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EMERSON SOCIETY PAPERS

"Warrington" Reviews Emerson:
Some Uncollected Reviews and Notices

KENT P. LJUNGQUIST
Worcester Polytechnic Institute

William S. Robinson (1818-1876) was a descendant of Thomas Emerson and John Cogswell, both ancestors of Ralph Waldo Emerson. Robinson was a native of Concord, a schoolmate of Henry David Thoreau, and an admirer of several other Transcendentalists. He apparently listened to several of Emerson's sermons, read the *Dial* avidly, and as early as 1841, as editor of the *Concord Republican,* published a favorable notice of Emerson's essays ("Ralph Waldo Emerson," *Concord Republican* 3 December 1841: 1). In the 1850s, when his involvement in politics increased, his interest in the essays was sustained, and he lent copies of Emerson's works to friends and associates. In the course of a distinguished career, he attracted the attention of several Massachusetts radicals for his activities as a Free Soil advocate. He eventually achieved his greatest notoriety for a series of letters on Massachusetts politics in the *Springfield Republican,* an extensive series begun in the mid-1850s and written under the pseudonym "Warrington." In their secondary bibliography on Emerson, Joel Myerson and Robert Burkholder include several items by Robinson.[1] Given his extensive editorial experience for a range of Massachusetts newspapers, it is not surprising that several other reviews and scattered comments on Emerson are found in periodicals to which Robinson contributed or which he edited.

From 1842 to 1849, Robinson was a contributing editor to the *Lowell Morning Courier.* It may be impossible to determine whether the following review of Emerson's *Essays* [First Series] was written by Robinson or the paper's general editor, William Schouler,[2] but its positive tone would be echoed in Robinson's comments on Emerson later in his career. The review appeared in the *Lowell Morning Courier* 20 April 1844: 1.

> Mr. Emerson says, that blame is safer than praise, that he hates to be defended in a newspaper, and that as long as all that is said, is said against him, he feels a certain assurance of success. Well, everyone to his own taste: and we commend Mr. Emerson for his philosophy. Let politicians take wisdom from his example, and courage from his stoicism. Nevertheless, and sorry as we are, to do anything to disoblige Mr. Emerson, or to lessen within him, his assurance of success, we feel ourselves laid under the necessity, if we say aught about him or his new book, not to *defend* him, exactly, but what he will esteem as a worse evil, probably, to *praise* him in a newspaper.—Never mind; let him not be alarmed. Our bad example is not likely to prove very contagious; and we see little reason for him to be concerned lest the somewhat novel ground of his assurance of success should be taken from him. We dare say, that so far as the newspapers are concerned, there will be an ample and abiding foundation for such confidence still left him.
>
> This is a neat little book of about three hundred pages, with neither preface, nor dedication, consisting of twelve essays. Those who have had the pleasure of hearing Mr. Emerson, in his lectures during the past few years, will recognize many familiar friends in the thoughts and language of these essays. It would be but stale and commonplace criticism to say, that these essays are marked by the strong peculiarities, both of sentiment and diction, so characteristic of all this gentleman's writings, and that they abound with what are commonly regarded as his beauties and blemishes, his excellencies and defects. And yet this is as much as can well be said in a notice like the present. We do not regard this as the time or place, even if we had the inclination or the ability to do so, to enter into any elaborate analysis or estimate of Emerson's genius. We are happy and proud to rank ourselves among those who think they find an infinite deal in them to love, to reverence and admire. His sense of the perfect and the beautiful is more exquisite and universal, than that of any other living writer in the language. As to his idiosyncrasies of thought and utterance, it is easy for us to be tolerant, at least: it is easy for us to be more. We like him all the better for these peculiarities.—They make him what he is. By them and through them he is himself and not another.—If he is honest, both in this thought and utterance of it, and that

(Continued on page 2)

"Warrington"

(Continued from page 1)

> he is so, we never had a doubt or misgiving, then let him, as he will, give no heed to the clamor of those who would have him turn his speech and his garb to suit the approved mode and fashion of the times, and the world will yet thank him for his truth and independence and honesty.

