



R.W.E.

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EMERSON SOCIETY PAPERS

Distinguished Achievement Awards

— RALPH HARRY ORTH —

In presenting the 1996 Distinguished Achievement Award to Ralph Harry Orth, the Ralph Waldo Emerson Society recognizes the extraordinary contribution to modern scholarship of Professor Orth's devotion to teaching, writing on, and editing Emerson and his works throughout his professional career. Educated in New York City elementary and high schools, Professor Orth received his B.A. from Queens College, New York, in 1956, and his Ph.D. from the University of Rochester in 1960. Leaving the "Empire State" in his last year of doctoral study, Professor Orth sought out his yet-more-Yankee roots in Burlington, Vermont. Beginning his teaching career at the University of Vermont in 1959, he rose through Vermont's professorial ranks from Instructor to Full Professor, and retired in 1995 as the Frederick M. and Fannie C. P. Corse Professor of English Language and Literature. Along the way, he graced Vermont's classrooms with undergraduate and graduate courses in virtually every major field of American Literature, served as Vermont's University Scholar in 1987-88 and as Visiting Research Professor at the University of Bristol (England) in 1982 and at Stanford University in 1988, and edited or co-edited four substantial volumes of Emerson manuscripts: volume 6 of the *Journals and Miscellaneous Notebooks of Ralph Waldo Emerson (JMN)* in 1966; with the late Alfred R. Ferguson, volumes 9 and 13 of the *JMN* in 1971 and 1977, respectively; and with Albert J. von Frank, Linda Allardt, and David W. Hill, the *Poetry Notebooks of Ralph Waldo Emerson* in 1986. A Founding Member of the Ralph Waldo Emerson Society, Professor Orth served as the first President of the Society in 1990-91.

Affectionately known as "the Chief" to many current Emersonians, Professor Orth continues to fill generously the valuable role of mentor and friend to the generation of Emerson editors and scholars who entered the profession of English Studies in the 1970s. Indeed, Professor Orth's

— JOSEPH SLATER —

It is impossible for me to write impersonally about someone whom I have known as a friend for almost half a century, and with whom I have worked on a joint project for the last twenty-one years. I can only say how delighted I am that the Ralph Waldo Emerson Society has given its Distinguished Achievement Award to my friend Joe Slater.

I first knew Joe Slater in 1948, when we were both junior members of the English Department at Rutgers University (New Brunswick, N.J.). Our families lived across the road from each other in the housing project that Rutgers provided for its less affluent faculty. Our wives visited back and forth; our children played together; and Joe and I rode to work together in the English Department car pool. The Slaters were wonderful neighbors; and after I left Rutgers in 1951, I continued to visit them whenever I came to New Brunswick, and later, during my summer travels, at their home in Poolville, New York, near Colgate University.

Joseph [Locke] Slater was born in Elyria, Ohio, on 17 July 1916. His wife, Vivien Harvey Slater, whom he married in 1939, is a distinguished concert pianist, recording artist, and piano teacher. They have a daughter, Lydia, and a son, John. Joe was graduated (summa cum laude) from Colgate University in 1937, and went on to earn an M.A. from Columbia University in 1939 and (after interruptions for teaching and for wartime service in the U.S. Navy) a Ph. D., also from Columbia, in 1956. His dissertation, an edition of *The Correspondence of Emerson and Carlyle*, was published by the Columbia University Press in 1964. It became at once the standard edition of these letters, supplementing (but not duplicating) the edition of Emerson's letters by Ralph L. Rusk (1939). When Eleanor Tilton issued four additional volumes of Emerson's letters (1990-95), she chose not to reprint any of those in the Slater edition, but only to print corrections based on the post-1964 discovery of a few holograph materials that Slater had not

