

Chapter 1 : Emerson in His Journals – Ralph Waldo Emerson, Joel Porte | Harvard University Press

The Complete Journals of Ralph Waldo Emerson. The complete journals of Emerson, the "mind of America," who has had more influence on the intellectual and cultural life of The United States than any other person.

In writing *Nature*, Emerson drew upon material from his journals, sermons, and lectures. A new edition also published by Munroe, with Emerson paying the printing costs, his usual arrangement with Munroe appeared in December of 1849. This second edition was printed from the plates of the collection *Nature; Addresses, and Lectures*, published by Munroe in September 1849. The second edition of this collection was published in Boston in 1850 by Phillips, Sampson, under the title *Miscellanies; Embracing Nature, Addresses, and Lectures*. *Nature* was published in London in 1850 in *Nature, An Essay. And Lectures on the Times*, by H. A. German. A German edition was issued in 1851. Emerson prefaced the prose text of the first edition of *Nature* with a passage from the Neoplatonic philosopher Plotinus. The second edition included instead a poem by Emerson himself. Both present themes that are developed in the essay. The passage from Plotinus suggests the primacy of spirit and of human understanding over nature. *Nature* is divided into an introduction and eight chapters. In the Introduction, Emerson laments the current tendency to accept the knowledge and traditions of the past instead of experiencing God and nature directly, in the present. He asserts that all our questions about the order of the universe – about the relationships between God, man, and nature – may be answered by our experience of life and by the world around us. Each individual is a manifestation of creation and as such holds the key to unlocking the mysteries of the universe. Nature, too, is both an expression of the divine and a means of understanding it. Emerson identifies nature and spirit as the components of the universe. He defines nature the "NOT ME" as everything separate from the inner individual – nature, art, other men, our own bodies. In common usage, nature refers to the material world unchanged by man. Art is nature in combination with the will of man. Emerson explains that he will use the word "nature" in both its common and its philosophical meanings in the essay. At the beginning of Chapter I, Emerson describes true solitude as going out into nature and leaving behind all preoccupying activities as well as society. When a man gazes at the stars, he becomes aware of his own separateness from the material world. The stars were made to allow him to perceive the "perpetual presence of the sublime. They never lose their power to move us. We retain our original sense of wonder even when viewing familiar aspects of nature anew. Emerson discusses the poetical approach to nature – the perception of the encompassing whole made up of many individual components. Our delight in the landscape, which is made up of many particular forms, provides an example of this integrated vision. Unlike children, most adults have lost the ability to see the world in this way. In order to experience awe in the presence of nature, we need to approach it with a balance between our inner and our outer senses. Nature so approached is a part of man, and even when bleak and stormy is capable of elevating his mood. All aspects of nature correspond to some state of mind. Nature offers perpetual youth and joy, and counteracts whatever misfortune befalls an individual. The visionary man may lose himself in it, may become a receptive "transparent eyeball" through which the "Universal Being" transmits itself into his consciousness and makes him sense his oneness with God. In nature, which is also a part of God, man finds qualities parallel to his own. There is a special relationship, a sympathy, between man and nature. But by itself, nature does not provide the pleasure that comes of perceiving this relationship. The way we react to nature depends upon our state of mind in approaching it. In the next four chapters – "Commodity," "Beauty," "Language," and "Discipline" – Emerson discusses the ways in which man employs nature ultimately to achieve insight into the workings of the universe. In Chapter II, "Commodity," he treats the most basic uses of nature – for heat, food, water, shelter, and transportation. Although he ranks these as low uses, and states that they are the only applications that most men have for nature, they are perfect and appropriate in their own way. Moreover, man harnesses nature through the practical arts, thereby enhancing its usefulness through his own wit. Emerson quickly finishes with nature as a commodity, stating that "A man is fed, not that he may be fed, but that he may work," and turns to higher uses. The two together offer a unified vision of many separate objects as a pleasing whole – "a well-colored and shaded globe," a landscape "round and symmetrical. Emerson presents three

