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会長挨拶

会長 當 麻 一太郎

2005年5月から島田太郎先生の後を受けて会長に選出されました。会長という大役をになうにはまったく力不足ですが、役員および会員諸氏のご助力でなんとか務めを全うできればと願っております。文字通り私の力に余る職責ですが、島田先生がNHSJ Newsletterの第22号の会長挨拶で記された「ただひたすら願うことは、会員諸氏、特に若手の方々が積極的に研究発表や『フォーラム』の原稿募集などに応じて、活発な研究活動を展開して下さい」という願いを目標にしたいと思います。

第24回全国大会は、昭和女子大学で開催され、200名近くの参加者があり盛会でした。日本英文学会が日本大学文理学部で開催されたため、数人の事務局員がそちらに招集され、本協会大会の不備が懸念されましたが、島田先生、中村先生、昭和女子大学の院生の方々の八面六臂のご尽力で盛会裡に終わることができました。人見楷子理事長と平井聖学長および教職員の方々にも厚く御礼申し上げます。

2001年10月には『緋文字』刊行150周年を記念して『緋文字の断層』を刊行することができ、更に2005年5月にはホーソン生誕200周年を記念して『ホーソンの軌跡』を開文社より刊行することができました。編纂・出版に際しては、刊行委員会委員長の川窪先生、刊行委員会委員の先生方、島田先生および直接間接的に携わったすべての方々に感謝申し上げます。

第25回全国大会は、倉橋先生、大場先生、東海学園大学学長の村瀬先生のお世話により、同大学で5月19日(金)・20日(土)に開催できることになりました。会場校の両先生および同大学を訪問された大会準備委員長の丹羽先生・事務局長の高橋先生に御礼申し上げます。次回の大会は『事務局だより』第20号で鴨川先生(第四代会長)と萩原先生(第五代会長)が協会設立20周年記念として記された「協会設立の裏話(の一部)」と「協会設立の軌跡」を思い起こさせる記念すべき協会設立25周年全国大会です。活発な研究活動の場となりますよう皆様方のご協力とご支援のほどよろしくお願い申し上げます。

Crooked Sticks: A Criticism of Brook Farm thrown on Hollingsworth

Takeshi KAWASHITA (Graduate Student at Kyushu University)

A target for the criticism of Brook Farm in *The Blithedale Romance* is that Brook Farmers had lost their original ideals in 1844 which was to “insure a more natural union between intellectual and manual labor” and to put more value on the attitude that was against the financial expediency and marketplace economy. Nathaniel Hawthorne’s disappointment at it comes to surface by Coverdale’s confession that the experiment has proved a failure because of its lapsing into Fourierism. Indeed accepting his blame is easy, but if we consider that he was involved in the community from April to October in 1841, he must have felt a heavy disappointment in this period. According to Sterling F. Delano, it was the financial difficulties of Brook Farm which was one of “the dark sides of Utopia.” He refers to the fact that Hawthorne got really fed up with the hard physical labor, but what actually rubbed his fur the wrong way might be that the farm did not have any certain revenue nor definite financial plan and their prospects remained unprosperous. Besides, after Hawthorne’s withdrawing from the community, they would not pay him back his investment, in spite of his demand. It deepened the rift between Hawthorne and Brook Farmers,

who had been going deeper and deeper into debt until they came to embrace Fourierism in 1844. In a word, their financial problems disappointed Hawthorne seriously, and here we get a glimpse of another criticism on Brook Farmers. In this study, I attempt to reconsider Hawthorne's censure on Brook Farm.

The financial problems are reflected in the relationship between Hollingsworth and capitalist Zenobia in *The Blithedale Romance*. Hollingsworth dreams of constructing and running rehabilitation facilities, exploiting her fortune in the beginning. But, once Zenobia's half-sister Priscilla inherits the fortune by the will of old Moodie, he becomes more intimate with her than with Zenobia. Consequently, Zenobia commits suicide, and it causes him to suffer so much from the pangs of conscience. This is why his dream collapses. In short, his optimistic financial plan ruins his ideal. The important point to note here is that this optimistic plan is the reason why Coverdale refuses to help his ideal, and this reminds us of Hawthorne's disappointment in the experiment in Brook Farm, as Delano points out. Thus, the cause of Hollingsworth's failure seems to reflect the financial problems of Brook Farm, evidently. Therefore, the image of the leaders in the community, Ripley and others, is evident in the figure of Hollingsworth.

However, when we read the work, noticing the relation between Hollingsworth and the leaders in Brook Farm, we come to an incompatible expression in it. It is "a narrow education," a term of criticism thrown on Hollingsworth by Coverdale. But in the farm, founded by the highbrows in the days, education was the chief purpose of their activities and it would be hard to cast the reproach on them. A clue to solve the incoherence may be found in the circumstance of education at that time; for Hawthorne was pretty concerned in the educational reform of Horace Mann before participating in the experiment. His educational view was a kind of moral education that tended little to a specific religion, but had a common element in each Christian denomination. Literature was used for the moral education in the reform. In case of Hawthorne, it would be said that his concern came to incline toward the educational reform and moral education for children, after he had published *Grandfather's Chair* (1841), *Famous Old People* (1841), and *Liberty Tree* (1841). In fact, it seems obvious that, amid the fluid society, literature was being given to an authority of morality that Puritans had once, and Hawthorne was going to be a main shaft in the shift. Therefore he might resume that the distorted idealist such as Hollingsworth was produced by the education he received, and the reproach of "a narrow education" to him could represent the old religious education before the reform. Thus, in *The Blithedale Romance*, Hawthorne did criticize the Puritanical arrogance of Brook Farmers about money, by describing a limit of religious education that tended to force them to devote themselves to a particular tenet so far.

The Worth of "Currency"

Ai TAKAHASHI (Ochanomizu University)

Both Herman Melville's *Pierre, or the Ambiguities* and Nathaniel Hawthorne's *The Blithedale Romance* present women who are supposed to be, in Sedgwick sense, "exchanged" between men. Lucy rejects to be "exchanged" in *Pierre*, but Priscilla accepts the role in *The Blithedale Romance*. By examining their different attitudes toward their roles, this article discusses the (im) possibility of subversion by women as "currency," who are thought to have no value in a modern male-centered society unless they are "exchanged" between men.

