

COMMUNITARIAN TRENDS: Most of the early communitarian movements were either spiritual or militaristic, with hierarchical governing structures, usually communal. With the Industrial Revolution we begin to see secular intentional communities based upon forms of participatory government, often with a balance of private and common ownership of property. These trends coincide with the evolution of human civilization as a whole.

MONASTIC TRADITION

The monastic idea began with the individual's quest for God in the solitude of the Egyptian desert. With the rise of Christian power and its ascendancy to the Roman throne, the spiritual enthusiasm that had survived persecution and martyrdom now turned to monasticism to escape the growing worldliness of the Catholic Church. By the 4th Century, Church doctrine asserted an external source of grace (Council of Niceae). Thus, the Church's lack of provision for individual spiritual enthusiasm led to monasticism as a protest of the lay spirit against a concept of religion which excluded the laity from the highest spiritual attainment. (See: Herbert Workman, *The Evolution of the Monastic Ideal*, Beacon Press, 1913.)

The Free Spirit movements followed this tradition of individual election, and precipitated the Anabaptist movements, beginning during the Protestant Reformation.

The ESSENES
200 BC to 200 AD.
Mountain and desert communities of solitary, contemplative hermits committed to poverty and chastity. Destroyed by Roman invasion and mass suicide at Masada.

FORMS of MONASTICISM
St. ANTHONY, Egypt
Semi-Eremitical Monasticism
St. PACHOMIUS, Egypt
Cenobitical Monasticism
St. AUGUSTINE, inspired
European Monasticism
St. BASIL, inspired
Eastern Monasticism

EMPEROR CONSTANTINE
Adopts Christianity as State Religion of Rome, 325 AD.
Council of Niceae.

St. Benedict developed a rule for monasteries that spread to the entire movement. Each monastery was a unit alone, to which monks made a vow of stability. Some austerities were reduced, hours of prayer were set, and labor was systematized.

The success of Benedict's Rule was due not only to the need for order in monastic life, but also to the rise of the power of the papacy, the beginning of the great missionary enterprises of the Western Church, and the need in Christendom of a new culture to replace the lost civilization of Rome.

BENEDICTINES

St. Benedict. S. Europe. Benedict's Rule became a common code for the monastic life. The provision for regular work hours eventually led to: increased wealth of the monastic societies, corruption, and reform movements.

The founding of Cluny in Burgandy, 910, marked the third stage of monastic history. First was the solitary monk (eremiticism), then the solitary community (cenobium), third arose the central government with the abbot of the central monastery exercising supreme authority over the branch monasteries.

Cluny, as a religious center of Christendom, included 300 black-robed monks, and its network included 67 monasteries. Cluny was founded on the strictest observance of the Rule of Benedict, but its wealth led to decay and the rise of the reformist Cistercian Order of white-robed monks. At its height, the Cistercian Order had 339 monasteries and nunneries.

MONASTIC MISSIONARIES

CELTIC 560-670
Columba, Aidan, Columbanus
ANGLO-SAXON
690-760 Boniface, Willibald

CLUNY 910
Burgandy

600 BC	400 BC	200 BC	0 AD	200	400	600	800	1000
HINDU ASHRAMS India, prior to 500BC	TAOIST COMMUNES China, 400s BC	BUDDHIST MONASTERIES Tibet, beginning 200 BC to present.	EBIONITES "Poor Men" Essene Christians, 0-600	MAZDAKS Persian dualism, mysticism, Gnosticism, pacifism. Mazdaism included some communalism.	MANICHAEANISM 242 - 1700s Persian mysticism, rejected materialism. Elect minority was communal. Influenced European Cathari.			

TIMELINE of COMMUNITARIANISM

INTENTIONAL COMMUNITIES and UTOPIAN LITERATURE

A. ALLEN BUTCHER May 1995

SOURCES: East Wind Community Library & Twin Oaks Community Library, especially (see literature list): Berneri 1948, Rexroth 1974, Fogarty 1980, Oved 1988, FIC 1990.

