

*R.W.E.*

Volume 2, Number 2

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## EMERSON SOCIETY PAPERS

### On a Line in "Boston"

ALBERT J. VON FRANK  
*Washington State University*

Emerson's poem "Boston" was begun in the mid 1850s and abandoned because Emerson could not reconcile his desire to write a tribute to his native city with his need to be honest about its sins during the Fugitive Slave crisis.<sup>1</sup> Nearly twenty years later he finished the poem and read it at the Centennial Anniversary of the Tea Party, 16 December 1873, having suppressed a sequence of angry (and no longer very timely) stanzas on the slavery theme.<sup>2</sup> Among the excluded stanzas was this one:

But there was chaff within the flour  
And one was false in ten,  
And reckless clerks in lust of power  
Forgot the rights of men;  
Cruel and blind did file their mind,  
And sell the blood of human kind.

The phrase "file their mind" turns out to have a very specific source which illuminates the meaning of the stanza and clarifies the animus behind the suppressed critical portions of the poem.

In May of 1854, at the very beginning of the Anthony Burns case, Richard Henry Dana, Jr. had gotten himself appointed to represent the fugitive slave. He was immediately approached by Amos A. Lawrence, who offered to cover Dana's expenses if he would hire as co-counsel a prominent Whig attorney. Dana urged Rufus Choate to undertake this task. In his journal, Dana records the "amusing interview" that ensued with Choate:

I asked him to make one effort in favor of freedom, & told him that the 1850 delusion was dispelled, & all men were coming round. . . . He sd. he shd. be glad to make an effort on our side, but that he had given written opinions ag. us, in the Sims case, on every point, & that he could not go ag. them.

"You corrupted your mind in 1850?"

"Yes. 'Filed my mind.'"

"I wish you would *file it in Court*, for our benefit."<sup>3</sup>

Choate was certainly among the most prominent Whig lawyers of the age, but was bound to refuse the assignment: his support of the Fugitive Slave Act was grounded in loyalty to Webster, and he was indeed on record as preferring to placate the Slave Power rather than run the risk of disunion, which he felt was the alternative.

In making his remark to Dana, the learned Choate, a notable reader of Shakespeare,<sup>4</sup> was almost certainly recalling *Macbeth*, III, i, 65 ("For Banquo's issue have I fil'd my mind"). Apparently Choate's remark circulated in the aftermath of the crisis, and Emerson remembered it, perhaps as an instance of the triumph of consistency over morality. Interestingly, Emerson may not have associated the phrase with Shakespeare at all, but perhaps more directly with Byron, and with a stanza from "Childe Harold's Pilgrimage" (III, cxiii) which had influenced a much earlier poem of his entitled "Good-Bye."<sup>5</sup> Byron wrote:

I have not loved the World, nor the World me;  
I have not flattered its rank breath, nor bowed  
To its idolatries a patient knee,  
Nor coined my cheek to smiles,—nor cried aloud  
In worship of an echo: in the crowd  
They could not deem me one of such—I stood  
Among them, but not of them—in a shroud  
Of thoughts which were not their thoughts, and still could,  
Had I not filed my mind, which thus itself subdued.

The Byron source comes closer than the Shakespearean to expressing the contempt felt by anti-slavery men for Choate's lack of independence and for the temporizing of Hunker Whigs in general. But surely it was the fact that the phrase issued from Choate himself that made for its aptness in the context of Emerson's "Boston."

#### Notes

<sup>1</sup>See Ralph H. Orth et al., eds., *The Poetry Notebooks of Ralph Waldo Emerson* (Columbia: Univ. of Missouri Press, 1986), 745-47.

(continued on page 2)



## "Boston"

(continued from page 1)

<sup>2</sup>For the suppressed stanzas, see Edward Waldo Emerson, ed., *The Complete Works of Ralph Waldo Emerson*, vol. 9, *Poems* (Boston and New York: Houghton Mifflin, 1904), 472-74. The composition of the poem may be fully traced in *The Poetry Notebooks*.

<sup>3</sup>Robert F. Lucid, ed., *The Journal of Richard Henry Dana, Jr.* (Cambridge, Mass.: Harvard Univ. Press, 1968), 628.

<sup>4</sup>"The four great men of England, in his estimation and in their order, were Shakespeare, Bacon, Milton, and Burke": "Rufus Choate, the Lawyer," in George S. Boutwell, *The Lawyer, the Statesman, and the Soldier* (New York: Appleton, 1887), 27.

