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EMERSON SOCIETY PAPERS

Emerson in the Concord Free Public Library

LESLIE PERRIN WILSON
Concord Free Public Library

Last July 14th, members of the Emerson Society visited the Concord Free Public Library during the Thoreau Society's Annual Gathering. As Curator of Concord's Special Collections, I showed them representative manuscript, printed, and visual items from among the Library's Emerson holdings. To the surprise of both presenter and audience, even some of the group who had been using the Library for decades were unaware of the full extent of the Emerson materials here. Although the Special Collections staff has worked over the past decade to organize and describe unprocessed archival and manuscript collections, to prepare on-line cataloging for all types of materials for OCLC, RLIN,* and the database of the Minuteman Library Network (much of this work supported by federal funding), to create an informative and user-friendly web site, and to publicize holdings through a variety of outreach programs, there is clearly still a need to take advantage of all opportunities to inform the scholarly community of the significance of Concord's Emerson collections.

In offering my personal view of what is most important and useful about the holdings of the Concord Free Public Library, I hope to remind those who have used the collections of their richness and research value, and to alert those unfamiliar with the Library to the availability of a major and far from fully plumbed resource. I want, as Emerson wrote to Brook Farmer Charles King Newcomb on 16 August 1842, to "by & by make our village [read "library"] more attractive to you."

What makes Concord's Emerson holdings so special? There are a number of good answers, but perhaps the strongest is that the collections here—actively growing since the Library's founding in 1873—are wide-ranging, complex, and above all interconnected. They provide a variety of different types of research materials illuminating aspects of the life and work of Emerson, one item dovetailing with another to create a coherent picture in the same

way that the pieces of a puzzle interlock to form a whole. Of course we have spectacular "high-spot" items that qualify as national treasures in and of themselves. But however impressive such individual items may be, they are most useful to the scholar as threads in the larger fabric of documentation. What matters is not just what an archive has, but also how it all fits together.

One of the best examples of the coherence of the Concord Free Public Library holdings is provided by a sequence of materials relating to the 1835 celebration in Concord of the bicentennial of the Town's incorporation. In 1985, to commemorate Concord's 350th anniversary, David Emerson presented the manuscript of the discourse that Ralph Waldo Emerson had delivered at the celebration in 1835. A stellar gift, to be sure, but one that is doubly meaningful viewed in combination with other Library holdings.

Emerson's manuscript, containing numerous emendations and deletions in the author's hand, was used both for delivering the speech and as printer's copy for the 1835 pamphlet publication of the discourse (printed in Concord). The Library owns the printed version as well as the manuscript. A comparison of manuscript and printed text tells something of Emerson's editorial process. In addition, we have typed transcripts of the many volumes of manuscript Emerson journals in the Houghton Library at Harvard. Among them is Journal L, "Concord," which contains material upon which Emerson drew in preparing his oration. The Library also houses the original Town records used by Emerson as source material for the periods of Concord history treated in the discourse. Typed transcripts and municipal records may not be as glamorous as holograph Emerson manuscripts. However, they are useful tools for scholars seeking to understand Emerson as a thinker and writer.

Furthermore, the Special Collections include the records of the Committee of Arrangements for the 1835

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2000 EMERSON SOCIETY PATRONS

Emerson Society members have responded generously to the appeal by Past President Ronald A. Bosco to join at new levels of membership. All donations above the \$10 annual regular membership go to support the "Emerson in 2003" Bicentennial celebration now being organized. Dues categories are Life (\$500), Sustaining (\$50), Contributing (\$25), and Regular (\$10). Please send check payable to The Emerson Society (U.S. dollars only) to Ronald A. Bosco, Secretary/Treasurer, Dept. of English, University at Albany—SUNY, Albany, NY 12222.

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EMERSON SOCIETY PAPERS

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Published at Worcester Polytechnic Institute

Editor: Douglas Emory Wilson
Managing Editor: Wesley T. Mott
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Emerson Society Papers is published twice a year. Subscriptions, which include membership in the Society, are \$10 a year (students \$5). Send checks for membership (calendar year) and back issues (\$5 each) to Ronald A. Bosco, Department of English, University at Albany—SUNY, Albany, NY 12222.

