

CHAPTER I

Sectarian Communities

I.—THE SHAKERS

AMONG the sectarian communities of the United States, the Society of the Shakers is one of the oldest in existence. The first Shaker settlement was established at Watervliet, New York, in 1776. The founder of the movement, and first "leader" of the society, was "Mother" Ann Lee, an illiterate Englishwoman, who, with a handful of followers, came to this country in 1774 to escape religious persecution at home.

Ann Lee died in 1784, and was succeeded by James Whitaker, Joseph Meacham, and Lucy Wright, under whose administration the society made great gains in members and wealth, and branched out into a number of communities. What strengthened the movement most were the epidemic revivals occurring periodically toward the close of the eighteenth and the beginning of the nineteenth centuries, and especially the unparalleled religious excitement which broke out in Kentucky in 1800 and lasted several years.

The Shaker societies seem to have reached their zenith in the second quarter of the last century, when their combined membership exceeded 5,000. In 1874 Nordhoff reports the total Shaker population of this country as 2,415; this figure was reduced to 1,728 in 1890, according to census returns, and scarcely more than 1,000 survive at present.

The Shakers are divided into three classes or orders:

1. THE NOVITIATE.—These are communicants of the Shaker church, officially styled the "Millennial Church" or "United Society of Believers," but they live outside of the society and manage their own temporal concerns.

2. THE JUNIORS.—These are members on probation. They reside within the society and temporarily relinquish

their individual property, but they may return to the world and resume their property at any time.

3. THE SENIORS, OR CHURCH ORDER.—This order consists of persons who have absolutely parted with their property and irrevocably devoted themselves to the service of the Shaker church.

The unit of organization of the Shaker society is the "family." This consists of men and women living together, and ranging in number from very few to a hundred and more. They maintain a common household, and as a rule conduct one or more industries in addition to agricultural pursuits.

The spiritual affairs of the family are administered by "elders," and the temporal affairs by "deacons."

Several families, usually four, constitute a "society."

The central government is vested in an executive board styled the "ministry" or "bishopric," and consisting of two elder brothers and two elder sisters; the head of the ministry is called the "leading elder" or "leading character." The ministry appoints the deacons, and in conjunction with them the "caretakers," or foremen, of their various branches of industry.

The leading elder fills vacancies in the ministry, and designates his own successor. Each officer of the society, spiritual or temporal, takes orders from his immediate superior, and women are represented on all administrative bodies in the same manner as the men.

The principal tenet of their peculiar creed is, that God is a dual being, male and female, Jesus representing the male element, and Ann Lee the female element. Man, created in the image of God, was originally also of a dual character. The separation of sexes took place when Adam asked for a companion, and God, yielding to the request, cut out Eve from his body. This was the first sin committed by man. The Shakers, therefore, regard marriage as appertaining to a lower order of existence, and are strict celibatarians.

The religious history of mankind they divide into four cy-

cles, each having a separate heaven and hell. The first includes the period from Adam to Noah, the second embraces the Jews until the arrival of Jesus, the third extends to the period of Ann Lee. The fourth, or "heaven of last dispensation," is now in process of formation and will include all Shakers.

They profess to hold communion with the spirit world, and the revelations received by them from those quarters are generally heralded by violent contortions of their bodies. It is this peculiar feature which earned for them first the appellation of "Shaking Quakers," and then of "Shakers."

The Shakers lead a well-ordered and healthful mode of life. They retire at about nine o'clock and rise at five. They breakfast at six, dine at twelve, and sup at six. Their diet is simple but sufficient. Their favorite dishes are vegetables and fruit, and many discard meat altogether. They eat in a general dining-hall, the men and women sitting at separate tables.

Their dormitories, dining-halls, and shops are scrupulously clean, and strictest order prevails everywhere.

Their amusements are few and of a very quiet order: instrumental music is looked upon with disfavor, reading is restricted to useful and instructive topics. Singing of hymns and discourses in the assembly-room are frequent, and lately they are said to have taken to quiet outdoor sports, such as picnics, croquet, and tennis.

