WALTER PATER

From Appreciations

From Style

Since all progress of mind consists for the most part in differentiation, in the resolution of an obscure and complex object into its component aspects, it is surely the stupidest of losses to confuse things which right reason has put asunder, to lose the sense of achieved distinctions, the distinction between poetry and prose, for instance, or, to speak more exactly, between the laws and characteristic excellences of verse and prose composition. On the other hand, those who have dwelt most emphatically on the distinction between prose and verse, prose and poetry, may sometimes have been tempted to limit the proper functions of prose too narrowly; and this again is at least false economy, as being, in effect, the renunciation of a certain means or faculty, in a world where after all we must needs make the most of things. Critical efforts to limit art a priori,¹ by anticipations regarding the natural incapacity of the material with which this or that artist works, as the sculptor with solid form, or the prose-writer with the ordinary language of men, are always liable to be discredited by the facts of artistic production; and while prose is actually found to be a colored thing with Bacon, picturesque with Livy and Carlyle, musical with Cicero and Newman, mystical and intimate with Plato and Michelet and Sir Thomas Browne, exalted or florid, it may be, with Milton and Taylor,² it will be useless to protest that it can be nothing at all, except something very tamely and narrowly confined to mainly practical ends—a kind of “good round hand”; as useless as the protest that poetry might not touch prosaic subjects as with Wordsworth, or an abstruse matter as with Browning, or treat contemporary life nobly as with Tennyson. In subordination to one essential beauty in all good literary style, in all literature as a fine art, as there are many beauties of poetry so the beauties of prose are many, and it is the business of criticism to estimate them as such; as it is good in the criticism of verse to look for those hard, logical, and quasi-prosaic excellences which that too has, or needs. To find in the poem, amid the flowers, the allusions, the mixed perspectives, of Lycidas for instance, the thought, the logical structure: how wholesome! how delightful! as to identify in prose what we call the poetry, the imaginative power, not treating it as out of place and a kind of vagrant intruder, but by way of an estimate of its rights, that is, of its achieved powers, there.

Dryden, with the characteristic instinct of his age, loved to emphasize the distinction between poetry and prose, the protest against their confusion with each other, coming with somewhat diminished effect from one whose poetry was so prosaic. In truth, his sense of prosaic excellence affected his verse rather than his prose, which is not only fervid, richly figured, poetic, as we say, but vitiated, all unconsciously, by many a scanning line. Setting up correctness, that humble merit of prose, as the central literary excellence, he is really a less correct writer than he may seem, still with an imperfect mastery of the relative pronoun. It might have been foreseen that, in the rotations of mind, the

¹. Prior to experience (Latin).
province of poetry in prose would find its assertor; and, a century after Dryden, amid very different intellectual needs, and with the need therefore of great modifications in literary form, the range of the poetic force in literature was effectively enlarged by Wordsworth. The true distinction between prose and poetry he regarded as the almost technical or accidental one of the absence or presence of metrical beauty, or, say! metrical restraint; and for him the opposition came to be between verse and prose of course; but, as the essential dichotomy in this matter, between imaginative and unimaginative writing, parallel to De Quincey’s distinction between “the literature of power and the literature of knowledge,”3 in the former of which the composer gives us not fact, but his peculiar sense of fact, whether past or present.

Dismissing then, under sanction of Wordsworth, that harsher opposition of poetry to prose, as savoring in fact of the arbitrary psychology of the last century, and with it the prejudice that there can be but one only beauty of prose style, I propose here to point out certain qualities of all literature as a fine art, which, if they apply to the literature of fact, apply still more to the literature of the imaginative sense of fact, while they apply indifferently to verse and prose, so far as either is really imaginative—certain conditions of true art in both alike, which conditions may also contain in them the secret of the proper discrimination and guardianship of the peculiar excellences of either.

