

ALL THAT IS LEFT OF THE RAPPISTS

But They Control the Town of Economy, Pa.—No Pianos, No Dances, No Sparking, No Shows—All Abridged by G. P. M.—How the Community Lives.

The name Rappists is not commonly known in Utah notwithstanding the fact that a number of well known Utah people have been members of the society known by that name, and now have relatives in it. Perhaps the organization would be better known as Economites, and yet its name is seldom mentioned here, though mention of the town of Economy, Pa., calls to mind in Utah the fact that a strange religious sect has its headquarters there. The name Rappists comes from its founder, George Rapp.

A recent issue of the Pittsburg Dispatch gives an account of this peculiar people and their abode. It says:

A few miles down the Ohio from Pittsburg is a station marked Economy. On the top of the steep bank you discover a quaint brick village, embowered in trees and pleasantly diversified with gardens. This village is the abode of the Economites or Rappists, whose society was founded in 1805 by George Rapp, or Father Rapp, as he is called among his followers, a Wurtemberg farmer who came to America with about 1,000 co-religionists. At first they settled in Harmony, Pa., where they worked a farm of 14,000 acres. After a while they moved into Posey county, Indiana.

But the new site proved a rough, unhealthy place, so the Rappists shifted eastward again, arriving in their present village in 1825.

Here they acquired 2,000 acres of land, built comfortable houses and several mills, and had the advantage of touch with the markets, for Pittsburg is only seventeen miles away.

Money making is apparently as pleasant an occupation for communities as it is for others, and these shrewd Germans made as much of it as they could. The shops and mills were run on full time, outside hands were engaged to work in the farms and vineyards, and at one period the industries of the place were so considerable that the employes outnumbered the society ten to one. Then the society began to speculate. There was discontent, more losses in speculation, a decline in the market, the mills were closed. Outsiders were hired to keep the place going, but the wages paid to them were so generous that the treasury was depleted and they had to be dismissed.

Then came the trouble that almost every community suffers sooner or later. Several of the members sold the society to get larger shares or to break up the organization and make it sell out and divide the profits. In other cases heirs from the other world sued to draw out the shares of dead rela-

tives. The courts have been invariably on the side of the society, but law suits are financially exhausting, and after several of them, together with dull trade and desertions, the profits had practically disappeared, and there was a debt of \$1,500,000, although the money was borrowed from itself—that is, from the bank it owns in Beaver Falls and which had advanced large sums to pay for outside labor. The debts have been much reduced by judicious management and by the yield of the dozen or twenty oil wells, so that the society is now regarded as in good shape again.

There are only nine communists left, and most of them are old. They control the village, however, so that the hundreds of others who rent houses and shops and farms have to conform in a measure to their ways of life.

The Rappist aims to make his religion his life. In the matter of creed it can hardly be said that he has one. A dozen years ago the Rappists included not only Protestants but Catholics and agnostics. Anything may be preached in the church that is in accordance with public and private morals.

Like the Amantites, the Rappists are descended from the Pietists, and live simple, upright lives. Their neighbors testify to that effect and like to deal with them. They are sober in their recreations and until lately did not even smoke. The boys play ball and the girls knit tidies, but there are no picnics, no dances, no sparking, no shows—nothing nearer than permission to a circus agent to use the sides of one barn for his posters and no late hours.

The present head of the Rappist community is John Samuel Duss, who has a family and is young and energetic. He entered the society only eleven years ago at the age of 30, and found himself confronted by several pretty serious problems. There was a debt, the deserts had been rapid, and it seemed to be a matter of only a few years before there would not be a member of community left. Some of the deserters had received money from the treasury, after a fair and pleasant fashion established years ago, which was based on the supposition that a man reared and living away from the world would require a few dollars to spend till he should fall into the world's ways, and this drain on the reserve had helped to exhaust it. Several of the people came home again presently, saying that the world was a failure, and asked to be taken back. They were once more admitted.

Mr. Duss is a man of business; he is also the head of the church; he preaches; he leads the brass band—indeed, the band is known by his name; he writes music for it; he must keep in touch with the various departments of the society; he is, in fact, the father of a family who must preserve the peace, satisfy religious faith and keep his charges occupied, lest they expend their forces on evil and their time in fruitless gossip.

Naturally, the dwindling of the community to only nine members has narrowed its functions. The factories in which they used to work have been closed and the looms have been taken from them; their fields are plowed and reaped by strangers; even the village administration is consigned to the paid agent; still, it is required of all who are permitted to settle here that they shall live lives of moderate usefulness and excellence; that they shall not be drunkards and idlers; that they shall not be noisy and rude in the streets; and, although the lamps in the streets burn all night against mosquitoes, it is understood that the windows shall be dark after the bell rings 3. Every member of the society is abed by that hour.

As in other communes, the span of life, long. Most of the members who have died in Economy have seen the allotted three-score and ten years, and have done better. They make claret, also a Rejaling or white wine, and one of strawberry, blackberry, raspberry, currant, crab elder, catwax and honeysuckle cordial. The wines are light in color and body, a little raw, of a doubtful purity, entirely wholesome, according to report, and the wine house is one of the most extensive establishments in the village.

No new member can be admitted to the Rappist society except on the action of the board of elders. It takes most of the members to make the board now, and an election is the choice of one's self to office, there being two opposition candidates. If a man joins the society he turns in what property he has, but if he has none he is all the same, so long as he is personally acceptable.

