

Chapter 1 : Review of Mr. Emerson's Wife

*Emerson's first marriage [Henry Francis Pommer] on www.nxgvision.com *FREE* shipping on qualifying offers. HB Ed., Southern Illinois University Press. Bio of Ralph Waldo Emerson's child bride who tragically died before she was*

His father, pastor of the First Unitarian Church of Boston, chaplain of the Massachusetts Senate, and an editor of *Monthly Anthology*, a literary review, once described two-year-old son Waldo as "a rather dull scholar. Through the persistence of these two women, he completed studies at the Boston Public Latin School. Emerson entered Harvard College on a scholarship in , and during collegiate holidays he taught school. An unremarkable student, he made no particular impression on his contemporaries. In , he graduated thirteenth in his class of , and he was elected class poet only after six other students declined the honor. It was at Harvard that he began keeping his celebrated journals. He began to suffer from symptoms of tuberculosis, and in the fall of he went to Georgia and Florida in hopes of improving his health. He returned in late December to Boston, where he preached occasionally. In Concord, New Hampshire, he met Ellen Tucker, a seventeen-year-old poet who also suffered from tuberculosis. The two were married in September , just after Emerson had been ordained pastor of the Second Unitarian Church of Boston. They were very happy in the marriage, but, unfortunately, both were also quite ill with tuberculosis; in , after less than two years of marriage, Ellen died. By the end of the following year, Emerson had resigned his pastorate at Second Unitarian Church. Among his reasons for resigning were his refusal to administer the sacrament of the Last Supper, which he believed to be an unnecessary theological rite, and his belief that the ministry was an "antiquated profession. While in Europe, he met many of the leading thinkers of his time, including the economist and philosopher John Stuart Mill; Samuel Taylor Coleridge, whose *Aids to Reflection* Emerson admired; the poet William Wordsworth; and Thomas Carlyle, the historian and social critic, with whom Emerson established a lifelong friendship. After his return from Europe in the fall of , Emerson began a career as a public lecturer with an address in Boston. One of his first lectures, "The Uses of Natural History," attempted to humanize science by explaining that "the whole of Nature is a metaphor or image of the human mind," an observation that he would often repeat. Other lectures followed on diverse subjects such as Italy, biography, English literature, the philosophy of history, and human culture. In September , Emerson moved to Concord, Massachusetts, as a boarder in the home of his step-grandfather, Ezra Ripley. On September 14, , he married Lydia Jackson of Plymouth, Massachusetts, and they moved into a house of their own in Concord, where they lived for the rest of their lives. Although only a slim volume, it contains in brief the whole substance of his thought. It sold very poorly after twelve years, its first edition of copies had not yet sold out. A year after he made this speech, he was invited back to Harvard to speak to the graduating class of Harvard Divinity School. His address, which advocated intuitive, personal revelation, created such an uproar that he was not invited back to his alma mater for thirty years. In , he helped launch *The Dial*, a journal of literature, philosophy, and religion that focused on transcendentalist views. After the first two years, he succeeded Fuller as its editor. *The Dial* was recognized as the official voice of transcendentalism, and Emerson became intimately associated with the movement. Two years later, however, the journal ceased publication. In , Emerson published the first volume of his *Essays*, a carefully constructed collection of some of his best-remembered writings, including "Self-Reliance" and "The Over-Soul. Emerson would later write "Threnody," an elegy expressing his grief for Waldo; the poem was included in his collection *Poems* Ellen, Edith, and Edward Waldo, his other children, survived to adulthood. In , Emerson again traveled abroad, lecturing in England with success. He renewed his friendship with Carlyle, met other notable English authors, and collected materials for *English Traits*, which was eventually published in A collection called *Addresses and Lectures* appeared in , and *Representative Men* was published in However, he continued to lead an active intellectual and social life. He made many lecture appearances in all parts of the country, and he continued writing and publishing. During the s, he vigorously supported the antislavery movement. When the American Civil War broke out, he supported the Northern cause, but the war troubled him: He was deeply appalled by the amount of violence, bloodshed, and destruction it engendered, In , Emerson was reconciled with Harvard,

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and a year later the college invited him to give the Phi Beta Kappa address. *May-Day and Other Pieces*, published in , was a second gathering of his poems, and his later essays were collected in *Society and Solitude*. However, the trauma added to his intellectual decline. He often lamented that he had "no new ideas" in his later years. He also had to quit the lecture circuit as his memory began to lapse. *First Series*; daughter Edith is born November

Chapter 2 : Ralph Waldo Emerson - Wikipedia

The Living Legacy of Ralph Waldo Emerson. Emerson's travels as a supply preacher took him in to Concord, New Hampshire where he met, on Christmas Day, sixteen-year-old Ellen Louisa Tucker.

