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EMERSON SOCIETY PAPERS

Distinguished Achievement Award Presented to Joel Myerson

Writing a brief tribute to Joel Myerson as the most recent recipient of the Ralph Waldo Emerson Society's Distinguished Achievement Award is a considerable challenge. The tribute portion of the task is not the problem. Anyone who has worked even briefly on any question relating to Emerson and the Transcendental movement over the past twenty-two years or so knows what a tremendous contribution he has made. No, the real problem here is brevity. A mere sampling of his accomplishments could run on for several pages. However, I am heartened in my task by the realization that I may, with reasonable justification, limit my comments here to those achievements which primarily concern Emerson studies.

Joel Myerson is Carolina Research Professor of American Literature at the University of South Carolina, where he has taught since 1971, and where he served as Department chair in 1987-1990. He received his B.A. degree from Tulane University in 1967 and his M.A. (1968) and Ph.D. (1971) from Northwestern University. In a scholarly career which continues to evolve apace, Prof. Myerson has written, edited, co-authored, or co-edited nearly sixty books, as well as a considerable number of articles, reviews, and scholarly presentations. Those books with particular relevance to Emerson and his times are *The American Renaissance in New England* (1978), *The New England Transcendentalists and the Dial: A History of the Magazine and Its Contributors* (1980), *Emerson Centenary Essays* (1982), *Ralph Waldo Emerson: A Descriptive Bibliography* (1982), *Critical Essays on Ralph Waldo Emerson* (with Robert E. Burkholder, 1983), *Emerson: An Annotated Secondary Bibliography* (with Robert E. Burkholder, 1985), *Emerson and Thoreau: The Contemporary Reviews* (1992), *Ralph Waldo Emerson: An Annotated Bibliography of Criticism, 1980-1991* (with Robert E. Burkholder, 1994), *Emerson's Antislavery Writings* (with Len Gougeon, 1995), and *The Selected Letters of Ralph Waldo Emerson* (1999). His highly regarded annual, *Studies in the American Renaissance* (1977-1996),

frequently carried important articles on Emerson and members of the Emerson family. Most recently Prof. Myerson completed work (with Ronald Bosco) on a two-volume edition of *The Later Lectures of Ralph Waldo Emerson*, which will soon be available from the University of Georgia Press. As a review of this formidable and yet incomplete list of Prof. Myerson's works suggests, few scholars today could claim a greater influence on modern Emerson studies.

In addition to these specific publications, Joel Myerson has been a constant and major presence in the community of scholars who concern themselves with the study of American literature of the antebellum period. Indeed, there are rumors that, like Moby Dick, Prof. Myerson is ubiquitous. His active involvement in professional organizations in the area is unparalleled. He has served as President of the Association for Documentary Editing, the Philological Association of the Carolinas, the Thoreau Society, and the Ralph Waldo Emerson Society, which honors him today. He has also served on the editorial advisory boards of *Text*, *The Association for Documentary Editing Newsletter*, *Resources for American Literary Study*, *The Concord Saunterer*, *Nineteenth-Century Studies*, *American Literature*, *Journal of Florida Literature*, *American Periodicals*, *The Carlyle Annual*, *The Journal of Unitarian Universalist History*, and *ESQ: A Journal of the American Renaissance*.

All of these accomplishments serve to amply justify, from a scholarly perspective, the presentation of this Distinguished Achievement Award to Prof. Myerson. But our tribute would be incomplete if we did not note that Joel Myerson, in addition to being an exemplary scholar, is also an exemplary human being. His personal warmth and his generosity in sharing his vast knowledge and expertise are legendary. A remarkable number of notes of acknowledgment and gratitude, inscribed in books and in the footnotes of articles, testify to his willingness to read, comment on, and inevitably improve the scholarship of others.

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2000 EMERSON SOCIETY PATRONS

Emerson Society members have responded generously to the appeal by Past President Ronald A. Bosco to join at new levels of membership. All donations above the \$10 annual regular membership go to support the "Emerson in 2003" Bicentennial celebration now being organized. Dues categories are Life (\$500), Sustaining (\$50), Contributing (\$25), and Regular (\$10). Please send check payable to The Emerson Society (U.S. dollars only) to Ronald A. Bosco, Secretary/Treasurer, Dept. of English, University at Albany-SUNY, Albany, NY 12222.

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EMERSON SOCIETY PAPERS

The newsletter of the Ralph Waldo Emerson Society
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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 Ronald A. Bosco, Department of English, University at Albany-SUNY, Albany, NY 12222.

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 36207-3924.

Review copies of books on Emerson should be sent to book review editor T. Gregory Garvey, Department of English, SUNY-Brockport, Brockport, NY 14420-2968.

