

Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs? Embosomed for a season in nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship. [* * *]

Philosophically considered, the universe is composed of Nature and the Soul. Strictly speaking, therefore, all that is separate from us, all which Philosophy distinguishes as the NOT ME, that is, both nature and art, all other men and my own body, must be ranked under this name, NATURE. In enumerating the values of nature and casting up their sum, I shall use the word in both senses; -- in its common and in its philosophical import. In inquiries so general as our present one, the inaccuracy is not material; no confusion of thought will occur. Nature, in the common sense, refers to essences unchanged by man; space, the air, the river, the leaf. Art is applied to the mixture of his will with the same things, as in a house, a canal, a statue, a picture. But his operations taken together are so insignificant, a little chipping, baking, patching, and washing, that in an impression so grand as that of the world on the human mind, they do not vary the result.

Chapter I – Nature

To go into solitude, a man needs to retire as much from his chamber as from society. I am not solitary whilst I read and write, though nobody is with me. But if a man would be alone, let him look at the stars. The rays that come from those heavenly worlds, will separate between him and what he touches. One might think the atmosphere was made transparent with this design, to give man, in the heavenly bodies, the perpetual presence of the sublime. Seen in the streets of cities, how great they are! If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile.

The stars awaken a certain reverence, because though always present, they are inaccessible; but all natural objects make a kindred impression, when the mind is open to their influence. Nature never wears a mean appearance. Neither does the wisest man extort her secret, and lose his curiosity by finding out all her perfection. Nature never became a toy to a wise spirit. The flowers, the animals, the mountains, reflected the wisdom of his best hour, as much as they had delighted the simplicity of his childhood. [* * *]

Chapter IV – Language

Language is a third use which Nature subserves to man. Nature is the vehicle, and threefold degree.

1. Words are signs of natural facts.
2. Particular natural facts are symbols of particular spiritual facts.
3. Nature is the symbol of spirit.

1. Words are signs of natural facts. The use of natural history is to give us aid in supernatural history: the use of the outer creation, to give us language for the beings and changes

45 of the inward creation. Every word which is used to express a moral or intellectual fact, if traced
to its root, is found to be borrowed from some material appearance. Right means straight; wrong
means twisted. Spirit primarily means wind; transgression, the crossing of a line; supercilious,
the raising of the eyebrow. We say the heart to express emotion, the head to denote thought; and
thought and emotion are words borrowed from sensible things, and now appropriated to spiritual
50 nature. Most of the process by which this transformation is made, is hidden from us in the remote
time when language was framed; but the same tendency may be daily observed in children.
Children and savages use only nouns or names of things, which they convert into verbs, and
apply to analogous mental acts.

2. But this origin of all words that convey a spiritual import,—so conspicuous a fact in
the history of language,—is our least debt to nature. It is not words only that are emblematic; it is
55 things which are emblematic. Every natural fact is a symbol of some spiritual fact. Every
appearance in nature corresponds to some state of the mind, and that state of the mind can only
be described by presenting that natural appearance as its picture. An enraged man is a lion, a
cunning man is a fox, a firm man is a rock, a learned man is a torch. A lamb is innocence; a
snake is subtle spite; flowers express to us the delicate affections. Light and darkness are our
60 familiar expression for knowledge and ignorance; and heat for love. Visible distance behind and
before us, is respectively our image of memory and hope. [* * *]

3. We are thus assisted by natural objects in the expression of particular meanings. But
how great a language to convey such pepper-corn informations! Did it need such noble races of
creatures, this profusion of forms, this host of orbs in heaven, to furnish man with the dictionary
65 and grammar of his municipal speech? Whilst we use this grand cipher to expedite the affairs of
our pot and kettle, we feel that we have not yet put it to its use, neither are able. We are like
travellers using the cinders of a volcano to roast their eggs. Whilst we see that it always stands
ready to clothe what we would say, we cannot avoid the question, whether the characters are not
significant of themselves. Have mountains, and waves, and skies, no significance but what we
70 consciously give them, when we employ them as emblems of our thoughts? The world is
emblematic. Parts of speech are metaphors, because the whole of nature is a metaphor of the
human mind. The laws of moral nature answer to those of matter as face to face in a glass. "The
visible world and the relation of its parts, is the dial plate of the invisible." The axioms of physics
translate the laws of ethics. Thus, "the whole is greater than its part;" "reaction is equal to
75 action;" "the smallest weight may be made to lift the greatest, the difference of weight being
compensated by time;" and many the like propositions, which have an ethical as well as physical
sense. These propositions have a much more extensive and universal sense when applied to
human life, than when confined to technical use.

Chapter VII. Spirit

[* * *] Of that ineffable essence which we call Spirit, he that thinks most, will say least.
80 We can foresee God in the coarse, and, as it were, distant phenomena of matter; but when we try
to define and describe himself, both language and thought desert us, and we are as helpless as
fools and savages. That essence refuses to be recorded in propositions, but when man has
worshipped him intellectually, the noblest ministry of nature is to stand as the apparition of God.
It is the organ through which the universal spirit speaks to the individual, and strives to lead back
85 the individual to it.

When we consider Spirit, we see that the views already presented do not include the
whole circumference of man.