



R.W.E.

INSIDE:

Transcendentalists Visit Brook Farm: A Calendar, page 5

A New Holmes Letter: Writing the Emerson Biography, page 9

Volume 20, Number 2

Fall 2009

EMERSON SOCIETY PAPERS

Distinguished Achievement Award Presented to Stanley Cavell

The Ralph Waldo Emerson Society is most pleased to present its 2009 Distinguished Achievement Award to Stanley Cavell, Walter M. Cabot Professor of Aesthetics and the General Theory of Value at Harvard University. Professor Cavell is a recent recipient of a MacArthur Fellowship and a Past President of the American Philosophical Association. Among his more than one dozen books are *The Claim of Reason*, *The World Viewed*, *The Senses of Walden*, and *Emerson's Transcendental Etudes*. Stanford University Press, publishing the latter in 2003, announced, "This book is Stanley Cavell's definitive expression on Emerson. Over the past thirty years, Cavell has demonstrated that he is the most emphatic and provocative philosophical critic of Emerson that America has yet known. The sustained effort of that labor is drawn together here for the first time into a single volume."

To an extent, for more than two decades Professor Cavell's concern as a philosopher has been Emerson—even when he appears to be focusing on other matters such as film or other philosophers such as Wittgenstein. Richard Deming asserts, speaking of *Emerson's Transcendental Etudes*: "the process of reading has been Cavell's focus for decades, and that focus explains, at least in part, his fascination with Emerson. The reason for this is clear: Cavell is best understood as a philosopher of reading, and reading was for Emerson, who insisted on 'creative reading,' a central trope."

Lawrence Buell writes, "No one has come closer than Stanley Cavell to engaging Emerson's work in such a way as simultaneously to illuminate and to rival its unique subtlety, boldness, and penetration." In an NEH seminar at the University of New Mexico, where several of us had the

opportunity to study with Cavell, the philosophers were taken with his view of Emerson as a philosopher of the ordinary and the personal. The literary scholars among us were taken by the ways he exhibited of taking Emerson's language seriously. Cavell, in emphasizing Emerson's prose in conversation with itself, enacting what it says, not just saying it, is himself enacting Emerson's process, not only talking about Emerson but drawing the reader into Emerson's process. Reading Emerson requires the active mind and soul, and so does reading Cavell reading Emerson.

And Cavell's work may send a message we need now more than ever. One of my graduate students, working on Emerson's poetry that same summer we were working with Cavell, helped me see how transformative Cavell could be. My student was acutely aware of the precarious state of the world, with nuclear war against Iran under consideration and the war in Iraq in full flow, and the value of Emerson's poesis as a valid resistance. Cavell in concentrating on the prose brought my student to the thought that "Emerson's rhetorical output proceeds with a weedy resilience, and his ideas likewise being commonly weedy infiltrate all that is theoretically best about being human. Emerson becomes thereby ubiquitous."

In "Hope Against Hope," Cavell says, "for me Emerson's prose enacts ... the state of democracy—not because it praises the democratic condition we have so far achieved, but because its aversive stance toward our condition only makes sense on the assumption of democracy as our life and our aspiration. Only within such a life and aspiration is a continuity of dialogue with one another and with those in power over us, a possibility and

(Continued on page 16)

2009 EMERSON SOCIETY PATRONS

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 Todd H. Richardson, Dept. of Literature and Languages, University of Texas of the Permian Basin, Odessa, TX 79762-0001.

Life Members

Barry Andrews
José C. Ballón
Ronald A. Bosco
Paul S. Christensen
Phyllis Cole
Roger L. Cole
Sterling F. Delano
Ellen Emerson
Mary H. Emerson
Richard Lee Francis
Len Gougeon
Robert L. Hamilton
Don Henley
Mark Hicks
J. Parker Huber
Jonathan Emerson Kohler
Wesley T. Mott
Joel Myerson
Izumi Ogura

Barbara L. Packer
Wendell F. Refior
Robert D. Richardson, Jr.
Todd Richardson
Robert Nelson Riddick
George R. Rinhart
Nancy Craig Simmons

Sustaining Members

Noelle Baker
Margaret Emerson Bancroft
Allen Hamilton Bates
Martha Davidson
F. Jay Deacon
Ryoichi Fuji
Douglas Garrett
Richard Grossman
Robert D. Habich
Robert N. Hudspeth
Linck Johnson
T. Paul Kane

Michael J. Keating
Frank Martucci
Saundra Morris
Jean McClure Mudge
C. Jack Orr
David M. Robinson
Bill R. Scalia
Gayle L. Smith
Joseph Urbas
Sarah Ann Wider
Thomas Wortham

Contributing Members

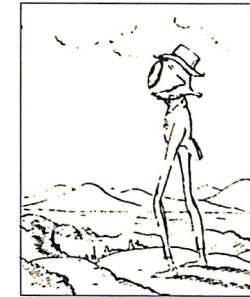
Anthony Amenta
John Baffa
Peter Balaam
Susan Belasco
Nancy Bersin
Peter Bollier
Kris Boudreau
Clarence Burley

Catherine Ann Capel
Prentiss Clark
Duane H. Cox
Helen R. Deese
C. Jon Delogu
Robert F. Donahue
Susan Dunston
Leslie E. Eckel
Yoshiko Fujita
Shoji Goto
Jon D. Inners
Hideo Kawasumi
Kathy Lawrence
Lorna C. Mack
Marie Mazzeo
Sean Ross Meehan
John P. Miller, Jr.
Ralph H. Orth
Anita Patterson
Sandy Petrulionis

Susan Roberson
Mikayo Sakuma
Dieter Schulz
Andrew M. Sidle
Jan Stievermann
Mark Stirling
Yoshio Takanashi
Joe Thomas
Timothy E. Trask
A.E.P. (Ed) Wall
Laura Dassow Walls
Tiffany Wayne
Donald Wigal
Gregory Yankee

Additional Gifts/Donations

Margaret E. Bancroft
Ryoichi Fuji



PROSPECTS.

Calls for Papers

Program Co-Chair Susan Dunston announces calls for three Emerson Society panels in 2010:

American Literature Association Conference, San Francisco, May 2010

The Emerson Society at 20 Years: Retrospects and Prospects

The Emerson Society is 20 years old, an appropriate time for reflection and projection. Emerson himself wrote that "each age ... must write its own books." How and why does each age write its own Emerson? What are the key factors in the directions Emerson studies have taken or are assuming? The Emerson Society invites papers that foster reflection on the society's history, survey changes in scholarly approaches, and/or identify new directions for research. Email 300-word abstracts to Susan Dunston (sdunston@nmt.edu) by 20 December.

Emerson as Mentor

The Emerson Society invites papers that consider Emerson's abilities, motivations, characteristics, and/or legacies as a mentor to writers, philosophers, students, educators, political activists, whether members of his immediate circle or not, including those historically marginalized for their sex, race, or class. What did Emerson think about mentorship or about being a mentor? How did he respond to his novices' needs and/or their neediness? How did/does he facilitate a neophyte's intellectual growth and the transformation of his or her own "genius into practical power"? Why did/do novices seek his guidance and in what aspects of their work and thought? Email 500-word abstracts to Susan Dunston (sdunston@nmt.edu) by 20 December.

Thoreau Society Annual Gathering, July 2010, Concord Transcendental "Conversations"

In honor of Margaret Fuller's 2010 bicentennial, the Emerson Society invites proposals for a roundtable discussion on the conversational character of Transcendentalism. Each participant should briefly frame an enlightening moment of dialogic exchange between Fuller and another member of the Transcendental circle (possibilities include Thoreau, Emerson, James Freeman Clarke, Bronson Alcott, Elizabeth Peabody, Caroline Sturgis Tappan, Frederic Henry Hedge, and Louisa May Alcott). Contexts might include meetings of the Transcendental Club and Fuller's "Conversations" series, educational theory,

women's "self-reliance," editorial work on *The Dial*, and utopian experiments. Email 300-word abstracts to Susan Dunston (sdunston@nmt.edu) by 20 December.

Graduate Student Paper Award

The Ralph Waldo Emerson Society Graduate Student Paper 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 Susan Dunston at sdunston@nmt.edu and indicate your desire for consideration.

Thompson on Tour for Iraq Book

Roger Thompson has published a memoir with Shannon Meehan, a former student of his at VMI and a tank commander in Iraq. *Beyond Duty: Life on the Frontlines of Iraq* (Polity) details Shannon's accidental killing of a group of children and confronts the difficult issue of civilian casualties in the war. Roger began work on the Iraq book while he was researching Emerson's rhetoric in the Houghton Library. The Emerson manuscript, however, now sits only a completed draft as the Iraq memoir took shape and assumed increasing meaning. He is currently on tour with Shannon, with stops at universities across the country, to discuss the tragedy of civilian deaths in Iraq.

Emerson Sightings/Citings

Joel J. Brattin writes that in her article "I.O.U." Jill Lepore notes that debtors don't like to recall the past: "'The present generation is bankrupt of principles and hope, as of property,' Ralph Waldo Emerson once wrote. Mostly, though, we're bankrupt of history" (*The New Yorker*, 13 April 2009, p. 35).

Sandy Mott finds Emerson invoked by John Garrity in *Sports Illustrated* in an article about the careers and recent marriage of superstar athletes Chris Evert (tennis) and Greg Norman (golf) ("Star Attraction," 13 April 2009). "At 54," Garrity writes, "Evert and Norman make each other feel like high school sweethearts, but can wedded bliss rejuvenate him enough to conquer Augusta National, the course that has haunted him?" (p. 59). "She says, 'I just love the guy and respect him so much.' He says, 'I was searching until Chris came into my life.' Ralph Waldo Emerson says, 'The only true gift is a portion of yourself.' As you read this, some Hollywood studio head is probably green-lighting a script" (p. 68).

Sterling F. "Rick" Delano forwards *Yankee* magazine's electronic newsletter for 19 May 2009, which focuses on gardening. Under a photograph of the Boston Public Garden, by Kathleen Pondelli, is this Emerson caption: "We say the cows laid out Boston. Well, there are worse surveyors."

Corinne Smith sends the audio clip from NPR's "Writer's Almanac" for 29 July, in which Garrison Keillor reads Lawrence Raab's poem "A Friend's Umbrella" (from *A History of Forgetting* [Penguin, 2009]), about the aging Emerson's difficulty recalling names of "familiar objects."

