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it offers absolute security; it is not dependent on the number of members, but will work as beneficially for twenty as for two thousand; it is no new charity, but a scheme for doing justice to the clergy; it entails no inquisitorial examinations into the means of the beneficiaries; it is national in its scope; it will welcome co-operation from existing Diocesan and General Clerical Charities; it establishes the two principles of self-help on the part of the clergy, and of the claim which the Church has on the laity to promote the efficiency of the ministrations which she offers them.

A large field is still open for the operations of the clergy charities, and it is much to be hoped that their administrators may see their way in the future to confer a benefit on the Church generally, by assisting the clergy whose means are limited to insure for deferred annuities of a larger amount than that which an annual payment of £2 2s. can secure; and that parishes and congregations may be induced to aid their clergy in the same way; while societies like the Additional Curates, or Church Pastoral Aid, Society might impress on the younger clergy the obligation of making some provision for their later years, by insisting on membership of the Institution as a qualification for the reception of a grant. Above all, we must look to our Bishops to bring the matter before their candidates for ordination, and, so far as they legally can, to stipulate with incumbents who give titles that the payment of the qualifying subscription to the Institution shall be included in the stipend which they undertake to give. By this means an important reform would gradually be effected in Church finance; those objects which the Institution has in view for the benefit of the whole Church would be attained; the clergy would be provided for in their old age; the flow of promotion would be accelerated, and the laity would be secured against inefficient ministrations.

AUGUSTUS LEGGE.

ART. V.—PERSONAL RECOLLECTIONS OF ALGERIA.

AS a general rule, the people who visit Algeria are probably in search of a health-resort either for themselves or others. As a winter residence, it has unquestionably many charms. At the first sight of Algeria, one feels that all its surroundings indicate a state of things as regards climate quite unlike anything which the visitor had ever experienced before, at least in any part of Western Europe. He feels that

he has entered a new quarter of the world, in which there is nothing to remind him of the scenery or the sights of the various countries which he has left behind him on the northern side of the Mediterranean. As he enters the harbour, there rises on his left the peaks of the mighty Atlas range, and the Djurjura with snow-clad summits, not too near, nor yet too far, to spoil the enchantment of the view. On his right the blue waters of the Mediterranean stretch far away into the hazy distance; while immediately before him, full in view, the city of Algiers rises up in a series of terraces, displaying very conspicuously houses of dazzling whiteness as the bright sun shines out upon them from a cloudless sky.

On the arrival of the steamer, the usual bustling energy may be observed among the rank and file of the luggage-carriers and hotel-touters. The features of many of these men is unmistakably of the Arab type. As the passengers land on the quay, the excitement becomes more intense, as each one is trying to secure the necessary arrangement for the transport of himself and family (unless he be what the Irish peasant calls "a lone man"), together with bag and baggage, to the hotel which he may have previously selected.

When fairly fixed in his "quarters," and after a somewhat late breakfast, he saunters forth to take the bearings of the place where, "barring accidents" (to use the phraseology of University boating language), he has made up his mind to spend the next five months. Solemn-visaged Moors, dressed in the peculiar costume of the country, may be seen listlessly loitering about. French soldiers, conspicuous by their well-known uniforms, are easily recognised; French priests, with their beards of nature's growth, pass and repass. Moorish Jews, in groups of twos and threes, stand chatting together. There is a balmy freshness in the air, and a clearness in the atmosphere, which at once impress the visitor the moment he leaves the house. The prominent character of Algerian meteorology is—light. No place has more of it. The sobriquet given to the city in the Arab vernacular language is *El Behejia*, which means "the brilliant." I have had experience of the Riviera, with its many prettily-situated health-resorts along the shore of the Mediterranean from Marseilles to Genoa; but in spite of all the advantages which they undoubtedly possess from their situation and climate, none of them, in my opinion, can be compared to Algiers. Evidently there are very many who inhabit the most favoured cities in Southern Europe who seem to give the preference to Algiers. This may be seen from the variety of nationalities which one meets with in the Arcade, in the streets—everywhere in fact. Marseilles, Lyons, Malaga, Rome, Palermo,