<sup>5</sup>Kendall B. Taft, "The Byronic Background of Emerson's 'Good-Bye,'" *New England Quarterly* 27 (December 1954): 525-27.

### Call for Papers

Professor Ronald A. Bosco is organizing two panels on Emerson for the 1992 conference of the American Literature Association. Topics are open. Interested persons should send proposals or papers no later than 15 December 1991 to Professor Bosco at the Department of English, State University of New York at Albany, Albany, NY 12222.

## EMERSON SOCIETY PAPERS

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For future issues of *Emerson Society Papers* we solicit information about editions, publications, and research in progress on Emerson and his circle; queries and requests for information in aid of research in these fields; and significant news (promotions, transfers, retirements, deaths, etc.) of Emersonian scholars. We will also consider notes and short articles (about 4 to 5 double-spaced typewritten pages, or less) on subjects of interest to our membership. MLA stylesheet is preferred. Send manuscripts to the editor, Douglas Emory Wilson, 1404 Christine Ave., Anniston, AL 36201.

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## The Rev. John Pierce Hears the "American Scholar"

The Massachusetts Historical Society *Miscellany* calls the attention of its readers to the valuable manuscript memoirs of the Rev. John Pierce (1773-1849), Unitarian minister in Brookline from 1797 until his death and a long-time member of the M.H.S. The *Miscellany* notes, however, that "Pierce's report of Ralph Waldo Emerson's 'American Scholar' Phi Beta Kappa address, delivered in the meetinghouse of the First Parish in Cambridge on Aug. 31, 1837, gives a taste of both the virtues and the liabilities of his 'Memoirs'":

Rev. Ralph Waldo Emerson gave an Oration of 1 1/4 hour on the American scholar. It was to me in the misty, dreamy, unintelligible style of Swedenborg, Coleridge, and Carlyle. He professed to have method; but I could not trace it, except in his own annunciation. It was well spoken; and all seemed to attend; but how many were in my own predicament of making little of it, I have no means of ascertaining.

[Reprinted courtesy of the Massachusetts Historical Society, from M.H.S. *Miscellany*, Number 47 (Summer 1991): 7—WTM]

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## Abstracts of Washington ALA Papers

### Inventing a Life: The Example of the Sermons

SARAH WIDER

*Colgate University*

Whether reading biography, writing it, or redefining it, Emerson devoted a considerable amount of prose to exploring what it meant to write a life. Frequently his subjects were the expected ones—the so-called "great men" admired by his audience. But another individual occupied even more of Emerson's attention. His biography was first written in the sermons, and it is here that Emerson worked out his version of the genre. Adopting the Unitarian emphasis on "character," Emerson radically revised the exemplary figure, the mainstay of Unitarian sermons. Where his colleagues emphasized the singular perfection of Christ and the unquestionable importance of circumstance, Emerson freed his listeners from both constraints. In his sermons, he presented the life of the "genuine man," a new exemplary figure who replaced Christ and came to represent Emerson's ideal biographical subject. Defined by his attributes, divorced from particular settings or specific actions, this figure lived in the mind. He was a composite of abstractions in a world that was purely prospective. As his biographer, Emerson wrote a life that could not strictly be imitated. To follow the pattern set out by Emerson's sermons was essentially to invent a life for oneself.

### "Build Therefore Your Own World": Emerson's Constructions of the "Intimate Sphere"

ALBERT J. VON FRANK

*Washington State University*

Literary biography, still a relatively popular form, clings to its roots in old-fashioned narrative history, but shows signs of renovation as it opens itself to theoretical concerns. In this regard the ideas of Jurgen Habermas about the modern emergence of a bourgeois public sphere and its shifting relation to the intimate sphere of private individuals may prove especially enriching because it offers new ways to explore the historically contextualized self.

In the 1830s Emerson's "problem of vocation" (or his relation to the public sphere) was yoked, in ways that have not as yet been fully sorted out, to the "problem of home," a problem that had simultaneously its personal and cultural dimensions. As America's great nineteenth-century theorist of the self, and as a crusader for self-culture and "the infinitude of the private man," Emerson found himself at odds with his father's generation in locating power in the private rather than in the public sphere. Emerson's choice in 1835

of what appears to be a conventional and stable homelife in Concord is shown to have been in fact a highly deliberate and experimental shaping of the conditions of the intimate sphere, seen against the backdrop of a widespread suspicion among Emerson's contemporaries about the ethical and social implications of bourgeois householding.

