

Transcendentalism In Modern Society

transcendentalism in modern society: *Oh Pure and Radiant Heart* Lydia Millet, 2024-10-22
Transported to the 21st century, Oppenheimer, Leo Szilard, and Enrico Fermi grapple with the legacy of the atom bomb in this “shattering and beautiful” time travel novel (Entertainment Weekly). *Oh Pure and Radiant Heart* plucks the three scientists who were key to the invention of the atom bomb—J. Robert Oppenheimer, Leo Szilard, and Enrico Fermi—as they watch history’s first mushroom cloud rise over the desert on July 16th, 1945 . . . and places them down in modern-day Santa Fe. One by one, the scientists are spotted by a shy librarian who becomes convinced of their authenticity. Entranced, bewildered, overwhelmed by their significance as historical markers on the one hand, and their peculiar personalities on the other, she, to the dismay of her husband, devotes herself to them. Soon the scientists acquire a sugar daddy—a young pothead millionaire from Tokyo who bankrolls them. Heroes to some, lunatics or con artists to others, the scientists finally become messianic religious figureheads to fanatics, who believe Oppenheimer to be the Second Coming. As the ever-growing convoy traverses the country in a fleet of RV’s on a pilgrimage to the UN, the scientists wrestle with the legacy of their invention and their growing celebrity, while Ann and her husband struggle with the strain on their marriage, a personal journey married to a history of thermonuclear weapons. “Possesses the nervy irreverence of Kurt Vonnegut and Joseph Heller . . . Can only be described as, well, genius.” —Vanity Fair

transcendentalism in modern society: The Transcendentalists and Their World Robert A. Gross, 2021-11-09 One of The Wall Street Journal's 10 best books of 2021 One of Air Mail's 10 best books of 2021 Winner of the Peter J. Gomes Memorial Book Prize In the year of the nation’s bicentennial, Robert A. Gross published *The Minutemen and Their World*, a paradigm-shaping study of Concord, Massachusetts, during the American Revolution. It won the prestigious Bancroft Prize and became a perennial bestseller. Forty years later, in this highly anticipated work, Gross returns to Concord and explores the meaning of an equally crucial moment in the American story: the rise of Transcendentalism. *The Transcendentalists and Their World* offers a fresh view of the thinkers whose outsize impact on philosophy and literature would spread from tiny Concord to all corners of the earth. Ralph Waldo Emerson, Henry David Thoreau, Nathaniel Hawthorne, and the Alcotts called this New England town home, and Thoreau drew on its life extensively in his classic *Walden*. But Concord from the 1820s through the 1840s was no pastoral place fit for poets and philosophers. The Transcendentalists and their neighbors lived through a transformative epoch of American life. A place of two thousand-plus souls in the antebellum era, Concord was a community in ferment, whose small, ordered society founded by Puritans and defended by Minutemen was dramatically unsettled through the expansive forces of capitalism and democracy and tightly integrated into the wider world. These changes challenged a world of inherited institutions and involuntary associations with a new premium on autonomy and choice. They exposed people to cosmopolitan currents of thought and endowed them with unparalleled opportunities. They fostered uncertainties, raised new hopes, stirred dreams of perfection, and created an audience for new ideas of individual freedom and democratic equality deeply resonant today. *The Transcendentalists and Their World* is both an intimate journey into the life of a community and a searching cultural study of major American writers as they plumbed the depths of the universe for spiritual truths and surveyed the rapidly changing contours of their own neighborhoods. It shows us familiar figures in American literature alongside their neighbors at every level of the social order, and it reveals how this common life in Concord entered powerfully into their works. No American community of the nineteenth century has been recovered so richly and with so acute an awareness of its place in the larger American story.

transcendentalism in modern society: *What Are People For?* Wendell Berry, 2010-06-10
Ranging from America’s insatiable consumerism and household economies to literary subjects and

America's attitude toward waste, here Berry gracefully navigates from one topic to the next. He speaks candidly about the ills plaguing America and the growing gap between people and the land. Despite the somber nature of these essays, Berry's voice and prose provide an underlying sense of faith and hope. He frames his reflections with poetic responsibility, standing up as a firm believer in the power of the human race not only to fix its past mistakes but to build a future that will provide a better life for all.

