

CONVENTION.

Lincoln, Neb., is filled with about 10,000 men and women in broad-rimmed white hats and gray sunbonnets, who never go to law, take no share in politics, and are entirely opposed to war. They are attending a great national conference. They are the delegates of the church of the Dunkards all over the country, and they represent one of the most picturesque and remarkable of religious movements.

These Dunkards are inclined to live together in communities, though this is less pronounced than formerly. They are cut off from the rest of the world not only by their peculiar dress, but by many of the religious beliefs and observances. Altogether they now number more than 100,000 members, though there is not much, if any, growth in their numbers of recent years. The young people who grow up in the denomination seem to be more and more inclined to leave it in recent years for some faith which will give them more freedom of thought and action.

Every congregation of the Dunkards is entirely independent of the rest and elects its own deacons, ministers and bishops. None of the clergy is paid a regular salary, but if he is poor the church members will contribute to his support. When there are questions which involve more than one congregation district and general conferences are held, and the Dunkards meet by the thousands in the open air to settle them.

At every conference, as well as at the love-feasts which are held in every congregation twice a year, the ceremony is that of the washing of feet. All the men of the congregation sit on one side of the meeting-house and all the women on the other side. Then as the candles are lit, the members on the front benches remove their shoes and stockings. Men and women come in, carrying tubs of lukewarm water, and a man on the man's side and a woman on the woman's side then wash the feet, one by one, shaking the right hand of each individual as the washing is completed and giving the kiss of peace.



Dunkard Costumes. The members on the front benches remove their shoes and stockings. Men and women come in, carrying tubs of lukewarm water, and a man on the man's side and a woman on the woman's side then wash the feet, one by one, shaking the right hand of each individual as the washing is completed and giving the kiss of peace.

In the meeting-houses the back of every third bench is so arranged that it can be turned on a pivot and transformed into a table, about which the faithful gather for the sacrament of the Lord's supper. The pew back is covered with a white cloth, upon which are placed large bowls of soup. Three or four people help themselves from each of these bowls. After this the communion itself is administered, and the services conclude with the singing of hymns and preaching.

In case of sickness among the members of the church the orthodox members cling to the ancient ceremonies of anointing the patient with oil and praying over him. Word of each case of illness is sent to the elders of the church, and at an appointed time they appear, pour oil upon the head of the sick man, lay their hands upon his head, and offer prayers in his behalf. Baptism is administered in running water and by threefold immersion.

The Dunkards originated in Germany, out of which country they were driven by persecution early in the eighteenth century. They came to Pennsylvania on the invitation of William Penn, and in that state they thrive and grow numerous.



Feet Washing. Until recently Pennsylvania has been the head center of the Dunkards, but so many of them have emigrated to the farm lands of the far west that the center has now shifted.

It was from one of the Pennsylvania communities that sprang an even more curious and interesting development—that of the monastic Town of Ephrata, Pa., once a manufacturing and commercial metropolis, now a mere village.

Nearly 200 years ago Conrad Bessel, of Dunkard parentage, was baptized into the German Baptist church. He was a man of great study and pious zeal, and he became convinced that the seventh, instead of the first, day of the week should be observed as the Sabbath day. He wrote tracts in support of this view and urged it so strongly that, to avoid trouble, he was finally compelled to withdraw from membership in the society. He retired into what was then a wilderness and made his home in an old cave on the bank of a river, where he lived the life of

a hermit. Gradually some of his friends and others who were convinced that he had the right way of thinking gathered about his cavern, and in 1732 a communistic life was entered upon by those who followed him. The men of the society wore long white flannel gowns and cowls, with shirts, trousers and vests of the same material. The women were attired in the same way, with the exception that a short petticoat was substituted for the trousers. There were no vows of celibacy taken nor required, though the idea was taught by Bessel. The great estate of the old community has practically passed out of the hands of the few surviving members of the society, and the last of the brothers in white gowns has long since passed away.

