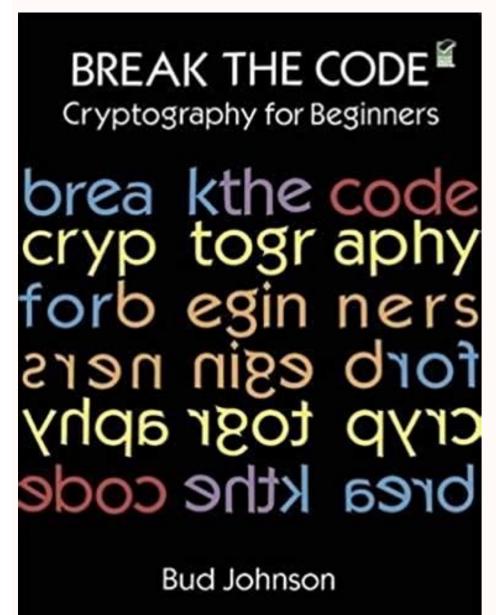
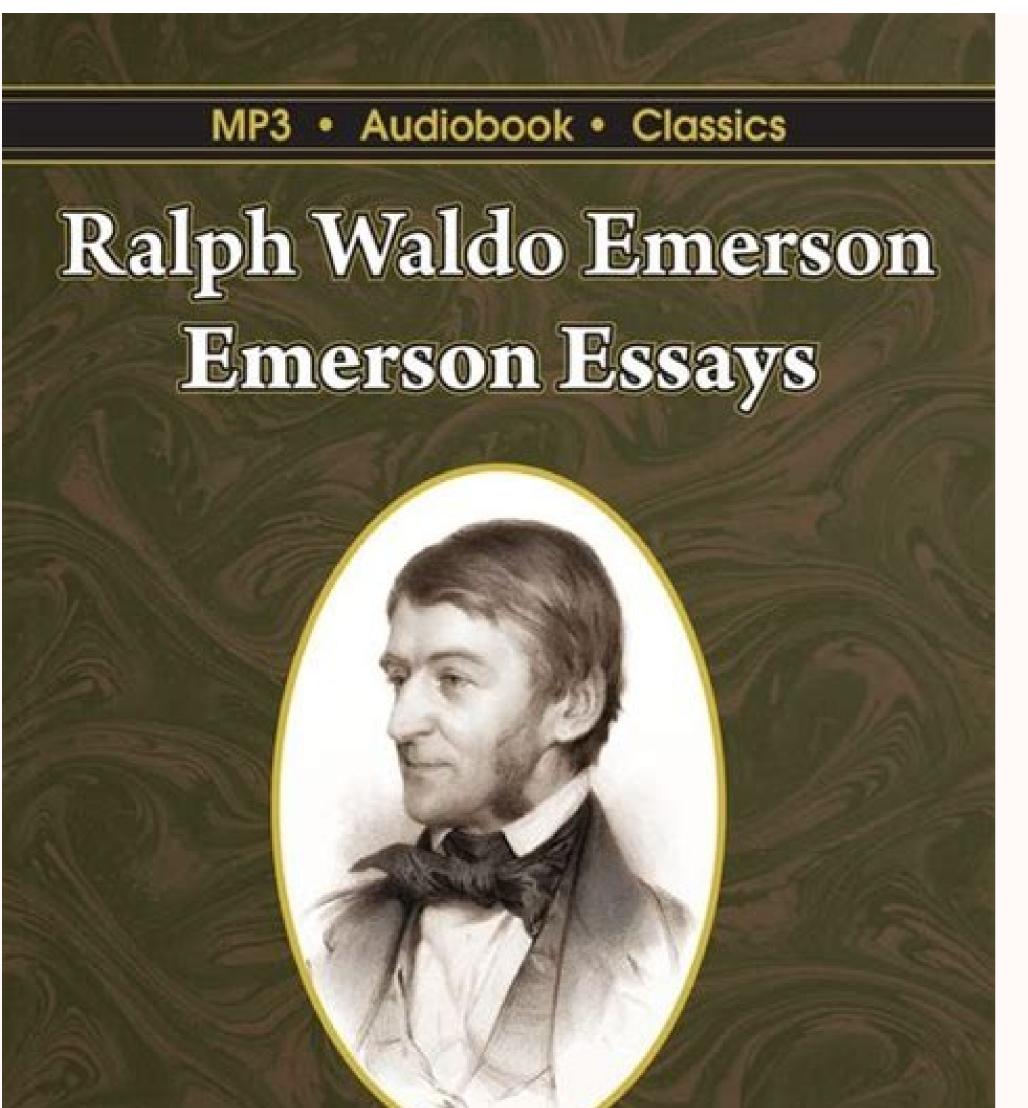
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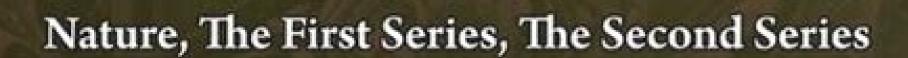
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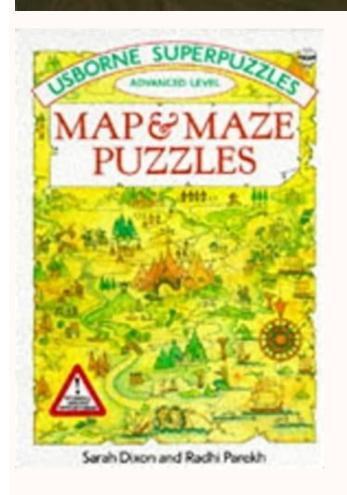


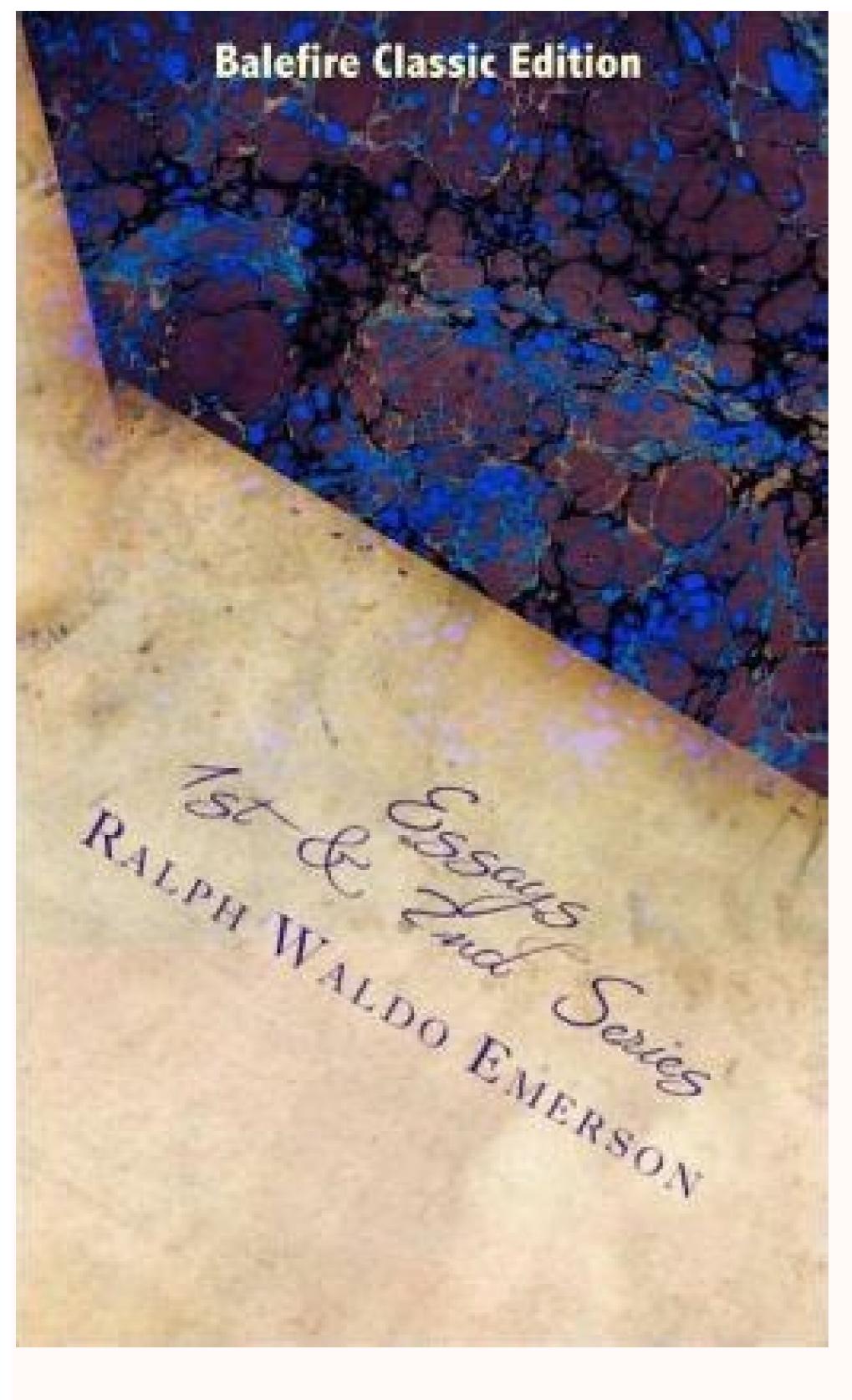






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Page 2 What the listeners say about Ralph Waldo Emerson Essays: Automipation, Excess Soul, Commodity, Nature and Richness Classions Mother Customers 4.5 of 5, 0 5 stars 1 1 stars 1 1 stars 1 3 stars 0 2 stars 1 1 stars 1 4 stars 2 3 stars 2 3 stars 3 5 stars 4.5 of 5, 0 5 stars 1 4 stars 1 5 stars 4.5 of 5 5 st 4 stars 1 3 stars 0 2 stars 1 1 stars 1 Ralph Waldo Emerson was born on May 25, 1803 and died on April 27, 1882. Emerson was a respected poet and philter. He started his studies at Harvard when he was 14 and graduated at the age of 18. Emerson expressed his opinion on many shades that vary from slavery religion. He was a complex writer who used different styles to express his views. He was well known for his transcendentalist beliefs regarding the -conformity, self -confidence, free thinking, trust and importance of nature. Emerson's writing style is. He set up his entrances to the DIARY to create writings and lectures they had elaborating (Mullin 570). His essays were centered on a theme, but contained many variations of the central theme (Mullin 570). Emerson had a way to write his essays insightfully to the reader, but he also revealed himself differently from different readers (Mullin 570). \$\phi\$ afterences "EMSON Works Update: It offers a vision of its own reflex or contemplation, he tries to say in one way - taking advantage of the vain form under which he registered the truth in his daily - (Mullin 571). Emerson writes in this way to instill a sense of ownership of the reader (Mullin 571). Emerson are characterized as optimists (Berger). In his early career, he wrote mainly in the "tative" ylelos ton krow taht taht yasse eht ni retalevo of the .)82 nerraw(dlrow larutan eht rof noitaicerppa wohs ot sniigeb eh ,â â€âââamââ€TMm .)sdrahcir(â€ã¢noisinv yh hcnupual ot desu dna ,tsiaga dekrow ,htw deagne ylirassecen noseme gnihtemos saw rewop cihtogâ€â stnemele cihtog esu ot elba si nosremE, revewoh, stniopweiv