

Rev.

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EMERSON SOCIETY PAPERS

Remarks at the Hubbell Medal Presentation

MERTON M. SEALTS, JR.

University of Wisconsin—Madison

[Professor Sealts, a Founding Member of the Emerson Society, has received the prestigious Jay B. Hubbell Award for achievement in American literature, as reported in our Fall 1992 issue. Presentation took place at the annual luncheon of the American Literature Section of the Modern Language Association in New York on 28 December 1992. ESP is honored to publish Professor Sealts's remarks on that occasion.]

In mid-March of 1941 a young graduate student in New Haven received a letter from the Chairman of the Editorial Board of *American Literature* telling him that his very first submission had been accepted by the Board for printing in the May number. The Chairman was Jay B. Hubbell of Duke University and I was the delighted graduate student. Now, more than fifty years later, I am once again delighted: this time to be honored as the 1992 recipient of the Jay B. Hubbell medal. I never supposed that the election might someday light on me, and I thank those who decided that in this year of 1992 I should join the august line of worthies that began with Professor Hubbell himself in 1964.

The kindness of both Jay Hubbell and his Managing Editor, Clarence Gohdes, in welcoming me as a contributor to our still-flourishing journal is typical of the encouragement I received from the generation of scholars that preceded mine. My mentors at Wooster and Yale not only awakened my interest in literature and the life of the mind but—equally important—inspired me to continue learning on my own initiative and to develop my own strategies as a scholar and teacher. Along with the incomparable Stanley Williams, with whom I studied at Yale, other Americanists such as Willard Thorp, Perry Miller, Bruce McElderry, Leon Howard, Arlin Turner, and my late Wisconsin colleagues Henry Pochmann and Harry Hayden Clark—I could go on—stood as exemplars of the best in American literary scholarship and became my generous sponsors and good friends as well.

None of us can ever repay the debts we owe to predecessors such as these, but we can at least strive to do the best we can with what talents we have—and certainly we should help and encourage our successors just as our elders generously helped and encouraged us when our own careers were developing. Now that I can look back over more than half a century as a student and teacher, it seems clear to me that for those truly professional men and women I have admired most, there has been no essential dichotomy between their teaching and their scholarship, that scholarship meant for them not only distinguished original

research but at the same time keeping abreast of the research and interpretation of others as well, and that their teaching and learning took place both in the classroom and beyond it, as they spoke to and wrote for members of the public as well as their students and professional colleagues.

When I decided, in the late 1930s, to concentrate chiefly on American rather than on British literature, which had been the staple of my formal study, it was still the fashion in some quarters to regard American writings as aesthetically inferior cultural artifacts, to be treated as historical documents rather than as literary works. But as the so-called New Criticism taught us the value of close reading, the significance of metaphor and symbol, the importance of structure and tone, emphasis among Americanists began to shift from historical backgrounds and biographies of authors to the literary qualities of the texts we were reading and teaching. Scholars of today have come to think that the pendulum of change actually swung too far at that time. Even so, when Matthiessen's *American Renaissance* appeared in 1941 it struck many of us as a powerful vindication—not only of the aesthetic values of the works it dealt with but of our own widening and deepening understanding of our practice as professionals.

Continual openness to enlightenment, from whatever quarter it may come, should mark every true teacher and scholar. In the changing climate of scholarship in the 1990s, with New Criticism replaced by New Historicism, close reading transformed into deconstruction, and aesthetic considerations giving way—for some at least—to various cultural, ideological, and even overtly political goals, I can only hope that the pendulum of change has not once more swung too far, lest our professional widening and deepening be foreclosed, either by too-narrow specialization or by shallow propagandizing for extra-literary causes. Being first and last a lover of literature as literature, I still hold firmly to a more open and liberal conception of our challenging role, now and in the future.

"Emerson and Women"

The Emerson Society's third annual Concord summer panel, "Emerson and Women," was held on 10 July at the Concord Academy. Forty people braved stifling heat to attend the session, which was offered as part of the Thoreau Society annual meeting.

