



R.W.E.

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Fall 1995

EMERSON SOCIETY PAPERS

Distinguished Achievement Award Presented to Merton M. Sealts, Jr.

"So Emerson, by recurrent challenge and by cumulative example, provoked and inspired and *educated* his students—and in turn his students' students—to walk on their own feet, to work with their own hands, to speak their own minds, just as every great teacher invariably does." So wrote Merton M. Sealts, Jr. in "Emerson as Teacher," an essay that teaches us much about Emerson's own self-devised career as a lecturer and freelance mentor to the world, and also about the process of teaching and learning. The Emerson Society honors Sealts as one of our great Emersonians, a man who has made an enormous contribution to our understanding of Emerson through his scholarship, teaching, and tireless mentoring of doctoral students—both before and after they earned their degrees.

Sealts was educated at The College of Wooster (A.B., 1937) and Yale (Ph.D., 1942). After brief teaching stints at the University of Missouri and Wellesley College, he joined the faculty at Lawrence University in 1948, and moved to the University of Wisconsin—Madison in 1965. He is now Henry A. Pochmann Professor of English Emeritus at Wisconsin. It was at Wisconsin that his work with graduate students made, and continues to make, such a strong and positive impact on our profession. In 1974 Sealts was granted an Honorary Doctorate from The College of Wooster, and in 1992 he was awarded the Hubbell Medallion for his achievements as a scholar of American Literature by the American Literature Section of the Modern Language Association.

There are many things to praise in Sealts' distinguished and continuing career, but it is his generosity—a generosity of both time and energy expended, and a generosity of spirit—that stands out. He understands the importance of cooperation, collaboration, and dialogue

among scholars, and holds it his duty to maintain and encourage it among various generations of scholars. But he is motivated by more than a sense of duty. Sealts entered with real delight into dialogue with his students and colleagues, transforming what might have been duty into something more real and satisfying. He brought the same kind of commitment to his scholarly work as well, always seeing it as a way of teaching and of entering into dialogue with others, and demanding of himself a kind of historical acumen that gives his work a lasting reliability. His deeply respected work on Melville would ordinarily account for one very busy career, but he pursued Emerson just as tenaciously, leaving us an important legacy. His *Emerson's Nature—Origin, Growth, Meaning* (1969; 1979) is an important sourcebook for teachers and students of Emerson's difficult but essential first book, and it teaches those who use it how to consider a literary text in terms of its genesis and process of production. His editions of volumes 5 and 10 of *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson* were of great importance to this distinguished edition, one that had much to do with initiating the revival of interest in Emerson in the past two decades. His extended explorations of Emerson's conception and enactment of the intellectual life, centering around his concept of the "scholar," resulted in *Emerson on the Scholar* (1992), the definitive examination of Emerson's lifelong struggle to define his role and vocation, and an important call to reexamine the middle and later phases of Emerson's career. The Emerson Society pays honor to Merton Sealts, who has "by cumulative example, provoked and inspired and *educated* his students—and in turn his students' students."

—David M. Robinson

Abstracts of Baltimore ALA Papers

The following panels were presented by the Emerson Society
at the sixth annual conference of the American Literature Association on 26 May in Baltimore, Maryland

SESSION 1: Emerson's Later Work.

Chair, David M. Robinson, Oregon State University

Tears for Emerson

JULIE ELLISON

University of Michigan

How does genre pertain to the representation of mourning in Emerson's writings in response to the death of his son, Waldo, in 1842? A comparison of "Threnody" and "Experience" suggests that Emerson's strongest engagement with antebellum fictional narratives absorbed with the death of children and with the writer-parent's affectionate witness is diverted away from the essays and into verse, in a series of complicated defensive and expressive moves. Lidian Jackson Emerson's letters, Ellen Tucker Emerson's manuscript biography of her mother, Charles Newcomb King's *Dial* story, "The Two Dolons," and Margaret Fuller's letters allow us to assess both of Emerson's texts as partaking of a highly social, intensively written response to the child's death throughout the family circle. Fuller, above all, emerges as the chief mourner of Waldo. Her reactions illuminate the child's imagined role as mediator in the relationship between herself and Emerson. As a crisis in family cultures, Waldo's death ramifies in ways that lead to further questions about the relationship of genre to paternity, of writerly work to domestic locations, and of sentiment to audience.

