Ralph Waldo Emerson

Emerson’s essay “Fate” opens The Conduct of Life (1860), followed there by a series of related themes: “Power,” “Wealth,” “Culture,” “Worship,” “Beauty” and “Illusions,” among others. The central question of the volume is “How shall I live?” In the present essay Emerson elaborates the preliminary point that “in our first steps to gain our wishes, we come upon immovable limitations.” Still, “If we must accept Fate,” says Emerson, “we are not less compelled to affirm liberty, the significance of the individual, the grandeur of duty, the power of character.” “Every spirit makes its house,” he says, affirming freedom and power, “but afterwards the house confines the spirit.” The essay is a powerful affirmation of human freedom, though it dwells on all those elements of life which bring us to doubt and hesitate. The aim is to find a practical balance.

“We have to consider two things: power and circumstance.” What power we will have depends partly on recognizing the circumstances which confine and define it. “The Circumstance is Nature. Nature is, what you may do. There is much you may not. We have two things, the circumstance, and the life. Once we thought, positive power was all. Now we learn, that negative power, or circumstance, is half.” Or, in more personal terms, “A man’s power is hooped in by a necessity, which, by many experiments, he touches on every side, until he learns its arc.” The extent of our freedom is both a philosophical and an experimental question. “Fate, then, is a name for facts not yet passed under the fire of thought; for causes which are unpenetrated.”

A key to Emerson’s solution is to be found at the end of the poem with which he prefaced the essay. “The foresight that awaits,” he says, “Is the same Genius that creates.” Freedom is linked to the human power of thought, which allows us to foresee events, and sometimes control them. The perspective is complex: “even thought itself is not above Fate: that too must act according to eternal laws, and all that is willful and fantastic in it is in opposition to its fundamental essence.” “Intellect annuls Fate,” says Emerson, and “So far as a man thinks, he is free.” But no genuine intellect ignores confining realities. “Just as much intellect as you add, so much organic power. He who sees through the design, presides over it, and must will that which must be. We sit and rule, and, though we sleep, our dream will come to pass. Our thought, though it were only an hour old, affirms an oldest necessity, not to be separated from thought, and not to be separated from will.” Clinging to our own insights, our will and character are molded by the reality uncovered. “Of two men, each obeying his own thought, he whose thought is deepest will be the strongest character.”

There are times, indeed,” wrote John Dewey in 1903, “when one is inclined to regard Emerson’s whole work as a hymn to intelligence, a paean to the all-creating, all-disturbing power of thought.” Dewey recognized too, the “final word of Emerson’s philosophy:” “the identity of Being, unqualified and immutable, with Character.” “This is Emerson’s revelation:” said William James in the same year: “The point of any pen can be an epitome of reality; the commonest person’s act, if genuinely actuated, can lay hold of eternity.”

It chanced during one winter, a few years ago, that our cities were bent on discussing the theory of the Age. By an odd coincidence, four or five noted men were each reading a discourse to the citizens of Boston or New York, on the Spirit of the Times. It so happened that the subject had the same prominence in some remarkable pamphlets and journals issued in London in the same season. To me, however, the question of the times resolved itself into a practical question of the conduct of life. How shall I live? We are incompetent to solve the times. Our geometry cannot span the huge orbits of the prevailing ideas, behold their return, and reconcile their opposition. We can only obey our own polarity. ‘Tis fine for us to speculate and elect our course, if we must accept an irresistible dictation. In our first steps to gain our wishes, we come upon immovable limitations. We are fired with the hope to reform men. After many experiments, we find that we must begin earlier,—at school. But the boys and girls are not docile; we can make nothing of them. We decide that they are not of good stock. We must begin our reform earlier still,—at generation: that is to say, there is Fate, or laws of the world.

But if there be irresistible dictation, this dictation understands itself. If we must accept Fate, we are not less compelled to affirm liberty, the significance of the individual, the grandeur of duty, the power of character. This is true, and that other is true. But our geometry cannot span these extreme points, and reconcile them. What to do? By obeying each thought frankly, by harping, or, if you will, pounding on each string, we learn at last its power. By the same obedience to other thoughts, we learn theirs, and then comes some reasonable hope of harmonizing them. We are sure, that, though we know not how, necessity does comport with liberty, the individual with the world, my polarity with the spirit of the times. The rid-

dle of the age has for each a private solution. If one would study his own time, it must be by this method of taking up in turn each of the leading topics which belong to our scheme of human life, and, by firmly stating all that is agreeable to experience on one, and doing the same justice to the opposing facts in the others, the true limitations will appear. Any excess of emphasis, on one part, would be corrected, and a just balance would be made.

But let us honestly state the facts. Our America has a bad name for superficialness. Great men, great nations, have not been boasters and buffoons, but perceivers of the terror of life, and have manned themselves to face it. The Spartan, embodying his religion in his country, dies before its majesty without a question. The Turk, who believes his doom is written on the iron leaf in the moment when he entered the world, rushes on the enemy’s saber with undivided will. The Turk, the Arab, the Persian, accepts the foreordained fate.

“On two days, it steads not to run from thy grave,
The appointed, and the unappointed day;
On the first, neither balm nor physician can save,
Nor thee, on the second, the Universe slay.”

The Hindu, under the wheel, is as firm. Our Calvinists, in the last generation, had something of the same dignity. They felt that the weight of the Universe held them down to their place. What could they do? Wise men feel that there is something which cannot be talked or voted away,—a strap or belt which girds the world.—

“The Destiny, minister general,
That executeth in the world o’er all,
The purveyance which God hath seen before,
So strong it is, that tho’ the world had sworn
The contrary of a thing by yea or nay,
Yet sometime it shall fallen on a day
That falleth not oft in a thousand year;
For, certainly, our appetites here,
Be it of war, or peace, or hate, or love,
All this is ruled by the sight above.”