Pictured are panelists Sarah Wider, Armida Gilbert, and Harry Orth (*seated, from left*); Ron Bosco (*standing*) was moderator.



1993 Annual Meeting

President Robert E. Burkholder presided over the 1993 Annual Meeting of the Emerson Society, held in Baltimore, Maryland, on 29 May. Ronald A. Bosco was unanimously voted President-Elect, and Jayne K. Gordon, Len Gougeon, and Nancy Craig Simmons were elected to the Advisory Board. Among other actions, the Society established an Award for distinguished achievement in Emerson scholarship. It also instituted a policy that book reviewers for *ESP*

and participants on Society-sponsored panels must be members of the Society. Secretary/Treasurer Wes Mott reported that at the end of 1992, the Society's savings account had a balance of \$2,204.69, the Scholarship Fund, \$279.51. Secretary's and Treasurer's Reports for 1992 (distributed at the meeting) may be obtained by sending a self-addressed, stamped envelope to Professor Mott, Dept. of Humanities, WPI, Worcester, MA 01609.

EMERSON SOCIETY PAPERS

The newsletter of the Ralph Waldo Emerson Society
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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.

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The Collected Works of Ralph Waldo Emerson
Thomas Wortham (1995)
University of California, Los Angeles

[Term expires at end of year in parentheses.]

"Emerson and Pedagogy"

Abstracts of Baltimore ALA Papers

Two panels on teaching Emerson were presented by the Emerson Society at the fourth annual conference of the American Literature Association on 29 May in Baltimore, Maryland.

SESSION 1: Chair, Douglas Emory Wilson, *The Collected Works of Ralph Waldo Emerson*

Notes Toward Teaching Emerson

ROBERT E. BURKHOLDER
The Pennsylvania State University

In order to frame the discussions of Emerson and pedagogy that are the focus of the ALA sessions, it is necessary to acknowledge at the start that teaching Emerson's writing to undergraduates is a contingent enterprise. This contingency becomes even more problematic in the context of the debate over the American literature canon, in which the tendency is to shift focus from traditional canonical figures like Emerson to previously ignored work now deemed worthy of attention in the classroom. This shift makes it imperative that teachers of Emerson come to some understanding of why and how the work of Emerson is taught. Assuming that Emerson should be taught, teachers of his work need to find effective ways to do so. They might, for instance, look to recent criticism in an effort to move beyond the reductive approach of Stephen Whicher, which is implicitly promoted in the selections of Emerson's work reprinted in American literature anthologies. However, the complexity of recent critical approaches to Emerson, combined with the difficulties inherent in Emerson's writing and students' lack of preparedness for dealing with difficult texts and interpretations, weighs against the use of recent criticism for pedagogy. On the other hand, a survey of students in an undergraduate course in mid-nineteenth-century American literature at Penn State suggests that students can and do gain access to Emerson's ideas by reading the works of his contemporaries. If, then, teachers of Emerson's work can locate what is culturally significant in his work in the often more accessible work of others, such as Louisa May Alcott, Frederick Douglass, or Nathaniel Hawthorne, then the expanded canon can offer both an alternative to Whicher's schematic approach and a means to more effective introduction to and discussion of Emerson's texts and ideas. Moreover, acknowledgment of the role of Emerson's thought in the construction of the texts of others argues for his centrality in the American literature canon as what Foucault calls a "founder of discursivity."

The Student Thinking

SUSAN L. ROBERSON
Auburn University

Stanley Cavell's methodology for analyzing Emerson's essays provides a pedagogical model for teaching Emerson. Cavell finds that Emerson's purpose in writing is "to educate us in self-

liberation," a project that involves abandonment, aversion, and whim, and that brings the reader to an understanding of the self as well as the text. Cavell's method of rhetorical analysis of a single Emersonian sentence provides a model for teachers and students, for it insists on a close but playful attention to the language of the text. Moreover, Cavell's insistence that the reader become a writer and take responsibility for his/her language and meaning has political as well as pedagogical implications.

