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 (ESTABLISHED 1898.)
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GATHERING MANNA.

How the Various Kinds are Produced in Different Countries.

The manna of commerce comes chiefly from Sicily. It is a sweet substance, obtained from a small tree which is known as the manna ash. This tree can be grown as far north as England, but in that country it yields no manna and is cultivated for ornament only. The manna is formed from the sap. The trees are ready to be tapped at the age of eight years, when the stems have a diameter of about three inches. The tapping is done by making cuts through the bark to the wood, the incisions being one or two inches long and about an inch apart.

The first cut is made at the lower part of the trunk. The next day another cut is made just above the first, and so on, day after day, during the dry season. The next year the untouched part of the stem is operated upon in the same way, and the practice is continued in successive years till the tree is exhausted.

The finest manna is that which is incised from pieces of sticks or straws placed in the incisions. Flake manna is that which has hardened on the trunk. The inferior quality is from the lower incision. After its removal from the tree the manna is dried on shelves.

There are other plants that yield a similar product. The tamarisk of Arabia exudes from its branches a substance that becomes solid in the cool of the morning. This is known as tamarisk honey. The exudation is assisted by the puncture of a small insect. It is said that this honey is described by native writers as a dew which falls upon the leaves of the tamarisk and other trees.

The Persians gather a sort of manna from a leguminous plant by shaking its branches, or by picking the leaves and gently beating them over a cloth when dry. Throughout Persia and Afghanistan naturally produced manna is harvested from different trees and shrubs. It is eaten by the people as a sweetmeat, and is exported to India.

In Australia a sweet substance is obtained by the natives from the sandalwood. It is a favorite article of food with them and with the colonists. The manna gathered from the leaves of the eucalyptus is rather a product of insects. The exudation of the sap due to their puncturing of the leaves, and the same is supposed to be the origin of the manna which is collected from the twigs of certain species of oak.

The notion of the Arabs that the manna was a dew deposited upon the leaves of shrubs reminds us that we have the phenomenon of honeydew on leaves of the elm in this country. It is to be observed on hot and dry days in August. The upper surface of the leaves becomes varnished with a soft, sweet gum, much resorted to by insects in the morning. It hardens in the hot sun. This appears to be a true natural exudation of sap from the leaves, caused by excessive heat. There is no indication of the leaves being punctured; the visits of the insects are a result, not a cause.—Youth's Companion.

DIED FROM FRIGHT.

A Nether Quaker's Little Joke and Its Astrous Result.

There is a white-haired old friend living in Chester county, Pa., whose face wears an expression of deep sorrow that seems graven there. Friends who have known him for twenty-five years have the first smile to see on his broad, furrowed face. He is a wonderfully benevolent and kindly old Quaker, especially to the colored people, who come to him from miles around for counsel and assistance.

There is a shadow on the old man's life of which few of his friends have any idea. It was cast way back in the war times. His home had been a station on the "underground railway," and to his home one bleak night came a bright-eyed, ebony-skinned runaway of about fourteen years. He was such a quick-witted, chipper little chap that the kind-hearted Quaker concluded to keep him to run errands and do chores about the farm, especially as he pleaded so hard to be allowed to stay. It was not long, however, before he developed into the most incorrigibly mischievous little "darker" that ever came out of slavery.

Pleadings, lectures and scoldings had no more effect on him than the whistling of the wind through the trees. A good birch switch would hold him in check for an hour or two, but his reformation would disappear with the sting. One day the Quaker went on a railway journey and took the little colored lad with him. On the road was a long tunnel, and before they reached it occurred to the friend that its terrors might be utilized in bringing about a reformation in the black bundle of mischief beside him. So he said, "Caesar, I have tried to befriend thee, and you give me only disobedience and trouble in return. Ingratitude is a black sin, and now I fear thee must answer for it."

Just before they reached the tunnel he rose and said, gravely: "Caesar, I leave thee to thy punishment."

The train dashed into the blackness of the tunnel with a shriek from the locomotive like a triumphant fiend, and when it emerged into the light Caesar was lying in a heap on the floor between the seats. They picked him up tenderly.

The mischievous little darker was dead.—Chicago News.

Those He Did Know.

Here is a true story of a well-known and greatly esteemed Boston journalist, to round out with:

The journalist is so far from being a musician that he is accused of being destitute of the sense of time. One time he was recalled on this point by a lady of his acquaintance, who asked him point-blank:

"Is it true, Mr. A., that you don't know one tune from another?"

"It is a fact," he said, "that I can't readily distinguish tunes apart. There are only two tunes that I really know well."

"What are they?"

"'Old Hundred' and the long meter 'Doxology!'"—Boston Transcript.

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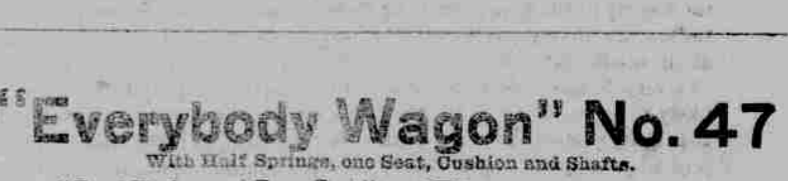
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