

PLAN OF THE WEST ROXBURY COMMUNITY.

IN the last number of the *Dial* were some remarks, under the perhaps ambitious title, of "A Glimpse of Christ's Idea of Society;" in a note to which, it was intimated, that in this number, would be given an account of an attempt to realize in some degree this great Ideal, by a little company in the midst of us, as yet without name or visible existence. The attempt is made on a very small scale. A few individuals, who, unknown to each other, under different disciplines of life, reacting from different social evils, but aiming at the same object,—of being wholly true to their natures as men and women; have been made acquainted with one another, and have determined to become the Faculty of the Embryo University.

In order to live a religious and moral life worthy the name, they feel it is necessary to come out in some degree from the world, and to form themselves into a community of property, so far as to exclude competition and the ordinary rules of trade;—while they reserve sufficient private property, or the means of obtaining it, for all purposes of independence, and isolation at will. They have bought a farm, in order to make agriculture the basis of their life, it being the most direct and simple in relation to nature.

A true life, although it aims beyond the highest star, is redolent of the healthy earth. The perfume of clover lingers about it. The lowing of cattle is the natural bass to the melody of human voices.

On the other hand, what absurdity can be imagined greater than the institution of cities? They originated not in love, but in war. It was war that drove men together in multitudes, and compelled them to stand so close, and build walls around them. This crowded condition produces wants of an unnatural character, which resulted in occupations that regenerated the evil, by creating artificial wants. Even when that thought of grief,

"I know, where'er I go

That there hath passed away a glory from the Earth,"

came to our first parents, as they saw the angel, with the flaming sword of self-consciousness, standing between them

and the recovery of spontaneous Life and Joy, we cannot believe they could have anticipated a time would come, when the sensuous apprehension of Creation—the great symbol of God—would be taken away from their unfortunate children,—crowded together in such a manner as to shut out the free breath and the Universal Dome of Heaven, some opening their eyes in the dark cellars of the narrow, crowded streets of walled cities. How could they have believed in such a conspiracy against the soul, as to deprive it of the sun and sky, and glorious apparelled Earth!—The growth of cities, which were the embryo of nations hostile to each other, is a subject worthy the thoughts and pen of the philosophic historian. Perhaps nothing would stimulate courage to seek, and hope to attain social good, so much, as a profound history of the origin, in the mixed nature of man, and the exasperation by society, of the various organized Evils under which humanity groans. Is there anything, which exists in social or political life, contrary to the soul's Ideal? That thing is not eternal, but finite, saith the Pure Reason. It has a beginning, and so a history. What man has done, man may *undo*. "By man came death; by man also cometh the resurrection from the dead."

The plan of the Community, as an Economy, is in brief this; for all who have property to take stock, and receive a fixed interest thereon; then to keep house or board in commons, as they shall severally desire, at the cost of provisions purchased at wholesale, or raised on the farm; and for all to labor in community, and be paid at a certain rate an hour, choosing their own number of hours, and their own kind of work. With the results of this labor, and their interest, they are to pay their board, and also purchase whatever else they require at cost, at the warehouses of the Community, which are to be filled by the Community as such. To perfect this economy, in the course of time they must have all trades, and all modes of business carried on among themselves, from the lowest mechanical trade, which contributes to the health and comfort of life, to the finest art which adorns it with food or drapery for the mind.

All labor, whether bodily or intellectual, is to be paid at the same rate of wages; on the principle, that as the labor

becomes merely bodily, it is a greater sacrifice to the individual laborer, to give his time to it; because time is desirable for the cultivation of the intellect, in exact proportion to ignorance. Besides, intellectual labor involves in itself higher pleasures, and is more its own reward, than bodily labor.

