DESERET EVENING NEWS: SATURDAY, SEPTEMBER 20 1902.



The Amana Society in Iowa Lives According to the Golden Rule-History of the Sect.

state name is a sect which is demonstrating to the world that a colony govetned by the golden rule and organized on the community of interest plan is a success. This colony is composed mainly of Hessians who, many years ago, purchased land in the fertile valley of the Iowa river and settled down to serve their God and do their part toward their fellow-man. Here today there is a community of 2,500 sould bound together under an organization that has for its fundamental principle fair dealings and equal rights to all.

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In the northeastern part of Iowa county and about 20 miles south ot Marion are a half dozen thrifty villages composed of members of this religious society. The principal and oldest of these villages is Amana, which is situated on the Kansas City division of the Chicago, Milwaukee & St. Paul railroad. South Amana and Homestead, two smaller Hessian villages are on the Rock Island.

Amana is, properly speaking, the

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In Iowa along the river bearing the | capital of the colony and as a rule it ly here that the seat of government, if such it can be called, is located. There are upwards of \$90 people in this town and everyone who is old enough is kept busy adding to the wealth of the com-runity. The only personss exempt from this are the infirm, who are guar-anteed food, shelter and care during old

> In this unique setflment there are woolen, cotton and flour mills, tobacco warehouses, storage barns for grain, clevators, general stores, operated and managed in the interest of all, for in this society there are no individual cwnerships. While manufacturing twnerships. While manufacturing forms an important industry and the cotton mills take care of the raw prod-ucts, it is second to argiculture.

Politics has dittle part in affairs. When the Hawkeye state is tornasund-er by political rivalry, factional differ-cnces and party strife these people go calmiy about their everyday affairs as though political campaigns were un-heard of. They have no part in the resolution of the state of the heard of. They have no part in the precincts of Amana, South Amana, Homestead and other villages in this section. This colony owns more than 26,000 acres of land. Its property is alued at upward of \$2,000,000. While the laws of the state and nation are respected, the creed requires far more

of its members. As a consequence it is regarded throughout the state as be-ing composed of almost ideal citizens, and the courts of Iowa county would have little to do if all the county was made up of such law-abiding and unelfish individuals. oclety.

The Amana society dates back to the The Amana society dates back to the year 1714, when J. F. Rock and E. L. Gruber of Hessia, Germany, organized a religious sect, having for its creed that God could in these latter days in-spire men to speak and declare His word and will. They soon had many followers who desired a purer religion with a higher standard of virtue and mergility. The preachers, their success

with a higher standard of virtue and morality. The preachers, their succes-sors and followers were persecuted, de-rided and mobbed. They were even tied to the whipping post, and were cometimes publicly lashed through the streets. They were forbidden to hold meetings, and on the death of P. G. Nagel, one of their leading preachers in 1779, the society declined. In 1848 it was decided best to emigrate to Ameri-ra. Representatives of the society bought 5,000 acres of land near Buffalo, N. Y. A committee was sent to-Iowa in November of that year, and on its In November of that year, and on its favorable report 3.390 acres of land was purchased about 20 miles west of Iowa City. Additional land was sub-

equently obtained, till the present 26,-000 acre limit was reached. Since coming to Iowa seven villages rave been established-Amana, West Amana, South Amana, High Amana, East Amana, Homestead and Middle

Amana. The society is incorporated under the name of the "Amana society." According to the articles of incorpora-tion, "The foundation of our civil or-ganization is and shall forever remain in God the Lord, and the faith which He worked in us according to His free

in a board of 13 trustees, elected an-nually from the elders. These trustees choose annually from the number a resident, vice president and a secre-tary, who have full power to sign all public documents in the name of the

When an individual becomes a member of the Amana society he is required to turn over all property owned by him to the common fund. Officers of the society in turn issue to new members a certificate of credit, which is also shown on the books. This credit is se-cured by the pledge of the common property of the society.

Each member is entitled to free board nd dwelling, to support and care in and dweining, to support and care in old age, sickness and infirmity, and to an annual sum of maintenance, the amount of which is fixed by the trus-tes. All children and minors after the death of their parents and relatives are under special guardianship of the trustees during their minority. All credits, if not disposed of by will, or pay debta left by the agaents are usany debts left by the parents, are as-s uned by the children. Members leaving the society, either of their own choice or expulsion, receive back the amount paid into the common fund, without any interest or allowance for services during the time of membership.

