

A Cartoonist's Idea of Life on the Isthmus.



ABOUT THE SIZE OF IT.

—From the New York Tribune.

Wonderful Brain Work.

Millions of people are complaining nowadays of being taxed financially, but an army of men in the employ of Uncle Sam are burdened with a mental practice unheard of, as regards extent, in any other country of the world.

Things that a railway postal clerk must remember have increased in such volume that one would think every cell of his brain would be filled with the name of a postoffice or railway connection, and the wonder is that the clerk's mind does not falter under the pressure. Despite these facts cases of insanity among this class of public servants are rare.

One Chicago postal clerk maintained for several years a record of 21,000 cards (which take the place of letters in examinations) with an average percent of correct distribution of a fraction over ninety-nine per cent. He knew how to reach that many offices in several States by the shortest, quickest route, and he knew the correct location of each office in its State.

A clerk on the New York and Chicago Railway postoffice must know the correct location of every postoffice in a group of States made up of Illinois, Iowa, Wisconsin, Indiana, Minnesota, South Dakota and Nebraska. In these seven States there are 12,317 post-offices. Not only is the clerk required to be "up" on the general scheme, which means the correct location of the postoffices in each State, but he must know how to reach the whole 12,000 postoffices from one or more stations.

A clerk running between Chicago and Minneapolis underwent no fewer than seventy-eighth examinations in fifteen years, learning 13,306 offices in fifteen different sections of the United States. In some of these examinations he was required to make a Chicago city distribution, which means that while running over the country at the rate of a mile a minute he must distribute letters to the carriers of the Chicago delivery. He must keep not only where every public building and leading mercantile house is located,

This same clerk made thirteen examinations in ten months, with an average correct distribution of 99.88 per cent. In twenty examinations he came out of nine of them with a clear 100 per cent. each.

Think of such a task, taking into consideration the puzzling similarity of names that are used to designate postoffices. Then, too, must be considered the fact that there are hundreds of cases where in each State is a post-office of the same name. For instance, in the States named above there are five postoffices named Hamilton, six Grants, four Garfields, four Genevies, four Smithvilles, four Spartas and five Jeffersons and so on. In some instances there is a postoffice of the same name in each of the seven States. As one may imagine, this only tends to confuse the average mind.

Periodically the clerks are examined at railway mail headquarters. Packs of cards, each card bearing the name of a postoffice, are furnished a candidate for examination. He takes a position in front of a case of pigeon holes labeled with the names of different railway postoffices throughout the country. He "throws" the cards, distributing them to proper routes, just as he would packages in a postal car. After he finishes the examiner goes over the cards and charges up the errors the clerk has made and gives him his percentage of correct distribution. The clerk is also examined on general and "standpoint" or station schemes at different times.

It is asserted at railway mail service headquarters that there are clerks who have reached the capacity of their minds in the matter of remembering names. They now remember so many that it would be absolutely impossible to learn another State or part of a State. It would seem that of the millions of cells in their brain machinery none are left to fill, all having been taken up in the prosecution of the exacting duties imposed by their occupation.—Chicago Record-Herald.

A Power in Town Building.

A newspaper whose columns overflow with ads. of business men, has more influence in attracting attention to, and building up, a city or town, than any other agency that can be employed. People go where there is business. Capital and labor will locate where there is an enterprising commu-



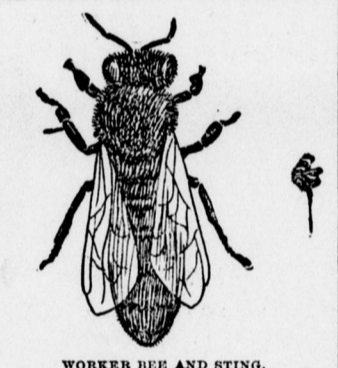
RAILWAY POSTAL CLERKS UNDER EXAMINATION.

but also how to divide the numbers on a particular street, so that he can "tie out" his letters to the correct carrier, according to the route of the latter.

No power on earth is so strong to build up a town as a newspaper well patronized, and its power should be appreciated.—Rev. T. De W. Talmage.

