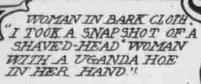
A NATION IN BARK CLOTH

ALL ABOUT THE BAGANDA WHO RAISE THEIR CLOTHES IN THEIR GARDENS







BT FRANK G CARPENTER. WAT off here in the heart of the black continent, within a few of the Congo, and right at the source of the Nile, is a nation of semi-civilezed Africans who are clad all in bark. have just left the Kavirondo, on the other side of Victoria Nyanza. They go stark naked, and are not ashamed. These people are fully clad and they consider all exposure of the person indecent. A married woman who would go about wearing only the girdle of beads and the short fiber tall which constitutes full dress about Port Florence would be ar rested in Kampala, and the Uganda man little apron of skin tied to his waist at the back, would be drummed out of the

The Baganda, as these people are called, are a nation of prudes. This is so especially as far as the men are concerned. Every one of them, when not working, is clothed in long, flowing garments from his head to his feet, and in the time of the last king the man who showed a bit of bare leg in his majesty's presence was beautiful. showed a bit of bare leg is his majesty's presence was instantly punished. I have told you how the old bilind musician of the present king lost his eyes by allowing a princess to see him in swimming. This was at the command of old King Mutesa, and that notwithstanding he kept a large corps of nude girls about his palace to act as his valets. Nowsdays the Uganda women are almost as much clad as the men, and it is only when out working in the field that they may occasionally be seen here to the

A Nation in Bark.

There are about 1.00,000 negroes in Georgia, and that is just the number of these semi-civilezed Bagands. If you could collect all our Georgia colored population together and dress them in bark, having an occasional one clad in sheets of white cotton, you would have somethink like the nation here at the source of the Nile. The people are Bantu negroes. They are if anything better looking than our colored people and are far gross. They are if anything better looking then our colored people and are far more intelligent than the negroes about the Gulf of Gulnea, from where the greater portion of our slaves came. Their bark clothing is made in the shape of great sheets of the size of a bed quilt, and it is wrapped about the body, extending in the case of the men from the nock to the feet and with the women from under the arms well down to the angles. The Baganda man begins dressing by winding a strip of bark cloth about his hips and passing it between his legs and fastening it at the waist. After this he puts on his large sheet, which he fastens around his shoulders and of he fastens around his shoulders and of ten ties in at the waist. It is only when ten ties in at the waist. It is only when at hard ishor that any other part of his body is bare. When working his lower legs often show. The women do not seem to regard the exposure of their persons above the waist as indecent, although they are usually clad from arm-plis to ankles. I am told that many of them take off their clothes when dining inside the house, in order to keep from soiling them. The woman I see are on the whole pretty well clad.

Adam and Eve in Uganda.

Adam and Eve in Uganda.

When Adam and Eve had their little trouble over the apple, and from it, as an eyeopener, clad themselves in figleaves, they set an example for these people of Uganda. The Baganda, however, use the bark of the fig tree and not the leaf. This bark clothing is all made of the inside skin of a species of lig tree, which they grow in their sardens. I have just returned from a fong trip through the country and have had an opportunity to see how the bark is grown and how it is prepared for clothing.

The ordinary Uganda family lives in thatched but surrounded by banana plan-tations, and these clothing trees are planted in among the bananas. They are to be seen everywhere along the roads. They grow to a height of from 20 to 30 feet, and their branches begin at about eight or ten feet from the ground.

bark is cut in such a way that it comes off in sheets. If it is properly stripped from the tree another coat will grow, so that the same tree will produce a new crop of cloth every year. In cutting the bark great care is taken to leave a thin film on the trunk, and as soon as the cuter bark is removed the trunk is wrapped in green banana leaves, and these are tied tightly about it with banana fiber. I saw the natives doing

banana fiber. I saw the natives doing such work in many of the gardens on my way across Uganda.

