



Rev.

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EMERSON SOCIETY PAPERS

Distinguished Achievement Award Presented to Sarah Ann Wider

The Emerson Society presented Sarah Ann Wider with its 2015 Distinguished Achievement Award at the American Literature Association conference in Boston on May 23.

Sarah grew up in Albuquerque, graduating from the University of New Mexico with honors in English and Philosophy before pursuing her MA and PhD (1986) from Cornell University. She is an Emersonian by both education and family heritage: an intense undergraduate seminar launched her study of Ralph Waldo Emerson, but even before that, her mother and grandmother had read “Self-Reliance” and encouraged its values. At Cornell she focused on Emerson’s sermons when most of them were still unedited manuscripts; her dissertation and first article examined the sermons’ spoken discourse as a model for the later essays. Now Professor of English and Women’s Studies at Colgate University, where she has taught since 1986, Sarah continues scholarly work that includes archival digging, aesthetic and philosophical interpretation, attention to reader response (especially by women), and a uniquely personal critical voice.

Her broadest and most direct contribution to Emerson studies is *The Critical Reception of Emerson: Unsettling All Things* (Camden House, 2000). Fifteen years after publication, it is still the best introduction to the history of Emerson in the critics’ hands, from his own lifetime through the twentieth century reassessments arising out of New Criticism, new editing, and new attention to his philosophical ideas. She presents the book as a guide for undergraduate and graduate students “familiarizing themselves with the field” (8). But this is much more than a reference book: instead it is an ambitious critical interpretation of Emerson’s contested reputation. Even a reader who has participated in the recent decades’ changes will gain from her insight into the differing arguments of Matthiessen, Hopkins, and Whicher, and her claim for “the power of the editions” is followed with detailed evidence of the perspectives that *Journals and Miscellaneous*

Notebooks, as well as the *Sermons and Lectures*, have made possible. Particular moments in the recent (receding?) past come to life: 1979, when Stanley Cavell began “Thinking of Emerson”; 1982, which Lawrence Buell claimed as “annus mirabilis” for “the Emerson Industry”; 1991, when Len Gougeon put the question of Emerson’s antislavery advocacy beyond doubt.

The expansiveness of this study, however, arises from its attention to ordinary readers of Emerson as well as professional opinion-makers: “reception” includes acknowledgement of his work’s “life-altering power” by late nineteenth-century women, as well as the female interlocutors who were “influenced *by* or influence *upon*” the canonical author. Such a relational approach, Wider asserts, has been made possible by the publication not only of Ralph Waldo Emerson’s private writing in the late twentieth century, but also by the recovery, publication, and analysis of texts by Margaret Fuller, Louisa May Alcott, Elizabeth Palmer Peabody, Caroline Sturgis Tappan, Caroline Healey Dall, Elizabeth Hoar, and Mary Moody Emerson. In *Critical Reception*, Wider embraces this scholarly achievement but only implies her own participation in it, adding the sermon notes of Anna Tilden Gannett to the list of recovered women’s texts and beginning with Gannett’s 1836 comment on Emerson (94, 172, 1). In fact she had already published a full woman-centered study of Gannett, and her work on Emerson’s women readers continues to the present.

Anna Tilden: Unitarian Culture and the Problem of Self-Representation (University of Georgia Press, 1997) advances the manuscript work that Sarah started with her dissertation on Emerson’s sermons. Now, however, she takes up the laywoman’s understanding of the preacher. Tilden (1811-46) was an admiring student of Ralph Waldo Emerson’s in his school-keeping days and then his parishioner at Second Church, keeping detailed notes at seventeen and attempting to form her character accordingly.

(Continued on page 4)

2015 EMERSON SOCIETY DONORS

Emerson Society members continue generously to join at various “patron” levels of membership. All donations above the \$20 annual regular membership go to support special programs of the Society. Dues categories are Life (\$500), Sustaining (\$50), Contributing (\$35), Regular (\$20), and Student (\$5). You may pay by PayPal or by check, payable to The Emerson Society (U.S. dollars only) and mailed to Bonnie Carr O’Neill, Department of English, Mississippi State University, Drawer E, Mississippi State, MS 39762. For further details, see emerson.tamu.edu/membership.

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EMERSON SOCIETY PAPERS

The newsletter of the Ralph Waldo Emerson Society
Published at Le Moyne College

www.emersonsociety.org

Editor: Jennifer Gurley
Book Review Editor: Leslie Eckel
Design and Production: Peggy Isaacson

Emerson Society Papers is published twice a year. Subscriptions, which include membership in the Society, are \$20 a year. You may subscribe using PayPal by visiting us at emerson.tamu.edu. Send checks for membership (calendar year) and back issues (\$5 each) to Bonnie Carr O’Neill, Department of English, Mississippi State University, Drawer E, Mississippi State, MS 39762.

ESP welcomes notes and short articles (up to about 8 double-spaced, typed pages) on Emerson-related topics. Manuscripts are blind refereed. On matters of style, consult previous issues. We also solicit news about Emerson-related community, school, and other projects; 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 of Emersonian scholars. Send manuscripts to the editor, Jennifer Gurley, English Department, LeMoyne College, 1419 Salt Springs Road, Syracuse, New York, 13214 or gurleyja@lemoyne.edu (email submissions are much preferred).

Review copies of books on Emerson should be sent to book review editor Leslie Eckel, English Department, Suffolk University, 8 Ashburton Place, Boston, MA 02108.

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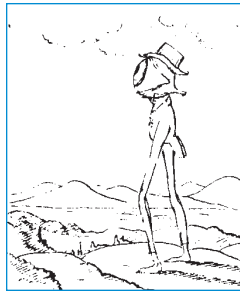
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PROSPECTS.



ALA Call for Proposals

The Emerson Society will sponsor two panels at the 27th Annual Meeting of the American Literature Association, to be held in San Francisco from May 26 to 29, 2016. For information about the conference, see <http://americanliteratureassociation.org/calls/annual-conference/>.

Emerson as Orator and Rhetor

This panel examines Emerson in his oratorical and rhetorical milieu. We welcome papers that consider the relationship between Emerson and rhetorical studies broadly considered, but we are especially interested in papers that highlight Emerson's career as lecturer, that consider his work in the context of rhetorical history, and that investigate his connections to oratorical culture. We welcome new readings of Emerson in light of rhetorical theory, as well as presentations that consider his work in the context of various intellectual traditions, including the study of eloquence, elocution, oratory, homiletics, religious rhetoric, the rhetorical tradition, discourse theory, and speech act theory.

Global Emersons

This panel examines the way that Emerson has been figured as an international (transatlantic, global) figure or been appropriated across national boundaries as relevant to local histories, politics, and culture. We are interested in Emerson as an international figure, and we welcome presentations that investigate Emerson's travels abroad, his engagement with literatures and philosophy from across the globe, his understanding of international politics and cross-border conflicts, and his reputation—contemporary or contemporaneous—abroad. We also welcome presentations that examine Emerson in translation, and we are especially interested in presentations from international scholars whose work examines Emerson as a global figure or whose papers describe or theorize the state of Emersonian scholarship in their home country.

Email 300-word abstracts to Roger Thompson (roger.thompson@stonybrook.edu) by January 15, 2016. Membership in the Emerson Society is required of presenters, but it is not required to submit proposals for consideration.

Thoreau Society Annual Gathering, July 2016

The Emerson Society sponsors a panel at the Thoreau Society Annual Gathering each summer in Concord, Mass. The Emerson Society enjoys some flexibility in determining the focus of the panel, but it aims to support the conference theme whenever possible. The theme for the coming year will be announced soon at

www.thoreausociety.org. Keep in mind that we also welcome papers that consider the relationship between Thoreau, Emerson, and transcendentalism more broadly.

Email 300-word abstracts to Roger Thompson (roger.thompson@stonybrook.edu) by January 15, 2016. Membership in the Emerson Society is required of presenters, but it is not required to submit proposals for consideration.

Graduate Student Travel Award

This award provides up to \$1,000 of travel support to present a paper on one of the Emerson Society panels at the American Literature Association Annual Meeting or the Thoreau Society Annual Gathering. Graduate students interested in applying should submit their abstracts by Jan. 15, 2016, to Roger Thompson (roger.thompson@stonybrook.edu) and indicate their desire for consideration for the award.

The Barbara L. Packer Fellowship

The American Antiquarian Society is now accepting applications for the 2016-17 competition for this fellowship; deadline is Jan. 15, 2016. From the AAS website: The Barbara L. Packer Fellowship is named for Barbara Lee Packer (1947-2010), who taught with great distinction for thirty years in the UCLA English department. Her publications, most notably *Emerson's Fall* (1982) and her lengthy essay on the Transcendentalist movement in the *Cambridge History of American Literature* (1995), reprinted as *The Transcendentalists* by the University of Georgia Press (2007), continue to be esteemed by students of Emerson and of the American Renaissance generally. She is remembered as an inspiring teacher, a lively and learned writer, and a helpful friend to all scholars in her field—in short, as a consummate professional whose undisguised delight in literature was the secret of a long-sustained success. In naming the Fellowship for her, the Ralph Waldo Emerson Society offers her as a model worthy of the attention and emulation of scholars newly entering the field. The Barbara L. Packer Fellowship is awarded to individuals engaged in scholarly research and writing related to the Transcendentalists in general, and most especially to Ralph Waldo Emerson, Margaret Fuller, and Henry David Thoreau. Both postdoctoral scholars and doctoral candidates may apply. For more information, visit americanantiquarian.org/acafellowship.htm.

Heidelberg Conference in 2018

The Ralph Waldo Emerson Society together with the Margaret Fuller Society, and the Anglistisches Seminar and Center for American Studies at the University of Heidelberg will sponsor a conference on the theme "Transcendentalist Intersections: Literature, Philosophy, Religion" at the University of Heidelberg, July 26–29, 2018. A call for papers will be forthcoming in spring 2016.

Thoreau Society Fellowship

The Thoreau Society is pleased to announce the first annual Marjorie Harding Memorial Fellowship. Recipients will receive \$1,000 towards travel and research expenses at archives in the Greater Boston area on Thoreau-related projects and free attendance at the Thoreau Society 2016 Annual Gathering in Concord in early July 2016. Both emerging and established scholars and Thoreau enthusiasts are encouraged to apply. Preference will be given to candidates who will use the Thoreau Society's Walter Harding Collection at the Thoreau Institute for at least part of the

(Continued on page 4)

PROSPECTS

(Continued from page 3)

fellowship period, but applicants intending to use any of the Thoreau Society Collections or other Thoreau archives in the Greater Boston area are encouraged to apply. (The Collections are described at www.thoreausociety.org/research.) Candidates are also encouraged to present their work at the Annual Gathering during or in the year after the fellowship period. To apply, email the executive director (Mike.Frederick@thoreausociety.org) with the following attachments:

1. A current curriculum vitae or resume
2. A project proposal approximately 1,000 words in length,

including a description of the project, a statement explaining the significance of the project, and an indication of the specific archives and collections the applicant wishes to consult.