The communism of the Shakers is part of their religious system, but it really extends to the family only. There is no community of property in the Shaker society as a whole, and one family may possess great wealth, while the other may be comparatively poor.

The Shakers are at present divided into fifteen societies, scattered through nine States of the Union. Their aggregate wealth is estimated in millions, their landed possessions alone amounting to over 100,000 acres.

II.—THE HARMONY SOCIETY

WITHIN a few miles of Pittsburg, in the State of Pennsylvania, lies a very peculiar village, consisting of about 100 dwelling-houses. It is owned jointly by a few old men of puritanical habits, who exercise a rather rigid supervision over the mode of life of the inhabitants.

The name of the place is Economy, and the few village autocrats are the last survivors of an erstwhile hustling and prosperous community.

The community, officially called the "Harmony Society," is more popularly known as the "Rappist Community," and has an eventful history, covering a period of almost a full century.

Its founder, George Rapp, was the leader of a religious sect in Würtemberg denominated "Separatists." The peculiar beliefs of the sect provoked the persecution of the clergy and government, and in 1804 Rapp, with about 600 sturdy adherents, left Germany and came to this country by way of Baltimore and Philadelphia. The main body of immigrants were farmers and mechanics, but there were also among them some men of education, and one of them, Frederick Reichert, an adopted son of George Rapp, possessed considerable artistic taste and great administrative talent.

The first community established by them was "Harmony," in Lycoming County, Pennsylvania, and within a few years they erected a number of dwelling-houses, a church, a schoolhouse, some mills and workshops, and cleared several hundred acres of land.

But despite their apparent prosperity, they came to the conclusion that the site of the settlement had not been well chosen. In 1814 they sold their land with all on it for \$100,000, and removed to Posey County, Indiana, where they purchased a tract of 30,000 acres.

Their new home was soon improved and built up, and be-

came an important business center for the surrounding country. They grew in wealth and power, and received large accretions of members from Germany, so that in 1824 their community was said to comprise about 1,000 persons.

In that year they removed again. Malarial fevers infesting their settlement had caused them to look for a purchaser for some time, and when at last they found one in the person of Robert Owen, they bought the property they still hold at Economy, and took possession of it at once.

How rapidly they developed their new village, appears from an account of the Duke of Saxe-Weimar, who visited them in 1826. He was full of praise of the neatness and good order of the village, of the beauty of the houses, the excellent arrangement of the shops and factories, and the apparent happiness of the settlers.

The peaceful course of their lives was only once seriously disturbed. In 1831 a "Count Maximilian de Leon" arrived at Economy in gorgeous attire and surrounded by a suite of followers. He pretended to be in accord with the religious views of the settlers, and announced his desire to join them.

The simple-minded people welcomed him most cordially, and admitted him to their society without any investigation. "Count de Leon," whose real name was Bernhard Müller, and who was a plain adventurer, soon commenced to undermine the beliefs of the Harmonists, and to advocate worldly temptations and pleasures. By his smooth and insinuating manners he gained the support of many members, and when a separation became inevitable, and the adherents of each faction were counted, it was found that 500 members had remained true to "Father Rapp," while 250 declared for the "Count." The minority party received the sum of \$105,000 for their share in the common property, and, with De Leon at their head, removed to Phillipsburg, where they attempted to establish a community of their own. But their leader forsook them, escaping with their funds to Alexandria, on

the Red River, where he died of cholera in 1833, and the seceders disbanded.

The Economists in the meanwhile recovered their prosperity very rapidly. At the outbreak of the civil war they had about half a million dollars in cash, which, for better safety, they buried in their yards until the war was over.

The Harmonists were not celibatarians at the outset of their career, but in 1807, during a strong "revival of religion," the men and women of one accord determined to dissolve their marriage ties, and henceforward "no more marriages were contracted in Harmony, and no more children were born."

