



American renaissance by many critics and ideals that strengthen America into a strong nation

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Abstract

America in the nineteenth century witnessed many significant changes in various ways. It was a period in which many social and literary changes were taking place in America. No other period in the history of American literature is as rich and significant as this period. Therefore, this period was called as the American renaissance by many critics. The ideals that strengthen America into a strong nation came forth. It was a period marked by significant growth in American literature. This rich literary age saw the birth of one of the most important literary figure of America, namely Ralph Waldo Emerson. American literary power was at its peak during this time. For Walt Whitman, the famous American poet, this phenomenon began with Emerson: America of the future, in her long train of poets and writers, while knowing more vehement and luxuriant ones, will, I think, acknowledge nothing nearer this man, the actual beginner of the whole procession. (Richard Rudland and Malcolm Bradbery, 104)

In 1941, F.O. Matthiessen completed a groundbreaking study of the major writers of the nineteenth century American literature. He studied Emerson, Thoreau, Hawthorne, Melville, Whitman and their culture. However, he could find no title to describe the extraordinary episode he had examined. His friend and student, Hary Levin, proposed 'American Renaissance' and that is what Matthiessen finally called his study: The term is, however, imperfect, this was not a rebirth but a new beginning, as Emerson insisted and as Matthiessen himself said, observing that the period signaled America's coming to its first maturity and affirming its rightful heritage in the whole expanse of art and culture. (Richard Rudland and Malcolm Bradbery, 104).

Keywords: renaissance, witnessed, ideals, vehement and luxuriant

Introduction

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This period is also regarded as the American equivalent of the Elizabethan Age of England. In this period, various writers express their artistic genius through some very famous and important works. 'The age of the first person Singular' was Emerson's name for the key period in American culture he so gladly announced and so proudly celebrated. (William H, 70) This age has been called by many names by different critics and writers. During this age, various writers set forth their forceful ideas and attitudes on different aspects of human life like religion, politics, economics, democracy, human nature and common man, industry, slavery, the civil war, science. During this period, many important events took place in America. The Romantic Movement, which originated in

Germany spread to England, France and reached America around the year 1820. So this Romanticism coincided with the period of national expansion and the discovery of a distinctive American voice in America.

Most of the writers during this period were from New England. Therefore, New England influenced the literary work of America. It was mainly the renaissance of New England. Many factors were responsible for this. One of the main factors responsible for this is that the Americans began to visit Europe and bring back new books and ideas: The seeds of Romanticism, transplanted from Europe and germinated in a soil already well fertilized by the traditional puritan respect for the life of the mind, eventually flowered into the so-called New England Renaissance. (William J. Fisher, 22)

So, romantic ideas started to make its influence on art. According to Romantics, art can only express the universal truth. 'The Romantics underscored the importance of expressive art for the individual and the society.' In his essay "The Poet", Ralph Waldo Emerson asserts:

For all men live by truth, and stand in need of expression. In love, in art, in avarice, in politics, in labour, in games we study to culture our painful secret. The man is only half himself, the other half is his expression. (Joel Porte, 186)

Romanticism, thus, plays a very important role in the development of American literature of the nineteenth century.

Another very important theme for the American Romantics was the development of the self. For the Romantics, self and nature were one. Their idea of self was not selfishness but self-awareness, which would eventually lead to self-realization or self-expression. For more than half a century, from the 1830s until the end of the century, Boston rather than New York was the most vital cultural centre in the United States' political and social front.

Individuality

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The Romantic spirit suited the American democracy; 'It stressed individualism, affirmed the value of the common person, and looked to the inspired imagination for its aesthetic and ethical values.' (Richard Rudland, 26)

This period also saw the growth of democracy America. During that time, there were two major political parties in the United States, the Whigs and the Democrats. Conservative, rich people were generally with the Whigs, whereas liberal men of little or no property were with the Democrats. The election of Andrew Jackson of Tennessee by Democrats in 1828 is one of the great landmarks in the evolution of American democracy. During this Jacksonian period,

