**Romantic Period Handout [AP Romantic Handout]**

**Washington Irving’s “The Devil and Tom Walker”**  
  
A few miles from Boston, in Massachusetts, there is a deep inlet winding several miles into the interior of the country from Charles Bay, and terminating in a thickly wooded swamp, or morass. On one side of this inlet is a beautiful dark grove; on the opposite side the land rises abruptly from the water's edge, into a high ridge on which grow a few scattered oaks of great age and immense size. Under one of these gigantic trees, according to old stories, there was a great amount of treasure buried by Kidd the pirate. The inlet allowed a facility to bring the money in a boat secretly and at night to the very foot of the hill. The elevation of the place permitted a good look out to be kept that no one was at hand, while the remarkable trees formed good landmarks by which the place might easily be found again. The old stories add, moreover, that the devil presided at the hiding of the money, and took it under his guardianship; but this, it is well known, he always does with buried treasure, particularly when it has been ill gotten. Be that as it may, Kidd never returned to recover his wealth; being shortly after seized at Boston, sent out to England, and there hanged for a pirate.  
  
About the year 1727, just at the time when earthquakes were prevalent in New England, and shook many tall sinners down upon their knees, there lived near this place a meagre miserly fellow of the name of Tom Walker. He had a wife as miserly as himself; they were so miserly that they even conspired to cheat each other. Whatever the woman could lay hands on she hid away: a hen could not cackle but she was on the alert to secure the new-laid egg. Her husband was continually prying about to detect her secret hoards, and many and fierce were the conflicts that took place about what ought to have been common property. They lived in a forlorn looking house, that stood alone and had an air of starvation. A few straggling savin trees, emblems of sterility, grew near it; no smoke ever curled from its chimney; no traveller stopped at its door. A miserable horse, whose ribs were as articulate as the bars of a gridiron, stalked about a field where a thin carpet of moss, scarcely covering the ragged beds of pudding stone, tantalized and balked his hunger; and sometimes he would lean his head over the fence, look piteously at the passer by, and seem to petition deliverance from this land of famine. The house and its inmates had altogether a bad name. Tom's wife was a tall termagant, fierce of temper, loud of tongue, and strong of arm. Her voice was often heard in wordy warfare with her husband; and his face sometimes showed signs that their conflicts were not confined to words. No one ventured, however, to interfere between them; the lonely wayfarer shrunk within himself at the horrid clamour and clapper clawing; eyed the den of discord askance, and hurried on his way, rejoicing, if a bachelor, in his celibacy.  
  
One day that Tom Walker had been to a distant part of the neighbourhood, he took what he considered a short cut homewards through the swamp. Like most short cuts, it was an ill chosen route. The swamp was thickly grown with great gloomy pines and hemlocks, some of them ninety feet high; which made it dark at noonday, and a retreat for all the owls of the neighbourhood. It was full of pits and quagmires, partly covered with weeds and mosses; where the green surface often betrayed the traveller into a gulf of black smothering mud; there were also dark and stagnant pools, the abodes of the tadpole, the bull-frog, and the water snake, and where trunks of pines and hemlocks lay half drowned, half rotting, looking like alligators, sleeping in the mire.  
  
Tom had long been picking his way cautiously through this treacherous forest; stepping from tuft to tuft of rushes and roots which afforded precarious footholds among deep sloughs; or pacing carefully, like a cat, along the prostrate trunks of trees; startled now and then by the sudden screaming of the bittern, or the quacking of a wild duck, rising on the wing from some solitary pool. At length he arrived at a piece of firm ground, which ran out like a peninsula into the deep bosom of the swamp. It had been one of the strong holds of the Indians during their wars with the first colonists. Here they had thrown up a kind of fort which they had looked upon as almost impregnable, and had used as a place of refuge for their squaws and children. Nothing remained of the Indian fort but a few embankments gradually sinking to the level of the surrounding earth, and already overgrown in part by oaks and other forest trees, the foliage of which formed a contrast to the dark pines and hemlocks of the swamp.  
  
It was late in the dusk of evening that Tom Walker reached the old fort, and he paused there for a while to rest himself. Any one but he would have felt unwilling to linger in this lonely melancholy place, for the common people had a bad opinion of it from the stories handed down from the time of the Indian wars; when it was asserted that the savages held incantations here and made sacrifices to the evil spirit. Tom Walker, however, was not a man to be troubled with any fears of the kind.  
  
He reposed himself for some time on the trunk of a fallen hemlock, listening to the boding cry of the tree toad, and delving with his walking staff into a mound of black mould at his feet. As he turned up the soil unconsciously, his staff struck against something hard. He raked it out of the vegetable mould, and lo! a cloven skull with an Indian tomahawk buried deep in it, lay before him. The rust on the weapon showed the time that had elapsed since this death blow had been given. It was a dreary memento of the fierce struggle that had taken place in this last foothold of the Indian warriors.  
  
"Humph!" said Tom Walker, as he gave the skull a kick to shake the dirt from it.  
  
"Let that skull alone!" said a gruff voice.  
  
Tom lifted up his eyes and beheld a great black man, seated directly opposite him on the stump of a tree. He was exceedingly surprised, having neither seen nor heard any one approach, and he was still more perplexed on observing, as well as the gathering gloom would permit, that the stranger was neither Negro nor Indian. It is true, he was dressed in a rude, half Indian garb, and had a red belt or sash swathed round his body, but his face was neither black nor copper colour, but swarthy and dingy and begrimed with soot, as if he had been accustomed to toil among fires and forges. He had a shock of coarse black hair that stood out from his head in all directions; and bore an axe on his shoulder.  
  
He scowled for a moment at Tom with a pair of great red eyes.  
  
"What are you doing in my grounds?" said the black man, with a hoarse growling voice.  
  
"Your grounds?" said Tom, with a sneer; "no more your grounds than mine: they belong to Deacon Peabody."  
  
"Deacon Peabody be d--d," said the stranger, "as I flatter myself he will be, if he does not look more to his own sins and less to his neighbour's. Look yonder, and see how Deacon Peabody is faring."  
  
Tom looked in the direction that the stranger pointed, and beheld one of the great trees, fair and flourishing without, but rotten at the core, and saw that it had been nearly hewn through, so that the first high wind was likely to below it down. On the bark of the tree was scored the name of Deacon Peabody. He now looked round and found most of the tall trees marked with the name of some great men of the colony, and all more or less scored by the axe. The one on which he had been seated, and which had evidently just been hewn down, bore the name of Crowninshield; and he recollected a mighty rich man of that name, who made a vulgar display of wealth, which it was whispered he had acquired by buccaneering.  
  
"He's just ready for burning!" said the black man, with a growl of triumph. "You see I am likely to have a good stock of firewood for winter."  
  
"But what right have you," said Tom, "to cut down Deacon Peabody's timber?"  
  
"The right of prior claim," said the other. "This woodland belonged to me long before one of your white faced race put foot upon the soil."  
  
"And pray, who are you, if I may be so bold?" said Tom. "Oh, I go by various names. I am the Wild Huntsman in some countries; the Black Miner in others. In this neighbourhood I am known by the name of the Black Woodsman. I am he to whom the red men devoted this spot, and now and then roasted a white man by way of sweet smelling sacrifice. Since the red men have been exterminated by you white savages, I amuse myself by presiding at the persecutions of Quakers and Anabaptists; I am the great patron and prompter of slave dealers, and the grand master of the Salem witches."  
  
"The upshot of all which is, that, if I mistake not," said Tom, sturdily, "you are he commonly called Old Scratch."  
  
"The same at your service!" replied the black man, with a half civil nod.  
  
Such was the opening of this interview, according to the old story, though it has almost too familiar an air to be credited. One would think that to meet with such a singular personage in this wild lonely place, would have shaken any man's nerves: but Tom was a hard-minded fellow, not easily daunted, and he had lived so long with a termagant wife, that he did not even fear the devil.  
  
It is said that after this commencement, they had a long and earnest conversation together, as Tom returned homewards. The black man told him of great sums of money which had been buried by Kidd the pirate, under the oak trees on the high ridge not far from the morass. All these were under his command and protected by his power, so that none could find them but such as propitiated his favour. These he offered to place within Tom Walker's reach, having conceived an especial kindness for him: but they were to be had only on certain conditions. What these conditions were, may easily be surmised, though Tom never disclosed them publicly. They must have been very hard, for he required time to think of them, and he was not a man to stick at trifles where money was in view. When they had reached the edge of the swamp the stranger paused.  
  
"What proof have I that all you have been telling me is true?" said Tom.  
  
"There is my signature," said the black man, pressing his finger on Tom's forehead. So saying, he turned off among the thickets of the swamp, and seemed, as Tom said, to go down, down, down, into the earth, until nothing but his head and shoulders could be seen, and so on until he totally disappeared.  
  
When Tom reached home he found the black print of a finger burnt, as it were, into his forehead, which nothing could obliterate.  
  
The first news his wife had to tell him was the sudden death of Absalom Crowninshield the rich buccaneer. It was announced in the papers with the usual flourish that "a great man had fallen in Israel."  
  
Tom recollected the tree which his black friend had just hewn down, and which was ready for burning. "Let the freebooter roast," said Tom, "who cares!" He now felt convinced that all he had heard and seen was no illusion.  
  
He was not prone to let his wife into his confidence; but as this was an uneasy secret, he willingly shared it with her. All her avarice was awakened at the mention of hidden gold, and she urged her husband to comply with the black man's terms and secure what would make them wealthy for life. However Tom might have felt disposed to sell himself to the devil, he was determined not to do so to oblige his wife; so he flatly refused out of the mere spirit of contradiction. Many and bitter were the quarrels they had on the subject, but the more she talked the more resolute was Tom not to be damned to please her. At length she determined to drive the bargain on her own account, and if she succeeded, to keep all the gain to herself.  
  
Being of the same fearless temper as her husband, she set off for the old Indian fort towards the close of a summer's day. She was many hours absent. When she came back she was reserved and sullen in her replies. She spoke something of a black man whom she had met about twilight, hewing at the root of a tall tree. He was sulky, however, and would not come to terms; she was to go again with a propitiatory offering, but what it was she forebore to say.  
  
The next evening she set off again for the swamp, with her apron heavily laden. Tom waited and waited for her, but in vain: midnight came, but she did not make her appearance; morning, noon, night returned, but still she did not come. Tom now grew uneasy for her safety; especially as he found she had carried off in her apron the silver teapot and spoons and every portable article of value. Another night elapsed, another morning came; but no wife. In a word, she was never heard of more.  
  
What was her real fate nobody knows, in consequence of so many pretending to know. It is one of those facts that have become confounded by a variety of historians. Some asserted that she lost her way among the tangled mazes of the swamp and sunk into some pit or slough; others, more uncharitable, hinted that she had eloped with the household booty, and made off to some other province; while others assert that the tempter had decoyed her into a dismal quagmire on top of which her hat was found lying. In confirmation of this, it was said a great black man with an axe on his shoulder was seen late that very evening coming out of the swamp, carrying a bundle tied in a check apron, with an air of surly triumph.  
  
The most current and probable story, however, observes that Tom Walker grew so anxious about the fate of his wife and his property that he sat out at length to seek them both at the Indian fort. During a long summer's afternoon he searched about the gloomy place, but no wife was to be seen. He called her name repeatedly, but she was no where to be heard. The bittern alone responded to his voice, as he flew screaming by; or the bull frog croaked dolefully from a neighbouring pool. At length, it is said, just in the brown hour of twilight, when the owls began to hoot and the bats to flit about, his attention was attracted by the clamour of carrion crows that were hovering about a cypress tree. He looked and beheld a bundle tied in a check apron and hanging in the branches of the tree; with a great vulture perched hard by, as if keeping watch upon it. He leaped with joy, for he recognized his wife's apron, and supposed it to contain the household valuables.  
  
"Let us get hold of the property," said he, consolingly to himself, "and we will endeavour to do without the woman."  
  