transcendentalism in modern society: Nature Ralph Waldo Emerson, 1849

transcendentalism in modern society: Transcendentalism and the Cultivation of the Soul Barry M. Andrews, 2018-07-20 American Transcendentalism is often seen as a literary movement—a flowering of works written by New England intellectuals who retreated from society and lived in nature. In *Transcendentalism and the Cultivation of the Soul*, Barry M. Andrews focuses on a neglected aspect of this well-known group, showing how American Transcendentalists developed rich spiritual practices to nurture their souls and discover the divine. The practices are common and simple—among them, keeping journals, contemplation, walking, reading, simple living, and conversation. In approachable and accessible prose, Andrews demonstrates how Transcendentalism's main thinkers, Emerson, Thoreau, Fuller, and others, pursued rich and rewarding spiritual lives that inspired them to fight for abolition, women's rights, and education reform. In detailing these everyday acts, Andrews uncovers a wealth of spiritual practices that could be particularly valuable today, to spiritual seekers and religious liberals.

transcendentalism in modern society: Transcendentalism in New England Octavius Brooks Frothingham, 1876 Transcendentalism was an important intellectual movement in America, influencing ideas and institutions, swaying politicians, inspiring philanthropists, and creating reformers. Frothingham's history of transcendentalism relates how it shaped the country's national mind and impacted its intellectual and moral character.

transcendentalism in modern society: *Transcendentalism Yesterday and Today: A Collection of Address and Sermons on Transcendentalist Themes* Barry M. Andrews, 2020-12-30 Transcendentalism isn't just a phase in Unitarian Universalist history, it is an on-going source of inspiration for Unitarian Universalists today. Drawing upon ancient wisdom and modern knowledge, Transcendentalist spirituality is at once timeless and timely. The Transcendentalists sought to cultivate the soul through such practices as walks in nature, contemplation, solitude, reading, simple living, religious cosmopolitanism, and action from principle. Unitarian Universalists today will find these practices congenial to their own spiritual growth. The Transcendentalists show us that by concerted effort we can become receptive to insights that will elevate our spirit and motivate us in our efforts to make society more just and to protect the natural world.

transcendentalism in modern society: *Natural Life* David Robinson, 2004 Robinson tells the story of a mind at work, focusing on Thoreau's idea of natural life as both a subject of study and a model for personal growth and ethical purpose. The best, most thoughtful, most carefully worked out account of Thoreau's major ideas.--Robert D. Richardson, Jr., author of *Emerson: The Mind on Fire*

transcendentalism in modern society: *Housekeeping* Marilynne Robinson, 2015-11-03 The story of Ruth and her younger sister, Lucille, who grow up haphazardly, first under the care of their competent grandmother, then of two comically bumbling great-aunts, and finally of Sylvie, the eccentric and remote sister of their dead mother. The family house is in the small town of Fingerbone on a glacial lake in the Far West, the same lake where their grandfather died in a spectacular train wreck and their mother drove off a cliff to her death. It is a town chastened by an outsized landscape and extravagant weather, and chastened again by an awareness that the whole of human history had occurred elsewhere. Ruth and Lucille's struggle toward adulthood beautifully illuminates the price of loss and survival, and the dangerous and deep undertow of transience.--

transcendentalism in modern society: *American Transcendentalism* Philip F. Gura, 2007-11-13 A comprehensive history of American transcendentalism which originated with a number of nineteenth-century intellectuals including Ralph Waldo Emerson, and examines their philosophical and religious roots in Europe and opposition to slavery.

transcendentalism in modern society: American Transcendentalism and Asian Religions

Arthur Versluis, 1993 Arthur Versluis offers a comprehensive study of the relationship between the American Transcendentalists and Asian religions. He argues that an influx of new information about these religions shook nineteenth-century American religious consciousness to the core. With the publication of ever more material on Buddhism, Hinduism, and Taoism, the Judeo-Christian tradition was inevitably placed as just one among a number of religious traditions. Fundamentalists and conservatives denounced this influx as a threat, but the Transcendentalists embraced it, poring over the sacred books of Asia to extract ethical injunctions, admonitions to self-transcendence, myths taken to support Christian doctrines, and manifestations of a supposed coming universal religion.

transcendentalism in modern society: *Transcendentalist Essays* Ralph Waldo Emerson, Henry David Thoreau, 2018-10-11 A collection of essays from Ralph Waldo Emerson and Henry David Thoreau. Nature, Self Reliance, Walking, and Civil Disobedience.