government in America became more democratic in outlook. Because of this growing democracy, state constitutions were liberal. Religious tests and prosperity qualifications for office was removed during that time. Everyman got the right to vote in election. When Emerson, one of the greatest writers of this period, in *The American Scholar*, hailed as one of the "auspicious signs" the exploring and poetizing of "the near, the low, the common," (Joel) he was thinking particularly of the English Romantic poets. The revolution in this Jacksonian period affected the entire country but the industrial revolution was confined largely to the Northern states. The effects of this revolution became especially important in New England. After the war of 1812, business capital and initiative in New England diverted from commerce to manufacturing. There was abundance of waterpower and skilled labour and this guaranteed the success of the factory system. About 1820, the factory village became a conspicuous feature. The nation paused on the threshold of its geographical expansion westward, a movement, which remained unmatched in its speed and thoroughness in the history of man. These changes in American culture were equivalent to those of European culture of the period. The winds of change whipped through the worlds of science, politics, and virtually every other aspect of western life, including literature and philosophy. This period was full of hopes and visions.

In the social front, there was a controversy over Negro slavery in the South and the tragic climax of the civil war. The reactions of different writers of the age to this problem of slavery were different. Henry Wadsworth Longfellow, one of the famous poet of nineteenth century America was mildly responsive to the problem. His sentiments regarding slavery were broadly and sincerely humanitarian. He believed that slavery was a great evil. However, he was not active in reform and always tries to stay away from controversy. James Russel Lowell, the essayist was much more vocal and was vigorously against slavery. He on the other hand enjoyed being in the thick of the fray. He opposed the Mexican war. Initially he was in favor of separation but afterwards he directed his best poetical effort towards reunion. David Thoreau on the other hand had the rare personal courage to carry his convictions to their logical conclusions. He refused to pay taxes to the government, which allowed slavery. He had the courage and the conviction to defy the civil law of the time. He took a very bold and individualistic stand in the matter of slavery.

Emerson was more amenable to laws and conventions in practice. He does not have the boldness and crusading spirit of Thoreau. It was only after 1850, that he spoke openly against slavery. The high point of his participation came when he read the "Boston Hymns" at a meeting to celebrate the Emancipation proclamation on January 1, 1863. This speech delivered in Boston: Had a wide audience and undoubtedly helped to silence the critics and cement public opinion behind Lincoln. (Joel 204)

The involvement of the Alcotts and Thoreau with antislavery groups like Boston Female Anti-slavery Society during the 1830's, in addition to Lidian Emerson's antislavery support make the discussions of slavery inevitable to Emerson also. America during this century was in a boom period. The rapidity and seriousness of the culture's transitions are perhaps most evident in the social and political changes of this

volatile period. Jacksonian America saw the vested interests of the old Federalists and business-oriented Whigs challenged by the raw, husky assertions of the common men. The labouring class made their initial moves toward unionization, and more and more of them secured the franchise. The industrial revolution with its technology gained momentum as the frontier loomed larger and more attractive and cities began to grow rapidly. Change and growth were the keynotes as old alliances dissolved and new ones formed. Brian Harding writes:

During this period, natural science advanced with remarkable rapidity. There was a diffusion of interest through the whole population and to a bursting of the bounds of knowledge about nature and society. (Marcus, 66)

In England, Sir Charles Lyell's *Principles of Geology* (1830) established the antiquity of the earth and the gradual evolution of its surface. Charles Darwin's *Origin of Species* (1859) presented the theory of the evolution of man through a process of natural selection. In New England as well as elsewhere in America, scientific activity in all the fields kept pace with developments in the old world. Benjamin Silliman at Yale published his *Elements of Chemistry* in 1838. Aba Gray at Harvard brought out a notable survey of Botany in 1847. Louis Agassiz of Switzerland began in 1846 a distinguished career at Harvard in the field of Comparative Zoology. The Harvard Astronomical Observatory in 1846 was equipped with the world's largest telescope.

The American Association for the Advancement of Science established in Boston in 1847. All the writers of America particularly the New England writers were aware of all these scientific developments. The writings of these writers reflect, in different ways and degrees, the influence of the new facts and the new theories of experimental Science.