Robinson edited the *Lowell Tri-Weekly American* from May 1849 until the end of 1853. During that time, he printed several of Emerson's poems, and wrote appreciative reviews of the works of several Concord authors, including a substantial discussion of Thoreau's *A Week on the Concord and Merrimack Rivers* (*"Warrington" Pen-Portraits* 576-577). According to a competing editor from Boston, C. C. Hazewell, the "literary character" of the *Lowell American* was "high; for Mr. Robinson was a wise reader, and had a power of selection rare in one so young" (*"Warrington" Pen-Portraits* 45). Under "New Publications," *Lowell Tri-Weekly American* 21 January 1850: 2, he offered the following estimation of Emerson's *Representative Men:*

> The subjects of these Lectures are....
>
> They have been delivered in the principal cities; some or all of them here in Lowell, and were listened to with admiration by many, who unable to retain their beauties in memory, will be glad to have them where they can read them again and again. Those who heard them will like to read them best, for they can in some degree carry with them the wonderful witchery of voice and gesture which makes Mr. Emerson the most eloquent as well as the most thoughtful and profound lecturer in the country. We have had the opportunity to read only the lectures on Plato, Shakespeare, Napoleon, and Goethe, and of those we think the last is the best, for it is more like the Essays, which are among the choicest books of many a Library.
>
> Mr. Emerson has other Lectures which he has done using in the Lecture room. We remember some (a long time ago) upon Burke, George Fox and other eminent men, and at a later period, a course full of wit, as well as wisdom, about the New England character. We hope that these will find their way into the hands of some enterprising publishers, like Phillips and Sampson, who have set forth the "Representative Men" in such a beautiful style.

When the *Lowell American* ceased publication in 1853, Robinson became editor of the *Boston Telegraph* and a contributing editor of the *Boston Commonwealth.* When he was writing extensively for the former newspaper in 1856 (*"Warrington" Pen-Portraits* 65), the following review of *English Traits* appeared under "New Publications," Boston *Daily Evening Telegraph* 16 August 1856: 2.

> Mr. Emerson has selected the fittest word in the English language for the title of his book. It describes the traits of the English people with far greater accuracy than any other book written by an American. It is the result of thought, as well as of observation and reading. The book has been long waited for, and has evidently been made after a fashion not common now-a-days. The custom is to make as many pages as possible out of as few materials. Just the opposite purpose seems to have animated Mr. Emerson. He has sought to give us a right idea of England and the English in as few words as possible. But we must always be grumbling, and as we find fault with other books for being so big, so we must find fault with this for being too small. It is so good that we want more of it. But we cannot have more, and the only resource is to read again, what we have once read. The book is full of wise, shrewd observations, and most excellent humor. It must be reckoned the best book of the year. We shall best praise it by giving some extracts, which we shall do from time to time as opportunity affords.[3]

The above notices reflected Robinson's familiarity with Emerson's lectures. When writing a column on activities in Boston for the Worcester Aegis and Transcript under the pseudonym "Boythorn," Robinson offered the following encomium on 19 December 1857: 2.

> From courses of lectures some good may be got, and some single lectures are suggestive and stimulative. Others make you feel pleasant, lap you in Elysium, and this is the case with Mr. Emerson, who I think, is the best of our lecturers. Somehow he always sends you away feeling that the best thing you can be in this world is a good man. He does not lay quite so much stress upon *doing* good, perhaps because he feels that those people who go about much doing good are a little apt to be tyrants in politics and at home, besides being bores. And he is pretty much right.

If Robinson found Emerson an eloquent lyceum speaker, a signal example of such platform ability manifested itself at the Robert Burns Festival in Boston in 1859. Once again under the pseudonym "Boythorn," Robinson covered the event for the Worcester *Aegis and Transcript* 29 January 1859: 2. Emerson's contribution received special praise:

> The key-note was struck by Mr. Emerson in that admirable speech at the opening, in which he said that Burns represents in the minds of men, the uprising of the middle class against the armies and privileged minorities, that uprising which worked politically in the American and French Revolutions, and which not in governments so much as in education and social order has changed the face of the world....This speech was a marvellous success, and the reception it met with must have been a new experience to Mr. Emerson. . . . If he never makes another speech, Mr. Emerson will for this be reckoned an eloquent man.[4]

