On May 26, at the American Literature Association conference in San Francisco, the Emerson Society presented George Kateb in absentia with its 2016 Distinguished Achievement Award. Born in Brooklyn, New York, Professor Kateb completed his undergraduate and graduate work at Columbia University before teaching politics at Amherst College for thirty years, followed by another fifteen at Princeton University, retiring in 2002 as the William Nelson Cromwell Professor, Emeritus. One of the most important political theorists of our time, George Kateb has forged over the last half-century a distinctive and influential liberalism, often—and to the enduring benefit of scholars of literature, politics, and beyond—in profound dialogue with Ralph Waldo Emerson.

Given the ideological havoc wreaked upon the world in the first half of the twentieth century—with even liberalism’s old watchword “individualism” become toxic—postwar academic liberals understandably gravitated toward the “end-of-ideology” narrative, such as Judith Shklar’s 1957 *After Utopia: The Decline of Political Faith*. And so it was with decided brio that Kateb in his first book, the 1963 *Utopia and Its Enemies*, advanced a renewed “utopianism” of individuality and equality—a liberal utopianism—that through “contact with antiutopianism” would be not chastened but “enriched” (232). It would be some time before Kateb recognized in Emerson his best ally for this cause, but even in 1963 there are hints of that author’s special qualifications, and Kateb’s unique ability to sound them. For example, Emerson is endorsed (as the times required) as a realist—who in “Compensation” recognizes (as Kateb puts it) “there is some force at work in the universe which constantly seeks to overturn whatever is too good and ruin anyone who is too happy” (129)—who nonetheless believed (before William James) that “perpetual peace was an end worth striving for” (114). Kateb’s passing mention of the 1838 lecture “War” hinted at his remarkable ability to sift through the entire *oeuvre* for the perfect reference: for it is here, indeed, that Emerson most clearly aligns with Enlightenment utopianism, declaring “a universal peace [to be] as sure as is the prevalence of civilization over barbarism, of liberal governments over feudal forms.”

Primarily occupied with other subjects over the next two decades, Kateb’s engagement with Emerson still deepened. In 1976, for example, he utilized a review of Isaiah Berlin to again advance his utopian alternative. The most influential of the postwar anti-utopian liberals, Berlin argued that an undeniably pluralist world—where there is an utter “incommensurability of the values of different cultures and societies” (qtd 128)—makes only a *modus vivendi* liberalism possible. And yet, Kateb responded, to forecast this balkanized doom will result in a liberalism that starts as a “celebration of the diversity of cultures” but “turns out to be quite consonant with a vision of life in which individuals blend into [this or that] mass.” Berlin’s strain of liberalism may suspect us all conformists—to never “know convention as convention,” as Kateb nicely puts it—but we must remember there is an alternative liberalism that trusts each individual, “homely or superb,” but in all cases “precious” to do otherwise. That “tradition of Emerson, Thoreau, and Whitman will not die,” Kateb declares. “The aspiration in it is not for cultural pluralism but for individual distinctness in a society purged of class and station and their evils,” and “[i]sn’t the hope carried by that tradition… a more moral beauty” (129)? Kateb would turn again to this beautiful but neglected liberalism in the 1981 essay “Moral Distinctiveness of Representative Democracy,” which argues that nonconformist individuality is not only possible within modern democracy but the ideal fruit of the same. This is because modern democracy, with principles like rotation and transparency, sponsors a remarkably “chastened” system of rule that opens a lot of space for individuality. To avoid filling that space with clannishness, though, democracy needs to cultivate an ethic of “autonomy,” which

(Continued on page 8)
new s about Emerson-related community, school, and other projects; typed pages) on Emerson-related topics. Manuscripts are blind refereed. On matters of style, consult previous issues. We also solicit information about editions, publications, and research in progress checks for membership (calendar year) and back issues ($5 each) to which include membership in the Society, are $20 a year. You may

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Emerson Society members continue generously to join at various “patron” levels of membership. All donations above the $20 annual regular membership go to support publications of the Society. Due categories are Life ($500), Sustaining ($200), Contributing ($50), Regular ($20), and Student ($5). You may pay by PayPal or by check, payable to The Emerson Society (U.S. dollars only) and mailed to Bonnie Carr O’Neill, Department of English, Mississippi State University, Drawer E, Mississippi State, MS 39762. For further details, see emersonsociety.org/membership.

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EMERSON SOCIETY PAPERS
The newsletter of the Ralph Waldo Emerson Society Published at Purdue University
www.emersonsociety.org

Editor: Derek Pacheco
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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 emersonsociety.org. Send checks for membership (calendar year) and back issues ($5 each) to Bonnie Carr O’Neill, Department of English, Mississippi State University, Drawer E, Mississippi, MS 39762.

EPS 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 exhibitions, 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 Emerson scholars. Send manuscripts to the editor, Derek Pacheco, English Department, Purdue University, 500 Oval Drive, West Lafayette, IN, 47907 or dpache@purdue.edu (email submissions are much preferred).

Review copies of books on Emerson should be sent to book review editor Leslie Eckel, English Department, Sulfurville, University, 8 Ashburton Place, Boston, MA 02108.

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PROSPECTS.

Emerson Sightings/Citings

From the June/July 2016 issue of Nature Conservancy—“A Wild Idea” by Amy Crawford on the history of the National Parks, commemorating the 100th anniversary—is this quote, which draws on both RWE’s Nature and “American Scholar.” “[S]ome Americans believed that the natural world had spiritual value. ‘In the presence of nature, a wild delight runs through the man, in spite of real sorrow,’” wrote Ralph Waldo Emerson, who helped found transcendentalism, the movement that reminded urbanites of nature’s restorative power. “The tradesman, the attorney comes out of the din and craft of the street, and sees the sky and the woods, and is a man again.”

Tyson Forbes, a direct descendant of Emerson’s daughter Edith, who married into the Forbes family, is forming a project to research Ralph Waldo in a play. For more: Samantha Nelson, “Take a walk with Emerson, Thoreau at Morton Arboretum.” Chicago Tribune, July 6, 2016.