Teaching Emerson: The New Criticism Revisited

RICHARD LEE FRANCIS
Western Washington University

In revisiting the foundations of the New Criticism, in the essays of John Crowe Ransom, we find a critical concern with the relation of Spirit to expression—an idea central to Emerson's statement and style. A return to the text-as-text prepares us to evaluate the sermons as aesthetic artifacts and to lay the foundation for a reassessment of Emerson's later writings.

From 'Christian Sentiment' to 'Self-Reliance': Approaching Emerson through the Sermons

WESLEY T. MOTT
Worcester Polytechnic Institute

Emerson's sermons are not, as one might expect, intimidating, dry-as-dust stuff. Indeed, they can be usefully taught even in undergraduate courses. Students for whom the Romantic Emerson is not creatively unsettling but just plain baffling are encouraged to find their predicament anticipated by his lecture audiences. (As an otherwise admiring reporter of an Emerson 1857 Worcester Lyceum lecture put it, "I never knew such fine talking so hard to remember.") But students actually *like* the more "conventional" Sermon No. 43, which I have taught since 1986. Emerson's shift from a religious to a Transcendentalist view of nature, knowledge, and self unfolds in this sermon, which he preached ten times from 1829 until just five months before the Divinity School Address. Rejecting Paley's "argument from design," Emerson tries through reason, science, and careful classification of "evidences" to establish the very grounds of belief. Students find his scheme conceptually clear; but they note also that his formal outline is betrayed by explosive declarations and leaps of logic signalling future stylistic developments, and by his very Transcendental assertion of the primacy of "*individual experience*."

Emerson is actually refashioning what he once called "Christian sentiment" into what Kenneth Walter Cameron calls

the "moral sublime"; and as he attacks the complacency of his own denomination, he insists that his vital new sense is as demanding as it is dizzying—a dialectic played out in the Divinity School Address and "Self-Reliance." Though most readers will find the sermons artistically less scintillating than the great essays, there is an engaging drama to Emerson's transformation of his tradition and his self. More than "background material," Sermon No. 43 thus serves for students as a thematic and aesthetic bridge to his more daunting work. At the same time, it problematizes for the teacher the traditional paradigm of Emerson as a self-created, mystical Romantic who simply rejected the past.

SESSION 2: Chair, Sterling F. Delano, Villanova University

Emerson and the Conversation on Race

LEN GOUGEON
University of Scranton

Emerson is frequently accused of holding racist views. Generally, these accusations are supported by selective readings of the journals, especially in the late 1830s and the early 1850s where apparently racist remarks regarding Negro inferiority occasionally appear. This private record of Emerson's ruminations on the subject of race is often taken as proof positive of his pernicious conclusions in the matter. The public record, however, particularly Emerson's antislavery speeches of the 1840s and 1850s, tell quite another story. In these important speeches, several of which are still unpublished, Emerson shows himself to be an absolute foe of racial prejudice. The little-known 1845 speech in celebration of Emancipation in the British West Indies, Emerson's second address on the topic, is emphatic in its condemnation of the concept of "inferiority of race" and those who use it as a justification for slavery.

The private journal comments, on the other hand, reveal the complex evolution of Emerson's thinking on the question of race, and the arguments for Negro inferiority which were prevalent in American society at the time, especially in the early 1850s when the "new science" of ethnology emerged. The record shows that Emerson considered, but ultimately rejected, these arguments, and the public record of his long fight for abolition testifies to the firmness and endurance of his conclusions.