Malta, and many other towns send their contingent to North Africa for permanent residence. Of the French there are, or were, about 15,000; Spaniards and Italians, about the same number; Mussulmans, about 10,000; and a little over 7,000 Jews. To this total we must add the soldiers always forming the garrison, and the visitors who reside here during the winter season. Putting all these figures together, not less than 60,000 persons form the ordinary number of the inhabitants of Algiers each year from November to April.[1]

The French say *on s'ennuie jamais à Alger*. There is always something every day to interest or amuse the visitor, if indeed he is in sufficiently good health to be amused or interested. Things which in themselves are mere nothings, in the aggregate are important. A mind that has the capacity for enjoying little things which are novelties in one's experience, will never fail to find the surroundings of life in Algeria always agreeable. To a new settler in a strange country where

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[1] The occupation of street porters is generally exercised by the natives of the country about Zab, the capital of Biskra. Hence the name Biskri at Algiers has become a synonym for these useful working-men. They help to load and unload the ships. They are also water-carriers. They form a sort of community at Algiers consisting of about a thousand individuals, and domiciled in a dozen sections, each having its special station.

There is another class of the natives called *Kabyles*. Their ancestors were called Berbers, who have been driven from the plains, their original places of abode, by successive invasions of the Phœnicians, the Romans, the Vandals, and the Arabs. They now inhabit the mountains, and are called Kabyles. One often meets them in the environs of Algiers in the Place d'Isly, scantily and shabbily clad, driving a mule or an ass laden with goatskin bottles, small baskets, etc., etc. They are the tillers of the soil, and cultivate grapes and various kinds of vegetables. The object of their visit to Algiers is mainly to sell eggs, oil, charcoal, and other products of their industry. Their garments are made of wool, and are three in number—one which extends below the knees, called the chelouhha, the haïk, and the burnous. They are all Mohammedans in their religious opinions, and so far as numbers are concerned, they are the most important class of the native population.

The *Arabs* are distinct from the Kabyles, and are far less advanced. They live a wandering life unlike the Kabyles, who remain stationary, and are evidently endowed with the organ of inhabitiveness.

The Arabs are distinguished by three general characteristics: 1st. The influence of consanguinity; 2nd. The aristocratic form of government; and 3rd. Disinclination to fixity of residence. They live in tents, which admits of their easy transit from place to place. They are divided into tribes, amongst whom justice is administered by *Cadis*. Their national food is called taäm, or *couscous*, made out of hard wheat, and granulated by a peculiar process, in which the women are great adepts.

Besides the Kabyles and Arabs there exist also the *Moors*. They are so called from Mauritania, of which they were originally natives. By the word Moors is meant all Arabs who lead a settled life, as distinguished from those who are of a nomadic character.

everything presents unusual appearances, there must necessarily be a good deal which appeals to one's natural curiosity. The types of the various races, and their singular and, in many cases, picturesque costumes, will at first engage the attention of the stranger. Then there is the special charm of the suburban gardens, with their constant verdure. The trees everywhere are clad in the brightest of green; palms, bamboos, orange groves, the eucalyptus, fig-trees. The interesting fact for the stranger is that it is in winter, while he is a resident in the country, that the trees are considerate enough to appear to their best advantage. In the spring the effect is by no means so striking. But what of that? the visitor has gone after enjoying the full benefit of his winter's sojourn.

Apart from the natural advantages of the place, the town itself will always afford the European much interesting research. The high town and the low town into which Algiers is divided are as distinct in their details as if they belonged to different countries separated by continents and by centuries from each other. In the low town are arcades where persons can exercise during all weathers, and never want some object of art to amuse the eye. The high town is particularly distinguished by its Moorish streets. There is nothing in the East which presents a more curious spectacle, which to the stranger supplies a source of inexhaustible explorations and surprises. The streets, if such they can be called, are unlike anything of the kind to be seen in Europe. In some respects they present a faint resemblance to the narrow alleys in the Chinese quarters of San Francisco, and with something of the same low type of demoralization. It would be impossible to describe the tortuosity of these streets—lanes would be a better word—so sombre, and primitive. The mysterious-looking dens which meet the eye as one goes forward, and the Moorish women, with their arabesque ornaments and dress, present a sight which can nowhere be met with except in the far East. Those who have been at Cairo or Constantinople say that on their return to Algiers, this part of the town loses nothing of its singularity and interest in their estimation.

