

ALL MILLIONAIRES.

The Curious People of Economy; Pennsylvania.

All Their Property Is Held in Common--Their Idea of the Creation and the Fall of Man--The Quaint Church and Tower.

About one hour's ride from Allegheny on the Port Wayne road, near Beaver, the home of the more or less illustrious Quaker, and known by the very suggestive name of Economy, is a quaint village founded in 1805 by a company of several hundred Germans, half of whom landed at Philadelphia. They were brought over at the instigation of one Herr Rapp, who had preceded his religious followers to look up a suitable settlement. Five hundred of the beautiful and productive acres upon which these Economites then settled, upon which the remaining number, only about forty souls now, still abide, were at that time purchased from the grandfather of James G. Blaine.

The town has one of the loveliest situations imaginable. It begins on the very edge of a bluff overlooking the Ohio River. The streets are at right angles with the river's course, and prettily bordered with shade trees, back of which sit the prime houses, commonly minus a front door, and a small garden. The house hold has its own kitchen garden. Another peculiarity about the houses is a singular decoration of grapevines, which are trained to ascend the sides of the space between the tops of the lower windows and the bottom of the upper windows. The vines grow in vandykes, and you have no idea of the beauty of such an arrangement. This decoration is general. Notice the "economy" in growing the profitable grape for decorative effect instead of for food. The vines commonly used for this purpose.

Your quiet here will not be disturbed by so much as the ring of a door-bell, nor by any sound from the street. The Sunday-like crowd of the finely-bred and very numerous rooster which has the full freedom of the hamlet, or mayhap by the rattle of the rattle of the pulley of the locomotive under the bluff. Economy might fitly be called the silent village. The few deserted factories and breweries attest that once this was a noisy place. In consequence, a noisy place. This, in early days, when the society numbered hundreds. A Rip Van Winkle leathery has fallen upon the place now. As you walk the silent, well-kept streets you will likely meet only an occasional little old man in a light-blue jacket and tall broad brimmed hat, quite suggestive of that worn by our Quakers. Or perchance one of the home-like dames may be abroad in Norman cap and stuff gown. If so, their surprise upon meeting you, a stranger, and so differently dressed, will not cause them to forget the courteous "good day" they religiously give you. There is nothing in the manner of appearance of these uncommon people to give you a suspicion of millions, yet, in the language of the "Economite," "that size of it." Forty millions on the co-operative or Bellamy plan--land, gas, oil and railroad and bank stocks. Only about forty millionaires in the world, and the majority having reached, and several having passed the three-score-and-ten limit. And what eventually is to become of the millionaires? The question I asked, and was told, "The Lord would take care of that."

You can spend your time uniquely here, seeing things in a society of the nowhere else. Your patronage is not solicited and your presence not particularly desirable. Yet, if you are specially persuasive, you may find a place at the one hotel which, like the one store, belongs to the society and is not run for money. The town really prefers to be left alone, but never is at this season. The hotel, before railroad days, was the favorite stopping place on one of the main stage routes out of Pittsburgh. If you are too poor to pay for a room, you are as welcome as a millionaire, and both bed and board is yours "without money and without price." There are a tramp up will find an annex hotel set up on purpose for your brotherhood, where you will meet travelers from all points of the compass. To the inquiry, "How do you come to this?" "We don't know," but that makes no difference. For the society of these men than refuse a deserving one. How that for real charity?

You will be interested in the wonderful wine cellars, in seeing the hundreds of casks containing gallons each, and if you are a little less queer in your temperance notions than these people in their religiously abstemiousness will enjoy testing the different brands and agree with me that the wines manufactured here are fine. It will seem strange to you to see the little "jugs" brought in from houses and fields to be filled simply for the asking--each family being entitled to so much, "for the stomach's sake." Several other advantages are permitted to depart without a nip and a souvenir bottle. Their hospitality is on a very generous scale all the way through. Though not given to the common live, their cattle are all blooded, many of them imported from Germany; therefore the richest cream and sweetest butter are yours, together with the finest vegetables cooked to the queen's taste.

At the co-operative laundry, which, by the way, is situated in a very modern machine, you will see a novel water supply. Each family has this day only once in three weeks, and they go in families, several washing together. At the store supplies are given out as it is the wine, simply for the asking. Each one is supposed to have earned all he can consume. As each family has no occasion for jealousy or selfishness. There is no room for waste, since there are no opportunities for using more than he can eat or wear. The store is the center in the "big house," or as I prefer to call it, the executive mansion of economy. In this house live the religious and financial heads of the society, the venerable Father Henri, the present and third religious leader, young Mr. Duss, the present financial manager, and Father Henri's successor, and several other men. Mr. Duss is a scholar and a gentleman in all that those terms imply. His one fine wife, by whom he has two children, is beautiful and womanly. These people, aged 32 years respectively, two years ago took the vow of celibacy and became leaders in the society. Several other conversions were made about that time, the converts being comparatively young people, and thus the religion gathered an impetus, the first for a number of years.

