

dently Gray's "Elegy," and an edition of the "Book of Common Prayer," and wrote a number of opera librettos. He was a musician of superior order, and a fine linguist. He died in New York city June 14, 1886, and was buried in Greenwood cemetery.

EMERSON, Ralph Waldo, poet and philosopher, was born in Boston, Mass., May 25, 1803, the second of five sons of Rev. William and Susan (Haskins) Emerson. He belonged to what Oliver Wendell Holmes has called "the Brahmin caste of New England." His grandfather, at the sixth re-



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move, Rev. Joseph Emerson of Mendon, Mass., married the granddaughter of Rev. Peter Bulkeley, one of the founders of Concord, Mass. Rev. William Emerson's father, also named William, was pastor of the Congregational church at Concord during the revolution, and the memorable battle on Apr. 19, 1775, took place near his residence. No less than seven clergymen were among the American ancestors of Ralph Waldo Emerson, all men of distinction in their profession, and it was strictly in accordance with the laws of heredity that in their eminent descendant were blended their patience and self-control, moral sensibility, love of truth and honesty,

and devoutness of life; but by no law of heredity did he inherit a power of imagination and a philosophic insight such as have been possessed by very few minds of the Anglo-Saxon race. He has been styled "The Columbus of modern thought," and since Lord Bacon no English or American thinker has arisen so absolutely original as Emerson. However, in classing him as both poet and philosopher, we need to adopt his own definition: "While the poet," he says, "animates Nature with his thoughts, he differs from the philosopher only herein, that one proposes beauty as his main end, the other, truth. The true philosopher and the true poet are one; and a beauty which is truth, and a truth which is beauty, is the aim of both." Emerson was born into an atmosphere of narrow dogmatism in speculative theology and practical materialism in actual life, but the old order was about to change; new forces were working in New England life, and these forces came to a focus and found expression when, in the same week that Emerson was born, William Ellery Channing entered the pulpit of the Federal street church in Boston and proclaimed that God is love, and "His tender mercy is over all His works." Then began a storm of controversy, by which the old creed was shaken to its foundation, and the Congregational churches of New England were divided. When the storm had partly cleared the air, there arose a new creed which—whether true or false—liberated men's minds from the shackles of Calvinism and created, in addition to a new theology, a new philosophy and a new school of literature. This last had its humble beginning in the year following Ralph Waldo Emerson's birth, when his father, Rev. William Emerson, pastor of the First Unitarian church of Boston, in connection with William Tudor, John Quincy Adams, John Thornton Kirkland, Joseph L. Buckminster, and some others of like ability, formed the Anthology club, and began the publication of "The Monthly Anthology and Boston Review." The periodical had a sickly existence of but six years, but it marked the birth of a distinctly American school of letters and philosophy. Heretofore American readers had been fed from British sources, and, with a few unimportant exceptions,

not a single work of any value had been produced by a native author. The magazine died, but the club survived, and five years later, in 1815, reinforced by Edward Tyrrell Channing, Richard Henry Dana, and a few other young men, it set on foot the "North American Review," so named to indicate its distinctly American character, which has lived to this day. This periodical secured, with its first issue, a recognition for American prose, and two years later, by its publication of William C. Bryant's "Thanatopsis," it announced the birth of American poetry. In the centre of this conflict between the new and the old, both in theology and literature, Ralph Waldo Emerson grew up, and if we fail to unravel his genius from the hidden strands of his ancestral descent, we can with ease trace its subsequent bent to the liberating influences that surrounded his boyhood. His father died only a year after the "Monthly Anthology" expired, and the oversight of the lad's education devolved upon his mother, a woman, it is said, of great patience and fortitude, of the serene trust in God, of a discerning spirit and the most courteous bearing. By her he was sent to the Boston grammar school when eight years old, and four years later to the Boston Latin school. At fourteen he entered Harvard, and he was graduated in 1821 at the age of eighteen. Like other students of narrow means, he had, while in college, eked out his support by teaching school during vacation, and on leaving Harvard he turned naturally to it as the readiest means of gaining a livelihood. He followed teaching about five years, meanwhile studying divinity under Dr. W. E. Channing, after which he passed one year at the Cambridge divinity school, and in 1826 was approved as a preacher of the Unitarian church. Then poor health obliged him to spend some time at the South, but returning to Boston he was, on March 11, 1829, ordained as colleague to Henry Ware, Jr., an eminent man, both as clergyman and author, and at that time pastor of the Second Unitarian church of Boston. Mr. Ware resigned



