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ALTERNATIVE
ALCOTT



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TRANSCENDENTAL WILD OATS



ON THE FIRST day of June, 184-, a large wagon, drawn by a small horse and containing a motley load, went lumbering over certain New England hills, with the pleasing accompaniments of wind, rain, and hail. A serene man with a serene child upon his knee was driving, or rather being driven, for the small horse had it all his own way. A brown boy with a William Penn style of countenance sat beside him, firmly embracing a bust of Socrates. Behind them was an energetic-looking woman, with a benevolent brow, satirical mouth, and eyes brimful of hope and courage. A baby reposed upon her lap, a mirror leaned against her knee, and a basket of provisions danced about at her feet, as she struggled with a large, unruly umbrella. Two blue-eyed little girls, with hands full of childish treasures, sat under one old shawl, chatting happily together.

In front of this lively party stalked a tall, sharp-featured man, in a long blue cloak; and a fourth small girl trudged along beside him through the mud as if she rather enjoyed it.

The wind whistled over the bleak hills; the rain fell in a despondent drizzle, and twilight began to fall. But the calm man gazed as tranquilly into the fog as if he beheld a radiant bow of promise spanning the gray sky. The cheery woman tried to cover every one but herself with the big umbrella. The brown boy pillowed his head on the bald pate of Socrates and slumbered peacefully. The little girls sang lullabies to their dolls in soft, maternal murmurs. The sharp-nosed pedestrian marched steadily on, with the

blue cloak streaming out behind him like a banner; the the lively infant splashed through the puddles with a duck-like satisfaction pleasant to behold.

Thus these modern pilgrims journeyed hopefully out of the old world, to found a new one in the wilderness.

The editors of *The Transcendental Tripod* had received from Messrs. Lion & Lamb (two of the aforesaid pilgrims) a communication from which the following statement is an extract:

"We have made arrangements with the proprietor of an estate of about a hundred acres which liberates this tract from human ownership. Here we shall prosecute our effort to initiate a Family in harmony with the primitive instincts of man.

"Ordinary secular farming is not our object. Fruit, grain, pulse, herbs, flax, and other vegetable products, receiving assiduous attention, will afford ample manual occupation, and chaste supplies for the bodily needs. It is intended to adorn the pastures with orchards, and to supersede the labor of cattle by the spade and the pruning-knife.

"Consecrated to human freedom, the land awaits the sober culture of devoted men. Beginning with small pecuniary means, this enterprise must be rooted in a reliance on the succors of an ever-bounteous Providence, whose vital affinities being secured by this union with uncorrupted field and unworldly persons, the cares and injuries of a life of gain are avoided.

"The inner nature of each member of the Family is at no time neglected. Our plan contemplates all such disciplines, cultures, and habits as evidently conduce to the purifying of the inmates.

"Pledged to the spirit alone, the founders anticipate no hasty or numerous addition to their numbers. The kingdom of peace is entered only through the gates of self-denial; and felicity is the test and the reward of loyalty to the unswerving law of Love."

This prospective Eden at present consisted of an old red farm-house, a dilapidated barn, many acres of meadow-land, and a grove. Ten ancient apple trees were all the "chaste supply" which the place offered as yet; but, in the firm belief that plenteous orchards were soon to be evoked from their inner consciousness, these sanguine founders had christened their domain Fruitlands.

Here Timon Lion intended to found a colony of Latter Day Saints,

who, under his patriarchal sway, should regenerate the world and glorify his name for ever. Here Abel Lamb, with the devoutest faith in the high ideal which was to him a living truth, desired to plant a Paradise, where Beauty, Virtue, Justice, and Love might live happily together, without the possibility of a serpent entering in. And here his wife, unconverted but faithful to the end, hoped, after many wanderings over the face of the earth, to find rest for herself and a home for her children.

"There is our new abode, announced the enthusiast, smiling with a satisfaction quite undamped by the drops dripping from his hatbrim, as they turned at length into a cart-path that wound along a steep hillside into a barren-looking valley.

"A little difficult of access," observed his practical wife, as she endeavored to keep her various household gods from going overboard with every lurch of the laden ark.

