## VTERIOR OF LUZON.

ysteries of a Great Island Where White Travelers Are Unknown.

LAKE IN AN OLD CRATER.

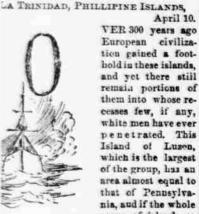
3 Outlet a Subterranean River Through a Volcano's Heart.

TAUX AND BELLES WHO TATTOO.

e of the Standing Armies of Spain Consists of Six Soldiers.

EPS INTO THE NATIVE DWELLINGS.

CORRESPONDENCE OF THE DISPATCH.



European civilization gained a foothold in these islands. and yet there still remain portions of them into whose recesses few, if any, white men have ever penetrated. This Island of Luzen,

and muscular ecclesiast with something of wonder at his evident cruelty. The reason for his action was made manifest a few mo-

for his action was made manifest a few moments later when my pony entered the water and proceeding leisurely to the middle of the river paused to drink and then tried to roll. Several natives came to my assistance, and by shouts and blows got the stubborn little brute in motion again. It is a necessity, born of the nature of these diminutive horses, to keep them on a lively jog while fording a stream.

At 4 o'clock the following morning we started on the final stage of our inland mountainous journey. The naked Indian carriers had pushed on during the night with our luggage. Each one had a bamboo frame on his back held in place by shoulder straps and a broad leather band around the forehead which supported the bulk of the weight. All the carrying into the mountains is done in this primitive fashion. Our guide was an Indian whose clothing consisted of a loin cloth and a soup-plate hat of platted straw. He carried our umbgellas plaited straw. He carried our umbullas and the camers. The servants followed on foot, helping themselves up the steep paths by hanging on to the tails of our poules. The Natives of the Interior.

As the topography changed the types of natives altered. The Indians encountered natives altered. The Indians encountered in the occasional mountain huts were a finer, more spirited lot than the subdued looking, dusky inhabitants we met in the valley and along the coast. The peculiarity of these mountain tribes is that while they are more active and better developed than the lowland clans they are less to be trasted. The sea coast Indians are good natured and lazy, but they are honest—as Indians go. At length we came to La Trinidad, a scattered pueblo in a cupshaped basin in the mountains with no visible outlet for the rain that is procepitated during the wet season. The water, howduring the wet season. The water, how-ever, is drained off by a subterranean river. At every Indian but our cavalcade was an object of attraction to the inhabitants.

The natives in the fields ran to meet us and stare at us. The men wore nothing but a short girdle about the waist to which was attached a small bag in which they carried which is the largest of the group, has an area almost equal to wrapped around the waist, with a vividly that of Pennsylvania, audif the whole
group of islands, or
hipelago, were set down in the Atlantic
ean, along the eastern seaboard of the



orth American continent, it would stretch m Nova Seotia to Cuba. Ten days ago the opportunity was prested to me for visiting the northern in-

The Curious Little Poples. days' coasting along the western of Luzon brought me to San Fernan we were soon in the saddle-bound to 40 ki, or 60 miles, to La Trinidad, was to be the basis of our exploratten could do adequate justice to the of ponies which brought us to La blad. They were of the size of the sland variety, shaggy, patient, sured and strong as oxen. It seemed an I and strong as oxen. ge at first to mount one of these diive brutes, with one's feet dangling in 12 inches of the ground. I became stomed to it, however, hardened my ort as it were, until on two occasions, he descending the foot hills, I found self-slipping forward on the neck of my To prevent a catastrophe, I walked wn every hill afterward.
With the exception of the wood and

roof house on the outskirts of the village. On the first floor is a kitchen and dining-room. Immediately beneath are the sta-bles. On the second floor there are three

graciously after we had explained the ob-ject of our visit and presented our pass-ports. He invited us to dinner, but as we were tired out and needed a siesta we compromised by taking his chief of staff a little lieutenant, back to 12 o'clock dinner with us. He looked very imposing, after he had donned his dress parade outfit, as he strode along, his sword clanking at every step, and his white helmet and gold lace and aigrettes shining in the sun. This show of uniforms and gons—there are two cannons mounted in front of the barracks—is a potent influence among the natives, al-though the little garrison would not be a

mouthful for one of the tribes if they should revolt. Just as the sun was touching the mountain tops on this afternoon of our arrival, we were treated to our first view of savage life. Accompanied by the Lieutenant we visited an Indian or Garoties camp in the southern part of the valley, where a three days' feast



BULLOCK CART, SEA COAST BOADS, LUZON.

pony's gear was of rope. The stirrup-aps, belly-band, lines and bridle were of true aboriginies of this island; a different he first gallop and the native driver ok another hitch in it and that made four Our road for the first twenty miles I along the seashore past scattered native ts, which stood in the midst of small ids with embankments along their edges keep the rain water from flowing away d wasting itself on barren ground. The is rich, but these Christianized natives balet year in and year out on rice, fish and ik, with nothing but a pair of trousers men as clothing. The women never wear ts or head covering of any kind. The en wear hats, and upon meeting a stranger variably raise them as a token of respect our road to the mountains we frequently twoinen carrying babies, or sacks of in or tobacco on their heads. Their utation to the strangers was a smile and