Outside of their celibacy, the Harmonists were by no means ascetics: they enjoyed a good meal and a glass of good beer, and in the earlier stages of their history, when the members were more numerous and youthful, they led a gay and merry life.

Their communism, like that of the Shakers, is part of their religious system, and is limited to the members of their own community and church. When their own population was large and their pursuits were few, they employed no hired labor, but as their numbers dwindled down and their industries developed, the wage-workers at times outnumbered their members ten to one, and at present are, in fact, a limited partnership of capitalists owning lands, oil-wells, and stocks in various railroad, banking, and mining corporations.

III.—ZOAR

THE community of Zoar, like that of Economy, was founded by Separatist emigrants from Würtemberg.

For a number of years the founders of the sect carried on an obstinate feud with the government of their country, whose enmity they had provoked by their dissenting religious doctrines, but principally by their refusal to serve in the army and to educate their children in the public schools.

They were fined and sent to prison, and driven from village to village, until they determined to look to the hospitable shores of the United States for a refuge from the persecutions of their intolerant fatherland. The generous assistance of some wealthy English Quakers enabled them to pay their passage, and in 1817 the first detachment of the society, about 200 in number, arrived in Philadelphia, headed by their chosen leader, Joseph Bäumeler.

Immediately upon their arrival they purchased several thousand acres of land in Tuscarawas County, Ohio, and went to work clearing much of the land and erecting a number of log houses for the members of the community, many of whom had remained behind working for neighboring farmers. This village thus founded by them they called Zoar.

The land, on which but a small cash payment had been made, was purchased in the name of Joseph Bäumeler, with the understanding that a parcel was to be assigned to each member, to be worked and paid off by him individually.

They had no intention of forming a communistic society. But they had a number of old and feeble members among them who found it difficult to make their farms pay by their own efforts, and it soon became apparent that many members would be compelled to scatter, and that the enterprise would fail unless it was established on a different foundation.

In April, 1819, after a thorough discussion of the situation, they resolved accordingly to establish a community of goods and efforts, and from that time on they prospered. They established a blacksmith's, carpenter's and joiner's shop, kept cattle, and earned a little money from work done for neighboring farmers.

The building of a canal through their domain in 1827 was a piece of rare good fortune to them. They obtained a contract to do part of the work for the sum of \$21,000, and se-

cured a market for many of their products. Within a short time they lifted the mortgage on their property, and purchased additional lands.

Much of their early success the Zoarites undoubtedly owed to the wise administration of their leader, Joseph Bäumeler. Bäumeler, who in later years spelled his name Bimeler, was a man of little education, but of great natural gifts. He was the temporal as well as the spiritual head of the community. He had the general supervision of its affairs, attended to all its dealings with the outside world, and on Sundays delivered discourses to the Zoarites on religion and all other conceivable topics. Many of these discourses were collected and printed after his death. They make three ponderous octavo volumes, and were highly treasured by his followers.

The Zoarites prohibited marriage at first, but after ten or twelve years of celibate life they came to the conclusion that it was not good for man to be alone, and revoked the prohibition.

It is related that this change of sentiment on the question of marriage was caused by the fact that Joseph Bimeler, at a rather advanced age, fell in love with a pretty maiden who had been assigned by the community to wait on him. But be this as it may, the fact is that the leader of Zoar was one of the first to make use of the new privilege.

In 1832 the society was incorporated under the laws of Ohio, adopting the name of "The Society of Separatists of Zoar."

Under their constitution the government of the society's affairs was vested in three trustees, who appointed the superintendents of their different industries and assigned each member to a certain kind of work, always taking into consideration the inclinations and aptitudes of the member.

They had a standing arbitration committee of five, to whom all disputes within the community were referred, and

annual village meetings at which all members of legal age, female as well as male, had a vote.

The highest point in their development they seem to have reached shortly after their incorporation, when their membership exceeded 500. In 1874, according to Nordhoff, they still had about 300 members, and were worth over a million dollars.