"Like all good things. But those who earnestly desire and patiently seek will soon find us," placidly responded the philosopher from the mud, through which he was now endeavoring to pilot the much-enduring horse.

"Truth lies at the bottom of a well, Sister Hope," said Brother Timon, pausing to detach his small comrade from a gate, whereon she was perched for a clearer gaze into futurity.

"That's the reason we so seldom get at it, I suppose," replied Mrs. Hope, making a vain clutch at the mirror, which a sudden jolt sent flying out of her hands.

"We want no false reflections here," said Timon, with a grim smile, as he crunched the fragments under foot in his onward march.

Sister Hope held her peace, and looked wistfully through the mist at her promised home. The old red house with a hospitable glimmer at its windows cheered her eyes; and considering the weather, was a fitter refuge than the sylvan bowers some of the more ardent souls might have preferred.

The newcomers were welcomed by one of the elect precious—a regenerate farmer, whose idea of reform consisted chiefly in wearing white cotton raiment and shoes of untanned leather. This costume, with a snowy beard, gave him a venerable, and at the same time a somewhat bridal appearance.

The goods and chattels of the Society not having arrived, the weary family reposed before the fire on blocks of wood, while Brother Moses White regaled them with roasted potatoes, brown bread and water, in two plates, a tin pan, and one mug—his table service being limited. But, having cast the forms and vanities of a depraved world behind them, the elders welcomed hardship with the enthusiasm of new pioneers, and the children heartily enjoyed this foretaste of what they believed was to be a sort of perpetual picnic.

During the progress of this frugal meal, two more brothers appeared. One a dark, melancholy man, clad in homespun, whose particular mission was to turn his name hind part before and use as few words as possible. The other was a bland, bearded Englishman, who expected to be saved by eating uncooked food and going without clothes. He had not yet adopted the primitive costume, however; but contented himself with meditatively chewing dry beans out of a basket.

"Every meal should be a sacrament, and the vessels used beautiful and symbolical," observed Brother Lamb, mildly, righting the tin pan slipping about on his knees. "I priced a silver service when in town, but it was too costly; so I got some graceful cups and vases of Britannia ware."

"Hardest things in the world to keep bright. Will whiting be allowed in the community?" inquired Sister Hope, with a housewife's interest in labor-saving institutions.

"Such trivial questions will be discussed at a more fitting time," answered Brother Timon, sharply, as he burnt his fingers with a very hot potato. "Neither sugar, molasses, milk, butter, cheese, nor flesh are to be used among us, for nothing is to be admitted which has caused wrong or death to man or beast."

"Our garments are to be linen till we learn to raise our own cotton or some substitute for woollen fabrics," added Brother Abel, blissfully basking in an imaginary future as warm and brilliant as the generous fire before him.

"Haou ababout shoes?" asked Brother Moses, surveying his own with interest.

"We must yield that point till we can manufacture an innocent substitute for leather. Bark, wood, or some durable fabric will be invented

in time. Meanwhile, those who desire to carry out our idea to the fullest extent can go barefooted," said Lion, who liked extreme measures.

"I never will, nor let my girls," murmured rebellious Sister Hope, under her breath.

"Haou do you cattle'ate to treat the ten-acre lot? Ef things ain't 'tended to right smart, we shan't hev no crops," observed the practical patriarch in cotton.

"We shall spade it," replied Abel, in such perfect good faith that Moses said no more, though he indulged in a shake of the head as he glanced at hands that had held nothing heavier than a pen for years. He was a paternal old soul and regarded the younger men as promising boys on a new sort of lark.

"What shall we do for lamps, if we cannot use any animal substance? I do hope light of some sort is to be thrown upon the enterprise," said Mrs. Lamb, with anxiety, for in those days kerosene and camphene were not, and gas unknown in the wilderness.

"We shall go without till we have discovered some vegetable oil or wax to serve us," replied Brother Timon, in a decided tone, which caused Sister Hope to resolve that her private lamp should always be trimmed, if not burning.