The line between fact and something quite different from external fact is, indeed, hard to draw. In Pascal,4 for instance, in the persuasive writers generally, how difficult to define the point where, from time to time, argument which, if it is to be worth anything at all, must consist of facts or groups of facts, becomes a pleading—a theorem no longer, but essentially an appeal to the reader to catch the writer’s spirit, to think with him, if one can or will—an expression no longer of fact but of his sense of it, his peculiar intuition of a world, prospective, or discerned below the faulty conditions of the present, in either case changed somewhat from the actual world. In science, on the other hand, in history so far as it conforms to scientific rule, we have a literary domain where the imagination may be thought to be always an intruder. And as, in all science, the functions of literature reduce themselves eventually to the transcribing of fact, so all the excellences of literary form in regard to science are reducible to various kinds of painstaking; this good quality being involved in all “skilled work” whatever, in the drafting of an act of parliament, as in sewing. Yet here again, the writer’s sense of fact, in history especially, and in all those complex subjects which do but lie on the borders of science, will still take the place of fact, in various degrees. Your historian, for instance, with absolutely truthful intention, amid the multitude of facts presented to him must needs select, and in selecting assert something of his own humor, something that comes not of the world without but of a vision within. So Gibbon molds his unwieldy material to a preconceived view. Livy, Tacitus, Michelet, moving full of poignant sensibility amid the records of the past, each, after his own sense, modifies—who can tell where and to what degree?—and becomes something else than a transcriber; each, as he thus modifies, passing into the domain of art proper. For just in proportion as the writer’s aim, consciously or unconsciously, comes to be the transcribing, not of the world, not of mere fact, but of his sense of it, he becomes an artist, his work fine art; and good art (as

3. De Quincey’s essay on this topic appeared in 1848.
I hope ultimately to show) in proportion to the truth of his presentment of that sense; as in those humbler or plainer functions of literature also, truth—truth to bare fact, there—is the essence of such artistic quality as they may have. Truth! there can be no merit, no craft at all, without that. And further, all beauty is in the long run only fineness of truth, or what we call expression, the finer accommodation of speech to that vision within.

—The transcript of his sense of fact rather than the fact, as being preferable, pleasanter, more beautiful to the writer himself. In literature, as in every other product of human skill, in the molding of a bell or a platter for instance, wherever this sense asserts itself, wherever the producer so modifies his work as, over and above its primary use or intention, to make it pleasing (to himself, of course, in the first instance) there, “fine” as opposed to merely serviceable art, exists. Literary art, that is, like all art which is in any way imitative or reproductive of fact—form, or color, or incident—is the representation of such fact as connected with soul, of a specific personality, in its preferences, its volition and power.

Such is the matter of imaginative or artistic literature—this transcript, not of mere fact, but of fact in its infinite variety, as modified by human preference in all its infinitely varied forms. It will be good literary art not because it is brilliant or sober, or rich, or impulsive, or severe, but just in proportion as its representation of that sense, that soul-fact, is true, verse being only one department of such literature, and imaginative prose, it may be thought, being the special art of the modern world. That imaginative prose should be the special and opportune art of the modern world results from two important facts about the latter: first, the chaotic variety and complexity of its interests, making the intellectual issue, the really master currents of the present time incalculable—a condition of mind little susceptible of the restraint proper to verse form, so that the most characteristic verse of the nineteenth century has been lawless verse; and secondly, an all-pervading naturalism, a curiosity about everything whatever as it really is, involving a certain humility of attitude, cognate to what must, after all, be the less ambitious form of literature. And prose thus asserting itself as the special and privileged artistic faculty of the present day, will be, however critics may try to narrow its scope, as varied in its excellence as humanity itself reflecting on the facts of its latest experience—an instrument of many stops, meditative, observant, descriptive, eloquent, analytic, plaintive, fervid. Its beauties will not be exclusively “pedestrian”: it will exert, in due measure, all the varied charms of poetry, down to the rhythm which, as in Cicero, or Michelet, or Newman, at their best, gives its musical value to every syllable.

If the style be the man, in all the color and intensity of a veritable apprehension, it will be in a real sense “impersonal.”

I said, thinking of books like Victor Hugo’s Les Misérables, that prose literature was the characteristic art of the nineteenth century, as others, thinking of its triumphs since the youth of Bach, have assigned that place to music. Music and prose literature are, in one sense, the opposite terms of art; the art of literature presenting to the imagination, through the intelligence, a range of interests, as free and various as those which music presents to it through sense. And certainly the tendency of what has been here said is to bring literature too under those conditions, by conformity to which music takes rank as the typically perfect art. If music be the ideal of all art whatever, precisely because in music it is impossible to distinguish the form from the substance or matter, the
subject from the expression, then, literature, by finding its specific excellence in the absolute correspondence of the term to its import, will be but fulfilling the condition of all artistic quality in things everywhere, of all good art.