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Orth

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role as mentor has its origin in his succeeding the late William H. Gilman in 1976 as Chief Editor of the *JMN*, at which time he recruited a team of new editors to assist the *JMN*'s few remaining seasoned editors in bringing the sixteen volumes of that edition to a successful conclusion in 1982. As preparation of the *JMN* drew to a close, he brought together editors he had recruited for the *JMN* for two large projects which, with the completion of the *JMN*, were yet outstanding: the aforementioned Emerson poetry notebooks edition and the Emerson topical notebooks edition. Serving as active contributor and Chief Editor to both projects, Professor Orth saw through the preparation of two substantial editions which, as reviewers have enthusiastically noted, complete the promise of Emerson editors well over a generation ago to make available for scholarly use all of Emerson's major journals and notebooks. With the successful completion of the *JMN*, the weighty *Poetry Notebooks* volume (the Emerson scholar's alternative to a "heavy hands" workout), and the three volumes of the *Topical Notebooks* (1990-94) which he edited with the late Susan Sutton Smith, Glen M. Johnson, and the present writer, Professor Orth's contribution to Emerson scholarship becomes tangible as one scans the twenty volumes of Emerson's journals and notebooks on many a scholar's bookshelf, and recognizes too the expansion of Emerson studies which those volumes has generated.

The inclusion of Ralph Harry Orth's name in the roster of those few who have received the Emerson Society's Distinguished Achievement Award is a fitting and timely acknowl-

edgement of one very special Emersonian's devotion to his subject as well as to his nurturing of colleagues in the field of Emerson studies. In that respect, it was a particularly warming moment for the present writer when, upon receiving the nomination of Professor Orth for this award last May, the membership of the Emerson Society assembled for the annual meeting moved and passed the nomination by acclamation.

—Ronald A. Bosco

Slater

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seen. His 92-page introduction remains the best account of the relations between the two men, and of their efforts in arranging for the publication of some of each other's books—Carlyle's in the United States and Emerson's in England.

Having taught in the English Departments of Lafayette College from 1938 to 1941, and of Rutgers University from 1948 to 1961, Joe returned to his alma mater, Colgate, in 1961 as Professor of English and Chairman of the English Department. In 1977 he became the Edgar Fairchild Professor of American Literature. He was also a guest professor in 1957-1958 at the Julius-Maximilians Universität, Würzburg, Germany, and in 1971 at the Universität Konstanz, Germany. Although he formally retired in June 1986, he continued to teach selected courses at Colgate for several years after that, just because he enjoyed teaching. Several times, including once after retirement, he was in charge of the Colgate English Study Group in London, supervising the work of a group of students on a

single modern English writer (for example, C.P. Snow in 1985 and T.S. Eliot in 1989). During his years of teaching he published numerous articles and reviews not only on Emerson and other members of his circle, but also on other American and British writers.

During the 1960s, when Professor Alfred R. Ferguson and a few other Emersonians were planning a new edition of *THE COLLECTED WORKS OF RALPH WALDO EMERSON*, with Ferguson as both General and Textual Editor, Joe Slater was assigned to write the historical introductions and informational notes to *Essays, First Series*, and *Essays, Second Series*. Ferguson's death in 1974 while *Essays, First Series* was still in progress left Professor Robert E. Spiller as the acting General Editor; but Spiller, wishing to transfer his attention to another field, recommended that Joe Slater take charge of the edition. The Editorial Board confirmed this appointment in 1976, and at the same time chose me to succeed Ferguson as Textual Editor.

We have worked together in happy tandem since that time, bringing out—with the collaboration of several other Emerson scholars—the volumes of *Essays, First and Second Series*, *Representative Men*, and *English Traits* in this edition by the

Harvard University Press, and working ahead on several other volumes. Joe has also written the notes to *The Conduct of Life* and is ready to start on those to *Miscellanies* (the final volume of uncollected prose works). He enjoys writing notes, and considers them an important and valuable area of literary research. His pleasure in writing them is immediately apparent to the reader in the notes themselves, which are a delight to read as well as fully researched and clear in their exposition.

I wish that this division of labor between us could have continued indefinitely; but in the past year or so Joe has found that the deterioration of his eyesight has disabled him for such detailed work as reading proofs. He has therefore retired from the post of General Editor, but remains a member of the Editorial Board (as General Editor Emeritus), where the benefits of his wisdom and experience will continue to be available to his successor and to the other editors. He is a man whom I feel honored to have known and worked with for so many years, and I rejoice that the Ralph Waldo Emerson Society has recognized and celebrated the value of his life's work on Emerson and his writings.