I should like to devote a column to the quaint little church and the yet more quaint clock in the tower--every bit made right there by home talent. This clock, like the people for whom it tells the hours, is not to be frustrated by any new-fangled time in existence, but ticks off the same sun time it was first made to tick. Entering the church you will be struck with its plainness, and unless you have been living in Quakerdom it will seem odd to you that, though these men and women may live together under one roof, they may not sit together in church or be laid side by side in the church yard. No luxury anywhere; the more luxury the less religion is the idea. Two organs are played simultaneously during services. The religious head of the society has since the beginning conducted all church and funeral services, and remains seated while Communion services are conducted only once in a year. I think you will agree that the doctrine preached and practiced here is like the love of heaven, inasmuch as it passes out of understanding. They hold that God was a dual being containing within his own person both the sexual elements, reading literally in confirmation of the sexual and God and God let us make man in our image, after our likeness, and let them have dominion," etc. This, they maintain, denotes both

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ABSOLUTELY PURE  
**Women.**

The Creator and the first created were of this dual nature, and if Adam had been content to remain in his original state he would have increased without the assistance of female, bringing forth new beings like himself to replenish the earth. But Adam fell into discontent, and God separated from his body the female part and gave it him according to his desire, and therein consisted the fall of man. From this they deduce celibacy, that state being more pleasing to God.

**FUNNY HORSE TRADE.**  
A Galt Citizen Who Runs Up Against a Streak of Luck.

The Gazette of Saturday tells the following: "Monday of this week J. C. Rowe of this place paid a neighbor of his \$1 to kill an old sick horse in his barnyard, and old cracked with J. M. Haller, our local drayman, for the job of hauling the dead carcass to the river. The drayman charged \$1 for the proposed hauling, and when he drove to the barnyard the would-be horse murderer had just arrived and was about to perform his deadly work, when Mr. Haller clipped in and said: 'Save that horse, I'll buy him, and in order for the executioner to earn his dollar it was necessary, according to contract, to kill the animal.' The drayman saw no way out of the dilemma but to pay the executioner \$1 for the horse, and he plunked up that amount in coin of the realm and took possession of the animal.

The drayman took the horse to his own barn, and after doctoring him a few days and feeding him up with capicum, he showed more signs of animation and high spirit than any sick horse he had ever heard of. While in this lively mood the drayman took the animal down to the river, and there he was sold to a neighbor of his for twenty-five sacks of inferior grade potatoes and one and a half cords of wood, aggregating in value, at a low market price, over \$30. This was a sharp piece of trading all round. The executioner received \$2--\$1 for killing the horse and the other not to kill. The drayman got paid for hauling the dead carcass, but was saved the trouble of buying the animal and recuperating the life not yet extinct with nostrums and trading him off to a Chinaman."

**COUNTRY SURGERY.**  
How a Hicksville Man Got Rid of a Bad Corn.

J. B. Hicks of Hicksville is the boss chiropodist of this section of the country, remarks the Galt Gazette. One day this week "Jim," as he is familiarly known, went gunning in the barnyard after chickens with a Ballard rifle. There is no man in this section who can eat more chicken at one meal than can Mr. Hicks, and it generally takes him a couple of hours to shoot him a mess of yellow-legged fowls.

While thus engaged the other day, a neighbor happened along who stopped to chat with Mr. Hicks. The latter, in the course of his conversation attempted to move his Ballard rifle, which was resting on the top of his boot, muzzle down, in order to relieve a corn which was being cut alone, but never is at this season. The hotel, before railroad days, was the favorite stopping place on one of the main stage routes out of Pittsburgh. If you are too poor to pay for a room, you are as welcome as a millionaire, and both bed and board is yours "without money and without price." There are a tramp up will find an annex hotel set up on purpose for your brotherhood, where you will meet travelers from all points of the compass. To the inquiry, "How do you come to this?" "We don't know," but that makes no difference. For the society of these men than refuse a deserving one. How that for real charity?

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Old age. His children are all grown up. At the time of his death he was 74 years old, and as usual with the average old man, he died of a heart ailment. Thursday night the openings at the bottom of the big dam were closed up, and the water allowed to fill in the basin above. Yesterday there were only a few pools of water in the river bed, and these were filled with fish, which were caught by the hundreds by our people. They seemed to be more numerous close to the dam.

On Thursday last Charles Watson died at Placerville from the effects of a paralytic stroke. He was 63 years of age, and was one of the old pioneer stage drivers, and drove in and out of Folsom long before any railroad was built in the State. His children are all grown up, and he was the father of George Watson of this place.

**POPULAR NOVELS.**  
Powerful Agencies in Moral and Social Education.

A popular novelist is a power to be reckoned with. Many people can write a novel, and most people have done so. Consequently the composition of a novel is a trip to the seaside, and it is a matter of "outing" which, to the reader, gives a change of scene and can do no harm, and which affords a means of good and evil ventilating his opinions or caricaturing his friends. To us, on the other hand, the advent of a popular novelist is a matter of public interest and concern. The novel is one of the most powerful agencies in mental, moral, and social education, and it is of the first importance that so great an instrument for good or evil should be administered by self-respecting hands. It is quite true that the aim of the novelist is to entertain, and that he is judged by strict or high standards of art, that the public does not require them, and that they are not adopted by authors. 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