For future issues of *Emerson Society Papers* we solicit information about editions, publications, and research in progress on Emerson and his circle; queries and requests for information in aid of research in these fields; and significant news (promotions, transfers, retirements, deaths, etc.) of Emersonian scholars. We will also consider notes and short articles (about 4 to 5 double-spaced typewritten pages, or less) on subjects of interest to our membership. MLA stylesheet is preferred. Send manuscripts to the editor, Douglas Emory Wilson, 1404 Christine Ave., Anniston, AL 36207-3924.

Review copies of books on Emerson should be sent to book review editor T. Gregory Garvey, Department of English, SUNY—Brockport, Brockport, NY 14420-2968.

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PROSPECTS.



American Literature Association Conference

The Ralph Waldo Emerson Society will present two panels at the twelfth annual conference of the American Literature Association, to be held on 24-27 May 2001 in Cambridge, Massachusetts. Both panels—as well as the society's annual meeting—will be conducted on Friday, 25 May, at a time and room to be announced.

SESSION I

Emerson in New England.

CHAIR: Phyllis Cole (*Penn State Delaware County*)
"Emerson, Rhetoric, and Ecstasy," Roger Thompson (*Virginia Military Institute*)
"Emerson in New Bedford," Elizabeth Addison (*Western Carolina University*)
"Whose Waldo? Emerson and His New England Biographers, 1881-1889," Robert D. Habich (*Ball State University*)

SESSION II

Emerson and Science.

CHAIR AND RESPONDENT: Laura Dassow Walls (*Lafayette College*)
"Approaching Creation: Emerson and Evolution," Barbara Packer (*UCLA*)
"The Transparency of Physics': Science and Ethics in the Later Emerson," Ronald A. Bosco (*University at Albany—SUNY*)
"Emerson, Electricity, and the Redemption of Matter," Eric Wilson (*Wake Forest University*)

The ALA conference will be held at the Hyatt Regency Cambridge, 575 Memorial Drive, in Cambridge, Mass., on 24–27 May 2001 (Thursday through Sunday). Besides scores of panels, features include an exhibit of scholarly books, an opening reception at 7:00 p.m. on Thursday, and a major celebration on Saturday at 7:00 p.m. The conference fee of \$100 (\$50 for graduate students, independent scholars, and retired faculty) covers the costs of the conference including the opening and closing receptions and two lunches. The Hyatt Regency Cambridge will offer a conference rate of \$139 for a single or double room (triples are \$164). For reservations call 1-800-233-1234 before 15 April 2001 and request the American Literature Association conference rate.

The official ALA travel agent is TRAVEL PROFESSIONALS, which will attempt to negotiate discounted airfares and

which now charges a \$10 service fee. Their toll-free number is 888-293-9441.

For more information about the conference, check the ALA Web site—www.americanliterature.org—or e-mail the conference director, Professor Maria Karafilis at mkarafi@calstatela.edu.

Cuban Scholar Seeks Leads on Poetry Criticism

A new member of the Emerson Society from Cuba—Professor Félix Flores—would like to hear from Emersonians with suggestions about criticism of Emerson's poetry. Professor Flores won the 2000 Marinello Prize, granted by the Cuban National Institute of Cultural Research for the best book project presented. Both the book project and his Ph.D. thesis are related to the study of Cuban national hero José Martí's translations into Spanish of some of Emerson's works. Professor Flores is especially interested in finding criticism of such poems as "Fable," "Good-bye," "The World-Soul," "Blight," and "The Test."

Professor Flores is trying to show that Martí's translations of Emerson convey not only the essentials of form and content but also such expressive features as style and figures of speech. Write to Professor Félix Flores at Calle Republica, No. 37, e/ Marcial Gómez y Abraham Delgado, Ciego de Ávila, CP 65 100, Cuba.

Annual Meeting

The Annual Meeting of the Ralph Waldo Emerson Society, Inc. will be held at the Hyatt Regency in Cambridge, Massachusetts, on Friday, 25 May. As has been our practice since 1991, the 2001 Annual Meeting is being conducted during the annual conference of the American Literature Association. The exact time and location have not been announced, but details should be forthcoming in the ALA program. For conference information see the first item in "PROSPECTS."

"Emerson Weekend" with the Philosophy Foundation

"Ralph Waldo Emerson: The Infinite Soul" is the theme of a weekend program being offered in Concord, Massachusetts, by the Philosophy Foundation, Inc. on 5 and 6 May 2001. Activities include tours of the Emerson House and the Alcott Orchard House, and a Curator's Tour of Emerson primary materials in the Concord Free Public Library, as well as lectures and a tour of the Thoreau Institute. For more information, call 1-800-423-4553, or visit www.philosophy-foundation.org.