Notes

[1] *Emerson: A Secondary Bibliography* (Pittsburgh: Univ. of Pittsburgh Press, 1985), 150, 178. Emerson's influence on Robinson is discussed in *"Warrington" Pen-Portraits: A Collection of Personal and Political Reminiscences, from 1848 to 1876,* ed. Mrs. W. S. Robinson (Boston: Mrs. W. S. Robinson, 1877), 15-17, 21. A documentary profile of Robinson's newspaper career, compiled by his wife, the former Harriet Jane Hanson, *"Warrington" Pen-Portraits* can be supplemented by Shirley Marchalonis, *The Worlds of Lucy Larcom 1824-1893* (Athens: Univ. of Georgia Press, 1989). Marchalonis notes Emerson's strong influence on Larcom's religious thought, a result of Robinson's lending her Emerson's essays in the 1850s (84-85). Gary Scharnhorst lists eight Thoreau items by Robinson in *Henry David Thoreau: A Secondary Bibliography of Comment and Criticism Before 1900* (New York: Garland, 1992).

[2] Schouler (1814-1872), editor of Whig and Republican papers, bought the *Lowell Courier and Journal* in 1842, and employed Robinson as an assistant editor and Washington correspondent. He served as Massachusetts adjutant-general, 1860-66.

[3] An excerpt from the chapter on "Manners" appeared in the *Evening Telegraph* 2 September 1856: 1.

[4] In his column from Boston for 21 August 1858: 2, "Boythorn" praised the September *Atlantic Monthly,* which contained Emerson's essay on "Eloquence." Perhaps reflecting his bias as a newspaper reporter, however, he added: "Eloquence, however, is not everything now-a-days. There are twenty-five to thirty millions of people who must get some kind of information on political affairs, and but a very small proportion of them can get it from public speakers. He who is able to put his thoughts intelligently before the people in print wields a mightier power, in the end, than the orator."

Robinson quoted from Emerson's lecture on "Montaigne" in his "Letter from Boston," *Aegis and Transcript* 17 April 1858: 3. On 22 May 1858: 2 and 19 June 1858: 2, he noticed the appearance of Thoreau's "Chesuncook" in the *Atlantic Monthly.* Commenting on Emerson's "admirable" essay on "Books" in the *Atlantic,* "Boythorn" (*Aegis and Transcript* 27 December 1857: 2) thought it "the best thing Emerson has yet written for the Atlantic." Apparently an avid reader of Victorian novels as well as of American Transcendentalists, Robinson borrowed his pseudonym of "Warrington" from Thackeray's *Pendennis* and the name "Boythorn" from Dickens' *Bleak House.*

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For future issues of *Emerson Society Papers* we solicit information about editions, publications, and research in progress on Emerson and his circle; queries and requests for information in aid of research in these fields; and significant news (promotions, transfers, retirements, deaths, etc.) of Emersonian scholars. We will also consider notes and short articles (about 4 to 5 double-spaced typewritten pages, or less) on subjects of interest to our membership. MLA stylesheet is preferred. Send manuscripts to the editor, Douglas Emory Wilson, 1404 Christine Ave., Anniston, AL 36207-3924.

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LETTER

To the Editor, *ESP*:

"Familiarity breeds contempt" is a maxim that many of us who spend long years reading and writing about certain literary figures understand. It is not, however, a response that most of us have experienced in devoting our energies to Emerson scholarship and criticism. If anything, we come with time to view Waldo as a close friend.

Friendship, as we know from his essay on the subject and from his letters, Emerson valued highly. In his essay he notes that the two elements that go into the composition of friendship are Truth and Tenderness.

Undoubtedly there has always been a difference in generational perspective. That has given the reading of literature its vitality. Assuredly there has always been in American culture a tendency for the sons to denounce the fathers. But there was also—until fairly recently—an inbred American decency in which differing points of view were expressed with a decorum of language by which the truth-saying of friendship was couched with tenderness.