Emerson on His Canon

RONALD A. BOSCO
University at Albany, SUNY

In March 1870, a few months after the appearance of *Society and Solitude*, Emerson jotted the following statement in his journals: "My new book sells faster . . . [than] its foregoers. This is not for its merit, but only shows that old age is a good advertisement. Your name has been seen so often that your book

must be worth buying" (*JMN* 16:175). As one of the editors of the *JMN* volume in which that statement occurs, I have long entertained the suspicion that Emerson was commenting less on the advantages of old age than on the success with which by 1870 he had already crafted his reputation and legislated the value of a select number of works within his "canon" for posterity. Those works include *Nature*, "Self-Reliance," "The American Scholar" and "The Divinity School Address," "The Poet," "Circles," and "Montaigne"—to which some moderns have added on occasion "Experience" and "Fate"—and poems such as "The Concord Hymn," "Each and All," "Snowstorm," "Days," "Give All to Love," and "Brahma." Were he among us today, teaching from our anthologies and joining us in helping our students situate him and his thought in the continuum of post-colonial America, Emerson would likely re-congratulate himself on how crucial that reputation and canon have been to twentieth-century readings of the emergence of American culture. In this paper I remark on how it is that Emerson created and his disciples have perpetuated the canon we have inherited, and I suggest an alternative Emerson canon drawn from essays such as "Shakespeare," "Napoleon," "Persian Poetry," "Poetry and Imagination," "Quotation and Originality," and the *Journals and Miscellaneous Notebooks*, *Complete Sermons*, *Topical Notebooks*, *Poetry Notebooks* editions to challenge, or at least to reexamine afresh, that Emerson canon we have inherited.

Feminist Conversations: Emerson and the Task of Reading

CHRISTINA ZWARG
Haverford College

[Abstract not available at press time]

Revd

PROSPECTS.



Emerson Editions

Volume 3 of *The Topical Notebooks of Ralph Waldo Emerson*, edited by Glen M. Johnson (Ralph H. Orth, General Editor), is expected to be published by the University of Missouri Press in summer or fall, 1994.

English Traits, Volume V of *The Collected Works of Ralph Waldo Emerson*, edited by Philip Nicoloff, Robert E. Burkholder, and Douglas Emory Wilson (Joseph Slater, General Editor), is scheduled for publication by Harvard University Press in the spring of 1994.

Forthcoming Books

David M. Robinson's *Emerson and the Conduct of Life: Pragmatism and Ethical Purpose in the Later Work* is scheduled for publication by Cambridge University Press in November 1993.

An *Emerson Chronology*, by Albert J. von Frank, will be published by Macmillan around the first of the year. Following a summary of his earlier years, the book offers a detailed chronological listing of Emerson's activities from 1826 to his death in 1882. Its extensive index and careful citation of sources will make this an indispensable reference work for students of Emerson.

MLA Panelists Sought

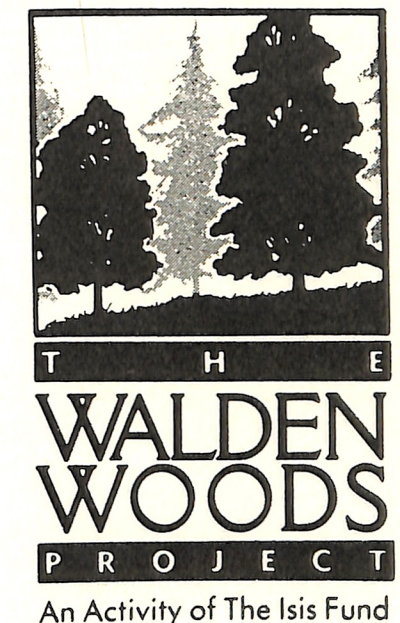
The Thoreau Society will sponsor a panel on Emerson's *Essays: Second Series* at the 1994 Modern Language Association convention in San Diego (27-30 December). Anyone interested in giving a paper should send a title and abstract no later than 1 December 1993 to Joel Myerson, English Department, University of South Carolina, Columbia, SC 29208.

Query

Professor Cecil Miller seeks conclusive evidence that *Augustinism and Pelagianism*, by G. F. Wiggers, D.D., translated from the German in 1840, was not translated by Ralph Waldo Emerson. Please contact Professor Miller, Philosophy Department, Kansas State University, Eisenhower Hall, Manhattan, KS 66506. Tel. 913-532-6758.

Brister's Hill Saved!

