

The
Blithedale
Romance
by Nathaniel Hawthorne

Chapter 8: A Modern Arcadia



May Day—I forget whether by Zenobia’s sole decree, or by the unanimous vote of our Community—had been declared a moveable festival. It was deferred until the sun should have had a reasonable time to clear away the snow-drifts, along the lee of the stone-walls, and bring out a few of the readiest wild-flowers. On the forenoon of the substituted day, after admitting some of the balmy air into my chamber, I decided that it was nonsense and effeminacy to keep myself a prisoner any longer. So I descended to the sitting-room, and finding nobody there, proceeded to the barn, whence I had already heard Zenobia’s voice, and along with it a girlish laugh, which was not so certainly recognizable. Arriving at the spot, it a little surprised me to discover that these merry outbreaks came from Priscilla.

The two had been a-maying together. They had found anemones in abundance, houstonias by the handful, some columbines, a few long-stalked violets, and a quantity of white everlasting-flowers, and had filled up their basket with the delicate spray of shrubs and trees. None were prettier than the maple-twigs, the leaf of which looks like a scarlet-bud, in May, and like a plate of vegetable gold in October. Zenobia—who showed no conscience in such matters—had also rifled a cherry-tree of one of its blossomed boughs; and, with all this variety of sylvan ornament, had been decking out Priscilla. Being done with a good deal of taste, it made her look more charming than I should have thought possible, with my recollection of the wan, frost-nipt girl, as heretofore described. Nevertheless, among those fragrant blossoms, and conspicuously, too, had been stuck a weed of evil odor and ugly aspect, which, as soon as I detected it, destroyed the effect of all the rest. There was a gleam of latent mischief—not to call it deviltry—in Zenobia’s eye, which seemed to indicate a slightly malicious purpose in the arrangement.



As for herself, she scorned the rural buds and leaflets, and wore nothing but her invariable flower of the tropics.

“What do you think of Priscilla now, Mr. Coverdale?” asked she, surveying her as a child does its doll. “Is not she worth a verse or two?”

“There is only one thing amiss,” answered I.

Zenobia laughed, and flung the malignant weed away.

“Yes; she deserves some verses now,” said I, “and from a better poet than myself. She is the yew, picture of the New England spring, subdued in tint, and rather cool, but with a capacity of sunshine, and bringing us a few alpine blossoms, as earnest of something richer, though hardly more beautiful, hereafter. The best type of her is one of those anemones.”

“What I find most singular in Priscilla, as her health improves,” observed Zenobia, “is her wildness. Such a quiet little body as she seemed, one would not have expected that! Why, as we strolled the woods together, I could hardly keep her from scrambling up the trees like a squirrel! She has never before known what it is to live in the free air, and so it intoxicates her as if she were sipping wine. And she thinks it such a Paradise here, and all of us, particularly Mr. Hollingsworth and myself, such angels! It is quite ridiculous, and provokes one’s malice, almost, to see a creature so happy—especially a feminine creature.”

“They are always happier than male creatures,” said I.

“You must correct that opinion, Mr. Coverdale,” replied Zenobia, contemptuously, “or I shall think you lack the poetic insight. Did you ever see a happy woman in your life? Of course, I do not mean a girl—like Priscilla, and a thousand others, for they are all alike, while on the sunny side of experience—but a grown woman. How can she be happy, after discovering that fate has assigned her but one single event, which she must contrive to make the substance of her whole life? A man has his choice of innumerable events.”

“A woman, I suppose,” answered I, “by constant repetition of her one event, may compensate for the lack of variety.”

“Indeed!” said Zenobia.

While we were talking, Priscilla caught sight of Hollingsworth, at a distance, in a blue frock and with a hoe over his shoulder, returning from the field. She immediately set out to meet him, running and skipping, with spirits as light as the breeze of the May-morning, but with limbs too little exercised to be quite responsive; she claps her hands, too, with great exuberance of gesture, as is the custom of young girls, when their electricity overcharges them. But, all at once, midway to Hollingsworth, she paused, looked round about her,

towards the river, the road, the woods, and back towards us, appearing to listen, as if she heard some one calling her name, and knew not precisely in what direction.

“Have you bewitched her?” I exclaimed.

“It is no sorcery of mine,” said Zenobia. “But I have seen the girl do that identical thing, once or twice before. Can you imagine what is the matter with her?”

“No; unless,” said I, “she has the gift of hearing those ‘airy tongues that syllable men’s names’—which Milton tells about.”

