On 28 May 1999, at the tenth annual meeting of the Society, the Ralph Waldo Emerson Society presented its Distinguished Achievement Award to Wesley T. Mott. This award recognizes Professor Mott's extraordinary devotion to the Society, both as the principal force behind its founding in December 1989 and for his service as the Society's Secretary and Treasurer for the past ten years, and his substantial contributions to the study of Emerson through his teaching and scholarship.

Wesley T. Mott received his Ph.D. from Boston University in 1974. He served as a humanities and business project director and editor, and as a lecturer in English, at the University of Wisconsin at Madison from 1978 to 1987, and since 1987 he has taught courses and directed independent studies in the full range of American literature and writing in the professions at Worcester Polytechnic Institute, where he was promoted to Full Professor in 1994. Currently putting the final touches on an updated Dictionary of Literary Biography: The American Renaissance in New England, of which he is the editor, Professor Mott published "The Strains of Eloquence": Emerson and His Sermons, the first major treatment of Emerson as a preacher, in 1989, The Complete Sermons of Ralph Waldo Emerson, vol. 4 (ed., 1992), Biographical Dictionary of Transcendentalism (ed., 1996), Encyclopedia of Transcendentalism (ed., 1996), and Emersonian Circles: Essays in Honor of Joel Myerson (co-ed., 1997). He has also published numerous articles on subjects drawn from the American Renaissance and Concord's Transcendentalist circle, including pieces on, of course, Emerson as well as Father Taylor, Thoreau, and Hawthorne.

Professor Mott's service as the Society's Secretary and Treasurer will end on 1 January 2000, when he becomes the Society's President-Elect; appropriately, he will serve as President during a term that includes the bicentennial of Waldo's birth in 2003. With this Distinguished Achievement Award, the Ralph Waldo Emerson Society warmly acknowledges Wesley T. Mott for his many contributions to the Society, for his making Emerson's writings and thought accessible to a generation of students from many disciplinary walks, and for his unfailing generosity as a scholar and critic to his colleagues in Emerson studies.

—Ronald A. Bosco
Prospects

Myerson Announces Bibliography Supplement

The University of Pittsburgh Press will be publishing a supplement to Joel Myerson's Ralph Waldo Emerson: A Descriptive Bibliography in time for the bicentennial in 2003. Please send any corrections or additions to Joel at the English Department, University of South Carolina, Columbia, SC 29208 or myerson@joeL@sc.edu.

Emerson CD/Screen Saver in the Works

A CD and Screen Saver is being developed, in cooperation with the Emerson Society, by Scott Beyers. Beyers, who produced an acclaimed, comparable CD/Screen Saver for the Thoreau Society, invites Emerson Society members to submit favorite Emerson quotations for possible inclusion in the program. Send one or two quotations, with source and date, to Scott at P.O. Box 120442, St. Paul, MN 55112-0018, or via email to sbeyers@bigsite.net.

WPI Extends Support of the Emerson Society

Dr. John F. Carney III, Provost of Worcester Polytechnic Institute, has announced a three-year extension to WPI’s longstanding support of the Emerson Society. The WPI award underwrites partial publication costs of ESP and the managing editor’s travel to the annual meeting. WPI has been the Society’s administrative home since its inception in 1989, and we send warmest thanks to Jack Carney for this renewed support.

Emerson Society Listserv Now Online

Thanks to the efforts of Advisory Board member Bob Hudspeth, of the University of Redlands, Emerson Society members now have a Listserv. To subscribe, simply email emerson@field.uoregon.edu and follow the easy directions.

Call for ALA Papers

Papers are invited to the Ralph Waldo Emerson Society’s two sessions at the American Literature Association Conference in Long Beach, Calif., 25-28 May 2000. Send either your full 15- to 20-minute paper or a one- to two-page prospectus by 7 Jan. 2000 to Phyllis Cole, English Dept., Penn State Delaware County, 25 Yearsley Mill Rd., Media, PA 19063. E-mail pbc2@psu.edu, or fax 610-892-1357.

