

CITATION INDEX

for

EMERSON'S TRANSCENDENTAL ETUDES

Stanley Cavell

Edited by David Justin Hodge

Stanford University Press, 2003

Stanley Cavell's *Emerson's Transcendental Etudes* contains over twenty years of his writing on Ralph Waldo Emerson, and includes an Introduction and two previously unpublished essays. As the editor of this volume, I thought it might be helpful for readers, especially those just coming to Cavell or to Emerson, to have an index of the instances in which Cavell cites Emerson's work. The aspiration being that the comprehension of their writing and the reader's own researches might be profited by an explicit and fluid system of internal referencing. As noted in the "Editor's Preface," taken as whole this Index is a chronological record of Cavell's use of Emerson's writing. Put together in sequence, the reader may better see the writing Cavell dwelled on, cycled back upon, or left as single instantiations.

If you have a question or comment, or wish to notify me of an error or occlusion, in this index (or in *Emerson's Transcendental Etudes*), please contact me at djhodge@post.harvard.edu

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London, England
November 2003

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Cavell's direct quotations from Emerson's work in *Emerson's Transcendental Etudes* are registered here. However, this claim is based on a specific reading of Cavell's work, in particular his manner of using quotation marks; hence a need arises for a brief qualification of what I mean by "direct" quotation. There is some editorial discretion in what qualifies for inclusion in this index, since there are occasions when Cavell makes a direct reference to Emerson's writing (say, a specific word that is employed in a technical sense) that does not appear in quotation marks; and, conversely, occasions when Cavell uses quotation marks, but really is paraphrasing an idea of Emerson's or, sometimes, paraphrasing his own way of rendering a phrase or passage from Emerson's work. These latter sort of cases can be thought of as Cavell's allusions or readings, and so an account of them is better suited to an interpretive venue rather than an index. And there is a third sort of exception: when Cavell paraphrases Emerson yet places the paraphrase in quotation marks. In this case, the variant remains in *Etudes* while the original resides in the citation index. Despite these

qualifications, the reader should find that the vast majority of instances in which Cavell uses quotation marks signals a legitimate cue that the reference is noted in this index. That being said . . .

If the reader comes upon a word or line from Emerson that appears in full quotation marks, and wishes to know the source and context of the material, search here under page number. The line number on which the quotation opens is given after the decimal. Here is a sample entry:

94.14 “Our reading is mendicant and sycophantic.” SR 2.62.22
 ↑ ↑ ↑ ↑
Etudes page number (94) Emerson quotation (“_____”) abbreviation from *Complete Works* (SR)
 line quotation opens on (14) volume (2)
 page (62)
 line (22)

All quotations are drawn from *The Complete Works of Ralph Waldo Emerson*. Concord Edition. Boston: Houghton, Mifflin and Company, 1903-4. A concordance to this edition can be found at: <http://www.walden.org/emerson/concordance/>; here the entire twelve volume Concord Edition is alphabetically indexed, and searchable by keyword. The citation format in this book is in parity with that used online, with one typographical exception (viz., in this catalogue, I have placed a decimal between the page and line number to avert confusion caused by spacing, e.g., SR 2.62.22).

The *Abbreviations* (below) from the *Complete Works* reflects only those pieces that Cavell selects from, and therefore does not adduce the full contents of the twelve volume collection. For bibliographical information, please consult the *Works Cited* in *Etudes*.

Abbreviations of Works by Emerson

CP Collected Poems and Translations
EIJ Emerson in His Journals
H The Heart of Emerson’s Journals
J The Journals and Miscellaneous Notebooks
L Letters
S Selections from Ralph Waldo Emerson

From the *Complete Works* (Concord Edition, 1903-4)

AmS *The American Scholar* (vol. 1)
 CbW *Considerations by the Way* (vol. 6)
 Cir *Circles* (vol. 2)
 Clbs *Clubs* (vol. 7)
 Comc *The Comic* (vol. 8)
 Cour *Courage* (vol. 7)
 Ctr *Culture* (vol. 6)
 DSA *Divinity School Address* (vol. 1)
 ET *English Traits* (vol. 5)
 EWI *Emancipation in the British West Indies* (vol. 11)
 Exp *Experience* (vol. 3)

F	<i>Fate</i> (vol. 6)
FSLN	<i>The Fugitive Slave Law—Lecture at New York</i> (vol. 11)
GoW	<i>Goethe; or, The Writer</i> (vol. 4)
Grts	<i>Greatness</i> (vol. 8)
Hist	<i>History</i> (vol. 2)
Int	<i>Intellect</i> (vol. 2)
Let	<i>A Letter</i> (vol. 12)
MLit	<i>Thoughts on Modern Literature</i> (vol. 12)
MN	<i>The Method of Nature</i> (vol. 1)
MoS	<i>Montaigne; or, The Skeptic</i> (vol. 4)
Mrs1	<i>Manners</i> (vol. 3)
Nat	<i>Nature</i> (vol. 1)
NER	<i>New England Reformers</i> (vol. 3)
OS	<i>The Over-Soul</i> (vol. 2)
Pol1	<i>Politics</i> (vol. 3)
Prch	<i>The Preacher</i> (vol. 10)
Pt1	<i>The Poet</i> (vol. 3)
ShP	<i>Shakspeare; or, The Poet</i> (vol. 4)
SL	<i>Spiritual Laws</i> (vol. 2)
SR	<i>Self-Reliance</i> (vol. 2)
Suc	<i>Success</i> (vol. 7)
Thor	<i>Thoreau</i> (vol. 10)
Trans	<i>The Transcendentalist</i> (vol. 1)
UGM	<i>Uses of Great Men</i> (vol. 4)
Wth	<i>Wealth</i> (vol. 6)

Introduction

- 2.7 “Man is timid and apologetic; he is no longer upright; he dares not say ‘I think,’ ‘I am,’ but quotes some saint or sage.” SR 2.67.1.
- 2.9 “The virtue in most request is conformity. Self-reliance is its aversion.” SR 2.50.4.
- 3.5 “Thought dissolves the material universe by carrying the mind up into a sphere where all is plastic.” F 6.28.5. “Water dissolves wood, and iron, and salt; air dissolves water; electric fire dissolves air, but the intellect dissolves fire, gravity, laws, method, and the unnamed relations of nature in its resistless menstruum.” Int 2.325.4
- 3.18 “Their two is not the real two, their four not the real four; so that every word [conformists] say chagrins us and we know not where to begin to set them right.” SR 2.55.10.
- 3.19 “This insight throws us on the party and interest of the Universe, against all and sundry; against ourselves as much as others.” F 6.25-26.27.

7.28 “The sun shines and warms and lights us and we have no curiosity to know why this is so; but we ask the reason of all evil, of pain, and hunger, and mosquitoes and silly people.” August 18, 1831, *H*, p. 46.

8.31 “The virtue in most request is conformity. Self-reliance is its aversion.” SR 2.50.4.

Chapter 1. Thinking of Emerson

11.37 “But far be from me the despair which prejudges the law by a paltry empiricism; . . .” Exp 3.85.11.

12.18 “The secret of the illusoriness is in the necessity of a succession of moods or objects. Gladly we would anchor, but the anchorage is quicksand. This onward trick of nature is too strong for us: *Pero si muove.*” Exp 3.55.5.

13.7 “Thus inevitably does the universe wear our color, and every object fall successively into the subject itself.” Exp 3.79.22.

13.15 “romance” “; and the true romance which the world exists to realize will be the transformation of genius into practical power.” Exp 3.86.2.

13.17 “Onward and onward! In liberated moments we know that a new picture of life and duty is already possible; . . .” Exp 3.75.6.

13.19 “The partial action of each strong mind in one direction is a telescope for the objects on which it is pointed. But every other part of knowledge is to be pushed to the same extravagance, ere the soul attains her due sphericity.” Exp 3.80.7.

13.25 “Whilst the eternal generation of circles proceeds, the eternal generator abides. That central life is somewhat superior to creation, superior to knowledge and thought, and contains all its circles.” Cir 2.318.20.

14.35 “Men in history, men in the world of to-day, are bugs, are spawn, and are called ‘the mass’ and ‘the herd.’” AmS 1.106.13.

15.1 “The office of the scholar is to cheer, to raise, and to guide men by showing them facts amidst appearances.” AmS 1.100.18.

15.2 “And whatsoever new verdict Reason from her inviolable seat pronounces on the passing men and events of to-day,—this he [the scholar] shall hear and promulgate.” AmS 1.102.8.

15.24 “Our thinking is a pious reception.” Int 2.328.19.

16.16 “To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine.” Hist 2.12.19.

- 16.22 “A thousand negatives [the oracle] utters, clear and strong, on all sides; but the sacred affirmative it hides in the deepest abyss.” Prch 10.219.1.
- 17.28 “onward thinking” “Every thing the individual sees without him corresponds to his states of mind, and every thing is in turn intelligible to him, as his onward thinking leads him into the truth to which that fact or series belongs.” Hist 2.23.16.
- 17.35 “. . . science is nothing but the finding of analogy, identity, in the most remote parts.” AmS 1.86.7.
- 18.23 “Step by step we scale this mysterious ladder; the steps are actions, the new prospect is power.” Cir 2.305.18. [Note: “every” before the phrase “new prospect” does not appear in *CW*. –Ed.]
- 18.24 “The way of life is wonderful; it is by abandonment.” Cir 2.321-2.27.
- 18.25 “Nothing great was ever achieved without enthusiasm.” Cir 2.321.25.
- 18.26 “The one thing which we seek with insatiable desire is to forget ourselves, to be surprised out of our propriety, to lose our sempiternal memory” Cir 2.321.21.
- 18.28 “Leave your theory, as Joseph his coat in the hand of the harlot, and flee.” SR 2.57.14.
- 18.31 “As the traveller who has lost his way throws his reins on his horse’s neck and trusts to the instinct of the animal to find his road, so must we do with the divine animal who carries us through this world.” Pt1 3.27.10.
- 18.37 “I would write on the lintels of the door-post, *Whim*.” SR 2.51.26.
- 19.12 “But perception is not whimsical, but fatal.” SR 2.65.17.
- 19.24 “To believe your own thought, to believe that what is true for you in your private heart, is true for all men,—that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost.” SR 2.45.7.