EMERSON SOCIETY PAPERS

The newsletter of the Ralph Waldo Emerson Society
Published at Worcester Polytechnic Institute

www.emersonsociety.org

Editor: Wesley T. Mott
Associate Editor: Robert D. Habich
Book Review Editor: Jennifer Gurley
Editorial Assistants: Paige Hanson
Alison Mendonca
Tracy Sears

Design and Production: Peggy Isaacson

Emerson Society Papers is published twice a year. Subscriptions, which include membership in the Society, are \$10 a year (students \$5). Send checks for membership (calendar year) and back issues (\$5 each) to Robert D. Habich, Department of English, Ball State University, Muncie, IN 47306-0460.

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.

EMERSON SOCIETY OFFICERS

President: Elizabeth Addison (2009)
Western Carolina University
President-Elect: Wesley T. Mott (2009)
Worcester Polytechnic Institute
Secretary/Treasurer: Robert D. Habich (2009)
Ball State University

ADVISORY BOARD

Peter Balaam (2010)
Carleton College
Susan Dunston (2009)
New Mexico Tech
Leslie E. Eckel (2010)
Suffolk University
Daniel S. Malachuk (2011)
Western Illinois University
Barbara L. Packer (2011)
UCLA
Beatrice F. Manz
Ralph Waldo Emerson Memorial Association
Wendell F. Refior (2009)
Belmont, Massachusetts
Sarah Ann Wider (2009)
Colgate University

PROGRAM CHAIRS

Todd H. Richardson (2009)
University of Texas of the Permian Basin
Susan Dunston (2011)
New Mexico Tech

Clarence Burley reports that “a most unusual poem, ‘Heaven,’ by William Heyen,” appears in *The Atlantic* (July/August 2009, p. 82). “‘Henry’ is the first word; ‘Emerson’ the final. In between we are introduced to Joe DiMaggio and Marilyn Monroe.”

Joel J. Brattin finds that in “Green Like Me,” an article examining the recent vogue for publishing books featuring ecology as “an extreme life style,” Elizabeth Kolbert considers Thoreau’s environmental experiment in Walden Woods and notes that “the land belonged to his friend Ralph Waldo Emerson” (*The New Yorker*, 31 August 2009, p. 72).

Clarence Burley writes that *Biocentrism: How Life and Consciousness are the Keys to Understanding the True Nature of the Universe*, by Robert Lanza, M.D., with Bob Berman

(Dallas: BenBella Books, 2009), “has no fewer than ten citings of Emerson and six citings of Thoreau in an attempt to explain, using quantum physics, that matter, space, and time have no objective reality and are but constructs of consciousness. Sounds pretty transcendental to me.”

Just in time for seasonal shopping, **your editor** has found an “Emerson Quote Necklace” in the *Acorn* “Holiday Preview 2009” catalog (p. 17): “‘What lies behind us and what lies before us are tiny matters compared to what lies within us.’ Let Ralph Waldo Emerson’s words encourage you to be your best—or salute a person of character with a gift of this necklace.” The one-inch, donut-shaped disk, in sterling silver, is \$55. (Can anyone confirm that this quotation—widely used on posters, mugs, and jewelry—is actually from Emerson? We have our doubts.)

Emerson Society receives items associated with the Emerson family

Joan Fleming, Ed.D., of Prescott, Arizona, has given the Ralph Waldo Emerson Society a group of items related to Emerson’s daughters, Ellen Tucker Emerson and Edith Emerson Forbes. All have been deposited in the Concord

Free Public Library. Ms. Fleming inherited these items from her mother, who inherited them from her aunt Helen Legate. Miss Legate traveled with the Edward Forbes Emerson family and lived with Miss Ellen in the Emerson House.

Two of Miss Ellen’s dresses are included in the gift, unusual items for the library. Ms. Fleming says, “I understand that she ordered her dresses, which are made of French linen, from Liberty’s in London.”

Other items are more traditional archival materials: a photograph of Miss Ellen with Helen Legate, the recipient of the letters, and another young woman, Grace Heard; seven letters to Helen from Miss Ellen and Mrs. Forbes; and a travel journal Helen kept while on a journey to Europe with Edward and his family.

According to her great-niece, Helen Legate lived in the Emerson House for about fifty years. She had come to Concord from Leominster, Mass., as a young schoolteacher. “She was in Miss Ellen Emerson’s Sunday School class,” says Ms. Fleming, “and in time Miss Ellen asked Helen to live in the house with her. Some time later Miss Ellen suggested that my aunt might like to have someone her own age come and live there and Grace Heard, another teacher, was invited.”

A future essay in *ESP* will describe this gift in more detail.

—ELIZABETH ADDISON, PRESIDENT
Ralph Waldo Emerson Society

*In the Emerson yard (barn in background),
from left, Helen Legate, Ellen Emerson,
Grace Heard*



COURTESY OF JOAN FLEMING

The Transcendentalists and Brook Farm: A Calendar of Their Visits to the Community

STERLING F. DELANO
Villanova University

Students of Transcendentalism are generally aware that George Ripley’s appeals to his fellow Transcendentalists for support of the Brook Farm community that he organized in April 1841 fell on deaf ears. The proverbial handwriting was already on the wall months before the community was launched when, in October 1840, Ripley invited Ralph Waldo Emerson to participate. To be sure, Emerson anguished for six weeks after the meeting, but he finally notified Ripley in mid December that he would not support the venture.¹

As it turned out, ironically, neither would forty-five of the other forty-seven participants in the Transcendental Club (1836-1840). The two exceptions were Ripley’s Unitarian colleagues John Sullivan Dwight and George Partridge Bradford. Dwight moved to Brook Farm in November 1841 and remained devoted to the community until its collapse in 1847. Bradford also lived at Brook Farm for extended periods of time during its early years, between 1841 and 1843. No one else in the Club, however, either participated or provided any financial support. Among those whose support Ripley might have anticipated were, in addition to Emerson, the most active members of the Club, namely Bronson Alcott, Margaret Fuller, Frederic Henry Hedge, Caleb Stetson, Convers Francis, James Freeman Clarke, and Theodore Parker.²



Brook Farm. Oil on panel by Josiah Wolcott, 1844. Courtesy of the Massachusetts Historical Society

The unwillingness of Ripley’s colleagues to support his utopian venture did not mean that they weren’t actively interested in it, however, as the calendar below of their visits to Brook Farm makes quite clear. Margaret Fuller visited there most often—as many as eleven times. Alcott was there on at

least ten occasions, and Emerson visited no fewer than six times. Once Brook Farm began to embrace the social and economic views of Charles Fourier in early 1844 Emerson never came again. His final visit to Brook Farm was January 1844.

The following calendar will be useful to scholars and students alike because standard biographies and reference sources having to do with the Transcendentalists rarely, if ever, note the exact dates of their visits to “one of America’s most famous communal experiments,” as Joel Myerson has put it, “and the best representation of the social aspect of transcendentalism.”³ It is hoped that other researchers will discover additional dates of visits that can be added to the calendar.

1841

APR. Amos Bronson Alcott (ABA). “Once in a while,” Nathaniel Hawthorne wrote on 3 May, “we have a transcendental visitor, such as Mr. Alcott.” *HawL*, 15:539. ABA’s first visit to Brook Farm (BF) was in April.

10 MAY. Margaret Fuller (MF): “Your letter, my dear friend [R.W. Emerson], was received just as I was on the wing to pass a few days with the fledglings of Community [BF]; and I have only this evening returned to answer it.” *FuL*, 2:209. Emerson had written to MF on 6 May. See *EmL*, 2:398.

20 JUL. MF: “I had a very happy time at Spring St, health and spirits and sunshine were ours.” *FuL*, 2:217. Whenever Fuller stayed with good friends and loyal BF supporters Francis and Sarah Shaw and George and Sarah Russell on Spring Street in West Roxbury she usually also visited the community.

17 AUG. Ralph Waldo Emerson (RWE). Lectures at BF. *EChron*, 163. This is Emerson’s first known visit to BF.

28 SEPT. RWE; MF: “I went to ride this day with M[argaret]. Fuller to Brook Farm.” *EmJMN*, 8:92. In his journal for 28 SEPT 1841 Hawthorne notes: “Meanwhile, Mr. Emerson and Miss Fuller, who had arrived an hour or two before, came forth into the little glade where we were assembled [for a masquerade].” *HawAN*, 202. . See also *FuL*, 2:238.

1842

JAN [DEC 1841?]. Christopher Pearse Cranch (CPC). “On the dreariest of winter days, the omnibus arrived with ... C[hristopher] P[earse] Cranch.” Kirby, 100-01. Cranch’s arrival at BF, Kirby says, occurred before Fuller’s on 22-24 JAN.

22-24 JAN. MF: “I am going today to Spring St. and to see Lloyd [MF’s youngest brother, a student at the BF school], and to stay a day or two with the Ripley’s [sic].” *FuL*, 3:41.

19 [?] FEB. ABA: “Visit ... G. Ripley and Theo Parker at Brook Farm, and W[est]. Roxbury.” *Edgell*, 706. [ABA sails for London 8 MAY; returns to Concord 20 OCT.]

1 JUL. MF: “If agreeable to Mrs. Ripley, I will come [to BF] Tuesday, p.m. [5 JUL].” *FuL*, 3:76. See 30 JUL.

(Continued on page 6)

Brook Farm

(Continued from page 5)

30 JUL. MF: “You [Charles K. Newcomb] seemed to me quite unwell during my week at Brook Farm.” FuL, 3:77. Fuller’s week-long stay at BF occurred sometime between the 5th and 25th of July.

[late] SEPT. MF: “I have your [Charles K. Newcomb] room here and think much of you. I have been every day to your pine wood.” FuL, 3:94.

SEPT/OCT. RWE. “Whilst he [RWE] was here,” a BFer reports, “there was a masquerading wood party.” Codman, 260. Not in EChron. The “masquerading party” was probably in late September or early October. See 28 SEPT 1841, for example, above.

16 OCT. MF: “I ... have told you [Emerson] nothing of my stay at Brook Farm [MF stayed one week on this visit], where I gave *conversations* on alternate evenings with the husking parties.” FuL, 3:97. See also FuMEM, 2:269-74.