LITERATURE CODE: [c] contemporary, [h] historic, [s] utopian studies, [f] utopian fiction

COMMENTS and CORRECTIONS are appreciated. POBox 1666, Denver, CO 80201

The Republic [f] Plato, 390 BC	Aurora [f] Jakob Bohme, 1610	Voyage de l'Isle de Naudely [f] Pierre Lesconvel, 1703	Twelve Months in New Harmony [h] Paul Brown, 1827
On The Commonwealth [s] 51 BC Marcus Tullius Cicero	Christianopolis [f] Valentin Andraea, 1619	Social Contract [s] 1762 Jean-Jacques Rousseau,	l'Organisation du Travail Louis Blanc, 1839 [s]
The City of God [s] St. Augustine, 426 AD	The New Atlantis [f] Francis Bacon, 1622	Memoirs of the Year 2500 [f] 1770 Louis Sebastien Mercier	Voyage to Icaria [f] Etienne cabet, 1839
Moriae Encomium [s] Erasmus Desiderius, 1511	Macaria [f] Samuel Hartlib, 1641	The Commonwealth of Reason W. Hodgson, 1795 [f]	Bible Communism [s] John Humphrey Noyes, 1853
Utopia [f] Thomas More, 1516	Nova Solyma [f] Samuel Gott, 1648	An Account of the People Called Shakers Thomas Brown, 1812 [h]	The Harmony Society Aaron Williams, 1866 [h]
The Six Books of A Commonweale [s] Jean Bodin, 1557	Leviathan [f] Thomas Hobbes, 1651	Traite de l'Association Domestique Agricole Charles Fourier, 1822 [s]	History of American Socialisms [h] John H. Noyes, 1870
Brotherly Community, The Highest Command of Love: Two Anabaptist Documents 1560-1650 [s]	The Law of Freedom [s] Gerrard Winstanley, 1652	Oceana [f] James Harrington, 1656	Erewhon [f] Samuel Butler, 1872
The City of the Sun [f] Tommaso Campanella, 1602	Paradise Lost [f] John Milton, 1667	The New Christianity Henri de Saint-Simon, 1825 [s]	The Communistic Societies of the U.S. [h] Charles Nordhoff, 1875
			Icaria, A Chapter in the History of Communism Albert Shaw, 1884 [h]

Looking Backward [f] Edward Bellamy, 1888	A History of Bethlehem, Penn. 1741-1892 Joseph Levering, 1903 [h]
News From Nowhere William Morris, 1890 [f]	A Modern Utopia [f] H. G. Wells, 1905
What Is Communism? [s] Alcander Longley, 1890	A Crystal Age [f] Henry W. Hudson, 1906
Freeland: A Social Anticipation [f] Theodor Hertzka, 1891	Amana, Community of True Inspiration Bertha Shambaugh, 1908 [h]
Rugby, Tennessee [h] Thomas Hughes, 1891	American Communities & Cooperative Colonies [h] William Hinds, 1908
Brook Farm [h] John T. Codman, 1894	Orchardina [f] Charlotte Perkins Gilman, 1912
A Traveller From Altruria [f] Wm. Dean Howells, 1894	Herland [f] Charlotte Perkins Gilman, 1915
History of the Hopedale Community Adin Ballou, 1897[h]	The Story of Utopias [h] Lewis Mumford, 1922
Garden Cities of Tomorrow Ebenezer Howard, 1898 [s]	History of Utopian Thought [s] Joyce Oramel Hertzler, '23
The German Sectarians of Pennsylvania, 1708-1800 [h] Julius F. Sachse, 1899	We [f] Eugene Zamiatin, 1924
The Labadist Colony in Maryland Bartlett B. James, 1899 [h]	Communities of the Past and Present Ernest Wooster, '24[h]
	Brave New World [f] Aldous Huxley, 1932

HEIGHT of MONASTIC DEVELOPMENT

1200s. Controlled 1/4 of the developed lands of Europe.

Monastic Orders—to serve God, one must quit the world.

Military Orders—to serve God, one must fight the world.