Buffators as Beasts of Burden. One of the queer features of this ride was buffaio carts which we enuntered. On the lowlands they are to be and everywhere. The great, patient asts, with wide-spreading horns, are used heasts of burden or else harnessed to eat, clumsy carts, with solid discs of

for first stop was at the casa of a Spanish none planter on the banks of a river at this season of the year is nearly In the rainy season it is broad and frequently inundating the entire dis-Just as we reached the river I noa young priest coming down the opav stream he rained a shower of blows of spray. I regarded the youthful us a drink of some kind of fermented liquor

arter-inch Manilia twine. It was the race from the Malay "cross" on the coast, some of whom have been brought up here by band had three knots in it. I broke to help influence these savages to come under the sway of the Church. Thus far all proselyting efforts have been proven un-availing. The Malay half-breeds are a small, thin, yellow, consumptive looking lot, while these mountain savages are darker. stouter and more muscular, some of the men reaching the height of 5 feet 8 and 9 inches.

the completion of the new "house" or pow

The Women Love Their Tobacco, The women are not handsome by any means, but in this village there were sevwith tolerably regular features and relended forms. The Catoties werten smake igars and eigarettes, rolled from the native tebeeco without special preparation, almost incessaus'y, perform all the household and good portion of the field work, and in every sense are the howers of wood and drawers of water in this wilderness. Their houses are of one room, raised on bamboo piles to a height of six or eight feet from the ground. The roofs are thatched and the walls consist of a light wicker work which the women weave as the house is in course

of construction. The daucers were resting when we arrived at the new 'pow-wow' house. This was the second day of the celebration, and, as they keep up an almost incessant movement day and night, with but two or three hours devoted to sleep, they were a pretty haggard looking lot of savages. In honor of this event they had killed a buffalo, two or three pigs and a lot of chickens. These meals were served with boiled rice in wooden platters. We had scarcely scated ourselves on the outskirts of the circle of natives when three very comely young women, whose adornment consisted of blanket fastened around the waist, a native

a very mild drink, not unpalatable, with a pleasant aroun. The Indians drink it by the gallon, for it requires about that quantity, I judge, to have any effect on a person. A Dauce for the Visitors,

Two dancers, an old man with homely, wrinkled face and tatooed arms and hands, and a middle-aged woman leaped into the center of the circle in the middle of the "pow-wow" house and executed a short dance in our honor. The music was furnished by a band of native instruments, consisting of two gong players and two drum



A Native Valet, Luzon, Philippine Islands. inches in diameter at the head and tapering down to an opening of 2½ inches. The head was covered with dried snake skin and the musicians beat time with the flat ends of their fingers.

The dancers circled around in perfect

time to the music, with a hopping, shuffling step, swaying the body and arms gracefully, and maintaining a very sober face. The male dancer kept his arms outstretched almost constantly, occasionally changing the position of the two blankets which hung from his shoulders. The woman swayed her body with greater freedom and swayen her body with greater freedom and grace than the man, varying the movement with an an occasional serpentine twist of her waist. Her blanket hung from her left shoulder and reached nearly to her knees, but unlike her male companion she never changed its position. After the dance more changed its position. After the dance more wine was passed around, and then wooden platters of smoking boiling pork. It wasn't half bad this supper of pork and wine. mers. The gongs were of copper, gently tapped with small sticks in time to the evolutions of the dancers. The two drums were wooden cylinders, 3 feet long, about 6. The cup-shaped hollow, a mile or so across, in which La Trinidad is situated, was at some remote time the crater of a volcano. It is at least 4,000 feet above sea level. The nights are cool enough for a level. The nights are cool enough for a thick blanket, and the morning after our arrival I was surprised to find that the air was so chill that it turned my breath into a light vapor. The water, which is precipitated in rain into this crater during the

ing in gold dust principally and occasionally buying a little silver and copper ore fron the natives. We visited his island home. The road ran along the pebbly shore of the lake to a stone pier, at the end of which was a ricketty bamboo platform extending farther out over the placid waters. At its extremity we found a boat a bout 15 feet long and two wide—a dugout—with a paddle wheel at the stern rigged to work by hand. Half a dozen ducks rose from the reedy borders of the lake as we pushe@off, which led the commander in chief of the army of Spain in these parts to remark that there was some excellent duck shooting hereabouts. the natives. We visited his island home

