



R.W.E.

Volume 1, Number 2

Fall 1990

EMERSON SOCIETY PAPERS

Abstracts of San Diego ALA Papers

[As announced in the Spring 1990 issue of *ESP*, the Emerson Society presented two panels at the first annual conference of the American Literature Association in San Diego, California, on 31 May and 1 June. Abstracts of three of the five papers follow.]

Housekeeping and Heroism: "Domestic Life" and Emerson's Pragmatic Turn

DAVID M. ROBINSON

Oregon State University

The shift toward the reading of Emerson as a philosopher of power has important implications for the assessment of his later work. Generally dismissed as a retreat from his "radical" essays of the late 1830s, the later essays reveal instead a new commitment to pragmatic action as a means and measure of spiritual fulfillment. In "Domestic Life," Emerson rejects the conception of the home as a refuge from the marketplace, and centers his ethical discourse on the threat of commodification to the domestic ideal. "Our idea of domestic well-being now needs wealth to execute it," he observed. As he depicted it, the well-regulated middle-class home had become a devouring monster, with every accomplishment purchased at the cost of some greater spiritual or ethical failure. He characterized the drift of modern society in the demand "Give us wealth and the home shall exist," an evasion which denied the values in which the domestic ideal was ultimately grounded. He thus turned domestic values into a critique of domestic practice, and made the home a sphere for ethical engagement.

"Greek Genius": Mary Moody Emerson and the Foreground of Transcendentalism

PHYLLIS COLE

Penn State, Delaware County

The ongoing recovery of Mary Moody Emerson's letters and Almanacks has revealed her as a major early creator of Transcendentalist thought, one both antedating and nurturing the thought of Ralph Waldo Emerson. This paper argues for the primacy and depth of that intra-family influence and outlines the major themes of MME's (brief) public and

(prolific) private writing. Though grounded in a Calvinist experience of sin and grace, MME was not, as scholars have long assumed, primarily orthodox in her quality of thought or her pull at RWE. In 1826, for example, she wrote in Almanacks and letters to RWE about the "perpetual millennium" of Nature, the "old orientalists'" belief in matter as emanation of deity, and the Imagination's capacity to "scale the skies"; RWE in turn presented himself to MME as "whole Cormorant" in his hunger for her "secret oracles."

As of 1826 MME had been a student of Neoplatonic natural philosophy and poetry of the sublime (grafting these to her explicitly Christian pietism) for more than two decades. A woman of thirty in 1804, she wrote within the nascent Unitarian culture of Boston, contributed to the *Monthly Anthology*, derived the language and ideas of Plato from Richard Price, espoused the exercise of imagination and the reading of Nature's analogies. Reading Wordsworth along with Young and Akenside, she had by the time of her nephew's early adolescence also acquired Stael's *Germany*, with its newly grounded philosophy of "enthusiasm" as "God within us." The "within" was Mary's legacy to Waldo, urged upon him along with its complex array of literary referents during and after his years at Harvard. She found first and then shared such major springs of Transcendentalist thought as Romantic poetry, Christian Platonism, and Hindu thought; and she argued in her own strong voice for "Sentiment" as the foundation of religious knowledge, to be discovered in the solitary soul's retirement from city to country.

RWE inscribed passages of his aunt's writing in his journal from 1821 on, calling her by the anagrammatic name "Tnamurya" as if she were prophetess of the "mysterious East" that so fascinated him. Eventually RWE and MME both suppressed the extent of her influence upon him, RWE by necessity of his own rhetoric of originality, MME in her loss of control of the young (post-Christian) radical whom she

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ALA Papers

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had enabled. The phrase "Greek genius" is one of RWE's many admiring characterizations of his aunt's mind, from an 1836 journal entry about the timeless and spontaneous consciousness of natural forms. Even while attributing such genius to MME, however, RWE failed to say either that she had taught its ways to him or that it included her own, Greek-derived philosophical reflections.

