Volume 19, Number 2 Fall 2008

EMERSON SOCIETY PAPERS

Distinguished Achievement Award Presented to Len Gougeon

Len Gougeon, Distinguished University Fellow and Professor of American Literature at the University of Scranton, is the 2008 recipient of The Ralph Waldo Emerson Society's Distinguished Achievement Award. The Society is pleased to make this acknowledgment of Professor Gougeon's longstanding commitment to Emerson studies, the pioneering quality of his publications, and the consistently high standard of scholarship he has displayed.

Professor Gougeon's best-known work, *Virtue's Hero: Emerson, Antislavery, and Reform* (University of Georgia Press, 1990), has had as profoundly positive an effect on our understanding of Emerson as any book published in the last thirty years. His deeply researched clarification of Emerson's record on the slavery issue has put all students of Transcendentalism permanently in his debt. Before the publication of this book, English professors had no counter-argument to the consensus of historians (from Arthur M. Schlesinger Jr. to Stanley Elkins to Anne Rose) that Transcendentalism was an elegant name for retreating from the world and its difficulties—that it had, specifically, no efficient word to say or deed to perform in opposition to American slavery. It is hard to overstate the prejudicial effect of this consensus on the prestige of the intellectual life, for such a life was conceded by the selfsame historians to center, during the antebellum years, precisely on these moonstruck New England Platonists. What is the use of ideas, they seemed to imply, if ideas can't free a slave? That question has not been much asked since 1990. And asked even less frequently since 1995, when Len Gougeon teamed up with Joel Myerson to produce *Emerson's Antislavery Writings* (Yale University Press).

His most recent book is *Emerson and Eros: The Making of a Cultural Hero* (State University of New York Press, 2007), a compact, thematically organized biography that plots Emerson's intellectual and artistic development against the narrative of Joseph Campbell's hero archetype. One advantage of Gougeon's attentiveness to the heroic in Emerson's life and letters is that it productively centers the concept of Eros, the meaning of which Gougeon lays out in a useful variety of ways, following the varying lights under which Emerson saw it. As in *Virtue's Hero*, so too in *Emerson and Eros*, Gougeon looks into territory that other scholars have left alone. The association of Emerson and Eros may at first blush seem a little improbable, yet as we come to value him ever more seriously as a poet, Gougeon reminds us that Eros, in some form, is certainly the pivot of the poet's gift.

Professor Gougeon took his undergraduate degree at St. Mary's University in Halifax, Nova Scotia, and advanced degrees at the University of Massachusetts, Amherst. Since earning his Ph.D. in 1974, he has published numerous articles, principally on Emerson, in such major journals as *The New England Quarterly, Modern Language Studies, American Literature, Studies in the American Renaissance, American Transcendental Quarterly*, and *ESQ: A Journal of the American Renaissance*. He has served as President of the Ralph Waldo Emerson Society and has also been an active supporter and member of other Transcendentalist author societies. He is currently at work on a monograph treating Anglo-American literary relations during the period of the Civil War.

—*Albert J. von Frank*

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Emerson Society members continue generously to join at various "patron" levels of membership. All donations above the $10 annual regular membership go to support special programs of the Society. Dues categories are Life ($500), Sustaining ($50), Contributing ($25), and Regular ($10). Please send check payable to The Emerson Society (U.S. dollars only) to Robert D. Habich, Secretary/Treasurer, Dept. of English, Ball State University, Muncie, IN 47306-0460.

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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 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, Wesley T. Mott, Department of Humanities & Arts, Worcester Polytechnic Institute, 100 Institute Road, Worcester, MA 01609-2280, or email wmott@wpi.edu.

Review copies of books on Emerson should be sent to book review editor Jennifer Gurley, Department of English, Le Moyne College, 1419 Salt Springs Road, Syracuse, NY 13214-1399.

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PROSPECTS.

Calls for Papers

Program Co-Chairs Todd Richardson and Susan Dunston announce calls for three Emerson Society panels in 2009:

American Literature Association, 21–24 May 2009, Boston

Emerson after Cavell
Stanley Cavell is one of Emerson's most provocative, influential, and dedicated readers. The Ralph Waldo Emerson Society invites papers on all aspects of Cavell's work on Emerson including Emerson's nonconformity, politics, epistemology, ethics, and his craft as a writer. Email 300-word abstracts to Todd H. Richardson (richardson_t@utpb.edu) by 20 December.

Teaching Emerson: A Roundtable Discussion
The teaching of Emerson, a central author in many American literature courses, remains wonderfully exhilarating yet deeply challenging. The Ralph Waldo Emerson Society invites short papers on any aspect of the teaching of Emerson's works in a variety of contexts–from the undergraduate survey to a specialized graduate course. Innovative approaches to both well-known and typically overlooked texts are encouraged. Email 250-word abstracts to Todd H. Richardson (richardson_t@utpb.edu) by 20 December.

Thoreau Society Annual Gathering, 9-12 July 2009, Concord

Emerson and the Political Function of the Intellectual
Historically understood, Emerson was loath to engage directly with pressing political problems on the American scene. Such an understanding in large measure was brought about by Emerson himself. In the opening of his address "The Fugitive Slave Law," he wrote, "I do not often speak to public questions. They are odious and hurtful and it seems like meddling or leaving your work." Even so, recent years have witnessed a great outpouring of interest in Emerson's political thought. In concert with the Thoreau Gathering's 2009 theme, "Social Awareness: Thoreau and the Reform Movement," The Ralph Waldo Emerson Society invites paper proposals that will illuminate and contribute to the current conversation. Email 300-word abstracts to Todd H. Richardson (richardson_t@utpb.edu) by 15 November.

Graduate Student Travel Award

The Ralph Waldo Emerson Society Graduate Student Travel Award provides up to $750 of travel support to present a paper at one of the panels described above in the "Calls for Papers." Submit your abstract by the appropriate date given above to Todd H. Richardson at Richardson_t@utpb.edu and indicate your desire for consideration.

Baker, Petrulionis Receive RWEMA Award

The Ralph Waldo Emerson Memorial Association has awarded Noelle Baker and Sandy Petrulionis a short-term fellowship to spend four weeks at the Houghton Library this year working on their project to produce a critical digital and selected print edition of Mary Moody Emerson's Almanack. Produced in collaboration with the Brown Women Writers Project, the digital edition will provide full text searching of the transcription of the complete Almanack manuscript and will support the addition of critical apparatus in the future, while the print edition will provide extensive selections from the Almanack, organized by topic.

Emerson Sightings/Citings

Clarence Burley finds reference to Ralph Waldo Emerson, William Ellery Channing, Charles Lamb, and John Greenleaf Whittier in James Tipton's "Settled Upon the Heart: The Goodness of John Woolman" (*Quaker Life* [March/April 2008]: 13-14), which recommends *The Journal and Major Essays of John Woolman*, ed. Phillips P. Moulton (Friends United Press, 2007).