The Walden Woods Project has successfully negotiated the purchase of 18.6 acres on Brister's Hill that had been scheduled for development as an office park. Musician Don Henley made the announcement at a press conference on 20 April at the Parker House in Boston, accompanied by Thoreau Society secretary Brad Dean and Emerson Society secretary Wes Mott. [For details, see the *Thoreau Society Bulletin*, no. 203, Spring 1993.] More fund-raising activities—such as concerts and the annual "Walk" endorsed by the Emerson Society—will be conducted to pay for this, the earlier acquisition of Bear Garden Hill, and related activities. (Over 50,000 packed Foxboro Stadium on Labor Day for a benefit "Concert for Walden Woods" featuring Melissa Etheridge, Elton John, Sting, Aerosmith, and Henley.) Congratulations to the Walden Woods Project on this wonderful achievement.



Achievement Awards

(Continued from page 8)

he has continued to serve actively in church work and as Historian for the Archdiocese of Connecticut. He also displays great kindness to neighborhood and far-distant children. He is always eager to meet with visitors to Hartford, who carry away valuable insights and enjoy good company. Overall, Kenneth W. Cameron is a thoroughgoing Renaissance man. Long may he prosper!

—Benjamin F. Fisher

An Emerson Bibliography, 1992

DAVID M. ROBINSON
Oregon State University

New editions and critical works from 1992, including items missed in the 1991 bibliography (ESP 3, ii [1992]:5-6).

Editions.

The Complete Sermons of Ralph Waldo Emerson, Volume 4. Ed. Wesley T. Mott. Missouri, 1992. [The final volume of the edition, covering sermons preached December 1, 1831 through July 17, 1836.]

Books.

Capper, Charles. *Margaret Fuller: An American Romantic Life, The Private Years*. Oxford, 1992. [Includes a detailed discussion of Fuller's friendship with Emerson.]

Delano, Sterling F. *Brook Farm: A Retrospective and Celebration*. Falvey Memorial Library, Villanova University, 1991. [Catalogue of a 1991 exhibit on Brook Farm.]

Fink, Steven. *Prophet in the Marketplace: Thoreau's Development as a Professional Writer*. Princeton, 1992. [Detailed discussion of Emerson's role as a literary advisor to Thoreau.]

Lapeyrouse, Stephen Ludger. *Towards the Spiritual Convergence of America and Russia*. Published by the Author, 1990. [Uses Emerson as a vehicle for discussing spirituality in America and Russia.]

Myerson, Joel. *Emerson and Thoreau: The Contemporary Reviews*. Cambridge, 1992. [Compilation of early reviews with texts of the most significant ones.]

Poirier, Richard. *Poetry and Pragmatism*. Harvard, 1992. [Emerson's influence on William James and several American modernist authors.]

Sealts, Merton M., Jr. *Emerson on the Scholar*. Missouri, 1992. [The evolution of Emerson's concept of the scholar.]

Stack, George J. *Nietzsche and Emerson: An Elective Affinity*. Ohio, 1992. [Emerson as a primary influence on Nietzsche.]

Articles.

Addison, Elizabeth. "Compensation and the Price of Purity: An Old Quaker Impresses the Young Emerson." *SAR* 1992, pp. 107-20. [Influence of Edward Stabler on Emerson.]

Bosco, Ronald A. "[M]ercy to Pardon & Grace to Help": Ezra Ripley's Ordination Diary, 1778-1836." *SPAS* 2 (1992):153-92. [Diary kept by Emerson's step-grandfather to commemorate his ordination.]

Boudreau, Kristin. "'The Woman's Flesh of Me': Rebecca Harding Davis's Response to Self-Reliance." *ATQ* 6 (1992):131-40. [Davis as a critic of Emerson's individualism in her fiction.]

Brown, Lee Rust. "The Emerson Museum." *Representations* 40 (1992):57-80. [The impact of Emerson's visit to the Jardin des Plantes, Paris.]

Dedmond, Francis B. "The Selected Letters of William Ellery Channing the Younger (Part Four)." *SAR* 1992, pp. 1-74.