"Each member is to perform the work for which experience, strength, and taste best fit him," continued Dictator Lion. "Thus drudgery and disorder will be avoided and harmony prevail. We shall arise at dawn, begin the day by bathing, followed by music, and then a chaste repast of fruit and bread. Each one finds congenial occupation till the meridian meal; when some deep-searching conversation gives rest to the body and development to the mind. Healthful labor again engages us till the last meal, when we assemble in social communion, prolonged till sunset, when we retire to sweet repose, ready for the next day's activity."

"What part of the work do you incline to yourself?" asked Sister Hope, with a humorous glimmer in her keen eyes.

"I shall wait till it is made clear to me. Being in preference to doing is the great aim, and this comes to us rather by a resigned willingness than a willful activity, which is a check to all divine growth," responded Brother Timon.

"I thought so." And Mrs. Lamb sighed audibly, for during the year he had spent in her family Brother Timon had so faithfully carried out his idea of "being, not doing," that she had found his "divine growth" both an expensive and unsatisfactory process.

Here her husband struck into the conversation, his face shining with the light and joy of the splendid dreams and high ideals hovering before him.

"In these steps of reform, we do not rely so much on scientific reasoning or physiological skill as on the spirit's dictates. The greater part of man's duty consists in leaving alone much that he now does. Shall I stimulate with tea, coffee, or wine? No. Shall I consume flesh? Not if I value health. Shall I subjugate cattle? Shall I claim property in any created thing? Shall I trade? Shall I adopt a form of religion? Shall I interest myself in politics? To how many of these questions—could we ask them deeply enough and could they be heard as having relation to our eternal welfare—would the response be 'Abstain?'"

A mild snore seemed to echo the last word of Abel's rhapsody, for brother Moses had succumbed to mundane slumber and sat nodding like a massive ghost. Forest Absalom, the silent man, and John Pease, the English member, now departed to the barn; and Mrs. Lamb led her flock to a temporary fold, leaving the founders of the "Consociate Family" to build castles in the air till the fire went out and the symposium ended in smoke.

The furniture arrived next day, and was soon bestowed; for the principal property of the community consisted in books. To this rare library was devoted the best room in the house, and the few busts and pictures that still survived many flittings were added to beautify the sanctuary, for here the family was to meet for amusement, instruction, and worship.

Any housewife can imagine the emotions of Sister Hope, when she took possession of a large, dilapidated kitchen, containing an old stove and the peculiar stores out of which food was to be evolved for her little family of eleven. Cakes of maple sugar, dried peas and beans, barley and hominy, meal of all sorts, potatoes, and dried fruit. No milk, butter, cheese, tea, or meat, appeared. Even salt was considered a useless luxury and

spice entirely forbidden by these lovers of Spartan simplicity. A ten years' experience of vegetarian vagaries had been good for training for this new freak, and her sense of the ludicrous supported her through many-trying scenes.

Unleavened bread, porridge, and water for breakfast; bread, vegetables, and water for dinner; bread, fruit, and water for supper was the bill of fare ordained by the elders. No teapot profaned that sacred stove, no gory steak cried aloud for vengeance from her chaste gridiron; and only a brave woman's taste, time, and temper were sacrificed on that domestic altar.

The vexed question of light was settled by buying a quantity of bayberry wax for candles; and, on discovering that no one knew how to make them, pine knots were introduced, to be used when absolutely necessary. Being summer, the evenings were not long, and the weary fraternity found it no great hardship to retire with the birds. The inner light was sufficient for most of them. But Mrs. Lamb rebelled. Evening was the only time she had to herself, and while the tired feet rested the skilful hands mended torn frocks and little stockings, or anxious heart forgot its burden in a book.

So "mother's lamp" burned steadily, while the philosophers built a new heaven and earth by moonlight; and through all the metaphysical mists and philanthropic pyrotechnics of that period Sister Hope played her own little game of "throwing light," and none but the moths were the worse for it.

Such farming probably was never seen before since Adam delved. The band of brothers began by spading garden and field; but a few days of it lessened their ardor amazingly. Blistered hands and aching backs suggested the expediency of permitting the use of cattle till the workers were better fitted for noble toil by a summer of the new life.