The bark comes off in strips from six to ten feet long and as wide as the cir-cumference of the tree. These strips are sonked for a time in water, until they become damp and soft. They are then spread out on skin mats and hammered scaked for a time in water, until they become damp and soft. They are then spread out on skin mate and hammered with mallets. This makes them thinner and broader. They are also pulled and stretched, until they finally become much like pleces of cloth from half a yard to a yard wide and of the length of the cutting. The bark is composed of many fibers which cross each other this way and that, just like weaving; and when it is dried it seems like a great sheet of woven fibers. It can now be sewn together into the blankets used as clothing, and it can be painted and decorated together into the blankets used as clothing, and it can be painted and decorated in patterns. I have bought a number of sheets of this stuff. They are of a reddish brown color, of the same hue as cinnamon or tan bark. They feel just like woven cloth and look as though they might have been felted or passed through a loom. The stuff is somewhat thicker than cotton sheeting, but it is firm. I understand some of this bark cloth has been sent to America and Europe and I understand some of this bark cloth has been sent to America and Europe and that it is used in Gormany for making ladies' shopping bags and card cases as well as caps, hats and book covers. I was told in Entelbbe by an explorer there that he had applications for a large amount of it from certain American weaving mills which wished to experiment in making velvet of it. The cloth can be trimimed like silk, muslin or velvet. It can be dved any color and it could be made waterproof. When it is blocked to any form it holds its shape; and, when cemented together into two thicknesses, laid crosswise, it is very strong. It might be used as a maitting, and would be decorative as a wall paper. As it is there is practically no market As it is there is practically no market for it other than that of the natives; and I have bought several blankets six or eight feet square for about 33 cents

No Pins or Buttons. I wish I could show you some of these ligands girls, dressed in their terra cotta sheets, as I see them around me. The bark cloth is wrapped tightly about their bodies, leaving their plump arms and shoulders hare. It is often tied in at the

ered up at the front so that a great fold hangs over and falls half way to the knees. It gives forth a swishy rustle as the women move, and I am told that they delight in this noise as our girls delight in the swish of their silk petiteouts. In in the awish of their silk petticeats. In such costumes the bust is entirely covered, and the only weak point about the dress seems to be that it has no plus nor buttons and that there are not even sheestrings over the arms to hold the dress up. The mere knot at the front seems by no means safe, and I am in constant fear that the the will slip and the bark cloth drop to the ground. The longer I stay, however, the less this fear holds. The dresses seem to be as tight as though glued and that even on the girls who work on the road chopping out the weeds with their little hoes and bending half double as they do so. I have seen women so working with little black bables on their backs, held in by the bables on their backs, held in by the bark cloth.

MR CARPENTER IN HIS JINRIKISHA

A Suit of Clothes for Four Cents Speaking of this dress of the Raganda, I have said they were all fully clad. This so of both men and women and of even inp to the ages of eight or nine years, up to the ages of eight or nine years. They go absolutely naked, save that each has a ring of woven fiber or of twisted banana stems as big around as my thumb. This they wear about the waist. During our trip yesterday, my son Jack met a girl so clad and bargained with her fer her curst. The little one sold her whole girl so clad and bargained with her fer her outfit. The little one sold her whole suit of clothes for four cents, stepping out of her waist ring and standing there naked while she handed it to him and took the money. A moment later she scampered off into a banana patch and made a new ring of banana fibers to take its place. I am told that the little ones consider themselves undressed when they have not this ring about their waists; and that if they have left it off they will run for it and put it on before they come to meet strangers.

They Shave Their Heads.

This little girl had her head shaved close to the skin. This is so with both women and men among the Bagands. Nearly every one has a scalp like polished ebony, although a few allow the hair to grow. The Baganda do not wear jewelry and the women do not pierce their ears nor disfigure themselves with scars and various other mutilations, as is common among most African tribes. Those who wear hair, do not load it with grease; and, as a rule, the people are noted for their cleanliness and fondness for bath-

ing.
Since the country has been opened to Europeans many of the richer natives have begun to wear cotton, and, strange to say, they prefer American goods to any other. These goods here go by the

name of Americani. This means cotto sheeting, and that made in the usual length for one dress. Both men and women wear such sheets, so that any large crowd forms a mixture of whites and tans. The whites are the American cottons and the tans are the bark clothes.

How the Baganda Look.

These natives of Uganda are fine look

These natives of Uganda are fine looking. They are shorter than the average Cancasian, the men bring not more than five feet four or five inches tall, and the women still less. Both sexes are well formed. Every one holds his head up and throws back his shoulders, and all are broad-breasted and deep chested. This may come from the hilly nature of the country and the fact that the people do much walking up and down hill.