"Reserve Yourself for Your Own Work": Emerson, Thoreau's Arrest, and the Claims of Reform

LINCK C. JOHNSON
Colgate University

Emerson's response to Thoreau's arrest in July 1846 was far more complex and ambivalent than most accounts suggest. In an extended journal entry jotted down shortly after the event, Emerson challenged the consistency and utility of Thoreau's refusal to pay the state poll tax, an act of protest against slavery and the Mexican War. But Emerson was primarily concerned about the implications and consequences of the act, which he

viewed as a sign that Thoreau was losing sight of his proper work and primary vocation. Emerson's journal entry thus echoed a series of addresses he had delivered during the early 1840s, when he sought to defend his own scholarly vocation against the challenges posed by various reformers, including many of his friends and associates. Thoreau had defended the same position, most vigorously at Amory Hall, Boston, where in 1844 he had delivered a lecture on the conservative and the reformer and Emerson had delivered "New England Reformers." When Thoreau went to prison rather than paying the poll tax, Emerson clearly felt betrayed by the man who had previously been his strongest ally in the ongoing skirmishes with the reformers. Indeed, to Emerson's eyes Thoreau in 1846 strongly resembled a new convert to reform, one who was in danger of becoming even more zealous than those whose beliefs he embraced. Ironically, however, following the passage of the Fugitive Slave Law in 1850 it was Emerson, far more than Thoreau, who felt compelled to put aside his private work in order to devote himself to public duties, redefining the scholar's role in response to the increasingly pressing claims of reform.

EMERSON SOCIETY PAPERS

The newsletter of the Ralph Waldo Emerson Society
Published at Worcester Polytechnic Institute

Editor: Douglas Emory Wilson
Managing Editor: Wesley T. Mott
Editorial Assistants: Jeffrey M. Smith
Christian D. Weeks

Design and Production: WPI Publications Office

Emerson Society Papers is published twice a year. Subscriptions, which include membership in the Society, are \$10 a year (students \$5). Send checks for membership (calendar year) and back issues (\$5 each) to Wesley T. Mott, Department of Humanities, Worcester Polytechnic Institute, Worcester, MA 01609-2280.

For future issues of *Emerson Society Papers* we solicit information about editions, publications, and research in progress on Emerson and his circle; queries and requests for information in aid of research in these fields; and significant news (promotions, transfers, retirements, deaths, etc.) of Emersonian scholars. We will also consider notes and short articles (about 4 to 5 double-spaced typewritten pages, or less) on subjects of interest to our membership. MLA stylesheet is preferred. Send manuscripts to the editor, Douglas Emory Wilson, 1404 Christine Ave., Anniston, AL 36201.

If you have any ideas about how we can make this a more interesting and useful publication, please send your suggestions to the editor or the managing editor at the appropriate address as shown above.

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ISSN 1050-4362

IN MEMORIAM

Lewis Leary

1906-1990

The death of Lewis Leary deprives us of a model we need. Versatile and prolific, he showed us how much more there is to do. Not confining himself to a narrow field, he wrote of Faulkner as well as Freneau. Moreover, as a public lecturer, he brought knowledge of American literature to adults as well as undergraduates.

His book *Ralph Waldo Emerson, An Interpretive Essay* (1980) is rightly judged a "solid overview," and is a very good introduction to Emerson. Well known is Leary's article on Emerson's *Essays* of 1841, which solidly demonstrates that this first gathering is a unified whole, a "book not a miscellany." He rightly considers that the book is the better for not having the essay "Nature" added to it. Leary's judgment here is better than Emerson's. Emerson would have added "Nature" if he'd been able to finish it in time for the printer.

Rereading Leary's letters to me, I recalled our long acquaintance with pleasure and with regret that I could not stop at Chapel Hill on my recent trip south.

—Eleanor M. Tilton

Wallace E. Williams

1926-1990

The death of Wallace Williams on June 26th brings too soon the Emerson Society's second loss of a founder. We will miss a distinguished colleague and a friend. Looking forward to his retirement next year from teaching at Indiana University, Wallace was at work on both the uncollected prose volume of Emerson's *Collected Works* and the daunting *Late Lectures* manuscripts. His qualifications were unique. While still a doctoral candidate at the University of California, Berkeley, he took hold of the *Early Lectures* after Stephen Whicher's death and brought that path-breaking project to completion in 1972.