From the Unitarian Universalist Ministers Association website, promoting Rev. Stephen Kendrick’s Minnis Lecture series in Boston. [His] lectures are titled “Kosmos: Remembering a Future for Unitarian Universalism.” He will be asking us to think about the changing America, the contemporary age and how the liberal can face this future boldly and creatively. Stephen writes, “In a world growing hotter by the day and more confusing in terms of religious and national borders, we could use a refresher course in Margaret Fuller’s ‘A New Manifestation Is at Hand,’ and Emerson’s cry, ‘I will let [sic] up my hands and say, Kosmos!’”

Philip B. Ryan writes that the 179th anniversary of Emerson’s “American Scholar” station was noted in the August 31, 2016, issue of the New York Times online “Morning Briefing.” In the “Back Story” feature, Adeel Hassan offers Emerson’s address as “a hit of inspiration for the [new] academic year.” Hassan declares that Emerson repudiated European models and called for “independent reading of “Asian and Middle Eastern literature … helped separate him from the parochialism of the era.” In closing, Hassan notes that a Muslim woman, Fatima al-Fihri, founded Qarawan University, in Fez, Morocco, in the year 859. The world’s “oldest continuously operated educational institution,” it “serves as an affirmation of Emerson’s belief that true learning can’t be done in an intellectual straitjacket.” Ryan is a trustee emeritus and immediate past board chair at Worcester Polytechnic Institute, which for twenty years hosted ESP.

2017 Thoreau Society Fellowship
The Thoreau Society is pleased to announce the second annual Margorie Harding Memorial Fellowship. Recipients will receive $1,000 towards travel and research expenses at archives in the Greater Boston area on Thoreau-related projects, as well as free attendance at the Thoreau Society 2017 Annual Gathering and Bicentennial Celebration held in Concord, Mass. in early July. Both emerging and established scholars, as well as Thoreau enthusiasts, are encouraged to apply. Preference will be given to candidates who will use the Thoreau Society’s Walter Harding Collection housed at the Thoreau Institute for at least part of the fellowship period, but applicants intending to use any of the Thoreau Society Collections or other archival material in the Greater Boston area are encouraged to apply. (The Collections are described at thoreausociety.org/research.) The awardee is also encouraged to present at the Annual Gathering during the fellowship period or the following year. To apply, candidates should send an email to the fellowship committee chair, Ronald Hoag (hoag@ucr.edu), with the following:

1. A current curriculum vitae or resume.
2. A project proposal of approximately 1,000 words, including a description of the project, a statement explaining the significance of the project, a description of the specific archives and collections the applicant wishes to consult.
3. Graduate students only: A letter of recommendation from a faculty member familiar with the student’s work and the proposed project. (This letter is optional and can be emailed separately to the fellowship committee at the above address.)

Applications are due by Friday, January 27, 2017. The award will be announced at the 2017 Annual Gathering in Concord, Mass. Please contact the fellowship committee chair for more information.

2017 Barbara L. Packer Fellowship
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 lovely and learned writer, and a helpful friend to all scholars in her field—in short, as a consummate professional whose undoubted delight in literature was the secret of a long-sustained success. In naming the fellowship for her, the Ralph Waldo Emerson Society offers her 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. Ph.D. candidates, pre-tenure faculty, and independent scholars are eligible to apply. Deadline: January 15, 2017 americantypicalian.org/acfe fellowship.htm
Prospects
(Continued from page 1)

“Transcendentalist Intersections: Literature, Philosophy, Religion
University of Heidelberg, July 26–29, 2018
Sponsored by the Ralph Waldo Emerson Society, the Margaret Fuller Society, and the Anglistisches Seminar and Center for American Studies at the University of Heidelberg

At its first meeting in 1836, the Transcendental Club declared an “organ of spiritual philosophy” to be essential to the project, and, when The Dial came forth in 1840 under Margaret Fuller’s editorship, its subtitle, “Literature, Philosophy, and Religion,” was meant to convey both the breadth and depth of the movement’s aims. As Emerson introduced it, the ambitious new journal would “share [in such] impulses of the time” as “special reforms to the state,” “modifications of the various callings of men,” “opening a new scope for literary art,” “philosophical insight,” and “the vast solitude of prayer.

In the spirit of The Dial, and with its subtitle too, the organizers of “Transcendentalist Intersections” invite paper proposals seeking to do justice to that breadth and depth of the movement, generously construed. For this multi-disciplinary, international conference dedicated to new scholarship on American Transcendentalism, we are particularly interested in proposals engaging literature, philosophy, and religion, and encourage literary scholars, historians, philosophers, theologians, and others to share their ideas.

With regard to literature, we welcome papers examining texts and authors traditionally ignored or cast as “minor,” such forms as journalism, letters of reform or revolt, correspondence, travel writing, philosophy as literature; relations between literature and visual or musical arts; biographical approaches; transnational dialogues; reception history, the history of the book and the relevance of literary institutions; and revisionist approaches to or paradigms of other approaches.

We encourage papers that address the convergences and tensions between literature and philosophical issues on the one hand and/or religious traditions (e.g., “Hinduism” or “Buddhism”); as well as a proponent of social justice in his own time. We welcome papers that renew and revitalize our understanding of the relationship between the two transcendentalists by focusing on what is Thoreauian in Emerson. For information on the conference theme, visit thoreausociety.org and the conference theme more generally.

Call for Proposals

We invite submissions for the following panel:

Emerson and Social Justice
This panel examines Emerson’s influence on, discussion of, or participation in social justice movements. We welcome papers that consider the relationship between Emerson and social justice broadly considered, but we are especially interested in papers that highlight Emerson’s career and work as it relates to social justice movements in the twentieth and twenty-first centuries or that theorize Emerson as a proponent of social justice in his own time. We welcome new renderings of Emerson in light of theories of human rights, as well as presentations that challenge Emerson’s role in human rights advocacy. Historical analyses, theoretical readings, comparative analyses, and influence studies are all welcome, as are discussions of Emerson’s relationship to Thoreau as it relates to the idea of civil resistance and human rights.

