

HAPPY ISLES OF THE CARIBBEAN

LIFE IN THE BEAUTIFUL WEST INDIES, WHERE PROSPERITY AWAITS THE MAN OF ENERGY.

An English writer who recently visited the West Indies found business and financial conditions so greatly improved over the state of affairs that existed on a former visit that he confidently declares that the islands are destined to again become as rich as they were before the abolition of the slave trade and the introduction of free trade in sugar.

Fruit and timber and tobacco, as well as sugar and a hundred other things, will bring back the wealth and power which, truth to tell, has only been lost to the Caribbean group by the inertia of the planters and the want of enterprise in the commercial men. The islands have never lacked natural wealth and an abundance of raw material. Only the genius of trade has been lacking. Until very recently West Indians displayed no signs of being able to help themselves. But the influence of traders from more prosperous countries, American as well as British, has stirred the people out of their lethargy; and nowadays the

always adame with the most brilliant flowers in the world. He has a saddle horse and a buggy, and he will find a club in the nearest town (which cannot be many miles distant) and all the English sports at hand. Though he may not be a rich man, though he may never make money enough out of his plantation to return to the old country or purchase a landed estate, he will never want for comforts or ordinary luxuries.

I have heard it said, and I believe it to be true, that in these islands a man with a capital of five thousand dollars can, when he has gained a thorough knowledge of practical planting, make an income of from \$2,500 to \$3,000 a year.

Indeed, Jamaica is a happy little place. The sun is always there, and the thousand rivers which dance along the mountain slopes and flow swiftly through the valleys toward the sea, always suggest pleasant music and healthfulness. The negro workers are a merry people; they laugh at their work and on their way to work; they laugh when they go home to bed and when they rise in the morning. The men laugh and the women laugh, and the children are as merry as birds in summer time. It is almost impossible to be unhappy in the place.

Smiling Nature.

As you walk along the country roads, each bunch of natives stops and smiles at you and returns your friend-



"THE NEGRO WORKERS ARE A MERRY PEOPLE."

Antillean Islands show every sign of a commercial revival.

It is curious that these beautiful West Indian countries, possessing as they do a perfect climate and a most abundant wealth, should have so long remained commercially stagnant. English emigrants have not considered the Indies in their calculations as to the advantages offered by the various colonies. The young Englishman who



THE YOUNGER GENERATION.

looks abroad for fortune thinks only of Africa, Australasia, Canada or America; and usually it is in one or other of these places that he elects to settle; though it is doubtful whether the islands do not offer him chances of prizes greater than any to be found in the other colonies. It can be said of no country in the world that it is more beautiful than Jamaica; it can be said of few, if any, that they are richer. True, there is no gold, no great mineral wealth; but there are the soil and climate, the rich forests and richer valleys. There are the sugar plantations, the fruit gardens, the tobacco fields and the cattle pens. There are the cities also which, even to-day, are not too well stocked with merchants. Alert men make money quickly in these islands; not so quickly as those lucky adventurers who find potato-sized diamonds and rich gold "pockets," perhaps, but quickly enough; and hunger is a thing almost unknown even to the poorest West Indian negro. The fields and the hedges provide rich fruits—the banana, the orange and the mango, and in the towns, fruit enough to last a man a whole day can be purchased for a copper coin.

In Jamaica the life of the white man is almost ideal. If he is a planter, he lives in a substantial house, built in the center of a lovely garden which is

ly greeting. You see the market women swinging along under the weight of their heavy head-burdens. They are the most graceful walkers in the world.

The colored men pass you, too; but they are idlers compared with the women folk. Alas! it must be admitted that in the West Indies the women are the willing workers; the men for the most part prefer to loiter under the shade. It may be that most of them inherit all the failings and weaknesses of the African savage, but though they are not too anxious to work at all, they make good enough laborers if they are forced to earn their daily bread.

The West Indian white man is a Briton who might just as easily be seen walking about the tea plantations in distant Ceylon. His face is very brown or else a deep mahogany red; in the country he wears a slouch hat and walks only when it is impossible for him to get his saddle or buggy. But in the cities he is particular about the cut of his coat and the condition of his linen. As a rule he is a heavy cigar smoker, and he is the most hospitable man in the world. If you come across him at his house you will find it difficult to tear yourself away, even though the man is a stranger to you. If you go to stop with him for a day you will probably find it impossible to get away under a fortnight. You will find that your host is a pretty good hand at golf, pigeon shooting, cricket, tennis or billiards, and there will never be any reason for you to complain of dullness.



GOING TO MARKET IN JAMAICA.

The islands have a little army of their own, and the black Tommies and white officers who go to make up the West Indian regiments are not the least efficient or brilliant of the soldiers of the king. They have parliament houses also, and politicians both black and white. Yes, it is a wonderful corner of the world, this group of little isles so finely set in the golden Caribbean. It may be that it is a pity that places so beautiful should have to be concerned with trade at all, yet the packages of merchandise which line the dock quays and fill the warehouses of the white-built cities, and the plantations of wavy banana trees and sugar cane, are not unlovely; and it is always pleasant to hear the noises of labor and to witness the industry of the husbandman.