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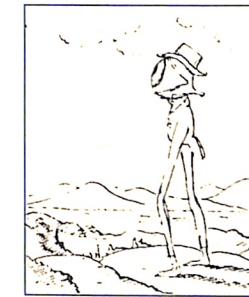
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PROSPECTS.



Leaders Sought

The Emerson Society seeks the names of Emersonians—particularly those relatively early on in their professional careers—who are interested in being considered as members of the society's Advisory Board or in serving the society in some other capacity. Please send a note of your interest—or a brief nomination of someone you know—to the society's president, Len Gougeon, Dept. of English, University of Scranton, Scranton, PA 18510.

ALA 2001

The American Literature Association has announced that its twelfth annual conference will be held in Cambridge, Mass., on 24-27 May 2001. Mark your calendars and look for details in the Spring 2001 issue of *ESP*.

Everyday Transcendentalism
A nearly full Masonic Temple in Concord was the site on 14 July of the Emerson Society's annual Concord presentation at the Thoreau Society Annual Gathering. Presenters (from left to right) Ron Bosco and Joel Myerson discussed "The Emerson Brothers: A Family Portrait"; Mary Zboray and Ronald Zboray examined "How Ordinary New Englanders Received the Works of Emerson and Thoreau"; and Jayne Gordon and Phyllis Cole explored "The Emersons in Their Neighborhood." A lively discussion followed.



A Tribute to Emerson

The Emerson Inn and Spa, a luxurious establishment named in honor of the Sage of Concord, has recently been opened at Mount Tremper near Shandaken, in the Catskill Mountain region of New York. Originally built in the early 1870s as a country hotel, the main building, which has 25 guest rooms and suites, has been completely renovated and decorated in a combination of Persian, West Indian, African, and Victorian styles, with a Japanese-theme spa next door. Rates for singles range from \$410 to \$560 a night, doubles from \$500 to \$650, including breakfast, dinner, and afternoon tea. (Massages, facials, and other spa services are extra.) It seems likely that Mr. Emerson could not have afforded to stay there, but he might be pleased at the tribute to his memory.

Our Editor Turns 90

Douglas Emory Wilson—editor of *ESP* since its inception in 1990—has just celebrated his 90th birthday! Emersonians everywhere join in sending their best wishes and celebrating the "prospects" of seeing Doug at the helm of *ESP* for many years to come.

Abstracts of Long Beach ALA Papers

The following panels were presented by The Emerson Society
at the eleventh annual conference of the American Literature Association on 26 May in Long Beach, California.

SESSION I: Asia in Emerson/Emerson in Asia. Chair, Phyllis Cole (Penn State Delaware County)

"Orientalism, East and West: The Example of Ralph Waldo Emerson and Protap Chunder Majumdar"

ALAN HODDER
Hampshire College

This paper considers two sides of the "Asia in Emerson and Emerson in Asia" equation: Emerson's selective appropriation of Hindu texts and the reception of Emerson by the Bengali reformer, P. C. Majumdar. Journal and notebook entries made after 1845 suggest that Emerson's mature reception of Indian thought was often well informed, notwithstanding the limited nature and availability of his sources. By the same token, his conception of India was deeply colored by the stereotyping, homogenizing, and dichotomizing endemic to European Orientalist discourse. One of the most egregious examples of this appears in his essay on Plato in *Representative Men*, where he conceives "Asia" as the polar antithesis of Europe in the familiar dichotomy of East vs. West. Closer examination of the literary context of this presentation suggests, however, that he invoked the familiar Orientalist platitudes in part for his own rhetorical purposes.

The case of Protap Chunder Majumdar (1840-1905) offers a revealing counterpoint to Emerson's own style of motivated reading. A Western-oriented Hindu from Bengal, Majumdar visited the West three times during the late nineteenth century in his ambassadorial role as a leader of the Brahmo Samaj, a movement of Hindu reform founded in 1828 by Rammohan Roy. As with Roy, Majumdar's views of his Hindu heritage were as much mediated by Orientalism and Unitarian Christianity as by native traditions. The complex character of Majumdar's Orientalism may be witnessed in two addresses he gave to Western audiences during his trips abroad. One of these, "The World's Religious Debt to Asia," he delivered in 1893 to the World Parliament of Religions in Chicago. Here, he demonstrated his own obvious indebtedness to an Orientalist cast of mind in his readiness to engage in the same sort of dichotomizing between East and West as in Emerson's "Plato." However, in contrast to Emerson, Majumdar shifts the valuation between the two poles from West to East. At the same time, he specifically invokes Emerson's doctrine of the oversoul and often employs a style reminiscent of Emerson's treatment of natural religion in his essays and addresses.