As he scrambled up the tree the vulture spread its wide wings, and sailed off screaming into the deep shadows of the forest. Tom seized the check apron, but, woeful sight! found nothing but a heart and liver tied up in it.  
  
Such, according to the most authentic old story, was all that was to be found of Tom's wife. She had probably attempted to deal with the black man as she had been accustomed to deal with her husband; but though a female scold is generally considered a match for the devil, yet in this instance she appears to have had the worst of it. She must have died game however; for it is said Tom noticed many prints of cloven feet deeply stamped about the tree, and several handsful of hair, that looked as if they had been plucked from the coarse black shock of the woodsman. Tom knew his wife's prowess by experience. He shrugged his shoulders as he looked at the signs of a fierce clapper clawing. "Egad," said he to himself, "Old Scratch must have had a tough time of it!"  
  
Tom consoled himself for the loss of his property with the loss of his wife; for he was a man of fortitude. He even felt something like gratitude towards the black woodsman, who he considered had done him a kindness. He sought, therefore, to cultivate a farther acquaintance with him, but for some time without success; the old black legs played shy, for whatever people may think, he is not always to be had for calling for; he knows how to play his cards when pretty sure of his game.  
  
At length, it is said, when delay had whetted Tom's eagerness to the quick, and prepared him to agree to any thing rather than not gain the promised treasure, he met the black man one evening in his usual woodman dress, with his axe on his shoulder, sauntering along the edge of the swamp, and humming a tune. He affected to receive Tom's advance with great indifference, made brief replies, and went on humming his tune.  
  
By degrees, however, Tom brought him to business, and they began to haggle about the terms on which the former was to have the pirate's treasure. There was one condition which need not be mentioned, being generally understood in all cases where the devil grants favours; but there were others about which, though of less importance, he was inflexibly obstinate. He insisted that the money found through his means should be employed in his service. He proposed, therefore, that Tom should employ it in the black traffick; that is to say, that he should fit out a slave ship. This, however, Tom resolutely refused; he was bad enough in all conscience; but the devil himself could not tempt him to turn slave dealer.  
  
Finding Tom so squeamish on this point, he did not insist upon it, but proposed instead that he should turn usurer; the devil being extremely anxious for the increase of usurers, looking upon them as his peculiar people.  
  
To this no objections were made, for it was just to Tom's taste.  
  
"You shall open a broker's shop in Boston next month," said the black man.  
  
"I'll do it to-morrow, if you wish," said Tom Walker.  
  
"You shall lend money at two per cent. a month."  
  
"Egad, I'll charge four!" replied Tom Walker.  
  
"You shall extort bonds, foreclose mortgages, drive the merchant to bankruptcy-"  
  
"I'll drive him to the d--l," cried Tom Walker, eagerly.  
  
"You are the usurer for my money!" said the black legs, with delight. "When will you want the rhino?"  
  
"This very night."  
  
"Done!" said the devil.  
  
"Done!" said Tom Walker. -So they shook hands, and struck a bargain.  
  
A few days' time saw Tom Walker seated behind his desk in a counting house in Boston. His reputation for a ready moneyed man, who would lend money out for a good consideration, soon spread abroad. Every body remembers the days of Governor Belcher, when money was particularly scarce. It was a time of paper credit. The country had been deluged with government bills; the famous Land Bank had been established; there had been a rage for speculating; the people had run mad with schemes for new settlements; for building cities in the wilderness; land jobbers went about with maps of grants, and townships, and Eldorados, lying nobody knew where, but which every body was ready to purchase. In a word, the great speculating fever which breaks out every now and then in the country, had raged to an alarming degree, and every body was dreaming of making sudden fortunes from nothing. As usual the fever had subsided; the dream had gone off, and the imaginary fortunes with it; the patients were left in doleful plight, and the whole country resounded with the consequent cry of "hard times."  
  
At this propitious time of public distress did Tom Walker set up as a usurer in Boston. His door was soon thronged by customers. The needy and the adventurous; the gambling speculator; the dreaming land jobber; the thriftless tradesman; the merchant with cracked credit; in short, every one driven to raise money by desperate means and desperate sacrifices, hurried to Tom Walker.  
  
Thus Tom was the universal friend of the needy, and he acted like a "friend in need;" that is to say, he always exacted good pay and good security. In proportion to the distress of the applicant was the hardness of his terms. He accumulated bonds and mortgages; gradually squeezed his customers closer and closer; and sent them at length, dry as a sponge from his door.  
  
In this way he made money hand over hand; became a rich and mighty man, and exalted his cocked hat upon change. He built himself, as usual, a vast house, out of ostentation; but left the greater part of it unfinished and unfurnished out of parsimony. He even set up a carriage in the fullness of his vain glory, though he nearly starved the horses which drew it; and as the ungreased wheels groaned and screeched on the axle trees, you would have thought you heard the souls of the poor debtors he was squeezing.  
  
As Tom waxed old, however, he grew thoughtful. Having secured the good things of this world, he began to feel anxious about those of the next. He thought with regret on the bargain he had made with his black friend, and set his wits to work to cheat him out of the conditions. He became, therefore, all of a sudden, a violent church goer. He prayed loudly and strenuously as if heaven were to be taken by force of lungs. Indeed, one might always tell when he had sinned most during the week, by the clamour of his Sunday devotion. The quiet Christians who had been modestly and steadfastly travelling Zionward, were struck with self reproach at seeing themselves so suddenly outstripped in their career by this new-made convert. Tom was as rigid in religious, as in money matters; he was a stern supervisor and censurer of his neighbours, and seemed to think every sin entered up to their account became a credit on his own side of the page. He even talked of the expediency of reviving the persecution of Quakers and Anabaptists. In a word, Tom's zeal became as notorious as his riches.  
  
Still, in spite of all this strenuous attention to forms, Tom had a lurking dread that the devil, after all, would have his due. That he might not be taken unawares, therefore, it is said he always carried a small bible in his coat pocket. He had also a great folio bible on his counting house desk, and would frequently be found reading it when people called on business; on such occasions he would lay his green spectacles on the book, to mark the place, while he turned round to drive some usurious bargain.  
  
Some say that Tom grew a little crack brained in his old days, and that fancying his end approaching, he had his horse new shod, saddled and bridled, and buried with his feet uppermost; because he supposed that at the last day the world would be turned upside down; in which case he should find his horse standing ready for mounting, and he was determined at the worst to give his old friend a run for it. This, however, is probably a mere old wives fable. If he really did take such a precaution it was totally superfluous; at least so says the authentic old legend which closes his story in the following manner.  
  
On one hot afternoon in the dog days, just as a terrible black thundergust was coming up, Tom sat in his counting house in his white linen cap and India silk morning gown. He was on the point of foreclosing a mortgage, by which he would complete the ruin of an unlucky land speculator for whom he had professed the greatest friendship. The poor land jobber begged him to grant a few months indulgence. Tom had grown testy and irritated and refused another day.  
  
"My family will be ruined and brought upon the parish," said the land jobber. "Charity begins at home," replied Tom, "I must take care of myself in these hard times."  
  
"You have made so much money out of me," said the speculator.  
  
Tom lost his patience and his piety-"The devil take me," said he, "if I have made a farthing!"  
  
Just then there were three loud knocks at the street door. He stepped out to see who was there. A black man was holding a black horse which neighed and stamped with impatience.  
  
"Tom, you're come for!" said the black fellow, gruffly. Tom shrunk back, but too late. He had left his little bible at the bottom of his coat pocket, and his big bible on the desk buried under the mortgage he was about to forclose: never was sinner taken more unawares. The black man whisked him like a child astride the horse and away he galloped in the midst of a thunder storm. The clerks stuck their pens behind their ears and stared after him from the windows. Away went Tom Walker, dashing down the streets; his white cap bobbing up and down; his morning gown fluttering in the wind, and his steed striking fire out of the pavement at every bound. When the clerks turned to look for the black man he had disappeared.  
  
Tom Walker never returned to foreclose the mortgage. A countryman who lived on the borders of the swamp, reported that in the height of the thunder gust he had heard a great clattering of hoofs and a howling along the road, and that when he ran to the window he just caught sight of a figure, such as I have described, on a horse that galloped like mad across the fields, over the hills and down into the black hemlock swamp towards the old Indian fort; and that shortly after a thunderbolt fell in that direction which seemed to set the whole forest in a blaze.  
  
The good people of Boston shook their heads and shrugged their shoulders, but had been so much accustomed to witches and goblins and tricks of the devil in all kinds of shapes from the first settlement of the colony, that they were not so much horror struck as might have been expected. Trustees were appointed to take charge of Tom's effects. There was nothing, however, to administer upon. On searching his coffers all his bonds and mortgages were found reduced to cinders. In place of gold and silver his iron chest was filled with chips and shavings; two skeletons lay in his stable instead of his half starved horses, and the very next day his great house took fire and was burnt to the ground.  
  
Such was the end of Tom Walker and his ill gotten wealth. Let all griping money brokers lay this story to heart. The truth of it is not to be doubted. The very hole under the oak trees, from whence he dug Kidd's money is to be seen to this day; and the neighbouring swamp and old Indian fort is often haunted in stormy nights by a figure on horseback, in a morning gown and white cap, which is doubtless the troubled spirit of the usurer. In fact, the story has resolved itself into a proverb, and is the origin of that popular saying, prevalent throughout New-England, of "The Devil and Tom Walker."

**From Ralph Waldo Emerson’s “Self Reliance”**

I read the other day some verses written by an eminent painter which were original and not conventional. The soul always hears an admonition in such lines, let the subject be what it may. The sentiment they instil is of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men, — that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost,—— and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is, that they set at naught books and traditions, and spoke not what men but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. This sculpture in the memory is not without preestablished harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark.

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Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which when quite young I was prompted to make to a valued adviser, who was wont to importune me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? my friend suggested, — "But these impulses may be from below, not from above." I replied, "They do not seem to me to be such; but if I am the Devil's child, I will live then from the Devil." No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it. A man is to carry himself in the presence of all opposition, as if everything were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news from Barbadoes, why should I not say to him, 'Go love thy infant; love thy wood-chopper: be good-natured and modest: have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home.' Rough and graceless would be such greeting, but truth is handsomer than the affectation of love. Your goodness must have some edge to it, — else it is none. The doctrine of hatred must be preached as the counteraction of the doctrine of love when that pules and whines. I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the door-post, *Whim*. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots; and the thousandfold Relief Societies; — though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.

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What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

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For nonconformity the world whips you with its displeasure. And therefore a man must know how to estimate a sour face. The by-standers look askance on him in the public street or in the friend's parlour. If this aversation had its origin in contempt and resistance like his own, he might well go home with a sad countenance; but the sour faces of the multitude, like their sweet faces, have no deep cause, but are put on and off as the wind blows and a newspaper directs. Yet is the discontent of the multitude more formidable than that of the senate and the college. It is easy enough for a firm man who knows the world to brook the rage of the cultivated classes. Their rage is decorous and prudent, for they are timid as being very vulnerable themselves. But when to their feminine rage the indignation of the people is added, when the ignorant and the poor are aroused, when the unintelligent brute force that lies at the bottom of society is made to growl and mow, it needs the habit of magnanimity and religion to treat it godlike as a trifle of no concernment.

The other terror that scares us from self-trust is our consistency; a reverence for our past act or word, because the eyes of others have no other data for computing our orbit than our past acts, and we are loath to disappoint them.

But why should you keep your head over your shoulder? Why drag about this corpse of your memory, lest you contradict somewhat you have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed present, and live ever in a new day. In your metaphysics you have denied personality to the Deity: yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you said to-day. — 'Ah, so you shall be sure to be misunderstood.' — Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

**From Ralph Waldo Emerson’s “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.

When we speak of nature in this manner, we have a distinct but most poetical sense in the mind. We mean the integrity of impression made by manifold natural objects. It is this which distinguishes the stick of timber of the wood-cutter, from the tree of the poet. The charming landscape which I saw this morning, is indubitably made up of some twenty or thirty farms. Miller owns this field, Locke that, and Manning the woodland beyond. But none of them owns the landscape. There is a property in the horizon which no man has but he whose eye can integrate all the parts, that is, the poet. This is the best part of these men's farms, yet to this their warranty-deeds give no title.