in about a year, leaving to Mr. Emerson the sole charge of this large and highly intelligent congregation. About this time he married Ellen Louisa Tucker, who died in 1831. In the following year he resigned his pastorate, and went to Europe to repair his broken health. He there met Wordsworth, Coleridge and Thomas Carlyle, with the last of whom he formed a friendship that lasted through their lives, and is recorded in the interesting correspondence which has been published under the editorship of Charles Eliot Norton. He returned from Europe in the fall of 1833, and in Sep-

tember, 1835, was married to Lidian Jackson, sister of the eminent scientist, Charles T. Jackson, who claimed to have communicated to Prof. S. F. B. Morse his first idea of the electric telegraph. Emerson then removed his residence to the home of his ancestors at Concord, Mass., where he soon drew about him a circle of congenial people—the families of A. Bronson Alcott, Nathaniel Hawthorne, William Henry Channing, together with the eccentric Thoreau, and there he passed the remainder of his days, his quiet life broken only by periodical lecturing tours, and by two further visits to Europe, the historic village becoming, from his presence in it, a kind of rustic Weimar, to which literary pilgrims resorted from all parts of America and Europe. The few incidents which are enumerated above comprise what is most noteworthy in the outward life of Emerson. His inward life and growth—what may be termed his spiritual biography—can only be read in his books. Perhaps no author, excepting solely Shakespeare, ever put so little of himself into his writings, and yet his inner life and character are so distinctly portrayed there, that to any one in sympathy with his "subtle thought and high imaginings," they are as clearly discernible as would be his bodily presence; but so evanescent, so elusive is the portrait, that it cannot be conveyed by one mind to another. It must be sought and seen by each one for himself. In reading his books it is well to take them up in the order in which they were produced, beginning with "Nature," which, written in his thirty-second year, contains the germs of all that he subsequently wrote. His other books are merely the flowering out of the seed there implanted, but aside from the truth that they convey, they are of absorbing interest to any one who would watch the gradual unfolding of his powers. In the same year in which "Nature" appeared (1836), Emerson introduced Carlyle to Americans through "Sartor Resartus," advance sheets of which he had edited, and in 1838 three volumes of essays by the same author were edited by Emerson, and all appeared in this country before they were published in England. In 1836 he became a member of a club which included such radical thinkers as Theodore Parker, Bronson Alcott, Orestes A. Brownson and Margaret Fuller, and willingly shared with them the ridicule that was cast by the public upon the lofty and often abstruse subjects they discussed. An address delivered before the senior class in the divinity school at Cambridge, in July, 1838, excited much comment, generally adverse, by the extreme ground its author seemed to take, and in 1838 and 1839 a course of lectures was given by Emerson, in which needed reforms in politics and social life were urged with the same boldness he had shown in treating religious questions. The high thinkers with whom he was associated were nicknamed "transcendentalists," and Emerson took occasion to defend their position in a lecture delivered in 1842, in which he defined transcendentalism as "simply modern idealism," and that the so-called new views were old thoughts in a new dress. In July, 1840, appeared the first number of a journal designed as a vehicle of the opinions of the transcendentalists, and bearing the name of "The Dial." Margaret Fuller was its editor for a short time, and was succeeded by Emerson, who conducted it until it failed in 1844, and published in it some of his best-known poems. Naturally, he sympathized considerably with the zealous men and women who founded the Brook Farm community, but never connected himself with the society. In 1841 he published a volume of essays, and in 1844 a second series, which attracted much attention abroad. In 1846 a volume of "Poems" was issued, and while these were not of a popular nature, they were welcomed by all who valued thought rather than form. In 1847 Emerson visited