First appears in *The Falcon at the Portal* ; prefers Ramses. Horses[edit] Risha Arabic, "feather" Silver-gray stallion, a gift to Ramses from a sheik friend of the Emersons, who fathers a large family of mounts for the rest of the family. Asfur Arabic, "bird" Mare, a gift to David from the same sheik. Moonlight Mare, a daughter of Risha and Asfur, belongs to Nefret. Enormous but extremely submissive. Her name is Arabic for "princess. First appears in *The Curse of the Pharaohs*. Katherine Whitney-Jones Vandergelt A schoolteacher, widowed after an unhappy marriage, who becomes a semi-fraudulent spiritual medium to support her two children. After her unmasking in Egypt, she and Cyrus fall in love. First appears in *Seeing a Large Cat*. First appears in *Lord of the Silent*. First appears in *He Shall Thunder in the Sky*. Bears a striking resemblance to Amelia. Later marries Seth Emerson. Karl von Bork A young German archaeologist who first appears in *The Curse of the Pharaohs* , marries the daughter of one of the suspects, and appears periodically in other stories. Donald Fraser Young English nobleman who first appears in *Lion in the Valley* using the alias "Nemo", an upright man who loses himself in the Cairo underground while searching for his scoundrel brother. He is rescued by the Emersons, and marries Enid Debenham, his childhood sweetheart. Reappears in *Seeing a Large Cat*. Enid Debenham Fraser Young Englishwoman who first appears in *Lion in the Valley* masquerading as a female archaeologist while searching Egypt for Donald. Begins a friendship with Ramses when he is still a child. As of the end of *Tomb of the Golden Bird* , she and Bertie are engaged. Sir Edward Washington English aristocrat and photographer. Ibrahim El-Gharbi Former kingpin of the prostitution houses of Cairo, known for his flamboyant transvestism. Though the Emersons despise his profession, he is often a useful source of information and aid in tight spots. He is a master of disguise, able to take on almost any personality. He specializes in stealing and selling artifacts, though eventually he uses these talents as an agent of British intelligence. Father of Maryam Molly. Bertha Daughter of a German father and an Egyptian mother, she first appears in *The Snake, the Crocodile, and the Dog* as a henchwoman of the villainous Vincey, but later finds her own criminal gang, composed mostly of women. A formidable foe of the Emersons, she particularly hates Amelia, possibly in jealousy over Radcliffe and Sethos. Working briefly with Sethos, she becomes independent again. She is killed after trying to assassinate Amelia, but not before Abdullah dies in the attempt. Mother of Maryam Molly. Intelligent, ruthless, and terrifyingly strong. First appears in *Children of the Storm*. Based on real persons[edit].

Chapter 3 : The American Literary Blog: Emerson's first wife and Wild Apples

Their marriage and her death were the first dramatic episode and the first tragedy of the fifteen-year period. New details of the courtship and marriage enriched Ralph L. Rusk's edition of Emerson's letters in and his definitive biography ten years later.

Ralph Waldo Emerson Ralph Waldo Emerson was the most thought-provoking American cultural leader of the mid-nineteenth century. In his unorthodox ideas and actions he represented a minority of Americans, but by the end of his life he was considered a sage. He was born in Boston on May 25, 1803, of a fairly well-known New England family. His father was a prominent Boston minister. However, young Emerson was only 8 when his father died and left the family to face hard times. The genteel poverty which the Emerson family endured did not prevent it from sending the promising boy to the Boston Latin School, where he received the best basic education of his day. At 14 he enrolled in Harvard College. As a scholarship boy, he studied more and relaxed less than some of his classmates. He won several minor prizes for his writing. When he was 17, he started keeping a journal and continued it for over half a century. Unitarian Minister Emerson was slow in finding himself. After graduation from Harvard he taught at the school of his brother William. Gradually he moved toward the ministry. He undertook studies at the Harvard Divinity School, meanwhile continuing his journal and other writing. In 1825 he began his career as a Unitarian minister. Appropriately, Unitarianism was the creed of the questioner; in particular it questioned the divine nature of the Trinity. Emerson received several offers before an unusually attractive one presented itself: His reputation spread swiftly. Soon he was chosen chaplain of the Massachusetts Senate, and he was elected to the Boston School Committee. He wooed and won a charming New Hampshire girl named Ellen Tucker. Their wedding, in September 1825, marked the start of an idyllic marriage. But it was all too short, for she died a year and a half later, leaving Emerson desolate. Though he tried to find consolation in his religion, he was unsuccessful. As a result, his religious doubts developed. Even the permissive creed of Unitarianism seemed to him to be a shackle. In September 1826 he resigned his pastorate; according to his farewell sermon he could no longer believe in celebrating Holy Communion. After months of floundering and even sickness, he scraped together enough money to take a month tour of Europe. He hoped that his travels would give him the perspective he needed. They did, but only to the extent of confirming what he did not want rather than what he wanted. This was the lyceum, a system of lecturing which started in the late 1820s, established itself in the 1830s, and rose to great popularity during the next 2 decades. The local lecture clubs that sprang up discovered that they had to pay for the best lecturers, Emerson among them. Emerson turned the lyceum into his unofficial pulpit and in the process earned at least a modest stipend. He spoke to his audiences with great, if unorthodox, effectiveness. They saw before them a tall, thin Yankee with slightly aquiline features whose words sometimes baffled but often uplifted them. After a few seasons he organized his own lecture courses as a supplement to his lyceum lectures. Equally to the point, his lectures grew into essays and books, and these he published from the early 1840s on. He could not have found targets better designed to offend the mass of Americans, most of whom considered making money a major purpose in life and church and churchgoing a mainstay and, until they faced the hard fact of the Civil War, either supported slavery or were willing to let it alone. But Emerson spoke of slavery in the context of the Fugitive Slave Law, saying, in one of his rare bursts of profanity, "I will not obey it, by God. He believed in the integrity of the individual: He believed in a spiritual universe governed by a mystic Over-soul with which each individual soul should try to harmonize. Touchingly enough, he believed in America. In addition, he espoused the cause of American music and American art; as a matter of fact, his grand purpose was to assist in the creation of an indigenous American national culture. Publishing His Ideas His first two books were brilliant. He had published a pamphlet, *Nature*, in 1849, which excited his fellow transcendentalists; but now he issued two volumes of essays for a broader public, *Essays, First Series*, in 1841 and *Essays, Second Series*, in 1844. Their overarching subjects were man, nature, and God. In such pieces as "Self-reliance," "Spiritual Laws," "Nature," "The Poet," and "The Over-soul," Emerson expounded on the innate nobility of man, the joys of nature and their spiritual significance, and the sort of deity omnipresent in the universe. The tone of the essays was