Wallace Williams's Emersonian work is left unfinished, though his accomplishments—most recently his work with *Representative Men*—are permanent. His encyclopedic knowledge of Emerson's writings, freely shared with all, is a loss beyond replacement. So too are his unfailing courtesy and generosity, his encouragement of younger Emersonians, his store of professional anecdotes, and his convivial presence at conferences and Emersonian gatherings everywhere.

One of Stephen Whicher's final actions was to assemble his Emerson projects and send them to Wallace Williams. The commitment thus handed on was conveyed by Wallace to many of us, in spirit and through example, over thirty years.

—Glen M. Johnson

The Impact of Emerson's Writings in Russia

ALEXANDER TROFIMOV
Moscow, U.S.S.R.

The acquaintance of Russian readers with Emerson's essays, lectures, and poetry, it is presumed by some scholars, began not earlier than the 1850s. It was brought about perhaps mainly through English, French, or German editions. (The importance of this kind of sources until the end of the century can be highlighted by the fact that Kony, a well-known lawyer and man of the pen, referring in his memoirs to Emerson's works, used quotations in French.)

The first Russian translations of Emerson's writings can be traced in the next decade—the "early bird" of this kind, called "Moral Philosophy," translated by E. Ladyzenskaya, was published in St. Petersburg in 1868. The following years were more productive: two other books in Russian appeared in Moscow in 1887 under the titles "On the Immortality of the Soul" and "Emerson's Attitude toward Poetry." The latter was a translation of *Letters and Social Aims* by G. Lidina.

It was the great Russian writer Lev Tolstoy who made a

special contribution to the promulgation of Emersonism in this country. Falling into a philosophical vein in the 1880s and being very much absorbed by ethical problems, Tolstoy found many aspects of Emerson's moral stand that coincided with or were similar to his own ideas. In the "Posrednik" publishing house, working under Tolstoy's personal patronage, several books of the American author were issued. Among them were such essays as "The Sublime Soul" ("The Over-Soul") and "Self-Reliance," printed in 1902 and 1900 respectively. Besides these editions, many aphorisms and citations of Emerson were included in Tolstoy's books, compiled from quotations by famous thinkers, philosophers, and men of letters. As samples there could be mentioned "The Circle of Reading," "For Every Day," and "The Path of Life." Until his death Tolstoy continued to praise highly Emerson's contribution to human culture. In a letter of 1908 he called

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Writings in Russia

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Emerson (along with Voltaire, Kant, and Schopenhauer) "the best soul and mind of mankind to solve the problems of life."

Critical and philosophical aspects of Emerson's heritage gained attention not only through Tolstoy and his "Posrednik" staff but through other Russian publishers as well. In the beginning of the 20th century several new editions could be found in the bookshops: "The New Journal of Foreign Letters" in St. Petersburg began to publish in 1902 *Writings of Emerson* in two volumes as well as his *Representative Men*. At the same time the publisher Bitner in Moscow presented to the public *The Great Men*, and two years later a new edition

of "Self-Reliance" was issued.

The last Russian translation of Emerson's works was made by the publishers of "Problems of Aesthetics" not long before World War I broke out. A new *Representative Men* was provided with a preface by a well-known critic of the so-called "Silver Age," Yury Eichenwald, and with an introduction by John Morley.

Drawing a line under this sketchy account of the course of Emersonian thought in Russia from its first appearance on the national scene to the very decline of the Empire, it should be noted that in all cases we are dealing with translations supplied with more or less comprehensive introductions, but no special studies or original interpretations of Emerson's heritage had been undertaken.