properties of natural beauty. First, nature restores and gives simple pleasure to a man. It reinvigorates the overworked, and imparts a sense of well-being and of communion with the universe. Nature pleases even in its harsher moments. The same landscape viewed in different weather and seasons is seen as if for the first time. But we cannot capture natural beauty if we too actively and consciously seek it. We must rather submit ourselves to it, allowing it to react to us spontaneously, as we go about our lives. Secondly, nature works together with the spiritual element in man to enhance the nobility of virtuous and heroic human actions. There is a particular affinity between the processes of nature and the capabilities of man. Thirdly, Emerson points out the capacity of natural beauty to stimulate the human intellect, which uses nature to grasp the divine order of the universe. The love of beauty constitutes taste; its creative expression, art. Man apprehends wholeness in the multiplicity of natural forms and conveys these forms in their totality. The poet, painter, sculptor, musician, and architect are all inspired by natural beauty and offer a unified vision in their work. Art thus represents nature as distilled by man. Beauty, like truth and goodness, is an expression of God. But natural beauty is an ultimate only inasmuch as it works as a catalyst upon the inner processes of man. He first states that words represent particular facts in nature, which exists in part to give us language to express ourselves. He suggests that all words, even those conveying intellectual and moral meaning, can be etymologically traced back to roots originally attached to material objects or their qualities. Although this theory would not be supported by the modern study of linguistics, Emerson was not alone among his contemporaries in subscribing to it. Over time, we have lost a sense of the particular connection of the first language to the natural world, but children and primitive people retain it to some extent. Not only are words symbolic, Emerson continues, but the natural objects that they represent are symbolic of particular spiritual states. Human intellectual processes are, of necessity, expressed through language, which in its primal form was integrally connected to nature. Emerson asserts that there is universal understanding of the relationship between natural imagery and human thought. An all-encompassing universal soul underlies individual life. In language, God is, in a very real sense, accessible to all men. In his unique capacity to perceive the connectedness of everything in the universe, man enjoys a central position. Man cannot be understood without nature, nor nature without man. In its origin, language was pure poetry, and clearly conveyed the relationship between material symbol and spiritual meaning. Emerson states that the same symbols form the original elements of all languages. And the moving power of idiomatic language and of the strong speech of simple men reminds us of the first dependence of language upon nature. But because we have lost the sense of its origins, language has been corrupted. The man who speaks with passion or in images "like the poet or orator who maintains a vital connection with nature" expresses the workings of God. Finally, Emerson develops the idea that the whole of nature "not just its particulate verbal expressions" symbolizes spiritual reality and offers insight into the universal. He writes of all nature as a metaphor for the human mind, and asserts that there is a one-to-one correspondence between moral and material laws. All men have access to understanding this correspondence and, consequently, to comprehending the laws of the universe. Emerson employs the image of the circle "much-used in Nature" in stating that the visible world is the "terminus or circumference of the invisible world. Man may grasp the underlying meaning of the physical world by living harmoniously with nature, and by loving truth and virtue. Emerson concludes "Language" by stating that we understand the full meaning of nature by degrees. Nature as a discipline "a means of arriving at comprehension" forms the subject of Chapter V, "Discipline. The ultimate result of such lessons is common sense. Emerson offers property and debt as materially based examples that teach necessary lessons through the understanding, and space and time as demonstrations of particularity and individuality, through which "we may know that things are not huddled and lumped, but sundered and individual. The wise man recognizes the innate properties of objects and men, and the differences, gradations, and similarities among the manifold natural expressions. The practical arts and sciences make use of this wisdom. But as man progressively grasps the basic physical laws, he comes closer to understanding the laws of creation, and limiting concepts such as space and time lose their significance in his vision of the larger picture. Emerson emphasizes the place of human will "the expression of human power" in harnessing nature. Nature is made to serve man. We take what is useful from it in forming a sense of the universe, giving greater or lesser weight to particular aspects to suit our purposes, even framing nature

according to our own image of it. Emerson goes on to discuss how intuitive reason provides insight into the ethical and spiritual meanings behind nature. Moreover, the uses of particular facets of nature as described in "Commodity" do not exhaust the lessons these aspects can teach; men may progress to perception of their higher meaning as well. Emerson depicts moral law as lying at the center of the circle of nature and radiating to the circumference. Each object is a microcosm of the universe. Through analogies and resemblances between various expressions of nature, we perceive "its source in Universal Spirit. Emerson builds upon his circle imagery to suggest the all-encompassing quality of universal truth and the way it may be approached through all of its particulars. Unity is even more apparent in action than in thought, which is expressed only imperfectly through language. Action, on the other hand, as "the perfection and publication of thought," expresses thought more directly.