To speak truly, few adult persons can see nature. Most persons do not see the sun. At least they have a very superficial seeing. The sun illuminates only the eye of the man, but shines into the eye and the heart of the child. The lover of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth, becomes part of his daily food. In the presence of nature, a wild delight runs through the man, in spite of real sorrows. Nature says, -- he is my creature, and maugre all his impertinent griefs, he shall be glad with me. Not the sun or the summer alone, but every hour and season yields its tribute of delight; for every hour and change corresponds to and authorizes a different state of the mind, from breathless noon to grimmest midnight. Nature is a setting that fits equally well a comic or a mourning piece. In good health, the air is a cordial of incredible virtue. Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. I am glad to the brink of fear. In the woods too, a man casts off his years, as the snake his slough, and at what period soever of life, is always a child. In the woods, is perpetual youth. Within these plantations of God, a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how he should tire of them in a thousand years. In the woods, we return to reason and faith. There I feel that nothing can befall me in life, -- no disgrace, no calamity, (leaving me my eyes,) which nature cannot repair. Standing on the bare ground,—my head bathed by the blithe air, and uplifted into infinite space, -- all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God. The name of the nearest friend sounds then foreign and accidental: to be brothers, to be acquaintances,—master or servant, is then a trifle and a disturbance. I am the lover of uncontained and immortal beauty. In the wilderness, I find something more dear and connate than in streets or villages. In the tranquil landscape, and especially in the distant line of the horizon, man beholds somewhat as beautiful as his own nature.

The greatest delight which the fields and woods minister, is the suggestion of an occult relation between man and the vegetable. I am not alone and unacknowledged. They nod to me, and I to them. The waving of the boughs in the storm, is new to me and old. It takes me by surprise, and yet is not unknown. Its effect is like that of a higher thought or a better emotion coming over me, when I deemed I was thinking justly or doing right.

Yet it is certain that the power to produce this delight, does not reside in nature, but in man, or in a harmony of both. It is necessary to use these pleasures with great temperance. For, nature is not always tricked in holiday attire, but the same scene which yesterday breathed perfume and glittered as for the frolic of the nymphs, is overspread with melancholy today. Nature always wears the colors of the spirit. To a man laboring under calamity, the heat of his own fire hath sadness in it. Then, there is a kind of contempt of the landscape felt by him who has just lost by death a dear friend. The sky is less grand as it shuts down over less worth in the population.

**From Henry David Thoreau’ Walden**

**From “Where I Lived, and What I Lived For”**

AT A CERTAIN season of our life we are accustomed to consider every spot as the possible site of a house. I have thus surveyed the country on every side within a dozen miles of where I live. In imagination I have bought all the farms in succession, for all were to be bought, and I knew their price. I walked over each farmer's premises, tasted his wild apples, discoursed on husbandry with him, took his farm at his price, at any price, mortgaging it to him in my mind; even put a higher price on it- took everything but a deed of it-took his word for his deed, for I dearly love to talk- cultivated it, and him too to some extent, I trust, and withdrew when I had enjoyed it long enough, leaving him to carry it on. This experience entitled me to be regarded as a sort of real-estate broker by my friends. Wherever I sat, there I might live, and the landscape radiated from me accordingly. What is a house but a sedes, a seat?-better if a country seat. I discovered many a site for a house not likely to be soon improved, which some might have thought too far from the village, but to my eyes the village was too far from it. Well, there I might live, I said; and there I did live, for an hour, a summer and a winter life; saw how I could let the years run off, buffet the winter through, and see the spring come in. The future inhabitants of this region, wherever they may place their houses, may be sure that they have been anticipated. An afternoon sufficed to lay out the land into orchard, wood-lot, and pasture, and to decide what fine oaks or pines should be left to stand before the door, and whence each blasted tree could be seen to the best advantage; and then I let it lie, fallow, perchance, for a man is rich in proportion to the number of things which he can afford to let alone.

My imagination carried me so far that I even had the refusal of several farms- the refusal was all I wanted- but I never got my fingers burned by actual possession. The nearest that I came to actual possession was when I bought the Hollowell place, and had begun to sort my seeds, and collected materials with which to make a wheelbarrow to carry it on or off with; but before the owner gave me a deed of it, his wife- every man has such a wife- changed her mind and wished to keep it, and he offered me ten dollars to release him. Now, to speak the truth, I had but ten cents in the world, and it surpassed my arithmetic to tell, if I was that man who had ten cents, or who had a farm, or ten dollars, or all together. However, I let him keep the ten dollars and the farm too, for I had carried it far enough; or rather, to be generous, I sold him the farm for just what I gave for it, and, as he was not a rich man, made him a present of ten dollars, and still had my ten cents, and seeds, and materials for a wheelbarrow left. I found thus that I had been a rich man without any damage to my poverty. But I retained the landscape, and I have since annually carried off what it yielded without a wheelbarrow. With respect to landscapes,

"I am monarch of all I survey, My right there is none to dispute."

I have frequently seen a poet withdraw, having enjoyed the most valuable part of a farm, while the crusty farmer supposed that he had got a few wild apples only. Why, the owner does not know it for many years when a poet has put his farm in rhyme, the most admirable kind of invisible fence, has fairly impounded it, milked it, skimmed it, and got all the cream, and left the farmer only the skimmed milk.

…

When first I took up my abode in the woods, that is, began to spend my nights as well as days there, which, by accident, was on Independence Day, or the Fourth of July, 1845, my house was not finished for winter, but was merely a defence against the rain, without plastering or chimney, the walls being of rough, weather-stained boards, with wide chinks, which made it cool at night. The upright white hewn studs and freshly planed door and window casings gave it a clean and airy look, especially in the morning, when its timbers were saturated with dew, so that I fancied that by noon some sweet gum would exude from them. To my imagination it retained throughout the day more or less of this auroral character, reminding me of a certain house on a mountain which I had visited a year before. This was an airy and unplastered cabin, fit to entertain a travelling god, and where a goddess might trail her garments. The winds which passed over my dwelling were such as sweep over the ridges of mountains, bearing the broken strains, or celestial parts only, of terrestrial music. The morning wind forever blows, the poem of creation is uninterrupted; but few are the ears that hear it. Olympus is but the outside of the earth everywhere.

The only house I had been the owner of before, if I except a boat, was a tent, which I used occasionally when making excursions in the summer, and this is still rolled up in my garret; but the boat, after passing from hand to hand, has gone down the stream of time. With this more substantial shelter about me, I had made some progress toward settling in the world. This frame, so slightly clad, was a sort of crystallization around me, and reacted on the builder. It was suggestive somewhat as a picture in outlines. I did not need To go outdoors to take the air, for the atmosphere within had lost none of its freshness. It was not so much within doors as behind a door where I sat, even in the rainiest weather. The Harivansa says, "An abode without birds is like a meat without seasoning." Such was not my abode, for I found myself suddenly neighbor to the birds; not by having imprisoned one, but having caged myself near them. I was not only nearer to some of those which commonly frequent the garden and the orchard, but to those smaller and more thrilling songsters of the forest which never, or rarely, serenade a villager- the woodthrush, the veery, the scarlet tanager, the field sparrow, the whip-poor-will, and many others.

…

Every morning was a cheerful invitation to make my life of equal simplicity, and I may say innocence, with Nature herself. I have been as sincere a worshipper of Aurora as the Greeks. I got up early and bathed in the pond; that was a religious exercise, and one of the best things which I did. They say that characters were engraven on the bathing tub of King Tching-thang to this effect: "Renew thyself completely each day; do it again, and again, and forever again." I can understand that. Morning brings back the heroic ages. I was as much affected by the faint burn of a mosquito making its invisible and unimaginable tour through my apartment at earliest dawn, when I was sailing with door and windows open, as I could be by any trumpet that ever sang of fame. It was Homer's requiem; itself an Iliad and Odyssey in the air, singing its own wrath and wanderings. There was something cosmical about it; a standing advertisement, till forbidden, of the everlasting vigor and fertility of the world. The morning, which is the most memorable season of the day, is the awakening hour. Then there is least somnolence in us; and for an hour, at least, some part of us awakes which slumbers all the rest of the day and night. Little is to be expected of that day, if it can be called a day, to which we are not awakened by our Genius, but by the mechanical nudgings of some servitor, are not awakened by our own newly acquired force and aspirations from within, accompanied by the undulations of celestial music, instead of factory bells, and a fragrance filling the air- to a higher life than we fell asleep from; and thus the darkness bear its fruit, and prove itself to be good, no less than the light. That man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way. After a partial cessation of his sensuous life, the soul of man, or its organs rather, are reinvigorated each day, and his Genius tries again what noble life it can make. All memorable events, I should say, transpire in morning time and in a morning atmosphere. The Vedas say, "All intelligences awake with the morning." Poetry and art, and the faire stand most memorable of the actions of men, date from such an hour. All poets and heroes, like Memnon, are the children of Aurora, and emit their music at sunrise. To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men. Morning is when I am awake and there is a dawn in me. Moral reform is the effort to throw off sleep. Why is it that men give so poor an account of their day if they have not been slumbering? They are not such poor calculators. If they had not been overcome with drowsiness, they would have performed something. The millions are awake enough for physical labor; but only one in a million is awake enough for effective intellectual exertion, only one in a hundred millions to a poetic or divine life. To be awake is to be alive. I have never yet met a man who was quite awake. How could I have looked him in the face?

We must learn to reawaken and keep ourselves awake, not by mechanical aids, but by an infinite expectation of the dawn, which does not forsake us in our soundest sleep. I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts. Every man is tasked to make his life, even in its details, worthy of the contemplation of his most elevated and critical hour. If we refused, or rather used up, such paltry information as we get, the oracles would distinctly inform us how this might be done.

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan- like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and have somewhat hastily concluded that it is the chief end of man here to "glorify God and enjoy him forever."

Still we live meanly, like ants; though the fable tells us that we were long ago changed into men; like pygmies we fight with cranes; it is error upon error, and clout upon clout, and our best virtue has for its occasion a superfluous and evitable wretchedness. Our life is frittered away by detail. An honest man has hardly need to count more than his ten fingers, or in extreme cases he may add his ten toes, and lump the rest. Simplicity, simplicity, simplicity! I say, let your affairs be as two or three, and not a hundred or a thousand; instead of a million count half a dozen, and keep your accounts on your thumb-nail. In the midst of this chopping sea of civilized life, such are the clouds and storms and quicksands and thousand-and-one items to be allowed for, that a man has to live, if he would not founder and go to the bottom and not make his port at all, by dead reckoning, and he must be a great calculator indeed who succeeds. Simplify, simplify. Instead of three meals a day, if it be necessary eat but one; instead of a hundred dishes, five; and reduce other things in proportion. Our life is like a German Confederacy, made up of petty states, with its boundary forever fluctuating, so that even a German cannot tell you how it is bounded at any moment. The nation itself, with all its so- called internal improvements, which, by the way are all external and superficial, is just such an unwieldy and overgrown establishment, cluttered with furniture and tripped up by its own traps, ruined by luxury and heedless expense, by want of calculation and a worthy aim, as the million households in the land; and the only cure for it, as for them, is in a rigid economy, a stern and more than Spartan simplicity of life and elevation of purpose. It lives too fast. Men think that it is essential that the Nation have commerce, and export ice, and talk through a telegraph, and ride thirty miles an hour, without a doubt, whether they do or not; but whether we should live like baboons or like men, is a little uncertain. If we do not get out sleepers, and forge rails, and devote days and nights to the work, but go to tinkering upon our lives to improve them, who will build railroads? And if railroads are not built, how shall we get to heaven in season? But if we stay at home and mind our business, who will want railroads? We do not ride on the railroad; it rides upon us. Did you ever think what those sleepers are that underlie the railroad? Each one is a man, an Irishman, or a Yankee man. The rails are laid on them, and they are covered with sand, and the cars run smoothly over them. They are sound sleepers, I assure you. And every few years a new lot is laid down and run over; so that, if some have the pleasure of riding on a rail, others have the misfortune to be ridden upon. And when they run over a man that is walking in his sleep, a supernumerary sleeper in the wrong position, and wake him up, they suddenly stop the cars, and make a hue and cry about it, as if this were an exception. I am glad to know that it takes a gang of men for every five miles to keep the sleepers down and level in their beds as it is, for this is a sign that they may sometime get up again.