E-mail 300-word abstracts by February 5, 2017, to
• Roger Thompson: roger.thompson@stonybrook.edu

Membership in the Emerson Society is required of presenters, but it is not required to submit proposals for consideration. The Emerson Society also provides grants that may be of interest to presenters, including a Research Grant and a Graduate Student Paper Award. The travel grant provides $750 of travel support to present a paper at an Emerson Society panel at the American Literature Association Annual Conference (May 2017) or the Thoreau Society Annual Gathering (July 2017). More information on the grants can be found here: emersonsociety.org/2016/09/17/awards-announcements-2017

Thoreau Society Annual Gathering, July 2017
The Thoreauvian Emerson

The Emerson Society sponsors a panel at the Thoreau Society Annual Gathering in each year. In 2017, we will celebrate the Thoreau Bicentennial, honoring Thoreau’s birth in 1817, we seek papers that examine Thoreau’s influence on Emerson. The story of Emerson’s influence on Thoreau has never been told, but Thoreau significantly shaped Emerson’s career and thinking. He has also significantly shaped how we think about Emerson today. We seek papers that renew and revitalize our understanding of the relationship between the two transcendentalists by focusing on what is Thoreauvian in Emerson. For information on the conference theme, visit thoreausociety.org.

We will consider papers both on the topic above and the conference theme more generally.

E-mail 300-word abstracts by February 5, 2017, to
• Roger Thompson: roger.thompson@stonybrook.edu
• David Greenhut: david.greenhut@wwu.edu

Membership in the Emerson Society is required of presenters, but it is not required to submit proposals for consideration. The Emerson Society also provides grants that may be of interest to presenters, including a Research Grant and a Graduate Student Paper Award. The travel grant provides $750 of travel support to present a paper at an Emerson Society panel at the American Literature Association Annual Conference (May 2017) or the Thoreau Society Annual Gathering (July 2017). More information on the grants can be found here: emersonsociety.org/2016/09/17/awards-announcements-2017

From Richard Lee Francis regarding his Emerson collection: “Having achieved the age of 86, I need to plan for the future concerning items of value in my academic life. My Emerson collection deserves a happy home. I can be contacted by phone (if it’s working) or by mailing address: 4429 Cable Street, Bellingham, WA 98229.”
George Kates
(Continued from page 1)

means (Kates writes) “acting on one’s own, making one’s life one’s own, freely making commitments, accepting con-
ventions known to be conventions, and striving to construct
the architecture of one’s own. Emerson’s self-reliance, Thoreau’s doubletess, Whitman’s Myself, Mill’s individu-
ality are all approximations of autonomy” (360).

With that remarkable insight—that modern democratic
cultures should not just enable but actively encourage true
individuality—Kates arrived at his most important contri-
bution to modern liberal thought, the idea of “democratic
individuality,” which he introduced with the help of the same
trio of nineteenth-century authors in the landmark 1984
“Democratic Individuality and the Claims of Politics.” With
hindsight, we can see now that Kates’s essay—along with
Lawrence Buell’s “The Emerson Industry” from that same
year—initiated a new era of Emerson scholarship explicitly
dedicated to reconstructing rather than just deconstructing
his thought. For, ever since, Kate’s main claims—are, i.e., that

“[t]he meaning of the theory of democratic individuality is
that each moral idea needs the other: both to bring out its
most brilliant potentialities and to avoid the most sinister
fray. Until that happens, Kates writes, Emerson’s policy
b oils down to—as stated in “Politics” and echoed by Kates
in 2006 (256)—“Good men must not obey the laws too
well.”

An even more recent consideration is even more provocative: Kates’s great accomplishment as a liberal the-
orist has been to champion a liberalism that in its aspiration
is not only utopian—as fine an accomplishment as that alone
is, given the continued dominance of antutopian liberalism
from Isaiah Berlin’s 1958 “Two Concepts of Liberty” to
John Rawls’s 1993 Political Liberalism—but secular. In
Human Dignity (2011), the profound meditation of a utopian
long in dialogue with realists, Kates recognizes that many if
not most champions of this concept have rested in the faith
that “an absolutely trustworthy judge, some nonhuman entity
or force greater than ourselves...has given us an explanation
of what we are and a determination of what we are worth” (xii).
Still, he cautions, “let us keep open to a secular rather
religious or metaphysical defense of human dignity—
because if theology goes down,” he writes, “then in disap-
pointment we might be moved to think that since there is no
irrefutable theological system, there can be no idea of human
dignity” (xi). Today, we need resolutely secular defenses of
the notion of human dignity, and, in this regard, Emerson
too threateningly may have “learned the lessons of Plato’s Idealism
in a bit of self-will” (191). In a utopia where human dignity will
be defended on strictly secular grounds, there may be in
Emerson (as Kates had earlier acknowledged with an
admirable candor in his two great books on this figure) too
much of an “inexpeugnable religiosity” (192, 193), or it may
simply be too “ravenously religious” (195, 65).

All of the attention paid to Emerson’s politics in the last few
decades—all of the textually responsible, constructive
attention, that is—is fundamentally indebted to Professor
Kates’s work. For his dedicated exploration of evidence from
Emerson’s complete oeuvre, and for his scrupulous
honesty about how we use that evidence, for his (what he
wrote of Lincoln in 2015) “recognizable style [that] lays
claim to the ideologically pure” (38), and, most of all, for his
unrivalled ability to hear in a nineteenth-century author
for his unparalleled ability to hear in a nineteenth-century
author, for his untethered ability to hear in a nineteenth-century
human dignity, Emerson is a most deserving recipient of
the Distinguished Achievement Award.

—Daniel S. Malachuk
Western Illinois University

Report from Christina Katopodis
RWES Research Grant Recipient, 2016

With tremendous gratitude to the Ralph Waldo Emerson
Society for this Research Grant, I traveled to Concord, Massa-
chusetts, to view the Ellen Tucker Emerson Music Collection.
I opened the first large box of Ellen Tucker’s music at the
Concord Public Library and my fingertips touched the pages of
sheet music that had felt the careful touch of many women
musicians in Concord. The music was shared and borrowed,
passed around, and worn at the edges with caring use over
time. As I searched for any noticeable signs of Ralph Waldo or
Ellen Tucker’s hand, I found penciled breath marks and brilli-
ant swirls in the spaces between printed notes. The swirling
“P” shapes appeared to be notations for dynamic shifts to
piano and pianissimo, clearly put there to remind the musician
to play softly the firm hand that noted these thick-
penciled dynamic shifts, and the grace with which its owner
gave her notations a swirling flourish belong to a woman
musician who knew her own talent and how to apply it harmo-
niously to her own aspiration—a quintessential sign of an
Emersonian.