Session One: Asia in Emerson, Emerson in Asia. All perspectives on Emerson in relation to Asian culture are welcome: especially the influence of Hindu, Islamic, and other Asian traditions on his poetry and prose; the interpretation of his work in relation to western Orientalism or western devotion to Asian thought; perspectives on teaching his Asian voice in America or his American voice in Asia.

Session Two: The Reception of Emerson. For a writer who styled himself an endless seeker with no Past, Emerson trails a long and multi-storied history, explored, expanded, and reinterpreted behind both his writings and his life. Papers are invited that explore the effect of cumulative interpretation: how the history of commentary continues to shape present criticism; how the lesser known aspects of audience response suggest new directions for study.

1999 Annual Meeting

President David Robinson presided over the 1999 annual meeting of the Emerson Society in Baltimore, Maryland, on 29 May. Wes Mott was elected President-Elect; Ron Bosco was elected Secretary/Treasurer; and Greg Garvey and Gustaaf Van Cromphout were elected to the Advisory Board. Joel Myerson and Ron Bosco reported on plans for the “Emerson in 2003” bicentennial. Other programming ideas were discussed. According to Wes Mott’s Treasurer’s Report, at the end of 1998 the Society’s savings account had a balance of $8,459.78, part of which is earmarked for “Emerson in 2003,” as are two CDs with a total balance of $10,846.64. Secretary’s and Treasurer’s Reports for 1998 may be obtained by sending a self-addressed, stamped envelope to Professor Mott, Dept. of Humanities & Arts, WPI, 100 Institute Road, Worcester, MA 01609-2280.
SESSION I: Emerson and His Correspondents: The Question of Sturgis. Elizabeth Hoar, and Margaret Fuller for whom “self-rule” was there were correspondents like Mary Moody Emerson, Caroline Sturgis, and early adulthood, Aunt Mary’s letters kept alive their shared vision of Emerson as a “man of genius and poetry.” With a devoted muse. This paper explores a single body of letters, which constitutes a spirited rebuke of the neo-Baconian redolent of the Eighteenth Century, conservative thinkers attempting to prepare Aunt Mary’s thoughts on poetry and the “imagination” with those poetic vocation—a sense which was always divided against itself obscure, but always essential to him. Throughout his late adolescence it has been by now well established that Mary Moody Emerson is selected correspondence which we are fashioning as a life-and-letters biography. Both editions are under contract to Oxford University Press and are scheduled to appear in 2003.

"Apologies and Silences in Emerson’s Letters" William Merrill Decker Oklahoma State University

Apologies are a common feature of the epistolary genre and provide valuable clues to what correspondents expect from a letter exchange. When a prolific and philosophically minded correspondent like Emerson establishes a distinct pattern of apology for late and unwritten letters, we may see the care he took as a poet. The person he complained to was his Aunt, and his complaints were usually calculated to elicit her support—cautious, hectoring, obsessional, but always consistent with the shifting Emersonian sphere of intellectual and domestic influence that included Lidian and Charles', Edward's, and William's extensive correspondence with Carson, and early adulthood, Aunt Mary’s letters kept alive their shared vision of Emerson as a “man of genius and poetry.” With a devoted muse. This paper explores a single body of letters, which constitutes a spirited rebuke of the neo-Baconian redolent of the Eighteenth Century, conservative thinkers attempting to prepare Aunt Mary’s thoughts on poetry and the “imagination” with those poetic vocation—a sense which was always divided against itself obscure, but always essential to him. Throughout his late adolescence it has been by now well established that Mary Moody Emerson is selected correspondence which we are fashioning as a life-and-letters biography. Both editions are under contract to Oxford University Press and are scheduled to appear in 2003.