Don Henley, Walden Woods, and Emerson

WESLEY T. MOTT

Worcester Polytechnic Institute

The inspiration received from Henry David Thoreau by recording artist/producer Don Henley has received wide attention in the media. In April, Grammy Award-winner Henley joined with former U.S. Senator Paul E. Tsongas and Michael Kennedy, chairman of Citizens Energy Corp. of Boston, as founding co-chairmen of The Walden Woods Project, whose goal is to prevent commercial and residential development in the historic area. The Project was originally funded by \$250,000 in proceeds from two benefit concerts presented by Henley at the Centrum in Worcester, Mass.

Less well known than Thoreau's impact is that of Ralph Waldo Emerson on Henley's life and career. Following a picnic and press conference in Concord on 13 August, Henley told *ESP*, "Emerson's essay 'Self-Reliance' was one of the primary forces that motivated me to become a song writer. It gave me confidence in myself." Henley became interested first in the writings of Emerson, then of Thoreau, while a student at North Texas State University.

Henley announced earlier that The Walden Woods Project and the Trust for Public Land have acquired a 25-acre section of the Woods—Bear Garden Hill—using a \$100,000 grant from *Countryside*, a Hearst magazine, as down payment for the \$3.55 million parcel that had been slated to become a 139-unit condominium development. An adjoining 25 acres will also be protected by a conservation restriction. Negotiations are underway to acquire another section of the Woods—Brister's Hill—which faces imminent development as an office complex. Located 700 yards from Walden Pond, Brister's Hill was central to Thoreau's pioneering study of "The Succession of Forest Trees." About \$6-8 million must still be raised for the two acquisitions.

According to Henley, "We cannot underestimate the importance of the symbolic meaning of Walden Pond and Walden Woods. As Americans, we rely on symbols like these to give us a sense of meaning, a sense of place. Walden, like

the flag, the cross, the bald eagle, the Grand Canyon, the Mississippi River, the pilgrim and the cowboy, tells us who we are as a people and as a nation. Destroy the symbol and we destroy a piece of our heritage—a piece of ourselves."

The Walden Woods Project is the fundraising organization that grew out of the groundbreaking and ongoing work of the Thoreau Country Conservation Alliance (TCCA), which first called attention to current threats of development in Walden Woods. Thomas Blanding, past president of The Thoreau Society, serves as president of the TCCA, with a board of trustees consisting of Jack Borden, Walter Brain, and Vidar Jorgensen. Edmund Schofield, current president of The Thoreau Society, was also a founding trustee. Four years ago it was Blanding who first urged the Town of Concord Historical Commission not to focus conservation efforts solely on Walden Pond but instead to revive the concept and the phrase "Walden Woods." Subsequently, the TCCA demonstrated, through research into letters, journals, literature, legal deeds, town reports, and maps, that Walden Woods is indeed a distinct unit—historically, culturally, geologically, and ecologically. The scope of "Walden Woods" as established by TCCA research was validated in a newly discovered 1895 map by Albert Wood; the term, moreover, was commonly used in Concord until the construction of Route 2 bisected the 2,680-acre tract in the 1930s. "We're at a crossroads in Walden Woods," Blanding declared at the Concord press conference. "Now we must decide if Walden will be a symbol of our best ideals or a sign of the times."

For more information on The Walden Woods Project, write project director Kathi R. Anderson at 18 Tremont St., Suite 630, Boston, Mass. 02108, or call 617/367-3787. For more information on the Thoreau Country Conservation Alliance, write Thomas Blanding at 100 Barrett's Mill Rd., Concord, Mass. 01742, or call 508/369-3565.

PROSPECTS.



Status Report on Emerson Editions

Volume 7 of *The Letters of Ralph Waldo Emerson* (Columbia Univ. Press), edited by Eleanor M. Tilton, has been published, and Volume 8, according to Professor Tilton, is "in the works."

English Traits, Volume 5 of *The Collected Works of Ralph Waldo Emerson*, did not go to press in the summer of 1990 (as its editors had planned), but submission is now hoped for before Christmas.

The recent death of Wallace E. Williams has forced a change in the editorship of the projects he was working on. Revised plans for *Uncollected Prose Writings* (Volume 10 of *The Collected Works*) and *The Later Lectures* will be announced later.