3. Graduate students only: A letter of recommendation from a faculty member familiar with the student's work and with the project being proposed. (This can be emailed to the executive director separately.)

Applications are due January 25, 2016. The award will be announced at the 2016 Annual Gathering in Concord. Please contact the executive director for more information.

SARAH ANN WIDER

(Continued from page 1)

Sarah shows how Tilden selects from and shapes one particular sermon to fit the limited sphere in which the female character must declare itself. Such interpretation is then paired with the moral examples that Tilden's favorite novelists, Maria Edgeworth and Catharine Maria Sedgwick, more directly offer to women. She also lays out the self-told life story around these constructions of female identity. Daughter of a failed China trader, Tilden moved with her family to a house where they could board Unitarian minister Ezra Stiles Gannett. She opened the school for girls that necessity rather than calling dictated, confided in the minister about her temper and loss of faith, and soon found herself accepting his proposal of marriage. Rather than serving as a happy ending to her domestic plot, wifehood added to her troubles with discomfort over the public scrutiny aimed at a minister's family. But soon her husband's mental breakdown and prescribed cure through European travel called forth Anna's authority, ironically generating a new and "exemplary" status in the world's eyes. Then the possible fatalities of a woman's life took over: surviving two difficult pregnancies, she died at thirty-five in the third childbirth, found her resting place at Mount Auburn Cemetery, and was memorialized for pious service to family and church. As Sarah observes, Tilden could be taken as one more negative illustration of the "cult of domesticity" or, in particular, the "sentimental" alliance of ministers and women that Ann Douglas found detrimental to both. But Sarah finds significant self-definitions in this life-writing, from Tilden's responses to Emerson to her traveler's eye in Europe and her unexpected achievement of authority. Tilden's statement of intention to "rightly understand," she proposes, might well define a "life's work" (x).

Tilden lived into the era of early Transcendentalism, but domestic obligation and fragile health did not allow

her to follow her former teacher from the pulpit to "Self-Reliance," nor to participate in Margaret Fuller's conversations. Wider's archival investigations and reflections in recent years focus on women of the same generation who did take such steps. Her contribution to the essay collection that Jana Argersinger and I edited, *Toward a Female Genealogy of Transcendentalism* (University of Georgia Press, 2014), pairs two astonishing discoveries in the papers of Sarah Clarke and Caroline Sturgis Tappan. Its title tells the story of provisional form and philosophical truth that they share: "How It All Lies before Me To-Day: Transcendentalist Women's Journeys into Attention." Clarke's letters tell of Washington Allston's encouragement to practice landscape painting professionally, just as she is also adopting Emerson's "one idea...of *man thinking*" into her own life (163-64). If Emerson's ideal appears in some ways to marginalize women, Wider comments,

"here at least is one woman directly applying those words to herself" (163-64). Caroline Sturgis is represented by an unpublished philosophical poem that "comprehensively yet provisionally" explores the circular metamorphosis of



Sue Dunston presents Sarah Wider with the Distinguished Achievement Award at the ALA 2015 Annual Meeting in Boston

primal thought into creation and new thought (169). The “Lotus Flower upon the flood” symbolizes this dance of form, and she reveals the “Oriental Mythos” as a crucial origin of her thinking; both she and Clarke, as Wider shows, had been studying the “Buddhist tracts” newly available in translation (157). Presently Sarah and Ronald Bosco have embarked on a project of editing the two-way correspondence of Sturgis and Emerson; its wit, passion, and intellectual aspiration will certainly set this conversation at a comparable level of critical importance to Waldo’s exchanges with Mary Moody Emerson and Margaret Fuller. Jana Argersinger and I advisedly entitled our collection *Toward a Genealogy of Transcendentalism*; the jury is still out on the definitive history, but it will certainly involve conversation with Ralph Waldo Emerson rather than either separate discourse or uncritical discipleship.

Reversing chronology, I save for last among Sarah’s investigations of the female reader the unexpected introduction of Mabel Cleves into her Emerson Bicentennial essay of 2003, “Chladni Patterns, Lyceum Halls, and Skillful Experimenters” (*Emerson Bicentennial Essays*, edited by Ronald A. Bosco and Joel Myerson [Massachusetts Historical Society, 2006]). First she focuses brilliantly on Emerson’s report to lecture audiences of the scientist Ernst Chladni’s experiment with vibration and pattern: a violin bow drawn across the edge of a glass plate upon which sand has been strewn will create visual patterns on it. “Orpheus, then, is no fable,” Emerson declares. “Sing, and the rocks will crystallize” (86, 91). Sarah claims such crystallizing perception as a metaphor for the response of audiences and readers to Emerson’s language. Then she introduces us to Mabel Cleves, a reader of 1907 whom she discovered from the underlinings and marginalia in a copy of *Essays: First Series*, found on sale in a book barn near Colgate. Focusing on “Self-Reliance,” “Friendship,” and “Heroism,” Cleves (an early promoter of Montessori education) makes her reading of Emerson a direct vehicle of identity and survival. As Cleves forthrightly acknowledges, “I have read this essay again & again—and I shall continue to read & study with all the earnestness in me, until its light shall vitalize my whole soul and life” (106). She writes, “For me here in Ridgely,” next to Emerson’s words, “See to it only that thyself is here, and art and nature, hope and fate, friends, angels and the Supreme Being shall not be absent from the chamber where thou sittest” (111). For Cleves, Sarah shows, the Emersonian vibration arranges the sand on the plate.

In recent years Sarah has experimented with a style of writing that also identifies herself as “here” in responding to the words of the Transcendentalists. Harmony and pattern are not the whole experience. In her essay on Clarke and Sturgis, she refers to the severe migraines that have interrupted her life and power of concentration. Now “atten-

tion” usually comes in the form of “intermezzi,” moments of close observation rather than sustained analysis. Like Sturgis she reports “how it all lies before me today” (160). In “Chladni Patterns” the interrupted attention is her father’s, severe and eventually terminal in the aftermath of brain cancer. “‘Do you have our tickets?’ he asks. ‘Where are we going,’ I query. ‘To Albuquerque.’ ‘We are in Albuquerque,’ I say. ‘Look, there’s I-25 out the window. Straight shot north to Santa Fe.’” “We start out writing ‘Self-Reliance’ and end up writing ‘Experience,’” Sarah comments. But, carrying Mabel Cleves’ Emerson in and out of the hospital amid her work on the Bicentennial essay, she notes the reader’s “X” alongside a sentence in “Friendship”: “It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days and graceful gifts and country rambles, but also for rough roads and hard fare, shipwreck” (109, 112).

Sarah evokes the Buddhist-inspired “attention” of Clarke and Sturgis out of a kindred turn toward Asia of her own. Since 2005 the Ikeda Forum for Peace, Learning, and Dialogue, in Cambridge, Massachusetts, has invited her among other scholars to discuss Emerson, Whitman, and women’s friendships at various sessions; and for Sarah the conversation blossomed in three invited trips to Japan to address students and scholars affiliated with Soka Gakkai schools and colleges there. Last year she and Daisaku Ikeda co-authored *The Art of True Relations: Conversations on the Poetic Heart of Human Possibility* (Dialogue Path Press, 2014). In it they intersperse understandings of the Transcendentalists and Buddhist scriptures with personal reflection on parents, teachers, and friends in their own lives, and their scope expands to conversations between East and West. This year Sarah has joined Ronald Bosco and Kenneth Price in essays for the book *Encountering the Poems of Daisaku Ikeda* (Ikeda Center, 2015).

Through these years Sarah has taught intensely at Colgate, innovating courses not only on American literature and Women’s Studies but (hosting students in her own New Mexico) Native American culture. She and her husband have raised a child, and she has regularly performed as cellist and pianist with the Colgate Chamber Players: that harmony-producing bow in “Chladni Effects” is no mere metaphor. And interwoven with all these endeavors is the Ralph Waldo Emerson Society, to which she has regularly contributed as a presenter at our sessions, member of the advisory board, book review editor for *ESP*, program chair, and (2006-07) president. Her capacity for the Emersonian arts of friendship and conversation is unending. The Emerson Society is delighted to honor Sarah’s lifetime achievement.

Phyllis Cole, *Professor Emerita*
 Pennsylvania State University, Brandywine

2015 Emerson Society Annual Business Meeting

Saturday, May 23, 2015

Westin Copley Hotel, Boston, Massachusetts

President Sue Dunston called the meeting to order at 8:10 a.m.

Twenty-two members and three guests were present.

2014 Minutes approved

2015 Treasurer's Report approved.

Announcements and updates

1. Special Awards Recipients: Noelle Baker reported the recipients of special awards:
Subvention Award: Jean Mudge, independent scholar
Research Award: Rick Guardiano, Shawnee Community College
Community Project Award: Tyson Forbes, TigerLion Arts
2. Barbara Packer Fellowship Award: Gillian Osborne ("Henry David Thoreau and Antebellum Botany")
3. Forthcoming volumes:
Ralph Waldo Emerson: The Major Prose, edited by Joel Myerson, will be published in June. The volume re-edits Emerson's major prose writings; a paperback edition for classroom use will be available soon.
Ralph Waldo Emerson: The Major Poetry, edited by Al Von Frank, forthcoming.
An Emerson Chronology, edited by Al Von Frank, will be out by the end of the year as an ebook and published-on-demand.
Toward a Female Genealogy of Transcendentalism, edited by Phyllis Cole and Jana Argersinger, available now.
4. Society for the Advancement of American Philosophy (SAAP): The Emerson Society will organize a panel for the March 2016 conference in Portland, Oregon.
5. Media Committee: the committee reported on its work over the past year. Of special interest, the committee highlighted the need to draw Society members from Facebook and also noted concerns with further improvements to the Society's website. Interested Society members were encouraged to join the Media Committee.
6. Sue reported that Bay Bancroft joins the Advisory Board as a representative of the Ralph Waldo Emerson Memorial Association.

Presentations

1. Sue presented the Distinguished Achievement Award to Sarah Wider
2. Roger Thompson presented the Graduate Student Award to Kristina West

Business

1. Officer and Board nominations

Nominations from the Board: President-elect: Dan Malachuk, Western Illinois University

Board Members: Thomas Constantinesco, University of Paris-Diderot; Prentiss Clark, University of South Dakota

ESP Editor: Derek Pacheco, Purdue University

Secretary/Treasurer: Bonnie Carr O'Neill, Mississippi State

There were no nominations from the floor. The nominees were unanimously approved as a slate. Sue thanked outgoing Board members whose terms will expire December 31, 2015: Noelle Baker and Joseph Urbas. She also thanked outgoing ESP editor Jennifer Gurley.

