

*R.W.E.*

Volume 24, Number 2

Fall 2013

## EMERSON SOCIETY PAPERS

### Distinguished Achievement Award Presented to Dieter Schulz

Dieter Schulz was born in 1943 and raised in Melsungen, a village in Hesse, Germany, where his father taught school. In 1968 he completed his Dr. phil. at Marburg University, where his *Doktorvater* was Kurt Otten. After considering a career in Russian studies, Professor Schulz chose to specialize in English and American literature. His dissertation was entitled *Studien zur Verführungsszene im englischen Roman, 1660-1760* (The Seduction Scene in English Fiction, 1660-1760). Awarded a three-year post-doctoral research fellowship at Yale University (1968-71), Professor Schulz began his teaching career in the Department of American Studies at the University of New Mexico during the summers of 1969 and 1970, where he met and befriended George Arms and Hamlin Hill. After his



return to West Germany, he accepted teaching positions at the new Universität Wuppertal (1973-75), founded in 1972, and at Universität Stuttgart (1971-73, 1975-82), where he worked with Lothar Fietz. In 1981 he completed his Habilitationsschrift, or second dissertation, entitled *Suche und Abenteuer: Formen der "Quest" in der englischen*

*und amerikanischen Erzählkunst der Romantik* (Search and Adventure: Quest Patterns in English and American Romantic Fiction). He joined the Neuphilologische Fakultät and the Anglistisches Seminar at the Universität Heidelberg in 1982 as Professor of American Literature. He served as Dean of the Faculty of Modern Philology during the academic year 1986-87. During his career in Heidelberg he mentored several well-known scholars,

including Dietmar Schloss and Herwig Friedl, and he graciously hosted such visiting Americanists as David Robinson, David Nordloh, Gary Scharnhorst, Christopher Shultis, Kerry Driscoll, and Sam Girgus. Professor Schulz has been awarded visiting fellowships to Yale University (1974, 1979, 1980, 1982, 1983-84), Fulbright travel grants (1982, 1988, 1993, and 2004); and he has held visiting professorships in the Departments of English at Oregon State University (1982) and the University of New Mexico (1988, 1993, 2004). He is active in the German and European Associations for American Studies and the American Literature Association. He retired from full-time teaching in 2008.

Over the past forty-plus years Professor Schulz has also, of course, compiled a distinguished record of professional publications. A remarkably erudite and versatile scholar, he has published essays in German, English and Russian on the fiction of E. L. Doctorow, Saul Bellow, John Barth, Nathanael West, Sherwood Anderson, James Fenimore Cooper, Kate Chopin, Herman Melville, Edgar Allan Poe, Charles Brockden Brown, and especially Nathaniel Hawthorne; the poetry of Walt Whitman, Ezra Pound, and William Carlos Williams; the drama of John Gay, Richard Steele, Peter Shaffer, Paul Baker, Elmer Rice, and John Osborne; the inaugural addresses of Ronald Reagan; and the theological writings of John Cotton and Roger Williams. His first published essay, on Brown's *Edgar Huntly* as quest romance, appeared in *American Literature* in 1971, some forty-two years ago, when he was only twenty-eight years old.

He began to focus on the American Renaissance and the writings of the Concord group forty years ago with articles on Hawthorne's "Roger Malvin's Burial" and

(Continued on page 15)

## 2013 EMERSON SOCIETY DONORS

Emerson Society members continue generously to join at various “patron” levels of membership. All donations above the \$20 annual regular membership go to support special programs of the Society. Dues categories are Life (\$500), Sustaining (\$50), Contributing (\$35), Regular (\$20), and Student (\$5). 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

Elizabeth Addison  
Rev. Barry Andrews  
José C. Ballón  
Margaret Emerson Bancroft  
Ronald A. Bosco  
Paul S. Christensen  
Phyllis Cole  
Roger L. Cole  
Duane Cox  
Scott C. Crowley  
Sterling F. Delano  
Ellen Emerson  
Mary H. Emerson  
Richard Lee Francis  
Len Gougeon  
Robert L. Hamilton  
Don Henley  
Mark Hicks  
J. Parker Huber  
Michael J. Keating

Jonathan Emerson Kohler  
Wesley T. Mott  
Joel Myerson  
Nanae Nishio  
Izumi Ogura  
Samuel K. Parish  
Wendell F. Refior  
Robert D. Richardson, Jr.  
Todd H. Richardson  
Robert Nelson Riddick  
George R. Rinhart  
Fan Shengyu  
Nancy Craig Simmons

### Sustaining Members

William Ackerman  
Susan Belasco  
Glen Bessner  
Diane Whitley Bogard  
Jeffrey Brandt  
Martha Davidson

Rev. F. Jay Deacon  
Helen Deese  
Susan Dunstan  
Leslie E. Eckel  
Karen English  
Claude D. Falls  
Shoji Goto  
Bernabe Genaro Gutierrez  
Robert D. Habich  
Robert P. Henry  
Robert N. Hudspeth  
Linck Johnson  
Martin Kevorkian  
Michael Lorence  
Ola Madhour  
James Marcus  
Frank Martucci  
Saundra Morris  
Jean McClure Mudge  
C. Jack Orr  
David M. Robinson

Dieter Schulz  
Andrew M. Sidle  
Joe Thomas  
Laura Dassow Walls  
Stephanie Woolf

### Contributing Members

Noelle Baker  
Peter Balaam  
Kris Boudreau  
Cynthia Cavanaugh  
Douglas Crase  
Dale Fox  
Fruitlands Museum  
Yoshiko Fujita  
Greg Garvey  
Jon D. Inners  
T. Paul Kane  
Daniel Koch  
Nancy LeMay  
Bavo Lievens

Sean Ross Meehan  
Jacqueline Kellon Moran  
Ralph H. Orth  
Anita Patterson  
Sandy Petrulionis  
Susan Roberson  
William Rossi  
Mikayo Sakuma  
Ryan Schneider  
Harold Schweizer  
Dale R. Schwie  
Margaret Moreland Stathos  
Mark Sullivan  
Yoshio Takanashi  
Joseph Urbas  
A.E.P. (Ed) Wall  
Tiffany Wayne

### EMERSON SOCIETY PAPERS

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

[www.emersonsociety.org](http://www.emersonsociety.org)

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

*Emerson Society Papers* is published twice a year. Subscriptions, which include membership in the Society, are \$20 a year. You may subscribe using paypal by visiting us at <http://emerson.tamu.edu/society/emersondues.pdf>. Send checks for membership (calendar year) and back issues (\$5 each) to Todd H. Richardson, Department of Literature and Languages, University of Texas of the Permian Basin, Odessa, TX 79762-0001.

*ESP* welcomes notes and short articles (up to about 8 double-spaced, typed pages) on Emerson-related topics. Manuscripts are blind refereed. On matters of style, consult previous issues. We also solicit news about Emerson-related community, school, and other projects; information about editions, publications, and research in progress on Emerson and his circle; queries and requests for information in aid of research in these fields; and significant news of Emersonian scholars. Send manuscripts to the editor, Jennifer Gurley, English Department, LeMoyne College, 1419 Salt Springs Road, Syracuse, New York, 13214 or [gurleyja@lemoyne.edu](mailto:gurleyja@lemoyne.edu) (email submissions are much preferred).

Review copies of books on Emerson should be sent to book review editor Leslie Eckel, English Department, Suffolk University, 41 Temple St., Boston, MA 02114-4280.

### EMERSON SOCIETY OFFICERS

President: Robert D. Habich (2013)  
*Ball State University*  
President-Elect: Susan Dunston (2013)  
*New Mexico Tech*  
Secretary/Treasurer: Todd H. Richardson (2013)  
*University of Texas of the Permian Basin*

### ADVISORY BOARD

Noelle Baker (2015)  
*Independent Scholar*  
Jessie Bray (2014)  
*East Tennessee State University*  
Beatrice F. Manz  
*Ralph Waldo Emerson Memorial Association*  
Wesley T. Mott (2013)  
*Worcester Polytechnic Institute*  
Sandra Harbert Petrulionis (2013)  
*Pennsylvania State University, Altoona*  
Dieter Schulz (2013)  
*Ruprecht-Karls-University of Heidelberg* (emeritus)  
Yoshio Takanashi (2014)  
*Nagano Prefectural College*  
Joseph Urbas (2015)  
*Université Michel de Montaigne—Bordeaux*

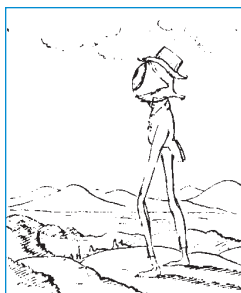
### PROGRAM CHAIR

David Dowling (2015)  
*University of Iowa*

### WEBMASTER

Amy E. Earhart  
*Texas A&M University*

# PROSPECTS.



## ALA Call for Proposals

The Emerson Society will sponsor two panels at the Annual Meeting of the American Literature Association, to be held in Washington, D.C., May 22–25, 2014. For information about the conference, see [www.americanliterature.org](http://www.americanliterature.org).

## Emerson and the Business World

Emerson's published writings and private correspondence show a deep concern for the encroaching market revolution while also reflecting his lifelong fascination with the world of business. Despite his overt misgivings toward the free market in his works, Emerson admired business moguls and financiers such as Samuel Ward and others who would rank among his closest and longest lasting friends and associates. The Emerson Society invites new research on any aspect of Emerson and the business world to illuminate this complex and vital aspect of his life, thought, and career. We welcome fresh approaches toward Emerson's paradoxical and shifting sense of the promise of the free market and the threat of its corrosion of moral character. Papers might address how concerns for career management, vocational aspiration, ambition, and commercial corruption informed Emerson's core ideas. Submit 300-word abstracts to David Dowling ([david-dowling@uiowa.edu](mailto:david-dowling@uiowa.edu)) by Jan. 15, 2014.

## Emerson's Later Career

During the eventful later stages of his career, Emerson would travel extensively, keeping pace with his ever-expanding lecture circuit while taking on new editorial and writing projects. The Emerson Society welcomes papers on Emerson's shifting concerns, attitudes, and activities that would describe the arc of his later career. Papers might address the seasoned complexion and temperament Emerson's works took on during this period as well as his concern for the commemoration of transcendentalism and self-awareness of his own legacy. Consideration might be given to Emerson's last major projects such as *Parnassus*, the colossal poetry anthology he amassed, and other achievements that would animate his final professional endeavors. Submit 300-word abstracts to David Dowling ([david-dowling@uiowa.edu](mailto:david-dowling@uiowa.edu)) by Jan. 15, 2014.

## Thoreau Society Call for Proposals

The theme of next year's Thoreau Society Annual Gathering (Concord: July 10–14, 2014) is "Thoreau's Creative Genius: Connecting the Arts, Sciences, and Higher Law." The Emerson Society sponsors a panel at the Annual Gathering; the topic for 2014 is "Emerson's Eclectic Creativity." The Emerson Society invites proposals for brief papers that consider the interplay of the wide-ranging fields of thought that fueled Emerson's creative mind. In

addressing the interdisciplinary nature of Emerson's work and its impact on his creativity, papers might explore his willingness to draw freely from the fine arts, natural science (such as the astronomy of Alexander Von Humboldt), poetry, ancient philosophy, and religion to assemble his most powerful and enduring concepts. Papers might also consider Emerson's association with a wide array of figures in his career, from artists to scientists to clerics, representing those myriad schools of thought and their function in his creative process. Submit 300-word abstracts to David Dowling ([david-dowling@uiowa.edu](mailto:david-dowling@uiowa.edu)) by Jan. 15, 2014.

