

D · R · E · I · S · E · R — SOCIETY —



NEWSLETTER OF THE INTERNATIONAL DREISER SOCIETY VOLUME 5 • NUMBER 1 SPRING 1996

A MESSAGE *from the* PRESIDENT

For those of us living in the midwest and the northeast, the promise held out by our every-other-year-trek to San Diego is always an enticement—even more so this year, after “the winter that was.” Record cold spells, record snowfalls. Here in upstate New York it’s spring—but last night three inches of snow fell on the frozen lawn where a lonely, disgruntled robin has lately been hopping around wondering whether he might have picked up the wrong signals.

I’m thinking of what Dreiser said, recalling the rigors of his childhood in frozen Terre Haute, that “for years, even so late as [his] thirty-fifth or fortieth year, the approach of winter invariably filled [him] with an indefinable and highly oppressive dread.” I’m remembering too, Carrie, standing on that chilled street corner, wondering where her next meal might be coming from.

All of this raises my anticipation quotient for San Diego by a notch or two. No chance of this morbid, frozen syndrome making an appearance, not in San Diego. We’re expecting ideal conditions: a temperature hovering in the mid-seventies, plenty of sunshine flooding over Mission Park, a sparkle touching the crests of waves, a balmy breeze, and those swaying lines of palms that usher us into the Bahia. Sound good? It is.

They tell me I ought to be ashamed of myself to come to San Diego representing the Dreiser Society, then slip off to speak on Sinclair Lewis, his arch-rival for the Nobel Prize. But I would remind everyone that under their admittedly super-touchy skins these two were brothers, both toughened graduates of the newspaper world, both fine reporters adept at taking the pulse of the public. Yet, they differed also: Lewis always at his best when capturing surfaces; Dreiser more often managing to delve deeper into the significance of the matter.

Yes, Lewis did get the Nobel Prize. And, yes, Dreiser was the writer who deserved it. But Lewis then exonerated himself (for me) in that splendid Nobel Acceptance Speech, depicting Dreiser as the dogged loner forging a new path for every writer who followed. It’s one of the nicest tributes ever passed between a pair of cantankerous writers. A lot can be overlooked for those kinds of words.

See you in San Diego! Bienvenida!

— PHILIP GERBER • PRESIDENT • DREISER SOCIETY —

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AMERICAN LITERATURE ASSOCIATION 1996

THE DREISER SOCIETY is sponsoring two sessions on Dreiser at the ALA Conference—May 30–June 2, 1996 in San Diego, California.

One panel will focus on “New Editions of Dreiser’s Work.” The other panel includes papers on “New Approaches to Dreiser’s Work: Discourses of Class, Culture, Gender, and Sexuality.”



New Editions of Dreiser’s Work

CHAIR: Paul Orlov, Pennsylvania State University, Secretary Treasurer, Theodore Dreiser Society

- ♦ “The Pennsylvania Edition of *Jennie Gerhardt: A Reading*,” Stephen C. Brennan, Louisiana State University, Shreveport
- ♦ “From Travel Guide to Autobiography: Recovering the Original of *A Traveler at Forty*,” Renate von Bardeleben, Johannes Gutenberg-Universität Mainz
- ♦ Respondent, Philip Gerber, State University of New York, Brockport



New Approaches to Dreiser’s Work: Discourses of Class, Culture, Gender, and Sexuality

CHAIR: Yoshinobu Hakutani, Kent State University, Vice President, Theodore Dreiser Society

- ♦ “Dreiser’s ‘The Girl in the Coffin’ or What’s Death Got to Do with It?” Kathy Frederickson, Quinsigamond Community College
- ♦ “Use It or Lose It: Dreiser’s Discourse on Crime and Guilt,” Shawn St. Jean, Kent State University
- ♦ “Chasing Diana and Her Dogs: Dreiser’s Hunt of American Endogamy,” Roark Mulligan, Christopher Newport University

THE SISTER CARRIE CENTENNIAL

The year 2000 is fast approaching—and so is the Sister Carrie Centennial. If there is sufficient interest in the event, Conference Director, James Hutchisson, will make a general announcement about the conference in the near future. Although the exact date for the event is still up in the air, Jim has checked into lodging in downtown Chicago. It looks as if the cost will be about \$100–\$125 per night for a nice convention hotel; and there are still vacancies for 2000. (People?)

