



R.W.E.

Volume 13, Number 2

Fall 2002

EMERSON SOCIETY PAPERS

Distinguished Achievement Award Presented to Ronald A. Bosco

The "American Scholar" that Emerson envisioned is no mere bookworm. Character is the hallmark of the scholar, who bears high and demanding duties to self, truth, and others. In recognition of just such a sustained contribution to Emerson studies, the Ralph Waldo Emerson Society—at its annual meeting in Long Beach, California, on 31 May 2002—proudly presented its Distinguished Achievement Award to Ronald A. Bosco.

Professor Bosco is Distinguished Service Professor of English and American Literature and Religious Studies at the University at Albany, SUNY, where he has been honored as a Collins Fellow and as Grand Marshal of the University. Regarded as an inspiring and demanding teacher, he has directed several doctoral dissertations and has an extraordinary record of continual service to, and leadership of, top-level university committees and task forces.

Ronald A. Bosco is preeminent among the many editors who have been at work since 1960 preparing standard critical texts of Emerson's monumental body of writings. No other scholar has had a hand in so many of these distinct projects. Professor Bosco was co-editor (with Glen M. Johnson) of the 16th, and final, volume of *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson* (1982); editor of vol. 3 of *The Complete Sermons* (1991); editor of vol. 2 of *The Topical Notebooks* (1993); and co-editor (with Joel Myerson) of *The Later Lectures* (2 vols., 2001). Even now he is at work editing the *Society and Solitude* and *Letters and Social Aims* volumes in the Harvard University Press edition of *The Collected Works of Ralph Waldo Emerson* and, with Joel Myerson, is preparing the correspondence of the Emerson brothers. His many articles on the poetry, lectures, and biographical theory of Emerson are authoritative.

As scholars of the early years of the Concord Sage now know, Emerson had a rich foreground, and so did Professor

Bosco—in American Puritan and colonial literature. He wrote his Ph.D. dissertation at the University of Maryland on the imposing Cotton Mather, and even as he was preparing Emerson's last journals for the press, he published several books on Puritan sermons. Aficionados of Puritanism know Professor Bosco as the world's leading expert on the seventeenth-century poet Michael Wigglesworth. Broad-minded Emersonians also admire Professor Bosco's recent forays into Thoreau scholarship. He has just completed two books designed to introduce Thoreau to wide audiences. And he is presently serving his second term as President of the oldest and largest society devoted to an American author, the Thoreau Society. All students of Transcendentalism know that this position—far from reflecting the "simplicity" valued by Thoreau—is a daunting full-time administrative job, and we are all indebted to Professor Bosco for his intrepid leadership.

A Founding Member of the Emerson Society in 1989, Professor Bosco has provided equally important and continual service to this organization. A frequent panelist and moderator at society events, he was appointed the society's first official Program Chair and was elected to terms as President and Secretary/Treasurer. For several years he has been co-chair (with Joel Myerson) of "Emerson in 2003," the society's official planning committee for an ambitious bicentennial celebration of Emerson's birth. Events will include exhibits and ceremonies in Cambridge and Concord, and a major scholarly conference at the Massachusetts Historical Society in Boston.

Emerson declared that the American scholar must "take up into himself all the ability of the time, all the contributions of the past, all the hopes of the future." Dynamic teacher, prolific writer and editor, selfless activist for his university and his profession—Ronald A. Bosco embodies Emerson's high ideal.

—Wesley T. Mott

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Thanks to Emerson Society members who have joined at levels above basic membership. All donations above the \$10 annual basic 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 Robert D. Habich, Secretary/Treasurer, Dept. of English, Ball State University, Muncie, IN 47306-0460.

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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
Book Review Editor: T. Gregory Garvey
Editorial Assistant: Nik Waggener
Design and Production: Peggy Isaacson

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 Robert D. Habich, Ball State University, Muncie, IN 47306-0460.

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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Collected Works News

Douglas Emory Wilson, General Editor of *The Collected Works of Ralph Waldo Emerson*, reports that Volume 6—*The Conduct of Life*—has been delivered to the Harvard University Press. He hopes that it will be published in 2003.