All Arab women, from the age of fifteen to fifty-five, are obliged, in conformity with the rigorous caprice of conventional propriety, to be veiled. Some show both their eyes, others only one. It is said, I do not know whether it may not be in mild irony, that those who go about with both eyes exposed are married women, and that those who have but one eye visible are the unmarried. However this may be, one sees the two forms of head-gear at almost every turn.

There is a very urgent necessity for some kind-hearted Christian women to organize, or to assist in organizing, a

mission to the members of their sex among the population in the high town. The condition of the women is something deplorable, far exceeding anything that could be credited if it were described in its true colours. The women are extravagantly fond of ornaments. Their head-dress is composed mainly of small coins strung together, and carefully arranged so as to fall gracefully from their dark hair. Also chains of the same kind are worn round their necks. In the villages in the country no man who is a stranger is permitted to enter the house of any of the people. While the husband is out working, his wife remains rigidly indoors, engaged probably in making some article of dress. Frequently there are two or more women engaged in this occupation. Then they sit on mats in a sort of work-room, not belonging to their houses, and if anyone wishes to buy a burnous or anything of that kind, they are allowed under certain restrictions to enter.

I saw one young woman in one of the villages, about six miles or so in the country, about twenty years of age, walking from one house to another, and judging from the extraordinarily elaborate way in which her back-hair was plaited and interwoven with some bright yellow material, I should think that it must have taken up some considerable portion of the morning to work it into such a wonderful arrangement. It was all twined together into a single twist, about a foot in length, and so substantially inwrought with the yellow fabric that it stood out in exclusive independence from her head. The guide who was with me, being a Mussulman, was a privileged individual, and through his influence I was permitted to see the interior of some of the houses of the villagers in which there were no women at the time. As to the men—the Mussulmans—with rare exceptions they dress to-day as was the custom in the time of Abraham.

The language we hear in the street is many-tongued. Algiers in a remarkable degree possesses a polyglot population. You could not walk through any of the principal streets for half an hour without hearing a distracting variety of languages. Spanish, French, German, Turkish, Italian, Arabic, English, etc., combine in bewildering mixture all the languages of the world. The Algerians, like every other people, have their good and their bad sides of character. They are quick-tempered and irritable, not too sober as regards strong drink, jealous and vindictive. The least novelty attracts and amuses them like children. Their festivals are carried on with uproarious mirth, for which they have powers of endurance, which few people in other countries possess. On the other hand they are very obliging and kind-hearted, much enduring, and resigned to annoyances against which others would loudly protest.

They are very liberal; whether it be for the help of the poor who have suffered in France from sudden inundation, or whatever be the occasion, they subscribe cheerfully to the calls of philanthropy. On the whole they are a pleasant people to live amongst, and as a stranger, so long as you treat them fairly you will never have reason to complain of them. Owing to their climate they are very precocious. At fifteen they are young men and young women—married, and quite settled. At twenty-five or thirty all the charm of life is over and they begin to look old.

As to the personal experiences of the hybernating strangers, so far as the climate is concerned, there may be somewhat different opinions according to the season, which is not always equally favourable. If his first acquaintance with Algiers be in the early part of the month of November, the change from England to Algiers will be specially noticeable. Anyone who has experienced the depressing influence of a London fog at the setting in of an English winter, and who has had the good fortune to leave the heavy atmosphere of the comfort-killing metropolis behind him, will never forget his first sensation of thankfulness on his landing in Algeria. If you leave London, say on a Thursday morning, Paris is reached the same evening. Starting from the French capital on Friday, Marseilles is reached about noon next day. If speed be of consequence to the health-seeker, he can embark the same day on board a steamer which leaves Marseilles for Algiers at five o'clock in the afternoon. If the passage be tolerably good, Africa should be reached about eleven o'clock on Monday morning. Thus by fair and easy-going locomotion, anyone can arrive at Algiers from London in four days and a few hours. By continuous travelling it could be done in one day less.