From whatever cause, Priscilla’s animation seemed entirely to have deserted her. She seated herself on a rock, and remained there until Hollingsworth came up; and when he took her hand and led her back to us, she rather resembled my original image of the wan and spiritless Priscilla, than the flowery May Queen of a few moments ago. These sudden transformations, only to be accounted for by an extreme nervous susceptibility, always continued to characterize the girl, though with diminished frequency, as her health progressively grew more robust.

I was now on my legs again. My fit of illness had been an avenue between two existences; the low-arched and darksome doorway, through which I crept out of a life of old conventionalisms, on my hands and knees, as it were, and gained admittance into the freer region that lay beyond. In this respect, it was like death. And, as with death, too, it was good to have gone through it. No otherwise could I have rid myself of a thousand follies, fripperies, prejudices, habits, and other such worldly dust as inevitably settles upon the crowd along the broad highway, giving them all one sordid aspect, before noontime, however freshly they may have begun their pilgrimage, in the dewy morning. The very substance upon my bones had not been fit to live with, in any better, truer, or more energetic mode than that to which I was accustomed. So it was taken off me and flung aside, like any other worn out or unseasonable garment; and, after shivering a little while in my skeleton, I began to be clothed anew, and much more satisfactorily than in my previous suit. In literal and physical truth, I was quite another man. I had a lively sense of the exultation with which the spirit will enter on the next stage of its eternal progress, after leaving the heavy burthen of its mortality in an earthly grave, with as little concern for what may become of it, as now affected me for the flesh which I had lost.

Emerging into the genial sunshine, I half fancied that the labors of the brotherhood had already realized some of Fourier’s predictions. Their enlightened culture of the soil, and the virtues with which they sanctified their life, had begun to produce an effect upon the material world and its climate. In my new enthusiasm, man looked strong and stately!—And woman,

oh, how beautiful!—And the earth, a green garden, blossoming with many-colored delights! Thus Nature, whose laws I had broken in various artificial ways, comported herself towards me as a strict, but loving mother, who uses the rod upon her little boy for his naughtiness, and then gives him a smile, a kiss, and some pretty playthings, to console the urchin for her severity.

In the interval of my seclusion, there had been a number of recruits to our little army of saints and martyrs. They were mostly individuals who had gone through such an experience as to disgust them with ordinary pursuits, but who were not yet so old, nor had suffered so deeply, as to lose their faith in the better time to come. On comparing their minds, one with another, they often discovered that this idea of a Community had been growing up, in silent and sympathy, for years. Thoughtful, strongly-lined faces were among them, sombre brows, but eyes that did not require spectacles, unless prematurely dimmed by the student's lamplight, and hair that seldom showed a thread of silver. Age, wedded to the past, incrusting over with a stony layer of habits, and retaining nothing fluid in its possibilities, would have been absurdly out of place in an enterprise like this. Youth, too, in its early dawn, was hardly more adapted to our purpose; for it would behold the morning radiance of its own spirit beaming over the very same spots of withered grass and barren sand, whence most of us had seen it vanish. We had very young people with us, it is true—downy lads, rosy girls in their first teens, and children of all heights above one's knee;—but these had chiefly been sent hither for education, which it was one of the objects and methods of our institution to supply. Then we had boarders, from town and elsewhere, who lived with us in a familiar way, sympathized more or less in our theories, and sometimes shared in our labors.

On the whole, it was a society such as has seldom met together; nor, perhaps, could it reasonably be expected to hold together long. Persons of marked individuality—crooked sticks, as some of us might be called—are not exactly the easiest to bind up into a faggot. But, so long as our union should subsist, a man of intellect and feeling, with a free nature in him, might have sought far and near, without finding so many points of attraction as would allure him hitherward. We were of all creeds and opinions, and generally tolerant of all, on every imaginable subject. Our bond, it seems to me, was not affirmative, but negative. We had individually found one thing or another to quarrel with, in our past life, and were pretty well agreed as to the inexpediency of lumbering along with the old system any farther. As to what should be substituted, there was much less unanimity. We did not greatly care—at least, I never did—for the written constitution under which our millennium had commenced. My hope was, that, between theory and practice, a true and available mode of life might be

struck out, and that, even should we ultimately fail, the months or years spent in the trial would not have been wasted, either as regarded passing enjoyment, or the experience which makes men wise.

