

A NEW CHANCELLOR

DR. AVERY PLACED AT HEAD OF STATE UNIVERSITY.

HIS SELECTION UNANIMOUS

The New Official, Himself a Graduate of the University, Has Been in Charge Since January.

Dr. Samuel Avery, who has been serving as acting chancellor of the State university since January 1, was elected chancellor by the board of regents. This action would not have been taken until the June meeting, except that one of the regents will not be in the state at that time, and he wanted to take part in it. Mr. Avery's selection for the position of head of the State university was unanimous.

Dr. Avery, himself a graduate of the State university, was professor in chemistry, had studied abroad and had received signal recognition over there for his work in that science. When Chancellor Andrews withdrew because of ill health the regents wanted to put a man in his position who was familiar with conditions in Nebraska, and recognized in Prof. Avery a broad-minded, brilliant man, they made him acting chancellor. They have been highly pleased with the way that he has taken hold of the work, and consequently determined to make him chancellor.



Dr. Samuel Avery.

In future it will be Superintendent of Schools W. M. Davidson, L.L.D., for the regents decided to confer the degree of doctor of laws on him because of his eminence in the educational work of the state.

Stringent rules were adopted in regard to students drinking, and in future members of any organization that serves liquor at its banquet or meeting will be expelled. Practically the same action was taken concerning teachers.

The following resolutions were adopted:

First—No student of the university shall retain membership in any society, fraternity or organization in the university whose membership is secret, concealed or not made public in the usual way.

Second—Hereafter the general supervision and control of the Pan-Hellenic dance and all similar inter-fraternity social functions or events are vested in the inter-fraternity council.

Third—No student shall be a member of any secret order or fraternity or other secret organization which exists primarily for the purpose of controlling student affairs, or which holds or maintains banquets or other gatherings at which alcoholic liquors are served.

Fourth—Any student convicted of violating any of the provisions of sections one and three, or either of them, shall be expelled or suspended from the university. Any conduct on the part of the members of the teaching or official bodies of the university clearly tending to support or encourage students in the violation of those sections shall be deemed an impropriety.

Colonel Eberly's Staff.

George A. Eberly of Stanton, recently elected colonel of the First regiment, Nebraska National guard, has appointed the following staff officers, whose selection has been approved: Jerome A. Lilly of Omaha, regimental adjutant; William E. Kelso of Wisner, regimental quartermaster; Del F. Lough of Omaha, regimental commissary; Rev. Fletcher M. Sisson of Nebraska City, chaplain.

Denied a License.

The Lafayette Life Insurance company of Lafayette, Ind., has been denied a license to do business in Nebraska by State Auditor Searle. The auditor held that the company was writing three different kinds of special contracts and for that reason declined to relicensure it.

Thompson Supports Mains.

Deputy Food Commissioner S. L. Mains recently announced that the state law requires a statement of the ingredients of all food compounds to be placed on the label. He is now supported by Attorney General Thompson, and the latter, in answer to a question, has held that when food packages are accompanied by gifts, premiums or prizes such packages are to be deemed misbranded under the law. Prize packages were not permitted by the former food commissioner, but the question is again up.