[4] NOV. ABA, Charles Lane, and Henry Wright spend day and night at BF. Edgell, 710; JBC/BF, 413.

13 NOV. RWE: “I was at BF on Sunday [13 NOV], & everything wore a pleasant & substantial look, which I was glad to see.” EmL, 3:97. Kirby says, “During my second autumn [at BF; 1842] ... Mr. Emerson came to us for a whole week, giving us two delectable discourses in that time” (141). RWE’s visit, however, must have been less than a week because Emerson lectured in Concord on 18 NOV. EChron, 175.

[11 DEC. CPC substituted for Theodore Parker at the Second Church in West Roxbury. TP, 86. Being so near BF, Cranch almost certainly visited Ripley at the community.]

1843

26 JAN. ABA & Charles Lane. “Last evening [25 JAN] Mr. Alcott and Mr. Lane ... were here and there was a conversation held in the Parlor of ... the Erie [Eyrie].” DPaul.

FEB-MAR. Orestes Brownson (OAB). Brownson “gave us some talks out here a while ago,” James Burrill Curtis writes home on 23 MAR. JBC/BF, 421. His previous letter home was 17 FEB 1843 so OAB’s visit to BF must have occurred in the intervening weeks.

WINTER. WHC. “Dr. [Wm. Henry] Channing held service in the dining-room and every person [at BF] was present.” Sears, 78.

24 MAY. Frederic Henry Hedge spends the day and night at BF. LGPB, 34.

21 JUNE. RWE: “I was at Brook Farm, and had a cheerful time.” EmJMN, 8:428. See also EmL, 7:552. (For source of exact date, see LBF/RALS, #103.)

Late JULY. ABA. Charles Lane writes on 30 JULY 1843 that “Mr. Alcott and I returned last evening from a short visit to Boston,” and, while there, “went out one evening to Roxbury [i.e., BF].” Sanborn, 2:382-83.

[13 AUG. Convers Francis. Francis substituted for Theodore Parker in West Roxbury. TP, 88. With BF so nearby, Francis likely would have visited Ripley at the community.]

SEPT. ABA: “[Charles] Lane and myself are at Brook Farm.” Edgell, 713.

AUTUMN[?]. William Henry Channing (WHC). “William C[hanning]’s visit was like that of an angel,” Sophia Ripley writes to Margaret Fuller. LBF/RALS, #130.

OCT. ABA: “I am at Brook Farm again with Lane.” Edgell, 713.

OCT. MF. Fuller reports to Emerson that Elizabeth Hoar’s refusal to stay overnight at BF several weeks earlier was due to “my rude impetuous conduct,” and not to any “little scruples of her own” about the community. FuL, 3:161. MF was at BF in early OCT: “The tone of the society [BF] is much sweeter than when I was here a year ago [see 16 OCT 1842 above].” FuMEM, 2:274-75. See also EmL, 3:211n; 215.

12 DEC. Henry David Thoreau. “We were quite indebted to Henry,” George P. Bradford, then living at BF, writes to Emerson, “for his brave defence of his thought which gained him much favor in the eyes of some of the friends here [at BF].” Delano, 2.

DEC. ABA: “I speak to G[eorge]. Ripley about going to Brook Farm with my family.” Edgell, 713. Fruitlands collapsed in January 1844. See also 31 MAR 1844 below.

31 DEC. MF. Fuller attended a social reform convention in Boston in late December 1843 and then spent New Year’s Eve and New Year’s Day at BF. FuL, 3:168; *Dark Side*, 137-39.

1844

1 JAN. MF. Fuller attended a social reform convention in Boston in late December 1843 and then spent New Year’s Eve and Day at BF. FuL, 3: 168; *Dark Side*, 137-39.

28 JAN. RWE. “Mr. Emerson was here last week [22-26 JAN],” Marianne Ripley notes, “& spent the night [after giving a lecture at BF].” KHi. This is RWE’s last documented visit to BF, almost certainly because the community openly embraced Fourierism at the beginning of the month. Not in Charvat.

31 MAR. ABA. “Mr. Alcott returns, feeling, just as I [Abba Alcott] did, that the Communities are not yet ready for us as now arranged.” JABA, 158. As Abba had recently done, Alcott visited the BF, Northampton, and Hopedale communities in search of a new home in mid to late March.

AUG. WHC; ABA. “A visit from William H. Channing.... Mr. Alcott has been here too,” BFer Marianne Dwight notes on 30 AUG. LBF, 32.

22 SEPT. OAB: “I was at BF last Sunday [22 SEPT],” Brownson reports to Isaac Hecker on 24 SEPT. “The atmosphere of the place [BF] is horrible.” DPaul.

SEPT. MF: “I was at BF a few hours before I came away, but had no chance to see things fairly. The wheels seemed to turn easily, but there was a good deal of sound to the Machinery.” FuL, 3:236-37. MF’s brief visit to BF occurred in late September. Fuller moved to New York City in late November. See Capper, 168.

[10] OCT. WHC. LBF, 43.

1845

14-21[?] JAN. WHC. LBF, 63. While at BF, WHC attended and spoke at the Anti-Texas Convention, which convened in Boston the week of 19 JAN.

7 APR. Theodore Parker (TP) attends the Fourier celebration at BF.⁴

19 APR. TP. “Visited Brook farm (sad to look upon)....”

29 APR. WHC. MHi. Marianne Dwight to Frank Dwight.

15-16 MAY. WHC. MHi. Marianne Dwight to Frank Dwight. WHC visits BF school.

2 JUN. WHC; [James Freeman Clarke?]. “I will...only say that Channing, [James Freeman?] Clarke, John [Sullivan Dwight], Ripley and others were inspired” at a festival held at BF.” LBF, 103. The spelling of Clarke’s name suggests that it might have been James Freeman at the festival. James Freeman Clarke purchased BF after its collapse.

[12 JUL. Caleb Stetson. Stetson substituted for Theodore Parker in West Roxbury. TP, 92. With BF so nearby, Stetson would likely have visited Ripley at the community.]

1 AUG. WHC. “Channing spent last Sunday [27 JUL] with us.” LBF, 107.

6 AUG. WHC. LBF, 108.

7 SEPT. WHC; CPC. LBF/EC, 5.

“*The last day of summer.*” WHC; CPC. “Channing gave us a pictorial sermon, a sketch of a temple of worship to be raised here on Brook Farm.... C. P. Cranch is with us now.” LBF, 114-15.

[late SEPT]. CPC. “C. P. C[ranch] leaves us today.” LBF, 117.

5 OCT. WHC. “WHC and Mr. [Albert] Brisbane both are here.” LBF, 119. On this date WHC also substituted for Theodore Parker in West Roxbury, which he does again on 12 & 19 OCT, and again on 2 & 9 NOV. TP, 93.

19 OCT. WHC. Channing spoke “with much warmth and enthusiasm, much beauty and eloquence, of the religious movement now taking place here [at BF].” LBF, 122.

19 OCT. MF: “I had a pleasant time at West Roxbury,” Fuller writes on 16 NOV, “all things much as they were.” FuL, 4:168. MF’s brief visit to New England (she had been living in NYC since late 1844) included a stop at BF, evidently when WHC was there because Kirby quotes from a letter Fuller wrote to her in DEC 1845: “I saw the B.F. people.... It was affecting to see them listen to the preaching of Wm. Channing” (186).

1846

[11 JAN. Convers Francis. Francis substituted for Theodore Parker in West Roxbury. TP, 94. With BF so nearby, Francis would likely have visited Ripley at the community.]

25 JAN. Elizabeth Palmer Peabody (EPP). LBF/EC, 11.

22 FEB. WHC; George P. Bradford. LBF/EC, 17. “Sunday [22 FEB] Mr. Channing came... Mr. George Bradford came in unexpectedly in the afternoon.”

1 MAR. WHC. “WHC came last evening.” LBF, 143.

17 MAR. WHC. WHC encourages BFers to “go on,” despite the recent destruction of the nearly completed Phalanstery by fire on 3 MAR. LBF, 153.

[Spring]. WHC. “The general council [at BF] are [*sic*] in session and WHC with them.” LBF, 155.

19 APR. WHC. LBF, 164.

24 JUN. WHC. Letter WHC to Edward Phillips. Collection of Joel Myerson.

2 AUG. WHC; EPP. LBF/EC, 20.

Even though Brook Farm did not officially collapse until October 1847, it was moribund many months earlier. In 1847 there were few remaining members, students, or boarders at the community, and even fewer visitors. By 1847 too, of course, the so-called Transcendental movement itself was already becoming a fading memory, as the collapse of the Transcendental Club seven years earlier would suggest.

Abbreviations and Works Cited

Capper: Charles Capper. *Margaret Fuller. The Public Years*. New York: Oxford University Press, 2007. Vol. 2.

Charvat: William Charvat. “Emerson’s American Lecture Engagements.” New York: The New York Public Library, 1961.

Codman: John Thomas Codman. *Brook Farm: Historic and Personal Memoirs*. Boston: Arena, 1894.

Dark Side: Sterling F. Delano. *Brook Farm: The Dark Side of Utopia*. Cambridge: Harvard University Press, 2004.

Delano: Sterling F. Delano. “Thoreau’s Visit to Brook Farm.” *Thoreau Society Bulletin* No. 221/222 (Fall 1997/Winter 1998): 1-2.

DPaul: ‘Isaac Hecker Papers.’ Paulist Fathers Archives. Washington, D.C.

EChron: Albert J. von Frank. *An Emerson Chronology*. New York: G.K. Hall & Co., 1994.

Edgell: David P. Edgell. “Bronson Alcott’s ‘Autobiographical Index.’” *New England Quarterly* 14 (December 1941): 704-15.

EmJMN: William H. Gilman et al., eds. *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson*. Cambridge: Harvard University Press, 1960-82. Vol. 8.

EmL: Ralph L. Rusk and Eleanor M. Tilton, eds. *The Letters of Ralph Waldo Emerson*. New York: Columbia University Press, 1939, 1990-95. Vols. 3, 7, 8.

FuL: Robert N. Hudspeth, ed. *The Letters of Margaret Fuller*. Ithaca, N.Y.: Cornell University Press, 1983-1987. Vols. 2-4.

FuMEM: R.W. Emerson, W.H. Channing, J.F. Clarke, eds. *Memoirs of Margaret Fuller Ossoli*. 3 vols. London: Richard Bentley, 1852.

