

Nature (the view of the Crusaders)

The Crusaders made their way through the Tyrol with nothing but dread of the lofty peaks which they called horribiles and it was only the cultivated valleys that they called amaenae.

(Mountains in Literature, by T. Sergeant Perry)
Atlantic Monthly (Sept. 1879)

Nature (Addison's view of)

Speaking of Thonon, a town on the south shore of the Lake of Geneva, he says:

"There are vistas in front of it of great length, that terminate upon the lake.

All one side of the walks you have a near prospect of the Alps, which are broken into so many steep, and precipices that they fill the mind with an agreeable kind of horror, and form one of the most irregular, misshapen scenes in the world."

ibid

Lady Mary Wortley Montagu.

In the letter N. C. LV. from Mr. Lowther to John Arnold, the following passage occurs: speaking of the mountains of Savoy says "the unseasonable coldness of the weather, and the sight of one of the worst countries under heaven

Gray's letter November 16th 1741

Grand Chartreuse; letter to Dr. Wharton,
no. 11., October 18, 1769

Dryden wrote:

All things are hush'd as nature's self lay dead,
The mountains seem to nod their drowsy head,
The little birds in dreams their songs repeat,
And sleeping flowers beneath the ^{night-dews} sweat.

Thomson's Seasons

"The rapid radiance instantaneous strikes
the illumined mountain, through the
forest-streams

Shares in the floods;" (Spring 1. 192)

"To where the broken landscape by degrees
Ascending, roughens into rigid hills;
O'er which the Cambrian mountains, like far
ceas'd
that skirt the blue horizon, dusky, rise."
(1957)

Rousseau's Confessions: "I must have torrents
rocks, pines, black forests, mountains, rough
roads running up and down, precipice on
each side that shall make me really frightened.
Near Chambéry I had this pleasure, and I
enjoyed it to the utmost"

Novelle Helise

Beattie's "Minstrel"

Akenside's "Pleasures of Imagination"

Ruskin's View of Nature.

1.

1. "Man's use and function (and let him who will not grant this follow me no farther for this I purpose always to assume) is to be the witness of the glory of God and to advance that glory by his reasonable obedience and result in his happiness."

2. Therefore things are useful in so far as they exhibit the glory of God in such a manner as illustrates or attracts our attention. What is commonly called useful by economists, or not useful in the strict sense of the word but becomes only secondary usefulness. For they only tend to render some service to our corporeal body, and it is far much better to die than to live with out ^{purpose} man's use & functions.

3. The faculty of appreciating the beauty is not sensual or intellectual but moral.

4. The sense enable us to perceive things. Next a pleasurable feeling arises, which is not aesthetic at all. This feeling must be accompanied with the sentiment of ~~thankfulness~~ ^{gratitude} toward the creator in order to be called an aesthetic feeling.

5. The term aesthetic is not good, its proper meaning being too closely related to the common feeling. Therefore the term theoretic is preferable & its operation of appreciating the beautiful is to be called theoria.

for judgment & reverence

Evidence of higher ranks in pleasure of sight & hearing: — 1) they are eternal & inexhaustible 2) evidently no means of a instrument of life, but an object of life.

False notions of the beautiful

1) the beautiful is the true

2) " " the useful

3) " " is the effect of custom

4) " " of association

Typical Beauty

1) Beauty of Infinity or the type of divine incomprehensibility.