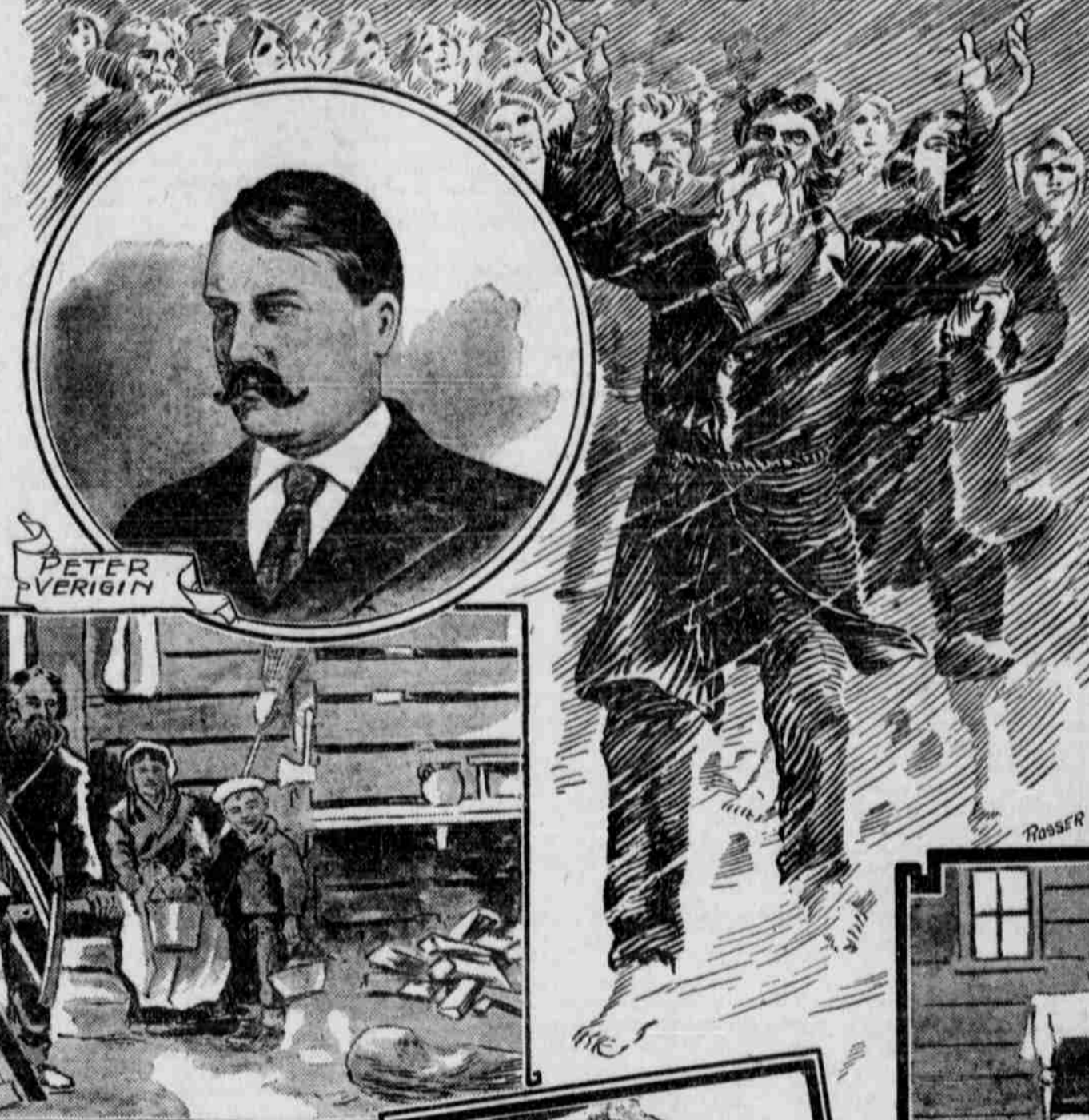
DOUKHOBORS BY DANIEL PWILES MAKING GOOD



CANADA has put her official stamp of approval on the Doukhobors.

A late report of the Canadian Interior department is devoted entirely to this "Christian Community of the Universal Brotherhood," as the Doukhobors call themselves. In it are embodied the results of a careful official investigation that was provoked by the flood of adverse criticism during the last ten years against these "Spirit Wrestlers" ever since they first settled in western Canada. Its obvious purpose is the indorsement of the Doukhobors as citizens of the Dominion and the discouragement of any further attempts to malign them.

The report shows that instead of being "gold-bricked" by the Doukhobors, Canada really got an excellent body of citizens when she brought the "Douks" over to this



PETER VERIGIN



A DOUKHOBOR FAMILY

side of the Atlantic. For years the "Douks" were looked upon as a joke and Canada was laughed at and ridiculed, but now there is a different tale to tell. Most of the stories that brought the immigrants into contempt were based upon the doings of a small minority of the communists, religious zealots whose fervor led them into extravagance of conduct such as could be explained only by mental derangement. These zealots went naked in the middle of winter on pilgrimages through the snow in search of the Messiah. They would not work and they would not sanction work by others. They even turned loose their horses, cattle, sheep and hogs (given to them by the Canadian government), because they didn't believe that horses or oxen should be made to toil for man or that sheep or hogs should be eaten by man.

The majority of the immigrants, however, were industrious and painstaking and had little sympathy for the fanatics. These industrious ones have built up the community property until now the Doukhobor colonies are among the best in the Saskatchewan country. They are as deeply religious as ever, and they cling to their old Quaker-like customs tenaciously, but they no longer are looked upon as a problem by the Canadian government and there will be no more talk of dispossessing them from the magnificent domain they occupy.

The Doukhobor has made good. The first shipload of Doukhobors left Baitoun, in Asiatic Russia, in January, 1899, bound for Canada, and by the middle of that year more than 7,000 of them had settled in the far northwest. Now the number of these peculiar religionists in Canada exceeds 10,000.

The creed of the Doukhobors is somewhat vague in many details. The principal points of their belief, however, are these: There is one God; the Holy Trinity is beyond comprehension. They do not believe in praying in temples made with hands, and say that all the ceremonies of the churches, being useless, were much better left alone. Luxury in food or dress is condemned, and going to war, carrying arms or taking oaths of any description are forbidden. Their mode of life is strictly communistic, all laboring for the common good. They are abstainers from alcohol and tobacco, and, for the most part, are vegetarians.