### Young Emerson and the Mantle of Biography

SUSAN L. ROBERSON

*Auburn University*

Fascinated always with the heroes of history, particularly the figure of Jesus of Nazareth, young Reverend Mr. Emerson, at a time when he was making up his mind who and what he wanted to be, found the great men to be more than inspiring, for by putting on the mantle of biography he could borrow for a time others' strength and remake himself in the image of his own projected, heroic self by partaking in and assimilating for himself the qualities of greatness, heroism, and power.

### The Misuses of Great Men: Emerson, Antislavery, and Biography

LEN GOUGEON

*University of Scranton*

In *Representative Men* Emerson articulates his belief that the world relies heavily on the positive influence of great men. In his introductory essay, "Uses of Great Men," he observes, "It is natural to believe in great men. . . . Nature seems to exist for the excellent. . . . They make the world wholesome" (CW 4:3). Additionally, as the title of Emerson's volume suggests, the great man is representative of the whole society, "Their quality makes his career, and he can variously publish their virtues, because they compose him" (CW 4:7).

At the very time Emerson was penning these words, however, his faith in the positive influence of great men in American society was waning. From the mid-forties onward Emerson's involvement in the antislavery movement accelerated exponentially. In the antislavery speeches he made during this time he expressed his hope that great men would arise to move this all-important reform along. Curiously, however, the abolition movement produced no such major figures but instead seemed to be a grass roots movement of undistinguished but morally sensitive social reformers. Adding to Emerson's reconsideration of the role of great men in providing the collective biography of the times was the recognition that the great national personalities of America, like Daniel Webster, were, in fact, opposed to the major reforms of the time.

(continued on page 7)



## PROSPECTS.



### Emerson Editions

Volume 3 of *The Complete Sermons of Ralph Waldo Emerson*, edited by Ronald A. Bosco, has been published by the University of Missouri Press. Albert J. von Frank is Chief Editor of the project, the fourth and final volume of which is due to be published in the fall of 1992.

### Work in Progress

*Emerson on the Scholar*, by Merton M. Sealts, Jr., Henry A. Pochmann Professor of English, Emeritus, University of Wisconsin-Madison, will be published by the University of Missouri Press in the Spring of 1992. The book has been developed from a series of articles that Professor Sealts began to publish in 1970, and draws on Emerson's unpublished manuscripts as well as his published works.

Michigan State University Press plans a paperback reprint of *The Life of Lidian Jackson Emerson*, edited by J. Delores Bird.

Lawrence Buell is preparing a collection of recent critical articles and essays on Emerson, to be published by Prentice-Hall as a supplement to their earlier "Twentieth-Century Views" collection edited by Stephen Whicher and Milton Konvitz.

Publication of the Norton "Critical Edition" of selections from and criticisms of Emerson, edited by David W. Hill, has been indefinitely postponed.

Joel Myerson and Len Gougeon are planning an edition of Emerson's anti-slavery writings, both those published previously and those unpublished (such as lectures). They hope to complete it by the fall of 1993.

### Scholarship Fund

Through the generosity of our president, Ralph H. Orth, The Emerson Society has established a scholarship fund. Proceeds from the sale of Emerson texts, announced by Professor Orth in the Spring 1991 issue of *ESP*, are the base of the fund; members and friends of the Society may make tax-deductible contributions. Use of the fund will be determined at future Society meetings.

### ALA Conference/Annual Meeting

Emerson Society members will want to mark their calendars now for the 1992 annual meeting, which will return to San Diego—site of the first annual American Literature Association conference in 1990. The third annual ALA conference once again moves to the Bahia Resort Hotel (on the beach in Mission Bay) on 29-31 May 1992 (Friday through Sunday—after Memorial Day weekend). Preregistration conference fees will be \$30 (with a special rate of \$10 for independent scholars, retired persons, and students). The hotel is offering a conference rate of \$74 a night (single) or \$80 a night (double).

The Emerson Society will present two panels. (Our two panels at the ALA Washington conference this year were among the most heavily attended). Details about the program and the Society's annual meeting will appear in the Spring issue of *ESP*. For more about ALA, call conference director Alfred Bendixen (213/656-0376).