Even when we have ideas that disagree with those of our peers, we have a duty to make sure we understand the perspective and intent of those ideas. In the art of reviewing, it is especially essential that we not misrepresent or distort. Surely, as the history of criticism reminds us, perspectives are best tested by time. Emerson scholars know that, despite the abuse heaped upon him for the Divinity School address, Emerson has been proved more right than his colleagues about the evolution of Christianity in the modern era.

For these reasons I am saddened by the absence of that pervasive civility in the conduct of our scholarly lives that has always defined for me the unique quality of the Emerson Society.

Richard Lee Francis
Western Washington University

Abstracts of San Diego ALA Papers

The following panels were presented by the Emerson Society at the fifth annual conference of the American Literature Association on 3 June in San Diego, California

SESSION 1: *Emerson's Social Vision.*
Chair, David M. Robinson, Oregon State University

The Social Context of Emerson's Vision

ROBERT D. RICHARDSON, JR.
Wesleyan University

Emerson's individualism is that of a man who was profoundly involved in the social, political, and public life of his time. In practice as well as in theory, he understood the individual as always having a social context. He said of himself that the genius of his life was social, and his early lecture series "The Philosophy of History" contains a repeated and sustained attack on romantic individualism. "Every being in nature has its existence so connected with other beings that if set apart it would instantly perish." This note, and not the more exaggerated point of view of "Self-Reliance," is Emerson's considered position, first and last, a view definitively demonstrated in David Robinson's recent *Emerson and the Conduct of Life.*

The Disruptive Anatomy of Emerson's Social Organicism

LAURA DASSOW WALLS
Lafayette College

The secret of organicism is that it offers growth without change, diversity without difference. Emerson uses the organic metaphor to bind the social and natural universes into a single whole, contained and unified by the centering Law. This structural principle puts singular pressure on the individual, who acquires meaning only through assimilation into the whole, the corporate or social "body." To the individual who finds this oppressive, Emerson offers the liberation promised by all formalisms—freedom through obedience; and he turns for this vision to the new science of biology. Herein lies the disruptive element, for though organicism posits and depends upon purity, the basic anatomy of organicism is a hybrid of modernism's "pure" categories of nature and society. As a hybrid it must itself (as Bruno Latour shows) be purified, into a "natural" rather than a social category. Herein lies the basis for Emerson's structuring opposites—Man and Nature, Freedom and Fate—as well as the enormous productivity of his thought—for such categories, once purified, proliferate in hybrids. Emerson emerges as modernism's own Representative Man, and organicism as modernism's icon.

Emerson, Antislavery, and the Politics of Publication

LINCK C. JOHNSON
Colgate University

The neglect of Emerson's antislavery addresses has been attributed to some of his early admirers, who sought to remake Emerson in their own conservative images; and to twentieth-century critics, who until recently have focused their attention on the works Emerson wrote before he became actively involved in the abolitionist movement. But a major reason his antislavery addresses have not received the attention they deserve is that Emerson himself did not really wish them to receive such attention. Certainly he made little effort to publish or preserve those addresses, some of which have survived only through accounts published in newspapers like the *Liberator*, the *National Anti-Slavery Standard,* and the New York *Tribune*. Ironically, Emerson probably reached far more contemporary readers through the pages of the *Tribune* than through the publication of his books. For Emerson, however, newspapers were primarily outlets for occasional works designed to shape public opinion on questions of immediate social and political interest. At the same time, his lecture series and the books that grew out of them reveal his reluctance to alienate portions of his growing national audience by introducing such controversial issues. More crucially, Emerson continued to believe that his own growing involvement in politics constituted a betrayal of the scholar's proper role and primary responsibilities. He thus sharply distinguished between his public labors, especially his antislavery addresses, and what he conceived of as his private work, the fruits of which were lectures and books in which Emerson seemed far removed from the increasingly bitter controversies of the 1840s and 1850s. Indeed, there are no substantive references to slavery in any of the books he published before the Civil War, despite the fact that Emerson wrote or revised some of those volumes during periods in which he was also delivering addresses on subjects like Emancipation in the British West Indies, the Mexican War, the Fugitive Slave Law, the strife in Kansas, and John Brown's raid on Harpers Ferry.

