

LOVE AND LABOR.

We die not all; for our deeds remain
To crown with honor, or mar with stain;
Through endless sequence of years to come
Our Lives shall speak, when our lips are dumb.

What though we perish, unknown to fame,
Our tomb forgotten, and lost our name,
Since naught is wasted in heaven or earth,
And nothing dies to which God gives birth.

Thou life be joyless, and death be cold,
And pleasures pall as the world grows old,
Yet God has granted our hearts relief,
For Love and Labor can conquer grief.

Love sheds a light on the gloomy way,
And Labor hurries the weary day;
Though death be fearful, and life be hard,
Yet Love and Labor shall win reward.

If Love can dry up a single tear,
If lifelong Labor avail to clear
A single web from before the true,
Then Love and Labor have won their due.

What though we mourn, we can comfort pain;
What if we die, so the truth be plain:
A little spark from a high desire
Shall kindle others, and grow a fire.

We are not worthy to work the whole
We have no strength which may save a soul;
Enough for us if our life begin
Successful struggle with grief and sin.

Labor is mortal, and fades away,
But Love shall triumph in perfect day;
Labor may wither beneath the sod,
But Love lives ever, for Love is God.

—Chambers' Journal.

WHY SHOULD TEA BE SCENTED.

The remark is frequently made by those who, accustomed habitually to drink an infusion of China tea, commence the use of the Indian variety, that the latter, if stronger than the former, lacks its charming and grateful fragrance. Aware, as the Indian planters must surely be, that their tea labours under this deficiency, it is somewhat surprising that apparently no steps have hitherto been adopted to remedy the defect.

Chinese writers and tea manipulators unanimously consider that the natural fragrance of the mountain-grown leaf is superior to any fictitious scent which art can communicate; nevertheless, we find that some of the costliest sorts in use among themselves are artificially flavoured, although never coloured. Examples of this are to be seen in the finest specimens of Ohu-lan, or pearl flower, sometimes called cowslip-hyson; and Loongtsing, or hyson-pekoe, used by the wealthy Chinese as presents among each other, both of whom owe their delicious aroma to the flowers of the *Chlorinthus inconspicuus*. Before answering the question which forms the question of this article, we shall glance at the two systems adopted by the Chinese for scenting tea.

After the final roasting, a portion of the green tea to be scented is taken hot from the pan and poured into a hyson chest to the depth of about two inches, over which a handful or so of the freshly-plucked flowers of the *Chlorinthus inconspicuus* is strewn. Another layer of tea is added, succeeded by one of flowers, and so on until the box is full, which is then placed aside in a warm corner and left undisturbed for the space of twenty-four hours. At the end of that time the contents are turned out, thoroughly incorporated together, and fired for about two hours, or until the flowers are become crisp and brittle. Their functions being now ended, they are sifted out, and the tea thus scented becomes as it were the leaven, and is used in the proportion of one part in twenty to impart its fragrance to the stock.

The method of scenting black tea differs

from the foregoing, and it in turn varies slightly in the various producing districts, especially as regards the flowers used. Usually the choice lies between the *Chlorinthus inconspicuus*, *Gardenia florida*, *Olea fragrans*, and *Jasminum sambax*. One or other, or a mixture of these blossoms, is placed in a sieve under that containing the tea to be scented, and the whole set over a slow charcoal fire for two hours, when the aroma is generally found to have been imparted. The chief modifications occur in cases where the Chu-lan flavour is wanted in a cup of souchong or caper, or where fragrance is required for a special quality of tea for native consumption, which is subjected to very little heat. In the former the previously dried flowers, reduced to powder, are freely sprinkled over the tea whilst in the roasting pans; and in the latter the heated aromatic flowers in little crape bags are kept in contact with it during the whole process of manipulation. It may also be interesting to note that, with one exception, whatever flowers are chosen they are plucked whilst in full bloom, the exception being the *Jasminum sambax*, named by the Chinese Moh-li-wah, which is used in the bud, as experience has taught that its fragrance when in that early stage is greatly increased by heat.

At this point the reader will very naturally ask, "Why should all this trouble be taken and tea be scented at all if its natural aroma, as already stated, is superior to any which we can impart?"