The steamers are small, but well found. The passage is generally smooth. In my case I was unfortunate, both in going to and returning from Algeria, to have come in for unusually exceptional weather. It blew a heavy gale on both occasions. In returning to Marseilles we had to make for the Spanish coast, so as to get under shelter, and having wearily beaten about the Gulf for many hours, we turned up at Marseilles after a very unpleasant passage. The most motley group of passengers that I have ever seen on ship-board in any part of the world were congregated on this occasion. Arab traders going to France to purchase their stock-in-trade; soldiers and officers of the French army, representing a contingent of almost every arm of the service, returning home on furlough; Algerian Jews, merchants from Marseilles and the chief towns along the Riviera, together with a few English and French passengers whom "urgent private affairs" compelled to return

to their respective homes—all these formed my *compagnons de voyage*. Nothing could have been more agreeable than our experiences of the Mediterranean, during the first twelve hours after our departure from Algiers. Then the wind shifted round, and we gradually became aware, by the motion of the vessel, that the surface of the water was no longer in that mill-pond smoothness which it presented since we had left port. In a very short time we had all the signs and tokens of a coming hurricane, which lasted for more than thirty hours. One by one the saloon passengers disappeared from the festive board at breakfast or dinner time, until of the whole assembly the captain, the surgeon, and myself were the only persons left to sit down to our quiet repast. So far as I was concerned the sensation was far from being agreeable. Dinner over, I came to the conclusion that the better part of valour was discretion. Accordingly I returned to my cabin, and there I remained until we came well within easy distance of the French harbour. The bustle on our arrival was according to usual experience on such occasions. The only exception seemed to me to arise from the fact that suspicious-looking persons came on board, and in confidential whispers suggested to me and other English passengers that, for a trifling consideration, they could save all trouble as to having our luggage examined by the Custom officers.

But I must return in imagination to Algiers, and describe the society and everyday life there during the temporary migration of our winter visitors, whether as invalids or otherwise.

The first thing which demands attention is your place of residence. When I was there the hotels were not very good. Since then a new and handsome one has been built. Some that looked outwardly very imposing were, as regards their interior economy, badly managed; while one or two that presented no signs of external impressiveness were very fairly organized in everything that concerned the comfort and welfare of the guests.

The custom then was, it may be so still, for everyone to pay the same price for meals, whether one remained a single day or through the whole winter. There was a reduction for apartments according to the time they were occupied, but no abatement for meals, no matter how long one continued there.

A lady on board the steamer, one of our fellow-passengers, who had spent many winters in Algiers, recommended us to go to the Hôtel de la Régence, where she always put up. Accordingly we decided on landing to make for it. If my mind had not been made up, I should have been fairly distracted by the energetic canvassing of hotel-touters, in the interest of their

employers. The approach to our hotel presented a strange contrast, judging from the foliage on the trees and the form of the houses, to everything of the kind in Europe of which I had any previous experience. In front of the principal entrance was a passage well supplied with chairs, in which, under cover of bamboo and palm trees, the inhabitants sat smoking cigars and drinking coffee, with that air of the *dolce far niente* which so strongly marks the people in tropical and semi-tropical countries. Breakfast was well served by French waiters who could speak English with passable fluency. A man must be very hard to be pleased who could find fault with the *cuisine* and general arrangements of this house. They were perfectly satisfactory, though not on such a scale of luxury or refinement as one might find in France at the same price; nothing was left undone by the proprietor to secure the convenience of his guests.

For my own part, I always prefer hotels to boarding-houses. You have very little variety in the latter at any place; but in a health-resort still less so. One never enjoys the privilege of obscurity; there is no margin left for privacy. The same faces, day after day, at the same hours are apt to grow somewhat monotonous. It is, no doubt, cheaper to go to a "pension;" but what you save in money you often lose in comfort. There is, moreover, a demand made upon one's amiability of temper which is not at all times quite at your complete disposal, more especially when you find yourself compelled to sit down two or three times a day with the same people whose idiosyncrasies at times are somewhat too angular. A boarding-house is a miniature republic. "Equality" is the basis of companionship, but it does not always follow that "fraternity" lends its co-operative harmony; whereas in an hotel you are as free as you please. You can come and go just as the suggestions of your "own sweet will" may lead you. You can have your own table with selected friends, or, if sufficiently morose, one by yourself. It is the sense of liberty that makes an hotel preferable, in my opinion, to any boarding-house, however comfortable. Or if you prefer to dine at the *table d'hôte*, there are always some new arrivals who give variety to the scene. At all events, one is not doomed to undergo the experience of all the little pettifogging eccentricities which the *habitués* of boarding-houses sometimes acquire, or the thinly-disguised selfishness of crotchety individuals, men or women. The monotonous atmosphere of the generality of "pensions" which one experiences at the regular health-resorts, either in Europe or Algeria, not unfrequently produce a tameness and a sameness in everyday experience. Life in an hotel, even if it be not of the very first class, is, to my mind, a more enjoyable

place of sojourn than in a boarding-house of the ordinary type. Of course they are very useful places of residence for those who like them, but the hotel gives a greater latitude, and does not interfere so much with your individualism.