Both **Elizabeth Addison** and **Len Gougeon** send this post-election comment by Fareed Zakaria in *Newsweek* ("Obama Can Chart a Third Way for the West," 17 November 2008, p. 28): "The present crisis presents an opportunity for Obama to recast the traditonal divide in American politics.... In the early 1930s, economic and political realities also suggested that the United States was poised for a new era. But such an era happened—and took the particular shape it did—only because of the skill and ambition of Franklin Delano Roosevelt. One of Barack Obama's favorite thinkers, Ralph Waldo Emerson, wrote in 1841 that 'the two parties which divide the state, the party of Conservatism and that of Innovation...have disputed the possession of the world ever since it was made... Innovation is the salient energy, Conservatism the pause on the last moment.' To create a new governing majority, Obama must now embody the idea of innovation." *[*Newsweek *online has Emerson less ambiguously as Obama's "favorite thinker." —Ed.]*

Spotted in the greeting card rack at **Trader Joe's**, Shrewsbury, Mass.: a Gourmet Greeting Card designed by Christine Triebert with this Emerson quotation on the front: "Write it on your heart that every day is the best day of the year" (from "Works and Days" in *Society and Solitude*). Inside it reads, "May today be the beginning of a year of beautiful days / Happy Birthday!"

(Continued on page 4)

PROSPECTS (Sightings/Citings)
(Continued from page 3)

Corinne H. Smith writes: In *The Forgetting, Alzheimer's: Portrait of an Epidemic* (Doubleday, 2001), author David Shenk explores the disease's progression through case studies of individuals, including Ralph Waldo Emerson. Vignettes are culled from the observations of others (Mark Twain, Louisa May Alcott, Ellen and Edward Emerson), and date from the writer's recitation of his poem "Terminus" to his family in 1866. In the saddest scene in the book, 18-year-old celebrity seeker Edward Bok is brought to the Emerson house by L. M. Alcott. Emerson barely knows that he has visitors, and when Bok asks him for his autograph, Emerson says, "Please write out the name you want, and I'll copy it for you if I can" (p. 220).

Peggy Isaacson sends "Pause and effect: The quiet generosity of the semicolon" in Jan Freeman's weekly column "The Word" in the Boston *Sunday Globe* (14 September 2008, D2). After discussing the grammatical and rhetorical/psychological function of the semicolon, Ms. Freeman offers the following anecdote:

> A few years ago, I had a real-world encounter with the optional semicolon—and a chance to edit Ralph Waldo Emerson!—when Chris Davis, project coordinator for the rebuilding of the Old North Bridge at Minuteman National Park in Concord, e-mailed to ask about punctuating a quotation to be inscribed on a new granite marker near the bridge.
>
> The quote, from a speech Emerson gave at the centennial observance of the Concord fight in 1875, had been printed with a semicolon in the local paper and in the town's official record of the proceedings: "The thunderbolt falls on an inch of ground; but the light of it fills the horizon." But Davis—not wanting to see an error carved in stone—asked if a comma would be better.
>
> I liked the formality of the semicolon, and the way it echoed biblical lines like the ones from Ecclesiastes (as punctuated in the Authorized Version): "All the rivers run into the sea; yet the sea is not full." Or "Vanity of vanities, saith the preacher; all is vanity."
>
> This sense was reinforced when I read more of Emerson's speech, where other semicolons kept this one company: "The British instantly retreated," his paragraph continued. "We had no electric telegraph; but the news of this triumph of the farmers over the King's troops flew through the country, to New York, to Philadelphia, to Kentucky, to the Carolinas, with speed unknown before, and ripened the colonies to inevitable decision."
>
> Emerson's semicolon isn't required, and later versions of the line often use a comma. The Chautauquan, in fact, revised Emerson's lines even more thoroughly and bombastically in 1897: "The thunderbolt falls on an inch of ground but the light of it fills the horizon. The British instantly retreated!"
>
> But I voted for the semicolon, and that's what the marker has. So my recommendation for a National Punctuation Day outing—for semicolon fans within range—is a visit to the Old North Bridge, to honor both Emerson's semicolon and your freedom to use it where less daring punctuators might make do with a modest comma.
>
> Reprinted by permission of the author. Ms. Freeman's column also appears weekly at www. boston.com/bostonglobe/ideas/jan_freeman. For past columns, go to boston.com/ideas/theword.

2008 Annual Business Meeting

The annual business meeting of the Ralph Waldo Emerson Society took place on 23 May at 11:00 a.m. in Room Pacific H of the Hyatt Regency in Embarcadero Center, San Francisco. President Elizabeth Addison presided, and approximately twenty members attended.

1. Secretary-Treasurer Robert Habich could not be present but offered his report in written form. Total membership stands at 184 in May 2008, including international members from Japan (7), France (4), Germany (3), Italy (3), as well as Australia, Canada, China, England, Finland, Poland, Russia, Slovenia, and Spain (1 each). The death of longtime member Gary Collison was noted with sorrow.

The treasurer's report was accepted. Current assets of the society stand at $31,774 as of 1 May 2008. Major expenses of the previous twelve months include two Emerson scholarships @$500, design and layout of *ESP* (2 @ $500), website updates ($880), a supply of medallions for Distinguished Service Awards ($665), postage ($316), catering for the RWE birthday celebration at ALA 2007 ($300), and support for the Thoreau Society Annual Gathering ($250). Major credits of the previous twelve months include membership dues ($4681) and appreciation of CDs ($712).

At the recommendation of Treasurer Habich and with the approval of the meeting, future scholarship awards will be increased to $750. A contribution of $250 to this year's Thoreau Society Annual Gathering was also approved.

2. Elizabeth Addison reported a plan to put Awards Committee procedure in written form, as the Advisory Board had discussed and recommended. Jennifer Gurley and Roger Thompson will create this record.

3. Joel Myerson reported on updates of the society website, where 250 new images have been added. He urged members to visit and suggest improvements.

4. Ronald Bosco reported as General Editor of the *Collected Works of Ralph Waldo Emerson*, published by Harvard University Press. This project, which has now reached the 46th anniversary of its conception, is slated for completion by 2011. The Editorial Board named Bosco General Editor in 2003, and after the death of Douglas Emory Wilson in 2005, he brought Joel Myerson and Albert von Frank onto the Editorial Board, with Myerson to serve as Textual Editor of volumes 8 through 10, and organized a schedule for remaining work. *Society and Solitude* (vol. 7) was published in December 2007, edited by Bosco and Wilson; *Letters and Social Aims* (vol. 8) will go to press by the end of summer 2008, edited by Bosco, Myerson, and Glen Johnson. Then just two volumes will remain. *Poems* (vol. 9), edited by von Frank and Thomas Wortham, will be due at the press by the end of 2009 for appearance in 2010; and *Uncollected Prose Writings: Addresses, Essays, and Reviews* (vol. 10), edited by Bosco and Myerson, will be due at the press in 2010 and scheduled for publication early in 2011. Some discussion followed about the worthiness of a celebration sponsored by the Society at that point, but Bosco asked that any particular plans should await a time when the end is in more immediate sight.

5. Future conferences were discussed. Susan Dunston reported that planning for a conference in Rome along with the Fuller and possibly Hawthorne Societies is still at the idea stage. It was also announced that a Margaret Fuller bicentennial conference will be sponsored in 2010 by the Massachusetts Historical Society in Boston.