EMERSON SOCIETY PAPERS

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

'Fate, Freedom, and Foreknowledge': Assent, Stoical Belief, and Reformed Theology in Emerson's *The Conduct of Life*

ROBIN SANDRA GREY

University of Illinois-Chicago

Recent efforts to acknowledge the relation between Emerson's *The Conduct of Life* and the political struggles of America in the 1850s have raised the problem of how to reconcile the pole of forces that Emerson designates as "immovable limitations," or "fate," with his increasing disposition toward individual political activism. How did Emerson distinguish virtuous conduct from "passive obedience" or "tameness"—from versions of moral collusion? To see the fatal forces only as recalcitrant obstacles, or at best as provocations to insight and power, ascribes to Emerson the acceptance of a period of resignation and loss of individual agency. But the litany of catastrophes at the beginning of "Fate" suggests that Emerson was alarmed by the apparent impotence of individual will in the face of the inexorable laws of the universe. While Emerson undoubtedly differentiated between the inevitably moral purposes of the universe and the inherently immoral motives of slavery in America, the problem of efficacious individual agency was still central to him. Emerson's conception of fate, in fact, involved the conscious and deliberate choice or "assent" that is the exertion of individual agency. Most important to him was the insight that the opportunity for giving or withholding assent had

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always been available. This insight diminished for him the apparent contrast between his earlier apparent inaction and his increasingly visible political activism.

What Emerson meant by the "fatal" aspect in part derives from the Stoics, with whom he had a considerable familiarity. But his was not exclusively the significant determinism, or "indifference to circumstances," usually associated with Roman Stoicism, for he also drew from the (earlier) Greek Stoical conception of the universe—especially from the fundamental stoical injunction to live according to the universal "law of nature." Through a virtuous attitude and consciously willed virtuous action—emphasized by Epictetus, Arrian, Seneca, and Aurelius—a wise individual could live in conformity with the orderly and beautiful "law of nature," and so achieve the same autonomy and uniformity as the divine fire that shapes him or her. The pursuit of virtue for its own sake, or strength of character, as Zeno expressed it, enabled the individual not so much to resign to Fate's dicta as to conform nobly with those laws not subject to the accidents of circumstance. Emerson suggested this in his remark, "The right use of Fate is to bring up our conduct to the loftiness of nature."

Similarly, in the terms of reformed theology, Emerson never, I think, professed resignation to arbitrary benefits or afflictions dispensed to a passive and oblivious population without the cooperation of human aspiration or judgment. In suggesting that the laws that govern the universe are not susceptible to the chaos of human motives, Emerson does not remove all contingency—at least not that of human judgment and moral choice: "I hope we have reached the end of our unbelief, have come to a belief that there is a Divine Providence in the world, which will not save us but through our own cooperation" (1854 Fugitive Slave Law Address). Lincoln, according to Emerson's later oration, offered his countrymen not so much a mystical atonement (in giving America back its integrity) as the uncompromising commitment to a "fact" that Daniel Webster had not the stamina to pledge. The soteriological motive—salvation through the intervention of a Christic intermediary—runs visibly through Emerson's essay "Fate," except that the role of intervention has devolved onto the individual, who is now capable of "Leaving the daemon who suffers, ... to take sides with the Deity who secures universal benefit by his pain." In the comment the "one solution to the knots of fate, freedom, and foreknowledge exists, the propounding ... of the double consciousness," Emerson acknowledges not only the individual's desire to prevail but also the individual's (Stoic and Christic) knowing assent to the moral laws of the universe.