SESSION 2: *Emerson in 1844: A Sesquicentennial Perspective.*
Chair, Ronald A. Bosco, University at Albany, SUNY

An Archaeology of Emerson in 1844

NANCY CRAIG SIMMONS
Virginia Polytechnic Institute & State University

Emerson's journal statement on 31 December 1843 that "the individual is always mistaken" potentially offers a striking leitmotif for 1844, when he seems to be testing earlier, more confident assertions about the self-reliant individual within the context of his work in this year, especially the end of the *Dial*, "The Young American," "New England Reformers," "Emancipation in the British West Indies," and the *Second Essays.* However, the territory has been well explored by numerous scholars. Michel Foucault's concept of archaeology (in *The Archaeology of Knowledge*) as a method for historical investigation of a field of discourse suggests another way into the Emerson of 150 years ago. Archaeology asks us to explore the field anew, freed from our usual preconceptions about genesis and continuity, to discover new relationships. It points to the evidence of material culture, rather than the world of Emerson's thought. Two "discourses" seemed especially interesting: those concerning publishing and the railroad.

Emerson's discourse on publishing provides much evidence of the difficulties encountered by the modern author working for himself and his friends. This discourse shows how enmeshed he was in the economic, technologic, transportation, and communications network of 1844. Somewhat differently, his discourse on the railroad (which began operating in Concord in June 1844) shows how he transmuted experience to the world of thought. It also expresses a changed—and dual—notion of time that develops in this period. While geology has opened up huge vistas of time, the railroad has shrunk distances and accelerated time. This takes us back to his New Year's Eve epiphany: "how much the years teach which the days never know! . . . but the individual is always mistaken." Though individual humans may not think they are making progress, ultimately all are advanced; what the self-reliant individual has lost, the race has gained—an idea reiterated in several published works from 1844. The cultural work of the poet, Emerson believed, is to domesticate the modern system in a way that would energize ("cheer, raise, and guide") people. Similarly, Foucault suggests that the individual statements in a discourse may teach what the grand historical unity cannot know.

Emerson and the Anti-Slave

ALBERT J. VON FRANK
Washington State University

Emerson's first important public statement on the slavery question was his address on West Indian Emancipation, delivered at Concord, 1 August 1844. Reading the address in the context of the occasion it celebrates, the established genre of the abolitionist speech, and Emerson's own concurrent activities, it becomes clear that Emerson tried to revise the direction of antislavery reform and to bring about a specific political result—as much among northern whites as among southern blacks—by dissenting from what he took to be an excessively materialistic reading of the problem posed by slavery. The address illuminates Emerson's reluctance to speak publicly on the issue: the prevailing abolitionist rhetoric, relying on a litany of physical abuses, was ironically allied with the dehumanizing ideology of the slaveholder, which insisted on presenting blacks as just so many bodies.

"This too much pasture": Attitude and Revelation in "Nominalist and Realist"

DAVID W. HILL
College at Oswego, SUNY

In three paragraphs published in "Nominalist and Realist" Emerson acted out as discourse an idea about the nature and circumstances of human consciousness that permeates as a dramatic stance, a tone of voice, or a context for assertion those works from the middle and late 1840s that commentators have cited as evidence of a profound turn in Emerson's thought and writing. In the fourth paragraph of the essay Emerson says that the philosophical realists had the best of their dispute with the nominalists because of their claim that generalizations appeal to "essences" which "round and ennoble the most partial and sordid way of living" (*CW* 3:136). But the examples of generalization to which he gives serious attention are drawn from the "municipal" apparatus of organized civil life—"the markets, the custom-houses, the insurers' and notaries' offices" (136)—the realm of "nominalist" thinking about generalization as the action of the human mind upon discrete particulars, which alone have an extra-mental existence. In its confounding of realist and nominalist stances, the paragraph encapsulates Emerson's sense of the "opacity" of our experience of particulars. Universal, supra-experiential reality, the "deep foundation" of things, is available to human consciousness only through inference, not through direct experience.