Emerson greeted the scientific movement with enthusiasm. His scientific readings were remarkably wide and included among other things the works of Newton, Buffon, Lamarck, Lyell, Agassiz and Darwin. However, Emerson was not himself a scientist, nor was he interested in science for its own sake. The moral and spiritual implications of the scientific facts and theories affect Emerson's mind. He liked to draw illustrations of spiritual truth from physical phenomena. Moreover he was delighted by the doctrine of evolution. Thoreau's relation to science was much more intimate than Emerson's concept of science. He was interested in nature for its own sake as well as for its transcendental meanings. This period was a period of great productivity in the field of literature also. Many critics and writers have called it the age of literary fulfillment. Various literary trends and ideas get their finest expression during this age. For the reader of today, this period was the time of the poem, the essay, the questing travel tale, and the novel emergence in America. We can also add Poe's work of the previous two decades, which is the emergence of modern short story. However, this Renaissance was almost restricted to the areas in which Unitarianism made its impact over Calvinism. It was a flowering of eastern Massachusetts rather than of New England as a whole. However, this age was the New England

Renaissance in the history of American literature. Therefore: The New England writers of this period fall fairly clearly into two groups: The radicals who endeavoured to break completely with the past and the conservatives who remained closer to the Brahmin tradition of the old mercantile families and were mostly men of scholarship rather than of creative originality. (William J. Fisher, 22)

So, the main literary figures of the period are W.H. Longfellow, J.R. Lowell, W. Holmes, R.W. Emerson, D. Thoreau, N. Hawthorne, H. Melville, J.P. Kennedy, W.G. Simms, W. Whitman, Margaret Fuller and Harriet Beecher Stowe. All these writers produced real gems in different spheres of American letters. However, the main important writers of this period were Emerson, Thoreau, Whitman, Hawthorne and Meville. During this American Renaissance, both foreign and domestic influences, old and new, were notable. This age had key women writers, of whom, Margaret Fuller and Harriet Beecher Stowe, author not only of *Uncle Tom's Cabin* but also of vivid records of New England life, were most notable. Margaret Fuller was the most powerful mind of the era's feminist movement.

Ralph Waldo Emerson was an important literary figure of this era. His *Nature* (1836) with its repudiation of the past and the retrospective age followed by his oration *The American Scholar* for many people serves as the nation's true declaration of literary independence. In *Representative Man*, one of his most famous essays, he writes:

There is a moment in the history of every nation, when, proceeding out of this brute youth, the perceptive powers reach their ripeness and have not yet become microscopic: ... That is the moment of adult health, the culmination of power. (Richard Rudland, 22)

In this, Emerson was acknowledging, in, or exhorting from, American thought. He was the first wholly American writer, in the sense that he summed up and expressed in the essays and poems what was the logical basis of American life and American political action from the landing at Plymouth Rock to the framing of the constitution. His wisdom was the wisdom of American life. The dominant tone in Emerson was his celebration of the positive element. This is a note that predominates in Thoreau, Whitman and many other writers of this era. Emerson published all his works in this era. His *Nature* came out in 1836, then his two series of essays in 1841 and 1844 followed by his *Representative Men* in 1850, *English Traits* in 1856, *The Conduct of Life* in 1860, *Society and Solitude* in 1870. He gave his most important address *The American Scholar* in 1837 followed by *The Divinity School Address* in 1838 and the lecture on *The Natural History of the Intellect* in 1870. Another important literary figure of this era was Henry Thoreau. Like Emerson, he was also a transcendentalist. He was a very active member of the Transcendental club and produced many articles in the transcendental journal *Dial*. Thoreau believed that a man's faith should determine his works. He sincerely believed that man could know the reality, if he whole-heartedly strives after it. One can find Thoreau's transcendentalist ideas in his contributions to the *Dial*. Like Emerson, he also kept records of his journal entries. His famous work *Walden* is about his

experiences in Walden Pond. It is his spiritual biography. Thoreau's brilliant account of his life in the woods in Walden has become an essential American book. This book is not only central to the canon of nineteenth-century American, but also a founding text for the modern environmental movement. This book also serves as an example of the transcendentalists, who were involved in establishing new alternatives in American political and economic system. Thoreau felt spiritual force at work everywhere; nature to him was another name for divinity. He had a marvelous intuitive power, which helped him largely, to build up a strong philosophy of the Self. He also believed in Emerson's philosophy of 'Self' and 'Self-reliance.' Thoreau himself saw his two-year adventure on the Pond's shore as a westward quest for the Emerson's Self:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. (Richard Rudland, 125)