[Contains material on Emerson and Concord.]

Elbert, Monika. "From Merlin to Faust: Emerson's Democratization of the 'Heroic Mind.'" *Merlin versus Faust: Contending Archetypes in Western Culture*, ed. Charlotte Spivack. Edwin Mellen, 1992, pp. 113-35. [Emerson's use of the Merlin and Faust figures.]

Elliott, Angela. "The Eidolon Self: Emerson, Whitman and Pound." *Ezra Pound and America*. St. Martin's, 1992, pp. 43-54. [Pound's reception of Emerson's doctrine of the soul.]

Ellison, Julie. "The Gender of Transparency: Masculinity and the Conduct of Life." *ALH* 4 (1992):584-606. [Analyzes Emerson's assumptions about gender in "Behavior."]

Gougeon, Len. "Emerson and Brook Farm." *ESP* 3, i (1992):1-2. [William Emerson advises his brother against joining the commune.]

Habich, Robert D. "Emerson's Reluctant Foe: Andrews Norton and the Transcendental Controversy." *NEQ* 65 (1992):208-37. [Reconsiders Norton's motives in the Divinity School Controversy.]

Hodder, Alan D. "'After a High Negative Way': Emerson's 'Self-Reliance' and the Rhetoric of Conversion." *HTR* 84 (1991):423-46. [Reads "Self-Reliance" in the tradition of the dynamics of Puritan conversion.]

Hurth, Elisabeth. "Sowing the Seeds of 'Subversion': Harvard's Early Göttingen Students." *SAR* 1992, pp. 91-106. [Describes the impact of J. G. Eichhorn's Biblical criticism on New England Unitarians.]

Irons, Susan H. "Channing's Influence on Peabody: Self-Culture and the Danger of Egoism." *SAR* 1992, pp. 121-35. [Discusses Dr. Channing's reservations about Emerson's Divinity School Address.]

Johnson, Linck C. "Reforming the Reformers: Emerson, Thoreau, and the Sunday Lectures at Amory Hall, Boston." *ESQ* 37 (1992):235-89. [Reconstruction of the context of "New England Reformers."]

Levin, Jonathan. "Life in the Transitions: Emerson, William James, Wallace Stevens." *ArQ* 48 (1992):75-97. [The importance of Emerson's doctrine of metamorphosis to James and Stevens.]

Ljungquist, Kent P. and Wesley T. Mott. "Emerson and the Worcester Lyceum, 1855-1857: Two New Letters." *NEQ* 65 (1992):290-5. [New letters on Emerson as lecturer.]

Mott, Wesley T. "Emerson and the New Bedford Affair in Boston Newspapers." *ESP* 3,i (1992):3-4. [Contemporary articles criticizing Emerson for refusing to lecture at a racially segregated lyceum.]

Newfield, Christopher. "Controlling the Voice: Emerson's Early Theory of Language." *ESQ* 38 (1992):1-29. [The social implications of the theory of language in *Nature*.]

O'Keefe, Richard R. "Scanning 'Hamatreya': Emerson as Miltonic Prosodist." *ESP* 3, ii (1992):1-2. [Precedents in Milton for the poem's scansion.]

Robinson, David M. "Fields of Investigation: Emerson and Natural History." *American Literature and Science*, ed. Robert J. Scholnick. Kentucky, 1992, pp. 94-109. [The evolution of Emerson's understanding of science.]

———. "The Road Not Taken: From Edwards, Through Chauncy, to Emerson." *ArQ* 48 (1992):45-61. [The impact of Perry Miller's "From Edwards to Emerson" on studies of Transcendentalism.]

Sealts, Merton M., Jr. "Emerson Then and Now." *Wisconsin Academy Review* 38 (1992):29-32. [Considers the growth of Emerson's modern reputation.]

Tuerk, Richard. "Emerson's 'Woodnotes' Poems." *ATQ* 6 (1992):295-305. [Focuses on Emerson's attitude toward nature in the poems.]

