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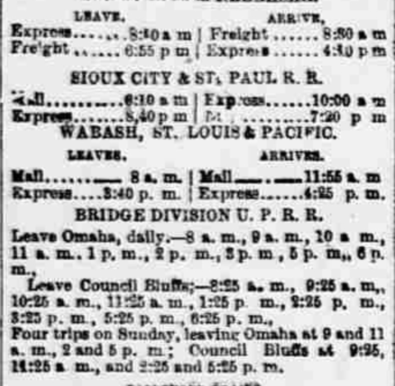

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A BOUNDING INDUSTRY.

INDIA RUBBER PRODUCTION AND HOW IT IS CARRIED ON, AS DESCRIBED BY A NATIVE.

The following description of the India rubber tree, and of the manufacture of India rubber, was written by Col. A. R. Berrira Labra, an enterprising merchant of the Rio Purus and also a member of the house of deputies of the province of Amazonas, who has published it in pamphlet form and was condensed by a correspondent of The Boston Journal, from which paper it is again reproduced in The Pioneer Press:

The "Seringueira" is a tall, perpendicular tree with little foliage, growing and thriving on low land in a dense forest of perpetual verdure. It attains a hight of from twenty to forty metres and a diameter of about one metre, but generally less. The leaf at a distance looks like that of the "Moniva" on account of its length, division and color. It falls during the month of September, the summer season, but after fifteen days the tree is clothed with new foliage. The seed is very similar to that of the "Mamona," but is smaller and contains oil of the same nature. The sap of the tree is as white as and of about the consistency of very rich milk or very poor cream, and from this is prepared by and of the smoke of burning "do coco" (dried palm nut) an elastic substance well known throughout Europe and America as "India rubber," but called here "Borracha" (a leathern bottle) on account of the form it takes as prepared for market. An infinity of uses and application for this material and the products of its manufacture gives a rich and valuable return to the producer, and a constantly increasing demand tends to sustain the high prices ruling in the principal markets of Europe and America as well as at Para. Its extraction and preparation may be considered even to-day a new industry, as well as an inexhaustible source of wealth. The rivers Madeira, Juvua, Xinqua and Purus, as well as other affluents of the Amazon, have been already explored and worked to advantage. The Purus, to the distance of 600 leagues, with its many lakes and tributaries, produces this tree abundantly, and its forests have been already explored for the distance of 900 miles. Each laborer, man or woman, no matter which, can collect daily from eleven to thirteen pounds of fine rubber, worth sixty-two cents per pound, and there are some who extract from seventeen to to twenty-two pounds. The average production is about 1,000 pounds to each person, but there are men who have made double that amount during the season. The danger of destruction to this fountain of wealth exists in the ignorance and recklessness of the workmen, who often kill the tree by careless and neglectful tapping. Their employers take no pains to prevent this, as they pay nothing for the land or trees.

HOW THE SAP IS GATHERED.

At the beginning the summer the laborers commences to locate themselves among the serangas. Here on the Purus this period is from the last of April until January, but the best time is from May until September, when the tree sheds its leaves. After the new foliage starts the milk contains much water, and the rubber, in relation to the quantity of milk, is diminished two-thirds of its ordinary weight. In preparation for and to facilitate the collection of the laborers make through the woods a path called "estrads," or a street, to the foot of each seringa tree, until they reach 80 to 120 trees, clearing all bushes and other obstructions around each. This is done by a large American knife, but a bush scythe would be better. Having completed this work the laborer places at the foot of each tree the little cups for collecting the milk called "tigelinkas," distributing usually from three to eight to each tree, according to size, until 500 to 700 "tigelinkas" have been disposed of. He then makes six or more slashes in the bark of the tree with a large knife so that the sap will flow. Some waste several days in this preparation, which being completed on the following morning they commence the extraction and collection of the milk. Between the hours of five and six the workman goes out on his path with a machiduha (a very large knife), a mass of damp and plastic clay of the consistency of putty, and a vessel or bucket in which to collect and convey the milk to the smoker. Passing around the tree he makes with his knife oblique and downward gashes from the corners of the horizontal ones made before, like the letter V, to lead the sap into the cup, which he fixes at the point of junction with a little of his wet clay, continuing the same operations with each tree on his path until he reaches the last. He then immediately and very quickly returns to the first, where, with his bucket on his arm, he proceeds to empty into it the "tigelinkas" which are filled with milk, leaving them at the foot of the tree or hanging to a neighboring one, until he has collected the milk from all the trees. Having done this he conveys it in haste to the smoker, who converts it into rubber and then empties his bucket into a large zinc or earthen basin.