England and Scotland, where he lectured to large audiences and was enthusiastically received, and he also made a trip to Paris, returning home in 1849. In 1850 a new volume appeared, "Representative Men," being a course of lectures he had given in England, and treating of Plato, Swedenborg, Montaigne, Shakespeare, Napoleon and Goethe. For several years succeeding he lectured in several places, delivered addresses advocating abolition, and even made campaign speeches, and it was not until 1856 that his next book, "English Traits," appeared, perhaps the best work of its kind in any language, and this was favorably received on both continents. It must be said that no American writer, not even Hawthorne, had to wait so long for an audience as Emerson. His "Nature" had been before the public thirteen years before 500 copies of it had been sold, and not until 1860, when "Nature" had been published twenty-seven years, did his "Conduct of Life" meet a demand that was at all remunerative. And not only did Emerson receive neglect—he was subjected to public ridicule and opprobrium. By those who had not read, or did not understand his writings, he was styled a deist and a pantheist, and even that friend of his father's, John Quincy Adams, said of him as late as 1840: "After failing in the every-day vocations of a Unitarian preacher and schoolmaster, he starts a new doctrine of transcendentalism, declares all the old revelations superan-



nuated and worn out, and announces the approach of new revelations." But all this time his thoughts were silently working their way among thinkers and earnest people, and acquiring for him an influence, both in this country and Europe, such as has not been wielded by any modern writer. "The Conduct of Life" (1860) was followed by "May-Day and Other Poems" (1867); "Society and Solitude" (1870), and "Letters and Social Aims" (1875). He contributed to the "Memoirs of Margaret Fuller Ossoli" (1852); wrote an introduction to a translation of P. utarch's "Morals" (1870), and to W. E. Channing's poem, "The Wanderer" (1871), and edited "Parnassus," a collection of poems by different authors, in 1874. His last published paper, an essay on "Superlatives," appeared in the "Century" magazine in 1882, a short time before his death. Three volumes were published after his decease: "Miscellanies," "Lectures and Biographical Sketches," and a new edition of his poems. He was one of the early contributors to the "Atlantic Monthly," which was started in 1857, and to "The Dial," a new periodical with the old name, which was established in Cincinnati a few years later. Among the many public addresses made by him were those on the anniversary of West Indian emancipation, in 1884; at the Woman's Rights convention in 1856, and at the unveiling of the statue of the "Minuteman," at Concord, in 1875. In his "Life of Emerson," in the "Great Writers" series, Richard Garnett pays the following tribute to him: "More than any other of the great writers of the age, he is a voice. He is almost impersonal. He is pure from the taint of sect, clique,

or party. He does not argue, but announces; he speaks when the spirit moves him, but not longer. Better than any contemporary, he exhibits the might of the spoken word. He helps us to understand the enigma how Confucius, and Buddha, and Socrates, and greater teachers still, should have produced such marvelous effects by mere oral utterance." Oliver Wendell Holmes, in his life of the Concord philosopher, is not less emphatic, remarking: "He cannot properly be called a psychologist. He made notes, and even delivered lectures, on the natural history of the intellect; but they seem to have been made up, according to his own statement, of hints and fragments rather than of the result of systematic study. He was a man of intuition, of insight, a seer, a poet, with a tendency to mysticism. This tendency renders him sometimes obscure, and, once in a while, almost, if not quite, unintelligible. . . . But that which is mysticism to a dull listener may be the highest and most inspiring imaginative clairvoyance to a brighter one. . . . Too much has been made of Emerson's mysticism. He was an intellectual rather than an emotional mystic, and, withal, a cautious one. He never let go the string of his balloon. He never threw over all his ballast of common sense so as to rise above an atmosphere in which a rational being could breathe." To these tributes may be added, appropriately, that of one peculiarly fitted to appreciate Emerson, namely, Walt Whitman, who calls him "an author who has through a long life, and in spirit, written as honestly, spontaneously, and innocently, as the sun shines or the wheat grows—the truest, sanest, most moral, sweetest literary man on record—unspoiled by pecuniary or other warp—ever teaching the law within—ever loyally outcropping his own self only—his own poetic and devout soul!" Emerson's interest in Concord was constant. He attended its town meetings conscientiously, annually read a paper before its lyceum, and gave its school of philosophy his support. In 1874 he was nominated for the law rectorship of Glasgow university by the independents and received 500 votes, but was defeated by Disraeli, who polled 700. He received the degree of LL. D. from Harvard in 1866, and in 1867 was elected one of its trustees. Emerson wrote very little after 1867, owing to failing health, and by 1880 his mental powers had weakened. He died Apr. 27, 1882, from the effects of a severe cold. A most distinguished company attended the funeral, and he was buried near the graves of Hawthorne and Thoreau.