Chaucer: *The Knighte’s Tale.*

The Greek Tragedy expressed the same sense: “Whatever is fated, that will take place. The great immense mind of Jove is not to be transgressed.”

Savages cling to a local god of one tribe or town. The broad ethics of Jesus were quickly narrowed to village theologies, which preach an election or favoritism. And, now and then, an amiable parson, like Jung Stilling, or Robert Huntington, believes in a pintareen-Providence, which, whenever the good man wants a dinner, makes that somebody shall knock at his door, and leave a half-dollar. But Nature is no sentimentalist,—does not cosset or pamper us. We must see that the world is rough and surly, and will not mind drowning a man or a woman; but swallows your ship like a grain of dust. The cold, inconsiderate of persons, tinges your blood, benumbs your feet, freezes a man like an apple. The diseases, the elements, fortune, gravity, lightning, respect no persons. The way of Providence is a little rude. The habit of snake and spider, the snap of the tiger and other leapers and bloody jumpers, the crakle of the bones of his prey in the coil of the anaconda,—these are in the system, and our habits are like theirs. You have just dined, and, however scrupulously the slaughter-house is concealed in the graceful distance of miles, there is complicity,—expensive races,—race living at the expense of race. The planet is liable to shocks from comets, perturbations from planets, rendings from earthquake and volcano, alterations of climate, precisions of equinoxes. Rivers dry up by opening of the forest. The sea changes its bed. Towns and counties fall into it. At Lisbon, an earthquake killed men like flies. At Naples, three years ago, ten thousand persons were crushed in a few minutes. The scurvy at sea; the sword of the climate in the west of Africa, at Cayenne, at Panama, at New Orleans, cut off men like a massacre. Our western prairie shakes with fever and ague. The cholera, the small-pox, have proved as mortal to some tribes, as a frost to the crickets, which, having filled the summer with noise, are silenced by a fall of the temperature of one night. Without uncovering what does not concern us, or counting how many species of parasites hang on a bombyx; or groping after intestinal parasites, or infusory biters, or the obscurities of alternate generation,—the forms of the shark, the *labrus*, the jaw of the sea-wolf paved with crushing teeth, the weapons of the grampus, and other warriors hidden in the sea,—are hints of ferocity in the interiors of nature. Let us not deny it up and down. Providence has a wild, rough, incalculable road to its end, and it is of no use to try to whitewash its huge, mixed instrumentalities, or to dress up that terrific benefactor in a clean shirt and white neckcloth of a student in divinity.
Will you say, the disasters which threaten mankind are exceptional, and one need not lay his account for cataclysms every day? Aye, but what happens once, may happen again, and so long as these strokes are not to be parried by us, they must be feared.

But these shocks and ruins are less destructive to us, than the stealthy power of other laws which act on us daily. An expense of ends to means is fate; —organization tyrannizing over character. The menagerie, or forms and powers of the spine, is a book of fate: the bill of the bird, the skull of the snake, determines tyrannically its limits. So is the scale of races, of temperaments; so is sex; so is climate; so is the reaction of talents imprisoning the vital power in certain directions. Every spirit makes its house; but afterwards the house confines the spirit.

The gross lines are legible to the dull: the cabman is phrenologist so far: He looks in your face to see if his shilling is sure. A dome of brow denotes one thing; a pot-belly another; a squint, a pug-nose, mats of hair, the pigment of the epidermis, betray character. People seem sheathed in their tough organization. Ask Spurzheim, ask the doctors, ask Quetelet, if temperaments decide nothing? or if there be anything they do not decide? Read the description in medical books of the four temperaments, and you will think you are reading your own thoughts which you had not yet told. Find the part which black eyes, and which blue eyes, play severally in the company. How shall a man escape from his ancestors, or draw off from his veins the black drop which he drew from his father’s or his mother’s life? It often appears in a family, as if all the qualities of the progenitors were potted in several jars,—some ruling quality in each son or daughter of the house,—and sometimes the unmixed temperament, the rank unmitigated elixir, the family vice, is drawn off in a separate individual, and the others are proportionally relieved. We sometimes see a change of expression in our companion, and say, his father, or his mother, comes to the windows of his eyes, and sometimes a remote relative. In different hours, a man represents each of several of his ancestors, as if there were seven or eight of us rolled up in each man’s skin,—seven or eight ancestors at least,—and they constitute the variety of notes for that new piece of music which his life is. At the corner of the street, you read the possibility of each passenger, in the facial angle, in the complexion, in the depth of his eye. His parentage determines it. Men are what their mothers made them. You may as well ask a loom which weaves huckaback, why it does not make cashmere, as expect poetry from this engineer, or a chemical discovery from that jobber. Ask the digger in the ditch to explain Newton’s laws: the fine organs of his brain have been pinched by overwork and squalid poverty from father to son, for a hundred years. When each comes forth from his mother’s womb, the gate of gifts closes behind him. Let him value his hands and feet, he has but one pair. So he has but one future, and that is already predetermined in his lobes, and described in that little fatty face, pig-eye, and squat form. All the privilege and all the legislation of the world cannot meddle or help to make a poet or a prince of him.

Jesus said, “When he looketh on her, he hath committed adultery.” But he is an adulterer before he has yet looked on the woman, by the superfluity of animal, and the defect of thought, in his constitution. Who meets him, or who meets her, in the street, sees that they are ripe to be each other’s victim.