Another reason, for setting the same pecuniary value on every kind of labor, is, to give outward expression to the great truth, that all labor is sacred, when done for a common interest. Saints and philosophers already know this, but the childish world does not; and very decided measures must be taken to equalize labors, in the eyes of the young of the community, who are not beyond the moral influences of the world without them. The community will have nothing done within its precincts, but what is done by its own members, who stand all in social equality;—that the children may not "learn to expect one kind of service from Love and Goodwill, and another from the obligation of others to render it,"—a grievance of the common society stated, by one of the associated mothers, as destructive of the soul's simplicity. Consequently, as the Universal Education will involve all kinds of operation, necessary to the comforts and elegances of life, every associate, even if he be the digger of a ditch as his highest accomplishment, will be an instructor in that to the young members. Nor will this elevation of bodily labor be liable to lower the tone of manners and refinement in the community. The "children of light" are not altogether unwise in their generation. They have an invisible but all-powerful guard of principles. Minds incapable of refinement, will not be attracted into this association. It is an Ideal community, and only to the ideally inclined will it be attractive; but these are to be found in every rank of life, under every shadow of circumstance. Even among the diggers in the ditch are to be found some, who through religious cultivation, can look down, in meek superiority, upon the outwardly refined, and the book-learned.

Besides, after becoming members of this community, none will be engaged merely in bodily labor. The hours of labor for the Association will be limited by a general law, and can be curtailed at the will of the individual still more; and means will be given to all for intellectual im-

provement and for social intercourse, calculated to refine and expand. The hours redeemed from labor by community, will not be reapplied to the acquisition of wealth, but to the production of intellectual goods. This community aims to be rich, not in the metallic representative of wealth, but in the wealth itself, which money should represent; namely, LEISURE TO LIVE IN ALL THE FACULTIES OF THE SOUL. As a community, it will traffic with the world at large, in the products of Agricultural labor; and it will sell education to as many young persons as can be domesticated in the families, and enter into the common life with their own children. In the end, it hopes to be enabled to provide not only all the necessaries, but all the elegances desirable for bodily and for spiritual health; books, apparatus, collections for science, works of art, means of beautiful amusement. These things are to be common to all; and thus that object, which alone gilds and refines the passion for individual accumulation, will no longer exist for desire, and whenever the Sordid passion appears, it will be seen in its naked selfishness. In its ultimate success, the community will realize all the ends which selfishness seeks, but involved in spiritual blessings, which only greatness of soul can aspire after.

And the requisitions on the individuals, it is believed, will make this the order forever. The spiritual good will always be the condition of the temporal. Every one must labor for the community in a reasonable degree, or not taste its benefits. The principles of the organization therefore, and not its probable results in future time, will determine its members. These principles are coöperation in social matters, instead of competition or balance of interests; and individual self-unfolding, in the faith that the whole soul of humanity is in each man and woman. The former is the application of the love of man; the latter of the love of God, to life. Whoever is satisfied with society, as it is; whose sense of justice is not wounded by its common action, institutions, spirit of commerce, has no business with this community; neither has any one who is willing to have other men (needing more time for intellectual cultivation than himself) give their best hours and strength to bodily labor, to secure himself immunity therefrom. And whoever does not measure what society owes to its members

of cherishing and instruction, by the needs of the individuals that compose it, has no lot in this new society. Whoever is willing to receive from his fellow men that, for which he gives no equivalent, will stay away from its precincts forever.

But whoever shall surrender himself to its principles, shall find that its yoke is easy and its burden light. Everything can be said of it, in a degree, which Christ said of his kingdom, and therefore it is believed that in some measure it does embody his Idea. For its Gate of entrance is strait and narrow. It is literally a pearl *hidden in a field*. Those only who are willing to lose their life for its sake shall find it. Its voice is that which sent the young man sorrowing away. "Go sell all thy goods and give to the poor, and then come and follow me." "Seek first the kingdom of Heaven, and its righteousness, and all other things shall be added to you."

This principle, with regard to labor, lies at the root of moral and religious life; for it is not more true that "money is the root of all evil," than that *labor is the germ of all good*.

All the work is to be offered for the free choice of the members of the community, at stated seasons, and such as is not chosen, will be hired. But it is not anticipated that any work will be set aside to be hired, for which there is actual ability in the community. It is so desirable that the hired labor should be avoided, that it is believed the work will all be done freely, even though at voluntary sacrifice. If there is some exception at first, it is because the material means are inadequate to the reception of all who desire to go. They cannot go, unless they have shelter; and in this climate, they cannot have shelter unless they can build houses; and they cannot build houses unless they have money. It is not here as in Robinson Crusoe's Island, or in the prairies and rocky mountains of the far west, where the land and the wood are not appropriated. A single farm, in the midst of Massachusetts, does not afford range enough for men to create out of the Earth a living, with no other means; as the wild Indians, or the United States Army in Florida may do.