The Centennial is an event that should attract a good field of presenters. The conference “net” will be cast as widely as possible to encourage many submissions on *Sister Carrie* and related topics. Anyone interested in chairing/coordinating conference panels, assisting with media/brochures, or helping coordinate logistics please contact the Editor, or James Hutchisson at the Citadel. Without Dreiserians, there will be no Centennial.



“There is real magic in enthusiasm. It spells the difference between mediocrity and accomplishment.” –Norman Vincent Peale

CRANE SOCIETY NEWS

THE STEPHEN CRANE SOCIETY will sponsor two panels on Crane at the American Literature Association Conference, May 30–June 2, 1996 in San Diego, California.

PANEL I

- “From a Home to a World: Stephen Crane’s *George’s Mother*,” Donald Pizer
- “The American Short Story Cycle and Crane’s Tales of Whilomville,” James Nagel
- “The Profession of Authorship in Crane’s *The Third Violet*,” Paul Sorrentino

PANEL II

- “The Psychoanalytic Implications of Irony in Stephen Crane’s *George’s Mother*,” Cynthia Scurria
- “Stephen Crane’s Whilomville: Looking Backward and Forward to Dystopia,” Meredith Kurz
- “Subtle Brotherhood: Masculinity and a Naturalist Aesthetic in Stephen Crane’s ‘The Open Boat and ‘The Blue Hotel,’” John Dudley

DREISER INTERNATIONALE

IN SEARCH of DREISER in RUSSIA

For an edition of Dreiser's *Russian Diary*, 18-27-28, I applied for an IREX grant (funded by the State Department and the NEH), in the hope that I could find in the Russian archives some new information about Dreiser's trip to the former Soviet Union. There is very little information on the subject outside of the diary itself and Ruth Kennell's excellent *Dreiser and the Soviet Union*. Since IREX grants usually go to Soviet specialists, I was surprised when the grant application was accepted. I attribute this to Dreiser's diary being something of a rare first-hand account that will be of interest to historians on the Soviet Union.

Recalling Napoleon's experience with the Russian winter, I arrived in Moscow on September 9, 1995, two months earlier than Dreiser had in 1927. I had arranged to live in Moscow with the family of a Russian exchange student whom I had met in America and who agreed to be my guide. Her parents were both well-known academics in Russia; in fact her mother had lectured at Brown University the previous summer, and she and her husband both spoke English. Since my Russian is limited to the ability to ask directions to the nearest Metro station, and a few terms that all mean "help" in certain key situations, this turned out to be a smart decision.

The weeks I spent in Russia, mainly in Moscow and St. Petersburg, were filled with fascinating experiences—from interviews at Moscow State University, to visits to the Bolshoi and the Mariinsky theaters, to encounters with the Russian mafia. Here I will restrict myself to the rewarding, if less dramatic events surrounding my research.

First, there was the matter of getting into the Russian archives. After the collapse of the Soviet government, these archives were opened to Western researchers. One does not, however, simply show up at an archive and announce an intent to examine its collection. I needed letters from officials in America, identifying me as a reputable researcher with ties to reputable institutions here. The purpose of the research and its eventual use had to be clear. Even this, however, did not prepare me for the guards with machine guns and dogs at the gates of one archive—or for the Kafkaesque environment of the three archives I visited in Moscow: (1) the State Archives of the Russian Federation, (2) the Russian State Archives of Film and Photo Documents, and (3) the Institute of World Literature, named after A.M. Gorky.

At the State Archives of the Russian Federation I found important letters by Russians who traveled with Dreiser. These commented on his actions and public statements, and thus offered a valuable source to cross-check his narrative in the diary. I also made a startling discovery: Dreiser's secretary Ruth Kennell was leaking the diary she

typed for him to agents of VOKS (the state department that dealt with the foreign travelers to the country). I found a copy of the unedited diary in the files, along with Kennell's letters to Russian officials. This offered a new twist to Kennell's already complex relation to Dreiser as secretary, lover, and collaborator on the diary. This also helped me make sense of many of the events of 1928, including the trouble Dreiser unexpectedly had in obtaining an exit visa at Odessa and the official insistence that he could not leave the country with private manuscripts. Since the Soviets knew that Dreiser had not written the most flattering of commentaries in his diary, there's a good chance that the harassment Dreiser experienced at the border was an attempt to confiscate the text.