Chapter 2 : Emerson's Journals | Allie's Blog

Record and reflect on life's most precious moments with the Emerson Journal App. Use our daily writing prompts and customizable templates to spark your journaling practice.

Edited by Peter Y. I dedicate my book to the Spirit of America. I dedicate it to that living soul, which doth exist somewhere beyond the Fancy, to whom the Divinity hath assigned the care of this bright corner of the Universe. I bring my little offering, in this month, which covers the continent with matchless beauty, to the shrine, which distant ages shall admire afar off. With a spark of prophetic devotion, I hasten to hail the Genius, who yet counts the tardy years of childhood, but who is increasing unawares in the twilight, and swelling into strength, until the hour, when he shall break the cloud, to shew his colossal youth, and cover the firmament with the shadow of his wings. What am I to the Universe, or, the Universe, what is it to me? And must I wear them? Is Society my anointed King? Or is there any mightier community or any man or more than man, whose slave I am? I am solitary in the vast society of beings; I consort with no species; I indulge no sympathies. I say to the Universe, Mighty one! If I owe my being, it is to a destiny greater than thine. Has the interval of silence made the writer wiser? Does his mind teem with well weighed judgments? But if my knowledge is greater so is my courage. How they ebb from me! Poor Sisyphus saw his stone stop once at least when Orpheus chaunted. It would give me very great pleasure to be well. But now it must be admitted I am not certain that any of these things are true. The nature of God may be different from what he is represented. I never beheld him. I do not know that he exists. Florida Let the glory of the world go where it will, the mind has its own glory. No man can serve many masters. The night is fine; the stars shed down their severe influences upon me and I feel a joy in my solitude that the merriment of vulgar society can never communicate. I lead a new life. I occupy new ground in the world of spirits, untenanted before. I doubt not I tread on the highway that leads to the Divinity. Journal, April 17, , Charleston, S. Shakespeare alludes to himself nowhere in his drama. Homer keeps out of sight except in two places. It is like Providence In antiquity nature towered above all man had done: Now Man has grown bigger, a commercial, political, canalling, writing animal. Shakespeare immortalizes his characters. They live to evey age. Journal, The main difficulty of life is to strike the balance betwixt contending claims. For me I fear I lose days in determining how hours should be spent. I seldom enjoy hours as I do these. I remember them in winter; I expect them in spring. I do not know a creature that I think has the same humour or would think it respectable. Are the words common? Journal, October 15, We must beware of the nature of the spiritual world. The nymph who wept became a fountain; the nymph who pined became an echo. They who do deformities become deformed. Journal, October 31, A man is known by the books he reads, by the company he keeps, by the praise he gives, by his dress, by his tastes, by his distastes, by the stories he tells, by his gait, by the motion of his eye, by the look of his house, of his chamber; for nothing on earth is solitary but every thing hath affinities infinite. Journal, June We never ask the reason of what is good. Never any one spake with greater simplicity or cheerfulness of dying. But this were to antedate knowledge. Journal, June 15, No love without sympathy. Mind must be alike. All love a seeking in another what is like self. Difference of opinion separates, common thought ties us. If we find a person esteems excellence that we have loved we love him. And the higher is the principle on which we sympathize the more the love. Journal, July 15, God cannot be intellectually discerned. To think is to receive To reflect is to receive truth immediately from God without any medium. That is living faith. But he held his notes so close to his mouth that he could be ill heard. Journal, August 26, Education is the drawing out the Soul. Journal, September 13, The year hastens to its close. What is it to me? What I am that is all that affects me. That I am 28 or 8 or 58 years old is as nothing. Should I mourn that the spring flowers are gone, that the summer fruit has ripened, that the harvest is reaped, that the snow has fallen? Journal, October 9, All true greatness must come from internal growth. Journal, October 17, Blessed is the day when the youth discovers that Within and Above are synonyms. Journal, October 5, The philosopher should explain to us the laws of redeeming the the time. The universal fact, says Goethe, is that which takes place once. Raphael paints wisdom, Handel sings it, Phidias carves it, Shakespear writes it, Washington enacts it, Columbus sails it, Wren builds it, Watt