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Emerson in the CFPL

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celebration, which show that Concordians took their local celebration more seriously than did some of their invited dignitaries—former United States President John Quincy Adams, for example—who politely declined to attend. From our retrospective vantage point, Emerson's role tends to impart the celebration with an importance that may, in fact, be exaggerated. The Library also holds the copy of Lemuel Shattuck's 1835 *A History of the Town of Concord* that once belonged to physician, statistician, and social historian Edward Jarvis. Jarvis annotated his copy of Shattuck extensively, commenting with an insider's knowledge on many topics, among them the 1835 celebration. His account of the process of arranging for an orator (Emerson was not the first or even the second choice) is eye-opening. In 1835 as surely as in 2001, local personalities, politics, and agenda influenced the course of events.

All of these materials provide context for understanding the holograph discourse—how it evolved, the climate in

which it was delivered. The fact that the manuscript treasure is part of a cluster of related materials enhances its significance and elevates it above the artifactual level. The history and social fabric of Concord and the lives of its residents are documented not through high-spot collecting but by the thoughtful and deliberate accumulation of many types of material, all of them informative.

In addition to the 1835 discourse, the Special Collections include a number of other dazzling Emerson holdings: the manuscript of the essay "Culture," prepared for publication in the *Atlantic Monthly* (it appeared in the September 1860 issue and later in the same year as an essay in *The Conduct of Life*), presented in 1873 as part of a Concord Free Public Library dedication gift by publisher James T. Fields; twenty-two manuscript letters from Emerson to Charles King Newcomb, written between 1842 and 1858; first printings of Emerson's major writings and orations, among them *Nature* (1836), *An Oration, Delivered Before the Phi Beta Kappa Society, at Cambridge ...* (1837), *An Address Delivered Before the Senior Class in Divinity College, Cambridge ...* (1838), and *An Address Delivered in the Court-House in Concord, Massachusetts, ... on the Anniversary of the Emancipation of the Negroes in the British West Indies* (1844), all in collector's condition; a complete run of *The Dial*, with wrappers intact; a group of volumes from Emerson's own library, including several (presented to the Concord Free Public Library by Emerson himself in 1873) that apparently originated in the James Pierpont Greaves library brought back from England in 1842 by Bronson Alcott and Charles Lane; and manuscript Henry David Thoreau surveys of Emerson properties in Concord, including woodlot land by Walden Pond. While each of these is unquestionably precious, they tell the researcher far more when examined in the context of related Library holdings than when elevated above other more pedestrian materials.

A second major strength of Concord's Emerson holdings is the degree to which they reflect Emerson's place in the community of Concord. Indeed, the Concord Free Public Library is unique in this respect. The Library holds the records of various local organizations to which Emerson and members of his family belonged, and other materials that document his life as a resident of Concord. We have, for instance, the complete records of the Concord Social Library, one of the predecessors of the Concord Free Public Library. Emerson was a member of the Standing Committee of the Social Library (as he was later a member of the Library Committee of the CFPL), and some of its manuscript records are in his hand. The records of the Concord Lyceum provide evidence of the dates and topics on which Emerson lectured locally. The records of the Concord Female Charitable Society reflect on the activities of the

women of the Emerson household. A small file of waybills for the Boston, Lexington, and Concord Accomodation Stage in the papers of lawyer Nathan Brooks includes a listing of passengers—among them R.W. Emerson—on a coach from Boston to Concord on 20 April 1839. (This item has always seemed to me a suggestive starting point for a short story.) Perhaps no other organizational records indicate more clearly the respect and affection in which Concord held Emerson than do those of the committee that arranged his public reception at the Concord train station on his return from abroad in May of 1873, after the burning of his home and its repair during his absence.