Good art, but not necessarily great art; the distinction between great art and good art depending immediately, as regards literature at all events, not on its form, but on the matter. Thackeray's *Esmond*, surely, is greater art than *Vanity Fair*, by the greater dignity of its interests. It is on the quality of the matter it informs or controls, its compass, its variety, its alliance to great ends, or the depth of the note of revolt, or the largeness of hope in it, that the greatness of literary art depends, as *The Divine Comedy*, *Paradise Lost*, *Les Misérables*, the English Bible, are great art. Given the conditions I have tried to explain as constituting good art—then, if it be devoted further to the increase of men's happiness, to the redemption of the oppressed, or the enlargement of our sympathies with each other, or to such presentment of new or old truth about ourselves and our relation to the world as may ennoble and fortify us in our sojourn here, or immediately, as with Dante, to the glory of God, it will be also great art; if, over and above those qualities I summed up as mind and soul—that color and mystic perfume, and that reasonable structure, it has something of the soul of humanity in it, and finds its logical, architectural place, in the great structure of human life.

1889

*From The Child in the House*¹

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* * * The old house, as when Florian talked of it afterwards he always called it (as all children do, who can recollect a change of home, soon enough but not too soon to mark a period in their lives), really was an old house; and an ele-

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¹ Pater was forty-one when he wrote this self-portrait, in the third person, of his boyhood, thirty years earlier. Like Dickens in *David Copperfield*, he modified some of the circumstances of his growing up, most particularly the death of his father. Pater's father, a surgeon, died when his son was an infant, and the boy had no way of remembering him. Florian's father, a soldier, dies in India, but the boy remembers him vividly and is haunted by his ghost. In most other respects the circumstances of Pater's life seem similar to those of Florian Deleal's. After the father's death in 1844, the Pater family settled in a modest house in Enfield, a village on the north border of London; it was the model for the house so fondly recollected in the story, although Pater's memories of it seem to have combined with memories of a large house in Kent, south of London, where he had visited relatives. In 1853 the family moved from Enfield to another house in the vicinity of Canterbury, where Pater attended King's School before going to Oxford.

Pater's story of a child's growing up involves what he calls "the process of our brain-building." The focus of his story is on how Florian's growing awareness of death heightens his awareness of beauty. As Keats (one of Pater's favorite writers) observed in a letter, "How astonishingly does the chance of leaving the world impress a sense of its natural beauties on us." But Pater expands this awareness beyond Keats by relating it to religion. Florian's exposures to death and beauty culminate for him, at about age twelve, in the development of his religious sensibilities. The final pages of his story offer a clue to Pater's own mature attitudes toward religion, which some readers find baffling. As a boy Pater had always intended to become an Anglican clergyman, but his studies at Oxford of Darwin and other writers led him to abandon his belief in Christianity. Unlike some other Victorians, however, this loss of belief did not stop him from going to church. Instead he attended services regularly throughout most of his lifetime, loving "for their own sakes," like the boy Florian, "church lights, comely days, all that belonged to the comely order of the sanctuary."

Interesting comparisons may be made between Pater's sketch of the process of Florian's growing up and such first-person autobiographies as John Stuart Mill's or such fictional versions as Joyce's *Portrait of the Artist as a Young Man*. Some of the stages of Stephen Dedalus's religious experiences seem reminiscent of Florian's, and in view of Joyce's keen admiration for Pater's writings, the resemblance is an appropriate one.
ment of French descent in its inmates—descent from Watteau, the old court painter, one of whose gallant pieces still hung in one of the rooms—might explain, together with some other things, a noticeable trimness and comely whiteness about everything there—the curtains, the couches, the paint on the walls with which the light and shadow played so delicately; might explain also the tolerance of the great poplar in the garden, a tree most often despised by English people, but which French people love, having observed a certain fresh way its leaves have of dealing with the wind, making it sound, in never so slight a stirring of the air, like running water.