mechanizes it, Luther preaches it. Let us take Duty this serving angel for a God in disguise. Journal, April 8, Salem Make your own Bible. He moves our wonder at the mystery of our life. But I am nothing else than a capacity for justice, truth, love, freedom, power. I can inhale, imbibe them forevermore. They shall be so much to me that I am nothing, they all. Then shall God be all in all. Herein is my Immortality. Journal, October 24, When the mind is braced by the weighty expectations of a prepared work, the page of whatever book we read, becomes luminous with manifold allusion. There is creative reading as well as creative writing. Journal, October , life is our inexhaustible treasure of language for thought I learn immediately from any speaker how much he has really learned, through the poverty or the splendor of his speech. My garden is my dictionary. There are three degrees of proficiency in this lesson of life. A third class live above the beauty of the symbol, to the beauty of the thing signified; and these are wise men. The first class have common sense; the second, taste; and the third spiritual perfection Journal, May 8, I bask in beauty. I ought rather to live towards it, grasping firm in one hand the hand of the Invisible Guide until gradually a perfect insight of the disaster is an everlasting deliverance from its fear. Journal, May 19, A man should behave himself as a guest of Nature but not as a drone. Where shall I be then? I lift my head and beheld the spotless orange light of the morning beaming up from the dark hills into the wide Universe. Journal, October 21, Beauty is a ticket of admission to all spectacles, to all hospitality. Henry Thoreau merely remarked that "Mr Hosmer had kicked the pail over. How comic is simplicity in this doubledealing quacking world. Every thing that boy says makes merry with society though nothing can be graver than his meaning. I told him he should write out the history of his College life as Carlyle has his tutoring. We agreed that the seeing the stars through a telescope would be worth all the Astronomical lectures. Then he described Mr.

Chapter 3 : Emerson Journal

Emerson's Journals: I dedicate my book to the Spirit of America. I dedicate it to that living soul, which doth exist somewhere beyond the Fancy, to whom the Divinity hath assigned the care of this bright corner of the Universe.