The Conduct of Life: The Seductions of Necessity

B. L. PACKER

University of California, Los Angeles

[Abstract not available at press time.]

SESSION 2: Emerson in Recent Criticism.

Chair, Gary L. Collison, Penn State-York Campus

Emerson's Centrality to American Literary Studies: Will It Endure?

LAWRENCE BUELL

Harvard University

The question of whether Emerson will seem to remain central to American literary and cultural studies seemed more open during the middle third of this century than it does now, despite recent challenges to white androcentric canonicity. The question now facing us is rather what form will that centrality take? Emerson studies present a shifting picture in this respect. Since 1980 the Whitherian "plot" of Emerson's career as a brief Transcendental efflorescence followed by a long decline into "acquiescence" has been displaced by a renewed attention to the late Emerson, which is viewed with more respect. Henceforth, in addition, we may expect to see more study of the sociopolitical valences of Emerson's moral abstractions, of the ethical (as against the epistemological) side of Emerson's thinking, and of Emerson's thought and writing in its transatlantic contexts.

Radical Humanism?!: Stanley Cavell's Emerson

CARY WOLFE

Indiana University

No one has had more to do with the resurgence of Emerson studies over the past two decades than Harvard philosopher Stanley Cavell, who argues that the philosophical and ethical value of "Emersonian perfectionism" stems from Emerson's confrontation with the problem of skepticism—with the "unhandsome . . . condition" (as Emerson terms it in "Experience") that "the world exists," as Cavell puts it, "as it were for its own reasons." For Cavell's Emerson, the loss of philosophical foundations opens onto the ethical problem of how the contingency of the human situation is to be confronted in language, how we register the "conditioned-ness" of our situation in the "terms" we strike with existence. The problem with this project of moral perfectionism, however—in Cavell and in Emerson—is that it is an essentially isolate journey. What gives the Emersonian vision of perfectionism its critical power—in other words, its extreme, unsurpassed idealism—is precisely what prevents the Emersonian subject from engaging in collective practice with others.

Cavell confronts this problem in his most recent work, and attempts to turn this apparent "political liability" (as he puts it) into a virtue by arguing that the "unsociability" of Emerson's work

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1995 Annual Meeting

President Joel Myerson presided over the 1995 annual meeting of the Emerson Society in Baltimore, Md., on 26 May. David M. Robinson was unanimously voted President-Elect; Glen M. Johnson and Sarah Ann Wider were elected to the Advisory Board; and Daniel Shealy was named Program Chair. Merton M. Sealts, Jr., was named recipient of the Distinguished Achievement Award in Emerson Studies. A \$500 Life membership category was established. [Joel Myerson has since become the

society's first Life Member.] Secretary/Treasurer Wes Mott reported that at the end of 1994, the Society's savings account had a balance of \$4,634.46, the Scholarship Fund, \$561.55. Secretary's and Treasurer's Reports for 1994 (distributed at the meeting) may be obtained by sending a self-addressed, stamped envelope to Professor Mott, Dept. of Humanities & Arts, WPI, 100 Institute Road, Worcester, MA 01609.

Abstracts

(Continued from page 3)

"should be interpretable politically as a rebuke and confrontation" of tyranny and oppression. The larger point, however, is that Emerson's vision of the self is so pure, so antinomian, that it rejects not only oppression but also sociality *as such*. Cavell's attempt to transform Emerson's apparent anti-humanism into a more radical humanism is most strained in his essay on "Fate" in his latest book, where he argues that Emerson's silence on the issue of slavery in that essay should be viewed as a quintessentially philosophical response on behalf of freedom, as the only response that philosophy can have: "the achievement of the unpoetical, of the refusal to take sides." Yet Cavell agonizes—with good reason, as I have suggested—over the implications of this reading for philosophy as such. Those misgivings suggest a conclusion that Cavell is unwilling to pursue: that there are other responses philosophy, or at least another sort of philosophy, can have to social injustice on behalf of freedom.