### Papers of the Late Carl Strauch

The papers of the late Professor Carl F. Strauch (see the obituary notice in this issue) have been deposited in the Linderman Library of Lehigh University, and are available for inspection by interested scholars. A major portion of them are related to his work on Emerson, particularly Emerson's poems, his principal scholarly interest; others are related to his teaching of 19th-century American and 20th-century British literature. Anyone interested should address inquiries to Philip A. Metzger, Curator, or Marie Boltz, Assistant Librarian, Special Collections, Linderman Library 30, Lehigh University, Bethlehem, Pennsylvania 18015-3067, or (215) 758-4506.

I was able to make a quick inspection of some of these papers in September of this year. They include several drafts, one of them apparently final and virtually complete, of a book on Emerson's poetry which Professor Strauch was preparing, based largely on a series of articles he had published over the years, but brought up to date and supplemented with new chapters. I cannot say whether it would be worth publishing, but I think that with a little editing it could be.

In a file relating to a planned edition of Emerson's poems, there is a folder concerning a manuscript of the poem "May-Day" which, as indicated by compositor's marks and signatures, was almost certainly printer's copy for that poem as printed in the 1867 collection *May-Day and Other Pieces*. It is identified as the "Beyer manuscript," but there is no photocopy in the file, and nothing to show who Beyer was or where the MS was when Strauch saw it. The present editors of the poems in *The Collected Works* (Thomas Wortham and I) have no record of such a manuscript, and would be most grateful for any information leading to its discovery.

—D.E.W.

## The Emerson Society in Concord

"Emerson & Thoreau"—the Emerson Society's contribution to this summer's Jubilee celebration of the Thoreau Society (see *ESP*, Spring 1991)—drew rave reviews in Concord on 14 July.

The panel, which it had been hoped would attract an audience of 30, was held in the French Gallery of the Concord Museum, with seating capacity for 72. According to our host, Jayne Gordon, Director of Education at the Museum, when the audience swelled to over 150 (some estimates say 200), the doors were closed and an additional 30 disappointed persons were turned away, with complimentary passes to the Museum as consolation.

The Emerson Society congratulates The Thoreau Society and thanks The Concord Museum. We look forward to presenting more programs in Concord.

—WTM



Panelists, pictured, were (seated, left to right) Marcia Moss, Harry Orth (reading the absent Linck Johnson's paper), Nancy Simmons, Joel Myerson (respondent); (standing) Wes Mott (moderator), Len Gougeon, Bob Sattelmeyer, and Brad Dean.

## An Emerson Bibliography, 1990

DAVID M. ROBINSON  
Oregon State University

New editions and critical works from 1990, including late-appearing items from 1989.

### Editions.

*The Letters of Ralph Waldo Emerson*, Volume 7, 1807-1844. Ed. Eleanor Tilton. Columbia, 1990. [Extends Rusk's previous six-volume edition with newly discovered or collected letters, and corrected texts.]

*The Sermons of Ralph Waldo Emerson*, Volume 2. Ed. Teresa Toulouse and Andrew Delbanco. Missouri, 1990. [The second volume of a four-volume edition, covering July 1829 through October 1830.]

*The Topical Notebooks of Ralph Waldo Emerson*, Volume 1. Ed. Susan Sutton Smith. Missouri, 1990. [Compiles topical and lecture notebooks used primarily by Emerson in the 1850s.]

### Books.

Albanese, Catherine. *Nature Religion in America: From the Algonkian Indians to the New Age*. Chicago, 1990. [Argues that Nature embodied America's developing cultural commitments to mind cure and ecology.]

Anderson, Douglas. *A House Undivided: Domesticity and Community in American Literature*. Cambridge, 1990. [Finds Emerson part of a tradition of domestic and community-oriented American thinking.]

Boudreau, Gordon V. *The Roots of Walden and the Tree of Life*. Vanderbilt, 1990. [Discusses Emerson's influence on Thoreau.]

Cavell, Stanley. *Conditions Handsome and Unhandsome: The Constitution of Emersonian Perfectionism*. Chicago, 1990. [Considers Emerson and Nietzsche as perfectionist thinkers.]

Gougeon, Len. *Emerson, Antislavery, and Reform*. Georgia, 1990. [A detailed study of Emerson's antislavery work.]

Hansen, Olaf. *Aesthetic Individualism and Practical Intellect: American Allegory in Emerson, Thoreau, Adams, and James*. Princeton, 1990. [Defines an "allegorical" tradition in American thought.]