transcendentalism in modern society: *Fighting for the Higher Law* Peter Wirzbicki, 2021-03-26 In *Fighting for the Higher Law*, Peter Wirzbicki explores how important black abolitionists joined famous Transcendentalists to create a political philosophy that fired the radical struggle against American slavery. In the cauldron of the antislavery movement, antislavery activists, such as William C. Nell, Thomas Sidney, and Charlotte Forten, and Transcendentalist intellectuals, including Ralph Waldo Emerson and Henry David Thoreau, developed a Higher Law ethos, a unique set of romantic political sensibilities—marked by moral enthusiasms, democratic idealism, and a vision of the self that could judge political questions from higher standards of morality and reason. The Transcendentalism that emerges here is not simply the dreamy philosophy of privileged white New Englanders, but a more populist movement, one that encouraged an uncompromising form of politics among a wide range of Northerners, black as well as white, working-class as well as wealthy. Invented to fight slavery, it would influence later labor, feminist, civil rights, and environmentalist activism. African American thinkers and activists have long engaged with American Transcendentalist ideas about double consciousness, nonconformity, and civil disobedience. When thinkers like Martin Luther King, Jr., or W. E. B. Du Bois invoked Transcendentalist ideas, they were putting to use an intellectual movement that black radicals had participated in since the 1830s.

transcendentalism in modern society: *The Oxford Handbook of Transcendentalism* Joel Myerson, Sandra Harbert Petrulionis, Laura Dassow Walls, 2010-04-16 The Oxford Handbook of Transcendentalism offers an eclectic, comprehensive interdisciplinary approach to the immense cultural impact of the movement that encompassed literature, art, architecture, science, and politics.

transcendentalism in modern society: *Woman Thinking* Tiffany K. Wayne, 2005 This book explores the theoretical relationship between feminism and transcendentalism through the ideas and activism of prominent 19th century female thinkers and activists. By analyzing the work of such important figures in post-Civil War American intellectual life—such as Ednah Cheney, Caroline Dall, Margaret Fuller, and Elizabeth Oakes Smith—Tiffany Wayne demonstrates how transcendentalism provided a language with particular appeal to women and helped promote an emerging feminist movement with a similar goal of acknowledging women's right to self-development. Bridging the gap between the traditionally disparate fields of women's history and American intellectual history, this book is as much a re-visioning of transcendentalism—arguing for recognition of its more widespread and long-lasting influence in American cultural life—as a project in historicizing feminist theory.

transcendentalism in modern society: *The Order of Things* Michel Foucault, 2005-08-18 When one defines order as a sorting of priorities, it becomes beautifully clear as to what Foucault is doing here. With virtuoso showmanship, he weaves an intensely complex history of thought. He dips into literature, art, economics and even biology in *The Order of Things*, possibly one of the most significant, yet most overlooked, works of the twentieth century. Eclipsed by his later work on power and discourse, nonetheless it was *The Order of Things* that established Foucault's reputation as an intellectual giant. Pirouetting around the outer edge of language, Foucault unsettles the surface of literary writing. In describing the limitations of our usual taxonomies, he opens the door onto a

whole new system of thought, one ripe with what he calls exotic charm. Intellectual pyrotechnics from the master of critical thinking, this book is crucial reading for those who wish to gain insight into that odd beast called Postmodernism, and a must for any fan of Foucault.

transcendentalism in modern society: *Transcendentalism: Essential Essays of Emerson and Thoreau: Literary Touchstone Classic* , 2008