HawAN: Claude M. Simpson, ed. *American Notebooks*. Vol. 8. *The Centenary Edition of the Works of Nathaniel Hawthorne*. Columbus: Ohio State University Press, 1972.

HawL: Thomas Woodson et al., eds. *The Letters, 1843-1853*. Vol. 15. *The Centenary Edition of the Works of Nathaniel Hawthorne*. Columbus: Ohio State University Press, 1984.

JABA: Odell Shepard, ed. *The Journals of Amos Bronson Alcott*. Port Washington, N.Y.: Kennikat Press, 1966. Vol. 1.

JBC/BF: Joel Myerson. “James Burrill Curtis and Brook Farm.” *New England Quarterly* 51 (September 1978): 396-423.

KHi: ‘John Stillman Brown Papers.’ Kansas Historical Society.

Kirby: Georgiana Bruce Kirby. *Years of Experience*. New York: G. P. Putnam’s Sons, 1887.

LBF: Amy L. Reed, ed. *Letters From Brook Farm: 1844-1847*. Poughkeepsie: Vassar College, 1928.

LBF/EC: Stephen Garrison and Joel Myerson. “Elizabeth Curson’s Letters from Brook Farm.” *Resources for American Literary Study* 12 (1982): 1-28.

LBF/RALS: Sterling F. Delano and Joel Myerson. “Letters From Brook Farm: A Comprehensive Checklist of Surviving Correspondence.” *Resources for American Literary Study* 31 (2007): 95-123.

LGPB: Sterling F. Delano. “George P. Bradford’s Letters to Emerson from Brook Farm.” *Resources for American Literary Study* 25 (1999): 26-45.

MHi: ‘Brook Farm Papers.’ Massachusetts Historical Society.

Sanborn: F.B. Sanborn. *A. Bronson Alcott, His Life and Philosophy*. 2 vols. Boston: Roberts, 1893.

Sears: John Van Der Zee Sears. *My Friends at Brook Farm*. New York: Desmond Fitzgerald, 1912.

TP: Dean Grodzins and Joel Myerson. “The Preaching Record of Theodore Parker.” *Studies in the American Renaissance 1994*. Ed. Joel Myerson. Charlottesville: University Press of Virginia, 1994. Pp. 55-122.

(Continued on page 8)

Brook Farm

(Continued from page 7)

Notes

Editor's note: Rick Delano is Professor of American Literature, Emeritus, at Villanova University.

1. For the circumstances leading up to the organization of BF, see *Dark Side*, pp. 1-13. For more on Emerson's agitated state of mind in late 1840, see Robert D. Richardson Jr., *Emerson: The Mind on Fire* (Berkeley: University of California Press, 1995), pp. 339-44, and *Dark Side*, pp. 29-38.

2. Forty-eight people—forty-one men and seven women—attended one or more of the thirty known meetings of the Transcendental Club (records of attendance exist, however, only for twenty-five meetings). Only nine of these participants, however, attended ten or more meetings: Alcott (26 meetings), George Ripley (21), Emerson (20), Hedge (20), Stetson (18), Francis (15), Parker (15), Dwight (15), and Cyrus Bartol (13). Margaret Fuller attended eight meetings. Twenty-two of the "participants" attended just one meeting. See Joel Myerson, "A Calendar of Transcendental Club Meetings," *American Literature* 44 (May 1972): 197-207.

The Nantucket Atheneum Calls for Emerson in 1847 and 2009

WENDELL F. REFIOR

After the Great Fire of 1846, which devastated the town on Nantucket, an island south of Cape Cod, officials of the newly rebuilt Nantucket Atheneum called on Ralph Waldo Emerson to be its first lyceum speaker for 1847. And this year, Amy Jenness, programming coordinator for the Nantucket Atheneum, called on me to portray Emerson in an oration performance to be given 29 June 2009.

Emerson arrived on Nantucket on 4 May 1847 and stayed for two weeks to give a series of lectures, "probably," as his early Journals editors suggested, "from 'Representative Men.'"¹ The first lecture was that same evening, and on Sunday, 9 May, he "de-

liver[ed] 'Worship' as a sermon," according to Albert J. von Frank.² According to Emerson's manuscript, he addressed the Unitarian "Second Church" (probably today's Second Congregational Meeting House UU), and his "discourse" included this caution: "I am not a clergyman." Explaining that he overcame his hesitation to preach as a favor to his "friend," he admitted his underlying delight to speak of "the moral nature," which, he asserted, gave man his religion and "built the world itself."³

The Nantucket Atheneum was established in 1834, and Emerson had given an earlier series of four lectures there. The *New-Bedford Mercury* of 28 November 1844 proclaimed that they "transcended every thing we ever heard, in the way of

Parker never personally invested in BF. His wife Lydia's Aunt Lucy loaned \$500 toward the original mortgage in 1841. Then, in April 1843, Parker loaned the BFers \$1,000 (at 5% interest) in his capacity as legal guardian of George Colburn, wife Lydia's "nephew" and a student at the BF school.

3. "Rebecca Codman Butterfield's Reminiscences of Brook Farm," *New England Quarterly* 65 (December 1992): 603-30.

4. The anecdotal record indicates that Parker visited BF often—at least in the early years. Parker was George Ripley's best friend, after all, and he was minister of the Second Church in West Roxbury, located just a mile or two from the community. Parker even considered moving to BF after the outrage following his explosive sermon on "The Transient and Permanent in Christianity" in 1841.

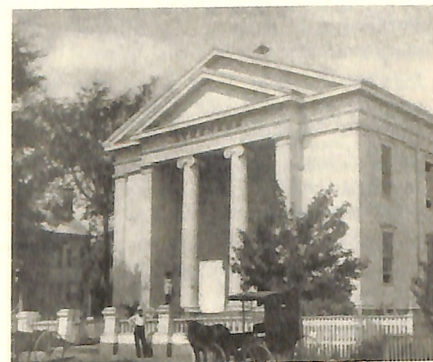
That said, documented evidence of Parker's visits to BF is surprisingly scarce. I am very grateful to Dean Grodzins, who supplied the two dates of Parker's visits to BF listed in the calendar. (Parker, it should be recalled, was in Europe from September 1843 to September 1844, and he resigned his West Roxbury pulpit on 6 February 1846.) For Parker and BF, see Grodzins, *American Heretic: Theodore Parker and Transcendentalism*, (University of North Carolina Press, 2002), pp. 292-93, and especially pp. 328-29.

lectures."⁴ Given that report and Emerson's fame by 1847, we can hardly be surprised that Emerson was the first one called for the new lyceum series of lectures that signaled the triumphant rebirth not only of the Atheneum but of some modicum of normalcy to that island town devastated by the Great Fire. So important was it to the residents, that in only six months after the fire, the Atheneum was the first public building completely reconstructed, according to Jenness.

For this year's performance I chose to deliver the 15 February 1848 Emerson lecture "The Spirit of the Times," first delivered in Edinburgh, Scotland, under the title "Genius of the Present Age."⁵ My fifty-minute

oration was my own shortened and emended version of that lecture. The poster called the series "Ghosts of the Great Hall." A near-capacity crowd of about 100 vacationers and residents gave prolonged applause. Jenness reported afterward, "It was a treat to pay tribute to the ideas and words of Ralph Waldo Emerson in the Great Hall of the Atheneum in our celebratory 175th year. Emerson is a vital piece of our storied past and I find his views are as relevant today as when he wrote them in the 19th century."

Later in May, Emerson made fascinating Journal notes about Nantucket after his return to the mainland. "On the seashore at Nantucket I saw the play of the Atlantic with the



The Nantucket Atheneum in 1885 (photo by Harry C. Platt) ... and in 2008 (photo by Jordi Cabré). Courtesy of the Nantucket Atheneum



Oliver Wendell Holmes on Writing the Emerson Biography: A New Letter to Charles Dudley Warner

WESLEY McMASTERS, JEFFREY SEXTON, AND RICHARD KOPLEY
Penn State DuBois

The biography *Ralph Waldo Emerson* (1884), by Oliver Wendell Holmes (1809-1894), has been revered as a kind contemplation by a friend and reviled as an undertaking too massive for an aging doctor. As Robert Habich has recognized, Holmes was overwhelmed writing the biography; in fact, at one point he "reluctantly gave up the project." Also, as Habich notes, letters from Holmes showed his qualified regard for the work. An excerpt from one of his letters (quoted by Habich) reads, "I have contributed a certain amount of ground in the neutral tint of fact—a few pieces of light and shade and some patches of color. I have succeeded at least in not exasperating the most devout Emersonians so far as I know." The selection of Holmes to write for the American Men of Letters series (in which the biography of Emerson appeared) and the writing have been well explained.¹ What may still be clarified is the attitude of Holmes when he decided to take on this task. Our understanding of his original stance may be enhanced by examining a newly discovered letter from Holmes to Charles Dudley Warner (1829-1900) regarding the anticipated Emerson biography.

Although Holmes and Emerson could not be described as close friends, they were often together in both professional and social situations, most notably their meetings at the Saturday Club, of which the two were avid members. Frequenting the same events, Holmes and Emerson were sometimes both asked to contribute in some way.² As Augustus Strong states, "The intercourse of the two men had never been frequent or intimate. They understood one another, only as occasional guests at the same table learn of their companions from the talk of the dinner."³

The letter from Holmes to Warner, from the collection of Richard Kopley, is written on a piece of paper measuring 8 1/2 inches long by 6 7/8 inches wide, which is folded in half vertically and then, for insertion into an envelope, horizontally. The embossed letterhead reads in red, "296, Beacon Street." The faint watermark in the middle of the unfolded paper reads "Royal Irish Linen" above an emblem, and below it "Marcus Ward & Co." The letter is addressed to Charles Dudley Warner, the general editor of the American Men of Letters series.⁴ The letter—never before published—reads:

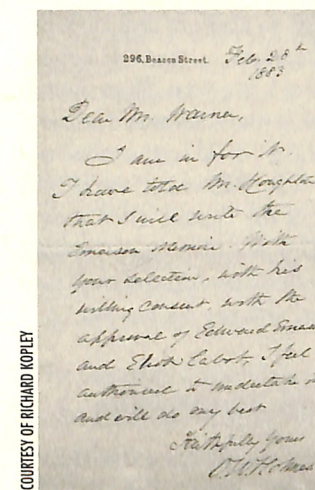
Feb. 28th 1883

Dear Mr. Warner,

I am in for it. I have told Mr. Houghton that I will write the Emerson Memoir. With your selection, with his willing consent, with the approval of Edward Emerson and Eliot Cabot, I feel authorised to undertake it and will do my best.