BARNES, Amos, hotel proprietor, was born at East Lebanon, N. H., Aug. 15, 1828. He attended the village school, and occupied his leisure time in assisting his father, who kept the prominent hotel in that town. When quite a young man he entered in the employ of the Passumpsic railroad, and continued in the railroad business for nearly twenty years. He did not relinquish his interest in the road when he left its employ, but continued a large stockholder, and was chosen its vice-president and director. In 1869 Mr. Barnes leased the United States hotel in Boston, and continued there until 1879, building up a large and prosperous business. He also acquired an interest in the Burnet house in Cincinnati, of



which Mr. John W. Dunklee was senior proprietor. In 1879 the firm of Barnes & Dunklee was formed, and a lease was effected of Hotel Brunswick in the famous "Back Bay district" of Boston. The Brunswick is now known as one of the finest and most successful American-plan hotels in this country. In

1883 Messrs. Barnes & Dunklee built and opened the Hotel Ponemah at Milford Springs, N. H., a summer resort which has been highly successful. In 1886 they leased the Hotel Victoria, Boston, which is kept on the European plan, and is located in a fashionable portion of the city. Mr. Barnes also leased the Hotel Vendôme, Boston, and associated himself with Messrs. Greenleaf & Dunklee. These four hotels are exceptionally prosperous and successful. Mr. Barnes is a quiet and unpretentious gentleman, and the high and honorable position which he occupies has been won wholly by his own unaided efforts, in which he has always shown rare business ability, skill, and sagacity.

ADAMS, Stephen, senator, was born in Pendleton district, S. C., Oct. 17, 1804, son of David Adams, a Baptist minister. In 1806 his father removed to Bedford county, Tenn., where Stephen resided until 1812, when he removed to Franklin county. In 1827 he was elected constable, but soon resigned the office to begin the study of law, and in 1829 obtained a license to practice. In 1833 he was elected to the state senate, and in 1834 removed to Monroe county, Miss. In 1837 he was elected circuit judge, and was twice elected to the same office. In 1846 he resigned, and was elected that same year to the national house of representatives. In 1850 he was elected a member of the state legislature, in 1851 a delegate to the state convention, and in 1852 to the U. S. senate. He served on several committees, and on leaving congress removed to Tennessee to practice his profession, but was smitten with small-pox, and died at Memphis May 11, 1857.



BECK, James Burnie, statesman, was born in Dumfriesshire, Scotland, on Feb. 13, 1822. He received an academic education in Scotland, and came to the United States with his parents in his youth, settling in Lexington, Ky. He worked on a farm to obtain means with which to continue his studies, and was graduated from the law department of Transylvania university in March, 1846. He then practiced law in Lexington, and soon became one of the leading lawyers of the state, John C. Breckinridge being his partner for many years. During the civil war he was a sympathizer with the South, but took no part in the struggle. Though an active and earnest democrat, he refused to hold office until 1866, when he was elected to congress. He was three times re-elected, and served until 1875, declining a re-election. While in the house Mr. Beck served on many important committees, was a leader in debate, and gained recognition as an authority on the tariff and monetary questions, and as a capable and industrious legislator. In May, 1876, he was appointed a member of the commission to define the Virginia and Maryland boundary, and in the same year was elected to the U. S. senate as a democrat; was re-elected in 1882 and 1888, and served as senator until his death. Soon after his entrance into the senate he became the democratic leader in that body. He was a man of resolute character, of clearly defined and positive views upon all public questions, of untiring industry, a cogent reasoner, and a log-

