

other. She died one Xmas day and he followed her one Xmas day two years later. All their days this pair were in love with each other, as everybody knew, but no one was ever heard to say he doubted that they had kept the faith. The law which to them meant their hope of heaven, stood between them, and neither thought seriously of tampering with it. He loved her too truly to ask her to do violence to her conscience; and she was too sincere in her religious faith to commit transgression at the call of mortal passion. Only two courses were open to them, either to quit the community, get married and live without the pale, or discipline their souls to the chastity of a spiritual affection. They chose the latter.

There have been just four Presidents, or Senior Trustees, as they are called in the society. Father Henrici was the third, Julius Baker, who succeeded Father Rapp, seems to have added nothing to the romantic history of the town, though under his preaching and financial management the organization continued to flourish.

The present leader, John S. Duss, will likely never be called "Father Duss" being such a young man—only 36 at this time. Both he and Mrs. Duss were for the most part raised in this platonic Eden, their widowed mothers having united with the "Harmonites" when they were small children. But, in spite of early and continuous teaching to the contrary, their hearts proved as unmanageable as are hearts the world over, and their attachments for each other becoming known, they were more than once publicly reprimanded by Father Henrici, from whom it would seem they had the right to expect more sympathy, since he himself had a like experience.

This couple followed the example of Hildegard Mutchler and the doctor, inasmuch as they were married, and lived outside of Economy until two children had been born to them. Then Father Henrici, who found it hard to

get along without these helpful young people, sent for them to return and with their young blood infuse new life into the dying Harmony Society. They decided to accept the proposition so they returned, joined the commune, agreeing to abide by all the hard conditions. John Duss four years ago succeeded Father Henrici, as the head of the order, but he has never preached the cruel law of celibacy, for in that measure he recognizes the death warrant of the society. By all odds Mr. Duss has been the strongest leader they have had. Not one of the others would have been able to contend against the financial difficulties that have beset him. Father Henrici had left things in a perfect tangle owing to his having kept no accounts, and to his having given away money most recklessly.

The association proper is composed of Catholics, infidels, agnostics and all shades of Protestants. These are to be preached to twice each Sunday, visited when sick, buried when dead, and their wants while living attended to, all by their leader or spiritual head. It goes without saying that to fill these several roles to the satisfaction of such a conglomerate congregation would be a most arduous task even for such a versatile and diplomatic mentality as that of Mr. Duss. Since he took the reins the society has witnessed legal storms that would have wrecked less substantial organizations, but his people have stood by him and have not faltered in their faith, and therefore through his wonderful courage and level-headedness he has been able to baffle the skill of the most talented lawyers in their attempts to disrupt the society or separate its interests to satisfy claims made by heirs of dead members.

The Economites by their accumulation of wealth, at least, have done much to prove the success that could be made of a co-operative society with religious fanaticism left out. Had not the idea of celibacy crept in, the