optimistic, but Emerson did not neglect the gritty realities of life. In such essays as "Compensation" and "Experience," he tried to suggest how to deal with human losses and failings. Both his lectures and his published works were filled from the first with telling phrases, with wisdom startlingly expressed. His next book, after the second series of essays, was a volume of his poems. They proved to be irregular in form and movingly individual in expression. After that came more than one remarkable volume of prose. Seven Lectures Emerson pondered the uses of great men, devoting individual essays to half a dozen figures, including Plato, Shakespeare, and Goethe. English Traits resulted from an extended visit to Great Britain. In this volume Emerson anatomized the English people and their culture. His approach was impressionistic, but the result was the best book by an American on the subject up to that time. Meanwhile, Emerson had been immersed—sometimes willingly, sometimes not—in things other than literature. He had found a second wife, pale and serene, in Lydia Jackson of Plymouth. He had married her in and got from her the comfort of love, if not its passion. They had four children, one of whom, Waldo, died when he was a little boy; the others outlived their eminent father. After leaving his pastorate in Boston, he had moved to nearby Concord, where he stayed the rest of his life. In Concord he met a prickly young Harvard graduate who became his disciple, friend, and occasional adversary: Emerson added others to his circle, becoming as he did so the nexus of the transcendentalist movement. During the s he was drawn deeply into the struggle against slavery. Though he found some of the abolitionists almost as distasteful as the slaveholders, he knew where his place had to be. The apolitical Emerson became a Republican, voting for Abraham Lincoln. When Lincoln signed the Emancipation Proclamation Jan. Though he had nothing really new to say anymore, audiences continued to throng his lectures and many readers bought his books. However, he was losing his memory and needed more and more help from others, especially his daughter Ellen. He was nearly 79 when he died on April 27, In the general judgment, he had been both a great writer and a great man. And he had been not only one of the most wise but one of the most sincere of men. He had shown his countrymen the possibilities of the human spirit, and he had done so without a trace of sanctimony or pomposity. The Chicago Tribune, for instance, exclaimed, "How rare he was; how original in thought; how true in character! Whicher, Freedom and Fate , is also valuable; it is called an "inner life" of Emerson and concentrates on the s. Art and Expression in the Age of Emerson and Whitman

Chapter 4 : Emerson Family History | Find Genealogy Records & Family Crest

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Concord, Massachusetts American author, minister, and philosopher Ralph Waldo Emerson was one of the most thought-provoking American cultural leaders of the mid-nineteenth century. He represented a minority of Americans with his unconventional ideas and actions, but by the end of his life many considered him to be a wise person. His father was an important Boston minister. Young Emerson was only eight, however, when his father died and left the family to face hard times. His mother ran a boarding-house to support the family, which consisted of six children. The poverty in which the Emerson family lived did not prevent his mother from sending the promising boy to the Boston Latin School, where he received the best education of his time. In 1821, at age fourteen, he entered Harvard College. As a student, he studied more and relaxed less than some of his classmates. He won several minor prizes for his writing. When he was seventeen, he started keeping a journal and continued it for over half a century. Unitarian minister Emerson was slow in finding himself. After graduation from Harvard in 1825, he took a job as a teacher. Gradually he moved toward the ministry. He studied at the Harvard Divinity School, meanwhile continuing his journal and other writings. In 1826 he began his career as a Unitarian minister. Emerson received several offers before an unusually attractive one presented itself: His reputation spread swiftly. Soon he was chosen chaplain a clergyman who carries out religious services for institutions of the Massachusetts Senate, and he was elected to the Boston School Committee. Their wedding, in September 1826, marked the start of a wonderful marriage. But it was all too short, for she died a year and a half later, leaving Emerson alone. Though he tried to find comfort in his religion, he was unsuccessful. As a result he developed religious doubts. In September he resigned his pastorate. According to his farewell sermon, he could no longer believe in celebrating Holy Communion. After months of struggling and even sickness, he scraped together enough money to take a ten-month tour of Europe. This was the lyceum, a system of lecturing that started in the late 1820s, established itself in the 1830s, and rose to great popularity during the next two decades. The local lecture clubs that sprang up discovered that they had to pay for the best lecturers, and from this he earned a modest salary. After a few seasons Emerson organized his own lecture series. His lectures developed into essays and books, and he began publishing these in the early 1840s. Emerson spoke of slavery in the context of the Fugitive Slave Law of 1850, saying, in one of his rare bursts of obscenity foul language, "I will not obey it, by God. That is, he believed in a reality and a knowledge that rose above the everyday reality to which Americans were accustomed. He believed in the honesty of the person. He believed in a spiritual universe ruled by a spiritual Oversoul the basis of all spiritual existence, with which each individual soul should try to connect. Touchingly enough, he believed in America. In addition, he supported the cause of American music and American art. His grand purpose, as a matter of fact, was to assist in the creation of a native American national culture. He had published a pamphlet, *Nature*, in 1849. He later issued two volumes of essays for a broader public, however, *Essays, First Series*, in 1841 and *Essays, Second Series*, in 1844. Their subjects were man, nature, and God. In such pieces as "Self-reliance," "Spiritual Laws," "Nature," "The Poet," and "The Over-soul," Emerson explained the inborn goodness of man, the joys of nature and their spiritual significance, and a universal god a god that exists everywhere and belongs to all. The tone of the essays was positive, but Emerson did not neglect the realities of life. In such essays as "Compensation" and "Experience," he tried to suggest how to deal with human losses and failings. After that came more than one remarkable volume of text. *Seven Lectures* Emerson considered the similarities of great men, devoting individual essays to such figures as Plato and Aristotle. *English Traits* resulted from an extended visit to Great Britain. Emerson married his second wife, Lydia Jackson of Plymouth, in 1840. They had four children, one of whom, Waldo, died when he was a little boy; the others outlived their famous father. After leaving his pastorate in Boston, Massachusetts, he moved to nearby Concord, where he stayed for the rest of his life. During the 1850s he was drawn deeply into the struggle against slavery. Though he found some of