—Douglas Emory Wilson

IN MEMORIAM

Walter Harding
1917-1996

Walter Harding, dean of Thoreau scholars for the past half century, died on 10 April 1996 from complications following a stroke. Born almost exactly one hundred years after Henry Thoreau, this modest man spent his adult life advancing his mentor's reputation and, in doing so, secured his own as well. Among Harding's more than thirty books are his standard comprehensive biography, *The Days of Henry Thoreau* (1965), and (with Carl Bode) the most complete edition of Thoreau's *Correspondence* (1958) to date. His *Emerson's Library* (1967) has been as indispensable to Emersonians as his *Thoreau's Library* (1957) has been to Thoreauvians. Physically and philosophically incapable of resting on his laurels, Harding (with Michael Meyer) revised his own influential *Thoreau Handbook* (1959) into *The New Thoreau Handbook* (1980). He similarly updated his first annotated edition of *Walden* (1962) into a greatly expanded version published by Houghton Mifflin (1995) on the 150th anniversary of Thoreau's move from Concord village to Walden Pond.

Harding's legacy includes institutions as well as publications. In 1941 he engineered the establishment of The Thoreau Society, which, under his fifty-year stewardship as

Secretary, survived to become the oldest and largest society (more than 1,500 members worldwide) devoted to the appreciation of an American author. Last year he donated his entire collection of Thoreauviana, the most extensive of its kind, to the Society for use as the core of the new Thoreau Institute library, a joint undertaking with the Walden Woods Project. Also of lasting significance, Harding in 1965 founded the Thoreau Edition (published by Princeton University Press as *THE WRITINGS OF HENRY D. THOREAU*), serving for eight years as Editor-in-Chief.

Walt was a lifelong mentor to Thoreauvians everywhere. In addition to his faculty service at Rutgers, the University of Virginia, and—for most of his career—the State University of New York at Geneseo, Harding also lectured on Thoreau throughout the world, and for almost twenty years he directed summer seminars on Thoreau in Concord.

Harding's wife, Marjorie, asks that donations in his memory be made to the Walter Harding Memorial Fund and sent to The Thoreau Society, 44 Baker Farm, Lincoln, MA 01773. Contributions will be used to buy books and research materials to supplement his collection at the Thoreau Institute.

—Ronald Wesley Hoag

EMERSON SOCIETY PAPERS

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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 36207-3924.

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ABSTRACTS OF SAN DIEGO ALA PAPERS

The following panels were presented by the Emerson Society
at the seventh annual conference of the American Literature Association on 1 June in San Diego, California

SESSION 1: *Emerson I.*

CHAIR, DANIEL SHEALY, *Univ. of North Carolina–Charlotte*

“‘The wells where the coy truth lies hid’: Emerson on ‘Fate’ and ‘The Rule of Life’”

RONALD A. BOSCO
University at Albany–SUNY

As his extended, but unacknowledged, personal response to the dark side of the human condition which he recognized readers could draw from “Fate,” Emerson’s unpublished late lecture “The Rule of Life” (1867) answers “Fate” by reprising several themes from his early idealist works, particularly from “Self-Reliance” and “Circles.” In “The Rule of Life,” Emerson’s “moral element” provides illustrations of heroes and makes heroes; argues continuity between individual experience and history, and facilitates continuity; and yields inspiration—inspiration poetical, inspiration political as in national, and inspiration in the spiritual sense where “anecdotes of virtue in peace and in private ... keep [one’s] heart warm ... [and] happen every day.” “[N]ever extinct,” the “moral element” contributes to the melioration of the human condition—both for individuals and national cultures. Looking to the vast American landscape over which he had traversed on the lecture circuit for many years, Emerson finds that poverty and wealth are relative terms reinforced by an artificial social order, but through labor and wisdom one can displace the apparently negative “fate” or “destiny” of social ordered poverty with a positive one—as in someone building a new life in the American wilds. Perhaps most important of all, the “moral element” defies the need for institutions such as organized religions and for the national past which Americans were ever frustrated at not having in the nineteenth century. In one of the grand concluding gestures of “The Rule of Life,” the lack of personal and national past enhances the freedom of the individual who lives in a kind of eternal moral now where consolations, if not answers, to the dark thoughts of “Fate” reside in familial relations, noble friendships, generous citizenship, and casual encounters with fellow men. In the “moral element,” then, Emerson found rescue from the fatal; in the personal, Emerson discovered, as he wrote, the well where the coy truth of freedom against fate lay hidden within the “moral element.”