Art, Language, and Mind: Interdisciplinary Perspectives on Transcendentalism

GAYLE L. SMITH

Penn State Worthington Scranton Campus

When Barbara Novak linked Emersonian transcendental ideas with the style of later nineteenth-century American landscape painting known as luminism, she put luminism in a more familiar context and also seems to have prompted a great deal of interdisciplinary work on Emerson, Thoreau, and other writers of the period. Some studies extend, refine, or critique Novak's initial theory. The resulting attempts to interpret one art form in terms of another, or to find analogous relationships between the works of painters and writers, have raised exciting possibilities and difficult methodological questions as well.

While Novak works from Emersonian concepts of self, time, and the relationship between the real and the ideal, Betty Chmaj restricts herself to Emerson's aesthetic theories and their influences but extends the influence beyond painting to include literature, architecture, and music. In the last three areas there are more actual statements of indebtedness to Emerson. Richard Schneider, Kevin Radaker, Barton Levi St. Armand, and H. Daniel Peck compare various descriptions of landscape by Thoreau with particular nineteenth-century American paintings or styles of painting. As close as some seem to each other, the reasons for that perceived similarity are not self-evident. Shared influences can help account for a degree of similarity, since we have extensive evidence of Emerson's and Thoreau's reading and thinking about William Gilpin and John Ruskin. We are left, however, with unanswered, perhaps unanswerable questions about the writer's knowledge of particular paintings, the artist's awareness of the writings of a particular individual or of transcendental precepts in general, and about the specific intentions of either. As close as some critics attempt to stay to comparing purely stylistic features, the larger implications of these features, in the paintings or the prose, seem to beg for interpretation.

Interdisciplinary approaches have brought more attention to the journals kept by Emerson and Thoreau. Here we find rich description, aesthetic theory, perception theory, and a great deal about the art of composition and prose style. Thoreau's journals are emerging as artistic works on their own terms.

PROSPECTS.

Supplementary Letters Edition Complete

The fourth and final volume of the late Eleanor M. Tilton's supplementary edition of *The Letters of Ralph Waldo Emerson* has been published by Columbia University Press. The edition includes letters not published in Ralph L. Rusk's standard 6-volume *Letters* (1939). The Emerson Society provided a subvention to assist the press in preparing the cumulative index to the four new volumes.

Russian Biography Published

The first Russian-language biography of Emerson, *Ralph Waldo Emerson: In Search of His Universe*, by Nikita Pokrovsky, has been published by the Center for American Studies in Concord. Pokrovsky, a member of the Emerson Society, is a professor at Moscow State University. Publication was supported by contributions from the Society and by many individuals. Those who contributed will receive a copy of the introduction, which is in English. For details, write Stuart B. Weeks, director of the Center, 196 Elm St., Concord, MA 01742.

NEH Summer Programs

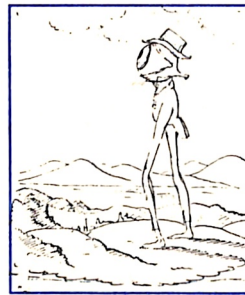
Two leading Emersonians are offering NEH Summer Seminars for School Teachers in 1996. David Robinson will be directing a seminar on "Transcendentalism and American Cultural Transformation: Emerson, Fuller, Thoreau," to be held 24 June–26 July at Oregon State University. Len Gougeon will be directing a seminar on "Reform and the Individual: Emerson, Thoreau, Fuller, Douglass, and Stowe," to be held 24 June–26 July at the University of Scranton. Fifteen teachers will be chosen from among applicants for each seminar, and receive a \$2,825 stipend. Americans teaching full time in public, private, or church-affiliated schools, levels K–12, are eligible to apply. Applicants should contact the directors of the seminars for further information and application forms.