the abolitionists people who worked to end slavery almost as distasteful as the slaveholders, he knew where his place had to be. Emerson became a Republican, voting for Abraham Lincoln " Last years After the Civil War "65; a war between the proslavery Southern states and the antislavery Northern states , Emerson continued to lecture and write. Though he had nothing really new to say anymore, audiences continued to crowd his lectures and many readers bought his books. He was losing his memory, however, and needed more and more help from others, especially his daughter Ellen. He was nearly seventy-nine when he died on April 27, In the general judgment, he had been both a great writer and a great man. And he had been not only one of the most wise but one of the most sincere of men. He had shown his countrymen the possibilities of the human spirit, and he had done so without a trace of arrogance. Edited by Joel Myerson. Columbia University Press, The Mind on Fire. University of California Press, The Life of Ralph Waldo Emerson. Phil Beaver Sep 7, 2: I did not copy the public, thinking you might revise the typo. Comment about this article, ask questions, or add new information about this topic:

Chapter 5 : Life and Background of Emerson

This slim volume from resurrects the life of Ellen Tucker Emerson, who died at nineteen when she and Ralph Waldo Emerson had been married only two years. Notably, Henry Pommer's style is crisply academic but playful, warm, and thoughtfully considerate of women's lives and perspectives.

Ralph was one of eight children. Although his brother William was educated for the ministry, he eventually studied law, as did two other brothers. The sole exception was Bulkeley Emerson, who was mentally retarded and was boarded out on various farms until his death. Young Ralph was sent to the Boston Latin School in . After graduating in , he entered Harvard College. His career at Harvard was undistinguished: At the same time, though, Waldo—as he had begun to call himself in about —was expanding his private life. Emerson indexed his entries and would later copy them out when composing his literary works. This practice of composition, formed early in life, of journal entry to lecture to published work, stayed with him throughout his career. In — he studied theology and divinity at Harvard, and on 10 October he was licensed to preach. But ill health, which had plagued him for many years, put the brakes on his career. He had earlier been afflicted with problems with his eyes and with consumption. He visited Charleston, South Carolina, and St. Augustine, Florida, for their warmer climates, returning home in the late spring of . In Charleston he first saw in person the institution of slavery and was repelled by it. Emerson supplied various pulpits over the next two years. Both strands of his life came together in . She died on 8 February . Emerson returned to his ministerial duties with a heavy heart. In October he submitted his resignation, and it was accepted with genuine regret. He was impressed by the scenery and by the great buildings of past civilizations, but he was less charmed by the famous people he met, including William Wordsworth and Samuel Taylor Coleridge. Two events during this trip affected him greatly. Emerson returned to the United States in October . He began a period of introspection and reading, supporting himself on the income derived from stocks left him by Ellen. In October his brother Edward died from tuberculosis. Also in October, Emerson moved to Concord, his ancestral town, in part because his brother Charles was engaged to Elizabeth Hoar, daughter of a local lawyer who wanted Charles to enter his practice. But Charles died of tuberculosis in May before either plan was realized. The year was important for two other reasons. Unlike his first marriage, which was for love, this one seemed to be based on more practical, companionable reasons than those of youthful romance. Also in Emerson began his career as a lecturer. Earlier he had enjoyed the public performance aspect of his ministerial role, seeing the possibilities of using language as a means to affect the lives of his parishioners. Lecturing was a secularization of this role, a means of converting the public to his views. He never really left the lecture platform, traveling throughout the Northeast and Midwest, and his last lecture was delivered in , the year before his death. Transcendentalism The year saw the public recognition of the new movement, Transcendentalism, in which Emerson was an active participant. The Transcendentalists, mainly a group of dissident, Harvard-educated Unitarian ministers, expressed their disagreement with the current state of affairs on three fronts. In literature they championed English and Continental writers such as Carlyle and Goethe. In philosophy they followed Immanuel Kant in believing that people had an innate ability to perceive that their existence transcended mere sensory experience, as opposed to the prevailing belief of John Locke that the mind was a blank tablet at birth that later registered only those impressions received through the senses and experience. In religion they denied the existence of miracles, preferring Christianity to rest on the spirit of Christ rather than on his supposed deeds, as was the belief of the conservative Unitarians. Even then, though, a higher end is desired: The perception of this divinity is often accomplished through an intuitive, almost mystical merging of viewer and object. Emerson also uses the terms Materialism and Idealism for these concepts. Once nature is seen as a microcosm of divinity, and Idealism or Reason the method of discovering this by applying our intuition, then progress is possible. Although the book was published anonymously, Emerson was widely known to be its author, and he became the central figure among the Transcendentalists. In September, when *Nature* was published, Emerson helped to form the Transcendental Club, which served as a forum for the Transcendentalists over the next four years, as they met some thirty times. Emerson was also instrumental in establishing the semiofficial journal of