Though communists in a fairly strict sense, enough of personal property is allowed to each member to assure personal comfort and to satisfy what is a reasonable common wish, to own the clothing on one's back and the chair on which one takes his ease after work. The members own their furniture and carpets and clothes and a few books and such belongings, personally, but other matters are owned together.

It is a matter of history that the first silk made in America came from the looms of Economy, and the people wove it. They had mulberry trees for the silkworms, they imported experts, and for awhile they enjoyed a considerable trade.

WHO WILL BE NEXT POPE?

Catholic Churchmen Discuss the Succession to Leo XIII.

The long pontificate of Leo XIII. has been so fertile in rumors as to who would probably be the next pope that all surveys of the sacred college with the object of selecting the cardinals who may be possible candidates for St. Peter's chair have fallen into discredit. The advanced age and delicate health of the present pontiff at the time of his election as the successor of Pius IX. made it likely that the conclave would be called together again soon, so that plans for the future were formed almost as soon as the new pope was enthroned. But of the individuals who met to elect him in 1878 only three are alive, and more than a full college of those who have reported cardinals has died. The disappointed ambitions and intrigues that came to naught have become a grim joke. Pope Leo lives on and consistories are called instead of the expected conclave. Nevertheless the pope is well advanced in his ninety-first year, and it is so frail that he seems to be kept alive almost by a miracle. The question of selecting his successor must come up in a few years at most, and may have to be decided at any moment.

A careful sifting of the college of cardinals made by the Rome correspondent of the Independence, with a view to ascertaining which of the present cardinals are likely to be considered in the coming election, is, therefore, of interest. The Belgian newspaper, it may be well to state, is anti-clerical in its policy, but inasmuch as the Catholic party plays a conspicuous part in the politics of Belgium it finds it necessary to be well informed as to what goes on at Rome. It is opposed to the later reactionary policy of the pope, for which it holds Cardinal Rampolla, responsible, dating the change from the death of his predecessor, Cardinal Jacobini, and that of the pope's brother, Cardinal Pecci.

In spite of the strong differences of opinion on many points among the cardinals most of them are agreed that a change is necessary and that a pope must be elected who will busy himself with politics and not with the spiritual affairs of the church. Of the three surviving cardinals created by Pope Pius IX. none can be considered; Cardinal Aloisowski is not an Italian; Cardinal Parocchi, a brilliant man, and for many years the candidate most frequently named for the succession, has been all things to all men and is now looked upon as a weathercock.

Cardinal Orsini, Santo Stefano for many years had good chances, but he is too old and is, moreover, disliked by the men about Leo XIII. He is dean of the sacred college, however, and camerlengo, which puts into his hands the machinery of the conclave, and he is sure to have great influence even if he cannot be elected himself. Of the Italians made cardinals by Leo XIII. some are excluded because of their age and infirmities, some because of their insignificance, some because they would be objected to by powers that they have offended, some, finally, because they do not care for the office. Seven Italian candidates, however, are weighed by the Independence.

The brothers Serafino and Vincenzo Vannutelli have formed their minds that the triple crown must go to their family, and their numerous relatives have already partitioned among themselves the offices at the pope's disposal. Their chances have been diminished, however, by disreputable transactions on the part of several of these same relatives, which have created public scandal in Rome in the last few years. Cardinal Respighi, the new vicar of Rome, has hardly had time to make himself known; his office is such that collisions with the cardinals and other

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AMERICAN COPPER ABROAD.

Vast Quantities of the Metal Are Used in Europe—Great Market for American Production.

The immense foreign demand is the great striking feature in the copper situation, says the New York Sun. The United States exports of copper for the first nine months of this year have been at the enormous rate of over a million pounds daily, surpassing all previous records in this respect. These constant and free exports have given decided tone and strength to the market for the metal. Without them values never would have been sustained at anything like the present.

The export movement of copper from this country is an absolute necessity for the preservation of the copper mining industry on a sound and profitable basis. This country, being unable to absorb its own product, is therefore compelled to find an outside market for about 50 per cent of its copper output. If it were not for this foreign outlet the supply would accumulate so rapidly as to cause immense shrinkage in values in a short time. Fortunately for the American producer the world-wide demand for copper has lately reached astonishing dimensions just at the time when the native mines are prepared to produce the largest aggregate quantity of the metal in their history. During the past nine months this country has shipped to Europe on an average each month the unprecedented quantity of 3,467,841 pounds of fine copper.

The persistent buying of copper on the part of European consumers all of this year reveals a wonderful power of absorption which has been developed at all of the foreign centers of copper consumption. The large quantities of American copper produce exported should not be taken as indicating stagnation among domestic consumers by any means. Although the consumption of copper in this country may not be equal to the maximum reached last year, it is nevertheless large, and may be even greater than some suppose. There is a copper movement in active operation, not only from this country, when the native mines are prepared to produce the largest aggregate quantity of the metal in their history. During the past nine months this country has shipped to Europe on an average each month the unprecedented quantity of 3,467,841 pounds of fine copper.

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HOW BRAINS WEAR OUT.

A French scientist has determined that the military and naval professions must quickly wear out the brain. Out of 100,000 naval and military men 198 are confirmed lunatics. Next come the liberal professions, artists heading the list, followed closely by lawyers, and more distantly by doctors, clergy, literary men and civil servants. The number of those who go mad is 177 to each 100,000. Domestic servants and day laborers run the professional men very close, sending 163 of each 100,000 to an asylum. These are followed at a long distance by mechanics, only 66 of whom go mad in each 100,000. And the group

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