In Algiers you have to decide whether you will stay in the town near the sea, or go up to Mustapha Superior, on the hill-side which overlooks and commands the town. The air is perhaps purer, the view more extended, and the walks more isolated than what can be met with down below. Whether you make up your mind to live above or below, it is certain that the air is very fine in either situation, and there is the usual balance of advantage and disadvantage according to the position selected. I tried both, but I prefer the town. There is greater variety, and something or other may be seen almost every hour to interest or amuse one.

The English colony gives to Algiers its chief interest for English visitors who go to sojourn there for a winter's experience. There is no place of the kind where, on the whole, there is better society or more agreeable people. The one drawback is the sight of the number of persons who, so far as appearances go, are under sentence of death. Still, there is a very large percentage of visitors here, as in every other health-resort, who have nothing to do but to consider how they can best dispose of the time on their hands. There are many facilities for making excursions all around, even as far as the very edge of the desert. Sportsmen can have a good time among the mountains. There are plenty of partridges to be had at a little distance, and other kinds of game also. If one wishes to see the native monkeys carrying on their amusing gambols, and enjoying their too short existence among the branches of time-honoured trees, he will be able to gratify his curiosity by paying a visit to Blidah. In fact, for the man of health and wealth, there are ample resources for his passing a very pleasant time in and around Algiers.[1]

The climate, about which so much has been said and written, is, after all, an uncertain one so far as regards rain. The air is always mild and pleasant, but it is not always quite agreeable to the invalid; hence there are seasons in which he is obliged to seek "fresh fields and pastures new." Sometimes I have known persons sent by their physicians in England to Cannes for the winter. On arriving there they have been ordered off without one day's delay to Algiers. Having reached this sup-

[1] As regards travelling in Algeria, the railroad from Algiers to Oran renders it convenient for anyone to visit the interior, or in case of necessity for change of climate, to go to Spain, with which a regular service of steamers is kept up from Oran.

posed goal of their wanderings, the medical authorities there have expressed wonder at their being ordered to that place, and forthwith have told them to go to Malaga or some other winter residence. The climate-doctors are not altogether free from blame in this matter. Sometimes, to gratify a special whim of the invalid, particularly in the case of ladies, they are ordered, it may be, to Egypt, or to Africa, or to France, or to Italy, or to Spain, or perhaps to the South of England. Occasionally there is not sufficient care taken to select just the very place which is best adapted to the circumstances of the person seeking change of air and scene.

I am satisfied that in many instances invalids would, on the whole, be just as well off as regards health, and very much better as regards comfort, if they were to stay in England. Of course there is more sunshine abroad, greater variety, complete change of scenery, more freedom from care by contact with the easy-going inhabitants of continental health-resorts. But there is more "roughing" necessary, and the sanitary arrangements are seldom, except in the case of Cannes, as good as they ought to be. I have known instances in which patients went to Italy or France to arrest the incipient symptoms of consumption, and they died from the effects of typhoid fever, brought on by defective drainage or water containing impurities. However this may be, there can be no doubt that there exists a perfect craze on the part of Englishmen and Englishwomen to go abroad, quite regardless of any other consideration than that of leaving England. It verifies the old saying, "All things are double one against the other." There is much to be said on both sides. But, as a rule, health-seekers seem to consider one side only.

