

his eloquence, enthusiasm and an accompaniment of mysticism, transfigured to the mind of his superstitious followers and stood before them endorsed with the credentials of a prophet.

Michael Han, the Swabian theosophist was his close friend and teacher; and he had been also a student of Vetinger and the eccentric Jung Sterling. To these writers has been given the credit for the tinge of mysticism prevailing his theology. From the rituals of the Catholic and Lutheran churches he formed a ritual exclusively his own, compelling his followers to separate themselves from all other denominations. From this, came the name of "Separatists," by which name they were known in the Fatherland.

Among other queer religious opinions, Father Rapp held that the second coming of Christ was near at hand, and his teachings were accordingly intended to aid himself and his followers to be fit to meet the Messiah. To this end they must practice self-denial of the lusts, pleasures and distractions of the world, and celibacy was enjoined. But celibacy was not one of the fundamental principles, for the majority of the original "Separatists" were married people. Father Rapp himself had been married, and was the father of several children. It only illustrates the almost perfect subjection to which he had brought his people, that when he made the statement that in order to attain perfection in life, all members of the society must become celibates, there was not a dissenting voice; and when the article of agreement was passed round for signatures every name went down and straightway every man put away his wife, and every woman her husband; and every Hans and Gretchen in the village was made to understand that hereafter Economy was to be much like heaven inasmuch as there would be neither marriage nor giving in marriage. Hard lines! for certainly no more fascinating place could be

found in which to weave the unstable fabric of love's young dream; no more romantic place for moonlight walks or thrilling appointments and never anywhere such a "Lover's Lane," a mile long and dense with shade; and yet after the law of celibacy went into effect, "they say" Lover's Lane was deserted.

But Economy has not been without its romances. Even Father Rapp was credited with having more than a fatherly interest in pretty Hildegard Mutchleer, a girl who made her home at the Great House; for this reason it is supposed, he obliged the council or board of elders, to pardon her and the village doctor with whom she eloped, take them back into the folds of the society and allow them to live as man and wife. This is the only exception ever made to the law of celibacy, and it occasioned a dissatisfaction that came nearly disrupting the society and was never wholly outlived.

The cardinal principle of the harmony society outside of religion was entire community of property; and their adherence to this principle has been steadfast. In order to make all things free and equal for the new start at Economy, Father Rapp appointed a committee to gather together all the goods and wearing apparel of the members, and to publicly burn the collection. Then all the money was thrown in a common fund, no one being permitted to know how much another put in. A new outfit was provided, and the life upon the co-operative plan began anew. There was now no possible chance for one individual to get ahead of another, and as each labored for all, there was no jealousy. Each one was only entitled to what he could eat and wear, but all must work: "He that will not work, neither shall he eat," was the law.

In those days the flourishing factories, breweries, planing mills and brick yards furnished work for all hands. In addition, there were the vine-