Lucy is supposed to marry or be "exchanged" with Pierre, the heir of the Glendinning. She, as "currency," could legitimate his heirship as well as his male identity. However, she is submissive and never exerts her power before she falls into her swoon caused by Pierre's proclamation of his "marriage" to Isabel, his half sister. After waking up, Lucy expresses her will to live with Pierre and refuses Glen, Pierre's cousin whom Mary, Pierre's mother, designates as the heir to her estate in her will. Lucy's refusal of her "exchange" prevents her brother and Glen from establishing a homosocial bond. Her purposeful behavior at this stage shows a possibility that women could destabilize a homosocial society established by the "exchange" of women.

Priscilla, on the other hand, seems to accept her expected role as "currency." She is tossed tamely among Old Moodie, Westervelt and Hollingsworth, all of whom are interested in Zenobia. Priscilla intervenes between each of her custodians and the wealthy woman who steps out of the system of a modern male-dominated society. Among the men, Priscilla trusts Hol-

lingsworth, devotes her affection to him and follows him submissively. Submissive as she is, she displaces him as guardian in the course of the desperate failure in Blithedale. Their displaced relationship is attributed to his dependence on her submissiveness, which is characteristically regarded as one of the pillars of “the cult of True Womanhood” in the 19th century. Their reversed relationship caricatures men’s dependence on “submissive” women so that they can keep their masculinity. Therefore, feminine women like Priscilla could be more subversive of a male-centered society.

Both Lucy and Priscilla are expected to function as “currency.” The former rejects to be “exchanged” and tries to destabilize the system of a homosocial society. The latter, on the other hand, seemingly accepts her role but virtually undermines social values based on domestic ideology by her extraordinary femininity. In spite of their different courses of life, both women have subversive power over a modern male-dominated society.

Nathaniel Hawthorne and C. G. Jung — Referring to “The Custom House” —

Mariko TAKASHIMA (Kagoshima Women’s Junior College)

The text of *The Scarlet Letter*, full of archetypal images, suggests some important relationship between Jung’s psychology and Hawthorne’s works. If their works have some meaningful factors in common, so might do their internal experiences. On this assumption, this paper is aimed at considering how Hawthorne was related with maternity and paternity in “The Custom House”, a kind of autobiography, by referring to Jung’s case and his viewpoint. For this relationship seems to be one of the most fundamental experiences for the psyche.

Hawthorne seems to have been haunted by two images of Father archetypes offered by Erich Neumann: the Earth Father, which essentially belongs to the matriarchate stage in the development of consciousness and the Spiritual Father, the patriarchic authority. We investigate these images, an idealistic paternal image and an image of blood succession from father to son in “The Custom House.” Hawthorne, as a middle-aged man, must have been seeking for an idealistic paternity, trying to solve his boyish problems such as hostility or ambivalent attachment to paternal persons, which are parallel to Jung’s case.

At the same time he had a tendency to find simultaneously blessing and sin in the bond with his mother or sisters. This tendency, intertwined with his hatred for the incest by his maternal ancestors, is assumed to have strengthen his ambivalent feelings for maternity. These feelings are symbolized in his descriptions of the American eagle and the old town of Salem. In Jung’s case, such a tendency was intensified by a mysterious split in personality of his mother.

Consequently, Hawthorne’s quest for the idealistic paternity was naturally connected with a reconciliation or an integration of two conflicting images; the Spiritual Father image and that of the Earth Father–Great Mother complex. We consider how the ghost of Jonathan Pue led the author to such a reconciliation, referring to one of Jung’s dreams about Freud and what Philemon, Jung’s Self image, means. Led by Pue, who might be Hawthorne’s Self image, he seems to have taken his own “process of individuation”.

Workshop: Reading “The Birth-mark” Love and Chastity

Sanzo YAHAGI (Gakushuin University)

One is initially startled to realize how much of the sexual image Hawthorne uses in his descriptions of Aylmer’s removal of the birth-mark from his wife: “even to be *wearied* from them by any second passion,” “capable of *impregnating* all the breezes,” and “lest it prove as *detrimental* to you.” If we add to them the self-evident love words, “rapture” and “ecstasy,” we are sure to conclude that “The Birth-mark” can read as a story of carnal love between the newly wedded couple.

The argument can be fortified by careful analyses of the function of the “Hand” : “the ineludible gripe,” and “its tiny grasp.” Georgiana is being firmly grasped and controlled by Nature, of which Aylmer is insanelly jealous. He wishes to snatch his wife from Nature by “unclasping” its firm gripe and embrace her in his own hands.

The birth-mark can be also thought to be a sign of Georgiana’s passion. When it burns intensely on her white cheek, the vivid contrast in color shows that the apparently decent wife deeply suffers from carnal desire. It would not be far-fetched to say that Georgiana is another Faith in “Young Goodman Brown.”

Hawthorne wrote at the Old Manse the love stories in succession: “The Birth-mark,” “The Artist of the Beautiful,” and “Rappaccini’s Daughter.” In-depth reading of the trilogy of love may help to shed light on Hawthorne’s as yet complex and confusing notions of love and chastity.

Aylmer’s Quest for Whiteness: The Birthmark and True White Womanhood

Misa OHNO (Chiba University of Commerce)

I read “The Birth-mark” in the context of the antebellum racial politics.

The birthmark on Georgiana’s cheek is associated with the racial other. It is described in words, such as “monster,” “lowest,” and “brute,” which have been used for the racial other, while words connected to whiteness are given to Georgiana’s white cheek. The birthmark in the shape of a human hand represents a practical and useful tool, and should be removed from a true white woman. It is also given an image of a branding iron, which was used for black slaves. Aminadab, who does not feel the need to eliminate the birthmark, has an image of the racial other. Aylmer’s strong aversion to the birthmark is similar to feelings of a person laden with racial prejudice.

Without the birthmark, the married life of Aylmer and Georgiana shows perfect whiteness. Georgiana, who is morally pure and obedient to her husband, is a true woman. Aylmer’s laboratory and Georgiana’s boudoir are designed on the basis of domestic ideology. Furniture in Georgiana’s boudoir suggests that she has the privileges of whiteness.

Considering the antebellum racial politics, “The Birth-mark” implies another context. Aylmer’s experiment can be read as his attempt to eradicate the element of the racial other and achieve perfect whiteness.

Human Activities as Pseudo-Sciences

Takashi NISHIMAE (Okayama University)

As is well known, Hawthorne makes some critical comments on science, pseudo-science, or scientific ways of thinking in his works and notebooks. He often severely criticizes those people or characters who try to reduce spiritual values to physical or material elements. In 1830’s there was a pseudo-scientific fever in America which affected not only ordinary, uneducated people but intellectuals as well. My presentation, stimulated largely by Traylor Stoehr (1978), but deeply rooted in my own interest in the relation between literature and science in general, is aimed to re-read “The Birthmark” as one of Hawthorne’s responses to such a foolish kind of human activities as pseudo-sciences.