Urschel, Linda K. "Emerson's The Snow Storm." *Expl* 50, i (1991):15. [Explication of the poem.]

Wilson, R. Jackson. "Emerson's *Nature*: A Materialistic Reading." *Subject to History: Ideology, Class, Gender*, ed. David Simpson. Cornell, 1991, pp. 119-42. [Reads *Nature* as a manifestation of Emerson's literary ambition.]

Wortham, Thomas. "Did Emerson Blackball Frederick Douglass from Membership in the Town and Country Club?" *NEQ* 65 (1992):295-8. [Corrects Lowell's assumption, accepted by later historians, that Emerson prevented Douglass' membership.]

Zimmerman, Lee. "An Eye for an I: Emerson and Some 'True' Poems of Robinson Jeffers, William Everson, Robert Penn Warren, and Adrienne Rich." *ConL* 33 (1992):645-64. [The reaction of modern poets to Emerson's devaluation of bodily experience.]

IN MEMORIAM

ARTHUR CUSHMAN MCGIFFERT, JR.
1892-1993

The Reverend Arthur Cushman McGiffert, Jr., a minister of the United Church of Christ (Congregational), was best known to Emersonians as the editor of *Young Emerson Speaks*, a selected edition of the sermons published in 1938 by Houghton Mifflin. A graduate of Harvard University in 1913, Mr. McGiffert earned graduate degrees in divinity at Columbia University and Union Theological Seminary, where his father was president. He was himself president of the Pacific School of Religion in Berkeley, California (1939-1945) and of the Chicago Theological Seminary (1946-1958). He was prominently involved in the ecumenical training of ministers for postwar reconstruction in Europe and China, and aided Japanese-Americans who had been interned during the war.

His interest in Emerson's sermons may have had a personal dimension. His father, A. C. McGiffert, Sr. (1861-1933), an eminent historian of Christian thought and translator of Eusebius, caused a furor among his fellow Presbyterians when he published his *History of Christianity in the Apostolic Age* in 1897. The consternation centered on a footnote in which he registered his opinion that Christ had not instituted the Last Supper as a perpetual memorial—precisely the position that Emerson had affirmed in 1832. As a direct result of the controversy, he left his church and allied himself with the Congregationalists.

—Albert J. von Frank

THEODORE W. MOTT
1921-1993

Theodore W. Mott, a Founding Member of the Emerson Society, provided a crucial service in establishing the Society's "Account Book" in a form consonant with stringent state and federal requirements. He graduated from Boston University in 1943 and the next year landed at Utah Beach during the Normandy Invasion. A lover of New England culture, he served as an Overseer of Old Sturbridge Village. He found inspiration in Emerson and took pleasure in the Society's July sessions in Concord.

A banker by profession, Ted Mott was noted for attention to small businesses and average citizens. Even after retiring from the Bank of Boston, he volunteered to help administer federal relief operations in Puerto Rico in 1989-1990 following Hurricane Hugo. In his public and private life, he embodied the truth of that Emerson phrase that has struck so many readers as opaque: "Money . . . is, in its effects and laws, as beautiful as roses."

—WTM

Distinguished Achievement Awards in Emerson Studies

[At its 1993 annual meeting, the Emerson Society established an Award for Distinguished Achievement in Emerson Studies. ESP is honored to announce the first recipients.]

Kenneth Walter Cameron

The Emerson Society salutes Kenneth W. Cameron, founder and moving spirit of the first Emerson Society in the 1950s, and, as a signal outgrowth, his establishment of the *Emerson Society Quarterly*, which commenced in 1955 and continued until a change of location and editors recreated the journal as *ESQ: A Journal of the American Renaissance* (1972). Ken went on to found a second journal devoted chiefly to New England writers and cultural movements, the *American Transcendental Quarterly*, which, like its predecessor, offered hospitality to other figures and topics of related interest. Currently Ken captains *American Renaissance Literary Report: An Annual*. His press, Transcendental Books, has also contributed important studies to American literary scholarship. Ken himself has published hundreds of articles and books on Emerson, Thoreau, Hawthorne, and aspects of Transcendentalism in general. His energies and output show no signs of diminishing—all the more noteworthy because he is now in his mid-eighties. He is internationally known and respected as a leader in scholarship concerning Transcendentalism.