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Baker, Anne. “A Commanding View: Vision and the Problem of Nationality in Fuller’s Sunser of the Lakes.” ESP 44:61-77. [Summer as a text in which Fuller tests and revises her Emersonianism.]


Bend, Adrián. “Emerson’s Transparent Eye-Ball and James’s Glass Eye: Practical Transcendence.” Prospectus 23:39-58. [Emerson and James explore the nature of vision and transparency.]

Bosco, Ronald A. “The Expanding Textual Circle of New England Transcendentalism” Text 11:343-64. [The contribution of modern editions to Transcendentalist studies, with assessments of Deese’s edition of Very’s poems and Simmons’s edition of Mary Moody Emerson’s letters.]


Cole, Phyllis. The Nineteenth-Century Women’s Rights Movement and the Canonization of Mary Moody Emerson. ESP 44:1-33. [Fuller’s significance to the women’s rights movement in the nineteenth century.]


Emerson Re-Formed” in Concord T. Gregory Garvey chaired this summer’s Emerson Society panel—“Re-Forming Emerson”—at Concord on 9 July during the Annual Gathering of the Thoreau Society. According to Len Gougeon, “There is a longstanding view among many Emerson scholars that the Bard of Concord, while frequently philosophizing about reform, rarely participated in the reform movements of his time. Recent scholarship, however, has brought forth a strikingly different vision of Emerson as an engaged and active reformer.” Furthering this view were the pictures: pastists: clockwise from front, Elizabeth Addison, Joseph M. Thomas, T. Gregory Garvey, and Len Gougeon—all under the benignly stem Emersonianism. The Chenoo Removals, and the Rhetoric of Nationalism.” Centennial R 41 [1997]:461-69. [Emerson’s use of nationalism to promote the Cherokee Removals, and the Rhetoric of Nationalism.]

Emerson, Joel. “Edward Waldo Emerson’s Recollections of His Father’s Death.” CS 6:163-67. [Edward Emerson’s letter on his father’s death to James Caba.]
Review
(Continued from page 5)

free of the restrictive institutions of the day, Newfield argues that Emerson actually ceded individual "sovereignty to some higher or more automatic power." While Emerson celebrates the person who, like Jesus, reifies the god within, Newfield is troubled by that individual's submission to a higher power and the hierarchical patterns of inequality that such a paradigm suggests for other venues. Indeed, when he discusses Emerson's language theory, he claims that "the moment of freedom is constituted by the moment of submission to a superior, active power" and warns that "the potential for slavery... arises when our voice is owned by another." The problem, Newfield argues, is not only that Emerson inevitably rounded out his liberal dance with a last step toward authoritarianism but that he was blind to "mechanisms of bondage and control" when he turned his attention from spirituality to capitalism, male friendship, and race relations.

Troubling as well to Newfield is that modern America follows Emerson's lead in blindly celebrating a freedom fraught with inequality and submission to authority: this is the Emerson Effect.

Newfield's extension of the meaning of metaphysical unity to corporatism in more human realms is intriguing and at times enlightening, as when he argues that Emerson and other positbellum, while middle-class thinkers considered "equality" not to mean social equality or equality of agency for the recently freed blacks but a laissez-faire, market-place equality of opportunity. Thus he illuminates our own difficulties in conceiving and exercising real racial equality. But I think that Newfield also manipulates evidence and language in disturbing ways. A case in point is Newfield's discussion of male friendship and sodomy. While he demonstrates that the nineteenth century labeled activities of political mobbism and social irresponsibility as "sodomy," expanding our late twentieth-century sense of the word, to illustrate a fear of the mob rather than of same-sex friendships, Newfield manipulates his evidence to argue for Emerson's homoerotic democracy. He uses the transparent eyeball passage ("the currents of the Universal Being circulate through me") in conjunction with discussions of sexual sodomy, onanism, and fluidity to argue that Emerson "actively desires an identity that derives from the violation of personal boundaries rather than from their maintenance" and uses the sexually charged word "couples" to describe male friendship. Trying to make a case for "queer sexuality... where men eroticize equality," Newfield has stretched the evidence of the Emerson texts too far, I think, to fit his own agenda.