Why should we live with such hurry and waste of life? We are determined to be starved before we are hungry. Men say that a stitchin time saves nine, and so they take a thousand stitches today to save nine tomorrow. As for work, we haven't any of any consequence. We have the Saint Vitus' dance, and cannot possibly keep our heads still. If I should only give a few pulls at the parish bell-rope, as for a fire, that is, without setting the bell, there is hardly a man on his farm in the outskirts of Concord, notwithstanding that press of engagements which was his excuse so many times this morning, nor a boy, nor a woman, I might almost say, but would forsake all and follow that sound, not mainly to save property from the flames, but, if we will confess the truth, much more to see it burn, since burn it must, and we, be it known, did not set it on fire- or to see it put out, and have a hand in it, if that is done as handsomely; yes, even if it were the parish church itself. Hardly a man takes a half-hour's nap after dinner, but when he wakes he holds up his head and asks, "What's the news?" as if the rest of mankind had stood his sentinels. Some give directions to be waked every half-hour, doubtless for no other purpose; and then, to pay for it, they tell what they have dreamed. After a night's sleep the news is as indispensable as the breakfast. "Pray tell me anything new that has happened to a man anywhere on this globe"- and he reads it over his coffee and rolls, that a man has had his eyes gouged out this morning on the Wachito River; never dreaming the while that he lives in the dark unfathomed mammoth cave of this world, and has but the rudiment of an eye himself.

For my part, I could easily do without the post-office. I think that there are very few important communications made through it. To speak critically, I never received more than one or two letters in my life- I wrote this some years ago- that were worth the postage. The penny-post is, commonly, an institution through which you seriously offer a man that penny for his thoughts which is so often safely offered in jest. And I am sure that I never read any memorable news in a newspaper. If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter- we never need read of another. One is enough. If you are acquainted with the principle, what do you care for a myriad instances and applications? To a philosopher all news, as it is called, is gossip, and they who edit and read it are old women over their tea. Yet not a few are greedy after this gossip. There was such a rush, as I hear, the other day at one of the offices to learn the foreign news by the last arrival, that several large squares of plate glass belonging to the establishment were broken by the pressure- news which I seriously think a ready wit might write a twelve-month, or twelve years, beforehand with sufficient accuracy. As for Spain, for instance, if you know how to throw in Don Carlos and the Infanta, and Don Pedro and Seville and Granada, from time to time in the right proportions- they may have changed the names a little since I saw the papers- and serve up a bull-fight when other entertainments fail, it will be true to the letter, and give us as good an idea of the exact state or ruin of things in Spain as the most succinct and lucid reports under this head in the newspapers: and as for England, almost the last significant scrap of news from that quarter was the revolution of 1649; and if you have learned the history of her crops for an average year, you never need attend to that thing again, unless your speculations are of a merely pecuniary character. If one may judge who rarely looks into the newspapers, nothing new does ever happen in foreign parts, a French revolution not excepted.

What news! how much more important to know what that is which was never old! "Kieou-he-yu (great dignitary of the state of Wei) sent a man to Khoung-tseu to know his news. Khoung-tseu caused the messenger to be seated near him, and questioned him in these terms: What is your master doing? The messenger answered with respect: My master desires to diminish the number of his faults, but he cannot come to the end of them. The messenger being gone, the philosopher remarked: What a worthy messenger! What a worthy messenger!" The preacher, instead of vexing the ears of drowsy farmers on their day of rest at the end of the week- for Sunday is the fit conclusion of an ill-spent week, and not the fresh and brave beginning of a new one-with this one other draggle-tail of a sermon, should shout with thundering voice, "Pause! Avast! Why so seeming fast, but deadly slow?"

Shams and delusions are esteemed for soundest truths, while reality is fabulous. If men would steadily observe realities only, and not allow themselves to be deluded, life, to compare it with such things as we know, would be like a fairy tale and the Arabian Nights' Entertainments. If we respected only what is inevitable and has a right to be, music and poetry would resound along the streets. When we are unhurried and wise, we perceive that only great and worthy things have any permanent and absolute existence, that petty fears and petty pleasures are but the shadow of the reality. This is always exhilarating and sublime. By closing the eyes and slumbering, and consenting to be deceived by shows, men establish and confirm their daily life of routine and habit everywhere, which still is built on purely illusory foundations. Children, who play life, discern its true law and relations more clearly than men, who fail to live it worthily, but who think that they are wiser by experience, that is, by failure. I have read in a Hindu book, that "there was a king's son, who, being expelled in infancy from his native city, was brought up by a forester, and, growing up to maturity in that state, imagined himself to belong to the barbarous race with which he lived. One of his father's ministers having discovered him, revealed to him what he was, and the misconception of his character was removed, and he knew himself to be a prince. So soul," continues the Hindu philosopher, "from the circumstances in which it is placed, mistakes its own character, until the truth is revealed to it by some holy teacher, and then it knows itself to be Brahme." I perceive that we inhabitants of New England live this mean life that we do because our vision does not penetrate the surface of things. We think that that is which appears to be. If a man should walk through this town and see only the reality, where, think you, would the "Mill-dam" go to? If he should give us an account of the realities he beheld there, we should not recognize the place in his description. Look at a meeting-house, or a court-house, or a jail, or a shop, or a dwelling-house, and say what that thing really is before a true gaze, and they would all go to pieces in your account of them. Men esteem truth remote, in the outskirts of the system, behind the farthest star, before Adam and after the last man. In eternity there is indeed something true and sublime. But all these times and places and occasions are now and here. God himself culminates in the present moment, and will never be more divine in the lapse of all the ages. And we are enabled to apprehend at all what is sublime and noble only by the perpetual instilling and drenching of the reality that surrounds us. The universe constantly and obediently answers to our conceptions; whether we travel fast or slow, the track is laid for us. Let us spend our lives in conceiving then. The poet or the artist never yet had so fair and noble a design but some of his posterity at least could accomplish it.

Let us spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails. Let us rise early and fast, or break fast, gently and without perturbation; let company come and let company go, let the bells ring and the children cry- determined to make a day of it. Why should we knock under and go with the stream? Let us not be upset and overwhelmed in that terrible rapid and whirlpool called a dinner, situated in the meridian shallows. Weather this danger and you are safe, for the rest of the way is down hill. With unrelaxed nerves, with morning vigor, sail by it, looking another way, tied to the mast like Ulysses. If the engine whistles, let it whistle till it is hoarse for its pains. If the bell rings, why should we run? We will consider what kind of music they are like. Let us settle ourselves, and work and wedge our feet downward through the mud and slush of opinion, and prejudice, and tradition, and delusion, and appearance, that alluvion which covers the globe, through Paris and London, through New York and Boston and Concord, through Church and State, through poetry and philosophy and religion, till we come to a hard bottom and rocks in place, which we can call reality, and say, This is, and no mistake; and then begin, having a point d'appui, below freshet and frost and fire, a place where you might found a wall or a state, or set a lamp-post safely, or perhaps a gauge, not a Nilometer, but a Realometer, that future ages might know how deep a freshet of shams and appearances had gathered from time to time. If you stand right fronting and face to face to a fact, you will seethe sun glimmer on both its surfaces, as if it were a cimeter, and feel its sweet edge dividing you through the heart and marrow, and so you will happily conclude your mortal career. Be it life or death, we crave only reality. If we are really dying, let us hear the rattle in our throats and feel cold in the extremities; if we are alive, let us go about our business.

Time is but the stream I go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slides away, but eternity remains. I would drink deeper; fish in the sky, whose bottom is pebbly with stars. I cannot count one. I know not the first letter of the alphabet. I have always been regretting that I was not as wise as the day I was born. The intellect is a cleaver; it discerns and rifts its way into the secret of things. I do not wish to be any more busy with my hands than is necessary. My head is hands and feet. I feel all my best faculties concentrated in it. My instinct tells me that my head is an organ for burrowing, as some creatures use their snout and fore paws, and with it I would mine and burrow my way through these hills. I think that the richest vein is somewhere hereabouts; so by the divining-rod and thin rising vapors I judge; and here I will begin to mine.

**From “Conclusion”**

I left the woods for as good a reason as I went there. Perhaps it seemed to me that I had several more lives to live, and could not spare any more time for that one. It is remarkable how easily and insensibly we fall into a particular route, and make a beaten track for ourselves. I had not lived there a week before my feet wore a path from my door to the pond-side; and though it is Eve or six years since I trod it, it is still quite distinct. It is true, I fear, that others may have fallen into it, and so helped to keep it open. The surface of the earth is soft and impressible by the feet of men; and so with the paths which the mind travels. How worn and dusty, then, must be the Highways of the world, how deep the ruts of tradition and conformity! I did not wish to take a cabin passage, but rather to go before the mast and on the deck of the world, for there I could best see the moonlight amid the mountains. I do not wish to go below now.

I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavors to livethe life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and hewill live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

It is a ridiculous demand which England and America make, that you shall speak so that they can understand you. Neither men nor toadstools grow so. As if that were important, and there were not enough to understand you without them. As if Nature could support but one order of understandings, could not sustain birds as well as quadrupeds, flying as well as creeping things, and hush and whoa, which Bright can understand, were the best English. As if there were safety in stupidity alone. I fear chiefly lest my expression may not be extra-vagant enough, may not wander far enough beyond the narrow limits of my daily experience, so as to be adequate to the truth of which I have been convinced. Extra vagance! it depends on how you are yarded. The migrating buffalo, which seeks new pastures in another latitude, is not extravagant like the cow which kicks over the pail, leaps the cowyard fence, and runs after her calf, in milking time. I desire to speak somewhere without bounds; like a man in a waking moment, to men in their waking moments; for I am convinced that I cannot exaggerate enough even to lay the foundation of a true expression. Who that has heard a strain of music feared then lest he should speak extravagantly any more forever? In view of the future or possible, we should live quite laxly and undefined in front our outlines dim and misty on that side; as our shadows reveal an insensible perspiration toward the sun. The volatile truth of our words should continually betray the inadequacy of the residual statement. Their truth is instantly translated; its literal monument alone remains. The words which express our faith and piety are not definite; yet they are significant and fragrant like frankincense to superior natures.

Why level downward to our dullest perception always, and praise thetas common sense? The commonest sense is the sense of men asleep, which they express by snoring. Sometimes we are inclined to class those who are once-and-a-half-witted with the half-witted, because we appreciate only a third part of their wit. Some would find fault with the morning red, if they ever got up early enough. "They pretend," as I hear, "that the verses of Kabir have four different senses; illusion, spirit, intellect, and the exoteric doctrine of the Vedas"; but in this part of the world it is considered a ground for complaint if a man's writings admit of more than one interpretation. While England endeavors to cure the potato-rot, will not any endeavor to cure the brain-rot, which prevails so much more widely and fatally?

I do not suppose that I have attained to obscurity, but I should be proud if no more fatal fault were found with my pages on this score than was found with the Walden ice. Southern customers objected to its blue color, which is the evidence of its purity, as if it were muddy, and preferred the Cambridge ice, which is white, but tastes of weeds. The purity men love is like the mists which envelop the earth, and not like the azure ether beyond.

Some are dinning in our ears that we Americans, and moderns generally, are intellectual dwarfs compared with the ancients, or even the Elizabethan men. But what is that to the purpose? A living dog is better than a dead lion. Shall a man go and hang himself because he belongs to the race of pygmies, and not be the biggest pygmy that he can? Let everyone mind his own business, and endeavor to be what hewas made.