As long as the community was poor and struggling hard for its existence, perfect harmony prevailed among the members, but when it had acquired considerable wealth, the temptation grew stronger, and efforts were made from time to time by discontented members to bring about the dissolution of the community and a division of its property. Thus in 1851, and again in 1862, suits for partition were brought in the Ohio courts by former members, but the courts upheld the community, and dismissed the suits of the complainants.

The movement for a dissolution of the community continued, however, and in 1895 it acquired much strength from the support of Levi Bimeler, a descendant of the venerated founder of Zoar, and himself an influential member of the community. The discussion continued for three years, and at times waxed very warm and acrimonious, until, at the annual village meeting of 1898, the motion to dissolve was finally carried.

Three members were by general agreement elected commissioners to effect an equitable division, and the amount awarded to each member was about \$1,500.

IV.—THE AMANA COMMUNITY

THE Amana Community is the strongest of the surviving communistic societies in point of numbers. The community was founded by a religious sect denominated "The True Inspiration Society," which is said to have originated in Germany in the early part of the eighteenth century. The principal dogma of their faith is that God from time to

time still inspires certain persons, who thus become direct instruments of his will.

Between 1820 and 1840 a large number of believers gathered around the principal "instruments" of the society, Christian Metz and Barbara Heynemann, in a place called Armenburg, in Germany. They found employment in the factories of the neighborhood, and their material existence seemed pretty well secured, but the increasing persecution on the part of the authorities made their further stay in Armenburg impossible.

At this juncture Metz had two successive inspirations, one directing him to lead the entire congregation out of Germany, and the other pointing to the United States as the future home of the inspirationists.

Toward the end of 1842 Metz, accompanied by four other members of the congregation, accordingly arrived in New York, and bought about 5,000 acres of land near Buffalo. Within the next two years they were joined by no less than 600 of their brethren from Germany, and settling on the land purchased by Metz, they formed the community Eben-Ezer.

Like the Zoarites, they did not contemplate, when they first emigrated, the establishment of a communistic settlement. But among their members there were some who were accustomed to factory labor, and to whom agricultural life was distasteful. In order to retain these members, it was necessary to build workshops and factories on their land, and this could only be accomplished by their common efforts and means.

"We were commanded at this time by inspiration," relates one of their members, "to put all our means together and live in community, and we soon saw that we could not have got on or kept together on any other plan." *

Their membership increased rapidly, and they soon found that their land was not sufficient for the requirements of their growing community.

* Quoted in Nordhoff's "Communistic Societies."

Under the circumstances it is not to be wondered at that they were "commanded by inspiration to remove to the West."

In 1855 they purchased about 20,000 acres of land near Davenport, in the State of Iowa, and there established the Amana Society, which is still in existence and flourishing, having more than doubled its original population. The community at present consists of seven separate villages, with a total of about 1,800 inhabitants.*

The names of the villages are Amana, East Amana, Middle Amana, Amana near the Hill, West Amana, South Amana, and Homestead. They lie about a mile and a half apart, and each has its separate schoolhouse, store, tavern, shops, and factories. Each village manages its own affairs and keeps its own accounts, but the latter are sent in annually to the headquarters at Amana for verification. The foremen and elders of the village meet every day in consultation, lay out the work for the next day, and assign the members to the various branches of the work according to the requirements of the season. The central government of the community is vested in thirteen trustees elected annually by the vote of all male members. The trustees elect a president.

Each family lives in a separate house. But they have common dining-halls, usually several in each village, where the men and women eat at different tables, to "prevent silly conversation and trifling conduct."

To supply them with clothing, an allowance is made to every member of the community; the adult man receives from \$40 to \$100 per year, according as his position and occupation necessitates more or less clothing; for each adult female the allowances are from \$25 to \$30 a year, and for children from \$5 to \$10.