## Emerson Society Graduate Student Travel Award

This award provides up to \$750 of travel support to present a paper on one of the Emerson Society panels at the American Literature Association Annual Meeting or the Thoreau Society Annual Gathering. Graduate students interested in applying should submit their abstracts by Jan. 15, 2014 to David Dowling ([david-dowling@uiowa.edu](mailto:david-dowling@uiowa.edu)) and indicate their desire for consideration.

## Emerson Sightings/Citings

Sean Ross Meehan notes that Richard Ford quotes Emerson in his latest novel, *Canada* (2012): "'Nature doesn't rhyme her children,' I said, happy to remember the line of Emerson's." The line (with "never" rather than "doesn't") appears in Emerson's lecture on "Education" and his essay on "Character."

Scott Crowley observes several references to Emerson that appear in James B. Hunt's *Restless Fires* (Mercer UP, 2012), which narrates Hunt's travel along a route very similar to the one taken by a young John Muir. Using a journal (noted in the book as something in keeping with Emerson's advice to young men) as well as Hunt's own research, the pages chronicle John Muir's 1000-mile walk from Indiana to Florida in 1867–68.

Clarence Burley would like to call our attention to Garrison Keillor's use of Emerson in "The Writers Almanac," May 25, 2013:

"It's the birthday of the man who said, 'Live in the sunshine, swim in the sea, drink the wild air.' That's Ralph Waldo Emerson, born in Boston (1803). His father, who died when he was eight, was a Unitarian minister, as were many of Emerson's family members before him. He was a quiet and well-behaved young man, not an exceptional student. He graduated in the middle of his class, studied at Harvard Divinity School, and got a job as a ministerial assistant at Boston's Second Church. Not long after his ordination, he was married. He was happy at home and in his work, and soon he was promoted to senior pastor.

Two years after Emerson was married, his wife, Ellen, died of tuberculosis, at the age of 19. He was devastated. He began to have doubts about the Church. A year after Ellen's death, he wrote in his journal: 'I have sometimes thought that, in order to be a good minister, it was necessary to leave the ministry. The profession is antiquated. In an altered age, we worship in the dead forms of our forefathers.' He took a leave of absence and went on vacation in the mountains of New Hampshire. By the time he returned, he had decided to resign from his position as minister. [He once] wrote: 'Finish every day and be done with it. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; you shall begin it serenely and with too high a spirit to be encumbered with your old nonsense.'"

(Continued on page 4)



## PROSPECTS

(Continued from page 3)

Finally, Dale Schwie sends pictures of a bust of RWE on display in the window of Garrison Keillor's St. Paul, Minnesota, bookstore, Common Good Books.



### The Emerson Society on Facebook

We invite you to search for and “like” the Society’s page to join our global online community of Emersonians. You can expect calls for papers from the Society and announcements of Emersonian events, a real-time version of the popular “Emerson Sightings/Citings” column from *Emerson Society Papers*, as well as photos and other intriguing features. Page managers Leslie Eckel (leckel@suffolk.edu) and Bonnie Carr O’Neill (bco20@msstate.edu) welcome your ideas and feedback via email or Facebook’s “message” system at any time.

### New Emerson Society Website in the Works

Thanks to the hard work of Amy Earhart at Texas A&M University, the Emerson Society website will soon have a new look. The site will be linked with our Facebook page. Stay tuned.

### An Update on *The Almanacks of Mary Moody Emerson: A Scholarly Digital Edition*

This comes from Noelle A. Baker and Sandra Harbert Petruionis (Newsletter, Association for Documentary Editing):

We are pleased to announce that our editorial project, *The Almanacks of Mary Moody Emerson: A Scholarly Digital Edition*, has been awarded a second Scholarly Editions Grant from the National Endowment for the Humanities. This award of \$290,000 allows us to continue editing and encoding Emerson’s unpublished manuscript journals. Collaborating with us is the Women Writers Project (WWP), which is publishing Emerson’s *Almanacks* in its textbase of early modern women writers, *Women Writers Online* (WWO). Six annotated *Almanack* folders (c. 1804 through 1810, and 1821) have been published and can be accessed in WWO at [www.wwp.brown.edu](http://www.wwp.brown.edu). Additional *Almanacks* will be published in WWO as they are edited over the next three to five years. WWO is free to non-subscribers during women’s history month in March;

special exhibits featuring one or more of the women writers in WWO are accessible year round.

During the past three years, we have also worked with the WWP director and staff to develop a prototype interface for Emerson’s *Almanacks* in the WWO exhibit space, which can be accessed from our project website at [www.marymoodyemerson.net](http://www.marymoodyemerson.net). This interface currently displays all encoded editorial interventions as well as text supplied, in cases of damaged manuscript leaves, from George Tolman’s 1901-02 transcription of the *Almanacks* and from Ralph Waldo Emerson’s “MME Notebooks”; it also reports substantive changes Waldo made to Mary’s text. Through this prototype, we can offer an initial model of what the future WWO interface may provide to viewers. You’ll see provisional alternatives for displaying deleted text, revisions and substitutions, illegible passages, letters and words supplied by other transcribers, abbreviations, and alternate spellings.

Also available at [www.marymoodyemerson.net](http://www.marymoodyemerson.net) are resources that bring Mary Moody Emerson into the classroom. “Play the Transcriber” allows students to try their hand at transcribing Emerson’s difficult hand and to compare their efforts to the editors’ transcribed pages. Students can also become Research Assistants on this project by investigating a number of early nineteenth-century topics on our list of “Unresolved Annotations,” which will be regularly updated. Although our amazing team of Research Assistants has completed over 300 annotations in the *Almanacks* currently published in WWO, not all of Emerson’s references in these folders have been located, and thousands of annotations remain in the *Almanacks* not yet edited. All successful Annotators will be acknowledged on our website and in the final digital edition of the *Almanacks*.

Particularly for undergraduate readers and instructors, establishing Emerson’s writings within the WWO collection of early modern women writers means situating the *Almanacks* temporally among Romantics like Charlotte Smith and Mary Robinson; historians like Hannah Adams; feminist theorists such as Mary Wollstonecraft; periodical authors such as Judith Sargent Murray; and meditative and spiritual writers and poets such as Jarena Lee, Elizabeth Singer Rowe, and Phillis Wheatley. We expect that keyword and other searches in WWO will reveal commonalities between Emerson and her female contemporaries and predecessors, yielding a variety of subjects and concerns of mutual interest.

Although this edition is far from complete, we’re excited that Mary Moody Emerson’s life writings are at last being published and reaching an audience far beyond Emerson’s widest imagining. We welcome your comments and questions about the prototype interface, or about the pedagogical links on our website.

## Barbara L. Packer Fellowship

The Ralph Waldo Emerson Society proudly announces that Derek Pacheco, Assistant Professor of English and American Studies at Purdue University, has been named the 2013–14 Barbara L. Packer Fellow at the American Antiquarian Society. His project is titled “Transcendentalism and Children’s Literature.”

### Report from James Finley, first recipient of the Fellowship, 2012

The month that I spent in residence at the American Antiquarian Society as Barbara L. Packer Fellow was an invaluable experience that will significantly benefit my dissertation “‘Violence Done to Nature’: Free Soil and the Environment in Antebellum Antislavery Writing.” I am deeply indebted to the Council of the American Antiquarian Society and the Ralph Waldo Emerson Society for this opportunity.

During my month at AAS, I read speeches, essays, letters, books, and periodicals that are crucial to my dissertation. Two components of the project in particular will rely heavily on my research at AAS. The first is work on Transcendentalist antislavery in relation to the Free Soil movement. Part of my dissertation deals with Ralph Waldo Emerson’s campaigning for the Free Soil politician John G. Palfrey, an affiliation that has, to my mind, not been sufficiently examined. I began my fellowship period by reading multiple works of Palfrey’s, including his antislavery speeches in Congress, his essays for abolitionist publications, and his writings and speeches about agriculture in Massachusetts as Secretary of the Commonwealth in the 1840s. My analysis of Palfrey’s antislavery work will enable me to contextualize Emerson’s support for Palfrey and trace continuities between Palfrey’s and Emerson’s antislavery positions. I have recently begun work on an essay situating Henry David Thoreau’s writings on slavery, labor, and race within Free Soil ideology (an abstract for which has been accepted for a collection titled *The Gospel of the Present Moment: Thoreau at Two-Hundred*, edited by K. P. Van Anglen and Kristen Case). So as to synthesize Thoreau’s writings with matters that were common to Free Soil discourse in Eastern Massachusetts, at AAS I read numerous Free Soil periodicals from Boston and Middlesex County as well as the speeches, essays, and papers of those friends of Thoreau affiliated with the Free Soil movement such as Franklin Sanborn, Thomas Wentworth Higginson, and Edward Everett Hale. While at AAS I also conducted research for the introduction to my dissertation. Because I examine the literature of the Free Soil movement and explore the ways in which authors affiliated with the movement responded to and re-

purposed dominant Free Soil discourse, I needed to familiarize myself with the speeches and journalism wherein Free Soil politicians and editors articulated that dominant discourse. I read materials from antislavery conventions, journals such as the *Liberty Party Paper*, the *Free State Rally and Texas Chain-Breaker*, and speeches by figures such as David Wilmot, Gerrit Smith, and Salmon Chase. I also consulted relevant almanacs and broadsides as well as correspondences, circulars, and children’s readers. By enabling me to situate the literary texts that the dissertation addresses within a broad archive of Free Soil materials, my work at the AAS will help ensure that my dissertation speaks not only to literary scholars but also historians of the Free Soil movement and abolition more generally.

Spending a month at AAS and being a part of the community of scholars and staff was an experience that I will cherish. While all of the AAS staff with whom I came in contact were helpful, generous, and supportive, I particularly appreciate the suggestions and sources provided by Vincent L. Golden and Laura E. Wasowicz. The fellows’ talks that I witnessed were fascinating, providing not only informative insights into works-in-progress but also hints at some of holdings at AAS that I would not have otherwise noticed. The fellows’ talk that I delivered enabled me to synthesize some of the materials I had studied during my time and to articulate the ideas I had been grappling with to an audience whose responses were incisive and trenchant. I have never before received so much valuable feedback in a single setting. Less formally, my thinking about my project benefitted from many discussions with the other fellows and I look forward to continuing these conversations. Before leaving, I made plans to share future work with one visiting scholar and began planning a conference panel with another.

Spending a month at AAS as a Packer fellow was simply one of the most advantageous, helpful, and enjoyable opportunities that I have had as a scholar. I expect that its benefits will continue to manifest themselves for a long time. Beyond that period I will remain grateful for this incredible privilege.