Just as it was in the days of old, when the wealth of the Indies fascinated the whole of England and laid the foundations of the fortunes of families who have long ceased to remember the origin of their riches, so it will be again in the near future, when strong young men go out to the west to find new homes and new work and new wealth. The Jamaicas of tomorrow will be as rich as were the Jamaicas of yesterday, and we shall find that the Caribbean islands are capable of doing more than supplying the world with sugar and rum.

For the rest, the islands are good to look upon and worth seeing, even though our thoughts are not on trade or money. The fairy islands, all green and yellow in the midst of a sea of the richest blue, are fascinating to all who love beauty for its own sake, or who like to look at places which still remind one of times before cities were filled with factories and before the worth of a country was measured by the wealth of its people.

In Jamaica and Trinidad and Barbados and the rest, people will find a climate and a beauty indescribable. They will see all the glories and wonders of the tropics without the inconvenience of traveling in countries where life is cheap and laws upheld only at the revolver mouth. In any of these British West Indian colonies life is as safe and peaceful as it is in a little village in the Surrey hills. Yet all the places are tropical, and all are filled with that wild luxuriance of blossom and foliage which is only found in lands that are near the line which marks the center of the world.

New England Justice.

Ebenezer Snell, the grandfather of the poet William Cullen Bryant, is described as a good type of the New England farmer, in whose nature Puritanism, with its stern rigors of conduct and conscience, was overlaid with many of the amenities of Yankee humor. Bryant preserved several anecdotes of his grandfather, one of which, quoted by W. A. Bradley, in his biography of the poet, may serve to indicate the way in which he exercised his humor, and also to show the patriarchal conception of justice that was held in a remote New England community at the end of the eighteenth century.

My grandfather, said Bryant, once found that certain pieces of lumber, intended by him for the runners of a sled, and called in that part of the country sled-crooks, had been taken without leave by a farmer who lived at no great distance. These timbers were valuable, being made from a tree the grain of which was curved so as to correspond with the curve required in the runners.

The delinquent received notice that his offense was known, and that if he wished to escape a prosecution he must carry a bushel of rye to each of three poor widows living in the neighborhood, and tell them why he brought it.

He was only too glad to comply with this condition.

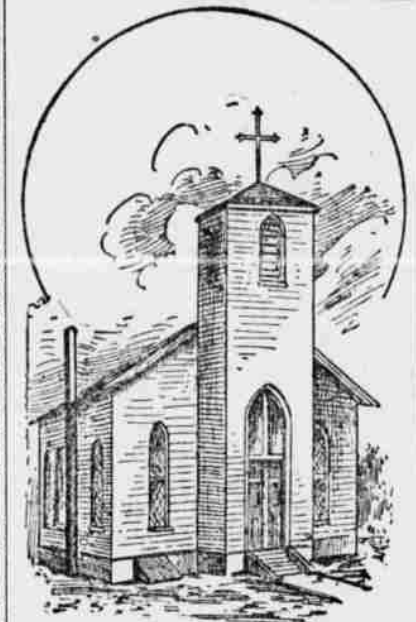
A fortune awaits the genius who will invent a borrowless umbrella.

If you can't give a good parade, don't give one.

SOME AMERICAN CHURCHES OF NOTE.

The sick, the lame and the afflicted from all parts of the country have long made pilgrimages to a plain little church in the village of Carey, O., to a "healing shrine" where many people claim to have been cured of their infirmities. This church, known as Our Lady of Consolation Church, is one of several churches in the Buckeye State which have become famous throughout the Nation. The late Pope Leo recognized it as a pilgrimage church, and better still he sent to it an ante-pendium and altar outfit.

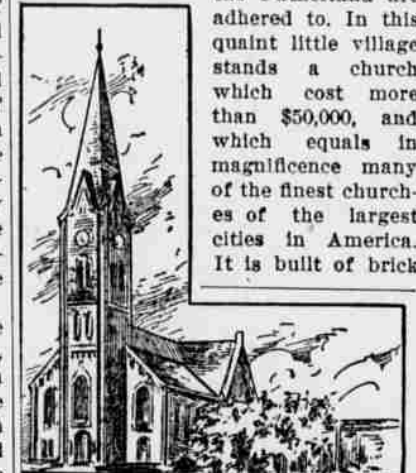
The interesting history of this church dates back to the arrival in this country of a band of people from the European province of Luxembourg—the province in which pestilence wrought most dire distress in the sixteenth century. It will be recalled that the few who survived this scourge erected in Luxembourg a church to the memory of the Holy Virgin. At the dedication of this church, it is claimed, a statue of the Holy Virgin and her child was found upon the altar whereupon its origin was generally accepted as divine. Many



CAREY PILGRIMAGE CHURCH.

people came to this altar just as they now come to the church at Carey to be healed. The people who came to Carey, O., from Luxembourg at once laid plans for building the church shown in the accompanying photograph. It was begun in 1803, but not completed for seven years thereafter. In this church was placed a facsimile of the statue at Luxembourg.

