

THE AMANA COMMUNITY.

PRESENT STATE OF THE EXPERIMENT OF THE INSPIRATIONS.

Notable Among Similar Communities, Because It Is Still Prosperous After Fifty Years. The State of the Society. Founded 16-18 in Its Seven Villages. CEDAR RAPIDS, Ia., Dec. 28.—Pretty soon after the stranger has arrived within the gates of this thriving Western town, he begins asking himself what "The Colony" is. That is the way he hears it mentioned, as if it were spelled with capitals, and no other description were necessary. "Have you been to The Colony?" people ask him, as if there were but one colony in the world, and Cedar Rapids had it.

After all, they are not very far wrong in their estimation of their colony. There are not many like it, although plenty of efforts have been made in the same line. Amana, which is the other name of the colony, is not unique in its conception, its management, or anything except its success. Communities, meaning literally those in which everything is held in common, have been thicker than blackberries; but to use another popular simile, the successful ones have been as scarce as hens' teeth. Amana seems to be successful.

Perhaps that is because it was founded by the Inspirations, which are known as "The Community of True Inspiration." People having a monopoly of trustworthy inspirations ought to be able to make a success, even where so many others have failed. This seems no more than reasonable. At any rate in Amana the observer of sociological experiments will find a community that has maintained an untroubled, continuous existence of half a century, and which does not seem to contain any of the germs of the discord which precedes decay.

The Amana colony—or colonies, rather, for there are seven villages in all—is about twenty-five miles from the city of Cedar Rapids, and about 40,000 acres of rich bottom lands along the Iowa River, and its picturesque villages crown the low slopes at two or three miles' distance from each other. These groups of houses have a picturesque peculiarity of their own, because they are of a type which has never elsewhere been seen. In Amana people claim to have experimented in this matter, and to have found that it is cheaper to re-side a house occasionally than to paint it. The houses, therefore, are all of the silvery-gray-black which seasoned lumber gets in the wind and sun and rain. A winter it is rather gloomy, with the bare trees for a background, the gray sky overhead, and the skeletons of grapevines, swathed in straw, clinging to the bare boards.

But in summer those weather-beaten walls are indescribably restful. The ordinary country villages, with their pink and blue and red and green houses, seem crude enough to set one's teeth on edge. In the Amana hamlets the eye is rested by the soft gray houses with their green drapery of vines and the quaint geometrical German gardens round about. When people begin wishing and wishing, and when the serenity of the saintless Amana will be worth thinking about.

But to get properly into the spirit of the place one ought to go back a bit. One ought to read the history of the progenitors of the society; of their persecutions, their wanderings, their wanderings, their wanderings. In the seventeenth century a sect called the Pietists arose in Germany, and under the leadership of a man called Spener attempted to infuse a more real life and spirit into the dead formality of the church. It was during his life that the first inspiration came. This was a woman of noble rank, Rosemund Juliane of Asserburg, who became inspired five times between 1679 and 1689.

Although this woman became a laughing stock, and was persecuted and driven out of town, she left behind her a number of converts, some of whom, in their turn, became inspired and prophesied. From one village to another, sometimes under powerful leaders and sometimes under none at all, the little society struggled on, until in 1740, with the aid of a man called Ruck, a man of high position, and a man called East, a steady decline in the numbers and importance of the society until, in 1818, a young woman of twenty-three, ignorant, a peasant, but a woman with the material for a Saint Catherine in her, became "inspired" at one of her meetings.

This woman, Barbara Heinemann, was in many respects the most remarkable person ever connected with the society. Her inspiration seemed to revise the waning allegiance of the members. In 1820 a man called Christian Metz, who had been a member of the society since his death in 1807, Barbara Heinemann lost her gift from 1823 until 1848, but after that she had her old power up to her death in 1883. These two, however, are the only members who have claimed to have been inspired since 1817.

It was due to their influence that the society grew, and that it was able to purchase land, and to build a village. Four members of the society had been sent over to select a situation and they had bought several hundred acres of land in the State of Iowa, by the Seneca Indians. They called their first village Ebenezer, probably with reference to the prophet Samuel, but they soon changed it to Amana. In the same year two other villages were founded, one called Amana, and the other called Amana. The constitution was ratified and the community incorporated in 1845, and for ten years more the society grew and prospered.

Finally the need for more land became pressing, but there was none to be had in the vicinity. Each family on its own land, with a plot of ground around it, and all that can be made out of this ground must be retained in private ownership. The satisfaction of the members was of their state of life may be judged from the fact that almost every inch of these gardens is given up to flowers.

of them. That is another secret of their success. They have wooden walls, grist mills, and book binderies. Every village has its own saw mill, machine shop, and store. They have a canal, three miles long, to carry the water to the different villages and protect them from floods. They have their own doctors, their own doctors, their own doctors.

The school is one of the most interesting features of the colony. It is a school for the boys and girls of the colony, and it is a school for the boys and girls of the colony. It is a school for the boys and girls of the colony, and it is a school for the boys and girls of the colony. It is a school for the boys and girls of the colony, and it is a school for the boys and girls of the colony.

MAJOR FINES PAID BROKERS.

Their Cautious Charges Must Be Ended, He Says. Mayor Strong resumed yesterday the hearing of the charges of extortion made by the Society for the Prevention of Crime against the brokers of this city. He said that he considered was that of Joseph Weaver of 512 West Fifty-seventh street. He was accused of loaning \$5 cents on a pillow and charging five cents extra "for giving it extraordinary care."

Lawyer George McAdam for Weaver argued that between the disavowal of the one who passed the goods that he accepted, and the one who had made an agreement there arose a question which the Mayor could not determine, and which it was the province of a jury to determine. He urged that the law never intended that a pawnbroker, besides charging the legal rate, should be specially liable against the loss of damage to the goods pawned.

Dr. Depeu contributes the closing chapter of the work. It is entitled "The Next One Hundred Years." The doctor refers to the United States as "peculiarly the pride of this century," and goes on to tell what he thinks is going to happen in the next century. He says that the world will be a "truth-seeking century."

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OUR TRADE OF A CENTURY.

SOME THINGS FROM THE HUGE BOOK THAT DR. DEPEU EDITED.

Comments by Gov. Morton, Carroll B. Wood, Charles C. F. Wood, Col. William Jay, John P. Townsend, Charles H. Cramp, Col. Charles H. Taylor, and Others. At the recent dinner given in this city to commemorate the centennial of the ratification of the Jay Commercial Treaty with England, Dr. M. Depeu applied in his final capacity of editor and orator. The dinner was given to 100 persons who had written chapters in a huge book called "One Hundred Years of American Commerce," and to numerous other distinguished guests in public affairs.

The advance sheets of this book have just been received. They show a work, the like of which has not existed heretofore. Altogether the book reveals the results of our commercial existence for a hundred years. It is a census report brought down to date, and made readable to the average citizen, and it is a condensation of the history of our industry. It is a work that will probably be invaluable as a reference. It goes into various branches of trade which have never before been the subject of exhaustive treatment in book form. In his introductory preface Dr. Depeu says of the volume that it "illustrates the dignity of labor, the benefits of honest industry, the true nature of the various chapters are men who have become known widely in the callings they represent. Gov. Morton is the author of the first chapter of the volume. It is on "American Banking. Among the other authors are: Messrs. Wood, Cramp, Taylor, and others.

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