The village store contains all goods used by the Amanites,

* "Amana, a Study of Religious Communism," by Richard T. Ely, in *Harper's Monthly* for October, 1902.

and the members may take what they please, being charged with the price of the article until the limit of the allowance has been reached. If a balance remains in favor of a member, it is carried over to his credit for the next year.

In their schools they pay equal attention to the ordinary branches of elementary education and to manual training. Children from the age of seven to fourteen attend school during the entire year; from fourteen to twenty, during the winter season only. They dress and live plainly but substantially, and enjoy five hearty meals a day. They are very easy-going in their work, and in harvest time they employ much hired help.

They do not prohibit marriage, but neither do they encourage it, and it is recorded that they even once expelled from the society their great divine "instrument," Barbara Heynemann, "for having too kind an eye on the young men."

Marriage is only permitted on the consent of the trustees and after the groom has attained the age of twenty-four. Their weddings are very gloomy ceremonies, and somewhat resemble their funeral services.

V.—BETHEL AND AURORA

THE village of Bethel, in Shelby County, Missouri, and that of Aurora, near Portland, Oregon, were sister communities, both owing their existence to Dr. Keil. Keil had a rather variegated career. Born in Prussia in 1812, he carried on the trade of man-milliner until he emigrated to the United States. After a brief stay in New York, he landed in Pittsburg, where he held himself out as a physician, practised "magnetic cures," and professed to be the possessor of a wonderful book of prescriptions written with human blood. At the age of thirty he underwent a sudden change: he became religious, burned his book, and joined the Methodist Church, which, however, he soon abandoned, forming a sect of his own.

He gathered around him a considerable following of simple-minded people, mostly Germans and "Pennsylvania Dutch," and in 1844 he was joined by a number of the seceders from Economy who had been abandoned by the faithless "Count de Leon."

It was at that time that Keil and his followers conceived the idea of establishing a communistic settlement, and for that purpose purchased about 2,500 acres of land in Shelby County, Missouri. This was the beginning of Bethel. The settlers seem to have had very little means, but an inexhaustible store of industry and endurance. After a few years, the greater portion of their land was under cultivation; they built a woolen mill, grist-mill, sawmill, several shops, a church, and a general store. They added over 1,500 acres to their possessions, a post-office was established for them by the Government, and within ten years their settlement developed into a town with a population of about 650 persons.

But the restless spirit of Keil impelled him to new experiments. In 1855 we find him at the head of about eighty settlers from Bethel on the way to the Pacific coast in quest of cheap and fertile land. During the next year he organized the community of Aurora in Oregon. The membership of the new settlement, partly recruited from the outside and partly augmented by emigration from Bethel, soon reached about 400. They acquired over 18,000 acres of land in different counties of Oregon, duplicated almost all of the industries carried on in Bethel, and in addition engaged largely in the growing and drying of fruit.

The form of government and mode of life of both communities was almost identical. Keil was president of both, and was assisted in the administration of each village by a board of trustees. Up to 1872 all property in Bethel and Aurora stood in the individual name of Dr. Keil, but in that year he divided the land, and gave to each adult member a title-deed of one parcel. But the partition was a mere formality, and

the management of the villages remained purely communistic as before.

Their members were allowed to choose their own occupations, and to change them at will. They had no regular hours of work, nor any actual supervision, their foremen and superintendents being developed by a process of natural selection.

They not only tolerated, but encouraged marriage, and maintained a strict family life.

Each family had a separate house, and received a number of pigs and cows sufficient for its needs. Flour and other articles of food were furnished by the community in any quantity desired, and clothing and other goods contained in the general store were delivered to the members on request. They kept accounts of their dealings with outsiders, but had no records of the transactions between the community and members.

Their existence was exceedingly peaceful and their history is not marked by any stirring or exciting events. They had but few accessions from the outside, but managed to keep their own members pretty well. Once in a while a member would express his desire to leave them, and to such they would give his equitable share in property or cash, and allow him to depart.

