

# The Danish West Indies

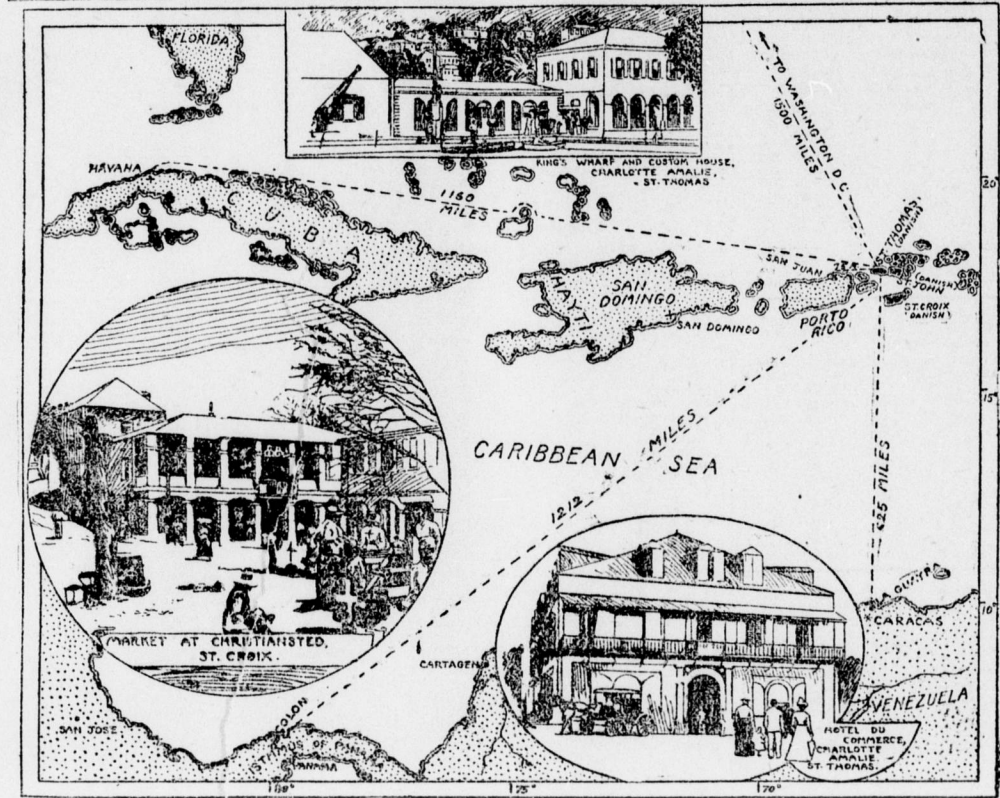
Some Interesting Facts About the Three Little Islands.

The Danish West Indies have come into public notice on account of the negotiations between the United States and the Danish Government by which the three islands—St. Thomas, St. John and St. Croix become the possessions of the United States at a lower price than this country was willing to pay for them many years ago.

The islands cover about 127 square miles, and the population is estimated at about 30,000. Denmark has been in possession of the islands since 1671, but they have never been a great source of revenue, and for many years

Government house and a hotel. The stores and shops as well as the houses of the inhabitants are nearly all one story buildings. The old structures are built of stone, but the modern houses are of wood, and all are of the old Spanish style. The roofs are tiled and flat and so arranged that they shed the rain into cisterns, where it is kept for drinking purposes, there being no other water available.

On the island of St. Croix Frederiksted and Christiansted are the chief towns. These places have a population of about 1000 each. They have



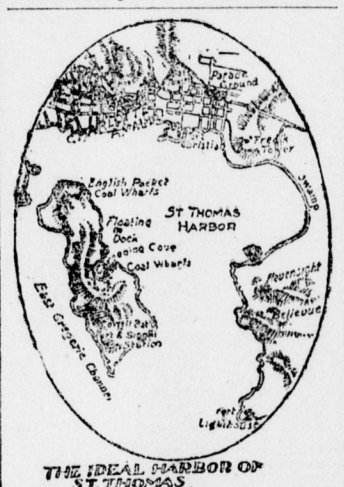
It has cost Denmark much money in excess of the revenue to maintain them. A former resident of Charlotte Amalie, the largest place on the island of St. Thomas, in speaking of the sentiment of the people as to annexation, said:

"The white population and nearly all sugar producers are in favor of annexation, but the blacks are opposed to the scheme. There are comparatively few whites on the islands, not more than fifteen per cent. of the population. The blacks are of a superior class, and, having the same rights and privileges as the whites, they naturally fear that their condition would suffer if they became American citizens. There is no such thing as a color line there. Education is compulsory, and all the children, white and black, go to school between the ages of seven and thirteen. In the churches there is also an absence of all distinction as to color, and there is certainly no line drawn in business. The Dane recognizes a man for his worth, and never thinks of excluding his neighbor from social, business or religious functions because of his color. In the Colonial Council at St. Croix there are two black men, and they fill the places with credit to themselves and to the satisfaction of their associates. Intermarriage between natives and whites is nothing unusual, and clergymen of the various denominations never refuse to perform the marriage ceremony between white and black men and women.

There seems to be a misunderstanding in the United States as to the language used by the people in the Danish West Indies. The fact is that everybody speaks English, and, although the official language is Danish, English is used in the schools as well as in the court of justice.

St. Thomas has no agricultural importance. A few onions and other vegetables are raised there, but not enough to supply the 10,000 inhabitants, and nearly everything that is

stores and shops like those of St. Thomas, and the population is made up of the same elements. There are Episcopal, Moravian, Catholic, Dutch Reformed and Methodist churches and a synagogue, and there are two Masonic lodges on the island, one French and one English. In each of these there are as many black as white members. One of the deacons in the Dutch Reformed Church is a full-blood negro. One of the peculiarities of the houses



In the Danish West Indies is that they have no chimneys. The kitchens are all detached, and as fire is used for cooking only, houses require no fireplaces or chimneys. The stores, if they stand directly on a street, have doors front and back, and those that stand away from the regular thoroughfare have openings on all four sides. In order to protect the merchandise from the sand many glass cases are used.

St. Thomas has a cab system which is usually a surprise to the visitor. The horses and cabs are not of the showy



CHARLOTTE AMALIE, ST. THOMAS, FROM THE HARBOR.

used at the table is sent from the United States. The place has a fine harbor, large coal wharves and a drydock, and among the larger buildings are the

kind, but the price is in keeping with the outfit, ten cents a mile being the regular rate. People who travel in the country ride on little ponies, which

are safe of foot and scamper over the mountains like goats.

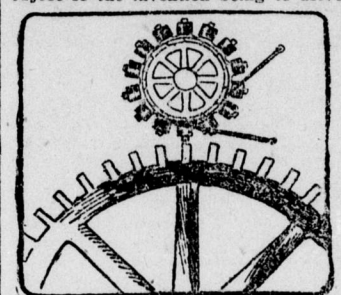
Denmark maintains an army on the islands of about 250 men. These are volunteers recruited from the veteran corps in the home country and sent to the islands for a term of six years. They have guard and barracks duties to perform, but those who have trades may work at them when they are not on duty, and when their term of office is over they receive free transportation home, or, if they desire to remain, receive positions on the police force.

"The clearness of the air at St. Thomas," said a former resident of the place, "may be judged by my experience. I lived on the highest of the three hills on which the city is built, and from my house I could see Porto Rico, fifty miles to the west, and with the naked eye could see the palms of St. Croix, forty miles south. The thermometer registers between ninety and ninety-five degrees in the shade nine months in the year, but one feels comfortable, and some of my friends who were in New York during the hot season last year went home to St. Thomas

## SILENT MACHINERY.

Transmission of Power Through Wheels Without Contact.

In the illustration is shown the power transmitting device recently designed by Charles G. Armstrong, the object of the invention being to drive

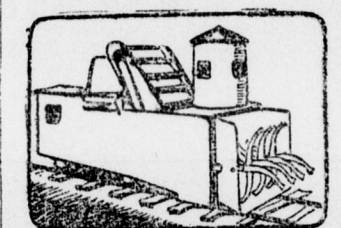


DRIVES MACHINERY WITHOUT CONTACT.

machinery by employing magnetic lines of force. The inventor states that he is enabled to transmit the rotary motion of a driving wheel to a driven wheel without actual contact and without any mechanical wear and tear or noise resulting while the machinery is in motion. The driving wheel is provided with magnetic coils arranged around the periphery, with means for energizing a portion of the coils at a time. This is accomplished by passing the electric current from a generator through the upper spring contact arm into the two or three coils immediately below, and allowing it to pass out through the lower arm. In this way a strong pull is exerted on the projecting spokes of the larger wheel on the side toward the energized coils, with absolutely no attraction after the centre is passed. The tendency is for the magnets and attracted spokes to continually approach each other, and as fresh magnets and spokes are constantly coming under the drawing power the wheel continues to revolve as long as the energizing current is supplied.