### The AAS is now accepting applications for 2014–15 competition; deadline is Jan. 15, 2014.

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

For more information: <http://www.americanantiquarian.org/acafellowship.htm>

## 2013 Emerson Society Annual Business Meeting

### Friday, May 24, 2013

Parliament Room, Westin Copley Hotel, Boston, Massachusetts  
President Robert Habich called the meeting to order at 12:45 p.m.  
About 20 members were in attendance.

- 1) 2012 Minutes approved
- 2) 2013 Treasurer's Report approved. Bob thanked Todd Richardson for his work as Secretary/Treasurer.

### Announcements and updates

- 1) Annual award winners
  - a. Ruth Martin has received the graduate student paper award. Leslie Eckel presented her with a check for \$750.
  - b. Bob recognizes the 2013 Packer Fellowship award recipient, Derek Pacheco of Purdue University, as well as the 2012 recipient, James Finley of the University of New Hampshire.
  - c. Bob announces that the Distinguished Achievement Award goes to Professor Dieter Schultz of Heidelberg University.
- 2) *Collected Works* Volume 10, *Uncollected Prose Writings*, is now available; a celebration for the completion of the *CW* will be held at the Houghton Library on May 24, 2013, from 5:30-7:00. The Emerson Society dinner follows.
- 3) Status of IRS tax-exemption refiling. Professor Habich especially thanks Jane von Frank for her hard work in completing and filing the 58-page form. The membership also thanks Professor Habich. The IRS acknowledged as received on February 12, 2013. We were to be notified of the decision within 90 days. We are past that now.
- 4) Other reports or announcements? Ron Bosco discussed his and Joel Myerson's plans to publish Emerson's account books electronically. The account books take up ten full ledgers.
- 5) Bob thanks outgoing board members Sandy Petrulionis and Dieter Schultz for their service. He also thanks Jessie Bray and Bonnie O'Neill for screening award applicants; Sandy and Len Gougeon for serving on the DAA committee; members of the Packer Fellowship committee, Todd and Sue Dunston, for wise advice; Bonnie and Leslie Eckel for managing our Facebook page; Jennifer Gurley for taking over as editor of *ESP*; Amy Earhart for managing our webpages; and Leslie and David Dowling for arranging two excellent sessions here and another to come at the Thoreau Society Annual Gathering in July.

### Business

- 1) Election of two new board members: Martin Kervorkian and Jan Stievernann
- 2) Bonnie O'Neill elected as Secretary/Treasurer; Todd Richardson elected as President Elect.

- 3) Progress report on last year's initiatives.

- a. PayPal. 2013 was the first year we have offered a PayPal service option. Todd reports that approximately thirty members have paid their 2013 membership via PayPal.
  - b. *ESP* delivered electronically. Todd and Jennifer report that approximately 15% of the membership elected to receive *ESP* electronically. Jennifer will email electronic copies to the entire membership.
  - c. *ESP* update. Jennifer Gurley discusses an initiative to reach out to non-academic readers of *ESP* with a "My Emerson" column. Discussion of how to thank student workers on *ESP* with "honoraria" as opposed to payments. Discussion also of increasing membership in academic libraries.
  - d. Dues. Bob notes the necessity of increasing dues to reflect actual expenses of the Society.
  - e. Website. Bob thanks Amy Earhart, webmaster, for her fine work updating the society webpage. There have been a number of improvements including easier navigation of the page.
  - f. Leslie and Bonnie give an update on the new Facebook page. There are now about one hundred members of the page.
  - g. Recruitment: Bob presents the possibility of cooperating with the Poe and Hawthorne Societies in mutually beneficial ways. The membership believes that reciprocal ad space and web links would be appropriate. The membership does not support the sharing of email mailing lists.
- 4) Bob presents the idea of a conference in Heidelberg, Germany, in 2018. Professor Stievernann has expressed a willingness to help as an on-site board member in Heidelberg. Ongoing discussion with Poe and Hawthorne Societies about joining.
  - 5) Next meeting: ALA in Washington, D.C. in 2014.
  - 6) Other business:
    - a. The membership thanks Bob Habich for serving for two years as President of the Emerson Society.
    - b. Ron Bosco recommends seeking grant opportunities for the Heidelberg conference.

Meeting adjourned, 1:50 p.m.

Respectfully submitted,

Todd H. Richardson

Emerson Society Secretary/Treasurer

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

24 May 2013

## Membership and Comparisons (as of 15 May 2013)

	May 2005	May 2006	May 2007	May 2008	May 2009	May 2010	May 2011	May 2012	May 2013
Total membership	183	194	210	184	176	165	160	181	177
Life members	22	22	22	25	26	27	27	31	33
Sustaining members	18	18	25	29	19	20	18	24	28
Contributing members	46	51	55	41	40	41	52	49	30
New members	11	22	40	15	19	17	12	15	20
Student members	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	12
States represented	35	43	43	38	35	31 (+D.C.)	34	32	
Non-U.S. countries	6	10	10	13	12	10	9	11	12

Our international membership includes Japan, France, the United Kingdom, Germany, Italy, Australia, Canada, Russia, Spain, Turkey, India, and Switzerland.

## Finances (as of 15 May 2013)

\$ 19,043 Balance, 1 May, 2012

9,746 Credits

5,289 Debits

\$ 23,500 Balance, 15 May, 2013

\$ 4,710 Current balance, checking account

8,645 Current balance, savings account

10,003 Current balance, CD

142 Current balance, PayPal

\$23,500 Current assets

Major *debts* for the year ending 15 May 2013 include the Graduate Student Paper Award (\$750), Subvention Award (\$500), Research Grant (\$500), Community Service Award (\$500), printing and envelopes for Fall 2012 *ESP* (\$631), design and layout of Fall 2012 *ESP* (\$500), payment to the IRS for the reinstatement of our non-profit status (\$400), gift card for Jan von Frank for her invaluable assistance on our application for non-profit status (\$100), and various honoraria for assistants who helped with *ESP* and recordkeeping (\$170).

*Credits* for the year ending 15 May 2013 are membership dues and donations (\$5,639), reimbursement of the up-front funds we provided for the Florence conference (\$3,936) and interest on savings (\$28).

Additional notes:

- Our balance is up about \$4,500 from last year. This can be attributed primarily to our recouping of the up-front funds we provided for the Florence conference. This includes a "profit" of about \$700.

- We have begun accepting membership payments through PayPal, primarily to assist our international members. To date, approximately thirty members have taken advantage of this service. There is a small transaction fee (about 5%) that the Emerson Society must incur for each PayPal payment we receive.
- Members renewing at the Contributing level have dropped off substantially, most certainly owing to our increase in membership rates.
- Since our student membership rate is now visible on the renewal form, we have twelve members renewing and joining at this rate. I have included a new row in the chart, above, indicating members in this category. Up until 2013, we have had a negligible number of members joining at this rate.

Respectfully submitted,  
Todd H. Richardson, Secretary/Treasurer,  
RWE Society



# Emerson Society Panels at the American Literature Association, 2013

*The Emerson Society presented two panels at the 24th Annual American Literature Association Conference, which was held from May 23 to 26, 2013 at the Westin Copley Hotel in Boston.*

*The sessions were arranged by David Dowling and Leslie Eckel. Abstracts appear below.*

## **SESSION I: Emerson and the Mechanism of Fame, Friday, May 24**

Chair, David Dowling,  
*University of Iowa*

### **Emerson Estrangements: Teaching Self-Reliance Through Strategic Distance**

RUTH MARTIN, *Northwestern University*

Recent scholars have convincingly argued that celebrity emerged not first in the twentieth century with the advent of radio, film, and the Hollywood system, but in the flourishing print and visual culture of the nineteenth century. Yet the era's oral culture and oratorical practices remain marginalized in even these revisions. Rhetoric's long—and specifically oral—tradition of public-image making, the popularity of the American lyceum circuit and its innovations in publicity and promotion, and the transatlantic elocutionary movement which riveted attention to—and rendered legible—bodies on display, deserve recognition as principle mechanisms of fame and celebrity in nineteenth century America.

Although typically portrayed as an enemy of celebrity culture, Emerson's private and published thought is profoundly engaged with how bodies on display are served up for mass consumption, the power—both up-building and threatening—of charisma and eloquence, and whether and for what purpose we should make public celebration of private persons. While *Representative Men* may present Emerson's most robust treatment of celebrated persons, a much earlier lecture—"Genius," first delivered in 1839—demonstrates particular attention, even appreciation, for the rhetorical constitution of celebrity, specifically through oratorical performance. Indeed, "Genius" recommends a relationship of esteem best illustrated by an eloquent orator and agentive audience. In this paper I will disclose the lecture's embedded theory of fame, as well as suggest—by tracing certain of its tropes to later works—how Emerson transfigured an account of the many's attraction to the one into a doctrine of self-reliance.

RUTH MARTIN IS THE WINNER OF THE EMERSON SOCIETY'S GRADUATE STUDENT AWARD FOR 2013

### **Towards an Impersonal Public Life: Emerson's Response to Celebrity Culture**

BONNIE CARR O'NEILL, *Mississippi State University*

As celebrity culture took hold of the United States in the 1840s, Ralph Waldo Emerson experienced its effects firsthand. His own celebrity notwithstanding, as a public intellectual Emerson was also a critic of celebrity culture. This paper explores Emerson's critique of celebrity culture in "The Uses of Great Men," his introductory essay to *Representative Men* (1850).

As Emerson experienced, celebrity culture involves mass audiences responding to public figures in highly personal terms. Discussions of a celebrity's person and character conducted via mass media

seek to determine the celebrity's meaning, and in the process they create his or her public identity or personality. A new mode of fame, celebrity contrasts with the Classical ideal of individuals whose renown acknowledges unparalleled achievement and noble character. Historians of fame regard Emerson as a transitional figure, preferring the older model of fame even as he is himself elevated to celebrity status. These analyses strike me as unfair to the man who warned his audience against an undue reverence for "the sepulchres of the fathers." Emerson's intellectual response to fame is nuanced by the same principles of correspondences and the universality of the particular man that shape his entire philosophy. In "The Uses of Great Men," Emerson offers an impersonal method of responding to public figures that counters celebrity culture's reverence for personality. Emerson reconceptualizes fame as the individual observer's response to "greatness," an interpretive process shaped by the practices of intellectual self-reliance. This process is itself impersonal, answerable to higher truth and freed from socially constructed dogmas. As he applies his impersonal philosophy to the particular problem of celebrity, Emerson provides a way of living in and with a public that is more expansive than it has ever been, and he widens that public sphere even further to include the past.

### **Yeats the Emersonian**

SCOTT RAYMOURE, *Paramount Bard Academy*

This paper establishes the clear philosophical and aesthetic influence of Emerson and his unique transcendentalist perspective on the work of W. B. Yeats. This critique details the early circumstances of Yeats's life that led to an identity conflict and the need for a new philosophical perspective in response. It illustrates how the transcendentalist "Tradition of Self," as theorized by Terence Diggory as originating with Emerson, resolved many of these conflicts and provided the base for Yeats's artistic personality. This viewpoint directly fueled his Celtic revival, with its particular ideals concerning literary production and the conflation of personal and cultural identity, as well as its promotion (e.g., through international lecture tours). I will extend this theory to identify Emerson as the progenitor of Yeats's philosophy and trace the direct impact of Emerson's work on Yeats's career.

