

cluded that they are exactly fitted for the world as it ought to be."

It may be worth while to record some characteristic phrases out of the glowing prospectuses of the new societies, cited in Noyes' *History of American Socialisms*: "the barricades of selfishness and isolation are overthrown"; "to us has been given the very word this people need as a guide in its onward destiny; "we have been shown by the Columbus of the new industrial world how to solve the problem of the egg"; "destined to bless humanity with ages of abundance, harmony, and joy"; ". . . nurture this tree until its redeeming unction shall shed a kindred halo through the length and breadth of the land"; "a beautiful and romantic domain"; "Alphadelphia phalanx has been formed under the most flattering prospects: a constitution has been adopted and signed"; "enclosed within walls which beat back the storms of life"; "I expect to see all the arts cultivated and every beautiful and grand thing generally appreciated"; "the beautiful spectacle of prosperous, harmonic, happy phalanxes dotting the broad prairies of the West, spreading over its luxuriant valleys and radiating light to the whole land that is now in darkness and the shadow of death"; "three attorneys-at-law . . . are learning honest and useful trades."

So much for the dreams. The awakening was rarely long delayed. The great majority of the communities dissolved in failure in the first or second year of the experiment; a few of the Fourierist phalanxes, the Wisconsin, Brook Farm, and North American communities, lasted from five to twelve years; the Icarian experiment had over half a century of flickering existence, while a handful of religious communities, including the Shakers, the Amana Society, the Rappites, and the Oneida Community, still survive, though the latter two have virtually become ordinary joint-stock companies. As the sequel to the glorious visions cited in the preceding paragraph there might be set down extracts from the epitaphs written at the time chiefly by members of the ephemeral communities: "the want of means and the want of men"; "the sole occupation was parade and talk"; "self-love was a spirit that could not be exorcised"; "hankering after the flesh-pots of Egypt"; "Mr. Owen was not a teachable man"; "there were few good men to steer things right"; "the soil being covered with snow, the committee did not see it before purchasing"; "there is no such thing as organization or unity without Christ and religion"; "quarreling about what they called religion"; ". . . did not prevent the purchase of hair-dye"; "there was no one to tell them what to do and they did not know what to do themselves"; "a band of musicians insisted that their brassy har-