For many years the Doukhobors lived in the neighborhood of Kief, in what is called "Little Russia." In the reign of Alexander I, they all were banished to the Wet mountains of Georgia, in the Caucasus. There they lived for many years among the half-savage Mahometans, who have been the rulers of that region for centuries. The crisis in their fortunes came in 1887. A universal conscription was declared throughout Russia. Every healthy adult male was ordered to be ready for service in the army.

For the next three years the Doukhobors were persecuted unrelentingly. There were innumerable banishments, imprisonments, floggings and tortures that cannot be described, but the Doukhobors were immovable. Their condition was pitiable in the extreme when Count Tolstoy and the Society of Friends in England came to their relief by raising funds for their emigration to Canada.

There was little difficulty about obtaining sufficient land at little price for the 7,000 Doukhobors who came to Canada during the first year. Each male over 18 years old was allowed to take up 160 acres subject to a payment of \$10, which was three years deferred. The Dominion government also gave a grant of \$5 to each man, woman and child, who reached Winnipeg before June 30, 1899.

The region where these Russian exiles have

made their homes is in the provinces of Assiniboia and Saskatchewan. Their total holdings are between 600 and 700 square miles of splendid land for agricultural purposes, now in the heart of the wheat belt. When the government allotted this land to them, ten years ago, it was considered by experts too cold for wheat, but since then the grain belt has moved northward several hundred miles. The Doukhobor lands today are worth anywhere from \$15 to \$40 an acre, according to location, which would make their total market value considerably more than \$10,000,000.

If it had not been for the forbearance of the Canadian government, however, the Doukhobors might have lost their land through their own stubbornness about obeying the laws. They received their land under the terms of the Canadian homestead act, which, among other things, requires that the person who takes up a homestead shall reside on it until he "proves up." Now the solitary life of the homesteader has no attraction for the Doukhobor, with his aged fondness for village living. The result was that the Doukhobors, instead of remaining on their homesteads, established themselves in a string of villages, between 40 and 50 in number, that sprawl across the plains for a distance of 100 miles northeast of Yorkton.

In due course the government gently reminded the Doukhobor leaders that their people were in danger of losing their homesteads through their failure to live on them. The stolid refugees paid no attention to the warning, and, in the end, they had their own way. The powers of the Dominion decided to let them hold their land and live as they wished.

This is not the first concession the Canadian government has made—and it is not likely to be the last. Not long ago a movement was started in certain quarters where the hostility to the "Spirit Wrestlers" was marked, to urge the authorities to make all the men take the oath of allegiance to King Edward. As it is one of the cardinal principles of this religious sect that they shall take no oaths of any description, doubtless the instigators of this enforcement of one of the Dominion's laws regarding alien settlers hoped that they would move and leave their lands open for purchase at a low price. The government knew the Doukhobors probably would refuse to take any oath, partly on account of their belief and partly because they would fear that it might lead them at some time to be forced into military service. Therefore, the authorities forbore to press the matter of the oath of allegiance, but contented themselves with intimating to the Doukhobor leaders that his majesty King Edward VII. would take it as a personal favor if the "brethren" would come around when they found it convenient and promise to be good subjects. This plan is working fairly well. Something like 800 of the able-bodied men in the various communities have taken the oath voluntarily during the last 18 months. This has been due almost entirely to the influence of their leader, Father Verigin.

Peter Verigin has been the greatest power among the Doukhobors for nearly 25 years.



A TYPICAL DOUKHOBOR

For 15 years he was an exile in Siberia, together with six of his brothers, but they all were released finally, and reached Canada about six years ago. His followers almost defy him, as they had his six great predecessors who ruled like the kings or prophets of old during the time that the sect sojourned in Russia. During his long exile he became a firm convert to the theories of Tolstoy, and 13 years ago wrote an epistle to his followers which is made up chiefly of passages borrowed verbatim from Tolstoy's "Kingdom of God Is Within You," and containing in particular one long passage from that book—a quotation of Tolstoy's translation of the Declaration of Sentiments which William Lloyd Garrison drew up in 1838 for a Peace convention held in Boston. This epistle is part of the sacred lore of the Doukhobors. It contains no acknowledgment of the fact that it was taken mostly from Tolstoy. There probably are more people in Assiniboia and Saskatchewan to-day who can repeat the long passage from Garrison's declaration than there are in the United States who ever heard of it.

The disturbers among the Doukhobors belong to the reactionary or fanatical element, and these made themselves felt to such an extent before Verigin arrived in Canada that at one time there was serious talk of bundling up all of the thousands of Doukhobors and shipping them out of Canada—no one cared much whither. At that time it was considered that the czar had played a colossal joke on Canada by letting the 7,000 odd Doukhobors leave his realm, and it was a matter of congratulation among the Canadians that the 10,000 or more who stayed behind in the Wet mountains of the Caucasus were too stubborn or too fearful to emigrate.