Emerson Conference at Massachusetts Historical Society

The Emerson Bicentennial Conference will be held at the Massachusetts Historical Society 24–26 April 2003. Events will include papers and panels, plus a visit to Concord to see the Emerson House, an exhibition at the Concord Free Public Library, and a reception at the Concord Museum. For information, please see the Society's Web site, www.masshist.org/conference/emerson.html. For answers to your questions, please e-mail conference@masshist.org or call (617) 646-0542.

"Emersonian Influence" Theme of 2003 Thoreau Gathering

The theme for the Thoreau Society Annual Gathering in Concord, Mass., on 10-13 July 2003 will be "Thoreau and the Emersonian Influence." If you wish to propose a workshop, panel discussion, activity, or speaker, please send your name and contact information, topic, and a one-page abstract no later than Friday, 13 December 2002 to the Thoreau Society Annual Gathering Committee, 44 Baker Farm, Lincoln, MA 01773.

Guide to Teaching Emerson

To commemorate the upcoming bicentennial of Emerson's birth, Society member Mike Crim, author of "A Teachers' Guide to Transcendentalism," is making available free of charge his latest effort, "Why Teach Emerson?" The booklet has concise background information about Transcendentalism and Emerson, as well as self-contained lessons, a glossary of terms, and annotated bibliography. To secure your copy, e-mail Mike at crim19@msn.com, or call 301-863-0249 and leave a message.

ALA 2003

The American Literature Association announces that its fourteenth annual conference will be held at the Hyatt Regency Hotel in Cambridge, Mass., on 22-25 May. For more information, visit www.americanliterature.org, and see the Call for Papers on page 5.

"Emerson in 2003" Calendar

With the bicentennial celebration of Emerson's birth now looming in the spring, several organizations, including the Ralph Waldo Emerson Society, are preparing special programs, events, and publications. Joel Myerson and Ron Bosco, co-chairs of the Emerson Society's "Emerson in 2003" offerings, announce the following updated working calendar. Events organized by the Emerson Society are indicated by an asterisk (*). If you know of other Emerson-related happenings scheduled for 2003, please notify our editor. The Spring issue of *ESP* will provide the latest updated calendar.

Jan./Feb.	Emerson featured in <i>Unitarian Universalist World</i>
26 March	*Opening of Harvard exhibition (in Houghton Library) on Emerson
27 March	*Ron Bosco and Joel Myerson talk on Emerson before the Ticknor Society at the Houghton Library
Spring	Exhibit of Emerson materials at 25 Beacon St., Boston (UUA Offices) with a program in connection with the exhibit that tentatively will include talks by Wesley Mott and David Robinson on Emerson's ministry and connection to Unitarianism
2 April	Panel discussion on Emerson at Harvard
8 April	Opening of University of South Carolina library exhibition of Emerson (Joel Myerson)
Mid-April	*Official announcement of Emerson Society Web site
24-26 April	*Conference at Massachusetts Historical Society, co-sponsored by the Emerson Society, and exhibition of Emerson materials at the MHS
26 April	Opening of Concord Free Public Library exhibition on Emerson; reception at Concord Museum; and opening of Emerson House to guests
Mid-June	Workshop/Forum on Emerson led by Robert D. Richardson, Jr., prior to UUA general assembly
26-30 June	Emerson sessions at Unitarian Universalist Association Assembly meeting in Boston
After June 30	Post-UUA general assembly conference in Concord with Barry Andrews, Jayne Gordon, and others
10-13 July	Thoreau Society Annual Gathering in Concord, Mass., devoted to the theme "Thoreau: The Emersonian Influence"
16-18 Oct.	Emerson conference in Rome

Special issues are being planned of *Harvard Library Bulletin*, *Journal of Unitarian Universalist History*, and *Nineteenth-Century Prose*.

Abstracts of Long Beach ALA Papers

The following panels were presented by The Emerson Society
at the thirteenth annual conference of the American Literature Association on 30-31 May in Long Beach, California.