6. Elizabeth Addison spoke of the Society's desire to continue the dialogue begun last year by Board members and RWEMA representative Beatrice Manz about ways we could support the Emerson House in Concord.

At the Board meeting, Elizabeth and Phyllis Cole volunteered to propose further conversation with Beatrice at this July's Thoreau Gathering in Concord.

7. Al von Frank represented the Distinguished Achievement Award Committee in naming Len Gougeon as this year's recipient and describing his accomplishments, especially in the recovery of Emerson's antislavery oratory. Len was not able to attend ALA this year and will be presented with his award after the Emerson session at the Thoreau Gathering in July. All Society members are sworn to secrecy until that moment.

8. The Society congratulated Todd Richardson on his solo creation as Program Chair this year of three excellent panels for ALA and a fourth for the Gathering. The Advisory Board proposed Susan Dunston as co-Program Chair for next year in Boston. One panel topic might be Emerson and philosophy, possibly focusing on the work of Stanley Cavell.

9. Other new officers were proposed, especially Barbara Packer and Daniel Malachuk as board members, with Michael Jonik as alternate should either decline. These members will replace Shoji Goto and Jennifer Gurley, whose terms conclude this year. Wesley Mott, chosen as President Elect last year, will give up editorship of *ESP* at the end of 2009; Bob Habich has expressed interest in picking up this position and is listed as Associate Editor even this year. He will end his term as Secretary/Treasurer at the end of 2009. All of these new officers were approved by vote of the Society. We have a year and a half to find a successor to Bob Habich as Secretary/Treasurer.

10. Members were urged to contact their libraries about subscribing to *ESP*, which is indexed by *MLA* and *ALS* and costs a mere $10 a year.

11. Jennifer Gurley announced this year's awardees and offered congratulations to all:

- Graduate Student Award: Erica Ann Kroll McCombs of the University of Illinois, Chicago, for her ALA paper "Civil Disobedience, Civil War and *Satyagraha*: The Application of Natural Law in Emerson, Thoreau and Gandhi"
- Research Award: Michael Jonik of SUNY-Albany to support consultation of manuscripts for his project "Tracing the 'Fragmentary Curve' of Emerson's Natural History of the Intellect"
- Subvention Award: Daniel Koch of Oxford University for a book, *Ralph Waldo Emerson's Lecture Tour of Great Britain and the Revolution of 1848*, now under review by a publisher (award conditional on publisher acceptance)
- Community Project Award: David La Rocca for a colloquium on Emerson and Nietzsche

12. Other announcements were offered by members present:

- Jean Mudge reported progress on her documentary film and companion book *Mr. Emerson's Revolution*. All but two essays have been completed for the book; NEH and other funding sources are still being sought for the film, and a new director is soon to be interviewed.
- A new multimedia series entitled "Reading New England" was announced as an ongoing project of University of Massachusetts Press and the Boston Public Library. Free to the public, it will open up individual texts online with information, analysis, and visual supplements.

With no further business, the meeting was adjourned. The next business meeting will be held at the May 2009 ALA in Boston.

Respectfully submitted,

Phyllis Cole
Standing in for Robert Habich

Abstracts of San Francisco ALA Papers

The following panels were presented by the Ralph Waldo Emerson Society at the nineteenth annual conference of the American Literature Association in San Francisco. The first two sessions were on 23 May 2008, the third on 25 May.

SESSION I: Emerson and War I
Chair, Elizabeth Addison, *Western Carolina University*

Concord's Idealistic Hawk: Emerson's Advocacy of "the Benefits of…War"

RONALD BOSCO, *University at Albany, SUNY*

Abstract not available at press time.

Emerson, Thomas Cary, and the Mexican War

BARBARA PACKER, *University of California, Los Angeles*

What did Emerson think of the Mexican War (1846-48), and how did his attitude toward it square with that of his New England neighbors? Toward the beginning of the war Emerson wrote an "Ode" inscribed to a young antiwar minister, W.H. Channing, satirizing the American invasion of Mexico. A year later he warned that devouring Mexico would prove to be like devouring arsenic—easy to do, but fatal. His distaste was widely shared, even among the Whig merchants whom the Transcendentalists often ridiculed. In 1847 Thomas Greaves Cary, a Massachusetts state senator, delivered an Independence Day Oration in Boston attacking the Mexican War as a violation of American law and principles. Cary's trenchant sentences look forward to Thoreau's arguments in "Resistance to Civil Government" (1849) and remind us that the moral landscape inhabited by the Transcendentalists had other residents as well.

Neighbor, Cell, Sect, Section: Emerson, Brown, and Post-Secular Violence

MICHAEL ZISER, *University of California, Davis*

> 'Tis the best use of Fate is to teach us courage like the Turk. Go face the burglar, or the fire at sea, or whatever danger lies in the way of duty, knowing you are guarded by the omnipotence of Destiny. (*JMN* 14:156)

When Emerson jotted the above formulation in his journal during the first half of 1857, he was in the grips of an uncharacteristic militancy sustained—if not brought on—by the presence, oratory, and example of radical abolitionist John Brown, who had made his first visit to Concord in March of the same year. Both the "burglar" (Emerson's stock characterization of the slave power) and the burning ship (his figure for the U.S. during "Bleeding Kansas") point directly to his growing resolve over the slavery crisis. But what are we to make of "the Turk," a figure of religiously inspired violence? Emerson was compelled by the theological sanction Brown and other abolitionists claimed for insurrectionary activity to reconsider basic questions about the positive ethical force of religious orthodoxy (supposedly long since put behind him). Emerson's manner of reconciling his admiration for the free-soilers with his condescension toward their religious beliefs took the form of a secular rationale for warfare that relied, somewhat paradoxically, very heavily on the activation of a religious pluralism. When the journal entry was revised for use in "Fate" (1860), the Turk reappears alongside other models of ancient religious and martial virtue: the Spartan, the Hindoo, the Arab, the Persian, and…the Calvinist. This move on Emerson's part from a quasi-abolitionist rhetoric of self-reliance and self-defense toward a more emphatic stance that was formally (though not substantively) religious is the secret topic of "Fate," which in my reading turns out to be one of the most searching treatments of American political secularism in the nineteenth century. Using recent writing that insists on the shared history of religiosity and secularism, I identify Emerson's forging of a sophisticated, polyreligious doctrine of the secular in the crucible of abolition and political violence as one of the most prescient and useful of his many contributions to the contemporary moment.

SESSION II: Emerson's Representations of Asia, Asia's Representations of Emerson
Chair, Sarah Wider, *Colgate University*

Heraclitus in Emerson

SHOJI GOTO, *Rikkyo University*

One of Heraclitus's fragments (*On the Universe*) reads: "Immortals are mortal, mortals immortal, living in their death and dying in their life." This appealed to Emerson, who was looking for a universal law, something indispensable for his thinking and philosophy. Since "the thoughts of God pause but a moment," death cannot be the absolute dissolution of life itself. It passes into a new form, a new energy, and it rises again from its opposite. In a sense, the living and the dead are identical, and death is connected to life. Then, metamorphosis or transmigration must be the law of the universe. This unity of death and life suggests to Emerson a new way of thinking. For, as Heraclitus says, a beautiful harmony is brought about by opposites.