BEEKEEPING IN UNITED STATES.

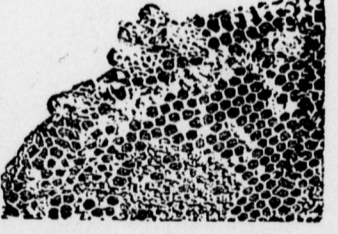
The general public is prone to think of bee keeping merely as an adjunct of agricultural operations, but in reality it has attained during the last few years to the position of a very important American industry. Extensive aparies



WORKER BEE AND STING.

have been established, and thousands of persons in various parts of the country are devoting their entire time to the scientific fostering of honey production. Something of the scope of the operations now being carried on may be imagined from the fact that there are now in the United States considerably over 100 aparian societies, eight periodicals published solely in the interests of the industry, and fifteen steam factories for the manufacture of bee hives and aparian implements.

It is estimated that there are fully 300,000 persons engaged in the culture



A CLUSTER OF QUEEN CELLS.

of bees in this country at the present time. Prominent bee keepers who undertook, a year or two ago, to form some idea of how much honey is produced in the country, came to the conclusion that at least 50,000 pounds is stored in sections every year, while they assumed that 100,000 pounds of extracted honey is produced—an aggregate of 150,000 pounds. The bee keepers, however, were probably too modest in their claims, for their calculations showed the annual honey crop of the country to be worth \$10,000,000, whereas the officials of the United States Department of Agriculture, who have made an especial study of the subject, place the valuation at fully double that figure.

This record of the great wealth represented in a comparatively obscure food product is all the more remarkable when it is remembered that the aparian industry in the United States is practically a development of the last forty years, although isolated individuals were engaged in that work long prior to that time. In the score of years from 1869 to 1890 the American production of honey was quadrupled, increasing from less than 15,000-

000 pounds annually to nearly 64,000,000 pounds annually; and the closing decade of the century witnessed a growth proportionately greater, since the estimated output of the closing year of the cycle, as given above, is very much more than double that recorded ten years ago. The bee keeping industry, however, far from having reached the acme of possible development, would appear to be only just entering upon an era of even more remarkable growth.

The progressive, present day apiarist does not look for the production of wax in so great a proportion compared with

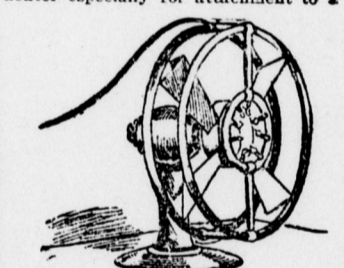


MAKING COMB FOUNDATION.

his honey yield as did the old time bee hive beekeeper. The latter obtained much of his honey for the market by crushing the combs and straining it out, leaving the crushed combs to be melted up for their wax. Frequent losses of bees in wintering and through queenlessness also gave more combs for melting, as without hive frames, honey extractors, comb foundation machines and the other new modern devices the vacated combs were seldom used a second time. The wax from the pressed combs was all marketed, since there could be but little home use for it.—Scientific American.

Most people put away their electric fans in the fall, thinking they will have no further use for them until the warm weather arrives in the spring. But we show here a simple arrangement which makes it possible to utilize the electric fan for blowing hot as well as cold air. It is the invention of Edwin F. Porter, and can be used to heat rooms and offices wherever there is a gas jet handy. It also keeps the air in circulation about the room instead of allowing it to remain still and dead all day. In this apparatus the frame or guard which surrounds the blades of the fan is of hollow tubing, and is connected with a gas jet by a rubber tube. The frame being perforated at intervals the gas is ignited as it flows from the openings, the resultant heat being driven about the room by the action of the fan blades. The inventor designs this heater especially for attachment to a

thermo-electric fan, which runs solely with the aid of the gas, generating its own current for rotating the fan, but the frame can be readily attached to any electric fan with but little expense.



GAS HEATER ON THE FAN.

