

## TRANSCENDENTALISM AS A MULTIFACETED MOVEMENT AND PHILANTHROPIC PHILOSOPHY

### TRANSCENDENTALIZMUS AKO VIACROZMERNÝ SMER A FILANTROPICKÁ FILOZOFIA

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### 1. Introduction

Before inaugurating the discussion, let us determine the definition of a movement. **Generally, a group of people working together to advance their shared political, social, religious or artistic ideas is considered as a movement.** While judging on the touchstone of this definition, Transcendentalism can be taken as a literary, political, and philosophical movement of the early nineteenth century American, which centred mainly around Ralph Waldo Emerson, whereas, the other main transcendentalists of that era were Henry David Thoreau, Margaret Fuller, Frederic Henry Hedge, and Theodore Parker. Transcendentalism was in many aspects the first notable American intellectual movement and certainly the first to inspire succeeding generations of American intellectuals, as well as a number of literary movements.

These transcendentalists launched the movement with the sense that a new era was at hand. They were *critics of their contemporary society* for its unthinking conformity, and urged that each person find, in Emerson's words, "*an original relation to the universe*". Emerson and Thoreau sought this relation in solitude among nature, and in their writing.

By the 1840s, they, along with other transcendentalists, were engaged in the social experiments of Fruitlands, and Walden; however, by the 1850s they turned into vehement critique of *American slavery*.

The pioneers of this movement seem to have distinctive innovation in their ideas as they were reacting against a live phenomenon where human values were at stake because of the irrational preference of machine over man and material over morality. Religion had become confined to the walls of church, and the church was very indifferently ignoring its pivotal role in society. Thus a spasm was created which evoked the transcendentalists to rise and act.

The steady growth of transcendentalism and its gradual penetration into religious, social and political arenas of life gave it such a multifaceted dimension and attracted scholars so widely that made a splendid mark on face of the history in the years to come.

Transcendentalism did not grow and prosper in solitude; rather it got inspiration from other ideologies or the spiritual movements such as Hinduism in India and the Sufism in Islam.

While dealing with the topic of transcendentalism, the comprehensive picture of it can be framed only when assessed through its multiple angles.

All these aspects of Transcendentalism as a movement are discussed in the pages that follow.

## 2. Shaping of the Transcendental Movement

### 2a. Initial stage

The transcendentalism, as known, first took its shape, among the liberal New England Congregationalists, who being discontented with the orthodox *Calvinism* departed from it in two respects:

- i. They believed in the importance and *efficacy of human natus*, as opposed to the bleaker Puritan picture of complete and inescapable human depravity;
- ii. They emphasized the unity rather than the “Trinity” of God therefore they came to adopt the term “Unitarians”.

### 2b. Second Phase

Mostly, the Unitarians were of the faith that Jesus was in some way inferior to God ‘the Father’ but still greater than human beings; a few followed the English Unitarian Joseph Priestley (1733 – 1804) in holding that Jesus was thoroughly human, although endowed with special authority. The Unitarians' leading preacher, William Ellery Channing (1780 – 1842), portrayed orthodox Congregationalism as a religion of fear, and maintained that Jesus saved human beings from sin, not just from punishment.

### 2c. Rift with Unitarians

The Unitarians were “modern”. They attempted to reconcile Locke’s empiricism with Christianity by maintaining that *the accounts of miracles in the Bible provide overwhelming evidence for the truth of religion*. It was precisely on this ground, however, that the transcendentalists found fault with Unitarianism. Transcendentalists were strong believers in the power of the individual and divine messages. Their beliefs are closely linked with those of the romantics.

### 2d. A New Twist

Around the middle of 1820’s the Unitarian leaders got the first glimmering realization that they were including such items that dragged Unitarianism towards obsolete. Despite what they had heard about French revolution and Napoleon, they were utterly unaware Europe which was undergoing an intellectual revolution more profound than the political. In the expectation of furnishing New England libraries with Pope and Addison, they managed to give their pupils the barbarities of Wordsworth, Coleridge, and Cousin.

### 2e. Advanced Approach

In the 19<sup>th</sup> century, under the influence of Ralph Waldo Emerson (who had been a Unitarian minister) and some other transcendentalists, Unitarianism began its long journey from liberal protestantism to its present more pluralist form.