Harold Bloom and Paul Kane are co-editing the second Emerson volume in the "Library of America," *Poetry and Later Prose*, which they plan to bring out in 1992.

The Topical Notebooks of Ralph Waldo Emerson will present sixteen notebooks Emerson devoted to individual topics. The first volume, edited by Susan Sutton Smith and published in the spring of 1990 (Univ. of Missouri Press), includes notebooks dealing with Nature, Fate, Beauty/Art, Intellect, Reality/Illusion, England/America, and Country Life. The second volume, edited by Ronald A. Bosco, will include notebooks devoted to Rhetoric, Philosophy, Literature, and the Theory of Poetry; also "Orientalist," which contains Emerson's translations of Persian poetry from the German of Hammer-Purgstall, and so serves as a supplement to the *Poetry Notebooks* published in 1986. The third volume, edited by Glen M. Johnson, will publish two notebooks used in the preparation of late lectures, one of notes on Emerson's contemporaries, and one compendium of different topics from Emerson's middle years. The notebooks are presented in genetic transcription with full annotation. Douglas Emory Wilson is consulting editor of the series, and Ralph H. Orth is the chief editor.

Other Work in Progress

Robert D. Richardson, Jr., reports that his present Emersonian project is "a full-length intellectual biography of Emerson, more or less on the lines of my *Henry Thoreau: A Life of the Mind*. That is, . . . [a] narrative biography focussed especially on Emerson's reading and writing." This has

involved "reading as much of what he read as possible." He is well into the actual writing and hopes to finish within three years.

Professor Richardson has also edited and written an introduction for a Bantam paperback of Emerson selections, to be issued in the fall of 1990.

For a novel set in the Emerson House during the 1840s, Emilie C. Harting would appreciate knowing of any sources, aside from biographies of and published letters by Emerson, which would provide information on everyday life at the Emerson household on Lexington Road, Concord. Write the author at 7143 Ardleigh Street, Philadelphia, PA 19119.

A new interdisciplinary annual, *Studies in Puritan American Spirituality*, invites submissions that address the spiritual concerns that existed in Puritan America. Besides essays about Puritans and Puritanism, discussions of other forms of Protestantism in Puritan America, of the persistence of Puritanism beyond the eighteenth century, and of the influence of Puritan America on later generations are welcomed; but analysis or interpretation should be responsive to a religious context. Submissions (in duplicate, with self-addressed stamped envelope) should be mailed to Michael Schuldiner, Editor, *Studies in Puritan American Spirituality*, 305 Constitution Hall, Box 900119, University of Alaska-Fairbanks, Fairbanks, AK 99775-1040.

Thoreau Society Jubilee

The Thoreau Society, Inc. is planning a gala 50th Anniversary celebration for July 1991. Events will include musical performances, lectures, symposiums, exhibits, tours, and outings. Scholarly sessions in Concord, Worcester, and other New England sites will focus on Henry David Thoreau as a pioneer conservationist and as a scientist and engineer, and on an overview of recent Thoreau scholarship. For early announcements, preliminary schedules, and other details, write The Thoreau Society Fiftieth Anniversary Celebration, 60 Thoreau Street #320, Concord, MA 01742, U.S.A.

American Literature Association

The second annual conference of the American Literature Association will be held at the Mayflower Hotel in Washington, D.C. on 24-26 May 1991 (Friday, Saturday, and Sunday of Memorial Day weekend). Preregistration conference fees will be \$30 (with a special rate of \$10 for independent scholars, retired individuals, and students). The hotel is offering a conference rate of \$60 a night (single or double). To register or obtain housing information, write to Professor Alfred Bendixen, English Dept., California State University, Los Angeles, CA 90046.

The American Literature Association (ALA) is a coalition of the societies devoted to the study of American authors. The

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SOCIETY BUSINESS

The Ralph Waldo Emerson Society, Inc. was legally incorporated in the Commonwealth of Massachusetts on 30 May 1990. Our application for tax-exempt status was submitted to the Internal Revenue Service on 3 July 1990; it is still undergoing review.