It has been ascertained that the first Protestant church erected west of the Mississippi River is still standing, near Jackson, Cape Girardeau County, Mo., being used now as a hay barn. It was built of logs, in 1806, by a Baptist congregation, and was long known



ONCE A CHURCH, NOW A BARN.

as Bethel Church, having for some years the distinction of being the only house of Protestant worship west of the river. Rev. David Green, a native of Virginia, was its pastor until his death, in 1808. The Louisiana (Mo.) Times suggests that the building be moved to St. Louis and made a part of the Louisiana Purchase Exposition.

In the year 1890 the German imperial post received 2,022,912 letters and packages which could not be delivered; only 984,732 could be returned to the senders.

DR. TALMAGE'S SERMON

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: The Merciful Interpretation of Human Behavior—Follow the Divine Leading—We Will Not Pass This Way Again, So Do Your Good Now.

WASHINGTON, D. C.—This discourse is a most unusual presentation of things that take place in many lives and Dr. Talmage pleads for merciful interpretation of human behavior. The text is Joshua iii, 4, "Ye have not passed this way heretofore."

In December, 1899, I waded the River Jordan and, although the current was strong, I was able to bear up against it, but in the time of spring freshet, when the snows on Mount Lebanon melt, nothing but a miracle would enable any one to cross this river. It was at the dangerous springtime that Joshua and the officers of his army uttered the words of my text to the people who were in a few hours to cross the Jordan. About that crossing we say but little, because on a previous occasion we discoursed concerning that piling up of the waters into crystal battlements. We only speak of the march to the brink of the river. No stranger thing has ever occurred in all history.

The ark of the covenant was a brilliant chest of acacia wood, overlaid with gold, on the top of which sprang two winged figures facing each other. It was five feet long and three feet wide. Poles were thrust through the rings at the side, and by these poles the ark was lifted. This splendid box was to be carried three-quarters of a mile ahead of the host of Israel on the way to the crossing, that distance between the box and the advancing thousands must be kept because of reverence. There was a sanctity in that divine symbol that they must observe by keeping three-quarters of a mile away. They must watch that glittering box and follow; otherwise they would lose their way and not arrive at the right place for crossing. They had never been there before, and they must be guided. For that reason Joshua utters the words of my text, "Ye have not passed this way heretofore." And the subordinate officers at the head of the regiments repeated it, "Ye have not passed this way heretofore."

What was truthfully said of the ancient Israelites may be truthfully said of us. We are making our first and last journey through this world. It is possible some of my good friends believe, that this world will be corrected and improved and purified and floralized and emparadised as to climate and soil and character until it shall become a heaven for the ransomed, but do not think it. I have an idea that heaven is already built somewhere. Our departed friends could not wait until this world is fixed up for staintly and angelic residence. Having once gone out of the world, I do not think we will come back, except in ministering spirits to help those who remain in the earthly struggle or perhaps to look at the wondrous spectacle of a burning planet.

But, leaving that theory aside, we are very sure that we are for the first time walking the earthly pilgrimage. "Ye have not passed this way before." Every minute is a new minute, every hour a new hour, every century a new century. Other folks have gone over the same road we are traveling, but it is our first trip. New appearances, new temptations, new sorrows, new joys. That is the reason we must use their way. They meet some one on the road of life and ask for direction, and wrong direction is given. We have all been perplexed by misdirection after asking the way to some place we wished to visit. Some one said to us, "Take the first road to the right and, having gone a mile on that road, take the first road on the left, and you will soon reach your destination." We took the advice, but our informant forgot a turn in the road or forgot one of the roads leading to the left, and we were lost in the woods, and night came on, and we were put to great irritation and trouble.

The fact is, I blame no one for making lifetime mistakes. I pity them instead of blaming them. There are so many wrong roads but only one right one. You must not in midlife draw upon your youthful experiences for wisdom, for midlife is so entirely different from youth. You cannot in old age draw upon midlife experiences, for the two stages of existence are so diverse. What is wisdom for one man would be folly for another to undertake. A man of nerve and pluck is not qualified to advise a man timid and shrinking. An achievement that would be easy for you might be impossible for me. Human advice is ordinarily of little value. People review their own successes or failures and then tell us what is best for us to do, not realizing that our circumstances are different, our temperament is different, our physical and mental and moral capacities different. Most of the great mistakes that have been made have been made under human advisement.