The younger women have beautiful necks and arms and very full breasts. Many of them are like ebony statues, and almost every girl has a form which would be coveted by any American belle. Their creetness of figure comes largely from the habit of carrying things on their heads. This is done by both men and women. During my trip across the country I passed hundreds carrying loads in that way. Men went along on the trot with firewood, bunches of bananas and bales of hides halanced on cushions of leaves upon their crowns. I saw woners carrying average of water upon their and ones of index balances of classes of leaves upon their crowns. I saw women carrying gourds of water upon their beads, so carefully poised that the water did not spill, although the gourds were untouched by the hand. Now and then we passed a girl going along with a glass bottle belanced or her rate, and at one bottle balanced on her pate, and at one place I saw a gang of porters carrying elephants' tusks in that way.

and the must commit some offense in a did not spill, although the gourds were untouched by the hand. Now and then we passed a girl going along with a glass bottle balanced on her pale, and at one place I saw a gang of power carrying elephants tusis in that way.

Across Uganda in a Jinrikisha.

But let me tell you about a linrikisha, the matter capital of Uganda. Entable to Kampala, the native capital of Uganda. Entable is situated on victoria Nysima, 175 miles across the lake from Port Florence, and Kampala, the lative capital of Uganda. Entable is situated on victoria Nysima, 175 miles across the lake from Port Florence, and Kampala, the sative capital of Uganda in a Jinrikisha. The road between the two places has been laid out and improved by the bridges of the world. The roadway is about 35 feet wide. It is as hard as atome and as smooth as a floor. The grass and weeds are kept out of it, and there are ditches at the side, with collevate he capital collevate heads of the collection of the collevate heads of the collection of the collecti But let me tell you about a jin-rikisha ride which I took from En-tebbe to Kampala, the native capital of Uganda. Entebbe is situated on Victoria Nyanna, 175 miles across the lake from Port Florence, and Kampala is about 25 miles away back in the is about 25 miles away back in the hills. The road between the two places has been laid out and improved by the British, and it is now one of the fine drives of the world. The roadway is about 20 feet wide. It is as hard as stone and as smooth as a floor. The grass and weeds are kept out by it, and there are ditches at the side, with culverts here and there to carry off the water. The streams are crossed by bridges, and the whole 25 miles is as good as the beach drive along Rock Creek in Wassington, or any of the roads at Central Park. Indeed, the only native highways that will compare with it are those of Java, the labor upon which is done in much the

This is different from the other countries of Africa.

The most of the native territories are accessible only by footpaths, which wind in and out about the trees and around the stones and logs, permitting passengers to travel only single file and on foot. This is so in the most of German East Africa, in British East Africa and in the Kongo valley. It was over such roads that Stanley went; and Livingstone and the other great and Livingstone and the other great African explorers made their way through such paths.

These roadways are one of the greatest signs of Uganda's civilization. They go up hill and down vale, crossing the streams and swamps on bridges and

causeways.

Since the British took possession of the country they have improved these native roads. They are building others, native roads. They are building others, and one can now go in a jinrikisha, pulled by natives, from here to Lake Albert, a distance of about 200 miles. I understand that there is even a road to Gondokora, which lies in the Sudan on the other side of Uganda. That place is the terminus of ateam navigation on the Nile, so that I could go by Jinrikisha from here to that point and thence by steamboat and rail to the Mediterranean.

Where Women Work the Roads.

Ite amount of labor. The householder as a rule sees that the most of the work is done by the women. This I found to be the case all the way from Entebbe to Kampala. Everywhere there were girls down on their knees pulling out weeds or bending over and smoothing the roadbed with shorthandled native hoes. In one or two piaces men were at work, but as a rule the rough labor was done by bare-shouldered, bare-armed and bare-footed females clad in bark clothing. Now and then I stopped on the way to watch them, and once took a snap shot of a shaven headed maiden with a native hoe in her hand.