transcendentalism in modern society: Another World: The Transcendental Painting Group Michael Duncan, 2021-07-06 Abstract painting meets theosophical spirituality in 1930s New Mexico: the first book on a radical, astonishingly prescient episode in American modernism Founded in Santa Fe and Taos, New Mexico, in 1938, at a time when social realism reigned in American art, the Transcendental Painting Group (TPG) sought to promote abstract art that pursued enlightenment and spiritual illumination. The nine original members of the Transcendental Painting Group were Emil Bisttram, Robert Gribbroek, Lawren Harris, Raymond Jonson, William Lumpkins, Florence Miller Pierce, Agnes Pelton, Horace Towner Pierce and Stuart Walker. They were later joined by Ed Garman. Despite the quality of their works, these Southwest artists have been neglected in most surveys of American art, their paintings rarely exhibited outside of New Mexico. Faced with the double disadvantage of being an openly spiritual movement from the wrong side of the Mississippi, the TPG has remained a secret mostly known only to cognoscenti. Another World: The Transcendental Painting Group aims to address this slight, claiming the group's artists as crucial contributors to an alternative through-line in 20th-century abstraction, one with renewed relevance today. This volume provides a broad perspective on the group's work, positioning it within the history of modern painting and 20th-century American art. Essays examine the TPG in light of their international artistic peers; their involvement with esoteric thought and Theosophy; the group's sources in the culture and landscape of the American Southwest; and the experience of its two female members.

transcendentalism in modern society: Woman in the Nineteenth Century Margaret Fuller, 1845

transcendentalism in modern society: *The Cave Dwellers* William Saroyan, 1958

transcendentalism in modern society: We Have Never Been Modern Bruno Latour, 2012-10-01 With the rise of science, we moderns believe, the world changed irrevocably, separating us forever from our primitive, premodern ancestors. But if we were to let go of this fond conviction, Bruno Latour asks, what would the world look like? His book, an anthropology of science, shows us how much of modernity is actually a matter of faith. What does it mean to be modern? What difference does the scientific method make? The difference, Latour explains, is in our careful distinctions between nature and society, between human and thing, distinctions that our benighted ancestors, in their world of alchemy, astrology, and phrenology, never made. But alongside this purifying practice that defines modernity, there exists another seemingly contrary one: the construction of systems that mix politics, science, technology, and nature. The ozone debate is such a hybrid, in Latour's analysis, as are global warming, deforestation, even the idea of black holes. As these hybrids proliferate, the prospect of keeping nature and culture in their separate mental chambers becomes overwhelming—and rather than try, Latour suggests, we should rethink our distinctions, rethink the definition and constitution of modernity itself. His book offers a new explanation of science that finally recognizes the connections between nature and culture—and so, between our culture and others, past and present. Nothing short of a reworking of our mental landscape, *We Have Never Been Modern* blurs the boundaries among science, the humanities, and the social sciences to enhance understanding on all sides. A summation of the work of one of the most influential and provocative interpreters of science, it aims at saving what is good and valuable in modernity and replacing the rest with a broader, fairer, and finer sense of possibility.

transcendentalism in modern society: Transcendentalist Hermeneutics Richard A. Grusin, 1991 American literary historians have viewed Ralph Waldo Emerson's resignation from the Unitarian ministry in 1832 in favor of a literary career as emblematic of a main current in American literature. That current is directed toward the possession of a self that is independent and

fundamentally opposed to the “accoutrements of society and civilization” and expresses a Transcendentalist antipathy toward all institutionalized forms of religious observance. In the ongoing revision of American literary history, this traditional reading of the supposed anti-institutionalism of the Transcendentalists has been duly detailed and continually supported. Richard A. Grusin challenges both traditional and revisionist interpretations with detailed contextual studies of the hermeneutics of Ralph Waldo Emerson, Henry David Thoreau, and Theodore Parker. Informed by the past two decades of critical theory, Grusin examines the influence of the higher criticism of the Bible—which focuses on authorship, date, place of origin, circumstances of composition, and the historical credibility of biblical writings—on these writers. The author argues that the Transcendentalist appeal to the authority of the “self” is not an appeal to a source of authority independent of institutions, but to an authority fundamentally innate.

transcendentalism in modern society: *Nathaniel Hawthorne in Context* Monika M. Elbert, 2018-11-15 This volume provides a comprehensive overview of Nathaniel Hawthorne and demonstrates why he continues to be a critically significant figure in American literature. The first section focuses on Hawthorne's interest in and knowledge of past (Puritan and colonial) and contemporary nineteenth-century history (women's, African American, Native American) as the inspiration for his writings and the source of his literary success. The second section explores his fascination with social history and popular culture by examining topics as mesmerism, utopian life styles, theatrical performances, and artistic innovations. The third section looks at how Hawthorne succeeded and excelled in the literary marketplace, as an author of children's literature, literary sketches, and historical romances. In the fourth section, Hawthorne's literary precursors, peers, colleagues, and successors are analyzed. In the final section, Hawthorne's attachment to family, nature, and home is examined as the source of creative inspiration and philosophical questing.