We found the trader working in his garden; planting coffee bushes around his little kitchen. White our host was showing us through his house his housekeeper, a stoutly built Indian gir!, was set to work pounding corn in a stone mortar. Grain is pounded into meal only as it is used. The dwelling of the trader was comfortably fu nished with modern furniture, every bit of which had been carried up the mountain on the backs of native carriers. His marble-topped sideboard was covered with choice glass and chinaware, and it was evident that though he lived among the barbarous he retained his love of civilization and its luxuries. Before we left his dusky housekeeper served a dinner which in quality and service was as fine as any I had sat down to in Manila, the metropolis of Oceanica. The news that my friend and companion was an orchid hunter had spread through the mountain within 48 hours of our arrival, and on the fourth day an Indian appeared at the door loaded down with rare specimens of these beautiful plants. One of the most striking was pure white growing directly from the stem. Two others had spotted leaf foliage. It did We found the trader working in his gar white growing directly from the stem, others had spotted leaf foliage. It did not take long to strike a bargain with the Indian, who sold his treasure for a mere trifle.

A Trip to the Gold Fleids. The gold fields to which I have referred are situated further up the mountains, out side the crater, and they are worked in the most primitive manner. The trail led through gorges and along precipices that made me dizzy. At one point where we wound around a spur in the mountains the ledge along which our ponies clambered was not an inch over four feet in width with a sheer descent at our feet of 800 or 90

Kapouga, 18 ki from La Trinidad, is the gold region village. Our arrival attracted universal attention, but the unlucky natives who crowded around us were sent skurrying on all sorts of missions by the chief, some to bring grass for the horses, others to pound grain for cakes for our dinner. Haff a dozen women were seated under the main house. Their hands and arms, were tatooed dozen women were seated under the main house. Their hands and arms, were tatooed in a remarkable way. One young woman with beautiful dark eyes and long glossy black hair had her shoulders and neck fantastically and indelifuly decorated in this manner. One feature in the chief's house was two copper basins, two feet in diameter, made by a native workman out of the copper which they had mined in the hills.

The gold is found in a creamy quartz rock. The quartz is broken off the ledges, then ground between stones and this powdered stuff is washed in spring water to obtain the tiny particles of gold for traffic. In the first guily, or trench. I found one man and two women at work. The women sat flat on the ground while the man squatted on his haunches alternately smashing quartz and washing the residue in a small copper basin. The surroundings were barren and cheerless in the extreme. It strikes me that an enterprising American miner might, in connection with a Spanish partner for protection, find enough to repay him amply for his trouble among these mountains of Luzon.

JOHN RARE, D. D. S.

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THE GROWTH OF MIND

Polytheism to Monotheism.

REVELATION IS PROGRESSIVE.

Here religion and philosophy are in accord. The saints and the scientists alike maintain the unity of God. Authority and reason join thus far in the recitation of the creed. God must be one, cannot be other than one. Polytheism is possible only among people who have not learned to think. With the growth of intelligence, with the increase of ability to reason from effect to cause and so back to the initial cause, the unity of God becomes one of the imperatives of thought. It is out of the question that there should be two Gods or three Gods. There is one God, and there is (and can be) none other.

The revelation of God is of necessity progressive. All education is progressive Because all knowledge is conditioned by the mind of him who knows. You may take a whole ocean of water, but you can get only two piats of it into a quart cup. The water is conditioned, is limited, by the cup. So is knowledge conditioned by the mind. Truth does not grow greater, but some people know more of truth than other people, because of a difference in their capacity for truth.

Conceptions of the Supreme Being. The highest truth which the mind can touch is truth about God. The supreme knowledge is knowledge of God. But this, like all other knowledge, is conditioned by the mind of him who knows. God changes not; but year by year in the life of a man, and age by age in the life of the race, the conception of God changes. It is like the ascent of a hill which overhangs a plain. The plain does not change, does not get wider mile by mile, as the beholder climbs up foot by foot. No; the beholder changes. The higher up he gets the more he sees of the plain. Step by step as the race grows, as the man grows, the human conception of God becomes more adequate, more true; man gets to think of God more nearly as

he is.

Thus religion grew out of belief in God as many into belief in God as one. Some have seen a curious trace of this old change out of the polytheistic into the monotheistic idea of God in the fact that at the beginning of the Bible the name of God is plural, while the verb which is written with it is singular. Men began to see that the gods of their imperfect creed were but personifications of the attributes of the one God. In and above the gods, men began to find God. and above the gods, men began to find God.
That was a lesson hard to learn. It is evident in the Old Testament that faith in the unity of God won its way little by little. The greatest men held it, but people in general were slow to realize it.

Perhaps the only trace of that old tribal theology, of that obsolete polytheism, is to be found in the language of those who speak as if the God who is prayed to in the prayers of the pagans is somehow not our God but theirs. Other people talk as if the God of the Old Testament were a God who God of the Old Testament were a God who is now dead. They say all manner of hard words about Him, and rejoice that He has been driven out of the throne of the universe. But these people are polytheists only in their language. It would be a good deal better if they would speak not of pagan gods, but of pagan ideas of God, not of the Hebrew God, but of the Hebrew dea of God.