I intend to show the foundational influence of Emerson's poetry and essays, particularly "History," "The Over-Soul," and "Circles," on the construction of the unified philosophy expressed in Yeats's work and clarified over the course of his career. Specifically, the argument reveals how subscribing to Emerson's epistemological approach to reading "History" led to the techniques he implemented in his attempt at the Celtic revival. As Yeats combined this idea with the ontological basis of "The Over-Soul" and "Circles," he arrived at the foundation of his own artistic view of the dynamic between the physical and spiritual worlds. My analysis proves this connection by detailing allusions and direct lexical references to Emerson's work in Yeats's poetry and prose. Simply put, without the influence of Emerson's philosophical concepts and social mores, the work of Yeats as it is would not have been possible.



## SESSION II: Emerson and Utopianism, Friday, May 24

Chair, Leslie Eckel,  
*Suffolk University*

### New Atlantic Utopias: Rhetorical Response in Emerson and the Puritans

E. THOMAS FINAN, *Boston University*

In *The Inner Ocean*, George Kateb argues that Emerson's "democratic individuality" involves "self-expression, resistance in behalf of others, and receptivity or responsiveness...to others." This paper considers the role of responsiveness in Emerson's prose in order to explore the implications of incompleteness for Emerson—including the incompleteness of any utopia. Emerson's prose style reveals the importance of perpetual fluctuation and provisionality; this syntactical provisionality reflects a deeper emphasis on the fluid in Emerson (as Stanley Cavell and Branka Arsic, among others, have explored). In addition to Kateb's "responsiveness to others" in Emerson, we might also add responsiveness to oneself, and this mutual responsiveness suggests both personal and political incompleteness. So the realization of any utopia cannot, for Emerson, stand outside of time, but must stand within time and temporal fluidity. This standing within time challenges the notion of some transcendental utopia as the end-point in history.

This paper begins with a brief contextualizing of Emerson's own style within another era that can have a trace of utopianism: the Puritan settlement of America. I draw attention to a passage from Roger Williams that suggests the need for a pluralism in interpretation, which opens up the space for a broader social and political pluralism. I then turn to a discussion of one of Emerson's great essays of fluidity, "Circles," which extends Williams's interpersonal pluralism to a kind of intrapersonal pluralism and fluidity. "Circles" at once glorifies transition and hints at a resistance to pure transition. Our fate of incompleteness, according to this essay, ensures that our dialogues with ourselves and others must always be in process. Many utopian visions have a tendency toward stasis, and, in challenging this stasis, Emersonian fluidity and responsiveness complicate utopian visions.

### Ralph Waldo Emerson, George Ripley, and the 'Pretended Siege of Babylon'

JAMES HEWITSON, *University of Tennessee*

When planning Brook Farm, George Ripley appealed to Emerson to join his community. Emerson's reply was long in its formulation: before finally declining the invitation, the matter was debated in his *Journals*, as well as in letters to Margaret Fuller, Caroline Sturgis, and Lidian Emerson. Although Emerson's actual reply to Ripley did not engage substantially with the rationale underlying his decision, in this paper I argue that his response compelled him to elaborate his commitment to self-culture, and that this had a formative influence on his relationship to antebellum utopian reformism.

Brook Farm as Ripley imagined it was intended to combat the division of labor that, in a capitalist economy, condemned many to lives of meaningless drudgery—as he wrote to Emerson, "to insure a more natural union between intellectual and manual labor than now exists; to combine the thinker and the worker, as far as possible, in the same individual." For Emerson, however, the planned community, with numerous rules of conduct, was only an extreme expression of the social conventions that hinder individuals generally, the "joint-stock company" that necessitated the surrender of "liberty and culture" in "Self-Reliance." His dismissal of such initiatives, moreover, was framed in terminology very similar to that of Ripley's justification: referring

specifically to the phalanx in his "Fourierism and the Socialists," he wrote that with this system "[i]t takes 1680 men to make one Man, complete in all the faculties"—as the personal compromises such association required would prevent individuals from reaching their potential. As Emerson further elaborated in "New England Reformers," the only true union would be one "ideal in actual individualism," in which each member "may recognize in every hour and every place the secret soul." Emerson's emphasis on the essentiality of self-culture and its utter incompatibility with specific reform initiatives and the principle of majority rule constituted a marked divergence from the socially engaged Transcendentalism of authors such as Ripley, Brownson, and Parker.

### 'War,' Richard Cobden, and Free Trade Utopianism?

T. GREGORY GARVEY, *State Univ. of New York, Brockport*

By the time of Emerson's 1848 European trip, you can tell how far Carlyle had fallen in his esteem by comparing Emerson's criticism of Carlyle to his assessment of Richard Cobden. He mocks Carlyle as a foul-mouthed teamster, but calls Cobden "the best man in England," a man who might solve the world's most debilitating problems. Cobden, a politician and manufacturer, sought to advance workers' rights by promoting free trade. Through a transatlantic network of peace societies, he promoted the belief that free trade would provoke a utopian blossoming of intercultural, person-to-person relationships that would expand freedom, end poverty, and make war obsolete. The second half of my paper complicates the picture, arguing that Emerson's image of emancipation as a Platonic craft (that is, a narrow pursuit of a single purpose) coexists with an alternate view of artisanship, emerging in the mid-nineteenth century and equally apparent in Emerson's writing about Lincoln and abolition. This view, allied to Republican arguments about free labor and typified by the rise of "rustic" furniture as a model for the handcrafted, stressed not training and singularity of purpose but the generic instinct of artisans for labor. In depicting Lincoln's craft of emancipation as much in terms of instinct as in terms of intentionality, Emerson tapped mainstream associations of Lincoln with rustic handiwork and with a relatively freeform practice. Understanding Emerson's links between craft, freedom, and Lincoln thus depends on understanding how notions of artisanship were evolving away from the Platonic model. Lincoln, for Emerson, is the craftsman *par excellence*—but what that means is ultimately something more complicated than his patient preparation of his materials and the singularity of his focus.

Connecting free trade to world peace runs deep in liberal political philosophy. Locke and Kant hint at it, Adam Smith preaches it, John Stuart Mill endorses it. We hear it in rhetoric equating "small business" with individuality and in Nozickian arguments grounding human rights in property rights. Emerson participated in this rhetoric because he believed that free trade would minimize arbitrary cultural differences and promote creativity. But he also rejected efforts such as Cobden's to define the marketplace as the natural home of the human being. As he put it in the "Young American," "This is the good and this is the evil of trade, that it would put everything into market, talent, beauty, virtue, and man himself." I have two objectives for this paper: 1) to situate Emerson's idealization of commerce in the discourses of the Peace Society and the Free Trade movement; and 2) to highlight the self-conscious utopianism of these movements and make the point that they have legacies that are still deeply influential. I will focus on Emerson's address "War" (delivered to the American Peace Society), the "Young American," and end by explaining how pro- and anti-commerce strains of Emerson's thought define key issues in the conflict that divides current advocates of free trade from reformers working to promote human rights.

## Emerson Society Panels at the Thoreau Society Annual Gathering, 2013

*During the Thoreau Society's 2013 Annual Gathering from July 10 to 14 in Concord, Massachusetts, the Emerson Society presented its annual panel, this year on the topic of "Emerson as a Renaissance Man." The panel was organized by David Dowling and moderated by Leslie Eckel. Abstracts appear below.*

*For further information about the Annual Gathering, visit [www.thoreausociety.org](http://www.thoreausociety.org).*

### Emerson's Nature and the Renaissance Ideal

DAVID GREENHAM, *University of the West of England*

If Emerson's 1836 *Nature* can be considered a call for a 're-birth' or 're-naissance' in American culture, letters and religion, then Matthiessen's use of the term, albeit apologetically, may be justified. But there is another, and perhaps more intriguing, way in which Emerson's *Nature* may be thought of as calling for a renaissance. For, though Emerson's first lectures in the early 1830s were on Natural History, he soon turned to the examination and celebration of the artists and thinkers of the European Renaissance. The first of these lectures was on 'Michel Angelo,' in February 1835, and after a lecture on Luther he concentrated almost exclusively on British writers covering the full span of the 'English Renaissance' from Chaucer to Milton. He finished the year with two December lectures on Shakespeare. As I have observed in an earlier essay on Emerson and Shakespeare (*Great Shakespearians*, Continuum, 2011), these last lectures were a key platform for the expression of his thoughts on language and the possibilities for human originality (renaissance) which would appear in *Nature*. For the Emerson of the 1830s, Shakespeare was prototypical of the best possibilities of the human because he could completely control language and thus the world it created. In this paper I would like to take the opportunity to explore Emerson's relationship to the English Renaissance more broadly, considering how in his lectures he constructs the Renaissance as an ideal time of linguistic and social flux which could act as a regenerative (re-nascent) force for his own time. Emerson's lecture platform was the pulpit from which he preached this demand for instability and change; and, I shall argue, he used his lectures to test the nascent ideas that would become *Nature* by mixing them with the best company he could imagine: the poets, artists and thinkers of the Renaissance.

### Acts of Friendship: Ralph Waldo Emerson as Editor

MARK GALLAGHER, *University of California, Los Angeles*

If there was one thing that Emerson disliked about the business of writing it was the business of editing. He may have liked the idea of his own literary magazine, but *The Dial* would not have been possible without the editorial assistance of his friend Margaret Fuller. Likewise, Emerson's struggles revising the proofs of his first two books of essays and finalizing his first collection of poems delayed their publication. Yet throughout his career, Emerson took on the responsibility of editor again and again. And each time the motivation seemed to have been a sense of duty to a number of friends he felt were worthy of such suffering.



*On the Thoreau Gathering panel:  
David Greenham, Mark Gallagher, Leslie Eckel*

His first editorial acts of friendship were on behalf of Thomas Carlyle. Emerson promoted his friend in America while Carlyle would return the favor on the other side of the Atlantic. Then there was Jones Very who we suspect had some help with his first and only book of essays and poems. Emerson would spend several years working with Margaret Fuller on *The Dial* before, just a short time later, being asked to perform some final acts of friendship in helping to prepare her *Memoirs* for posthumous publication. He would be called upon again to perform a similar service about a decade later for Henry David Thoreau, whose *Excursions* and *Letters* benefited from Emerson's dedication to his departed friend.

Emerson's editorship plays a vital role in the literary lives of his many friends. I wish to say a few words about these acts of friendship and discuss Emerson's feelings about the work of editing throughout his life, as expressed in letters and in his journals.

## Reviews

### **Emerson and Thoreau or Steps Beyond Ourselves: Studies in Transcendentalism.**

DIETER SCHULZ. Heidelberg: Mattes Verlag, 2012. viii + 307 pp. € 30.00 cloth.

As a European, I warmly welcome another eloquent and highly learned study of Emerson and Thoreau written by a fellow European, who is Professor Emeritus of English at the University of Heidelberg. As is the case with various nineteenth-century continental classics, research on Emerson and Thoreau will be most fruitful when it is conducted not only on a domestic but also on an international plain.

This is a single-author anthology of papers previously published, woven into a coherent narrative by the author. The chapters are comprehensible on their own, and editorial work interlinking them is relatively modest. As a leitmotif spanning the diverse essays, one can trace the idea of thinking as walking or journeying, manifested by Thoreau's philosophy of walking, Emerson's progressive thought, and some of the book's essayistic forays into the idea of America.

