

ON THE ISTHIMUS WITH A CAMERA

By **E. W. PICKARD**

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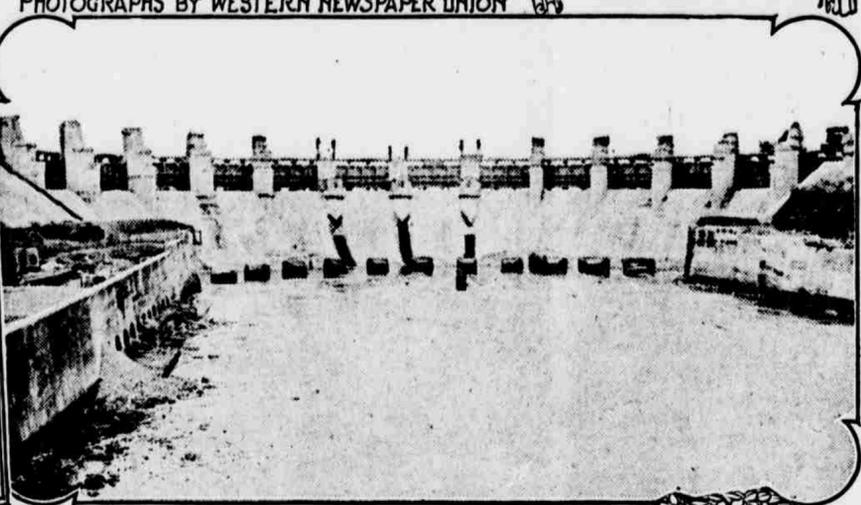
The Cathedral of Panama City, a fine specimen of Spanish-American Architecture.



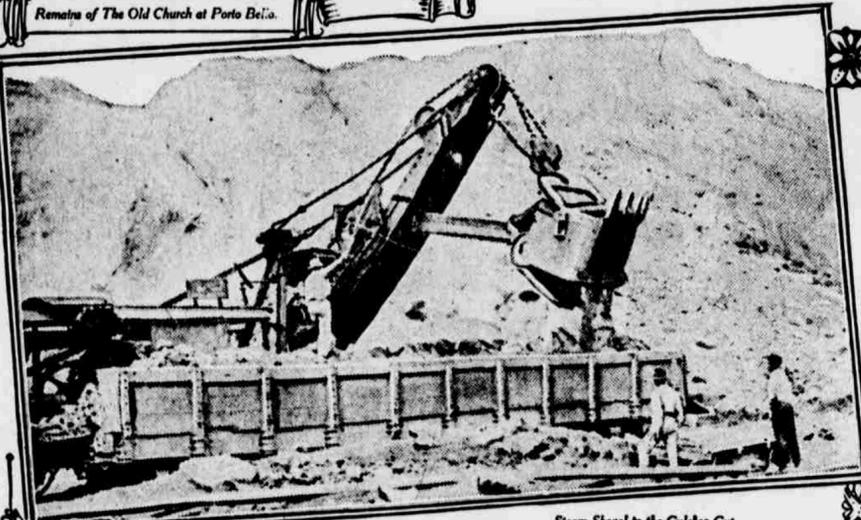
Ruins of Old Panama, showing the unusual circular windows.



Remains of The Old Church at Porto Bello.



Great Spillway in the Gatun Dam.



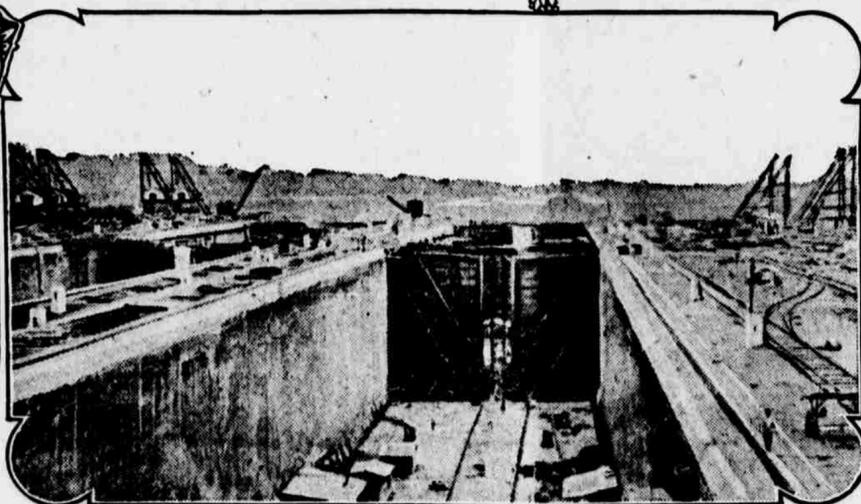
Steam Shovel in the Culebra Cut.