Why should we be in such desperate haste to succeed and in such desperate enterprises? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away. It is not important that he should mature as soon as an apple tree or an oak. Shall he turn his spring into summer? If the condition of things which we were made for is not yet, what were any reality which we can substitute? We will not be shipwrecked on a vain reality. Shall we with pains erect a heaven of blue glass over ourselves, though when it is done we shall be sure to gaze still at the true ethereal heaven far above, as if the former were not?

**From Henry David Thoreau’s “Civil Disobedience”**

I HEARTILY ACCEPT the motto, — "That government is best which governs least"; and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe, — "That government is best which governs not at all"; and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient. The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparatively a few individuals using the standing government as their tool; for, in the outset, the people would not have consented to this measure.

This American government — what is it but a tradition, though a recent one, endeavoring to transmit itself unimpaired to posterity, but each instant losing some of its integrity? It has not the vitality and force of a single living man; for a single man can bend it to his will. It is a sort of wooden gun to the people themselves. But it is not the less necessary for this; for the people must have some complicated machinery or other, and hear its din, to satisfy that idea of government which they have. Governments show thus how successfully men can be imposed on, even impose on themselves, for their own advantage. It is excellent, we must all allow. Yet this government never of itself furthered any enterprise, but by the alacrity with which it got out of its way. *It* does not keep the country free. *It* does not settle the West. *It* does not educate. The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way. For government is an expedient by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. Trade and commerce, if they were not made of India rubber, would never manage to bounce over the obstacles which legislators are continually putting in their way; and, if one were to judge these men wholly by the effects of their actions, and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.   
  
But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but *at once* a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

…

Some years ago, the State met me in behalf of the Church, and commanded me to pay a certain sum toward the support of a clergyman whose preaching my father attended, but never I myself. "Pay," it said, "or be locked up in the jail." I declined to pay. But, unfortunately, another man saw fit to pay it. I did not see why the schoolmaster should be taxed to support the priest, and not the priest the schoolmaster: for I was not the State's schoolmaster, but I supported myself by voluntary subscription.  I did not see why the lyceum should not present its tax-bill, and have the State to back its demand, as well as the Church. However, at the request of the selectmen, I condescended to make some such statement as this in writing: — "Know all men by these presents, that I, Henry Thoreau, do not wish to be regarded as a member of any incorporated society which I have not joined." This I gave to the town clerk; and he has it. The State, having thus learned that I did not wish to be regarded as a member of that church, has never made a like demand on me since; though it said that it must adhere to its original presumption that time. If I had known how to name them, I should then have signed off in detail from all the societies which I never signed on to; but I did not know where to find a complete list.

I have paid no poll-tax for six years. I was put into a jail once on this account, for one night; and, as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up. I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my services in some way. I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through, before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and they were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they have a spite, will abuse his dog. I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.

Thus the State never intentionally confronts a man's sense, intellectual or moral, but only his body, his senses. It is not armed with superior wit or honesty, but with superior physical strength. I was not born to be forced. I will breathe after my own fashion. Let us see who is the strongest. What force has a multitude? They only can force me who obey a higher law than I. They force me to become like themselves. I do not hear of *men* being *forced* to have this way or that by masses of men. What sort of life were that to live? When I meet a government which says to me, "Your money or your life," why should I be in haste to give it my money? It may be in a great strait, and not know what to do: I cannot help that. It must help itself; do as I do. It is not worth the while to snivel about it. I am not responsible for the successful working of the machinery of society. I am not the son of the engineer. I perceive that, when an acorn and a chestnut fall side by side, the one does not remain inert to make way for the other, but both obey their own laws, and spring and grow and flourish as best they can, till one, perchance, overshadows and destroys the other. If a plant cannot live according to its nature, it dies; and so a man.

…

The night in prison was novel and interesting enough. The prisoners in their shirt-sleeves were enjoying a chat and the evening air in the doorway, when I entered. But the jailer said, "Come, boys, it is time to lock up"; and so they dispersed, and I heard the sound of their steps returning into the hollow apartments. My room-mate was introduced to me by the jailer as "a first-rate fellow and a clever man." When the door was locked, he showed me where to hang my hat, and how he managed matters there. The rooms were whitewashed once a month; and this one, at least, was the whitest, most simply furnished, and probably the neatest apartment in the town. He naturally wanted to know where I came from, and what brought me there; and, when I had told him, I asked him in my turn how he came there, presuming him to be an honest man, of course; and, as the world goes, I believe he was. "Why," said he, "they accuse me of burning a barn; but I never did it." As near as I could discover, he had probably gone to bed in a barn when drunk, and smoked his pipe there; and so a barn was burnt. He had the reputation of being a clever man, had been there some three months waiting for his trial to come on, and would have to wait as much longer; but he was quite domesticated and contented, since he got his board for nothing, and thought that he was well treated.

He occupied one window, and I the other; and I saw that if one stayed there long, his principal business would be to look out the window. I had soon read all the tracts that were left there, and examined where former prisoners had broken out, and where a grate had been sawed off, and heard the history of the various occupants of that room; for I found that even here there was a history and a gossip which never circulated beyond the walls of the jail. Probably this is the only house in the town where verses are composed, which are afterward printed in a circular form, but not published. I was shown quite a long list of verses which were composed by some young men who had been detected in an attempt to escape, who avenged themselves by singing them.

I pumped my fellow-prisoner as dry as I could, for fear I should never see him again; but at length he showed me which was my bed, and left me to blow out the lamp.

It was like travelling into a far country, such as I had never expected to behold, to lie there for one night. It seemed to me that I never had heard the town-clock strike before, nor the evening sounds of the village; for we slept with the windows open, which were inside the grating. It was to see my native village in the light of the Middle Ages, and our Concord was turned into a Rhine stream, and visions of knights and castles passed before me. They were the voices of old burghers that I heard in the streets. I was an involuntary spectator and auditor of whatever was done and said in the kitchen of the adjacent village-inn — a wholly new and rare experience to me. It was a closer view of my native town. I was fairly inside of it. I never had seen its institutions before. This is one of its peculiar institutions; for it is a shire town. I began to comprehend what its inhabitants were about.

In the morning, our breakfasts were put through the hole in the door, in small oblong-square tin pans, made to fit, and holding a pint of chocolate, with brown bread, and an iron spoon. When they called for the vessels again, I was green enough to return what bread I had left; but my comrade seized it, and said that I should lay that up for lunch or dinner. Soon after he was let out to work at haying in a neighboring field, whither he went every day, and would not be back till noon; so he bade me good-day, saying that he doubted if he should see me again.

When I came out of prison — for some one interfered, and paid that tax — I did not perceive that great changes had taken place on the common, such as he observed who went in a youth and emerged a tottering and gray-headed man; and yet a change had to my eyes come over the scene — the town, and State, and country — greater than any that mere time could effect. I saw yet more distinctly the State in which I lived. I saw to what extent the people among whom I lived could be trusted as good neighbors and friends; that their friendship was for summer weather only; that they did not greatly propose to do right; that they were a distinct race from me by their prejudices and superstitions, as the Chinamen and Malays are; that in their sacrifices to humanity, they ran no risks, not even to their property; that after all they were not so noble but they treated the thief as he had treated them, and hoped, by a certain outward observance and a few prayers, and by walking in a particular straight though useless path from time to time, to save their souls. This may be to judge my neighbors harshly; for I believe that many of them are not aware that they have such an institution as the jail in their village.

…

I know that most men think differently from myself; but those whose lives are by profession devoted to the study of these or kindred subjects, content me as little as any. Statesmen and legislators, standing so completely within the institution, never distinctly and nakedly behold it. They speak of moving society, but have no resting-place without it. They may be men of a certain experience and discrimination, and have no doubt invented ingenious and even useful systems, for which we sincerely thank them; but all their wit and usefulness lie within certain not very wide limits. They are wont to forget that the world is not governed by policy and expediency. Webster never goes behind government, and so cannot speak with authority about it. His words are wisdom to those legislators who contemplate no essential reform in the existing government; but for thinkers, and those who legislate for all time, he never once glances at the subject. I know of those whose serene and wise speculations on this theme would soon reveal the limits of his mind's range and hospitality. Yet, compared with the cheap professions of most reformers, and the still cheaper wisdom and eloquence of politicians in general, his are almost the only sensible and valuable words, and we thank Heaven for him. Comparatively, he is always strong, original, and, above all, practical. Still, his quality is not wisdom, but prudence. The lawyer's truth is not truth, but consistency or a consistent expediency. Truth is always in harmony with herself, and is not concerned chiefly to reveal the justice that may consist with wrong-doing. He well deserves to be called, as he has been called, the Defender of the Constitution. There are really no blows to be given by him but defensive ones. He is not a leader, but a follower. His leaders are the men of '87. "I have never made an effort," he says, "and never propose to make an effort; I have never countenanced an effort, and never mean to countenance an effort, to disturb the arrangement as originally made, by which the various States came into the Union." Still thinking of the sanction which the Constitution gives to slavery, he says, "Because it was a part of the original compact — let it stand." Notwithstanding his special acuteness and ability, he is unable to take a fact out of its merely political relations, and behold it as it lies absolutely to be disposed of by the intellect — what, for instance, it behooves a man to do here in America to-day with regard to slavery, but ventures, or is driven, to make some such desperate answer as the following, while professing to speak absolutely, and as a private man — from which what new and singular code of social duties might be inferred? "The manner," says he, "in which the governments of those States where slavery exists are to regulate it is for their own consideration, under their responsibility to their constituents, to the general laws of propriety, humanity, and justice, and to God. Associations formed elsewhere, springing from a feeling of humanity, or any other cause, have nothing whatever to do with it. They have never received any encouragement from me, and they never will."

They who know of no purer sources of truth, who have traced up its stream no higher, stand, and wisely stand, by the Bible and the Constitution, and drink at it there with reverence and humility; but they who behold where it comes trickling into this lake or that pool, gird up their loins once more, and continue their pilgrimage toward its fountain-head.

No man with a genius for legislation has appeared in America. They are rare in the history of the world. There are orators, politicians, and eloquent men, by the thousand; but the speaker has not yet opened his mouth to speak who is capable of settling the much-vexed questions of the day. We love eloquence for its own sake, and not for any truth which it may utter, or any heroism it may inspire. Our legislators have not yet learned the comparative value of free-trade and of freedom, of union, and of rectitude, to a nation. They have no genius or talent for comparatively humble questions of taxation and finance, commerce and manufacturers and agriculture. If we were left solely to the wordy wit of legislators in Congress for our guidance, uncorrected by the seasonable experience and the effectual complaints of the people, America would not long retain her rank among the nations. For eighteen hundred years, though perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?

The authority of government, even such as I am willing to submit to — for I will cheerfully obey those who know and can do better than I, and in many things even those who neither know nor can do so well — is still an impure one: to be strictly just, it must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it. The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual. Even the Chinese philosopher was wise enough to regard the individual as the basis of the empire. Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further towards recognizing and organizing the rights of man? There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at least which can afford to be just to all men, and to treat the individual with respect as a neighbor; which even would not think it inconsistent with its own repose if a few were to live aloof from it, not meddling with it, nor embraced by it, who fulfilled all the duties of neighbors and fellow-men. A State which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious State, which also I have imagined, but not yet anywhere seen.

**Nathaniel Hawthorne’s “The Minister’s Black Veil: A Parable”**

   THE sexton stood in the porch of Milford meeting-house, pulling busily at the bell-rope. The old people of the village came stooping along the street. Children, with bright faces, tripped merrily beside their parents, or mimicked a graver gait, in the conscious dignity of their Sunday clothes. Spruce bachelors looked sidelong at the pretty maidens, and fancied that the Sabbath sunshine made them prettier than on week days. When the throng had mostly streamed into the porch, the sexton began to toll the bell, keeping his eye on the Reverend Mr. Hooper's door. The first glimpse of the clergyman's figure was the signal for the bell to cease its summons.

