction and progressing, indeed, at a very fast rate. It is not premature to imagine that in two or three years the aspect of new Tunis will be the subject of wonderful admiration for the new comers. Already a large street or avenue, bordered with trees, has been finished. This avenue has a very grand appearance; there are situated all the chief buildings of the Residency: **The Palace of the Residency**, the best Tunis hotel, the Church, banks, offices, and fine shops. Other streets are daily traced or inaugurated, and buildings on the European system are fast springing up in all directions. The Maltese quarter is called here "Little Malta," in Arabic, "**Malta el Seghira**."

The old Town of Tunis is very much the same as most Oriental cities, that is, a network of almost impassable streets and narrow lanes, many of which are as steep as a ladder, others have no outlet; all of them are uniform in this particular distinction—they are filthy in the extreme. True, the French authorities have done their best to carry out municipal improvements, and clean the city as well as can be, but the inveterate dirty and careless habits of the natives will not be outdone, and as soon as the "street sweepers" have cleaned one side of the street and gone to the other end, before that end is finished the street is again full of dirt and as filthy as it was before. In fact, the natives do not like the aspect of a clean street, it looks too European, too much unlike the picture of a Mohammedan and faithful town, such as their hearts enjoy. There is an Arab proverb which says, "*If you catch the fleas of a dog he will bite you.*" This means that the dog thinks that when you take away his fleas you are taking something of his own property, you are depriving him of some of his attributes, whether good or

bad, which you have no right to do. The Arabs are very much the same as these Oriental dogs; "*Dirty I am, dirty I remain*," is their motto. The best is to leave them in it, and enjoy it to their heart's content. That is what the French begin to understand, for nothing will be changed in the old quarter. All the money derived from the credits are spent in the new Tunis, between the Bab el Behira and the Salt Lake.

The Native Bazaars in the native quarter are very curious and attractive for a stranger. It reminds one of Cairo or Constantinople. Each bazaar has its especial attributes. There is the **Souk el Attarin**, or street of the perfumers, **Souk el Farachin**, or street of the bed, carpet, and mattress makers, the **Souk el Seradjin**, the street of the embroiderers, **Souk el Turk**, the Turkish street, where arms are sold, and so on.

The chief buildings of importance are, of course, the mosques, and also **Dar el Bey**—the Bey's palace.

The **Djama el Kasbah**, built by Sultan Abou Zakaria in 1232, is the oldest of Tunis. It offers no particular interest.

Djama el Zitouna, near Souk el Attarin, has nothing particular for the observer, save a double row of arches supported by pillars from old Carthage.

Djama Sidi Mahrez, at Rabat Bab el Souika, is the largest in Tunis. It has a large central cupola and four smaller ones. **Sidi Mahrez**, whose tomb is there, was one of the patrons of Tunis.

Djama Sidi Youssef, ta Souk el Bey, **Djama Hamouda Pasha**, and **Djama el Djedid**, are likewise devoid of interest.

Djama Sahabel Tabadji, opposite the Khasnadar's Palace at Halfaonin, was built by Youssef Sahab, a Turk, in 1830. It has never been finished, its founder having been put to death on account of embezzlement. Its white marble columns, and splendidly decorated roofs, are the wonder of all the visitors.

The Dar el Bey, which has scarcely ever been described, is certainly a very interesting building, which I should recommend a visitor not to fail to see. Permission to view the place must be obtained beforehand by applying to the Residency. The Bey's private apartments, the Bey's Government offices, and the old halls and courts built a century ago by Mahmoud Pasha, are real gems of Arabian architecture. The Grand Vizier's Room, and the Judgment Rooms, are also

most handsomely decorated with glazed tiles, coloured onyx and delicate arabesques of raised plaster.

WALKS AND EXCURSIONS ROUND TUNIS.

Carthage.—Malka-Carthage, nineteen kilometres from Tunis by rail. Important ruins of the celebrated city.