Faithfully yours

O. W. Holmes



COURTESY OF RICHARD KOPLEY

"Mr. Houghton" is Henry Oscar Houghton (1823-1895), the founder of Houghton-Mifflin publishing house, and hence the publisher of the American Men of Letters series. Houghton would also be responsible for the contract with Holmes.⁵ As Habich has observed, Holmes enjoyed a retainer of "one thousand dollars per annum; after Holmes signed the AML contract, his annuity quadrupled to four thousand dollars."⁶ Edward Emerson (1844-1930), Waldo's son, was passed over by his father as literary executor in favor of Cabot. He did, however, assist the literary executor in the gathering and organization of Emerson's papers.⁷ "Eliot Cabot" is James Elliot Cabot (1821-1903), the executor of Emerson's literary estate. Cabot was the man whom Holmes needed to work through in order to gain access to Emerson's papers.⁸

This businesslike letter sheds light on the reluctance of Holmes to write the Emerson memoir. His initial language, even if half-humorous, indicates his anxiety: "I am in for it." The next sentence is merely factual; however, the third sentence conveys not only respect and modesty, but also self-doubt:

"With your selection, with his willing consent, with the approval of Edward Emerson and Eliot Cabot, I feel authorized to undertake it and will do my best." His dependence on others' approval regarding the enterprise points towards a lack of conviction about his own authority. The closing, "I . . . will do my best," suggests that Holmes feared that his work might not be good enough.

Holmes's fear may have been warranted. The memoir, approaching eulogy, highlights works by Emerson that were not controversial. We can recognize that Holmes might not fully appreciate the spirituality of Emerson, nor adequately respect the Transcendentalist movement that he led. Furthermore, "the autocrat of the breakfast table" had not kept up with the evolving New England culture. As S. I. Hayakawa wrote, "The true weakness of Holmes was not that he failed to understand Emerson or Wendell Phillips; his true weakness was that he failed to understand Boston—the Boston that was undergoing profoundly significant social changes under his very eyes."⁹

Despite his anxiety—perhaps even aided by it insofar as it prompted more reading and thought—Holmes's biography of Emerson was a devoted introduction and a fitting tribute to a great man. A book that, as Habich says, "rescued the AML

(Continued on page 10)

(Continued on page 10)

Oliver Wendell Holmes

(Continued from page 9)

series, selling 3,882 copies in 1884" could not be considered less than a success. If Emerson, described by Holmes in his poem "At the Saturday Club" as "the Buddha of the West," who is "born to unlock the secrets of the skies,"¹⁰ was in some ways out of reach of his friend and biographer, at least Holmes did his best to reach out to Emerson.

Notes

1. Robert D. Habich, "Holmes, Cabot, and Edward Emerson and the Challenges of Writing Emerson's Biography in the 1880s," *Emerson Bicentennial Essays*, ed. Ronald A. Bosco and Joel Myerson (Boston: Massachusetts Historical Society, 2006), pp. 3-32.
2. Miriam Rossiter Small, *Oliver Wendell Holmes* (New York: Twayne Publishers, 1962), p. 138.

Nantucket Atheneum

(Continued from page 8)

coast. Here was wealth[:] every wave reached a quarter of a mile along shore as it broke. There are no rich men, I said to compare with these. Every wave is a fortune." Emerson's reflections then turned toward uses of the sea and implications for man. "One thinks of Etzlers and great projectors who will yet turn this immense waste strength to account and save the limbs of human slaves. Ah what freedom & grace & beauty with all this might. The wind blew back the foam from the top of each billow....The freedom makes the observer feel as a slave. Our expression is so slender, thin, & cramp; can we not learn here a generous eloquence?"⁶ The Nantucket waves still resounded six months later in "Spirit of the Times," cited above: "The sea, with his vast, unnecessary washing and flowing, hither and back, shall be taught something useful, and shall turn wheels, ring bells, and drive engines, and pay for his salt."⁷

Notes

Editor's note: A member of the Emerson Society, Wendell Refior is a renowned Emerson re-enactor.

1. *The Journals of Ralph Waldo Emerson*, 10 vols., ed. Edward Waldo Emerson and Waldo Emerson Forbes (Boston: Houghton Mifflin, 1909-14), 7:270.
2. Albert J. von Frank, *An Emerson Chronology* (Boston: G.K. Hall, 1994), 216-17.
3. "Discourse at Nantucket" (dated 8 May 1847), bMS AM 1280.199 (12), Ralph Waldo Emerson Memorial Association deposit, Houghton Library, Harvard University. Quoted by permission. The minister "friend" who invited Emerson to preach in his absence was probably the Reverend William H. Knapp, "minister at the church in Nantucket in 1847," according to Rachel Walden, of the Unitarian Universalist Association national office in Boston (email correspondence with the author, 12 August 2009).
4. *The Letters of Ralph Waldo Emerson*, 10 vols., ed. Ralph L. Rusk and Eleanor M. Tilton (New York: Columbia University Press, 1939, 1990-1995), 3:266 n.96.
5. See *The Later Lectures of Ralph Waldo Emerson*, 2 vols., ed. Ronald A. Bosco and Joel Myerson (Athens: University of Georgia Press, 2001), 1:101-25.
6. *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson*, 16 vols., ed. William H. Gilman, Ralph H. Orth et al. (Cambridge: Harvard University Press, 1960-1982), 10:62.
7. *Later Lectures*, 1:113.

3. Augustus Hopkins Strong, *American Poets and Their Theologies* (Philadelphia: Griffith and Rowland Press, 1916), p. 357.

4. For a thoughtful consideration of Warner's life, see Eugene E. Leach, "Charles Dudley Warner's 'Little Journey in the World,'" *New England Quarterly* 53 (September 1980): 329-44.

5. See "Henry Oscar Houghton," in *American History Through Literature, 1870-1920*, ed. Tom Quirk and Gary Scharnhorst (Detroit: Scribner's, 2006), pp. 463-64.

6. Habich, p. 11.

7. Habich, pp. 17-18.

8. For more on James Elliot Cabot, see Nancy Craig Simmons, "The 'Autobiographical Sketch' of James Elliot Cabot," *Harvard Library Bulletin* 30 (April 1982): 117-52.

9. S. I. Hayakawa, introduction, *Oliver Wendell Holmes: Representative Selections, With Introduction, Bibliography, and Notes*, by S. I. Hayakawa and Howard Mumford Jones (New York: AMS Press, 1978), p. xv.

10. Holmes, "At the Saturday Club," in Eleanor M. Tilton, *Amiable Autocrat: A Biography of Dr. Oliver Wendell Holmes* (New York: Henry Schuman, 1947), pp. 342-44.

The Great Fire of 1846

Newspaper headlines and reports appeared nationally following the 13-14 July 1846 Fire. A sampling: "[Nantucket, Tuesday, July 14] Great Fire at Nantucket—The Warder—Awful Calamity:...Expedient of blowing up houses was resorted to...More than twenty buildings were thus destroyed" (*Boston Daily Atlas*, 15 July 1846).

The fire was fueled by sperm oil harvested by Nantucket's large whaling industry. "The Exeter News Letter has a letter from a correspondent who was at Nantucket during the recent conflagration, which gives a vivid account of that disastrous catastrophe: 'Along the path of the flames were stored many thousand barrels of oil, and tons of spermaceti. The casks were burned through, and the liquid ran down the streets, converting them into perfect rivers of fire'" (*The Liberator*, Boston, 7 August 1846, p. 127). "[T]he Government of the U.S has assumed the loss of about \$15,000, occasioned by the destruction of 500 bbls. of Sperm Oil...[pegged for fueling] several Light Houses of the United States" (*Boston Daily Atlas*, Friday, 24 July 1846).

News reports ending with appeals for help were widespread. "Awful Conflagration—The Best Part of Nantucket Burned—Near 200 Buildings Destroyed and the Flames Not Arrested...AN APPEAL TO THE PUBLIC" (*The North American*, Philadelphia, 16 July 1846). Letters to the Editors asking for financial aid to rebuild were sent to other major cities, from Milwaukee and Cleveland to Philadelphia. The letters began with lines such as "Nantucket Sufferers" and "The call has been made in several cities and towns in New England and parts more remote, and they have already responded to it" (*The North American*, Philadelphia, Saturday, 15 August 1846).

Author's note: Thanks to journalist Rick Heller for his help with my newspaper search.

Abstracts of Boston ALA Papers

The following panels were presented by the Ralph Waldo Emerson Society at the twentieth annual conference of the American Literature Association on 22 May 2009 in Boston, Massachusetts.

SESSION I: Emerson after Cavell

Chair, Elizabeth Addison,
Western Carolina University

Romancing the World: Emerson, *Nature*, and the Voice of "Experience"

PRENTISS CLARK, *SUNY-Buffalo*

"Our age is retrospective." "Where do we find ourselves?" In "Finding as Founding: Taking Steps in Emerson's 'Experience,'" Stanley Cavell commences the work of "measuring Emerson's philosophical-ity" with a note on why such work, for him, does not begin with *Nature*. He finds the book "not yet to constitute the Emersonian philosophical voice but to be the place from which...that voice departs," and he goes on to say that "in *Nature* Emerson is taking the issue of skepticism as solvable or controllable whereas after he takes its unsolvability to be the heart of his thinking." Thinking skepticism in terms of relation *as such*, however,—relation, say, between self and self, self and world, word and thing—might *Nature* fail to embody the "Emersonian philosophical voice" precisely because rather than a "controllable" issue, skepticism runs so rampant as to be unspeakable? What account might we make of "Experience," and of Emerson's philosophical project more generally, when we approach Emerson's career from this angle?