In certain men, digestion and sex absorb the vital force, and the stronger these are, the individual is so much weaker. The more of these drones perish, the better for the hive. If, later, they give birth to some superior individual, with force enough to add to this animal a new aim, and a complete apparatus to work it out, all the ancestors are gladly forgotten. Most men and most women are merely one couple more. Now and then, one has a new cell or camarilla opened in his brain,—an architectural, a musical, or a philosophical knot, some stray taste or talent for flowers, or chemistry, or pigments, or story-telling, a good hand for dancing, a good foot for dancing, an athletic frame for wide journeying, and etc.—which skill nowise alters rank in the scale of nature, but serves to pass the time, the life of sensation going on as before. At last, these hints and tendencies are fixed in one, or in a succession. Each absorbs so much food and force, as to become itself a new center. The new talent draws off so rapidly the vital force, that not enough remains for the animal functions, hardly enough for health; so that, in the second generation, if the like genius appear, the health is visibly deteriorated, and the generative force impaired.

People are born with the moral or with the material bias;—uterine brothers with this diverging destination: and I suppose, with high magnifiers, Mr. Frauenhofer or Dr. Carpenter might come to distinguish in the embryo at the fourth day, this is a Whig, and that a Free-soiler.

It was a poetic attempt to lift this mountain of Fate, to reconcile this despotism of race with liberty, which led the Hindus to say, “Fate is nothing but the deeds committed in a prior state of existence.” I find the coincidence of the extremes of eastern and western speculation in the daring statement of Schelling, “there is in every man a certain feeling, that he has been what he is from all eternity, and by no means became such in time.” To say it less sublimely,—in the history of the individual is always an account of his condition, and he knows himself to be a party to his present estate.

A good deal of our politics is physiological. Now and then, a man of wealth in the heyday of youth adopts the tenet of broadest freedom. In England, there is always some man of wealth and large connection planting himself, during all his years of health, on the side of progress, who, as soon as he begins to die, checks his forward play, calls in his troops, and becomes conservative. All conservatives are such from personal defects. They have been effeminated by position or nature, born halt and blind, through luxury of their parents, and can only, like invalids, act on the defensive. But strong natures, backwoods-
men, New Hampshire giants, Napoleons, Burkes, Broughams, Websters, Kossuths, are inevitable patriots, until their life ebbs, and their defects and gout, palsy and money, warp them.

The strongest idea incarnates itself in majorities and nations, in the healthiest and strongest. Probably, the election goes by avoidipous weight, and, if you could weigh bodily the tonnage of any hundred of the Whig and the Democratic party in a town, on the Dearborn balance, as they passed the hayscales, you could predict with certainty which party would carry it. On the whole, it would be rather the speediest way of deciding the vote, to put the selectmen or the mayor and aldermen at the hayscales.

In science, we have to consider two things: power and circumstance. All we know of the egg, from each successive discovery, is, another vesicle; and if, after five hundred years, you get a better observer, or a better glass, he finds within the last observed another. In vegetable and animal tissue, it is just alike, and all that the primary power or spasm operates, is, still, vesicles, vesicles. Yes,—but the tyrannical Circumstance! A vesicle in new circumstances, a vesicle lodged in darkness, Oken thought, became animal; in light, a plant. Lodged in the parent animal, it suffers changes, which end in unsheathing miraculous capability in the unaltered vesicle, and it unlocks itself to fish, bird, or quadruped, head and foot, eye and claw. The Circumstance is Nature. Nature is, what you may do. There is much you may not. We have two things,—the circumstance, and the life. Once we thought, positive power was all. Now we learn, that negative power, or circumstance, is half. Nature is the tyrannous circumstance, the thick skull, the sheathed snake, the ponderous, rock-like jaw; necessitated activity; violent direction; the conditions of a tool, like the locomotive, strong enough on its track, but which can do nothing but mischief off of it; or skates, which are wings on the ice, but fetters on the ground.

The book of Nature is the book of Fate. She turns the gigantic pages,—leaf after leaf,—never returning one. One leaf she lays down, a floor of granite; then a thousand ages, and a bed of slate; a thousand ages, and a measure of coal; a thousand ages, and a layer of marl and mud: vegetable forms appear; her first misshapen animals, zoophyte, trilobium, fish; then, saurians,—rude forms, in which she has only blocked her future statue, concealing under these unwieldy monsters the fine type of her coming king. The face of the planet cools and dries, the races meliorate, and man is born. But when a race has lived its term, it comes no more again.

The population of the world is a conditional population not the best, but the best that could live now; and the scale of tribes, and the steadiness with which victory adheres to one tribe, and defeat to another, is as uniform as the superposition of strata. We know in history what weight belongs to race. We see the English, French, and Germans planting themselves on every shore and market of America and Australia, and monopolizing the commerce of these countries. We like the nervous and victorious habit of our own branch of the family. We follow the step of the Jew, of the Indian, of the Negro. We see how much will has been expended to extinguish the Jew, in vain. Look at the unpalatable conclusions of Knox, in his “Fragment of Races,”—a rash and unsatisfactory writer, but charged with pungent and unforgettable truths. “Nature respects race, and not hybrids.” “Every race has its own habitat.” “Detach a colony from the race, and it deteriorates to the crab.” See the shades of the picture. The German and Irish millions, like the Negro, have a great deal of guano in their destiny. They are ferried over the Atlantic, and carted over America, to ditch and to drudge, to make corn cheap, and then to lie down prematurely to make a spot of green grass on the prairie.

One more fagot of these adamantine bandages, is, the new science of Statistics. It is a rule, that the most casual and extraordinary event—if the basis of population is broad enough—become matter of fixed calculation. It would not be safe to say when a captain like Bonaparte, a singer like Jenny Lind, or a navi-
Punch makes exactly one capital joke a week; and the journals contrive to furnish one good piece of news every day.

And not less work the laws of repression, the penalties of violated functions. Famine, typhus, frost, war, suicide, and effete races, must be reckoned calculable parts of the system of the world.

These are pebbles from the mountain, hints of the terms by which our life is walled up, and which show a kind of mechanical exactness, as of a loom or mill, in what we call casual or fortuitous events.