   ``But what has good Parson Hooper got upon his face?'' cried the sexton in astonishment.

   All within hearing immediately turned about, and beheld the semblance of Mr. Hooper, pacing slowly his meditative way towards the meeting-house. With one accord they started, expressing more wonder than if some strange minister were coming to dust the cushions of Mr. Hooper's pulpit.

   ``Are you sure it is our parson?'' inquired Goodman Gray of the sexton.

   ``Of a certainty it is good Mr. Hooper,'' replied the sexton. ``He was to have exchanged pulpits with Parson Shute, of Westbury; but Parson Shute sent to excuse himself yesterday, being to preach a funeral sermon.''

   The cause of so much amazement may appear sufficiently slight. Mr. Hooper, a gentlemanly person, of about thirty, though still a bachelor, was dressed with due clerical neatness, as if a careful wife had starched his band, and brushed the weekly dust from his Sunday's garb. There was but one thing remarkable in his appearance. Swathed about his forehead, and hanging down over his face, so low as to be shaken by his breath, Mr. Hooper had on a black veil. On a nearer view it seemed to consist of two folds of crape, which entirely concealed his features, except the mouth and chin, but probably did not intercept his sight, further than to give a darkened aspect to all living and inanimate things. With this gloomy shade before him, good Mr. Hooper walked onward, at a slow and quiet pace, stooping somewhat, and looking on the ground, as is customary with abstracted men, yet nodding kindly to those of his parishioners who still waited on the meeting-house steps. But so wonder-struck were they that his greeting hardly met with a return.

   ``I can't really feel as if good Mr. Hooper's face was behind that piece of crape,'' said the sexton.

   ``I don't like it,'' muttered an old woman, as she hobbled into the meeting-house. ``He has changed himself into something awful, only by hiding his face.''

   ``Our parson has gone mad!'' cried Goodman Gray, following him across the threshold.

   A rumor of some unaccountable phenomenon had preceded Mr. Hooper into the meeting-house, and set all the congregation astir. Few could refrain from twisting their heads towards the door; many stood upright, and turned directly about; while several little boys clambered upon the seats, and came down again with a terrible racket. There was a general bustle, a rustling of the women's gowns and shuffling of the men's feet, greatly at variance with that hushed repose which should attend the entrance of the minister. But Mr. Hooper appeared not to notice the perturbation of his people. He entered with an almost noiseless step, bent his head mildly to the pews on each side, and bowed as he passed his oldest parishioner, a white-haired great grandsire, who occupied an arm-chair in the centre of the aisle. It was strange to observe how slowly this venerable man became conscious of something singular in the appearance of his pastor. He seemed not fully to partake of the prevailing wonder, till Mr. Hooper had ascended the stairs, and showed himself in the pulpit, face to face with his congregation, except for the black veil. That mysterious emblem was never once withdrawn. It shook with his measured breath, as he gave out the psalm; it threw its obscurity between him and the holy page, as he read the Scriptures; and while he prayed, the veil lay heavily on his uplifted countenance. Did he seek to hide it from the dread Being whom he was addressing?

   Such was the effect of this simple piece of crape, that more than one woman of delicate nerves was forced to leave the meeting-house. Yet perhaps the pale-faced congregation was almost as fearful a sight to the minister, as his black veil to them.

   Mr. Hooper had the reputation of a good preacher, but not an energetic one: he strove to win his people heavenward by mild, persuasive influences, rather than to drive them thither by the thunders of the Word. The sermon which he now delivered was marked by the same characteristics of style and manner as the general series of his pulpit oratory. But there was something, either in the sentiment of the discourse itself, or in the imagination of the auditors, which made it greatly the most powerful effort that they had ever heard from their pastor's lips. It was tinged, rather more darkly than usual, with the gentle gloom of Mr. Hooper's temperament. The subject had reference to secret sin, and those sad mysteries which we hide from our nearest and dearest, and would fain conceal from our own consciousness, even forgetting that the Omniscient can detect them. A subtle power was breathed into his words. Each member of the congregation, the most innocent girl, and the man of hardened breast, felt as if the preacher had crept upon them, behind his awful veil, and discovered their hoarded iniquity of deed or thought. Many spread their clasped hands on their bosoms. There was nothing terrible in what Mr. Hooper said, at least, no violence; and yet, with every tremor of his melancholy voice, the hearers quaked. An unsought pathos came hand in hand with awe. So sensible were the audience of some unwonted attribute in their minister, that they longed for a breath of wind to blow aside the veil, almost believing that a stranger's visage would be discovered, though the form, gesture, and voice were those of Mr. Hooper.

   At the close of the services, the people hurried out with indecorous confusion, eager to communicate their pent-up amazement, and conscious of lighter spirits the moment they lost sight of the black veil. Some gathered in little circles, huddled closely together, with their mouths all whispering in the centre; some went homeward alone, wrapt in silent meditation; some talked loudly, and profaned the Sabbath day with ostentatious laughter. A few shook their sagacious heads, intimating that they could penetrate the mystery; while one or two affirmed that there was no mystery at all, but only that Mr. Hooper's eyes were so weakened by the midnight lamp, as to require a shade. After a brief interval, forth came good Mr. Hooper also, in the rear of his flock. Turning his veiled face from one group to another, he paid due reverence to the hoary heads, saluted the middle aged with kind dignity as their friend and spiritual guide, greeted the young with mingled authority and love, and laid his hands on the little children's heads to bless them. Such was always his custom on the Sabbath day. Strange and bewildered looks repaid him for his courtesy. None; as on former occasions, aspired to the honor of walking by their pastor's side. Old Squire Saunders, doubtless by an accidental lapse of memory, neglected to invite Mr. Hooper to his table, where the good clergyman had been wont to bless the food, almost every Sunday since his settlement. He returned, therefore, to the parsonage, and, at the moment of closing the door, was observed to look back upon the people, all of whom had their eyes fixed upon the minister. A sad smile gleamed faintly from beneath the black veil, and flickered about his mouth, glimmering as he disappeared.

   ``How strange,'' said a lady, ``that a simple black veil, such as any woman might wear on her bonnet, should become such a terrible thing on Mr. Hooper's face!''

   ``Something must surely be amiss with Mr. Hooper's intellects,'' observed her husband, the physician of the village. ``But the strangest part of the affair is the effect of this vagary, even on a sober-minded man like myself. The black veil, though it covers only our pastor's face, throws its influence over his whole person, and makes him ghostlike from head to foot. Do you not feel it so?''

   ``Truly do I,'' replied the lady; ``and I would not be alone with him for the world. I wonder he is not afraid to be alone with himself!''

   ``Men sometimes are so,'' said her husband.

   The afternoon service was attended with similar circumstances. At its conclusion, the bell tolled for the funeral of a young lady. The relatives and friends were assembled in the house, and the more distant acquaintances stood about the door, speaking of the good qualities of the deceased, when their talk was interrupted by the appearance of Mr. Hooper, still covered with his black veil. It was now an appropriate emblem. The clergyman stepped into the room where the corpse was laid, and bent over the coffin, to take a last farewell of his deceased parishioner. As he stooped, the veil hung straight down from his forehead, so that, if her eye-lids had not been closed forever, the dead maiden might have seen his face. Could Mr. Hooper be fearful of her glance, that he so hastily caught back the black veil? A person who watched the interview between the dead and living, scrupled not to affirm, that, at the instant when the clergyman's features were disclosed, the corpse had slightly shuddered, rustling the shroud and muslin cap, though the countenance retained the composure of death. A superstitious old woman was the only witness of this prodigy. From the coffin Mr. Hooper passed into the chamber of the mourners, and thence to the head of the staircase, to make the funeral prayer. It was a tender and heart-dissolving prayer, full of sorrow, yet so imbued with celestial hopes, that the music of a heavenly harp, swept by the fingers of the dead, seemed faintly to be heard among the saddest accents of the minister. The people trembled, though they but darkly understood him when he prayed that they, and himself, and all of mortal race, might be ready, as he trusted this young maiden had been, for the dreadful hour that should snatch the veil from their faces. The bearers went heavily forth, and the mourners followed, saddening all the street, with the dead before them, and Mr. Hooper in his black veil behind.

   ``Why do you look back?'' said one in the procession to his partner.

   ``I had a fancy,'' replied she, ``that the minister and the maiden's spirit were walking hand in hand.''

   ``And so had I, at the same moment,'' said the other.

   That night, the handsomest couple in Milford village were to be joined in wedlock. Though reckoned a melancholy man, Mr. Hooper had a placid cheerfulness for such occasions, which often excited a sympathetic smile where livelier merriment would have been thrown away. There was no quality of his disposition which made him more beloved than this. The company at the wedding awaited his arrival with impatience, trusting that the strange awe, which had gathered over him throughout the day, would now be dispelled. But such was not the result. When Mr. Hooper came, the first thing that their eyes rested on was the same horrible black veil, which had added deeper gloom to the funeral, and could portend nothing but evil to the wedding. Such was its immediate effect on the guests that a cloud seemed to have rolled duskily from beneath the black crape, and dimmed the light of the candles. The bridal pair stood up before the minister. But the bride's cold fingers quivered in the tremulous hand of the bridegroom, and her deathlike paleness caused a whisper that the maiden who had been buried a few hours before was come from her grave to be married. If ever another wedding were so dismal, it was that famous one where they tolled the wedding knell. After performing the ceremony, Mr. Hooper raised a glass of wine to his lips, wishing happiness to the new-married couple in a strain of mild pleasantry that ought to have brightened the features of the guests, like a cheerful gleam from the hearth. At that instant, catching a glimpse of his figure in the looking-glass, the black veil involved his own spirit in the horror with which it overwhelmed all others. His frame shuddered, his lips grew white, he spilt the untasted wine upon the carpet, and rushed forth into the darkness. For the Earth, too, had on her Black Veil.

   The next day, the whole village of Milford talked of little else than Parson Hooper's black veil. That, and the mystery concealed behind it, supplied a topic for discussion between acquaintances meeting in the street, and good women gossiping at their open windows. It was the first item of news that the tavern-keeper told to his guests. The children babbled of it on their way to school. One imitative little imp covered his face with an old black handkerchief, thereby so affrighting his playmates that the panic seized himself, and he well-nigh lost his wits by his own waggery.

   It was remarkable that all of the busybodies and impertinent people in the parish, not one ventured to put the plain question to Mr. Hooper, wherefore he did this thing. Hitherto, whenever there appeared the slightest call for such interference, he had never lacked advisers, nor shown himself averse to be guided by their judgment. If he erred at all, it was by so painful a degree of self-distrust, that even the mildest censure would lead him to consider an indifferent action as a crime. Yet, though so well acquainted with this amiable weakness, no individual among his parishioners chose to make the black veil a subject of friendly remonstrance. There was a feeling of dread, neither plainly confessed nor carefully concealed, which caused each to shift the responsibility upon another, till at length it was found expedient to send a deputation of the church, in order to deal with Mr. Hooper about the mystery, before it should grow into a scandal. Never did an embassy so ill discharge its duties. The minister received then with friendly courtesy, but became silent, after they were seated, leaving to his visitors the whole burden of introducing their important business. The topic, it might be supposed, was obvious enough. There was the black veil swathed round Mr. Hooper's forehead, and concealing every feature above his placid mouth, on which, at times, they could perceive the glimmering of a melancholy smile. But that piece of crape, to their imagination, seemed to hang down before his heart, the symbol of a fearful secret between him and them. Were the veil but cast aside, they might speak freely of it, but not till then. Thus they sat a considerable time, speechless, confused, and shrinking uneasily from Mr. Hooper's eye, which they felt to be fixed upon them with an invisible glance. Finally, the deputies returned abashed to their constituents, pronouncing the matter too weighty to be handled, except by a council of the churches, if, indeed, it might not require a general synod.