Discussions have developed in my paper along with quotations from the text of the story, focusing especially on these points: (1) general view of 19th century American people’s consciousness of science/pseudo-science; (2) Aylmer’s obsession which has led him to study the mysteries of this world and beyond; (3) Aylmer’s conscious/unconscious introduction of his wife to his own peculiar world of science; (4) Georgiana’s basically obedient, but occasionally reluctant, attitude to his husband’s experiments; and (5) Georgiana’s death as a consummation of Aylmer’s efforts to remove the mark from his wife’s cheek.

My conclusion is that Hawthorne, at least in this short piece, depicts an ironical/cynical view of human absurdities which

come out sometimes as historical facts and/or sometimes as people's fictional concerns.

A False Alchemist, Aylmer : A Study of Hawthorne's Attitude towards 19th Century Science and Popular Novels

Shoko TSUJI (Matsuyama University)

In Nathaniel Hawthorne's short-story "The Birth-mark," it is generally considered that the protagonist, Aylmer, who tries to remove a birthmark from his wife's cheek with chemicals, is portrayed as a suspicious, pre-modern alchemist. However, I would like to present a fresh interpretation of Aylmer's characterization and Hawthorne's true hidden intentions therein.

Hawthorne does not necessarily regard alchemists to be suspicious persons. On the contrary, he appreciates their modest attitudes towards the study of Nature. Moreover, Hawthorne finds common points between alchemists and Romantic writers, including himself. They both try to convey the secret truths of Nature to a very limited number of sophisticated and knowledgeable readers. We should consider that Aylmer's true problem lies in his differences from such alchemists, rather than in their similarities.

I propose that Aylmer is an example of modern scientists, rather than alchemists. Through his experiments, he tries to control and triumph over Nature. Therefore, the final and fatal failure of Aylmer's trial, the death of his beloved wife, implies Hawthorne's criticism of modern scientists and their arrogant attitudes.

At the same time, Aylmer is similar to the popular novelists of his time whose writing styles differ from those of the alchemists and the Romantic writers. He continues to write his own books which are so easy that even his own wife, without any expert knowledge, can understand them. During Hawthorne's time, popular novelists issued a steady stream of works to the public and earned large incomes.

Through the character of Aylmer, we can discover Hawthorne's negative views on the rise of modern science and, moreover, on the rise of popular novels.

Hawthorne's English Experience and English Romance

Ikuko KAWANISHI (Kinki University)

In 1853, N. Hawthorne accepted the post of U. S. consul at Liverpool with great expectation for the financial future of his young family and himself. He intended to save money to live on for the rest of his life and to stay in Italy. His stay in England was from July 16, 1853 to January 5, 1858. He returned and stayed for about one year from June 23, 1859 to July 16, 1860 to finish his last romance, *The Marble Faun*.

From the summer of 1853 to the winter of 1858, Hawthorne kept a journal (*The English Notebooks*) and hoped to make a work of fiction from his English experience. In April of 1855 there was "the germ of a new Romance" in his mind. (Letter 779) Hawthorne got the idea of an English romance from Americans who came to the consulate in order to claim English title or English soil and from the legend of a bloody footstep at Smithhill's Hall, which he visited in August of 1855. In Rome, in late March-May 19 of 1858, Hawthorne wrote sketches for "The Ancestral Footstep." Back in America, in 1860, he again began writing the American claimant romance, a second version of his English story, and gave it up finally in March of 1861.

The romance is the tale of an American's misguided effort to claim an English estate to which he was entitled as a descendant. In a way, the idea was symbolic of Hawthorne's sense of his relation to England. He had a strong yearning towards England, as a descendant of Puritans. He wished to trace his ancestor's home. One month after his beginning his consular office, Hawthorne wrote to J. T. Fields to ask Mr. J. Savage, the antiquarian, what part of England the original William Hawthorne came from. (Letter 665) Hawthorne himself searched about for the origin in any church and churchyard he could go. In

March of 1855, he wrote to W. D. Ticknor to ask “any person skilled in genealogy” about his ancestors and how to get any information about it. (Letter 788) But he couldn’t find his ancestor’s home in his lifetime.

After the Consular Bill passed in March of 1855, Hawthorne was forced to economize on money, and subletted his rented house. In England, Hawthorne couldn’t have two kinds of homes — the central home for him and his family and the ancestral home. He sought ties with England but remained a detached stranger. Hawthorne, whose imagination had been stirred by the past or history, couldn’t complete an English romance without getting the English past and English identity. He could produce only confused and incomplete sketches.

It is easy to attribute Hawthorne’s loss of artistic powers to physical or mental collapse. Hawthorne could write a series of essays (*Our Old Home*) deriving from *The English Notebooks*. His problems were with the romance alone. Three months before his death, Hawthorne wrote Fields: If I could but go to England now, I think that the sea-voyage and the “Old Home” might set me all right. (Letter 1032)

Hawthorne and Our Old Home

Kuniyasu TSUCHIDA (Aichi Bunkyo University)

Our Old Home (1863) is a book of essays by Nathaniel Hawthorne. He was United States consul at Liverpool (1853–57), and visited many places in Great Britain. He was interested in buildings, and wrote about them. *Our Old Home* consists of twelve chapters. I will introduce twelve stories (an article a chapter) in the book.

1 “Consular Experience.” The story is a foolish one, as Hawthorne himself writes “I recollect another case, . . . with a foolish king of pathos entangled in it.” One day, a man, “dressed in a sky-blue, cut-away coat and mixed trowsers, both garments worn and shabby,” came into the consular private room. He came from Connecticut, to have an interview with the Queen.

2 “Leamington Spa.” Hawthorne visited Leamington Spa again and again, and stayed there. One day, he observed a grave-stone, and “found an almost illegible epitaph on the stone, and with difficulty made out this forlorn verse:-- ‘Poorly lived, / And poorly died, / Poorly buried, / And no one dried.’” It is a story of a man of “a cold and luckless life,” and of his final resting-place.

3 “About Warwick.” I will introduce an article about the old soldier and his wife in Lycester’s Hospital.

4 “Recollections of a Gifted Woman.” Hawthorne visited Shakspeare’s birth-place in the summer of 1855, and met an English girl. He writes “she was not a menial, but remarkably genteel (an American characteristic) for an English girl.”

5 “Lichfield and Uttoxeter.” He was interested in penance (the theme of *The Scarlet Letter*). He visited Johnson’s birth-place in Lichfield and the site of Dr. Johnson’s penance in Uttoxeter.