At the Russian State Archives of Film and Photo Documents, I found photographs to illustrate the book. Every known photograph and film produced in Russia is stored in this archive, making it a gold mine for researchers. The catalog is hardly state of the art, however. I was asked what I wanted to see, and since there was no catalog entry under "The Tenth Anniversary of the Revolution," I asked to see the photographs of the 1927-28 period. Out came shoeboxes, with 3x5 index cards on which the contents were identified in Russian and in script; they were worn enough to appear themselves to have gone through the revolution. I managed a faint smile and spassiba ("thank you") when the archivist handed me the boxes. I soon discovered that, luckily, on the back of each card was a small snapshot of the original. With the help of my trusty guide, I was able to find much of what I needed in one day.

I received within five work days first-rate reproductions of all the photographs I ordered. The biggest problem was cost. If I were Russian, I would have paid about \$3.00 for each photograph; as a foreigner the cost was \$30.00 per print. This scale holds true for visits to museums and famous churches, as well as all theater performances. Restaurants charge everyone the same price, since Russians don't eat out unless they're so-called Nouveau Russians, that is, the one percent of the population that is reaping big profits from the new capitalist order. Restaurant prices are the same as in good American eateries—and higher at first-class hotels. Since even most professionals—doctors, lawyers, etc.—can't afford such places (a full professor's salary is about seventy dollars per month), only well-heeled tourists and affluent Russians dine out.

I brought back photographs of the public celebrations of the Tenth anniversary of the Revolution that will serve as graphic glosses on Dreiser's text. In addition, I found a photograph of Dreiser made during his stay in Russia, in the form of a postcard, which served as a Russian publicity document. On it is a quotation in Russian from Dreiser, which states his most positive views of the Soviet experiment. This will probably be used as part of the design for the book jacket. I also found photographs of a number of the famous Russians—such as Stanislavsky and

Eisenstein—who appear in the diary.

The larger part of my time was not spent in archives. The edition contains many annotations—historical, biographical, geographic—that help make sense of the text. By following Dreiser's path in Moscow and St. Petersburg I was able to identify, and even correct, the contents of many diary entries. To give a minor example, when Dreiser speaks of visiting the "Cathedral of Our Savior—on the Moscow River," I was able to note this as an error, since the Cathedral lies on the Yauza River, a large tributary of the Moscow. And after visiting the cemetery at Novodevichy Monastery, it became clear that Dreiser did not understand (or overlooked for his purposes) the character of the cemetery, which I learned is the burial ground for Russia's famous men and women in every field. Dreiser speaks of visiting Chekhov's grave there, and he leads us to believe that the Russian author was buried in a lonely grave site among those who had long been forgotten. These sorts of findings make for accurate annotations and even provide psychological insights into Dreiser's responses at the time. There are, of course, too many examples of this sort to cite here.

I was not able to follow Dreiser's path through the Ukraine, Georgia, and the ports along the Black Sea because of the dangers of such a trip for an American. Maybe greater stability will come to these areas some day, and I will be able to return and complete the journey.

THOMAS P. RIGGIO • UNIVERSITY of CONNECTICUT
Tom Riggio is General Editor of The Pennsylvania Edition of Theodore Dreiser. As editor of the *Russian Diary*, Riggio retraced Dreiser's steps in Russia; the fascinating details of Dreiser's (and Riggio's) Russian excursion(s) are further revealed in the forthcoming *Diary*. ↪

THEODORE DREISER'S PHILOSOPHY of RELIGION and the FINALE of *THE STOIC*

After nearly fifty years, Dreiser critics continue to come back to the final scenes of *The Stoic*; their discussions center on the organic, or unnatural—in light of the author's general philosophical-aesthetic views—address of his heroine, Bernice Fleming, to Eastern philosophy. After Frank Cowperwood's death, Bernice addresses a volume of Bhagavad-Gita which determines her following destiny. Bernice Fleming leaves for India and during four years assimilates the religion of brahmanism. Undoubtedly this Dreiserian heroine's passion for brahmanism was attended by the writer's interest in Eastern philosophy that, to a certain degree, is palpable in almost all his novels. What were the sources of Dreiser's address to Indian philosophy? A comparative analysis of *The Stoic's* finale, and the contents of Swami Vivekananda's lectures, has led me to the conclusion that Dreiser's knowledge of joga's teaching was directly based on the works of Vivekananda.