Scharnhorst, Gary. *A Literary Biography of William Rounseville Alger*. Edwin Mellen, 1990. [Discusses Emerson's early influence on Alger, and Alger's changing regard for Emerson.]

Strout, Cushing. *Making American Tradition: Visions and Revisions from Ben Franklin to Alice Walker*. Rutgers, 1990. [Contains a chapter on Emerson's influence on William James, pp. 72-87.]

(Continued on page 6)



Van Cromphout, Gustaaf. *Emerson's Modernity and the Example of Goethe*. Missouri, 1990. [A consideration of Goethe as an example of "modernity" to Emerson.]

## Essays.

Bercovitch, Sacvan. "Emerson, Individualism, and the Ambiguities of Dissent." *SAQ* 89 (1990):623-62. [Analyzes the concepts of "individualism" and "individuality" in Emerson's evolving political thought.]

Bosco, Ronald A. "'Blessed Are They Who Have No Talent': Emerson's Unwritten Life of Amos Bronson Alcott." *ESQ* 36 (1990):1-36. [The text of Emerson's "Notebook ABA" with extensive commentary on Emerson's biographical practices.]

Bromwich, David. "From Wordsworth to Emerson." *Romantic Revolutions: Criticism and Theory*. Ed. Kenneth R. Johnston, Gilbert Chaitin, Karen Hansen, and Herbert Marks. Indiana, 1990, pp. 202-18. [The "noncontractual and nonpossessive" theory of individualism in Wordsworth and Emerson.]

Brown, Lee Rust. "Emersonian Transparency." *Raritan* 9 (1990):127-44. [Presents "transparency" as emblematic of Emerson's epistemology.]

Burkholder, Robert E. "Emerson and the West: Concord, the *Historical Discourse*, and Beyond." *NCS* 4 (1990):93-103. [Discusses Emerson's move to Concord in terms of his sense of its frontier past.]

Carpenter, Kenneth W. "Ralph Waldo Emerson's Report on the Harvard College Library." *HLB* n.s. 1 (1990):6-12. [A report written while Emerson was a Harvard Overseer.]

Cavell, Stanley. "Emerson's Aversive Thinking." *Romantic Revolutions*, pp. 219-49. [See Cavell, *Conditions Handsome and Unhandsome*, above.]

Crane, Douglas. "How Emerson Avails." *Conversant Essays: Contemporary Poets on Poetry*. Ed. James McCorkle. Wayne State, 1990, pp. 48-48.

Dean, Bradley P., and Gary Scharnhorst. "The Contemporary Reception of *Walden*." *SAR* 1990:293-328. [The authors conclude that Emerson's early sense of *Walden*'s favorable reception was generally accurate.]

Dimock, Wai-chee. "Scarcity, Subjectivity, and Emerson." *Boundary 2* 17 (1990):83-99. [Reads "Experience" in the context of Malthus's theories of economic scarcity.]

Goodman, Russell B. "East-West Philosophy in Nineteenth-Century America: Emerson and Hinduism." *JHI* 51 (1990):625-45. [Traces the influence of Hinduism on Emerson.]

Gougeon, Len. "1838: Ellis Gray Loring and a Journal for the Times." *SAR* 1990:33-47. [Reports Loring's conversation with Emerson on the lecture "Holiness."]

Habich, Robert D. "Emerson's Compromised Optimism in the 'American Scholar': A Source in the Poetry." *ELN* 27 (1990):40-43. [On Emerson's skepticism in the 1830s.]

Hakutani, Yoshinobu. "Emerson, Whitman, and Zen Buddhism." *MQ* 31 (1990):443-48. [Notes the similarities and differences between Zen and Emersonian Transcendentalism.]

Howes, Geoffrey C. "Emerson's Image in Turn-of-the-Century Austria: The Cases of Kassner, Friedell, and Musil." *Modern Austrian Literature* 22 (1989):227-40. [Emerson's influence on three Austrian thinkers.]

Hurth, Elisabeth. "The 'Signs and Wonders' of Divinity: The Miracles Controversy in New England, 1836-1841." *ATQ* 4 (1990):287-303. [Places the Divinity School Address in its larger theological context.]

Keating, AnnLouise. "Renaming the Dark: Emerson's Optimism and the Abyss." *ATQ* 4 (1990):305-25. [Analyzes Emerson's use of the concept of the abyss.]