This idea of cyclic transmigration suggests a divine form of thinking to bring about the revelation of thought: "decomposition is recomposition," in Emerson's words. To Emerson, "all things cohere & unite," an idea he reads in the Persian (*Avesta*) and Indian religions (the *Vishnu Purana*). He mentions *Debistan* [sic] and the *Upanishads* and quotes many lines from the latter over several pages in his Journal. This idea suggested by Heraclitus's fragments is combined with the central idea in the *Upanishads*. The key conception of this idea is called the Supreme Cause in the East, which is, Emerson observes, "equivalent to Reason" in Western philosophy.

What is called the Supreme Cause or Self is "unity in things" as well. It is thought not to be gained by analysis, by knowledge, or by understanding. It is divisible and indivisible, indefinable and definable, visible and invisible. Whatever language we use, "we can never say anything but we are." It is "*that which is its own evidence*." Finally, Emerson finds it in Zoroaster, who calls it "abandonment." Nietzsche also agrees with this idea, following Emerson after Heraclitus and Zoroaster, so Emerson's way of thinking is revived in modern Western philosophy through Nietzsche.

Transpacific Understanding: What Is Japan to Emerson and What Is Emerson to Japan?

MIKAYO SAKUMA, *Wayo Women's University, Japan*

In 1834, Emerson writes in his Journal: "Let a man work after a pattern he really sees & every man shall be able to find a correspondence between these works & his own & to turn them to some account in Rome, London, or Japan, from the first to the hundredth century" (*JMN* 4:352-353). The word "Japan" here strikes the reader as some form of lacuna, since at that time Japan was a remote, self-isolated country, offering only obscure information as to her material culture, such as lacquer. What resonances would Emerson have found in the word *Japan*?

Emerson's mentioning of Japan provides a moment which epitomizes Emerson's unique way of seeing deeper connections behind a surface observation. Although only a handful of records of Japan were published as travel narratives in the seventeenth century, the German doctor Engelbert Kaempfer's *History of Japan*, which was written during his stay in Nagasaki from 1690 to 1692, was a remarkable one in introducing the word *Japan* to the outside world. Kaempfer's work was translated into English in 1727 and for the next two hundred years was cited by many intellectuals such as Kant and Goethe. The Japan section in *Gulliver's Travels* was probably infuenced by Jonathan Swift's use of some prepublication of the translation. Certainly, Emerson read Swift, although it has not yet been factually verified that he read *Gulliver's Travels*. Nevertheless, Emerson seems to have been available to the resonances of the word *Japan*, dislocating it from any geographical or historical context.

Japan's status as a lacuna had both been contemplated by and bewildered the late-nineteenth-century Japanese intellectuals. Japanese people were then experiencing political and cultural upheaval as the Meiji Restoration vigorously emulated Western culture. Emerson's philosophy was introduced at that time and influenced many Japanese intellectuals. Tokoku Kitamura and Homei Iwano, among Emerson's admirers, viewed Emerson differently. Tokoku Kitamura, a pessimistic Romanticist, was impressed with Emerson's moralistic spirituality. Homei Iwano, as Tatsuro Mizuno has recently pointed out, saw in Emerson's writings an eclectic style which modulated contextual chasm. Emerson could understand the world's relatedness and also posit Japan as an isolated lacunal form. The notion of lacunal form might be a key to understanding Emerson's analogical association of remote elements in a deeper context. For Emerson as well as Meiji's Japanese intellectuals, there was potential for the modern self in a synthesis of Occidental and Asian thought.

Emerson and Chu Hsi: A "Scholar"'s Role in Pursuing "Peace"

YOSHIO TAKANASHI, *Nagano Prefectural College, Japan*

A comparative examination of Emerson's Transcendental thought and Chu Hsi's (1130-1200) Neo-Confucian philosophy makes clear that there is much affinity between these thinkers. Yet, in spite of the many parallels between their ideas, the following differences also can be recognized in their views of the roles of a "scholar." The duties of Chu's "scholar" are "the cultivation of the self" and "the government of the people," and in his thought personal ethics is closely connected to social political ethics. Emerson's "scholar," on the other hand, faces serious conflicts between trusting one's inner self and following social moral standards. Chu's "scholar" is exclusively limited to a great sage who embodied a moral ideal, while Emerson's "scholar," using the power of imagination, has a tendency to create beauty and history.

Emerson states that a poet, by the act of naming, liberates things into higher organic forms, and makes language identical with the indwelling essence within things. For Chu, when li (an abstract principle) comes to have a moral meaning by human investigation, it is called a "name." Language, not a mediator between heaven and humans, merely indicates the external aspects of things. Here an essential difference between Emerson's "giving names" and Chu's "rectifying names" can be pointed out. In Emerson's polarity, the two opposing poles have a tendency to develop toward unity by overcoming the struggle. "Integrity" is a key word in Emerson's view of peace. For Emerson "integrity" doesn't mean a state of keeping tranquil harmony, but a dynamic process of evolution toward a more complete unity and realization of goodness. On the other hand, Chu Hsi' s *yin-yang*, two phases of movements of ch'i (a material force), is rather a principle of interchange and transformation. For Chu "bringing peace throughout the world" will be finally realized by letting the state of "equilibrium and harmony" exist in perfection and supreme virtue manifest itself.

SESSION III: Emerson and War II
Chair, Todd Richardson, *University of Texas-Permian Basin*

Civil Disobedience, Civil War, and *Satyagraha*: The Application of Natural Law in Emerson, Thoreau, and Gandhi

ERIKA ANNE KROLL MCCOMBS, *University of Illinois at Chicago*

By comparing the work of Ralph Waldo Emerson, Henry David Thoreau, and Mohandas K. Gandhi, this paper examines the manner in which interpretations of natural law and the natural world influenced these three men's approaches to civil disobedience and war. Emerson, Thoreau, and Gandhi were all versed, to different extents, in Hindu philosophy and interwove those teachings into

(Abstracts continued on page 8)

(Continued from page 7)

their interpretations of morality; however, there was a distinct philosophical difference between the way in which Emerson and Thoreau conceptualized the workings of natural law through the progress of history and the way in which Gandhi conceptualized it. This variation caused Gandhi to pursue courses of action to eradicate oppression quite different from those eventually accepted by these two Transcendentalists. Emerson and Thoreau extracted the higher law from the natural world, among other places. Consequently, their understanding of principled action was determined by the language of natural processes. Both Emerson and Thoreau believed that a cohesive moral philosophy could be extracted from the study of natural law. Gandhi, however, did not attempt to create a moral philosophy from natural processes but, rather, rejected the "law of the jungle" as a lower order of existence. And it is this disparity in opinion about the creative force that allowed Emerson and Thoreau to finally accept aggressive means above and beyond the application of civil disobedience, as evidenced by their support of John Brown and their writings about the Civil War, while Gandhi maintained firmly that nonviolence was the true "soul-force" of the Universe.