**A New England Woman's Invention.**

A railway snow plow is rather a strange thing for a woman to invent, but the one shown here is not only a woman's device, but has a number of practical advantages which recommend its use by railways and street car lines. The chief feature of the apparatus is that it will cut through a drift of crust or packed snow about as easy as an ordinary plow removes a light drift. This is accomplished by first disintegrating the ice and snow

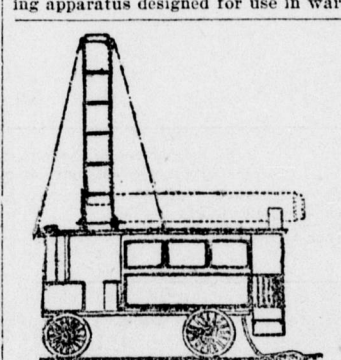


MINING KNIVES ON THE SNOW PLOW.

with the revolving cutters mounted in the mouth of the plow, when it is an easy matter to dispose of the small sections. A motor is provided to revolve the knives, and the same power runs the endless elevator which projects upward from the centre of the car. Directly beneath the upper end of this elevator the roof takes the shape of the letter A, with the lower ends projecting over either side of the car. In action the flaring mouth of the plow scoops in the snow, while the revolving knives mince it fine and drive it back to the elevator. Here it is lifted and falls on the sides of the slanting roof, passing thence to the ground on either side of the track. A turret above the knives affords a housing for the controlling motors and the operator who has charge of the machine. The inventor is Katharine C. Munson, of Massachusetts.

**Another Marconi Patent.**

A patent has been recently granted in England to William Marconi, covering his invention of a portable signaling apparatus designed for use in war-



WIRELESS TELEGRAPHING AUTOMOBILE.

fare on land. The principal feature is a telescoping tower, which is intended for use in transmitting signals and collapsed when the vehicle is on the move. The accompanying diagram is from the English patent and shows the construction and the mode of operation.

**Court Etiquette Preserved.**

Charles the Second once granted an audience to the courtly Quaker, William Penn, who, as was his custom, entered the royal presence with his hat on. The humorous sovereign quietly laid aside his own, which occasioned Penn's inquiry: "Friend Charles, why dost thou remove thy hat?" "It is the custom," he replied, "in this place for one person only to remain covered."—The Argonaut.

Metal ware is still largely imported by Russia from Germany, though the United States is proving a strong competitor

## DR. TALMAGE'S SERMON

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject: The Work Nearest at Hand—Put Your Religion into Practice—Be Grateful For God's Common Blessings—Revenue of Spiritual Strength.

WASHINGTON, D. C.—In this discourse Dr. Talmage advises us to do our best in the spheres where we are placed and not wait to serve God in resounding positions, I Corinthians x, 31, "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God."

When the apostle in this text sets forth the idea that so common an action as the taking of food and drink is to be conducted to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In all ages of the world there has been a tendency to set apart certain days, places and occasions for worship, and to think those were the chief realms in which religion was to act. Now, holy days and holy places have their importance. They give opportunity for special performance of Christian duty and for regaling of the religious appetite, but they cannot take the place of continuous exercise of faith and prayer. In other words, a man cannot be so much of a Christian on Sunday that he can afford to have the rest of the week. If a steamer put out for Southampton and go one day in that direction and the other six days in other directions, how long before the steamer will get to Southampton? It will never get there. And, though a man may seem to be voyaging heavenward during the holy Sabbath day, if during the following six days of the week he is going toward the world and toward the flesh and toward the devil how long will it take him to reach the peaceful harbor of heaven. You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great occasions are no apology for lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic; does not go by fits and starts. It toils on through heat and cold, up steep mountains and along dangerous declivities, and eye on the everlasting hills crowned with the castles of the blessed. I propose to plead for an everyday religion.