Mendicant Orders—to serve God, one must serve the world.

MILITARY ORDERS

Communal, Celibate, Authoritarian
KNIGHTS OF MALTA (HOSPITALERS)

1099-1801 Jerusalem, Malta, Russia
KNIGHTS TEMPLAR 1118-1314 Crusaded against Saracens, later heresied & persecuted.
TEUTONIC KNIGHTS 1190 Became Protestant in 16th C. Jerusalem, later crusaded against Latvian Letts.

MENNONITES 1540s Communalism, Pacifism.

Netherlands, N. Germany, Prussia, Saxony, Holland.
Conrad Grebel—Swiss, S. Germany to Delaware 1660s & Pennsylvania 1770s; 150,000 people in 1970. Collective.
Menno Simmons, Dirk Philips—Holland to Ukraine to U.S. West and Mexico 1874-1900; 100,000 people in 1970.

CISTERCIAN ORDER

CITEAUX 1098

CLAIRVAUX 1115

MENDICANT ORDERS

St. DOMINIC—Dominicans

St. FRANCIS—Franciscans

Council of Trent 1545. Strict religious discipline. Inquisition, Counter-Reformation most successful in Italy, Spain.

JESUITS**DIGGERS** 1649

Gerrard Winstanley.
English Libertarian
Communism. Occupied common and Crown lands.

AMISH 1693

Collective. To Pennsylvania in 1735. 75,000 people in 20 states in 1970s. Jacob Amman.

HUTTERITES 1528

Households of 400-2000, communal, monogamy, collective childcare. 100 years as Austrian/Moravian Anabaptists, until Thirty Years War (1622), then moved to S. Russia in 1770 (non-communal period), then to S. Dakota (communal). 356 colonies and 33,300 people in 1989.
Jakob Hutter, burned 1536.
Hans Hut, d. 1527 (disciple of Thomas Muntzer), S. German Reformer, contemporary of Hubmaier.
Hans Denk 1500-1527.
Pilgrim Marpeck 1492-1556.

ANABAPTIST TRADITION • Zurich, 1524
Holiness, Simplicity, Non-Resistance, Mutual Help, Separation of Church and State, Adult Baptism.

1525 • Peasant Revolt in Thuringia, central Germany led by Thomas Muntzer (burned 1525).
1525 • Swiss Brethren, Zurich, first adult baptisms. Conrad Grebel, Felix Manz, Balthasar Hubmaier (Austrian) were young intellectual humanists who broke from Ulrich Zwingli, the Reformer of the Great Council of Zurich to Protestantism.
1527 • Schleithem Confession, by Michael Sattler; the convictions of the Swiss Movement.
1528 • Swiss Brethren under Jacob Widemann (d. 1535) "laid upon a spread cloak their possessions" and became what today are called Hutterites.
1528 • Anabaptism gone from Switzerland. Revolutionary violence resulted in increased persecution of all Anabaptist sects, the belligerent as well as the pacifistic, by both Catholics and Protestants; thus arose the Pietist Movement.
1534-35 • Munster Revolution, Westphalia, northern Germany. Melchoir Hofman (Dutch mystic, d. 1543) influenced Munster Revolt leaders Jan Mathijs (d. 1534) and John of Leiden (Jan Benckelson, d. 1535) of Holland who ruled Munster as an oppressive communistic theocracy.

1100
CARMATHIANS
S. Yemen, originally militant 900-1084, became agricultural. Equality of men and women. Communal tradition survived into modern communist state.

1200
WALDENSES 1170
Peter Waldo - France. Reconstruct the Primitive Christian Church. Became Swiss Protestant in 1532.

1300
BEGHARDS / BEGUINES
1200s Flanders, Germany, Semi-Monastic, Pious, Celibate, Pacifistic, Communal: Persecuted from 1311 to 1500.

1400
BRETHREN of the FREESPIRIT
Members believe they are above laws, chastity is a sin. Influenced by Gnosticism & Arab Sufism. Later influenced European groups: Adamites, Ranters, Pikarti, etc.