This essay follows the intuition that *Nature's* desire for "original relation," framed in an epistemological quest ("Let us inquire, to what end is nature?"), screens its deepest skepticism; skepticism of relation as such, and skepticism "Experience" converts into the fullest expression of Emerson's philosophical call. "Never mind the ridicule, never mind the defeat: up again old heart!...there is victory yet for all justice." Put simply, if "Experience" voices that which *Nature* cannot yet articulate, then "Experience" at once speaks *Nature's* skepticism and realizes it the very ground, the very human condition, from which the way toward relation is to be delivered. Committed to our singular common human condition, Emerson gives his self over, to the world, for the world. After Cavell, might reading *Nature* and "Experience" together, from another step further sound Emerson's inheritance?



From left, Prentiss Clark, Lawrence Rhu, Joan Richardson

The Cavellian Turn

LAWRENCE RHU, *University of South Carolina*

For Cavell, reading Emerson is a way of doing philosophy; and, since the mid 1970s, it has increasingly become Cavell's way of doing philosophy, despite some initial misgivings. At first Emerson seems like "secondhand Thoreau," and his "preachiness" grates. He produces what Cavell calls "a sort of cringe," "a recoil," from his "perpetual and irritating intertwining of lyricism and cajoling." But Emerson soon becomes, both as an object and as a means of interpretation, utterly central to Cavell's self-definition as a philosopher. Or should we say "utterably"? After Cavell's reluctance begins to give way, Emerson enables him to articulate aspects of his thought otherwise lost. For example, both Cavell's response to Hollywood movies and his interpretation of Shakespearean tragedy and romance decisively employ formulations from Emerson while his ongoing project of recuperating Emerson as a philosopher emerges in essay after essay on particular texts by Emerson. Crudely put, the overall trajectory of Cavell's career runs from skepticism to perfectionism; but that capacious generalization would better serve as an allegorical reading of many spiritual journeys that take their point of departure in a moment of confusion and find their destination in a moment of clarity. Emerson has become the chief example and guide in passage after passage (both textual and spiritual) that Cavell has undertaken and pursued in the practice of philosophy that he terms reading or interpretation. Though there are no guarantees, readiness for the next step is the hopeful outcome of this itinerary from foundering to finding one's way. This paper illuminates the Emersonianism at the heart of Cavell's mature philosophy while it challenges the historical sequence specified in the session's title, "Emerson after Cavell." What about Cavell after Emerson? Or, better yet, both—as we can see them converge in such diverse writers as the film critic David Denby; the philosopher Stephen Mulhall; and the novelist Richard Ford? The afterlife of Transcendentalism becomes visible in readings that give history and allegory, letter and spirit, full play, as this paper seeks to show.

The Return of the Repressed: Cavell and Emerson

JOAN RICHARDSON, *The Graduate Center, CUNY*

[Abstract not available at press time.]

SESSION II: Teaching Emerson: A Roundtable Discussion

Chair, Todd H. Richardson, *University of Texas of the Permian Basin*

Teaching Gender in Emerson's Essays

PHYLLIS COLE, *Penn State Brandywine*

Can a woman be "Man Thinking"? This is one question I offer to undergraduates reading the "American Scholar" address in my anthology-driven survey of American Literature. It provokes their thinking because open to differing answers beyond the obvious one of whether "Man" is a gender-specific term. Yes: Women are "souls" capable of

Abstracts

(Continued from page 11)

observing nature, reading books, bringing in the “new age.” But also no: They are barred from the university and careers fundamentally critiqued here. The oration aims to renew masculinity; it even classes women with children as a “protected class,” not the brave speakers Emerson calls for.

Women did respond to Emerson’s call, but only by appropriation on their own. Moving to selections from Fuller’s *Woman in the Nineteenth Century*, we find that “Man” is divided by gender rather than profession, and the new age will come through recovery of what Man’s female half has lost. Books are actively seized and devoured, the privileges of university and profession claimed, individual “thinking” achieved through lessened dependence on men. Indeed, women must “represent themselves” since even men’s works expressing “the best [human] experiences” use the “contemptuous phrase ‘women and children.’” Fuller surely addresses Emerson here.

Student discussion leads productively to such discoveries. But all this is only one stage in thinking about Emerson and gender. One might complicate the picture by handing out a photocopy of his 1841 letter to Fuller (*Letters* 2: 398-400), where Emerson rhapsodizes about the transcendence possible for souls in conversation across gender.

What Emerson Is Not: Teaching Emerson against His Popular Inheritors

WILLIAM DAY, *Le Moyne College*

A familiar problem in (re)introducing college students to Emerson’s thought is its vaguely uncanny familiarity. If Stanley Cavell, Sanford Pinsker, and others are right, Emerson pervades our culture’s thought, from the Hollywood films *Philadelphia Story* and *Moonstruck*, on the helpful side of things, to the Army’s 1980s slogan “Be all you can be” and the latest book on motivation in management, on the unhelpful side. For years I would guide students away from the false Emerson in their heads by enumerating misreadings of his concept of “self-reliance.” (Self-reliance is not a state I might arrive at once and for all; the self on which I am to rely is not some fixed self I currently am; etc.) But lately I have begun to attack the problem directly, in a seminar whose premise is that there is a natural hostility or tension between free thought and the society in which it originates—a tension, one could say, between philosophy and the political. This multidisciplinary, multicultural seminar aims our study in two directions: “horizontally”—that is, we read comparatively the founding thinkers in Chinese philosophy (Confucius and his disciples) and their U.S. “disciples” (Emerson and Thoreau)—and “vertically”—that is, we compare the use of Confucian teaching in contemporary Chinese culture with the use of Emerson’s thought in contemporary U.S. culture. A virtue of this approach to distinguishing Emerson from his popular inheritors is its raising of the question whether East and West are incommensurable culturally or whether they share the quarrel between free thought and society—that is, whether it is free thought and society that are fundamentally incommensurable.

Teaching Emerson to Science and Engineering Undergraduates

SUSAN DUNSTON, *New Mexico Tech*

I teach at a university that offers degrees exclusively in science, mathematics, and engineering. Instead of literary assignments in textual interpretation or analysis, I use assignments that require students to apply, extend, and modify Emersonian methods and models (such as journals, interdisciplinary investigations, and empirical, creative prob-

lem-solving) and Emersonian themes (such as contingency, interrelatedness, and contiguity) within science and technology contexts. Some of the central philosophical and practical issues in contemporary science and technology, such as dynamic interrelationships, reciprocity, symbiosis, and connectivity, are the very ones that have been de-emphasized in American science education, especially for the last twenty-five years. The science and engineering students I teach have grown up in a culture where evolution theory is at least as politically inflected as it is scientifically informed, where environmentalism is dismissed as a series of activist fads at least as often as it is respected as a scientifically informed approach to survival and sustainability. They have been systematically trained to practice scientific objectivity defined as detachment from the objects of their study, from the uses and deployment of their research and technology designs, from their own intellectual passions, and even from ethical responsibility. Like Emerson, many of my students worry about the “half-sight of science” and the deleterious effects of “distrust[ing] and deny[ing] inwardly our sympathy with nature.” They are aware and alarmed that often they are taught that knowledge comes only from “free[ing] their subject under the wintry light of the understanding.” But they do not have any sense that these concerns can be curricular; they have been trained to keep them extracurricular and personal rather than central to the profession and of collective import. Teaching Emerson to these students affords a splendid opportunity to make these issues curricular, appropriate to debate intellectually in an academic setting and to consider as they think and write and practice in their disciplines.



From left, front row, Sean Meehan, Susan Dunston, Phyllis Cole; second row, Todd Richardson, Jennifer Gurley, William Day

Emerson’s Value for Teaching Reading

JENNIFER GURLEY, *Le Moyne College*

In this talk, I report on my troubles teaching a required undergraduate lecture course on Emerson in order to describe his value for teaching and evaluating reading. After several failed attempts, I decided simply to read through with the class—line by line—the whole of “Self-Reliance,” discussing the terms Emerson introduces and the moves he makes as I solicited reactions at nearly every line. Students came to realize that Emerson does not offer consistent truths, but dramatizes attitudes that create worlds in which occasional claims can appear. Therefore, reading Emerson means fully entering his dramas, and reading for Emerson requires constant negotiation of oneself with regard to the various scenes one inhabits.

To evaluate their reading, I asked students to write thick descriptions of their experiences reading particular essays, as if they were participant observers in a textual scene. They were to explain what exactly

they saw and how exactly they responded to various moments in the text in order to bring to life an Emerson essay in a literally unique and unrepeatable way. In short, they were to remake precisely the drama of their actual conversations with these essays, explaining not what Emerson claims, but what he makes happen. In this way, they imagined themselves in conversation with him and produced descriptive critical accounts of the ways Emerson’s texts can work on a reading consciousness.

The Way to Learn Grammar: Teaching Emerson’s School

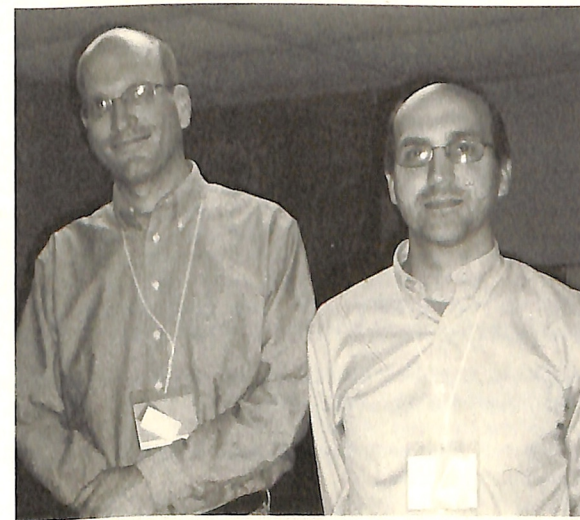
Sean Ross Meehan, *Washington College*

In the final chapter of *Emerson*, Lawrence Buell considers a challenge that all who teach Emerson must face: Emerson as “anti-mentor.” How might we teach this anti-mentor without institutionalizing a kind of system he seems to lack, indeed, resist? Can an Emerson, inspired by his own teachings, be taught? I argue that we can locate insights for teaching Emerson, and best understand what makes this teaching exhilarating and deeply challenging, by focusing attention on Emerson’s interested engagement with the practice and theory of education. Teaching Emerson needs to reckon with, and can learn from, Emerson teaching.