6 “Pilgrimage to Old Boston.” It is a story of Mr. Porter who is a local antiquary in Boston.

7 “Near Oxford” I will quote the article of the besotted Duke in Blenheim from chapter 7. He “was thinking of nothing nobler than how many ten-shilling tickets had that day been sold.

8 “Some of the haunts of Burns” It is a sketch of Mauchline, a rusty and time-worn town in Scotland.

9 “A London Suburb.” In Greenwich Hospital, the “pensioners are the petted children of the nation and that the government is their dry-nurse, and that the old men themselves have a childlike consciousness of their position.”

10 “Up the Thames.” He visits Chelsea Hospital and writes “I gave the pensioner (but I am afraid there may have been a little affectation in it) a magnificent guerdon of all the silver I had in my pocket, to requite him for having unintentionally stirred up my patriotic susceptibilities.”

11 “Outside Glimpses of English Poverty” It is a story of an almshouse.

12 “Civic Banquets” When he was invited to the Mayor’s dinner-party, he made a speech and showed his patriotism.

Hawthorne and England “A Cold and Critical Observer”

Ichitaro TOMA (Nihon University)

From 1853 to 1857, Nathaniel Hawthorne kept a journal of his time in England. “Six or seven” volumes of the journal contained candid impressions of England, and consequently, Hawthorne preferred, with the exception of *Our Old Home*, that they not be published. Nevertheless in 1870, six years after Hawthorne’s death, his widow, Sophia, published the journal as *Passages from the English Notebooks*, after removing innuendos against the English as well as the mention of clouds, trees, plants, etc. Randall Stewart, who had access to Hawthorne’s original journal, published the volumes as *The English Notebooks by Nathaniel Hawthorne* in 1941. Six years previously Stewart’s journal article had cited numerous instances of Hawthorne’s impressions of English society, people and personalities, nature and agriculture that Sophia had expurgated from the original journals in the 1870 publication.

Stewart’s views of Hawthorne’s patriotism tend to favor American values and views. It is the objective of this paper to point out that such a unilateral interpretation, however, is not a de facto result of examining Hawthorne’s journals in Sophia’s or Julian’s versions. In fact, the reactions to Hawthorne’s private notebooks must be understood within the time frame in which they were published. In this way, we may weigh the reactions to Sophia’s and Julian’s editions and compare them to Stewart’s manuscripts, which were much more caustic than the later editions.

Hawthorne’s Consciousness toward England

Keisuke KAWAKUBO (Reitaku University)

I. We are very happy to have the symposium, “Hawthorne and England,” because this theme has only been rarely discussed in Japan as well as abroad. (See Raymona Hull, *Nathaniel Hawthorne: The English Experience*, xii). As the fourth and final presenter, I would like to focus on his consciousness toward England in his life and his works.

II. Hawthorne’s memory of his ancestral Puritans is persistent throughout his life from his early tales. Early examples are:-- “My Kinsman, Major Molineaux,” and “The Gray Champion” “...he is the type of New-England’s hereditary spirit” (CE 9:18). “Endicott and the Red Cross.” “What have we to do with England?” (CE 9:440). When he was between the ages of 8 and 12, America fought again with England. (1812-14) Naturally young Hawthorne was influenced by the wartime atmosphere. Later examples are the last fragmentary romances such as *The American Claimant Manuscripts* (CE:12).

III. He stayed in the Great Britain as American Consul at Liverpool from 1853 to 1857. At that time Britain was the most prosperous country in the world, and America was far behind Britain. He was, therefore, obliged to meet British arrogance. He felt chagrined and expressed such a feeling frankly in his *English Notebooks*. In a word, that is British Philistinism vs. American Puritan-narrowness and straitlacedness. It is curious to know that Benjamin Franklin, who was born about 100 years earlier than Hawthorne and stayed in England for many years, had no trouble with British arrogance. He had probably no consciousness of his being an American. See Gordon S. Wood, *The Americanization of Benjamin Franklin* (The Penguin Press, 2004). England is, however, Hawthorne’s ancestral place (CE 21:138), and as his stay in England becomes longer, he grows assimilated in the beauty of English life. As he is leaving England, he expresses his attachment to England: “I have now been so long in England that it seems a cold and shivery thing to go anywhere else.” Jan. 3, 1858 (CE 22:455)

IV. After returning to America. No antipathy to England is visible in his later works. For example, the description of the battle of Concord in *Septimius Felton* (CE 13:20–21) has no tension of the fight for freedom against tyranny.

V. Maturity but “a Complex Fate” as is written by Henry James: “It’s a complex fate, being an American.” ---Henry James to Charles Eliot Norton, February 4, 1872; James, *Letters*, ed. Leon Edel (Cambridge: Harvard University Press, 1974–), I, 274.

Toward the Future of Hawthorne Criticism

Kazuko TAKEMURA (Ochanomizu University)

Hawthorne and the Real: Bicentennial Essays was published in 2005. According to its editor, Millicent Bell, this book is a realization of the idea shared at a meeting of the Executive Council of the Nathaniel Hawthorne Society in 2002 that “the bicentennial of this famous writer’s birth was an occasion for a rediscovery as well as a celebration.” Without any other arrangement than “defining ‘our’ Hawthorne,” all the contributors deal with Hawthorne’s textual responses to the social and political conditions of his days. Interestingly, for this bicentennial the Nathaniel Hawthorne Society of Japan also published a book of collected essays, which likewise traces the relationship between the author and his social milieu, that is, reflections of his biographical events upon his works. (Its review will be carried in the forthcoming number of the NHSJ’s journal called *Forum*.)

This kind of new-historicist approaches had, nevertheless, already been started by the contributors themselves in the 1980s, or even in the 1970s if feminist research is included. Indeed, each of them is an eminent Hawthornian who has been leading Hawthorne criticism this couple of decades. In this sense the project may not exactly be called a “rediscovery” of Hawthorne literature. But, conversely, this compilation of recent ideological readings could be regarded as a sort of parting address to the long-standing reception of Hawthorne as an ahistorical romancer or as an allegorist of universal psychic matters: This reception has been continued since the author himself called his work a romance or an allegory.