William Emerson , a Unitarian minister. He first went to Charleston, South Carolina , but found the weather was still too cold. Augustine, Florida , where he took long walks on the beach and began writing poetry. The two engaged in enlightening discussions of religion, society, philosophy, and government. Emerson considered Murat an important figure in his intellectual education. Augustine, Emerson had his first encounter with slavery. At one point, he attended a meeting of the Bible Society while a slave auction was taking place in the yard outside. Although he recovered his mental equilibrium, he died in , apparently from long-standing tuberculosis. His church activities kept him busy, though during this period, facing the imminent death of his wife, he began to doubt his own beliefs. The profession is antiquated. In an altered age, we worship in the dead forms of our forefathers". As he wrote, "This mode of commemorating Christ is not suitable to me. That is reason enough why I should abandon it". Carlyle in particular was a strong influence on him; Emerson would later serve as an unofficial literary agent in the United States for Carlyle, and in March , he tried to persuade Carlyle to come to America to lecture. In October , he moved to Concord, Massachusetts to live with his step-grandfather, Dr. Ezra Ripley , at what was later named The Old Manse. On November 5, , he made the first of what would eventually be some 1, lectures, "The Uses of Natural History", in Boston. This was an expanded account of his experience in Paris. Nature is a language and every new fact one learns is a new word; but it is not a language taken to pieces and dead in the dictionary, but the language put together into a most significant and universal sense. I wish to learn this language, not that I may know a new grammar, but that I may read the great book that is written in that tongue. He gave a lecture to commemorate the th anniversary of the town of Concord on September 12, Edward Waldo Emerson was the father of Raymond Emerson. Literary career and transcendentalism[edit] Emerson in On September 8, , the day before the publication of Nature , Emerson met with Frederic Henry Hedge , George Putnam and George Ripley to plan periodic gatherings of other like-minded intellectuals. Its first official meeting was held on September 19, Emerson invited Margaret Fuller , Elizabeth Hoar and Sarah Ripley for dinner at his home before the meeting to ensure that they would be present for the evening get-together. Emerson anonymously published his first essay, "Nature", on September 9, A year later, on August 31, , he delivered his now-famous Phi Beta Kappa address, " The American Scholar ", [74] then entitled "An Oration, Delivered before the Phi Beta Kappa Society at Cambridge"; it was renamed for a collection of essays which included the first general publication of "Nature" in Though they had likely met as early as , in the fall of , Emerson asked Thoreau, "Do you keep a journal? This was the first time he managed a lecture series on his own, and it was the beginning of his career as a lecturer. He eventually gave as many as 80 lectures a year, traveling across the northern United States as far as St. Louis, Des Moines, Minneapolis, and California. Emerson discounted biblical miracles and proclaimed that, while Jesus was a great man, he was not God: Despite the roar of critics, he made no reply, leaving others to put forward a defense. He was not invited back to speak at Harvard for another thirty years. In the same month, William James was born, and Emerson agreed to be his godfather. Bronson Alcott announced his plans in November to find "a farm of a hundred acres in excellent condition with good buildings, a good orchard and grounds". So we fell apart", he wrote. In , Emerson published his second collection of essays, Essays: This collection included "The Poet", "Experience", "Gifts", and an essay entitled "Nature", a different work from the essay of the same name. Emerson made a living as a popular lecturer in New England and much of the rest of the country. He had begun lecturing in ; by the s he was giving as many as 80 lectures per year. Emerson spoke on a wide variety of subjects, and many of his essays grew out of his lectures. This was more than his earnings from other sources. He wrote that he was "landlord and waterlord of 14 acres, more or less". One of the clearest examples of this can be found in his essay " The Over-soul ": We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related, the eternal ONE. And this

deep power in which we exist and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are shining parts, is the soul. When he arrived, he saw the stumps of trees that had been cut down to form barricades in the February riots. On May 21, he stood on the Champ de Mars in the midst of mass celebrations for concord, peace and labor. His book *English Traits* is based largely on observations recorded in his travel journals and notebooks. Emerson later came to see the American Civil War as a "revolution" that shared common ground with the European revolutions of 1848. The act of Congress is a law which every one of you will break on the earliest occasion--a law which no man can obey, or abet the obeying, without loss of self-respect and forfeiture of the name of gentleman. This filthy enactment was made in the nineteenth century by people who could read and write. I will not obey it. Emerson responded positively, sending Whitman a flattering five-page letter in response. Joining him were nine of the most illustrious intellectuals ever to camp out in the Adirondacks to connect with nature. Invited, but unable to make the trip for diverse reasons, were: William James Stillman was a painter and founding editor of an art journal called the *Crayon*. Stillman was born and grew up in Schenectady which was just south of the Adirondack mountains. He would later travel there to paint the wilderness landscape and to fish and hunt. He would share his experiences in this wilderness to the members of the Saturday Club, raising their interest in this unknown region. Robert Lowell [] and William Stillman would lead the effort to organize a trip to the Adirondacks. They would begin their journey on August 2, , traveling by train, steam boat, stagecoach and canoe guide boats. This would become known as the "Philosophers Camp [] " This event was a landmark in the 19th-century intellectual movement, linking nature with art and literature. He did, however, give a number of lectures during the pre-Civil War years, beginning as early as November, In this book, Emerson "grappled with some of the thorniest issues of the moment," and "his experience in the abolition ranks is a telling influence in his conclusions. C, at the end of January He gave a public lecture at the Smithsonian on January 31, , and declared: I call it destitution Emancipation is the demand of civilization". Chase, the secretary of the treasury; Edward Bates, the attorney general; Edwin M. Stanton, the secretary of war; Gideon Welles, the secretary of the navy; and William Seward, the secretary of state. Emerson delivered his eulogy. He often referred to Thoreau as his best friend, [] despite a falling-out that began in after Thoreau published *A Week on the Concord and Merrimack Rivers*. Emerson served as a pallbearer when Hawthorne was buried in Concord, as Emerson wrote, "in a pomp of sunshine and verdure". Along the way and in California he met a number of dignitaries, including Brigham Young during a stopover in Salt Lake City. He called for help from neighbors and, giving up on putting out the flames, all attempted to save as many objects as possible. He left on October 23, , along with his daughter Ellen [] while his wife Lidian spent time at the Old Manse and with friends. As Holmes wrote, "Emerson is afraid to trust himself in society much, on account of the failure of his memory and the great difficulty he finds in getting the words he wants. It is painful to witness his embarrassment at times".