A SMOKING PROCESS.

In a large earthen pot without a bottom is kindled with the nut of the palm tree a fire, which makes a dense smoke that ascends through the neck of the pot. The smoker has a wooden mold with a long handle, shaped like a paddle, over which he pours with a gourd a quantity of milk and then passes it over the smoke, when it rapidly hardens, leaving on the mold a filament the thickness of a sheet of paper. He continues to repeat this process until he has used up all the milk in the basin, which takes about two hours, more or less, according to the quantity. The next day he makes a cut round the blade of the paddle by which he withdraws it, putting the rubber in the sun to dry. When it is well smoked it is of a dull yellow color, and when smoked a dirty white. Nevertheless, in the course of time both become black. Through remaining too long in the smoke, or through the negligence or want of activity in the smoker, the milk coagulates before it is thoroughly smoked, and this causes the difference in the quality of the rubber as classified, "fina entre fina, and sernamby." The "fina" is made from the milk in perfect condition, the "entre fina" when it is saturated and begins to coagulate, and the "sernamby" when the milk coagulates naturally, or there has fallen into it some extraneous substances, such as water, bark and pieces of rubber, or on account of the uncleanness of the vessels in which it is collected. All the milk that remains in the cups after emptying, or that runs down the sides of the trees, coagulates and makes "sernamby" only two-thirds the value of "fina." This work is repeated day after day, the gashes that are made in the trees at the distance of one decimetre from the ground are repeated; one over the other, as high as a man can reach, and the cups are raised successively around the trees, and each change is called by the workmen "reacao." This is usually the work of one week. The patos, or estrados, will not last over three months of steady working; therefore it is necessary for the rubber gatherer to prepare two for the season. Some make four. Here on the Purus, of which I have been specially speaking, they always use two or more.

Quick Stage Dressing.

The New York fashion correspondent of The Cincinnati Enquirer writes that, on entering the dressing-room of an actress friend at a theatre, she saw spread out on a chair an elaborate dress of satin and velvet, a peculiarity of which was that all the bows and other ornaments were already fastened in place, and the garment was opened in front from neck to hem, though so contrived that the junction would not be visible when worn. This arrangement was to avoid delay, and how the actress made a complete change of costume in less than five minutes is described as follows: "First, she picked up a pair of gloves and began to put them on. At the same time her maid unhooked her dress from top to bottom with quick, deft fingers, and stripped off the whole garment in a twinkling. She seated herself and extended her feet for the maid to take off the shoes and stockings. The latter being stripped down over the feet in jiffy disclosed clocked silk hose, so that a fresh pair were already on. By the time the slippers were in place the actress had got the last button of her gloves into its buttonhole. A minute and a half had elapsed. Then the maid took off several puffs and a bow from her mistress' head—her hair in the previous act having been simply dressed—and put on a more elaborate blonde wig, fastening it in place with hairpins. Next the actress stood up, and the maid swiftly put her into the dress that had lain on the chair. Every part of it fell admirably into place, plentiful hooks and eyes holding all together. Standing before a full-length mirror she finally surveyed herself critically; at just three minutes and a half from the start. Half a minute more was employed in putting additional rouge and powder on the face, and then she was ready to go on the stage."