This "unhandsome" condition is dramatized in much of "Experience," for example in the complaint about the "lubricity" of the world, and provides the tone of voice which colors the end of "Days" (1851), in which people can only snatch the "few herbs and apples" available to our consciousness. It provides the context out of which the idea of "Bacchus" emerges in an 1846 journal passage in which he says people are "perishing for want of electricity to vitalize this too much pasture" (*JMN* 9:441). In the fifth paragraph of "Nominalist and Realist" he constructs a response to the situation of consciousness outlined in the later journal passage: "I read for the lustres, as if one should use a fine picture in a chromatic experiment, for its rich colors. 'Tis not Proclus, but a piece of nature and fate that I explore" (137). By piercing through "subject-matter," here the aspirations toward narrative or idealized landscape that made paintings "fine" or the assertions of Proclus, the reader moves to "nature and fate" by the strategy of non-representational artists—seeking only the vivid encounter with color, tone, and shape, the primitive elements logicians call "simples." Vivid presence replaces aspiration toward unity in the strategy at work in these sentences, although elsewhere in his writing Emerson finds himself as alienated from that presence as he is from unifying meaning.

In the thirteenth paragraph this dilemma leads to a re-casting of the idea of succession which then takes a distinctly "mythy" turn: "The universality being hindered in its primary form, comes in the secondary form of *all sides*: the points come in succession to the meridian, and by the speed of rotation, a new whole is formed" (142). A psychological explanation claims that we would be unable to distinguish objects of thought or to move from one to another unless succession worked to enhance the vividness of those "attributes" that are withheld from us. The word "attribute," with its allusion to the realist position, suggests the final strategy of the essay. The realist position is not true to our experience, but we must hold it nevertheless as a mythic explanation of those "deep foundations" our consciousness cannot touch in "this too much pasture." Yet pastures are places in which feeding occurs; thus this "*plenum*" of a world, filled with particulars which block our access to wholes, provides occasions for vivid contact, occasions from which we must infer the wholeness we cannot feel: "Nothing is dead: men feign themselves dead, . . . and there they stand looking out of the window, sound and well, in some new and strange disguise" (143). The strange, sad condition of the "Illusion" section of "Experience," the poetic motto to that essay, "Days," and the muted and complex ending of "Nominalist and Realist" set the master-tone for *Essays, Second Series,* which Emerson planned to end with that essay. That dramatic realization, like other variations on theme played out most openly in "Realist and Naturalist" defines the stage of thought which led Emerson to his explorations of biography and history in *Representative Men* and *English Traits* and set the stage for more affirmative re-casting of "Experience" in "Fate" and its dramatization in "Illusions."

PROSPECTS.

Merton Sealts Gift Initiates Research Collection

Merton M. Sealts, Jr., Henry A. Pochmann Professor Emeritus at the University of Wisconsin at Madison, has presented to the Emerson Society a generous gift of scholarly materials that initiates the Society's research collection. The items include several rare and out-of-print books (eight volumes of the *Journals* [1909-14], ed. Emerson and Forbes; F.B. Wahr's *Emerson and Goethe*; Bryer and Rees, *Checklist of Emerson Criticism*; and several Kenneth W. Cameron titles, including *Transcendental Workbook* and *Emerson's Reading*); extensive runs of such journals as *ESQ*, *ATQ*, *TSB*, and *Concord Saunterer*; Eugene Irey's *Concordance to 'Nature'*; and miscellaneous maps, photos, brochures, and offprints.

Renowned also as a Herman Melville scholar, Professor Sealts edited volumes 5 and 10 of the *Journals and Miscellaneous Notebooks of Ralph Waldo Emerson*, important primary scholarship that informed Sealts's own pioneering articles on Emerson and his indispensable *Emerson's 'Nature': Origin, Growth, Meaning* (with Alfred R. Ferguson, 1969), and culminated in *Emerson on the Scholar* (Missouri, 1992). Of particular interest to scholars in Professor Sealts's gift, then, are materials he used in editing *JMN* 10: copyflow prints of Emerson's ms. journals, notebooks, and Index #2 (1847); preliminary analysis of the journals and notebooks, compiled in planning *JMN* 10; and a manual for the editing of *JMN*.

Now stored in a dozen cartons at WPI, the Sealts materials will be more readily available to researchers when the Society eventually acquires a permanent home.