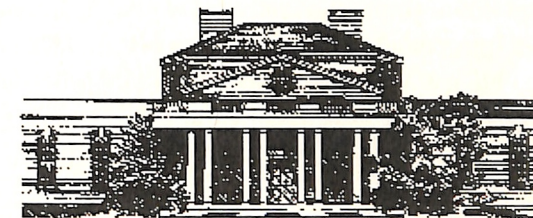
Moreover, various collections of personal and family papers shed light on Emerson's relationships with other Concordians. In 1999, the Library received a gift of Hoar family papers, presented by a descendant of Judge Ebenezer Rockwood Hoar. These incredibly rich papers include previously unpublished letters by Emerson to E.R. Hoar and by his brothers Edward and William to E.R.'s father, Squire Sam Hoar.

Another unparalleled aspect of the Concord Free Public Library's collections is the presence of extensive iconographic and visual holdings side-by-side with manuscript and printed resources. The Library's major works of art and considerable photographic archives are frequently consulted by those in search of illustrations for books and articles. Although the Library has housed Concord-related art since its establishment in 1873, we do not pretend to be an art museum. The works of art that we own are here because they are integrally connected to our major Special Collections subject areas and because they contribute to the fulfillment of our collecting mission—the documentation of Concord history, life, people, and literature from 1635 to the present time. As creative interpretation, art is added to the collections passively, solely through gift rather than purchase. Photographs, on the other hand, are actively collected because they more clearly constitute primary source material, potentially offering new information to add to the body of knowledge.

Notable Emerson-related works of art in the Concord Free Public Library include: the 1879 marble bust from life of Emerson by Daniel Chester French (the famous "face I shave" bust); the massive statue of the seated Emerson unveiled in the Library in 1914, also by French; the 1848 David Scott oil portrait of Emerson painted in Edinburgh, presented to the Library in 1873 by Ebenezer Rockwood Hoar, Elizabeth Hoar, and Reuben N. Rice; and William James Stillman's 1857 oil painting *The Philosopher's Camp in the Adirondacks* (bequeathed by E.R. Hoar), in which Emerson and other members of the "Adirondack Club" are depicted. Among the Library's photographs are formal portraits of Emerson at various times in his life, exterior and

interior images of his home in the 19th and 20th centuries, pictures of family members, and many photographs of Emerson's Concord. An Emerson family photograph album that came in 1982 from the estate of Amelia Forbes Emerson contains a particularly fine and moving collection of family portraits. I love to show this album to visitors, who are usually delighted to see Emerson captured as paterfamilias rather than sage.

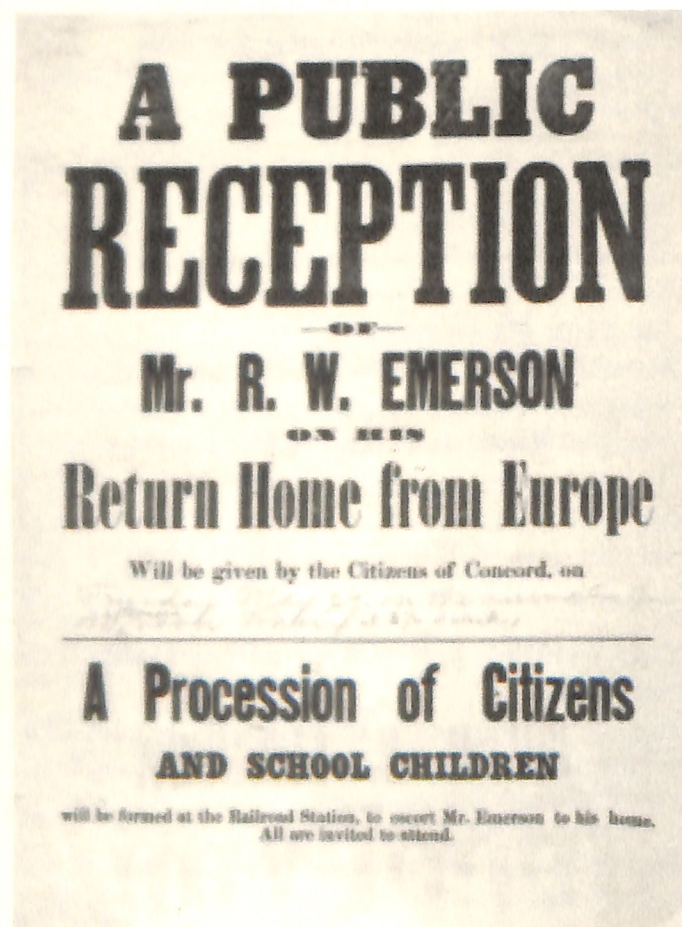
A fourth and final distinctive characteristic of the Concord Free Public Library Emerson collections—and one that may provide a particular inducement for Emersonians