The Savage Idea of the Creator All religion, however imperfect and mis

taken, is an endeavor after a better knowledge of God. And as men grow, they are able to know more—to know more about everything, even about God. And so God is able to reveal himself more and more. At first, every tree is a god. Then there is a god of the trees, and then or all the universe and of man in it. God is one. Then there grows in the heart of mau an increasing application of the righteousness of God, The savage in the forest cannot understand a God who is love. Love, in that sense, has no place in his vocabulary. You might as well expect a baby to understand a demon-stration in quadratic equations. The baby has got to be educated up to that. The savage has got to be educated up to that. Between the man who believes that God de-sires him to extirpate the Cananites, to kill the whole community of them, and their wives and little children, and the man who knows that God desires him to love his enemies-what a diameter of difference But the difference is not in God; it is in the

We have not yet learned all the truth of God. We have not yet quite learned, for example, that God cares a great deal more for deeds than he does for croeds. But we have learned that God is one. At least we have abandoned polytheism.

The Doctrine of the Trinity. The Christian doctrine of God, then, does not mean that there are three gods. It has sometimes been so taught that this has seemed to be its meaning, but all such teaching is mistaken. God is one. The doctrine of the Holy Trinity begins with that truth, and depends upon it, and is to be tested by it. Whatever contradicts that execution execution shout God is false. essential assertion about God is false. The Father is God, and the Son is God, and the Holy Ghost is God; and yet-they are not three Gods but one God.

The Father is God. This is the first idea

of God, that he is the source of life. This vast illimitable universe about us—where did it come from? These manifold and interminable wonders which are revealed by microscope and telescope and spectroscop -what is the cause or them? This varies life going on incessantly about us and within us, we ourselves in the midst of this world of marvels—who can tell the story of the beginning? Thus we look up to God. There is no proof which is irresistably convincing of the existence of God. There is no infallible demonstration of the existence of God. There is "an unreasoned consciousness of dependence on a Being or Beings who are to us invisible." And this is emphasized by arguments from the appearances of order and design in nature and from the mental and spiritual nature of man. But there is no proof, so that one may point to it as to a demonstration in geometry saying, Behold, and be convinced.

No Proof of a Creator's Existence. Religion, like science, begins with an act of faith. Science begins with the assertion that nature exists, an assertion which, as every philosopher well knows, is not capable of proof. And religion begins with the assertion that God exists. Back of all causes, infinite, absolute, eternal, the source of all life, is God the Father. When we look up into the night sky, out among the ranges of the stars, and think; when we

pronounce the name of God; it is God the Father whom we have in mind.

But we desire to know God. Of what avail is it to think of God, if all our thoughts must be punctuated by question marks, if we can get no answers. What is God like? What is the revelation of God to us? Especially, what does God think about us? Does he care about us? Does he love us? We crave a revelation of God.

But how can a revelation of God be made? As Indicated in the Change From

REVELATION IS PROGRESSIVE.

We crave a revelation of God.
But how can a revelation of God be made?
Shall he write a sentence across the glaring sky? Shall he make his voice to be heard in the thunder? Shall he drop down a great book out of the clouds, containing the Creed, the Lord's prayer and the Ten Commandments, and sill other things which a Christian ought to know and believe to his soul's health? Or shall he make his revelation in a language which we all can read, in a tongue which the whole race, wise and unwise, will be able to understand, and in such form that the revelation shall be forever free from all bondage to the letter, from all that might limit human thinking?

The Personal Revelation.

The Personal Revelation How can there be such an ideal revela-tion? Why, in the person of a man; in a life which may be lived among us to teach us how to live, which shall be a daily dis-covering of God; which shall reveal, so that all may know it, how God cares and loves. Give us a revelation in humanity.

And so God became man, manifested him

self in the person of a man. We need a new word about God to express this new idea about God. To our faith in God the Father we add our faith in God the Sou. But God is one. The Son is not in any respect a different God from the Father. God the Son is God the Father revealing himself. And yet there is a difference in these two ideas of God. It is the difference between existence and manifestation. It is the difference between thought and speech. It is the difference between truth and the expression of truth. The whole of truth capression of truth. not be got into any expression of truth can-not be got into any expression of truth; the whole of the thought is never voiced in words; after all possible manifestation there is that left in existence which has not been manifested. Try to put into words the beauty of a picture; after all is said, how much eludes the speaker! So God the Son manifests as much of God the Father as can be manifested. Christ did not reveal the infinity nor the eternity of God. What he did reveal was God's relation to us, espe-cially in his hatred of sin and in his love

The Teaching of Theology.

It is significant that no theologian thinks of claiming that God the Father became incarnate. It was God the Son; that is, that side of the being of God which is closest to our moral life, and which we have most need to know—he it was who became man. We ask our longing questions, and we get answers in the life and words of Jesus Christ. Does God pity us when we are in trouble, and sympathize with us? Yes; for Christ did. Does God really love us? Yes;

Christ did. Does God really love us? Yes; for behold the crass!