Following Bell’s introductory essay, each of the contributors tries to enlarge his or her own turf, in the process of which unexplored historical phases of Hawthorne’s works are developed. Among them two perspectives interest me most. One is a transatlantic viewpoint presented by John Carlos Rowe. Hawthorne’s references to British and Continental matters, which have tended to be treated in light of his own career or as historical implications of the past colonial days, can or should be reexamined in relation to the transatlantic (inter/trans-national) politics in the antebellum period, when the idea of nation-state had come to be established on both sides of the Atlantic. Incidentally, in July, 2006, a conference titled “Transatlanticism in American Literature: Emerson, Hawthorne, Poe” will be held at Oxford University in England, under the joint sponsorship of the Ralph Waldo Emerson Society, the Nathaniel Hawthorne Society, and the Poe Studies Association. The other intriguing exploration is Leland S. Person’s analysis of “domestic violence” represented in Hawthorne’s early tales such as “Roger Malvin’s Burial,” “The Gentle Boy,” and “Young Goodman Brown” (although just mentioned here). I feel the missing clue is given to what has remained an enigma since I first read these short stories. Hawthorne’s texts cannot only be pursued in terms of inward “darkness” but also of outward “violence,” whether physical or psychological, in spite of his apparent autistic demeanor. It is also intriguing that most articles included here refer to gender politics to a certain extent. My complaint is the title of this book. It is confusing, especially to the people familiar with psychoanalytical criticism, since the term used here, “the real,” reminds them of its namesake idea in the Lacanian formulation.

Following Brenda Wineapple’s *Hawthorne: A Life* (2003) and Philip McFarland’s *Hawthorne in Concord* (2004), Megan Marshall published a voluminous biography in 2005, which does not, nevertheless, deal with the writer himself but his wife and her two sisters. Several biographies of these women, whether separately or together, have been written, from Louise Hall Tharp’s *The Peabody Sisters of Salem* (1950) through Patricia Dunlavy Valenti’s two volume *Sophia Peabody Hawthorne* (only vol.1 has come out so far). Among them Marshall’s *The Peabody Sisters: Three Women Who Ignited American Romanticism* is distinguished by its delineation of the three (or four) different lifeways the sisters, Elizabeth, Mary, and Sophia, (and their mother) chose, or were forced to choose, under the restricted conditions for women of those days. As shown in the subtitle, their commitments to the intellectual climate of this era are also discussed in relation to their male prominent contemporaries, including Nathaniel Hawthorne (Sophia’s husband), Horace Mann (Mary’s husband), William Ellery Channing (Elizabeth’s mentor), Bronson Alcott (assisted by Elizabeth to run his experimental Temple School), Theodore Parker (patron of Elizabeth’s book shop), Washington Allston (Sophia’s advisor on painting).

This book, starting with an episode in the wedding of Sophia and Nathaniel, ends on their first anniversary, when her art

advisor, Allston, died of heart failure. Their conjugal love, which has been talked about by their son and other biographers as well as Hawthorne critics, is to be reframed in terms of the prenuptial achievements as an artist by Sophia, who had been supported or instructed by her mother and her two elder sisters---all bright, independent, active, and public-spirited. This image of Sophia is emphasized further by another profile, *Sophia Peabody Hawthorne*. In this sense its second volume is eagerly awaited.

Marshall's triple biography, on the other hand, rather focuses on Elizabeth, more talented and energetic than the other two. The eldest sister directly and indirectly contributed to the development of the mid-nineteen century American intellectual movement, which was termed, for the first time by her, "Transcendentalism." She also ran a bookstore in Boston, which was the gathering place for Transcendentalists such as Ralph Waldo Emerson in the 1840s, and published their journal, *The Dial*, for two years. In spite of this, it seems she as well as her sisters could not be reckoned to have been influential enough to "ignite American romanticism" (italics mine). Rather, what is impressive in Marshall's narration is the tons of struggles the three (or four) women faced and their survivals in their own ways on the eve of the first women's gathering for liberation at Seneca Falls. As put in the closing paragraph of this book, "[t]he three Peabody sisters' lives spanned most of the nineteenth century," while the narrative covers only the first half of their lives until 1843. Its sequel is also awaited, which will surely be as vividly written as the present one, based upon the documents the author has collected and researched for twenty years and more. The love triangle among Sophia, Elizabeth and Nathaniel is retold by Marshall in an essay carried in *New Yorker*, titled "The Other Sister: Was Nathaniel Hawthorne a cad?" .

This year as well as the past ones has seen varied results of academic investigations on Hawthorne. Clark Davis's *Hawthorne's Shyness: Ethics, Politics, and the Question of Engagement* is, as the author claims, against the grain of the recent historical readings, which are epitomized by *Bicentennial Essays* mentioned above. Davis introduces Emmanuel Levinas, Stanley Cavell, Martin Heidegger, and other thinkers into his ethical examination of Hawthorne's texts. The ethical dimension related with the engagement of the Other is certainly to be pursued, which seems, however, to be necessarily at variance with ideological approaches because, as Davis himself paradoxically says, "the self must take its place within time and within its community to find the 'more real life.'" N.S. Boone also discusses a tale by Hawthorne as a "Levinasian parable." What is needed now seems to be dialectical inquiries between philosophy and ideology.

Striking among articles published this year are reexaminations of Pearl, who is one of the crucial personalities in *The Scarlet Letter* but is the most difficult to assess because of her sudden transformation in its closing chapter. What is noteworthy for us is that Keisuke Kawakubo's *Nathaniel Hawthorne: His Approach to Reality and Art* was reviewed in the current number of *Nathaniel Hawthorne Review*. His book is evaluated by its reviewer, Sanford E. Marovitz, as "simultaneously a critique and a tribute, a genuine appreciation for the accomplishments" of Hawthorne as well as an artful portrait of the writer himself. Besides these academic works, I've recently found a fantastic novel concerning the writer, which came out in 2003. Cathy McGough's *Interviews with Legendary Writers from Beyond* is comprised of imaginary interviews with well-known writers. Hawthorne is included there along with other American writers---Poe, Longfellow, and Twain. It is funny and just bedtime stories.

Books on N. Hawthorne published in 2005 in the U.S. (excluding reprinted editions)

Bell, Millicent. *Hawthorne and the Real: Bicentennial Essays*. Columbus: The Ohio State UP.

Marshall, Megan. *The Peabody Sisters: Three Women Who Ignited American Romanticism*. Boston & New York: Houghton Mifflin Company.

Davis, Clark. *Hawthorne's Shyness: Ethics, Politics, and the Question of Engagement*. Baltimore & London: The Johns Hopkins UP.

Books to be added to my previous lists

Auchincloss, Louis, et al. *Hawthorne Revisited: Honoring the Bicentennial of the Author's Birth*. UP of New England, 2004.

McGough, Cathy. *Interviews with Legendary Writers from Beyond*. Sydney: Blue Jays & Kookaburras, 2003.