1600
PURITANS 1582
England, Robert Brown, Furtherance of the Reformation; simplicity of ritual, separation from the State.

ASSASSINS
1000 to Mongol invasion (1200s) Persia & Arabia. Secret communal society of extortionists. Influenced Knights Templar.

CATHARI or ALBIGENSES 1100s to 1244
S. France. Gnosticism, tolerance, personal liberty, communal. Persecuted by Crusade. Influenced by Manichaeism. (Related to Bogomiles, Paulicians.)

TABORITES 1420s
Bohemian militants. Tabor, communistic city until 1452. Hussite Rebellion, Jan Huss 1369-1415, inspired Universalism.

Lost Horizon [f] James Hilton, '33	A Southwestern Utopia [h] Thomas Robertson, '47	Heavens on Earth: Utopian Communities in America, 1680-1880 [h] Mark Holloway, 1951	Autobiography of Brook Farm Henry Sams, '58 [h]	Pioneer Prophetess: Jemima Wilkinson [h] Herbert Wisbey, 1964	Moravians in Two Worlds [h] Gillian Lindt Gollin, 1967
Bethel & Aurora, An Experiment in Communism as Practical Christianity Robert Hendricks, 1933 [h]	Communitas [s] 1947 Paul & Percival Goodman	The Quest for Utopia [f] Nearley, Patrick ed. 1952	Tomorrow A New World: The New Deal Community Program [h] Paul Conkin, 1959	Torches Together [c] Emmy Arnold, 1964	In Quest of Community [s] Jackson Wilson, 1968
The Early Anabaptists [h] Eberhard Arnold, 1935	Journey Through Utopia [s] Marie Louise Berneri, '48	Socialism & American Life Egbert, Persons ed. 1952 [s]	A Village by the Jordan [c] Joseph Baratz, 1960	A Russian's American Dream [h] Avraham Yarmolinsky, 1965	Passport to Utopia: Great Panaceas in American History Arthur & Lila Wienberg, 1968 [h]
A Yankee Saint: John Humphrey Noyes [h] Robert A. Parker, '35	Walden Two [f] B. F. Skinner, 1948	California's Utopian Colonies Robert V. Hine, 1953 [h]	Brook Farm, It's Members, Scholars and Visitors [h] Lindsay Swift, 1961	Synanon: The Tunnel Back Lewis Yablonsky, 1965 [h]	Cooperative Communities, How To Start Them and Why [s] Swami Kriyananda, 1968
Ideology and Utopia [s] Karl Mannheim, 1936	Nowhere Was Somewhere Arthur Morgan, 1948 [s]	The New World of Henri de Saint-Simon [s] Frank Manuel, 1956	Heaven's Below: Utopian Experiments in England, 1560-1960 [h] W.H.G. Armytage, 1961	Utopias and Utopian Thought Frank E. Manuel, 1965 [s]	Sensei and His People: The Building of a Japanese Community [h] Yoshie Sugihara, David Plath, 1969
The Small Community [s] Arthur Morgan, 1942	Oneida: The First Hundred Years 1848-1948 Walter Elmonds, 1948 [h]	Kibbutz: Venture in Utopia Melford E. Spiro, 1956 [c]	Community and Privacy Chermayeff & Alexander, 1963 [s]	What the Trees Said [h] Stephen Diamond, 1965	The Children of the Dream [h] Bruno Bettelheim, 1969 [c]
The Harmonists, A Personal History John Duss, 1943 [h]	Paths in Utopia [s] Martin Buber, 1949	Fairhope, 1894-1954 [h] Paul & Blanche Alyea, '56	The Ultimate Frontier [f] Richard Keninger, 1963	All Things In Common: The Hutterian Way of Life Victor Peters, 1965 [c]	The Islar [f] Mark Saxton, '69
Islandia [f] Austin Tappan Wright, 1944	1984 [f] George Orwell, '49	The Community of the Future and the Future of Community Arthur Morgan, 1957 [s]	Black Utopia: Negro Communal Experiments in America [h] Wm. & Jane Pease, 1963	Fanshen [h] William Hinton, 1966	Oneida: Utopian Community to Modern Corporation [h] Maren L. Carden, 1969
Bread and Roses, An Utopian Survey and Blue-Print [s] Ethel Mannin, 1944	The Burned-Over District: ... in New York, 1800-'50 Whitney Cross, 1950 [h]	Great Basin Kingdom: ... Latter-Day Saints, 1830-1900 [h] L. Arrington, '58	The Angel and the Serpent William E. Wilson, 1964 [h]	French Utopias [s] Fritzie Manuel, 1966	Socialism in America [s] Albert Fried, 1970
Angel in the Forest [h] Marquerite Young, 1945	Backwoods Utopias: ... in America, 1663-1829 [h] Arthur Bestor, 1950			The Hutterites in North America Hostetler & Huntington, 1967 [c]	The Troika Incident [f] James Cooke Brown, '70
Animal Farm [f] George Orwell, 1946					