This plan, of letting all persons choose their own departments of action, will immediately place the Genius of In-

struction on its throne. Communication is the life of spiritual life. Knowledge pours itself out upon ignorance by a native impulse. All the arts crave response. "WISDOM CRIES." If every man and woman taught only what they loved, and so many hours as they could naturally communicate, instruction would cease to be a drudgery, and we may add, learning would be no longer a task. The known accomplishments of many of the members of this association have already secured it an interest in the public mind, as a school of literary advantages quite superior. Most of the associates have had long practical experience in the details of teaching, and have groaned under the necessity of taking their method and law from custom and caprice, when they would rather have found it in the nature of the thing taught, and the condition of the pupil to be instructed. Each instructor appoints his hours of study or recitation, and the scholars, or the parents of the children, or the educational committee, choose the studies, for the time, and the pupils submit, as long as they pursue their studies with any teacher, to his regulations.

As agriculture is the basis of their external life, scientific agriculture, connected with practice, will be a prominent part of the instruction from the first. This obviously involves the natural sciences, mathematics, and accounts. But to classical learning justice is also to be done. Boys may be fitted for our colleges there, and even be carried through the college course. The particular studies of the individual pupils, whether old or young, male or female, are to be strictly regulated, according to their inward needs. As the children of the community can remain in the community after they become of age, as associates, if they will; there will not be an entire subserviency to the end of preparing the means of earning a material subsistence, as is frequently the case now. Nevertheless, as they will have had an opportunity, in the course of their minority, to earn three or four hundred dollars, they can leave the community at twenty years of age, if they will, with that sufficient capital, which, together with their extensive education, will gain a subsistence anywhere, in the best society of the world. It is this feature of the plan, which may preclude from parents any question as to their right to go into this community, and forego forever all hope of

great individual accumulation for their children; a customary plea for spending life in making money. Their children will be supported at free board, until they are ten years of age; educated gratuitously; taken care of in case of their parents' sickness and death; and they themselves will be supported, after seventy years of age, by the community, unless their accumulated capital supports them.

There are some persons who have entered the community without money. It is believed that these will be able to support themselves and dependents, by less work, more completely, and with more ease than elsewhere; while their labor will be of advantage to the community. It is in no sense an eleemosynary establishment, but it is hoped that in the end it will be able to receive all who have the spiritual qualifications.

It seems impossible that the little organization can be looked on with any unkindness by the world without it. Those, who have not the faith that the principles of Christ's kingdom are applicable to real life in the world, will smile at it, as a visionary attempt. But even they must acknowledge it can do no harm, in any event. If it realizes the hope of its founders, it will immediately become a manifold blessing. Its moral *aura* must be salutary. As long as it lasts, it will be an example of the beauty of brotherly love. If it succeeds in uniting successful labor with improvement in mind and manners, it will teach a noble lesson to the agricultural population, and do something to check that rush from the country to the city, which is now stimulated by ambition, and by something better, even a desire for learning. Many a young man leaves the farmer's life, because only by so doing can he have intellectual companionship and opportunity; and yet, did he but know it, professional life is ordinarily more unfavorable to the perfection of the mind, than the farmer's life; if the latter is lived with wisdom and moderation, and the labor mingled as it might be with study. This community will be a school for young agriculturalists, who may learn within its precincts, not only the skilful practice, but the scientific reasons of their work, and be enabled afterwards to improve their art continuously. It will also prove the best of normal schools, and as such, may claim the interest of those, who mourn over the inefficiency of our common school system, with its present ill-instructed teachers.