The Society is indebted to Theodore W. Mott, a retired banker, who has set up the Society's "Account Book" in a

manner that will meet stringent state and federal requirements. Provost Diran Apelian of Worcester Polytechnic Institute graciously has extended financial support of *ESP*. And special thanks to David Emerson for his enthusiastic support of the Society.

The following revised Constitution and Bylaws were unanimously approved by mail ballot on 1 July 1990.—WTM

The Ralph Waldo Emerson Society, Inc.

CONSTITUTION

- I. **NAME:** The name of the Society is The Ralph Waldo Emerson Society, Inc.
- II. **PURPOSE:** The Ralph Waldo Emerson Society is organized to offer Emerson scholars and other interested persons an opportunity to share in the study and appreciation of the life and works of a major American writer. A non-profit organization, the Society—through such facets as annual meetings, scholarly panels, special symposiums, and a newsletter—provides a medium of communication among Emerson scholars and expands the possibilities for Emerson studies. The sole purposes of the Society are educational and literary within the meaning of those terms in section 501(c)(3) of the Internal Revenue Code of 1954 or corresponding section of any future Federal tax code, and the Society shall not carry on any activities not permitted to be carried on by an organization exempt from Federal income tax under that section. (Especially: no substantial part of the activities of the Society shall be carrying on propaganda, or otherwise attempting, to influence legislation—except as otherwise provided by Internal Revenue Code section 501(h)—and it will not participate in, or intervene in (including the publication or distribution of statements), any political campaign on behalf of any candidate for public office; no part of the earnings of the Society shall inure to the benefit of any member or other individual—except that reasonable compensation may be paid for services rendered to or for the Society; and in any taxable year in which the Society may become a private foundation as described in IRC section 509 (a), it shall distribute its income for that period at such time and manner as not to subject it to tax under IRC section 4942, and shall not (1) engage in any act of self-dealing as defined in IRC section 4941(d), (2) retain any excess business holdings as defined in IRC section 4943(c), (3) make any invest-

ments in such manner as to subject it to tax under IRC section 4944, or (4) make any taxable expenditures as defined in IRC section 4945(d) or corresponding provisions of any subsequent Federal tax laws.)

- III. **DISSOLUTION OF THE SOCIETY:** Upon dissolution of the Society, all assets belonging to the Society after the discharge of any and all outstanding obligations shall become the property of an Emerson-related institution approved by the Officers and Advisory Board. Such institution must qualify as a tax-exempt institution under the terms of section 501(c)(3) of the Internal Revenue Code of 1954 or corresponding section of any future Federal tax code. (Especially shall no member or other individual be entitled to share in the distribution of any of the Society's assets on dissolution of the Society.)
- IV. **AMENDMENT OF THE CONSTITUTION:** Proposed amendments shall be submitted by mail or through *Emerson Society Papers* to the entire membership of the Society and shall require approval by two-thirds of the members returning ballots. All proposed amendments must be circulated among the entire membership at least one month prior to the ballot deadline.

BYLAWS

- I. **CONSTITUTION:** All aspects of the Society must be in keeping with the Constitution of the Society.
- II. **MEMBERSHIP:** One becomes a member of the Society by paying the annual dues established by the Society.
- III. **OFFICERS:** Officers are a President, President-Elect, Secretary, and Treasurer. An Advisory Board (which serves also as an editorial board) consists of the newsletter Editor, the immediate Past-President, six elected members, and an *ex officio* member named by and representing the Ralph Waldo Emerson Memorial Association.

The President-Elect, Secretary, and Treasurer are nominated by the Officers and Advisory Board (with nominations also being accepted from the floor) and are elected to a two-year term by majority vote of the members present at the annual meeting. The President presides at meetings, conducts necessary business throughout the year, convenes a meeting of the Officers and Advisory Board preceding the annual meeting of the Society, and oversees the functions of the Society. The President may authorize expenditures totalling \$100 or less that must be made between annual meetings. With the consent of the Officers and Advisory Board, the President can authorize expenditures totalling more than \$100 when exigencies arise.