Emerson/Nietzsche Papers Sought

Plans are under way for a special issue of *ESQ: A Journal of the American Renaissance* on Emerson and Nietzsche. The guest editor for this issue, Professor Michael Lopez, invites submissions, proposals, and inquiries before 15 December 1995, directed to him at 3205 Forest Run Court, Madison, WI 53704. Essays that emphasize pertinent traditions in German philosophical thought are especially welcome, but other approaches to the Emerson/Nietzsche relationship are invited as well.

Query

Ph.D. student researching women travellers in Egypt would like information on any unpublished manuscript materials and photographs pertaining to the journey in Egypt undertaken by R. W. Emerson and Ellen Emerson in 1872–73. J. M. Warzeski, 5666 Split Oak Lane, Tallahassee, FL 32303. 904-921-8549 days; 904-562-5145 evenings.



REVIEWS

The Complete Sermons of Ralph Waldo Emerson.

Chief Editor, ALBERT J. VON FRANK. Volume 3. Edited by RONALD A. BOSCO. Columbia: Univ. of Missouri Press, 1991. xiii, 416 pp. \$49.95 Volume 4. Edited by WESLEY T. MOTT. 1992. xiii, 477 pp. \$49.95.

With volumes three and four now available, publication of *The Complete Sermons of Ralph Waldo Emerson* has been brought to closure under the general editorship of Albert J. von Frank, who originated the project; in editing the opening volume himself, he established the pattern and the touchstone of excellence to be followed in the remaining three.

Like their predecessors, each of the last two volumes includes a short introduction detailing textual matters and a useful chronology of Emerson's activities, especially his preaching, during the period covered by the included sermons. Following the primary text are notes with detailed descriptions of the manuscripts, textual emendations, relevant drafts, and revisions, along with speculations on the stages of composition through which various passages of the sermons progressed. A footnote to each sermon includes the dates and places that it was delivered. Most were read on several occasions—from only a few to as many as nineteen times or more—over a wide time span. Immediately preceding the textual notes in volume four are thirty pages of occasional discourses and sermon fragments, mostly undated, followed by two appendices; the first includes records of Boston's Second Church relating to Emerson's ministry, and the second constitutes a letter that he sent to the church shortly before sailing for Europe some three and a half months after leaving the pulpit there. The final volume includes a comprehensive index to the series.

Now that all of Emerson's sermons are in print, one is at a loss to understand, first, why no one had edited and published them many decades earlier, and then, how Emersonians have managed to teach and write without easy accessibility to most of them for so long. Before reading through them one cannot imagine how crucial the composition of these 171 sermons was to Emerson's philosophical, spiritual, and literary development, at least from 1826, when he wrote the first, through 9 September 1832, when he delivered No. 162, the "Lord's Supper" sermon, which marked his resignation from the Second Church. Time and again principal ideas of Emerson's major essays and lectures of the late 1830s and afterwards are distinctly anticipated in the sermons.

Wesley T. Mott, editor of volume four, emphasizes this foreshadowing in "*The Strains of Eloquence*": *Emerson and His Sermons* (1989), a penetrating analysis of Emerson's developing independence of mind through an exposition of selected sermons. His work is complemented by Susan L. Roberson's recent *Emerson in His Sermons: A Man-Made Self* (1994). Volume three of *The Complete Sermons* opens with No. 91, which Emerson delivered on 10 October 1830, about four months before the death of his first wife, Ellen, on 8 February; Roberson traces with great sensitivity the effect of this loss through the idealizing personalization of thought that she recognizes in his preaching. She and Mott together make a persuasive case for the sustained relevance of the sermons to views that Emerson expressed later in his lectures and essays. If, in composing these, he gleaned from his journals and notebooks, so did he also draw heavily from the sermons as well. The manifold correspondences are unmistakable.