The only one of the transcendentalists actually born in Concord, Thoreau, after a ministerial training, chose a life of what he called 'excursions' - school teacher, surveyor, handyman, student of nature. His journals (fourteen volumes, 1906, Posthumous), his letters and verses, articles and speeches, and his two published books, *A Week on the Concord and Merrimack rivers* (1849) and *Walden* (1854), represented the epitome of Emerson's independence. He was an abolitionist and spoke out boldly against the government and its policies regarding slavery. The transcendental ideals brought Emerson close to Thoreau. Thoreau, Emerson and other members of the Transcendental club frequently met and edited the magazine *Dial* together. Another very important voice in nineteenth century American literature was Herman Melville. He was a contemporary of Emerson and Thoreau and he contributed his share to the American literature of that period. He was a central figure of American writing prior to the civil war. However, unlike Poe or Hawthorne, he survived the war. The civil war inspired his first book of poems, *Battle-pieces* and *Aspects of War* (1866). He wrote further volumes in verse *Clarel: A Poem and Pilgrimage to the Holy Land* (1876), about his ceaseless quest for faith; *John Marr and other Sailors* (1888) and *Timolean* (1891), privately printed in editions of twenty-five copies. He published his first book, *Typee: A Peep at Polynesian Life* in 1846 after his experience at Marquers Islands in the Pacific. Again, his experience is recounted in *Omoo: A Narrative of Adventures in the South Seas* (1847). He also published *Mandi* in 1849. However, the most important work, which made him a prominent novelist of this age, is *Moby-Dick*. It is one of the best American novels, which we have had. It came out during the months of his close association with Hawthorne. He dedicated the book to Hawthorne. *Moby Dick* is a famous American novel, about the dangers of "craving after the indefinite." (Richard Rudland, 160) He challenges Emerson's optimistic idea that humans can understand nature. Melville always makes his distance from Emerson. He does not agree with the optimistic view of Emerson. So, "where Emerson assumed a beneficent energy in the world. Melville felt uncertainty and frustration." (Richard Rudland, 164)

Richard Rutland and Malcolm Bradbury in their book *From Puritanism to post-mondernism* wrote about the relationship between Melville and Emerson. In this book Melville wrote to Evert Duyckinck, his friend and mentor, about Emerson. He wrote: Nay, I do not oscillate in Emerson's rainbow, but prefer rather to hang myself in mine own hatter than swing in any other man's swing. Yet I think Emerson is more than a brilliant fellow. Be his stuff begged, borrowed, or stolen, or of his own domestic manufacture he is an uncommon man. Swear ... This I see in Mr. Emerson. And frankly, for the sake of the argument, let us call him a fool; then had I rather be a fool than a wise man. (Richard Rudland, 164)

He also describes Emerson as the Plato who talks through his nose. Nathaniel Hawthorne (1804-1864), also produced some very important works during this period. Critics often called him the founder of the psychological novel in America. Both he and Melville were concerned with the darker side of human life. Both accepted the reality of the existence of evil in the world, both wrote tragedies of mind and soul. He published an early gothic novel, *Fanshawe* in 1828. He wrote many tales, and published anonymously in women magazines. His *Twice-told Tales* (1837) brought him out of obscurity. After his marriage, he published *Moyses* from an Old Mange in 1846. However, the most important and successful work of Hawthorne, *The Scarlet Letter*, came out in 1851. Hawthorne distrusted the emphasis of the Transcendentalists on self-reliance, individualism and unlike them accepted evil as an active force in life. He recognized the differences in temperament and philosophy between him and Emerson. According to him, individualism is a form of egotism, which is the root of all evils, which eventually leads men to isolation. Therefore: While Emerson may be said to have retained the puritan belief in divine grace while repudiating original sin, Hawthorne saw human beings as sinners with little hope of grace. (William J. Fisher, 27)

Both 'Hawthorne and Melville are skeptical writes where we find the darkened face of transcendentalism in their writings: 'They regarded Transcendentalism as the expression of a shallow and unrealistic optimism'. (William J. Fisher, 27) He shared very contrasting views with Emerson. So, Emerson's poet was to be a seer, seeking a clear sign; but Hawthorne's artist is a culture of conscious contradictions, seeking and creating oppositions. Hawthorne's other work; *The House of the Seven Gables* was published in 1851.