“Slave Revolt, Representative Men, and Emerson’s ‘Conversion’ to Abolitionism”

AMY EARHART
Texas A&M University

In his recent book *Virtue’s Hero: Emerson, Antislavery and Reform* (1990), Len Gougeon suggests that during the summer of 1844 Emerson “made the transition from antislavery to abolition” with his 1 August “Address on the Emancipation of the

Negroes in the British West Indies.” Emerson’s “conversion,” which was more tortured and tentative than Gougeon allows, resulted from a number of contemporary historical developments, including slave insurrection in Haiti and Cuba that was receiving extensive coverage in New England periodicals as Emerson was preparing his address. These revolts were linked by many Americans, including Emerson, to the potential explosion within the United States itself as a result of Southern slavery. Events in Haiti and Cuba gave credence to conspiracy theories that abounded in the national consciousness, and they encouraged Emerson to reconsider his position with regard to the abolition movement.

When Emerson considered the insurrections in light of the abolition texts he was reading that summer in preparation for the emancipation address, he came to understand that emancipation was the only way to stop insurrection and ensure safety for whites. Ample evidence also suggests that his reconsideration drew upon his recent thought on the “representative man,” that is, the individual who radiates the values and vigor of a historical period. The circularity of his thinking on this topic allowed him to imagine that a great representative man, perhaps himself, could stir the populace to find the truth—in this case, the dangers and wrongs of slavery—and the populace, in turn, would “vote right,” negating the necessity for group reform efforts, such as abolitionism. Emerson thus justified preparing a moving, emotionally charged, pro-abolition speech, because it supported his lifelong belief in the power of the individual and coincided with his emerging concept of the representative man.

“‘Pierced by the Thorns of Reform’: The Woman’s Suffrage Movement on Emerson”

ARMIDA J. GILBERT
Kent State University

Several recent commentators have begun to analyze aspects of Emerson’s reaction to the woman’s suffrage movement. These critics have generally concluded that Emerson was not a feminist in the sense in which the late twentieth century would use the term, emphasizing his apparent deep ambivalence with regard to women’s issues. While this conclusion may seem obvious to contemporary readers, the issue has been made more complex by consideration of the historical context, and particularly by the fact that in Emerson’s own time, many women tended to regard him as a staunch friend of women’s rights. Indeed, women, and particularly the suffragists themselves, were the most outspoken in their praise and gratitude to Emerson for what they perceived to be his efforts on behalf of women’s empowerment, education, and equality. These tributes appeared mainly in two areas: literary journals and memoirs, where well-known women writers of the period honored Emerson’s influence on women’s self-esteem and self-reliance, and the suffragist organ, *The Woman’s Journal*, in which the leaders of the suffragist movement specifically addressed Emerson’s role, as they saw it, in the women’s movement.

The response of nineteenth-century women writers, and particularly the suffragist writers, to Emerson, then, suggests another facet that has been thus far overlooked in the ongoing debate over Emerson’s response to women’s issues. Like Margaret Fuller before them, the suffragists saw Emerson as one who had encouraged women’s intellectual independence and honored their literary status on fully equal terms with men. They appreciated his reverence for the women and young people in his audience and his efforts to recruit brilliant women for his Concord coterie. They had no difficulty in reconciling his respect for women’s spiritual endowments with his awareness of their need for entitlement and empowerment in society, since they themselves performed the same balancing act. While they recognized that he would himself prefer to cultivate both men and women’s souls even at the cost of their social participation, they knew that he understood their need and right to make that decision for themselves and would support their choice.