the Transcendentalists, the Dial, in July and edited it from July until its demise in April. The Dial had grown out of the Transcendental Club meetings. Emerson had assisted its first editor, Margaret Fuller, and assumed the major role when Fuller resigned after her salary had not been paid. Emerson, too, worked without compensation. The Dial published the writings of nearly all the Transcendentalists; but reviewers abused the Dial, making it a scapegoat for all the unpopular aspects of Transcendentalism, and the public, unable to understand its varied articles, failed to buy it. Emerson did not regret his work on the journal. It had offered a convenient outlet for his own work as well as that of his friends whom he was trying to encourage and promote. During this time Emerson formed friendships with many of the major figures of the Transcendentalist movement, including Amos Bronson Alcott, Fuller, Theodore Parker, and Henry David Thoreau, as well as lesser personalities, such as Ellery Channing whose poetry he published in the Dial, Elizabeth Palmer Peabody to whose journal Aesthetic Papers he contributed, and Jones Very whose Essays and Poems he edited in. He also befriended some opponents of the movement, including Nathaniel Hawthorne, his neighbor in Concord for a while. Pounding beans is good to the end of pounding empires one of these days, but if, at the end of years, it is still only beans! Although he coedited *Memoirs of Margaret Fuller Ossoli* after her death in 1850, he remained ambivalent about her refusal to accept the passive role assigned women by her times. Indeed, his daughter Louisa May Alcott considered Emerson one of the most important influences in her life. The scholar must also use books but use them carefully, for too often people are content to repeat the ideas of others and fail to strike out on their own, becoming mere bookworms. Also, the scholar must be an active participant in the world and not isolated in a study. The religion of the day, Emerson argues, has, through its reliance on the existence of miracles, changed our view of Jesus Christ from that of a prophet who showed us the divinity within ourselves to that of a remote demigod, far removed from our daily lives. Likewise, ministers preach a historical Christianity that no longer inspires us. Emerson gives as an example of this a minister who preached so poorly during a snowstorm that the white flakes outside seemed more substantial than the words spoken within. The conservative Unitarians reacted vigorously against this address. Emerson was not officially invited back to Harvard for nearly thirty years. Self-reliance is, in his view, the belief that since all people contain a spark of divinity within them, the nurturing of this divinity by ignoring the conformist demands of society would result not only in self-reliance but god-reliance as well. Compensation is a sort of Newtonian law of morality, that for every negative event there is also a positive one. Friendship is the art of taking the best your friends have to offer as a means of enhancing self-development. During this period his personal life flourished as well. But the death of Waldo from scarlet fever in January devastated Emerson. Poems By whatever unity had existed among the Transcendentalists was gone, and they pursued separate careers, still loosely tied together by a belief in reform, yet differing widely on how much was needed and what means were necessary to achieve it. To some, such as George Ripley at the Brook Farm community, changing existing laws would result in better laws producing better people; others, such as Emerson and Thoreau, believed that the reformation of the individual would result in better people making better laws. In 1843 he visited Britain and gave a series of lectures to great acclaim. A new edition of *Essays* appeared in 1841 as *Essays: These men are representative of the people of their times and of the potential of all people in various areas at all times*. The next two decades were marked by many successes. Here he discusses the people he had met in England, the sights he had seen, and the characteristics he had observed. The book had a mixed reception. American audiences felt he was too friendly to the English, and the English felt he was too critical of their customs and culture. He joined the Saturday Club of Boston and began to enjoy "too much so for those who remembered the idealistic young Transcendentalist" his literary fame. This was not a new direction for Emerson. His first major address on the subject had been in 1838, and in 1840 he had refused to lecture in New Bedford before a congregation that had excluded blacks from membership. The decade began with Emerson denouncing Daniel Webster for his support of the Fugitive Slave Law, which Emerson furiously promised not to obey. Mid-decade saw the Kansas-Nebraska Act, repealing the antislavery provisions of the Missouri Compromise, which caused Emerson to embark on a new series of abolitionist lectures. He published a second volume of poems, *May-Day and Other Pieces*, in 1842. He also delivered hundreds of lectures, going as far west as Iowa and Minnesota. He was now accepted by reformers and conservatives alike. Harvard bestowed