Majumdar had made his debt to Emerson more explicit several years before, however, when shortly after a trip to Concord, he offered a glowing tribute to the late writer under the title

"Emerson As Seen From India" that was read in the 1884 session of Alcott and Hams's Concord School of Philosophy. Although full of reverence, this essay also exhibits an anti-Western undercurrent throughout. After a stridently anti-colonialist opening, Majumdar enlists Emerson as a foil to "Western materialism" and a belated paragon of ancient Hindu spirituality. In doing so, he exemplifies a familiar Hindu strategy of opposition by assimilation: he was quick to recognize Emerson's genius, but only as a late and somewhat provincial expression of India's own timeless wisdom. This address neatly illustrates the ambiguities of Majumdar's cultural position vis-à-vis his otherwise like-minded American hosts, and the conflicted nature of his debt to Emerson.

"Emerson and the Disembodied Song of God: Reevaluating the Role of the Gita"

STEVE WESTBROOK
University at Albany-SUNY

One of the most prolific keepers of reading journals and topical notebooks among canonical American writers, Ralph Waldo Emerson made a practice of transcribing the language of others into his private papers. He filled thousands of pages with fragments of texts gathered from a collection of theosophical literatures and then reinvented this material when composing his works intended for publication, assimilating it into his own poems and essays. Some of his favorite sources for appropriation included sacred literatures of Asia. While drafts of his writings include passages culled from a diverse range of Asian sources, from Zoroastrian proverbs to the Confucian *I-Ching*, they most frequently cite or re-invent passages from Hindu literature. Among texts within this canon, the *Bhagavad Gita*, or *Song of God*, which Emerson celebrated in his journals and correspondence, figures prominently. His appropriations from the book, however, have not been widely studied or understood. A number of scholars, including Kenneth Walter Cameron, Frederic Ives Carpenter, Arthur Christy, Andrew McLean, and Arthur Versluis have commented upon the subject, but a detailed study has yet to be conducted. The *Gita*'s impact on Emerson's specific works has been largely overlooked for good reason: the subject is fraught with complications that arise in part from processes of cross-cultural translation and in part from the problem of attempting to reconstruct reading lists and writing practices from a distance of history. While acknowledging and embracing these complications, this paper explores Emerson's appropriative practices and assimilative writing processes through a reading of the poem "Brahma," a work which borrows heavily from the dialogue between Krishna and Arjuna. It not only examines the processes through which a nineteenth century American Orientalist rewrote material that originally appeared in an ancient

Indian song, but also calls into question the specific media that may have provided him access to this text. Through close analysis, it suggests that the poem relies on a translation other than Charles Wilkins's 1785 *Bhagvat-Geeta*, its commonly assumed source, and pursues the implications of this possibility.

"Emerson's Impact on Japan"

HIDEO KAWASUMI
Seikei University

After 200 years of national seclusion, Commodore Perry's steam-powered warships forced the opening of Japan, and the new Japanese government pushed with urgency a "Civilization and Enlightenment" policy that would help Japan catch up with the advanced nations of the Western world. The new state, born in 1868 of the Meiji Restoration, cast off its feudal political system, introduced Western civilization, and strongly promoted the modernization of the country. The changes were radical: a break with old customs and traditions, the adoption of Western ideas and values, and the establishment of a modern ego. And this process necessarily involved a widespread encounter with Christianity which the former Tokugawa shogunate had totally prohibited. With the Meiji Restoration, freedom of religion was brought to the people and Christianity emerged on the surface and prevailed. A surprising number of leading intellectuals during the Meiji Era (1868-1912) were Christians: Masanao Nakamura, Jo Nijima, Masahisa Uemura, Soho Tokutomi, Kanzo Uchimura, Tokoku Kitamura, Toson Shimazaki, and Homei Iwano. In this intellectual climate Emerson's thought, anchored in Christianity, appealed to the Japanese and more or less helped answer the questions facing the creation of a new nation.

It was not, then, just an accidental matter for Emerson to be invited to give a speech at a banquet in the Japanese Embassy in Boston during the summer of 1872. The fact that they chose Emerson as a speaker from among many other prominent individuals symbolically reflected the importance of Emerson to the Japanese. Indeed, ten years later and only five years after the foundation of the first university, "Culture" and "Behavior" were adopted as college English textbooks, and in 1888 the first translation of Emerson's work, "Compensation," appeared. Soon after that a substantial work written from a Japanese viewpoint was published in 1894 under the title *Emerson*. Subsequently, numerous translations of major works of Emerson followed, culminating in *The Complete Works of Emerson* in 1917. The process of modernization 'necessitated' Emerson, so to speak, and Emerson played a significant role especially among the Meiji intellectuals. Still today, after long, turbulent years, Japanese scholars of Emerson, together with scholars in the U.S. and other countries, are actively seeking further value from Emerson.