The old-fashioned, low wainscoting went round the rooms, and up the staircase with carved balusters and shadowy angles, landing halfway up at a broad window, with a swallow’s nest below the sill, and the blossom of an old pear tree showing across it in late April, against the blue, below which the perfumed juice of the find of fallen fruit in autumn was so fresh. At the next turning came the closet which held on its deep shelves the best china. Little angel faces and reedy flutings stood out round the fireplace of the children’s room. And on the top of the house, above the large attic, where the white mice ran in the twilight—an infinite, unexplored wonderland of childish treasures, glass beads, empty scent-bottles still sweet, thrum of colored silks, among its lumber—a flat space of roof, railed round, gave a view of the neighboring steeples; for the house, as I said, stood near a great city, which sent up heavenwards, over the twisting weather vanes, not seldom, its beds of rolling cloud and smoke, touched with storm or sunshine. But the child of whom I am writing did not hate the fog because of the crimson lights which fell from it sometimes upon the chimneys, and the whites which gleamed through its openings, on summer mornings, on turret or pavement. For it is false to suppose that a child’s sense of beauty is dependent on any choiceness or special fineness, in the objects which present themselves to it, though this indeed comes to be the rule with most of us in later life; earlier, in some degree, we see inwardly; and the child finds for itself, and with unstinted delight, a difference for the sense, in those whites and reds through the smoke on very homely buildings, and in the gold of the dandelions at the road-side, just beyond the houses, where not a handful of earth is virgin and untouched, in the lack of better ministries to its desire of beauty.

This house then stood not far beyond the gloom and rumors of the town, among high garden wall, bright all summer-time with goldenrod, and brown-and-golden wallflower—Flos Parietis, as the children’s Latin-reading father taught them to call it, while he was with them. Tracing back the threads of his complex spiritual habit, as he was used in after years to do, Florian found that he owed to the place many tones of sentiment afterwards customary with him, certain inward lights under which things most naturally presented themselves to him. The coming and going of travelers to the town along the way, the shadow of the streets, the sudden breath of the neighboring gardens, the singular brightness of bright weather there, its singular darknesses which linked themselves in his mind to certain engraved illustrations in the old big Bible at home, the coolness of the dark, cavernous shops round the great church, with its giddy winding stair up to the pigeons and the bells—a citadel of peace in the heart of the trouble—all this acted on his childish fancy, so that ever afterwards

2. Jean Antoine Watteau (1684–1721), a French painter about whom Pater wrote an essay that is included in his Imaginary Portraits (1887).

the like aspects and incidents never failed to throw him into a well-recognized imaginative mood, seeming actually to have become a part of the texture of his mind. Also, Florian could trace home to this point a pervading preference in himself for a kind of comeliness and dignity, an *urbanity* literally, in modes of life, which he connected with the pale people of towns, and which made him susceptible to a kind of exquisite satisfaction in the trimness and well-considered grace of certain things and persons he afterwards met with, here and there, in his way through the world.

So the child of whom I am writing lived on there quietly; things without thus ministering to him, as he sat daily at the window with the birdcage hanging below it, and his mother taught him to read, wondering at the ease with which he learned, and at the quickness of his memory. The perfume of the little flowers of the lime tree fell through the air upon them like rain; while time seemed to move ever more slowly to the murmur of the bees in it, till it almost stood still on June afternoons. How insignificant, at the moment, seem the influences of the sensible things which are tossed and fall and lie about us, so, or so, in the environment of early childhood. How indelibly, as we afterwards discover, they affect us; with what capricious attractions and associations they figure themselves on the white paper, the smooth wax, of our ingenuous souls, as “with lead in the rock forever,” giving form and feature, and as it were assigned house-room in our memory, to early experiences of feeling and thought, which abide with us ever afterwards, thus, and not otherwise. The realities and passions, the rumors of the greater world without, steal in upon us, each by its own special little passageway, through the wall of custom about us; and never afterwards quite detach themselves from this or that accident, or trick, in the mode of their first entrance to us. Our susceptibilities, the discovery of our powers, manifold experiences—our various experiences of the coming and going of bodily pain, for instance—belong to this or the other well-remembered place in the material habitation—that little white room with the window across which the heavy blossoms could beat so peevishly in the wind, with just that particular catch or throb, such a sense of teasing in it, on gusty mornings; and the early habitation thus gradually becomes a sort of material shrine or sanctuary of sentiment; a system of visible symbolism interweaves itself through all our thoughts and passions; and irresistibly, little shapes, voices, accidents—the angle at which the sun in the morning fell on the pillow—become parts of the great chain wherewith we are bound. Thus far, for Florian, what all this had determined was a peculiarly strong sense of home—so forcible a motive with all of us—prompting to us our customary love of the earth, and the larger part of our fear of death, that revulsion we have from it, as from something strange, untried, unfriendly; though lifelong imprisonment, they tell you, and final banishment from home is a thing bitterer still; the looking forward to but a short space, a mere childish *goufuter* and dessert of it, before the end, being so great a resource of effort to pilgrims and wayfarers, and the soldier in distant quarters, and lending, in lack of that, some power of solace to the thought of sleep in the home churchyard, at least—dead cheek by dead cheek, and with the rain soaking in upon one from above.