It should be understood also, that after all the working and teaching, which individuals of the community may do, they will still have leisure, and in that leisure can employ themselves in connexion with the world around them. Some will not teach at all; and those especially can write books, pursue the Fine Arts, for private emolument if they will, and exercise various functions of men. — From this community might go forth preachers of the gospel of Christ, who would not have upon them the odium, or the burthen, that now diminishes the power of the clergy. And even if *pastors* were to go from this community, to reside among congregations as now, for a salary given, the fact that they would have something to retreat upon, at any moment, would save them from that virtual dependence on their congregations, which now corrupts the relation. There are doubtless beautiful instances of the old true relation of pastor and people, even of teacher and taught, in the decaying churches around us, but it is in vain to attempt to conceal the ghastly fact, that many a taper is burning dimly in the candlestick, no longer silver or golden, because compassion forbids to put it quite out. But let the spirit again blow "where it listeth," and not circumscribe itself by salary and other commodity, — and the Preached word might reassume the awful Dignity which is its appropriate garment; and though it sit down with publicans and sinners, again speak "with authority and not as the scribes."

We write, as is evident perhaps, not as members, which we are not, but interested spectators of the growth of this little community. It is due to their modesty to apologize for bringing out so openly, what they have done simply and without pretension. We rest on the spirit of the day, which is that of communication. No sooner does the life of man become visible, but it is a part of the great phenomenon of nature, which never seeks display, but suffers all to speculate thereon. When this speculation is made in respect, and in love of truth, it is most to be defended. We shall now proceed to make some observations that may sound like criticism, but this we do without apology, for earnest seekers of a true life are not liable to be petulant.

The very liberality, and truth to nature of the plan, is a legitimate reason for fearing it will not succeed as a special

community in any given time. The vineyard does not always yield according to the reasonable expectation of its Lord. When he looks for grapes, behold it brings forth wild grapes. For outward success there must always be compromise, and where it is so much the object to avoid the dangers of compromise, as there very properly is here, there is perhaps danger of not taking advantage of such as nature offers.

One of these is the principle of antagonism. It is fair to take advantage of this in one respect. The members may be stimulated to faithfulness and hope, by the spectacle of society around them, whose unnecessary evils can be clearly seen to be folly, as well as sin, from their retreat. The spirit of liberality must be discriminated from the spirit of accommodation. Love is a stern principle, a severe winnower, when it is one with the pure Reason; as it must be, to be holy, and to be effective. It is a very different thing from indulgence. Some persons have said that in order to a true experiment, and to enact a really generous faith in man, there should be any neighborhood taken without discrimination, with the proportion that may happen to be in it, of the good and bad, the strong and weak. But we differ as to the application in this instance. They are so little fenced about with rules and barriers, that they have no chance but by being strong in the spirit. "Touch not, taste not, handle not," must be their watchword, with respect to the organized falsehoods they have protested against; and with respect to means of successful manifestation, the aphorism of St. Augustine, "God is patient because he is Eternal."

To be a little more explicit. The men and women of the world, as they rise, are not at the present moment wise enough, in the Hebrew sense of the word wisdom, even if they are good-intentioned enough, to enter into a plan of so great mutual confidence. To all the evils arising from constitutional infirmity and perversion they must, especially at first, be exposed. There will always be natures too cold too satisfy the warm-hearted, too narrow for the enjoyment of the wide-visioned, some will be deficient in reason, and some in sensibility, and there will be many who, from defect of personal power, will let run to waste beautiful hearts, and not turn to account great insight of natural wisdom.

Love, justice, patience, forbearance, every virtue under heaven, are always necessary in order to do the social duties. There is no knot that magnanimity cannot untie; but the Almighty Wisdom and Goodness will not allow any tower to be builded by the children of men, where they can understand one another *without* this solvent magnanimity. There must ever be sincerity of good design, and organic truth, for the evolution of Beauty.

Now there can be only one way of selecting and winning their company. The power to do this must be inherent in their constitution; they must keep sternly true to their principles.

In the first place, they must not compromise their principle of labor, in receiving members. Every one, who has any personal power, whether bodily or mental, must bring the contribution of personal service, no matter how much money he brings besides. This personal service is not to amount to drudgery in any instance, but in every able-bodied or sound-minded person, it should be at least equivalent to the care of their own persons. Exchange, or barter of labor, so as to distribute to each according to his genius, is to be the means of ease, indefinitely, but no absolute dispensation should be given, except for actual infirmity. "My Father worketh hitherto, and I work," is always the word of the divine humanity.