The author of *The Stoic* may point to Vivekananda's

lectures directly in the text of the trilogy, preferring, however, to keep this source of his acquaintance with brahmanism vague for readers and critics: when Bernice Fleming discovers Bhagavad-Gita in her library, as Dreiser informs us, she also finds "another book on India." Bernice learns from this book that there are "many swamis, many gurus, or teachers and interpreters of the life or God who...[find] for themselves ashramas or retreats in the mountains or forests to which the troubled seekers after the meaning of the marvels or mysteries of life might turn in their hours of grief or failure or dismay, to learn of spiritual resources within themselves." Bernice Fleming then ponders whether or not "a teacher of these great truths [might] lead her into a realm of light or spiritual peace sufficiently illuminating to dispel the dark hours of loneliness and shadow which might permanently engulf her" (355).

The whole chapter, devoted to an account of joga's teaching in *The Stoic* is based textually on the lectures of Vivekananda. The question is how could Dreiser familiarize himself with works of the Indian thinker? In 1893, Vivekananda went on his first trip to America to take part in the work of the World Religion's Congress. At this time, he visited the Chicago World's Fair and was delighted with it. In 1893, Dreiser accompanied a group of school teachers to the Chicago World's Fair; because Vivekananda's unusual bright national clothes generally attracted attention, it seems likely that they may have run into each other for the first time at the Chicago World's Fair. Following the World's Fair, Vivekananda made a brilliant speech at the World Religion's Congress, was a stunning success, and attracted the attention of the general public. Because of his success, he was written about in many American newspapers. Theodore Dreiser, who throughout his life collected newspaper clippings with great assiduity, certainly had some information about the Indian missionary in his files. After Vivekananda's successful speech at the World's Religion Congress, an American lecture bureau offered to assist him on a tour of the USA. Although the list is incomplete, he lectured in Chicago, Detroit, Boston, Washington, Cambridge, New York, and Los Angeles; and it is possible that Dreiser even attended Swami Vivekananda's lectures.

Of course, Dreiser's interest in the works of Vivekananda and the whole Indian philosophy may have been, to some extent, mediated by his own acquaintances and by his familiarity with other significant writers. For example, Dreiser could have come to Vivekananda's works through Romain Rolland, Dreiser's companion-in-arms on the anti-war movement and other public causes. Rolland, fascinated by Indian philosophy, not only included it organically in his novels, but also wrote about the activity of Vivekananda and his mentor, Ramakrishna: "The Life of Ramakrishna," "The Life of Vivekananda," and "The Universal Gospel of Vivekananda."

Dreiser's address to Indian philosophy might also have been prompted by his great interest in the works of Tolstoy. In the period of Tolstoy's spiritual crisis—toward the end of the nineteenth century—Tolstoy addressed

ancient Indian philosophy, old monuments of Indian culture (Veda and Upanishads), and the great epos and folklore of India. Since that time—and right up to his death—Tolstoy devoted much attention to the study of Indian philosophy and its propaganda in Russia. Tolstoy's interest in Indian philosophy and religion was in particular connected with the names of those thinkers who influenced Dreiser (Ramakrishna, Vivekananda) and with those ancient Indian Monuments that appear in the finale of *The Stoic*—Bhagavad-Gita and Upanishads.

William James, whose psychological concepts are also reflected in Dreiser's novels, is another writer/philosopher who possibly influenced Dreiser's coming to Indian philosophy. James was interested in Vivekananda's treatise on joga's doctrine. The American philosopher had a chance to make Vivekananda's acquaintance and to follow his course of lectures attentively. There are some passages in Jamesian *Pragmatism* (1907) wherein James recognizes vedantism as the most extreme system among all monistic systems and names Vivekananda as the brightest representative among vedantistic missionaries.