The Story of an Umbrella

London Globe.

The Nachrichten of Basle tells a story which may give the bold purchaser a hint of a new method of protecting himself against fraudulent shopkeepers. A young gentleman bought a silk umbrella from an umbrella dealer indefinitely characterized as C——. The next day was rainy; the umbrella was put into use, but the silk tore in six places during the first hour of its contact with the rain. The purchaser went straight to the shop, exhibited the ruined article, and demanded a sound one in its stead. C——'s silk umbrellas, however, were made to sell, not to endure use; the dealer smiled politely, and observed that purchasers ought to be careful when they made their selection. The young man took home his umbrella, painted around it the following inscription in big letters: "This is how an umbrella looks to-day which was at C——'s shop yesterday," and hired a commissionaire to walk to and fro before C——'s shop with the opened umbrella for a whole day.

This unusual form of advertisement naturally irritated Herr C——, and could not have been without a deterring influence upon possible customers. C—— sent for the police, and asked them to arrest the bearer of the umbrella, but they declared that they could see no legal crime in the commissionaire's proceeding, and declined to take him off to jail. Early the next morning, the imperturbable umbrella carrier appeared again, and he kept sentinel in this manner in front of C——'s shop for nearly a week. At the end of this period, the shopkeeper saw that he must give way, and calling the man, asked him to go to his employer and say that everything should be settled according to his wishes. When the bold inventor of the stratagem entered the shop, the dealer offered him a sound silk umbrella in exchange for the sickly one. The purchaser agreed to accept it, but added the further demand that the dealer should pay the commissionaire a week's wages, to which suggestion he was also compelled to assent.

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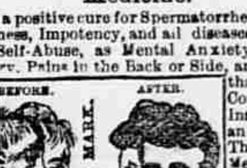

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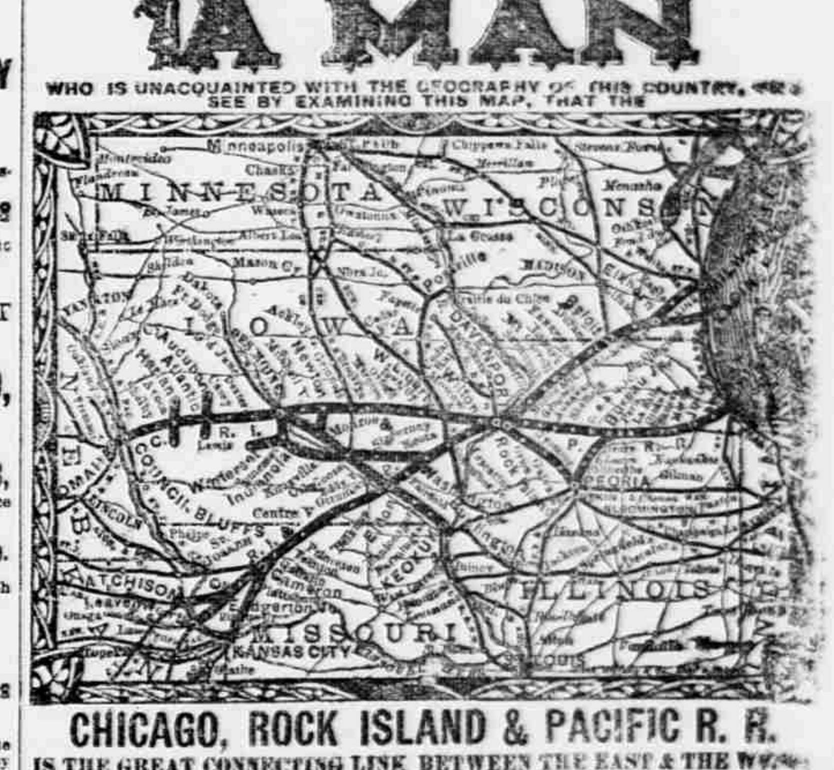

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