Of all religious communities, Bethel and Aurora had the loosest form of organization; they were held together principally by the personal influence of their founder, and disintegrated soon after his death. Dr. Keil died in 1877, Bethel dissolved in 1880, and Aurora in 1881.

VI.—THE ONEIDA COMMUNITY

THE first historian of communism in the United States was himself the founder of one of the most noteworthy communistic societies. The Oneida Community was the creation of John Humphrey Noyes.

Noyes was born in Brattleboro, Vt., in 1811. He graduated from Dartmouth College and took up the study of law, but soon turned to theology, taking courses at Andover and Yale. During his theological studies he evolved the set of religious doctrines which later received the name of Perfectionism.

In 1834 he returned to Putney, Vt., the residence of his parents, and gradually gathered around him a little circle of followers. His first permanent adherents were his mother, two sisters, and a brother; then came the wives of himself and his brother and the husbands of his sisters; then came several others, until in 1847 he numbered about forty followers.

The movement was at first purely religious, and the Perfectionists had no sympathy for socialism. But the evolution of their religious doctrines, coupled with the reading of the *Harbinger* and other Fourieristic publications, gradually led them to communism, and in 1848 they established a communistic settlement at Oneida, in the State of New York.

During the first years of the experiment they had to cope with great difficulties, and succeeded but poorly. Noyes and his followers, most of whom seem to have been men of means, had invested in the enterprise up to January 1, 1857, over \$107,000, and the first inventory of the community taken on that day showed a total of assets amounting to little over \$67,000, a clear loss of about \$40,000.

But during that time they had gained valuable experience, and had organized their industries on an efficient and profitable basis. They manufactured steel traps, traveling bags and satchels, put up preserved fruit, and engaged in the manufacture of silk. Whatever they undertook, they did carefully and thoroughly, and their goods soon acquired a high reputation in the market.

Their inventory for the year 1857, for the first time, showed a small net profit, but during the ten years following, their profit exceeded the sum of \$180,000.

In the mean time they bought more land and gained new members, and in 1874 they owned about 900 acres of land and their membership consisted of about 300 persons.

They had several communities originally, but by 1857 they concentrated all their members in Oneida and Wallingford, Conn.

The Oneida Community was the only important sectarian community of purely American origin. The bulk of the members consisted of New England farmers and mechanics, but they also had among them a large number of professional men—physicians, lawyers, clergymen, teachers, etc.—and their standard of culture and education was considerably above the average.

Their affairs were administered by twenty-one standing committees, and they had forty-eight heads of various industrial departments. But notwithstanding the apparent complexity of the system, their government was purely democratic and worked well.

The most striking features of the Perfectionists were their religious doctrines, their views on marriage, their literature, and the institution of "mutual criticism."

They held that the second advent of Christ took place at the period of the destruction of Jerusalem, and that at that time there was a primary resurrection and judgment in the spirit world; that the final kingdom of God then began in the heavens, and that the manifestation of that kingdom in the visible world is now approaching; that a church on earth is rising to meet the approaching kingdom in the heavens; that the element of connection between these two churches is inspiration or communion with God, which leads to perfect holiness—complete salvation from sin—hence their name of Perfectionists.

The following definition of Perfectionism is quoted by Nordhoff as coming from one of the believers:

"As the doctrine of temperance is total abstinence from alcoholic drinks, and the doctrine of antislavery is imme-

diate abolition of human bondage, so the doctrine of Perfectionism is immediate and total cessation of sin."

Their communistic theories extended to persons as well as to property, and they rejected monogamous marriage just as vigorously as they rejected individual ownership of property.

Their marriage system was a combination of polygamy and polyandry. Within the limits of the community all men were considered the husbands of all women, and cohabited with each other promiscuously. The members were, however, not obliged to receive the attention of those they did not like.

They pretended to conduct the propagation of children on a scientific basis, preferably pairing the young of one sex with the aged of the other. This system they styled the "complex marriage" system.