The teachings of Christian Science—that influenced Dreiser—are rooted in Indian philosophy and religion and may also be the source of his address to Indian philosophy in general, and to Bhagavad-Gita in particular. It should be remembered that in *The "Genius"* (1915) in search of a way out of a spiritual crisis, Dreiser's hero, Eugene Witla, addresses Christian Science. In a letter to George Vaughan from September 13, 1933, Dreiser himself indicates the closeness between Mary Baker Eddy's teaching and Indian Philosophy: "The Vedanta philosophy, particularly the last portion, the Upanishads, asserts, as did Mary Baker Eddy, who borrowed her idea from that source, that the ultimate spirit or self is in all material things as well as in the totality of space" (641). Dreiser's letter to Dorothy Payne Davis, from July 18, 1940, also confirms his interest in vedantism and Christian Science. In this letter Dreiser indicates that both "Buddha and Mary Baker Eddy affirmed an over or one universal soul, itself being and so containing all wisdom and all creative power...Buddhisms, the Vedas and other sacred writings of the East, see neither positive good nor positive evil in any so called 'material' or 'living' creature or its action...Mrs. Eddy, following the lead of Asia, wrote 'There is no life, truth, intelligence, no substance in matter. All is infinite Mind and its infinite manifestation, for God is ALL-in-All'...I am inspired by the conception of a primary source of all life or over-soul—expressed in the writings of the East" (887-89).

Scrupulous analysis of the final chapters of Dreiser's appeal to monuments of ancient Indian thought in the finale of *The Stoic* has lead me to the conclusion that the traditions of Upanishads as well as of Bhagavad-Gita are—at least in part—Dreiserian philosophical conceptions. Dreiser obviously felt a sympathy for fundamental philosophical treatises and origins, especially in his declining years. The striking illustration of this peculiarity of Dreiser's self-education was his study of Kant's philosophy.

In April of 1939, Dreiser wrote to Mencken: "do you, by any chance, know of a readable digest of Kant's philosophy—the first and second phases? I waded through the total mass thirty-five years ago. Now I would like to have by me a digest" (640). The circumstance of his interest in various philosophies, as well as the possibly mediated influence of Bhagavad-Gita and Upanishads, suggests that Dreiser came to Indian philosophy—most probably—through Swami Vivekananda.

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ELENA GORDEEVA • STATE UNIVERSITY of NIZHNY NOVGOROD • RUSSIA • A native of Russia, Ms. Gordeeva is currently working on her dissertation: *The Philosophical Basis of Dreiser's Trilogy of Desire*—this essay is excerpted from her larger work. ~

INDIA as a PSYCHOLOGICAL COUNTER to the WEST in *THE STOIC*

The ending of Dreiser's *The Stoic* is unlike not only the rest of the novel or the rest of the *Trilogy of Desire*, but the rest of Dreiser's canon. However, it is in *The Stoic* that Bernice, Dreiser's last heroine, is allowed to seek that which other Dreiserian heroines only intuit. *The Stoic* stands apart from the novels that precede it, and thereby must be seen as a solution of sorts to Dreiser's onerous and life-long attempt to come to terms with a materialistic, yet divinely appointed, universe. None of Dreiser's early heroes and heroines—Jennie Gerhardt, Carrie Meeber, and Frank Cowperwood for instance—find a viable alternative to ambition within their own world. Hence the last section of *The Stoic*, written by Dreiser "on the day before his death" becomes not only an explication of Frank Cowperwood's life, but more essentially Dreiser's final exegesis on mortality and morality (307).

The story of Frank Cowperwood essentially ends with his death at the end of Chapter sixty-nine. Lawrence Hussman points out that Dreiser originally intended to end his tale with the deaths of Cowperwood and Aileen (180). And Donald Pizer suggests that Dreiser discussed a rewrite of the ending with James T. Farrell (335-39). Dreiser's ultimate postscript to the saga of the Financier, though, is Bernice's tale. This postscript must be examined, therefore, not merely to ascertain the plausibility of authorship, but also, in a larger sense, to understand why

such a postscript exists at all. Why does Dreiser, whose literary compass focuses on the human struggle to become wealthy, powerful, and successful, allow his last heroine to go to India to find a way to escape "the whole Western materialistic viewpoint which made money and luxury its only God" (286)?

In *Orientalism*, Edward Said observes that "in the Orient one suddenly confront[s] unimaginable antiquity, inhuman beauty, boundless distance. These could be put to use more innocently, as it were, if they were thought about and written about, not directly experienced (167). Unlike the British and French interpretations of colonial Asia and Africa, which were by definition chronicles of experience, American images and interpretations of the East—in the late nineteenth and early twentieth centuries—were largely images of innocence. Indeed, American involvement with the East was primarily indirect until the latter half of the twentieth century, at which time there was a shift from innocence to experience. Yet during Dreiser's lifetime, American perceptions of the East in general, and of India in particular, were primarily conceptions of innocence and beauty forged in the absence of direct experience with India.