As I compile my notes and continue drafting chapters of
my dissertation, “American Transcendentalism: Widening the
Field of Search for Music,” I am ever thankful that the Ralph
Waldo Emerson Society afforded me this opportunity. Given
new insights from my experience and research at Concord,

Bill Malachuk

George Kates

Works by George Kate Cited


I am currently revising an article on sound in literary studies in which I attend to the music in Ralph Waldo’s writing. After re-
viewing the music shared in a community of women musicians
at Concord, walking the short
distance between their homes, and
listening to the birds in every
backyard, I understood that Ralph
Waldo was surrounded by music
and women musicians, and that this comes across, albeit
very softly, in his philosophy.

While we do not have sound recordings of the Emersons’
 audible world, we do have the “fossil poetry” of sheet music
shared communally in the homes and in the air of Concord.

Informed by this research, I look forward to hopefully pre-
tending and publishing my work on Ralph Waldo Emerson
and music in 2017.

Christina Katopodis is a PhD candidate in English at the Grad-
uate Center, City University of New York. Her dissertation
explores her feminist work in the Women Studies Certificate
Program with her work on Ralph Waldo Emerson and Sound Studies. She teaches at Hunter College and New Jersey City University.

6

Emerson Society Papers

Fall 2016
2016 Emerson Society Annual Business Meeting

Friday, May 27, 2016
Hyatt Regency, San Francisco

President Todd Richardson called the meeting to order at 11:10 a.m. About 20 members and three guests were present.

2015 Treasurer’s Report approved.

2016 Treasurer’s Report approved.

Announcements and Updates

1. Todd discussed a new discount for Society members attending the Thoreau Society Annual Gathering. We will receive the same rate as Thoreau Society members. Also, RWES will offer a 25% discount off our regular membership for Annual Gathering attendees wanting to join RWES. Thoreau Society is giving us a free ad in the conference program. RWES will continue our tradition of making a $250 donation to the Annual Gathering.

2. Todd shared Joe Urbas’s report on the successful RWES panel at the SAAP conference in Portland, OR, March 30.

Presentations

1. Sue Dunston presented the special awards: Research Award: Christina Katsopolis
Subvention Award: Daegan Miller
Community Service Award: Sue noted that there were no submissions for this award.

2. Roger Thompson presented the Graduate Student Award to Tim Sommer.

3. Bonnie O’Neill reported on the RWES Facebook page the following: As of May 27, 2016, the Facebook page was followed (or “liked”) by 1,474 users. Most posts reach approximately 200 users; the most effective post reached 4,046 users.

4. Summer 2018 Heidelberg Conference: Dan Malachuk reported that the conference, arranged in collaboration with the Margaret Fuller Society, aims to encourage interdisciplinarity in studies of philosophy, literature, and religion. The conference will be held July 26–28, 2018. A subcommittee of the planning committee will draft the CPP, which will be presented to the Boards of the Emerson and Fuller Societies on September 1 and published on October 1. Proposals will be due August 31, 2017, and applicants will be notified by September 15, 2017.

5. Thoreau Bicentennial: 2017 is the bicentennial of Thoreau’s birth. Todd opened the floor to discussion of possible activities celebrating the bicentennial. The RWES will organize conference panels on relevant topics at the ALA and Annual Gathering. Todd requested that anyone with ideas for relevant conference programming send them to Roger Thompson.

6. Forthcoming volumes.
Joel Myerson announced Picturing Emerson: An Iconography will be published by Harvard University Press in Fall, 2016. Al von Frank and Sue Dunston announced publication of An Emerson Chronology (2 volumes). Al von Frank announced that Emerson’s Major Poetry will be published in paperback soon by Harvard University Press.

7. Todd invited all present to a Society dinner at 7 p.m. at Osha Thai Restaurant.

8. Todd encouraged all members to distribute Society bookmarks when they attend conferences throughout the year.

9. Next Meeting: RWES will meet at the ALA conference in Boston, Massachusetts.

New Business

1. Phyllis Cole encouraged all present to join the Margaret Fuller Society for just $10.

2. Michael Lorence expressed a desire for the RWES to become members of the Innermost House Foundation, which, he said, aims to take Emerson literally and in the process reinvigorate Transcendentalism as a living philosophy.

Meeting adjourned, 12:27 p.m.

Respectfully submitted,
Bonnie O’Neill
Emerson Society Secretary/Treasurer

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Bonnie O’Neill
Emerson Society Secretary/Treasurer

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

May 26, 2016

Membership and Comparisons (as of May 15, 2016)

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Total membership: 184

Life members: 25

Sustaining members: 29

Contributing members: 41

New members: 15

Student members: n/a

States represented: 30

Non-U.S. countries: 10

Finances (as of May 15, 2016)

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Major debits for the period May 15, 2015, to May 19, 2016:

- Spring 2015 ESP: layout ($700), printing ($672), and postage ($203), Fall 2015 ESP: layout ($800), printing ($724)
- Spring 2016 ESP: Printing ($472) (layout not yet billed)
- New Society booklets ($170)
- Society Awards: Subvention ($500), Research ($500)
- Honoraria: Peggy Isaacson ($100), Michael Weisenburg ($750)
- Donations: Walden Woods Project, in honor of Sterling Delano ($100), Margaret Fuller House ($200)

Credits for the period May 15, 2015, to May 19, 2016 are membership dues and donations.

Respectfully submitted,
Bonnie Carr O’Neill
Secretary/Treasurer
bc200@msstate.edu
RWESociety@gmail.com
Emerson Society Panels at the American Literary Association, 2016

The Emerson Society presented two panels at the 27th Annual American Literary Association Conference, which was held from May 26 to 29, 2016, at the Hyatt Regency Hotel in San Francisco. The sessions were arranged by David Dowling and Roger Thompson. Abstracts appear below.