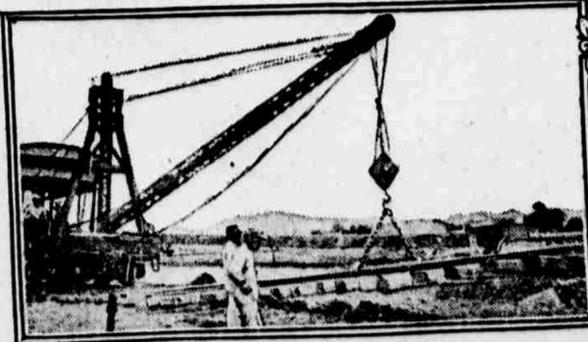
The Church of Santa Ana, Panama.



Royal Palms on the Isthmus.

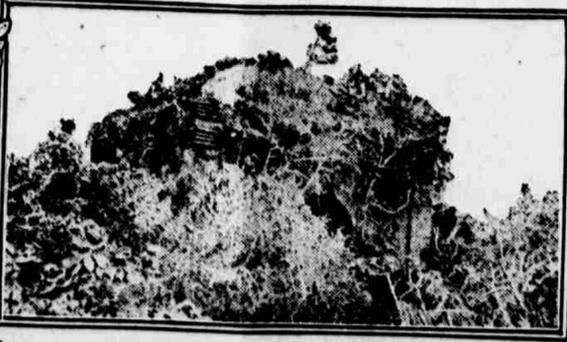


One of the Lock Chambers and Gates at Gatun, from above.



Track Shifter, which does the work of many men.

This device was invented especially for use on the canal work, where frequent shifting of tracks has been necessary.



View on Top of Fort San Lorenzo, at mouth of the Chagres.

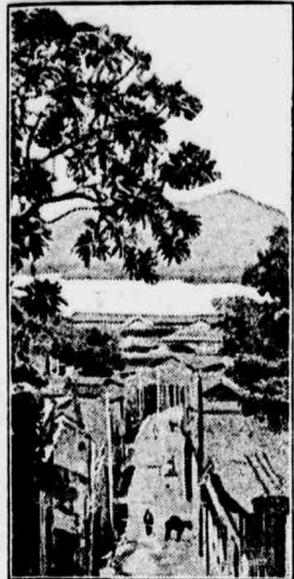
San Lorenzo castle was captured by Henry Morgan's men in 1670 before he destroyed Panama.

BLOOD FOR HEAD VOODOOIST

Four-Year-Old Cuban Boy Offered as Sacrifice to Superstitious Island Rite.

Pedro Betancourt, Cuba.—That little four-year-old Onelio Garcia, who on June 20 disappeared while on his way home at the farm Sardinias, was murdered by negro voodooists to obtain his blood for witchery practices, the same that happened with little Zoila at Guira de Melena and with little Luisa at Alacranes, there is little doubt. The rural guard have arrested the men and women who are held responsible for the savage practice.

The arrested persons in the case up to the present time are Severo Jimenez, Faustino Baro, Benito Armas and Ramon Martinez, the three last mentioned being accused by Jimenez, whose statement to Judge Merconchi-



Pedro Betancourt.

ni shows that the practice of voodooism in the country districts among the negroes continues in its pristine savage state. The fact that Bocout and Molina, the murderers of little Zoila at Guira de Melena in 1905, were executed in the garrote has apparently served no purpose.

From the investigations and the charges made by Jimenez against Baro, Martinez and Armas, it appears that in the present case a woman, who is held as the "head voodooist," was sick at Torriente and that under their practices she was to be touched with a stone called the "santo," which must be "fed" with the blood of a white child to obtain her cure. Accordingly Baro, Martinez and Armas started to seek a victim, and to that end went to the home of Jimenez at the Maravilla farm and requested his aid.

Jimenez says that he refused to join them, returning to his house, where he told his mother. This happened on June 19, he saying that on June 21, a day after little Onelio disappeared, he was told by Baro that his services were no longer needed, that they already had the child.

The rural guard, acting under orders of Judge Merconchini, are making a search about the district at places pointed out by Jimenez in order to find the remains of the missing boy, but up to the present all search has proved fruitless.

JOKER IS MAROONED ON ROOF

Riverhead Sees Tables Turned on Fire Bell Ringer—Indignant at Treatment.

Riverhead, L. I.—Attempting to spring a joke on the staid residents here by ringing the firebell and bringing them out of their houses in alarm, Sandy Adams, a young politician, found himself marooned on the roof of the fire house and a target for the jibes of the villagers for an hour and a half.

It has long been a practice of young men here to ring the bells on the fire house on the Fourth of July and send out false alarms. The town board decided to put a stop to the practice and special officers were appointed for the purpose. Adams climbed to the roof of the fire house by means of a ladder which he pulled up after him. When the bell began ringing people rushed to the street to find where the fire was. Adams lowered the ladder to the ground, but before he could descend, Ruland, one of the special officers, pulled it away. Adams remained perched on the roof of the building for an hour and a half, and the villagers' jeers added to his mortification.

When he was taken from the roof he was highly indignant. He said he heard the fire bell and climbed to the roof to see who was ringing it.