So, also, it may be said to every nation, "Ye have not passed this way before." Our own republic is going through novel experiences. Could wisest statesmen twenty years ago have prophesied present conditions? Every President, every Congress, has new crises to meet and new questions to settle. So prophecies made about conditions in this country fifty years from now may turn out as far untrue as the prophecies made fifty years ago by the greatest of American statesmen when he declared on yonder Capitol hill that it was unwise to think of civilization or prosperity the other side of the Rocky Mountains, and according to his belief the Pacific coast would be the perpetual abode of barbarians and mountain lions, and we must not think of annexing those forbidden regions.

Many prophecies in regard to our nation failed and many prophecies concerning its future will fail, because it is traveling a new road. Every step it takes on that road is a novelty. The opinion of a Monroe or a Jefferson in the far past is not of as much value as the opinion of our wisest men now. How could men know in 1823 what it would be best for this nation to do in 1901? It is belittling as well as unwise for our statesmen, who are quite equal to the statesmen of the past and who have, in addition to the natural talents of their predecessors, attainments in knowledge that were impossible in any decade but our own, to depend on advice of men who have been dead three-quarters of a century. In all other things the world has advanced. Can it be that in statesmanship it has gone back, and that this opening of the twentieth century must consult the opening of the nineteenth century? "Ye have not passed this way before."

Ye, our entire world is on a new path-way. It may be swinging in the same old orbit as when by the hand of the Almighty immensity was sprinkled with worlds, but it has been rocked with earthquakes and scorched with volcanic fires and whelmed with tidal waves and wrought upon by climatic changes—cities sunk, and islands lifted, and mountains advanced into valleys.

So it is another world than that which was first started in the solar system. Yet it is all the time changing and will keep changing until the hour of its demolition. This beautiful world, this majestic world, this glorious world, it may be said, "Ye have not passed this way before."

What is the practical use of this subject? Instead of putting so much stress upon human advice and instead of asking of the past what we ought to do, follow the divine leading as the men of Joshua followed the golden lidded chest of acacia, which was the symbol of the divine presence. That three-quarters of a mile distance between the ark or sacred box and the

front column of Joshua's troops might impress me. It was a forceful way of teaching reverence for the Almighty. They needed to learn that lesson of reverence, as we all need to learn it. Irreverence has cursed all nations, and none more than our own. Irreverence in the use of God's name. Hear you it not on the streets and in social groups, and is not a profane word sometimes thought necessary to joint jocosity? Irreverence for the Scriptures, the phraseology of the Bible often introduced into the most frivolous conversation and made mirth provoking. Irreverence for the oath in courtroom or custom house or legislative hall by the conventional and mechanical mode of its administration. Irreverence for the holy Sabbath by the way it is broken in pleasure excursion and carousal. Irreverence on the part of children for their parents, insolence being substituted for obedience. Irreverence for rulers, which induces vile cartoons and assassination. Irreverence in church during prayer, measuring off song and sermon by cold, artistic or literary criticism, and in prayer time neither bowing the head nor bending the knee nor standing as one does in the presence of earthly ruler, thus showing more respect for a man than to the King of kings. We ask not for genuflections or circumflexions or prostrations, but when prayer is offered let us either bow the head or bend the knee or let us in some way prove that we are not indiffer-

ent. No one has come to midlife who has not been stung of ingratitude. On the battlefield of Alma in 1854 a wounded Russian was crying in anguish of thirst for water. Captain Eddington, of the English Army, ran to him and gave him drink. As the captain was running by to join his regiment the wounded soldier shot him. Almost all languages have proverbs setting forth this perversity. English proverb, "Bring up a right and you will cut out your eyes." Arabic proverb, "Eat the present and break the dish." Italian proverb, "The ass, after having drunk, gives a kick to the bucket." An old proverb says, "If God were to be so complacent as to carry us on His back, we would not thank Him for His pains if He did not also set us down in an easy chair." You will never be happy in this world if you do not do all the good you can and look for no responsive gratitude. All the damage I did a man who was an enemy was to take him from a position where he received \$700 a year salary into a position where he has ever since received \$2500 a year. He never forgave me, but has pursued me with penitence ever since. The worst enemy you ever had is the man you introduced and favored. He will not be disturbed or even irritated. You are no better than your Lord.