Status Report on Emerson Editions

Volume 5 of *The Collected Works of Ralph Waldo Emerson, English Traits*, has been published by Harvard University Press. The text was established by Douglas Emory Wilson. Philip Nicoloff wrote the introduction, and Robert E. Burkholder prepared the notes.

The Library of America has published Emerson's *Poems and Translations*, edited by Harold Bloom and Paul Kane. It contains all poems published in Emerson's lifetime, and many manuscript poems and fragments. Unlike the forthcoming volume 9 of the Collected Works edition, which incorporates most of Emerson's later revisions, the Library of America prints the earliest printed versions of the published poems.

New Books

Robert E. Burkholder and Joel Myerson have compiled *Ralph Waldo Emerson: An Annotated Bibliography of Criticism, 1980-1991*, published by Greenwood Press. (See flyer in this issue of *ESP* for 20% discount for Emerson Society members.) The volume supplements Burkholder and Myerson's *Emerson: An Annotated Secondary Bibliography* (1985), which for a limited time is offered to members for $35, postage included—an extraordinary discount of about 75%. (The same discounted price applies to Myerson's *Ralph Waldo Emerson: A Descriptive Bibliography* [1982]).

Albert J. von Frank's much-anticipated *An Emerson Chronology* has been published by G. K. Hall.

D. Shivaji has published the first two volumes of a planned three-volume *Emerson Dictionary* (New Delhi: Wiley Eastern Limited, 1993). Volume I, "Published Works," is keyed to the Riverside and Centenary editions. Volume II, "Journals," is keyed to *JMN*. Volume III is tentatively titled "Lectures and Miscellanies." Mr. Shivaji is a Founding Member of the Emerson Society.

Delores Bird Carpenter, known to Emersonians for her edition of Ellen Tucker Emerson's *The Life of Lidian Jackson Emerson*, has published *Early Encounters—Native Americans and Europeans in New England: Selected Papers of W. Sears Nickerson* (Michigan State Univ. Press).

Grodzins Named UU Editor

Dean Grodzins, whose recent Ph.D. dissertation was awarded the Allan Nevins Prize at Harvard, has been named editor of the *Proceedings of the Unitarian-Universalist Historical Society*. Grodzins, familiar to many Society members for his paper on Theodore Parker and Emerson at the 1992 ALA conference, is soliciting manuscripts. Write him at the Department of History, Harvard University, Cambridge, MA 02138; or via E-mail: grodzins@husc.harvard.edu .

Emerson Books Sought

Robert Redd, a Society member, would like to acquire certain volumes of Emerson's writings: *Journal* (Riverside Edition), vols. 2-5 (Boston: Houghton Mifflin, 1909-11), and the following volumes of *Works* (Riverside Edition, 1880-82): *Essays: First Series*, *Conduct of Life*, *Poems*, and *Society and Solitude*. Send responses to Mr. Redd at P.O. Box 256, Ada, MI 49301, or call 616-676-1583.

An Emerson Bibliography, 1993

David M. Robinson
Oregon State University

*New editions and critical works from 1993, including items missed in the 1992 bibliography (*ESP *4, ii [1993]:6-7).*

Editions.

Jones Very: The Complete Poems. Ed. Helen R. Deese. Georgia, 1993. [Introduction discusses Emerson's relationship with Very.]

Sampson Reed. Primary Source Material for Emerson Studies. Swedenborg Studies, No. 1. West Chester, Penn.: Swedenborg Foundation, 1992.

The Selected Letters of Mary Moody Emerson. Ed. Nancy Craig Simmons. Georgia, 1993. [Includes letters to Ralph Waldo Emerson and other Emerson family members.]

The Topical Notebooks of Ralph Waldo Emerson, Volume 2. Ed. Ronald A. Bosco. Missouri, 1993. [Contains five later notebooks, including "Orientalist."]

Books.

Bercovitch, Sacvan. *The Rites of Assent: Transformations in the Symbolic Construction of America.* Routledge, 1993. [Includes a chapter on "Emerson, Individualism, and Liberal Dissent."]

Brantley, Richard E. *Coordinates of Anglo-American Romanticism: Wesley, Edwards, Carlyle and Emerson.* Florida, 1993. [Emerson in the light of the English empiricist tradition.]