But we are not yet satisfied. God manifested Himself in Jesus Christ, but the world was already old when He walked in Galilee; for ages men had laid away the bodies of the dead. And all these dead people, who died before the manifestation of God was made, and had no chance to look into the face of Christ—had God, then, no word for them? And almost 19 centuries have passed away since Jesus Christ ascended into heaven and has since been ascended into heaven and has since been seen no more. We can read the story which they wrote who touched His hands and heard His voice. But is there nothing more than that? Must we believe that God, out of the infinite reaches of space, mani-fested Himself among us for a brief time, and then somewhere went away again?

Third Part of the Trinity. thick blanket, and the morning after our thick blanket, and the morning after

vidual. We take our common meaning of the word and try to translate with it the statement of the doctrine of the Trinity, and we find ourselves in the midst of arith metical impossibilities. We puzzle our brains over the problem of three in one. But this word person comes into English out of Latin, and in Latin was a blundering translation of a wiser word in Greek. It means "distinction."

There Are Three Distinctions. There is one God in threefold distinction. There are three chief ways of thinking about God, which are not only true but essential, so that if we are to think of God aright, we must think of him in all these ways. The higher the nature the greater the complex-ity of it. That is true of all we can see about us. It is true of God.
God is the great source of life, the infinite,
the eternal, the Father.
God has manifested himself to us so that

we may know him and love him, and know that he loves us in the planest of all mani-

And God is ever present with us, speak ing to all men everywhere, in the past and now, in the voice of conscience, God, the Holy Spirit.

Thus the doctrine of the Trinity, taking that old truth that God is one, and holding to it, draws new truth out of it. It is an advance upon monotheism as that was upon polytheism. It meets the longings of the heart. It answers the sage questions of men. It satisfies, for the present, our search for knowledge of God. It is the truest statement which human reason, helped by divine revelation, has yet made of the nature of God.

GEORGE HODGES.

Revolving Shield for Cars.

Those who have had the ill fortune to be in a railway car when it has been "held un" by train robbers will appreciate-at all events the intention of-a revolving shield which has been designed for banks, express cars or any place liable to attack by high-waymen. The shield or turret is of metal, closed at the top and bottom, and has a door which slides in horizontal ways on its interior. The door and the sides of the turret have sightholes through which a person inside may tire upon an approaching enemy, the holes each having vertically sliding blinds, which can be opened or closed at will. The top of the turret has a central ventilating draught opening, in which is a tubular journal projecting through the car roof, which facilitates the revolving of the structure. The turret occupies about the same space as an ordinary heating stove, is comparatively inexpensive, and, as its inventor specifies, "is designed to be readily accessible to an express messenger or other person in charge of valuables in time of danger."

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(WRITTEN FOR THE DISPATCH.) Now in the days of Benjamin I, who judged the land four years and may be longer, and whose hat was so mighty that not any man, no, not even though he be fatter than Ehud the Moabite, might knock it off with an exceeding tall pole, the

them the iron roadways.

And it was so that if a sojourner in the land was exceeding rich in silver and gold and stocks and bonds, that when he would travel, the sons of Ar-Ar, who were masters of the highways, sent unto him a free pass, saying: "Of a verity it shall not cost thee a shekel to travel from Dan to Beersheba and back again with thy family, thy men servants and maid servants; art thou not rich enough to have everything for noth-

But when a poor man of the land desired to fare to a distant point, they bade him pay full fare for himself and half fare for the man with the pass, for they said: "We are not running this railroad for our health; somebody must pay for it. Shall we ask a man as rich as ourselves for money?" Very Tough on Lazarus.

And it was hard lines on Lazarus. For n those days there was no judge for the rusts, but every corporation did that which was right in its own eyes. And it was so



and the chief men who sat in the gates, rent their garments—for they had plenty of others, much better, at home—and cried aloud: "Behold an anarchist, and a socialst, and a dynamiter! Let us cast him into prison and feed him with bread and water of affliction, lest he disturb the existing order of things," and they east dust upon their heads, for a sign that the country was

And when Lazarus saw that there would not be enough dust to go around, he mingled bricks, which himself had made, with the lust, and helped the elders of the land, and them which sat in the gates, to throw it on. For he said within himself, "it will get here without siting."

And it was so. The Priest and His Hire.

And there journeyed in those days Wun-wordmoar, the priest, which was the son of Seventhly, the prophet, which was the father of Eighthly and Ninthly, and Buttagen and Turasume the Laster. Now Wurden wordmoar was a Stayer, and it was so that he traveled half fare, for the sons of Ar-Ar, the highwayman, said, "Of a verity, he is but half a man, put him on the 10-year-old

But Wunwordmoar was a meek man. Oft times had he been smitten on both cheeks at once, so that he had no other one to turn. And he had been pelted with words of de-And he had been pelted with words of de-rision by the people for whose good he spent his strength and time, which was about all he had to spend. And it was so that when the landlord thrust him forth from the khan because he could not pay the rent, that he went to his trustees and be sought them that they would pay the month's salary which pertained to the month before the last month before the month which had been two months ago.