Chapter 4 : The Heart of Emerson's Journals by Ralph Waldo Emerson

Ralph Waldo Emerson: Selected Journals Edited by Lawrence Rosenwald "In his journals, Emerson focused on a wide range of topics, from moral truth to domestic gossip, from Concord to European travels, from solitude to democracy, slavery, and the US economy.

The poor mind does not seem to itself to be anything unless it have an outside oddity, some Graham diet, or Quaker coat, or Calvinistic Prayer-meeting, or Abolition Effort, or any how some wild contrasting action to testify that it is something. Let others draw that inference which damns the institutions if they will. This next passage was probably written before Thoreau studied surveying, an occupation which flowed so delightfully into his favorite past-time, spending time in the woods, that it could be a stretch to call surveying his occupation except that it did occupy some small portion of the time he spent enjoying the woods. Emerson tells us, "The finite is the foam of the infinite. When I get a latte at my favorite coffeeshop each morning, I ask for extra foam because it modulates the heat of the scalding hot espresso and brings out its sweet flavor while it is yet very hot, all without burning my tongue. I cannot see the hot espresso, only the foam which covers it. Thus everything we see and know is but the foam of the infinite, just as Emerson wrote in In this next passage, Emerson envisions a "Society for preventing the murder of worms". Emerson prophesied, in effect, the curious organization we are besieged by today, which is devoted to preventing the killing of any animal, even worms, I would suppose! It has become almost a cult, growing like a weed in recent years, while being lampooned by reasonable adults. Res nolunt diu male administrari. I chuckle over the statement, almost obligatory at the end of any Hollywood movie today, "No Animals Were Injured in the Making of this Movie. Surely those Pepperoni Pizzas contain dead pig and the Chicken Tenders they eat from a fast food joint come from dead chickens, killed for the sole purpose of eating them. All I can say to Hollywood is, "Thanks for not showing the killing and butchering of the animals on film which went into the gullets of the people making the film! Every day these plants you destroyed yesterday, appear again: In this next passage the curious adverb "inly" appears, which we would say "inwardly" in its place today. Two of my favorite quotations about friends follow. I must be myself. I cannot disintegrate myself any longer for you or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should! I must be myself; I will not hide my tastes or my aversions. I do with my friends as I do with books. I would have them where I can get them, but I seldom use them. My books are where I can get them. My trouble finding the hardback book Naikan Psychotherapy on my bookshelves after thirty years indicates there are many books on my bookshelf that I seldom reference, but how wonderful they are to me when I need a specific reference, as I did inside this book I had read decades ago. There it was on page 1 marked off as special and signed and dated by me. What will the wonders of electronic books do to scholars of the future? Their books will be ephemeral electronic objects which disappear as they read the last page of each. A physical book is its own reason for keeping around; an e-book has no such necessary reality, existing at the whim of the reader. Like the floor-starter automobiles are collected and treasured as antiques, I wish that the annotated volumes of my library will be collected and treasured also. Emerson railed against consistency in many ways, likening it to wooden walls we build to fence ourselves in, after which we complain about the restrictions. Voltaire said, "It is difficult to free fools from the chains they revere. Here are some of his early thoughts on the subject. Nonsense with your wooden walls. Henry David Thoreau walked the woods of Concord and saw things few other people saw. Here is an example. This afternoon in a very thick grove where H. How old, how aboriginal these trees appear, though not many years older than I. The old saying, "making a clean shrift of things", had me puzzled until I read this sentence and realized that Emerson is saying we help each other by seeking forgiveness, not just by telling, shrift being the past tense of shrive. By confession we help each other; by clean shrift, and not by dictation. Emerson was dealing with the new mode of fast transportation of his time, the railroad. What he says equally applies to all of our modern methods of fast transportation. He was not against it, but merely observes the consequences of it on the individual. For myself, I would rather drive six hours than take a jet airplane because the long waits involved on each end of a flight can add up to six hours in some cases. He