an honorary doctor of laws degree in and named him an overseer of the college the next year. He had long since overcome his eye and lung problems, but now his mental faculties were diminished. A type of aphasia, in which he could not remember the names of people and common objects, affected him. The publication of *Society and Solitude* represented the last book for which he was solely responsible. To recuperate, in the spring of he visited the West Coast, where he met naturalist John Muir. With the assistance of his daughter Edith, Emerson edited a poetry anthology, *Parnassus*. Emerson died quietly in Concord and was buried at Sleepy Hollow Cemetery, close to the graves of the Alcotts, Hawthornes, and Thoreaus. During his life Emerson exerted great influence on his contemporaries, both by his financial support of them, as in the cases of Alcott and Ellery Channing, and by his intellectual companionship, as in the case of his Concord neighbor Thoreau. His discussions of organic form everything proceeds from a natural order, followed by but not imposed upon by man, self-reliance, optimism evil does not exist as an actual force, merely being the absence of good, compensation, universal unity or the over-soul, and the importance of individual moral insight were all influential in forming the literature and philosophy of nineteenth-century America. The later nineteenth century embraced Emerson as an establishment figure. His writings are seen as unstable texts that challenge the very process by which we read and think, and his ideas are considered to be at the very heart of questions about the development of American literature and identity. Edward Waldo Emerson 10 vols. Rusk and Eleanor M. An important collection is Len Gougeon and Joel Myerson, eds.

Chapter 6 : Emerson, Ralph Waldo (), lecturer and author | American National Biography

Emerson was a young minister when he met Tucker, preaching at Concord, N.H., as a visiting pastor. He was smitten by her beauty. And though he thought he had passed the point in life where he would fall in love, he did fall deeply in love with Ellen Louisa Tucker. They met when he was 24 and married.

A victim of an Indian raid in 1704, on Haverhill, Massachusetts, whence she had been taken to a camp site on the nearby island in the river. After killing and later scalping ten Indians, she and the other two captives, Mary Neff and Samuel Lennardson, escaped down the river to safety. Photograph by Craig Michaud [http: She is believed to be the first woman honored in the United States with a statue. Due to the phonetic spelling of her time, her last name has also been written Dustin, Dustan, and even Durstan. Hannah, her husband Thomas Duston, and their nine living children were settlers in Haverhill, Massachusetts when in March the town was attacked by Abenaki Indians. Thomas fled with eight children; Hannah, her baby Martha, who was only six days old, and her nurse Mary Neff were captured and forced to march into the wilderness. The Indians took the baby from Hannah and killed her by smashing her against a tree. Hannah and Mary traveled with a family group north, during which time they were joined by Samuel Lennardson, a year-old white captive. W in the Merrimack River at the mouth of the Contoocook River near what is now Penacook, New Hampshire, where the party stayed some days. A young boy and a woman escaped. The former captives immediately left in a canoe, taking with them scalps as proof of the incident and to collect a bounty. They traveled down the river only during the night, and after several days returned to Haverhill. The Massachusetts General Court later awarded them a reward for killing the raiders. Hannah received 25 pounds, and Mary and Samuel split another 25 pounds. The event became well known, due in part to the account of Cotton Mather in his *Magnalia Christi Americana*. She became more famous in the nineteenth century as her story was retold by Henry David Thoreau and in many genealogical histories. In a bronze statue of Hannah grasping a tomahawk was placed in Haverhill town square now GAR Park , where it still stands, and another on the island in New Hampshire. Some of her artifacts are displayed at the Haverhill Historical Society. Hannah was the daughter of early colonist Michael Emerson and his wife, the former Hannah Webster. Dustin lived her final years with a son. Haverhill public library records say it took 30 horses with 14 drivers to haul it to the present location. Its weight is estimated at from 30 to 60 tons. Hannah Dustin died at this location in Hannah Dustin There was no general attack upon Haverhill until this year when "about 7 in the morning," on March 15, some thirty Indians came upon the town like a whirlwind, killing 27 persons -- more than half being children-- and capturing On the Council Records is a criticism of Colonel Saltonstall for neglect of duty because he "Did not as he ought: Her story does not belong here, but how can so remarkable a captive be omitted? The best account of the tragedy was written by Cotton Mather who heard it from her own lips. Thomas, her husband, unable to save her, seized a gun and kept between the enemy and his escaping children, firing and being fired upon until their slow steps took them to safety. They were seven, and their ages ranged from two to seventeen. Dustin, with her new-born child, and Mrs. Mary Corliss Neff, the neighbor who was caring for her, were taken. The baby was killed immediately. Slowly the Indians and captives moved northward. After travelling a hundred and fifty miles they reached the island at the junction of the Merrimac and Contoocook Rivers, which has since been called Dustin Island. Here, on April 29, the two women, maddened by what had happened and terrified by what was threatened, They were told that arriving in Canada they would be forced to run the gauntlet, but no record has been found of this torture being offered to any woman. From their hands "only one Squaw escaped sorely wounded," and a boy whom they spared, meaning to take him with them. As soon as possible after their return to Havehill the three captives, with Thomas Dustin, went to Boston, carrying the ten scalps, the tomahawk and the gun. Judge Sewall wrote May first "Hannah Dustan came to see us. Some are named in the following petition dated Haverhill, April 17, , addressed to the "leftant gouverner And council," reminding these gentlemen that they had been pleased "to pass an act for the Redeaming of poor Captives" and begging that the said act be put "in execution as speedey as may be. Ancestry Web Site S Family Archive CD S World Family Tree Vol. Family Archive CD Customer pedigree. Rootsweb Online Website Title: Ancestral File R](http://www.craigmichaud.com)