I do so in an undergraduate seminar I have titled “Emerson’s School.” In this capstone/major-author seminar, students explore the school of Emerson’s thought and writing, becoming Emerson’s scholar by giving more thought to what becomes Emerson’s scholar. Rather

Concord 2009: “Emerson’s Politics”

Daniel S. Malachuk (Western Illinois University), right, led a lively discussion exploring Emerson’s politics on Friday, 10 July, at the Thoreau Society Annual Gathering in Concord, Mass. Program chair Todd H. Richardson (University of Texas of the Permian Basin), left, chaired the session for the Emerson Society, which has presented a program in Concord each July since 1991.



than assume this implication of learning and schooling (Emerson’s “teachings”), I foreground it to re-focus attention on how we study and learn Emerson. I “draw new attention to the subject of Education” in Emerson. The line comes from Emerson’s “Address on Education” given in June of 1837 at the dedication of the Greene Street School in Providence, where Emerson subs for Bronson Alcott. Along with the journal from July and August of 1837, we read this address in connection with the more famous “American Scholar” that follows it two months later. Contextual readings around “American Scholar” highlight a pedagogical theory of context and connection in Emerson’s thinking—and for our reading and reception of that thinking. This pedagogy Emerson names, in “Poetry and Imagination,” metonymy: “All thinking is analogizing and it is the use of life to learn metonymy.”



“Mr. Emerson” Lectures in Concord

Ralph Waldo Emerson (channeled by re-enactor Wendell Refior) made a return appearance at the Concord Lyceum on 19 and 26 May, delivering his stirring lecture “The Protest.”

Forty-seven community college teachers from across the United States attended two separate weeklong NEH seminars titled “The American Lyceum and Public Culture: The Oratory of Idealism, Opportunity, and Abolition in the 19th Century.”

The seminars, organized by Richard A. Katula, professor of communications studies at Northeastern University, bring to life the power of platform eloquence during this formative period in U.S. history. Each professional re-enactor is paired with a scholar: Wendell was joined by Wes Mott, who lectured on Emerson as orator. The seminars included visits to historic sites, archival repositories, and lyceum venues.

An Emerson Bibliography, 2008

DAVID M. ROBINSON
Oregon State University

New scholarly works on Emerson and Transcendentalism from 2008, including items missed in the 2007 bibliography (ESP 19, ii [2008]:10-11, 14). Readers should also consult the Thoreau bibliographies in the Thoreau Society Bulletin, and the chapter "Emerson, Thoreau, Fuller and Transcendentalism" in the annual American Literary Scholarship (Duke University Press).

- Albanese, Catherine. *A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion*. Yale, 2007. [Transcendentalism and American "metaphysical religion"]
- Alfonso, Ricardo Miguel. "The Influence of Anxiety, or the Postmodernity of Emerson." Pp. 46-61 in *New Literatures of Old: Dialogues of Tradition and Innovation in Anglophone Literature*. Ed. Jose Ramón Prado-Pérez and Dídac Llorens-Cubedo. Cambridge Scholars Publishing. [Critique of Harold Bloom and Richard Poirier on Emerson]
- Allen, Thomas M. *A Republic in Time: Temporality and Social Imagination in Nineteenth-Century America*. North Carolina. [Emerson and geological time]
- Anderson, Douglas R. "Emerson's Natures: Origins of and Possibilities for American Environmental Thought." Pp. 151-60 in *New Morning: Emerson in the Twenty-first Century*. Ed. Arthur S. Lothstein and Michael Brodrick. SUNY. [Emerson's concept of nature and environmentalism]
- Bennett, Bridget. *Transatlantic Spiritualism and Nineteenth-Century American Literature*. Palgrave. [Discussion of *Summer on the Lakes*]
- Brøgger, Fredrik Chr. "Anthropomorphic Nature Lover: Annie Dillard and the Transcendentalist Tradition in American Nature Writing." *AmStScan* 39 [2007]:29-40. [Dillard and Transcendentalism]
- Buell, Lawrence. "Individualism, Natural Law, Human Rights." Pp. 179-94 in *New Morning: Emerson in the Twenty-first Century*. Ed. Arthur S. Lothstein and Michael Brodrick. SUNY. [Emerson's academic addresses and universal human rights]
- Butler, Leslie. *Critical Americans: Victorian Intellectuals and Transatlantic Reform*. North Carolina, 2007. [Thomas Wentworth Higginson, George W. Curtis, and others on reform]
- Callaway, H. G. *The Conduct of Life: A Philosophical Reading*. University Press of America, 2006. [Annotated Edition]
- Cameron, Sharon. *Impersonality: Seven Essays*. Chicago, 2007. [Analysis of "impersonality" in a range of authors, including Emerson]
- Castiglia, Christopher. *Interior States: Institutional Consciousness and the Inner Life of Democracy in the Antebellum United States*. Duke. [Transcendentalism, the inner life, and politics]
- Constantinesco, Thomas. "Discordant Correspondence in Ralph Waldo Emerson's 'Friendship.'" *NEQ* 81:218-51. [On Emerson's "Friendship"]
- Davis, Clark. "'Not Like Any Form of Activity': Waiting in Emerson, Melville, and Weil." *Common Knowledge* 15:39-58. [Emerson and political "quietism"]
- Del Castillo, Ramón. "The Glass Prison: Emerson, James and the Religion of the Individual." Pp. 93-122 in *Fringes of Religious Experience: Cross-Perspectives on William James's The Varieties of Religious Experience*. Ed. Sergio Franzese and Felicitas Kraemer. Ontos, 2007. [Emerson and William James]
- Delano, Sterling, and Joel Myerson. "'The general Scapegoat': Thoreau and Concord in 1844." *TSB* no. 264:1-2. [Thoreau and the 1844 antislavery address by Emerson]

- Deneen, Patrick J. "Transcendentalism, Ancient and Modern: Brownson versus Emerson." *Perspectives on Political Science* 37:8-16. [Brownson and the election of 1840]
- Dumm, Thomas. *Loneliness as a Way of Life*. Harvard. [Includes "Experience" in a chapter on grief]
- Giles, Paul. *Atlantic Republic: The American Tradition in English Literature*. Oxford, 2006. [Anglophobia in Transcendentalist writing]
- Goldberg, Shari. "From Quietism to Quiet Politics: Inheriting Emerson's Anti-slavery Testimony." *Paragraph* 31:281-303. [Emerson and antislavery]
- Gougeon, Len. "Emerson and the Reinvention of American Democracy." Pp. 162-78 in *New Morning: Emerson in the Twenty-first Century*. Ed. Arthur S. Lothstein and Michael Brodrick. SUNY. [Emerson's progressive politics in the 1850s and 1860s]
- Greenham, David. "The Skeptical Deduction: Reading Kant and Cavell in Emerson's 'Self-Reliance.'" *ESQ* 53 [2007]:253-81. [Emerson and the Kantian tradition]
- Griffin, Martin. "Emerson's Crossing: *English Traits* and the Politics of 'Politics.'" *MIH* 5:251-78. [Emerson's changing political views]
- Grossman, Richard. *The Tao of Emerson*. Modern Library, 2007. [Emerson's works and the *Tao Te Ching*]
- Gurley, Jennifer. "Emerson's Politics of Uncertainty." *ESQ* 53 [2007]:323-59. [Emerson's political stance]
- Hall, Dewey W. "Wordsworth and Emerson: Aurora Borealis and the Question of Influence." *Rom. and Vict. on the Net*. no. 50. [Northern lights and romantic poetry]
- Hansen, Andrew C. "Reading Sonic Culture in Emerson's 'Self-Reliance.'" *RPA* 11:417-38. [Sound and voice in Emerson]
- Hardack, Richard. "'A Woman Need Not Be Sincere': Annie Dillard's Fictional Autobiographies and the Gender Politics of American Transcendentalism." *ArizQ* 64:75-108. [Dillard, gender, and Transcendentalism]
- Hughes, Lynn Gordon. "Orestes A. Brownson's This-Worldly Universalism." *JUWH* 32: 1-20. [Brownson's Universalist years]
- Larson, Kerry. *Imagining Equality in Nineteenth-Century American Literature*. Cambridge. [Self-reliance and equality in Emerson]
- Lenckos, Elisabeth. "'Stimulus and Cheer': Margaret Fuller's 'Translations', from *Eckermann's Conversations with Goethe* to Bettina von Arnim's *Guenderröde*." Pp. 191-207 in *Translators, Interpreters, Mediators: Women Writers 1700-1900*. Ed. Gillian E. Dow. Lang, 2007. [Fuller, translation, and women's education]
- Leng, Wang. "An Approach to Emerson's Writing Style from a Daoist Perspective." *Dao* 7:295-306. [Emerson and Daoism]
- Ljungquist, Kent P. "The Oreades Hear Emerson in Worcester." *NEQ* 81:503-05. [Subject of an 1856 lecture]
- Lothstein, Arthur S., and Michael Brodrick, eds. *New Morning: Emerson in the Twenty-first Century*. SUNY. [Essay collection. Some essays will also be listed individually here]

