It seems that no one has ever questioned one of Hyatt Waggoner's judgments about Emerson's "Hamatreya," that neither its first nor its third line "can be scanned by any traditional prosodic system." 1 Emerson as Poet did, however, devote considerable attention to "Hamatreya." The poem has remained to a surprising degree unread, even by those few commentators who interest themselves in Emerson's verse. 2 It still deserves more study, especially now when recent critical investigations have been de-emphasizing Emerson's "Transcendentalism," stressing instead his post-idealism, pragmatism, or Existentialism. 3 "Hamatreya," no celebration of the Transcendental self, but rather a chilling evocation of the self's anguish confronting mortality, merits by now an appreciation of its strength as a poem, before we can begin to appraise its value as a philosophical poem. Rather than a curiosity, a hodgepodge of botched verses, "Hamatreya" can be read, even metrically, as a powerfully imaginative poem using a perfectly traditional scansion. Its prosody would have seemed normal to Emerson's ear, given some of the best English poetry that tutored it. The metrics of "Hamatreya" have models in the practice of John Milton. 4

The difficulty that Waggoner and others have had with the poem's arrestingly dramatic first few lines suggests a failure to recognize technical sophistication: Emerson's learned exploitation of the possible variations playable upon the standard iambic pentameter. The two metrical variations relevant to "Hamatreya," ones honored by Milton's practice, are that of the number of stresses within the line, and, secondly, the substitution of some non-iambic feet within the five-iamb structure, the latter change sometimes creating additional syllables for these decasyllabics. Such variations create a rich rhythmic counterpoint, and the skillful prosodist will be sure to follow irregular lines with strictly regular ones, to keep the reader's ear appreciative of the variation by re-enforcing the norm. Thus the very first line of *Paradise Lost* is dramatically irregular, a clustered rush of stresses, the second a perfectly orthodox iambic pentameter. The second line of "Hamatreya" is completely regular for the same reason.

This note suggests the following scansion of line 1:

\[
/ \text{u} / / \text{u} / \text{u} / \text{u} / \text{uu} / \\
\text{Bulkeley, Hunt, Willard, Hosmer, Merriam, Flint,}^5
\]

ea trochee, a spondee, two iambics, and an anapest. Many lines in Milton offer close parallels, but an almost identical prosodic model can be heard in *Paradise Lost*, IV, 248:

Groves whose rich Trees wept odorous Gums and Balm. 6

This line, like many in Milton, suggests metrical ambiguities, but however it is scanned it will appear to be very close to Emerson's line quoted above. One may hear either

\[
/ \text{u} / / \text{u} / / \text{uu} / \text{u} / \\
\text{Groves whose rich Trees wept odorous Gums and Balm,}
\]

a trochee, a spondee, another spondee, an anapest, and an iamb, or

\[
/ \text{u} / / \text{uu} / \text{u} / \text{u} / \\
\text{Groves whose rich Trees wept odorous Gums and Balm,}
\]

a trochee, a spondee, an iamb, an anapest, and an iamb. If one hears the line in the latter way, it becomes almost identical to Emerson's, the only metrical difference being the position of the anapest, which occurs in the fourth foot in Milton but in the fifth foot in Emerson.

The third line of "Hamatreya" has an even more exact precedent. If we scan it (and there is very little metrical ambiguity here) as

\[
/ \text{u} / / \text{u} / \text{u} / \text{u} / \\
\text{Hay, corn, roots, hemp, flax, apples, wool and wood[,]}
\]

we get three spondees followed by two iambics. Milton's metrical practice offers a precise equivalent:

\[
/ \text{u} / / \text{u} / \text{u} / \text{u} / \\
\text{Rocks, Caves, Lakes, Fens, Bogs, Dens, and shades of death,}
\]

in *Paradise Lost*, II, 621. 7 The first and third lines of "Hamatreya" are indeed scannable in a tradition graced by the highest authority, by no less a poet than John Milton.