The book is laid out in a three-part sonata form. A brief introduction, Part A, sketches some of the landscapes to be traveled in the footsteps of the early American Puritans, Roger Williams and John Cotton. Part B, the development section, is devoted to the pinnacle figures of American Transcendentalism, Emerson and Thoreau. Schulz's four essays on Emerson walk the reader through Emerson's economic thought (linking his ideas with a critical discussion of contemporaneous American capitalism), his idea of representative men, and, most weightily, his philosophies of education and religion. Part C, the conclusion, widens the horizons toward the future and to fields beyond philosophy, including modernist poetry as exemplified by William Carlos Williams and an analysis of the concept of America as it appears in a prose poem by Martin Walser.

All in all, Schulz finds that Emerson's later philosophy places increasing emphasis on "cultural work," *viz.* education and culture, while his early thought is taken to engage the reader through "ecstasy" (95). The chapter on Emerson's religiosity—cunningly titled "The Infidel as National Saint"—adds a much needed contribution to the available philosophical literature on Emerson insofar as it brings into relief at once the essayist's ambivalent standing in U.S. religious history as well as his quasi-canonical status. Each chapter develops original arguments while also following the thematic leads of other critics (whom Schulz does not always reference), such as David Robinson, Lawrence Buell, and Stanley Cavell.

The chapters on Thoreau are more numerous and arguably more original than those on Emerson. They paint an alluring picture of the sheer versatility of the naturalist's interests, probing the philosophical depths of the concepts of the house and dwelling; the ideal of temporally progressive thought crystallized in the metaphor of walking; and, finally, Thoreau's later nature studies in particular, mapping the phenomena of nature with an eye on the parallels between nature's vocabulary and human language. While much has been written on Thoreau's philosophy of walking, Schulz insightfully brings to the fore how this concept goes to the very heart of (philosophical) method(ology), *methodos*, *i.e.*, "accompanying something on its way" (159).

*Emerson and Thoreau or Steps Beyond Ourselves* invaluable stresses transcendence and grounding and how the two Transcen-

dentalists underscored at once spiritual ecstasy and down-to-earth rootedness. This idea is wonderfully illustrated in the book's penultimate chapter on William Carlos Williams, whom Schulz takes to have grasped the importance of the local in art in a way that amounts much less to chauvinism than to grasping that *any* geographical place may provide "fertile soil for the imagination" (241).

Schulz's book ends with an important critical exploration of the ideal of America vis-à-vis the prose poem "Die Amerikareise: Versuch, ein Gefühl zu Verstehen" (in English, "The Journey to America: Trying to Grasp a Feeling") by German poet Martin Walser. This chapter is an excellent contribution to the literature on the American Transcendentalists, first because it brings *their* ideas of America into a dialogue with those of their European peers, and second because it critically revises the very tradition of writings on America (including Alexis de Tocqueville, Max Weber, and Theodor W. Adorno).

I read the book with great enjoyment and a repeated sense of novelty, and my criticisms arise mostly from the fact that only modest editorial work has been carried out to increase the coherence of the chapters. At any rate, Schulz's book inspires new ideas, and it is my hope that more scholarship on Emerson will grow on European soil in the near future. Forthcoming research could set out, for example, to deepen the comparative research on Emerson and Thoreau from the philosophical perspectives the book opens up. For instance, Thoreau's ideal of extra-vagant thinking (*i.e.*, leaving the common path) could be linked to Emerson's notion of "Considerations *by the Way*" (emphasis added), no less extravagant than Thoreau's profoundly nonconformist essays.

Perhaps the best way I can put it is to cite Emersonian vocabulary, and to suggest that Schulz's book takes us a step beyond ourselves: "In reading [Emerson reading Thoreau], I find the same thoughts, the same spirit that is in me, but he takes a step beyond, and illustrates by excellent images that which I should have conveyed in a sleepy generality" (160).

—Heikki A. Kovalainen  
University of Tampere, Finland

**Emerson's Transatlantic Romanticism.** DAVID GREENHAM.  
New York: Palgrave Macmillan, 2012. xiv + 213 pp. \$85.00 cloth.

David Greenham's distinctive contribution issues from a simple aim: to follow "how Emerson's thoughts develop from what he would have read" (70). Considered as a progressive contribution to knowledge, *Emerson's Transatlantic Romanticism* might appear as a synthesis of two enabling strains of scholarship, for which two titles might serve as representatives: Leon Chai's *The Romantic Foundations of the American Renaissance* and Phyllis Cole's *Mary Moody Emerson and the Origins of Transcendentalism*. But Greenham's work offers more than incremental gain, in part because of the focus declared in his aims and straightforward title. Greenham does not concern himself with "Foundations" or "Origins," but rather dwells patiently with the transformative operations of a single unique consciousness, and, more particularly, with the most luminous details of the greatest literary expressions that mind produced.

The table of contents may thus initially deceive: "The Book of Nature," "The New Mythos," "The Divine Mind," "The Alembic of Analogy," "The Transcendental Self," "The One and the Many." Glancing over these six titles before reading, one might expect a

(Continued on page 12)



## Reviews

(Continued from page 13)

series of thematic studies, filled with conceptual soup in which to float fragmented quotations pulled from hither and yon. But in fact, Emerson's *Transatlantic Romanticism* gives us sustained readings (with about thirty total pages devoted to each) of Nature (divided between chapters three and four) "Self-Reliance" (chapter five) and "Experience" (chapter six). These rigorous readings account for about half of the pages in the book, with the remainder packed with all of the works of Emerson and his interlocutors that few read completely, and which Greenham demonstrates to be vitally important to explicating the greatest hits. For example, when Greenham approaches "perhaps the most perplexing stretch of prose in all his writings"—Emerson's discourse in "Experience" on "the mode of our illumination"—a clarifying consultation of the journals, conjoined with the whole foregoing weight of the book's encounters with Coleridge, Fichte, et al., brings the puzzling sentences to life (192).

If chapters three through six trace the high water marks from 1836-1844, the first two chapters give us the long foreground of Emerson's 1820s and 1830s. One might say that chapter one implicitly makes the case for the correspondence with Mary Moody Emerson as a major work unto itself. The rich account of that correspondence, which pays off repeatedly in the later chapters, is one feature that separates Greenham's contribution from another recent study whose usefulness he graciously acknowledges, Patrick J. Keane's *Emerson, Romanticism, and Intuitive Reason: The Transatlantic "Light of All Our Day."* In the brief appearance that Mary Moody Emerson makes in Keane's book, she appears at the nexus of Coleridge and Emerson's contestations of historical Christianity: "she was of course right to see in Coleridge, a Bible-oriented man of faith... a Christian thinker who depicted intuitive reason as an 'agency' of, rather than a false substitute for, God" (63-4). Greenham's opening chapters give a full reckoning of Emerson's crucial substitution, in dialogue with Mary and Coleridge, of the book of nature for received scripture. Chapter two, which includes Emerson's reception of Coleridge's "metaphysical Anglicanism" and Carlyle's "by turns whimsical and waspish" ironies, is more various but proves no less fruitful in what follows (34).

In abstract or epitome, one might consider the entire book as a study of "Emerson's Transatlantic Eyeball," since so much of the discussion flows towards, and subsequently from, what Greenham takes as "one of the few central statements in American literature" (83). The first half of the book builds up to a summary that I experienced as thrilling, and that suggests the wealth of Greenham's scope of reference: "Through Coleridge, Carlyle and Cousin, supported theoretically by Hedge, Emerson would have been exposed to the idea of an all powerful consciousness, a divine mind, in which man and God and nature are unified and where to know yourself was to know all that could be known and where knowledge itself could be extended beyond the realm of the understanding and into the heart of reason. This must have been a compelling idea; to find an adequate figure to represent it was certainly amongst Emerson's greatest successes" (81). Indeed, the transparent eyeball has never looked better.

Another possible title would have been "Emerson's Epistemology of Form": a phrase that recurs in each of Greenham's chapters and which accrues ever greater indicative significance.

Appropriately, Greenham uses the phrase to describe Emerson's technique of pointing, through literary form, toward a unity that tends to defy the terms of propositional logic. Yet that limitary angel does not dissuade Greenham from attempting the most precise account possible of what Emerson's epistemology of form can imply, with the Eyeball standing as its greatest instance: "this moment comprises a condensed expression of idealist philosophy in a heightened and yet publicly accessible prose that has the immediate effect of doing the work that Emerson wants philosophy to do without the arguments of the philosophers. Nevertheless analysis can undo Emerson's good work and find the philosophers therein" (83).

Greenham's own good work leaves plenty of Emersonian challenges for the reader: "Do but observe the mode of our illumination. When I converse with a profound mind... I do not at once arrive at satisfactions... but I am at first apprised of my vicinity to a new and excellent region of life. By persisting to read or think, this region gives further signs of itself, as it were in flashes of light, in sudden discoveries of its profound beauty and repose" (192). Emerson's words here describe the experience of reading Emerson's *Transatlantic Romanticism*, a work that will reward the work of careful study.

—Martin Kevorkian  
University of Texas at Austin

### Vita Nuova.

DANTE ALIGHIERI. TRANS. RALPH WALDO EMERSON. ED. IGOR CANDIDO. Torino: Nino Aragno Editore, 2012. xxx + 305 pp. € 15.00 cloth.

Igor Candido has found an opportunity to perform a number of services for Emerson's readers in Italy and around the globe. It takes some imagination, however, to appreciate fully the contribution Candido makes by publishing an annotated edition of Emerson's 1843 translation of Dante's *Vita Nuova* in 2012 and in, of all places, Italy. After all, excellent editions of Dante's early work abound there, and the locals are native speakers of Italian. Moreover, Emerson's English version has been available since 1957, when J. Chesley Mathews's edition of that translation appeared in the *Harvard Library Bulletin*. Subsequently, it was also reprinted in 1960 in the University of North Carolina Press series, *Studies in Comparative Literature*.

Candido's book, however, performs at least a double service. He not only re-edits, re-annotates, and presents for the first time *en face* both Emerson's translation and his source text, Bartolomeo Sermontelli's 1576 *editio princeps* of Dante's little book. He also recognizes that, because Emerson's translation was not published until 1957, this notable intervention in the belated nineteenth-century Anglo-American reception of Dante has been overlooked.

It is easy to forget (or never know) how slowly Dante's modern English-speaking readership came into being. The Italian Renaissance itself demoted Dante and crowned new laureates. The sixteenth century, when Ariosto and Tasso became rivals for preeminence in narrative poetry, deemed Dante "gothic" and "medieval." Even the "medievalizing" Edmund Spenser, an English Christian allegorical poet of the highest accomplishment, bears virtually no trace of his Italian Catholic precursor in that enterprise. The Puritan Milton, as ever, is a complicated case. He finds it hard to separate religion from church government, so the anti-papal Dante had a certain appeal even though, in the seventeenth and eighteenth centuries, he would enjoy nothing close to his modern reputation.