Further, as more critics of nineteenth-century women writers are becoming cognizant, they were deeply aware of stylistic concerns. They thus comprehended Emerson’s typical technique of laying forth all the negative sides of an idea before the positive, and recognized that he applied this technique even-handedly, as much for Shakespeare, Milton, and Wordsworth as for women. Indeed, they recognized, as few contemporary readers have, Emerson’s strategy in using this advanced argumentation form to lure opponents of his ideas, then trap them into considering reforms. There was no question in their minds that Emerson was, as they would have phrased it, a true friend and proponent of women’s rights.

Emersonian Circles Dedicated to Joel Myerson

Wes Mott made the following announcement between the two Emerson Society sessions. A discount flyer for the book described is enclosed in this issue of ESP.

Bob Burkholder and I have edited a collection of new essays entitled *Emersonian Circles* that will appear this fall. I mention it now not because, Bronson Alcott-like, I want to add “pedlar” to “teacher” and “Transcendentalist” on my resume, but because the subtitle carries a dedication, and we want the honoree to hear about it not from a catalog but among Emersonians.

Presses (and a couple of readers) told us that you simply don’t prepare such a tribute for a scholar years away from retirement. We rest our case on this man’s incredible accomplishments.

Presses also told us that “festschrifts” don’t sell anymore, and that a collection of essays therefore must have virtually the coherence of a monograph to be accepted. We think we met that requirement, but at a cost: Many other Emersonians—and many other American Renaissance specialists who are indebted to and admire our man—wanted to contribute, and we would have been proud to include their work. I know we all share the sentiments I read from the Introduction:

“These essays represent a circle of scholars at mid-career whose work has been ‘energized,’ to use Emerson’s

term, by being drawn at various points within the orbit of one scholar—a scholar of the same generation who has opened new vistas for lasting kinds of scholarship that have weathered the fashions of recent years. His own prolific contributions to literary history, textual editing, and bibliographical and biographical study are of permanent value. These extraordinary achievements are matched only by the generous opportunities he has given others to serve as graduate assistants, to publish important empirical research, to participate at professional meetings, and to share in his own major research projects.

“Though in paraphrasing Emerson’s famous remark to Walt Whitman we reverse the roles of novice and mentor, we declare, ‘We Greet You at the Mid-Point of a Great Career.’ This volume is dedicated with admiration, gratitude, and affection to Joel Myerson.”

SESSION 2: *Emerson II.*

CHAIR, WESLEY T. MOTT, *Worcester Polytechnic Institute*

“Emerson, Friendship, and the Problem of Alcott’s ‘Psyche’”

LARRY A. CARLSON
College of Charleston

Emerson’s two-and-a-half-year involvement (1836-38) with Bronson Alcott’s voluminous manuscript entitled “Psyche” dramatically illustrates the painful difficulty that Emerson had in trying to be both friend and literary critic of the person with whom he ultimately had a half-century friendship. Indeed, the frustrations that he felt in giving Alcott detailed appraisals of “Psyche” clearly dramatize the impossibility of meeting the two-fold obligation that Emerson later set forth in his essay on “Friendship” in *Essays, First Series* (1841)—truth and tenderness.

The manuscript, which Emerson repeatedly promised to publish at his own risk and which grew out of Alcott’s “observations” of the early years of Anna and Louisa May, is a record of the physical, psychological, moral, and spiritual development of his third daughter, Elizabeth (b. 1835). As Alcott’s experimental Temple School (1834-38) was being ferociously attacked, and as Alcott himself (“a world-builder” with “Olympian dreams,” Emerson felt) was being pilloried in the press and consequently plunged into debt and near-suicidal despair because of the publication of his controversial *Conversations with Children on the Gospels* (2 vols., 1836-37), Emerson proved to be an important source of public and private encouragement. He felt great compassion for Alcott, who believed that “Psyche” would convince society of the validity of the radical ideas about children and education that underpinned the Temple School.