Ten One-Legged Men in Court. Edwardsville, Ill.—Ten one-legged men appeared in court here when the case of Walter Taylor against the Commonwealth Steel company was called. Taylor seeks damages for the loss of a leg. The witnesses were in court to testify that a man crippled as Taylor is can find employment.

Baby Drowns in Milk Can. Fon du Lac, Wis.—Norman Schumacher, aged four, fell into a milk can, containing only four inches of water, and was drowned, at his home in Calumetville, near here.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department The Moody Bible Institute of Chicago.)

LESSON FOR AUGUST 3

THE PLAGUES OF EGYPT.

LESSON TEXT—Ps. 106:23-36 (cf. Ex. 7:8-11:10).

GOLDEN TEXT—"Whoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."—R. V. Matt. 23:12.

While this Psalm is a succinct statement of all that is contained in Exodus, chapters 7 to 12, still no teacher can judge himself as having made proper preparation who has not studied carefully the earlier record. Beginning with those of discomfort the plagues become more and more severe until the last and the crowning one, the death of the first born, caused the Egyptians to thrust out the Israelites with haste and gladness, laden with an abundance of "spoil." Pharaoh trusted in the superior greatness of the Egyptian gods, he also had great pride in his absolute power and hated to lose the profitable service of his Hebrew slaves. Over against this was God's right to demand the worship of his chosen people. God's profuse warnings to the proud Egyptian, and the inevitable outcome of the man, tribe, or nation who sets up human will in opposition to the plans of an Omnipotent God. True thanksgiving and praise are based upon "His marvelous works" (v. 5 R. V.)

Israel Made Strong.

I. The Induction of Israel into Egypt, vv. 23-25. By "Israel" in verse 23 the Psalmist does not refer to the nation but rather to the supplanter who became "Israel, a prince." His induction into Egypt was in accordance with God's purposes and plan, yes, his specific command, Gen. 46:2-7, Acts 7:9-15. God increased the descendants of Israel greatly in the land of Egypt, see v. 24. At the same time God made those same descendants stronger than their "adversaries" on account of the fact that Jehovah fought on their side, see Rom. 8:31.

II. The Exodus of Israel from Egypt, vv. 26-36. Now the Psalmist is referring to the nation. In Exodus there are recorded ten plagues, here there are mentioned but eight. The plague of the murrain of beasts and the plague of boils, the fifth and the sixth, are here left out for some reason best known to the Psalmist.

God saw the afflictions of Israel but sends relief through human agents. Moses was God's "servant" (v. 26) and Aaron "His chosen" (I Sam. 12:6) so also is every true believer. Their work has to "shew" (v. 27) God's wonders in the land of Egypt (Ham). They were to shew "His" wonders, signs, the "Words of His signs" (R. V. marg.), and none of their own. In other words they were to be the visible embodiment of God's character and power.

Worshipped the Nile.

The Psalmist then turns to the first of the historic plagues. The Egyptians were so dependent upon the Nile that they personified it and worshipped it. They had shed the blood of the Israelites and were given blood to drink, see Rev. 16:5, 6 and Gal. 6:7. The third plague was directed against the goddess "Hekt," queen of two worlds, and who was represented by a frog-like figure, see Ex. 8:8. It was after this calamity that Pharaoh temporized. The third and fourth plagues are grouped together in verse 31. God often uses very little things to humble the great ones of earth. Life is made up of trifles, but life is no trifle. Pharaoh had proudly boasted of his agnosticism (Ex. 5:2) but when he sought to try conclusions with God and said, "Neither will I let Israel go" God let him wrestle with frogs, lice and flies. We thus see a man setting himself against God who is not able to overcome these smallest of pests. As we have mentioned, the fifth and sixth plagues are omitted from this record, hence the plague mentioned in v. 33 is in reality the seventh (Ex. 9). It was a rebuke to the God of the air, and from Rev. 8:7 and 16:21 we learn that it is to be repeated in the end of time.

Though Israel was free from the eighth, the plague of locusts (v. 34) they did suffer from a like experience in later days, Joel 1:1-7. These small pests can turn a fruitful land into a barren waste.

But the culminating plague (v. 36) was the smiting of the first born. Even Israel could not escape this calamity except by the previous shedding of blood, Ex. 12:3-18. God gave Pharaoh ample warning, Ex. 4:23. Refusing to yield under the lesser judgments, God brought this supreme penalty, smiting all the first born, "the beginning of all their strength" (R. V. marg. v. 36).

III. The Teaching. Before the plagues Pharaoh was warned; before the second one he was given an opportunity to repent and because of the suffering thereby he relented and asked for a respite. Refusing to declare God's greatness (Ex. 8:10) "he (Pharaoh) made heavy his heart" (Ex. 8:15), an act of his own, not an act of God. No warning is given of the third plague for Pharaoh had broken faith. The acknowledgment upon the part of his magicians of a power greater than their own did not serve as a warning and he continued in his rebellion.