Candido appreciates the belatedness of Dante's nineteenth-century achievement of prominence in the western canon. He is aware of what popular fiction, like Matthew Pearl's *The Dante Club* (2003), and celebrated scholarship, like Dennis Looney's *Freedom Readers: The African American Reception of Dante Alighieri and the Divine Comedy* (2011), have recently helped us learn about that process of canonization. Candido's edition of the *Vita Nuova* includes a virtual monograph on the previously under-reported Emersonian reception not only of the minor work by Dante that Emerson translated but of the major work that Americans nowadays seem, almost compulsively, unable not to translate and retranslate—the *Divine Comedy*, and especially its first canticle. In a wide array of English-ings, the *Inferno* has remained a familiar feature of undergraduate education in the humanities even as such staple courses have undergone alarming drops in enrollment and in prestige.

Candido's monograph sets Emerson the Dantista amid his pertinent precursors, companions, and heirs: Longfellow, Carlyle, Fuller, Santayana, Eliot, and Pound, among others. In the process of recounting his story of an Emersonian Dante, Candido is also acquainting Italian readers with central figures of the American canon, and none more so than Emerson himself, whose life and work are thus made available to a wider transatlantic audience. Charles Singleton is one of the most prominent American interpreters in this literary history, and his role could be an increasingly interesting one for Emersonians.

Singleton's reputation in Italy especially rests on his detailed elaboration of how allegory works in the *Commedia*, and he achieved influence abroad at a time when such readings of Dante were not fashionable. The historicism of DeSanctis and the aestheticism of Croce still prevailed in Italy, just as Longfellow's historicism had long dominated American approaches to Dante in the nineteenth century. Singleton was notably a lover of Emerson with a transcendental turn of mind that oriented him toward "the senses of Emerson"—metaphysical, neoplatonic, symbolic, allegorical, etc.—as well as those of Dante. Though Emerson was by no means as systematic as Dante in attending to such resonances and significations, he was almost forever open to their transformative power. Emerson remains so thanks to such readers as Stanley Cavell and the many who, thanks to Cavell, have found their way afresh in Emerson. As Igor Candido recounts it, Emerson's role in the American reception of Dante, via Charles Singleton, can give us yet another compelling way to appreciate the manifold senses in Emerson's writing.

And in Dante's too. Long ago, in the seventh paragraph of his famous letter to his patron, Can Grande della Scala, Dante explained that his work was "polysemous, that is, having many meanings... Though these mystic senses may be called by various names, they can all generally be spoken of as allegorical." As Emerson puts it in a lecture he first delivered during the year he translated the *Vita Nuova*, "In nature, every word we speak is million-faced or convertible to an indefinite number of applications. If it were not so, we could read no book. For each sentence would only fit the single case which the author had in view. Dante, who described his circumstance, would be unintelligible now. But a thousand readers, in a thousand different years and towns, shall read his story and find it a version of their story by making a new application of every word."

—Lawrence F. Rhu  
University of South Carolina

### Writing Beyond Prophecy: Emerson, Hawthorne, and Melville after the American Renaissance.

MARTIN KEVORKIAN. Baton Rouge: Louisiana State University Press, 2013. xviii + 259 pp. \$45.00 cloth.

When Ralph Waldo Emerson left the Second Church of Boston in 1832, he did not leave preaching. In fact, the preaching record shows that he continued to "supply" the pulpits of other ministers until 1839. Not only that, but his main concerns as a minister, inspiring audiences to become their better selves and to become "genuine men," persisted throughout his lectures and essays. His concern that his audiences live "soberly, righteously, and godly in this present world" in the formation of their character (the topics of Sermons XXIV, XXV, and XXVI) as well as his critique of institutions and their forms continued in his more secular addresses as he encouraged self-reliance and criticized the materialism of an age that could turn a person into a "piece of money" (*Selected Writings*, 758). This pervading concern with the themes of religion is the focus of Martin Kevorkian's study. But rather than trace the religious themes as they were articulated throughout the careers of Emerson, Nathaniel Hawthorne, and Herman Melville, Kevorkian looks primarily at how, after having begun as iconoclastic prophets, these writers returned to contemplations of organized religion and spiritual communion at the end of their careers in *The Conduct of Life* (1860), the *Elixir of Life* manuscripts (especially the 1861-64 *Septimus Felton* text), and *Clarel: A Poem and Pilgrimage in the Holy Land* (1876). Hence we have the title of Kevorkian's work, *Writing beyond Prophecy... after the American Renaissance*.

Kevorkian explains what he means by the word "after" and how it figures in his study. First, he uses its chronological meaning to demonstrate how previous writers paved the way for those who followed, most clearly in his discussions of the influence of Emerson on Hawthorne and Melville. To do this he looks carefully at echoes and borrowings of phrases and ideas in the works of those who came "after." For instance, he links Emerson's phrase, "Work is victory" from "Worship" in *The Conduct of Life* to the final word of Melville's *Clarel*, "victory," to argue that like the essay the poem finds faith in spiritual aspiration (148). In another instance, Kevorkian finds the influence of Emerson's poem, "The Problem," in Hawthorne's musings in *Our Old Home* when he recasts the line "'buildd better than he knew'" to reflect his doubt about inspiration and religious calling (102-04). And Kevorkian finds in *Septimus* a rebelliousness akin to that for which Emerson called in "The American Scholar" (1837). So one aspect of the book is a meticulous reading of the three authors and the echoes that sound from one to another. Another is Kevorkian's own use of critics who came before him: F. O. Matthiessen, Michael Colacurcio, and Barbara Packer in particular.

A second way that Kevorkian uses the word "after" is to suggest that something new replaces something old. One could argue that Emerson broke with the established ministry in order to build a new world centered on the individual rather than the institutions of established society. Kevorkian goes one step further to argue that Emerson replaces the Saturnalia of the 1830s with essays that outline the "conduct of life," with "Worship" as a centerpiece of that volume as it is of Kevorkian's. Similarly, *Septimus Felton* replaces the critical views of the minister in *The Scarlet Letter* with a kind of lament for "the shunned ministerial vocation" (93). And after Ahab's defiance of God, Melville writes in *Clarel* of the desire for

(Continued on page 14)

## Reviews

(Continued from page 13)

spiritual instruction (138). Basically, Kevorkian argues that after their quarrels with organized religion in the early works, these authors contemplate the vocation of the minister and the desire for guidance or conduction in living.

Another meaning of “after” that Kevorkian plays with has to do with voice and discourse, particularly the appropriation of the discourse of preaching by these three authors. Certainly, Emerson began as a minister, striving to put on the robe of eloquence by imitating and transforming preacherly discourse. To some extent, that voice never really left him, and both Melville and Kevorkian find it again in “Worship” as Emerson contemplates the need for religious guidance. Indeed, Melville scribbled in his copy of *The Conduct of Life* that Emerson “jumps into the pulpit” (25). While Hawthorne deployed sermonic discourse in some of his parables, such as when Arthur Dimmesdale preaches the sermon of his career in *The Scarlet Letter*, it is one that neither Hester nor the reader hears, and one which does not satisfy or heal. While Hawthorne and Melville in these early works do not themselves don the robe of eloquence, their characters (think Ahab) do, to ill effect. But at the end of their careers, Kevorkian argues, Hawthorne and Melville contemplate the need for the minister and for the ministerial voice just as Emerson renews his interest in the formal practices of worship.

Finally, Kevorkian uses the word “after” to suggest “the pursuit of a lost object, a sense of felt absence,” in this case the loss of spiritual guidance and ministerial calling (5). Implicated here is a sense of nostalgia for a former time: Emerson breaking his practice to deliver “Worship” on several Sundays in 1850-51 and indicating, according to Kevorkian, “a reclaimed sense of ministerial vocation” (144). *Clarel*, he argues, “dramatizes the crisis of a young

would-be minister desperately in need of spiritual guidance,” and *Septimus* is about “a young man who abandons his preparation for the ministry” (6). The fictional characters in effect relive the vocational crises of all three authors, one who left the ministry and two for whom the ministry would have been one of few choices for young men of the period. Hawthorne tellingly exposes his vocational crisis in “The Custom-House” introduction to *The Scarlet Letter* when he imagines his Puritan ancestors wondering about his choice to be a writer of “story-books” (11). And Melville’s life was fraught with vocational crises as one after another of his books met the hostile reaction of readers and critics. *Clarel*, an autobiographical tale, likewise revisits and rewrites the lost scenes of Melville’s own journey through the Holy Lands during a period of emotional depression.

Kevorkian’s book, then, looks at American literature “after” the American Renaissance, a period marked by prophecy and designs for a new world exemplified by Emerson’s injunction at the end of *Nature*: “Build therefore your own world” (*Selected Writings*, 42). In doing so, Kevorkian traces the other “afters” to provide new readings of the three works and a new trajectory for their authors’ careers. Despite his close readings of the individual works, in the end I am not quite sure why these authors returned to contemplations of organized religion and spiritual communion. Is it that as they as each came to the end of a career and a life that the afterlife and questions of religion seemed more pressing? Or is it that after the heady idealism of the American Renaissance, when so many things seemed possible, that the grim realities of slavery, war, trade, and science prompted a return to the old verities of religion?

—Susan Roberson  
Texas A&M University-  
Kingsville



On the *Emerson and Mechanisms of Fame* panel at ALA:  
Bonnie Carr O'Neill, Ruth Martin, Scott Raymoure, David Dowling



On the *Utopianism* panel at ALA:  
James Hewitson, E. Thomas Finan, T. Gregory Garvey

## Dieter Schulz

(Continued from page 1)

"Ethan Brand." His first piece on Transcendentalism, "Emerson's Visionary Moments: The Disintegration of the Sublime," appeared in *Amerikastudien* in 1983. Since 1995 he has written a sheaf of articles on Emerson and Thoreau, including "Emerson als Erzieher" (Emerson as Teacher) (1997), "Das Ich und sein Haus: Wohnen und Wandern im amerikanischen Transzendentalismus" (The Self and Its House: Living and Hiking in American Transcendentalism) (1998), "Das offenbare Geheimnis der Natur: Emerson, Thoreau und der romantische Blick" (Nature's Open Secret: Emerson, Thoreau, and the Romantic Gaze) (1999), "Emerson's Thrifty Soul and the Business of America" (2000), "Ralph Waldo Emerson: From viri illustres to *Representative Men*" (2002), "Concord und der amerikanische Transzendentalismus in Ives' Ästhetik: Zu den 'Essays Before a Sonata'" (Concord and American Transcendentalism in Charles Ives' Aesthetic: On "Essays Before a Sonata") (2004), "'Walking' and the Method of Nature: Thoreau, Emerson, Gadamer" (2004), "Ralph Waldo Emerson: Ein Denker zwischen Peripherie und Zentrum" (Emerson: A Thinker between the Periphery and the Center) (2005), "Wandern und Methode: Thoreaus 'Walking' im Lichte Emersons und Gadamer's" (Hiking and Method: Thoreau's "Walking" in the Light of Emerson and Gadamer) (2007), "Ralph Waldo Emerson: Biogramm; Das essayistische Werk; Das lyrische Werk; Nature" (Ralph Waldo Emerson: The Essays, the Poetry, "Nature") (2009), and "Ralph Waldo Emerson: The Infidel as National Saint" (2010).