The transcendentalists wished to ground their religion and philosophy in transcendental principles: *principles not based on, physical experience, but deriving from the inner spiritual or mental essence of the human*.

Transcendentalists believed that society and its institutions, particularly organized religion and political parties, ultimately corrupted the purity of the individual. They had faith that people are at their best when truly “*self-reliant*” and independent. It is only from such real individuals that true community could be formed.

## 3. Transcendentalism as a Philosophy

Prior to get deeper into the discussion on the subject of Transcendentalism as a Philosophy let term Philosophy be defined:

*Philosophy is considered as a theory or attitude held by a person or organization that acts as a guiding principle for behaviour.*

**When assessed on this touchstone Transcendentalism verily provides a driving force for the behaviour.** It describes very simply that people, men and women equally, have knowledge about

themselves and the world around them that “transcends” or goes beyond what they can see, hear, taste, touch or feel.

The thinkers most closely associated with this new approach were connected through a group known as The Transcendental Club, which met in the Boston home of George Ripley. Their chief publication was a periodical called *The Dial*, edited by Margaret Fuller, a political radical and feminist whose book *Women of the Nineteenth Century* was among the most famous of its time. The club despite having many distinguished thinkers accorded the leadership position to Ralph Waldo Emerson.

Emerson was a Harvard-educated essayist and lecturer and is recognized as the first truly “American” thinker. In his most famous essay, *The American Scholar*, he urged Americans to stop looking to Europe for inspiration and imitation and be themselves.

*He inspired his colleagues to look into themselves, into nature, into art, and through work for answers to life’s most perplexing questions.* His intellectual contributions to the philosophy of transcendentalism inspired a uniquely American idealism and spirit of reform.

Transcendentalism was such a multidimensional philosophy that was at the heart of the flowering of national thought in all the arts — literature, poetry, painting, sculpture, architecture, and music.

In *The American Scholar* the speech given by Ralph Waldo Emerson on August 31, 1837, above fact has been described very artistically:

*“The theory of books is noble The scholar of the first age received into him the world around; brooded thereon; gave it the new arrangement of his own mind, and uttered it again. It came into him, life; it went out from him, truth. It came to him, short-lived actions; it went out from him, immortal thoughts. It came to him, business; it went from him, poetry. It was dead fact; now, it is quick thought. It can stand, and it can go. It now endures, it now flies, it now inspires precisely in proportion to the depth of mind from which it issued, so high does it soar, so long does it sing.”*

Emerson also wrote about the *simplicity and unity of all things in nature*, his faith in humanity, and his sturdy individualism, whereas, Thoreau reminded everyone that life is wasted pursuing wealth and following social customs. Nature can show that “*all good things are wild and free*”.

*“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. I did not wish to live what was not life, living is so dear; nor did I wish to practice resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and have somewhat hastily concluded that it is the chief end of man here to “glorify God and enjoy him forever” (Thoreau, 1854).*

To be more elaborative, we try to have a succinct look at the relationship between the American Transcendentalism with some other movements and philosophies.

We begin with exploring the relationship between American Transcendentalism and German philosophy.

### 3.1. American Transcendentalism and German philosophy

There seems non existence of any cosy relationship between American Transcendentalism and German philosophy as there has never emerged any detailed study on the subject of relationship between between these two factions of the same school of thought. Mostly, the discussions on German philosophy seem influenced by Kant, Schelling and Fichte. There are many suggestive remarks on books and articles, but we do not find any systematic study examining this relationship deeply in light of all the evidence.

As regards the German philosophy and New England transcendentalism, it has been pictured convincingly that the relations between America and Germany were non-existent even in the seventeenth century which indicates the lackness of books and knowledge of German language in America has been exaggerated.

Contrary to that, the thinking of Thomas Carlyle (1795 – 1881), a philosopher of *Scottish origin*, was heavily influenced by German Idealism, in particular by the work of Johann Gottlieb Fichte. He established himself as an expert on German literature in a series of essays for *Fraser's Magazine*, and by translating German works, notably Goethe's novel *Wilhelm Meisters Lehrjahre*. He also wrote *Life of Schiller* (1825).

It is noteworthy that, despite all these indifferences, some of the American Transcendentalists could not live without paying tribute to the German philosophy.

