



EDGAR ALLAN POE

*and the Spirit of the American Republic*

## Appendix: A Note on the New England Transcendentalists

The peculiar phenomenon of New England Transcendentalism, which reached its highpoint between 1836 and 1844, was deployed by the predecessors of today's Synarchism to destroy the cultural tradition of the American Revolution.

The Transcendentalists, so-named because they believed in "transcending" sense perception through a form of mystical intuition (which they misnamed "Reason"), were created in the 1830's as a "New Age" counterculture movement by British East India Company networks in the United States, specifically in response to the revival of American nationalism and the American System during the Presidency of John Quincy Adams (1824-1828). Edgar Allan Poe recognized the Transcendentalist movement as a bitter political and artistic enemy, attacking and lampooning it both directly and indirectly in stories and literary essays.

One of the seminal influences on the Transcendentalists was the fascist British writer Thomas Carlyle (1795-1881), which demonstrates how Transcendentalism was created by the British elites, since Carlyle, with his incoherent ranting against "modern society," was wholly owned by the British East India Company and its networks. His literary career was created and steered by key British intelligence operative Francis Jeffrey, the editor of the *Edinburgh Review*, and by the British East India Company's own John Stuart Mill.

To oppose the "materialism" of the American System, Carlyle translated the writings of the German Romantics (as well as those of Schiller, but from a Romantic standpoint) in the pages of

such British periodicals as the *Edinburgh Review*. These were then read in America as a "new" way of thinking. In his writings, Carlyle would call for a return to the "order" of feudalism, where man was satisfied with his lot in life.

Carlyle's *Sartor Resartus*, written in the early 1830's, which recounts the incoherent, "Kant for Dummies" mystical babble of one Dr. Teufelsdröckh (appropriately named "Dr. Devil's-Dung"), set the agenda for the Transcendentalist movement. It was so unreadable that Carlyle couldn't find a publisher in England, until after New England's Ralph Waldo Emerson published it at his own expense in America. In this crazy book, Carlyle defines mystical nature worship as worshipping the "symbols of God," and he asserts that the renunciation of one's self, of the freedom to change history, and of the idea of the "pursuit of Happiness," is necessary for human beings to be able to endure their miserable existence. Carlyle has Dr. Devil's-Dung exclaim in rapture as he renounces his self, "there is in man a *higher* than Love of Happiness: he can do without Happiness, and instead thereof find Blessedness! . . . This is the *everlasting yea*, wherein all contradiction is solved: wherein whoso walks and works, it is well with him." In other words, accept your slavery!

### New England's Emerson

Ralph Waldo Emerson (1803-1882) aped all of Carlyle's fascist arguments, when he reworked these ideas for an American audience into what he called "Self-Reliance." Emerson was a failed Unitarian minister from a long line of Unitarian

ministers. He had grown up in the Boston that had been taken over by the Perkins, Cabot, Lowell, and other "Brahmin" families which, in league with the dope-running British East India Company, were committed to the destruction of the United States as a sovereign republic.

After his young wife of only 17 months, Ellen Tucker, died of tuberculosis, Emerson, who had dabbled in "Neo-Platonic" mysticism, renounced what he characterized as "effete, superannuated Christianity," in favor of what he called "Socratic paganism." Following a virtual emotional breakdown, Emerson resigned as pastor of his church and sailed to Europe, where the high point of his trip was a memorable meeting with Carlyle at the latter's home in Scotland. Emerson had been given a letter of introduction to Carlyle by John Stuart Mill, whose father was then head of intelligence for the British East India Company.

After his meeting with Carlyle, Emerson pledged to serve as his "lieutenant." He published Carlyle's *Sartor Resartus* in America, and throughout his life, maintained a correspondence with Carlyle, and made sure that his works circulated in America.

Having forged this pact with Carlyle, Emerson suddenly emerged as the leader of the New England Transcendentalists, moving to Concord, Massachusetts with a new wife. In Concord, he became part of an elite group known as the Social Circle, which was led by the Democratic boss of Concord, Francis Gougas, whose uncle, J.J. Gougas, was the head of the Northern jurisdiction of the Scottish Rite of

Freemasonry headquartered in London.

In 1836, Emerson wrote a manifesto for the Transcendentalists, a small book entitled *Nature*. In its first chapter, Emerson, in an oft-quoted, ridiculous phrase, described what he meant by “an occult relation between man and the vegetable,” which defined his conception of man’s relationship to God: “Standing on the bare ground,— my head bathed in the blithe air, and uplifted into infinite space,— all mean egotism vanishes. I become a transparent eye-ball; I am nothing; I see all the currents of the Universe being circulated through me; I am part or particle of God.”