4. Perceived by the senses.  
5. An allusion to John Locke's theory in his *Essay Concerning Human Understanding* (1690) that the mind, in its early stages, is a blank page, a *tabula rasa*, on which impressions from the outer world are written.  
7. Snack.
I have remarked how, in the process of our brain-building, as the house of thought in which we live gets itself together, like some airy bird’s nest of floating thistledown and chance straws, compact at last, little accidents have their consequence; and thus it happened that, as he walked one evening, a garden gate, usually closed, stood open; and lo! within, a great red hawthorn in full flower, embossing heavily the bleached and twisted trunk and branches, so aged that there were but few green leaves thereon—a plumage of tender, crimson fire out of the heart of the dry wood. The perfume of the tree had now and again reached him, in the currents of the wind, over the wall, and he had wondered what might be behind it, and was now allowed to fill his arms with the flowers—flowers enough for all the old blue-china pots along the chimney-piece, making fûfete\(^8\) in the children’s room. Was it some periodic moment in the expansion of soul within him, or mere trick of heat in the heavily-laden summer air? But the beauty of the thing struck home to him feverishly; and in dreams all night he loitered along a magic roadway of crimson flowers, which seemed to open ruddily in thick, fresh masses about his feet, and fill softly all the little hollows in the banks on either side. Always afterwards, summer by summer, as the flowers came on, the blossom of the red hawthorn still seemed to him absolutely the reddest of all things; and the goodly crimson, still alive in the works of old Venetian masters or old Flemish tapestries, called out always from afar the recollection of the flame in those perishing little petals, as it pulsed gradually out of them, kept long in the drawers of an old cabinet. Also then, for the first time, he seemed to experience a passionateness in his relation to fair outward objects, an inexplicable excitement in their presence, which disturbed him, and from which he half longed to be free. A touch of regret or desire mingled all night with the remembered presence of the red flowers, and their perfume in the darkness about him; and the longing for some undivined, entire possession of them was the beginning of a revelation to him, growing ever clearer, with the coming of the gracious summer guise of fields and trees and persons in each succeeding year, of a certain, at times seemingly exclusive, predominance in his interests, of beautiful physical things, a kind of tyranny of the senses over him.

For with this desire of physical beauty mingled itself early the fear of death—the fear of death intensified by the desire of beauty. Hitherto he had never gazed upon dead faces, as sometimes, afterwards, at the morgue in Paris,\(^9\) or in that fair cemetery at Munich, where all the dead must go and lie in state before burial, behind glass windows, among the flowers and incense and holy candles—the aged clergy with their sacred ornaments, the young men in their dancing-shoes and spotless white linen—after which visits, those waxen, resistless faces would always live with him for many days, making the broadest sunshine sickly. The child had heard indeed of the death of his father, and how, in the Indian station, a fever had taken him, so that though not in action he had yet died as a soldier; and hearing of the “resurrection of the just,”\(^1\) he could think of him as still abroad in the world, somehow, for his protection—a grand, though perhaps rather terrible figure, in beautiful soldier’s things, like the figure in the