Nineteenth century America saw the emergence of another important writer who left his imprint in the history of American literature as well as in the history of America. This great man was Walt Whitman whose real name was Walter Whitman. He was a real American poet for America. Most of his writings were mainly poetry and he was the poet of the newborn American democracy. With the works of Whitman, there was a return of the optimistic tone of the transcendentalist. The works of Hawthorne and Melville have negated these positive attitudes of Whitman. Whitman introduced a very new trend and subject of poetry in America. Like Emerson and Thoreau, he was also a transcendentalist. However, 'one thing that divided him decisively with the transcendentalists was his open-minded opinion of Sex and Amativeness.' Like Emerson, he also celebrated 'Self'. In his

famous poem 'Song of Myself', he begins with the line:

I celebrate myself
Shall I pray? Shall I venerate and be Ceremonious?
(Richard, 170)

Emerson's famous line of 'Trust Thyself' and his concepts of self-reliance have already celebrated the concept of 'Self' in America. Moreover, Whitman's celebration of 'Self' or the 'I' in *Leaves of Grass* makes it a very important part of the American literature. According to Thoreau, this voice of 'Self' may also be the voice of the mass, voice of the destined future, voice of the all, must also be the voice of the All, the over soul. He combined the humanitarian note, embracing common man with a mystical and comprehensive concept of democracy. 'The 'all' feeling, the ideal of large embrace, is the guiding principle of his famous poem *Leaves of Grass* (1855).' (Richard, 165)

The first edition of *Leaves of Grass* appeared in 1865. In this poem, he celebrates all creation and affirms her faith in the sacredness of man. *Leaves of Grass* was also inspired by Emerson's writings especially Emerson's essay, "The Poet." Apart from Emerson and Thoreau, it found few sympathetic readers. The poem was not in the conventional style but in free verses. It was 'a subjective poem of self, it is also confidently equal in its absorption of the past and celebration of the future of a people. (Richard, 167)

According to him, man is divine, the Self-true, the world is good. Whitman was born on a modest, barely literate Long Island family. He was successful in creating a distinctive American voice in his poems. He spoke of his nation ceaselessly and wrote 'I hear America singing'. He published his later prose account *Specimen Days* in 1882. His cycle of war poems *Drum Taps* based on his experiences of the war came out in 1865. Whitman view of life was mystical. 'He felt that the material world and all its inhabitants were emanations of divinity, and therefore sacred, and that men could achieve a sense of unity with God.' (William, 31) This attitude of Whitman was stimulated and inspired by the writings of Emerson. People in America lacked religious and moral faith in democratic values according to him. So: Loving comradeship was for Whitman the essential keystone of American Democracy, and its celebration was the main purpose of both his writings and his personal life. (William, 32)

Hence, he made his principle a reality for American people. He gave the American people what transcendentalists and other writers could not give. Whitman was like Emerson in temperament and talent. 'Both overcome the stifling influences of their cultures to accept the challenge of producing a literature that was uniquely American because it reflected the spontaneity of "becoming" in the new world.' (Jerome, 12)

Another very important writer of the nineteenth century America was Edgar Allan Poe. He occupies a unique place in the history of American literature. He defined for the first time in American literature some of the technical roles governing literary craftsmanship and thereby influenced all creative writers to come after him. (Thomas, 175)

He also refined the short story genre and invented detective

fiction. Poe started his career with poetry. He wrote important works in the field of criticism, poetry and short story. He was born in 1809 and brought up by foster parents living at Richmond, Virginia. From 1831 to his death in 1849, he earned a small income by editing and contributing articles to magazines. His most famous work is *The Fall of the House of Usher* published in 1839. He published his work, *The Raven* and *other poems* in 1845. He does not have any interest in the social ideals of his time. Poe believed that: The function of art was to create an ideal beauty which would provide a pleasurable elevation or excitement of the soul. ... and should be judged solely by aesthetic standards. (William, 25)

For Poe, strangeness was an essential element of beauty. So, 'like Emerson, Poe is poet of mental adventure; he is in a fashion a transcendentalist, seeing reason pointing the way beyond itself through intuition and imagination.' (Richard, 130)

Transcendentalism emerged from its Unitarian roots. However, it also became an embattled movement. Controversy started between the Unitarians and transcendentalists. The transcendentalists began to draw a sharp distinction between understanding and reason. They also carry the reliance upon the intuitive perceptions much further than conventional Unitarianism. The transcendentalists thought that the Unitarian movement has become hardened into convention and routine. Initially, an outgrowth of the Unitarianism formulated by Channing under the pressures of the Unitarian controversy, it spilled over the boundaries of the church. It helped to unlock the literary taste and ambitions of the people who could no longer accept the aesthetic starvation of Americans. The spirit of restless energy and poetic brilliance of Emerson characterized the Transcendentalist movement in America.