However, despite detailed editing suggestions from Emerson, Alcott proved to be an ineffective writer. His prose was, as Emerson several times remarked to no avail, inflated, affected, verbose, and unfocused. Even a totally revised second version of “Psyche” failed to convince Emerson that the manuscript was worthy of publishing; yet he told Alcott that he would, as promised, make appropriate arrangements with Metcalf and Company if Alcott insisted. Alcott quietly accepted his friend’s

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PROSPECTS.



Update on Our Editor, Douglas Emory Wilson

Douglas Emory Wilson, General and Textual Editor of THE COLLECTED WORKS OF RALPH WALDO EMERSON (and Editor of this newsletter), recently had a triple coronary bypass operation at the University of Alabama at Birmingham Hospital. He had had a similar (quadruple bypass) operation in 1985. This time he also had a procedure known as a "catheter ablation" to cure an atrial flutter of the heart. He is now recuperating at home and continuing to work on volumes 6 and 7 of the Emerson COLLECTED WORKS.

Status Report on Emerson Editions

Joel Myerson and Ronald A. Bosco, who are editing *The Later Lectures of Ralph Waldo Emerson*, have found that there is more usable material in this category than they had originally realized. Of the twenty-six lectures they had planned to edit, which belong to the period before 1855, five have turned out to be less complete than they had appeared, and are not suitable for publication in their present form. On the other hand, twenty-six additional lectures, not previously identified, now appear complete enough to be transcribed and edited; and these will extend the edition up through 1867. The University of Georgia Press has granted an extension of the delivery date from September 1997 to March 1998, and the editors are confident that they can meet this schedule. They are applying to NEH for a funded extension of their grant in order to finish editing the additional lectures.

Reference Works on Transcendentalism Published

Biographical Dictionary of Transcendentalism and Encyclopedia of Transcendentalism, both edited by Wesley T. Mott, have just been published by Greenwood Press. Emerson is the central figure in both books, to which 100 scholars—many of them Emerson Society members—contributed a total of 349 entries. A member's-discount flyer is enclosed in this issue of *ESP*.

Emerson and Duffel Sacs

Juliet Trofi, of the Walden Woods Project, and Bob Burkholder both bring to our attention a new two-page magazine ad featuring a fashionable young woman standing on a rock in the middle of a pond, her head tipped back rapturously, a red carrying bag held behind her back—"Ralph Waldo

Emerson's great great great granddaughter, Jennifer Emerson, with her Coach Berkeley Duffel Sac," reads the caption. Part of a series featuring "American legacies," the ad informs us on the second page that "Jennifer Emerson is studying to be a nurse practitioner and midwife in New York City. She enjoys reading, running and the great outdoors. She carries the new Coach Berkeley Duffel Sac, handcrafted of rugged suede and tumbled glove-tanned leather ...\$248. Her boots are also by Coach."

Collector Seeks Emerson Titles

Emerson Society member James Cummings is endeavoring to build a definitive collection of materials on Emerson and the Transcendentalists. Please offer anything from a single item to a substantial library. He also has many duplicates that he is willing to sell or trade. Will travel, and top prices paid. Write Mr. Cummings at E. 544 US Hwy 12 West, Knapp, WI 54749; tel. 715-665-2287.

WPI Provost Continues Support of *ESP*

The Emerson Society is deeply grateful to Dr. Jack Carney, the new Provost of WPI, for a new three-year grant supporting partial publication costs of *ESP* as well as the Secretary's travel to the Society's annual meeting. Former Provost Diran Apelian, who has returned to teaching and research at WPI, had similarly supported the Society since its inception in 1989. We wish Dr. Apelian the very best in his new ventures.



"Emerson and Biography" in Concord

More than 75 Emersonians packed the Concord Academy on 13 July to hear Robert D. Richardson Jr. discuss the writing of his acclaimed biography *Emerson: The Mind on Fire*. The program was sponsored by The Emerson Society in conjunction with the annual meeting of The Thoreau Society. Pictured are Ron Bosco, who opened the session with remarks on issues in Emerson biography; Bob Richardson; and moderator Dan Shealy.