The reply will be as short as it is to be hoped it will be convincing. Long attention to the subject has proved that tea possessing the most delicate natural aroma is the produce not only of the more northerly districts, but is grown at a considerable altitude. Thus the Moyne district, in the province of Hwang-chow, which yields most of the fine green tea of commerce, lies in north latitude 29°56', east longitude 118°15', at a height of nearly 900 feet above the sea level, with a temperature ranging between 24 deg. Fahr. in January to 74 deg. in August; and the climate of Woo-e-shan, in the province of Fo-Kien, where the finest black tea is made, is likewise very temperate, and the shrub is successfully cultivated at the height of 1000 feet. It so happens, however, that the gardens which yield this naturally flavoured tea, like the celebrated Johannisberg and Steinberger vineyards, are comparatively limited in extent, but their produce having acquired a name, the farmers in the valley naturally became desirous of emulating their success, which they ultimately accomplished to such purpose that the valley tea, on account of its greater strength, is now more in favour among the masses than the other. In short, the rhyming apology put into the mouth of a cattle-lifter of the olden times by one of our poets might, with a slight change, be applicable here:—

The mountain sheep were sweeter,
But the valley sheep were fatter,
And so we deemed it meet
To carry off the latter.

There is, however, another most important end to be gained by artificially scenting tea which may possess little or no aroma of its own. It has been found that newly prepared tea is particularly susceptible of odoriferous influences from without, and is almost as unappeasable a monopoliser of adjacent smells, whether evil or pleasant, as charcoal is of organic foulness, caustic lime of chlorine gas, or raw silk of water; therefore, in order to counteract the contaminating endosmose of objectionable gases, it is garrisoned, so to speak, with an all-pervading perfume. As further precautionary measures, it is

well known that China tea is most carefully packed in lead surrounded with soft absorbent paper, protected outside by means of papered and varnished hard wood packages. That such care is far from unnecessary may be inferred from the fact that the coolies who carry tea from the farms to the shipping ports sometimes occupy several weeks on the journey, and they may often be seen dropping their burdens in the fields or on the roads, and squatting or sprawling at full length over them when the mid-day sun has demanded a halt for wearied frames glistening with perspiration. Under such circumstances it will readily be understood that unless the contents were thoroughly protected by exomose, or the evolution of perfume from within, the tea would inevitably acquire an earthy taint from the ground on which the packages rest; a repulsive flavour from the strong cookery of the villages where the coolies refresh themselves; and register a sickening memento of the unclean skins of the bearers. Indian tea, not being usually transported any considerable distance by coolie labour, runs less risk of contamination from that source; yet it is constantly threatened by a still more formidable foe, unknown to shipments of the article from China. In anticipation of the season there, a fleet of the finest steamers and sailing ships are always waiting to load; and as they get full cargoes of tea without the necessity of embarking other produce, contamination to this delicate produce, except from stress of weather or leakage, can scarcely occur. But tea being only one—and at present a comparatively insignificant one—among the numerous products of our Indian Empire, is of necessity associated on the voyage home with miscellaneous products, such as hides, horns, gums, hemp, jute, linseed, and other strong-smelling animal and vegetable substances, which ferment during the passage and often decay. The fetid gas arising therefrom permeates the ship's hold, and the earliest and chief sufferer is tea, which greedily seizes and retains the objectionable taint. Thus, Indian tea suffers deterioration, like human beings, from evil companionship; and not being fortified by a powerful perfume like its Chinese rival, falls an easy victim to foul vapours, which the other, armed with its rich perfume and similarly situated, might successfully defy. It must surely be evident from the foregoing that the scenting of tea is due to a wholesome degree of commercial prudence and forethought for its future condition on the part of the Chinese, quite as much as their desire by this means artificially to enhance its value. Seeing, therefore, that Indian tea is exposed to even greater risks of contamination during transit, extra precautions for its safe keeping becomes necessary, and among them the bestowal of a refreshing fragrance might perhaps be desirable.—*English Exchange.*

Is not that wisdom that leaves nothing for a dying hour?

THERE are many who know their own wisdom, but there are but few who know their own folly.

THE wise are they who distinguish clearly between the law court and the equity court.

ALL our evils are to be traced up to two things—high views of ourselves and low views of Jesus.

CHRIST never took away an outward blessing but he gave a spiritual one instead of it.—*Romaine.*

HOLY personal conformity to the will of God is that without which neither you nor I can be saved.