SESSION I: Emerson and the Matter of War. Chair, Jennifer Gurley (University of California, Berkeley)

Emerson and the Representation of Revolution in the Pre-Civil War Years

JEAN DARCY, *Queensborough Community College, CUNY*

Emerson in his Journal entry for 27 February 1827 in St. Augustine, Florida:

A fortnight since I attended a meeting of the Bible Society. The Treasurer of this institution is Marshal of the district & by somewhat unfortunate arrangement had appointed a special meeting of the Society & a Slave Auction at the same time & place, one being in the Government house & the other in the adjoining yard. One ear therefore heard the glad tidings of great joy whilst the other was regaled with "Going gentlemen, Going!" And almost without changing our position we might aid in sending the scriptures into Africa or bid for "four children without the mother who had been kidnapped therefrom." (JMN 3:117)

Emerson achieved a unique personal perspective within the wounded public spaces of the pre-Civil War years. That capacity for observation was not dependent on the religious rhetoric of his day, but on a personal orienteering skill he called transcendental "seeing." In employing transcendental language to describe the communal traumas of his day, Emerson employed a language of engagement that avoided both the apocalyptic and the Gnostic rhetoric that enabled speakers to preserve an innocent American identity. Using a rational framework built around the defensive need to construct an innocent identity, speakers necessarily dissociated themselves from the evidence of actual experience. Emerson was keenly aware of this psychic split and sought to use a language capable of witness on the slippery surfaces of experience. Emerson inserted transcendental language into a public space dominated by apocalyptic and Gnostic discourses of revenge and withdrawal. In contrast, transcendental language connected the private voice in local space to a public interrogation of "higher law."

Emerson's Self and Another Self

SHOJI GOTO, *Rikkyo University*

Many philosophers since Descartes have investigated problems of the self, but the relation between the self and another self has seldom been thoroughly examined. Heidegger thinks, for example, that we encounter beings in the world by taking care of or being taken care of, and so any isolated thing or being is impossible. A subject without a world does not exist from the first. Lévinas, on the other hand, proposes a different way for the self to encounter another self, stressing responsible relations among social beings, in which each self is interrogative of itself and at the same time aware of its responsibility to others in the world.

Unlike Heidegger and Lévinas, Emerson's concept of knowledge is not grounded in the traditional concepts of subject and object, but rooted in the soul. In the essay "War," Emerson says that the nations of the world should perceive that enemies "are such men as we; who

laugh and grieve, who love and fear, as we do." And then he adds that our knowledge should be rooted in the souls of men, so that we may feel "that every man [is] another self with whom he might come to join, as left hand works with right." He denies the object as the essence of evil.

The Emersonian self is a single world of the subject, in which time and space are abolished: "The act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one." The self is not involved in dialectic processes of subject and object, self and other, or friend and enemy. Indeed, asserting that "enemies ... are such men as we," Emerson refers us to Mencius, who comments on war: "If you kill a man's elder brother, he will kill your elder brother. Hence, although you do not yourself kill them, you do nearly the same thing." The knowledge of your brother and of his brother is not separate, but the same. Emerson's Journal says: "Identity, identity! friend & foe are of one stuff, ... All is for the soul." With this unity of knowledge rooted in the soul, enemies and friends "might come to join, as left hand works with right."

Sincerity in Emerson's Antislavery Speeches

T. GREGORY GARVEY, *SUNY-Brockport*

As a companion to issues such as the annexation of Texas, the Mexican War, the Compromise of 1850, the Kansas-Nebraska Act and the guerilla war that it caused, Emerson watched pro-slavery forces struggle for control over the terms of dialogue in the public sphere. As tenuous as sincere expression seemed to Emerson in his spiritual writings of the 1830s, it seemed even more distant in the context of civic and political dialogue during the 1850s. Emerson's anxiety about the systematic and intentional distortion of language is especially apparent in his 1851 "Address to the Citizens of Concord" and his 1854 "Fugitive Slave Law." In this latter speech, Emerson focuses on Webster's repudiation of sincerity as a goal of public dialogue. Emerson had revered Webster because he best represented the possibility of integrating the insight of the poet with the street-smarts of the politician. After Webster's speech of 7 March 1850, his watchwords continued to define a false rhetoric of virtue that enabled apologists of slavery to defend the Compromise as a patriotic defense of the United States. Emerson's denunciation of this trend in American public life is consistent with even his most utopian Transcendentalism in that in speaking for the value of public authenticity, he speaks in defense of what he understands as necessary conditions of both selfhood and community.