In the first place we want to bring the religion of Christ into our conversation. When a dam breaks and two or three villages are overwhelmed during the holy Sabbath day, if during the following six days of the week he is going toward the world and toward the flesh and toward the devil how long will it take him to reach the peaceful harbor of heaven. You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great occasions are no apology for lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic; does not go by fits and starts. It toils on through heat and cold, up steep mountains and along dangerous declivities, and eye on the everlasting hills crowned with the castles of the blessed. I propose to plead for an everyday religion.

And I have to tell you, O Christian men, if you cannot apply the principles of Christ's religion on a small scale you will never be able to apply them on a large scale. If you cannot contend successfully against these small sorrows that come down single handed, what will you do when the greater disasters of life come down with thundering artillery, rolling over your souls?

Again, we must bring the religion of Christ into our common blessings. When the autumn comes and the harvests are in and the governors make proclamations, we assemble in churches and we are very thankful. But every day ought to be a thanksgiving day. We do not recognize the common mercies of life. We have to see a blind man led by his dog before we begin to bethink ourselves of what a grand thing it is to have undimmed eyesight. We have to see some wounded man hobbling on his crutch or with his empty coat sleeve pinned up before we learn to think what a grand thing God did for us when He gave us healthy use of our limbs. We are so stupid that nothing but the misfortunes of others can rouse us up to our blessings. As the ox grazes in the pasture up to its eye in clover, yet never thinking who makes the clover, and as the bird picks up the worm from the furrow, not knowing that it is God who makes everything from the animal life in the soil to the seraph on the throne, so we go on eating, drinking and enjoying, but never thinking, or seldom thinking, or, if thinking at all, with only half a heart.

I compared our indifference to the brute, but perhaps I wronged the brute. I do not know but that, among its other instincts, it may have an instinct by which it recognizes the divine law that God has set on the earth. The cow that stands under the willow by the watercourse chewing its cud looks very thankful, and who can tell how much a bird means by its song? The aroma of the flowers smells like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive! Yet who thanks God for the water that gushes up in the well, and that foams in the cascade, and that laughs over the rocks, and that patters in the showers, and that claps its hands in the sea? We thank God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer's day? Who thanks God for this wonderful physical organism, this sweep of the vision, this chime of harmony struck into the ear, this soft tread of a myriad delights of the nervous tissue, the rolling of the crimson tide through artery and vein, this drumming of the heart on our march to immortality? We take all these things as a matter of course.

But suppose God should withdraw these common blessings! Your body would become an acquisition of torture, the cloud would refuse to give every green thing would crumple up, and the earth would crack open under your feet. The air would cease its healthful circulation, pestilence would swoop, and every house would become a place of skulls. Streams would first swim with vermin and then dry up, and thirst and hunger and anguish and despair would bite their sceptres. Oh, compare such a life as that with the life you live with your families! Is it not time that, with every action of your life we began to acknowledge these everyday mercies? "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Do I address a man or a woman who has not rendered to God one single offering of thanksgiving?

I was preaching one Thanksgiving Day and announced my text—"Oh, give thanks unto the Lord, for He is good, for His mercy endureth forever." I do not know whether there was any blessing on the sermon or not, but the text went straight to a young man's heart. He came up to himself as I read the text. "Oh, give thanks unto the Lord, for He is good—Why, I have never rendered Him any thanks! Oh, what an ingrate I have been!" Can it be, my brother, that you have been fed by the good hand of God all these days, that you have had clothing and shelter and all the never offered your heart to God? Let us have work to do; let us be willing to do it. We all have sorrows to bear; let us cheerfully bear them. We all have battles to fight; let us courageously fight them. If you want to die right, you must live right. Negligence and indolence will win the hiss of everlasting scorn, while faithfulness will gather its garlands and wave its sceptre and sit upon its throne long after this earth has put on ashes and eternal ages have begun their march. You go home today and attend to your little sphere of duties. I will go home and attend to my little sphere of duties. Every one in his own place. So our every step in life shall be a triumphal march, and the humblest footstool on which we are called to sit will be a conqueror's throne.

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