For example, many sermons in these two volumes anticipate major themes evident in his seminal essay, *Nature*, especially the ideas that "Every thing was made for use" (No. 143; 2/5/32; delivered seven times, to 1/10/36), that "the outward world...[is] only...a shadow or type of the world within" (No. 151; 4/8/32; delivered three times, to 8/20/37), and that the "moral nature" is "the key by which the works of nature are to be read" (No. 155; 5/13/32; delivered eight times, to 2/4/38). With reference to "Self-Reliance," Emerson's increasing assurance that the source of truth for each individual lies in the self nourished by the moral sense is also evident in the sermons, notably Nos. 122 and 123. In the first (7/24/31) he asserts that good people squander money by giving alms when they could use it to promote extended social benefit through paying for work, thus enabling the workers whom they pay to hire others in turn. And in No. 123 (7/31/31), he states that one must fully trust oneself as the judge of truth, realizing that "*the origin of self must be perceived*" as the effect of a greater "Cause." As late as 1844, in "Experience," Emerson appears to have been drawing from No. 160, which he repeated eighteen times, to 9/30/36, after first delivering it at the Second Church on 9/2/32; in it he says that the knowledge of God is not an innate knowledge, but "a process which each individual mind must go through. Only by his own reflexion, only by his own virtue, can a man grow in the knowledge of God." For Emerson by then, "knowledge of God" was instrumental in the development of *character*, a keystone in his moral philosophy throughout his career as a lecturer and essayist.

No less important than access to the growth of Emerson's moral views is the additional light that the sermons may cast on his evolving command of language as an imaginative stylist. Many of these late sermons exhibit striking rhetorical power, in accordance with Emerson's need to be both authoritative and persuasive in the pulpit, though none approaches the brilliance of his mystical "transparent eyeball" passage in *Nature* or the splendid introductions to the Divinity School Address and "Experience." Yet members of his congregation were surely charged by his trenchant analysis of truth and the temptations likely to impede them on the road to it in No. 134 (11/6/31; delivered nine times, to 6/26/36):

It is very hard to speak the truth amidst the temptations of bad customs.... Who can withstand the expectation of society? You are expected to say smooth things first, and true things no longer than they are pleasant.... Some leave [truth] from courtesy; some from contradiction; some from laziness; some from vanity; some, to be amusing; some, from interest; some, from example; some for party; some for the sake of talking....

All excellence in every kind is approach to truth. Truth in things is skill; seeing truth is wisdom; speaking truth is eloquence; loving truth is holiness; acting truth is power (3:260-62).

Clearly, this is Emerson as he had wished to be many years earlier, that is, wearing "eloquence as a robe." But he can also be more earthbound and pragmatic in both his rhetoric and his sermons. For example, nearing the end of his ministerial career, he almost echoes Benjamin Franklin in proposing a means of self-improvement. In No. 149 (4/1/32; delivered fourteen times, to 5/17/35), he says that to "be what we would be... we should direct our exertions to the attainment of particular virtues," and "it is always the part of prudence" to address those virtues through "the improvement of single days."

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Reviews

(Continued from page 5)

Meticulously edited and clearly printed, these final two volumes of *The Complete Sermons* constitute an invaluable addition to the published canon for insight into the unfolding of Emerson's power as both a thinker and an imaginative, engaging stylist.

—SANFORD E. MAROVITZ
Kent State University

The Topical Notebooks of Ralph Waldo Emerson.

Chief Editor, RALPH H. ORTH. Volume 1. Edited by SUSAN SUTTON SMITH. Columbia: Univ. of Missouri Press, 1990. xiv, 342 pp. \$37.50. Volume 2. Edited by RONALD A. BOSCO. 1993. x, 420 pp. \$44.95. Volume 3. Edited by GLEN M. JOHNSON. 1994. xii, 373 pp. \$44.95.