SESSION II: Engendering Transcendentalism: A Panel Discussion

Chair, Sarah Ann Wider (Colgate University)

CHRISTINA ZWARG, *Haverford College*; PHYLLIS COLE, *Penn State University*; CALEB CRAIN, *writer and independent scholar*; SARAH ANN WIDER, *Colgate University*

Taking its point of departure from the many facets of gender within Transcendentalist expression, a lively discussion followed the panelists' opening remarks. A written representation pales in comparison,

as unsatisfying as any transcript of a transcendentalist conversation. What emerges and remains, however, are topics asking for further consideration. As provocations to thought, here is a sampling:

Fuller's representation as "promiscuous reader," the interpretive force taken from that kind of representation.

Promiscuous reading as primary model for many of the practices we associate with Transcendentalism.

The fast and loose play of gender in Emerson's translation and discussion of Hafiz's poetry.

The dramatic fluidity in the categories of gender, amply seen in Emerson's borrowing from Mary Moody Emerson.

The gender bending representations of "intellect" in Emerson's lectures and journals, as well as in *The Dial*.

Individualism in nineteenth-century women's writing, public and private.

Emerson's willing embrace of disappointment, as the experimenter who well knew the interest of failure.

The private/public valence of discussion about "union" at a time when the concept wore explosively political meaning.

Emerson's "droll dream" (JMN 7:544) about keeping marriage "safe" in that far from perfect union.

Ralph Waldo Emerson Memorial Association Fellowship for the Study of Emerson and His Circle

Each year, the Houghton Library offers 12 short-term fellowships, including one focussed specifically on Emerson, to assist scholars who must travel to work within the Library's collections. Each fellow is expected to be in residence at Harvard for at least one month during the fellowship year, July through June; the stipend for each fellowship is \$2500.

The Houghton Library is the principal rare book and manuscript library of Harvard College. The Library's holdings are particularly strong in the following areas: European, English, American, and South-American literature—including the country's pre-eminent collection of American literary manuscripts; philosophy; religion; history of science; music; printing and graphic arts; dance; and theatre. Fellows will also have access to collections in Widener Library.

Applicants should write directly to The Fellowship Selection Committee, Houghton Library, Harvard University, Cambridge, Massachusetts 02138, and provide the following materials:

1. a statement of not more than three pages describing the research project and the importance of the Library's collections to the applicant's work;
2. a current curriculum vitae; and
3. two letters of recommendation.

Applications and supporting materials are due 17 January 2003. A list of past Fellows and topics can be found at www.hcl.harvard.edu/houghton/programs/fellowships.html.

Call for Papers

Emerson Society Sessions at ALA, Cambridge, Mass., May 2003, the Bicentennial of Emerson's birth

Session I: Emerson's New Publication: *The Later Lectures*. How does the new edition of Emerson's *Later Lectures*, edited by Ron Bosco and Joel Myerson, revise or enlarge our understanding of Emerson? Possible approaches might compare Emerson's treatment of specific themes in his earlier work and in these lectures, or consider ways in which his language or style has developed, or mark shifts or consistencies in his overall emphasis.

Session II: Emersonian "Prospects": The Third Century. What "Prospects" do we see for Emerson studies in his third century? One possible approach might be Emerson himself as theorist: How do we define Emersonian "theory"? How do his "theories" mesh or contend with contemporary schools of "theory"? Another approach might consider how more traditional Emerson studies fit in literature programs where theory has become de rigueur. How do we teach Emerson today? What methods or approaches have we found successful? Does he need to be rescued from what Lance Morrow in *Time* magazine once called our "stone reverence" for him?