Marx, Leo. "George Kateb's Ahistorical Emersonianism." *PT* 18 (1990):595-99. [Part of a symposium on Kateb's theory of American democracy.]

Mathews, James W. "Fallen Angel: Emerson and the Apostasy of Edward Everett." *SAR* 1990:23-32. [On the waning of Everett's influence on Emerson.]

McCormick, John. "'The Heyday of the Blood': Ralph Waldo Emerson." *American Declarations of Love*. Ed. Ann Massa. St. Martin's, 1990, pp. 35-45. [On Emerson's emotional life, with concentration on his marriages.]

Meyer, Steven J. "Stein and Emerson." *Raritan* 10 (1990):87-119. [Finds Gertrude Stein part of an Emersonian tradition.]

Shklar, Judith N. "Emerson and the Inhibitions of Democracy." *PT* 18 (1990):601-14. [Discusses Emerson's democratic assumptions.]

Smith, David L. "The Open Secret of Ralph Waldo Emerson." *JR* 70 (1990):19-35. [Argues that contemporary critical theories will reestablish Emerson's significance as a religious thinker.]

Tuerk, Richard. "Emerson and the Wasting of Beauty: 'The Rhodora.'" *ATQ* 4 (1990):5-11. [A reading of the poem in the context of Emerson's aesthetic theory.]

Verduin, Kathleen. "Medievalism and the Mind of Emerson." *Medievalism and American Culture*. Ed. Bernard Rosenthal and Paul E. Szarmach. Binghamton: Center for Medieval and Renaissance Studies, 1989, pp. 129-50. [Traces the importance of Medieval culture, especially the Anglo-Saxons, to Emerson's thought.]

## Emerson and Carlyle at Stonehenge

RICHARD R. O'KEEFE  
*Pennsylvania State University*

The oldest men who ever lived,  
The two of them, they saw no stones.  
Their talk played dominoes.

Carlyle smoked a cigar  
(Not his first).  
Waldo mounted a sacrificial slab  
(Not his first).

The "old egg," cracked, rejoined itself  
In the unspoiling sun. They saw a lark  
In labor to create the world  
Or build a nest, beak crammed  
With thistle mixed with thyme.

At twilight, showers smudged the green  
Of Salisbury Plain,  
And at the Inn,  
They found milk only for one cup of tea.

## ALA Papers

(continued from page 3)

The many outrages of the 1850s, including the passage of the Fugitive Slave Law, along with the conspicuous failure of Webster and other prominent national figures to provide moral leadership, continued to move Emerson steadily away from his emphasis on great men in bringing about the reform of society. Instead, he came to focus more on the collective importance of average or common people in effecting social change. This democratic emphasis on collective social action would continue for Emerson throughout the Civil War period and beyond. If America was to have "great men" as leaders now, they would not be in the mold of a Webster, a Clay, or a Napoleon. Instead, they would be like Abraham Lincoln, whom Emerson describes in his memorial address as "a plain man of the people" (*W* 11:331). Ultimately, for Emerson, the true national biography of the American people would reflect the greatness of the common man.

## Emerson Programs at the MLA Convention

This year's MLA convention in San Francisco will mark the first time in which an organizational meeting of the Ralph Waldo Emerson Society will be recognized by the MLA. The informal organizational meeting (scheduled for 5:15 p.m. on December 28 in Hilton's Belmont Room) will be only one of a number of Emerson events planned for this year's convention. This is *not* the Society's annual business meeting, which will take place in San Diego at the American Literature Association conference. (See "Prospects")

On Friday, December 27, two sessions on Emerson will take place. At 3:30 p.m., a program arranged by the Thoreau Society will feature "'The Virtue of the Senses': Emerson's Epistemology and the South in 'Prudence,'" Alfred G. Litton (Univ. of South Carolina); "'The Soul is Light': Emerson's Anticipation of the New Physics," Armida Gilbert (Kent State Univ.); and "'Self-Reliance' and the Rhetoric of Conversion," Alan D. Hodder (Harvard Univ.). Joel Myerson (Univ. of South Carolina) will preside, and Philip F. Gura (Univ. of North Carolina) will serve as respondent. At 9:00 p.m., a program entitled "Spiritual Laws and Heresies: Ralph Waldo Emerson from a Religious Perspective" will feature "Emerson, Free Religion, and the Legacy of Liberalism," David M. Robinson (Oregon State Univ.); "Emerson's 'Religious' Strategy: The Exploded Argument," Elena S. Christova (Univ. of California, Los Angeles); and "Emerson's 'Negative Theology,'" T. Paul Kane (Vassar College). Jane E. Rosecrans (New York Univ.) will serve as session leader.