2. International Conference: Sue updated the committee on the state of planning for a possible international conference.

Representatives of the Poe and Hawthorne Societies reported on their commitment to a conference in Kyoto, Japan, in July, 2018; planning is well underway. The Emerson Society is considering the possibility of sponsoring a panel and perhaps a reception at the Kyoto Conference.

The Emerson Society continues to investigate the possibility of a conference in Heidelberg, Germany, in 2017 or 2018. Currently, the Board is waiting for a report from Dan Malachuk, who is in Heidelberg. Since the Poe and Hawthorne Societies are unable to co-sponsor a Heidelberg conference, we may need to identify collaborating societies.

The possibility of using mass emails as a mechanism for further discussion of an international conference was discussed.

3. Next Meeting: The Emerson Society will next meet at the 2016 ALA Conference in San Francisco.

Other Business

1. Memorials to Sterling F. (Rick) Delano: Noelle invited members to write reminiscences of Rick Delano for inclusion in the next issue of ESP. Joel Myerson noted that personal reminiscences could be modeled on the two pages of personal remarks ESP published to the memory of Merton Sealts.
2. Photos: the Society discussed means of obtaining photos of the panels that presented at the conference on Friday.
3. Sue invited all present to a Society lunch at 12:45 p.m. at Kashmir on Newbury St.

Meeting adjourned, 9:30 a.m.

Respectfully submitted,
Bonnie O'Neill
Emerson Society Secretary/Treasurer

Treasurer's Report: The Ralph Waldo Emerson Society, Inc.

24 May 2015

Membership and Comparisons (as of 15 May 2015)

	May 2007	May 2008	May 2009	May 2010	May 2011	May 2012	May 2013	May 2014	May 2015
Total membership	210	184	176	165	160	181	177	143	142
Life members	22	25	26	27	27	31	33	33	35
Sustaining members	25	29	19	20	18	24	28	23	22
Contributing members	55	41	40	41	52	49	30	27	23
New members	40	15	19	17	12	15	20	14	12
Student members	n/a	n/a	n/a	n/a	n/a	n/a	12	16	12
States represented	43	38	35	31*	34	32	34	32	32*
Non-U.S. countries	10	13	12	10	9	11	12	19	20

* +DC

Our international membership includes Japan, France, United Kingdom, Germany, Italy, Australia, Spain. Although total membership is down, membership rates in all categories above regular membership and at the student level appear consistent with recent years.

Finances (as of 15 May 2015)

\$ 20,023	Current Balance, checking account	\$ 18,929	Checking Account Balance, 15 May 2014
300	Current balance, PayPal	+ 4,656	Credits to checking account
\$ 20,323	Current assets	- 3,562	Debits from checking account
		\$ 20,023	Checking Account Balance, 15 May 2015

Major *debits* for the period 15 May 2014 to 15 May 2015 include payment for our web domain license (\$113.97), postage for the Fall 2014 ESP (\$76.18), the Subvention award (\$500), Research grant (\$500), Community Service award (\$500), design and layout of Spring 2015 *ESP* (\$700), printing of Spring 2015 *ESP* (\$672)

Credits for the period 15 May 2014 to 14 May 2015 are membership dues and donations.

Respectfully submitted,

Bonnie Carr O'Neill
Secretary/Treasurer
bco20@msstate.edu
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Emerson Society Panels at the American Literature Association, 2015

The Emerson Society presented two panels at the 26th Annual American Literature Association Conference, which was held from May 21 to 24, 2015 at the Westin Copley Hotel in Boston.

The sessions were arranged by David Dowling and Roger Thompson. Abstracts appear below.

SESSION I: Digital Emerson Friday, May 22

Mary Moody Emerson's Almanacks: How Digital Horizons Advance Teaching and Research

SANDRA PETRULIONIS, *Pennsylvania State, Altoona*

The Almanacks of Mary Moody Emerson: A Scholarly Digital Edition is being published in phases in *Women Writers Online*, with ten Almanacks published to date. Six of these (dated 1804 through 1814, and 1821) are also available in a freely accessible prototype interface that provides an initial model of what the future *Women Writers Online* interface can do with our editorial work (<http://www.wwp.northeastern.edu/research/projects/manuscripts/emerson/index.html>).

The wide-ranging contents, generic miscellany, damaged condition, and material disarray of Emerson's Almanacks—and her fervent engagement with both 18th- and 19th-century intellectual and cultural phenomena—offer a unique test case for many questions currently being framed by digital humanists, among them how to capture, aggregate, organize, and display the complex features of manuscript writings. This talk focuses on two of the eventual features of our edition that we expect to enrich scholarship and teaching: 1) the ability to view the text to display substantive differences between Waldo's transcriptions of Mary's Almanacks and her original text; and 2) the ability to create multiple page orders, both within a given folder and across multiple fascicles, thereby enabling readers to create multiple new "editions" of the Almanacks.

Our digital edition makes use of Waldo's "Mary Moody Emerson Notebooks" in two ways: to display text that is no longer extant in Mary's Almanacks when his reading provides our only access to such material, and to report Waldo's substantive variants from Mary's prose. From our analysis we estimate that Waldo transcribed approximately a quarter of the total Almanacks, a much smaller percentage than previous scholarship has assumed. Although his variants from her prose in these transcriptions often resulted from her difficult hand, other examples show the considerable editorial license Waldo exercised in revising her material. Not only did he impose his own diction on Mary's more staid or unfamiliar (to him) wording, at times his changes render the meaning of her prose unintelligible. He also frequently elided much of her text, thus truncating her original meaning and even at times making it completely insensible. The numerous examples of Waldo's mutation of the Almanacks highlight the care with which his "MME Notebooks" should be approached and interpreted by Emerson (both RWE and MME) scholars.

Of Manuscripts & Metadata: Digitizing Emerson for The Joel Myerson Collection of Nineteenth-Century American Manuscripts, Images, and Ephemera

MICHAEL C. WEISENBURG, *University of South Carolina*

There is an increasing amount of ephemera and miscellaneous material finding its way onto the internet as more archives digitize their holdings. While there will always be a place for the physical

archive, the easy accessibility of once arcane materials is rapidly transforming the ways in which we teach and do research. Among the many effects of digitization is that students and scholars now have a more granular sense of the material culture of literary history.

My paper seeks to interrogate the ontological effects of digitization on authors and their literary remains. Specifically, I focus on my own experience digitizing, formatting, writing the metadata, and designing the webpage for The Joel Myerson Collection of Nineteenth-Century American Manuscripts, Images, and Ephemera at the University of South Carolina, a collection comprised predominantly of material by and related to Ralph Waldo Emerson. I argue that the process of digitization is in many ways a return to older disciplinary practices such as philology and bibliography, and that engagement in such work affords us an opportunity to ask about authors and the culture in which they lived through the catalogs we create and the metadata that we write.

On the one hand, the ability to expose anyone with an internet connection to Emerson's writing beyond the core of his oeuvre pushes us to ask intrinsic questions about the nature of what defines Emerson's writing. On the other hand, the increased ease of access to information such as metadata has the potential to break down barriers of disciplinary tradition and encourages readers to ask extrinsic questions about what types of writing constitute Emerson's literary career and how the ephemeral material of Emerson's life allows us to interrogate the many ways in which he lived and worked in his historical moment. Finally, as the process of digitizing Emerson's life expands, it becomes easier for us to disenchant Emerson for ourselves and read him beyond the books that have traditionally constituted his literary remains.

SESSION II: Digital Emerson Friday, May 22

The Software Perspective: Technical Problems and Solutions from 15 Years of Emerson Content at www.alcott.net

PAUL CHRISTENSEN, *Webmaster and developer*

In November 1999 the website www.alcott.net came online and began delivering quality content not only of Amos Bronson Alcott but also of Emerson and Thoreau. To reliably acquire, store, format, and deliver such content requires a number of important decisions. It turns out that there is much more to think about in the realm of digital literature than most people ever consider. For instance, taking Emerson and *Nature*, *Essays: First Series*, and *Essays: Second Series*, we must make decisions about how to represent body text, epigraph text, blockquote text, paragraph resumption after a blockquote, numbered paragraphs, section delineation, poetry containing multiple indentations, italicized words, Greek characters, and even an authorial footnote.

I want to examine the practical issues that arise in such an endeavor, the choices that are possible, the benefits/liabilities of each, and the reasons for the choices we made. Using actual Emerson texts from our site as examples, I intend for this discussion to include the

topics of storage/hosting, data representation, character sets, font, language issues, kinds of content, format, document/view architecture, page flow, viewing devices, disability considerations, possibilities besides viewing, multiple output formats, non-text content, search and more, HTML/CSS markup vs. PDF, the future—what's next?

Radio Emerson! Audio Emerson!

PAUL MEDEIROS, *Providence College*

Among the digital preparations of Emerson's thought are podcasts and audio books. What especially distinguishes the new preparations from traditional mediums is the ready availability of the documents. Unlike printed books and collected essays, podcasts and audio books promise to disburden the perceiver of formalities and practices that appear to impede learning. What is more, digital, audio representations appear to pursue the author's commitment to auditory learning. According to transcendentalists like Emerson and like Amos Bronson Alcott, orations and conversations improve us by gathering spirit. The question, for us to consider, is whether digital, audio preparations may also improve us. Let us explore the contribution of digital audio in terms of the philosophy of technology given by Emerson. For Emerson, technology, promising to set the perceiver at an advantaged position, diminishes the friendly appearance of phenomena. In "Nature," Emerson gives us the following illustration: from the advantage of a perceiver positioned in a moving, passenger vehicle, what would be friendly phenomena no longer appear; instead, the phenomena are diminished to puppet-phenomena. For example, the white pine, perceived as friendly from the setting of the wild field, appears for the train passenger now as the agitated, puppet white pine. So, for Emerson, technology obscures the fundamental idealist and immaterialist insight, viz., that reality is meaningfully relative and relational throughout; thus, for Emerson, technology precludes learning. This talk is to justify the un-expressed claim that, for Emerson, what is needed for genuine, auditory learning is for the perceiving learner to be subordinate to, and at the disadvantage of, the phenomena. Textual evidence for this claim is given. What the talk aims to deliver is the following, hopeful proposal: digital, audio preparations distributed by conventional radio and audio books used in concert with traditional mediums most closely approach Emerson's vision of learning.