Newfield likewise manipulates language and the Emerson texts in his section on "Familial Democracy and Its Limits." Here he argues that during "the period in which Emerson is most preoccupied with the blessings of home life... he worries the most about housekeeping being overrun with diversity." Not only is the term "diversity," with its current political connotations, unfair for describing the variety of peoples and activities of the home, but the better word for the context of the sentence is "disorder." While it was most likely difficult for a thinker like Emerson to work in an environment in which his thoughts were susceptible to interruption (as indeed it is for most of us who write at home), that does not necessarily mean, as Newfield implies, that he "shun[ed] domestic difference." The skewed, charged language of this domestic example and the questionable associations of the previous one occur enough in The Emerson Effect to make the reader wary of his argument.

Perhaps Newfield expects too much of Emerson in asking for an absolute meaning of self-reliance, or perhaps Emerson is not large enough to blame for the Emerson Effect—a middle-class culture that is built on submissive individualism and inclusion in rather than freedom from the "corporation." Nonetheless, Newfield provides a provocative reading of American individualism that asks us to revisit our Emerson and the cant about "equality," "democracy," and "self-reliance" we too mindlessly reiterate. By exposing American liberalism for what it is—laden with inequalities and systems of power—Newfield paves the way for a revaluation not only of Emerson but of American civil liberties.

—Susan L. Roberson
Auburn University

A NEW LETTER: EMERSON DECLINES AN INVITATION

Another new letter from Emerson has recently surfaced, and appears in transcription and (partial) facsimile in autograph dealer Joseph M. Maddalena's Profiles in History. The existence of this letter was predicted with great accuracy by Eleanor M. Tilton in volume IX of The Letters of Ralph Waldo Emerson; she guessed that Emerson must have written to Miss Weston on "Febnjary 14? 1865," but the date in transcription and (partial) facsimile in autograph dealer Joseph M. Tilton notes that Emerson's lecture schedule would have made acceptance of the invitation inconvenient, and that Emerson "would have had to..." and that Emerson "would have..." and that Emerson "would have..."

Item #39 in the catalogue is described as "Autograph Letter Signed, Three pages, Octavo, Concord, Massachusetts, February 15 [no year]. Written to 'Miss Weston'. Emerson pens (in full):

'Dear Miss Weston,

I am grieved to say, that, after much counting & choosing of days, Mrs. Emerson & I have been unable to find an open one for the tempting visit which you offer us to your house. On my return from the West, I find the next fortnight nearly filled with lectures, unwarily promised. I hoped that Mr. & Madame Langel would stay here longer than you now say, & have not doubted that I should meet them again. Neither now do I despair; but will not venture to name a day. Mrs. Emerson sends to you & to them kindest regards, to which I join mine, & am

Yours gratefully
R.W. Emerson'

Separation at vertical fold; otherwise, in fine condition. (#22102) $495.00." The facsimile is of the final page, from "than you now say" to the end, and includes the name of the recipient, "Miss Weston," in the bottom left corner of the page.

The woman addressed is clearly Anne Warren Weston, who, as Tilton notes, invited the Emmisons to dine in Weymouth on Sunday, 19 February [1865], with Auguste Laugel [not "Langel"] and his wife. Tilton notes that Emerson's lecture schedule would have made accepting the invitation inconvenient, and that Emerson "would have had to answer the letter; Lidian Emerson had known the Westons in her girlhood."

Notes

2. Volume IX, treating 1860-1869, was published by Columbia University Press in 1994. Subsequent references to Tilton are to the commentary on p. 171 of this volume.

—Joel J. Brattin
Worcester Polytechnic Institute

Emerson Society Papers