Brother Moses brought a yoke of oxen from his farm—at least, the philosophers thought so till it was discovered that one of the animals was a cow; and Moses confessed that he "must be let down easy, for he couldn't live on garden sarse entirely."

Great was Dictator Lion's indignation at this lapse from virtue. But time pressed, the work must be done; so the meek cow was permitted to wear the yoke and the recreant brother continued to enjoy forbidden

draughts in the barn, which dark proceeding caused the children to regard him as one set apart for destruction.

The sowing was equally peculiar, for, owing to some mistake, the three brethren, who devoted themselves to this graceful task, found when about half through the job that each had been sowing a different sort of grain in the same field; a mistake which caused much perplexity, as it could not be remedied; but, after a long consultation and a good deal of laughter, it was decided to say nothing and see what would come of it.

The garden was planted with a generous supply of useful roots and herbs; but, as manure was not allowed to profane the virgin soil, few of these vegetable treasures ever came up. Purslane reigned supreme, and the disappointed planters ate it philosophically, deciding that Nature knew what was best for them, and would generously supply their needs, if they could only learn to digest her "sallets" and wild roots.

The orchard was laid out, a little grafting done, new trees and vines set, regardless of the unfit season and entire ignorance of the husbandmen, who honestly believed that in the autumn they would reap a bounteous harvest.

Slowly things got into order, and rapidly rumors of the new experiment went abroad, causing many strange spirits to flock thither, for in those days communities were the fashion and transcendentalism raged wildly. Some came to look on and laugh, some to be supported in poetic idleness, a few to believe sincerely and work heartily. Each member was allowed to mount his favorite hobby and ride it to his heart's content. Very queer were some of these riders, and very rampant some of the hobbies.

One youth, believing that language was of little consequence if the spirit was only right, startled newcomers by blandly greeting them with "good morning, damn you," and other remarks of an equally mixed order. A second irrepressible being held that all the emotions of the soul should be freely expressed, and illustrated his theory by antics that would have sent him to a lunatic asylum, if, as an unregenerate wag said, he had not already been in one. When his spirit soared, he climbed trees and shouted; when doubt assailed him, he lay upon the floor and groaned lamentably. At joyful periods, he raced, leaped, and sang; when sad, he wept aloud; and when a great thought burst upon him in the watches of the night, he crowed like a jocund cockerel, to the great delight of the children and the

great annoyance of the elders. One musical brother fiddled whenever so moved, sang sentimentally to the four little girls, and put a music-box on the wall when he hoed corn.

Brother Pease ground away at his uncooked food, or browsed over the farm on sorrel, mint, green fruit, and new vegetables. Occasionally he took his walks abroad, airily attired in an unbleached cotton *poncho*, which was the nearest approach to the primeval costume he was allowed to indulge in. At midsummer he retired to the wilderness, to try his plan where the woodchucks were without prejudices and huckleberry bushes were hospitably full. A sunstroke unfortunately spoilt his plan, and he returned to semi-civilization a sadder and wiser man.

Forest Absalom preserved his Pythagorean silence, cultivated his fine dark locks, and worked like a beaver, setting an excellent example of brotherly love, justice, and fidelity by his upright life. He it was who helped overworked Sister Hope with her heavy washes, kneaded the endless succession of batches of bread, watched over the children, and did the many tasks left undone by the brethren, who were so busy discussing and defining great duties that they forgot to perform the small ones.

Moses White placidly plodded about, "chorin' raound," as he called it, looking like an old-time patriarch, with his silver hair and flowing beard, and saving the community from many a mishap by his thrift and Yankee shrewdness.

Brother Lion domineered over the whole concern; for, having put the most money into the speculation, he was resolved to make it pay—as if anything founded on an ideal basis could be expected to do so by any but enthusiasts.

Abel Lamb simply revelled in the Newness, firmly believing that his dream was to be beautifully realized, and in time not only little Fruitlands, but the whole earth, be turned into a Happy Valley. He worked with every muscle of his body, for *he* was in deadly earnest. He taught with his whole head and heart; planned and sacrificed, preached and prophesied, with a soul full of the purest aspirations, most unselfish purposes, and desires for a life devoted to God and man, too high and tender to bear the rough usage of this world.