The "Digital" Scholar: Emerson and the Internet Age

DAVID GREENHAM, *University of West England*

In the light of the rapidly changing reading practices inaugurated by the digital age it would be timely to think through what an Emersonian response to reading digitally might be. In this paper I shall suggest an answer to this question by thinking about the impact of the addition of 'the internet' to Emerson's catalogue of influences as set out in 'The American Scholar' (1837), so it becomes: 'nature,' 'books,' 'history,' 'action'—and 'the internet.' An especially pertinent question I shall address is to what extent any or all of the forgoing have been changed by digital developments and how this would affect Emerson's understanding and use of them. In engaging with this I shall also consider two related issues. Firstly, I shall contend that Emerson's own reading behaviour ('reading for the lustres') is in many ways an exemplary method for the internet age, which, arguably (or even inevitably), demands something like Emerson's peculiarly disconnected yet fruitful practice. Just what kind of knowledge would emerge from this brings me to a second issue: Emerson 'the encyclopaedist,' whose early ambition, especially in his notebooks, was that of categorisation. To what extent is any such ambition sharpened or blunted by the very different levels of availability of online material? It seems to me that if Emerson is to remain relevant in a digital age we don't only need to think about the ways he is becoming digitally available to us, but also the

ways in which he can continue to teach us to read the world even after its digital transformation.

Unpredictable Arrangement: Emerson's Speaking Style in Light of Digital Delivery

JOHN GALLAGHER, *Univ. of Illinois, Urbana-Champaign*

My paper addresses the following question: what is the contemporary significance of Emerson's rhetorical effect in works that were original lectures? In order to respond to this question, I divide my paper into two sections. The first part of the paper highlights the rhetorical nature of Emerson's work, specifically his delivery. I historically contextualize Emerson as a speaker, not as an essayist (which is how we often teach him) or poet (which he imagined as his primary purpose). In order to do so, I describe Emerson's rhetorical delivery as *unpredictable arrangement*. For example, historical observations note that Emerson shuffled his lectures prior to delivering them. Drawing on scholarship by Len Gougeon, Stacey Margolis, Sandra Morris, Joel Porte, and David Porter, I argue that this shuffling allowed an audience to experience Emerson's lectures in different ways based on *kairotic* delivery. This produced an invigorating effect on audiences hearing his speeches multiple times, remixing them.

The second part of the paper addresses the significance of *unpredictable arrangement*. This section draws on Henry Jenkins' notion of spreadable media, a concept that describes the way content travels in social media in an unpredictable fashion (2013). In light of spreadable media, Emerson's *lectures* (such as "The American Scholar" and *Self-Reliance*) could be read as spreadable media primed for participatory culture: we might re-organize their arrangement depending on the online venue or audience, remixing them into podcasts, digital videos, and hyper-texts. While this might at first seem unorthodox, such remixing would echo Emerson's original rhetorical effect of an unpredictable arrangement, thereby offering us a historical perspective of remixing.

In usum Delphinorum: Digitizing Emerson's Letters and Journals

MELISSA TUCKMAN, *Princeton University*

The purpose of this talk is straightforward and practical: to assess and amend the current availability of Emerson's journals and letters online. The digitized edition of the journals currently available to scholars with a university affiliation (on the "Past Masters" site) has serious formatting problems, which render it almost unreadable. Expurgated selections from Emerson's letters can be found on Google Books, however the bulk of his correspondence remains un-digitized, despite the fact that these documents appear to belong to the public domain. My talk will begin by investigating how this valuable material became available, in the first place. I will then make some concrete proposals to enrich this limited archive. Would it be possible to establish a comprehensive database featuring side-by-side facsimiles and selectable text, modeled after the Emily Dickinson Archive? What would this require, in terms of funding, server space, technology, legal protection, and other resources? If that kind of project seems too ambitious, would it nonetheless be possible to build a publicly accessible database of beautifully formatted PDF's? Could we build an "army" of volunteer digitizers? And how can we ensure that this kind of philological labor does not go unrecognized by the academic institutions on which we depend for our livelihood?

Emerson Society Panels at the Thoreau Society Annual Gathering, 2015

During the Thoreau Society's 2015 Annual Gathering from July 9 to 12 in Concord, Massachusetts, the Emerson Society presented its annual panel, this year on the topic of "Emerson's Sense of Place." The panel was arranged by David Dowling and moderated by Roger Thompson. Abstracts appear below. For further information about the Annual Gathering, visit www.thoreausociety.org.

Making a Place for Dissent: A New Context for Thoreau's "What Shall It Profit?" (A lecture Thoreau first delivered in Providence, Rhode Island, on December 6, 1854)

NANCY AUSTIN, *Independent Scholar*

My proposed paper discusses unpublished material from my chapter on Thoreau's December 1854 trip to nearby Providence, R.I. During this trip, among other things, Thoreau first delivered the lecture he had been writing nonstop. As is well known, this lecture was "What Shall It Profit," which Thoreau went on to deliver, revise, and eventually publish as the seminal "Life Without Principle." Why was this invitation extended to Thoreau in 1854, even when Emerson was never invited to speak in Providence from 1849 to 1859—and this was during the very period when Frederic Henry Hedge was serving his ministry in Providence (1850–1856)?

In the short time allotted a conference paper, I will address three ways my study could help us answer these puzzles and think anew about Thoreau and "place." First, I establish a counter-narrative of Thoreau's itinerary during his visit to Providence, demonstrating that a historian's own knowledge of place will affect our source reading. (What might appear to one diary reader as uninteresting travel notes, can be rich with meaning to another.) Second, using the example of the trip to Providence, I will suggest how Thoreau did and did not find kinship with place-based counter-narratives of dissent. Third, this 1854 lecture invitation to Thoreau (and not to Emerson) was a conscious gesture extended as the destroyed Rhode Islander behind the Dorr Rebellion, Thomas Wilson Dorr (Harvard, 1823) headed toward an early death at age 49 on December 27, 1854, after being broken by his solitary confinement imprisonment for Treason. Perhaps Thoreau, and not Emerson, was the Harvard grad who might put the Word into action in the lands beyond the City on the Hill? Most broadly, how does a place, or city, get marked as a way station on the hero's journey of dissent? What does my own return here to Concord for a second time, mean?

The West in Emerson: Place, Prospects, and Westward Migration

MICHAEL ANTHONY LORENCE, *Independent Scholar*

What does the American West mean to Emerson, and in what ways does it represent for him the apotheosis of America? What is the genetic relationship between the western landscape and New England Transcendentalism? Where do Genius and Place intersect in the geography of Emerson's expectations for the New World?

In this paper I shall examine Emerson's sense of Place through the testimony of his essays, journals, and letters, from the early *Nature* through his late exchanges with the naturalist John Muir, with particular attention given to the westward migration of Em-

erson's idea of America. The paper will conclude by briefly addressing the questions, where is Transcendentalism today in the American landscape? By what divining signs shall we seek it? What has become of Place in America?

Guessing the Riddle: Emerson, Peirce, and the Reinvention of Epistemology

AUSTIN BAILEY, *CUNY Graduate Center, Hunter College*

Despite deep historical links between transcendentalism and the classical pragmatists, there has been something of a dearth in work that explores the genealogical parallels between transcendentalism's most influential representative, Ralph Waldo Emerson, and pragmatism's founder, Charles Sanders Peirce. Throughout his works, Peirce suggests a radical continuity between ideas themselves—one that places unlikely philosophies (transcendentalism and Pragmatic realism) on the same phylum of philosophical species. While Peirce's architectonic is clearly at odds with Emerson's literary philosophy, many similarities between the thinkers remain. This essay examines these similarities through Emerson's seminal first work, *Nature* (1836), seeing affinities between it and Peirce's synechism and triadic theory of semiotics. By exploring Emerson's sense of place, we can see how Emerson's reading of "the book of nature" was more than an attempt to know God qua the natural world (Jonathan Edwards's project). Rather, it was an attempt to understand the relationship of man to nature. In this way, Emerson sows the seeds of what would become Peirce's guess at the riddle of the universe.

Emerson Panels, ALA

(Continued from page 9)

#Emerson in 140 characters or less

KRISTINA WEST, *University of Reading*

Can the writings of Ralph Waldo Emerson ever be conveyed in the 140-character limit imposed by Twitter? Emerson already has a number of Twitter accounts, as do many of his contemporaries—being dead is no barrier to daily tweeting—so there is an existing market for literature by sound-bite. But is this approach more harmful than rewarding, or do the boundaries of social media offer the opportunity for new interpretations of Emerson's work?

This paper considers the implications of using social media to discover or study Emerson's writings and also discusses the reasons that may underlie the choice to read Emerson in this way. Is Twitter just an access point to further reading and research? What would it mean if a generation of readers just read these snippets of Emerson? Can academics read Emerson in this way? I would also close-read an Emerson Twitter posting, to evaluate what might be gained, or lost, from such a minimal approach.

Reviews

Emerson's Protégés: Mentoring and Marketing Transcendentalism's Future. DAVID DOWLING. New Haven: Yale University Press, 2014. xiv + 332 pp. \$65.00 cloth.

In his search for the true American poet, “an object of awe and terror,” Emerson set the bar almost impossibly high. As we know, Emerson “look[ed] in vain” (CW 3:21) for the prophetic bard he called for in “The Poet” (1844), and in *Representative Men* (1850), convinced that the United States would spawn that literary genius, he announced that he was *still* looking, forced to admit that “the world still wants its poet-priest” (CW 4:125). In the interim, Emerson identified and nurtured a series of promising young writers, helping them not only to refine their art but also to navigate the world of literary commerce. David Dowling tells the story of those troubled apprenticeships in his readable, carefully researched *Emerson's Protégés* and illuminates in the process the complicated world of antebellum literary culture.

Dowling explores Emerson's tutelage of seven writers: notably Margaret Fuller and Henry David Thoreau, but also Christopher Pearse Cranch, Samuel Gray Ward, Ellery Channing, Jones Very, and Charles King Newcomb. (These last three Dowling labels “the Reckless Romantics” [29].) On a personal level they were a crusty bunch; one sign of Emerson's commitment to their professionalization as writers was his heroic patience with the idiosyncrasies that defined each of them, from Channing's indolence (he was listed as a “do nothing” on Concord's town register [173]) to Very's off-putting mysticism (he once greeted a roomful of friends by announcing “I hate you all” [221]). In one form or another, each of these apprenticeships ended unsatisfactorily. With some of these protégés the parting was fairly amicable: Cranch's interests veered off into children's writing, music criticism, and painting, his poetry charitably dismissed by Emerson as “ungraceful” (125), while Ward nourished his genius with an unlikely combination of commercial banking and art criticism (151). For Fuller and Thoreau, the student outgrew the need for a teacher. In all of these relationships, Emerson struggled to balance multiple roles as “marketer, editor, and promoter” (5). But on a fundamental level he was hamstrung by the dilemma of a Transcendental mentor: working against the “promotion of his followers in the publishing world” was “his insistence that the sublime could only be apprehended in a spontaneous and untutored state” (261).