DANIEL S. MALACHUK, *Western Illinois University, Quad Cities*

In the last two decades, Emerson scholars have woven together two major strands of his thought that were long mishandled separately: his transcendentalism and his reformism. Len Gougeon, among the most important of these scholars, even wrote a 1999 essay in *ESQ*—subtitled "Emerson, Lincoln, and Transcendental Warfare"—that traced Emerson's robust support of war in the 1863 address "Fortune of the Republic" back to his transcendental reformism. But if we now know that Emerson was always committed generally to transcendental reformism, was he really always committed specifically to "transcendental warfare"? In his 1838 address "War," Emerson spells out a position seemingly quite distant from the bellicose 1863 address. "At a certain stage of his progress," Emerson wrote in 1838, "the man fights.... At a certain higher stage, he makes no offensive demonstration.... At a still higher stage, he comes into the region of holiness...his warlike nature...all converted into an active medicinal principle." If, in other words, Emerson's *ends* as a reformer may have always been transcendental, contrasting the 1838 and 1863 addresses initially suggests a dramatic shift in his preferred *means*. Particularly if one fleshes out Emerson's later position with his late 1850s writings on John Brown, the troubling possibility of a new "two Emersons"—a young pacifist transcendentalist and an old terrorist transcendentalist—looms, threatening to unravel the "one Emerson" lately recovered.

This paper seeks to stave off this unraveling by focusing on Emerson's most careful writings on violence as a means to transcendental ends, including the 1838 and 1863 writings on war as well as several texts from the 1850s when Emerson theorized the conscientious use of violence to uphold the "higher law" of human rights violated by the proslavery Constitution. What unites these writings is a focus on the role of violence specifically in the founding of states. For Emerson, for a state to be truly founded, it must be not merely just but moral: It must be a place where the self-reliance of each individual is not only protected but cultivated. If some self-reliant individuals continue to exploit others, then that is a state where "crime still pays" (to adopt a phrase from "Fortune"): That state's founding is not yet complete. For most of his career, Emerson writes of the U.S. as just such a state: Despite the events of 1776 and 1789, the U.S., in Emerson's view, was not yet founded until the end of the Civil War. For Emerson prior to 1865, in other words, the violent protection of weak individuals in the U.S.—to secure and cultivate their self-reliance—against the exploitative piratical individuals is occasionally justifiable. Throughout his career Emerson was consistently thoughtful about the conscientious use of violence in incompletely founded states. Not least for our own era, which has seen too much "transcendental warfare" (from *jihads* to the faith-based Iraq War), Emerson's careful theorizing of conscientious violence in unfounded states deserves more attention.

ROGER C. THOMPSON, *Virginia Military Institute*

In his first "Eloquence" essay, Ralph Waldo Emerson invokes the concept of *kairos* as a foundation for the development of a true rhetoric. He insists that "in transcendent eloquence, there was ever some crisis in affairs, such as could deeply engage the man to the cause he pleads, and draw all this wide power to a point" (*CW* 7: 92). The "crisis in affairs" often leads to the emergence of a heroic orator who can lead people to just action, and *kairos* as a type of heroic time appears throughout Emerson's writings, such as in the Divinity School Address where he distinguishes between a good and a bad preacher based on their transcendence of time (85) and in "Lecture on the Times" where he argues that an eloquent man is perfectly at home in all times (155). It appears most strongly, however, in Emerson's second "Eloquence" essay, in which Emerson draws together a wide range of writings concerned with timing and spiritual propriety in order to deploy war imagery as a trope for rhetoric's ability to effect social change. The second "Eloquence" essay, which was composed after the Civil War, demonstrates that for Emerson, war is the most fitting trope for rhetoric because war itself effected devastating social change on a grand scale. Indeed, by drawing on stark images of the Civil War, Emerson suggests that war is not simply a metaphor of rhetoric, but that war is itself perhaps the only remedy for the failure of language in creating social action. It becomes a true rhetoric of its own.

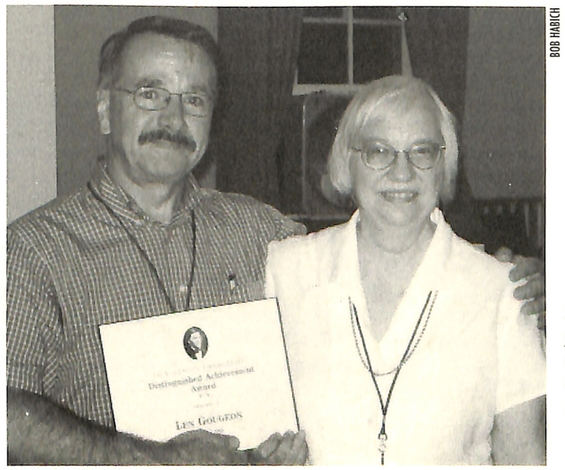
The theme of this year's Thoreau Society Annual Gathering was "The Individual and the State: The Politics of Thoreau in Our Time." On 11 July, in its customary Friday evening offering before a full house at the Masonic Temple, the Emerson Society presented a session on "Emerson and Social Reform." Program chair Todd Richardson moderated papers by Tiffany Wayne ("Emerson, Women's Rights, and 'the difference of sex'") and Len Gougeon ("Emersonian Reform and the Rise of Liberal Democracy"), which were followed by a lively discussion.

WES MOTT

From left, Todd Richardson, Tiffany Wayne, and Len Gougeon

BOB HABICH

Len Gougeon continues discussion of Emersonian reform with Emerson Society president Elizabeth Addison and Laura Dassow Walls.



BOB HABICH

Former President Phyllis Cole presents Len Gougeon with a medal and certificate signifying the Ralph Waldo Emerson Society Distinguished Achievement Award.

An Emerson Bibliography, 2007

DAVID M. ROBINSON
Oregon State University

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(Continued on page 14)

Reviews

Emerson and Eros: The Making of a Cultural Hero.
LEN GOUGEON. Albany: State University of New York Press, 2007. 268 + x pp. $35.00 cloth.

This book has a superb project, which is to rejoin Emerson the thinker to Emerson the intuitive "visionary who feels as well as thinks." Its parallel interest is to define Emerson's qualities as a cultural hero. The stakes for Gougeon are enormous, since it is the cultural hero who enables regressed societies to rehumanize themselves, and to move past their destructive dependence on militarism and material production for its own sake. Thus he analyzes both Emerson's transformation into a "cultural hero" and Emerson's enormous impact on U.S. society, which he describes as redemptive. I share Gougeon's sense of the deep need for effective forms of rehumanization in a country that regularly subordinates human development to top-down economic and political forces.

But what would rehumanization mean to Civil War America, and what would it mean to us, when mediated by Emerson? Readers of Gougeon's excellent previous book *Virtue's Hero: Emerson, Antislavery, and Reform* (Georgia, 1990) will anticipate that rehumanization involves social reform, and the book's final full chapter does track Emerson's advancement into stronger political positions. But Gougeon's interest here is in the spiritual and ontological bases of Emersonian reform, and he argues that the source of Emersonian rehumanization is an intuitive morality based on Higher Law. This morality's core intuition is Eros, understood as the Oversoul, a divine oneness of being. As Emerson once put it at an abolitionist rally, liberty and justice would arrive through "the progress of the great universal human," that is, through humanity's divine genius. Individual morality redeems society when it rests on a felt intuition of the unity of the human and the divine. This is true because the intuition of total interconnection rejects the destruction of the basic wholeness of existence that is wreaked by slavery and similar phenomena. Moral intuitions underwrite cultural heroism to the extent that they allow the hero to provide by example a "transcendent, redemptive experience" to everyone in range.