In a section on “Idealism,” Emerson asserted that man must remain a slave to his senses, as he worships nature. Man can never discover a universal principle through his reason. Thus, Emerson writes: “In my utter impotence to test the authenticity of the report of my senses, to know whether the impressions they make on me correspond with outlying objects, what difference does it make, whether Orion is up there in heaven, or some god paints the image in the firmament of the soul? . . . Whether nature enjoy a substantial existence without, or is only the apocalypse of the mind, it is alike useful and alike venerable to me. . . .”

For Emerson, man has no control over his own thoughts, and the sovereign, creative individual does not exist. As he writes in his essay “The Over-Soul”: “We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is related; the eternal *One*.” Elsewhere, Emerson denies the concept of man’s immortality: “For the soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite.” He condemns mankind to live in a perpetual “Everlasting *Now*”—sound familiar!—ignoring both past and future, denying history, and of course, denying the possibility of human progress.

### Emerson’s ‘Young America’

What are the practical implications of Emerson’s sophistry? In his 1844 lecture

“The Young American”—appropriately titled, since “Young America” was a Lord Palmerston operation to Balkanize and destroy the United States, simultaneous with his numerous “Young Europe” operations targetting the Continent—Emerson openly says that the only important concern of each person should be *himself*, and not the state, which is irrelevant. The state should not try to alleviate poverty, or attempt to promote the General Welfare, but instead accept the dicta of British Empire, Haileybury School free-traders Adam Smith, Jeremy Bentham, and their ilk:

“That serene Power interposes the check upon the caprices and officiousness of our wills. Its charity is not our charity. One of its agents is our will, but that which expresses itself in our will, is stronger than our will. We are very forward to help it, but it will not be accelerated. It resists our meddling, eleemosynary contrivances. We devise sumptuary and relief laws, but the principle of population is always reducing wages to the lowest pittance on which human life can be sustained.”

Who needs government, Emerson cries, when “local control” can replace Federal oversight? Thus, he calls for privatization of government functions, since it is more efficient. In other words, Emerson is a neo-con! He foresees “the gradual contempt into which official government falls, and the increasing disposition of private adventurers to assume its fallen functions. Thus, the costly Post Office is likely to go into disuse before the private transportation shop . . . .” As the U.S. government is destroyed by free trade, Emerson calls for the young men of New England, properly educated in Transcendentalism, to lead the United States into a new age of the “Spirit.”

In the name of “Young America,” Emerson propagandized for Britain’s Confederacy operation to break up and destroy the United States, denouncing those would defend the Union: “At this moment, the terror of old people and of vicious people, is lest the Union of these States be destroyed: as if the Union had any real basis than the good pleasure of a

majority of its citizens to be united. But the wise and just man will always feel that he stands on his own feet; that he imparts strength to the state, not receives security from it; and that if all went down, he and such as he would quite easily combine in a new and better constitution.”

### Poe’s ‘Ligeia’

Poe’s direct attacks on the New England Transcendentalists and their British sponsors are well known, as in his popular “How To Write a Blackwood Article,” “Never Bet the Devil Your Head,” or “Mellonta Tauta.”

It is not commonly recognized, however, that Poe’s 1838 short story “Ligeia,” is a description of Emerson’s moral degeneration after allying with the British elites following the death of his first wife. In that story, Poe describes a Transcendentalist who is educated in “forbidden” mysteries, i.e., magic, by his beautiful wife Ligeia, who dies of consumption. This describes Emerson, with a certain poetic, ironic twist: Emerson’s first wife Ellen did indeed die young, of tuberculosis, and her features fit the description given of Ligeia, as an engraving shows. But, Ellen Tucker was no Transcendentalist, however, and the characterization of her vast learning in Transcendentalism and the Classical languages—greater than that of any other woman known to the narrator—ironically better fits the doyenne of New England Transcendentalism, Margaret Fuller (who was hardly beautiful, however!).

Poe uses the story as a vehicle to discuss the fact that the Transcendentalist Emerson is incapable of discovering the soul behind the eyes of the beautiful Ligeia (eyes are the “window of the soul”). Emerson can not grasp the “secret” behind her eyes; he sees only the sensual beauty. As for Ligeia, she longs to overcome death through her “will.” That is, the Transcendentalists can not discover how to achieve immortality, except through magic. To them, the Sublime must remain forever a mystery.

—Gerald Belsky