The force with which we resist these torrents of tendency looks so ridiculously inadequate, that it amounts to little more than a criticism or a protest made by a minority of one, under compulsion of millions. I seemed, in the height of a tempest, to see men overboard struggling in the waves, and driven about here and there. They glanced intelligently at each other, but ‘twas little they could do for one another; ‘twas much if each could keep afloat alone. Well, they had a right to their eye-beams, and all the rest was Fate.

We cannot trifle with this reality, this cropping-out in our planted gardens of the core of the world. No picture of life can have any veracity that does not admit the odious facts. A man’s power is hooped in by a necessity, which, by many experiments, he touches on every side, until he learns its arc.

The element running through entire nature, which we popularly call Fate, is known to us as limitation. Whatever limits us, we call Fate. If we are brute and barbarous, the fate takes a brute and dreadful shape. As we refine, our checks become finer. If we rise to spiritual culture, the antagonism takes a spiritual form. In the Hindu fables, Vishnu follows Maya through all her ascending changes, from insect and crawfish up to elephant; whatever form she took, he took the male form of that kind, until she became at last woman and goddess, and he a man and a god. The limitations refine as the soul purifies, but the ring of necessity is always perched at the top.

When the gods in the Norse heaven were unable to bind the Fenris Wolf with steel or with weight of mountains,—the one he snapped and the other he spurred with his heel,—they put round his foot a limp band softer than silk or cobweb, and this held him: the more he spurred it, the stiffer it drew. So soft and so staunch is the ring of Fate. Neither brandy, nor nectar, nor sulfuric ether, nor hell-fire, nor ichor, nor poetry, nor genius, can get rid of this limp band. For if we give it the high sense in which the poets use it, even thought itself is not above Fate: that too must act according to eternal laws, and all that is willful and fantastic in it is in opposition to its fundamental essence.

And, last of all, high over thought, in the world of morals, Fate appears as vindicator, leveling the high, lifting the low, requiring justice in man, and always striking soon or late, when justice is not done. What is useful will last; what is hurtful will sink. “The doer must suffer,” said the Greeks: “you would soothe a Deity not to be soothed.” “God himself cannot procure good for the wicked,” said the Welsh triad. “God may consent, but only for a time,” said the bard of Spain. The limitation is impassable by any insight of man. In its last and loftiest ascensions, insight itself, and the freedom of the will, is one of its obedient members. But we must not run into generalizations too large, but show the natural bounds or essential distinctions, and seek to do justice to the other elements as well.

Thus we trace Fate, in matter, mind, and morals,—in race, in retardations of strata, and in thought and character as well. It is everywhere bound or limitation. But Fate has its lord; limitation its limits; is different seen from above and from below; from within and from without. For, though Fate is immense, so is power, which is the other fact in the dual world, immense. If Fate follows and limits power, power attends and antagonizes Fate. We must respect Fate as natural history, but there is more than natural history. For who and what is this criticism that pries into the matter? Man is not order of nature, sack and sack, belly and members, link in a chain, nor any ignominious baggage, but a stupendous antagonism, a dragging together of the poles of the Universe. He betrays his relation to what is below him,—thick-skulled, small-brained, fishy, quadrumanous,—quadrupeped ill-disguised, hardly escaped into biped, and has paid for the new powers by loss of some of the old ones. But the lightning which explodes and fashions planets, maker of planets and suns, is in him. On one side, elemental order, sandstone and granite, rock-ledges, peat-bog, forest, sea and shore; and, on the other part, thought, the spirit which composes and decomposes nature,—here they are, side by side, god and devil, mind and matter, king and conspirator, belt and spasm, riding peacefully together in the eye and brain of every man.

Nor can he blink the freewill. To hazard the contradiction,—freedom is necessary. If you please to plant yourself on the side of Fate, and say, Fate is all; then we say, a part of Fate is the freedom of man. Forever wells up the impulse of choosing and acting in the soul. Intellect annuls Fate: So far as a man thinks, he is free. And though nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a “Declaration of Independence,” or the statute right to vote, by those who have never dared to think or to act, yet it is wholesome to man to look not at Fate, but the other way: the practical view is the other. His sound relation to these facts is to use and command, not to cringe to them. “Look not on nature, for her name is fatal,” said the oracle. The too much contemplation of these limits induces meanness. They who talk much of destiny, their birth-star, and etc., are in a lower dangerous plane, and invite the evils they fear.