It is not easy to say why the felt sense of divine being leads to social reform or redemption. To explain, Gougeon offers the model of the "psychomythic humanism" of Carl Jung, Joseph Campbell, and related thinkers of the post-World War II period, which he sees as sharing their basic perspectives with Emerson. These thinkers add the idea that Eros, unity, the divine energy, emerges from the unconscious. In their case it is a collective and not merely an individual unconscious, which explains why the cultural hero is able to articulate universal concepts that can advance mankind. The hero is s/he who "has achieved a synthesis between consciousness and the creative unconsciousness," bringing into public view those thoughts and feelings that originate in the "source of all psychic energy."

And yet if the collective unconscious exists, it is as likely to promote disunity as oneness, and lead to conflict and bondage as much as to liberty and justice. One example of the former tendency is the Christian right, which supported slavery and secession in Emerson's time and top-down corporate capitalism and anti-humanism in our own. A working majority of American Protestants has not so much neglected public spirituality as they have injected it into politics in order to embrace resegregation and other non-Emersonian positions, to put it politely. Prophetic politics is statistically speaking more likely to express itself as Jerry Falwell than as Cornel West (a pro-reform Emersonian spiritualist oddly absent from this book), which recalls the weakness of Emerson as both a philosophical and political thinker: He attempts to find guarantees in spiritual foundations when these guarantee nothing about political insight or ethical outcomes. Gougeon himself appears to use the psychomythic humanists to create a causal link between intuitive idealism and reform, and this is not the most convincing part of this book.

Nonetheless, Gougeon's detailed readings are always compelling, and his arguments engaging and important. We have a great need for careful thinking about how humanism can help U.S. society work consistently for good and not for evil, and how inspired, intuitive, imaginative personal states are an indispensable source of this humanism.

—CHRISTOPHER NEWFIELD
University of California, Santa Barbara

The Philosophy of Emerson and Thoreau: Orientals Meet Occidentals.
SHOJI GOTO. Lewiston, N.Y.: The Edwin Mellen Press, 2007. 194 pp. $109.95 cloth.

Plato, as Emerson famously conceived him in 1850, embodied both "the unity of Asia" and the philosophical "discipline" of Europe. Writing in 1885, William T. Harris turned this characterization back on Emerson himself: "What Emerson says of Plato we may easily and properly apply to himself. But he goes farther than Plato towards the Orient, and his pendulum swings farther West into the Occident" (40). For Shoji Goto, a distinguished professor emeritus in the Department of English at Rikkyo University, this conception of Emerson might well serve as a corrective to several decades of literary scholarship that has too often construed the writings of the Transcendentalists in purely nativist terms. In this he follows recent work of Wai Chee Dimock, among others, who rejects the "metonymic nationalism" of so many twentieth-century constructions of "American literature" in favor of a more heterogeneous and internationalist view. Goto's book offers a learned plea for just such a global view of the writings of Emerson and Thoreau, and in doing so enriches the recent growing interest in conceiving these writers and American Transcendentalism generally in more definite cross-cultural intellectual contexts. His particular concern, however, is to document the impact on Emerson and Thoreau of the religious classics of China, and to a lesser extent Persia, in particular the Confucian tradition represented by Mencius.

Goto's book consists of four loosely structured essays—two on Emerson and two on Thoreau—that each bear on this wider global context. His stated objective is to consider "the world of Emerson and Thoreau without geographical and historical borders" (11). Consistent with that aim, this is not an influence study in the strict sense, although it does contain some helpful information about Thoreau's Confucian research. It consists rather of a series of intellectual sallies, of questions and reflections, intended to pry readers loose from an excessively ethnocentric view of Transcendentalist literature. Goto's first chapter, "Emerson and Necessity," considers Emerson's dialectic of "society and solitude" in the larger philosophical arena of a rather stunning array of continental philosophers, from Heidegger to Derrida, but argues in the end, that Emerson's distinctive conception of being as dynamic flux cannot be fully appreciated without some recognition of its indebtedness to Mencius's conception of the Way or Dao as, in Emerson's phrase, "this vast-flowing vigor" (41). Chapter Two, "Unity, Flower and Void," continues this meditation on the Eastern roots of Emerson's ontology, with particular reference to Heraclitus, Mencius, and Zoroaster, and argues that such distinctively Emersonian notions as abandonment, self-forgetting, self-rule, and the "flower of the mind" were also deeply founded in non-Western philosophical and religious teachings. This chapter concludes with an arresting meditation on related aspects of Zen and Noh drama, particularly in relation to the idea of "emptiness." Goto's third chapter turns to Thoreau and argues compellingly that Confucian teachings, particularly as these were mediated for Thoreau by his reading and partial translation of Pauthier's French translation of Mencius, serve as the best approximation of Thoreau's apparently contradictory political attitudes. This chapter builds instructively on the earlier work of Hongbo Tan. Finally, Chapter Four comprises a sustained meditation on Thoreau's conception of music and its relation to silence, moral obligation, and virtue.

The most conspicuous virtue of this richly conceived study is perhaps its remarkable erudition. Goto is fluent in several European languages and utilizes them skillfully in his wide-ranging study of the Western philosophical tradition, from the pre-Socratics to contemporary philosophy. His study is also impressively grounded in his lifelong study of American literature, particularly the nineteenth-century context, and the dauntingly large body of Transcendentalist criticism. The fact that he can also draw intimately on his firsthand knowledge of relevant Chinese and Japanese traditions places him in an enviable position to undertake the kind of cross-cultural study provided here. By the same token, some readers may well find this to be a rather difficult book. Goto's study is rather dense, allusive, and at times elliptical in its argument. His treatment consists often of a series of interrogations, rather than a pointed or consecutive analysis, relying on rhetorical questions and a kind of indirect style that is sometimes rather confusing. Readers interested in Emerson and Thoreau's well-attested reliance on Asian sources may also note a tendency in this study to skim over particular contributions of other traditions in its overriding focus on China. Emerson's treatment of spiritual "abandonment," for example, has perhaps a more proximate source in classical Hindu texts, and Thoreau's conceptions of music are evidently highly indebted to Pythagoras as well. And while Goto makes a very telling case for the Confucian basis of certain aspects of Thoreau's political philosophy, as this is presented in "Civil Disobedience," it is at least important to acknowledge the relevance of the Western tradition of natural law, beginning with the Stoics.

But such reservations aside, readers will be grateful to Professor Goto for enriching significantly our understanding of the Asian dimensions of Emerson and Thoreau. This is the work of a capacious and highly refined mind, one that moves with sureness and authority over a wide range of world literature.