Chapter 2. An Emerson Mood

- 20.17 “I ask not for the great, the remote, the romantic; . . . there is no trifle, there is no puzzle, but one design unites and animates the farthest pinnacle and the lowest trench.” AmS 1.111-2.7.
- 21.7 “Give me health and a day, and I will make the pomp of emperors ridiculous. . . . the night shall be my Germany of mystic philosophy and dreams.” *Nat* 1.17.12.
- 23.37 “I embrace the common, I explore and sit at the feet of the familiar, the low.” AmS 1.111.10.

- 24.18 “The literature of the poor, the feelings of the child, the philosophy of the street, the meaning of household life, are the topics of the time.” AmS 1.111.1.
- 24.20 “It is a great stride.” AmS 1.111.4.
- 24.21 “I ask not for the great, the remote, the romantic;” AmS 1.111.7.
- 24.25 “That which had been negligently trodden under foot by those who were harnessing and provisioning themselves for long journeys into far countries, is suddenly found to be richer than all foreign parts.” AmS 1.110.24.
- 25.7 “Give me insight into to-day, and you may have the antique and future worlds.” AmS 1.111.12.
- 25.8 “Give me health and a day, and I will make the pomp of emperors ridiculous.” *Nat* 1.17.12.
- 25.13 “The dawn is my Assyria; the sunset and moonrise my Paphos, and unimaginable realms of faerie; broad noon shall be my England of the senses and the understanding; the night shall be my Germany of mystic philosophy and dreams.” *Nat* 1.17.13.
- 25.27 “The meal in the firkin; the milk in the pan; the ballad in the street; the news of the boat; the glance of the eye; the form and the gait of the body;—show me the ultimate reason of these matters;” AmS 1.111.15.
- 25.4 “The dawn is my Assyria; the sunset and moonrise my Paphos, and unimaginable realms of faerie; broad noon shall be my England of the senses and the understanding; the night shall be my Germany of mystic philosophy and dreams.” *Nat* 1.17.13.
- 26.34 “Our moods do not believe in each other.” Cir 2.306.18.
- 26.26 “The doctrine of hatred must be preached, as the counteraction of the doctrine of love, when that pules and whines. . . . I grudge the dollar, the dime, the cent I give to such men as do not belong to me and to whom I do not belong.” SR 2.51-2.22.
- 28.18 “I shun father and mother and wife and brother when my genius calls me. I would write on the lintels of the door-post, *Whim*.” SR 2.51.25.
- 28.26 ““They do not seem to me to be such; but if I am the Devil’s child, I will live then from the Devil.”” SR 2.50.21.
- 28.30 “But perception is not whimsical, but fatal.” SR 2.65.17.
- 31.20 “Patience,—patience; with the shades of all the good and great for company; and for solace the perspective of your own infinite life; and for work the study and the

communication of principles, the making those instincts prevalent, the conversion of the world.” AmS 1.115.4.

Chapter 3. The Philosopher in American Life (Toward Thoreau and Emerson)

- 43.30 “Our life is an apprenticeship to the truth that around every circle another can be drawn;” Cir 2.301.13.
- 43.31 “All that we reckoned settled shakes and rattles; and literatures, cities, climates, religions, leave their foundations and dance before our eyes.” Cir 2.311.16.
- 54.21 “I shun father and mother and wife and brother when my genius calls me. I would write on the lintels of the door-post, *Whim*. I hope it is better than whim at last, but we cannot spend the day in explanation.” SR 2.51.25.
- 55.3 “expression” SR 2.55.17, SR 2.65.7, SR 2.81.7, SR 2.82.24.
- 55.3 “character” SR 2.46.22, SR 2.54.8, SR 2.58.10, SR 2.58.22, SR 2.59.18, SR 2.61.3, SR 2.68.2.
- 55.3 “communication” SR 2.71.16, SR 2.78.17.
- 55.9 “A character is like an acrostic or Alexandrian stanza;—read it forward, backward, or across, it still spells the same thing.” SR 2.58.10.
- 55.12 “We but half express ourselves, and are ashamed of that divine idea which each of us represents.” SR 2.46-47.27.
- 55.13-14 “[Man] may err in the expression of [his involuntary perceptions], but he knows that these things are so, like day and night, not to be disputed.” SR 2.65.7.
- 55.15 “The soul is no traveller; the wise man stays at home, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still and shall make men sensible by the expression of his countenance that he goes, the missionary of wisdom and virtue, and visits cities and men like a sovereign and not like an interloper or a valet.” SR 2.81.2.
- 55.32 “The objection to conforming to usages that have become dead to you is that it scatters your force.” SR 2.54.5.
- 55.33 “Their two is not the real two, their four not the real four; so that every word [conformists] say chagrins us and we know not where to begin to set them right.” SR 2.55.10.
- 56.13 “The simplest words,—we do not know what they mean except when we love and aspire.” Cir 2.320.24.

56.25 “Who has more obedience than I masters me, though he should not raise his finger.”
SR 2.70.2.

57.3 “Character teaches above our wills. Men imagine that they communicate their virtue
or vice only by overt actions, and do not see that virtue or vice emit a breath every
moment.” SR 2.58.22.

Chapter 4. Emerson, Coleridge, Kant (Terms as Conditions)

60.26 “Where do we find ourselves?” Exp 3.45.1.

64.17 “Our moods do not believe in each other.” Cir 2.306.18.

64.18 “I am God in nature; I am a weed by the wall.” Cir 2.307.2.

65.4 “Patience,—patience; with the shades of all the good and great for company; and for
solace the perspective of your own infinite life; and for work the study and the
communication of principles, the making those instincts prevalent, the conversion of
the world.” AmS 1.115.4.

65.32 “The bulk of mankind believe in two gods.” F 6.31.3.

67.8 “The book of Nature is the book of Fate.” F 6.15.13.

67.8 “Nature is what you may do. . . . but which can do nothing but mischief off of it; . . .”
F 6.14-15.27.

67.15 “Once we thought positive power was all. Now we learn that negative power, or
circumstance, is half.” F 6.15.3.

67.31 “No picture of life can have any veracity that does not admit the odious facts.” F
6.19.25.

67.34 “The way of Providence is a little rude. The habit of snake and spider, the snap of the
tiger and other leapers and bloody jumpers, the crackle of the bones of his prey in the
coil of the anaconda,—these are in the system, and our habits are like theirs.” F
6.7.2.

67.17 “polarity” “We can only obey our own polarity.” F 6.3.15; “We are sure that,
though we know not how, necessity does comport with liberty, the individual with
the world, my polarity with the spirit of the times.” F 6.4.16.

67.18 “In youth we clothe ourselves with rainbows . . . gout, fever, rheumatism, caprice,
doubt, fretting and avarice.” F 6.41.19.

67.24 “To say it less sublimely,—in the history of the individual is always an account of his
condition, and he knows himself to be party to his present estate.” F 6.13.4.

- 67.27 “Society everywhere is in conspiracy against the manhood of every one of its members.” SR 2.49.25.
- 67.31 “If Fate follows and limits Power, Power attends and antagonizes Fate. . . . Man is not order of nature, sack and sack, belly and members, link in a chain, nor any ignominious baggage; but a stupendous antagonism, a dragging together of the poles of the Universe.” F 6.22.5.
- 68.38 “The secret of the world is the tie between person and event. Person makes event, and event person. . . . He thinks his fate alien, because the copula is hidden.” F 6.39-40.17.
- 69.6 “One key, one solution to the mysteries of human condition, one solution to the old knots of fate, freedom, and foreknowledge, exists; the propounding, namely, of the double consciousness.” F 6.47.5.
- 69.33 “. . . the mysteries of human condition, . . .” F 6.47.5.
- 70.3 “. . . the mysteries of human condition, . . .” F 6.47.5.
- 70.6 “To say it less sublimely,—in the history of the individual is always an account of his condition, and he knows himself to be party to his present estate.” F 6.13.4.
- 71.4 “. . . the old knots of fate, freedom, and foreknowledge . . .” F 6.47.6.
- 71.10 “T is fine for us to speculate and elect our course, if we must accept an irresistible dictation.” F 6.3 16; “But if there be irresistible dictation, this dictation understands itself.” F 6.4.4.
- 71.16 “Nature is the tyrannous circumstance, the thick skull, the sheathed snake, the ponderous, rock-like jaw; . . .” F 6.15.5.
- 71.25 “But if there be irresistible dictation, this dictation understands itself. If we must accept Fate, we are not less compelled to affirm liberty, the significance of the individual, the grandeur of duty, the power of character.” F 6.4.4.
- 72.4 “. . . this dictation understands itself.” F 6.4.4.
- 72.5 “A man’s fortunes are the fruit of his character” F 6.41.24.
- 72.11 “emits” “Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.” SR 2.58.22.
- 72.11 “betrayed” “Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being.” SR 2.47.15.

- 72.14 “Character teaches above our wills. . . . virtue or vice emit a breath every moment.” SR 2.58.22.
- 72.17 “The gross lines are legible to the dull; the cabman is phrenologist so far, he looks in your face to see if his shilling is sure.” F 6.9.9.
- 72.34 “Intellect annuls Fate. So far as a man thinks, he is free.” F 6.23.9.
- 73.6 “We are as lawgivers; we speak for Nature; we prophesy and divine.” F 6.25.25.