Cameron's long career in academe began at West Virginia University, where, initially, he contemplated a career other than English. However, the tutelage there of John W. Draper, Harvard-trained scholar and formidable Professor of English, redirected Ken's thoughts, so that he went on to publish several articles on Shakespeare in *PMLA*, pursue graduate studies at Yale, write a dissertation about and publish studies of the Renaissance dramatist John Heywood, earn a Divinity degree and ordination (he is, after all, the Reverend Kenneth W. Cameron, clergyman in the Episcopal Church), and, after stints in North Carolina and Pennsylvania, move to Trinity College, Hartford, Conn., where he served long as a demanding, but superb, classroom teacher and conscientious faculty member. To look again at his Yale years, we must recall that Ken enjoyed the inspiration of Stanley T. Williams, whose enthusiasm for Emerson he imbibed. When the Scholars' and Facsimiles Series wished to bring out Emerson's *Nature*, Cameron was recommended as editor. That book, published in 1940, led off what was to be a long line of useful publications by Cameron.

By means of his journals and through correspondence and conversation, Ken Cameron has promoted the careers of many, and not just those whose interests are Emerson, Thoreau, or Transcendentalism. His colleague Richard P. Benton, for instance, takes great pride in his first *ESQ* article, on Longfellow's "Helen of Tyre." Poe scholarship has also benefitted from Cameron's generosity, as has that on Melville, Whittier, and nineteenth-century American fiction. Ken's vitality and breadth in viewpoint embraces bibliographic and textual work as well as resonances from critical theory. Simultaneously

Eleanor M. Tilton

My generation of Emersonians—those who came of age in the late 1970s and afterwards—will remember Eleanor Tilton, I think, not only for her prodigious work on the additional Emerson letters, but perhaps even more as a mentor, colleague, and friend—against the backdrop of the enormous project to which she gave her post-retirement years.

Professor Tilton welcomed me to the Emerson scholarly family when she responded to my initial letter full of questions with the statement "I am always glad to hear from any friend of Cabot's," and to a different family when she wrote (more than a year later) "Dear Nancy (my name is Eleanor)." For over ten years she served as the woman teacher and guide I had never known.

From her I learned to appreciate the rigors and opportunities of the scholarly life and the joys of academic friendship, rooted in the shared appreciation of research interests, healthy respect for differences, and honest exchange of opinions. The Eleanor I know is both the woman in the housedress who sat me down in her Morningside Heights study to investigate her collection of Emerson materials and brought me a tuna salad sandwich at noon—and the professor who challenged my usage of words like "amazingly," "fascinated," and "feminism." As I review our correspondence over this decade, I am embarrassed to discover how often I called upon her for information, advice, help, support—all of which she abundantly and cheerfully supplied. Only late in our correspondence did she become impatient; after yet another barrage of questions (which she answered) about names and dates in Mary Moody Emerson's letters, she expostulated that she was getting too old to deal with these things. The younger Emersonians would have to begin helping each other. I protested: I could not imagine anyone would ever again have the command of this field that she did.

With this award we honor a woman who was a true teacher in the Emersonian sense, who transformed life into thought. Eleanor's legacy is the tradition of scholarship—love of the subject, the text, the documents that support the text—that she brought to her work on Emerson and shared with all of us who were privileged to work with her.

In a letter written in 1807 describing Mary Moody Emerson, her friend Mary Wilder Van Schalkwyck states, "You know not how much I owe her. Courageous in correcting, and generous in commending, she stimulates her friends to the pursuit of excellence, by every method that piety, good sense, and affection can suggest" (MWW 262). I cannot think of a better summary of Eleanor Tilton's role.

—Nancy Craig Simmons

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