It is an odd experience to travel through the African wilds in a linrikisha, but that is what I did on my way here from Entebbe. This vehicle was originally the invention of an Ameri-can missionary who lived in Japan. can missionary who lived in Japan. It took so well there that a great part of the travel of that country is now done in it, and it has since spread from Japan throughout the far East. We have it in Manila and it is also common in India. Some were imported into South Africa a few years ago, and an enterprising American firm has taken to manufacturing them for All the roads of this country are kept up by the natives under the direction of their chiefs, although back of the chiefs are the British officials, who work through them. Every person in the country, male and female, is subject to one month's work during the year as a road tax. We think it a heavy hurden if we have to pay for one day's work on the roads, but here every one is supposed to work a whole month. Each chief is responsible for has taken to manufacturing them for

and it has thousands of miles of native roads, each ten feet or more in width. This is different from the other countries of Africa.

the roads of his territory; and he calls bleaded, barelegged and barefooted and upon every householder for the requisions. The householder cotton. They went on the trot even while climbing the hills, and they same

ROAD HOUSE, INTERIOR

while climbing the hills, and they asing all the way.

Each jinrikishs party formed a quartet, of which the man in the shaft was the leader. The songs scemed to contain a thousand verses of one line cach. This was yelled out by the leader, and, at the end, the three men behind would grunt out one or two words sounding much like the croaking of a builfrog. It was "Karung! Karung!"

The singing did well enough at the start, but after ten miles it began to wear upon us, and we wished they were dunb.

We were about five hours in making down over a rolling country, much of it open pasture land consisting of hills covered with grass and spotted here and there with groves of trees. Everyand there with groves of trees. Everywhere there were patches of bananas,
and out of each rose one of the round
grass huts of the natives, with these
bark clothing trees all around it. In
places we went through forests, and
now, and then skirted a jungle which
made us tremble a little as we thought
of the leopards, llons and other wild
beests which infest parts of Uganda.
There were natives everywhere on

bensts which infest parts of Ugands.

There were natives everywhere on the way, and at times the roads were lined with them. Now and then we passed a great foreign wagon hauled by 16 or 29 Insty black fellows, and again went by gangs of porters trotting along with great leads on their heads. The trip throughout was wild in the extreme, and its climax was capped by this great native town of Kampala, where I now am, and of which I will write in the future.

Kampana, Ugands.

Difference Between Criminals and Offenders

Satirical Essay on the Activities of the Police and the Haphazard Results of Law in General.

THE FATE of all who aspire to lite endum or like a would-be speaker addressing a chair, in order to make the have fallen under the condemnation of the critics. I am informed that I made a wild statement, quite incompati
When the offender appears before small thieves find their protectors and

was much edified by this criticism, having the faintest idea that I had not having the faintest idea that I had so innocently and effectually made my-self misunderstood. I had not the remotest idea of classifying under the head of criminals the daily catch of drunks and hohos collected by the police. These are not really criminals. They are only offenders. They are a by-product of the coults list vesters of no nexticular. only offenders. They are a by-product of the capitalist system, of no particular use except at election times, when some great crisis calls for a decisive expression of the popular will. Of course, in another sense they are always useful, as

the care of them furnishes employment to an important class of officials.

But there is as much difference between a real, healthy criminal and a mere miscrable offender, such as worthy church members every Sunday confess themselves to be, as there is between a live lieu and a relieu dor.

members every Sunday confess themselves to be, as there is between a live
lion and a yellow dog.

It is no trouble to, arrest a drunken
man. He has not sense enough to disappeur. If he resists it is easy to club him
into insensibility, and it will naturally be
supposed that he was found in that state.

If he dies, so much the better. He will
probably be unidentified. No questions
will be asked and no one will care.

Decent people never set disorderly on
the streets. They get drunk privately
and peaceably. Their friends take care
of them. The police don't meddle. It is
none of their business.

It is no trouble to arrest hobos, either.
The hobo does not try to eacape the policeman. He wants to find one. There is
a natural attraction between the two, as
there is between a spider and a fly. The
hobo has to find lodging. He is usually
hungry and always thirsty. If he approached a policeman directly and requested to be conducted to his lodgings,
the officer would have no authority to
act. He must commit some offense in
order to be recognized. He must do something to attract unfavorable attention.