—ALAN D. HODDER
Hampshire College

Through Other Continents: American Literature Across Deep Time.
WAI CHEE DIMOCK. Princeton: Princeton University Press, 2006. 264 pp., $35 cloth.

Wai Chee Dimock's provocative and original new book should serve as a methodological manifesto for the burgeoning field of transnational American literary studies, by providing a theoretical framework for exploring the "complex tangle of relations" (3), from diverse cultures and historical moments, that crisscross the terrain of national literary production, in order to illustrate "the glaring inadequacy of a nation-based model…in literary studies" (2). By charting the influences of texts from the *Bhagavad-Gita* to Tiepolo's *Family of Darius*, Dimock aims to provide an alternative to the enduring myths of American exceptionalism that continue to serve as guiding metanarratives for historical analysis and canon formation. As her title suggests, this critique comes from a "scale enlargement" of the historical frame, based on a "*longue durée*" (4) that sees beyond national-originary dates like 1776 or 1620, and into "the 'deep time' of planet Earth" (6). Situated thus, American literature ceases to be the exceptional product of a unique history or national character, somehow apart from the rest of the world it occupies.

But, as with any adjustment of focus, there is bound to be some parallax; as we pan out from a nationalist imaginary, what objects come into view, and which ones lose their definition? Dimock's reading of Emerson is instructive in this regard. She traces the influence of Islamic history and culture (running from the Koran to Washington Irving and Malcolm X, and then back to the fourteenth-century Persian poet Hafiz, with a stopover at the Grateful Dead) upon Emerson's biblical exegeses and sermons, culminating in the "scandal" of the 1838 Divinity School Address. "What impressed Emerson about Islam (and world religions in general) was what would later impress Malcolm X: the scope, the long duration, the ability to bind people across space and time" (35). The network of textual connections runs something like this: Emerson read histories of the Islamic world, giving him a relativized perspective on Christianity; this in turn agreed with the German theological "higher criticism"; hence his fascination with Goethe, taking us back to the latter's translations of Hafiz; which returns us to Islam, now reshaped in the American context.

This mode of analysis is insightful, illuminating, and downright fun to follow. But Dimock's readings tend to reduce the particularity of individual authors to proponents of her central thesis. Emerson and Malcolm X become equivalent thinkers; Islam is identical to "world religions in general." At a certain point, every node in this "densely interactive fabric" (4) begins to resemble every other. Dimock takes aim at an indisputably canonical group of American authors (Thoreau, Emerson, Margaret Fuller, Henry James, Ezra Pound, and Robert Lowell, among others) as indicative of different aspects of the transnational imaginary (civil society, religion, death, aesthetics, and ecology), but her readings all testify to the same awareness of experiential structures outside the logic and temporality of the nation-state. In her chapter on Fuller, Dimock writes, "This is what scale enlargement does: it changes the perceptual field, changes the threshold of differentiation, raising the bar so high that what once looked like huge differences now fall below the line….These patterns…make it possible to speak of *frequencies* of recurrence, frequencies that are scale-induced, mathematically determined, and therefore also mathematically calculable" (55-56). By pulling back to this wide focus, the uniqueness of each individual author becomes an interesting but non-unique moment subject to repetition; literary studies turns into math, an algorithm of genius and creativity.

At the remove of "planetary time," the detailed contours of the American literary landscape are lost to the distance (Dimock, "Planetary Time and Global Transition: 'Context' in Literary Studies," *Common Knowledge* 9.3 [2003]: 488-507). While the exceptionalist narrative of American literature can undoubtedly—and rightly—be accused of a certain myopia, Dimock's work offers not so much a corrective as its antithesis. Exceptionalism is at least a rhetorical fact—an idea repeatedly inflected across the "short life of the U.S." (Dimock, "Deep Time: American Literature

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An Emerson Bibliography

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Stievermann, Jan. *Der Sündenfall der Nachahmung: Zum Problem der Mittelbarkeit im Werk Ralph Waldo Emersons*. Ferdinand Schöningh. [Emerson's quest for authenticity]

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Reviews

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and World History," *AmLH* 13.4 [Winter 2001]: 759)—so any truly inclusive methodology must at the same time account for *both* its transnational genealogy *and* the persistent *forgetting* of this fact. If we are to imagine a "new American studies" that recognizes *both* the traditional canon and its trans-, sub-, or extra-national Others, we must consider the deployments, functions, and operations of exceptionalist discourse as they relate to the broader construction of a literary-historical field: how American literature appropriates and transforms its non-European, non-contemporary Other (supplied in no small party by Dimock's readings) into an apparently autogenetic form, and how it performs the political and aesthetic elisions necessary to sustain such a mythology. Dimock's study represents an essential, if incomplete, reminder of the task that still lies before us.

—Mark Pedretti
University of California, Berkeley

Annual Emerson Dinner *A dinner in honor of R. W. Emerson has become a tradition during the annual ALA conference. Emerson Society members celebrating at the San Francisco Il Fornaio restaurant were, left to right, Bonnie Carr O'Neill, Jennifer Gurley, Elizabeth Addison, John Davidson, Yoshio Takanashi, Leslie Eckel, Shoji Goto, Todd Richardson, Peter Balaam, and Mikayo Sakuma.* (Todd Richardson reports that the photo was taken by a "kind stranger" using Professor Takanashi's camera.)

Emerson's Wisconsin Land: An Update

Jeanna Kadlec
West Wisconsin Land Trust

When Ed Emerson, the city administrator of St. Croix Falls, Wisconsin, roams a protected 25-acre property on Bass Lake in Burnett County, he feels a close connection to a well-known distant cousin. Emerson has papers indicating common ancestors with Ralph Waldo Emerson.

In the mid-1880s, Ralph Waldo Emerson purchased 129 acres near the Town of Trade Lake in Burnett County, Wisconsin, which included Government Lot 5, the property on Bass Lake. With that purchase, Emerson joined thousands of other land speculators who were buying up "western land." Just before his death in April 1882, Emerson sold off one lot, and his heirs eventually sold off the remaining lots, including Government Lot 5.

Though Emerson apparently never set foot on the property, the land has retained its pristine condition; it is undisturbed, quiet—and now permanently protected. Emerson relations have walked the property, and thanks to the conservation easement, the property will remain in its natural state forever. The land is currently for sale by the easement holder, West Wisconsin Land Trust, through private broker Jim Sokup.