transcendentalism in modern society: *American Nietzsche* Jennifer Ratner-Rosenhagen, 2012 If you were looking for a philosopher likely to appeal to Americans, Friedrich Nietzsche would be far from your first choice. After all, in his blazing career, Nietzsche took aim at nearly all the foundations of modern American life: Christian morality, the Enlightenment faith in reason, and the idea of human equality. Despite that, for more than a century Nietzsche has been a hugely popular—and surprisingly influential—figure in American thought and culture. In *American Nietzsche*, Jennifer Ratner-Rosenhagen delves deeply into Nietzsche's philosophy, and America's reception of it, to tell the story of his curious appeal. Beginning her account with Ralph Waldo Emerson, whom the seventeen-year-old Nietzsche read fervently, she shows how Nietzsche's ideas first burst on American shores at the turn of the twentieth century, and how they continued alternately to invigorate and to shock Americans for the century to come. She also delineates the broader intellectual and cultural contexts within which a wide array of commentators—academic and armchair philosophers, theologians and atheists, romantic poets and hard-nosed empiricists, and political ideologues and apostates from the Left and the Right—drew insight and inspiration from Nietzsche's claims for the death of God, his challenge to universal truth, and his insistence on the interpretive nature of all human thought and beliefs. At the same time, she explores how his image as an iconoclastic immoralist was put to work in American popular culture, making Nietzsche an unlikely posthumous celebrity capable of inspiring both teenagers and scholars alike. A penetrating examination of a powerful but little-explored undercurrent of twentieth-century American thought and culture, *American Nietzsche* dramatically recasts our understanding of American intellectual life—and puts Nietzsche squarely at its heart.

transcendentalism in modern society: *Society and Solitude and Other Essays* Ralph Waldo Emerson, 2020-05-11 This is a reproduction of the original artefact. Generally these books are created from careful scans of the original. This allows us to preserve the book accurately and present it in the way the author intended. Since the original versions are generally quite old, there may occasionally be certain imperfections within these reproductions. We're happy to make these classics available again for future generations to enjoy!

transcendentalism in modern society: *The Transcendentalists* Barbara L. Packer, 2007

Barbara L. Packer's long essay *The Transcendentalists* is widely acknowledged by scholars of nineteenth-century American literary history as the best-written, most comprehensive treatment to date of Transcendentalism. Previously existing only as part of a volume in the magisterial *Cambridge History of American Literature*, it will now be available for the first time in a stand-alone edition. Packer presents Transcendentalism as a living movement, evolving out of such origins as New England Unitarianism and finding early inspiration in European Romanticism. Transcendentalism changed religious beliefs, philosophical ideas, literary styles, and political allegiances. In addition, it was a social movement whose members collaborated on projects and formed close personal ties. Transcendentalism contains vigorous thought and expression throughout, says Packer; only a study of the entire movement can explain its continuing sway over American thought. Through fresh readings of both the essential Transcendentalist texts and the best current scholarship, Packer conveys the movement's genuine expectations that its radical spirituality not only would lead to personal perfection but also would inspire solutions to such national problems as slavery and disfranchisement. Here is Transcendentalism in whole, with Emerson, Thoreau, and Fuller restored to their place alongside such contemporaries as Bronson Alcott, George Ripley, Jones Very, Theodore Parker, James Freeman Clarke, Orestes Brownson, and Frederick Henry Hedge.

transcendentalism in modern society: *The American Scholar* Ralph Waldo Emerson, 1901

