

lay behind. He would have his countrymen hold frequent communion with the "Wisdom and Spirit of the Universe," the "Presences of nature in the sky," and the "Souls of lonely places," that from them they might learn the virtue of unselfishness.

"The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers:  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boon."

He was not guilty of the "pathetic fallacy," taking his mood to Nature and making her reflect it. He would not consciously have expressed the thought contained in Tennyson's lines:

"Calm is the morn, without a sound,  
Calm as to suit a calmer grief."

Believing in the existence of nature as altogether outside of and independent of his own, he recognized moods and thoughts peculiarly hers. These moods and thoughts she could communicate to him inasmuch as she, being God, was the more powerful, and the thoughts and emotions of nature, being always pure and elevating, it behooves man to open his heart for their reception. It has been customary to call this belief of Wordsworth's Pantheism, but it is that form of Pantheism which sees God everywhere, but not necessarily all of God. His later writings show unquestionably strong faith in a personal God. At this particular period the larger idea overshadowed the smaller.

Holding this view of nature, we need not be surprised that he dwells little on description. He does not allow himself to be carried away by the superficial impressions of a scene, but, by the force of will, digs beneath the surface until he finds the truth that there lies hidden. Thus natural objects became unsubstantialized. In communing with the spirit he lost sight of the external, so that what he saw seemed part of his own immaterial nature. "Many times," he tells us, "while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to the reality."

Such highly-wrought states of spirituality were especially characteristic of childhood and early boyhood, and Wordsworth employs the fact as being presumptive evidence of pre-existence. This doctrine is one of the chief features of Plato's philosophy. He taught that abstract ideas such as truth, temperance, virtue, etc., were real existences in heaven, and in the contemplation of them the life of the gods consisted. In the train of the gods were souls, some newly created, and some which at one time or another had dwelt in human forms on earth. These, too, gazed—but from a distance—on the visible forms of the abstract ideas, and lived by them. Sooner or