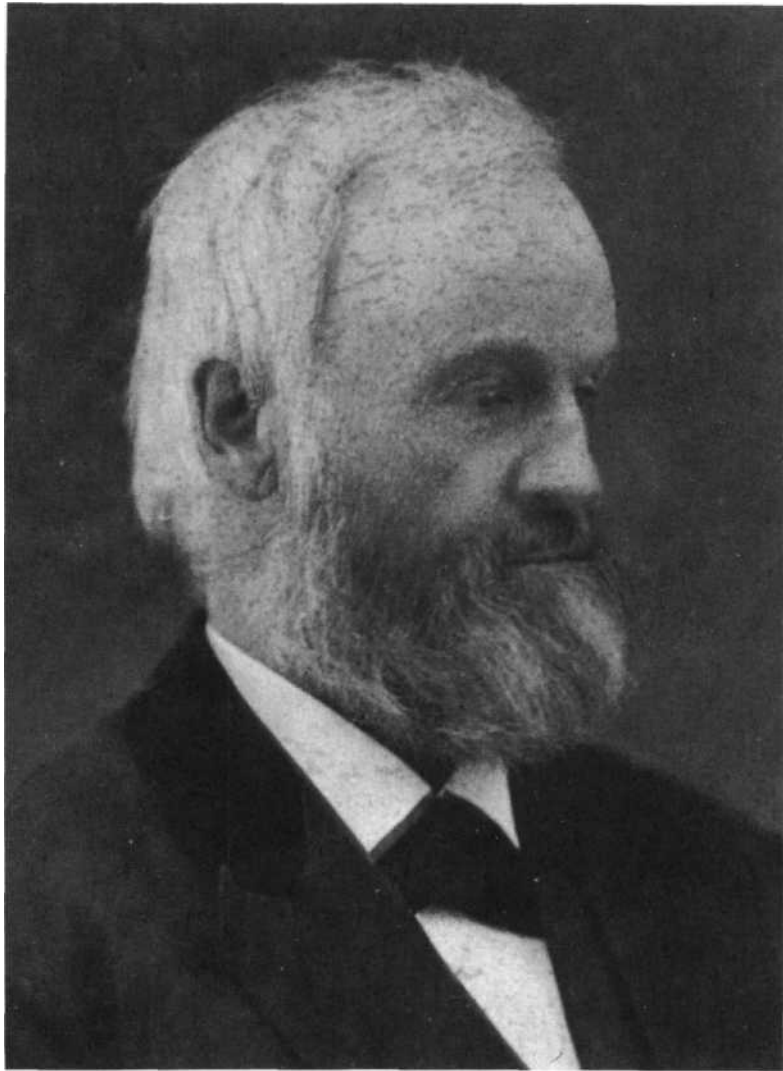


# Communal Societies

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#### PURPOSE

The Board of Directors of the National Historic Communal Societies Association has authorized the 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 shall be represented. Authors should write articles that will effectively transmit information across disciplines.

#### MANUSCRIPT SUBMISSION

*Communal Societies* is published annually in the fall under the general sponsorship of the National Historic Communal Societies Association (NHCSA). The offices of the Association are located at the Center for Communal Studies, University of Southern Indiana, Evansville, Indiana 47712. The Executive Director is Donald E. Pitzer.

Address manuscripts and editorial correspondence to Professor Michael Barkun, Editor, *Communal Societies*, Department of Political Science, Syracuse University, Syracuse, NY 13244-1090. Books for review should be addressed to Dr. James H. Sweetland, School of Library and Information Science, University of Wisconsin, Milwaukee, Wisconsin 53201. Authors should prepare their manuscripts in accordance with guidelines in chapter two of *The Chicago Manual of Style for Authors, Editors, and Copywriters*, 13th ed., revised and expanded (Chicago: University of Chicago Press, 1982). Authors will find Kate L. Turabian's practical typists' version of the *Chicago Manual* much more usable: *A Manual for Writers of Term Papers, Theses, and Dissertations*, 4th ed. (Chicago: University of Chicago Press, 1973). Except for quotations, manuscripts must be in English, although exceptional articles in major languages will be considered. Manuscripts should be submitted in three copies, one of which must be the original (no carbons), and they must be double-spaced with an inch-and-a-half margin on all sides.

Footnotes must be numbered consecutively throughout the manuscript; double-spaced; grouped together on pages separate from the manuscript; and modeled on the examples given in the *Chicago Manual* or Turabian. Authors alone are responsible for the contents of their articles.

Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*, *America: History and Life* and *Religion Index Two: Multi-Author Works*.

#### BUSINESS AND SUBSCRIPTIONS

Address all business correspondence, including requests for reprint permission, to Professor Donald E. Pitzer, Executive Director, NHCSA, Center for Communal Studies, University of Southern Indiana, Evansville, Indiana 47712. Annual membership in the NHCSA is currently \$10.00 for students, senior citizens; \$20.00 regular; and \$30.00 institutional.

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COVER

Portrait of John Humphrey Noyes (1811-1886), founder of the Oneida  
Community, circa 1879. Courtesy of the Oneida Community Historical  
Committee and Syracuse University Library.

## A Note from the Editor

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ALTHOUGH THE CENTENNIAL of the Oneida Community's breakup is seven years in the past, and the centennial of John Humphrey Noyes's death is two years behind us, the Oneida Community and its founder remain subjects of continuing fascination. Notwithstanding the substantial literature about both, much about them remains to be explored. The two articles that lead off this issue confirm that valuable new insights into the Oneida experiment continue to appear.

Lawrence Foster's "The Rise and Fall of Utopia: The Oneida Community Crises of 1852 and 1879" concentrates on the painful but relatively neglected episodes connected with the close of Oneida's communitarian phase. Perhaps because we have been accustomed to classify Oneida as a long-lived and successful community, comparatively little attention has been paid to the stresses that eventually caused "the breakup." Foster examines these stresses in the context of a comparison between the crisis of 1879, which lead directly to "the breakup," and the similar but successfully managed crisis of 1852.

The stresses of Oneida's final years were in significant measure felt by its women, and despite the central role women played in the Community's life, our view of them has rarely been as direct or detailed as the subject demands. For this reason, Ellen Wayland-Smith's "The Status and Self-Perception of Women in the Oneida Community" is particularly welcome. Herself a Community descendant, Wayland-Smith illuminates Oneida women's lives through previously unknown diaries and letters.

Stresses that occasionally afflict communal societies are, of course, by no means limited to historic communities. As the two articles on kibbutz life make clear, contemporary Israeli communitarians face significant problems, albeit the by-products of their very success. In "Foreign Volunteers in the Kibbutz," Shalom Endleman discusses the divisiveness introduced by the presence in kibbutzim of significant numbers of

nonmembers, drawn by both ideological commitment and the kibbutz "mystique." just as the kibbutzim have had to wrestle with unassimilable residents drawn by the communities' attractiveness, so they must deal with the equally refractory problem of educating and socializing their own children. Since the retention of community-born generations has proven to be one of the most common problems facing communal societies, the discussion by Dov Darom of "Utopia and Reality: Some Contradictions and Challenges in Kibbutz Education" has relevance beyond the Israeli situation.

Jonestown and Bishop Hill might seem radically dissimilar in terms of settings, memberships, and outcomes. Yet, as John R. Hall points out in "Jonestown and Bishop Hill: Continuities and Disjunctures in Religious Conflict," their histories are filled with curious parallels. As communal scholarship moves increasingly from the case studies that form a knowledge base to comparative examinations, we shall need more such examinations of "unlikes."

Most communarians lead lives that leave little mark on the outside world. Indeed, to the extent that they join in true communities, their individual idiosyncracies are increasingly difficult to see. But communities often contain unique if unexamined life histories, and nowhere more so than in the case of Anitra Baker's subject, "Donald Vose: Home Grown Traitor." For Vose's life was linked directly to key points in American radical history, through Emma Goldman and the *Los Angeles Times* bombing, and to the American theater, through Eugene O'Neill, who used him as the model for a character in *The Iceman Cometh*.

The beginnings of American communitarianism have a claim on our attention not simply as the source from which other, later colonies developed, but because of their complex links with European concepts of religious communalism. Since the Labadists are among the more obscure offshoots of the German pietist tradition, Ernest Green's "The Labadists of Colonial Maryland (1683-1722)" is a welcome contribution.

Finally, *Communal Societies* has from time to time offered first-person accounts of communities through the publication of original manuscript sources. The contribution in this issue, found and annotated by Carl M. Becker, recounts the visit to an Ohio Shaker community by a local clergyman, who, as the title suggests ("They suffer no one to spit on the floor..."), found there standards of cleanliness and hygiene he would have been happy to see his own congregation emulate.

Michael Barkun  
Editor