I cited the instinctive and heroic races as proud believers in Destiny. They conspire with it; a loving resignation is with the event. But the dogma makes a different impression, when it is held by the weak and lazy. ‘Tis weak and vicious people who cast the blame on Fate. The right use of Fate is to bring up
our conduct to the loftiness of nature. Rude and invincible except by themselves are the elements. So let
man be. Let him empty his breast of his windy conceits, and show his lordship by manners and deeds on
the scale of nature. Let him hold his purpose as with the tug of gravitation. No power, no persuasion, no
bribe shall make him give up his point. A man ought to compare advantageously with a river, an oak, or a
mountain. He shall have not less the flow, the expansion, and the resistance of these.
'Tis the best use of Fate to teach a fatal courage. Go face the fire at sea, or the cholera in your friend's
house, or the burglar in your own, or what danger lies in the way of duty, knowing you are guarded by the
cherubim of Destiny. If you believe in Fate to your harm, believe it, at least, for your good.
For, if Fate is so prevailing, man also is part of it, and can confront fate with fate. If the Universe have
these savage accidents, our atoms are as savage in resistance. We should be crushed by the atmosphere,
but for the reaction of the air within the body. A tube made of a film of glass can resist the shock of the
ocean, if filled with the same water. If there be omnipotence in the stroke, there is omnipotence of recoil.
1. But Fate against Fate is only parrying and defense; there are, also, the noble creative forces. The
revelation of Thought takes man out of servitude into freedom. We rightly say of ourselves, we were
born, and afterward we were born again, and many times. We have successive experiences so important,
that the new forgets the old, and hence the mythology of the seven or the nine heavens. The day of days,
the great day of the feast of life, is that in which the inward eye opens to the Unity in things, to the omni-
presence of law;—sees that what is must be, and ought to be, or is the best. This beatitude dips from on
high down on us, and we see. It is not in us so much as we are in it. If the air come to our lungs, we
breathe and live; if not, we die. If the light come to our eyes, we see; else not. And if truth come to our
mind, we suddenly expand to its dimensions, as if we grew to worlds. We are as lawgivers; we speak for
Nature; we prophesy and divine.
This insight throws us on the party and interest of the Universe, against all and sundry; against our-
selves, as much as others. A man speaking from insight affirms of himself what is true of the mind: see-
ing its immortality, he says, I am immortal; seeing its invincibility, he says, I am strong. It is not in us, but
we are in it. It is of the maker, not of what is made. All things are touched and changed by it. This uses,
and is not used. It distances those who share it, from those who share it not. Those who share it not are
flocks and herds. It dates from itself;—not from former men or better men,—gospel, or constitution, or
college, or custom. Where it shines, Nature is no longer intrusive, but all things make a musical or picto-
rial impression. The world of men show like a comedy without laughter:—populations, interests, gov-
ernment, history;—'tis all toy figures in a toy house. It does not overvalue particular truths. We hear
eagerly every thought and word quoted from an intellectual man. But, in his presence, our own mind is
roused to activity, and we forget very fast what he says, much more interested in the new play of our own
thought, than in any thought of his. 'Tis the majesty into which we have suddenly mounted, the imper-
sonality, the scorn of egotisms, the sphere of laws, that engage us. Once we were stepping a little this
way, and a little that way; now, we are as men in a balloon, and do not think so much of the point we have
left, or the point we would make, as of the liberty and glory of the way.

Just as much intellect as you add, so much organic power. He who sees through the design, presides
over it, and must will that which must be. We sit and rule, and, though we sleep, our dream will come to
pass. Our thought, though it were only an hour old, affirms an oldest necessity, not to be separated from
thought, and not to be separated from will. They must always have coexisted. It apprises us of its sover-
eignty and godhead, which refuse to be severed from it. It is not mine or thine, but the will of all mind. It
is poured into the souls of all men, as the soul itself which constitutes them men. I know not whether
there be, as is alleged, in the upper region of our atmosphere, a permanent westerly current, which carries
with it all atoms which rise to that height, but I see, that when souls reach a certain clearness of percep-
tion, they accept a knowledge and motive above selfishness. A breath of will blows eternally through the
universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale and
exhale, and it is the wind which blows the worlds into order and orbit. Thought dissolves the material
universe, by carrying the mind up into a sphere where all is plastic. Of two men, each obeying his own
thought, he whose thought is deepest will be the strongest character. Always one man more than another
represents the will of Divine Providence to the period.
2. If thought makes free, so does the moral sentiment. The mixtures of spiritual chemistry refuse to be
analyzed. Yet we can see that with the perception of truth is joined the desire that it shall prevail. That
affection is essential to will. Moreover, when a strong will appears, it usually results from a certain unity
of organization, as if the whole energy of body and mind flowed in one direction. All great force is real
and elemental. There is no manufacturing a strong will. There must be a pound to balance a pound. Where
power is shown in will, it must rest on the universal force. Alaric and Bonaparte must believe they rest on
a truth, or their will can be bought or bent. There is a bribe possible for any finite will. But the pure sym-
pathy with universal ends is an infinite force, and cannot be bribed or bent. Whoever has had experience
of the moral sentiment cannot choose but believe in unlimited power. Each pulse from that heart is an
oath from the Most High. I know not what the word sublime means, if it be not the intimations in this in-
fant of a terrific force. A text of heroism, a name and anecdote of courage, are not arguments, but sallies
of freedom. One of these is the verse of the Persian Hafiz, "'Tis written on the gate of Heaven, 'Wo unto
him who suffers himself to be betrayed by Fate!'" Does the reading of history make us fatalists? What
courage does not the opposite opinion show! A little whim of will to be free gallantly contending against
the universe of chemistry.

But insight is not will, nor is affection will. Perception is cold, and goodness dies in wishes; as Voltaire
said, ‘tis the misfortune of worthy people that they are cowards; “un des plus grands malheurs des
honnêtes gens c’est qu’ils sont des lâches.” There must be a fusion of these two to generate the energy of
will. There can be no driving force, except through the conversion of the man into his will, making him
the will, and the will him. And one may say boldly, that no man has a right perception of any truth, who
has not been reacted on by it, so as to be ready to be its martyr.

The one serious and formidable thing in nature is a will. Society is servile from want of will, and there-
fore the world wants saviors and religions. One way is right to go: the hero sees it, and moves on that aim,
and has the world under him for root and support. He is to others as the world. His approbation is honor;
his dissent, infamy. The glance of his eye has the force of sunbeams. A personal influence towers up in
memory only worthy, and we gladly forget numbers, money, climate, gravitation, and the rest of Fate.

We can afford to allow the limitation, if we know it is the meter of the growing man. We stand against
Fate, as children stand up against the wall in their father’s house, and notch their height from year to year.
But when the boy grows to man, and is master of the house, he pulls down that wall, and builds a new and
bigger. ‘Tis only a question of time. Every brave youth is in training to ride and rule this dragon. His sci-
cence is to make weapons and wings of these passions and retarding forces. Now whether, seeing these
two things, fate and power, we are permitted to believe in unity? The bulk of mankind believe in two
gods. They are under one dominion here in the house, as friend and parent, in social circles, in letters, in
art, in love, in religion: but in mechanics, in dealing with steam and climate, in trade, in politics, they
think they come under another; and that it would be a practical blunder to transfer the method and way of
working of one sphere, into the other. What good, honest, generous men at home, will be wolves and
foxes on change! What pious men in the parlor will vote for what reprobates at the polls! To a certain
point, they believe themselves the care of a Providence. But, in a steamboat, in an epidemic, in war, they
believe a malignant energy rules.

