The Bedouin Arabs.

In Lady Anne Blunt's recent work on the Bedouin tribes of the Euphrates, there are some notes as to the physical condition of the Arabs that are medically interesting from more than one point of view. It seems that, in spite of their absolute temperance and constant open-air life, they decay prematurely. Well made and handsome in youth, at forty their beards are grey; at fifty, they are old; and the age of sixty is reached by few. From childhood up, they are in hard training, eating but once a day, and then sparingly; and sleeping on the ground. This ensures them high health and a full enjoyment of all their faculties, *at the time*, but uses up the body rapidly; and a certain "staleness" follows, which the Bedouins acknowledge by withdrawing early from all unnecessary exertion. The reaction is quickly felt; men of forty complain of indigestion, rheumatism, &c., and of the first positive disease they die. In youth, ill health or defective powers are unknown; but a man who falls seriously ill has as little chance of recovery as the wild animal. Doctors do not exist, nor is there any knowledge of herbs. The sick are obliged to move with the tribe. He is set on a camel, and clings to it as best he can. In the tent he lies surrounded by his friends, who—very Job's comforters—talk to him till he dies. Wounds too are often fatal, from want of knowledge or of quiet. The Bedouins have no great appearance of muscular strength, but they are singularly active and enduring. They are patient and humane, and seldom allow their passions to pass beyond control; one main reason being their sobriety. No drink stronger than "lebben," or sour milk, is known among them; and they look upon the use of all fermented liquors as disgraceful. Brutal crimes have no place in the catalogue of Bedouin sins. The women are in person proportionately taller than the men; the older of them often become fat and unwieldy; the younger do all the labour of the camp, fetching wood and water, setting and removing tents, milking and cooking. They live apart from men, except their nearest relatives, but have plenty of society amongst themselves. They seem to have good health and good spirits; but in mental qualities the women of the desert are usually far below the men, their range of ideas being extremely limited.—*British Medical Journal.*

Independence.

"Never ask another to do for you what you can do for yourself," is an excellent rule, which mothers should more frequently quote. You, dear, self-sacrificing mothers, you are doing your boys and girls a positive injury, as well as killing yourselves by waiting upon them so much. You would rather work for them than see them annoyed by cares before they need to be; but what right have you to neglect this part of their training, and turn out upon the world a family of helpless men and women? They should have the habit of helping themselves and others, and habits must be formed in youth. Did you ever notice that those who are most unwilling to help others require the most attention. The man who has nothing to do but amuse himself, calls upon the first busy one he meets to get him a glass of water from the well. The boy who grumbles if asked to save his sister's tired feet a few steps, will call her up two flights of stairs to find his gloves. The little girl who does nothing but play all day, has not time to stop and put away the dolls before she goes to some low play. Mother must pick up the scattered toys. But it is mother's fault; she is not teaching the child right.

Children should be taught to take care of their own clothes; as to brush them, to clean of the spots with ammonia water, to put them away when they come from the wash, and to hang them in the wardrobe after using, not leaving them to hang over a chair till wanted again. The girls should early learn to mend and make for themselves and their brothers; and it is no disgrace for a boy to sew on a button, if mother is busy. Boys, as well as girls, should keep their own rooms in order, pile up the books neatly after using them, gather the scraps of paper, ends of pencils, old pens, whittlings, discarded paper collars or ruches, etc., etc., into the waste basket or bag, *Which should have a place in each room.* They should be taught to replace things where they found them. How much that covers! The hammer and nails are so often left on the table, the wash-basin or dipper at the grindstone, the meat-knife at the turnip-bin, or on the stone wall after cutting up pumpkins for the cows; the axe at the ice-house, etc. And how much easier it would be for each one to bring down their own bedroom lamp each morning than for sister to go all over the house to collect the lamps for filling! And, lastly, how many men and boys do you know that cannot put on their own neckties?—*Cor. Christian Work.*

A Gossip from the African camp says Sir Evelyn Wood did not get on very well with his chaplain, and on one occasion the following conversation took place, in the course of which I think you will agree with me that the reverend gentleman had the best of it. "When are you going to leave us, Mr. ——?" asked the General. "Oh, about the same time that you do yourself, I suppose," meekly answered the parson. "Oh, I don't know so much about that," said Sir Evelyn, "for I want your tent and I can't spare your rations much longer." "Ah! but I want my tent myself, General, though I don't want spare rations." "Yes, but you know mine is the 'flying column,' and I can't be expected to fly with a lot of parsons hanging on to my coat-tails." "Well, General, all I can say is that if you can run miles and a half a day flying, I think I shall be able to keep up with you"—this a facer. "That's all very well," said the General, a little nettled, "but I hear now that there's a Roman Catholic chaplain about to join us, and if he does I declare I'll put him in your tent." "If you do I daresay I shall have sufficient strength to put him out again," meekly observed the parson, and so the interview ended.