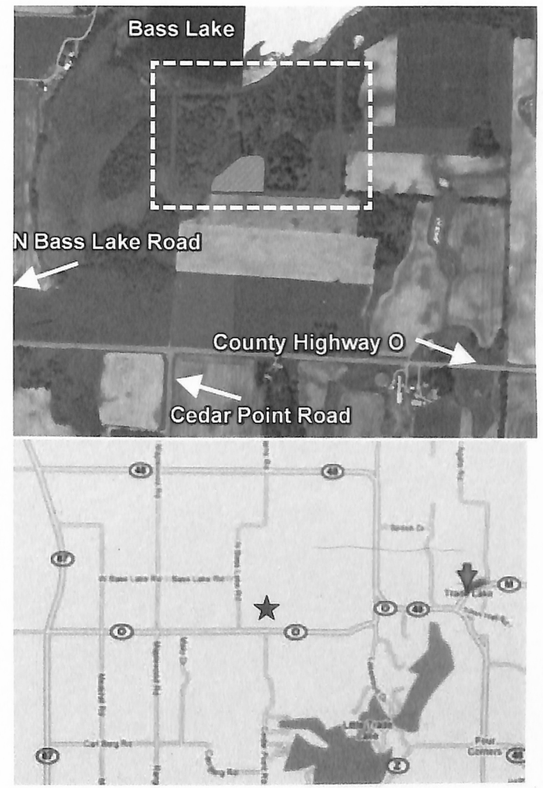
The Bass Lake property was gifted to West Wisconsin Land Trust in late 2005 by Jack and Colleen Holmbeck, who purchased the property with the intention of saving it from development, a decision Emerson would certainly have lauded. [See Jack and Colleen Holmbeck, "Emerson Land Gifted to West Wisconsin Land Trust," *ESP* 17 (Spring 2006): 1, 11-12).] Wisconsin has the third largest concentration of freshwater lakes on the planet, and nearly 80 percent of the land bordering lakes and rivers are privately owned and already developed. The conservation easement on Bass Lake property ensures that its 25 acres of land and 1,400 feet of shoreline will be preserved in perpetuity.

The conservation easement allows for restorative and non-invasive recreational activities, such as canoeing or hiking. Though the land is for sale, West Wisconsin Land Trust has been actively involved in restoring the property. On 3 May 2008, WWLT staff and volunteers planted 1,600 tree seedlings – red oak and sugar maple – on two acres of the Bass Lake property. The seedlings planted were determined by pre-settlement vegetation. Red oaks and sugar maples have existed on the property since before Ralph Waldo Emerson's time.

The Bass Lake property is a hub of Wisconsin wildlife. The lake's wild shoreline is covered with lily pads and weed beds; the lake itself has an abundant population of Largemouth Bass, Northern Pike, and Sunfish. Loons, geese, eagles, and swans can be numbered among its inhabitants. Deer, beavers, bears, and wolves make their homes nearby.

It takes a special kind of person to purchase protected property. With rampant development and the demand for lake-front property, buying conserved land (or buying with the intention to protect) takes a single-minded devotion to environmental values. The Bass Lake property has been valued at $405,000. As the conservation easement restricts any development, it is currently for sale at $59,500. West Wisconsin Land Trust has enlisted James Sokup, a WWLT member and private broker, to sell the property. Sokup is familiar with conservation easements, and has experience selling protected property. Sokup participated in the tree planting on Bass Lake earlier this year.

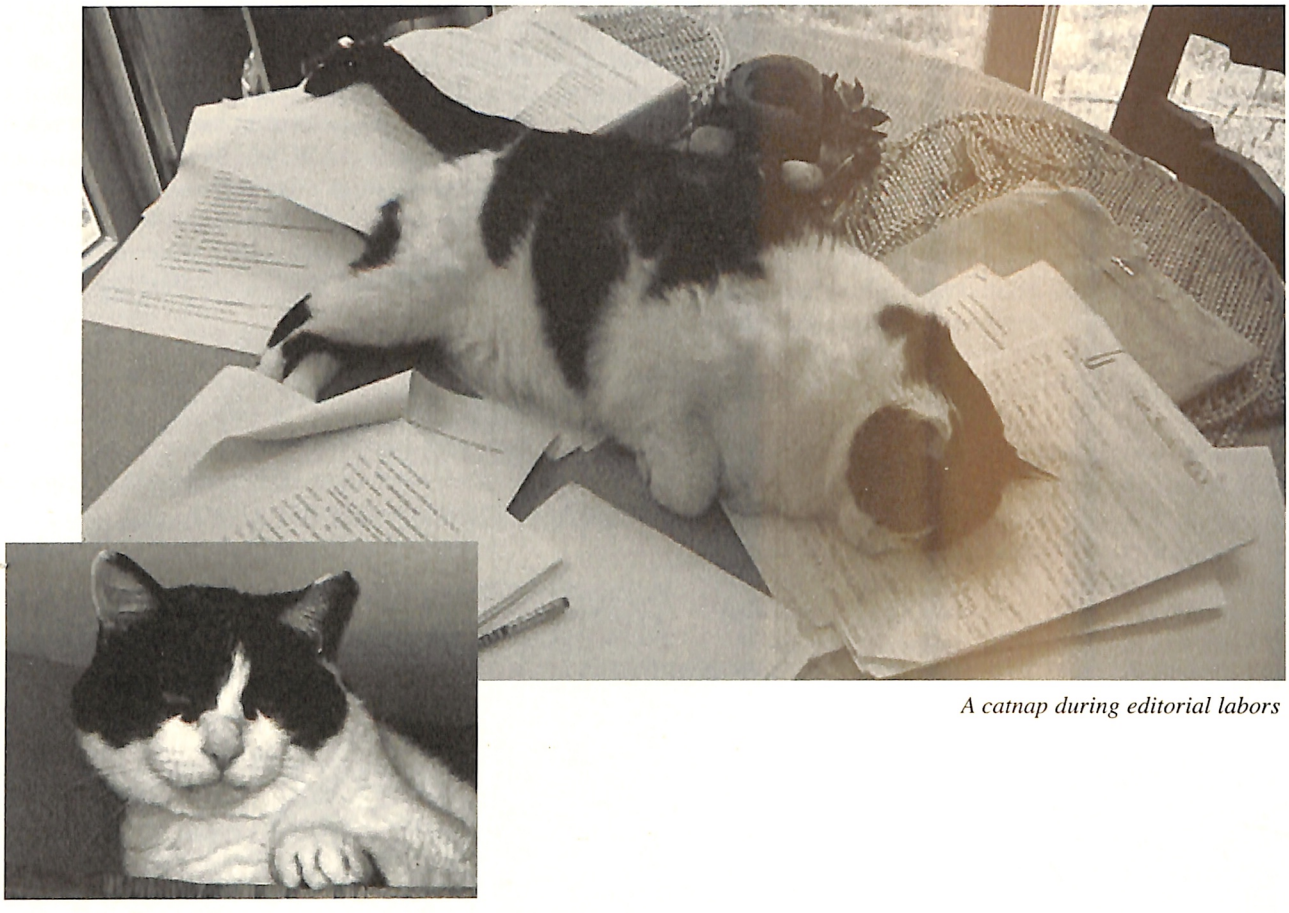
As one of America's finest philosophers, Ralph Waldo Emerson understood our primordial connection to nature. As such, it is fitting that the property he owned in the nineteenth century has been permanently preserved here in the twenty-first century. To learn more about private land conservation or the Bass Lake property, visit www.wwlt.org.



In Memoriam

Vinnie

1993–2008



A catnap during editorial labors

Beloved Friend and Editorial Assistant

"The very…cats incline to affection in their relation to man. It often happens that a man is more humanely related to a cat… than to any human being. What bond is it relates us to any animal we keep in the house but the bond of affection. In a degree we grow to love one another."

—*Henry D. Thoreau,* Journal, *29 April 1851*

—*WTM*