FIRST WAVES of COMMUNITARIANISM in the NEW WORLD

Social unrest and civil strife continued in Europe through the 18th Century as protests against the wealth and power of the church, the state, and the newly arising bourgeoisie. Continuing oppression of the peasantry and proletariat by this religious-military-capitalist oligarchy encouraged withdrawal from these institutions toward anabaptist and pietist movements initially, then the communitarian socialist movements that followed.

The ruling elites saw the opening of the new American continent, and later the frontier, not only as a new source of wealth, but also as a safety valve to relieve the social pressures engendered by the heretics and revolutionaries. For these "undesirables," the New World and the Frontier held opportunities to build religious communities such as the German/Swiss Pietist* and the English Separatist, constituting the first wave of New World communitarianism in the 1600s and 1700s. The second wave could be said to have landed in the 1840s with the socialist communities such as the Anarchist Socialist, Associationist, Christian Socialist, Mutualist Cooperative, Owenite and Perfectionist.

DOCTRINE of the INNER LIGHT

The concepts of inner light and of individual election led from the sectarian religious experience directly into politics and law, where the democratic ideal becomes the basis for many national constitutions.

In the 19th Century the democratic tradition enters the realm of economics via the concept of the community commonwealth and the practice of communitarian socialism. From here the democratic or cooperative ideal split into what are now the two great mass social movements of the 20th Century: economic democracy in commerce and industrial production, and material feminism in cooperative domestic and communitarian family design. (See: Dolores Hayden, *The Grand Domestic Revolution: A History of Feminist Designs for American Homes, Neighborhoods, and Cities*, MIT Press, 1981, p 6.)

CATHOLIC ORDERS [C-A]
158,000 people in U.S. in 1989, 4:1 women, down 30% in 15 yrs. See: McCrank, *Religious Orders and Monastic Communities in America*, Auburn Univ., AL.

SHAKERS 1787-pres. Ann Lee, 8,000 people in 18 communities. United Society of Believers. 1991, 10 people at SABBATHDAY LAKE, ME.

NEW HARMONY 1825-27 Robert Owen. 900 p., IN. 12 Owenite communities

HARMONY SOCIETY* 1803-1921 900 p. George Rapp HARMONIE, PA HARMONIE, IN ECONOMY, PA

PERFECTIONISTS Christian communalism, John Humphrey Noyes ONEIDA, NY 1848-81 (collective today) 5 branch comms.

SEVENTH DAY ADVENTIST 1844-pres. Founded after Wm. Miller's failed end-time predictions.

BLACK COMM. ELGIN 1850-73, DAWN, WILBERFORCE. (See: *Black Utopias* W. & J. Pease)

MUTUALISTS Josiah Warren EQUITY OH 1833-35 UTOPIA OH 1847-58 MODERN TIMES NY 1851-1863 anarchist.

JANSSONISTS or READERS 1846-1862 Swedish 500 p. BISHOP HILL, IL.

BETHEL* 1844-80 600 people, MO **NINEVEH*** 1849-78 150 people, MO **AURORA*** 1856-81 1000 people, OR Wilhelm Keil.