On Saturday, December 28, a session entitled "The Interdisciplinary Emerson Revival" will begin at 3:30 p.m. and will feature "Alienated Majesties: Bloom and Cavell on Emerson," David Mikics (Univ. of Houston, Central Campus); "Emerson as Philosopher: Reevaluations by Cavell, Poirier, West, and Others," Russell B. Goodman (Univ. of New Mexico); "George Kateb and the Cultural Logic of American Individualism," Cyrus R. K. Patell (Univ. of California, Berkeley). Patell will serve as session leader, and Barbara L. Packer (Univ. of California, Los Angeles) will serve as respondent.

—ALFRED G. LITTON  
*University of South Carolina*



# IN MEMORIAM

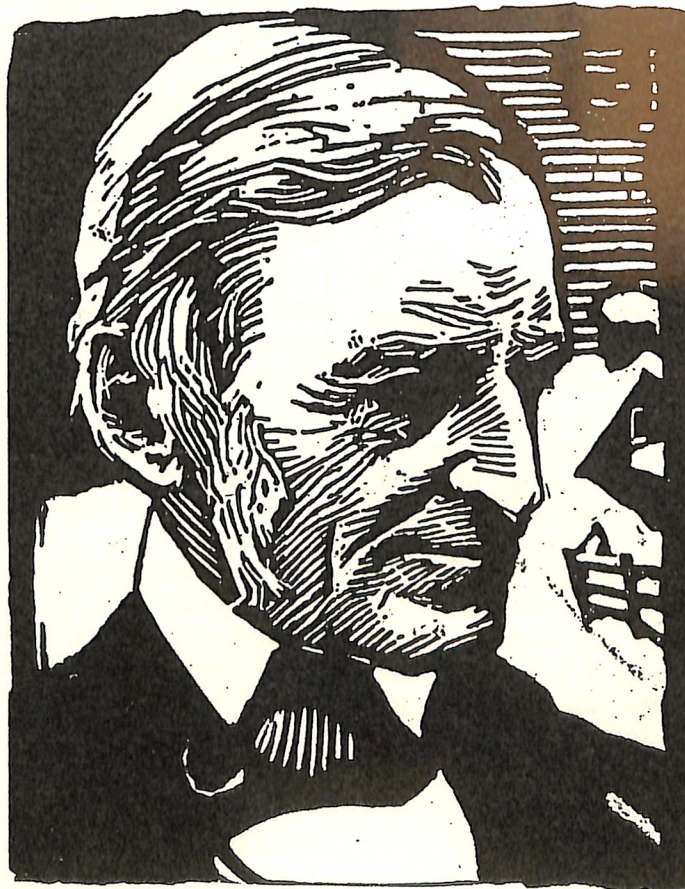
## Carl F. Strauch

1908-1989

Carl Strauch died at his home in Bethlehem, Pennsylvania, after teaching at Lehigh University for forty years and retiring in 1974 as Distinguished Professor *Emeritus* of English. In 1973 he had received from Muhlenberg College (his alma mater) the honorary degree of Doctor of Humane Letters. As a scholar and teacher throughout his career, Carl loved Melville, Whitman, Carlyle, and especially Emerson. His doctoral dissertation, "A Critical and Variorum Edition of the Poems of Ralph Waldo Emerson" (Yale, 1946), was the first close look at Emerson's manuscript and notebook poems since the "Centenary" edition of 1904; and his numerous articles on Emerson as a poet (out of which he had hoped to make a book that unfortunately he never published) sparked scholarly and critical interest that has been carried on by others. He contributed

significantly to the development of *The Emerson Society Quarterly* into *ESQ: A Journal of the American Renaissance*, and was a member of the Editorial Board that founded and guided the early progress of *The Collected Works of Ralph Waldo Emerson*. According to one of his colleagues, "Carl Strauch was one of the few who meet Thoreau's high criterion, who 'serve [the organizations of which they are part] with their consciences also,' not satisfied by serving with their bodies or even with their minds."

—Douglas Emory Wilson  
(based on a Memorial Resolution by  
Rosemarie Arbur)



Woodcut courtesy Unitarian Universalist Association