The American transcendentalist movement of the mid-nineteenth century adapted the philosophies of the East to meet the needs of a new, and increasingly materialistic, world. And unlike the British and French, materialistic pursuits of the treasures of the east, American transcendentalists—and those who followed them—sought the less elemental treasures of Eastern antiquity. American interest in Eastern philosophy grew in the latter half of the century, and the founding of the Theosophical Society in 1875 (although wrapped in mysticism and mish-mash) was instrumental in bringing Eastern ideas to the public at large. Following the founding of the Theosophical Society was the World's Parliament of Religions in Chicago in 1893. Featured among other speakers was Swami Vivekananda, the founder of the Ramakrishna Movement. Also known as the Vedanta movement, the Ramakrishna mission grew and set up centers in the United States; Dreiser was aware of, and met, members of the Vedanta center in Los Angeles.

Nonetheless, Dreiser's grasp of Hindu philosophy—as Mookerjee points out—is precarious. Mookerjee notes that "it is not clear why Dreiser should have sent Bernice to India to study Hindu thought," because her "own religion was more than sufficient to impress upon her the need of love, charity and service to man which Christianity regards as supreme" (276). It is not the actuality of the philosophy but the symbol of India—and what it represents—which seems to excite the author's imagination. In the west, India is often seen as the manifestation of difference, as well as innocence. The quote from the Bhagavad-Gita that Dreiser juxtaposes with the passage read at Cowperwood's funeral service emphasizes that difference—and Dreiser's appreciation of that difference. The Christian passage is one that delineates the omnipotence of God and man's responsibility to him (273); the Hindu

passage is about the omniscience of God and the oneness of God and man. In India, Bernice finds that everything stands in opposition to the world she left behind. Bernice is awed by the "God-seeking, spirit-loving land" (293) and this is a contrast to "her country, her native land, which she loved more than any soil in the world...and their pretense to values which, even when blared in color or type twelve inches high, were still so often non-existent" (302). In Bernice's vision her very contact with India is one of comparison rather than individuation. For Dreiser, then, the validity of India is primarily as a mirror to America. Whether it is in contrasting squalor with splendor, or spirituality with materialism, India is a sign of all that is other than in the United States.

In focusing on the philosophical rather than the psychological consequences of myths of the east, one may easily become enslaved by the details of Dreiser's understanding rather than by the significance of his cultural pilgrimage. By the latter half of the nineteenth century, the American consciousness had become purely American, unfettered by a troubled allegiance to western Europe and aware of a material self-sufficiency. It is fitting, therefore that his new consciousness of the inviolate self should seek contextualization in the world at large rather than in attenuated connections with Europe. The extreme "other," India, fascinated Dreiser because it is so different and provides ideas, hopes, and possibilities not apparent in his monotheistic, mono-cultural world.

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SUSAN M. GEORGE · CHUO UNIVERSITY · JAPAN

Ms. George is a native of Cochin, India. This essay is excerpted from a larger paper on *The Stoic*. ☞

THE CALIFORNIA COUNCIL for the HUMANITIES
GRANT to SAN DIEGO STATE UNIVERSITY
INITIATED "Memories of Chester and Billy" February
16–March 31, 1996. The program offered a series of
multidimensional public programs about Dreiser: exhibits,
workshops, lectures and discussions about the life and work
of Theodore Dreiser in general, and about specific issues
explored in *An American Tragedy*. According to Thomas
Riggio, (panelist for "Theodore Dreiser: Journalist and
Artist," March 15) the series of events was fascinating
and well-attended.

Names in the News

NANCY WARNER BARRINEAU ↵

PEMBROOK STATE UNIVERSITY • NORTH CAROLINA

In addition to overseeing book reviews for *Dreiser Studies*, Nancy Warner Barrineau is in charge of Pembroke State University's new Teaching and Learning Center—she is also the editor of the Center's Newsletter. She recently finished editing Theodore Dreiser's *Ev'ry Month* (24 issues edited by Dreiser in 1895–97) which will be available from the University of Georgia Press this summer. Nancy is currently working on a book on gender construction in Dreiser which explores the connections between *Ev'ry Month*, *Sister Carrie*, *Jennie Gerhardt*, and *An American Tragedy*. She will present a paper at the 1996 ALA during the Session: Genesis, Composition, and Interpretation, Chaired by Tom Quirk, Thursday, May 30th at 2:30PM.