feels that he pays a high price for his speed in this compromise of all his will. I think the man who walks looks down on us who ride. Emerson was a scholar who disliked scholarly writing, disdaining the style of the North American Review and London Quarterly, but he loved the brusque direct talk of truckers and teamsters. Note that in his time, a teamster actually drove a team of horses. It took guts for him to admit that he loved their way of direct talking, preferring it over academic baffle-gab. Meaning is in people, not the words they use! The language of the street is always strong. I feel too the force of the double negative, though clean contrary to our grammar rules. Moreover they who speak them have this elegance, that they do not trip in their speech. Goethe seems to be well alive, no pedant. Guts is a stronger word than intestines. What does love mean to men and to women? Emerson chimes in with his thoughts. Women refuse these, asking only love. Emerson says on page that a writer ought not to be married, ought not to have a family, but if married should be married to a shrewd woman. He shall be master but not mistress, as E. It is an amazing read so I will only tease you with this introductory passage. Take care, good friend! It is the sound of progress through the land between Concord and Boston, then a wilderness, now completely filled with houses and farms some two centuries hence. Wherever that music comes it has a sequel. It is the voice of the civility of the Nineteenth Century saying "Here I am.

Chapter 5 : Student Literary Magazines | Emerson College

Emerson's Journals simply portray the authors written personal impressions, reflections and views noted by day/month/year. Some entries are a basic sentence, while others are several p Ralph Waldo Emerson () was a Harvard educated individual, philosopher and lecturer, who loved reading and writing, living within the well known.