CONCORD FREE PUBLIC LIBRARY

to come to Concord—is the fact that certain intrinsically important materials here have been underused. For whatever reason, some significant collections remain largely untapped, seemingly awaiting the right researcher. I refer specifically to the valuable Newton/Emerson Collection, a closed collection given to the Library in 1918 by Edith Emerson Forbes and Edward Waldo Emerson and since maintained as Boston collector William Taylor Newton assembled it. (Additions to our printed Emerson holdings, including newly published biography and criticism, are made to another collection, open and actively developed.) Newton's Emerson library features: first printings of Emerson's writings, including some English first editions; newspaper accounts of Emerson lectures and sermons, and the first appearance in print of letters to the editor by Emerson and of his contributions to various books and periodicals (many such items gathered by Newton in a two-volume scrapbook-style compilation entitled *Uncollected Writings*); contemporary reviews and assessments of Emerson in American and British periodicals and newspapers (assembled by the collector in sixteen indexed volumes called *Emersoniana*); and the first biographical and critical books about Emerson.

Newton was a knowledgeable collector. His gem of a library holds tremendous possibilities for the bibliographically oriented researcher, or for the scholar working on aspects of Emerson's early reputation. Moreover, his collection is all the more valuable for Newton's extensive extra-illustration of some items with photographs, engravings, and



Broadside (1873) announcing the public reception of RWE at the Concord train station on his return from abroad.

—Courtesy Concord Free Public Library

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Emerson in the CFPL

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manuscript material. For example, he took the original two volumes of the large-paper edition of Cabot's 1887 *A Memoir of Ralph Waldo Emerson* and expanded them into four lavishly extra-illustrated volumes, some of his additions enlarging upon the information within the printed text. Like other relatively unexplored Emerson holdings in the Special Collections, the Newton/Emerson Collection offers much to the researcher willing to spend time with it.

There are no doubt other good reasons why Emerson scholars will find a visit to the Concord Free Public Library worthwhile. I sincerely hope that those presented above will draw some of you to Concord to see the collections for yourselves, or to revisit them if you have been here before. Those who have not used the Library in some time may not realize that the collections have grown and changed. Manuscript, printed, and photographic items are purchased as they become available and as funding permits, and donors continue to make gifts of important materials. Furthermore, as we work through our backlog of unprocessed archival and manuscript collections, newly identified material is brought to light. The Special Collections are dynamic, not static, and

PROSPECTS

(Continued from page 3)

Study Group on Geldard's Esoteric Emerson

Emerson Society member Harlan Ketterling is proposing a study group to discuss *The Esoteric Emerson*, by Richard Geldard. Emerson has been presented in many ways, says Mr. Ketterling, but never simply and radically as a spiritual teacher—a guide to the intimate processes of inner development and self-transformation. Geldard, he explains, asserts that he was just that. "In countless ways, including the example of his own life, he showed that 'the holy and mysterious sources of life' were available to anyone, at any hour of the day, who can 'listen for the right word.'"

Mr. Ketterling proposes starting with Geldard's chapter on "the courage to be what we are," followed by the chapter on "the authentic life." Call Mr. Ketterling at 508-376-2715.

Library Subscriptions to ESP

Members of the Emerson Society can help spread the word about Emerson and our Society by requesting that their academic or public library's serials department open a subscription to *Emerson Society Papers*. Annual rates are only \$10 (U.S.). Checks should be sent to the managing editor, Wesley T. Mott, Dept. of Humanities & Arts, Worcester Polytechnic Institute, Worcester, MA 01609-2280.

they will support vital new research. Perhaps the exhibition "Emerson in Concord"—the Library's planned contribution to the Emerson celebration in 2003—will provide an opportunity for some to become acquainted or reacquainted with our Emerson resources. In the meantime, I encourage all who have questions to contact me (by e-mail at lwilson@mln.lib.ma.us, by phone at 978-318-3342) or to consult the Library's Web site (www.concordnet.org, then click to **Library**, then to either **Minuteman Library Network Catalog** or **Special Collections**).

In his keynote address at the dedication of the Concord Free Public Library, Emerson proclaimed that "the Concord Library makes Concord as good as Rome, Paris or London." Indeed, as far as Emerson studies go, few libraries anywhere can surpass the Concord Free Public Library in importance and usefulness.