(continued on page 2)
Emerson’s conclusion returns us to musical as well as philosophical excitement. If he skillfully captured our attention at first by surprising our ears, he provides us with an even more satisfying metrical effect in his last lines, to make us remember them:

My avarice cooled
Like lunch in the chill of the grave.

Suddenly, in this complex, highly crafted piece of verbal music, we have a series of enjambments, in fact three of them in two short lines. “The sound is a jingle because so is their message.” wrote Pope. And no metrical diminuendo could be more appropriate. Those three terminal anapests, with their stresses falling on short finales. “The sound must seem an echo to the sense,” wrote Emerson.

Emerson’s language at several points, and indicates that he
Emerson never overtly stated his reasons for discontinuing his active connection with the Club, an analysis of his journals and his essay on “Clubs” (Society and Solitude, 1870) indicates that
The Laboratory and Workshop of the Student: Emerson, “Clubs,” and the Examiner Club
"The Laboratory and Workshop of the Student: Emerson, “Clubs,” and the Examiner Club
GUY LITTON
Virginia Military Institute
Many Emersonians may be unaware of the fact that in 1869 Emerson became a member of the Examiner Club, an organization begun in 1863 by Joseph Henry Allen, at least initially for the purpose of supporting the Christian Examiner. It may seem odd that Emerson would join a club whose members consisted largely of editors and contributors to a magazine which some two decades earlier had been responsible for publishing

Notes
2Its title has received more attention than the poem itself. Thomas Westworth Higginson, "Emerson’s Oriental Texts," Critic 12 (18 Feb 1978): 61; Richard Bracken, "The Making of Emerson’s Title, "Hamatreya," ESQ 27.2 (1962): 16; Kiffin Ayres Rockwell, "Emerson’s Hamatreya, Another Guess," ESQ 34.3 (1963): 24; Mohan Lal Sharma, "Emerson’s ‘HAMATREYA,’" Explicator 26 (1963): 63; Alice Huie Petry, "The Meeting of the Twin: Emerson’s ‘Hamatreya,’" ELV 23 (March 1998): 48. Several extended studies of Emerson’s poetry and politics in the 1850s, "Hamatreyas," and these quick glances reveal misreadings. Thus John O. Anderson, The Liberating Gods: Emerson on Piedmont Poetry (Coral Gables, Fla.: Univ. of Miami Press, 1971), includes only one reference to "Hamatreya," in which the ancestral landlords get curiously reincarnated. In ‘Hamatreya’ Emerson saw his neighbors [sic]—“Builkerly, Hunt, Willard, Hosner, Mentum, Flint—as examples of man’s deception by illusion” (97), “a night of the living dead” reading more suggestive of Poe than of Emerson. R. A. Yoder, Emerson and the Orphic Poet in America (Berkley: Univ. of California Press, 1978) provides three references to “Hamatreya”: that the “earth-song” section imitates the metrical half-line of Anglo-Saxon verse (12); that “much of ‘Hamatreya’ and a poem like ‘The Talk of the Wake’ are the essence of Fear” (146), a judgment that prompts the quaker to prophesy “The Snow Storm or ‘Faste’ as much about verse previews of Frost, and that ‘Believing’ (146) consistent first-person and precise balancing—recall the landlord [sic] of ‘Hamatreya’ (138), a reading that loses five of Emerson’s six landowners.

SESSION 1: Rereading Emerson.
Chair, David M. Robinson, Oregon State University
Emerson’s “Woman”: Another View of Sex
IRENE WILLIAMS
University of San Diego
As an expression of functional independence, objective intelligence, and spiritual purpose informed by power and will, Emerson’s doctrine of Self-Reliance had no connection to traditional feminine spheres of domestic and social routine. By adapting themes given to the rigors of this discipline as they could, women identified vicariously with a masculine principle of behavior. For self-reliant individualism was masculine, not universal . . . and masculine, but not male. The Self-Reliant Individual had no gender and no sex. It was a He Without Parts, a He estricated from ambivalence. The transparent eyeball, the Higher Platform . . . these may be read as metaphors of release from an inherently problematic social imperative, the necessity of managing one’s body.