The publication of *The Topical Notebooks* has proceeded at a rapid pace, producing all three volumes in only four years, printing topical notebooks which were not included in *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson* (1960-82) or *The Poetry Notebooks of Ralph Waldo Emerson* (1986). As Ralph H. Orth notes in the General Introduction in all three volumes, treatment of the text is a modification of that used for *The Journals and Miscellaneous Notebooks*, employing a genetic text with deletions, insertions, alternate readings and changes, thus reflecting the development of Emerson's thought and of his writing process.

Volume 1 prints seven topical notebooks from the 1850s and 1860s, including Naturalist, the earliest and one of the least-used notebooks, with quotations and extracts on Natural History. As Susan Sutton Smith observes in her introduction to Volume 1, Thoreau's influence can be seen here along with such authorities as Darwin and Linnaeus. Emerson's use of the edelweiss to signify Thoreau in his funerary essay has its source in this notebook. "Fate" (Notebook EO), not surprisingly, contains source material for the lecture and poem of that name, ranging from the classical writers and Celtic mythology to Shakespeare and Defoe. Emerson can also be seen working out the other contents of *The Conduct of Life* in these pages. "Beauty and Art" (Notebook LO) contains rough material for the essays "Beauty" and "Behavior" as well as for lectures such as "Country Life." Extracts from the letters of Margaret Fuller and Horatio Greenough appear along with such sources as John Ruskin. The notebook titled "Natural History of Intellect" (a favorite title for Emerson, who also used it for three 1850 lectures and a lecture series in 1870) contains sections of "Poetry and Imagination" and "Inspiration," among others, as well as the essays collected by Edward Emerson, "Memory" and "Powers and Laws of Thought." Sources range widely from the Bhagavad Gita to Plato to Swedenborg to Wordsworth, as well as more familiar sources such as Alcott and Mary Moody Emerson. The notebook entitled "England and America," apparently begun simultaneously with the 1856 publication of *English Traits*, is divided into sections on each country and is the least-used of this group of notebooks. "Reality and Illusion" (Notebook XO) contains extracts from "Illusions," "Worship," and other essays in *The Conduct of Life*, and sections were also used in the essay "Greatness" and other essays prepared for *Letters and Social Aims*. Quotations vary from Asian sources to Walter Raleigh, Machiavelli,

and James Russell Lowell. Notebook WA, Walking or Country Life, contains entries relating to the lecture by that title as well as "Concord Walks," the poem "The Adirondacks," and the speech "The Man with the Hoe" (published as "Farming" in *Society and Solitude*). An index of Emerson's personal anecdotes is also included in WA.

Notebooks in Volume 2, used by Emerson during the 1850s through 1870s, include Orientalist, whose epigraph, "Ex oriente lux" ("light from the east"), encapsulates its theme, Persian poetry and prose, and reflects Emerson's working out his essay on Persian poetry. In the Rhetoric notebook, Emerson examines the relationship between art and criticism and explores both high and low (or common) speech. Literary Quotations is a copybook of excerpts used as a springboard for literary criticism and contains the raw material of the essay "Quotation and Originality." The Poetry notebook, a source of the essay "Poetry and Imagination," deals with both theory and practice, traces Emerson's arrival at the conclusion that the ancient primitive poet had come closest to the true role of the Poet as an inspired and inspiring force, a "liberating god," and includes multiple versions of "Brahma." The notebook on Philosophy consists of Emerson's preparations for the Harvard philosophy courses he taught in 1870 and 1871, which the aged Emerson considered a "doleful ordeal," and which were collected as "Natural History of the Intellect."