UNION COLONY 1869-72 Greeley, CO Mutual Aid, Nathaniel Meeker

PLOCKHOY'S COMMON-WEALTH 1663-1664 Dutch Mennonites settled in Delaware. Destroyed during British conquest.

DORRILITES* 1798-99 MA & VT Vegetarian.

NASHOBA 1826-27 TN Francis Wright, inter-racial, open sexuality.

MORAVIAN BRETHERN* Jan Huss burned 1415. Saxony to BETHLEHEM PA 1744-62, SALEM & BETHABARA, NC.

PLYMOUTH COLONY 1620-23 Puritans. Simplicity of ritual. MA.

BOHEMIA MANOR 1683-1696 Labadists. France, Netherlands, to MD. Mystical spiritualism.

7th DAY BAPTISTS* J.C. Beissel EPHRATA 1732-70 PN, 70 people, celibate. SNOW HILL NUNNERY 1798-1870

JERUSALEM 1790-1819 ny 300 P. celibate. Jemima Wilkinson, Quaker. **ZOAR*** 1817-1898 Barbara Gruberman. 500 people. OH.

SOCIETY of the WOMAN in the WILDERNESS* 1694-1708 40 men only PA. Johann Zimmerman. Influenced by Rosicrucians, Theosophy.

ASSOCIATIONISTS Charles Fourier 30 com. or "Phalanxes" in U.S.: N. Am. PHALANX 1843-56 NJ, REUNION 1855-9 TX, BROOK FARM 1841-7 MA.

GENERAL STRIKES Paris Commune 1871 Pittsburgh Commune 1877 Seattle Commune 1919

ICARIA 1848-49 TX from France 480 p., 200 moved to former Mormon town in IL: NAUVOO 1849-59, 180 p. move to MO: CHELTENHAM, and 60 moved to IA: CORNING. Later to CA. Etienne Cabet.

RUSKIN COMMUNE 1894-99 TN 500 p.

SANCTIFICATIONISTS Martha McWhirter 1866-99 TX, 1904 to Wash. DC, 50 women Methodist Separatist.

INSPIRATIONISTS 1855-1932 Christian Metz, 1450 p. at AMANA, IA.

The Pursuit of the Millennium Norman Cohn, 1970 [s]

Drop City [h] Peter Rabbit, 1971

The American Shakers [h] Henri Desroche, 1971

Utopias: Social Ideals and Communal Experiments [s] Peyton Richter, ed. 1971

Getting Back Together [s] Robert Houriet, 1971

The New Harmony Movement George Lockwood, '71 [h]

The New Communes: Coming Together in America [h/s] Ron E. Roberts, 1971

The Cotton Patch Evidence Dallas Lee, '71 [c]

The Joyful Community: Bruderhof [c] Benjamin Zablocki, 1971

The Modern Utopian/Communes U.S.A., Europe, Japan [h/c] Richard Fairfield, ed. of series, 1971 to 1972

The Family, Communes and Utopian Societies [h/s] Sallie TeSelle, ed., 1971

Communes: Their Goals, Hopes, Problems [c/s] George R. Fitzgerald, 1971

The Utopian Vision of Charles Fourier, J. Beecher, R. Biennvenu, 1971 [u/s]

Communities magazine merged: Communitas, Communitarian & Alternatives. 1972 [c/s]

Black Mountain [h] Martin Duberman, 1972

Commune on the Frontier: The Story of Francis Wright [h] Richard Stiller, 1972

The New Families [h/s] Ross V. Speck, 1972

Communes of the Counter Culture [h/s] Keith Melville, 1972

The Caravan [c] Steven Gaskin, 1972

The Kibbutz Settlement Reuven Cohen, '72 [c]

Brothers & Sisters All Over This Land Donna Lawson [h] '72

Country Commune Cooking Lucy Horton, 1972 [h]

Oneida Community: The Breakup, 1876-1881 [h] 1972 Constance Noyes Robertson

Great Gay in the Morning, 25 to 6 Baking & Trucking Society, 1972 [h]