gnitsartnoc era msilatnednecsnart dna Cihtog.) sdrahcir(â€â¢rettattam taht rof tsilatednectnecsnart rehto ro, nosreme htiw Htaerb emas eht nies ylerar in tub msilatdnectned ot lellarap na raw livic eht ot ot taht roir taht Edom vraretil that, cihtto eht htw degagne vloeed osla nosreme var ,sileadi latedecsnecsnort yhllacipyt hguoh hgu s¢nworB nhoJ rof snoitanod gnitcelloc nosremE gnitsuldoolb, gnitot-nug eht dna luosrevO eht fo snoisiv gnilddep nosremE owt eseht taht tseggus I¢ .)regreB(rewop cimsoc dna laudividni eht neewteb pihsnoitaler eht If he ishpme fo tluser eht s058 eht ni nosreme vb Nwohs msilacidar lacitilop eht.) Regreb(mbilia l.) "Emerson says: man must see nature as a reflection of himself" (208). Emerson's vision of man being dominant over nature is supported by his published essays (Warren 208). Emerson was well known for his transcendentalism. Although he used this ideology in many of his essays and writings, including "Natura", he could never perfect the definition of what really meant transcendentalism (McKusick 229). The term was previously used by Samuel Coleridge and Thomas Carlyle, who turned it to fit his own personal beliefs (McKusick 229). When Emerson adopted the ideology, it was drastically changed in the original form of transcendentalism (McKusick 229). "En Emerson, several attempts to define transcendentalism, often seems more like a choice of lifestyle than a well-defined ideology" (McKusick 229). "There was only one thought that could put it in flames, and that was the insuffocated power of man" (Goodman 26). Emerson's transcendentalism disclosed the possibilities and capabilities of man (Goodman 27). He states that we are not fully aware of our powers and capabilities of man (Goodman 27). For Emerson, the world is docile and flexible for the will of man (Goodman 27). dominant force on nature (208). Emerson believed in a philosophy in which man relies on constructions and social tradition (Warren 208). "EMerson says he can accept only the traditions, however wise they mayonly to stimulate their own thinking; they cannot teach you anything" (warren 208). emerson would prefer to follow the laws of his individual nature than the laws established by society (warren 209.) emerson states that the ideal man is strong and self-sufficient