Volume 3, the final volume in the series, prints four notebooks dating from the 1840s through the early 1870s. Gulistan is divided into biographical entries on individuals including Alcott, Charles Emerson, Mary Moody Emerson, Thoreau, Fuller, and Charles King Newcomb. As Glen Johnson observes in his Introduction, here one can gain a feeling for Emerson's close relationships that his sense of protocol omitted from the essays and lectures. "Salvage," the largest of these four notebooks, contains quotations from Emerson's own early writings, and is notable for its consistently optimistic tone. Another Poetry notebook, ZO, seems to have been used much for revising, unlike the "savings banks" represented by the other notebooks in this volume. Like the Poetry notebook printed in Volume 2, ZO was used extensively in the preparation of "Poetry and Imagination," and the use of two such notebooks as well as the length of ZO suggests how important the subject was to Emerson. Begun in 1865, Moral Law is the latest of the notebooks. It contains Emerson's meditations on religion and especially reflects Emerson's longstanding faith in the ultimate moral development of the country. Johnson's notes on the contents of these notebooks as they relate to Stephen Whicher's thesis in *Freedom and Fate* are thus particularly valuable.

A thorough bibliography, an appendix containing all poems (and poetic drafts and fragments) contained in notebooks not published in *JMN*, *PN*, or *TopN*, and a helpful index add to the usefulness of these attractive volumes. My only caveat is that those of us researching Emerson's position on women's issues may wish that the several interesting comments on that topic could be indexed under "women"—or indexed at all—but this is an oversight common to all the Emerson editions, not *The Topical Notebooks* alone. *The Topical Notebooks* will be of interest to students of Emerson's late work and are a valuable addition to scholarship which will continue to be of use for a long time to come.

—ARMIDA GILBERT
Kent State University

An Emerson Bibliography, 1995

DAVID M. ROBINSON

Oregon State University

New editions and critical works from 1994, including items missed in the 1993 bibliography (ESP 5,ii [1994]:7-8).

Editions.

Collected Poems and Translations. Ed. Harold Bloom and Paul Kane. Library of America, 1994. [Contains Poems, May-Day and Other Pieces, and other poems, translations and poem fragments.]

English Traits. Volume 5 of The Collected Works of Ralph Waldo Emerson. Ed. Philip Nicoloff, Robert E. Burkholder, and Douglas Emory Wilson. Harvard, 1994. [Includes an historical introduction and extensive annotations, explanatory notes, and textual apparatus.]

The Letters of Margaret Fuller. Volume 6. Ed. Robert N. Hudspeth. Cornell, 1994. [The concluding volume of this edition, including Fuller's letters from 1850, undated letters, and newly discovered letters, which includes extensive correspondence with James Freeman Clarke.]

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IN MEMORIAM

Gay Wilson Allen

1903-1995

The profession of literary criticism and biography has lost one of its brightest lights with the death of Gay Wilson Allen on 6 August of this year. Known as the "Dean of Whitman scholars" for his *Walt Whitman Handbook* in 1946 (*New Walt Whitman Handbook* in 1975) and *The Solitary Singer: A Critical Biography of Walt Whitman* in 1955 as well as many other books and articles on the subject, Professor Allen was the author of *Waldo Emerson* (1981), then the most important life of Emerson since Ralph L. Rusk's biography in 1949, and *William James: A Biography* (1967). Professor Allen was also the founding and general editor (along with Professor Sculley Bradley) of *THE COLLECTED WRITINGS OF WALT WHITMAN*, today a 20+ volume collection that lacks only the poet's collected journalism.

Professor Allen became interested in Whitman and the American Romantic poets generally as a student of Jay B. Hubbell at Duke University in the 1920s. A native of North Carolina and the son of a carpenter, Professor Allen received both his bachelor's and master's degrees from Duke, and went on to receive his Ph.D. in English at the University of Wisconsin. Along with finishing his dissertation under Harry Hayden Clark in 1934, he completed independently and published *American Prosody* that year. He taught at Bowling Green State University from 1935 to 1946, when he moved to New York University, retiring in 1969. He continued to publish till his middle eighties, commencing and completing *Waldo Emerson* in his retirement and coauthoring with Professor Roger Asselineau of the Sorbonne *St. John de Crevecoeur: The Life of an American Farmer* (1987). He had also contributed heavily to and coedited with Professor Ed Folsom the forthcoming *Walt Whitman and the World*.

—Jerome Loving