Commitment & Community '72 [c/s] Rosabeth Moss Kanter

A Walden II Experiment [c] Kathleen Kinkade, '72

Robert Owen's American Legacy [h] Donald Pitzer, ed., 1972

American Utopianism [s] Robert S. Fogarty 1973

The Good Life [h] Jerry Richard, ed., 1973

Young Outsiders [h] Richard Mills, 1973

New Christian Communities Michael Zeid, ed., '73 [c]

Sex & Marriage in Utopian Communities [c/s] Raymond Lee Muncy, 1973

The Hutterites: A Study in Social Cohesion [c] Lee Emerson Deets, 1973

Communes: Creating and Managing Collective Life [c/s] '73 Rosabeth Moss Kanter

Celery Wine: Story of a Country Commune [h] Elaine Sundancer, 1973

The Communal Experience: Anarchist and Mystical Counter-Cultures in Amer. Laurence Veysey, 1973 [h]

Home Comfort: Life on Total Loss Farm [h] Raymond Mungo, 1973

Auroville: The First Six Years 1968-1974, 1974 [c]

Living Together in a World Falling Apart [c] Dave & Neta Jackson, 1974

Communalism [s] Kenneth Rexroth, 1974

The Dispossessed [f] Ursula Le Guin, 1974

Communes, Law & Commonsense Lee Goldstein, 1974 [s]

The Anarchist Collectives: ... the Spanish Revolution 1936-1939 [h] Sam Dolgoff, ed. '74

Disaster and the Millennium David Barkun, 1974 [s]

Huterite Society [c/s] John A. Hostetler, 1974

Perfection & Progress: Two Modes of Utopian Thought [s] Elisabeth Hansot, 1974

The Kibbutz Experience [c] Yosef Criden, Saadia Gelb, '74

Inside A Peoples Commune [h] Chu Li, Tien Chieh-Yun, '74

The Hog Farm & Friends Hugh Romney, 1974 [c]

Families of Eden [c/s] Judson Jerome, 1974

Ecotopia [f] E. Callenbach, 1975

ADDITIONAL WAVES of COMMUNITARIANISM

The third wave of New World communitarianism crested in the 1890s, fifty years after the second. The Hutterites, Mennonites and Amish had begun arriving in the 1870s, and the '90s saw many other religious, socialist, and anarchist communities, and the first Georgist single-tax colony. The fourth wave came forty years later with the Great Depression of the 1930s: the New Deal government-sponsored Green Belt Towns, Catholic Worker, socialist and the first Emissary communities. The fifth wave hit in the 1960s, this time just thirty years later. Various writers estimated thousands of "communes" in America in the late '60s and early '70s. The 1990s saw surviving remnants of the most successful elements of all of these earlier movements, along with the new cohousing and eco-village movements, and increased networking among all existing intentional communities. In the new millenia there are certainly communitarian movements yet to come.

KAWEAH 1885-91 300p., socialist, CA
ALTRURIA 1894-95 CA 30p. Christ. social.

HUTTERITES to N. Am. 1875 [C-A] 33,300 p. in 356 colonies in 1989.

FOUNTAINGROVE Thomas Lake Harris 1876-1900 CA 30p.

SALVATION ARMY Communities 1898-1910 CO, CA, OH

ZION CITY 1901-06 IL Catholic J.A. Dowie 8,000 p.

SINGLE-TAX COLONIES Henry George [ED-MR] FAIRHOPE, AL 1895-pres. ARDEN, DL 1900-pres. TAHANTO, MA 1909-34 FREE ACRES, NJ 1910-50 HALIDON, ME 1911-38

GOULD FARM 1913 MA [ED-PL] 138 p

LLANODEL RIO 1914-18 CA 1200 p. NEW LLANOLA 1918-30 Socialist

CATHOLIC WORKER 1930s [ED-PL] 110 houses or communities in 1988 Dorothy Day, Tivoli, NY. Peter Maurin.