But relation and connection are not somewhere and sometimes, but everywhere and always. The divine
order does not stop where their sight stops. The friendly power works on the same rules, in the next farm,
and the next planet. But, where they have not experience, they run against it, and hurt themselves. Fate,
then, is a name for facts not yet passed under the fire of thought;—for causes which are unpenetrated.

But every jet of chaos which threatens to exterminate us, is convertible by intellect into wholesome
force. Fate is unpenetrated causes. The water drowns ship and sailor, like a grain of dust. But learn to
swim, trim your bark, and the wave which drowned it, will be cloven by it, and carry it, like its own foam,
a plume and a power. The cold is inconsiderate of persons, tinges your blood, freezes a man like a dew-
drop. But learn to skate, and the ice will give you a graceful, sweet, and poetic motion. The cold will
brace your limbs and brain to genius, and make you foremost men of time. Cold and sea will train an im-
perial Saxon race, which nature cannot bear to lose, and, after cooping it up for a thousand years in yon-
der England, gives a hundred Englands, a hundred Mexicos. All the bloods it shall absorb and domineer:
and more than Mexicos,—the secrets of water and steam, the spasms of electricity, the ductility of metals,
the chariot of the air, the ruddered balloon are awaiting you.

The annual slaughter from typhus far exceeds that of war; but right drainage destroys typhus. The
plague in the sea-service from scurvy is healed by lemon juice and other diets portable or procurable: the
depopulation by cholera and small-pox is ended by drainage and vaccination; and every other pest is not
less in the chain of cause and effect, and may be fought off. And, whilst art draws out the venom, it com-
monly extorts some benefit from the vanquished enemy. The mischievous torrent is taught to drudge for
man: the wild beasts he makes useful for food, or dress, or labor; the chemic explosions are controlled
like his watch. These are now the steeds on which he rides. Man moves in all modes, by legs of horses, by
wings of wind, by steam, by gas of balloon, by electricity, and stands on tiptoe threatening to hunt the ea-
gle in his own element. There’s nothing he will not make his carrier.

Steam was, till the other day, the devil which we dreaded. Every pot made by any human potter or bra-
zier had a hole in its cover, to let off the enemy, lest he should lift pot and roof, and carry the house away.
But the Marquis of Worcester, Watt, and Fulton bethought themselves, that, where was power, was not
devil, but was God; that it must be availed of; and not by any means let off and wasted. Could he lift pots
and roofs and houses so handily? he was the workman they were in search of. He could be used to lift
away, chain, and compel other devils, far more reluctant and dangerous, namely, cubic miles of earth,
mountains, weight or resistance of water, machinery, and the labors of all men in the world; and time he
shall lengthen, and shorten space.

It has not fared much otherwise with higher kinds of steam. The opinion of the million was the terror of
the world, and it was attempted, either to dissipate it, by amusing nations, or to pile it over with strata of
society,—a layer of soldiers; over that, a layer of lords; and a king on the top; with clamps and hoops of
castles, garrisons, and police. But, sometimes, the religious principle would get in, and burst the hoops,
and rive every mountain laid on top of it. The Fultons and Watts of politics, believing in unity, saw that it
was a power, and, by satisfying it, (as justice satisfies everybody,) through a different disposition of soci-
every creature,—wren or dragon,—shall make its own lair. As soon as there is life, there is
to get its living,—is it planet, animal, or tree. The planet makes itself. The animal cell makes itself;—then,

Fate involves the melioration. No statement of the Universe can have any soundness, which does not admit its ascending effort. The direction of the whole, and of the parts, is toward benefit, and in proportion to the health. Behind every individual, closes organization: before him, opens liberty,—the Better, the Best. The first and worst races are dead. The second and imperfect races are dying out, or remain for the maturing of higher. In the latest race, in man, every generosity, every new perception, the love and praise he extorts from his fellows, are certificates of advance out of fate into freedom. Liberation of the will from the sheaths and clogs of organization which he has outgrown, is the end and aim of this world. Every calamity is a spur and valuable hint; and where his endeavors do not yet fully avail, they tell as tendency. The whole circle of animal life,—tooth against tooth,—devouring war, war for food, a yelp of pain and a grunt of triumph, until, at last, the whole menagerie, the whole chemical mass is mellowed and refined for higher use,—pleases at a sufficient perspective.

But to see how fate slides into freedom, and freedom into fate, observe how far the roots of every creature run, or find, if you can, a point where there is no thread of connection. Our life is consentaneous and far-related. This knot of nature is so well tied, that nobody was ever cunning enough to find the two ends. Nature is intricate, overlapped, interweaved, and endless. Christopher Wren said of the beautiful King’s College chapel, “that, if anybody would tell him where to lay the first stone, he would build such another.” But where shall we find the first atom in this house of man, which is all consent, insouciation, and balance of parts?

The web of relation is shown in habitat, shown in hibernation. When hibernation was observed, it was found, that, whilst some animals became torpid in winter, others were torpid in summer: hibernation then was a false name. The long sleep is not an effect of cold, but is regulated by the supply of food proper to the animal. It becomes torpid when the fruit or prey it lives on is not in season, and regains its activity when its food is ready.