transcendentalism in modern society: *The Fate of Transcendentalism* Bruce A. Ronda, 2017-10-15 *The Fate of Transcendentalism* examines the mid-nineteenth-century flowering of American transcendentalism and shows the movement's influence on several subsequent writers, thinkers, and artists who have drawn inspiration and energy from the creative outpouring it produced. In this wide-ranging study, Bruce A. Ronda offers an account of the movement as an early example of the secular turn in American culture and brings to bear insights from philosopher Charles Taylor and others who have studied the broad cultural phenomenon of secularization. Ronda's account turns on the interplay and tension between two strands in the transcendentalist movement. Many of the social experiments associated with transcendentalism, such as the Brook Farm and Fruitlands reform communities, Temple School, and the West Street Bookshop, as well as the transcendentalists' contributions to abolition and women's rights, spring from a commitment to human flourishing without reference to a larger religious worldview. Other aspects of the movement, particularly Henry Thoreau's late nature writing and the rich tradition it has inspired, seek to minimize the difference between the material and the ideal, the human and the not-human. *The Fate of Transcendentalism* allows readers to engage with this fascinating dialogue between transcendentalist thinkers who believe that the ultimate end of human life is the fulfillment of human possibility and others who challenge human-centeredness in favor of a relocation of humanity in a vital cosmos. Ronda traces the persistence of transcendentalism in the work of several representative twentieth- and twenty-first-century figures, including Charles Ives, Joseph Cornell, Truman Nelson, Annie Dillard, and Mary Oliver, and shows how this dialogue continues to inform important imaginative work to this date.

transcendentalism in modern society: *Transcendentalism Yesterday and Today* Barry M.

Andrews, 2020-12-30 Transcendentalism isn't just a phase in Unitarian Universalist history, it is an on-going source of inspiration for Unitarian Universalists today. Drawing upon ancient wisdom and modern knowledge, Transcendentalist spirituality is at once timeless and timely. The Transcendentalists sought to cultivate the soul through such practices as walks in nature, contemplation, solitude, reading, simple living, religious cosmopolitanism, and action from principle. Unitarian Universalists today will find these practices congenial to their own spiritual growth. The Transcendentalists show us that by concerted effort we can become receptive to insights that will elevate our spirit and motivate us in our efforts to make society more just and to protect the natural world.

transcendentalism in modern society: *Henry David Thoreau* Laura Dassow Walls, 2017-07-07

[The author] traces the full arc of Thoreau's life, from his early days in the intellectual hothouse of Concord, when the American experiment still felt fresh and precarious, and 'America was a family

affair, earned by one generation and about to pass to the next.' By the time he died in 1862, at only forty-four years of age, Thoreau had witnessed the transformation of his world from a community of farmers and artisans into a bustling, interconnected commercial nation. What did that portend for the contemplative individual and abundant, wild nature that Thoreau celebrated? Drawing on Thoreau's copious writings, published and unpublished, [the author] presents a Thoreau vigorously alive in all his quirks and contradictions: the young man shattered by the sudden death of his brother; the ambitious Harvard College student; the ecstatic visionary who closed *Walden* with an account of the regenerative power of the Cosmos. We meet the man whose belief in human freedom and the value of labor made him an uncompromising abolitionist; the solitary walker who found society in nature, but also found his own nature in the society of which he was a deeply interwoven part. And, running through it all, Thoreau the passionate naturalist, who, long before the age of environmentalism, saw tragedy for future generations in the human heedlessness around him.--

transcendentalism in modern society: American Heretic Dean Grodzins, 2003-10-15

Theodore Parker (1810-1860) was a powerful preacher who rejected the authority of the Bible and of Jesus, a brilliant scholar who became a popular agitator for the abolition of slavery and for women's rights, and a political theorist who defined democracy as government of all the people, by all the people, for all the people--words that inspired Abraham Lincoln. Parker had more influence than anyone except Ralph Waldo Emerson in shaping Transcendentalism in America. In *American Heretic*, Dean Grodzins offers a compelling account of the remarkable first phase of Parker's career, when this complex man--charismatic yet awkward, brave yet insecure--rose from poverty and obscurity to fame and notoriety as a Transcendentalist prophet. Grodzins reveals hitherto hidden facets of Parker's life, including his love for a woman who was not his wife, and presents fresh perspectives on Transcendentalism. Grodzins explores Transcendentalism's religious roots, shows the profound religious and political issues at stake in the Transcendentalist controversy, and offers new insights into Parker's Transcendentalist colleagues, including Emerson, Margaret Fuller, and Bronson Alcott. He traces, too, the intellectual origins of Parker's epochal definition of democracy as government of, by, and for the people. The manuscript of this book was awarded the Allan Nevins Prize by the Society of American Historians.