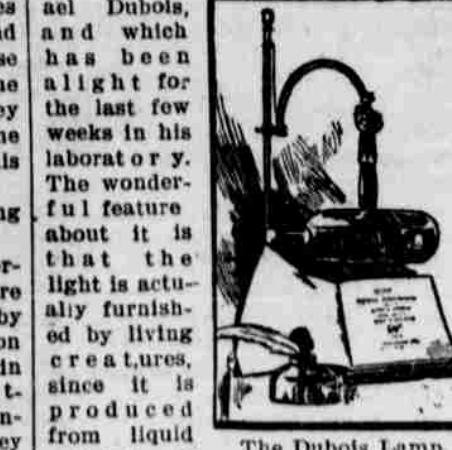
The old cloisters, where the brothers and sisters lived until a few years ago, are now leased to a number of families and are fast crumbling into decay. Within their walls one will be struck with the strange fact that all the doors are extremely small and of the same size, measuring exactly five feet in height and twenty inches in width. This, it is explained by the old Dunkards who still live about Ephrata, was intended to be a constant reminder to the faithful, as they stooped and twisted to get through the doors, that the way which leadeth to eternal life "steep and narrow" is narrow and steep.

Almost all of the Dunkards are engaged in farming. They will suffer a wrong rather than go to law about it, and are not accustomed to take any part in politics, though more and more of the young men of the church are to be found among those who vote regularly and take an intelligent interest in matters of public policy. The old-fashioned Dunkards pride themselves on the peculiarities which separate them from other people, and are accustomed to refer to the members of their church as "God's peculiar people." But it is the disinclination of the young people of their church to cut themselves off from others of their own age that has proved to be the greatest weakness of the church. It is said to be barely holding its own at the present time.

A Living Light. Scientists are much interested in a lamp which has been constructed by Prof. Raphael Dubois, and which has been allight for the last few weeks in his laboratory. The wonderful feature about it is that the light is actually furnished by living creatures, since it is produced from liquid which is composed of luminous marine microbes in preparing this liquid, or culture, Prof. Dubois has spent many months, and those who have seen the light which it furnishes claim that he has good reason to be satisfied with his achievement.

The lamp consists merely of a metallic support, to which is attached a large glass globe with a flat bottom. With the globe are connected two tubes, one above it and another at the side, and these are closed with cotton, but in such a manner as to permit of a limited circulation of air. The base of the globe is covered with a sheet of tinfoil, which serves as a reflector. When the light becomes dull or unusual brilliancy is required, all that is necessary is to inject a little air through the tubes into the luminous liquid.

A lamp of this kind, once filled, will furnish light continuously for several weeks.



The Dubois Lamp.

Schwab's New Palace Car. Mr. Schwab, president of the steel trust, has ordered for himself the finest private car than can be built by the Pullman Company. The walls and floors will consist largely of onyx, the observation room will be made entirely of plate glass. The cost of the car would suffice to build at least half a dozen extremely comfortable houses.

Current Topics

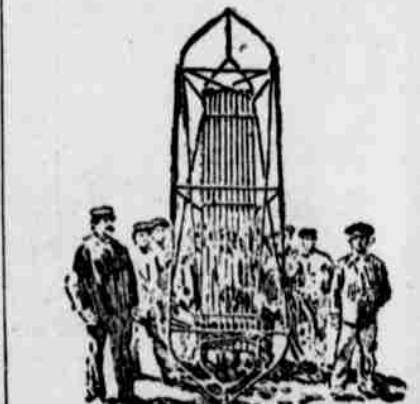
Continuous Marriages.
Mr. Herbert E. Carle of New York has the singular fad of marrying his own wife. Several gentlemen have recently found themselves in trouble through their habit of marrying a variety of wives, and several ladies have suffered annoyance from the law by reason of their superfluity of husbands, but Mr. and Mrs. Carle's custom of repeatedly marrying each other is a novelty. Probably they have a sound psychological reason for their peculiarity. They have probably heard the aspirations of married couples for continuous honeymoons, and have resolved to



RICHARD E. CARLE. realize the apparently impossible. If they marry often enough there is no reason why they should not have a honeymoon every month.