THE FOREIGN MARKETS.—We read in a London paper that the Chinese Government have purchased machinery, and engaged experienced engineers and spinners in Germany to establish cotton mills in China, so as to free that country from dependence upon English and Russian imports. Though China is somewhat tardy in her action, we may be certain that she will be thorough. Not only the English and Russians, but all others, will find that market closed not to cotton alone, but to everything that that people consume. More than this: the time is not far distant when the textiles from the Chinese machine looms, iron and steel and cutlery from the Chinese furnaces, forges, and workshops, with everything that machinery and cheap labor can produce, will crowd every market. The four hundred millions of china, with the two hundred and fifty millions of India—the crowded and pauperized populations of Asia—will offer the cup of cheap machine labor, filled to the brim, to our lips, and force us to drink it to the dregs if we do not learn wisdom. It is in Asia, if anywhere that the world is to find its workshop. There are the masses, and the conditions, necessary to develop the power of cheapness to perfection, and they will be used. For years we have been doing our utmost to teach the Chinese shoemaking, spinning and weaving, engine driving, machine building, and other arts, in California, Massachusetts, and other States; and we may be sure they will make good use of their knowledge; for there is no people on earth with more patient skill and better adapted to the use of machinery than the Chinese. What the Chinese Government is doing for China, Dom Pedro is doing for Brazil, though in a different form. That country, like every other country, in order to prosper and develop, must do its own work; this fact its intelligent ruler thoroughly understands and acts upon.—*Atlantic Monthly.*

The revision of the Bible, now nearly completed, has been a far more expensive work than most persons imagine. There are fifty-two members of the Committee, and these meet for five days in every three weeks. No salary is paid to any of them, but they are allowed their travelling and hotel expenses. These, with other items, will bring the cost of the first edition of the Revised Bible, as estimated by the University Press Company, which is responsible for it, to about $200,000, and, consequently, it has been determined to sell the first few copies at a high price. The new Bible will receive no "authorization" either from Parliament or Convocation. It has been discovered incidentally during the sittings of the Committee that the so-called Authorized Version never was, in fact, authorized either, ecclesiastically or politically. It made its way by its own merits, and the Revised Bible is expected to do the same.

"That's a favorite stream for trout, friend," observed a piscatorial devotee the other day to a sprig from the Emerald Isle, who was whipping away at a well-known subscription pool. "Faith, and it must be that, sure enough!" returned Pat. "Deuce a one of 'em 'll stir out of it?"

CHEST AND LUNG DISEASES.—Of all diseases which frail humanity is liable, there are none more generally neglected in their commencement, or more fatal in their termination than those arising from defective or suppressed perspiration, whether we regard them in the trivial light of a slight cold, or whether we view them in the terrific form of Pulmonary Consumption—the latter, alas! but too frequently the sequel of the former. At the very first symptoms of a Cold, or as soon after as possible, Hagyard's Pectoral Balsam should be administered. For sale by all dealers at 25 cts. per bottle.—b94

It is wonderful how much affection a man has for his dog, and how he'll fight for him. The other day came some one in and told Gallagher that a neighbor had kicked his dog, and Gallagher had flown into a sudden rage, and dashed out and collared that neighbor, and had called him a plug ugley and a goaux, and had had him down and tried to cram his mouth full of dead leaves before it occurred to him that there was some mistake, as he was not the proprietor of a dog.—*Boston Post.*

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The Manitoba Legislature is again dissolved. The nominations take place on the 9th Dec. and the polling on the 16th.

A LONG TIME TO SUFFER.—Twenty-five years of endurance with Catarrh is a long period of annoyance and misery. Mrs. E. J. Flanders, of Manchester, N H., after going through it all, writes: "The Constitutional Catarrh Remedy has rescued me from intense suffering and almost the grave." This medicine is for sale by all Druggists.

MONTHLY CATTLE FAIRS.