Muirhead, Kimberly Free. *Nathaniel Hawthorne's The Scarlet Letter: A Critical Resource Guide and Comprehensive Annotated Bibliography of Literary Criticism, 1950-2000*. Lewiston, NY, Queenston, Ontario, & Lampeter, Wales: The Edwin Mellen P,

2004.

Journal Essays published in 2005 in the U.S. (to my knowledge)

- Anderson, Douglas. "The Blithedale Romance and Post-Heroic Life." *Nineteenth-Century literature* 60-1: 32-56.
- Benoit, Raymond. "Hawthorne and His Kinsman, Frank Lloyd Wright." *Nathaniel Hawthorne Review* 31: 50-55.
- Boone, N.S. "'The Minister's Black Veil' and Hawthorne's Ethical Refusal of Reciprocity: A Levinasian Parable." *Renascence* 57-3: 165-76.
- Budick, Emily Miller. "Hawthorne, Pearl, and the Primal Sin of Culture." *Journal of American Studies* 39-2: 167-85.
- Daniel, Cindy Lou. "Hawthorne's Pearl: Woman-Child of the Future." *ATQ* 19-3: 221-36.
- Davis, David A. "The Myth of Hester Prynne." *Nathaniel Hawthorne Review* 31: 29-43.
- Emmett, P. "Suppressed Pedophilia in Nathaniel Hawthorne's 'Little Annie's Ramble.'" *Journal of Evolutionary Psychology* 27-3/4: 99-107.
- Gopinath, Gabrielle. "Harriet Hosmer and the Feminine Sublime." *Oxford Art Journal* 28-1: 61-81.
- Griffin, Edward M. "Dancing around the maypole, Ripping up the Flag: The Merry Mount Caper and Issues in American History and Art." *Renascence* 57-3: 177-202.
- Liggera, J. "Hawthorne Coins a Term in *The Scarlet Letter*." *Nathaniel Hawthorne Review* 31: 44-49.
- Marshall, Megan. "The Other Sister: Was Nathaniel Hawthorne a cad?" *New Yorker* 81-5: 40-47.
- Mitchell, Thomas R. "Chapter 2: Hawthorne." *American Literature* 77-2: 33-45.
- Pease, Donald. "Hawthorne in the Custom-House: The Metapolitics, Postpolitics, and Politics of "The Scarlet Letter." *boundary 2* 32-1: 53-70.
- Rosenblum, Andrew E. "The Idea of Another: Hawthorne's 'Friend of Friends,' Dissociation, and *The Blithedale Romance*." *Nathaniel Hawthorne Review* 31: 1-28.
- Taylor, Craig. "Moralism and Morally Accountable Beings." *Journal of Applied Philosophy* 22-2: 153-60.
- Urban, David V. "Evasion of the Finite in Hawthorne's 'The Artist of the Beautiful.'" *Christianity & Literature* 54-3: 343-58.
- (The current number of *Nathaniel Hawthorne Review* carries "Current Bibliography," which includes books, articles, adissertation, and so forth published on Hawthorne mainly between the summers of 2003 and 2004).

仙台支部研究会

年に3回～4回、月末の土曜日午後、仙台白百合女子大学3号館3階マルチメディアルーム I で研究会を開いています。2004年12月以降の発表は、下記のとおりです。

- △2004年12月11日(土)：大浪雅子氏(東北大学・院生)
「ホーソンの女性観 — 『緋文字』のヘスターを中心に —」
- △2005年 3月26日(土)：高橋行男氏(仙台白百合学園高校)
「Noah Webster と Blue-backed Speller のアメリカ的特色」
- △ 7月30日(土)：阿野文朗氏(仙台白百合女子大学)
「メリーマウント遠征に見る3つの視点
— "The May-Pole of Merry Mount" との関連において —」
- △ 12月17日(土)：柴田和枝氏
「Phantasmagoria が映し出す projective image として『あざ』を読み直す」
- △(予定)2006年3月18日(土)：阿野文朗氏
「ホーソンと私」

(遊佐重樹記)

東京支部研究会

東京支部研究会は年6回を予定し、そのうち1回を読書会としています。開催月・曜日は原則として、7, 10, 11, 12, 2, 3月(会場：日本大学文理学部)で、時間は3:00~5:00p.m.です。昨年は2月にシンポジウムを実施しました。

△2005年 2月26日(土)：2月例会 <シンポジウム：“The Birth-mark”を読む>

司 会：大野美砂氏(千葉商科大学)

発表者：大野美砂氏

古平ユキ氏(鶴見大学・非)

古東祐美子氏(昭和女子大学・非)

平野正樹氏(中央大学・非)

△ 7月 9日(土)：7月例会

司 会：高橋利明氏(日本大学)

研究発表：川村幸夫氏(東京理科大学)

ハイデガー博士の薬

△ 10月29日(土)：10月例会

司 会：谷岡 朗氏(日本大学)

研究発表：①富樫壮央氏(麗澤大学・院)

『大理石の牧神』におけるピューリタンとカトリックの対話

②熊田 岐子氏(創価大学・院)

“The Minister’s Black Veil” についての一考察

△ 11月26日(土)：11月例会

司 会：高橋 利明氏

研究発表：①中村 則子氏(立正大学・非)

「瘧」における科学者の欲望を読み解く

②寺崎 隆行氏(日本大学)

ヘンリー・ジェイムズの二つの「ホーソー論」

△ 12月10日(土)：12月例会 <読書会>

司 会：川村幸夫氏(東京理科大学)

発表者：廣田純子氏(日本工業大学・非)

川村幸夫氏

西山里枝氏(昭和女子大学・院)

小沢和光氏(学習院大学・院)

T e x t : Bell, Millicent. Ed.