The President-Elect assists the President, shares in the program planning for annual and special meetings, presides in the President's absence, and becomes President at the conclusion of his or her predecessor's term.

The Secretary keeps a list of members and their addresses, handles correspondence, and records minutes of all meetings. The Treasurer manages the treasury and gives an annual financial report.

Elected members of the Advisory Board are nominated by the Officers and existing Advisory Board (with nominations also being accepted from the floor). Advisory Board members are elected to a three-year term by majority votes of the members present at the annual meeting, two members being elected every year to replace two members whose term is ending. The term on the Advisory Board of the person named by and representing the Ralph Waldo Emerson Memorial Association is renewable. The Advisory Board helps plan annual meetings, aids the Officers in carrying on the business of the Society, serves as a nominating committee for Officers and Advisory Board members, and serves as an editorial board for the newsletter.

- IV. **MEETINGS:** The Society holds an annual meeting at a site selected during the previous year's annual meeting.

The Society sponsors panels and special sessions at appropriate conferences and conventions. At the discretion of the Officers and Advisory Board, the Society may also sponsor and/or participate in special symposiums held at locations appropriate to Emerson's life or writings, or to Emerson studies.
- V. **NEWSLETTER:** The Ralph Waldo Emerson Society newsletter, *Emerson Society Papers*, is the official publication of the Society. Published semiannually, the newsletter is financially supported by the Society. Features may include brief articles, notes and queries, an annual bibliography, announcements concerning business meetings of the Society, and other material of a brief nature related to Emerson or the Society. The Editor is selected by the Officers and Advisory Board for a three-year term (renewable). The Editor may select an assistant or associate editor. Each member of the Society will receive one copy of each issue of the newsletter.
- VI. **AMENDMENT OF THE BYLAWS:** Changes of a minor nature in these bylaws may be effected at the annual meeting of the Society by a two-thirds majority of the members present (quorum of fifteen members). Amendments of a more fundamental nature (e.g., concerning the organization, structure, or membership of the Society) shall be submitted by mail or through the Society's newsletter to the entire membership of the Society and shall require approval by two-thirds of the members returning ballots. All proposed amendments must be circulated among the entire membership at least one month prior to the annual meeting or the mail ballot deadline.

Annual Meeting

As voted at the inaugural meeting, the first annual meeting of The Ralph Waldo Emerson Society, Inc. will be held during the Modern Language Association convention in Chicago (27-30 December 1990). The exact time and place have not yet been fixed, but will be announced on the bulletin boards in the "Who's Where" areas, and if possible by other means, such as the MLA's daily news sheet.

Call for Papers

Professor Ronald A. Bosco is organizing two panels on "Emerson and Biography" for the 1991 conference of the American Literature Association. Papers may focus on Emerson's biographical writings, Emerson biography, or Emerson Family biography. Interested persons should send proposals no later than 15 December 1990 to Professor Bosco at the Department of English, State University of New York at Albany, Albany, NY 12222.

PROSPECTS

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Ralph Waldo Emerson Society at its inaugural meeting voted unanimously to join. The ALA is committed to exploring the richness and diversity of American writing and welcomes all forms of humanistic scholarship. It publishes a newsletter which provides information on its annual conference, its other activities, and the societies of which it is composed. To subscribe to the newsletter, send a check for \$5 made out to the American Literature Association to Professor Bendixen.

FOUNDING MEMBERS

Marie L. Ahearn	Capt. & Mrs. Edward W. Emerson	Alfred G. Litton	Don Shannon
Linda Allardt	Fred Emerson	Kent P. Ljungquist	Daniel Shealy
Barry Andrews	Mary H. Emerson	Michael Lopez	D. Shivaji (India)
Prakash V. Aoley (India)	Mr. & Mrs. Raymond Emerson II	Paul McCarthy	Frank Shuffelton
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