Now the hobo has the inestimable advantage of being always an offender.

business, like the initiative and refer- yer of becoming a corporation attor-

Is it not a fact that the police are often kept as busy gathering in criminals as the has to get run in again the next day. This is an aggravated offense. turns him loose, his labor is lost and he has to get run in again the next day. This is an aggravated offense, that qualifies him for the second degree and entities him to the hospitality of the city for 20 days. Of course he is sometimes expected to take a little exercise on the rockpile for the good of his health and to show his appreciation of municipal freedom.

This is the routine work of the police, and it makes quite a show of praiseworthy activity. All the parties to the transaction appear to take it

praiseworthy activity. All the parties to the transaction appear to take it seriously. From a religious point of view, it is serious, as it betokens a state of sinful deprayity. From the standpoint of the taxpayer it is also

serious.

When I said the police hardly ever arrested a criminal, I meant a real had man, a burglar, highwayman or murderer. These are not pushing themselves in the way, trying to get ar-

A policeman is generally big and A policeman is generally big and heavy and slow, like a man-of-war. He is visible at a great distance when the coast is clear. The experienced criminal can see him or scent him afar off. He figures out his probable motions as precisely as the astronomers calculate those of a heavenly body.

He times his work so as to accom pish it when the legal luminary is at the extreme elongation of his orbit or in a state of temporary college. He in a state of temporary scripps. He does not want to recognize or be recognized by an officer at the moment he is pulling off a job. This would be embarrassing to both, but he likes to be quite friendly and sociable at any other time.

It is altogether unreasonable to expect solicement to eath criminals.

peet policemen to catch criminals. We might just as well expect a cow to catch mice. It is enough for them to walk along with slow and ponderous dignity and impersonate the majesty of the law, and crack the heads of

ble with absolute truth, when I said that the court he pleads not guilty, talls a patrons among the detectives, just as the police hardly ever arrested a criminal. tale of wee and begs off. If the court in grand thieves, the plutocrats, conduct their operations under the patron-age of their attorneys in Congress and

in the Legislatures. in the Legislatures.

This is the work of Hermes, the diety, that presides over the destinies of thioves. He is a beneficent and powerful being who takes care of his own and provides for the safety of his most humble as well as his most exalted

followers.

It would be impossible to carry on thieving at all as a profession or business either on a large or small scale without the license and protection of the law. In fact, that is what the law is for. Hermes is the greatest of law-yers. His other name is Mercury, which comes from the same root as merchant and commerce. All law is

merchant and commerce. All law is commercial because it has to do with exchange of goods or cvils. And the exchanges may be just or unjust, fraudulent or fair.

St. Paul attered a very profound truth once, which he probably did not understand himself, when he said that sin comes by the law. If there was not any law there would not be any sin.

This is a rather mysterious and pursuit.

This is a rather mysterious and puzaling matter. Neither the politicians nor the preachers can explain it. I have not time nor space to do it now, but I pur-pose later on in the ten commandment series to explain how the law creates the crime it is supposed to prevent, how the doctors originate the diseases that to them are a perennial source of revenue, and how the preachers raise the devil

they so dearly love to fight.

And when the explanation comes, it will be authoritative because I have it from Hermes himself, Hermes Trisme-gistos (thrice the greatest). I am a pu-

pit of Hermes, a hermit, a hermerist, a merchant and a thief. Therefore, I am qualified to be a detective. Detective is one who uncovers secrets and explains mysteries, if the police would put me in the sweathox, I could tell them tales that ought to make their hair stand on end, rectical of their own.

tell them tales that ought to make their hair stand on end, recitals of their own crimes. I could tell them where they could put their bands on millions of stolen treasures they dare not recover. I could give them information they dare not act on. Indeed, my evidence would not be received at all. It would be thrown out of court. I have told more already than many of my readers can stand. It is astonishingly easy to satisfy the hunger of some folks for truth. By the way, when the police can't catch the oriminals, and the detectives stand in with them, and the law protects them, whoever would not be a criminal must necessarily be a very virtuous person, or else a long-suffering taxpayer.

person, or else a long-soffering taxpayer. I would like to use the word fool instead of taxpayer, but taxpayer means about the same thing, and fool is one of those words of many meanings, like criminal, and it is not safe to use it without writing a book of explanations and

With padded breast and nerve that's

specied the trembling field.

The purp faus before him erasti.

The purp faus before him erast.

With thundrous rear he cries. "Piny balling with thundrous rear he cries."