- Lysaker, John. *Emerson and Self-Culture*. Indiana. [Emersonian self-culture as a modern philosophical project]
- Marr, David. "Face to Face with Emerson." Pp. 141-50 in *New Morning: Emerson in the Twenty-first Century*. Ed. Arthur S. Lothstein and Michael Brodrick. SUNY. [Emerson and Peirce]
- Marx, Leo. "The Idea of Nature in America." *Daedalus* 137, ii:8-21. [Changing views of nature in American thought]
- McDermott, John J. "Spires of Influence: The Importance of Emerson for Classical American Philosophy." Pp. 50-66 in *New Morning: Emerson in the Twenty-first Century*. Ed. Arthur S. Lothstein and Michael Brodrick. SUNY. [Emerson and William James]
- Meehan, Sean Ross. *Mediating American Autobiography: Photography in Emerson, Thoreau, Douglass, and Whitman*. Missouri. [Photography and autobiography in antebellum writing]
- Mehne, Phillip. "Reading Nature: Emerson, Cuvier, Lyell, Goethe and the Intricacies of a Much-Quoted Trope." *CompAmSt* 6:103-22. [Emerson, Goethe, and the "book of nature" metaphor]
- Meyer, Steven. "Systematizing Emerson, Supplementing Whitehead: Reading Whitehead with Stengers." *Process Studies* 37:98-126. [Emerson and Whitehead]
- Michael, John. "Liberal Justice and Particular Identity: Cavell, Emerson, Rawls." *ArizQ* 64:27-47. [Emerson and modern democratic theory]
- Mott, Wesley T. "'October Satisfaction': Methodist Gilbert Haven Reviews *Society and Solitude*." *ESP* 19, i:6-7. [Previously unrecorded review]
- Murray, Meg McGavran. *Margaret Fuller: Wandering Pilgrim*. Georgia. [Biographical study]
- Myerson, Joel, ed. *Fuller in Her Own Time*. Iowa. [Documents by Fuller's contemporaries]
- Oliver, Mary. "Emerson: An Introduction." Pp. 3-8 in *New Morning: Emerson in the Twenty-first Century*. Ed. Arthur S. Lothstein and Michael Brodrick. SUNY. [Prominent contemporary poet on Emerson]
- O'Neill, Bonnie Carr. "'The Best of Me is There': Emerson as Lecturer and Celebrity." *AL* 80:739-67. [Emerson and celebrity culture]
- Oshatz, Molly. "The Problem of Moral Progress: The Slavery Debates and the Development of Liberal Protestantism in the United States." *MIH* 5: 225-50. [Channing's "Slavery" and antislavery discourse]
- Outka, Paul. *Race and Nature from Transcendentalism to the Harlem Renaissance*. Palgrave. [Race, nature, and Transcendentalism]
- Paolucci, Stefano. "Emerson Writes to Clough: A Lost Letter Found in Italy." *ESP* 19, i:1, 4-5. [Emerson letter discovered]
- Profozich, Richard P. "Self-Reliance: American Exceptionalist Foreign Policy and the Writing of Ralph Waldo Emerson." Pp. 39-52 in *Walking on a Trail of Words: Essays in Honor of Agnieszka Salska*. Ed. Jadwiga Maszewska and Zbigniew Maszewski. Łódź: Wydawnictwo Uniwersytetu Łódzkiego, 2007. [Individualism and American foreign relations]
- Richardson, Robert D. *First We Read, Then We Write: Emerson on the Creative Process*. Iowa. [Emerson as a passionate and disciplined writer]
- Robinson, David M. "Poetry, Poetic Perception, and Emerson's Spiritual Affirmations." Pp. 95-112 in *Shaping Belief: Culture, Politics and Religion in Nineteenth-Century Writing*. Ed. Victoria Morgan and Clare Williams. Liverpool. [Development of Emerson's poetic theory]
- Rossi, William. "Performing Loss, Elegy, and Transcendental Friendship." *NEQ* 81:252-77. [Grief and the Emerson-Thoreau friendship]

- Saito, Naiko. "Pragmatism, Tragedy, and Hope: Deweyan Growth and Emersonian Perfectionist Education." Pp. 75-95 in *Pragmatism, Education, and Children: International Philosophical Perspectives*. Ed. Michael Taylor, Helmut Schreier, and Paulo Ghiraldelli, Jr. Rodopi. [Emerson, Dewey, and education]
- Schneider, Bethany. "Boudinot's Change: Boudinot, Emerson, and Ross on Cherokee Removal." *ELH* 75:151-77. [Emerson's protest letter on the Cherokee Removal]
- Scholnick, Robert J. "'The Ultraism of the Day': Greene's *Boston Post*, Hawthorne, Fuller, Melville, Stowe, and Literary Journalism in Antebellum America." *AmPer* 18:163-91. [Early reviews of Fuller]
- Schöpp, Joseph C. "'We come out to Europe to learn what man can—': Emerson's Grand Tour of 1833." Pp. 11-25 in *Walking on a Trail of Words: Essays in Honor of Agnieszka Salska*. Ed. Jadwiga Maszewska and Zbigniew Maszewski. Łódź: Wydawnictwo Uniwersytetu Łódzkiego, 2007. [Emerson's first European tour]
- Specq, François. "'God's Alphabet': Le Transcendentalisme Musical de John Sullivan Dwight." *RFEA* 117:6-25. [Dwight's theory of music and Transcendentalism]
- Thomä, Dieter. "Jeder ist sich Selbst der Fernste: Zum Zusammenhang Zwischen Personaler Identität und Moral bei Nietzsche und Emerson." *NietzscheS* 36 [2007]:316-43. [Emerson, Nietzsche, and personal identity]
- Traisnel, Antoine. "Le Placements de la France dans *Woman in the Nineteenth Century* de Margaret Fuller." *RFEA* 115:26-49. [Fuller's uses of French authors and culture]
- Turner, Jack. "Awakening to Race: Ralph Ellison and Democratic Individuality." *PT* 36:655-82. [Ellison and the Emersonian political tradition]
- Turner, Jack. "Emerson, Slavery, and Citizenship." *Raritan* 28:127-46. [Emerson and antislavery]
- Van Anglen, K. P. "Transcendentalism and Religion: The State of Play." *LiteratureC* 5/6: 1010-1024. [Religion in Transcendentalist historiography]
- Völz, Johannes. "Representation, Emerson, and the New Americanists." *ComAmSt* 6:37-54. [Critique of "New Americanist" views of Emerson]
- Walls, Laura Dassow. "Ralph Waldo Emerson and Coleridge's American Legacy." Pp. 112-27 in *Coleridge's Afterlives*. Ed. James Vigus and Jane Wright. Palgrave. [Coleridge as a shaping influence on Emerson]
- White, Andrew P. "'Expanding in the Sun': Margaret Fuller's 'Autobiographical Romance' and the Hellenic Topography of Early American Feminism." Pp. 116-28 in *Anglo-American Perceptions of Hellenism*. Ed. Tatiani Rapatzikou. Cambridge Scholars Publishing, 2007. [Fuller and the Greek myths]
- Wilczyński, Marek. "*Ars oblivionis*. The American Dream to Forget." Pp. 27-28 in *Walking on a Trail of Words: Essays in Honor of Agnieszka Salska*. Ed. Jadwiga Maszewska and Zbigniew Maszewski. Łódź: Wydawnictwo Uniwersytetu Łódzkiego, 2007. [Emerson, Thoreau, and memory]
- Wineapple, Brenda. *White Heat: The Friendship of Emily Dickinson and Thomas Wentworth Higginson*. Knopf. [The Dickinson-Higginson friendship reexamined]
- York, Maurice, and Rick Spaulding. *Ralph Waldo Emerson: The Infinitude of the Private Man*. Wrightwood. [Biographical study]
- York, Maurice, and Rick Spaulding, eds. *Natural History of the Intellect: The First Publication of Emerson's Last Lectures*. Wrightwood. [Edition of Emerson's 1871 lectures at Harvard]

Stanley Cavell

(Continued from page 1)

duty." He continues, "It gives me hope, if small in our dangerous world, still concrete, clear, persistent, as large as my difficult sensibility can absorb. He tells me that those who have power over us who do not communicate to us their persistent hope of peace are despairing of peace, and are placing what they call their hope in a favorable roll of scientific or magic dice. This is no more genuine hope than praying for such a favorable outcome is genuine prayer. They are caught by their power, by their images of

themselves, by what they believe to be their public's expectations of them, our expectations. We must help to teach them otherwise, teach them hope, and first one another."

Thank you, Stanley, for helping to teach us hope and for renewing Emerson's promise to the coming generations.

—Elizabeth Addison



FROM THE EDITOR

The Ralph Waldo Emerson Society celebrates its twentieth birthday on 29 December 2009! As we prepare to reflect next year on our two decades of achievements as a community of Emersonians, the society begins several transitions.

As occurs each 31 December, while chimes and fireworks usher in the New Year, our society will quietly manage its peaceful succession of officers and advisory board members. Meanwhile, this is the fortieth issue of *Emerson Society Papers* that I have published at Worcester Polytechnic Institute over twenty years—fifteen as managing editor to Douglas Emory Wilson, and five as editor—and it is my last. Here too is the last annual Emerson bibliography by the incomparable David Robinson, who compiled his first—covering 1989—for our Spring 1991 issue.

Two fine scholars and friends assume new duties at midnight on New Year's Eve: Bob Habich, presently our secretary/treasurer, becomes editor of *ESP*. (Jennifer Gurley, who as book review editor in 2004 inherited a massive backlog of unreviewed books, has caught us up with a burgeoning list of Emerson titles and will continue in that important post.) And Todd Richardson, who has served so ably as program chair, becomes secretary/treasurer. Our 2010 dues-renewal notice already lists Todd as our contact for membership matters.

Space here doesn't permit personally thanking the scores of people to whom I have been indebted at *ESP* for these two decades: officers, board members, program chairs, committee members, wonderful essayists, reviewers, eagle-eyed spotters of Emerson "Sightings/Citings," photographers, editorial assistants, and, most important, our readers. Now a society of well over 200 members in some 15 countries, we began with 27 Emersonians gathering in Joel Myerson's suite at

the 1989 MLA convention in Washington, D.C., for our founding meeting—where T. Paul Kane suggested the name *Emerson Society Papers* (enabling us to keep the acronym *ESP* when our planned name, *Emerson Society Prospects*, was deemed too close to that of an existing journal).

Several colleagues at WPI, however, must be publicly acknowledged. The WPI Research Development Council provided a grant to establish *ESP* in 1989, and since then the Emerson Society has enjoyed uninterrupted annual awards from WPI provosts Diran Apelian, Jack Carney, Carol Simpson, and John Orr. Mike Sherman designed our logo. Chad Farrell has printed *ESP* on campus since 2002. Margaret Brodmerkle, Mary Cotnoir, Karen Hassett, and Penny Rock—past and present administrative assistants for the Department of Humanities and Arts—have helped with all manner of financial and distribution issues. My colleagues Joel Brattin and Kent Ljungquist have been steady sources of advice and support. My greatest debt at WPI is to graphic designer and editor Peggy Isaacson, who is responsible for the handsome appearance of *ESP*. Since 1992 Peggy has cheerfully and professionally supervised design and production, along the way saving me from numerous errors and suggesting the best ways to get things done.

Though turning over the blue pencil, I'm not exactly taking in sail. Almost every wave at *ESP* has been charmed (to coin a phrase), but I'm not cruising into port—just taking a different tack as Emerson Society president as well as starting some new projects (and finishing some *old* ones). Self-reliance is so often misunderstood as a stance of chilly independence: Emersonians are a congenial crew, and I look forward to many more years of collaborations and friendships.

—WTM