James Marsh, acknowledging his debt to the German philosophers, quite specifically writes:

*"Kant and his followers are very little known in this country and our young men who have visited Germany have paid little attention to that department of study while there. I cannot boast of being wiser than others in this respect; for though I have read a part of the works of Kant, it was under many disadvantages, so that I am indebted to your own writings for the ability to understand what I have read of his works, and am waiting with some impatience for that part of your works which will aid more directly in the study of those subjects of which he treats."*

Nathaniel L. Frothingham took transcendentalism in a different way by dictating:

*"In a state of society like our own, with institutions so free from abuse and so full of mercifulness, it is hard to comprehend why there should be such a feverish sensibility in favour of the abandoned, and so intense a wish for something better than the laws."*

### 3.2. Reciprocity between Transcendentalism and Hindu Ideology

Movements never prosper in solitude, rather, they take birth, inspire and get inspiration by other ideologies; or later set their course, under the influence of the prevailing popular ideologies. While assessing on this aspect, we come to know that in spiritual sense Transcendentalism and Asian religions, to some extent, are reciprocally inspired.

Transcendentalism influenced Hindu ideology to such a large extent that Ram Mohan Roy (1772 – 1833), the founder of the Brahmo Samaj, most vehemently rejected both Hindu mythology and the Christian Trinity. Finding that Unitarianism reach closest to true Christianity, in him developed a strong sympathy for the Unitarians, who were closely connected to the transcendentalists. In 1828, Ram Mohan Roy laid down the foundation of a missionary committee in Calcutta, and for missionary activities he asked for the support from the American Unitarians. Roy had abandoned the Unitarian Committee by 1829, but after his death, the Brahmo Samaj kept close ties to the Unitarian Church striving towards a rational faith, social reforms, and the joining of these two in a renewed religion. This theology was labelled as "*neo-Vedanta*" by Christian commentators, and has been of a high influence in the modern popular understanding of Hinduism and of modern western spirituality, which re-imported the Unitarian influences in the disguise of the seemingly age-old *Neo-Vedanta*.

Reciprocally, American Transcendentalists could not live without being influenced by the oriental religions. Thoreau, a leading Transcendentalist, in *Walden* spoke vehemently about the Transcendentalists' debt to Indian religions directly:

*"In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagavat Geeta, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions. I lay down the book and go to my well for water, and lo! There I meet the servant of the Brahmin, priest of Brahma, and Vishnu and Indra, who still sits in his temple on the Ganges reading the Vedas, or dwells at the root of a tree with his crust and water-jug. I meet his servant come to draw water for his master, and our buckets as it were grate together in the same well. The pure Walden water is mingled with the sacred water of the Ganges."*

### 3.3. Islamic Tint in Transcendentalism

Among leading transcendentalists, though we are unable to find clear reference to Islamic ideology, Thomas Carlyle (1795 – 1881), an essayist of Scottish origin, one of the very few leading philosophers who witnessed the industrial revolution but still kept a transcendental non-materialistic view of the world. Pays his tribute to the prophet of Islam in his book *Heroes and Hero Worship* which included people ranging from the field of religion through to literature and politics.

He included people as coordinates and accorded MOHAMMAD a special place in the book under the chapter title *Hero as a Prophet*. In his work, Carlyle paid warm tribute by declaring his passionate admiration to the championship of MOHAMMAD as a Hegelian agent of reform, insisting on his sincerity and commenting how one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades.

He might, as a transcendentalist, have studied Islam in some detail prior to commenting on its prophet. Let us study his remarks in *On Heroes, Hero-Worship, and The Heroic in History* (1840), which run like that:

*“The lies (Western slander) which well-meaning zeal has heaped round this man (Muhammad) are disgraceful to ourselves only.”*

*“A silent great soul, one of that who cannot but be earnest. He was to kindle the world, the world’s Maker had ordered so.”*

These remarks cited at the end indicate that Carlyle like all other transcendentalists has gone through some spiritual experience.

### 4. Magnitude of Transcendentalist Idealism

Transcendentalists did not confine to the reforms and innovations in religion only, rather, they strived to give rise to such thinking in *socio-economical* arena that aimed at total departure from the least reliance to the most reliance on human dignity and the transcendental powers which the man has naturally been endowed with.