*OCLC and RLIN are major bibliographic databases consulted by researchers around the world. The membership of OCLC, the Online Computer Library Center, includes a broad range of institutions, among them academic and research libraries. The Research Libraries Group more specifically represents academic and research institutions.

Leslie Perrin Wilson is Curator of Special Collections at the Concord Free Public Library

"Ralph Waldo Emerson's Wisdom": Open Forum in Concord

At this year's Thoreau Society Gathering, 12-15 July in Concord, the Emerson Society will offer a panel and audience discussion of Emersonian wisdom. All members of the Society are invited to propose a favorite passage (100-word limit) from anywhere in the essays, poems, journals, or letters that captures our writer's wisdom for his time or ours. Construe wisdom in any personal or philosophical context. Send your passage by 20 May, along with a comment on its significance (also about 100 words), to program chairs Phyllis Cole and Sarah Wider. E-mail would be fast and simultaneous: pb2@psu.edu and Swider@mail.colgate.edu. Or send standard mail to Phyllis Cole, 310 Vassar Ave., Swarthmore, PA 19081. About four contributors will be selected as panelists and will be asked to comment on their passages for five minutes each. You must be able to come to Concord to be a panelist. Of course all Society members are also invited to come and respond at this mid-July celebration of wisdom.

REVIEW

God in Concord: Ralph Waldo Emerson's Awakening to the Infinite.

By RICHARD G. GELDARD. Burdett, N.Y.: Larson Publications, 1999. 191 pp. \$23.95.

The title, says Geldard, is used in the sense of how Emerson embodied the divine principles he discovered. He writes, "I call this study of Emerson *God in Concord* because the Concord of 1833 to 1882 (the years Emerson lived there) was a time and place of unique vision and importance to America. Emerson was interested in knowing God and in giving an accurate account of his inquiries into divine nature."

He begins the exploration of Emerson's theology with the Divinity School Address. His analysis is good, and it is pleasant to visit an old friend and be reminded of Emerson's genius in that sermon. It is well, too, to be reminded of how radical it was then.

Geldard places Emerson in the context of the religious ferment of his day, beginning with *Nature* and furthered in the Divinity School Address. Upending the Unitarian establishment, Emerson was confronted broadside by the Harvard theologian Andrews Norton, who saw in Emerson "a power which if not checked would be a genuine threat to the authority of the church" (30). While Geldard addresses the 1830s disputes, he also makes Emerson's theme, that religion must be got at first hand and not from authority or tradition, relevant to our own time: "No person preparing to enter the ministry can afford to ignore this sermon" (20).

He provides a good description of Transcendentalist influence, or the German Idealists; Emerson preferred the term Idealism and did not like Transcendentalism. He places Emerson in the context of his day: not only Kant but Fichte, Goethe, Eichhorn, and Jacobi. There are numerous references as well to Plato and Plotinus.

Any interpretation of Emerson's thought is hazardous because of the complexity of his mind and the large body of his writings, hazardous also because Emerson did not articulate a theology. His arena, after all, was philosophy, not theology, at least after he left the parish ministry. The book moves back and forth between theology and philosophy. In its back and forth movement, it is sometimes confusing; but then, Emerson jumped around a lot, too. It is not easy to pin him down. Yet Geldard has distilled the

essence and has introduced us to a facet of Emerson that is mostly neglected. One wishes, however, that he had given more account of the changes in Emerson's thinking, changes in his ideas on self-reliance and transcendentalism.

His interpretation of Emerson derives from his essays, lectures, and letters. Extensive use is made of the journals. He includes the influence of many other works, especially the two series of *Essays*. Geldard has coordinated his work with some of the outstanding works by and about Emerson: He shows how Emerson's thought was shaped, too, by such events as the death of his first wife; the death of so many others in his family, including his son Waldo, at 5 years of age; and by such struggles as the ferment over slavery that challenged Emerson.

Geldard is an admirer of Emerson and his book is warmly sympathetic to him. He offers important observations on Emerson's legacy. The work is well written and makes liberal use of Emerson quotations. *God in Concord* is a serious aid in understanding Emerson. After reading this book, one finds Emerson just a little less elusive.