Emerson Society Session at the Thoreau Society Annual Gathering, Concord, Mass., 11 July 2003

Intertextuality: Emerson and Thoreau in Dialogue. In tune with the Gathering theme "Thoreau and the Emersonian Influence," celebrating the Bicentennial of Emerson's birth, the Emerson Society proposes a panel on the cross-fertilization of thinking and writing between these two friends and writers. We would like to have parallel passages showing this interaction and invite submission of such passages with titles and abstracts for very brief papers (about five minutes). The passages will be distributed to the audience to encourage open response and discussion.



Speakers for all three panels must be members of the Emerson Society. Send proposals to both Sarah Wider (swider@mail.colgate.edu) and Elizabeth Addison (addison@email.wcu.edu). Deadline for ALA proposals is 13 January 2003. Deadline for Thoreau Gathering proposals is 1 April 2003.

An Emerson Bibliography, 2001

DAVID M. ROBINSON
Oregon State University

New scholarly works from 2001, including items missed in the 2000 bibliography (ESP 12, ii [2001]:6-7). Readers should also consult the periodic Thoreau bibliographies in the Thoreau Society Bulletin, and the chapter "Emerson, Thoreau, Fuller and Transcendentalism" in the annual American Literary Scholarship (Duke University Press).

- Acharya, Shanta. *The Influence of Indian Thought on Ralph Waldo Emerson*. Mellen. [Emerson's maturing appreciation of Indian Thought]
- Adams, Kimberly VanEsvelde. *Our Lady of Victorian Feminism: The Madonna in the Work of Anna Jameson, Margaret Fuller, and George Eliot*. Ohio. [Fuller's use of the figure of the Madonna]
- Bailey, Brigitte. "Fuller, Hawthorne, and Imagining Urban Spaces in Rome." Pp. 175-90 in Robert K. Martin and Leland S. Person, eds., *Roman Holidays: American Writers and Artists in Nineteenth-Century Italy*. Iowa. [Fuller's comparison of the Italian republic with the American republic]
- Bean, Judith Mattson. "Margaret Fuller's (Unsuccessful) Plan for *Papers on Literature and Art*." *ANQ* 14:26-31. [Cuts demanded by Fuller's publisher]
- Bosco, Ronald A. and Joel Myerson, eds. *The Later Lectures of Ralph Waldo Emerson, 1843-1871*. 2 vols. Georgia. [49 new lectures from Emerson's middle and later periods]
- Bush, Harold K. "Emerson, John Brown, and 'Doing the Word': The Enactment of Political Religion at Harper's Ferry, 1859." In Garvey, *The Emerson Dilemma*, pp. 197-217. [Brown's embodiment of principled power]
- Cody, Michael. "'The Whole of What I Want': Margaret Fuller on Milton and Marriage." *ELN* 38 [2000]:48-61. [Milton's influence on Fuller's views of marriage]
- Cole, Phyllis C. "Pain and Protest in the Emerson Family." In Garvey, *The Emerson Dilemma*, pp. 67-92. [Influence of Mary Moody Emerson and Lidian Emerson on Emerson's antislavery views]
- Cole, Phyllis C. "Stanton, Fuller, and the Grammar of Romanticism." *NEQ* 73 [2000]:533-59. [Fuller's influence on Elizabeth Cady Stanton]
- Conron, John. *American Picturesque*. Penn State [2000]. [Emerson and Thoreau in the context of the visual picturesque]