The transcendentalists led the celebration of the American experiment as one of *individualism and self-reliance*. They took progressive stands on women’s rights, abolition, reform, and education. They criticized government, organized religion, laws, social institutions, and creeping industrialization. *They created an American ‘state of mind’ in which imagination was better than reason, creativity was better than theory, and action was better than contemplation.* They had faith that all would be well because humans could transcend limits and reach astonishing heights and the same faith lead to set shape to Transcendental Idealism.

Transcendentalists instead of staying stick to any one interpretation, varied in their interpretations of the practical aims of will. Some like Brownson interpreting it as utopian social change connected it to early socialism, while others considered it an exclusively individualist and idealist project. Emerson who believed the latter, in his 1842 lecture *The Transcendentalist*, suggested that the goal of a purely transcendental outlook on life was impossible to attain in practice:

*“You will see by this sketch that there is no such thing as a transcendental party; that there is no pure transcendentalist; that we know of no one but prophets and heralds of such a philosophy; that all who by strong bias of nature have leaned to the spiritual side in doctrine, have stopped short of their goal. We have had many harbingers and forerunners; but of a purely spiritual life, history has afforded no example. I mean, we have yet no man who has leaned entirely on his character, and eaten angels’ food; who, trusting to his sentiments, found life made of miracles; who, working for universal aims, found himself fed, he knew not how; clothed, sheltered, and weaponed, he knew not how, and yet it was done by his own hands. [...] Shall we say, then, that transcendentalism is the Saturnalia or excess of Faith; the presentiment of a faith proper to man in his integrity, excessive only when his imperfect obedience hinders the satisfaction of his wish.”*

#### 4.1. Directional Essence in Transcendentalist Idealism

In the 19<sup>th</sup> century, under the influence of Ralph Waldo Emerson (who had been a Unitarian minister) and other Transcendentalists, Unitarianism began its long journey from liberal Protestantism to its present more pluralist form.

His essay titled as *Self-Reliance* is the outcome of his compilation work over many years and the archetype for his transcendental philosophies. Emerson presupposes that the mind is initially subject to an unhappy conformism.

Throughout the essay he gives a defence for his famous catch-phrase "*Trust thyself*". This argument follows three major points: the self-contained genius, the disapproval of the world, and the value of self-worth.

In the first section, Emerson argues that inside of each person is genius. He writes: "*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.*" The remainder of this section is spent exploring this concept. Emerson claims that examples of people who trusted themselves above all else include Moses, Plato, and Milton.

Emerson continues by decrying the effects that society has upon the individual. He says that when people are influenced by society, they will compromise their values in order to retain a foolish character to the world. He states: "*A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.*" When a man adheres blindly to thoughts or opinions he has vocalized in the past, purely for the sake of seeming true to his principals, Emerson argues that he violates his nature. A man must be willing, every day, to open his consciousness to his intuition, whether or not what it tells him is in conflict with prior conclusions he had come to.

The essay concludes with a discussion of the value of *self-worth*. Emerson states that "*man is timid and apologetic; he is no longer upright; he dares not say 'I think,' 'I am,' but quotes some saint or sage*". This section contains arguments which are similar to the **modern ideals** of *self-esteem* being based upon a person's intrinsic character rather than any external party.

Throughout this essay, Emerson argues against conformity with the world. He gives an archetype for his own transcendental beliefs, but also argues for his slogan "*trust thyself*". To follow Emerson's self-reliant credo fully, one must learn to hear and obey what is most true within their heart, and both think and act independent of popular opinion and social pressure.

#### 5. Legacy of Transcendentalism as a School of Thought

While thinking for discussing on the legacy of Transcendentalism, the words of Emerson strike to mind which run as:

*"We will walk on our own feet; we will work with our own hands; we will speak our own minds. A nation of men will for the first time exist, because each believes himself inspired by the Divine Soul which also inspires all men"* (Emerson, from *The American Scholar*).

These words of Emerson's throw-down to Harvard were a direct challenge to the Calvinist form of Christianity that dominated New England cultural institutions in the early 19<sup>th</sup> century. They also served as the birth announcement of American Transcendentalist thought which embraced the Hindu idea of the oneness of individual souls with nature and one another, "*the Oversoul*". Truth is embedded in nature and in every human being in every land. As such, the Transcendentalists were not Christian, but neither were they atheists. They believed in God, but not the anthropomorphic god of the Jews and Christians.