—FRANK SCHULMAN

IN MEMORIAM
 Joseph Slater
 1916–2001

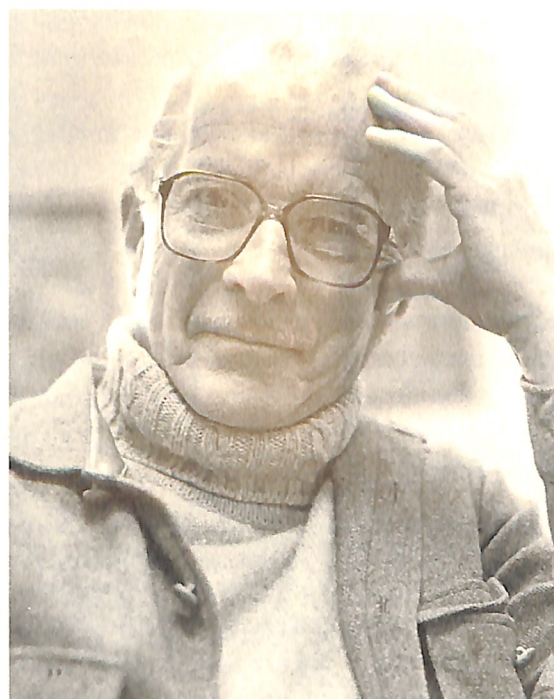
When Joseph Slater received the Emerson Society's Distinguished Achievement Award in 1996, I wrote an appreciation of him as a friend and a scholar for this *Journal* (Vol.7, No.2, Fall 1996). Now that he has died, on the 22nd of February this year, of pneumonia that developed from a complication of other causes—including injuries caused by a fall when he slipped on the ice in getting out of a car—I find it hard to say much more than what was in that appreciation.

Joe's family and friends, his colleagues at Colgate and his fellow Emersonians and others, will of course miss him; for he was a loving husband, father, grandfather, and brother, a loyal friend, a helpful collaborator, a wise mentor, and a courteous gentleman. Because he had something of the formality of the old school, some people when first meeting him thought him rather cold and reserved. But one didn't have to know him as long as I did (we first met in 1948 at Rutgers) to realize that this was a superficial and false impression; he could be, and often was, thoroughly relaxed, congenial, and fun to be with. For example, the Emerson editors who stayed in a faculty house (the "Snow House") at the Episcopal Divinity School in Cambridge almost every summer in the 1970s and '80s remember with pleasure the time each year when Joe would meet with us for an open meeting of the Editorial Board of the *Collected Works* edition, followed (or sometimes preceded) by a walk to the Akropolis Restaurant on Massachusetts Avenue for a "dutch treat" dinner. Nobody stood on ceremony then, and certainly not Joe.

In my correspondence files of the Emerson *Works* edition I have hundreds of letters from Joe about general problems of the edition and particular points of the several volumes we worked together on. His letters are serious but often funny at the same time, written with humor as well as good sense. He had the idiosyncrasy of wanting to put everything on one page; and when he ran out of space before he exhausted his ideas—as he usually did—he would continue sideways across the top of the page, vertically up and down the side margins, and upside down (in a different colored ink) between the lines of the main text. Somewhere on the page I would find his signature, always in the form, "Yrs, &c., Joe." Just a few days ago I had to go through one folder of them, looking for information I needed to answer a specific question; and the letters were such a joy to read that even after I

found what I was looking for, I kept on until I had gone through the whole folder. Some day I plan to do the same with all the other folders. It is sad to think that I shall never again receive any letters like those.

As a scholar of Emerson and nineteenth-century American literature, Joe contributed much that will endure for a long time. His edition of the Emerson-Carlyle correspondence is still the standard edition of those documents; Emerson's letters to Carlyle are not included in the ten volumes of the otherwise complete Rusk-Tilton *Letters*, and Joe's long introduction is the most authoritative account of the relationship of the two



men. I think, too, that his Historical Introductions to *Essays I* and *II* (Volumes 2 and 3 of the *Collected Works*) and his Informational Notes to both those volumes and *The Conduct of Life* (Volume 6, forthcoming) will continue to be the best places for future students of those volumes to begin their serious studies. Their thoroughness and high quality make me regret all the more that Joe was not able, as he had hoped, to write the notes to Volume 10, the final volume which will incorporate the prose writings that Emerson published in his lifetime but did not collect in book form.

—Douglas Emory Wilson