

Discipline

In view of the significance of nature, we arrive at once at a new This use of the world includes the preceding uses, as parts of itself.

Space, time, society, labor, climate, food, locomotion, the animals, the mechanical forces, give us sincerest lessons, day by day, whose meaning is unlimited. They educate both the Understanding and the Reason. Every property of matter is a school for the understanding, — its solidity or resistance, its inertia, its extension, its figure, its divisibility. The understanding adds, divides, combines, measures, and finds nutriment and room for its activity in this worthy scene. Meantime, Reason transfers all these lessons into its own world of thought, by perceiving the analogy that marries Matter and Mind.

1. Nature is a discipline of the understanding in intellectual truths. Our dealing with sensible objects is a constant exercise in the necessary lessons of difference, of likeness, of order, of being and seeming, of progressive arrangement; of ascent from particular to general; of combination to one end of manifold forces. Proportioned to the importance of the organ to be formed, is the extreme care with which its tuition is provided, — a care pretermitted in no single case. What tedious training, day after day, year after year, never ending, to form the common sense; what continual reproduction of annoyances, inconveniences, dilemmas; what rejoicing over us of little men; what disputing of prices, what reckonings of interest, — and all to form the Hand of the mind; — to instruct us that “good thoughts are no better than good dreams, unless they be executed!”

The same good office is performed by Property and its filial systems of debt and credit. Debt, grinding debt, whose iron face the widow, the orphan, and the sons of genius fear and hate; — debt, which consumes so much time, which so cripples and disheartens a great spirit with cares that seem so base, is a preceptor whose lessons cannot be forgone, and is needed most by those who suffer from it most. Moreover, property, which has been well compared to snow, — “if it fall level to-day, it will be blown into drifts to-morrow,” — is the surface action of internal machinery, like the index on the face of a clock. Whilst now it is the gymnastics of the understanding, it is hiving in the foresight of the spirit, experience in profounder laws.

The whole character and fortune of the individual are affected by the least inequalities in the culture of the understanding; for example, in the perception of differences. Therefore is Space, and therefore Time, that man may know that things are not huddled and lumped, but sundered and individual. A bell and a plough have each their use, and neither can do the office of the other. Water is good to drink, coal to burn, wool to wear; but wool cannot be drunk, nor water spun, nor coal eaten. The wise man shows his wisdom in separation, in gradation, and his scale of creatures and of merits is as wide as nature. The foolish have no range in their scale, but suppose every man is as every other man. What is not good they call the worst, and what is not hateful, they call the best.

In like manner, what good heed, nature forms in us! She pardons no mistakes. Her yea is yea, and her nay, nay.

The first steps in Agriculture, Astronomy, Zoology, (those first steps which the farmer, the hunter, and the sailor take,) teach that nature’s dice are always loaded; that in her heaps and rubbish are concealed sure and useful results.

How calmly and genially the mind apprehends one after another the laws of physics! What noble emotions dilate the mortal as he enters into the counsels of the creation, and feels by knowledge the privilege to BE! His insight refines him. The beauty of nature shines in his own breast. Man is greater that he can see this, and the universe less, because Time and Space relations vanish as laws are known.

Here again we are impressed and even daunted by the immense Universe to be explored. "What we know, is a point to what we do not know." Open any recent journal of science, and weigh the problems suggested concerning Light, Heat, Electricity, Magnetism, Physiology, Geology, and judge whether the interest of natural science is likely to be soon exhausted.

Passing by many particulars of the discipline of nature, we must not omit to specify two.

The exercise of the Will or the lesson of power is taught in every event. From the child's successive possession of his several senses up to the hour when he saith, "Thy will be done!" he is learning the secret, that he can reduce under his will, not only particular events, but great classes, nay the whole series of events, and so conform all facts to his character. Nature is thoroughly mediate. It is made to serve. It receives the dominion of man as meekly as the ass on which the Saviour rode. It offers all its kingdoms to man as the raw material which he may mould into what is useful. Man is never weary of working it up. He forges the subtile and delicate air into wise and melodious words, and gives them wing as angels of persuasion and command. One after another, his victorious thought comes up with and reduces all things, until the world becomes, at last, only a realized will, — the double of the man.

2. Sensible objects conform to the premonitions of Reason and reflect the conscience. All things are moral; and in their boundless changes have an unceasing reference to spiritual nature. Therefore is nature glorious with form, color, and motion, that every globe in the remotest heaven; every chemical change from the rudest crystal up to the laws of life; every change of vegetation from the first principle of growth in the eye of a leaf, to the tropical forest and antediluvian coal-mine; every animal function from the sponge up to Hercules, shall hint or thunder to man the laws of right and wrong, and echo the Ten Commandments. Therefore is nature ever the ally of Religion: lends all her pomp and riches to the religious sentiment. Prophet and priest, David, Isaiah, Jesus, have drawn deeply from this source. This ethical character so penetrates the bone and marrow of nature, as to seem the end for which it was made. Whatever private purpose is answered by any member or part, this is its public and universal function, and is never omitted. Nothing in nature is exhausted in its first use. When a thing has served an end to the uttermost, it is wholly new for an ulterior service. In God, every end is converted into a new means. Thus the use of commodity, regarded by itself, is mean and squalid. But it is to the mind an education in the doctrine of Use, namely, that a thing is good only so far as it serves; that a conspiring of parts and efforts to the production of an end, is essential to any being. The first and gross manifestation of this truth, is our inevitable and hated training in values and wants, in corn and meat.