The society operates two woolen mills. One of these mills is located at Amana and the other at Middle Amana. A factory for the manufacture of cotton prints is located at Amana. Through a canal seven miles in length water is cbtained from the Iowa river, which furnishes part of the necessary power Steam is also used. There are flour mills at Amana and West Amana. Each of the seven villages has a gen-eral store, where everything needed by

large kitchen houses, where two or three score of people eat together When the people assemble in these eat-ing houses the men are seated at one ong table and the women at another. Transient visitors are given a table to iemselves.

They have graded schools, and the children between the ages of 5 and 14 attend the year around. Instruction is given in English and German. Two religious services are held Sundays in large meetings houses and prayer meetings are held weekday evenings.

Members of the community purchase articles at the general store in much the same manner as is described by Edward Bellamy in his "Looking Back-ward." No money is used in the trans-action, Should a member desire to take a trip, however, he must apply to the clear having direction over his work older having direction over his work, and if he has been faithful the elder will hand him the amount of money re-quired. Drones are not tolerated.

The people dress very much alike and various styles are not imitated. Dwelling houses are comfortable and well furnished, but all frills are booed and the houses are exceedingly plain, as will be seen from the accompanying illustrations. Oxen are used for heavy work. Old fashioned pumps are seen at the wells and games and all frivolities are prohibited. While this piain life probably would not suit the great majority, yet it has one advant-age in that no member of the Amanu society need walk the floor fretting and

anxious over some business venture or worrying lest those dependent upor him go hungry by reason of being thrown out of a position.

Excursions are frequently run to Amana from neighboring countles,

A Cough

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they are always made welcome and treated with such hospitality and

frankness as is not often found in other

SCOTTISH HONESTY.

At one time in the highlands of Scot-

land, to ask for a receipt or promissory note was considered an insult, and such

a thing as a breach of contract was rarely heard of, so strictly did the peo-

gold:' and, on gathering it up, he re-turned it to his desk and locked it up, "But, sir, 1 might die, realist needy Scot, unwilling to surrender his hope of the loan, 'and perhaps, my

ceipt

might refuse it to ye, but the bit of pa-per would compel them.' "'Compel them to sustain their dead father's honor!' cried the enraged Cett.

he needed some money, and requested a loan from a gentleman in the neigh-borhood. The latter, Mr. Stewart.com-plied and counted out the gold, when the farmer immediately wrote a re-

"'And what is this, man?' cried Mr. Stewart, on receiving the slip of paper. "That is a receipt, sir, binding me to give ye back your gold at the right time,' replied Donald.

"Binding ye, indeed! Well, my man,

if ye canna trust yoursel', I'm sure na trust ye! Such as ye canna han

"They'll need compelling to do right in this is the road ye're leading them. Ye can gang elsewhere for money, 1. ye; but ye'll find nane about here that put more faith in a bit of paper than a neighbor's word of honor and his love of right.'"

Saves a Woman's Life.

To have given up would have mean death for Mrs. Lois Cragg, of Dorohov-ter, Mass. For years she had endured antold misery from a severe lung the ble and obstinate cough. "Often," writes, "I could scarcely breathe sometimes could not speak. All tors and remedies failed till I used King's New Discovery for Consu tion and was completely cured." terers from Coughs, Colds, Throat Lung Trouble need this grand rem-for it never disappoints. Cure guaranteed by Z. C. M. I. Drug depa ment. Price 50c and \$1.00. Trial b-ties free.

ple regard their honor. There is a story of a farmer who had been to the carrying visitors who desire to see the grace and mercy." According to the plan of organization the control and management is vested the consulty may be obtained. Each family has apartments by transfers come within the gates of Amana or other towns of the society lowlands, and had there acquired worldly wisdom: "After returning to his native place

communities.





weight is specially adapted for fall. Our exceptional importing facilities enable us to sell this glove that sells elsewhere in every city of the country for \$2.00, at the extraordinarily \$1.50 low price of.

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