**Emerson as Orator and Rhetor, Thursday, May 26**

**Emerson, Rhetoric, and the Idea of Liberal Arts**

**JOSEPH M. JOHNSON, Union College**

Scholars have argued that American transcendentalsm can “be defined as educational development.” I agree with this definition, but this paper adds that the transcendentalsm movement can be viewed as a demonstration in rhetoric. Emerson, Thorore, and the Concord School to a large extent were engaged in that rhetorical, imaginatively pursuit, a lifelong endeavor with far-reaching social and political consequences. They viewed education as a tool, a kind of weapon in their ongoing battle to remake American society along more justly humanist and democratic grounds. The transcendentalsm’s “idea of reading, writing, and speaking”—that is, their liberal and public education—was itself rhetorical. Their approach to higher learning grew out of the romantic roots of the antebellum American classical colleges and looks forward, at the same time, to progressive theories of education that developed throughout the early twentieth-century in the United States.

This paper will draw on archival research into the life and work of nineteen-century higher education reformer and eminent classicist Charles Federal (Conway Federal (1807-1862). Federal was Thoreau’s undergraduate professor of Greek at Harvard, and he was a friend of Emerson. Professor Federal became a member of the Saturday Club and tutored Thoreau’s daughter in Greek. Federal’s approach to liberal education emphasized its rhetorical nature and influenced the transcendentalsm’s “idea of teaching and learning in ways that remain entirely unrecognizable.

**Emerson and the Possibilities for Civic Rhetoric**

**JOSEPH JONES, University of Memphis**

Emerson’s considerations of rhetoric were haphazard, and he was not interested in the sort of systermatic study of ideas and principles usually considered prerequisite for the foundation of a rhetoric. Nevertheless, James Berlin, whose histories of rhetoric and composition in nineteenth- and twentieth-century American colleges were among the first to provide both panoramic considerations of their subject and compelling narratives of the careers of their authors and their literary remains. Specifically, I focus on my own experience digitizing, cataloging, writing the metadata, and designing the webpage for The Joel Myerson Collection of Nineteenth-Century American Manuscripts, Images, and Ephemerata at the University of South Carolina, a collection comprised predominantly of material by and related to Ralph Waldo Emerson.

I argue that the process of digitizing is in many ways a return to older pedagogical practices such as philology and bibliography, and that engagement in such work affords us an opportunity to ask about authors and the culture in which they lived through the catalogs we create and the metadata that we write. On the one hand, the ability to expose anyone with an internet connection to Emerson’s writing beyond the core of his work pushes us to ask intrinsic questions about the nature of what defines Emerson’s writing. On the other hand, the increased ease of access to information such as metadata has the potential to break down barriers of disciplinary tradition and encourages readers to ask extrinsic questions about what types of writing constitute Emerson’s literary career and how the ephemeral material of Emerson’s works had garnered in the second half of the nineteenth century and well into the first decades of the twentieth century—Marcel Proust, for instance, borrowed some of the steps in the early reception of Emerson in France, with a view to look at how these French versions of Emerson contributed to introducing American literature and philosophy to a French audience, from the first reviews of his works in La Revue des deux mondes and La Revue indépendante by Philarète Chasles, Daniel Stern (alias Marie de Flavigny, comtessé d’Aguilé), and Émile Montégut in the 1840s and 50s to Marie Dugard’s translations in the 1910s and Régis Michaud’s in the 1920s and 30s, and in particular his 1930 biography, La vie inspirée d’Emerson. Between “Puritan Montaigne” (Montaigne) and “enraptured Yankee” (Michaud), Emerson comes across both as the epitome of “The American Renaissance” and the somewhat exotic incarnation of the American philosopher—and a malleable figure whose contradictory prose lends itself to competing political approaches. The role of Emerson’s writing as both a bridge and a cratic impetus in the course of France’s troubled national history and relation with democracy, from the Restoration to the Third Republic.

**Global Emerson: Emerson’s Influence, Friday, May 27**

**Emerson in the Middle East: An Influential Retour**

**ROGER SEDARAT, Queen’s College, CUNY**

This paper considers the rhetorical and thematic influence of Emerson upon writing in English from the Middle East. As the South Asian poet Agha Shahid Ali attempts to introduce the Persian ghazal to western readers and audiences to the Arab world, as well as to early Persian poets, Emerson thus comes to “anticipate” in a Bloomsian sense such predecesors. The influence of Emerson among as well as early Persian poets Emerson thus comes to “anticipate” in a Bloomsian sense such predecesors. However, the current reverent Iranians continue to come Emerson as an early disco- verer of the Persian ghazal that leads to their esteem of him as a kind of American Sahid Ali or Hafez, ironically confirming his own attempts to appropriate a Persian identity during his lifetime. Like Emerson’s influence in Middle Eastern writing, his thematic presence proves remarkably significant as well. Ahmna Rihan’s “The Book of Khalid, the First Arab-Ameicah poet to appear in English in the early twentieth century, predicates its eponymous Lebanese hero upon an Emersonian self-reliance. In his native coun- try as well as in his adopted homeland, Khalid resists the coercion of religious and familial tradition, relying instead on his own fiercely independent spirit. Emerson’s “Nature” suggests that an American man an Arab can, ever, the more he must rely upon an imitation of Emerson. Khalid insists on his own beliefs to the point of plagiarizing Emerson’s quo- tations and parodying his American predecessor in diatribes against material conformity. Even when he later returns to his native Lebanon, he reads the cedar forest through the perspective of Emerson’s Nature.”

**Emerson and Daisetz Suzuki**

**YOSHIO TAKANASHI, Nagano Prefectural College**

Daisetz Suzuki is well known as a Japanese Zen Buddhist and scholar, but his ideas have come to be recognized by the Chinese as a key to understanding the Global Emerson. In this first essay, Emerson is the world.