The native customs in social life present hardly any difference from the days of Abraham. Weddings are conducted almost on the same scale as regards the time occupied in the elaborate ceremonial, the feasting, and the fun, as of old. The bride, if she be the daughter of wealthy parents, is decked out with magnificent dresses and jewels, which she is supposed to change several times a day, to suit the ever-varying programme of the wedding festival. There is no end of processions, and each of them demands a different dress. The bride takes up her residence in one part of the house, where she is surrounded with her female friends and attendants. The bridegroom has his apartments at the other side of the house, where he is waited upon by his male friends and acquaintances, who keep up a constant excitement with hilarious glee, and the not very alluring melody of the tom-tom. Processions are, on both sides of the house, formed from time to time by the bride and bridegroom, and approach each other with great pomp

and circumstance, and immediately retire again to their respective quarters. These are the only occasions on which "the happy pair" meet each other during these prolonged and complicated performances connected with the festivities. They last for about four days. The bride's head is decked with profuse ornamentation in the arabesque fashion. Her natural beauty is considerably marred by the profuse application of paint. Her nails are coloured with henna, and she is elaborately made up, as much as possible, by the aid of native art, to look what is considered by the Arabs perfectly beautiful. No curious eyes of the male sex are permitted, under any pretext, to look upon the bride, even at a distance. None but women are suffered to enter her part of the house during these days of hymeneal rejoicings. None but men are allowed to see the bridegroom, so that there is a total separation and an impassable barrier between them until the ceremonial programme has been completely gone through. The bride is often only thirteen years old. The women are all uneducated. Their minds are a complete blank for any intellectual purposes. They think of nothing but their personal adornment. From one end of their lives to the other they continue children, and like them are pleased with toys and trinkets, and sugar-plums. They are kept under the strictest surveillance by their husbands. The women of the wealthy classes seldom, if ever, go out. If they do they are carefully veiled, and always well attended.

Among the natives of North Africa the husband exercises despotic powers over his wife. He has uncontrolled jurisdiction. The relation between husband and wife is a household affair, with which the outside public have no concern. The woman is helpless—a slave of man's convenience, without redress when wronged, and without protection when insulted. They go and come just as servants, when for any reason their services are no longer required. What woman was in the East she still is, wherever the doctrine of Jesus Christ has not permeated the moral nature of man, and has elevated woman to the proper standard of her natural rights.

A visit to the principal mosque in Algiers affords the stranger to Mohammedan ritual an occasion for reflection upon the extraordinary vitality attaching to the perverted ingenuity of an enthusiastic religious adventurer. It is a curious sight to see these Mohammedans at their daily devotions. With their faces turned in the direction of Mecca, and seated on the matted floor, they repeat their prayers with occasionally vehement ejaculations, when they all prostrate themselves to the ground. The building is apparently in the form of a rectangle, surmounted by a dome, and flanked by minarets.

It is divided into naves by columns united by semicircular Moorish porches. An open court in front contains a fountain for the prescribed ablutions. Inside one can see neither altar nor seats, only a matted floor, with the pulpit or *Mimbar* of the *Imâm*, and a niche in the wall on the side towards Mecca, to which the faithful address their prayers. The columns are covered with matting for about six feet from the ground. The only decorations consist of lamps, arabesques, and verses of the Koran inscribed in golden letters. All leave their shoes outside. Forgetting this reverential observance—"Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground"—I unwittingly entered the mosque, but I was very quickly, yet courteously, reminded of my unintentional neglect of the Mohammedan rule in this respect. Having instantly apologized, I withdrew to the porch, and leaving there my shoes, I returned again. I was struck by the extreme earnestness of devotion of these people, which was all the more weird-like and mysterious from the unintelligible sounds which reached my ears.

English society in Algiers consists mainly of the visitors who go there for health, and of a small number of residents who live in the town or neighbourhood all the year round. The latter are very few. From the fact that each season presents a different assemblage of English people, the usual amount of caution and reserve on the part of the strangers may be noticed here as elsewhere. There is no nation whose people are so shy of each other and so exclusive as the English. The feeling of exclusiveness may almost be said to be congenital with us as a nation. We like to travel alone, to live alone, to lodge alone, and to form our own little clique—"We four and no more." There is a certain class of persons who are always self-asserting simply because they are always doubting themselves. They are afraid that they will not get that position to which they think that they are entitled, from whatever cause, unless they are perpetually keeping themselves in evidence before the public. Such persons are always in a state of perpetual unrest. They are self-tormentors. They are "touchy" in the extreme, and both in season and out of season are always reminding the world of their lineal descent from some notable personage who figured in the Crusades, or came over on the military staff of William the Conqueror. An Irishman, who acted as groom to a master who hated all "show," was once twitted by another groom in the employment of a master who, having made a considerable fortune in trade, purchased the property of a ruined country gentleman. The groom of the newly-enriched, looking one day at the harness on the horses of the gentleman who hated all "show," said :

"Why don't you get your master to buy decent harness?" Groom No. 1 replied: "Sure now, and aren't they good enough?"