One of the signal accomplishments of Dowling's nuanced sketches is to differentiate these seven protégés from each other while avoiding caricature. A more miscellaneous crowd of free spirits would be hard to find. Of their stories, perhaps Jones Very's is the most memorable, if only because his messianic zeal magnified the ironies that hovered in the background of the others. On the one hand, Dowling argues, Very desperately needed an editor to mute his enthusiastic excesses; on the other, his belief that he was channeling the word of God made an interfering editor Very's “natural enemy” (228). After being committed to the McLean Asylum in 1838 for buttonholing sinners in downtown Salem, he came to see

the commercial literary market as an “appealing alternative to forcing himself on others” (222). Very's insistence that writers submit to divine inspiration ran counter to Emerson's preference for the poet, who multiplies possibilities, over the mystic, who “nails a symbol to one sense” (CW 3:20). Nevertheless, Emerson solidly championed Very's *Essays and Poems* (1839). As Very's editor, he frontloaded the book with literary essays and conventional verse and defended the so-called “mad poet,” Dowling says, perhaps too heatedly, “from the lynch mob” (230). Their occasional resistance to Emerson's authority notwithstanding, like the others Very found an Emersonian apprenticeship “a vocational oasis in the occupational wasteland of hidebound theology for ministers in training” and a release from “the stultifying convention of professions and trades” (265-66). For his part, Emerson drew inspiration from his young charges and offered them his considerable skills as a literary promoter and businessman in the hope of realizing America's literary promise.

We have become accustomed of late to a relational Emerson, explored in collections such as John T. Lysaker and William Rossi's *Emerson and Thoreau: Figures of Friendship* (Indiana University Press, 2010). David Dowling's smart, engaging book adds to this conversation Emerson's lesser known activity as a literary impresario concerned with professionalizing his charges as ensuring their artistic growth. With his recent studies *Literary Partnerships and the Marketplace: Writers and Mentors in Nineteenth-Century America* (Louisiana State University Press, 2012), *The Business of Literary Circles in Nineteenth-Century America* (Palgrave Macmillan, 2011), and *Capital Letters: Authorship in the Antebellum Literary Market* (University of Iowa Press, 2009), David Dowling has emerged as one of our leading historians of nineteenth-century American authorship and book commerce. To this list add *Emerson's Protégés*, a fascinating look at the “alternative universe apart from Concord” (143) that Emerson inhabited with surprising aplomb.

—Robert D. Habich
Ball State University

Emerson and Neo-Confucianism: Crossing Paths Over the Pacific. YOSHIO TAKANASHI. New York: Palgrave Macmillan, 2012. xiv + 213 pp. \$85.00 cloth.

Since the works of Frederic Carpenter and Arthur Christy in the 1930s, scholars in the West have been mindful, at least intermittently, of the importance of Emerson's readings of Asian religious philosophies, especially his lifelong interest in the classics of Hindu India. For their part, several prominent Western-educated Indian readers, from Vivekananda to Gandhi, have returned the favor, sometimes even enlisting Emerson in their nationalist dreams and aspirations. Yet, as several scholars have shown, Emerson's study of the Chinese classics, notably the Five Classics and Four Books of the Neo-Confucian canon, also made a decided impact, notable not only in particular allusions in his writings, but more important, at the basic level of his natural and moral philosophy. Nowhere have the philosophical affinities between Emerson and Neo-Confucianism,

(Continued on page 12)

Reviews

(Continued from page 11)

with their blending of supernatural rationalism and worldly ethics, been more clearly recognized and reflected than among Japanese intellectuals and literati from the period after the Meiji Restoration of 1868 up until the Second World War. In several important previous articles, and now in *Emerson and Neo-Confucianism*, Yoshio Takanashi has broken new ground in our understanding of this important area of East-West transcultural exchange.

Until now, Western scholars have tended to assume that Japanese Buddhism, and particularly Zen, served as the primary medium of Japanese interest in Emerson throughout the late nineteenth and early twentieth centuries. This assumption stems in part perhaps from a general lack of familiarity with Neo-Confucianism in the West but also from the remarkable vogue of Buddhism, especially Zen, in the middle decades of the twentieth century. The principal engine driving this trend was, of course, the indefatigable D. T. Suzuki, whose Transcendentalism-inflected conception of Zen served as the primary channel for the popularization of Zen in the West. Yet, as Takanashi argues in this study, it was not principally Buddhism but Japanese Neo-Confucianism that occasioned the remarkable affinity felt for Emerson among Japanese academics in the late nineteenth and early twentieth centuries. To bolster this claim, Takanashi provides a searching comparative study of the philosophies of Emerson and Zhu Xi, the great twelfth-century Song Dynasty synthesizer of Neo-Confucian philosophy, whose influential commentary on the Confucian Four Books proved authoritative throughout the next thousand years.

The body of Takanashi's treatment consists of a scrupulous point-by-point comparison of several suggestively parallel themes in Emersonian Transcendentalism and Zhu Xi's Neo-Confucianism. His approach is clear, methodical, and circumspect throughout. He begins by framing the rise of Neo-Confucianism during the first millennium in China, its subsequent transplantation in Japan, and its relationship with other Japanese traditions in the early modern era. He then proceeds in the next three chapters to compare the views of Emerson and Zhu Xi in the areas of ontology, ethics, and the nature of the self. In his treatment of ontology, he shows that both thinkers conceived of ultimate reality as a law or principle that is both immanent in and transcendent to all things. In his discussion of ethics, he demonstrates how each thinker conceived a deep correspondence between "cosmic law and human ethics" (83-126). And in his analysis of psychology, he shows how each thinker conceived of the personal self as founded upon a supersensible transcendental source. Each of these three chapters further identifies several key sub-themes and examines them carefully, noting striking parallels as well as important distinctions. Along the way, Takanashi provides an erudite and highly instructive reconstruction of several key Neo-Confucian concepts, such as *tian* ("Unity Universal"), *li* ("principle"), *tai ji* ("the Supreme Ultimate"), as well as such pivotal Emersonian themes as "Over-soul," "Reason," "Revelation," "Godhead," and "Spirit."

Takanashi's principal concern in his book is to provide a comparative analysis of Emerson and Zhu Xi for the sake of highlighting universal aspects of their shared ideas. This undertaking takes up the bulk of his treatment, and it is both cogent and compelling. To stabilize the comparative project in historical terms, he frames it as a study in reception and influence, but here the focus on Zhu Xi may strike some as unduly restrictive. The main historical justification for highlighting Zhu Xi in this way is that although his commentaries on the Confucian Four Books were not available in Emerson's lifetime, David Collie and James Legge, whose translations Emerson did read, consulted them closely in preparing their own work. Yet Takanashi himself tells us that Zhu Xi was not the only, nor even at times the main Neo-Confucian authority that modern Japanese scholars cited in their various discussions of Emerson. Even Nakamura Masanao, "the Emerson of Japan" (33), appears to have been as much shaped by Christian as by Neo-Confucian ideals in his reception of Emerson. In the interests of sharpening the philosophical comparison, Takanashi perhaps underplays the historical complexity of this cultural exchange. But he roundly succeeds in his main objective, which is to bring to light the deep and abiding pattern of correlation between Neo-Confucian thought and Emersonian Transcendentalism. This incisive book at once illuminates and perpetuates a centuries-long trans-Pacific dialogue that now looks central and increasingly foundational to our shared interlocking future.

—Alan Hodder
Hampshire College

Toward a Female Genealogy of Transcendentalism.

ED. JANA L. ARGERSINGER AND PHYLLIS COLE. Athens: University of Georgia Press, 2014. xiv + 496 pp. \$89.95 cloth. \$39.95 paper.

Achieving coherence and unity in a volume of essays by multiple contributors poses a significant challenge for editors of a collection. In *Toward a Female Genealogy of Transcendentalism*, Jana Argersinger and Phyllis Cole present a model that others will want to emulate. Not only do the essays in this collection open new avenues of inquiry into women's roles and contributions in defining and defending transcendentalism and its legacy in American culture, they also speak to each other through cross-referencing and acknowledgement, echoing the power of conversations and circulated letters that enabled many of the women they study to add their voices to the debates that shaped nineteenth-century sensibilities. By extending the consideration of American transcendentalism's antecedents to the work and writerly practices of Mary Moody Emerson and tracing its development well beyond the 1830s and 1840s, the contributors underscore the multifaceted implications of transcendentalism's tenet of "self-culture" and the means by which women pursued it, individually and in dialogue with others. The editors and contributors also redefine the term "genealogy" to include more than direct, documented lines of connection (and therefore, influence). Teasing out the propagation of ideas through geographical movement and across the span of generations, they

persuasively argue that identifying webs of association provides another model for tracing the emergence of a female-generated transcendentalism.

Given the project's origin in the Margaret Fuller Bicentennial celebration, it comes as no surprise that Fuller's work, her critiques of and responses to other writers, and her ability to engage those who might doubt their own potential, establish a core aspect of this volume. As we have learned more about Fuller through recent biographies and comparative studies, the degree and scope of her influence has become more evident and more extensive. Fuller found inspiration in the work of other women writers, and two essays here explore her own deep reading in her responses to the work of Bettina Brentano von Arnim and George Sand. In her response to von Arnim's *Die G nderode*, Fuller finds, according to Carol Strauss Sotiropoulos, a hybridity that allows her to break free of male-defined genre conventions in her own writing. In her growing appreciation of Sand's work, despite Emerson's reservations, Fuller discovers, as Gary Williams notes, the possibilities for crossing the gender divide in her own writing. In Jeffrey Steele's assessment of the New York urban journalism of Lydia Maria Child and Fuller, he introduces the term "sentimental transcendentalism" to identify a "hybrid mode of writing" (207) that allows both writers to evoke political sympathy in readers without sacrificing transcendentalist principles of self-reliance.

Essays in this volume also draw upon Fuller's term "Exaltadas" (ideal women who manifest the qualities of self-culture and spirit and for whom gender does not limit paths of action or inquiry) to identify figures to include in this genealogy. Some, like Sophia Peabody, are already known to scholars, but interpretation of Peabody's *Cuba Journal* benefits from Ivonne M. Garcia's new insights. Less well-known figures, such as Sarah Clarke and Caroline Sturgis, invite an expanded understanding of "transcendental attentiveness," what Sarah Ann Wider defines as the ability to suspend immediate judgment in order to be present in the moment, and the ways they found to express such attentiveness in "provisional and dialogic forms: the conversation, the letter, the journal, the sketch, the privately circulated poem" (159). Issues of gender and transcendence shape Monika Elbert's analysis of Julia Ward Howe's *The Hermaphrodite* and Dorri Beam's reading of Margaret Jane Mussey Sweat's *Ethel's Love-Life*, both of which raise questions about how women influenced by transcendentalism theorize the fluidity of gender identity and its implications. In his study of Brook Farm, Sterling F. Delano's examination of the hours and types of work recorded by members of the community reveals that women continued to do most of the domestic work, but many also contributed substantial hours in the Mechanical and the Agricultural Series, stepping beyond the usual gendered division of labor.

