

TRAITS OF THE ARAB

IMPARTIAL HOSPITALITY IS ONE OF THE MOST MARKED.

An Incident of Real Life That Strikingly Illustrates the Sacredness With Which a Guest, Even Though He Be an Enemy, Is Regarded.

A chief of a party of the bey of Tripoli's troops while pursued by Arabs on a certain occasion during the year 1904 lost his way and was benighted near the enemy's camp. Passing the door of a tent which was open, he stopped his horse and implored assistance, being exhausted by fatigue and thirst. The warlike Arab bade his enemy enter his tent with confidence and treated him with all the respect and hospitality for which his people are so famous. The highest among them, like the patriarchs of old, wait upon their guest. A man of rank when visited by a stranger quickly fetches a lamb from his flock and kills it, and his wife superintends her women in dressing it in the best manner. With some of the Arabs the primitive custom so often spoken of in the Bible of washing the feet is yet followed, and this compliment is performed by the head of the family. Their supper was the best of the fatted lamb roasted, their dessert dates and dried fruit, and the Arab's wife, to honor more particularly her husband's guest, set before him a dish of "booseen" of her own making. This was a preparation of flour and water kneaded into a paste, which, being half baked, was broken into pieces and kneaded again, with new milk, oil and salt, and garnished with "kadeed," or mutton dried and seasoned in the highest manner.

Though these two chiefs were opposed in war, they talked with candor and friendship to each other, recounting the achievements of themselves and their ancestors, when a sudden paleness overspread the countenance of the host. He started from his seat and retired, and in a few minutes sent word to his guest that his bed was prepared and all things were ready for his repose; that he was not well himself and could not attend to finish the repast; that he had examined the Moor's horse and found it too much exhausted to bear him through a hard journey the next day, but that before sunrise an able horse, with every accommodation, would be ready at the door of the tent, where he would meet him and expect him to depart with all speed. The stranger, not able to account for the conduct of his host, retired to rest.

An Arab awakened him in time to take refreshments which had been prepared for him before his departure, but he saw none of the family until he perceived on reaching the door of the tent the master of it holding the bridle of his horse and supporting his stirrups for him to mount, which is done among the Arabs as the last offer of friendship. No sooner was the Moor mounted than his host announced to him that in the whole of the enemy's camp he had not so great an enemy to dread as himself.

"Last night," said he, "in the exploits of your ancestors you discovered to me the murderer of my father. There lie all the habits he was slain in (which were at that moment brought to the door of the tent), over which in the presence of my family I have many times sworn to revenge his death and to seek the blood of his murderer from sunrise to sunset. The sun has not yet risen—the sun will be no more than risen when I pursue you, after you have in safety quitted my tent, where, fortunately for you, it is against our religion to molest you after your having sought my protection and found a refuge there, but all my obligations cease as soon as we part, and from that moment you must consider me as one determined on your destruction in whatever part or at whatever distance we may meet again. You have not mounted a horse inferior to the one that stands ready for myself; on its swiftness surpassing that of mine depends one of our lives, or both."

After saying this he shook his adversary by the hand and parted from him. The Moor, profiting by the few moments he had in advance, reached the bey's army in time to escape his pursuer, who followed him closely, as near the enemy's camp as he could with safety. This was certainly a striking trait of hospitality, but it was no more than every Arab and every Moor in the same circumstances would do.—New York Herald.

The Gulf Stream.

The gulf stream is a remarkable oceanic current which derives its name from the gulf of Mexico, out of which it flows, passes into the Atlantic between the coasts of Florida and Cuba and, after flowing along the coast of North America until it reaches Newfoundland, turns abruptly eastward. One portion then passes southerly toward the Azores, but the larger stream washes the coasts of the British Isles and even reaches to the shores of Spitzbergen and Nova Zembla. It varies in velocity at different points of its course. It has an average speed of four or five miles an hour as it issues from the gulf of Mexico; off Cape Hatteras the velocity is about three miles an hour, while off Newfoundland it is reduced to one and a half miles per hour. In its passage across the Atlantic the rate is only four or five miles per day. The gulf stream is said to be fifty miles wide as it flows through the narrowest part of the strait between Florida and Cuba; 150 miles wide off Charleston, S. C., and 300 miles wide off Newfoundland, while in cross-

the Atlantic it spreads fanlike over the surface; total length estimated at 3,000 miles.