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8. A festive party.
9. Concerning the Paris morgue, where bodies of unidentified suicides were on public display.
picture of Joshua’s Vision in the Bible—and of that, round which the mourners moved so softly, and afterwards with such solemn singing, as but a worn-out garment left at a deserted lodging. So it was, until on a summer day he walked with his mother through a fair churchyard. In a bright dress he rambled among the graves, in the gay weather, and so came, in one corner, upon an open grave for a child—a dark space on the brilliant grass—the black mold lying heaped up round it, weighing down the little jeweled branches of the dwarf rose bushes in flower. And therewith came, full-grown, never wholly to leave him, with the certainty that even children do sometimes die, the physical horror of death, with its wholly selfish recoil from the association of lower forms of life, and the suffocating weight above. No benign, grave figure in beautiful soldier’s things any longer abroad in the world for his protection! only a few poor, piteous bones; and above them, possibly, a certain sort of figure he hoped not to see. For sitting one day in the garden below an open window, he heard people talking, and could not but listen, how, in a sleepless hour, a sick woman had seen one of the dead sitting beside her, come to call her hence; and from the broken talk evolved with much clearness the notion that not all those dead people had really departed to the churchyard, nor were quite so motionless as they looked, but led a secret, half-fugitive life in their old homes, quite free by night, though sometimes visible in the day, dodging from room to room, with no great goodwill towards those who shared the place with them. All night the figure sat beside him in the reveries of his broken sleep, and was not quite gone in the morning—an odd, irreconcilable new member of the household, making the sweet familiar chambers unfriendly and suspect by its uncertain presence. He could have hated the dead he had pitied so, for being thus. Afterwards he came to think of those poor, home-returning ghosts, which all men have fancied to themselves—the revenants—pathetically, as crying, or beating with vain hands at the doors, as the wind came, their cries distinguishable in it as a wilder inner note. But, always making death more unfamiliar still, that old experience would ever, from time to time, return to him; even in the living he sometimes caught its likeness; at any time or place, in a moment, the faint atmosphere of the chamber of death would be breathed around him, and the image with the bound chin, the quaint smile, the straight, stiff feet, shed itself across the air upon the bright carpet, amid the gayest company, or happiest communing with himself.

To most children the somber questionings to which impressions like these attach themselves, if they come at all, are actually suggested by religious books, which therefore they often regard with much secret distaste, and dismiss, as far as possible, from their habitual thoughts as a too depressing element in life. To Florian such impressions, these misgivings as to the ultimate tendency of the years, of the relationship between life and death, had been suggested spontaneously in the natural course of his mental growth by a strong innate sense for the soberer tones in things, further strengthened by actual circumstances; and religious sentiment, that system of biblical ideas in which he had been brought up, presented itself to him as a thing that might soften and dignify, and light up as with a “lively hope,” a melancholy already deeply settled in him. So

3. Ghosts of the dead who return to haunt the living, like Cathy in Emily Brontë’s Wuthering Heights (a novel admired by Pater), who beats on the windowpanes beside Lockwood’s bed.
4. To keep the mouth of a corpse firmly shut, a strand of cloth used to be tied around the head and under the chin.
5. 1 Peter 1.3.
he yielded himself easily to religious impressions, and with a kind of mystical appetite for sacred things; the more as they came to him through a saintly person who loved him tenderly, and believed that this early preoccupation with them already marked the child out for a saint. He began to love, for their own sakes, church lights, holy days, all that belonged to the comely order of the sanctuary, the secrets of its white linen, and holy vessels, and fonts of pure water; and its hieratic purity and simplicity became the type of something he desired always to have about him in actual life.

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Sensibility—the desire of physical beauty—a strange biblical awe, which made any reference to the unseen act on him like solemn music—these qualities the child took away with him, when, at about the age of twelve years, he left the old house, and was taken to live in another place. He had never left home before, and, anticipating much from this change, had long dreamed over it, jealously counting the days till the time fixed for departure should come; had been a little careless about others even, in his strong desire for it—when Lewis fell sick, for instance, and they must wait still two days longer. At last the morning came, very fine; and all things—the very pavement with its dust, at the roadside—seemed to have a white, pearl-like luster in them. They were to travel by a favorite road on which he had often walked a certain distance, and on one of those two prisoner days, when Lewis was sick, had walked farther than ever before, in his great desire to reach the new place. They had started and gone a little way when a pet bird was found to have been left behind, and must even now—so it presented itself to him—have already all the appealing fierceness and wild self-pity at heart of one left by others to perish of hunger in a closed house; and he returned to fetch it, himself in hardly less stormy distress. But as he passed in search of it from room to room, lying so pale, with a look of meekness in their denudation, and at last through that little, stripped white room, the aspect of the place touched him like the face of one dead; and a clinging back towards it came over him, so intense that he knew it would last long, and spoiling all his pleasure in the realization of a thing so eagerly anticipated. And so, with the bird found, but himself in an agony of homesickness, thus capriciously sprung up within him, he was driven quickly away, far into the rural distance, so fondly speculated on, of that favorite country road.

1878, 1895