He has also published two books on the Transcendentalists: *Amerikanischer Transzendentalismus: Ralph Waldo Emerson, Henry David Thoreau, Margaret Fuller* (1997) and, most recently, *Emerson and Thoreau, or Steps Beyond Ourselves: Essays in Transcendentalism* (2012). David Robinson describes the former volume in *American Literary Scholarship* 1997 as "a discerning portrait of the intellectual and personal relationships among the three principal figures of Transcendentalism; Schulz's work is particularly significant for its sustained attention to Fuller's productive and sustaining role, and essential voice who lent a crucial extension to the sensibility of the movement." Robert Habich describes the latter volume in *American Literary Scholarship* 2013 as "a wide-ranging, learned, and gracefully written examination of Emerson and Thoreau as representative Transcendentalists by one of their most prominent European interpreters." Professor Schulz was a featured speaker, to a room packed with listeners, at the conference of the Poe, Emerson, and Hawthorne Societies in Florence in May 2012.

I count Dieter among my closest friends in the world. It was my privilege to serve as a Fulbright lecturer with him in Stuttgart in 1978-79 and in Heidelberg in 1985-86 and to exchange jobs with him during the spring-summer semesters of 1993 and 2004. In both 1979 and 1986 we taught courses together, so I can attest to his exceptional skills as a classroom instructor. He has lived for the past thirty years in the village of Dilsburg, a few miles upstream from Heidelberg on the Neckar River, a place perhaps best known to Americans for Mark Twain's description of it in *A Tramp Abroad*: "Dilsberg is a quaint place. It is most quaintly and picturesquely situated, too. Imagine the beautiful river before you; then a few rods of brilliant green sward on its opposite shore; then a sudden hill... a comely shapely hill, rising abruptly out of the dead level of the surrounding green plains." True to his intellectual commitment to Transcendentalism, Dieter is an avid hiker and biker around Heidelberg and Dilsberg and throughout the American Southwest during his visits here. I know of no one more deserving of the Distinguished Achievement Award of the Emerson Society than the eminent Professor Schulz.

Gary Scharnhorst  
*University of New Mexico*



# An Emerson Bibliography, 2012

WILLIAM ROSSI, *University of Oregon*  
ROBERT HABICH, *Ball State University*

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

- Albrecht, James M. *Reconstructing Individualism: A Pragmatic Tradition from Emerson to Ellison*. Oxford. [Places Emerson at the head of "a pragmatic reconception of individualism" emphasizing relationalism, social implication, and pluralistic ethics over solitude, antisocialism, and absolutism.]
- Alekseeva, Galina. "Research Notes: Emerson and Tolstoy's Appraisals of Napoleon." *Tolstoy Studies Journal* 24: 59-65. [Compares Tolstoy and Emerson on Napoleon, based upon ethical criteria.]
- Birkerts, Sven. "Emerson's 'The Poet'—A Circling." *Poetry* 200.1: 69-79. [Considers Emerson's poetry against the current constructivist aesthetic that denies absolute meaning.]
- Blevins, Jacob. "Infinity is Thine: Proprietorship and the Transcendental Sublime in Traherne and Emerson." *ANQ* 25: 186-89. [Both poets value the sublime, but express it in the incompatible language of ownership and material possession.]
- Carton, Evan. "American Scholars: Ralph Waldo Emerson, Joseph Smith, John Brown, and the Springs of Intellectual Schism." *The New England Quarterly* 85: 5-37. [Emerson and two other charismatic thinkers as public intellectuals providing powerful explanatory ideas]
- Corrigan, John Michael. *American Metempsychosis: Emerson, Whitman, and the New Poetry*. Fordham. [Emerson's use of the transmigration of souls as a template for understanding human development and Whitman's poeticization of it]
- Dowling, David. *Literary Partnerships and the Marketplace: Writers and Mentors in Nineteenth-century America*. LSU. [Outlines the system of "kinship and sympathy" among nineteenth-century American authors and makes the case for Thoreau's tutelage by Emerson, who emerges as a father figure.]
- Dunston, Susan L. "In the 'Light out of the East': Emerson on Self, Subjectivity, and Creativity." *Journal of Speculative Philosophy* 26: 25-42. [Emerson's reception of Taoist, Sufi, and Zen wisdom]
- Eveleth, Lois. *Pious Atheist: Emerson Revisited*. Privately printed. [Argues that Emerson was an atheist because he "substituted a metaphysical postulate for God."]
- Finan, E. Thomas. "The 'Lords of Life': Fractals, Recursivity, and 'Experience.'" *Philosophy and Rhetoric* 45: 65-88. [Fractal recapitulation and recursion in Emerson's essay]
- Friedman, Randy L. "Religious Self-Reliance." *Pluralist* 7: 27-53. [Emerson's anti-dogmatic and pluralistic approach to religion]
- Goode, Edmund R. "Ralph Waldo Emerson." Coeli Fitzpatrick and Dwayne A. Tunstall, eds. *Orientalist Writers*. Gale. 72-79. [Useful, brief survey of Emerson's reading of East Asian, Indian, and Persian texts.]
- Gougeon, Len. "Militant Abolitionism: Douglass, Emerson and the Rise of the Anti-Slave." *New England Quarterly* 85.4: 622-657. [Emerson's personal relationship with Frederick Douglass from 1844 until the Civil War]
- Greenham, David. *Emerson's Transatlantic Romanticism*. Palgrave Macmillan. [Emerson's transatlantic thought as evidenced in creative debts to British and European philosophers and Romantics, and the Romantic prose style he created]
- Hardack, Richard. *Not Altogether Human: Pantheism and the Dark Nature of the American Renaissance*. Massachusetts. [How the "infernal logic" of pantheism governs Emerson's writing and his career]
- Hilfer, Anthony Channell. "Rhetoric and the Real in Mount Ktaadn's Encounter with Thoreau." *TSLL* 54: 235-47. [Contrasts Emerson's view of conservation and land management with Thoreau's emphasis on biocentric values.]
- Huso, Deborah R. "An Empowering Essayist: Encouraging Personal Growth and Individuality, Ralph Waldo Emerson was a Thought Leader for 19th Century Americans." *Success*, December: 80-81. [www.success.com/articles/2041-profiles-in-greatness-ralph-waldo-emerson](http://www.success.com/articles/2041-profiles-in-greatness-ralph-waldo-emerson). [An "interview" in which Emerson's answers are quotations from his writings. Written for a general audience.]
- Koch, David Robert. *Ralph Waldo Emerson in Europe: Class, Race, and Revolution in the Making of an American Thinker*. I.B. Tauris. [The effect of Emerson's experience of 1848 revolutions on his thinking about race, slavery and politics]
- Kramp, Joseph M. "Emerson's Masculinity Conflict." *Journal of Psychohistory* 40: 21-31. [Explores how challenges to gender roles in Emerson's lifetime led to his concept of the feminized yet self-reliant man of conscience.]
- Lysaker, John T. "Essaying America: A Declaration of Independence." *Journal of Speculative Philosophy* 26.3: 531-553. [Questions what it means to be an American philosopher in "a militarized empire locked within exchange relations that revolve around the commodity form."]
- Matteson, John. *The Lives of Margaret Fuller*. Norton. [Attention to Emerson's and Fuller's relationships passim.]



- McMurry, Andrew. "Framing Emerson's 'Farming': Climate Change, Peak Oil, and the Rhetoric of Food Security in the Twenty-First Century." *ISLE: Interdisciplinary Studies in Literature and Environment* 19: 548-66. [Analyzes Emerson's view of agriculture in "Farming" (1870) and ties Emerson's remarks to the contemporary problem of world food insecurity.]
- Mikics, David, Ed. *The Annotated Emerson*. Harvard. [Richly annotated and produced edition of *Nature*; selected essays, addresses, and poems; and the Van Buren letter]
- Morgenstern, Naomi. "The Remains of Friendship and the Ethics of Misreading: Melville, Emerson, Thoreau." *ESQ* 57.3: 241-273. ["Bartleby," Emersonian friendship, and deconstruction]
- Mott, Wesley T. "'America's Intellectual Morning': or, How the Transcendentalists Founded Boston University." *Resources for American Literary Study* 35: 95-138. [Deeply informed, extensive account of uneasy alliance between Transcendentalist educational reformers, Methodists, and feminists in the establishment of BU]
- \_\_\_\_\_. "The Book of Common Prayer and Boswell's *Life of Johnson*: Sources of a Defining Emersonian Phrase." *Notes and Queries* 257: 345-47. [Appropriation and inversion of two sources in "Circles"]
- Murphy, Jonathan W. D. "The Other Heading of America: Derrida and Emerson on the Future of an Illusion." *Comparatist: Journal of the Southern Comparative Literature Association* 36: 43-66. [Unapproachable but necessary ideals in Emerson and Derrida]
- O'Brien, Colleen C. "'What Mischief Would Follow?': The Emersons, Haiti, and Romantic Racialism." *ESQ* 58.2: 219-254. [Charles Chauncey's and Ralph Waldo Emerson's creations of racial meaning for political purposes]
- Paryż Marek. *The Postcolonial and Imperial Experience in American Transcendentalism*. Palgrave Macmillan. [Emerson's writings as emblematic of postcolonial sensibility]
- Ratner-Rosenhagen, Jennifer. *American Nietzsche: A History of an Icon and His Ideas*. Chicago. [Nietzsche on Emerson and the influence of his philosophical voice in Cavell's discovery of Emerson's importance for American philosophy]
- Ruprecht, Louis A., Jr. "Muted Strains of Emersonian Perfection: Reflections on Cornel West's Tragic Pragmatism." *Soundings* 95.3: 309-332. [Emerson and progressive pragmatism through Jeffrey Stout and Cornel West]
- Schulz, Dieter. *Emerson and Thoreau, or Steps Beyond Ourselves: Studies in Transcendentalism*. Mattes Verlag. [A collection of the author's lectures and essays, many of them translated into English for the first time, designed to show how in their "fusion of Transcendentalism and empiricism" Emerson and Thoreau bridge the supposed "two cultures" gap between science and the humanities and influenced the Modernists.]
- Sethi, Anita. "Emersonian Views about Human Nature and Human Mind." *Writers Editors Critics* 2: 241-48. [Observations about intellect and its effects on the improvement of the individual.]
- Stamant, James. "Hawthorne's and Emerson's Differing Perspectives on Political Violence." *South Central Review* 2012.1-2: 86-105. [How their ambivalent acceptances of political violence shaped each writer's sense of the political future]
- Taylor, A. "'A man is conservative after dinner': Ralph Waldo Emerson, Michel de Montaigne and the Appetites of Moderation." *Forum for Modern Language Studies* 48:1-18. [The counter-intuitive possibilities of Emerson's radical moderatism]
- Turner, Jack. *Awakening to Race: Individualism and Social Consciousness in America*. Chicago. [Individualism and the struggle for racial justice in Emerson and others]
- Urbas, Joseph. "Representative Woman: The Greatness of Mary Moody Emerson." *Lifewriting Annual* 3:167-89. [Emerson's Aunt Mary as the "living pattern" and missing portrait in *Representative Men*.]
- Verduin, Kathleen. "Emerson, Dante, and American Nationalism" in *Dante in the Long Nineteenth Century*. Ed. Aida Audeh and Nick Havely. Oxford. 266-283. [Emerson's ambivalent appreciation of the Italian poet]
- Weidenbaum, Jonathan. "Emerson and Eiseley: Two Religious Visions." *Artifacts & Illuminations: Critical Essays on Loren Eiseley*. Ed. Tom Lynch and Susan N. Maher. Nebraska. 235-250. [Comparison-contrast exploration of two religious thinkers, preferring Eiseley.]
- Williams, Philip Lee. *Emerson's Brother: A Novel*. Mercer. [Epistolary novel about Emerson's mentally disabled brother, Bulkeley, set in 1858-59, the last year of his life]
- Wright, Tom F. "Listening to Emerson's 'England' at Clinton Hall, 22 January 1850." *Journal of American Studies* 46.3: 641-662. [The context, delivery, and conflicting newspaper accounts of Emerson's lecture]
- Wry, J. "Perception, Representation, and the 'Property in the Horizon': Henry David Thoreau's and Ralph Waldo Emerson's Differing Versions of a Liminal Aesthetic." *Explicator* 70.4: 264-267. [Comparison of liminal spaces and poetics in *Nature* and *Walden*]
- Zino, Dominique. "The 'As Yet Unconquered' Eye: Emerson, J. M. W. Turner, and the Uncertain Property of Art." *ESP* 23.1: 9-12. [Outlines the similarities between Emerson's aesthetic and that of England's most famous landscape painter.]