- Crain, Caleb. *American Sympathy: Men, Friendship, and Literature in the New Nation*. Yale. [Literary implications of Emerson's strong attachments to male friends]
- Dallal, Jenine Abboushi. "American Imperialism UnManifest: Emerson's 'Inquest' and Cultural Regeneration." *AL* 73:47-83. [Emerson and expansionist thinking]
- Elsden, Annamaria Formichella. "Margaret Fuller's *Tribune* Dispatches & the Nineteenth-Century Body Politic." Pp. 23-44 in Aleta Feinsod Cane and Susan Alves, eds., *"The Only Efficient Instrument": American Women Writers & the Periodical, 1837-1916*. Iowa. [Fuller's use of the Risorgimento to comment on US culture]
- English, Karen A. "'Genuine Transcripts of Private Experience': Margaret Fuller and Translation." *ATQ* 15:131-47. [Fuller's development through her translations]
- Esquith, Stephen L. "Power, Poise, and Place: Toward an Emersonian Theory of Democratic Citizenship." In Garvey, *The Emerson Dilemma*, pp. 234-54. [Emerson's value for democratic political theory]
- Field, Peter S. "The Strange Career of Emerson and Race." *American Nineteenth Century History* 2:1-32. [The limitations of Emerson's thinking about race]
- Fry, Ingrid E. "Elective Androgyny: Bettine Brentano von Arnim and Margaret Fuller's Reception of Goethe." *GSNA* 10:246-62. [Fuller, Goethe and self-culture]
- Garvey, T. Gregory, ed. *The Emerson Dilemma: Essays on Emerson and Social Reform*. Georgia. [11 new essays on Emerson's political ideas and identity. Individual essays also listed here]
- Garvey, T. Gregory. "Emerson's Political Spirit and the Problem of Language." In Garvey, *The Emerson Dilemma*, pp. 14-34. [Emerson's theory of the "representative" speaker]
- Garvey, T. Gregory. "Introduction: The Emerson Dilemma." In Garvey, *The Emerson Dilemma*, pp. xi-xxviii. [History of Emerson's political reputation]
- Geldard, Richard. *The Spiritual Teachings of Ralph Waldo Emerson*. Lindsfarne. [Emerson's roots in Neo-Platonism. Revision of *The Esoteric Emerson* (1993)]
- Giffen, Allison. "Savage Daughters: Emma Lazarus, Ralph Waldo Emerson, and *The Spagnoletto*." *ATQ* 15:89-107. [Emerson's flawed mentoring]
- Gilbert, Armida. "'Pierced by the Thorns of Reform': Emerson on Womanhood." In Garvey, *The Emerson Dilemma*, pp. 93-114. [Emerson's advocacy of women's rights]
- Gougeon, Len. "Emerson's Abolition Conversion." In Garvey, *The Emerson Dilemma*, pp. 170-95. [Significance of Emerson's 1844 Address on West Indies Emancipation]
- Guthrie, James R. *Above Time: Emerson's and Thoreau's Temporal Revolutions*. Missouri. [Transcendentalist conceptions of time]
- Holley, I.B., Jr. "Schooling Freedmen's Children." *NEQ* 74:478-94. [Includes letters from Ellen Tucker Emerson]
- Hudspeth, Robert N. *"My Heart is a Large Kingdom": Selected Letters of Margaret Fuller*. Cornell. [Selection from Hudspeth's six-volume complete edition]
- Johnson, Linck C. "Emerson, Thoreau's Arrest, and the Trials of American Manhood." In Garvey, *The Emerson Dilemma*, pp. 35-64. [Emerson's response to Thoreau's political protest]
- Kolodny, Annette. "Margaret Fuller's First Depiction of Indians and the Limits on Social Protest: An Exercise in Women's Studies Pedagogy." *Legacy* 18:1-20. [Fuller's politics and the Emerson family]