The Bardo, or Palace of the Beys of Tunis, is distant half-an-hour's drive from Tunis (two kilometres). The railway line passes in front of it, but there is actually no station. This is the most interesting of all the sights round Tunis. The building itself consists of a rectangular central court, or **Patio**, surrounded, like all Arabian houses, by a row of arcades supported by marble pillars. At each corner of the building there is a dome of glazed tiles surmounted by a flagstaff. A flight of steps, guarded by two marble lions, gives access to the Central Court. The Bey of Tunis receives twice a year, in great State, the official functionaries and the diplomatic body in the large hall, better known as **Beet el Bellar**, or the Crystal Room. On the first floor is the **Beet el Basha**, or Pasha's Room, the handsomest of all, and the **Mahkamma**, or Room of Law, where the Bey administers Moslem justice to his subjects. The Bardo has been entirely restored by the French, and now may be said to be the chief attraction of Tunis. There is a **Museum** annexed to the Bardo, called "**The Musee Alaoui**," where all sorts of specimens of Roman and Tunisian arts are collected. The Bardo is the occasional residence of the actual Bey, but his family and some of the officials are lodged there permanently.

Bou Chater (thirty-five kilometres) may be visited by amateurs of Roman ruins. The ruins of **Utique** are interesting for many in the same degree as those of Carthage. **Hamman el Lif** (seventeen kilometres), thirty-four minutes by rail from Tunis.

Mohammedia, the antique **Tabaria**; ten kilometres from Tunis, where the old Palace of Ahmed Bey can be viewed.

La Marsa, sixteen kilometres by rail from Tunis, is a pretty little village situated in the most cheerful scenery. It is the favourite residence of wealthy Tunisian families, who hold many charming villas in the environs. The **Palace of the actual Bey of Tunis**, his permanent residence, is situated at the end of a fine avenue of beautiful trees. Many cottages with only one storey are built by the

sea-shore ; they are utilised in summer by a host of pleasure-seekers who come thither to enjoy sea-bathing. The Ancient Palace of the Bey of the Sarracenes, **Abdelia**, is on the road from Marsa to **Kamart** ; this is a delightful village, which enjoys cool and temperate weather all the year round. Four kilometres south-east of Marsa we meet the residence of **Cardinal Lavigerie**, Archbishop of Algiers, the celebrated philanthropist and anti-slavery apostle. It is built on the old promontory of Carthage, at a height of 130 metres. A lighthouse is built at the extremity of the Cape, with an intermittent light of red and white flashes, visible at a distance of twenty-five miles.

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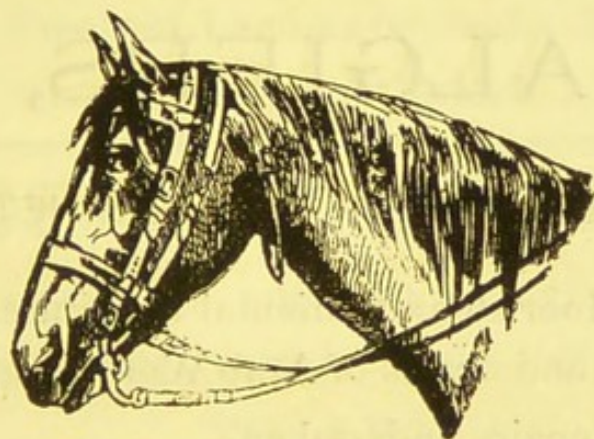
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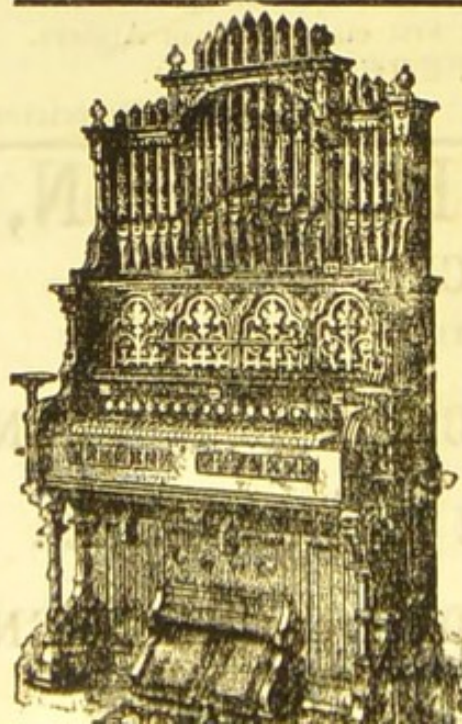
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