and that all men have the potential to be great (warren 209.) the only oo of other people u their ideas is absorption in the very knowledge (warren 209.) in their works as "Lecture on the Times", "The Transcendentalist", and "Culson a "In all his essays and lectures, emerson never treats others as if they had any value on their own right" (warren 209.) emerson maintains his position even when it comes to close relatives (warren 209.) emerges its position that everything only has value in relation to the self, clarifying the importance of seeing in nature (warren 210.) being a part of the universal being means that others should not dictate as we behave (warren 210.) emerson states that worldly relations of religion that revolved around human nature (hurth 4). Emerson spoke of religion in his writings. he believed that religion should not be institutionalized (berger.) in his works as "Nature" he speaks of how we can approach God through nature (berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feeling and it is unable to be standardized (Berger.) heabout religious feel god in immediate experience, all appeals to external authority in religious matters would be rendered superfluous AÂÂ (Hurth 4). The internal relationship of oneself to god and the testimonies of the heart are the important evidences of religion according to Emerson (Hurth 4). Save your time! We can take care of your essay Proper editing and formatting Free revision, title page, and bibliography Flexible prices and money-back guarantee Place Order In Emerson¢ÃÂÂs ¢ÃÂDivinity School Address¢Ã he encourages the abandonment of formalized religion (Goodman 18). The appropriated and formal teachings that describe Christ to American and European children strays from the values that Christ embodies such as a noble heart (Goodman 18). Emerson stresses the humanity of Christ over his divinity in his writings (Goodman 17). ¢ÃÂÂEmerson¢ÃÂÂs shocking moral is that we should try not to imitate Christ but to achieve our own original spiritual relationship to the universe¢Ã (Goodman 18). Emersons unorthodox views of religion and Christ show his belief that man¢ÃÂÂs knowledge confides in oneself (Goodman 18). His consistent philosophy of self-reliance translate to his religious beliefs (Goodman 18). Emerson¢ÃÂÂs writings exhibit a sense of liberalism, however, they differentiate from the classic liberalism of his time (Larson). ¢ÃÂÂIndeed, the general assumption that liberalism engages the main preoccupations of Emerson¢ÃÂÂ(Larson). During the Antebellum period in America, liberalism was used to describe religious views rather than political views (Larson). 