Hawthorne and the Real : Bicentennial Essays

(Columbus : Ohio State UP, 2005)

(高橋 利明記)

中部支部例会

例会は年3回、原則として2月、7月、11月を予定しています。

2005年3月から11月の間に、下記のように支部例会を開催しました。

△2005年3月26日(土)：発表者：竹野富美子氏

題：「超越主義者と音楽」

司 会：鈴木元子氏(静岡文化芸術大学)

△ 7月24日(日)午後2時から：

発表者：中村栄造氏(名城大学)

題：ラカンで読む「痣」

司会：中村正廣氏（愛知教育大学）

△ 11月26日(土)：発表者：中村正廣氏（愛知教育大学）

題：「リディア・マリア・チャイルドの“An Appeal for the Indians”と
アメリカ先住民関連の短編について」

司会：中村栄造氏（名城大学）

（倉橋洋子記）

関西支部研究会

△2005年12月18日（日）：15:30～17:30

発表者：丹羽隆昭氏（京都大学）

テーマ：ホーソンと歴史－「メリーマウントの五月柱」を中心に

司会者：福岡和子氏（京都大学）

終了後懇親会を開催した。

（入子文子記）

九州支部研究会

第19回日本ナサニエル・ホーソン協会九州支部研究会

1. 日時 2005年6月25日（土）13時30分～16時

2. 会場 福岡大学A棟8階803号

3. 発表と討議

(1) 生田 和也（北九州市立大学大学院）（30分発表，30分質疑応答）

「緋文字におけるパールの正体」

司会 川下 剛（九州大学大学院）

休憩 10分

(2) 乗口 眞一郎（北九州市立大学）（30分発表，30分質疑応答）

「ホーソンの作品に観られる庭」

司会 高島 まり子（鹿児島女子短大）

第20回日本ナサニエル・ホーソン協会九州支部研究会

1. 日時 2005年9月24日（土）13時30分

2. 会場 福岡大学文系センター2階，第三会議室

3. 発表と討議（13：30～16：00）

(1) 山崎 重人（北九州市立大学大学院）（30分発表，30分質疑応答）

『『白鯨』の論文に関する範疇分析』

司会 塩田 弘（福岡大学）

休憩 10分

(2) 稲富 百合子（活水女子大学）（30分発表，30分質疑応答）

「*The Marble Faun* の結末についての一考察－ヒルダとケニヨンを中心に」

司会 大杉 博昭（九州保健福祉大学）

第21回日本ナサニエル・ホーソン協会九州支部研究会

1. 日時： 2005年12月17日(土) 14:00～17:00
2. 会場： 北九州市立大学 E-702室
3. 発表と討議： 14:00～17:00
 - (1) 大島 由紀子(福岡大学)(30分発表, 30分質疑応答)
「メルヴィル晩年の心境 — “John Marr” と “Bridegroom Dick” を中心に」
司会：乗口 眞一郎(北九州市立大学)

休憩 10分

- (2) 川下 剛(九州大学大学院)(30分発表, 30分質疑応答)
「*Grandfather's Chair* の政治性 — 模範的な読者モデル —」
司会：青井 格(近畿大学九州工学部)

休憩 10分

- (3) 青井 格(近畿大学九州工学部)(30分発表, 30分質疑応答)
「ホーソーンの時代認識について」
司会：村田 希巳子(北九州市立大学)

研究会終了後門司区のレトロにて親睦会を開催した。

編集室だより

『フォーラム』について

『フォーラム』11号から匿名審査になりました。現在、11号の編集作業中です。投稿されました方々に御礼申し上げます。

『フォーラム』10号編集費会計報告(2004.9-2005.8)

収 入		支 出	
繰越金	285,190	『フォーラム』10号発行費	610,503
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		通信費	5,890
		支出合計	616,393
残 高	368,801		

編集委員会について

現在の編集委員は下記の通りです。

編集委員：倉橋洋子(編集委員長)、川窪啓資、竹村和子、成田雅彦、増永俊一(敬称略)

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東海学園大学経営学部 倉橋洋子研究室気付

日本ナサニエル・ホーソン協会編集室

資料室だより

現在資料室では、ホーソン関係の著書、論文等の整理を進めております。新たに執筆された論文ないし、過去に執筆されたもので未だ書誌に掲載されていない論文がございましたら、資料室までご一報ください。一部ご恵存いただければ、資料室の充実に役立てることが出来ます。

住 所：〒278-8510 (郵便物は郵便番号のみで配達されます)
千葉県野田市山崎2641 東京理科大学理工学部教養科 川村(幸) 研究室内
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(川村幸夫記)

国際渉外室だより

△昨年のニューズレターで紹介された、ホーソン生誕200周年記念論文集 *Hawthorne and the Real: Bicentennial Essays* (Ohio State University Press) がアメリカ Nathaniel Hawthorne Society の肝いりで発刊されました。編集者の Millicent Bell 氏による序文には、同協会の Executive Council によって発刊が決定されたものであると記されています。Bell 氏のほか、Michael T. Gilmore, Larry J. Reynolds, Lawrence Buell, John Carlos Rowe, Nina Baym, Leland S. Pearson, David Leverenz, Rita Gollin, Brenda Wineapple ら錚々たる研究者諸氏による論文集となっています。

△*Nathaniel Hawthorne Review* 31:1 (Spring 2005) に、Kent State University の Sanford E. Marovitz 氏による川窪啓資氏の *Nathaniel Hawthorne: His Approach to Reality and Art* の書評が掲載されています (61-64)。川窪氏の造詣の深さと、ホーソンに寄せる熱意をととも高く評価し、日本のホーソン研究水準の高さをアメリカ本国に知らしめています。

△今年の MLA の大会 (ワシントンDC) でも、例年のようにアメリカ=ホーソン協会主催による二つのセッションが行われる予定です。セッションのタイトルは、“Marginal and Seminal Hawthorne” と、“Political Hawthorne” となっています。また、来年度の大会 (ニューオーリーゼからフィラデルフィアに変更) では、“Hawthorne as Theorist: Intelligent Designs and the Romance”, および “Transatlantic Hawthorne: Influences and Interventions” の二つのセッションが、ホーソン協会主催で開催されるということです。来年度のこれらのセッションへのプロポーザルの締め切りは、2006年3月1日で、20分のペーパーの要旨1~2枚分を、現在の Nathaniel Hawthorne Society 会長サミュエル・コール氏宛 (samcoale@cox.net) に送るということになっています。

△同様に、American Literature Association の大会が2006年5月25-28日にサンフランシスコで開催されます。こちらの大会では、“Adam and Eve and Nathaniel”, および “Hawthorne and the Social Contract” という二つのセッションが、アメリカ=ホーソン協会主催で開催されます。こちらのプロポーザルの締め切りは (今からでは遅いかもしれませんが) 2006年1月30日で、やはりサミュエル・コール氏宛 (samcoale@cox.net) に要旨1~2枚分を送るということです。詳しくは、ALA のサイト (www.americanliterature.org) を。