They also believed human beings could fashion societies in harmony with nature and God's purpose if they studied nature and its ways diligently with intuitive powers instead of reason.

Transcendentalism received its name from the German Philosopher Immanuel Kant's (1724 – 1804) *The Critique of Practical Reason 1788*, in which he called an intuitive mode of knowing, or the "transcendental".

His ideas influenced many thinkers in Germany during his lifetime, and he moved philosophy beyond the debate between the rationalists and empiricists. The philosophers Johann Gottlieb Fichte,

Friedrich Wilhelm Joseph von Schelling, Georg Wilhelm Friedrich Hegel and Arthur Schopenhauer amended and developed the Kantian system, bringing about German idealism.

In his major work, the *Critique of Pure Reason (Kritik der reinen Vernunft, 1781)*, Kant aimed to bring reason together with experience and to move beyond what he took to be failures of traditional philosophy and metaphysics. He hoped to end an age of speculation where objects outside experience were seen to support what he saw as futile theories. While resisting the scepticism of thinkers such as David Hume. Kant stated:

*“It always remains a scandal of philosophy and universal human reason that the existence of things outside us... should have to be assumed merely on faith, and that if it occurs to anyone to doubt it, we should be unable to answer him with a satisfactory proof.”*

In simple terms, Kant argued that our experiences are structured by necessary features of our minds. The mind shapes and structures experience so that, on an abstract level, all human experience shares certain essential structural features. Among other things, Kant believed that the concepts of *space* and *time* are integral to all human experience, as are our concepts of *cause* and *effect*. We never have *direct* experience of things, the *noumenal* world, and what we do experience is the *phenomenal* world as conveyed by our senses. These observations summarize Kant’s views upon the subject-object problem.

The noted essayist, Thomas Carlyle was influenced by Kant but when Emerson and Carlyle met as comparatively young men during Emerson’s tour of Europe, they hit it off immediately.

Carlyle, a scholar of Scottish origin, in his essay, *The State of German Literature (1827)* denounced what he called the new mechanical age, destroying the Divine Idea with its soulless utilitarianism. This essay served as a manifesto for the transcendentalists. Emerson took its sentiments to heart. Later, Emerson served as Carlyle’s literary agent in American publishing, making Carlyle a household name among American intellectuals.

Carlyle, expressed such Transcendental sentiments as “There is a Divine Idea pervading the visible universe; He charged scientists with being *more concerned with understanding matter than mind*”. He was convinced that a “science of mind” was at hand.

A list of leaders of the Transcendentalist movement reads like a Who’s Who of antebellum New England intellectual society. They not only knew of each others’ work and celebrated it, they knew each other personally.

Even though Emily Dickinson stayed close to home and rarely attended any events put on by Transcendentalists, she did know Emerson and corresponded with him. He was a family friend. Her work exhibits strong Transcendentalist sentiments. Even her most abstract poems deal with the many subtleties of the human response to nature.

Consider the way she treats nature in this poem:

*“A raised, ethereal thing;  
And life would be all spring.  
Felt feebly for her crown, –  
Henceforth for her what holiday!  
Henceforth her only one.  
Her unanointed forehead  
His haughty, spangled hems,  
Leaving a new necessity, –  
Meanwhile, her wheeling king  
She felt herself supreamer, –  
Supposed that he had come to dwell,  
The morning fluttered, staggered,  
The morning, happy thing,  
The sun just touched the morning;  
The want of diadems!  
Trailed slowly along the orchards.”*

We receive the experience, but not the instructions on how to interpret the experience. Her treatment of life, love, and death in hundreds of other poems work on the mind in similar ways.

Walt Whitman expresses his Transcendental beliefs very differently in his poems. He wrote to Emerson, enclosing a copy of his book of poetry, *Leaves of Grass*. Emerson was hugely impressed, writing back to Whitman words of high praise.

Whitman took the world as a place of play where the spirit of the poet could walk, swim, sail, and fly at will, embracing lovers and friends, breaking bread with families, and soaring above flocks of birds.

