

vailed in former days have almost wholly disappeared.

In civil life the negro has had equality on paper for the past twenty years, but he is rigidly excluded from all resorts frequented by whites. He is rarely chosen for any political office, even in States where he forms a majority of the population. "The Northern people seem just as unwilling as the Southern people to have a negro set in a post of authority over them."

Mr. Bryce asks three pertinent questions: How is the negro to be elevated? How is the social antagonism between the races to be lessened? How are the anomalies and contradictions of the political position to be overcome? To the first he remarks: "If he (the negro) remains ignorant, uncultured, swayed by passion rather than by reason, he can not but be a source of danger, as well as a reproach to Christian civilization."

To the second, Mr. Bryce says race antagonism is not a law of nature, but the sharp and harsh social separation which now exists is fraught with trouble, and may become dangerous when the weaker race has grown in intelligence and courage.

Of the political anomalies and contradictions he offers the following:

"The negroes have got the suffrage, which in America is the source of all power. It has been solemnly guaranteed to them by the Constitution; and they are not suffered to enjoy it. Such a situation has more than one element of evil in it. It is a standing breach of the Constitution, a standing violation of that respect for law which is the very life blood of democratic institutions. It is calculated to provoke resentment and disaffection on the part of more than seven millions of people. It suspends the natural growth and play of political parties at the South, forcing the negroes to stick to one national party, irrespective of the (often more important) local issues which State politics present; forcing the Southern whites also to hold together as one party on one issue, instead of dividing and regrouping themselves according to the questions which the changing conditions of their country bring from time to time to the front. Thus it perpetuates sectionalism, a grave mischief in national politics, even though the danger of another secession may have wholly passed away. And last of all, perhaps worst of all, it accustoms the Southern politicians, among whom elections were at one time purer than the Northern cities, to a course of fraudulent evasions or perversions of the law and of good faith which cannot but distort their own political conscience and undermine that chancel of free government, faith in the elective system and obedience to the decision of the majority. If voting ceases to be honestly managed, people will cease to respect the results of a vote, and the community is thrown back to the old regime of brute force."

Prof. Bryce has traveled in the South during the last two years, and writes from personal knowledge obtained there. However, he thinks that Mississippi has struck the right key by introducing an educational test

for the franchise. He adds the following significant sentence:

"If a stranger may express his view on a point of domestic politics, I would say that the solidity of the South, so displeasing to many at the North, is more likely to be broken up by letting the negro alone than by agitating for his protection."

COMMUNISTIC SOCIETIES IN THE UNITED STATES.

It is not generally known that seven communistic societies exist in the United States. Such, however, is the case, according to the last census. The oldest of these is commonly called the "Shaker" society. Its official name is "The Millennial Church, or United Society of Believers."

Its first community was organized at Mount Lebanon, New York, in 1792. There are at present 15 communities in the United States, distributed as follows: Three in Ohio, three in Massachusetts, two each in Kentucky, Maine, New Hampshire, and New York, and one in Connecticut. They have 16 church edifices and 1728 communicants. Their property is worth \$38,800. They trace their origin to Ann Lee, who was born in Manchester, England in 1736. She came to America in 1774. Her followers are strict celibates. They are spiritualists. They believe that the second coming of Christ is past. They reject the trinitarian conception of God, holding that He is a dual person, male and female. Christ first appeared in Jesus as a male and then in Ann Lee as a female.

The Amana Society is also communistic, but it is religious rather than industrial. There are seven "congregations" with an aggregate membership of 1,600, all in Iowa County, Iowa. They came from Germany in 1842, settled near Buffalo, New York, but in 1855 moved into Iowa. They are devoted Bible readers. They hold to the trinity, to justification by faith, to the resurrection, but not to eternal punishment.

The Brotherhood Mennonite Society is communistic in life and property, but does not interfere with marriage. It has five organizations and 352 members, all in South Dakota. Its religious principles are Mennonite.

The Harmony Society, Berver County, Pa., has one organization and 250 members. It was founded by George Rapp, born in Germany in 1757, died at Economy, Pa., 1847. The Harmonists are celibates. They are not spiritualists. They believe the millennium to be close at hand. They manufacture a brand of whisky said to be the best in the East. They hold to a community of property.

The Separatists are settled in Ohio since 1817. They originated in Germany. They adopted a communal life in 1819. Marriage is practised, but not encouraged. No religious function pertains to marriage. When contracted it is a purely civil compact. They have one organization and 200 members.

The New Icaria Society was organized in 1879. It has no religion but "rationalism founded on observation." It has one organization and twenty-members in Adams county, Iowa.

The Altruists are, like the Icarians, non-religious. They are communal in life and property. The executive is chosen by majority vote. No interference is made with the marriage or family affairs of members. It has one organization and twenty-five members in Jefferson county, Missouri.

POLITICS AND POLICE.

ONE of the worst features of corrupt municipal administration in the large cities of this country is the control of police affairs by a dominant political faction. Politics and police ought to be entirely separate. Policemen ought not to be chosen because of work they have done for a party, nor should political bosses be permitted to dictate their appointment or suffered to interfere with their duties.

We presume there will be no objection to this, in theory, by any party or faction. But how is it in practice? We need go no farther than this city to see illustrations of the evils of the union of party and police. The reign of terror—not yet over, from which this city has been suffering, the nightly hold-ups and diurnal burglaries, the flagrant violations of the laws against gambling, Sunday liquor-selling and prostitution, and the inefficiency of the police power in the suppression or even restriction of these evils, are well known to the public. It is also understood that they are the results of the capture of the city by the "Liberal" faction and its influence in municipal affairs.

The "Liberal" boss openly announced that he didn't want the city to be "too good," which was recognized, universally, as an utterance in encouragement of the vices which were complained of when it was made. And the venomous assault on the United States Marshal and his deputies for their efforts to enforce the laws, are all pointers in the same direction. The public are well assured that whatever evidence certain parties might have thought they had against the Marshal, the attack upon him would not have been attempted if it had not been for