"No," said groom No. 2; "they are not silver-mounted, and there is no crest upon them, like my master's harness."

"Ah! then, now, you omathaun," said groom No. 1; "what does my master want with his crest stuck all over the backs of his horses, just as if he doubted himself? Not a bit of it, my fine fellow; sure, doesn't all the world know that my master came down straight all the way from *Brian Borohme*, the great King of Ireland who was killed at the battle of Clontarf—and what does he want to do with crests, as if he forgot the ould stock from which he came?"

The Irish groom's remarks remind me of a certain gentleman who, having attained high professional distinction, gave orders to a London broker "to buy up ancestry" for him! Wardour Street contains as many pictures of "knights of old," whether originals or copies, as would satisfy any man's ambition in that respect. It is amusing to watch the airs and affectation of some people at these health-resorts, and to notice how they "spread out their canvas" to get into society, whereas "the-never-doubt-themselves" people are utterly indifferent about the matter. At all fashionable watering-places and health-resorts the vain egotism of many renders them a nuisance. The majority of visitors, however, are usually very pleasant people, sensible and agreeable, for whom the natural advantages of the place are the chief attractions. They abjure gaiety and garish entertainments. So long as they can have fresh air, exercise, and sunshine, and are allowed to enjoy the privilege of obscurity, they are perfectly indifferent as to who may wish to cultivate their acquaintance, or who may desire to avoid them.

There are very pleasant social gatherings in Algiers during the winter at the British Consulate. But evening parties are not very general—at least, were not. There is a fair amount of quiet friendly and informal parties, consisting of the visitors who meet at each other's houses. But as the greater number are more intent upon health-seeking than pleasure, and as many are unwilling or unable from indisposition to take part in evening *réunions*, there is a good deal of home-feeling and home-keeping. In spite of all that one can do to keep off the tinge of melancholy, the sight of many sufferers evidently in the last stage of consumption irresistibly forces upon sensitive minds the sad fact that there are many to whom Algiers will prove their final resting-place; or, at all events, a forlorn hope —the last plank after shipwreck. I cannot recall the name of

a single friend or acquaintance whom I then knew, and were confirmed invalids, who are now alive—*not one.*

No one possessing any tenderness of heart can look without emotion upon the misery of others. The law of friendship is to some extent a community of possession. We are made the confidants of intimate acquaintances, until, little by little, our friends become rather "part of us than ours." A word in secret spoken has more effect than many letters written at a distance; one look has more in it than all the cold processes of pen, ink, and paper. And when one calls to mind the painful experiences of health-resorts in England, on the Continent, and elsewhere, cold indeed must that heart be that can look back upon a sojourn at Bournemouth, or St. Leonard's, or Cannes, or Montreux, or Baden-Weiler, or Algiers, etc., etc., without a feeling of sadness, which all the associations of time to come, however happy, can never obliterate from the mind. Happy indeed must be the retrospect where these places have proved turning-points in the restoration of impaired health and vigour. But when "friends depart and Memory takes them to her caverns pure and deep," a shade of sadness must always pass over one's thoughts when we recall the circumstances connected with the failure of every effort to regain lost ground, and the delusion of every hope that told its flattering tale.

G. W. WELDON.

ART. VI.—DR. EDERSHEIM ON WELLHAUSEN'S THEORY.

Prophecy and History in Relation to the Messiah. The Warburton Lectures for 1880-1884. By ALFRED EDERSHEIM, M.A., Oxon, D.D., PH.D. Longmans.

THE subject chosen by Dr. Edersheim for his Warburton Lectures is one of the most fascinating that can secure the attention of the Christian apologist. It lies at the very heart of Revelation; and to trace the golden thread running through the volume of the Book wherein it is written concerning the Hope of Israel and of Humanity demands the highest gifts of the theologian, coupled with the acuteness of the accomplished critic and the constructive intellect of the scientific historian. This subject may easily become the dominant force in the life of a student, leading him through the well-trodden paths of history, and luring him to explore dark tracts in the past till he finds the light broaden to its