DOWNLOAD PDF EMERSONS FIRST MARRIAGE

Title: Copyright c , June , data as of 5 January Vital Records of Haverhill, Massachusetts Publication:
Topsfield Historical Society; Location:

Chapter 7 : Mari Kawaguchi Keith Emerson's Girlfriend (Bio, Wiki)

Emerson married his second wife, Lydia Jackson of Plymouth, in They had four children, one of whom, Waldo, died when he was a little boy; the others outlived their famous father. After leaving his pastorate in Boston, Massachusetts, he moved to nearby Concord, where he stayed for the rest of his life.

I am ill at ease among men. I criticize with hardness; I lavishly applaud; I weakly argue; and I wonder with a foolish face of praise What is called a warm heart, I have not. The sterner accuser Conscience cries that the Catalogue of Confessions is not yet full. Were it just to judge the future from the past, they would be very low. In my case I think it is not. I have never expected success in my present employment. She died 17 months after they were married, but their short time together brought untold happiness to Emerson. He was experiencing bliss and ecstasy with her every day and had no time to write about them. Here are some of Emerson writings during that period: I have now been four days engaged to Ellen Louisa Tucker. Are the words common? Blotting Book Y, before entry of Oct. The nymph who wept became a fountain; the nymph who pined became an echo. They who do good become angels. They who do deformities become deformed. October 31, What is Prayer? It is the expression of human wishes addressed to God. The most elevated conception of character that can be formed in the mind. March 2, What it means to be one with God? Brookline, June 7, Humility is properly the exaltation of the Spirit He that is of an humble, that is, of a wise Spirit will never be ashamed of any thing, that is, will despise nothing. July 15, Immense significance of the precept Know Thyself. He that knows himself must always be felt as the superior of him that does not, let the last rule the globe if he will. July 30, My weight is lb. Brookline, August 3, We never ask the reason of what is good. Reunite us, o thou Father of our Spirits. Will the eye that was closed on Tuesday ever beam again in the fulness of love on me? Never any one spake with greater simplicity or cheerfulness of dying. February 13, It is worth recording that Plotinus said, "Of the Unity of God, Nothing can be predicated, neither being, nor essence, nor life, for it is above all these. They are the last facts by which we approximate metaphysically to God. But in God they are one. The only way to stand is to cling to the Rock. Keep the soul always turned to God. Nothing so vast but feel that he contains it. Let nothing be so real or pure or grand as He is. It is the education of the soul. It is the sure way of individual increase. Come good or ill, the pure in heart are in the right way. Do you despise goodness? O forget me not, think with me, pray with me. All Wisdom, all genius is reception. Yet these are prophecy In moral philosophy an acute observer of men can predict the future character of a man from brief observation of him with a precision astonishing to the dull. There is one Spirit through myriad mouths. It will not do to divide or bound what is in itself infinite. Every thought that is true is from God. Every right act is from God The prophet understood his prediction; the apostle willed the cure of the cripple. If you ask how he wrought the miracle I ask how you lift your arm. I suppose that miraculous power is only more power, not different power March 13, All things take their character from the state of the spectator. Do not complain that the world is barren of interest or destitute of goodness. These curses come home to roost. These arrows rebound on the archer. Blind men in Rome complained that the streets grew dark. To the dull mind all nature is leaden. The more a man knows, he is the more prepared scholar Every weed, every atom discloses its relations But this were to antedate knowledge. Truth produces confidence in itself. Truth contains its ultimate reason. As a ball whose heat increases lights its own path. The man who thinks all good to consist in wealth, that is, the miser, not only mistakes, but is under the dominion, as we say, of an error June 15, The best part of wisdom can never be communicated. June 20, I write the things that are Not what appears; Of things as they are in the eye of God Not in the eye of Man. July 6, Shall I ask wealth or power of God who gave An image of himself to be my Soul As well might Ocean ask a wave Or the starred firmament a dying coal For that which is in me lives in the whole July 6, God cannot be intellectually discerned. July 21, The world becomes transparent to Wisdom. Every thing reveals its reason within itself. Education is the drawing out the Soul. God will provide opportunities. Now is an opportunity. Your understanding of religion is that it is doing right with a right motive. Stick to that mighty sense. It teaches that Prayer does not at all consist in words but wholly is a state of mind. I would not ask any other consolation than

to be assured by one sign that the heart never plays false to itself when in its scope it requires by a necessity the permanence of the soul. December 2, How we came out of silence into this sounding world is the wonder of wonders. All other marvels are less. March 29, All true greatness must come from internal growth. October 17, Blessed is the day when the youth discovers that Within and Above are synonyms. God is not to be intellectually grasped but intuitively experienced. Then we find Heaven within us and Love everywhere. No wonder the young Emerson of 30 could say that the year old seasoned poets of England Wordsworth, Coleridge, Landor as "deficient in religious truth. In both cases their first love would play the role of a muse who in their "disembodied state" inspired their poetic spirit to cosmic illumination as well as literary fame. How petty is wealth or power which most people aspires to, when one has experienced this state of transcendence.