It was a little remarkable that only one woman ever joined this

community. Mrs. Lamb merely followed wheresoever her husband led—"as ballast for his balloon," as she said, in her bright way.

Miss Jane Gage was a stout lady of mature years, sentimental, amiable, and lazy. She wrote verses copiously, and had vague yearnings and graspings after the unknown, which led her to believe herself fitted for a higher sphere than any she had yet adorned.

Having been a teacher, she was set to instructing the children in the common branches. Each adult member took a turn at the infants; and, as each taught in his own way, the result was a chronic state of chaos in the minds of these much-afflicted innocents.

Sleep, food, and poetic musings were the desires of dear Jane's life, and she shirked all duties as clogs upon her spirit's wings. Any thought of lending a hand with the domestic drudgery never occurred to her; and when to the question, "Are there any beasts of burden on the place?" Mrs. Lamb answered, with a face that told its own tale, "Only one woman!" the buxom Jane took no shame to herself, but laughed at the joke, and let the stout-hearted sister tug on alone.

Unfortunately, the poor lady hankered after the fleshpots, and endeavored to stay herself with private sips of milk, crackers, and cheese, and on one dire occasion she partook of fish at a neighbor's table.

One of the children reported this sad lapse from virtue, and poor Jane was publicly reprimanded by Timon.

"I only took a little bit of the tail," sobbed the penitent poetess.

"Yes, but the whole fish had to be tortured and slain that you might tempt your carnal appetite with that one taste of the tail. Know ye not, consumers of flesh meat, that ye are nourishing the wolf and tiger in your bosoms?"

At this awful question and the peal of laughter which arose from some of the younger brethren, tickled by the ludicrous contrast between the stout sinner, the stern judge, and the naughty satisfaction of the young detective, poor Jane fled from the room to pack her trunk, and return to a world where fishes' tails were not forbidden fruit.

Transcendental wild oats were sown broadcast that year, and the fame thereof has not yet ceased in the land; for, futile as this crop seemed to outsiders, it bore an invisible harvest, worth much to those who planted

in earnest. As none of the members of this particular community have ever recounted their experiences before, a few of them may not be amiss, since the interest in these attempts has never died out and Fruitlands was the most ideal of all these castles in Spain.

A new dress was invented, since cotton, silk, and wool were forbidden as the product of slave-labor, worm-slaughter, and sheep-robbery. Tunics and trowsers of brown linen were the only wear. The women's skirts were longer, and their straw hat-brims wider than the men's and this was the only difference. Some persecution lent a charm to the costume, and the long-haired, linen-clad reformers quite enjoyed the mild martyrdom they endured when they left home.

Money was abjured, as the root of all evil. The produce of the land was to supply most of their wants, or be exchanged for the few things they could not grow. This idea had its inconveniences; but self-denial was the fashion, and it was surprising how many things one can do without. When they desired to travel, they walked, if possible, begged the loan of a vehicle, or boldly entered car or coach, and, stating their principles to the officials, took the consequences. Usually their dress, their earnest frankness, and gentle resolution won them a passage; but now and then they met with hard usage, and had the satisfaction of suffering for their principles.

On one of these penniless pilgrimages they took passage on a boat, and, when fare was demanded, artlessly offered to talk, instead of pay. As the boat was well under way and they actually had not a cent, there was no help for it. So Brothers Lion and Lamb held forth to the assembled passengers in their most eloquent style. There must have been something effective in this conversation, for the listeners were moved to take up a contribution for these inspired lunatics, who preached peace on earth and goodwill to man so earnestly, with empty pockets. A goodly sum was collected; but when the captain presented it the reformers proved that they were consistent even in their madness, for not a penny would they accept, saying, with a look at the group about them, whose indifference or contempt had changed to interest and respect, "You see how well we get on without money;" and so went serenely on their way, with their linen blouses flapping airily in the cold October wind.