   But there was one person in the village unappalled by the awe with which the black veil had impressed all beside herself. When the deputies returned without an explanation, or even venturing to demand one, she, with the calm energy of her character, determined to chase away the strange cloud that appeared to be settling round Mr. Hooper, every moment more darkly than before. As his plighted wife, it should be her privilege to know what the black veil concealed. At the minister's first visit, therefore, she entered upon the subject with a direct simplicity, which made the task easier both for him and her. After he had seated himself, she fixed her eyes steadfastly upon the veil, but could discern nothing of the dreadful gloom that had so overawed the multitude: it was but a double fold of crape, hanging down from his forehead to his mouth, and slightly stirring with his breath.

   ``No,'' said she aloud, and smiling, ``there is nothing terrible in this piece of crape, except that it hides a face which I am always glad to look upon. Come, good sir, let the sun shine from behind the cloud. First lay-aside your black veil: then tell me why you put it on.''

   Mr. Hooper's smile glimmered faintly.

   ``There is an hour to come,'' said he, ``when all of us shall cast aside our veils. Take it not amiss, beloved friend, if I wear this piece of crape till then.''

   ``Your words are a mystery, too,'' returned the young lady. ``Take away the veil from them, at least.''

   ``Elizabeth, I will,'' said he, ``so far as my vow may suffer me. Know, then, this veil is a type and a symbol, and I am bound to wear it ever, both in light and darkness, in solitude and before the gaze of multitudes, and as with strangers, so with my familiar friends. No mortal eye will see it withdrawn. This dismal shade must separate me from the world: even you, Elizabeth, can never come behind it!''

   ``What grievous affliction hath befallen you,'' she earnestly inquired, ``that you should thus darken your eyes forever?''

   ``If it be a sign of mourning,'' replied Mr. Hooper, ``I, perhaps, like most other mortals, have sorrows dark enough to be typified by a black veil.''

   ``But what if the world will not believe that it is the type of an innocent sorrow?'' urged Elizabeth. ``Beloved and respected as you are, there may be whispers that you hide your face under the consciousness of secret sin. For the sake of your holy office, do away this scandal!''

   The color rose into her cheeks as she intimated the nature of the rumors that were already abroad in the village. But Mr. Hooper's mildness did not forsake him. He even smiled again -- that same sad smile, which always appeared like a faint glimmering of light, proceeding from the obscurity beneath the veil.

   ``If I hide my face for sorrow, there is cause enough,'' he merely replied; ``and if I cover it for secret sin, what mortal might not do the same?''

   And with this gentle, but unconquerable obstinacy did he resist all her entreaties. At length Elizabeth sat silent. For a few moments she appeared lost in thought, considering, probably, what new methods might be tried to withdraw her lover from so dark a fantasy, which, if it had no other meaning, was perhaps a symptom of mental disease. Though of a firmer character than his own, the tears rolled down her cheeks. But, in an instant, as it were, a new feeling took the place of sorrow: her eyes were fixed insensibly on the black veil, when, like a sudden twilight in the air, its terrors fell around her. She arose, and stood trembling before him.

   ``And do you feel it then, at last?'' said he mournfully.

   She made no reply, but covered her eyes with her hand, and turned to leave the room. He rushed forward and caught her arm.

   ``Have patience with me, Elizabeth!'' cried he, passionately. ``Do not desert me, though this veil must be between us here on earth. Be mine, and hereafter there shall be no veil over my face, no darkness between our souls! It is but a mortal veil -- it is not for eternity! O! you know not how lonely I am, and how frightened, to be alone behind my black veil. Do not leave me in this miserable obscurity forever!''

   ``Lift the veil but once, and look me in the face,'' said she.

   ``Never! It cannot be!'' replied Mr. Hooper.

   ``Then farewell!'' said Elizabeth.

   She withdrew her arm from his grasp, and slowly departed, pausing at the door, to give one long shuddering gaze, that seemed almost to penetrate the mystery of the black veil. But, even amid his grief, Mr. Hooper smiled to think that only a material emblem had separated him from happiness, though the horrors, which it shadowed forth, must be drawn darkly between the fondest of lovers.

   From that time no attempts were made to remove Mr. Hooper's black veil, or, by a direct appeal, to discover the secret which it was supposed to hide. By persons who claimed a superiority to popular prejudice, it was reckoned merely an eccentric whim, such as often mingles with the sober actions of men otherwise rational, and tinges them all with its own semblance of insanity. But with the multitude, good Mr. Hooper was irreparably a bugbear. He could not walk the street with any peace of mind, so conscious was he that the gentle and timid would turn aside to avoid him, and that others would make it a point of hardihood to throw themselves in his way. The impertinence of the latter class compelled him to give up his customary walk at sunset to the burial ground; for when he leaned pensively over the gate, there would always be faces behind the gravestones, peeping at his black veil. A fable went the rounds that the stare of the dead people drove him thence. It grieved him, to the very depth of his kind heart, to observe how the children fled from his approach, breaking up their merriest sports, while his melancholy figure was yet afar off. Their instinctive dread caused him to feel more strongly than aught else, that a preternatural horror was interwoven with the threads of the black crape. In truth, his own antipathy to the veil was known to be so great, that he never willingly passed before a mirror, nor stooped to drink at a still fountain, lest, in its peaceful bosom, he should be affrighted by himself. This was what gave plausibility to the whispers, that Mr. Hooper's conscience tortured him for some great crime too horrible to be entirely concealed, or otherwise than so obscurely intimated. Thus, from beneath the black veil, there rolled a cloud into the sunshine, an ambiguity of sin or sorrow, which enveloped the poor minister, so that love or sympathy could never reach him. It was said that ghost and fiend consorted with him there. With self-shudderings and outward terrors, he walked continually in its shadow, groping darkly within his own soul, or gazing through a medium that saddened the whole world. Even the lawless wind, it was believed, respected his dreadful secret, and never blew aside the veil. But still good Mr. Hooper sadly smiled at the pale visages of the worldly throng as he passed by.

   Among all its bad influences, the black veil had the one desirable effect, of making its wearer a very efficient clergyman. By the aid of his mysterious emblem -- for there was no other apparent cause -- he became a man of awful power over souls that were in agony for sin. His converts always regarded him with a dread peculiar to themselves, affirming, though but figuratively, that, before he brought them to celestial light, they had been with him behind the black veil. Its gloom, indeed, enabled him to sympathize with all dark affections. Dying sinners cried aloud for Mr. Hooper, and would not yield their breath till he appeared; though ever, as he stooped to whisper consolation, they shuddered at the veiled face so near their own. Such were the terrors of the black veil, even when Death had bared his visage! Strangers came long distances to attend service at his church, with the mere idle purpose of gazing at his figure, because it was forbidden them to behold his face. But many were made to quake ere they departed! Once, during Governor Belcher's administration, Mr. Hooper was appointed to preach the election sermon. Covered with his black veil, he stood before the chief magistrate, the council, and the representatives, and wrought so deep an impression, that the legislative measures of that year were characterized by all the gloom and piety of our earliest ancestral sway.

   In this manner Mr. Hooper spent a long life, irreproachable in outward act, yet shrouded in dismal suspicions; kind and loving, though unloved, and dimly feared; a man apart from men, shunned in their health and joy, but ever summoned to their aid in mortal anguish. As years wore on, shedding their snows above his sable veil, he acquired a name throughout the New England churches, and they called him Father Hooper. Nearly all his parishioners, who were of mature age when he was settled, had been borne away by many a funeral: he had one congregation in the church, and a more crowded one in the churchyard; and having wrought so late into the evening, and done his work so well, it was now good Father Hooper's turn to rest.

   Several persons were visible by the shaded candlelight, in the death chamber of the old clergyman. Natural connections he had none. But there was the decorously grave, though unmoved physician, seeking only to mitigate the last pangs of the patient whom he could not save. There were the deacons, and other eminently pious members of his church. There, also, was the Reverend Mr. Clark, of Westbury, a young and zealous divine, who had ridden in haste to pray by the bedside of the expiring minister. There was the nurse, no hired handmaiden of death, but one whose calm affection had endured thus long in secrecy, in solitude, amid the chill of age, and would not perish, even at the dying hour. Who, but Elizabeth! And there lay the hoary head of good Father Hooper upon the death pillow, with the black veil still swathed about his brow, and reaching down over his face, so that each more difficult gasp of his faint breath caused it to stir. All through life that piece of crape had hung between him and the world: it had separated him from cheerful brotherhood and woman's love, and kept him in that saddest of all prisons, his own heart; and still it lay upon his face, as if to deepen the gloom of his darksome chamber, and shade him from the sunshine of eternity.

   For some time previous, his mind had been confused, wavering doubtfully between the past and the present, and hovering forward, as it were, at intervals, into the indistinctness of the world to come. There had been feverish turns, which tossed him from side to side, and wore away what little strength he had. But in his most convulsive struggles, and in the wildest vagaries of his intellect, when no other thought retained its sober influence, he still showed an awful solicitude lest the black veil should slip aside. Even if his bewildered soul could have forgotten, there was a faithful woman at this pillow, who, with averted eyes, would have covered that aged face, which she had last beheld in the comeliness of manhood. At length the death-stricken old man lay quietly in the torpor of mental and bodily exhaustion, with an imperceptible pulse, and breath that grew fainter and fainter, except when a long, deep, and irregular inspiration seemed to prelude the flight of his spirit.

The minister of Westbury approached the bedside.

   ``Venerable Father Hooper,'' said he, ``the moment of your release is at hand. Are you ready for the lifting of the veil that shuts in time from eternity?''

   Father Hooper at first replied merely by a feeble motion of his head; then, apprehensive, perhaps, that his meaning might be doubted, he exerted himself to speak.

   ``Yea,'' said he, in faint accents, ``my soul hath a patient weariness until that veil be lifted.''

   ``And is it fitting,'' resumed the Reverend Mr. Clark, ``that a man so given to prayer, of such a blameless example, holy in deed and thought, so far as mortal judgment may pronounce; is it fitting that a father in the church should leave a shadow on his memory, that may seem to blacken a life so pure? I pray you, my venerable brother, let not this thing be! Suffer us to be gladdened by your triumphant aspect as you go to your reward. Before the veil of eternity be lifted, let me cast aside this black veil from your face!''

   And thus speaking, the Reverend Mr. Clark bent forward to reveal the mystery of so many years. But, exerting a sudden energy, that made all the beholders stand aghast, Father Hooper snatched both his hands from beneath the bedclothes, and pressed them strongly on the black veil, resolute to struggle, if the minister of Westbury would contend with a dying man.

   ``Never!'' cried the veiled clergyman. ``On earth, never!''

   ``Dark old man!'' exclaimed the affrighted minister, ``with what horrible crime upon your soul are you now passing to the judgment?''

   Father Hooper's breath heaved; it rattled in his throat; but, with a mighty effort, grasping forward with his hands, he caught hold of life, and held it back till he should speak. He even raised himself in bed; and there he sat, shivering with the arms of death around him, while the black veil hung down, awful, at that last moment, in the gathered terrors of a life-time. And yet the faint, sad smile, so often there, now seemed to glimmer from its obscurity, and linger on Father Hooper's lips.

   ``Why do you tremble at me alone?'' cried he, turning his veiled face round the circle of pale spectators. ``Tremble also at each other! Have men avoided me, and women shown no pity, and children screamed and fled, only for my black veil? What, but the mystery which it obscurely typifies, has made this piece of crape so awful? When the friend shows his inmost heart to his friend; the lover to his best beloved; when man does not vainly shrink from the eye of his Creator, loathsomely treasuring up the secret of his sin; then deem me a monster, for the symbol beneath which I have lived, and die! I look around me, and, lo! on every visage a Black Veil!''

   While his auditors shrank from one another, in mutual affright, Father Hooper fell back upon his pillow, a veiled corpse, with a faint smile lingering on the lips. Still veiled, they laid him in his coffin, and a veiled corpse they bore him to the grave. The grass of many years has sprung up and withered on that grave, the burial stone is moss-grown, and good Mr. Hooper's face is dust; but awful is still the thought that it mouldered beneath the Black Veil!