THE GIANT INDIANS.

Peculiar Ways of the Onas of Tierra del Fuego.

The Onas, a tribe of Indians inhabiting the mainland of the Tierra del Fuego island, are physical giants. Their average height is over six feet. A few are six and one-half feet; a few fall below six feet. The women are more corpulent and not so tall. There is no race in the world with a more perfect physical development than the Ona Indians. This is partly due to the topography of the country and the distribution of the game, which makes long marches across the country a necessity. In mentality they fall far below their physical attainments. In the past their supply of game has been plentiful, and this may account for the lack of inventive genius among them. This lack of progressive skill is portrayed in their home life, clothing and homes. Their children suffer from it, for, contrary to the practice common among most Indians of feeding, dressing and training the children well, the Onas' little ones are mostly naked, poorly fed and altogether neglected. They have abundant material for supplying themselves with clothing and homes, and yet they throw a few branches together, put skins over the windward side and then shiver under the miserable shelter.

Scientists who have made a study of the subject say that the language of the Onas is the strangest ever listened to. Many of the words are not difficult to pronounce, nor is the construction of the sentences difficult, but very few words are interrupted by a sound which it is impossible to produce. The speaker hacks, coughs and grunts, distorting his face in the most inhuman manner, and then passes on to the next stumbling block. The Onas live principally upon meat, which in former years was obtained from the guanaco.—New York Herald.

ST. SWITHIN AND RAIN.

The Legend of the Chapel Over the Bishop's Grave.

The superstitions referring to particular days are very numerous. The legend of St. Swithin is an example that will occur to every one:

St. Swithin's day, if thou dost rain, For forty days it will remain; St. Swithin's day, if thou be fair, For forty days 'twill rain as fair.

St. Swithin, bishop of Winchester, according to the author of "The Popular Antiquities," was "a man equally noted for uprightness and humility. So far did he carry the latter virtue that on his deathbed he requested to be buried not within the church, but outside the churchyard on the north of the sacred building, where his corpse might receive the eavesdroppings from the roof and his grave be trodden by the feet of passersby. His lowly request was complied with, and in this neglected spot his remains reposed till about 100 years afterward, when a fit of pious indignation seized the clergy at the fact that the body of so holy a member of their order was allowed to occupy such a position, and on an appointed day they all assembled to convey it with great pomp to the adjoining cathedral of Winchester. When they were about to commence the ceremony a heavy rain burst forth and continued without intermission for the forty succeeding days. The monks interpreted this tempest as a warning from heaven of the blasphemous nature of their attempt to contravene the direction of St. Swithin, and instead of disturbing his remains they erected a chapel over his grave." "St. Swithin is christening the apples" is the more poetical way of describing St. Swithin's rain.

The Moon's Phases.

The phases of the moon are caused by its relative position to the earth and the sun, so that when it is full moon in one part of the earth it is full moon in all parts of the earth, and so for all its other phases. The moon revolves around the earth once in twenty-seven days, though on account of the earth's revolution around the sun the mean duration of the lunar month—that is, the time from new moon to new moon—is twenty-nine days, twelve hours and forty-four minutes. The "dark of the moon" is that half of the lunar month during which the moon shines least at night.

A Cold, Hard Snub.

"Excuse me, madam," he said, "but ah—you remember, in the restaurant after the theater the other night you were kind enough to notice me. I hope I am not mistaken in supposing that your interest was—ah—not altogether"—

"Oh, not at all. I remember now. I thought for a moment that you were the coachman my husband discharged a few weeks ago for trying to make love to the cook, and I wondered how you could afford to eat in such an expensive place."—Chicago Record-Herald.

Reminiscent.

The author had written one successful story, and he never grew tired talking of it.

"Don't you know," said one of his friends to another one day, "Ritter always reminds me of a pleased dog." "That's odd. How does he?" "He's always wagging his tale."

Explained.

Mistress (on the second day to new cook)—Kath, just be so good as to lend me 5 marks. Cook (aside)—Ha, ha! That's why she said yesterday the cook in her house was treated as one of the family!

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