They preached vegetarianism everywhere and resisted all temptations of the flesh, contentedly eating apples and bread at well-spread

tables, and much afflicting hospitable hostesses by denouncing their food and taking away their appetites, discussing the "horrors of shambles," the "incorporation of the brute in man," and "on elegant abstinence the sign of a pure soul." But, when the perplexed or offended ladies asked what they should eat, they got in reply a bill of fare consisting of "bowls of sunrise for breakfast," "solar seeds of the sphere," "dishes from Plutarch's chaste table," and other viands equally hard to find in any modern market.

Reform conventions of all sorts were haunted by these brethren, who said many wise things and did many foolish ones. Unfortunately, these wanderings interfered with their harvest at home; but the rule was to do what the spirit moved, so they left their crops to Providence and went a-reaping in wider and, let us hope, more fruitful fields than their own.

Luckily, the earthly providence who watched over Abel Lamb was at hand to glean the scanty crop yielded by the "uncontaminated land," which, "consecrated to human freedom," had received "the sober culture of devout men."

About the same time the grain was ready to house, some call of the Oversoul wafted all the men away. An easterly storm was coming up and the yellow stacks were sure to be ruined. Then Sister Hope gathered her forces. Three little girls, one boy (Timon's son), and herself, harnessed to clothes-baskets and Russia-linen sheets, were the only teams she could command; but with these poor appliances the indomitable woman got in the grain and saved food for her young, with the instinct and energy of a mother-bird with a brood of hungry nestlings to feed.

This attempt at regeneration had its tragic as well as comic side, though the world only saw the former.

With the first frosts, the butterflies, who had sunned themselves in the new light through the summer, took flight, leaving the few bees to see what honey they had stored for winter use. Precious little appeared beyond the satisfaction of a few months of holy living.

At first it seemed as if a chance to try holy dying was also to be offered them. Timon, much disgusted with the failure of the scheme, decided to retire to the Shakers, who seemed to be the only successful community going.

"What is to become of us?" asked Mrs. Hope, for Abel was heart-broken at the bursting of his lovely bubble.

"You can stay here, if you like, till a tenant is found. No more wood must be cut, however, and no more corn ground. All I have must be sold to pay the debts of the concern, as the responsibility is mine," was the cheering reply.

"Who is to pay us for what we have lost? I gave all I had—furniture, time, strength, six months of my children's lives—and all are wasted. Abel gave himself body and soul, and is almost wrecked by hard work and disappointment. Are we to have no return for this, but leave to starve and freeze in an old house, with winter at hand, no money, and hardly a friend left, for this wild scheme has alienated nearly all we had. You talk much about justice. Let us have a little, since there is nothing else left."

But the woman's appeal met with no reply but the old one: "It was an experiment. We all risked something, and must bear our losses as we can."

With this cold comfort, Timon departed with his son, and was absorbed into the Shaker brotherhood, where he soon found that the order of things was reversed, and it was all work and no play.

Then the tragedy began for the forsaken little family. Desolation and despair fell upon Abel. As his wife said, his new beliefs had alienated many friends. Some thought him mad, some unprincipled. Even the most kindly thought him a visionary, whom it was useless to help till he took more practical views of life. All stood aloof, saying: "Let him work out his own ideas, and see what they are worth."

He had tried, but it was a failure. The world was not ready for Utopia yet, and those who attempted to found it only got laughed at for their pains. In other days, men could sell all and give to the poor, lead lives devoted to holiness and high thought, and after the persecution was over, find themselves honored as saints or martyrs. But in modern times these things are out of fashion. To live for one's principles, at all costs, is a dangerous speculation; and the failure of an ideal, no matter how humane and noble, is harder for the world to forgive and forget than bank robbery or the grand swindles of corrupt politicians.

Deep waters now for Abel, and for a time there seemed no passage through. Strength and spirits were exhausted by hard work and too much

thought. Courage failed when, looking about for help, he saw no sympathizing face, no hand outstretched to help him, no voice to say cheerily:

"We all make mistakes, and it takes many experiences to shape a life. Try again, and let us help you."

Every door was closed, every eye averted, every heart cold, and no way open whereby he might earn bread for his children. His principles would not permit him to do many things that others did; and in the few fields where conscience would allow him to work, who would employ a man who had flown in the face of society, as he had done?