The Contest in South Carolina.
The resignation by Senators Tillman and McLaurin gives a dramatic interest and intensity to the political contest in South Carolina. The resignation in each case is to take effect in the middle of the approaching September, long before Congress meets. The seat of only one Senator, McLaurin, was originally involved in the contest. Two seats will be affected by the struggle which has now begun. Tillman has thrown his own record and personality directly into the canvass, and thus greatly broadened its scope and added to its picturesque quality and to its excitement. It is certain to be by far the most interesting political contest which will take place anywhere in the United States in 1901. It will attract the earnest attention of the entire country.

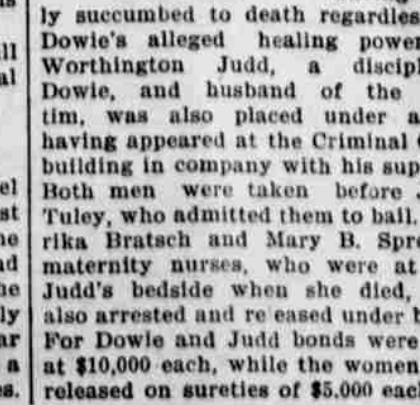
Making a Boat in Five Minutes.
For a long time past each German cavalry regiment has been accompanied by a wagon containing two folding boats, but as the outfit weighs about 6,000 pounds, it seldom follows the troops rapidly. Quite lately a novel boat has been introduced, so light that one horse can easily carry on its back



the entire material for two boats. The frame is formed of from sixteen to twenty of the lances in use in every regiment, while the cover consists of watertight sail cloth. Six men can put the boat together in five minutes and take it apart in two. The whole boat weighs about sixty-five pounds.

World's Coffee Consumption.
The total annual consumption of coffee is: United States, 802,000,000; Germany, 344,000,000; France, 179,000,000; Austria-Hungary, 92,000,000; Italy, 31,000,000; Great Britain, 29,000,000; Russia, 18,000,000. The United States thus consumes more coffee than all other countries together. The importations come from different countries as below: Brazil, 628,000,000; Venezuela, 62,000,000; Colombia, 28,000,000; Mexico, 27,000,000; Costa Rica, 17,000,000; Guatemala, 15,000,000.

Faith Healers in Trouble.
Rev. John Alexander Dowie, the Chicago faith curist and general overseer of the Christian Catholic Church, has been held to the grand jury to answer the charge of manslaughter. Mrs. Emma Lucy Judd, one of his disciples, having late-ly succumbed to death regardless of Dowie's alleged healing power. H. Worthington Judd, a disciple of Dowie, and husband of the victim, was also placed under arrest, having appeared at the Criminal Court building in company with his superior. Both men were taken before Judge Tuley, who admitted them to bail. Henrika Bratsch and Mary B. Sprecker, maternity nurses, who were at Mrs. Judd's bedside when she died, were also arrested and released under bonds. For Dowie and Judd bonds were fixed at \$10,000 each, while the women were released on sureties of \$5,000 each.



INDIANS HAVE THE STAGE

KIOWAS AND TONKAWAS KISS & MAKE UP WHILE POTTAWATTAMIES MARCH ON CHICAGO

One of the most significant events in recent Indian history was just consummated as the report came to Chicago that the entire Pottawattamie tribe of Michigan were preparing to march on the city and reclaim the land of the lake front for which they claim they have never been paid by the government. It was the ceremonial visit of the Tonkawas to the Kiowas. Years ago no one ever imagined that Tonka-

was and Kiowas would ever meet, except as enemies, but here they were in this Oklahoma valley, in the capacity of hosts and guests, vying with one another in cordiality. The meeting shows how much civilization has done to tame their wild natures. The origin of the feud between the Kiowas and the Tonkawas is of long standing. The latter have an awful record behind them. They were the dreaded enemies of all the tribes in the southwest. As their name implies, they were cannibals. More than thirty years ago they seized a Kiowa papoose, and killed and ate it at one of their horrible feasts. It proved a fatal act. The Kiowas brooded over the outrage, and quietly awaited their opportunity to avenge it. They were determined and alert, but they made no sign until the chance should come to take their enemy at a disadvantage. The time came at last. The Tonkawas were encamped in the Tonkawa valley, in Oklahoma, through which flows a small stream. The Kiowas stealthily surrounded the camp, and attacked them so suddenly that there was no time to don their war-paint, and barely time to snatch their weapons.