They strongly resented the charge of licentiousness, and exacted "holiness of heart" before permitting "liberty of love."

The children were left in the custody of their mothers until they were weaned, when they were placed in the general nursery under the care of special nurses, and outside observers attested that they were a healthy-looking, merry set of children.

They maintained an excellent system of schools, and sent many of their young men to college to fit them for such professional callings as they needed within the community.

For the propaganda of their ideas, they published a number of books and periodicals, the most popular among which was the *Oneida Circular*. This was a weekly magazine, gotten up in excellent style, and was published on these singular terms, printed at the head of its columns:

"The Circular is sent to all applicants, whether they pay or not. It costs and is worth at least two dollars per volume. Those who want it and ought to have it are divisible

into three classes, viz.: 1, those who can not afford to pay two dollars; 2, those who can afford to pay only two dollars; and 3, those who can afford and pay more than two dollars. The first ought to have it free; the second ought to pay the cost of it; and the third ought to pay enough more than the cost to make up the deficiencies of the first. This is the law of Communism."

"Mutual Criticism" was said to have been invented by Noyes in his college days, and became a most important institution in the Oneida Community from the very beginning of its existence. It took the place of trials and punishments, and was regarded by the Perfectionists not only as a potent corrective of all moral delinquencies, but also as a cure for a number of physical ailments.

Criticism was administered in some cases without the solicitation of the subject, but more often on his own request. The member would sometimes be criticized by the entire society, and sometimes by a committee selected from among those best acquainted with him.

Plainly speaking, the procedure consisted in each member of the committee giving to the subject criticized a piece of his or her mind—a pretty large one as a rule—and the salutary effect of this "mutual criticism" was supposed to show itself in revealing and thereby curing the hidden vices of the subject.

Nordhoff, who had the good fortune of attending one of such criticisms, gives an amusing account of it, which we reproduce in substance.

On one Sunday afternoon a young man, whom we will call Charles, offered himself for criticism. A criticizing committee of fifteen, Mr. Noyes among them, assembled in a room, and the procedure commenced by Mr. Noyes inquiring whether Charles had anything to say. Charles said that he had recently been troubled by doubts, that his faith was weakening, and that he was having a hard struggle to combat the evil spirit within him. Thereupon the men and wo-

men present spoke up in turn. One man remarked that Charles had been spoiled by his good fortune, that he was somewhat conceited; another added that Charles had no regard for social proprieties, that he had recently heard him condemn a beefsteak as tough, and that he was getting into the habit of using slang. Then the women took a hand in the criticism, one remarking that Charles was haughty and supercilious, another adding that he was a "respector of persons," and that he showed his liking for certain individuals too plainly, calling them pet names before the people, and a third criticizing his table manners. And as the criticism progressed the charges accumulated. Charles was declared to have manifested signs of irreligiousness and insincerity, and a general hope was expressed that he would come to see the error of his ways and would reform. During this ordeal, which lasted over half an hour, Charles sat speechless, but as the accusations multiplied, his face grew paler and big drops of perspiration stood on his forehead. The criticisms of his comrades had evidently made a strong impression on the young man.

These frank talks seem not to have provoked any ill-feeling among the members. The history of the Oneida Community discloses no discords of any kind; perfect harmony reigned at all times, and only one member was ever expelled by them.

The community existed and thrived over thirty years, but public opinion, aroused by the clergy of the neighborhood, finally became so pronounced against the "complex marriage" system, that the Perfectionists deemed it advisable to abandon that feature.

This was the signal for the dissolution of the Oneida Community as a communistic society. Noyes himself, accompanied by a few faithful followers, removed to Canada, where he died in 1886, and the remainder of the community incorporated in 1880 as a joint stock company under the name of "Oneida Community, Limited."

The company is now worth about a million dollars. The former industries of the community have all been preserved. The interests of the members in the property of the corporation are represented by the stock held by them, and the common library, reading-room, laundry, and lawns are the only cooperative features retained by them.