Arcadians though we were, our costume bore no resemblance to the be-ribboned doublets, silk breeches and stockings, and slippers fastened with artificial roses, that distinguish the pastoral people of poetry and the stage. In outward show, I humbly conceive, we looked rather like a gang of beggars or *banditti*, than either a company of honest laboring men or a conclave of philosophers. Whatever might be our points of difference, we all of us seemed to have come to Blithedale with the one thrifty and laudable idea of wearing out our old clothes. Such garments as had an airing, whenever we strode afield! Coats with high collars, and with no collars, broad-skirted or swallow-tailed, and with the waist at every point between the hip and armpit; pantaloons of a dozen successive epochs, and greatly defaced at the knees by the humiliations of the wearer before his lady-love;—in short, we were a living epitome of defunct fashions, and the very raggedest presentment of men who had seen better days. It was gentility in tatters. Often retaining a scholarlike or clerical air, you might have taken us for the denizens of Grub-street, intent on getting a comfortable livelihood by agricultural labor; or Coleridge's projected Pantisocracy, in full experiment; or Candide and his motley associates, at work in their cabbage-garden; or anything else that was miserably out at elbows, and most clumsily patched in the rear. We might have been sworn comrades to Falstaff's ragged regiment. Little skill as we boasted in other points of husbandry, every mother's son of us would have served admirably to stick up for a scarecrow. And the worst of the matter was, that the first energetic movement, essential to one downright stroke of real labor, was sure to put a finish to these poor habiliments. So we gradually flung them all aside, and took to honest homespun and linsey-woolsey, as preferable, on the whole, to the plan recommended, I think, by Virgil—'*Ara nudes; sere nudes*'—which, as Silas Foster remarked when I translated the maxim, would be apt to astonish the women-folks.

After a reasonable training, the yeoman-life throve well with us. Our faces took the sunburn kindly; our chests gained in compass, and our shoulders in breadth and squareness; our great brown fists looked as if they had never been capable of kid gloves. The plough, the hoe, the scythe, and the hayfork, grew familiar to our grasp. The oxen responded to our voices. We could do almost as fair a day's work as Silas Foster himself, sleep dreamlessly after it, and awake at daybreak with only a little stiffness of the joints, which was usually quite gone by breakfast-time.

To be sure, our next neighbors pretended to be incredulous as to our real proficiency in the business which we had taken in hand. They told slanderous fables about our inability to yoke our own oxen, or to drive them afield, when yoked, or to release the poor brutes from their conjugal bond at nightfall. They had the face to say, too, that the cows laughed at our awkwardness at milking-time, and invariably kicked over the pails; partly in consequence of our putting the stool on the wrong side, and partly because, taking offense at the whisking of their tails, we were in the habit of holding these natural flyflappers with one hand, and milking with the other. They further averred, that we hoed up whole acres of Indian corn and other crops, and drew the earth carefully about the weeds; and that we raised five hundred tufts of burdock, mistaking them for cabbages; and that, by dint of unskilful planting, few of our seeds ever came up at all, or if they did come up, it was stern foremost, and that we spent the better part of the month of June in reversing a field of beans, which had thrust themselves out of the ground in this unseemly way. They quoted it as nothing more than an ordinary occurrence for one or other of us to crop off two or three fingers, of a morning, by our clumsy use of the hay-cutter. Finally, and as an ultimate catastrophe, these mendacious rogues circulated a report that we Communitarians were exterminated, to the last man, by severing ourselves asunder with the sweep of our own scythes!—And that the world had lost nothing by this little accident.

But this was pure envy and malice on the part of the neighboring farmers. The peril of our new way of life was not lest we should fail in becoming practical agriculturalists, but that we should probably cease to be anything else. While our enterprise lay all in theory, we had pleased ourselves with delectable visions of the spiritualization of labor. It was to be our form of prayer, and ceremonial of worship. Each stroke of the hoe was to uncover some aromatic root of wisdom, heretofore hidden from the sun. Pausing in the field, to let the wind exhale the moisture from our foreheads, we were to look upward, and catch glimpses into the far-off soul of truth. In this point of view, matters did not turn out quite so well as we anticipated. It is very true, that, sometimes, gazing casually around me, out of the midst of my toil, I used to discern a richer picturesqueness in the visible scene of earth and sky. There was, at such moments, a novelty, an unwonted aspect on the face of Nature, as if she had been taken by surprise and seen at unawares, with no opportunity to put off her real look, and assume the mask with which she mysteriously hides herself from mortals. But this was all. The clods of earth, which we so constantly belabored and turned over and over, were never etherealized into thought. Our thoughts, on the contrary, were fast becoming cloddish. Our labor symbolized nothing, and left us mentally sluggish

in the dusk of the evening. Intellectual activity is incompatible with any large amount of bodily exercise. The yeoman and the scholar—the yeoman and the man of finest moral culture, though not the man of sturdiest sense and integrity—are two distinct individuals, and can never be melted or welded into one substance. Zenobia soon saw this truth, and giped me about it, one evening, as Hollingsworth and I lay on the grass, after a hard day's work.