And the derided him and rebuked him,

saying: "Art thou a hireling that thou preachest for money? Seest thou the low state of Zion, and thinkest of filthy lucre? Carest thou not for perishing souls, that And they banded his resignation unto

But when he preached his farewell sermon the brethren wept over him, and fell upon his neck and said: "The Lord bless thee, and keep thee in the way whither thou

And they wist not which way that was, neither did they care, so long as it was some way out of town. And it came to pass when they wrote the annual letter to the Sanhe-drim that their hearts smote them and their consciences troubled them. And they spake one to another and some said: "Of a verity we cannot stand this thing, let us say that some wild beast hath taken him from us and devoured him and we wist not where he is." But others said: "Nay; we will lay it on the Lord." And they wrote the Sanhedrim that the hand of the Lord had afflicted them and led the beloved pastor away from them. Now the members of the Sanhedrim were grave and reverend men and they never

laughed at anything. And when Wun-wordmoar was led away he put up his lightning rod and journeyed up and down the land, for he said within himself: "It is the time of the great feast of Summer when all the world goeth up to London and Berlin and Rome and Paris to worship. Perad-venture I may light upon a city pulpit with my great sermon on the Battle of Armageddon and draw down upon myself an unexpected and entirely unsolicited call." And it was so.

The Bravery of the Drumm r. Likewise there journeyed in the same caravan Denims, the son of Millprints, which was of the tribe of Drummans. Now Denims was a La-la. And he called the Conductor, who was the servant of the sons of Ar-Ar, "Jonnie." But the name of the same was George. But Denims saved "George" that he might call the president of the iron Highway thereby.

head of the house. Him he called "Sir," when he spake with him face to face, and he uncovered his head and his knees smote together when he stood before him, and his flesh became as goose flesh under summer gauze on a December day, and the cold sweat that ran down his cheeks was like unto a March rain on a gravely hillside.

For a varity the head of the house had it off with an exceeding tall pole, the children of Unkelpsalm went up and down the land in the caravans that journeyed on the highways of iron, for so did men journey in the days of our fathers, before they had learned to fly.

For all the highways of the caravans were paved with steel. Therefore did men call them the highways of the caravans were paved with steel. Therefore did men call them the highways of the caravans were paved with steel.

found him out. But on the highway Denims called the head of the house "Boss" and "Old Man," and boasted himself, and cried in the streets:

and boasted himself, and cried in the streets:
"I am too fly for the Old Man."

And in the caravan he called about him the men of the tribe of Familymen, and Husbandmen, and the Printahs and Repotahs and all the rest. And he told unto them a new story. Now the same was written on the tablets of Sennacherib, and was nine thousand and eight hundred and seventy and seven years old when it was new at first. And at the first it was second-hand. And while he told it they all Humbered

and slept. But Denims, the son of Mill-prints, opened his mouth with mirth, and ceased not from laughter until the caravan stopped at the khan for dinner. And he told it thrice at dinner. And he said: "It

But they held their peace. Nevertheless, they wished that it were even so as he had said. For then could they cork something with it and be at rest. In the Way of the Desert,

Now it came to pass that the caravan stopped on a flag. Now a flag is a sign unto the caravan to stop 22 seconds at New Metropolis City, where there is a water tank and a cattle chute, and thrice a year a And when the caravan stayed there joined himself unto it Haiseed, the son of Thistle-pod. Now he brought his mouth along with him, for he said, "Of a verity I shall

want to see something and peradventure to hear something."
And he held his mouth wide open, and with it he heard the oft-told story of Denims, the son of Millprints, and with it, moreover, he viewed the swift-flying landscape. And as the sight of his mouth was dim, he opened wide the window of the car, and leaning far out into the atmosphere, viewed the landscape o'er with his shoulder

And it came to pass that the man with the punch, who was of the servants of the sons of Ar-Ar, came softly unto Haiseed the husbandman and cried unto him,

that whatsoever was right in its eyes was right in its hand, just the same. And Lazarus increased in children and waxed strong in numbers. And he took to pulling down gates, and playing with foxes and firebrands, and he carried the jaw bone of a walking delegate about with him and smote sundry people with it, and he got to throwing dynamite.