Then this dreamer, whose dream was the life of his life, resolved to carry out his idea to the bitter end. There seemed no place for him here—no work, no friend. To go begging conditions was as ignoble as to go begging money. Better perish of want than sell one's soul for the sustenance of his body. Silently he lay down upon his bed, turned his face to the wall, and waited with pathetic patience for death to cut the knot which he could not untie. Days and nights went by, and neither food nor water passed his lips. Soul and body were dumbly struggling together, and no word of complaint betrayed what either suffered.

His wife, when tears and prayers were unavailing, sat down to wait the end with a mysterious awe and submission; for in this entire resignation of all things there was an eloquent significance to her who knew him as no other human being did.

"Leave all to God," was his belief; and in this crisis the loving soul clung to his faith, sure that the All-wise Father would not desert this child who tried to live so near to Him. Gathering her children about her, she waited the issue of the tragedy that was being enacted in that solitary room, while the first snow fell outside, untrodden by the footprints of a single friend.

But the strong angels who sustain and teach perplexed and troubled souls came and went, leaving no trace without, but working miracles within. For, when all other sentiments had faded into dimness, all other hopes died utterly; when the bitterness of death was nearly over, when the body was past any pang of hunger or thirst, and soul stood ready to depart, the love that outlives all else refused to die. Head had bowed to defeat, hand had grown weary with too heavy tasks, but heart could not grow cold to those who live in its tender depths, even when death touched it.

"My faithful wife, my little girls—they have not forsaken me, they are mine by ties that none can break. What right have I to leave them alone? What right to escape from the burden and the sorrow I have helped to bring? This duty remains to me, and I must do it manfully. For their sakes, the world will forgive me in time; for their sakes, God will sustain me now."

Too feeble to rise, Abel groped for the food that always lay within his reach, and in the darkness and solitude of that memorable night ate and drank what was to him the bread and wine of a new communion, a new dedication of heart and life to the duties that were left him when the dreams fled.

In the early dawn, when that sad wife crept fearfully to see what change had come to the patient face on the pillow, she found it smiling at her, saw a wasted hand outstretched to her, and heard a feeble voice cry bravely, "Hope!"

What passed in that little room is not to be recorded except in the hearts of those who suffered and endured much for love's sake. Enough for us to know that soon the wan shadow of a man came forth, leaning on the arm that never failed him, to be welcomed and cherished by the children, who never forgot the experiences of that time.

"Hope" was the watchword now; and, while the last logs blazed on the hearth, the last bread and apples covered the table, the new commander, with recovered courage, said to her husband:

"Leave all to God—and me. He has done his part; now I will do mine."

"But we have no money, dear."

"Yes, we have. I sold all we could spare, and have enough to take us away from this snowbank."

"Where can we go?"

"I have engaged four rooms at our good neighbor, Lovejoy's. There we can live cheaply till spring. Then for new plans and a home of our own, please God."

"But, Hope, your little store won't last long, and we have no friends."

"I can sew and you can chop wood. Lovejoy offers you the same pay as he gives his other men; my old friend, Mrs. Truman, will send me all the

work I want; and my blessed brother stands by us to the end. Cheer up, dear heart, for while there is work and love in the world we shall not suffer."

"And while I have my good angel Hope, I shall not despair, even if I wait another thirty years before I step beyond the circle of the sacred little world in which I still have a place to fill."

So one bleak December day, with their few possessions piled on an ox-sled, the rosy children perched atop, and the parents trudging arm in arm behind, the exiles left their Eden and faced the world again.

"Ah, me! my happy dream. How much I leave behind that never can be mine again," said Abel, looking back at the lost Paradise, lying white and chill in its shroud of snow.

"Yes, dear; but how much we bring away," answered brave-hearted Hope, glancing from husband to children.

"Poor Fruitlands! The name was as great a failure as the rest!" continued Abel, with a sigh, as a frost-bitten apple fell from a leafless bough at his feet.

But the sigh changed to a smile as his wife added, in a half-tender, half-satirical tone:

"Don't you think Apple Slump would be a better name for it, dear?"