"I am afraid you did not make a song, to-day, while loading the hay-cart," said she, "as Burns did, when he was reaping barley."

"Burns never made a song in haying-time," I answered, very positively. "He was no poet while a farmer, and no farmer while a poet."

"And, on the whole, which of the two characters do you like best?" asked Zenobia. "For I have an idea that you cannot combine them, any better than Burns did. Ah, I see, in my mind's eye, what sort of an individual you are to be, two or three years hence! Grim Silas Foster is your prototype, with his palm of sole-leather, and his joints of rusty iron, (which, all through summer, keep the stiffness of what he calls his winter's rheumatize,) and his brain of—I don't know what his brain is made of, unless it be a Savoy cabbage; but yours may be cauliflower, as a rather more delicate variety. Your physical man will be transmuted into salt-beef and fried pork, at the rate, I should imagine, of a pound and a half a day; that being about the average which we find necessary in the kitchen. You will make your toilet for the day (still like this delightful Silas Foster) by rinsing your fingers and the front part of your face in a little tin-pan of water, at the door-step, and teasing your hair with a wooden pocket-comb, before a seven-by-nine-inch looking-glass. Your only pastime will be, to smoke some very vile tobacco in the black stump of a pipe!"

"Pray spare me!" cried I. "But the pipe is not Silas's only mode of solacing himself with the weed."

"Your literature," continued Zenobia, apparently delighted with her description, "will be the Farmer's Almanac; for, I observe, our friend Foster never gets so far as the newspaper. When you happen to sit down, at odd moments, you will fall asleep, and make nasal proclamation of the fact, as he does; and invariably you must be jogged out of a nap, after supper, by the future Mrs. Coverdale, and persuaded to go regularly to bed. And on Sundays; when you put on a blue coat with brass buttons, you will think of nothing else to do, but to go and lounge over the stone-walls and rail-fences, and stare at the corn growing. And you will look with a knowing eye at oxen, and will have a tendency to clamber over into pig-sties, and feel of the hogs, and give a guess how much they will weigh, after you shall have stuck and dressed

them. Already, I have noticed, you begin to speak through your nose, and with a drawl. Pray, if you really did make any poetry to-day, let us hear it in that kind of utterance!"

"Coverdale has given up making verses, now," said Hollingsworth, who never had the slightest appreciation of my poetry. "Just think of him penning a sonnet, with a fist like that! There is at least this good in a life of toil, that it takes the nonsense and fancy-work out of a man, and leaves nothing but what truly belongs to him. If a farmer can make poetry at the plough-tail, it must be because his nature insists on it; and if that be the case, let him make it, in Heaven's name!"

"And how is it with you?" asked Zenobia, in a different voice; for she never laughed at Hollingsworth, as she often did at me.—"You, I think, cannot have ceased to live a life of thought and feeling."

"I have always been in earnest," answered Hollingsworth. "I have hammered thought out of iron, after heating the iron in my heart! It matters little what my outward toil may be. Were I a slave at the bottom of a mine, I should keep the same purpose—the same faith in its ultimate accomplishment—that I do now. Miles Coverdale is not in earnest, either as a poet or a laborer."

"You give me hard measure, Hollingsworth," said I, a little hurt. "I have kept pace with you in the field; and my bones feel as if I had been in earnest, whatever may be the case with my brain!"

"I cannot conceive," observed Zenobia, with great emphasis—and, no doubt, she spoke fairly the feeling of the moment—"I cannot conceive of being, so continually as Mr. Coverdale is, within the sphere of a strong and noble nature, without being strengthened and enobled by its influence!"

This amiable remark of the fair Zenobia confirmed me in what I had already begun to suspect—that Hollingsworth, like many other illustrious prophets, reformers, and philanthropists, was likely to make at least two proselytes, among the women, to one among the men. Zenobia and Priscilla! These, I believe, (unless my unworthy self might be reckoned for a third,) were the only disciples of his mission; and I spent a great deal of time, uselessly, in trying to conjecture what Hollingsworth meant to do with them—and they with him!