And the elders of the land and the nobles and the chief men who sat in the gates, rent their garments—for the same was speechless, for he knew not the speech of the tribe of the sons of Ar-Ar. And the man with the punch was wroth, and spake unto him roughly and said: "Hain chugotta tikt?" Which by interpretation is, "Have you not a ticket?" in And Haiseed, the sons of Thistlepod, said, "Yea, verily," and straightway sought for it. Now he had upon his raiments an exceedingly great titude of pockets, insomuch that his garments were perforated with them. And he sought in the sons of Ar-Ar. And the man with the punch was wroth, and spake unto him roughly and said: "Hain chugotta tikt?" Which by interpretation is, "Have you not a ticket?" it. Now he had upon his raiments an exceedingly great titude of pockets, insomuch that his garments were perforated with them. And he sought in the punch was wroth, and spake unto him roughly and said: "Hain chugotta tikt?" Which by interpretation is, "Have you not a ticket?" it. Now he had upon his raiments an exceedingly great title of pockets, insomuch that his garments were perforated with the punch was wroth, and spake unto him roughly and said: "Hain chugotta tikt?" Which by interpretation is, "Have you not a ticket?" it. Now he had upon his raiments an exceedingly great with the punch was wroth, and straightway sought for it. Now he had upon his raiments an exceedingly great with the punch was wroth, and straightway sought for it. Now he had upon his raiments an exceedingly great with the punch was wroth, and the sought had a said: "Hain chugotta title?" which was a said: "Hain chugotta title?" which was a said: "Hain chugotta title?" w

ginning at the greatest and seeking through them even unto the least. And the men of the caravan, and the and the men of the caravan, and the merchants and the outgoing prodigals and the reformed prodigals, mocked him and cried after him. "Seek for it in thy shoe;" "Hast thou not another pocket yet in thy shirt sleeve." "Behold, thou hast taken it

in with thy soft eating tobacco!"

But his heart melted like wax within him, and he said: "Noah didday wunbutta bleevi lostut." Which is, being interpreted, "I am positive that I had a ticket, but I fear I

have mislaid it. Bounced From the Caravar But the man with the punch laughed him to scorn and cried unto Bouncer, of the tribe of Brakeman, and said unto him, "Bounce

Now Bouncer, the son of Agun, was a hustler from Hustlerville. And he fell upon Haiseed and fired him from the caraan. And Haiseed the husbandman sat by the wayside and wept. And he arose an



As She Fled Into the Corn Patch. walked home. Now the way was exceeding walked home. Now the way was exceeding long. And he beat upon his breast and cried, "Woe is me, for I am undone!" But the sons of Belial mocked and cried after him, "Nay, but thou art done up!" And it was so. And when he came unto his tent he told his wife all that had befallen

But she said unto him. "Let not my lord be cast down, for he is all right. I knew thee, that thou hadst no head on thee—at least, when thou wentest away from home-and I knew that thou wouldest surely lose thy ticket. Wherefore did I secretly take it from thy inside pocket and tie it in the corner of thy handkerchief. Lo, here is that which thou thoughtest thou haddest

And she held her head high and said, "Lo, what would become of these poor stupid men were it not for their wives." And she said within herself, "Now will I surely wear bloomers and vote."

But Haiseed the son of Thistlepod was wroth. And when he had thought it all

over with his mouth, he cried, "Truly thou hast made me to be a byword and a And he smote her a great many times plus more, across the shoulder blades with a hickory ram-rod, and cast after her the sandals of the hired man as she fled into

the corn patch. And he abode in his tent, for he said, "verily the way of the traveler is hard; and if so be that he is innocent of wrong doing, and his hands are free from wickedness and he knoweth not the way of iniquity, yet is his way the rockier by way of his innocence. I will dwell in my tents, and lay for the caravans of the sous of Ar-Ar with all my erippled stock, with the weaklings of the flock, and with the yearlings that I cannot reason of old age.

And it was so. ROBERT J. BURDETTE.

Buging kills reaches, bedbugs, etc., in stantly. 25 cents. At all dealers. For it was so that Denims was a mocker, and he feared no man living save only the

THE ELECTRIC FIELD.

An Electroforce Shoedealer Talks Libel for Being Exposed.

NEW APPLIANCES FOR SURGERY.

Novel and I ffective Mode of Knocking the Life Out of Weeds.

BATTERY AND LAMP FOR OMNIBUSES

(WRITTEN POR THE DISPATCH.) An account was recently given in this column of a so-called "electrotorce boot," which was being exhibited in the window of a London, Eng., store, accompanied by a description of the wonderful virtues of the "odic magnetism" which it was supposed to generate and impart to its wearer. A London electrical journal called attention to this attempt "to gull the public," and spoke of it as "unworthy the name of a respectable tradesman." The legal adviser of the "electroforce" boot dealer has written to the journal in question for a retraction and an apology for its remarks, un-der penalty of a libel suit. The editor in

reply says:

"Many of our readers will recollect the man who was called to account for his libel upon a woman-'She was ten years older than she looked.' Under threat of condign punishment he retracted-'She wasn't ten years older than she looked.' It is our misfortune to be unable to take in all the rigmarole about 'odic force' and 'odic magnetism.' If business men will tamper with things they know not of they must expect some sharp criticism. We have nothing to retract from what we have said. The peo-ple who are led to consider the buying of boots because of some high sounding far-rago and scientific nonsense have to depend upon technical journals for words of warn-ing and advice. Most emphatically the putting of a magnet in the heel of a boot is no more efficacious in curing bronchitis or no more efficacious in curing bronchitis or in renewing brain power than the rubbing of the head with a piece of wood would be. The shopkeeper is depending upon the ignorance of a purchasing public in order to obtain a higher price for something that has absolutely no value of the kind he puts upon it. A good boot may be of immense value in keeping the foot dry, and so prevent a possibility of bronchitis, but that a magnet in the heel of the boot will cure the bronchitis is only another matter. The moment the is quite another matter. The moment the gentleman aggrieved will prove the efficacy gentleman aggrieved will prove the efficacy of the magnet so soon will we apologize to any extent he pleases. We shall be happy to insert any communication that tends to prove him correct in his statements. Our aim is to obtain facts, and not to be satisfied with the exuberant outpourings of the imaginations of quasi-scientific investigators."

It is almost to be regretted that there is little likelihead of the author of further. little likelihood of the matter going further, for a lawsuit for libel based on the statements in question would be an immense boon to the public, as it would result in disclosures that would be more convincing than any ordinary testimony as to the ex-tent to which the credulity of the masses is worked upon more and more every year by bogus electrical and magnetic curative sp-pliances.

Electric Light in Surgery. It is astonishing that the splendid work now being done in this country by a few of the leading and most progressive electro-therapeutists has been accorded so little recognition outside the profession. This, however, can be readily understood by those who realize the strength of professional prejudice in the matter of advertis-sional prejudice in the matter of advertis-ing and the modesty of many earnest scien-tists in giving publicity to the results of their investigations. It is gratifying to know that an interchange of courtesies and ideas between the electricians of New York and their colaborers in the field of therapentics is likely to be carried out in the fall, when a convention will be held in New York of the American Electro-Therapeutic Association. Such a commun-ion is calculated to do an immense amount of good in directing attention to the admir-able results that have been attained in

many departments of surgery and medicine by means of electrical applications.

Another outcome of such a meeting can be looked for with satisfaction. The field of electrotherapeutics is covered by three pretty clearly defined classes of practitioners: the really earnest and scientific worker; the ordinary practitioner, who, recognizer; the ordinary practitioner, who, recogniz-ing that electricity is "the thing now-adays," uses it in a blind and perfunctory manner, knowing, perhaps, that certain causes give certain general results, but not knowing or perhaps not caring to know why, and the electrical medical humbug. It is no small advantage that such an opportunity can be afforded of differentiating between sound and questionable practice.

Car Lighting by Electricity.

A neat portable battery with electric lamp for the lighting of cars has long been needed-something which can easily be slipped into place, and which will light the car "from the roof." For this purpose a flat battery with the lamp underneath, with flat battery with the lamp underneath, with reflector and some hooks or sliding catches, has been suggested. An advance toward this desirable end is being made in the results of experiments in lighting the London omnibuses. The battery used is a five-cell battery, constructed of special lithanode plates, fitted into a box. The terminals are led to two contact pieces on one side of the box. The battery so arranged is put into a well under the driver's teet, in which are two contact pieces leading to a five candle well under the driver's leet, in which are two contact pieces leading to a five candle power lamp. So far the battery has been under a continuous practical test for about three months, with results so satisfactory that a contract has been entered into to supply and electrically and mechanically maintain the lights in the buses upon one of the London Road Car Company's routes. of the London Road Car Company's routes. It is stated that from an esthetic point of view the new method of lighting omnibuses is heartily welcomed in London. A cotempory remarks: "These vehicles are at no time palaces of comfort, but there are times when, what with the evil smell from the lamps and the flickering light, added to other discomforts, a seat in an omnibus mesns a minor teste of nureatory." means a minor taste of purgatory.

Weeding by Electricity.

A great source of annoyance and expense to railway companies is the encroachments of the grass which grows around the rails of their lines. An effective mode of getting rid of this nuisance has just been devised in the shape of an electrical vegetation de-stroyer. This consists of a wire brush, very much in appearance like an ordinary scrub-bing brush. This is connected by a wire with a dynamo in the nearest available elec-tric light or power station. A powerful current is turned on and an operator drags the fully charged brush, which is supplied with a wooden handle, over the grass, killing it instantly. There are many ing it instantly. There are many ways in which this ability to instantly destroy vegetation can be utilized. Gardeners especially are likely to be grateful for such a ready method of getting rid of noxious weeds on garden walks as well as in flower beds.

Da. J. G. B. Stegant & Sons have obtained in the United States Circuit Court of New York City a preliminary injunction against Von Glahn Bros. New York, restraining the latter from selling bitters put up in imi-tation of the Angostura Bitters.

Chamberlain's Colle, Cholera and Diarrhose

Can always be depended upon. It is pleasant to take and will cure cramp, cholers morbus, dysentery and diarrhosa in their worst forms. Every family should be provided with it. 25 and 50 cent bottles for sale by druggists.

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