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weak wills and are not and unstable, but he equates femininity with defectiveness¢Ã (Warren 210). Emerson argues that his philosophy of self-reliance does not apply to women, but enables man to take better care of women (Warren 212). How did Emerson reconcile his attitude toward women with his support the call for the vote and to concede political and civil wrongs, but he could not bring himself to advocate rights that would take woman out of the home or give her autonomy as a human being. His comments reveal a fundamental inability to an see woman except in her relation to man. In 1850 he wrote to Paulina W. Davis, who had asked him to take part in a convention: ¢ÃÂÂI should not wish women to wish political functions, nor, if granted, assume them.¢Ã Indicating that a woman is to be judged by how faithfully she lives up to a man¢ÃÂÂs concept of her, he continued: ¢ÃÂÂI imagine that a woman whom all men would feel to be the best would decline such privileges if offered, and feel them to be rather obstacles to her legitimate influence.¢Ã A woman¢ÃÂÂs ¢ÃÂÂlegitimate influence,¢Ã apparently, was the use of her feminine qualities to obtain what she wanted. Writing in his journal in 1851, he observed apropos of a women¢ÃÂÂs rights convention held in Worcester that the real solution would be for all women to be healthy and beautiful. Then they would have no need to fight for their rights because all men would do their bidding. ¢ÃÂÂA sound and beautiful woman, ¢Ã a Venus, he said, magnetizes men. (Warren 212). He sees no reason for women are not equal to men (Warren 212). He sees no reason for women are not equal to men (Warren 212). 