Chapter 5. Being Odd, Getting Even (Descartes, Emerson, Poe)

- 84.36 “Man is timid and apologetic; he is no longer upright; he dares not say ‘I think,’ ‘I am,’ but quotes some saint or sage.” SR 2.67.1.
- 87.37 “To talk of reliance is a poor external way of speaking.” SR 2.69-70.27.
- 89.27 “This one fact the world hates; that the soul *becomes*; for that forever degrades the past, turns all riches to poverty, all reputation to a shame, confounds the saint with the rogue, shoves Jesus and Judas equally aside.” SR 2.69.20.
- 89.35 “conformity” SR 2.50.4, SR 2.54.18, SR 2.55.7, SR 2.59.10, SR 2.60.10.
- 90.15 “Man is timid and apologetic; he is no longer upright; he dares not say ‘I think,’ ‘I am,’ but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day.” SR 2.67.1.
- 90.38 “shame” SR 2.46.9, SR 2.52.18, SR 2.69.23, SR 2.76.14.
- 91.9 “Let [man] not peep or steal, or skulk up and down with the air of a charity-boy, a bastard, or an interloper in the world which exists for him.” SR 2.61.24.
- 91.12 “Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade.” SR 2.52.24.
- 91.12 “[Men’s] works are done as an apology or extenuation of their living in the world,—as invalids and the insane pay a high board. Their virtues are penances.” SR 2.52-3.27.
- 91.34 “Man is timid and apologetic; he is no longer upright; he dares not say ‘I think,’ ‘I am,’ but quotes some saint or sage” SR 2.67.1.
- 92.25 “To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius.” SR 2.45.7.

- 92.34 “I shun father and mother and wife and brother when my genius calls me. I would write on the lintels of the door-post, *Whim*.” SR 2.51.25.
- 93.3 “I hope it is better than whim at last, but we cannot spend the day in explanation.” SR 2.51-2.27.
- 93.8 “This conformity makes [most men] not false in a few particulars, authors of a few lies, but false in all particulars. Their truth is not quite true. Their two is not the real two, their four not the real four; so that every word [conformists] say chagrins us and we know not where to begin to set them right.” SR 2.55.7.
- 93.18 “I will stand here for humanity, and though I would make it kind, I would make it true.” SR 2.60.16.
- 93.29 “We denote this primary wisdom as Intuition, whilst all later teachings are tuitions.” SR 2.64.6.
- 94.12 “I read the other day some verses written by an eminent painter which we original and not conventional.” SR 2.45.1.
- 94.14 “Our reading is mendicant and sycophantic.” SR 2.62.22.
- 94.36 “Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.” SR 2.58.22.
- 95.1 “To talk of reliance is a poor external way of speaking. Speak rather of that which relies because it works and is. Who has more obedience than I masters me, though he should not raise his finger.” SR 2.69-70.27.
- 96.33 “Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.” SR 2.53.15.
- 96.36 “My life is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions.” SR 2.53.4.
- 97.9 “I ask primary evidence that you are a man, and refuse this appeal from the man to his actions.” SR 2.53.10.
- 97.10 “But do your work, and I shall know you. Do your work, and you shall reinforce yourself.” SR 2.54.15.
- 97.24 “The virtue in most request is conformity. Self-reliance is its aversion.” SR 2.50.4.

- 97.33 “Man is not order of nature, sack and sack, belly and members, link in a chain, nor any ignominious baggage; but a stupendous antagonism, a dragging together of the poles of the Universe.” F 6.22.10.
- 98.19 “But the man is as it were clapped into jail by his consciousness. As soon as he has once acted or spoken with *éclat* he is a committed person, watched by the sympathy or the hatred of hundreds, whose affections must now enter into his account. There is no Lethe for this. Ah, that he could pass again into his neutrality!” SR 2.49.8.
- 98.30 “A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his own thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.” SR 2.45.18.
- 99.2 “We denote this primary wisdom as Intuition, whilst all later teachings are tuitions.” SR 2.64.6.
- 99.9 “He would utter opinions on all passing affairs, which being seen to be not private but necessary, would sink like darts into the ear of men and put them in fear.” SR 2.49.19.
- 108.25 “I shun father and mother and wife and brother when my genius calls me.” SR 2.51.25.

Chapter 6. Finding as Founding: Taking Steps in Emerson’s “Experience”

- 111.10-11 “I have or had a strong imagination & consequently a keen relish for the beauties of poetry. The exercise which the practice of composition gives to this faculty is the cause of my immoderate fondness for writing, which has swelled these pages to a voluminous extent. My reasoning faculty is proportionally weak, nor can I ever hope to write a Butler’s Analogy or an Essay of Hume.” April 18, 1824; *J*, vol. II, p. 238; *EIJ*, p. 45.
- 112.7 “Know then that the world exists for you.” *Nat* 1.76.7.
- 112.8 “When the bark of Columbus nears the shore of America;—before it the beach lined with savages, fleeing out of all their huts of cane; the sea behind; and the purple mountains of the Indian Archipelago around, can we separate the man from the living picture? *Nat* 1.20-21.27.
- 112.10 “. . . ; and the true romance which the world exists to realize will be the transformation of genius into practical power.” Exp 3.86.2.
- 112.23 “All I know is reception; I am and I have: but I do not get, and when I have fancied I had gotten anything, I found I did not.” Exp 3.83.21.

- 113.32 “aversion” SR 2.50.5, SR 2.56.4, Exp 3.77.3; “aversions” SR 2.73.12.
- 113.33 “dictation” F 6.3.17, F 6.4.4.
- 113.35 “conformity” SR 2.50.4, SR 2.54.18, SR 2.55.7, SR 2.59.10, SR 2.60.10.
- 113.36 “Their two is not the real two, their four not the real four; so that every word [conformists] say chagrins us and we know not where to begin to set them right.” SR 2.55.10.
- 115.19 “Culture is the suggestion, from certain best thoughts, that a man has a range of affinities through which he can modulate the violence of any master-tones that have a droning preponderance in his scale, and succor him against himself.” Ctr 6.136.27.
- 115.22 “self-reliance” SR 2.50.4, SR 2.69.25, SR 2.77.3, SR 2.78.9, SR 2.87.20.
- 115.22 “conditions” SR 2.82.21, F 6.15.8.
- 115.26 “Grief too will make us idealists.” Exp 3.48.23.
- 115.34 “The life of truth is cold and so far mournful; but it is not the slave of tears, contritions and perturbations.” Exp 3.81.12.
116. 35 “contradiction” F 6.23.4.
- 117.5 “I take this evanescence and lubricity of all objects, which lets them slip through our fingers then when we clutch hardest, to be the most unhandsome part of our condition.” Exp 3.49.19.
- 117.27 “What attracts my attention shall have it, as I will go to the man who knocks at my door, whilst a thousand persons as worthy go by it, to whom I give no regard.” SL 2.144.18.
- 118.37 “Where do we find ourselves?” Exp 3.45.1.
- 119.4 The lords of life, the lords of life,—
 I saw them pass,
 In their own guise,
 Like and unlike,
 Portly and grim,
 Use and Surprise,
 Surface and Dream,
 Succession swift, and spectral Wrong,
 Temperament without a tongue,
 And the inventor of the game
 Omnipresent without name;—
 Some to see, some to be guessed,
 They marched from east to west:

- Little man, least of all,
Among the legs of his guardians tall,
Walked about with puzzled look:—
Him by the hand dear Nature took;
Dearest Nature, strong and kind,
Whispered, ‘Darling, never mind!
To-morrow they will wear another face,
The founder thou! These are thy race!’ Exp 3.43.1.
- 119.22 “Where do we find ourselves? In a series of which we do not know the extremes,
and believe that it has none.” Exp 3.45.1.
- 120.1 “In the death of my son, now more than two years ago, I seem to have lost a beautiful
estate,—no more.” Exp 3.48.23.
- 120.11 “Where do we find ourselves?” Exp 3.45.1.
- 120.16 “It is very unhappy, but too late to be helped, the discovery we have made that we
exist. That discovery is called the Fall of Man.” Exp 3.75.20.
- 120.18 “I am ready to die out of nature and be born again into this new yet unapproachable
America I have found in the West.” Exp 3.72.3.
- 121.8 “born again” Exp 3.72.4. See also F 6.25.11.
- 121.13 “aversion” SR 2.50.5, SR 2.56.4, Exp 3.77.3; “aversions” SR 2.73.12.
- 121.20 “aversion” SR 2.50.5, SR 2.56.4, Exp 3.77.3; “aversions” SR 2.73.12.
- 121.28 “A new degree of culture would instantly revolutionize the entire system of human
pursuits.” Cir 2.310.10.
- 122.8 “Those ‘far from fame,’ who dwell and act with [the great soul], will feel the force of
his constitution in the doings and passages of the day better than it can be measured
by any public and designed display.” AmS 1.99.16.
For “constitution,” see also: *Nat* 1.20.9, *Nat* 1.67.8, AmS 1.89.20, AmS
1.104.5, SR 2.50.27, Exp 3.54.9-10, F 6.11.12, F 6.42.2.
- 122.16 “I am ready to die out of nature and be born again into this new yet unapproachable
America I have found in the West.” Exp 3.72.3.
- 122.17 “Where do we find ourselves?” Exp 3.45.1.
- 122.28 “What notions do [physicians] attach to love! what to religion! One would not
willingly pronounce these words in their hearing, and give them occasion to profane
them.” Exp 3.53.14.
- 122.32 “love” “What notions do [physicians] attach to love!” Exp 3.53.14.