Therefore, transcendentalism, a very important movement, began to flourish in the early nineteenth century, especially in New England. Transcendentalism in America was based on Transcendental Philosophy of the German Idealist. But they did not strictly follow it. In America, 'Transcendentalism' was used in a literary form having a semi-religious nature.

In the field of literature, this period saw many important writers who made great impacts in American literature. The various writers of this age were influenced by the English literature of that time. The transcendentalists tried to bring a distinctive American voice by breaking away from the shackles of European literature. However, both foreign and domestic influences, old and new, were notable to these writers. The "Essay" reached a standard literary form during this period. People used to write the accounts of their various experiences through the essays. Emerson and Thoreau wrote many essays during this time and they were the main essayists. Another essayist of this period was James Russell Lowell, and a large share of his prose dealt with the issue of the day. He also wrote many poems and published his first book of poems *A Year's Life* in 1841. Wendell Holmes was also a prose writer of a frankly utilitarian kind of this period. *The Autocrat of the Breakfast Table* (1858) was his famous prose work.

His popular lectures, his discursive essays both humorous and critical, and his entertaining verses often written to order for special occasions, made him one of the most widely read and

respected men of his time. (Thomas, 124)

Various writers and persons inspired, Emerson in his writing and his thinking. Emerson's family background plays a very important role in shaping his mind and art. Emerson's father died when he was only eight years old. So, his family was always in poverty during his early age. His Aunt, Mary Moody Emerson came to stay with them after the death of his father. His Aunt influenced him a lot. Aunt Mary had a strong puritan zeal. She was very orthodox in her belief and thinking. However, she has a shrewd common sense and an instable intellectual curiosity. Aunt Mary's moral sense and sharp mind influenced Emerson in his childhood days. Emerson profoundly respected her for she was both a mystic and critic. She sharpened his wit and deepened his perceptions. During his early years, Emerson took both his doubts and discoveries to her. The correspondence between her and Emerson helped in shaping Emerson's career as a writer.

During these years, Emerson developed the habit of introspection. His intimate experience with people hardly extended beyond his family. Emerson was intimate with his brothers as they lived in an almost closed society. They memorized poems or verses of scripture in their free time. Emerson began to keep journals from an early age. This habit of keeping a journal helped in his intellectual growth. Unfortunately, Emerson struggled with sickness and adversity along with poverty and introspection. The shadow of the white plague lay across the Emerson family and Emerson barely escaped its doom. His two brothers died due to this disease. 'Emerson recorded Edward's death in 1834'43 in his journal with a dark, thought which made him remember the death of Ellen, his first wife. The death of his brothers affected him adversely. Frederic I. Carpenter wrote: Together with poverty, his domestic life trained him in the virtues of Truth and Mutual Faiths. (Frederik, 69)

Emerson's college education at Harvard influenced him a lot. His courses were in Latin, Greek and English, History and Rhetoric. The routine instruction bored him, and his poverty handicapped him socially. His boredom caused Emerson to begin his second education at Harvard. He started reading books not assigned, or even approved by his tutors. He read Byron's *Childe Harold's Pilgrimage* and the book influence his thinking. Gay W Allen wrote that: He was both repelled and fascinated by it, but it introduced him to contemporary British poetry, which he never heard mentioned in the classroom. (Gray)

He also read the works of Wordsworth, Milton, Bacon, Shakespeare and Burke during this time at Harvard. He also read all the biographical and critical material he could find on Socrates in the Harvard Library. Emerson's favourite authors were Montaigne, the tough-minded skeptic and Plato, the idealist. These two writers inspired Emerson greatly. He also read books about Science and Newton's *Principia* and Lyell's *Geology* opened his mind to both the old and the new Science. One of Emerson's favourite books since his youth was Bacon's *Essays*. He agrees with the views of Bacon regarding friendship, love and marriage. Three professors who influenced Emerson at Harvard were Edward Everelt, George Ticknor and Edward Tyrrel charring. 'The course that most deeply influenced him in his senior year was Professor Levi Fribies's moral philosophy.

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