A number of essays posit the ways in which *Bildung* or self-culture empowered individuals to engage in social activism and social service. Elizabeth Peabody's career presents a model of this interrelationship, as Phyllis Cole delineates in her reading of Peabody's *Reminiscences of William Ellery Channing*. In the

period of the 1850s and beyond, the women influenced by transcendentalism turn increasingly outward as they embrace opportunities for social action. In exploring the possibilities of an African American transcendentalism, Eric Gardner argues that for Edmonia Goodelle Highgate the tension between individualism and collectivism did not mean choosing one or the other, but finding a way of holding them in a balance that would enable "self-improvement and community activism" (281). In a similar manner, Caroline Healey Dall's efforts to establish and to sustain the American Social Science Association allowed her to claim the role of a "practical 'Exaltada,'" as Helen Deese notes (305), as Dall engaged not only in the intellectual work behind the analysis of social problems, but also in the often contentious organizational effort that the Association required. Daniel S. Malachuk's essay on "Green Exaltadas" examines the work of nineteenth-century women whose nature writing allowed them to participate in what he labels "transcendentalist conservatism" (255).

The final group of essays, "Late Voices and Legacies," focuses on women active during the last few decades of the nineteenth century. Offended by the treatment that Fuller received from Julian Hawthorne in the biography of his parents, Dall felt compelled to defend Fuller's character and legacy. As Mary De Jong traces this bitter dispute, she reveals the complications Dall faced in mustering support and the ways that Julian's anti-feminist attitudes fueled his attack. In Laura Dassow Walls's reading of the March family trilogy, Louisa May Alcott offers a vision of transatlantic cosmopolitanism through her development of Professor Bhaer and his "German ideals of cosmopolitan self-culture" (431), a vision that also influences Alcott's fiction for adults. In another essay that considers transcendentalist influences in fiction, Susan Stone introduces new ways of interpreting some of Mary Wilkins Freeman's female characters by employing the lens of "transcendental realism" (377-78), a means by which Freeman challenges the Puritan legacy of New England by transforming her characters' outlooks and therefore their outcomes. In "Black Exaltadas," Katherine Adams juxtaposes the work of late nineteenth-century African American writer Pauline Hopkins with Fuller's. Through her analysis of the way in which both make use of "spectacular womanhood" (399-400), Adams highlights their conflicting interpretations of history and the potential for reform, demonstrating that Hopkins rejects the "progressive model" embraced by Fuller (401).

Complemented by the "Interludes" (brief excerpts from original manuscripts, lesser known publications, and recently recovered texts) that create an additional layer of dialogue, the essays in this collection are thought-provoking and bring to light new information and new approaches to the work of women writers, some already identified as members of the transcendentalist circle, others newly associated with transcendentalist principles. The bibliography of primary and secondary sources adds to the usefulness of the volume. This collection will be of interest to scholars and students of American literature, American studies, and women's literature; it is an appropriate selection for graduate seminars in nineteenth-century American literature and culture. Highlighting the work of

(Continued on page 14)

Reviews

(Continued from page 13)

women who made substantive contributions to the development and transmission of transcendentalist ideals and practices, this volume will inspire further efforts in the recovery of lost texts as well as revision of what constitutes membership in the wider transcendentalist circle.

—Melissa McFarland Pennell
University of Massachusetts
Lowell

Abolitionist Geographies. MARTHA SCHOOLMAN. Minneapolis: University of Minnesota Press, 2014. 240pp. \$25.00 paper.

Martha Schoolman's *Abolitionist Geographies* is a timely and engaging study of spatial imaginaries and geographical practices in U.S. antislavery literature. Schoolman presents "an experiment in thinking . . . beyond the familiar stories of sectionalism and Manifest Destiny" that have dominated place-based analyses of abolitionism (1). *Abolitionist Geographies* thus complicates metaphoric associations of northern spaces with liberty such as one finds in Frederick Douglass's and William Wells Brown's narratives (1845 and 1847, respectively), and which have been taken as hegemonic in abolitionist studies. Schoolman's transnational and hemispheric approach considers literary and discursive references to maps and mapping, the movement of characters and commodities across natural and political borders, and the circulation of texts and ideas, and by privileging the repetitions and dislocations of abolitionist geography, Schoolman works against "the habit of recent critical practice to read particular works of literary abolition as arguing for a self-evident equivalence between the space they describe and the political argument they wish to make" (15). While space and argument are, of course, deeply intertwined, that connection is never simple, particularly in texts that "problematize [their] own spatial coverage" (6).

The first two chapters of *Abolitionist Geographies* will likely be of most interest to readers of *Emerson Society Papers*. Chapter One, "Emerson's Hemisphere," considers the period prior to Emerson's entrance into antislavery circles, a "prehistory" of Emerson's abolition that Schoolman identifies as a "spatial prehistory" (16). Schoolman begins by locating a particularly embodied manner of reform in works such as *Nature* (1836) and "Man the Reformer" (1841), wherein Emerson connects antislavery with bodily health so as to unsettle the spatial "practice of sending *consumptives* like the Emerson brothers to the presumptively salubrious plantation zone" (25). By linking convalescent travel with the consumption of slave labor's products, Emerson thus brings into relief the ways that spatial networks compromised New England abolitionists' claims to nonresistance. The form of bodily health that Emerson envisions—an "activism of spatial withdrawal" (44)—depends upon severing compromised spatial networks. These embodied, circulatory, and spatial emphases—which Schoolman

situates in relation to the influence of William Ellery Channing's works, especially *Emancipation* (1841)—reveal an unexpectedly material character to Emerson's nonresistance.

Emerson figures centrally in Chapter Two, "August First and the Practice of Disunion," which reveals how by the 1840s, New Englanders' performances of political dissent emphasized spatial solidarity with both the Caribbean and England. New England abolitionists, Schoolman demonstrates, strategically mobilized August First commemorations to further their own agendas, celebrating "the British response . . . as the rare practical validation of the movement's theoretical principles" (77). August First was thus instantiated as a triumph of disunionism, for by publicly performing "their *approval* of British actions, that is, abolitionists were able to demonstrate in an uncommonly direct way their capacity for *standing apart* from the proslavery U.S. state" (79). This form of antislavery performativity, however, contained two problems: it overstated the importance of white abolitionists to black struggles for freedom and it struggled to conceptualize a role for the formerly enslaved. Emerson's 1844 speech commemorating August First, Schoolman goes on to suggest, poses a solution to the first problem insofar as he "retell[s] the history of emancipation thus far as a black as well as a white story, and one that embodies as it describes the complex relationship between abolitionism and the enslaved" (85). Schoolman treats this speech less as Emerson's long-anticipated yet nonetheless ambivalent embrace of abolition and instead as a decidedly spatial analysis of Garrisonian disunionism, "according to which the force *upholding* slavery is located in the North, and that *resisting* it is understood to reside in the South, a spatialization that likewise reverses the typical implications of *doing* and *omitting to do*" (85). But whereas Garrison's analysis of emancipation privileges the moral influence of abolitionists transformed the political climate, Emerson draws attention to the moral influence and material agency of black people.

The remaining sections provide equally compelling treatments of abolitionist geographies in the decades preceding the Civil War. These sections, like the chapters on Emerson, emphasize micropolitical concerns and specific spatial and temporal contexts rather than macropolitical outcomes. William Wells Brown's *Three Years in Europe* (1852), for instance, stands as a critique of European cosmopolitanism. Schoolman locates the anti-extensionist arguments within *Uncle Tom's Cabin* in relation to the geopolitics of Cincinnati during the era when Stowe lived in this border city. Similarly, she considers the paramilitary activism of James Redpath and Thomas Wentworth Higginson in relation to the maroon communities that inspired them.

It is hard to fault *Abolitionist Geographies* for not directing more attention to Emerson, considering his prominent place in the first half of the book, but it seems as though his works from the 1850s would have contributed to Schoolman's claims about abolitionist geographies, particularly as his writings on the Fugitive Slave Law address both unsettled spatialities and bodily illness.

—James S. Finley
New Mexico State University

An Emerson Bibliography, 2014

ROBERT HABICH, *Ball State University*

Readers should also consult the Thoreau bibliographies published quarterly in the Thoreau Society Bulletin and the chapters "Emerson, Thoreau, Fuller, and Transcendentalism" and "Scholarship in Languages Other Than English" in the annual American Literary Scholarship (Duke University Press).

- Argersinger, Jana L. and Phyllis Cole, eds. *Toward a Female Genealogy of Transcendentalism*. Athens: U of Georgia P. [Ralph Waldo Emerson appears throughout this remarkable collection of 17 essays that document women's perspectives on and experience of transcendentalism.]
- Baker, Noelle A. "'Let me do nothing smale': Mary Moody Emerson and Women's 'Talking' Manuscripts." *Toward a Female Genealogy of Transcendentalism*. Ed. Jana L. Argersinger and Phyllis Cole. Athens: U of Georgia P. 35-56. [Situates Ralph Waldo Emerson's accomplished aunt as heir to eighteenth-century women's salon culture and precursor to feminist "professional talkers" such as Fuller.]
- Bell, Lucy. "The Banion of the Forest: Emerson Thrives in Colorado Springs." *ESP* 25.2: 14-15. [The discovery of Emerson at a time of mourning leads to the community group Friends of Emerson.]
- Clark, Prentiss. "'Pulse for Pulse in Harmony with the Universal Whole': Hearing 'Self-Reliance.'" *Nineteenth-Century Literature* 69.3: 319-341. [Self-reliance is not a process of seceding from the world but of being "fundamentally in conversance" with it.]
- Constantinesco, Thomas, and Cécile Roudeau. "Limning New Regions of Thought: Emerson's Abstract Regionalism." *ESQ: A Journal of the American Renaissance* 60.2: 285-326. [Emerson uses New England in his essays as both a geographical designation and a mindset.]
- Cramer, Jeffrey S., ed. *The Portable Emerson*. New York: Penguin. [A generous but unannotated selection of essays, addresses, poems, journal entries, and letters.]
- Cushman, Stephen. "When Lincoln Met Emerson, and the Two Addresses." *The Belligerent Muse: Five Northern Writers and How They Shaped our Understanding of the Civil War*. Chapel Hill: U of North Carolina P. 9-45. [The effect of self-reliance on Lincoln's Gettysburg and Second Inaugural addresses].
- Dowling, David. *Emerson's Protégés: Mentoring and Marketing Transcendentalism's Future*. New Haven: Yale UP. [Emerson's mentorship of Margaret Fuller, Henry David Thoreau, Christopher Pearse Cranch, Samuel Gray Ward, Ellery Channing, Jones Very, and Charles King Newcomb.]
- Egan, Hugh. "'On Freedom': Emerson, Douglass, and the Self-reliant Slave." *ESQ: A Journal of the American Renaissance* 60.2: 183-208. [Using Emerson's 1853 poem "On Freedom," examines the attempts of both Emerson and Frederick Douglass to "wed the material to the metaphorical over the issue of slavery."]
- Foreman, Amanda. "The Verse Heard Round the World." *Wall Street Journal - Eastern Edition*. 19 April 2014, 263, xci: C12. [Connects Emerson's 1837 "Concord Hymn" to the crisis in Ukraine.]
- Forster, Sophia. "Peculiar Faculty and Peculiar Institution: Ralph Waldo Emerson on Labor and Slavery." *ESQ: A Journal of the American Renaissance* 60.1: 35-73. [On Emerson's support for the doctrine of "free labor," which was embraced by abolitionists who believed that it provided opportunities for self-improvement.]
- Gray, Nicole H. "The Sounds and Stages of Emerson's Social Reform." *Nineteenth-Century Literature* 69.2: 208-232. [Emerson's reform efforts in the 1850s are congruent with a "theory of transformation and mediation" expressed in the essays.]
- Grimstad, Paul. "On Ecstasy: Sharon Cameron's Reading of Emerson." *American Impersonal: Essays with Sharon Cameron*. Ed. Branka Arsić. New York: Bloomsbury. 57-72. [Cameron's concept of impersonality includes ecstasy, the condition in which the radically personal becomes "linguistically sharable." Focuses on "Experience," "Over-Soul," and Nature.]
- Hickman, Larry A. "Strands of Faith in Classical American Philosophy." *Phi Kappa Phi Forum* 94.1: 10-11. [On the "will to believe, secular as well as religious," that runs through the work of Emerson, Charles S. Pierce, William James, and John Dewey.]
- Kaag, John, and Sujata K. Bhatia. "Fools for Tools." *Chronicle of Higher Education*, 28 November 2014, 61, xiii: B13-B15. [The Code of Ethics of the National Society of Professional Engineers reflects Emerson's concern that "we give up some of our humanity in the pursuit of technological progress."]
- Kalfopoulou, Adrienne. "Sylvia Plath's Emersonian I/Eye." *Women's Studies* 40.7 (2011): 890-909. [Charts the influence of Emerson on Plath's "investigation of identity" by using Plath's marginalia in her personal copy of Emerson's essays.]
- Kohler, Michelle. *Miles of Stare: Transcendentalism and the Problem of Literary Vision in Nineteenth-Century America*. Tuscaloosa: U of Alabama P. [Traces attention to the "visible American world" in the work of writers who exist "in the wake of" Emersonian transcendentalism: Frederick Douglass, Harriet Jacobs, Nathaniel Hawthorne, Emily Dickinson, William Dean Howells, and Sarah Orne Jewett.]
- LeCarner, Thomas. "A Portion of Thyself: Thoreau, Emerson, and Derrida on Giving." *Revue Française d'Études Américaines* 3.140: 65-77. [Uses their concept of giving to defend the transcendentalists from the charge of selfishness.]