At the 1855 Women’s Rights Convention in Boston, the entire focus was custom . . . not how to surpass it, but how to enlarge its scope. Here Emerson found himself dead center in the buzz and din, supporting the feminist platform issues while simultaneously assuring his audience that “True Women do not need the vote.” It was not possible for him to say to the predominately female group gathered there to address grievances what he had many times expressed to his mixed lyceum audience of men and women identifying with the masculine principle of Self-Reliance: “It is with the man to please himself, then he will please me.” Rather, “They are in their nature more relative,” he said of women. Emerson’s discomfort is explicit in this text. On this occasion he is more conventional and less literary than the exemplary Emerson, also more complex and interesting.

SESSION 2: Theodore Parker and Transcendentalism: A Sesquicentennial Celebration.
Chair, Wesley T. Mott, Worcester Polytechnic Institute
Theodore Parker and the “Divinity School Address”
DEAN GRODZINS
Harvard University
Theodore Parker responded more to the tone and language of Emerson’s “Divinity School Address” than to its content; his response influenced his development into a social critic (1838-40). After he heard the Address, he was stirred to write “The State of the Church” (Sermon #94, preached 5 August 1838, MSS Andover-Harvard Library), a sermon in which he echoes Emerson’s language at several points, and indicates that he shares Emerson’s view that the church must abandon the distinction between natural and revealed religion, and turn for religious guidance not to the authority of historical Christianity, but to the soul.

There were differences between Emerson’s position and Parker’s. Parker disagreed with what he believed to be (continued on page 4)
Theodore Parker in 1842
Achievement, Crisis, and Change: Matters Pertaining to Religion, and the completion of still following the controversy over the “Divinity School Address” with a new section, which echoes key friends, and in his journal and his letters he pictured himself as an equal, he noted. Clearly, Parker knew how to give support and nurture without condescension. Caroline Dall’s was not an easy personality to deal with, and she left behind a considerable and independence; among the Transcendentalists Theodore Parker was the male figure whose influence was most critical to her spiritual and intellectual development. Dall has preserved her impressions of Parker in the form of detailed summaries of his lectures and sermons and in other comments in her journals. A significant correspondence between them also survives. Through these manuscript journals and letters, a valuable resource for the student of Parker, it is possible to trace a significant movement in the American Renaissance. Princeton, 1991. [The role of grief in Emerson’s self-creation.]

Emerson’s awareness of audience in The Divinity School Address in the light of Chaiming’s influence.


Merton Seals to Receive Hubbell Award
Merton M. Seals, Jr., Henry Pochmann Professor of English Emeritus at the University of Wisconsin-Madison and a Prestigious Jay B. Hubbell Award for Achievement in American Literature. A leading authority on Herman Melville, Professor Seals has been translated into Czechoslovakia in sixty-five years. Translated with an afterword, "Emerson's Spiritual Message," by Dusan Takanashi, a founding member of the Emerson Society, flew to Britain before returning home to Japan. "I followed the route of R. W. Emerson's trip in 1833," he writes, "from London to Edinburgh, Glasgow, Dumfries, Lake district, Manchester, Liverpool, and to London. From Dumfries by rent-a-car I visited Cragside, Nottingham where Emerson saw T. Carlyle. I was deeply impressed with the lonely atmosphere of the place." Professor Takanashi, who teaches at Nagano Prefectural College, reports much interest in both Emerson and his society among his colleagues who teach American literature.

