

## THE CHILDHOOD OF THE ANARCHISTS.

We gather from *Education*, says the N. Y. *Christian Advocate*, some interesting suggestions as to the importance of parental training and careful education in youth; and we follow that journal in calling the attention of educators and statesmen to facts which have a very serious bearing on the peace of the country and the permanence of our institutions.

This is the early history of the seven Chicago Anarchists:

"(1) Michael Schwab, a German, lost his mother when he was eight years old, and his father four years later. He consequently grew up without parental guidance or control. At sixteen he was a deist and at seventeen an atheist.

"(2) August Spies, also a German, received but the simplest elements of a school education, was a religious skeptic at fourteen, came to America at seventeen, and became an anarchist and a socialist.

"(3) Albert Parsons was a native of Alabama. His parents both died before he was three years old and he drifted to Texas, joined the Confederate Army when only thirteen, and served through the War in various cavalry companies.

"(4) Samuel Fielden was a native of Lancashire, England. His father was a weaver, a wonderful man in an argument," says the son, and 'our acquaintances, instead of going to church on Sundays, used to meet at our house to discuss politics, religion, and all subjects pertaining to the social and political life.' His mother died when he was ten years old. He received but the merest elements of a school education 'at a small private school.'

"(5) Adolph Fischer was born in Bremen, Germany. He came to this country at the age of fifteen and learned the printer's trade.

"(6) George Engel was a native of Cassel, Germany. His father died when he was but a year and a half old, and his mother before he had attained the age of ten years. Then he 'was thrown moneyless upon the world.'

"(7) The last of the seven, Louis Lingg, was born in Mannheim, Germany. While he was 'still very young' an accident 'deprived his father of the ability to work, which plunged the family into abject poverty.' Young Lingg after that "often went hungry for a day at a time." He

imbibed socialistic ideas when he was only thirteen years old."

Of the seven none received any proper care or training from society. When they were not orphans they grew up without parental control. They had the slightest education, and they were thrown on their own resources for self-support when they should have been at school. They had to fight a hard fight for their livelihood, and they early learned, or thought they learned, that the State, which did not care for them, was their foe. No one taught them of God, and they grew up disbelievers in any Supreme Being. The same causes of ignorance, neglect, privation and poverty, made them all enemies of society, haters of law, Anarchists. It is easy to breed criminals. The conditions given, the product will follow. The State must care better, or, if not the State, then the Church, for its poor and its orphans.

## WORLDLINESS.

A gay young woman who had grown up a stranger to religious influence, and was devoted to the theatre, the dance, and other forms of amusement, went to visit in a Christian family connected with a certain Church. Her attention was aroused by the new life around her, and she began to ask many earnest questions. In the church was quite a party of young people who had their own prayer-meeting and literary circle. To these she was introduced. She found their conversation just like that to which all her life she had been accustomed. They enlarged with zest upon the gayeties of the town, their talk was of actresses and of balls. Naturally a leader, this young lady soon took the initiative in their amusements. When she found that her companions at the Saturday play were Christian young women who helped to sustain the prayer-meeting; and taught in the Sabbath-school, she could not understand how they could be interested in such dull work; but when they laughed constrainedly and with an apologetic remark or two turned eagerly to the discussion of the play or the party, all thought of their Christian profession as a serious or important thing, and all interest in Christianity for herself seemed to be dismissed from her mind, and she returned to her home as worldly, as indifferent, as she had come.—*Rev. J. H. Worcester's Womanhood.*