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- Lopez, Alan. "Emerson's Bayonet." *American Quarterly* 70.3: 1-30. [Places Emerson's 1844 essay "Politics" in the social contract tradition of Hobbes, Locke, and Rousseau.]
- Malachuk, Daniel S. "Transcendentalist and Gothic Intentions." *Revue Française d'Études Américaines* 3.140: 52-64. [Similarities in the literary stratagems of writers from traditions usually thought to be opposed to each other.]
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- Meider, Wolfgang. "'The Poetry of the People': Proverbs in the Works of Ralph Waldo Emerson." *Behold the Proverbs of a People: Proverbial Wisdom in Culture, Literature, and Politics*. Jackson: UP of Mississippi. 261-283. [Traces some of Emerson's uses of proverbs and his interest in paremiology, the study of proverbs.]
- Milder, Robert. "Emerson and the Fortunes of Godless Religion." *New England Quarterly* 87.4: 573-624. [Emerson struggled to reconcile "a pitiless evolutionary universe" with "omnipresent moral law."]
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- Neville, Robert Cummings. "Self-Reliance and the Portability of Pragmatism." *American Journal of Theology & Philosophy* 35.2: 93-107. [Places Emerson in conversations about American pragmatism from Edwards through Dewey and Peirce; challenges Kant's influence on Emerson, who "thoroughly misunderstood" Kant's transcendental philosophy.]
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- Park, Benjamin E. "Transcendental Democracy: Ralph Waldo Emerson's Political Thought, the Legacy of Federalism, and the Ironies of America's Democratic Tradition." *Journal of American Studies* 48.2: 481-500. [Situates Emerson in post-Revolutionary politics as an ambivalent Federalist.]
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My Emerson

A column devoted to our readers' personal reflections on Emerson

Who Is "My" Emerson?

MARGARET ("BAY") EMERSON BANCROFT

President, Ralph Waldo Emerson Memorial Association

For the past thirty years it has fallen to me, representing my greater family, to manage the Ralph Waldo Emerson Memorial Association (the "RWEMA"), a small non-profit literary foundation established in 1930 by Emerson's grandchildren, which owns the Emerson House in Concord, the Emerson Study at the Concord Museum, and the Emerson Papers at Harvard University. So perhaps I should begin by saying that we—the numerous members of a loosely associated clan of descendants of Mr. Emerson—tend to regard our ancestor and his family as "our" Emersons. We know we have no special claim on them, all these generations later—few of us even have the family name. We know what Emerson himself said: "All men have my blood and I all men's." But we still do hear passed-down stories. We are aware of the heritage which holds us together. We honor "our" Waldo and our grandmother Lidian, who was a strong and quirky and endearing (and in our view, underappreciated) person in her own right. And we share an equal fondness for their four daughters and sons—Ellen and Edith, small Waldo and Edward—whose stories seem, to our ears, so recent as to leave us with the impression that we ourselves knew them well.

My own earliest "sense" of Emerson was of kinship, as one of his great-great-granddaughters (through his son Edward, Edward's son Raymond, and Raymond's son David), and as someone who was born in Concord and grew up in an extended family centered there: a large family with grandparents and many siblings, aunts, uncles, and cousins. The "Emerson" of my youth was the familiar-but-obscure, close-but-remote, revered but almost never discussed, gold standard to us all: Concord's legendary Thinking Man. In Concord in the late 1940s and 1950s, Emerson's presence still seemed to permeate, benignly but palpably, the "air" in the town; we all breathed this same air, and all—everyone in the town—seemed to us equally to inhale the still-gleaming particles of his affection and humor and wisdom. This old sense of the town, the way it was, still is shared by many of us who lived there then.

My Grandfather and Grandmother Emerson, Raymond and Amelia (Forbes), lived in Concord their whole married life. Both Raymond Emerson, and after him my father, Dave (who was an avid airman, flying in WWII and even the Vietnam War), took their Emerson family responsibilities seriously and executed them with grace; but both—men of action, not so much of a literary bent—had greater interests

elsewhere. It was as an in-law that my grandmother Amelia Emerson quietly but devotedly stepped into the breach. She shouldered the lion's share of the work which fell to the RWEMA, especially that of managing the Emerson House, which had stayed in the family since Emerson's daughter Ellen's death in 1909, but increasingly was becoming a magnet for visitors to Concord. Edith Forbes (Webster) Gregg, an Emerson descendant, succeeded Amelia Emerson in this role.

It was my Grandmother Emerson who lured me into the Emerson Association, when I was in my thirties and living near Boston. She ushered me again into the world of my ancestry, but by now I had completed school; had worked at Houghton Mifflin Co. in Boston, and then in the Peace Corps in India for two years; and was settling into family life and a civic-affairs career in my own town. Few of the Emerson cousins in my generation were showing special interest in the family history. It was a turbulent time in the USA, with the young embroiled in the culture battles for Civil Rights and Women's Rights and against the Vietnam War. Probably I, who had studied English and American literature in college, and had written my senior paper on Emerson's influence on Whitman, was the only young descendant who seemed remotely likely to carry the Emerson torch. Although lacking any deep background in Emerson studies, and much preoccupied with my "real" life, I acceded to my new role, never suspecting how much pleasure (and work!) it would incur for the next three decades and more.

Most of the work of the RWEMA concerns the Emerson House: supporting the House Director (now Marie Gordinier) and the professional guides; restoring chairs and tables; replacing fraying upholstery and curtains; conserving lithographs and prints; patching cracking plaster; shoring up basement columns; clearing invasive bittersweet and cat briar from the grounds. Looming over us (and our lean budget), currently, is the restoration and re-use of the barn, a handsome old mainstay on the place, with its own part in the family story, but with sills deteriorating, window frames sagging, and paint peeling. On the "plus" side, we have a violin maker who has offered expert carpentry services to repair some timeworn furniture; a new garden-tender who has taken in hand the flower beds; and, this fall, a bountiful harvest of grapes, lush bunches hanging heavily over the back porch and on the arbors in the garden (one of the vines

(Continued on page 20)

IN MEMORIAM

Sterling F. (Rick) Delano

1942 – 2015

The Emerson Society mourns the passing this past May of a longtime member and dear friend, Rick Delano.

Rick grew up in New Rochelle and Larchmont, New York. He attended Villanova University in Pennsylvania, where he majored in English. He earned his M.A. from Northeastern University, and his Ph.D. from Southern Illinois University in 1974. He taught English at Villanova for thirty-five years, retiring with Emeritus status in 2007. In 1995, he received the university's Christian R. and Mary F. Lindback Award for Outstanding Teaching.

His valuable contributions to Transcendentalist scholarship include several articles on William Henry Channing, Christopher Pearse Cranch, and utopianism. He published two critically acclaimed books, *The Harbinger and New England Transcendentalism: A Portrait of Associationism in America* (Fairleigh Dickinson, 1983), and, more recently, *Brook Farm: The Dark Side of Utopia* (Harvard, 2004), which was heralded as a "distinguished and often entertaining history" by the *Washington Post*, and "an absorbing group biography" by the *American Historical Review*.

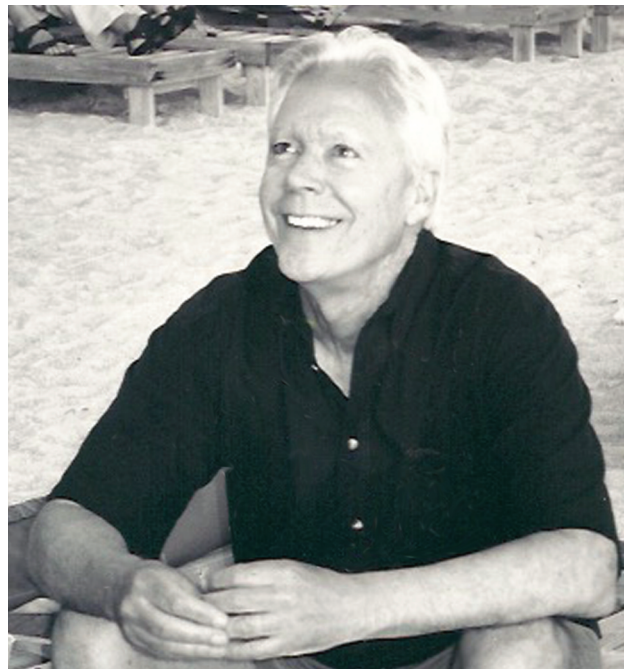
Over the past several years, Rick served as co-director, and then director, of the highly successful NEH-CCHA (Community College Humanities Association) Summer Institute and Landmarks programs on "Transcendentalism and Reform in the Age of Emerson, Thoreau, and Fuller." In this capacity over two July weeks in Concord, Massachusetts, he hosted twenty-five college and community college teachers at seminars led by prominent scholars, including many Emerson Society members; to visits of Concord's historic sites as well as to Fruitlands and Brook Farm; and to research trips in the archives of the Massachusetts Historical Society and Concord Free Public Library Special Collections.