Chapter 8 : Ralph Waldo Emerson Biography

Bulkeley's granddaughter had married the Reverend Joseph Emerson, son of Thomas, a settler in coastal Ipswich, Massachusetts. Joseph's grandson Joseph, also a minister, was the father of William Emerson, Ralph Waldo's grandfather.

The group struck out on its own with a unique blend of classical, blues, jazz and rock. Emerson adopted the Hammond Organ as his instrument of choice during this period and soon gained fame for his outrageous stage antics and inspired musical performances. They achieved instant fame with their debut at the Isle Of Wight Festival in Emerson went on to release the occasional collection of new material appearing on-stage. Always diverse in musical tastes, he sometimes sits in with jazz bands while encouraging others to take a safer road. He underwent another medical procedure to remove polyps in his colon in , he released the following statement at that time. It is the conclusion of the doctors here in London that I must undergo surgery immediately. Unfortunately, the timing of this urgent surgery does not allow me to start touring in early October because of the required period of hospitalization and recuperation. Damon Keith attended at Lewewes in Hove, England. He later studied film animation at Northbrook College Sussex; he works as a editor, producer, animation and graphic designer. His other son Aaron followed his steps into music, Keith himself taught him how to play the piano when he was a little boy. Aaron is married to Jo, mother of his two sons Ethan and Zac, Ethan also plays the piano, they reside in Brighton. This is a little bio of Aaron Emerson in his own words.. After my left hand fell off I decided to play the guitar in the hope of picking up more chicks that way. After a few disastrous attempts, my mates at school said they needed a keyboard player for their band, so I switched back and we formed our first band, Curfew. We stayed as Curfew for 5 years or so, before forming Buzztonic and got picked up by a record label. I later went on to join a band called DON who were already signed and after completing a tour of the States the band split up and I moved to California in I continued playing and did a few gigs up and down Sunset Strip, my father was my roadie at a couple before returning to England in At the moment of his death, Keith Emerson was living with his longtime girlfriend Mari Kawaguchi. We found record that Mari Kawaguchi was 21 years old when she married Dennis Odrade on June 22,

Chapter 9 : One First Love - Ellen Louisa Tucker Marries Ralph Waldo Emerson - New England Historical Society

One First Love: Emerson's Marriage to Ellen Louisa Tucker Romantic Love works its alchemy on the human spirit. Just as Beatrice inspired Dante to write his Divine Comedy ()â€” the greatest love poem that chronicles the pilgrim's journey from Inferno through Purgatorio to Paradiso, so did Ellen Louisa Tucker wove her beauty and charm.

A Skeptic Makes Peace with Marriage 3. I love you simply, without problems or pride: I love you in this way because I do not know any other way of loving but this, in which there is no I or you, so intimate that your hand upon my chest is my hand, so intimate then when I fall asleep your eyes close. Seuss Give Amazon holiday gift cards 6. It jumps hurdles, leaps fences, penetrates walls to arrive at its destination full of hope. And life is a little weird. And when we find someone whose weirdness is compatible with ours, we join up with them and fall into mutually satisfying weirdnessâ€”and call it loveâ€”true love. Those who wish to sing always find a song. At the touch of a lover, everyone becomes a poet. I make mistakes, I am out of control and at times hard to handle. Le Guin, *The Lathe of Heaven* Love one another but make not a bond of love: Let it be rather a moving sea between the shores of your souls. I have met in the streets a very poor young man who was in love. His hat was old, his coat worn, the water passed through his shoes and the stars through his soul. It is when an imperfect couple learns to enjoy their differences. Do you believe that you will be able to converse well with this person into your old age? Everything else in marriage is transitory. That word is love. When you are loved, you can do anything in creation. When we find someone with weirdness that is compatible with ours, we team up and call it love. In your beauty, how to make poems. You dance inside my chest where no one sees you, but sometimes I do, and that sight becomes this art. But when you fall in love, it is impossible to stand again. *Stories of My Life* I have those things already. I wantâ€” a steady hand. When the soul lies down in that grass the world is too full to talk about. How glad we shall be, that we have somebody we are fond of always, to talk to and sit with. The good things, the bad things, the terrible things, the mundane thingsâ€” all of it, all of the time, every day. Your life will not go unwitnessed because I will be your witness. The best is yet to be. All that we love deeply becomes a part of us. In all the world, there is no love for you like mine. I love you not only for what you have made of yourself, but for what you are making of me. In the beginning a flame, very pretty, often hot and fierce, but still only light and flickering. As love grows older, our hearts mature and our love becomes as coals, deep-burning and unquenchable. It will not do. My feelings will not be repressed. You must allow me to tell you how ardently I admire and love you. It erupts like volcanoes and then subsides. And when it subsides, you have a to make a decision. You have to work out whether your roots have so entwined together that it is inconceivable that you should ever part. It happens accidentally, in a heartbeat, in a single flashing, throbbing moment. Because if you pick it up, it dies and it ceases to be what you love. So if you love a flower, let it be. Love is not about possession. It is about appreciation.