"Emerson and Neo-Confucianism"

YOSHIO TAKANASHI
Nagano Prefectural College, Japan

One of the reasons R. W. Emerson was accepted favorably in Japan from the 1880s to the 1920s was that Japanese saw similarities between his thought and Neo-Confucianism. Neo-Confucianism continued exerting a strong influence upon the morals of the Japanese people during the Edo period (1603-1867), and even after the Meiji Restoration (1868) its ethos still remained. One of the Japanese literary men who pointed this out was Hōmei Iwano (1873-1920), a naturalist poet and novelist. He wrote "Yang-ming and Emerson" in 1910, pointing out the resemblance between Emerson's Transcendentalism and the doctrines of Wang Yang-ming (1472-1529), a protestor in Ming dynasty China against formalized Confucianism. Hōmei, however, did not give much consideration to Chu Hsi (1130-1200), a great synthesizer of Neo-Confucianism in Southern Sung dynasty China. And the two American scholars, F. I. Carpenter and A. Christy, did not take note of Chu Hsi, though they pointed out the influence of Confucius and Mencius on Emerson. It can be said, however, that Chu Hsi was the most important philosopher in East Asian intellectual history, considering that the influences of Neo-Confucianism were not limited to China. In treating the topic "Emerson and Asia," therefore, it is worthwhile to consider the relation between Emerson's thought and the doctrines of Chu Hsi. Neo-Confucianism tried to preserve the human and social morality peculiar to Confucianism, while criticizing Taoism for aspiring after natural idleness and Buddhism for fleeing from human duties. It, on the other hand, adopting the metaphysics of Buddhism and the cosmogony of Taoism, tried to formulate a new system of ethical philosophy.

Emerson's universal and superpersonal concept of God can be compared to Neo-Confucian concept of *T'ien Li* (Heavenly Principle), which is the controller of the universe, at the same time being the eternal moral principle. Emerson's "Over-Soul," moreover, parallels Chu Hsi's *Tai Ch'i* (the Supreme Ultimate). *Tai Ch'i* is not only a single whole of *li* (principle), but also the ultimate source from which all things came into being by the generating function of *ch'i* (ether). For Chu Hsi, *li* and *ch'i* are never separate. The relation between *li* and *ch'i* can be explained as that between the principle and its function, not founded on the theory of cause and effect, as seen in Western mind/matter dualism. In the doctrine of Neo-Confucianism there can be found no idea of "creation." One of the central doctrines of Chu Hsi is the perfection of knowledge, which means that by making a thorough and profound investigation of nature in all things, the learner will be able to comprehend their cause or basic principle. This resembles Emerson's idea of the correspondence of moral law with natural law. Another is the doctrine of the Mean, or practical ethics attaining absolute sincerity by following what is natural and cultivating and clarifying the "Way." Chu Hsi's "sage" is comparable to Emerson's "scholar" who acts faithfully on the basis of moral sense.

(Continued on page 11)



Sealts as Teacher

The loss of Merton Sealts will be felt deeply by the community of scholars in American Literature, who gained much from his remarkable legacy of scholarly achievement in the studies of Melville and Emerson. And those of us lucky enough to have come to know him personally will feel the enormous loss of mentor, colleague, and friend, a man who put as much of himself into the work and careers of his students and colleagues as he did into his own work. It is a rare quality to be able to hold the most rigorous standards for the acumen and originality of scholarship, while maintaining an openness and capacity for supportive responsiveness. Merton Sealts possessed this gift, and those who studied with him realized increasingly both the integrity of his thinking and the largeness of his heart.

It was my privilege to study with him, beginning in the turbulent Madison of the early 1970s. He stood out among the senior faculty for his accessibility to students and for his very striking devotion to his teaching and his scholarly work. I will expect much of you, he seemed to say, because I expect the same of myself—and because this work we share is a high calling. Among classes of students who were very troubled about the nature of the modern university and the eventual course of their studies, Mert Sealts was a Gibraltar-like reminder of why we were drawn to literature and to teaching, of how we could be professors of literary studies but not limited and defined by the “profession,” and of how we could deal openly and honestly with the conflicts of personalities and values that always came to a focus in our work for the classroom. Once his student, of course, you were never able to exhaust the lessons he could teach. He taught by example, as all great teachers do, and every lesson he taught said by implication, “Trust thyself.”