The World Turned Outside In: The End of History in Emerson

**MICHAEL LORENCE, The Innermost House Foundation**

During his lifetime, Emerson was perhaps America’s most cosmo- politan thinker, drawing upon many of the world’s traditions as tribu- tary to American transcendentalsm. However, in recognizing him by many of those traditions, both during his lifetime and after his death, as representing a uniquely sympathetic and spiritual strain in Ameri- can thought. Indeed, many, Emerson was the prototypical voice of the American Man Thinking. But who is the Global Emerson? Can he be the same person who thought Emerson’s “meaning of the world and his meaning to the world and history rest on another foundation”? In this essay, I take on the Emersonian “History,” as a key to understanding the Global Emerson. In this first essay, Emerson introduces his propietary relation to the traditions of other lands, a relation that at once preserves their outward independence while it unites them internally to his. In Emerson, an archetypal human conception lives again, marking the end and object of history. I shall contend that Emerson’s thought must be understood in the context of his uniquely sympathetic and spiritual strain in American thought. This renders him so congenial to the perception of other nations. He is them because they are him. Emerson is the world.
Global Emotions: Affinities, Friday, May 27

Emerson and China
NEAL DOLAN and LAURA JANE WEY, University of Toronto, Scarborough
This paper is derived in part from the authors’ chapter in David LaBorcea and Ricardo Miguel-Alfonso eds., A Power to Translate the World: New Essays on Emerson and International Culture. It draws on two authors’ respective specialties—Dolan in Emerson, labor, and 19th-century intellectual history, and Wey in Chinese intellectuals’ adaptations and appropriations of western literature during the Republican period (1911–1949). The aim is to take a dialogical approach to the question of Emerson and China by providing an overview of the influence of Chinese thinkers on Emerson and a look at some exemplary instances of Emerson’s influence on Chinese thinkers in the early twentieth century. It also looks briefly at the continuing influence of Emerson in China by reporting some interesting data regarding contemporary translations of his works into Mandarin.

The presentation will have two main parts. In the first Dolan will draw on extant scholarship as well as his own research to survey the interesting overlaps between Emerson’s work as a whole and the three great Chinese philosophical traditions—Taoism, Buddhism, and Confucianism. In addition to the last of these as the most important, Dolan will take up in some literary-historical detail the question of the direct influence of these thinkers on Emerson’s work, and set the larger global cultural significance of the incidental confinements between Emerson and the Chinese classics.

In keeping with the Annual Gathering theme for 2016, I would like to propose a talk for the Emerson Society panel focused on the ways in which a process of the extraordinary in the ordinary is at work and exemplified in useful paradigmatic ways in Emerson’s work (first published: 1867). While since the nineteen century the poem has been hailed by major Emerson readers from Edward Emerson to Stephen Whicher and even to Robert D. Richardson as signaling Emerson’s acknowledgement of the end of his career and perhaps even the ordinary mortal end of the extraordinary claims of his earlier philosophy, as I will argue, we have not yet adequately taken into account the fact that the noun in the title refers not only to an end or destination, but to the Roman god of boundaries as well. Offering a new reading of the poem, my talk will show how Emerson’s acknowledgement of the “ordinary” state of mortal limits is transformed to become a viable approach to the “extraordinary,” including a notion of personal infinitude. That this crucial aspect of “Terminus” has escaped even very important Emsonians suggests a need clear for greater understanding of how the “ordinary” so typical of Emerson’s (and other Transcendental) provocative work is related to great limits and bounds.

Building a Representative Frenchman: Emerson’s Francophone Turn in Poetry and Prose in the 1840s
MICHAIL S. MARTIN, University of Charlotte
In this August 29, 1849 journal entry, Emerson writes, “Love is the bright foreigner, the foreign self” before an open-ended consideration of how one can “interpret the French Revolution.” Emerson’s prose and poetic writings from this time reveal his immersion in Francophone culture and history, ranging from his historical interest in the French Revolution, which occasioned him to visit Paris in his European tour, to his poetry, particularly “Etienne de la Boëze” (1847), to his prose piece in Representative Men (1849) on the essayist Michel de Montaigne.

On the one hand, it is the concept of “French freedom,” as he characterizes Montaigne’s qualities in Representative Men, or “Freedom’s whitest chart” as he does in the poem “Etienne de la Boëze,” that attracts Emerson to French culture. On the other, Emerson seems to be creating a visionary, international form of nationalistic consensus through his work, an idealized merging of French and American interests. The geography of Emerson’s literary imagination at this point is both Parisian and Concord/Bostonian. The poetry and prose of this French-centered Emersonian project is, perhaps more than in any other time, an extension of, as part of the same scholarly shift towards Francophone interests in Emerson’s writings from the 1840s. In terms of American Transcendentalism’s French philosophy, and Emerson, some critics take the approach of Walter Leatherbe Leighton in citing Emerson’s indebtedness to Victor Cousin, Madame de Staël, and other French intellectuals (80–81). But in terms of a concerted study of mixed genre and Emerson’s purposeful transnational approach to his French writings from the 1840s, few Emerson biographers and scholars have noted the union of these texts, prose and poetry, in his body of work from this period.

Extraordinary Individualism: Emerson, Self-Reliance, and the Dictation of Democracy

AUSTIN BALLEY, CUNY Graduate Center, Hunter College
Philosopher Stanley Cavell, one of the foremost thinkers on transcendentalism, the great inheritor of Emerson’s philosophy, or rather Emerson as a pre-cursor to Deweyan pragmatism, precisely for the reason that Cavell feels he lacks something that he ascribes as Emerson and for Cavell, “it is the sound of philosophy that makes all the difference.” In this talk I argue that while Dewey sounds nothing like Emerson, both Emerson and Cavell are connected to Dewey in the sense that Emerson, Cavell, and Dewey all assert similar forms of democratic idealism. In particular, all three attempt to attune us to the corrosive effects of Enlightenment liberalism. Emerson, through performative utterances in essays like “Self-Reliance,” makes an implicit critique of the founding conceptions of liberal democracy theory laid out in Locke’s Second Treatise of Civil Government.
Reviews


The new edition of The Portable Emerson edited by Jeffrey S. Claver, revising the 1946 edition (edited by Mark Van Doren) and, of course, Emerson. The brief introduction prefacing nine sections from Emerson’s personal life and intellectual growth. Other additions include Bronson Alcott’s ideas, a citizen outraged by the treatment of the Negroes in the British West Indies,” all reflecting recent decades’ increased attention to Emerson’s political work that “can be forgotten” (619) and “above all else, a writer” (603).

The Introduction prefacing nine sections from Emerson’s body of writing than do previous editions, widely from Emerson’s body of writing than do previous editions, to its original owner. Yet while the Philosopher’s Camp of 1858 has been taken up for a smoother narrative. The student of Emerson will notice small revisions and new additions. The sermons “The Lord’s Supper”—that “continues throughout all of Emerson’s writings: ‘the infinitude of the private man’ (xx). It is rich with context and quotations according to Edward Emerson, the “record of a turning-point” (1)—and “The Actualisation of the Negroe in the British West Indies,” all reflecting recent decades’ increased attention to Emerson’s political work that “can be forgotten” (619) and “above all else, a writer” (603).