- 122.32 “religion” “what to religion!” Exp 3.53.15.
- 122.38 “notions” Exp 3.53.14.
- 123.24 “We see young men who owe us a new world, so readily and lavishly they promise, but they never acquit the debt; they die young and dodge the account; or if they live they lose themselves in the crowd.” Exp 3.51.22.
- 123.33 “Why not realize your world?” Exp 3.85.11.
- 123.34 “; and the true romance which the world exists to realize will be the transformation of genius into practical power.” Exp 3.86.2.
- 124.7 “For skepticisms are not gratuitous or lawless, but are limitations of the affirmative statement, and the new philosophy must take them in and make affirmations outside of them, just as much as it must include the oldest beliefs.” Exp 3.75.13.
- 124.18 “We do not know today whether we are busy or idle.” Exp 3.46.9.
- 124.19 “But far be from me the despair which prejudices the law by a paltry empiricism;— since there never was a right endeavor but it succeeded.” Exp. 3.85.11.
- 124.27 “lords of life” Exp 3.43.1, Exp 3.83.1-2.
- 125.8 “When I converse with a profound mind, or if at any time being alone I have good thoughts, I do not at once arrive at satisfactions, as when, being thirsty I drink water; or go to the fire, being cold; no! but I am first apprised of my vicinity to a new and excellent region of life. By persisting to read or to think, this region gives further sign of itself, as it were in flashes of light, in sudden discoveries of its profound beauty and repose, as if the clouds that covered it parted at intervals and showed the approaching traveler the inland mountains, with the tranquil eternal meadows spread at their base, whereon flocks graze and shepherds pipe and dance. But every insight from this realm of thought is felt as initial, and promises a sequel. I do not make it; I arrive there, and behold what was there already. I make! O no! I clap my hands in infantine joy and amazement before the first opening to me of this august magnificence, old with the love and homage of innumerable ages, young with the life of life, the sunbright Mecca of the desert. Exp 3. 71-2.6.
- 125.19 “region of life” Exp 3.71.12.
- 125.38 “the sunbright Mecca of the desert.” Exp 3.72.1.
- 126.9 “The only thing grief has taught me is to know how shallow it is. That, like all the rest, plays about the surface, and never introduces me into the reality, for contact with which we would even pay the costly price of sons and lovers.” Exp 3.48.13.

126.2 “If I have described life as a flux of moods, I must now add that there is that in us which changes not and which ranks all sensations and states of mind. The consciousness in each man is a sliding scale, which identifies him now with the First Cause, and now with the flesh of his body; life above life, in infinite degrees. The sentiment from which it sprung determines the dignity of any deed, and the question ever is, not what you have done or forborne, but at whose command you have done or forborne it.

“Fortune, Minerva, Muse, Holy Ghost,—these are quaint names, too narrow to cover this unbounded substance. The baffled intellect must still kneel before this cause, which refuses to be named,—ineffable cause, which every fine genius has essayed to represent by some emphatic symbol, as, Thales by water, Anaximenes by air, Anaxagoras by (ΝΟΥΣ) thought, Zoroaster by fire, Jesus and the moderns by love; and the metaphor of each has become a national religion.” Exp 3.72-3.10.

126.32 “—In our more correct writing we give to this generalization the name of Being, and thereby confess that we have arrived as far as we can go. Suffice it for the joy of the universe that we have not arrived at a wall, but at interminable oceans.” Exp 3.73.15.

127.18 “All writing comes by the grace of God, and all doing and having.” Exp. 3.69.10.

127.19 “In the growth of the embryo, Sir Everard Home I think noticed that the evolution was not from one central point, but coactive from three or more points. Life has no memory. That which proceeds in succession might be remembered, but that which is coexistent, or ejaculated from a deeper cause, knows not its own tendency. So it is with us, now skeptical or without unity, because immersed in forms and effects all seeming to be of equal yet hostile value, and now religious, whilst in the reception of spiritual law. Bear with these distractions, with this coetaneous growth of the parts; they will one day be *members*, and obey one will.” Exp. 3.70.12.

127.31 “So it is with us . . .” Exp 3.70.20.

128.1 “. . . the evolution was not from one central point, . . .” Exp 3.70.14.

128.2 “. . . obey one will.” Exp 3.70.26.

128.4 “St. Augustine described the nature of God as a circle whose center is everywhere and whose circumference is nowhere.” Cir 2.301.5.

128.10 “. . . obey one will.” Exp 3.70.26.

128.13 “Who has more obedience than I masters me, though he should not raise his finger.” SR 2.70.2.

129.23 “When I receive a new gift, I do not macerate my body to make the account square, for if I should die I could not make the account square.” Exp 3.84.2.

- 129.25 “So it is with this calamity; it does not touch me; something which I fancied was a part of me, which could not be torn away without tearing me nor enlarged without enriching me, falls off from me and leaves no scar.” Exp 3.49.4.
- 129.30 “The subject exists, the subject enlarges; all things sooner or later fall into place” Exp 3.79.24.
- 129.32 “The great and crescive self, rooted in absolute nature, supplants all relative existence and ruins the kingdom of mortal friendship and love.” Exp 3.77.3.
- 129.36 “But the longest love or aversion has a speedy term.” Exp 3.77.2.
- 129.37 “As I am, so I see; use what language we will, we can never say anything but what we are; Hermes, Cadmus, Columbus, Newton, Bonaparte, are the mind’s ministers.” Exp 3.79-80.26.
- 130.1 “new-comer” Exp 3.80.4.
- 130.2 “The partial action of each strong mind in one direction is a telescope for the objects on which it is pointed. But every other part of knowledge is to be pushed to the same extravagance, ere the soul attains her due sphericity.” Exp 3.80.7.
- 130.6 “I am ready to die out of nature and be born again into this new yet unapproachable America I have found in the West.” Exp 3.72.3.
- 130.8 “I feel a new heart beating with the love of the new beauty.” Exp 3.72.2.
- 130.14 “All I know is reception; I am and I have: but I do not get, and when I have fancied I had gotten anything, I found I did not.” Exp 3.83.21.
- 130.23 “It is a main lesson of wisdom to know your own from another’s.” Exp 3.81.16.
- 130.29 “Dearest Nature, strong and kind,
Whispered, ‘Darling, never mind! . . .’” Exp 3.43.18.
- 130.30 “Expediency of literature, reason of literature, lawfulness of writing down a thought, is questioned; much is to say on both sides, and, while the fight waxes hot, thou, dearest scholar, stick to they foolish task, add a line every hour, and between whiles add a line.” Exp 3.64-65.26.
- 130.31 “Life itself is a bubble and a skepticism, and a sleep within a sleep. Grant it, and as much more as they will,—but thou, God’s darling! heed thy private dream; thou wilt not be missed in the scorning and skepticism; there are enough of them; stay there in thy closet and toil until the rest are agreed what to do about it.” Exp 3.65.9.
- 131.22 “I grieve that grief can teach me nothing, nor carry me one step into real nature.” Exp 3.49.9.

- 131.34 “Onward and onward! In liberated moments we know that a new picture of life and duty is already possible; the elements already exist in many minds around you of a doctrine of life which shall transcend any written record we have.” Exp 3.75.6.
- 131.37 “Nothing is left us now but death.” Exp 3.49.16.
- 132.20 “Some heavenly days must have been intercalated somewhere, like those that Hermes won with dice of the Moon, that Osiris might be born. It is said all martyrdoms looked mean when they were suffered.” Exp 3.46.17.
- 132.21 “I am not the novice I was fourteen, nor yet seven years ago.” Exp 3.83.12.
- 132.22 “The effect is deep and secular as the cause.” Exp 3.83.19.
- 132.25 “So it is with this calamity; it does not touch me; something which I fancied was a part of me, which could not be torn away without tearing me nor enlarged without enriching me, falls off from me and leaves no scar.” Exp 3.49.4.
- 132.30 “Was it Boscovich who found out that bodies never come in contact? Well, souls never touch their objects.” Exp 3.48.18.
- 133.5 “In the death of my son, now more than two years ago, I seem to have lost a beautiful estate,—no more. I cannot get it nearer to me.” Exp 3.48.23.
- 135.25 “All I know is reception; I am and I have: but I do not get, and when I have fancied I had gotten anything, I found I did not.” Exp 3.83.21.
- 134.23 “I cannot get it nearer to me.” Exp 3.48.26.
- 134.30 “Nature does not like to be observed, and likes that we should be her fools and playmates. We may have the sphere for our cricket-ball, but not a berry for our philosophy. Direct strokes she never gave us power to make; all our blows glance, all our hits are accidents. Our relations to each other are oblique and casual.” Exp 3.49-50.22.
- 135.16 “Nature does not like to be observed, . . .” Exp 3.49.22.
- 135.20 “Succession” Exp 3.43.8, Exp 3.82.26; “succession” Exp 3.55.6, Exp 3.70.17.
- 135.24 “We must be very suspicious of the deceptions of the element of time.” Exp 3.85.15.
- 135.35 “Why not realize your world?” Exp 3.85.11.
- 135.36 “Worse, I observe that in the history of mankind there is never a solitary example of success,—taking their own tests of success. I say this polemically, or in reply to the inquiry, Why not realize your own world?” Exp 3.85.7.

- 135.37 “But far be from me the despair which prejudices the law by a paltry empiricism;—since there never was a right endeavor but it succeeded.” Exp 3.85.11.
- 136.1 “Patience, patience, we shall win at the last.” Exp 3.85.14.
- 136.4 “I know that the world I converse with in the city and in the farms, is not the world I *think*. I observe that difference, and shall observe it. One day I shall know the value and law of this discrepance. But I have not found that much was gained by manipular attempts to realize the world of thought. Many eager persons successively make an experiment in this way, and make themselves ridiculous. They acquire democratic manners, they foam at the mouth, they hate and deny. Worse, I observe that in the history of mankind there is never a solitary example of success,—taking their own tests of success. I say this polemically, or in reply to the inquiry, Why not realize your world? But far be from me the despair which prejudices the law by a paltry empiricism;—since there never was an endeavor but it succeeded. Patience and patience, we shall win at the last.” Exp 3.84-85.24.
- 136.22 “But far be from me the despair which prejudices the law by a paltry empiricism;—since there never was a right endeavor but it succeeded.” Exp 3.85.11.
- 136.29 “But I have not found that much was gained by manipular attempts to realize the world of thought.” Exp 3.85.1.
- 136.31 “Why not realize your world?” Exp 3.85.11.
- 137.9 “Patience, patience, we shall win at the last.” Exp 3.85.14.
- 137.38 “In this our talking America we are ruined by our good nature and listening on all sides.” Exp 3.82.3.
- 138.9 “Life itself is a mixture of power and form, and will not bear the least excess of either. To finish the moment, to find the journey’s end in every step of the road, to live the greatest number of good hours, is wisdom.” Exp 3.60.3.
- 138.14 “Patience, patience, we shall win at the last.” Exp 3.85.14.
- 138.28 “Where do we find ourselves?” Exp 3.45.1.
- 138.29 “In a series of which we do not know the extremes, and believe that it has none. We wake and find ourselves on a stair; there are stairs below us, which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight.” Exp 3.45.1.
- 140.15 “We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity.” SR 2.64.23.
- 140.25 “Here, among the farms, we adduce the scholars as examples of this treachery. They are nature’s victims of expression.” Exp 3.66.4.