AN EMERSON BIBLIOGRAPHY, 1995

DAVID M. ROBINSON
Oregon State University

New editions and critical works from 1995, including items missed in the 1994 bibliography (*ESP* 6,ii [1995]:7-8).

Editions.

Emerson's Antislavery Writings. Ed. Len Gougeon and Joel Myerson. Yale, 1995. [Emerson's antislavery addresses and public letters, including unpublished and newly edited material.]

Emerson's Literary Criticism. Ed. Eric W. Carlson. Nebraska, 1995. [New edition of this collection with a new introduction.]

The Letters of Ralph Waldo Emerson. Volume 10. Ed. Eleanor Tilton. Columbia, 1995. [Letters from 1870-81, with appendices, a comprehensive calendar, and a cumulative index (proper names only) to Vols. 7-10. The concluding volume of the edition.]

Books.

Buell, Lawrence. *The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture*. Harvard, 1995. [Explores Thoreau's development and identity as an environmental writer, with reference to his relationship with Emerson and their respective literary reputations.]

Cavell, Stanley. *Philosophical Passages: Wittgenstein, Emerson, Austin, Derrida*. Blackwell, 1995. [Includes a chapter on Emerson's "Fate," extending Cavell's continuing reinterpretation of Emerson in philosophical terms.]

Edmundson, Mark. *Literature Against Philosophy, Plato to Derrida: A Defence of Poetry*. Cambridge, 1995. [Uses Emerson, William Blake, and Hannah Arendt to critique Michel Foucault.]

Habegger, Alfred. *The Father: A Life of Henry James, Sr.* Farrar, Straus, and Giroux, 1994. [Includes detailed discussion of Emerson's intellectual and personal impact on James.]

Kateb, George. *Emerson and Self-Reliance*. Sage, 1995. [Emerson's doctrine of self-reliance and its relevance to contemporary democratic culture.]

Livingston, James. *Pragmatism and the Political Economy of Cultural Revolution, 1850-1940*. North Carolina, 1994. [Cultural history exploring the emergence of pragmatism, including a discussion of the influence of Emerson and Whitman on William James.]

Milder, Robert. *Reimagining Thoreau*. Cambridge, 1995. [A reinterpretation of Thoreau's sense of vocation and audience, with extensive reference to Emerson.]

O'Keefe, Richard R. *Mythic Archetypes in Ralph Waldo Emerson: A Blakean Reading*. Kent State, 1995. [Emerson as a Blakean visionary.]

Richardson, Robert D., Jr. *Emerson: The Mind on Fire*. California, 1995. [Comprehensive biographical and critical study, with detailed treatment of Emerson's intellectual development and personal relationships.]

Roberson, Susan L. *Emerson in His Sermons: A Man-Made Self*. Missouri, 1995. [A reading of the autobiographical elements in the sermons.]

Saloman, Ora Frishberg. *Beethoven's Symphonies and J. S. Dwight: The Birth of American Music Criticism*. Northeastern, 1995. [Links Dwight's interest in music, especially that of Beethoven, to his Transcendentalist assumptions.]

Shorey, Paul. *The Roosevelt Lectures of Paul Shorey (1913-1914)*. Trans. Edgar C. Reinke. Ed. Ward W. Briggs and E. Christian Kopff. Georg Olms, 1995. [Lectures on American Literature, including Emerson, at Berlin University.]

Walls, Laura Dassow. *Seeing New Worlds: Henry David Thoreau and Nineteenth-Century Natural Science*. Wisconsin, 1995. [Examination of Thoreau's work in science, distinguishing his development of an empirical and Humboldtian view of science from the idealism of Coleridge and Emerson.]

Zwarg, Christina. *Feminist Conversations: Fuller, Emerson, and the Play of Reading*. Cornell, 1995. [An account of Fuller's intellectual accomplishment, stressing the importance of the Fuller-Emerson relationship.]

Articles.

Albrecht, James M. "'Living Property': Emerson's Ethics." *ESQ* 41 (1995):177-217. [Emerson in the context of pragmatism.]