# My Emerson

*A column devoted to our readers' personal reflections on Emerson*

## Love at First RWE

DALE FOX

*University Scholar, University of Pittsburgh*

In 2009, I resigned from my position as a consultant in the Fortune 100 to celebrate the completion of my degree in history and political science from the University of Pittsburgh. Focused on the history of Europe and the Middle East, I decided to follow my dream of seeing the places I had studied by signing up with the cultural exchange organization, Geovisions, to serve as a volunteer English teacher for two months in the private homes of the 99% Muslim country of Turkey, a long time NATO ally of the United States that is often described as a positive example of a moderate Islamic democracy. Having never met a practitioner of Islam, I arrived in Turkey wondering just how culturally far apart our worlds really are.

My first month was spent in a small town on the outskirts of Izmir (ancient Smyrna, the purported birthplace of Homer), which hugs the magnificent Aegean coastline, and my hostess was a secular, professional woman with two teenagers. My second month provided an entirely different experience in a crowded, working class neighborhood of Istanbul, where I lived with a hard working family determined to give their young son the opportunity to learn English and advance his prospects.

My volunteer duties left me with plenty of time for sightseeing. I explored the capital of Ankara; Cappadocia, in central Turkey, where homes and early Christian churches are tunneled into bizarre rock formations; and Konya, the resting place of the famous Sufi Melena Rumi. Over the next three years, I returned annually to visit my host families and tour other regions of the country. These intense experiences over a four-year period opened a window of understanding into the cultures and complexities of the Muslim world which led me to realize that Turkish Muslims exhibit the same diversity of thought and belief as Americans—and succumb equally to divisive stereotypes that can obliterate individuality.

In November of 2012, I decided to visit the historic town of Mardin, a small city located between the Tigris and Euphrates rivers in the southeastern Kurdish region. Nestled in a remote corner of Turkey near the borders with Iran, Iraq and Syria, it is one of the oldest continuously settled communities in Mesopotamia, its roots going back to 4000 B.C.E. Today, the population of Mardin consists of Kurds, Arabs, Turks, and Syrian Christians. Following the recommendation of an Istanbul friend who hailed from Mardin, I booked a

week at the historic Zincirli Boutique Hotel, an impressive stone structure that balances heritage with modern amenities. Perched like an eagle on the rooftop patio, I beheld the vast agricultural patchwork of the Mesopotamian plains of Syria just a few miles in the distance, the azure haze of the distant view pierced by the massive minaret of the nearby Ulu Cami mosque.

Being less comfortable traveling alone in this region that has a long history of conflicts, I asked the hotel's manager to arrange for a private guide. Upon my arrival at the hotel I was greeted by Yıldırım Utku, a slender, swarthy, gracious man around my age who was a multilingual native of the region often called upon to guide foreigners. Our first three days were spent exploring the "old city," a veritable open air museum boasting strikingly unique styles of mosques and madrassas from the twelfth-century Muslim Artukid era.

At the end of our third long day of touring, my guide offered to take me to a local cafe to grab a *donar* ("sandwich") for dinner. Leaving the main street, I struggled to follow him through the narrow, crowded and winding streets of the local bazaar. Filled with a bounteous display of local produce, clothing, and household goods and vendors loudly hawking their goods, the din made it nearly impossible to speak. Because cars cannot navigate the narrow streets hemmed by medieval walls, donkeys saddled with colorful blankets are the primary mode of transportation. Women, usually accompanied by their husbands, show only the skin of their faces and hands through head scarves and full length sleeves and skirts covered by a light knee-length jacket. The whole scene felt reminiscent of one I might have seen a thousand years ago—but for that most of the donkey tenders were talking on cell phones.

Hollering to be heard above the commotion, I yelled, "Someday if I cannot physically do these types of travel adventures, it will be fine, because my favorite thing in life is reading great books."

Yıldırım's head jerked back and his eyes sparkled.

"Me too!" he replied in a startled manner.

We finally escaped into a tiny shop with a huge spit of mouth-watering meat roasting in the window, pieces from which were sliced and slapped onto fresh crusty bread. Once we were seated I grilled him on his literary tastes. "What type of books do you like to read?" I asked.

"Ah, I love great classics," he replied. I regarded him

with a new interest, having only met a handful of souls in my lifetime who shared that passion.

When I asked my guide to name his favorite authors, he responded with a list almost identical to my own. I then said to him “But my very favorite American author, I doubt you have heard of, because most Americans do not even remember him. He is from the 1800s.”

“Try me,” he replied.

I blurted out “Ralph Waldo Emerson” expecting a blank stare. Startling me with a sudden rise from his chair that brought his face close to me, his gleaming dark eyes locked on mine with the intensity of a lean tiger locked on his prey, he replied “You won’t believe this. I know him and love him too! I have many quotes from him in my personal journal!”

In that instant our relationship was transformed from professional to something much more personal. I was struck with astonishment at this extraordinary meeting of two Emerson enthusiasts in a Turkish café on the border of Syria. Over the next few days, he guided me to many ancient sites including the great walled city in which he was born, Diyarbakır, bastion of the Kurds. His aunt invited us to lunch in her flat and later delivered her verdict to Yıldırım that “You should take that woman and marry her!”

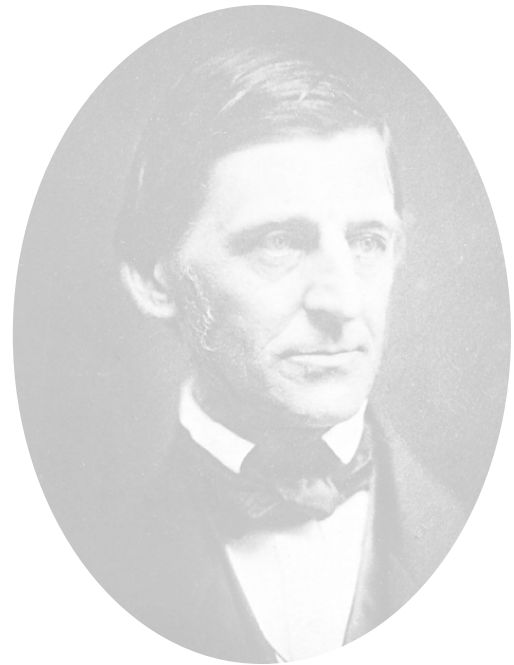
After a series of additional trips back to Turkey, we chose to follow Emerson’s advice to “Accept the place that divine providence has found for you... the society of your contemporaries, the connexion of events” (Self-Reliance). Following his aunt’s more direct recommendation, we upended both of our lives by getting engaged and moving together to Istanbul in May of 2013—just in time to experience the civil unrest sparked by that now famous little patch of green space in Istanbul, Gezi Park.

Unsettled at first by the ferocity of the public uprising, I dutifully obeyed the American Embassy’s instructions to avoid the demonstrations. But during a spell when the police backed off and the protests turned into a massive street fair complete with food vendors and Turkish dancing, I took the opportunity to visit Gezi and the iconic Taksim Square. Carried forward by a river of diverse humanity—including young and old, rich and poor, head-scarved and bare-headed—alive with its new-found collective power (which would be ended by rounds of tear gas the next day), I felt a spirited camaraderie, driven by the ardor of shared anger, that brought to mind Emerson’s essay, “Compensation”: “Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing. He indicates great wrongs which must be revised.”

Though it is easy to become caught up in the spirit of protest and emotions, Emerson also warns us of the dangers of becoming a mob. I wonder what our sage would think of the power of social media where Tweets send people rushing into the streets, leaving no opportunity for measured reflection.

I believe that Emerson’s words have a remarkable staying power that can transform our personal lives, encouraging us to stay true to our essence while helping us attain a more critical understanding of the temper of our own times.

*Dale E. Fox is a University Scholar with the University of Pittsburgh, currently living in Istanbul Turkey. She is the author of the book Turkey Uncovered, now in its second edition, a humorous yet serious account of her Turkish adventures that speaks to the current political situation in Turkey through the variety of viewpoints shared by a wide variety of everyday Turks (available at [turkeyuncovered.net](http://turkeyuncovered.net)). Her stories demonstrate the impact of common stereotypes held between Americans and Turks, most profoundly among Turks themselves. Her photos of Gezi Park and other adventures in Turkey can be followed on her Facebook page, “Turkey Uncovered.”*



## **\*\* Awards Announcements \*\***

### **2013–2014**

The Emerson Society announces four awards  
for projects that foster appreciation for Emerson.

#### **\*Graduate Student Paper Award\***

Provides up to \$750 of travel support to present a paper on an Emerson Society panel  
at the American Literature Association Annual Conference (May 2014)  
or the Thoreau Society Annual Gathering (July 2014).  
Please submit a 300-word abstract by December 20, 2013.

#### **\*Research Grant\***

Provides up to \$500 to support scholarly work on Emerson.  
Preference given to junior scholars and graduate students.  
Submit a 1-2-page project proposal, including a description of expenses, by March 1, 2014.

#### **\*Pedagogy or Community Project Award\***

Provides up to \$500 to support projects designed to bring Emerson to a non-academic audience.  
Submit a 1-2-page project proposal, including a description of expenses, by March 1, 2014.

#### **\*Subvention Award\***

Provides up to \$500 to support costs attending the publication of a scholarly book or article on  
Emerson and his circle. Submit a 1-2-page proposal, including an abstract of the forthcoming work  
and a description of publication expenses, by March 1, 2014.

Send Graduate Student Paper proposals to  
David Dowling (david-dowling@uiowa.edu) and Sue Dunston (sdunston@nmt.edu)

Send Research, Pedagogy/Community, and Subvention proposals to  
Jessie Bray (brayjn@etsu.edu) and Bonnie Carr O'Neill (bco20@msstate.edu)

Award recipients must become members of the Society;  
membership applications are available at [www.emersonsociety.org](http://www.emersonsociety.org).