Chapter 7. Aversive Thinking: Emersonian Representations in Heidegger and Nietzsche

- 141.21 “Man is priest, and scholar, and statesman, and producer, and soldier. In the *divided* or social state these functions are parcelled out to individuals, each of whom aims to do his sting of the joint work, whilst each other performs his.” AmS 1.83.1.
- 142.10 “For this self-trust, the reason is deeper than can be fathomed,—darker than can be enlightened.” AmS 1.106.4.
- 142.13 “I ask not for the great, the remote, the romantic; . . .” AmS 1.111.7.
- 142.14 “I embrace the common, I sit at the feet of the familiar, the low.” AmS 1.111.10.
- 144.16 “A strange process too, this by which experience is converted into thought, as a mulberry leaf is converted into satin. The manufacture goes forward at all hours” AmS 1.96.1.
- 144.19 “The actions and events of our childhood and youth are now matters of calmest observation. They lie like fair pictures in the air. Not so with our recent actions,—with the business which we now have in hand. On this we are quite unable to speculate. Our affections as yet circulate through it. We no more feel or know it than we feel the feet, or the hand, or the brain of our body. The new deed is yet a part of life,—remains for a time immersed in our unconscious life. In some contemplative hour it detaches itself from the life like a ripe fruit, to become a thought of the mind. Instantly it is raised, transfigured; the corruptible has put on incorruption.” AmS 1.96.5.
- 145.6 “The virtue in most request is conformity. Self-reliance is its aversion.” SR 2.50.4.
- 145.15 “Their two is not the real two, their four not the real four; so that every word [conformists] say chagrins us and we know not where to begin to set them right.” SR 2.55.10.
- 146.3 “Truly speaking, it is not instruction, but provocation, that I can receive from another soul.” DSA 1.127.2.
- 146.20 “I take this evanescence and lubricity of all objects, which lets them slip through our fingers then when we clutch hardest, to be the most unhandsome part of our condition.” Exp 3.49.19.
- 147.29 “I am thankful for small mercies.” Exp 3.61.26.
- 149.12 “Character is higher than intellect. Thinking is the function. Living is the functionary. The stream retreats to its source. A great soul will be strong to live, as well as strong to think. Does he lack organ or medium to impart his truths? He can still fall back on this elemental force of living them. This is a total act. Thinking is a

- partial act. Let the grandeur of justice shine in his affairs. Let the beauty of affection cheer his lowly roof. Those ‘far from fame,’ who dwell and act with him, will feel the force of his constitution in the doings and passages of the day better than it can be measured by any public and designed display.” AmS 1.99.6.
- 149.19 “affairs” AmS 1.99.14.
- 149.19 “lowly roof” AmS 1.99.15.
- 149.19 “constitution” AmS 1.99.17. See also *Nat* 1.20.9, *Nat* 1.67.8, AmS 1.89.20, AmS 1.104.5, SR 2.50.27, Exp 3.54.9-10, F 6.11.12, F 6.42.2.
- 149.26 “It is one of those fables which out of an unknown antiquity convey an unlooked-for wisdom, that the gods, in the beginning, divided Man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its end.
 “The old fable covers a doctrine ever new and sublime; that there is One Man,—present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. . . . The fable implies that the individual, to possess himself, must sometimes return from his own labor to embrace all the other laborers.” AmS 1.82-83.17.
- 149.29 “But I have already shown the ground of my hope, in adverting to the doctrine that man is one.” AmS 1.106.7.
- 150.9 “Let the grandeur of justice shine in his affairs.” AmS 1.99.14.
- 150.10 “Let the beauty of affection cheer his lowly roof.” AmS 1.99.15.
- 150.20 “The new deed is yet a part of life,—remains for a time immersed in our unconscious life.” AmS 1.96.13.
- 150.26 “Thus far, our holiday has been simply a friendly sign of the survival of the love of letters amongst a people too busy to give to letters any more. As such it is precious as the sign of an indestructible instinct.” AmS 1.81.10.
- 150.27 “Perhaps the time is already come when it ought to be, and will be, something else; when the sluggard intellect of this continent will look from under its iron lids and fill the postponed expectation of the world with something better than the exertions of mechanical skill.” AmS 1.81.15.
- 150.32 “. . . sign of the survival of the love of letters amongst a people too busy to give to letters any more.” AmS 1.81.11.
- 151.3 “. . . too busy to give to letters any more.” AmS 1.81.13.

- 151.28 “[The scholar] is one who raises himself from private considerations and breathes and lives on public and illustrious thoughts.” AmS 1.101.23. See also AmS 1.107.24.
- 151.29-30 “Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost.” SR 2.45.9.
- 151.37 “He would utter opinions on all passing affairs, which being seen to be not private but necessary, would sink like darts into the ear of men and put them in fear.” SR 2.49.19.
- 152.1 “The orator distrusts at first the fitness of his frank confessions, his want of knowledge of the persons he addresses, until he finds that he is the complement of his hearers;—that they drink his words because he fulfils for them their own nature; the deeper he dives into his privatest, secretest presentiment, to his wonder he finds this is the most acceptable, most public, and universally true.” AmS 1.103.17.
- 152.14 “To believe your own thought, to believe that what is true for you in your private heart, is true for all men,—that is genius.” SR 2.45.7
- 152.15 “In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.” SR 2.45.22.
- 152.29 “The private life of one man shall be a more illustrious monarchy, more formidable to its enemy, more sweet and serene in its influence to its friend, than any kingdom in history.” AmS 1.107.24.
- 152.37 “The private life of one man shall be a more illustrious monarchy” AmS 1.107.24.
- 152.37 “The main enterprise of the world for splendor, for extent, is the upbuilding of a man.” AmS 1.107.21.
- 152.38 “individual” AmS 1.83.7, AmS 1.109.9, AmS 1.113.14.
- 153.7 “A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men.” AmS 1.115.25.
- 153.16 “Man is thus metamorphosed into a thing, into many things.” AmS 1.83.19.
- 154.9 “conformity” SR 2.50.4, SR 2.54.18, SR 2.55.7, SR 2.59.10, SR 2.60.10.
- 154.19 “conformity” SR 2.50.4, SR 2.54.18, SR 2.55.7, SR 2.59.10, SR 2.60.10.
- 154.39 “Men in history, men in the world of to-day, are bugs, are spawn, and are called ‘the mass’ and ‘the herd.’” AmS 1.106.13.
- 154.39 “mob” SR 2.71.14, Comp 2.119.17, Comp 2.119.19.

- 155.1 “Men in history, men in the world of to-day, are bugs, are spawn, and are called ‘the mass’ and ‘the herd.’” AmS 1.106.13.
- 155.14 “Man is timid and apologetic; he is no longer upright; he dares not say ‘I think,’ ‘I am,’ but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day.” SR 2.67.1.
- 155.30 “Men in history, men in the world of to-day, are bugs, are spawn, and are called ‘the mass’ and ‘the herd.’” AmS 1.106.13.
- 155.34 “I believe man has been wronged; he has wronged himself. He has almost lost the light that can lead him back to his prerogatives.” AmS 1.106.9.
- 156.18 “Patience,—patience; with the shades of all the good and great for company; and for solace the perspective of your own infinite life; and for work the study and communication of principles, the making those instincts prevalent, the conversion of the world.” AmS 1.115.4.
- 160.10 “Culture is the suggestion, from certain best thoughts, that a man has a range of affinities through which he can modulate the violence of any master-tones that have a droning preponderance in his scale, and succor him against himself.” Ctr 6.136.27.
- 161.1 “The main enterprise of the world for splendor, for extent, is the upbuilding of a man.” AmS 1.107.21.
- 161.2 “In a century, in a millennium, one or two men; that is to say, one or two approximations to the right state of every man. All the rest behold in the hero or the poet their own green and crude being,—ripened; yes, and are content to be less, so *that* may attain to its full stature.” AmS 1.106.15.
- 161.7 “What a testimony, full of grandeur, full of pity, is borne to the demands of his own nature, by the poor clansman, the poor partisan, who rejoices in the glory of his chief. The poor and the low find some amends to their immense moral capacity, for their acquiescence in a political and social inferiority. They are content to be brushed like flies from the path of a great person, so that justice shall be done by him to that common nature which it is the dearest desire of all to see enlarged and glorified.” AmS 1.106.21.
- 161.12 “He lives for us, and we live in him” AmS 1.07.11.
- 161.15 “Men, such as they are, very naturally seek money or power; and power because it is as good as money,—the ‘spoils,’ so called, ‘of office.’ And why not? for they aspire to the highest, and this, in their sleepwalking, they dream is highest. Wake them and they shall quit the false good and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of Culture.” AmS 1.107.12.

- 161.19 “Each philosopher, each bard, each actor has only done for me, as by a delegate, what one day I can do for myself.” AmS 1.108.2.
- 161.29 “Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, the rituals. It has dwelt, it dwells, with noxious exaggeration about the *person* of Jesus.” DSA 1.130.11.
- 161.30 “The soul knows no persons.” DSA 1.130.18.
- 162.3 “Each philosopher, each bard, each actor has only done for me, as by a delegate, what one day I can do for myself.” AmS 1.108.2.
- 162.22 “For the ease and pleasure of treading the old road, accepting the fashions, the education, the religion of society, he takes the cross of making his own, and, of course, the self-accusation, the faint heart, the frequent uncertainty and loss of time, which are the nettles and tangling vines in the way of the self-relying and self-directed; and the state of virtual hostility in which he seems to stand to society, and especially to educated society.” AmS 1.101.11.
- 162.27 “I shun father and mother and wife and brother when my genius calls me. I would write on the lintels of the door-post, *Whim*.” SR 2.51.25.
- 162.34 “What a testimony, full of grandeur, full of pity, is borne to the demands of his own nature, by the poor clansman, the poor partisan, who rejoices in the glory of his chief.” AmS 1.106.21.
- 164.7 “In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.” SR 2.45.18.
- 164.36 “I will stand here for humanity, and though I would make it kind, I would make it true.” SR 2.60.16.
- 165.4 “I will stand here for humanity, and though I would make it kind, I would make it true.” SR 2.60.16.
- 165.12 “Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom and trade and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor working wherever man works; that a true man belongs to no other time or place, but is the centre of all things. Where he is, there is nature. He measures you and all men and all events.” SR 2.60-61.19.
- 167.22 “Let the grandeur of justice shine in his affairs.” AmS 1.99.14.
- 167.22 “Let the beauty of affection cheer his lowly roof.” AmS 1.99.15.