Eyes are found in light; ears in auricular air; feet on land; fins in water; wings in air; and, each creature where it was meant to be, with a mutual fitness. Every zone has its own Fauna. There is adjustment between the animal and its food, its parasite, its enemy. Balances are kept. It is not allowed to diminish in numbers, nor to exceed. The like adjustments exist for man. His food is cooked, when he arrives; his coal in the pit; the house ventilated; the mud of the deluge dried; his companions arrived at the same hour, and awaiting him with love, concert, laughter, and tears. These are coarse adjustments, but the invisible are not less. There are more belongings to every creature than his air and his food. His instincts must be met, and he has predisposing power that bends and fits what is near him to his use. He is not possible until the invisible things are right for him, as well as the visible. Of what changes, then, in sky and earth, and in finer skies and earths, does the appearance of some Dante or Columbus apprise us!

How is this effected? Nature is no spendthrift, but takes the shortest way to her ends. As the general says to his soldiers, “if you want a fort, build a fort,” so nature makes every creature do its own work and get its living,—is it planet, animal, or tree. The planet makes itself. The animal cell makes itself;—then, what it wants. Every creature,—wren or dragon,—shall make its own lair. As soon as there is life, there is self-direction, and absorbing and using of material. Life is freedom,—life in the direct ratio of its amount. You may be sure, the new-born man is not inert. Life works both voluntarily and supernaturally in its neighborhood. Do you suppose, he can be estimated by his weight in pounds, or, that he is contained in his skin,—this reaching, radiating, jaculating fellow? The smallest candle fills a mile with its rays, and the papillae of a man run out to every star.

When there is something to be done, the world knows how to get it done. The vegetable eye makes leaf, pericarp, root, bark, or thorn, as the need is; the first cell converts itself into stomach, mouth, nose, or nail, according to the want: the world throws its life into a hero or a shepherd; and puts him where he is wanted. Dante and Columbus were Italians, in their time: they would be Russians or Americans today. Things ripen, new men come. The adaptation is not capricious. The ulterior aim, the purpose beyond itself, the correlation by which planets subside and crystallize, then animate beasts and men, will not stop, but will work into finer particulars, and from finer to finest.

The secret of the world is, the tie between person and event. Person makes event, and event person. The “times,” “the age,” what is that, but a few profound persons and a few active persons who epitomize the
times?—Goethe, Hegel, Metternich, Adams, Calhoun, Guizot, Peel, Cobden, Kossuth, Rothschild, Astor, Brunel, and the rest. The same fitness must be presumed between a man and the time and event, as between the sexes, or between a race of animals and the food it eats, or the inferior races it uses. He thinks his fate alien, because the copula is hidden. But the soul contains the event that shall befall it, for the event is only the actualization of its thoughts; and what we pray to ourselves for is always granted. The event is the print of your form. It fits you like your skin. What each does is proper to him. Events are the children of his body and mind. We learn that the soul of Fate is the soul of us, as Hafiz sings,

Alas! till now I had not known,
My guide and fortune’s guide are one.

All the toys that infatuate men, and which they play for,—houses, land, money, luxury, power, fame, are the selfsame thing, with a new gauze or two of illusion overlaid. And of all the drums and rattles by which men are made willing to have their heads broke, and are led out solemnly every morning to parade,—the most admirable is this by which we are brought to believe that events are arbitrary, and independent of actions. At the conjuror’s, we detect the hair by which he moves his puppet, but we have not eyes sharp enough to descry the thread that ties cause and effect.

Nature magically suits the man to his fortunes, by making these the fruit of his character. Ducks take to the water, eagles to the sky, waders to the sea margin, hunters to the forest, clerks to counting-rooms, soldiers to the frontier. Thus events grow on the same stem with persons; are sub-persons. The pleasure of life is according to the man that lives it, and not according to the work or the place. Life is an ecstasy. We know what madness belongs to love,—what power to paint a vile object in hues of heaven. As insane persons are indifferent to their dress, diet, and other accommodations, and, as we do in dreams, with equanimity, the most absurd acts, so, a drop more of wine in our cup of life will reconcile us to strange company and work. Each creature puts forth from itself its own condition and sphere, as the slug sweats out its slimy house on the pear-leaf, and the woolly aphids on the apple perspire their own bed, and the fish its shell. In youth, we clothe ourselves with rainbows, and go as brave as the zodiac. In age, we put out another sort of perspiration,—gout, fever, rheumatism, caprice, doubt, fretting, and avarice.

A man’s fortunes are the fruit of his character. A man’s friends are his magnetisms. We go to Herodotus and Plutarch for examples of Fate; but we are examples. *Quisque suos patimur manes*. The tendency of every man to enact all that is in his constitution is expressed in the old belief, that the efforts which we make to escape from our destiny only serve to lead us into it: and I have noticed, a man likes better to be of every man to enact all that is in his constitution is expressed in the old belief, that the efforts which we make to escape from our destiny only serve to lead us into it: and I have noticed, a man likes better to be complimented on his position, as the proof of the last or total excellence, than on his merits.

A man will see his character emitted in the events that seem to meet, but which exude from and accompany him. Events expand with the character. As once he found himself among toys, so now he plays a part in colossal systems, and his growth is declared in his ambition, his companions, and his performance. He looks like a piece of luck, but is a piece of causation;—the mosaic, angulated and ground to fit into the gap he fills. Hence in each town there is some man who is, in his brain and performance, an explanation of the tillage, production, factories, banks, churches, ways of living, and society, of that town. If you do not chance to meet him, all that you see will leave you a little puzzled: if you see him, it will become of the tillage, production, factories, banks, churches, ways of living, and society, of that town. If you do not chance to meet him, all that you see will leave you a little puzzled: if you see him, it will become...
man, that is, the man most imbued with the spirit of the time, is the impressionable man,—of a fiber irri-
table and delicate, like iodine to light. He feels the infinitesimal attractions. His mind is lighter than oth-
ers, because he yields to a current so feeble as can be felt only by a needle delicately poised.