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after a brutal blinding. Kohler cites Douglass’s of the act of writing with the visual discovery of the inherent meaning on the American landscape (68), but here insight comes only after a brutal blinding. Kohler cites Douglass’s Narrative to recall “a heavy boot, a powerful kick in the left eye,” and an “eyeball [that seemed to have burst] to signal ‘rhetorical authority’ gained through the ‘disabling violence of American slavery’” (52). Kohler’s next chapter title, “Don Optics,” recalls Hawthorne’s characterization of Hester’s mark visibility in The House of the Seven Gables to keynote “a tangle of multiple literary visions that reject Emersonian conflation and meet instead in tense juxtapositions and collisions” (80). In her chapter on Howells and Jewett, Kohler argues that both writers “provoke the eye to resist transcendence” (140) to instead anxiously confront “the visible American real” (166). But the heart of Kohler’s argument is found in Dickinson’s stark rejection of Emersonian seeing in Chapter 4. Kohler makes her case in over a dozen impressive lyric explications, but her most insightful analysis is demonstrated in a searing close-read of “Miles of Stare,” the poem that gives this book its title and thematic consistency.

Miles of Stare is an important and resonant work of literary scholarship, but it is also one that argues a “decidedly undesired destiny” (178) in the promise and possibility of Emerson’s vision. Instead, all-too-iconic image of Nature is ultimately important for its lasting and pervasive influence of influence—to borrow Bloom’s phrasing—and in Kohler’s argument that influence is most notable for its “contentions” (7) proliferation of fractured visions and empty states.

—Joan Wry

St. Michael’s College

An Emerson Bibliography, 2015

TODD H. RICHARDSON, University of Texas of the Permian Basin

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).


Berger, Jason. “Emerson’s Operative Mood: Religious Sentiment and Violence in the Early Works.” Studies in Romanticism 54.4: 477-502. [Berger argues for the continuity of Emerson’s thought from his early optimism to the political radicalism of his antislavery years.]

Bloom, Harold. “Ralph Waldo Emerson and Emily Dickinson.” The Daemons Knows: Literary Greatness and the American Sublime. New York: Spiegl & Grip & 151-220. [This engaging essay considers Emerson the “founder of American Orphism...our humanistic father.”]

Boatright, Michael D. and Mark A. Faust. “How Darin is Reading Emerson’s Aesthetic Reading.” Journal of Aesthetic Education 49: 39-54. [Boatright and Faust infer educational reading objectives from Emerson’s essays.]

Bosco, Ronald A. and Joel Myerson, eds. Ralph Waldo Emerson: The Major Prose. Cambridge: Belknap Press. [Emerson’s major sermons, lectures, and essays are arranged into one elegant volume.]


Constantinescu, Thomas, and Frenzel Spoon, eds. Revue Française d’Etudes Américaines. 140 (2014) [Special issue includes essays by Bruce Ronda, David Robinson, Joseph Urban, Daniel S. Malachik, Thomas LeCantier, and Mathieu Duplay.]


Elbert, Monica. “Transcendentalist Triangulations: The American Goethe and his Female Disciples.” A Power to Translate the World: New Essays on Emerson and International Culture. Ed. Ricardo Miguel-Alfonso and David LaRocca. Lebanon, N.H.: Dartmouth College Press. 61-82. [Argues that Goethe was “the spiritual stand- in for the real intellectual crust Fuller and Alcott had...on Emerson.”]


Goodman, Russell B. “Ralph Waldo Emerson’s Death: Repre- sentations in Literature, Forms and Theories. Ed. Adriana Todoroevsu. Newcastle upon Tyne: Cambridge Scholars. 117-37. [Explores the backdrop from a society’s desire to create “humanization” among the dry bones of the past and his return to the tombs of Waldo and Ellen.]

Hegel, G.W.F. “Against Self Reliance.” Journal of Speculative Philosophy 29.4: 450-471. [Claims that Cavell’s style, informed in part by Emerson’s “Fate,” serves as a potent strategy for confronting American racism.]


LaRocca, David. “‘ Eternal Allison.’ Mattel’s Readings of Emerson’s Sensation.” Thoreau Society Bulletin. 96.1: 1-9. [Explores the importance of Emerson’s essays contributed to Symbiosis, the European movement in arts and letters.]
Richardson, Todd H. “Another protest that shall be heard around the world: The Woman’s Journal and Women’s Pilgrimages to Concord, Massachusetts.” Concord Quarterly 23: 20-49. [Argues that women’s rights activists’ conception of Emerson’s Concord reveals their “yearning to realize Concord’s revolutionary promise.”]


Sadat, Roger. “Middle Eastern-American Literature: A Contemporary Turn in Emerson Studies.” A Power to Translate the World: New Essays on Emerson and International Culture. Ed. Ricardo Miguel-Alfonso and David LaRocca. Lebanon, N. H.: Dartmouth College Press. 310-325. [Identifies Emerson as a pivotal figure in the reception of such Persian poets as Hafiz and later as an influence on Middle Eastern-American writers such as Ameen Rihani.]


Shakespeare, William. “Stanzas with the Sun.” In: The Complete Poems. Random House. [Emerson’s “stanzas say that what mankind craves is a nation of Emersons.”]


Thompson, Roger. “Emerson and the Democratization of Plato’s True Rhetoric.” Philosophy and Rhetoric 48.2: 117-38. [Argues that “Emerson sees in Plato … the possibility that universal law can be somehow be connected to civic action.”]