Henry David Thoreau attended a number of Emerson's Transcendental Club meetings. He was also a family friend, a frequent house guest in Concord, and was invited to build his famous cabin on Emerson's own land on Walden Pond.

"Walden" is perhaps the definitive expression of how a Transcendentalist should live and respond to his surroundings:

*"There was something cosmical about it; a standing advertisement, till forbidden, of the everlasting vigour and fertility of the world. The morning, which is the most memorable season of the day, is the awakening hour. Then there is least somnolence in us; and for an hour, at least, some part of us awakes which slumbers all the rest of the day and night."*

At times Thoreau approaches stringent Nietzschean demands on how ardently we should embrace our own lives:

*"However mean your life is, meet it and live it; do not shun it and call it hard names. It is not so bad as you are. It looks poorest when you are richest. The fault-finder will find faults even in paradise. Love your life, poor as it is."*

The American version of the German concept, "*bildung*", is self-development and self-improvement. Each Transcendentalist expressed the need to engage with the world in that way, each in his or her own way. Emerson did so himself beautifully in his essay, *Circles*:

*"The life of a man is a self-evolving circle, which, from a ring imperceptibly small, rushes on all sides outward to new and larger circles, and that without end."*

Process is what made American Transcendentalism American. These artists and thinkers did not think in terms of a period of study, as students do at school, ending when the semester ends. What they were urging on us was something radically different, making a life-long commitment to transformative experiences and thought.

Even though the little that remained of Transcendentalism by the 1860s was shredded by the Civil War, this aspect of it remains with us today, this insistence on process. That learning, self-improvement, and loving life are the most important things we humans can do with the few years we are granted on Earth. The irony of the name of the movement lies in this: We don't so much learn to "transcend" our world and ourselves as we learn to embrace them.

This was the gift of the leaders of the Transcendentalist movement to us.

## 6. Conclusion

The above discussion reveals that Transcendentalism received its name from the German Philosopher Immanuel Kant's (1724 – 1804) *The Critique of Practical Reason 1788*, in which he called an intuitive *mode of knowing*, or the "transcendental"; but set shape, got growth, gained vigour and stepped towards its versatility on the soil of new England. This movement, as evident, didn't adhere to visualize reforms in any single walk of life; instead, as a *multidimensional* movement, it longed for reforms in almost every sphere related to life.

There is discussion on concrete to obscure, on realities to ultra sensualities, on conception to perception, on existence to extinction.

In transcendentalism there is a wide ranged reflection on the social, religious, spiritual, political and economical spheres which makes it a *versatile* movement.

As the history of transcendentalism makes vivid, this movement instead of staying confined to any single land, exerted its influence from East to West, from Asia to Europe so as it emerged as a *universal* movement.

In a nutshell it can be concluded that the core concept of the Transcendentalist philosophy is "*dignifying the status of individuality and the harmonious bond between nature, man and society*".



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## Resumé

Smery (hnutia) sa nikdy neobjavujú spontánne, presnejšie, sú formované opatrne, rámcované umelecky, smerované systematicky, vyšľachtené neobvyklými myšlienkami a neustále a trvalo podporované silným odhodlaním. Rozmach hnutí závisí od náboženskej róznosti ich aktivistov, duševnej úroveň svojich zakladateľov a ich schopnosti pôsobiť na nasledovníkov. Vychádzajúc z uvedeného, cieľom príspevku je čitateľom a výskumným pracovníkom predstaviť faktory vitality, ktoré dali podnet k rozvoju transcendentalizmu, ktorý dosiahol svoju „dospelosť“ v krajine možností, v Novom Anglicku, počas prvých rokov devätnásteho storočia a ktorý sa v nasledujúcich rokoch transformoval do globálneho hnutia.

## Summary

Movements never emerge spontaneously; rather, they are formed cautiously, framed artistically, faceted systemically, bred by the curious brains constantly and patronized with the powerful determination perpetually. The momentum of the movements depends upon the devotional vigour of their mobilizers, the intellectual fertility of their founders and their appeal to the followers. Judging on that criteria, a study is being carried out with the aim of enlightening the readers and researchers with the factors of vitality that gave a spur to the nourishment of transcendentalism that saw its adolescence on the Fruitlands of New England during the early years of nineteenth century and in the years to come transformed into a global movement.