167.24 “Patience,—patience; with the shades of all the good and great for company; and for solace the perspective of your own infinite life; and for work the study and the communication of principles, the making those instincts prevalent, the conversion of the world.” AmS 1.115.4.

See also: “Patience, patience, we shall win at the last.” Exp 3.85.14.

167.25-26 “They did not yet see, and thousands of young men as hopeful now crowding to the barriers for the career, do not yet see, that, if the single man plant himself indomitably on his instincts, and there abide, the huge world will come round to him.” AmS 1.114.27.

168.14 “One key, one solution to the mysteries of human condition, one solution to the old knots of fate, freedom, and foreknowledge, exists; the propounding, namely, of the double consciousness.” F 6.47.5.

Chapter 8. Hope Against Hope

176.37 “Then again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots; and the thousand-fold Relief Societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar, which by and by I shall have the manhood to withhold.” SR 2.52.4.

177.32 “Are they *my* poor?” SR 2.52.6.

178.1 “. . . it is a wicked dollar, which by and by I shall have the manhood to withhold.” SR 2.52.19.

178.8 “I shun father and mother and wife and brother when my genius calls me. I would write on the lintels of the door-post, *Whim*. I hope it is better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations.” SR 2.51.25.

178.19 “I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong.” SR 2.52.7.

178.29 “The office of the scholar is to cheer, to raise, and to guide men by showing them facts amidst appearances.” AmS 1.100.18.

178.30 “Long he must stammer in his speech; often forego the living for the dead. Worse yet, he must accept, — how often! poverty and solitude. For the ease and pleasure of treading the old road, accepting the fashions, the education, the religion of society, he takes the cross of making his own, and, of course, the self-accusation, the faint heart, the frequent uncertainty and loss of time, which are the nettles and tangling vines in the way of the self-relying and self-directed; and the state of virtual hostility in which he seems to stand to society, and especially to educated society.” AmS 1.101.8.

179.8 “I would write on the lintels of the door-post, *Whim*.” SR 2.51.26.

179.34 “I would write on the lintels of the door-post, *Whim*. I hope it is better than whim at last, but we cannot spend the day in explanation.” SR 2.51.26.

181.12 “Man is timid and apologetic; he is no longer upright; he dares not say ‘I think,’ ‘I am,’ but quotes some saint or sage.” SR 2.67.1.

181.19 “The virtue in most request is conformity. Self-reliance is its aversion.” SR 2.50.4.

Chapter 9. What is the Emersonian Event? A Comment on Kateb’s Emerson

184.11 “The main enterprise of the world for splendor, for extent, is the upbuilding of a man.” AmS 1.107.21.

184.13-14 “In a century, in a millennium, one or two men; that is to say, one or two approximations to the right state of every man.” AmS 1.106.15.

184.16 “I will stand here for humanity, and though I would make it kind, I would make it true.” SR 2.60.16.

185.24 “Men, such as they are, very naturally seek money or power; and power because it is as good as money,—the ‘spoils,’ so called, ‘of office.’ And why not? for they aspire to the highest, and this, in their sleepwalking, they dream is highest. Wake them and they shall quit the false good and leap to the true, and leave governments to clerks and desks. This revolution is to be wrought by the gradual domestication of the idea of Culture.” AmS 1.107.12.

186.6 “We dress our garden, eat our dinners, discuss the household with our wives, and these things make no impression, are forgotten next week; but, in the solitude to which every man is always returning, he has a sanity and revelations which in his passage into new worlds he will carry with him.” Exp 3.85.20.

186.6 “Never mind the ridicule, never mind the defeat; up again, old heart!—it seems to say,—there is victory yet for all justice; and the true romance which the world exists to realize will be the transformation of genius into practical power.” Exp 3.85-86.27.

- 186.8 “If our young men miscarry in their first enterprises, they lose all heart. If the young merchant fails, men say he is *ruined*.” SR 2.75.25.
- 186.9 “Let a Stoic open the resources of man and tell men they are not leaning windows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations; that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out the window, we pity him no more but thank and revere him;—and that teacher shall restore the life of man to splendor and make his name dear to all history.” SR 2.76.17.
- 186.18 “Patience, patience” Exp 3.85.14, AmS 1.115.4.
- 186.29 “Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom and trade and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor working wherever a man works; that a true man belongs to no other time or place, but is the centre of all things. Where he is, there is nature. He measures you and all men and all events.” SR 2.60-61.19.
- 186.37 “I say, *do not choose*; but that is a figure of speech by which I would distinguish what is commonly called *choice* among men, and which is a partial act, the choice of the hands, of the eyes, of the appetites, and not a whole act of the man. But that which I call right or goodness, is the choice of my constitution; and that which I call heaven, and inwardly aspire after, is the state or circumstance desirable to my constitution; and the action which I in all my years tend to do, is the work for my faculties.” SL 2.140.6.
- 187.6 “the work for my faculties” SL 2.140.16.
- 187.6 “the choice of my constitution” SL 2.140.12.
- 187.7 “what is commonly called *choice* among men” SL 2.140.7.
- 187.15 “Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion we have not chosen, but society has chosen for us.” SR 2.75.20.
- 187.20 “To think is to act.” SL 2.163.26.
- 188.9 “The preacher, a man esteemed for his orthodoxy, unfolded in the ordinary manner the doctrine of the Last Judgment. He assumed that judgment is not executed in this world; that the wicked are successful; that the good are miserable; and then urged from reason and from Scripture a compensation to be made to both parties in the next life.” Comp 2.95.4.
- 188.15 “Man is timid and apologetic; he is no longer upright; he dares not say ‘I think,’ ‘I am,’ but quotes some saint or sage.” SR 2.67.1.

- 189.17 “[his] poor” “Then again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor?” SR 2.52.4.
- 190.29 “I know that the world I converse with in the city and in the farms, is not the world I *think*.” Exp 3.84-85.24.
- 191.5 “But the old oracle said, ‘All things have two handles: beware of the wrong one.’” AmS 1.84.17.
- 191.9 “In life, too often, the scholar errs with mankind and so forfeits his privilege.” AmS 1.84.19.

Chapter 10. Emerson’s Constitutional Amending: Reading “Fate”

- 193.12 “The virtue in most request is conformity. Self-reliance is its aversion.” SR 2.50.4.
- 194.13 “Intellect annuls Fate. So far as a man thinks, he is free.” F 6.23.9.
- 194.14 “The revelation of Thought takes man out of servitude into freedom.” F 6.25.8.
- 195.1 “And though nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a Declaration of Independence or the statute right to vote, by those who have never to think or to act,—yet it is wholesome to man to look not at Fate, but the other way: the practical view is the other.” F 6.23.10.
- 195.8 “I am ashamed to think how easily we capitulate to badges and names to large societies and dead institutions.” SR 2.51.3.
- 195.11 “If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news from Barbadoes, why should I not say to him, ‘Go love thy infant; love thy woodchopper; be good-natured and modest; have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home.’” SR 2.51.9.
- 195.25 “Nobody doubts that Daniel Webster could make a good speech. Nobody doubts that there were good and plausible things to be said on the part of the South. But this is not a question of ingenuity, not a question of syllogisms, but of sides. *How came he there?*
 “There are always texts and thoughts and arguments. But it is the genius and temper of man which decides whether he will stand for right or for might. Who doubts the power of any fluent debater to defend either of our political parties, or any client in our courts? There was the same law in England for Jeffries and Talbot and Yorke to read slavery out of, and for Lord Mansfield to read freedom. And in this country one sees that there is always margin enough in the statute for a liberal judge to read one way and a servile judge another.

- “But the question which History will ask is broader. In the final hour when he was forced by the peremptory necessity of the closing armies to take a side,—did he take the part of great principles, the side of humanity and justice, or the side of abuse and oppression and chaos?” FSLN 11.225-226.9.
- 196.2 “. . . the crowing about liberty by slaves, . . .” F 6.23.11.
- 196.10 “So far as a man thinks, he is free.” F 6.23.9.
- 196.18 “So when a man is the victim of his fate, has sciatica in his loins and cramp in his mind; a club-foot and a club in his wit; a sour face and a selfish temper; a strut in his gait and a conceit in his affection; or is ground to powder by the vice of his race;—he is to rally on his relation to the Universe, which his ruin benefits.” F 6.47.14.
- 196.19 “Leaving the daemon who suffers, he is to take sides with the Deity who secures universal benefit by his pain.” F 6.47.21.
- 196.23 “. . . expensive races,—race living at the expense of race.” F 6.7.11.
- 196.26 “You have just dined, and however scrupulously the slaughter-house is concealed in the graceful distance of miles, there is complicity, expensive races,—race living at the expense of race.” F 6.7.8.
- 196.36 “From the earliest monuments it appears that one race was victim and served the other races.” EWI 11.101.24.
- 196.38 “From the earliest time, the negro has been an article of luxury to the commercial nations.” EWI 11.102.5.
- 197.1 “Language must be raked, the secrets of the slaughter-houses and infamous holes that cannot front the day, must be ransacked, to tell what negro-slavery has been.” EWI 11.102.8.
- 197.20 “To say it less sublimely,—in the history of the individual there is always an account of his condition, and he knows himself to be party to his present estate” F 6.13.4.
- 197.35 “. . . he knows himself to be party to his present estate.” F 6.13.6.
- 198.18 “In 1791, three hundred thousand persons in Britain pledged themselves to abstain from all articles of island produce. The planters were obliged to give way; and in 1807, on the 25th March, the bill passed, and the slave-trade was abolished.” EWI 11.109.22.
- 198.24 “Leaving the daemon who suffers, he is to take sides with the Deity who secures universal benefit by his pain.” F 6.47.21.