transcendentalism in modern society: Where I Lived, and What I Lived For Henry

Thoreau, 2005-08-25 Throughout history, some books have changed the world. They have transformed the way we see ourselves - and each other. They have inspired debate, dissent, war and revolution. They have enlightened, outraged, provoked and comforted. They have enriched lives - and destroyed them. Now Penguin brings you the works of the great thinkers, pioneers, radicals and visionaries whose ideas shook civilization and helped make us who we are. Thoreau's account of his solitary and self-sufficient home in the New England woods remains an inspiration to the environmental movement - a call to his fellow men to abandon their striving, materialistic existences of 'quiet desperation' for a simple life within their means, finding spiritual truth through awareness of the sheer beauty of their surroundings.

transcendentalism in modern society: Walden Henry David Thoreau, 1980 *On the Duty of Civil Disobedience*: This is Thoreau's classic protest against government's interference with individual liberty. One of the most famous essays ever written, it came to the attention of Gandhi and formed the basis for his passive resistance movement.

transcendentalism in modern society: Wildmind Bodhipaksa, 2012-02-29 Meditation helps us to cut through the agonizing clutter of superficial mental turmoil and allows us to experience more spacious and joyful states of mind. It is this pure and luminous state that I call your Wildmind. From how to build your own stool to how a raisin can help you meditate, this illustrated guide explains everything you need to know to start or strengthen your meditation practice.

transcendentalism in modern society: Walden Pond, 2004-06-15 One of Commonwealth Editions' perennials: Bonnie McGrath's photos of Walden matched with quotations from Thoreau's *Walden*.

transcendentalism in modern society: Mr. Emerson's Wife Amy Belding Brown, 2006-05-30

In this novel about Ralph Waldo Emerson's wife, Lidian, Amy Belding Brown examines the emotional landscape of love and marriage. Living in the shadow of one of the most famous men of her time, Lidian becomes deeply disappointed by marriage, but consigned to public silence by social conventions and concern for her family's reputation. Drawn to the erotic energy and intellect of close family friend Henry David Thoreau, she struggles to negotiate the confusing territory between love and friendship while maintaining her moral authority and inner strength. In the course of the book, she deals with overwhelming social demands, faces devastating personal loss, and discovers the deepest meaning of love. Lidian eventually encounters the truth of her own character and learns that even our faults can lead us to independence.

transcendentalism in modern society: *Night Thoreau Spent in Jail* Jerome Lawrence, Robert Edwin Lee, 2001-07 A dramatic presentation of Thoreau's famous act of civil disobedience in protest of the U.S. government's involvement in the Mexican War

transcendentalism in modern society: Weber's Rationalism and Modern Society , 2015-04-08 Weber's Rationalism and Modern Society rediscovers Max Weber for the twenty-first century. Tony and Dagmar Waters' translation of Weber's works highlights his contributions to the social sciences and politics, credited with highlighting concepts such as iron cage, bureaucracy, bureaucratization, rationalization, charisma, and the role of the work ethic in ordering modern labor markets. Outlining the relationship between community (Gemeinschaft), and market society (Gesellschaft), the issues of social stratification, power, politics, and modernity resonate just as loudly today as they did for Weber during the early twentieth century.

transcendentalism in modern society: Emerson on Transcendentalism Ralph Waldo Emerson, 1986-09 The full texts of four seminal works by Emerson are presented in this volume: 'Nature, ' 'The American Scholar, ' 'The Divinity School Address, ' and 'The Transcendentalist.' Edward Ericson assesses that impact in his helpful introduction and evaluates anew Emerson's continuing influence on American culture in our century.

transcendentalism in modern society: Walden Henry David Thoreau, 2014 Walden (first published as Walden; or, Life in the Woods) is an American book written by noted transcendentalist Henry David Thoreau, a reflection upon simple living in natural surroundings. The work is part personal declaration of independence, social experiment, voyage of spiritual discovery, satire, and manual for self-reliance. First published in 1854, it details Thoreau's experiences over the course of two years, two months, and two days in a cabin he built near Walden Pond, amidst woodland owned by his friend and mentor Ralph Waldo Emerson, near Concord, Massachusetts. The book compresses the time into a single calendar year and uses passages of four seasons to symbolize human development. By immersing himself in nature, Thoreau hoped to gain a more objective understanding of society through personal introspection. Simple living and self-sufficiency were Thoreau's other goals, and the whole project was inspired by transcendentalist philosophy, a central theme of the American Romantic Period. As Thoreau made clear in his book, his cabin was not in wilderness but at the edge of town, about two miles (3 km) from his family home. --P. [4] of cover.

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