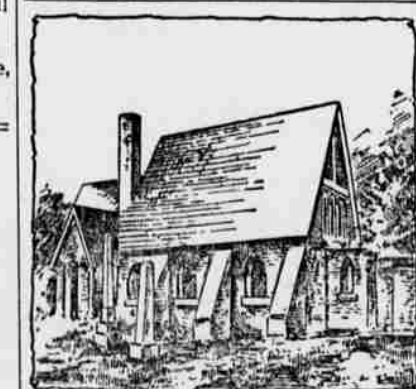
Beside the Blanchard river in Putnam County, O., is situated the little German village of Glandorf, a place of less than 700 inhabitants, where both the customs and the language of the Fatherland are adhered to. In this quaint little village stands a church which cost more than \$50,000, and which equals in magnificence many of the finest churches of the largest cities in America. It is built of brick



THE \$50,000 EDIFICE GLANDORF, O.

and ornamented with white sandstone. Its dimensions are 175x70 feet, while the spire reaches 225 feet above the ground. The pulpit alone, which is hand carved, cost \$1,200, or as much as some churches in small towns. Within this church there are wax figures brought from Germany and upon the walls there are life-size paintings.

Among the churches of great historic interest in the United States is the Moravian Church at Gnadenhütten,



SMALLEST EPISCOPAL CHURCH.

which commemorates the work of the Rev. John Heckewelder and which stands near the site of the British massacre of the Christian Indians, March 8, 1772. Concerning this notable history-making period of the Revolutionary war, William Dean Howells has said: "The annals of the Moravian Church link in the same chain of sorrows and calamities the burning of John Hus in 1415 at Constance and the murder of the hapless Christian Indians at Gnadenhütten on

the Muskingum." Mr. Heckewelder was a missionary among the Indians for more than fifty years, and was at one time commissioned by Washing-



MORMON TEMPLE AT KIRTLAND, O.

ton to make treaties with them. Mr. Heckewelder's ancestors were exiles from Moravia who fled to Saxony, leaving behind them all they possessed for conscience sake. His parents settled in Bedford, England, and engaged in the work of the Moravian Church. John was born on March 12, 1743. In 1754 the family came to America in a vessel owned by the Moravian church, and eight years later John began missionary work among the Indians at the Indian capital of Tuscarawas. In 1772 Heckewelder and Zelsberger, another well known Indian missionary, established a settlement in the valley of the Muskingum river, and within a few years thereafter a cluster of Christian communities of converted Indians arose and prospered. The first church of the new settlement was erected in 1803, the second and third church in 1820 and 1852, respectively, and the new memorial church in 1903. The pastor of this church today is the Rev. W. H. Rice, a great-grandson of the Rev. Mr. Heckewelder.

St. Matthews church in Madison township, Muskingum county, Ohio, is of some national interest because of its size, especially if it is the smallest Protestant Episcopal church building



MORAVIAN CHURCH AT GNADENHUTTEN.

in the United States, as it is believed to be. This church is but 48x24 feet in dimensions, the nave is 30x24 feet and the chancel is 18x16 feet. The style of the church is also unique, it being claimed that there is none like it in the United States, unless possibly it be one in Virginia. The walls are of rubble work, built from glacial granite boulders brought from the farms in the surrounding territory, and the buttresses are capped with dressed blocks of red sandstone quarried in the locality. The windows are of stained glass. The timbers used in the construction were of giant proportions and the entire structure is built to stand the test of ages—a memorial to the little congregation of some 25 earnest farmers who worship there. The entire cost of the church was \$3,300.

Another rural church building of national reputation in the Buckeye State is the temple at Kirtland, Ohio, the first Mormon temple in the United States, and to-day used by the Reorganized Church of Jesus Christ of Latter-day Saints. It was in 1831 that the early Mormons came to this spot from Manchester, N. Y.

From Appearances.

When the six-year-old son was taken in to see the new baby, says the Philadelphia Public Ledger, he exclaimed:

"O mamma, it hasn't any teeth! O mamma, it hasn't any hair!"

Then clasping his hands in distress, he cried, "Somebody has cheated us! It's an old baby."

Geehaw and Giddap.

Farmer Geehaw—Sin Walton has got forty gals comin' to board with him this summer.

Farmer Giddap—Dew tell! How did he manage to git so many?

Farmer Geehaw—He advertised that nuthin' but college students was employed on the farm.—Philadelphia Bulletin.

The people down in their hearts admire the father who refuses to sit on the back porch for any daughter's beau.