Birch, Thomas D. "Toward a Better Economic Order: The Economic Thought of Ralph Waldo Emerson." *NEQ* 68 (1995):385-401. [Francis Wayland and Henry Carey as sources for Emerson's economic theories.]

Brasher, Alan. "James Freeman Clarke's Journal Accounts of Ralph Waldo Emerson's Lectures." *SAR* 1995, pp. 83-100. [Clarke's reactions to Emerson's lectures.]

Davis, Rebecca Harding. "Boston in the Sixties." *CS* 3 (1995):73-86. [From Davis's memoir *Bits of Gossip* (1904). See Lasseter below.]

Fontana, Ernest. "George Eliot's Romola and Emerson's 'The American Scholar.'" *ELN* 32 (1995):70-75. [Emerson's impact on Eliot.]

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Abstracts (Continued from page 5)

honest estimate of the manuscript into which he had poured so much of his psychic and emotional life and began rethinking his career. For Emerson either eventuality was unsatisfactory. As he confessed in a letter to Margaret Fuller, the entire episode had proved to be "an irksome task." However, that Emerson continued to support Alcott for decades to come, in emotional, intellectual, and even material ways, is eloquent testimony to the passion with which he pursued the ideal of friendship.

"Hedge's Emerson and Emerson's Hedge: Reminiscences and Recollections of a Lifelong Friendship"

GUY LITTON

Texas Woman's University

Most Emersonians are aware of the early friendship between Emerson and his Unitarian friend Frederic Henry Hedge, but few have examined that friendship in detail. Though Emerson and Hedge first became acquainted in 1828, the two did not, contrary to most scholars' beliefs, suffer a "falling out" following Hedge's move to Bangor in 1836. Instead, as a wide variety of documents (from letters to minutes of club meetings to published

reminiscences) amply attests, the differences in points of philosophy and theology never kept the two men from maintaining a high regard for one another. Modern scholars have overlooked this important relationship between two of the principal figures of the Transcendental movement in a way that participants in the movement never did. Caroline Dall, for example, testified to the importance of their mutual influence in observing that "the mind of New England was leavened by the thought of Emerson and the scholarship of Hedge," and in her extensive correspondence with Hedge, she had numerous opportunities to learn of the depth of the two men's regard for one another.

This paper draws upon the wealth of published and unpublished material in order to illustrate that, though Hedge always acknowledged that the "difference between us" in matters of theology was "heaven-wide," nevertheless, Hedge's admiration for Emerson and his works was such that in both public and private settings, the former was one of Emerson's most significant champions. In articles for the *Christian Examiner*, in Radical Club and Examiner Club meetings, and in private conversations and correspondence with scholars, literary critics, and clergy, Hedge's reminiscences and humorous anecdotes about the Concord Sage are balanced by his tireless defense of Emerson's thoughts, making Hedge one of the most influential but least acknowledged individuals to contribute to the rise of Emerson's reputation.

1996 Annual Meeting

President Ronald Bosco presided over the 1996 annual meeting of the Emerson Society in San Diego, Calif., on 1 June. Gary L. Collison and Armida Gilbert were elected to the Advisory Board. Daniel Shealy will remain as Program Chair one more year to enable the Society to establish a three-year term, with the third year a transitional year with the outgoing and incoming Program Chair—the new Program Chair is Len Gougeon. Ralph H. Orth and Joseph Slater were named recipients of the Distinguished Achievement Award in Emerson Studies. Doug Wilson reported on the COLLECTED WORKS, and Ron Bosco on the *Later Lectures*. Secretary/Treasurer Wes Mott reported that at the end of 1995, the Society's savings account had a balance of \$5,239.69. An anonymous gift of \$5,000 has been placed in a special account to be used in planning and conducting a bicentennial observance of Emerson's birth in 2003. Secretary's and Treasurer's Reports for 1995 (distributed at the meeting) may be obtained by sending a self-addressed, stamped envelope to Professor Mott, Dept. of Humanities & Arts, WPI, Worcester, MA 01609-2280.

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