

Communal Societies

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PURPOSE

The Board of Directors of the Communal Studies Association has authorized the annual publication of *Communal Societies* to provide an outlet for manuscripts representing original research and analysis of historic and current communal groups. The widest range of academic disciplines is represented. Authors are urged to write articles that will effectively transmit information across disciplines.

MANUSCRIPT SUBMISSION

Communal Societies is published annually under the general sponsorship of the Communal Studies Association (CSA). The association offices are located at P.O. Box 122, Amana, IA, 52203. Other communication possibilities: Voice and fax number: (319) 622-6446; Internet: csa@netins.net; Web site: <http://www.ic.org.csa>. The CSA executive secretary is Dr. Donald E. Janzen; Internet: djanzen@searnet.com.

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Books for review should be sent to Dr. Jonathan G. Andelson, Dept. of Anthropology, Grinnell College, Grinnell, IA 50112-0806.

Authors should prepare their manuscripts in accordance with the guidelines of The Chicago Manual of Style, 14th edition (Chicago: University of Chicago Press, 1993). Authors should use endnotes, and they should be numbered consecutively throughout the manuscript, using superscript, and produced in double-spaced format on separate pages following the text. Except for quotations, manuscripts should be written in English, although exceptional articles in other major languages will be considered.

Manuscripts should be submitted in two copies; they should be double-spaced. All articles undergo a process of evaluation by competent referees.

All authors are expected to submit manuscript copies on computer disc. Authors alone are responsible for the content of their articles and will be asked, prior to publication, to certify that these present original work not published elsewhere.

Articles appearing in *Communal Societies* are abstracted and indexed in *Historical Abstracts*, *America: History and Life*, and *ATLA Religion Database*.

BUSINESS AND SUBSCRIPTIONS

All business and subscription correspondence should be addressed to Gina Walker, Library, University of Southern Indiana, 8600 University Boulevard, Evansville, IN 47712; voice number: (812) 464-1896; Internet: gwalker@usi.edu.

Annual membership in the CSA is currently: \$15 student, \$25 regular, \$25 community, \$50 sustaining, and \$50 institutional. Membership includes the annual issue of *Communal Societies*, the CSA newsletter (*Communique*), and the annual conference program. All changes of address must include both the old and the new address. Single copies of the journal are currently \$15 each. Copyright © 2001 by the Communal Studies Association.

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Cover

The journal cover shows the body of water -- the “Ganga” -- at the Kashi Ashram, near Sebastian, Florida, which symbolizes the Ganges River in India.

From the Editor

THE 2001 ISSUE OF COMMUNAL SOCIETIES begins with Martha Bradley's reflection on the contemporary use of communal space at the fundamentalist and polygamous Mormon communities of Colorado City/Hildale on the Utah/Arizona border. Bradley suggests that a distinctive use of space says much about a community's values and beliefs and she denotes a direct tie between architectural decision-making at Colorado City/Hildale and historical Mormon principles enunciated by Joseph Smith and Brigham Young.

Bradley's work is followed by three articles, which are tied together by the common thread of the Ephrata (Pennsylvania) community, the site of the Communal Studies Association's annual conference in fall, 2000. We begin with the publication of seven important letters edited and analyzed by former *Communal Societies* editor, Donald Durnbaugh. These letters, from papers of the Snow Hill Society, shed significant light on Snow Hill's relationship to the Harmonist Society of Economy as well as the Ephrata commune.

The next two articles evaluate the specific relationship between Ephrata and the Moravian Society. Especially important are differences of opinion with regard to the institution of marriage. Peter Vogt discusses contrasting religious interpretations from both sides while Jeffrey Bach presents more particularly "the view from Ephrata." Bach also discusses divergent perspectives on the doctrines of spiritual rebirth and justification.

Historical preservationist Dale Jarvis follows with a fascinating look at the Moravian "dead house" tradition in the Canadian province of Labrador. Jarvis views Moravian architectural traditions as a symbol of "power and order" and arrives at conclusions that are in some ways similar to those delineated by Martha Bradley in her lead article on the fundamentalist Latter Day Saints.

We move into a different sphere of communal studies with William Smith's survey of families living in contemporary intentional communities. Smith's main argument is that traditional families (or "reliable substitutes")

are an essential part of communal life; a position that he reminds is “contrary to the conventional wisdom on the subject.” This section is completed with Deidre Hughes’ year 2000 “starting scholar award”-winning paper that discusses the way in which women’s issues were dealt with in a number of nineteenth century utopian communities.

The 2001 issue ends with an expanded document section that includes memoirs by two individuals presently living in communal groups. Both Robert Rhodes and Ma Jaya Sati Bhagavati experienced life-shattering changes in personal and social perspectives as they made decisions to leave mainstream society in order to, respectively, join or start an alternative community. Both pieces are to some extent evangelistic as well as pastoral; both call readers to examine themselves foundationally and to live differently.

The story of Robert Rhodes is of particular interest since he is one of only a few non-ethnic Hutterians who have joined the 40,000 member communal Hutterites during the past century. Rhodes, a journalist, also writes a regular column for the *Mennonite Weekly Review*. Ma Jaya Sati Bhagavati recounts an engaging story of personal enlightenment; a Jewish woman married to an Italian Catholic, whose life is changed after a visit from “Christ.” This supernatural encounter led her to develop the Kashi Ashram, near Sebastian, Florida (see the journal cover photograph) after first taking an interest in Hindu philosophy.

We conclude with reviews of seven books and two videos, in a section edited by anthropologist Jonathan Andelson. Included are reviews that deal respectively with the aforementioned Hutterites and the Kashi Ashram.

Rod Janzen

Errata: In the 2000 issue of *Communal Societies*, printer-related pagination complications are found in two book reviews and affect pages 118-121. Apologies are offered especially to reviewers Marlyn Klee and Bruce Plenk.

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