SCHOOL of LIVING '36 Ralph Borsodi [ED-MR/C] VANHOUTEN, BAYARD, MAY VALLEY, LIBERTY, SKY VIEW. COMMON GROUND 1980 VA, TANGUY 1945 PA, BRYNGWELED 1940 PA. **COMMUNITY SERVICE** 1940 [ED-MR] Co-op, Quaker, Socialist, Arthur Morgan. THE VALE 1959 OH, CELO 1937 NC.

The POLITICAL—ECONOMIC MATRIX

	COMMUNAL All Common Ownership	ECONOMICALLY-DIVERSE Some Income Sharing, or Some Common Land or Buildings	COLLECTIVE Shared Private Property
CONSENSUS PROCESS	C-C	ED-C	P-C
MAJORITY RULE	C-MR	ED-MR	P-MR
PARTICIPATORY with LEADERS	C-PL	ED-PL	P-PL
AUTHORITARIAN	C-A	ED-A	P-A

A POLITICAL/ECONOMIC CLASSIFICATION STRUCTURE for INTENTIONAL COMMUNITIES.

FELLOWSHIP for INTENTIONAL COMMUNITY: 1986 (founded 1948 by Community Service) 21 members in 1990, >100 in 1995.

INSTITUTE for COMMUNITY ECONOMICS 1967 [ED-MR] 125 Comm. Land Trusts '90.

FEDERATION of EGALITARIAN COMMUNITIES: TWIN OAKS 1967 VA [C-C] EAST WIND 1973 MO [C-MR] SANDHILL 1974 MO [C-C] GANAS 1978 NY [ED-C]

COMM. LAND TRUST of the SOUTHERN BERKSHIRES Robert Swann

REGIONAL NETWORKS InterCommunities of VA Earth Communities (NW) Network of Light (NE)

1900	1910	1920	1930	1940	1950	1960	1970	1980	1990
THEOSOPHISTS Katherine Tingley 500 p. [C-A] POINT LOMA 1898-1942, KROTONA 1912-24.		BRUDERHOF 1922 [C-A] 2000 p. in 8 colonies		KOINONIA 1942 GA [ED-MR] 32 people	EMISSARIES of DIVINE LIGHT 3,000 p. in 200 "Units" SUNRISE RANCH 1946 CO 100 MILE LODGE 1948 BC GREEN PASTURES 1963 NH OAKWOOD FARM 1973 IN GLENIVY 1977 CA.			RAINBOW GATHERINGS 1972 national and regional, up to 30,000 people [ED-C]	
HOME COLONY 1898-1921 WA anarch.		PEACE MISSION MOVEMENT Father Divine-George Baker 1915-pres. Communal, celibate, racially integrated. NYCity & 175 centers, urban & rural. 1930s & '40s, tens of thousands of people in 8 countries, remnants today.		GREENBELT or NEW TOWNS , 3 towns, 1939 U.S. Gov. New Deal				SHALOM COMMUNITIES: REBA PLACE 1957 IL, SHEPHERDSFIELD, MO PATCHWORK, IN.	
HOUSE of DAVID 1903-28 MI 300 p.									Multiple Centers, Houses or Communities Ananda Marga 1954-pres., Peoples Temple/Jonestown 1956-79, Synanon 1958-?, Unification Church 1962-pres., Krishna Consciousness 1965-pres., Divine Light Mission 1971-pres., Rajnessh Puram 1981-86. Also: Zen Centers, Scientology.
HELICON HALL, NJ 1906-07 Upton Sinclair									

Utopians of Puget Sound [h] Charles LeWarne, 1975	Tachai: The Red Banner Wen Yin, Liang Hua, 1977 [h]	Co-ops, Communes & Collectives [c/s] 1979 John Case, Rosemary Taylor	Utopias: The American Experience [h/c] 1980 Moment, Kraushaar, ed.	Oaks Community [c] Ingrid Komar, 1983	Social Characteristics of Alternative Lifestyle Participants in Australia Metcalf, Vanclay, 1985 [c/s]
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