Another clergyman in New England, Mr. Joseph Moody, of York, Maine, who died about eighty years since, made himself remarkable by the same eccentricity that is here related of the Reverend Mr. Hooper. In his case, however, the symbol had a different import. In early life he had accidentally killed a beloved friend, and from that day till the hour of his own death, he hid his face from men.

**BE SURE TO *PRINT* AND *ANNOTATE* THE *FULL TEXTS* OF THE FOLLOWING DOCUMENTS:**

**Ralph Waldo Emerson’s “The American Scholar” and “The Divinity School Address”**

**Herman Melville’s “Bartleby, the Scrivener”**

Go on to the poetry 🡪

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| **William Cullen Bryant’s “Thanatopsis”**   |  |  | | --- | --- | | TO HIM who in the love of Nature holds |  | | Communion with her visible forms, she speaks |  | | A various language; for his gayer hours |  | | She has a voice of gladness, and a smile |  | | And eloquence of beauty, and she glides | *5* | | Into his darker musings, with a mild |  | | And healing sympathy, that steals away |  | | Their sharpness, ere he is aware. When thoughts |  | | Of the last bitter hour come like a blight |  | | Over thy spirit, and sad images | *10* | | Of the stern agony, and shroud, and pall, |  | | And breathless darkness, and the narrow house, |  | | Make thee to shudder, and grow sick at heart;— |  | | Go forth under the open sky, and list |  | | To Nature's teachings, while from all around— | *15* | | Earth and her waters, and the depths of air— |  | | Comes a still voice—Yet a few days, and thee |  | | The all-beholding sun shall see no more |  | | In all his course; nor yet in the cold ground, |  | | Where thy pale form was laid, with many tears, | *20* | | Nor in the embrace of ocean, shall exist |  | | Thy image. Earth, that nourished thee, shall claim |  | | Thy growth, to be resolved to earth again, |  | | And, lost each human trace, surrendering up |  | | Thine individual being, shalt thou go | *25* | | To mix forever with the elements; |  | | To be a brother to the insensible rock, |  | | And to the sluggish clod, which the rude swain |  | | Turns with his share, and treads upon. The oak |  | | Shall send his roots abroad, and pierce thy mould. | *30* | | Yet not to thine eternal resting-place |  | | Shalt thou retire alone, nor couldst thou wish |  | | Couch more magnificent. Thou shalt lie down |  | | With patriarchs of the infant world,—with kings, |  | | The powerful of the earth,—the wise, the good, | *35* | | Fair forms, and hoary seers of ages past, |  | | All in one mighty sepulchre. The hills |  | | Rock-ribbed and ancient as the sun; the vales |  | | Stretching in pensive quietness between; |  | | The venerable woods—rivers that move | *40* | | In majesty, and the complaining brooks |  | | That make the meadows green; and, poured round all, |  | | Old Ocean's gray and melancholy waste,— |  | | Are but the solemn decorations all |  | | Of the great tomb of man! The golden sun, | *45* | | The planets, all the infinite host of heaven, |  | | Are shining on the sad abodes of death, |  | | Through the still lapse of ages. All that tread |  | | The globe are but a handful to the tribes |  | | That slumber in its bosom.—Take the wings | *50* | | Of morning, pierce the Barcan wilderness, |  | | Or lose thyself in the continuous woods |  | | Where rolls the Oregon, and hears no sound, |  | | Save his own dashings,—yet the dead are there: |  | | And millions in those solitudes, since first | *55* | | The flight of years began, have laid them down |  | | In their last sleep—the dead reign there alone. |  | | So shalt thou rest; and what if thou withdraw |  | | In silence from the living, and no friend |  | | Take note of thy departure? All that breathe | *60* | | Will share thy destiny. The gay will laugh |  | | When thou art gone, the solemn brood of care |  | | Plod on, and each one as before will chase |  | | His favorite phantom; yet all these shall leave |  | | Their mirth and their employments, and shall come | *65* | | And make their bed with thee. As the long train |  | | Of ages glide away, the sons of men, |  | | The youth in life's green spring, and he who goes |  | | In the full strength of years, matron and maid, |  | | The speechless babe, and the gray-headed man— | *70* | | Shall one by one be gathered to thy side |  | | By those, who in their turn shall follow them. |  | |  |  | | So live, that when thy summons comes to join |  | | The innumerable caravan which moves |  | | To that mysterious realm, where each shall take | *75* | | His chamber in the silent halls of death, |  | | Thou go not, like the quarry-slave at night, |  | | Scourged to his dungeon, but, sustained and soothed |  | | By an unfaltering trust, approach thy grave |  | | Like one who wraps the drapery of his couch | *80* | | About him, and lies down to pleasant dreams. |  |   To him who in the love of Nature holds  Communion with her visible forms, she speaks  A various language; for his gayer hours  She has a voice of gladness, and a smile  And eloquence of beauty, and she glides  Into his darker musings, with a mild  And healing sympathy, that steals away  Their sharpness, ere he is aware. When thoughts  Of the last bitter hour come like a blight  Over thy spirit, and sad images  Of the stern agony, and shroud, and pall,  And breathless darkness, and the narrow house,  Make thee to shudder, and grow sick at heart;—  Go forth, under the open sky, and list  To Nature’s teachings, while from all around—  Earth and her waters, and the depths of air—  Comes a still voice—                                         Yet a few days, and thee  The all-beholding sun shall see no more  In all his course; nor yet in the cold ground,  Where thy pale form was laid, with many tears,  Nor in the embrace of ocean, shall exist  Thy image. Earth, that nourished thee, shall claim  Thy growth, to be resolved to earth again,  And, lost each human trace, surrendering up  Thine individual being, shalt thou go  To mix for ever with the elements,  To be a brother to the insensible rock  And to the sluggish clod, which the rude swain  Turns with his share, and treads upon. The oak  Shall send his roots abroad, and pierce thy mould.       Yet not to thine eternal resting-place  Shalt thou retire alone, nor couldst thou wish  Couch more magnificent. Thou shalt lie down  With patriarchs of the infant world—with kings,  The powerful of the earth—the wise, the good,  Fair forms, and hoary seers of ages past,  All in one mighty sepulchre.   The hills  Rock-ribbed and ancient as the sun,—the vales  Stretching in pensive quietness between;  The venerable woods—rivers that move  In majesty, and the complaining brooks  That make the meadows green; and, poured round all,  Old Ocean’s gray and melancholy waste,—  Are but the solemn decorations all  Of the great tomb of man. The golden sun,  The planets, all the infinite host of heaven,  Are shining on the sad abodes of death,  Through the still lapse of ages. All that tread  The globe are but a handful to the tribes  That slumber in its bosom.—Take the wings  Of morning, pierce the Barcan wilderness,  Or lose thyself in the continuous woods  Where rolls the Oregon, and hears no sound,  Save his own dashings—yet the dead are there:  And millions in those solitudes, since first  The flight of years began, have laid them down  In their last sleep—the dead reign there alone.  So shalt thou rest, and what if thou withdraw  In silence from the living, and no friend  Take note of thy departure? All that breathe  Will share thy destiny. The gay will laugh  When thou art gone, the solemn brood of care  Plod on, and each one as before will chase  His favorite phantom; yet all these shall leave  Their mirth and their employments, and shall come  And make their bed with thee. As the long train  Of ages glide away, the sons of men,  The youth in life’s green spring, and he who goes  In the full strength of years, matron and maid,  The speechless babe, and the gray-headed man—  Shall one by one be gathered to thy side,  By those, who in their turn shall follow them.       So live, that when thy summons comes to join  The innumerable caravan, which moves  To that mysterious realm, where each shall take  His chamber in the silent halls of death,  Thou go not, like the quarry-slave at night,  Scourged to his dungeon, but, sustained and soothed  By an unfaltering trust, approach thy grave,  Like one who wraps the drapery of his couch  About him, and lies down to pleasant dreams. | http://3.bp.blogspot.com/-gA-J2Nlhtdk/UIhNjIbaw-I/AAAAAAAARy8/M4I34H7XKi4/s320/Asher+Brown+Durand+-+Landscape+-+Scene+from+Thanatopsis.jpg  Durand’s “Thanatopsis”  ***Thanatopsis***: a survey of or meditation upon death. |
| **James Russell Lowell’s “Auspex”**  My heart, I cannot still it,  Nest that had song-birds in it;  And when the last shall go,  The dreary days to fill it,  Instead of lark or linnet, *5*  Shall whirl dead leaves and snow.    Had they been swallows only,  Without the passion stronger  That skyward longs and sings,--  Woe's me, I shall be lonely *10*  When I can feel no longer  The impatience of their wings!  *Poem continues…*  A moment, sweet delusion,  Like birds the brown leaves hover;  But it will not be long *15*  Before their wild confusion  Fall wavering down to cover  The poet and his song. | An auspicious flight of birds.  **auspex** (s)([**noun**](http://getwords.com/unit/188/ip:1/il:G))**, auspices**  A religious official of ancient Rome, especially one who interpreted omens derived from the observation of birds to guide public policy. |
| **Oliver Wendell Holmes’s “The Chambered Nautilus”**   |  |  | | --- | --- | | THIS is the ship of pearl, which, poets feign, |  | | Sails the unshadowed main,— |  | | The venturous bark that flings |  | | On the sweet summer wind its purpled wings |  | | In gulfs enchanted, where the siren sings, | *5* | | And coral reefs lie bare, |  | | Where the cold sea-maids rise to sun their streaming hair. |  | |  |  | | Its webs of living gauze no more unfurl; |  | | Wrecked is the ship of pearl! |  | | And every chambered cell, | *10* | | Where its dim dreaming life was wont to dwell, |  | | As the frail tenant shaped his growing shell, |  | | Before thee lies revealed,— |  | | Its irised ceiling rent, its sunless crypt unsealed! |  | |  |  | | Year after year beheld the silent toil | *15* | | That spread his lustrous coil; |  | | Still, as the spiral grew, |  | | He left the past year’s dwelling for the new, |  | | Stole with soft step its shining archway through, |  | | Built up its idle door, | *20* | | Stretched in his last-found home, and knew the old no more. |  | |  |  | | Thanks for the heavenly message brought by thee, |  | | Child of the wandering sea, |  | | Cast from her lap, forlorn! |  | | From thy dead lips a clearer note is born | *25* | | Than ever Triton blew from wreathèd horn! |  | | While on mine ear it rings, |  | | Through the deep caves of thought I hear a voice that sings:— |  | |  |  | | Build thee more stately mansions, O my soul, |  | | As the swift seasons roll! | *30* | | Leave thy low-vaulted past! |  | | Let each new temple, nobler than the last, |  | | Shut thee from heaven with a dome more vast, |  | | Till thou at length art free, |  | | Leaving thine outgrown shell by life’s unresting sea! | *35* | | http://us.123rf.com/400wm/400/400/babar760/babar7600812/babar760081200002/4006483-half-chambered-nautilus.jpg  http://www.aqua.org/~/media/Images/Animals/Chambered%20nautilus/animals-nautilus-slide1-web.jpg |
| **Henry Wadsworth Longfellow’s “The Tide Rises, the Tide Falls”**   |  | | --- | |  | | THE TIDE rises, the tide falls, |  | | The twilight darkens, the curlew calls; |  | | Along the sea-sands damp and brown |  | | The traveller hastens toward the town, |  | | And the tide rises, the tide falls. | *5* | |  |  | | Darkness settles on roofs and walls, |  | | But the sea, the sea in the darkness calls; |  | | The little waves, with their soft, white hands, |  | | Efface the footprints in the sands, |  | | And the tide rises, the tide falls. | *10* | |  |  | | The morning breaks; the steeds in their stalls |  | | Stamp and neigh, as the hostler calls; |  | | The day returns, but nevermore |  | | Returns the traveller to the shore, |  | | And the tide rises, the tide falls. | *15* | |  |  | | http://project810.files.wordpress.com/2008/03/tides.jpg |