CLARE EBY ↵

UNIVERSITY of CONNECTICUT • HARTFORD • CONNECTICUT

In addition to co-editing *Dreiser Studies*, Clare Eby has been on a University Provost's Research Fellowship—she is working on a biographical study, *The Private Life of Thorstein Veblen*, and she recently completed final revisions on a book manuscript, *The Art of Confrontation: Dreiser, Veblen and the Invention of Cultural Criticism*.

KATHY FREDERICKSON ↵

QUINSIGAMOND COMMUNITY COLLEGE • MASSACHUSETTS

In October of 1995, Kathy Frederickson presented "Sex, Gender, Body in the Melting Pot: Teaching Contemporary Women's Fiction and the Authority of Experience" at the Northeast Regional Conference on English in the Two Year College. She is currently the Co-chair of the Phi Theta Kappa Society at Quinsigamond Community College and serves on the Women's Center Advisory Board.

MIRIAM GOGOL ↵

SUNY/FASHION INSTITUTE of TECHNOLOGY • NEW YORK

Miriam Gogol has accepted an invitation to co-author, with Paul Orlov, Pennsylvania State University, an article for *Resources for American Literary Study*. The article is tentatively entitled "Prospects for the Study of Theodore Dreiser" to appear in fall, 1998. She was also recently invited to chair a panel and give a talk at AIZEN (Association International for Multidisciplinary Approaches and Comparative Studies Related to Emile Zola and His Time) to be held at Hunter College in New York City. The tentative date of the panel presentation is Saturday, the 28th of September. The panel program is as follows:

TOPIC: *Theodore Dreiser and Gender*

CHAIR: Miriam Gogol

→ Miriam Gogol

Opening remarks: "Dreiser in the '90s: *Beyond Naturalism*."

- Shelley Fisher Fishkin, University of Texas, Austin "Dreiser and the Discourse of Gender."
- Irene Gammel, University of Prince Edward Island, Canada "*Dearest Wilding: Dreiser's Sexual Rhetoric in Letters and Diaries*."
- Laura Hapke, Pace University, New York "Men Strike, Women Sew: Gendered Labor Worlds in Dreiser's Social Protest Art."
- Scott Zaluda, Nassau Community College "Harry Burbeck does a fine black-face turn' or The Privileges of Gender and Race in *Sister Carrie*."

LAWRENCE HUSSMAN ↵

WRIGHT STATE UNIVERSITY • OHIO

Having recently returned from a Fulbright Teaching Fellowship in Poland and teaching assignments in Portugal, Larry Hussman is currently working on a book about Frank Norris. The text, titled, *Harbingers of a Century: The Novels of Frank Norris*, explores the notion that Norris's canon heralds the most important issues of modern and post-modern literature. Hussman also recently finished editing the memoirs of Marguerite Tjader.

JAMES HUTCHISSON ↵

THE CITADEL • SOUTH CAROLINA

Jim Hutchisson has written a paper on "The Revision of Theodore Dreiser's *The Financier*" which will appear in the *Journal of Modern Literature* in late 96 or early 97. He has been working with Philip Gerber on the new edition of Dreiser's *The Financier* which will be available soon through the University of Pennsylvania press. He plans to follow up on his recent visit to the Marguerite Tjader Collection, (Humanities Research Center—University of Texas in Austin) working with Tjader's correspondence. He has also finished a text entitled *The Rise of Sinclair Lewis, 1920–1930*, which will be out soon from Penn State Press. In a recent review of Hutchisson's book, Richard Lingemen observes that we now "have a clearer understanding of the sources of Sinclair Lewis's talent and of the literary significance of his volatile blend of satire and realism, caricature and truth."

JAMES L. W. WEST III ↵

THE PENNSYLVANIA STATE UNIVERSITY

Jim West has recently completed an edition of F. Scott Fitzgerald's *Flappers and Philosophers* which will be available through Cambridge Press in the fall of 1997. He has also finished an extensive biography of William Styron which will be available from Random House in the fall of 1997.

If you would like to be included in Names in the News, fax the editor with your recent accomplishments.

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