212). In the year 1844, Emerson took a strong stance on the abolition of slavery (Earhart.) emerson that all men, including slaves, had the right to their individualism (earhart.) emerson was considered a representative man rather than an abolitionist (earhart.) "Because he forms as such a representative man, he connects his desire to 'affect' with a fatalistic sense of being chosen. and it is important to remember that the representative man, he connects his desire to 'affect' with a fatalistic sense of being chosen. and it is important to remember that the representative man he connects his desire to 'affect' with a fatalistic sense of being chosen. and it is important to remember that the representative man he connects his desire to 'affect' with a fatalistic sense of being chosen. and it is important to remember that the representative man he connects his desire to 'affect' with a fatalistic sense of being chosen. and it is important to remember that the representative man is one who is never whole, but always fragmentary" (earhart.) emerson sees himself as a "powerful and stimulating intellect, a man of great heart and mind" when he assumes the persona of the representative man (earhart.) emerson feels inspired as a representative man to call others to action (earhart.) "The power to move a public, as the diary of 1844 of emerson reveals, has become increasingly attractive during the preparation of the address. he proclaims, "When I address a great assembly, as last Wednesday, I am always amazed what is an opportunity: not to read to them like me, cheerful miscellanies, but to paint on fire my thought, and be agitated to shake" (earhart.) emerson realizes the power he possesses to excite a public (earhart.) emerson realizes the power he possesses to excite a public time becomes a desire to emersoners. his styles and expressions changed as he grew older, but his philosophy remained consistent, ideas such as transcendentalism, self-confidence and non-conformist religion inspired their writings and showed themselves in almost all their works. Emerson's philosophical ideologies and thoughts are timeless and can be applied to many situations today, today.

The program invites participants into small, mentored groups that provide the framework for understanding life and shaping actions as Christian faith is deepened. EfM seminar groups meet in local settings and online, and provide a four-year curriculum that develops a theologically informed, reflective, and articulate laity.



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