“Where snow falls, or water flows, or birds fly, wherever day and night meet in twilight, wherever the blue heaven is hung by clouds, or sown with stars, wherever are forms with transparent boundaries, wherever are outlets into celestial space, wherever is danger, and awe, and love, there is beauty, plenteous as rain, shed for thee, and though thou shouldst walk the world over, thou shalt not be able to find a condition improperly or ignoble.” — Emerson, “The Poet”

I cannot remember when I first encountered my Emerson, any more than I can remember the day I was born. My mind awoke late and suddenly from the sleepwalking dream of a long childhood. I came upon learning all at once, and the beauty of books and philosophical wisdom has never ceased to astonish me. I do remember that my wife’s first gift to me thirty-three years ago was a period edition of Emerson’s Essays: First Series. It planted the seed that would grow into our daily use of the Centenary Edition over the years. I was intoxicated with all the great in my early twenties, from Homer and Aeschylus to Plato and Aristotle, from Dante and Shakespeare to Newton and Darwin and Freud. I delighted in books right down to the material beauty of typography and paper, and loved to search out the old and original ways of reading and thinking and feeling. Because I had not the benefit of an orderly education, neither had I much to suffer textbooks or examinations. Once I began to read in earnest, it never occurred to me that the great texts might not be read directly, or for reasons other-wise than as a guide to living. The classics were useful to me in ways practical and spiritual, and I read them as one might read books of self-help or scripture. Even then, Emerson was different. He was not a maker of metaphors or a weaver, a storyteller or a system-tic thinker. In matters of the soul, he seemed to me the plainest of plain speakers. I read Emerson literally and with-out reservation, as I suppose young Henry Thoreau or Walt Whitman must have read him. His words struck me like lightening, and set me on fire.

You can do things when you are on fire that you cannot do otherwise. You can break down doors. You can leap from high windows. You can run for your life. What you cannot do is sit still, not even for the godsend of a formal education. My wife, Diana, and I would burn our way through half the world in the succeeding decades, still on fire, and always with Emerson as our guide.

My parents were born a century ago of Bohemian and German immigrant families on the farms of old Iowa. Both were raised without fathers in homes broken by the Great Depression. They knew it was what to sorrow over loss. I suppose my parents did not want their children quite to have a past, or perhaps a future either. They were happier in the present, and they wanted us to be happy, as well.

My father was a homemaker. My father was a house builder. They were gentle, older people. In all my years of growing up, I never once heard them raise their voices or lose their temper. I never heard them criticize anyone or any-thing, or express a strong opinion. I think they believed that responsible opinions required a leisure they did not possess.

Books to them represented a higher condition of being, not so much something attached to life as grown out of other kinds of lives than their own. They made their modest house a home for the dream of childhood. So far as I recollect, uni-versity was never mentioned.

So it was that I arrived to the threshold of adult life largely deficient of formal knowledge, but wholly free and innocent of opinion at home. I was unprepared for life in a specialized and competitive world, but possessed of a blessing that would protect me always, given me by the simple goodness of my parents. I was prepared for my Emerson by the gift of an unbroken beginning.

“I died for beauty” a thousand times when I was young, there was so much room for youth. From earliest childhood, I loved the beautiful passings of things, deeply impressed by what I saw upon my nature by the endless round of seasons as they passed in the wooded park nearby. “They are lovers and wor-shippers of beauty,” Emerson said of his transcendentalists. “We call the Beautiful the highest, because it appears to us the golden mean.”

It was when I met Diana that my Emerson became our Emerson, as he took on for us together the special role of guiding genius. I suppose it was “Self-Reliance” with which we identified first, as have so many. But soon three other early addresses assumed a special place in our lives: “The Divinity School Address,” “Man the Reformer,” and, above all, “The American Scholar.” In many ways, those three pro-vided the architecture of our inner lives for decades, guiding us in our search for what Diana calls the Innermost Life. (Continued on page 20)
We needed to support ourselves, and there too, we soon found Emerson woven into the daily business of survival. Through years of experiment, we developed a kind of teaching we could share with mature clients who had reached a stage of transcendental discontent in their lives. That teaching had intellectual, aesthetic, prudential and experiential aspects, and was formed around “The American Scholar” as elaborated in *The Conduct of Life*.

Our work with clients followed us across the country from West to East, and at last beyond to Europe. Diana and I lived in search of a relationship to learning that would satisfy our expectation of the American Scholar, and sought it in Emersonian terms. We wanted a scholarship of Nature, Culture, and Action in the world. Through twenty-five moves and as many thousands of miles, we never found the school of life we sought in the world. What we found at last, and altogether to our surprise, was a way toward its realization in the secret solitude of the woods.

“Let the house rather be a temple of the Furies of Lacedaemon, formidable and holy to all, which none but a Spartan may enter or so much as behold.”

We went to the woods twelve years ago, not so much to live deliberately, as in despair of the answer we had deliberately sought elsewhere “in fuller union with the surrounding system.” With our move to what became known as “Innermost House,” the world opened up to us inwardly, and the transcendental dimension of experience we had sought in the world suddenly and wholly surrendered itself—

“All for a little conversation, high, clear and spiritual!”

It was a “dream too wild,” suddenly realized. Innermost House enclosed a living conversation within its walls, bordered east and west by the beginning and the end—by the aboriginal fire out from which civilization first emerged, and by the last books still lit by the light of that first fire, now a century past. Everything came together at once, and displaced the outward ways of the world with the inward ways of the woods. Emerson presided over it all from his position facing the fire, our worthy of worthies.

For seven years, Diana and I lived alone at Innermost House, at the heart of the woods, without electricity or hot water or power of any kind. We lived without automobile or telephone or computer, visited by fellow seekers of a night, led by the light of the fire. “But he loves it for its elegance, not for its austerity.” We were unaware of doing without, for we had gained everything to which Emerson had guided us. We gained entry to the within-ness of things, to the secret life of the woods, to the ways that have no name.

Innermost House finally introduced me into a society of scholars who know Emerson better than I, who have in turn become the teachers I never had. I could not live now without the companionship of friends like David Shi, Bob Richardson, Phyllis Cole, and Bob Gross. I had always read Emerson as a perfect contemporary. It is through their guidance that I have come to know my great friend as a man of his time, in all the richness of circumstance. New friends have given my old friendship new life.

“Sunshine was he
In the winter day;
And in the midsummer
Coolness and shade.”

Now I am sixty years old. My life is more past and passing than to come. I shall never have another friend who can be to me as Emerson has been for so long, my one guide like no other. What my mother and father gave to my childhood life, Ralph Waldo Emerson gave to Diana and me. There can never be for us another friend like our Emerson.

*Innermost House Foundation is a nonprofit fellowship of artists, writers, scholars, environmentalists and friends committed to the practical renewal of American Transcendentalism.*