—David Robinson

MERTON M. SEALTS JR. (1915-2000)

Merton M. Sealts Jr., a Founding Member of the Emerson Society, was equally distinguished as a scholar of Ralph Waldo Emerson and of Herman Melville. Born in Lima, Ohio, Professor Sealts held degrees from the College of Wooster (B.A., D.Litt.) and Yale University (Ph.D.) and served in the U.S. Army Air Force during World War II, leaving the service as a major and recipient of the Bronze Star Medal. He arrived at the University of Wisconsin-Madison in 1965 after teaching at the University of Missouri, Wellesley College, and Lawrence University; in 1982, he retired as Henry A. Pochmann Professor of English. His wife, the former Ruth Mackenzie, whom he married in 1942, died in 1995. Besides writing several now-standard books on Melville and many scholarly articles, he edited volumes 5 and 10 of *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson*; coedited (with Alfred R. Ferguson) *Emerson's Nature: Origin, Growth, Meaning*; and wrote *Emerson on the Scholar, Beyond the Classroom: Essays on American Authors*, and an autobiography, *Closing the Books*. Professor Sealts received the Jay B. Hubbell Award in 1992 from the American Literature Section of the Modern Language Association for his contributions to the study of American literature, and, in 1995, the Ralph Waldo Emerson Society Distinguished Achievement Award. Because of the depth of Professor Sealts's scholarly and personal legacy to so many Emersonians, *ESP* presents tributes from four scholars who knew Mert Sealts — former student, professional colleagues, and friends.

Pursuing Mert

I first met Mert Sealts in the late 1960s when I was working on the Northwestern-Newberry Melville edition and Mert would come through Chicago to use the Newberry Library. I was delighted to meet Mert, whose work I knew well and respected, and was charmed that he would take me, a lowly grad student, out to lunch and chat about my work. Over the years I visited Mert and his wife, Ruth, in Madison, had many chats with Mert at conferences or over the phone, and kept up a pretty good correspondence.

Mert was meticulous in all aspects of his life, from model trains to scholarship, possessing a Harry Trumanesque attitude about honesty and responsibility that made him a pleasant anomaly. Mert got his facts right, kept his guesses few, and went out of his way to share his knowledge with anyone who asked an intelligent question. I often did more preparatory research when asking Mert a question than I did in researching articles I submitted for publication because, chances were, Mert would know more than the journal's referees. He was unfailingly generous with his time, continually as demanding of his friends as he was of himself, and utterly devoted to Ruth. He was a delight to talk with, a sort of Cheshire owl, whose knowledge was encyclopedic, wit razor-sharp, humor dry, and eyes sparkling. In a profession filled with pretentious people, he was down to earth; in an age of confession, he was private; in a time of “instant classics,” he produced scholarship for the ages. He will be missed.

—Joel Myerson

Uncle Merton

When I learned of the death of Merton Sealts, I sat down to think about what made him so special. All of us who have labored in the same vineyards with him over many years have had a unique relationship with him. I picked up and reread Emerson's enigmatic essay on “Friendship” to see if it could define my own relationship with him. I was never his student, but I profited from his kindness long before I met him.

While I am always reluctant to extract those eminently quotable Emersonian epigrams (usually violated by removing them from context), I kept coming back to the opening sentence of “Friendship” — “We have a great deal more kindness than is ever spoken.” If we could distill Mert's relationship with everyone with whom he came in contact both in his professional and personal relationships, I think it is crystallized in this quintessential Emersonian observation. I have always thought of him as a “Great Uncle” — one of those individuals who, while not directly related through familial ties, is still an essential part of one's life — someone who would always be there to give advice, counsel, and support when you most needed it. I will deeply miss him. “The heart knoweth.”

—Richard Lee Francis

A Gentleman, a Scholar, and a Cat Lover

Mert Sealts struck everyone as the walking embodiment of that old phrase “a gentleman and a scholar.” He was a giant in a generation of great scholars, with a refined and tactful presence to match his reputation for monumental scholarship and exacting criticism. As a non-tenure-track editor at the University of Wisconsin in Madison more than twenty years ago, I timidly phoned the legendary professor for advice on a matter of Emerson research. He stunned me by dropping by my office, arranging lunch, and later including me in functions for young faculty.

Anyone seeking Mert's advice or endorsement inevitably encountered his tenacious gatekeeper—his beloved wife, Ruth—who shielded her husband from all manner of sycophants and fools. Once we had enjoyed their gracious hospitality, however, my wife, Sandy, and I became fast friends of both Sealtses. Ruth and Sandy hailed from the same home town, Franklin, Mass.; Ruth and I were alumni of Boston University; Mert and I, of course, talked of Waldo and Herman. But our friendship was cemented more than anything else by our passionate fondness for cats.