Buell, Lawrence, ed. *Ralph Waldo Emerson: A Collection of Critical Essays.* Prentice-Hall, 1993. [A selection of important criticism, with an introduction and new essay by Buell.]

Dickenson, Donna. *Margaret Fuller: Writing a Woman's Life.* St. Martin's, 1993. [An interpretive biography of Fuller, with discussions of her relationship with Emerson.]

Gelpi, Donald L., S.J. *Endless Seeker: The Religious Quest of Ralph Waldo Emerson.* Univ. Press of America, 1991. [Emerson's development as a religious thinker, including his doctrine of "spiritual discernment."]

Greenberg, Robert M. *Splintered Worlds: Fragmentation and the Ideal of Diversity in the Work of Emerson, Melville, Whitman, and Dickinson.* Northeastern, 1993. [Emerson's work as a response to American cultural fragmentation.]

Gustafson, Thomas. *Representative Words: Politics, Literature, and the American Language, 1776-1865.* Cambridge, 1992. [Emerson's work as a response to linguistic and political disruptions in the early republic.]

Hertz, David Michael. *Angels of Reality: Emersonian Unfoldings in Wright, Stevens, and Ives.* Southern Illinois, 1993. [Emerson's influence on three modern artists.]

Jacobson, David. *Emerson's Pragmatic Vision: The Dance of the Eye.* Penn State, 1992. [Emerson's rejection in the 1840s of his earlier humanist perspective.]

Loving, Jerome. *Lost in the Customhouse: Authorship in the American Renaissance.* Iowa, 1993. [Includes a chapter on "Experience."]

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In Memoriam
Eleanor M. Tilton
1913-1994

Professor Eleanor M. Tilton, who died on 8 May in Monroe, Ohio, is best known to Emersonians as the editor of the three additional volumes of Emerson letters, published from 1990 to 1994 by Columbia University Press. In 1993 she received one of the Emerson Society's first Awards for Distinguished Achievement in Emerson Studies. A dedicated teacher and scholar of nineteenth-century American literature, Eleanor Tilton was born and raised in Boston. She graduated from Mt. Holyoke College in 1934 and the next year received the M.A. degree from Boston University. After working briefly for a bookseller, she began her doctoral work at Columbia University. In 1939 she accepted a position as instructor of English at Vassar College, where she remained until 1942. The next year she moved to Jacksonville, Illinois, where she was instructor of English at MacMurray College for three years.

In 1947 she completed her work at Columbia with a dissertation on Oliver Wendell Holmes, written under the direction of Professor Ralph L. Rusk; it was published in the same year as *Amiable Autocrat: A Biography of Oliver Wendell Holmes.* The preceding year Tilton had moved to Philadelphia, as an instructor at Temple University, where she was soon promoted to assistant professor. In 1950 she returned to New York as assistant professor of English at Barnard College of Columbia University. Promoted to professor in 1959, she remained in this department until her retirement, serving as chair from 1961 to 1963; she was named Professor Emeritus upon her retirement.

One of the fellow researchers Tilton thanked in *Amiable Autocrat* was Thomas Franklin Currier, who had shared with her his knowledge and his notes toward a Holmes bibliography, left unfinished at the time of his death in 1946. In 1953 *A Bibliography of Oliver Wendell Holmes* was published with Tilton as co-author. Before his death in 1962, Ralph L. Rusk had turned over to Professor Tilton his thirty-eight file boxes of additional Emerson letter materials. In her Preface to volume 7 of the *Letters*, she acknowledges the continued help of her mentor, her "silent collaborator."

After her retirement, Professor Tilton continued to live in her Morningside Heights apartment adjacent to the Columbia campus, working on the letters project she had inherited from Rusk, caring for her aging mother until her death, entertaining the visits and questions of scholars, young and old, and enjoying the opportunity to travel widely to the many repositories that housed the manuscripts she was editing. In *Amiable Autocrat* she notes that at the end of a particularly laborious research project, young Holmes wrote "the appropriate motto 'Perseverando.'" It is one that fits her own tireless work on Emerson's letters.

—Nancy Craig Simmons