Encyclopedia Authors Sought
A one-volume Encyclopedia of Transcendentalism is being edited for Greenwood Press by Wes Mott. The book is designed as a comprehensive guide to the major persons, places, publications, and concepts of American Transcendentalism. Focus will be on the American Renaissance, but classical, European, Oriental, and native sources and influences will be included. Potential authors of entries should write Professor Mott at the Department of Humanities, Worcester Polytechnic Inst., Worcester, MA 01609, or call 508-831-5441.

Prospects

Emerson and the Hancock Sunday School
JOEL MYERSON
University of South Carolina

On 1 April 1832, Emerson wrote Ezra Ripley that "an unusual press of little engagements" had prevented him from writing. One of these "engagements" is well known: on 29 March, he visited his first wife Ellen's "tomb & opened the coffin." The other has gone unnoticed: on 31 March, he gave the prayer at a meeting of the teachers of the Hancock Sunday School prior to the school's removal to the vestry of the Second Church. The school had been granted permission to move to the vestry on 12 March. On the 31st, Frederick T. Gray gave an address on "The Sunday School Teacher's Reward." Emerson gave the prayer, and Thomas Gray, Jr., wrote a hymn for the occasion. On Sunday, 1 April, the school and its nearly one hundred pupils moved to the Second Church. Emerson was no doubt glad to give the prayer, for, in addition to his formal connection to the Hancock School, his post-ordination dinner had been held at the Hancock School. The family connection continued with Charles Emerson, who spoke on "the aim of the philosophic" on 23 September 1832, and on "the consecration, illustrated by the story of Rosamond and the Bracelet," which "much interested" the children, on 21 July 1833.

Notes
3Frederick T. Gray, 'The Sunday School Teacher's Reward.' An Address Delivered Before the Teachers of the Hancock Sunday School on the Removal of That School to the Vestry of the Second Church, March 31, 1832 (Boston: Benjamin H. Green—S. G. Simpkins, 1832), p. 25.
4Records of the Second Church, Massachusetts Historical Society.
5Letters, 1:265n.
6Letters of the Second Church.
LETTERS

To the Editor, ESP:

I have a personal project concerning Emerson and Russia—which could be named the "Emerson to Russia Project."

Basically, I am trying to rally interest in getting assistance or cooperation in obtaining money, books, or other support, such as will help bring many copies of books by and/or about Emerson into Russia—from St. Petersburg to Vladivostok. The Russians certainly cannot afford to buy them; so we must graciously act, here in America, towards this end.

I have a rather complete list of appropriate addresses in Russia where books may be sent by mail, and am in contact with individuals traveling to Russia who would be able to personally deliver copies of Emerson to appropriate institutions there. But I could use some help—at least to buy books and pay for mailing costs.

Stephen L. Lapeyrouse
P.O. Box 289
Santa Cruz, California
95061-0289

[Mr. Lapeyrouse's concerns will be taken up by the Advisory Board at the 1993 Annual Meeting.]

To the Editor, ESP:

I want to respond to Bob Burkholder's generally positive, perceptive, and gracious review. I'm glad to be corrected on the points of fact in which I have erred. I feel I should reply, however, for the record, to one of his caveats, lest I seem to have claimed credit unduly. He could not have known this, but at the time I wrote the work (for example the material on Hume), no one had published similar material. The two items Burkholder mentions appeared in 1987 and 1988 after my MS had been completed and submitted for publication but before it saw the light of day in late 1989. Such are the vagaries of publication. I wish I had had the benefit of the other work when I was writing, but I did not hear of it till long afterward. I congratulate Messrs. Milder and Michael on their accomplishments.

Evelyn Barish
Professor of English
The City University of New York

Call for Papers

The Emerson Society is organizing two panels on "Emerson and Pedagogy" for the 1993 conference of the American Literature Association, to be held in Baltimore on 27-31 May. Proposals for sessions or papers should be sent no later than 15 December to our Program Chair, Professor Ronald A. Bosco, Department of English, University at Albany, SUNY, Albany, NY 12222.