- 198.27 “A man must ride alternately on the horses of his private and his public nature, as the equestrians in the circus throw themselves nimbly from horse to horse, or plant one foot on the back of the other.” F 6.47.9.
- 198.28 “Leaving the daemon who suffers, he is to take sides with the Deity who secures universal benefit by his pain.” F 6.47.21.
- 198.38 “Leaving the daemon who suffers, . . .” F 6.47.21.
- 199.9 “We are incompetent to solve the times.” F 6.3.12.
- 199.10 “To me, however, the question of the times resolved itself into a practical question of the conduct of life.” F 6.3.9.
- 199.12 “the huge orbits of the prevailing ideas” “Our geometry cannot span the huge orbits of the prevailing ideas, behold their return and reconcile their opposition.” F 6.3.13.
- 199.14 “Certain ideas are in the air.” F 6.44.13.
- 199.28 “The riddle of the age has for each a private solution.” F 6.4.19.
- 199.30 “Thought dissolves the material universe by carrying the mind up into a sphere where all is plastic.” F 6.28.5.
- 199.32 “One key, one solution to the mysteries of human condition, one solution to the old knots of fate, freedom, and foreknowledge, exists: the propounding, namely, of the double consciousness.” F 6.47.5.
- 199.33 “Let us build altars to the Blessed Unity which holds nature and souls in perfect solution, and compels every atom to serve an universal end.” F 6.48.6.
- 199.38 “Our thought, though it were only an hour old, affirms an oldest necessity, not to be separated from thought, and not to be separated from will. They must have always coexisted.” F 6.27.11.
- 200.1 “This insight throws us on the party and interest of the Universe, against all and sundry; against ourselves as much as others.” F 6.25-26.27.
- 200.16 “The truth is in the air, and the most impressionable brain will announce it first, but all will announce it a few minutes later.” F 6.44.18.
- 200.29 “The air is full of men.” F 6.17.24.
- 200.37 “Delicate omens traced in air,
To the lone bard true witness bare;
Birds with auguries on their wings,
Chanted undeceiving things,
Him to beckon, him to warn;

- Well might then the poet scorn
 To learn of the scribe or courier
 Hints writ in vaster character;
 And on his kind, at dawn of day,
 Soft shadows of the evening lay.
 For the prevision is allied
 Unto the thing so signified;
 Or say, the foresight that awaits
 Is the same Genius that creates. F 6.1.1.
- 200.38 “. . . a few minutes later.” F 6.44.20.
- 201.12 “wings” F 6.1.3.
- 201.15 “’Tis only a question of time.” F 6.30.24.
- 201.17 “To me, however, the question of the times resolved itself into a practical question of the conduct of life.” F 6.3.9.
- 201.25 “I unsettle all things.” Cir 2.318.13.
- 201.28 “If the Universe have these savage accidents, our atoms are as savage in resistance.” F 6.24.25.
- 201.32 “We should be crushed by the atmosphere, but for the reaction of the air within the body.” F 6.24-25.27.
- 201.36 “If there be omnipotence in the stroke, there is omnipotence of recoil.” F 6.25.4.
- 202.4 “For if Fate is so prevailing, man also is part of it, and can confront fate with fate.” F 6.24.24.
- 202.12 “We go to Herodotus and Plutarch for examples of Fate; but we are examples.” F 6.41.25.
- 202.22 “In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.” SR 2.45.22.
- 203.3 “We hear eagerly every thought and word quoted from an intellectual man. But in his presence our own mind is roused to activity, and we forget very fast what he says, much more interested in the new play of our own thought than in any thought of his.” F 6.26.20.
- 203.4 “’Tis the majesty into which we have suddenly mounted, the impersonality, the scorn of egotisms, the sphere of laws, that engage us.” F 6.26-27.25.
- 203.6 “sphere of laws” F 6.27.1.

- 203.26 “The poet alone knows astronomy, chemistry, vegetation and animation, for he does not stop at these facts, but employs them as signs. He knows why the plain or meadow of space was strown with these flowers we call suns and moons and stars; why the great deep is adorned with animals, with men, and gods; for in every word he speaks he rides on them as the horses of thought.” Pt1 3.21.8.
- 203.38 “I would write on the lintels of the door-post, *Whim*. I hope it is better than whim at last, but we cannot spend the day in explanation.” SR 2.51.26.
- 204.1 “I shun father and mother and wife and brother when my genius calls me.” SR 2.51.25.
- 204.26 “This insight throws us on the party and interest of the Universe, against all and sundry; against ourselves as much as others.” F 6.25-26.27.
- 204.27 “It distances those who share it from those who share it not.” F 6.26.9.
- 205.14 “I know that the world I converse with in the city and in the farms, is not the world I *think*.” Exp 3.84.24.
- 205.26 “The truth is in the air, and the most impressionable brain will announce it first, but all will announce it a few minutes later.” F 6.44.18.
- 205.28 “So women, as most susceptible, are the best index of the coming hour. So the great man, that is, the man most imbued with the spirit of the time, is the impressionable man;—of a fibre irritable and delicate, like iodine to light. He feels the infinitesimal attractions.” F 6.44.20.
- 206.10 “Patience, patience, we shall win at the last.” Exp 3.85.14.
- 207.1 “To say it less sublimely,—in the history of the individual is always an account of his condition, and he knows himself to be party to his present estate.” F 6.13.4.
- 207.18 “condition” F 6.13.6, F 6.41.16, F 6.47.6.
- 207.19 “terms” F 6.19.6; “term” F 6.15.27.
- 207.20 “dictation” F 6.3.17, F 6.4.4.
- 207.38 “constitution” *Nat* 1.20.9, *Nat* 1.67.8, *AmS* 1.89.20, *AmS* 1.99.17, *AmS* 1.104.5, SR 2.50.27, Exp 3.54.9-10, F 6.11.12, F 6.42.2.
- 208.3 “possibility” F 6.10.15.
- 208.3 “impression” F 6.24.2, F 6.26.16; “impressionable” F 6.44.14, F 6.44.14-15, F 6.44.19, F 6.44.24.
- 208.3 “idea” F 6.13.27; “ideas” F 6.3.14, F 6.44.13.

- 208.9 “But where shall we find the first atom in this house of man, which is all consent, inoculation and balance of parts?” F 6.36.27.
- 208.12 “Jesus said, ‘when he looketh on her, he hath committed adultery.’ But he is an adulterer before he has yet looked on the woman, by the superfluity of animal and the defect of thought in his constitution. Who meets him, or who meets her, in the street, sees that they are ripe to be each other’s victim.” F 6.11.8.
- 208.20 “the defect of thought in his constitution” F 6.11.11.
- 208.29 “No law can be sacred to me but that of my nature.” SR 2.50.23.
- 208.31 “We are as law-givers; we speak for Nature; we prophesy and divine.” F 6.25.25.
- 208.33 “Good and bad are but names readily transferable to that or this; the only right is what is after my constitution; the only wrong what is against it.” SR 2.50.24.
- 209.4 “Men in history, men in the world of to-day, are bugs, are spawn, and are called ‘the mass’ and ‘the herd.’” AmS 1.106.13.
- 209.7 “To believe your own thought, to believe that what is true for you in your private heart, is true for all men,—that is genius.” SR 2.45.7.
- 209.12 “[The scholar] is one who raises himself from private considerations and breathes and lives on public and illustrious thoughts.” AmS 1.101.23.
- 209.14 “To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius.” SR 2.45.7.
- 209.18 “To believe your own thought, to believe that what is true for you in your private heart, is true for all men,—that is genius.” SR 2.45.7.
- 209.19 “And if truth come to our mind we suddenly expand to its dimensions, as if we grew to worlds.” F 6.25.23.
- 209.20 “This insight throws us on the party and interest of the Universe, against all and sundry; against ourselves as much as others.” F 6.25-26.27.
- 209.34 “This insight throws us on the party and interest of the Universe, against all and sundry; against ourselves as much as others.” F 6.25-26.27.
- 210.5 “throws” F 6.25.27.
- 210.5 “the interest of the Universe” F 6.26.1.
- 210.7 “against ourselves” F 6.26.2.

- 210.23 “Language must be raked, the secrets of the slaughter-houses and infamous holes that cannot front the day, must be ransacked, to tell what negro-slavery has been.” EWI 11.102.8.
- 211.13 “tell what negro-slavery has been” EWI 11.102.11.
- 211.21 “How many individuals can we count in society? how many actions? how many opinions?” SR 2.47.12.
- 211.23 “Jesus said, ‘when he looketh on her, he hath committed adultery.’ But he is an adulterer before he has yet looked on the woman, by the superfluity of animal and the defect of thought in his constitution. Who meets him, or who meets her, in the street, sees that they are ripe to be each other’s victim.” F 6.11.8.
- 211.33 “defect” F 6.11.11.
- 211.36 “old fable” AmS 1.82.23.
- 211.36 “One Man” AmS 1.82.24.
- 212.1 “constitution” *Nat* 1.20.9, *Nat* 1.67.8, AmS 1.89.20, AmS 1.99.17, AmS 1.104.5, SR 2.50.27, Exp 3.54.9-10, F 6.11.12, F 6.42.2.
- 213.27 “If we thought men were free in the sense that in a single exception one fantastical will could prevail over the law of things, it were all one as if a child’s hand could pull down the sun.” F 6.48-49.25.
- 213.36 “One way is right to go; the hero sees it, and moves on that aim, and has the world under him for root and support. He is to others as the world.” F 6.30.7.

Chapter 11. What’s the Use of Calling Emerson a Pragmatist?