Terrible bloodshed resulted, and the Tonkawas were almost exterminated. Twelve of their tribe of four hundred white people, too. The ride among the camps showed active preparation. The Indians were brushing their black, glossy hair, tying it with ribbons or twisting it with long strips of fur; dressing up in their buckskins, strings of beads and feathers. The dancers fastened bands of bells below their knees. Their toilet would have been far from complete if they had not further beautified themselves with plenty of green, yellow and red paint, in rings about their eyes, stripes and spots upon the cheeks, forehead, legs, arms and bodies.

Evidence that former things are passing away and new and better things are taking place is manifested by the friendly visit paid to the Kiowas by the Tonkawas recently. The Tonkawa tribe, now numbering about forty, surprised the Kiowas by asking to visit them. They came prepared for a long stay, bringing their tents, tepees, wagons, ponies and all their Indian paraphernalia, including their buckskin suits, feathers, paint, etc.



SCENE AT KIOWA-TONKAWA REUNION. (A Tonkawa Squaw and Child and Apache Chief.)

To show their good friendly feeling, the Tonkawas announced they would give a dance for the entertainment of the Kiowas, and Indian etiquette demanded that the Kiowas, in return, should give gifts to the visitors. Indian gifts consist of beef, shawls, blankets, but principally ponies. The great day of the dance at last arrived, and everybody went; the new masters and mistresses were gaily painted in designs of red, green and yellow. The manes and tails were painted some bright color and sometimes tied with bright ribbons and handkerchiefs and often an additional gift of a nice blanket would be on the pony's back.

The dancing and presentation of gifts lasted from about 4 o'clock until sunset. The parting scene was very affecting.

Prof. Herbert W. Conn., Ph. D. of Wesleyan university, is to give the principal address at the university convocation of Boston university on commencement day, June 5. His subject is "The Biology of the Higher Education."



POTTAWATTAMIES ON THE MARCH.

United States Supreme Court.



Eight of the justices decided that the constitution of the United States applies wherever the United States has sovereignty. Justice Brown dissented from this opinion, holding that congress can govern territory, whether it is incorporated into the United States or not, outside of the constitution. The court, by a majority of one, sustains the Foraker act (which levies a temporary tariff duty on goods from Porto Rico) as constitutional and valid. This judgment was given by McKenna, Brown, Gray, Shiras and White.

The dissenting minority opinion, which holds that the Foraker act is unconstitutional, was given by Justices Brewer, Harlan, Fuller and Peckham. The decision of the court was announced in the Downes case, which is the fundamental test case. The court did not decide the Philippine case, involving the importation of diamond rings, and it is not clear, when this case is decided, that it will be free from complications.

In the Downes case it was held that the treaty-making power had not the power to incorporate territory into the United States, that power resting with congress. This was the opinion of four of the majority of the court, while the fifth, Justice Brown, reached his conclusion that the Foraker act was valid because the constitution did not apply to Porto Rico at all, and the question of incorporation was immaterial. The four judges who disagreed with the majority declared that Porto Rico had been incorporated into the United States, and that therefore no duty could be levied on goods coming from the island.

In dealing with the collection of duties, in either case, such as the De Lima case, the court decided that after the ratification of the treaty with Spain the president had no power to impose a tariff on goods coming from Porto Rico or going into Porto Rico. The court also held that duties collected on goods going into Porto Rico before the ratification of the treaty with Spain were valid, because those duties were imposed by the military branch of the government to meet a military emergency. The court holds in reserve a case—the Dooley case—which involves the exportation of goods from the United States into Porto Rico after the Foraker act. This is the case in which the appellant claims that the government has levied an export duty upon goods exported from New York in violation of the constitutional provisions as to exportations from a state.