All who were privileged to call Rick a friend know that his life was focused on living, laughing, and loving. He touched countless people with his warmth and bright smile, and with his ability to make a genuine connection with others. His life was a model of kindness,

patience, and listening. Students and colleagues alike remember his love of nature—indeed, a tour of the Brook Farm grounds with him was a privilege many of us will always treasure.

Rick was married for 47 years to his soul mate, Maris. Together they shared a life centered on their common interests of traveling, art, nature, and early American literature and history. He is also survived by his brother, George; daughters, Rachel and Debra; sons-in-law, Danny and Randy; and six grandchildren, Emma, Jake, Brady, Lenny, Kailey, and Sophie. It surprises no one to learn that Rick was a hands-on and involved father and grandfather—always on the floor doing puzzles, reading books, pitching baseballs, and teaching.

Rick Delano leaves a legacy of meticulous, principled scholarship and sincere friendship to his colleagues, and, to his family, abiding memories of unconditional love that inspired confidence, security, and strength.



From his NEH-CCHA Summer Institute colleagues:

"Rick was a good friend and a wonderful colleague, and he will be sorely missed here in Concord." —*Lis Adams*

"Rick was an amazing scholar and person — I am honored to have known him and to have experienced his friendship." —*David Berry*

"I cannot begin to express how much Rick influenced my life. He was a mentor and true friend. He will be greatly missed." —*Diane Whitley-Grote*

"It was the Thoreau Gathering that first brought Rick and me together in the '80s: with characteristic generosity this stranger paid for my restaurant dinner because I didn't have cash as required. Immediately we jumped into conversation about writing books and raising daughters, still new projects in those days. But years later, the central scene in my memory book is the NEH Institute and Concord Inn full of college faculty. I joined them in delight over his walking tour of Brook Farm as well as further talk on the Inn porch. What a gift he has had for bringing people together, as well as for sharing insight into Transcendentalism as literature and history." —*Phyllis Cole*

"I am profoundly grateful to have known Rick. He was the embodiment of kindness and generosity. His arrivals in Concord were always eagerly anticipated. I will forever see him on the porch of the Colonial Inn, deep in conversation, animated as always." —*Jayne Gordon*

"It was such a great privilege to get to know Rick and Maris and to work closely with him on the NEH programs. His extraordinary warmth and generosity were matched only by his intellectual curiosity and his dedication to the teachers who flocked to the programs on Transcendentalism. Our annual reunions in Concord were a highlight of each summer the NEH workshops were in session. What a terrible loss!" —*Robert Gross*

"There could not have been a more generous scholar and friend, and his example in this was powerful for all of us. I hope there will be a way to remember and honor him in Concord and/or at Brook Farm. I remember a talk he gave about the diaries kept by students in the Brook Farm school, held possibly under a tent on the hillside at Fruitlands—he spoke well, of course, and the view beyond was ... transcendent." —*Megan Marshall*

"During the several summers that I worked with Rick at NEH-Concord, I acquired quite a scrapbook of memories: long talks in the first-floor parlor of the Colonial Inn; convivial dinners at his favorite seafood place in Acton; his full-throated rendition of 'Mustang Sally.' But I will remember best the closing sessions on the last morning of the Institute. I didn't have to stick around for those, but I always did, in large part because I loved to watch the way Rick bade farewell to the session participants. In his valedictory to the group, he had something warm and personal to say to every person there. It was clear that he loved the Summer Institute, not merely or even primarily because it gave him a chance to share his compendious knowledge, but because it gave him the chance to relate strongly and personally to everyone taking part and to give them a unique feeling of kinship and joy. He made all of us

feel so good. On those bittersweet mornings of farewell, it was always clear that Rick did not want the proceedings to end. He never wanted to say goodbye. Today, I don't want to say goodbye, either. God bless you, Rick Delano." —*John Matteson*

"I can't begin to say what Rick meant as a friend and example. One of my fondest memories of Thoreau Gatherings is of Rick leading an exciting and informative tour of the site of his beloved Brook Farm. When our daughter, Sarah, started college at Villanova some 20 years ago, Rick requested (without our knowing it) that he be assigned her academic advisor. When she got homesick, he and Maris took her under their wings, frequently having her over for dinner, or treating her to Chinese food and ice cream. When Sandy and I came for Parents' Weekend and Rick and Maris were out of town, they gave us the keys to their home. Rick's impeccable and vital scholarship will be a lasting legacy, but I already miss the man and friend. He dealt with his long illness with courage and stoic grace." —*Wes Mott*

"Rick was one of the good guys—enthusiastic about his scholarship and detailed in presenting it—for whom Brook Farm was not just a piece of history but a living subject. His books, articles, and especially the NEH seminars are his impressive legacy in this respect. To those of us who knew him, his personal friendship is even greater." —*Joel Myerson*

"I first made Rick's acquaintance one July morning years ago as he walked out of the door of Sally Ann's, a local coffee shop and bakery in Concord. Immense slice of carrot cake in hand, he encountered Noelle Baker and me on our way in for coffee, caught sight of our Thoreau Society name badges, and insisted we share his dessert. Sally Ann's carrot cake was an annual ritual, he told us, but the slices were always too large for him to eat solo. This immediate warmth epitomizes everything that was special about Rick. Whether guiding tours across the former grounds of Brook Farm on a summer day, debating finances at Thoreau Society board meetings, or catching up year after year in Concord over dinner, Rick was the most generous of friends and spirited of colleagues. Thanks to his passionate leadership and profound vision, the NEH/CCHA Summer Institute on 'Transcendentalism and Reform' is one of the agency's most successful educational programs. His legacy as scholar, teacher, and friend left an indelible mark on the program and on all of us." —*Sandy Petrulionis*

"The loss of someone as wonderful as Rick is hitting our community so hard. He made such a difference to so many, including all of us at Louisa May Alcott's Orchard House and to me personally. I am stunned and very, very sad. Rick's generosity, kindness, scholarship and delightful sense of humor will be greatly missed!" —*Jan Turnquist*

"Rick's work on Brook Farm sits open on my table as I write, and the thought that his voice and memory are gone from us is grievous—he brought not only deep and rigorous knowledge, but the kind of creative historical empathy that brings scholarship alive and makes it matter today." —*Laura Dassow Walls*

"I loved working with Rick—a scholar and a gentleman." —*Leslie Wilson*

My Emerson

(Continued from page 17)

was planted long ago, we believe, by Henry Thoreau himself). The other duties of the RWEMA, shepherded along with calm expertise by Leslie Morris, our trustee and liaison with Houghton Library, relate to our stewardship of the Emerson literary legacy, mostly tied to the extensive collection of family papers at Houghton. Leslie keeps us current as to which scholars and editors are working on which research projects; and what Harvard is doing (quite a lot!) to make the Emerson collection more available to a greater public, in the age of digitization and open access. This part of the Association's mission sometimes rewards me with the chance to meet and associate with some eminent members of the talented, congenial and indefatigable community of Emerson scholars (in effect, the roster of members of the RWES). For me these encounters are a rare and unearned privilege, but I enjoy them guiltlessly, and from them I gain ever more insight into the work and life of the Thinking Man whom I so greatly admire.

What is it I like most about "my" Emerson? So much of what he says, that speaks to all of us:

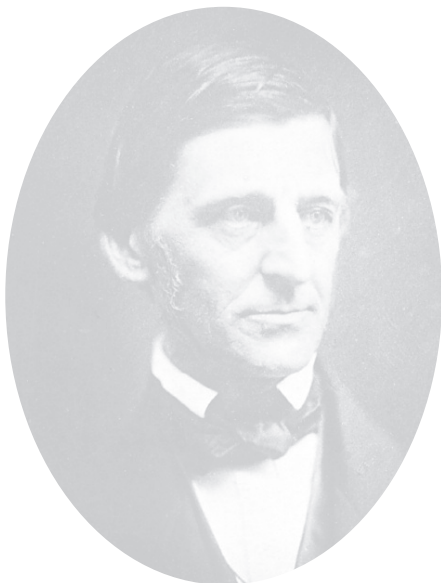
"Trust thyself: every heart vibrates to that iron string."

"Nothing is at last sacred but the integrity of your own mind."

"So far as a man thinks, he is free."

"We have a great deal more kindness than is ever spoken."

"Plain good manners and sensible people—how refreshing they are."



"Every person is a new possibility unlimited."

"I am my own comedy and tragedy."

"He who has put forth his total strength in fit actions has the richest return of wisdom."

"Men of character are the conscience of the society to which they belong."

And of course, "Why should not we also enjoy an original relation to the universe?"

"It's all violets," he comments mildly, sitting down to dinner, when the family begins speculating on the ingredients of the stew. (There are better—more important—things to discuss than the food.) He makes me laugh.

"It is greatest to believe and to hope well of the world, because he who does so, quits the world of experience, and makes the world he lives in." (My daughter's friend Maya Stodte, a philosophy student, singled out for me this Journal entry.) We can decide on our view of life.

What do I admire the most in "my" Emerson? The following four qualities:

His extraordinary fortitude in the wake of personal loss—of his young wife Ellen; his small son Waldo; his brothers Edward and Charles; the young men from Boston, his family friends (among the hundreds of thousands of Union and Confederate soldiers) who fell in the Civil War. For me, he sets the bar for high personal courage, facing acute loss not only with stoic acceptance but with the rarer quality of grace. He most deeply honored the life of the lost ones by affirming in his own life, as best he knew how, the high worth—sacredness—of existence itself.

His radical broad-based synthesizing thinking, combined with a refined sympathy and sensibility, and a powerful sense of "the right."

His exercise of detachment: finding serenity, perspective and inspiration "outside" himself by studying the patterns and interrelations of the extraordinary (but indifferent) world and cosmos around him. So, he saw more clearly the beauty and order of the world; discerned the outlines of human ideals to which we all might aspire; and was calmed by the immensity around him. "Teach me your mood, oh patient stars...."

And finally, the fact that in his human community, his daily world, he was "in his place, a free and helpful man." He exerted himself, all his life, in following his own religion: "To do right: to love, to serve, to think, and to be humble." Would that we all could do so well.

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