- Kurtz, Jeffrey B. "Condemning Webster: Judgment and Audience in Emerson's 'Fugitive Slave Law.'" *QJS* 87:278-90. [Emerson's rhetorical strategy for antislavery]
- Larson, Kerry. "Individualism and the Place of Understanding in Emerson's Essays." *ELH* 68:991-1021. ["History" and the problem of agency]
- Loeffelholz, Mary. "The Religion of Art in the City at War: Boston's Public Poetry and the Great Organ, 1863." *AmLitH* 13:212-41. [Public poems by Emerson and Annie Fields]
- Lyttle, David. "Emerson and Natural Evil." *CS* 9:57-84. [Emerson and the philosophical problem of evil]
- Maleuvre, Didier. "Emerson on Patience." *Prism(s)* 8[2000]:49-66. ["Experience" as a critique of individualism]
- Magee, Michael. "Emerson's Emancipation Proclamations." *Raritan* 20:4:96-116. [Emerson's innovative political language]
- Matteson, John T. "Grave Discussions: The Image of the Sepulchre in Webster, Emerson, and Melville." *NEQ* 74:419-46. [Emerson's discomfort with the veneration of the past]
- Meola, Frank M. "'In True Relations': Love, Friendship, and Alternative Society in Emerson." *Prospects* 26:35-60. [Emerson's search for alternative forms of relationship]
- Mott, Wesley T., ed. *The American Renaissance in New England: Third Series*. *DLB* 235. [Reference volume devoted to Boston-Cambridge writers]
- Mott, Wesley T., ed. *The American Renaissance in New England: Fourth Series*. *DLB* 243. [Reference volume devoted to other New England writers]
- Petee, David Allen. "Records of the Ministry at Large in Connection with Suffolk Street Chapel." *JUJHS* 28, 2:92-7. [The career of John T. Sargent, a Unitarian minister with Transcendentalist sympathies]
- Petrulionis, Sandra Harbert. "'Swelling That Great Tide of Humanity': The Concord, Massachusetts, Female Anti-Slavery Society." *NEQ* 74:385-418. [History of an influential antislavery organization]
- Roberson, Susan L. "Reform and the Interior Landscape: Mapping Emerson's Political Sermons." In Garvey, *The Emerson Dilemma*, pp. 3-13. [Autobiographical basis of Emerson's political sermons]
- Robinson, David M. "Emerson's 'American Civilization': Emancipation and the National Destiny." In Garvey, *The Emerson Dilemma*, pp. 221-33. [Emerson's recognition of the world-historical importance of emancipation]
- Robinson, David M. "Transcendentalism." *Encyclopedia of American Cultural and Intellectual History*. Ed. Mary Kupiec Cayton and Peter W. Williams. Scribner. I:413-26. [Historical overview]
- Rudy, John G. *Emerson and Zen Buddhism*. Mellen. [Emerson's essays explicated through Zen concepts]
- Saito, Naoko. "Reconstructing Deweyan Pragmatism in Dialogue with Emerson and Cavell." *Trans. C. S. Peirce Soc.* 37:389-406. [Emerson and pragmatism]
- Showalter, Elaine. *Inventing Herself: Claiming a Feminist Intellectual Heritage*. Scribner. [Fuller and women's history]
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Concord 2002

Friday, 12 July was Henry Thoreau's birthday, but that morning it was Waldo Emerson who dominated the program at the Thoreau Society's Annual Gathering at the Masonic Temple in Concord. Repeating the format of last year's highly successful panel, this year's Emerson Society contribution to the four-day celebration of Thoreau—"From Influx to Influence: Emerson, His Reading, His Readers"—featured brief, provocative remarks by three panelists on the nature of Emersonian influence, its dangers, its shortcomings, and its magnetic and enduring appeal. A lively audience of about 200 people then engaged in an hour-long spirited exchange with the panel.

Pictured outside the Masonic Temple just before the event are, from left, Richard Geldard (who commented on a statement by Stanley Cavell from a 1985 address), Elizabeth Addison (who commented on a passage from Emerson's journal [*JMN* 4:269]), moderator Len Gougeon, Emerson Society program chair Sarah Ann Wider, and Wes Mott (who commented on Edgar Lee Masters' *The Living Thoughts of Emerson* [1947]).

In celebration of the bicentennial of Emerson's birth, the Thoreau Society is dedicating its 2003 Annual Gathering (10-13 July) to the theme of "Henry Thoreau: The Emersonian Influence." In a year packed with special events devoted to Emerson, Emerson Society members will want to mark their calendars for this one in historic Concord, Mass. (As time draws closer, visit the Thoreau Society Web site, www.walden.org, or call 781-259-4750.) The Thoreau Society's Annual Gathering—a wonderfully varied program of lectures, panels, historic tours, canoeing and other outdoor events, business meetings, exhibits, great food, and reunions with old friends—has become a "MUST" event for anyone who enjoys *any* of the Concord authors. (See the Call for Papers for 2003 on page 5.)