Nature is the first in time since it is always there and the first in importance of the three. Great books are mere records of such inspiration, and their value derives only, Emerson holds, from their role in inspiring or recording such states of the soul. Action is the process whereby what is not fully formed passes into expressive consciousness. Its goal is the creation of a democratic nation. Self-reliance appears in the essay in his discussion of respect. This aim is sacrificed in mass education, Emerson warns. This metaphysical position has epistemological correlates: This is an experience that cannot be repeated by simply returning to a place or to an object such as a painting. Even history, which seems obviously about the past, has its true use, Emerson holds, as the servant of the present: Yet he does cast a pall of suspicion over all established modes of thinking and acting. From this perspective or more properly the developing set of such perspectives the virtues do not disappear, but they may be fundamentally altered and rearranged. Although Emerson is thus in no position to set forth a system of morality, he nevertheless delineates throughout his work a set of virtues and heroes, and a corresponding set of vices and villains. Emerson criticizes our conformity even to our own past actions-when they no longer fit the needs or aspirations of the present. If Emerson criticizes much of human life, he nevertheless devotes most of his attention to the virtues. Although he develops a series of analyses and images of self-reliance, Emerson nevertheless destabilizes his own use of the concept. I talked yesterday with a pair of philosophers: I endeavored to show my good men that I liked everything by turns and nothing longâ€¦. Could they but once understand, that I loved to know that they existed, and heartily wished them Godspeed, yet, out of my poverty of life and thought, had no word or welcome for them when they came to see me, and could well consent to their living in Oregon, for any claim I felt on them, it would be a great satisfaction CW 3: It is not a gift that is available on demand, however, and a major task of life is to meld genius with its expression. Although Emerson emphasizes our independence and even distance from one another, then, the payoff for self-reliance is public and social. Although self-reliance is central, it is not the only Emersonian virtue. His representative skeptic of this sort is Michel de Montaigne, who as portrayed in Representative Men is no unbeliever, but a man with a strong sense of self, rooted in the earth and common life, whose quest is for knowledge. Emerson finds that contemporary Christianity deadens rather than activates the spirit. The power in which Emerson is interested, however, is more artistic and intellectual than political or military. In history the great moment, is, when the savage is just ceasing to be a savage, with all his hairy Pelasgic strength directed on his opening sense of beauty: Everything good in nature and the world is in that moment of transition, when the swarthy juices still flow plentifully from nature, but their astringency or acidity is got out by ethics and humanity. Moreover, we often cannot tell at the time when we exercise our power that we are doing so: How can the vision of succession and the vision of unity be reconciled? Emerson never comes to a clear or final answer. He suggests this, for example, in the many places where he speaks of waking up out of our dreams or nightmares. He means to be irresponsible to all that holds him back from his self-development. In the world of flux that he depicts in that essay, there is nothing stable to be responsible to: An event hovering over the essay, but not disclosed until its third paragraph, is the death of his five-year old son Waldo. All in all, the earlier work expresses a sunnier hope for human possibilities, the sense that Emerson and his contemporaries were poised for a great step forward and upward; and the later work, still hopeful and assured, operates under a weight or burden, a stronger sense of the dumb resistance of the world. He kept lists of literary, philosophical, and religious thinkers in his journals and worked at categorizing them. Emerson read avidly in Indian, especially Hindu, philosophy, and in Confucianism. Other writers whom Emerson often mentions are Anaxagoras, St. Other Emersonian ideas-about transition, the ideal in the commonplace, and the power of human will permeate the writings of such classical American pragmatists as William James and John Dewey. The friend can be a person but it may also be a text. The great man or woman, Cavell holds, is

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required for rather than opposed to democracy: Robert Spiller et al, Cambridge, Mass: Edward Waldo Emerson, Boston: Houghton Mifflin, , pp. David Mikics, Cambridge, MA: William Gillman, et al. Spiller, and Wallace E. Rusk and Eleanor M. Joseph Slater, New York: Ronald Bosco and Joel Myerson, Athens: Cambridge University Press, See Chronology for original dates of publication. University of Minnesota Press. Cameron, Sharon, , Impersonality, Chicago: University of Chicago Press. Lines of Skepticism and Romanticism, Chicago: The Constitution of Emersonian Perfectionism, Chicago: Abbreviated CHU in the text. A Journal of the American Renaissance, Cambridge University Press, â€” Constantinesco, Thomas, , Ralph Waldo Emerson: Friedl, Herwig, , Thinking in Search of a Language: Cambridge University Press, Chapter 2. Catholic University of America Press, 1â€” Oxford University Press, 19â€” Oxford University Press, â€”99, â€” University of Georgia Press. Poirier, Richard, , The Renewal of Literature: Emersonian Reflections, New York: Porte, Joel, and Morris, Sandra eds. University of California Press. Sacks, Kenneth, , Understanding Emerson: Whicher, Stephen, , Freedom and Fate: University of Pennsylvania Press.

Chapter 6 : Summary and Analysis

Emerson as revealed in his journals is more spontaneous, more complex, more human and appealing than he appears in the published works. This man is the seeker rather than the sage; he records the turmoil, struggle, and questioning that preceded the serene and confident affirmations of the essays.

Chapter 7 : Ralph Waldo Emerson: Selected Journals â€” | Library of America

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Chapter 8 : Ralph Waldo Emerson - Wikipedia

The richness of the unprinted material in Emerson's diaries has been known to the reading public ever since Elliot Cabot drew upon it for his Memoir of Emerson. Dr. Edward W. Emerson quoted from it freely in his Emerson in Concord, and in his notes to the twelve volumes of the Centenary Edition of.

Chapter 9 : Emerson in His Journals Analysis - calendrierdelascience.com

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