If the world had had any thankful appreciation of His coming it would have filled that Bethlehem caravansary with flowers, which bloom there every year in the December month, and Herod, instead of attempting His death, would have sent a chariot to fetch the infant to the palace, and the over and terminer of Pilate's courtroom would have pronounced Him not guilty, and had been an ornament, with all the mighty ones of the earth kneeling at the foot of His throne.

But closely allied is the other fact which we hinted at in the opening—that we will not pass this way again. This is our only opportunity for doing certain things we ought to be done. On all sides there are griefs we ought to sojourn, hunger we ought to feed, cold that we ought to warm, kind words that we ought to speak, generous deeds we ought to perform. All that you and I do toward making this world a happier and more just one must do very soon or never do at all. Joshua and his troops never came back over the way they were marching toward the crossing of the Jordan. The impress of the sandal or the bare feet of the Lord above the crossing in direction he was going, but never did the impress of the sandal of any one of them show that he had returned. We are all facing eternity to come. There is no retreat. Alertness and fidelity would not be so important if we could return. I will be back here again. The thing I neglect now I will do the next time I come. I will be reincarnated, and I will resume my earthly obligations. Having them more knowledge than I have now, I will discharge my earthly duties better than I can now discharge them. I will not say solemn farewell to these obligations and opportunities, but a smiling and cheery good-bye until I see them again." No, we cannot say that. There will be no new and corrected edition of the volume of our earthly life. After we have passed the stage at the close of the fifth act we cannot re-enter.

How many millions of people have lived and died I know not, but of all the human race who have gone only seven persons that I now think of have returned, the son of the widow at Zarephath, the young man of Nain, the ruler's daughter, Tabitha, Eteychus, Lazarus and Christ. Among all the ages to come I do not suppose there will be one more who will return to this life, having once left it.

At this point you may notice the fact that my text does not call attention to the crossing of the Jordan, but to the way leading thereto. We all think much of our crossing of the Jordan when the march of our life is ended, but put too little emphasis on the way above the crossing. What you and I need most to care about is the direction of the road we are traveling. We need have no fear of the crossing if we come to it in the right way. In other words, we need not care about death if our life has been what it ought to be. We will die right if we live right.

What an absurdity it would have been for Joshua and his men to have asked each other questions like these: "How can we cross the Jordan if we get there? Will not the water be too deep for us to wade? Will we not all be so saturated that we may lose our lives by exposure? How many of us can swim? Had we better not wait until the annual freshet has subsided?" No such folly did they commit. They were chiefly anxious about the way that they had not passed before, and were ignorant of and to keep their eyes on the golden covered acacia box, wing mounted, which was the ark of the covenant.

O hearer, stop bothering about your exit from sublimity scenes! By the grace of God get your heart right, and then go ahead. If the Lord takes care of you clear on to the bank on this side of the river, I think you can trust Him to take you from bank to bank, from the willows on this side the stream to the palms on the other side, from the last kiss of sorrowing ones on this side to the welcome, saintly, cherub seraphic, deific on the other side.

One Easter morning Massena, the Marshal of France, appeared with 18,000 armed men on the heights above the town of Feldkirch. There were no arms to defend the town, and the inhabitants were wild with terror. Then the old dean of the church cried out: "My brothers, this is Easter day! We have been depending on our own strength, and that fails. Let us turn to God. Ring the bells and have service as usual." Then the bells rang out sweetly and mightily from the church towers of Feldkirch, and the people thronged to the houses of prayer for worship. The sound of the bells made the enemy think that the Austrian army had come in to save the place, and Massena and his 18,000 soldiers retreated. By the time the bells had stopped ringing there was not one soldier in sight. So put your trust in God, and when hosts of troubles and temptations march for your overthrow ring all the bells of hope and faith and Christian triumph. The breaking of the perils of your life will fall back, and your deliverance will be celebrated all up and down the skies. The God who led you through the way you never passed before will be with you at all the crossings.

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