Durham—Third Tuesday in each month.
Priceville—Monday before Durham.
Hanover—Monday before Durham.
Mount Forest—Third Wednesday in each month.
Guelph—First Wednesday in each month.
Harriston—Friday before the Guelph Fair.
Drayton—Saturday before Guelph.
Elora—The day before Guelph.
Douglas—Monday before Elora Fair.
Hamilton—Cyrstal Palace Grounds, the day after Guelph.
Berlin—First Thursday in each month
Brampton—First Thursday in each month.
Listowel—First Friday in each month.
Fergus—Thursday following Mount Forest.
Rosemont—Fifteenth of February, April, June, August, October and December.
Primrose—Wednesday preceding the Orangeville Fair.
Orangeville—The 2nd Thursday in each month.
Flesherton—Monday before Orangeville.
Dundalk—Tuesday before Orangeville.
Shelburne—Wednesday before Orangeville.
Marsville—Second Wednesday in each month.
Walkerton—The last Wednesday in each month.
Mildmay—Last Wednesday of each month.

DURHAM DIRECTORY

TRINITY CHURCH.

Sabbath services at 11 a. m. and 7 p. m. Sunday School at 2 p. m. Rev. H. B. Wray, B. A. pastor Church Wardens, H. J. Middaugh and Elias Edge.

PRESBYTERIAN CHURCH.

Divine Service every Sabbath at 11 a. m. and 6:30 p. m. Sabbath School at 2:30 p. m. Prayer meeting every Wednesday evening at 7:30. Bible Class every Thursday evening at 7:30. Rev. Wm. Park, pastor.

C. METHODIST CHURCH.

Services every Sabbath at 10:30 a. m. and 6:30 p.m. Sabbath School at 2:30 p. m. Prayer meeting every Thursday evening at 7 o'clock, and Bible Class every Monday evening at 8 o'clock. Pastor Rev. R. Godfrey.

BAPTIST CHURCH.

Sunday Services—preaching at 11 a. m.; Sabbath School at 2:30 p. m.; Preaching at 7 p. m. Week evening Services—Monday evening, young peoples' prayer meeting at 8 p. m.; Wednesday evening, Bible class at 8 p. m. Thursday evening, regular prayer meeting at 8 p.m.

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Thomas Lander, Registrar; John A. Munro, Deputy-Registrar. Office hours from 10 a. m. to 4 p.m.

MECHANICS' INSTITUTE.

Town Hall—open every Friday evening from 7 to 9 o'clock. Shares $1, annual fee 50 cents. Alexander Robertson, Librarian.

POST OFFICE.

Office hours from 8 a. m. to 7 p. m. Arch. McKenzie, Postmaster.

DURHAM LODGE No. 306 OF A. F. & A. M.

Night of meeting, Tuesday on or before full moon of each month. Visiting brethren welcome. A. Vollet W. M. H. W. Mockler, Secretary.

STEPHEN LODGE No. 169 I. O. O. F.

Night of meeting every Monday at 7:30 o'clock, in the Odd Fellows' Hall. Visiting brethren welcome. T. A. Harris, N. G. W. B. Vollet, Sec.

DURHAM L. O. L. No. 631.

Night of meeting, Thursday on or before full moon in each month. T. Carson, Sec.

TORONTO, GREY, AND BRUCE RAILWAY.

CHANGE OF TIME.

On and after MONDAY, 5th May, 1879, trains will run as follows:—

TORONTO (UNION STATION.

Depart, 7:30 a. m., 11:35 p. m., 5:10 p. m
Arrive, 10:30 a. m., 3:00 p. m., 9:10 p. m,

ORANGEVILLE.

South, Depart 7:15 a. m., 11:35 a. m., 5:10 p. m.
Arrive 11:10 a. m., 4:25 p. m., 8:20 p. m.
North., Depart, 11:30 a. m., 4:45 p m.
Arrive, 10:15 a. m., 3:30 p. m.
West. Depart 11:45 a.m. Arrive 11:00 a. m.

OWEN SOUND.

Depart 6:30 a. m., 12:00 noon.
Arrive 4:00 p. m., 10:15 p. m.

TEESWATER

Depart 6:00 a. m.,
Arrive 4:30 p. m.,

For time at intermediate stationssee Time Tables

EDMUND WRAGGE,
General Manager

Toronto, April 29th, 1879

Toronto, Grey, & Bruce Railway.

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On and after MONDAY, 3rd NOVEMBER, 1879, an additional train will be run between **Orangeville and Teeswater,** leaving Orangeville every **Tuesday, Thursday, and Saturday** at 5:45 a.m., arriving at Teeswater at 10:40 a.m. Returning, leaving Teeswater same days at 11:45 a.m., arriving at Orangeville at 4:45 p.m., there connecting with the evening trains for Toronto and Owen Sound.

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Catarrh, with droppings in the throat, causing feelings of Strangling, Dizziness, Pains in side and weakness of Kidneys immediately relieved. System seemingly made new by use of one bottle of Constitutional Catarrh Remedy.

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