Over the years since our departure from Madison in 1987 and Ruth's death in 1995, I continued to treasure Mert's notes, phone calls, visits. He was a great conversationalist with marvellous tales of academic intrigue. During our last visit—in April 1999—Mert drove me around Madison, pointing out what was new and what had not changed. We had lunch at a Chinese restaurant and dinner at Mert's club, where we watched the sun set over Lake Mendota. From 10 a.m. to 10 p.m. we talked nonstop about Madison, literature, sports, war, politics, cats—and Ruth. Nearly every day I consult Mert's indispensable books on Emerson. They are timeless. But I miss hearing his voice on the phone, and new prospects of dinner, talk, and good fellowship.

—Wesley T. Mott

ESP gratefully acknowledges the cooperation of Professor Sealts's niece, Debra H. Shepherd, in the preparation of this memorial tribute.

An Emerson Bibliography, 1999

DAVID M. ROBINSON
Oregon State University

New scholarly works from 1999, including items missed in the 1998 bibliography (ESP 10, ii [1999]:6-7). Individual essays from four essay collections are included here (Cambridge Companion to Emerson, Hawthorne and Women, Reciprocal Influences, and Transient and Permanent), which are cited respectively under the editors Porte and Morris, Idol and Ponder, Fink and Williams, and Capper and Wright. Readers should also consult the periodic Thoreau bibliographies in the Thoreau Society Bulletin.

Albrecht, James M. "Saying Yes and Saying No: Individualist Ethics in Ellison, Burke, and Emerson)." *PMLA* 114:46-63. [Ralph Ellison's literary enactment of an individualist ethic articulated by Emerson and Kenneth Burke.]

Anderson, Janet M. "Ellen Emerson and the Tubercular Muse)." *Lit. & Medicine* 18:39-59. [The illness and death of Ellen Emerson as an example of the affirmative aspects of nineteenth-century sentimental culture.]

Augst, Thomas. "Composing the Moral Senses: Emerson and the Politics of Character in Nineteenth-Century America." *Political Theory* 27:85-120. [Emerson's later lectures as an effective form of civic education.]

Brehm, Victoria. "Inventing Iconography on the Accessible Frontier: Harriet Martineau, Anna Jameson, and Margaret Fuller on the Great Lakes." *Prospects* 24:67-98. [Fuller's *Summer on the Lakes* and the nineteenth-century excursion narrative.]

Brennan, Denis P. "The Wrongheaded and the Transparent Eye-ball: Garrison, Emerson, and Antebellum Reform." *Hist. Jour. of Mass.* 27:28-45. [Compares Emerson with William Lloyd Garrison.]

Broyles, Michael and Denise Von Glahn. "Later Manifestations of Concord: Charles Ives and the Transcendentalist Tradition." *Transient and Permanent*. Pp. 574-602. [Ives's efforts to represent Transcendentalism musically.]

Buell, Lawrence. "Transcendentalist Literary Legacies." *Transient and Permanent*. Pp. 605-19. [The decreasing authority of Transcendentalism as a historical or literary category.]

Bush, Harold K. *American Declarations: Rebellion and Repentance in American Cultural History*. Illinois. [Includes consideration of Emerson's role in the formation of a national pattern of cultural repentance and renewal.]

Capper, Charles. "'A Little Beyond': The Problem of the Transcendentalist Movement in American History." *Transient and Permanent*. Pp. 3-45. [History of the interpretation of Transcendentalism.]

Capper, Charles and Conrad Edick Wright, eds. *Transient and Permanent: The Transcendentalist Movement and Its Contexts*. Mass. Hist. Soc. and Northeastern. [Essays from the 1997 conference at the Massachusetts Historical Society. Essays will also be listed individually.]

Capps, Donald. "Individualism and Naturalism: The Works and Influence of Ralph Waldo Emerson Re-Examined." *Religious Studies Rev.* 25:341-48. [Assesses recent Emerson books by Brown, Cadava, Mitchell, and Newfield.]

Christensen, Paul. "Building Merlin's House in America."

SWR 84 [1998] :11-29. [Emerson's influence on Frank Lloyd Wright, Ezra Pound, and other modernist thinkers.]

Clayton, Sarah Turner. *The Angelic Sins of Jones Very*. Peter Lang. [A history of Very criticism.]

Cole, Phyllis. "Ralph Waldo Emerson in His Family." *Cambridge Companion to Emerson*. Pp. 30-48. [The shaping influence of Emerson's family relations.]

———. "Woman Questions: Emerson, Fuller, and New England Reform." *Transient and Permanent*. Pp. 408-446. [Fuller's dialogues with Emerson on feminism and reform.]

Davis, Cynthia J. "Margaret Fuller, Body and Soul." *AL* 71:31-56. [Theories of the body and health among the Transcendentalists, with emphasis on Fuller's gendered theory of the body.]