But granting that they keep the gate of entrance narrow, as the gate of life, which is being as liberal as the moral Law, a subtle temptation assails them from the side of their Organization. Wo be unto them if they lean upon it; if they ever forget that it is only what they have made it, and what they sustain it to be. It not only must be ever instinct with spirit, but it must never be thought, even then, to circumscribe the spirit. It can do nothing more, even if it work miracles, than make bread out of stones, and after all, man liveth not by bread alone, but by *every word that proceedeth out of the mouth of God*. Another temptation assails them, clothed as an angel of light. The lover of man finds in his benevolence a persuasive advocate, when the Devil proposes to him to begin by taking possession of the kingdoms of this world, according to his ability. In their ardor for means of success, they may touch the mammon of unrighteousness. They will be ex-

posed to endowment. Many persons, enlightened enough to be unwilling to let the wealth, they have gained by the accident of birth or of personal talent, go to exasperate the evil of present society, will be disposed to give it, or to leave it as a legacy to this community, and it would be asceticism to refuse it absolutely. But they should receive it greatly. "Thou shalt worship the Lord thy God, and Him *only* shalt thou *serve*." No person who proposes to endow the community as a University, or as the true system of life, understands what he does, unless he surrenders what he gives, unconditionally, in the same spirit of faith, with which the members throw themselves in, with their lives, their property, and sacred honor. At all events it would violate their principle of progress to accept anything with conditions; unless indeed it may be considered a condition, that they remain an association, governed by the majority of members, according to its present general constitution.

It were better even to forego the advantage of good buildings, apparatus, library, than to have these shackles. — Though space cannot now be given to do more than state these points, it might be demonstrated that to keep to them is essential to independence, and can alone justify the conscience of endower and endowed.

Another danger which should be largely treated is the spirit of coterie. The breadth of their platform, which admits all sects; and the generality of their plan, which demands all degrees of intellectual culture to begin with, is some security against this. But the ultimate security must be in numbers. Some may say, "already this taint has come upon them, for they are doubtless *transcendentalists*." But to mass a few protestants together and call them transcendentalists, is a popular cant. Transcendentalism belongs to no sect of religion, and no social party. It is the common ground to which all sects may rise, and be purified of their narrowness; for it consists in seeking the spiritual ground of all manifestations. As already in the pages of this periodical, Calvinist, and Unitarian, and Episcopalian, and Baptist, and Quaker, and Swedenborgian, have met and spoken in love and freedom, on this common basis; so it would be seen, if the word were understood, that transcendentalism, notwithstanding its

name is taken in vain by many moonshiny youths and misses who assume it, would be the best of all guards against the spirit of coterie. Much as we respect our friends of the community, we dare not hope for them quite so much, as to aver that they *transcend*, as yet, all the limitations that separate men from love and mutual trust.

Serene will be our days and bright,
 And happy will our nature be,
 When Love is an unerring light
 And Joy its own security.
 And blest are they who in the main
 This faith, even now, do entertain ;
 Live in the spirit of this creed ;

Yet find the *strength of Law* according to their need !

We had intended to subjoin some further remarks, by way of inquiry, into the possibility of other portions of society, not able to emancipate themselves from the thralldom of city life, beginning also to act, in a degree, on the principles of coöperation. Ameliorations of present evils, initiations into truer life, may be made we believe everywhere. Worldly wisdom, for its own purposes, avails itself of what is outward in the community plan ; at least of the labor-saving element. Why may not the children of light be equally wise ?

There may be some persons, at a distance, who will ask, to what degree has this community gone into operation ? We cannot answer this with precision, for we do not write as organs of this association, and have reason to feel, that if we applied to them for information, they would refuse it, out of their dislike to appear in public. We desire this to be distinctly understood. But we can see, and think we have a right to say, that it has purchased the Farm, which some of its members cultivated for a year with success, by way of trying their love and skill for agricultural labor ; — that in the only house they are as yet rich enough to own, is collected a large family, including several boarding scholars, and that all work and study together. They seem to be glad to know of all, who desire to join them in the spirit, that at any moment, when they are able to enlarge their habitations, they may call together those that belong to them.

E. P. P.