It was this fanatical element that was responsible for the "pilgrimage in search of Jesus" in 1902. These fanatics belonged to the Yorkton colonists and professed the belief that the use of animals as beasts of burden soon come again in person. They set free nearly 500 animals—which were caught by the authorities and sold back to the more sober-minded Doukhobors. Meantime some 600 men, women and children set out across the snow-covered prairie, where they expected the Messiah to meet them and lead them to evangelize the world. They were poorly clad, they were without food, except such as they could get from charitable people on the way, and their

only shelter was the winter sky. Some went bareheaded and barefooted, and all rejected leather footwear. Many went crazy and a few died from exposure.

The most startling feature of a portion of this mad pilgrimage, however, was that a small portion of these Doukhobor zealots, not content with throwing off their outer clothing, denuded themselves entirely "to show nature to humanity, and how man should return into his fatherland and give back the ripened fruit and its seeds," they said. In passing through many of the Doukhobor villages this naked band were driven out by their co-religionists and beaten with twigs until the blood ran. At night in the rain and snow and wind they clustered into one heap and lay on the ground, one on another, for warmth. Strange enough it is said that none of them was seriously frozen. This strange march continued until 28 of the unclad ones reached Yorkton, where they were met by the mounted police and were arrested. Three months' imprisonment was their lot. After they were released all but ten of these 28 nude marchers abandoned their curious beliefs and went back to work. These ten attempted another outbreak, destroyed some of the brethren's crops and burned some of their machinery, but finally were subdued and imprisoned once more. The next year there was another attempt at a pilgrimage, but by that time "Father" Verigin was in control and it amounted to nothing.

About the time that Verigin came into the full powers of leadership a movement was set afoot to persuade the government to take back the largest part of the original grant to the Doukhobors. Those behind the agitation claimed that the community had more land than it ever would be able to use, and that a part of the holdings ought to be made available



SPINNING

for other and more profitable settlers. "Father" Verigin at once saw that it was "up to" the Doukhobors to make an adequate defense, and he set about it in a characteristic way. At the fall meeting of the community nearly \$100,000 was set aside to be used for buying new land immediately adjacent to the Doukhobor reservation, and all talk of cutting down their holdings ceased forthwith.

Another evidence of the quality of Verigin's leadership is to be seen in the system of elevators and granaries that is found in every center of population in the community. The Doukhobor farmers are thus under no compulsion to sell their wheat and flax the moment it is harvested, but can hold it for weeks or months if necessary. Within the last two years a system of flour mills also has been installed, and the export of flour is beginning to be a considerable item of profit. Plans are afoot for a narrow gauge railroad to connect the various villages of the community. They already are connected by private telephone lines. In each village there is one immense granary or a modern elevator. All the farm implements are owned in common. Much of the machinery used in cultivating the soil is of the most modern type obtainable, steam plows being numerous.

As a class the Doukhobors are a big, tall race, fair-haired, with the flat noses that are peculiar to the Slavs. Each household holds its religious service at four o'clock every morning. They have no civil courts, but settle their differences in a religious way, based on their interpretation of the Scriptures. There is said to be no crime among them. They are famous throughout Canada for their live stock, and will pay almost any price for the finest blooded breeding animals.

To the Touch of Love

"We have two Mary Wallaces here," said the morgue keeper. "Funny thing, too. Both brought in to-day. You'll have to bring somebody with you who can see—somebody who knew your wife—before she can be identified."

The sensitive features of the man contracted with sudden pain, and his dull, roving eyes sought the direction of the morgue keeper's voice. His stick tapped before him on the flagstone as he moved a step nearer.

"That isn't necessary," he said. "I—I'd know Mary among a million! She has the softest hair—"

He extended a hand; the slim, dextrous fingers moved gently, caressingly. The morgue keeper understood. He hesitated a moment, and then grasped the blind man's sleeve. "Come!" he said.

They walked through the office into the rear apartment. The air was chill and the blind man shivered. The keeper released his arm and there was a sound like a drawer being pulled out. "Here," he said, rather gruffly.

He caught the visitor's hand again and guided it to an uncovered face. The blind man started at the contact, so cold was it. Then his fingers wandered swiftly over the marble-like countenance, and finally rested for just an instant on the dead woman's hair.

"No, no!" he said. "That's not my Mary." The drawer was closed and another pulled out. The visitor groped his way forward. The instant his fingers touched the sharp-set features of the dead woman his own face was transfigured. "Mary! Mary! I have found you, dear," he whispered. "How thin your poor face has grown. How cold you are." His fingers strayed to the harsh, thin hair of the corpse, hovering there caressingly. "But the softest hair—the softest hair," he murmured.