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Hurst, Luanne Jenkins. "The Chief Employ of Her Life: Sophia Peabody Hawthorne's Contributions to Her Husband's Career." *Hawthorne and Women*. Pp. 44-54. [Sophia Peabody's support of Nathaniel Hawthorne's literary career.]

Hurth, Elisabeth. "From Idealism to Atheism: Parker and Ludwig Feuerbach." *JUUh* 26:18-46. [The impact of Feuerbach's

theology on Parker and the Transcendentalists.]

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Johnson, Claudia Durst. "Discord in Concord: National Politics and Literary Neighbors." *Hawthorne and Women*. Pp. 104-20. [The uneasy relations between the Hawthorne and Alcott families.]

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Petrulionis, Sandra Harbert. "Selective Sympathy: The Public and Private Mary Merrick Brooks." *TSB* no. 226:1-3,5. [Information on a Concord abolitionist.]

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Porte, Joel. "Introduction: Representing America—the Emerson Legacy." *The Cambridge Companion to Emerson*. Pp. 3-12. [Emerson's cultural prominence and legacy.]

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Posterro, Barry. "Emerson, Relatively Speaking." *ESP* 10, i:4-5. [Connects Emerson with later concepts of Einstein.]

Reynolds, David S. "'A Chaos-Deep Soil': Emerson, Thoreau, and Popular Literature." *Transient and Permanent*. Pp. 282-309. [The influence of popular culture on Emerson and Thoreau.]

Richardson, Robert D., Jr. "Emerson and Nature." *Cambridge Companion to Emerson*. Pp. 97-105. [Emerson's theories of the natural world and its relation to mind.]

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Rosowski, Susan. *Birthing a Nation: Gender, Creativity, and the West in American Literature*. Nebraska. [Includes discussion of Emerson, Thoreau, and Fuller's contributions to the conceptualization of the American West.]

Sarver, Stephanie L. *Uneven Land: Nature and Agriculture in American Writing*. Nebraska. [Includes discussion of Emerson's philosophy of the farm.]

Schirmeister, Pamela. *Less Legible Meanings: Between Poetry and Philosophy in the Work of Emerson*. Stanford. [The experience of reading Emerson's texts compared to the experience of psychoanalytic "transference."]

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Thoreau and Emerson.]

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Van Cromphout, Gustaaf. *Emerson's Ethics*. Missouri. [Emerson as a philosopher of ethics.]

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Warren, James Perrin. *Culture of Eloquence: Oratory and Reform in Antebellum America*. Penn State. [Emerson, Thoreau, and Fuller as products of, and contributors to, an oratorical culture.]

Weisbuch, Robert. "Post-Colonial Emerson and the Erasure of Europe." *Cambridge Companion to Emerson*. Pp. 192-217. [Emerson's changing stance toward European culture.]

Williams, Gary. *Hungry Heart: The Literary Emergence of Julia Ward Howe*. Massachusetts. [New account of Howe's marriage and early writings.]

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Wilson, R. Jackson. "Emerson as Lecturer: Man Thinking, Man Saying." *Cambridge Companion to Emerson*. Pp. 76-96. [Emerson's impact as a public lecturer.]

Zboray, Ronald J. and Mary Saracino Zboray. "Transcendentalism in Print: Production, Dissemination, and Common Reception." *Transient and Permanent*. Pp. 310-381. [The readership of Transcendentalist works.]

ALA Papers

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SESSION II: The Reception of Emerson. Chair, Ralph Bauer (University of Maryland)

"Reading Women Reading Emerson: A New Look at the Old Contention"

SARAH ANN WIDER
Colgate University

For women at the turn into the twentieth century, Emerson was the figure who underwrote their reformer's work. We would be well advised to return to their words, words that we may well have assumed were mere "puffs" after Emerson's death. In these words, there is undeniably fabulous and extravagant praise, but there is also a complex and poorly understood dynamic. What power could and did women claim by reading and quoting and identifying their work with Emerson's? In its time, such power was substantial, ambitious, and wide-reaching. Writing in the *Woman's Journal* shortly after Emerson's death, Henrietta Basset drew gender lines and identified Emerson as the "priest of women's intellectual commonwealth." Women of her generation as well as the next explored that commonwealth in their various programs for social change. The interest was not limited to the United States. Marie Mali in Belgium and Marie Dugard in France were actively involved in widening Emerson's audience. With his words, women laid the intellectual foundations for a revolutionary self-reliance, a revolutionary *domestic* self-reliance, that would, they hoped, radicalize the home, resolve the deadly entrapment created by conventional gender relations and take one significant step toward curbing imperialism. The practiced, practical element of women's reading returns. Whether in Mrs. L. J. K. Gifford's picture of nursing mothers reading Emerson or Marie Mali's demand that Belgium's *laissez-faire* ennui be challenged by vigorous idealism or Dorothy Canfield Fisher's characters reading "Self-Reliance" in the most unlikely places, Emerson's words were eminently applicable, eminently accessible. Independent of institutional learning, they spoke to those who could not experience the luxury of academic training. And for those who had been through such institutions of learning, Emerson's essays might well free them from those old prisons of thought. In Henrietta Basset's words, it was the sluices, the overflow, the thoughts unconsidered, let go as run-off that offered new worlds. Women found them, wrote them, and if H. L. Mencken attempted the old failed alchemy of dismissal ("a debased Transcendentalism rolled into pills for fat women with vague pains and inattentive husbands"), we need not. But here our critical tools still fail us. The old critical language plays us almost invariably back into the old interpretations. We have not yet developed a good language for talking about literary affect. It needs to happen. It's clearly good work for 2003 and beyond, and the more we are provided with real readers and their