△2006年度 Nathaniel Hawthorne Society の大会は、7月13日~16日英国オックスフォード大学で、“Transatlanticism in American Literature: Emerson, Hawthorne, Poe” と題して開催される予定です。この大会は、Ralph Waldo Emerson Society, Nathaniel Hawthorne Society, Poe Studies Association の三つの協会によって共同開催されるということです。参加申し込みなどは、Nathaniel Hawthorne Society のウェブページ (<http://asweb.artsci.uc.edu/english/HawthorneSociety/nh.html>) から、“News” のページを開くと、大会用の特設ページをたどることができます。申し込み切は7月3日となっていますが、4月1日以降は、料金が高くなるのでお早めに。

△末尾になりましたが、長らく国際渉外委員をつとめてくださった阿野文朗先生が退き、今年度から新しく高尾と中村が委員としてあたることとなりました。阿野先生の広汎なコネクションには及びもつきませんが、少しでも会員のみなさまに役に立つ情報をご紹介しますと思っています。阿野先生のこれまでのお働きに深く感謝するとともに、新しい国際渉外委員にもご指導ご鞭撻のほどをよろしく願います。また、ホーソン関係で、会員諸氏のお役に立つと思われる情報がありましたら、お気軽に高尾までご連絡ください (naochika@tamacc.chuo-u.ac.jp)。ニューズレターに限らず、ホームページなどでも up-to-date な情報をご紹介しますと思っています。

(高尾直知・中村文紀)

事務局だより

1. *NHSJ Newsletter* 第24号をお届けします。今回も<BOOKS NEWS>として竹村和子先生から原稿をお寄せいただきました。
2. 第24回全国大会は無事終わることが出来ました。会場校昭和女子大学の人見楷子理事長、平井聖学長、教職員の方々、また大会の運営に直接ご協力いただいた本協会の島田太郎会長はじめ中村文紀先生と廣田純子先生および昭和女子大学大学院生の方々に御礼申し上げます。
3. 第25回全国大会は平成18年5月19日(金)・20日(土)の両日に決定し、大会会場は東海学園大学に決定いたしました。
4. 新入会員を歓迎いたします。ご推薦下さい。
この *NHSJ Newsletter* とともに振替用紙が同封してある場合は、会費をまだお納めいただけていないことをお知らせするものです。それを用いてご送金ください。なお、振替用紙をもって領収書に換えさせていただきます。別の領収書をご必要の際はご一報ください。
5. 本協会宛で下記の書籍が贈呈されました。ご報告します。
 - (1) 『大学新入生に薦める101冊の本』, 広島大学総合科学部101冊の本プロジェクト編, 分担執筆, 伊藤詔子他, 岩波書店, 2005, 3
 - (2) H. G. ウィドゥソン著, 『文学と教育—詩を体験する—』, 分担翻訳, 野呂浩他, 英宝社, 2005, 3
 - (3) 斎藤昇著, 『ワシントン・アーヴィングとその時代』, 本の友社, 2005, 4
 - (4) 斎藤昇著, 『「最後の葉」はこうして生まれた—O. ヘンリーの知られざる生涯』, 角川書店, 2005, 5
 - (5) 巽孝之著, 『『白鯨』アメリカン・スタディーズ』, みすず書房, 2005, 7
 - (6) 斎藤幸子, 「ペリーの『日本遠征記』とホーソーンの東洋憧憬—「骨董通の収集品」に秘められた東洋」, 『比較文学の世界』所収, 南雲堂, 2005, 8
 - (7) 宗形賢二, 「マダム・バタフライ表象における性の政治学」, 『比較文学の世界』所収, 南雲堂, 2005, 8
 - (8) ドナルド・A・リンジ著, 『アメリカ・ゴシック小説 19世紀小説における想像力と理性』, 分担翻訳, 谷岡朗他, 松柏社, 2005, 9
6. 書評紹介
 - 1) Sanford E. Marovits, Review of *Nathaniel Hawthorne: His Approach to Reality and Art* by Keisuke Kawakubo in *Nathaniel Hawthorne Review*. Vol. 31. No. 1. Spring 2005. 60-64.
 - 2) 林以知郎 短評 『ホーソーンの軌跡』, 『アメリカ学会会報』第159号, 2005
 - 3) 渡辺利雄 書評 『ホーソーンの軌跡』, 『フォーラム』, No. 11, 2006 (予定)
 - 4) 鴨川卓博 書評 入子文子著『ホーソーン・《緋文字》・タペストリー』南雲堂, 『フォーラム』, No. 11, 2006 (予定)

(當麻一太郎記)

第25回全国大会のお知らせ

日時：2006年5月19日(金)・20日(土)
場所：東海学園大学 名古屋キャンパス
〒468-8514 愛知県名古屋市天白区中平二丁目901番地

会員の方々には、次の規定をご参照の上、奮って研究発表にご応募ください。

1. 発表者は会員であること。
2. 発表要旨として横書き400字詰め原稿用紙2枚程度(日本文)を1部提出してください。
3. 研究発表は5月19日(金)、開会後ただちに行います。研究発表は3名または4名を限度としますので、多数の場合は選考による制限もあることを予めご承知ください。
4. 勤務先、職名、連絡先を明記した略歴を1通つけてください。
5. 発表時間は1件25分(質疑応答と併せて40分)とします。
6. 応募締め切りは2006年2月末日です(事務局必着)。

顧問	阿野文朗(仙台白百合女子大)	鴨川卓博(京都女子大)	川窪啓資(麗澤大)
	島田太郎(昭和女子大)	萩原力(専修大名誉教授)	牧田徳元(金沢大名誉教授)
	松山信直(同志社大名誉教授)	師岡愛子(日本女子大名誉教授)	

役員

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	齋藤幸子(川村学園女子大)	会計	齋藤幸子
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	西前孝(岡山大) 西村千穂(小樽短大)	資料室	川村幸夫 大野美砂(千葉商科大)
	乗口眞一郎(北九州市立大)		奈良裕美子(明治大・非)
	増永俊一(関西学院大) 松阪仁伺(兵庫教育大)	国際渉外室	高尾直知(中央大) 中村文紀
		大会準備委員	丹羽隆昭 入子文子
			下河辺美知子(成蹊大) 成田雅彦

2004年度 日本ナサニエル・ホーソン協会 (会計報告)

(2004. 4. 1 ~ 2005. 3. 31)

<u>収入</u>	<u>支出</u>		
会費	大会費	141,950	前期繰越金
1,048,000	大会準備委員会費	0	1,945,888
賛助会員	編集室費	700,000	収入計
90,000	国際渉外室費	10,000	1,138,023
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キャッシュポジション
郵便貯金 1,818,156

上記の通り相違ありません

2005年3月31日

会計 齋藤 幸子

監査の結果、上記の通り相違ないことを証明します。

2005年4月1日

監事 辻 祥子
監事 進藤 鈴子