The correlation is shown in defects. Möller, in his Essay on Architecture, taught that the building which
was fitted accurately to answer its end, would turn out to be beautiful, though beauty had not been in-
tended. I find the like unity in human structures rather virulent and pervasive; that a crudity in the blood
will appear in the argument; a hump in the shoulder will appear in the speech and handiwork. If his mind
could be seen, the hump would be seen. If a man has a seesaw in his voice, it will run into his sentences,
into his poem, into the structure of his fable, into his speculation, into his charity. And, as every man is
hunted by his own demon, vexed by his own disease, this checks all his activity.

So each man, like each plant, has his parasites. A strong, astringent, bilious nature has more truculent
enemies than the slugs and moths that fret my leaves. Such a one has curculios, borers, knife-worms: a
swindler ate him first, then a client, then a quack, then smooth, plausible gentlemen, bitter and selfish as
Moloch.

This correlation really existing can be divined. If the threads are there, thought can follow and show
them. Especially when a soul is quick and docile; as Chaucer sings,

"Or if the soul of proper kind
Be so perfect as men find,
That it wot what is to come,
And that he warneth all and some
Of every of their adventures,
By previsions or figures;
But that our flesh hath not might
It to understand aright
For it is warned too darkly."—

Some people are made up of rhyme, coincidence, omen, periodicity, and presage: they meet the person
they seek; what their companion prepares to say to them, they first say to him; and a hundred signs ap-
prise them of what is about to befall.

Wonderful intricacy in the web, wonderful constancy in the design this vagabond life admits. We won-
der how the fly finds its mate, and yet year after year we find two men, two women, without legal or car-
nal tie, spend a great part of their best time within a few feet of each other. And the moral is, that what we
seek we shall find; what we flee from flees from us; as Goethe said, "what we wish for in youth, comes in
heaps on us in old age," too often cursed with the granting of our prayer: and hence the high caution, that,
since we are sure of having what we wish, we beware to ask only for high things.

One key, one solution to the mysteries of human condition, one solution to the old knots of fate, free-
dom, and foreknowledge, exists, the propounding, namely, of the double consciousness. A man must ride
alternately on the horses of his private and his public nature, as the equestrians in the circus throw them-

selves nimbly from horse to horse, or plant one foot on the back of one, and the other foot on the back of
the other. So when a man is the victim of his fate, has sciatica in his loins, and cramp in his mind; a club-
foot and a club in his wit; a sour face, and a selfish temper; a strut in his gait, and a conceit in his affec-
tion; or is ground to powder by the vice of his race; he is to rally on his relation to the Universe, which his
ruin benefits. Leaving the demon who suffers, he is to take sides with the Deity who secures universal
benefit by his pain. To offset the drag of temperament and race, which pulls down, learn this lesson,
namely, that by the cunning copresence of two elements, which is throughout nature, whatever lames or
paralyzes you, draws in with it the divinity, in some form, to repay. A good intention clothes itself with
sudden power. When a god wishes to ride, any chip or pebble will bud and shoot out winged feet, and
serve him for a horse.

Let us build altars to the Blessed Unity which holds nature and souls in perfect solution, and compels
every atom to serve an universal end. I do not wonder at a snow-flake, a shell, a summer landscape, or the
glory of the stars; but at the necessity of beauty under which the universe lies; that all is and must be pic-
torial; that the rainbow, and the curve of the horizon, and the arch of the blue vault are only results from
the organism of the eye. There is no need for foolish amateurs to fetch me to admire a garden of flowers,
or a sun-gilt cloud, or a waterfall, when I cannot look without seeing splendor and grace. How idle to
choose a random sparkle here or there, when the indwelling necessity plants the rose of beauty on the
brow of chaos, and discloses the central intention of Nature to be harmony and joy.

Let us build altars to the Beautiful Necessity. If we thought men were free in the sense, that, in a single
exception one fantastical will could prevail over the law of things, it were all one as if a child’s hand
could pull down the sun. If, in the least particular, one could derange the order of nature,—who would
accept the gift of life?

Let us build altars to the Beautiful Necessity, which secures that all is made of one piece; that plaintiff
and defendant, friend and enemy, animal and planet, food and eater, are of one kind. In astronomy, is vast
space, but no foreign system; in geology, vast time, but the same laws as today. Why should we be afraid
of Nature, which is no other than “philosophy and theology embodied?” Why should we fear to be crushed by savage elements, we who are made up of the same elements? Let us build to the Beautiful Necessity, which makes man brave in believing that he cannot shun a danger that is appointed, nor incur one that is not; to the Necessity which rudely or softly educates him to the perception that there are no contingencies; that Law rules throughout existence, a Law which is not intelligent but intelligence,—not personal nor impersonal,—it disdains words and passes understanding; it dissolves persons; it vivifies nature; yet solicits the pure in heart to draw on all its omnipotence.
Fate/stay night (フェイト夜, Feito/sutei naito?) is a Japanese eroge visual novel game created by TYPE-MOON, which was originally released on January 30, 2004. It is TYPE-MOON's first commercial work, following its transition from a doujin soft visual novel group. Set in the same universe as previous TYPE-MOON releases, it is among the most well-known and popular visual novels. It was ported to several platforms, and its three narrative routes—Fate, Unlimited Blade Works and Heaven's Feel—received Action, supernatural, magic. After a mysterious inferno kills his family, Shirou is saved and adopted by Kiritsugu Emiya, who teaches him the ways of magic and justice. One night, years after Kiritsugu's death, Shirou is cleaning at school, when he finds himself caught in the middle of a deadly encounter between two superhumans known as Servants. During his attempt to escape, the boy is caught by one of the Servants and receives a life-threatening injury. Miraculously, he survives, but the same Servant returns to finish what he started.

Fate/stay night. by seorin. Began on Feb 28, 2009. Original Thread: This is the ritual called the Holy Grail War [Fate/Stay Night]. If you liked this LP, you might also like Tsukihime by Seorin, Dangan Ronpa by orenronen and Earthbound by Travis343. Table of Contents.