responses, the more we hear the nuances of their language, the more we can begin to make sense from the extravagant language we now so dimly comprehend.

"Textual Resonances: Emerson in the Pen of the Cuban Poet José Martí"

JOSÉ C. BALLÓN
Ohio Wesleyan University

This paper describes the literary influence of Ralph Waldo Emerson (1803-1882) on José Martí (1853-1895), who is considered Cuba's greatest national hero as well as one of its most important literary figures. In a previous study [*Autonomia cultural americana: Emerson y Martí* (Madrid: Editorial Pliegos, 1986)], I discussed the presence of Emerson in Martí's two major books of poems: *Ismaelillo* [*Little Ishmael*] (1882), and *Versos sencillos* [*Simple Verses*] (1891). For this paper I have underscored the significance of the only two sequences of recurrent notations in Martí's works, mainly in his *Journals* and *Notes*. In one of them he repeatedly documents his intellectual encounter with Emerson and in the other his adoption of the Emersonian concept of "melioration."

In his revolutionary activities Martí sought to emulate Simón Bolívar and San Martín. However, while he lived in the U.S. (1880-1895), he found in Emerson the representative of the civic hero, and through him he was able to integrate revolutionary action and thought into a unified ethical vision. Guided by the Emersonian vision of progress, Martí sought to extend democracy to "Our America" (the Spanish speaking countries of the Americas) as a reality and as an ideal. One of the most enduring images of democracy he found in the U.S. was the Minute Man Monument in Concord.

Therefore, when Martí wrote his eulogy "Emerson" in 1882 for Latin American newspapers, he referred to the first lines of Emerson's "Concord Hymn," inscribed at the base of the monument, indicating that: "His are the only poetic verses which consecrate the greatest struggle of this land."

Early in his exile in New York (1880 to 1883), Martí acknowledged Emerson's prominence, repeatedly encapsulating his intellectual encounter with Emerson as an intense climactic moment of clairvoyance. Furthermore, to preserve the magma of this unique experience, he confided the intimate desire to organize his projected autobiography around the founding event, "the afternoon of Emerson": "To write: the supreme moments: (Of my life, of *The Life of a Man*; the few things one can remember, like mountain summits, life's summits: the hours that matter) The afternoon of Emerson."

In the other sequence of notes, Martí preserved Emerson's idea of progress or "melioration": "And striving to be man, the worm/Mounts through all the spires of form." Martí realized how Emerson developed fully his idea of melioration in "The Poet."

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There the worm not only becomes man, but a lucid individual able to conjure up, through his poetic voice, the noblest possibilities of mankind. Thus, Martí consummated his poetic conversion, personifying the poet whose soul “detaches and sends away from it its poems or songs, a fearless, sleepless, deathless progeny,” “clad with wings.” It is in resonance with these words that Martí transforms his son José into *Ismaelillo*, the central Arabic symbolic figure of the text. In the temple of nature *Ismaelillo* becomes a magical child, an angel who at the end of his filial game restores the father to Paradise with the power of his loving magic.

“Imaging Emerson: Depiction of Emerson in Biographies of His Contemporaries”

MARY KUPIEC CAYTON
Miami University

[Abstract not available at press time.]

Myerson

(Continued from page 1)

Additionally, a number of younger scholars have found their careers advanced and tenure granted, in part, because of Prof. Myerson's willingness to place them on panels and to publish their research when the work itself justified such consideration, and when it was in his power to do so. Such scholarly accomplishment and such personal generosity were duly recognized recently with the publication of *Emersonian Circles: Essays in Honor of Joel Myerson* (1997), a recognition which comes to very few, especially at such an early age, but an honor which the Ralph Waldo Emerson Society gladly ratifies today with its Distinguished Achievement Award.

—Len Gougeon