It has already been illustrated, that every natural process is a version of a moral sentence. The moral law lies at the centre of nature and radiates to the circumference. It is the pith and marrow of every substance, every relation, and every process. All things with which we deal, preach to us. What is a farm but a mute gospel? The chaff and the wheat, weeds and plants, blight, rain, insects, sun, — it is a sacred emblem from the first furrow of spring to the last stack which the snow of winter overtakes in the fields. But the sailor, the shepherd, the miner, the merchant, in their several resorts, have each an experience precisely parallel, and leading to the same conclusion: because all organizations are radically alike. Nor can it be doubted that this moral sentiment which thus scents the air, grows in the

grain, and impregnates the waters of the world, is caught by man and sinks into his soul. The moral influence of nature upon every individual is that amount of truth which it illustrates to him. Who can estimate this? Who can guess how much firmness the sea-beaten rock has taught the fisherman? how much tranquillity has been reflected to man from the azure sky, over whose unspotted deeps the winds forevermore drive flocks of stormy clouds, and leave no wrinkle or stain? how much industry and providence and affection we have caught from the pantomime of brutes? What a searching preacher of self-command is the varying phenomenon of Health!

Herein is especially apprehended the unity of Nature, — the unity in variety, — which meets us everywhere. All the endless variety of things make an identical impression. Xenophanes complained in his old age, that, look where he would, all things hastened back to Unity. He was weary of seeing the same entity in the tedious variety of forms. The fable of Proteus has a cordial truth. A leaf, a drop, a crystal, a moment of time is related to the whole, and partakes of the perfection of the whole. Each particle is a microcosm, and faithfully renders the likeness of the world.

Not only resemblances exist in things whose analogy is obvious, as when we detect the type of the human hand in the flipper of the fossil saurus, but also in objects wherein there is great superficial unlikeness. Thus architecture is called “frozen music,” by De Stael and Goethe. Vitruvius thought an architect should be a musician. “A Gothic church,” said Coleridge, “is a petrified religion.” Michael Angelo maintained, that, to an architect, a knowledge of anatomy is essential. In Haydn’s oratorios, the notes present to the imagination not only motions, as, of the snake, the stag, and the elephant, but colors also; as the green grass. The law of harmonic sounds reappears in the harmonic colors. The granite is differenced in its laws only by the more or less of heat, from the river that wears it away. The river, as it flows, resembles the air that flows over it; the air resembles the light which traverses it with more subtile currents; the light resembles the heat which rides with it through Space. Each creature is only a modification of the other; the likeness in them is more than the difference, and their radical law is one and the same. A rule of one art, or a law of one organization, holds true throughout nature. So intimate is this Unity, that, it is easily seen, it lies under the undermost garment of nature, and betrays its source in Universal Spirit. For, it pervades Thought also. Every universal truth which we express in words, implies or supposes every other truth. *Omne verum vero consonat*. It is like a great circle on a sphere, comprising all possible circles; which, however, may be drawn, and comprise it, in like manner. Every such truth is the absolute Ens seen from one side. But it has innumerable sides.

The central Unity is still more conspicuous in actions. Words are finite organs of the infinite mind. They cannot cover the dimensions of what is in truth. They break, chop, and impoverish it. An action is the perfection and publication of thought. A right action seems to fill the eye, and to be related to all nature. “The wise man, in doing one thing, does all; or, in the one thing he does rightly, he sees the likeness of all which is done rightly.”

Words and actions are not the attributes of brute nature. They introduce us to the human form, of which all other organizations appear to be degradations. When this appears among so many that surround it, the spirit prefers it to all others. It says, ‘From such as this, have I drawn joy and knowledge; in such as this, have I found and beheld myself; I will speak to it; it can speak again; it can yield me thought already formed and alive.’ In fact, the eye, — the mind, — is always accompanied by these forms, male and female; and these are incomparably the richest informations of the power and order that lie at the heart of things. Unfortunately, every one of them bears the marks as of some injury; is marred and superficially defective. Nevertheless, far different from the deaf and dumb nature around them, these all rest like fountain-pipes on the unfathomed sea of thought and virtue whereto

they alone, of all organizations, are the entrances.

It were a pleasant inquiry to follow into detail their ministry to our education, but where would it stop? We are associated in adolescent and adult life with some friends, who, like skies and waters, are coextensive with our idea; who, answering each to a certain affection of the soul, satisfy our desire on that side; whom we lack power to put at such focal distance from us, that we can mend or even analyze them. We cannot choose but love them. When much intercourse with a friend has supplied us with a standard of excellence, and has increased our respect for the resources of God who thus sends a real person to outgo our ideal; when he has, moreover, become an object of thought, and, whilst his character retains all its unconscious effect, is converted in the mind into solid and sweet wisdom, — it is a sign to us that his office is closing, and he is commonly withdrawn from our sight in a short time.

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