- 215.16 “Give me health and a day, and I will make the pomp of emperors ridiculous.” *Nat* 1.17.12.
- 217.18 “In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.” SR 2.45.22.
- 217.35 “To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius.” SR 2.45.7.
- 218.1 “The orator distrusts at first the fitness of his frank confessions, his want of knowledge of the persons he addresses, until he finds that he is the complement of his hearers;—that they drink his words because he fulfils for them their own nature; the deeper he dives into his privatest, secretest presentiment, to his wonder he finds this is the most acceptable, most public, and universally true.” AmS 1.103.17.

218.37 “Their two is not the real two, their four not the real four; so that every word [conformists] say chagrins us and we know not where to begin to set them right.” SR 2.55.10.

221.33 “But I have not found that much was gained by manipular attempts to realize the world of thought” Exp 3.85.1

221.34 “Patience and patience, we shall win at the last” Exp 3.85.14.

223.9 “But do your work, and I shall know you. Do your work, and you shall reinforce yourself.” SR 2.54.15.

Chapter 12. Old and New in Emerson and Nietzsche

225.1 “Our life is an apprenticeship to the truth that around every circle another can be drawn; that there is no end in nature, but every end is a beginning; that there is always another dawn risen on mid-noon, and under every deep a lower deep opens.” Cir 2.301.13.

226.8 “Man is timid and apologetic; he is no longer upright; he dares not say ‘I think,’ ‘I am,’ but quotes some saint or sage.” SR 2.67.1.

226.13 “Ghostlike we glide through nature, and should not know our place again.” Exp 3.45.16.

227.1 “The virtue in most request is conformity. Self-reliance is its aversion.” SR 2.50.4.

227.25 “Patience, patience, we shall win at the last.” Exp 3.85.14.

228.5 “We wake and find ourselves on a stair; there are stairs below us, which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight.” Exp 3.45.3.

228.17 “newness” Cir 2.319.9.

228.18 “But lest I should mislead any when I have my own head and obey my whims, let me remind the reader that I am only an experimenter.” Cir 2.318.7.

228.19 “No facts are to me sacred; none are profane; I simply experiment, an endless seeker with no Past at my back.” Cir 2.318.13.

228.35 “obey my whims” Cir 2.318.8.

228.38 “I shun father and mother and wife and brother when my genius calls me. I would write on the lintels of the door-post, *Whim*.” SR 2.51.25.

- 229.10 “A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages.” SR 2.45.18.
- 229.12 “The great and crescive self, rooted in absolute nature, supplants all relative existence and ruins the kingdom of mortal friendship and love.” Exp 3.77.3.
- 229.13 “They do not seem to me to be such; but if I am the Devil’s child, I will live then from the Devil.” SR 2.50.21.
- 229.38 “To hazard the contradiction,—freedom is necessary.” F 6.23.3.
- 230.23 “Tis fine for us to speculate and elect our course, if we must accept an irresistible dictation.” F 6.3.16. See also F 6.4.4.
- 230.26 “constitution” *Nat* 1.20.9, *Nat* 1.67.8, *AmS* 1.89.20, *AmS* 1.99.17, *AmS* 1.104.5, SR 2.50.27, Exp 3.54.9-10, F 6.11.12, F 6.42.2.
- 230.29 “Jesus said, ‘when he looketh on her, he hath committed adultery.’ But he is an adulterer before he has yet looked on the woman, by the superfluity of animal and the defect of thought in his constitution. Who meets him, or who meets her, in the street, sees that they are ripe to be each other’s victim.” F 6.11.8.
- 230.32 “If Fate follows and limits Power, Power attends and antagonizes Fate. . . . Man is not order of nature, sack and sack, belly and members, link in a chain, nor any ignominious baggage; but a stupendous antagonism, a dragging together of the poles of the Universe.” F 6.22.5.
- 230.38 “To hazard the contradiction,—freedom is necessary.” F 6.23.3.
- 231.5 “The revelation of Thought takes man out of servitude into freedom.” F 6.25.8.
- 231.10 “Their two is not the real two, their four not the real four; so that every word [conformists] say chagrins us and we know not where to begin to set them right.” SR 2.55.10.
- 231.14 “He would utter opinions on all passing affairs, which being seen to be not private but necessary, would sink like darts into the ear of men and put them in fear.” SR 2.49.19.
- 231.20 “Things ripen, new men come.” F 6.39.10.
- 231.20 “In different hours a man represents each of several of his ancestors, as if there were seven or eight of us rolled up in each man’s skin,—seven or eight ancestors at least; and they constitute the variety of notes for that new piece of music which his life is.” F 6.10.9.

- 231.21 “We have successive experiences so important that the new forgets the old, and hence the mythology of the seven or the nine heavens.” F 6.25.11.
- 231.23 “The day of days, the great day of the feast of life, is that in which the inward eye opens to the Unity in things, to the omnipresence of law:—sees that what is must be and ought to be, or is the best.” F 6.25.14.
- 231.25 “We are as lawgivers; we speak for Nature; we prophesy and divine.” F 6.25.25.
- 231.27 “. . . we speak for Nature . . .” F 6.25.26.

Chapter 13. Henry James Reading Emerson Reading Shakespeare

- 237.11 “The greatest genius is the most indebted man.” ShP 4.189.12.
- 237.13 “Shakespeare’s principal merit may be conveyed in saying that he of all men best understands the English language, and can say what he will.” UGM 4.15.24.
- 237.20 “This power of expression, or of transferring the inmost truth of things into music and verse, makes [Shakespeare] the type of the poet and has added a new problem to metaphysics.” ShP 4.213.11.
- 237.24 “Shakespeare is as much out of the category of eminent authors, as he is out of the crowd. He is inconceivably wise; the others, conceivably.” ShP 4.211.24.
- 237.26 “He was the farthest reach of subtlety compatible with an individual self,—the subtlest of authors, and only just within the possibility of authorship.” ShP 4.212.4.
- 238.6 “Here, among the farms, we adduce the scholars as examples of this treachery. They are nature’s victims of expression.” Exp 3.66.4.
- 239.17 “These [new fields of activity] are at once accepted as the reality, of which the world we have conversed with is the show.” UGM 4.16.18.
- 242.15 “The Shakspeare Society have [sic] inquired in all directions, advertised the missing facts [of Shakespeare’s biography], offered money for any information that will lead to proof,—and with what result?” ShP 4.204.23.
- 242.17 “But whatever scraps of information concerning his condition these researches may have rescued, they can shed no light upon that infinite invention which is the concealed magnet of his attraction for us.” ShP 4.205-206.24.
- 242.26 “I dare not say that Goethe ascended to the highest grounds from which genius has spoken.” GoW 4.284.1.
- 242.27 “He is the type of culture, the amateur of all arts and sciences and events; artistic, but not artist; spiritual, but not spiritualist.” GoW 4.284.19.

- 242.37 “To this holy office you propose to devote yourselves. I wish you may feel your call in throbs of desire and hope. The office is the first in the world.” DSA 1.135.14.
- 243.1 “From the views I have already expressed, you will infer the sad conviction, which I share, I believe, with numbers, of the universal decay and now almost death of faith in society.” DSA 1.135.21.
- 243.4 “Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, and as it has appeared for ages, it is not the doctrine of the soul, but an exaggeration of the personal, the positive, the rituals. It has dwelt, it dwells, with noxious exaggeration about the *person* of Jesus.” DSA 1.130.11.
- 243.6 “Men have come to speak of the revelation as somewhat long given and done, as if God were dead.” DSA 1.134.7.
- 244.28 “In the death of my son, now more than two years ago, I seem to have lost a beautiful estate,—no more. I cannot get it nearer to me.” Exp 3.48.23.
- 244.33 “Nature does not like to be observed, and likes that we should be her fools and playmates. We may have the sphere for our cricket-ball, but not a berry for our philosophy. Direct strokes she never gave us power to make; all our blows glance, all our hits are accidents. Our relations to each other are oblique and casual.” Exp 3.49-50 22.
- 245.4 “Patience, patience” Exp 3.85.14, AmS 1.115.4.
- 245.24 “We have to thank the researches of antiquaries, and the Shakspeare Society, for ascertaining the steps of the English drama, from the Mysteries celebrated in churches and by church-men, and the final detachment from the church, and the completion of secular plays, from Ferrex and Porrex, and Gammer Gurton’s Needle, down to the possession of the stage by the very pieces which Shakspeare altered, remodelled and finally made his own.” ShP 4.201.14.
- 245.25 “Elated with success and piqued by the growing interest of the problem, they have left no bookstall unsearched, no chest in a garret unopened, no file of old yellow accounts to decompose in damp and worms, keen was the hope to discover whether the boy Shakspeare poached or not, whether he held horses at the theatre door, whether he kept school, and why he left in his will only his second-best bed to Ann Hathaway, his wife.” ShP 4.201-202.23.
- 245.30 “It is the essence of poetry to spring, like the rainbow daughter of Wonder, from the invisible, to abolish the past and refuse all history.” ShP 4.206.10.
- 245.31 “We are very clumsy writers of history.” ShP 4.206.1.
- 246.22 “Certain ideas are in the air.” F 6.44.13.

246.22 “A breath of will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the worlds into order and orbit.” F 6.27-28.26.

246.26 “We should be crushed by the atmosphere, but for the reaction of the air within the body. A tube made of a film of glass can resist the shock of the ocean if filled with the same water. If there be omnipotence in the stroke, there is omnipotence of recoil.” F 24-25.27.

248.9 “Character teaches above our wills.” SR 2.58.22.

248.26 “It took a century to make it suspected; and not until two centuries had passed, after his death, did any criticism which we think adequate begin to appear. It was not possible to write the history of Shakspeare till now; for he is the father of German literature: it was with the introduction of Shakspeare into German by Lessing, and the translation of his works by Wieland and Schlegel, that the rapid burst of German literature was most intimately connected. It was not until the nineteenth century, whose speculative genius is a sort of living Hamlet, that the tragedy of Hamlet could find such wondering readers.” ShP 4.204.1.

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