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Anderson, Quentin. “A Culture of One’s Own.” *American Scholar* 61 (Autumn 1992), 533-551. [Analyzes how Emerson, Thoreau, and Whitman, reacting to the “desiccating sameness in the preoccupations of those about them,” invented “inclusive claims for the resources of the self” and “proclaimed that the road to a community of equals lay solely in a transformation of individuals—a wholesale secular conversion.”]


Beauregard, Sue-Ellen. Brief review of Philip Callow, *From Noon to Starry Night.* *Booklist* 89 (September 1, 1992), 40.


[Discusses Dr. William Osler's medical care for Whitman, his notes on a projected lecture about the poet, and his changing relationship with his Canadian medical colleague, Dr. Bucke.]


Ginsberg, Allen. "Whitman's Influence: A Mountain Too Vast to Be Seen." Sulfur 31 (Fall 1992), 229-230. [How Whitman's work affected modern writers and predicted gay liberation and "a pragmatic transcendentalism that's come true."]

Greenland, Cyril, and John Robert Colombo, eds. Walt Whitman's Canada. Willowdale, Ontario: Hounslow Press, 1992. [Gathers and annotates documents connected with Whitman's 1880 trip to Canada, including Whitman's diary, information on Dr. R. M. Bucke and Flora MacDonald Denison, and materials dealing with the formation of the Walt Whitman Fellowship; published as a "QuasiBook" in report form, cerlox bound.]

Heffernan, Thomas F. Walt Whitman Here in Trimming Square. Garden City, NY: Adelphi University Office of Publications, 1992. [Brochure containing the program of the Whitman Centennial Symposium held at Adelphi University on October 30, 1992, and containing a historical sketch by Heffernan that locates the Trimming Square school where Whitman taught in 1840 and that describes the now-vanished Trimming Square community on Long Island; includes an early photo of the school building.]


from Whitman's poetry (in Spanish and English) and two short essays by Gary Snyder and Roger Asselineau, listed separately in this bibliography.


Kessler, Milton. “A Note on Whitman.” *Sulfur* 31 (Fall 1992), 8-9. [Reads “Poem of the Propositions of Nakedness” as a “prophetic signal”—“the Genesis reversal, the Situs Inversus, the biology of contraction into inversion, the parody of creation”; reprints Whitman’s poem (4-7).]

Krieg, Joann P. “Emory Holloway’s Final Word on Whitman’s Son.” *Walt Whitman Quarterly Review* 10 (Fall 1992), 74-80.


Molesworth, Charles. “Whitman’s Political Vision.” *Raritan* 12 (Summer 1992), 98-112. [Traces the ways that John Dewey and Jürgen Habermas develop Whitman’s ideas of “democratic progressive materialism,” concluding that all three writers argue “that democracy is always a set of values that relies on the notion of love, the adhesiveness that . . . equates us with one another.”]


Porte, Joel. *In Respect to Egotism: Studies in American Romantic Writing*. Cambridge: Cambridge University Press, 1991. [Chapter 9, “Whitman: ‘Take Me as I Am or Not at All. . . .’” (229-242), analyzes Whitman’s “theory of the entirely competent and emblematic likeness” by viewing William Michael Rossetti’s 1868 expurgated edition of Whitman, by analyzing Whitman’s comments on Lincoln’s physiognomy, and by examining Whitman’s emphasis on “physiology” over “physiognomy.” An interchapter, “Walt and Emily” (243-249), looks at the “curious way . . . Whitman and Dickinson have long been linked in critical opinion” and at how the two poets were both “eccentric autodidacts.”]

Rechel-White, Julie A. “Longfellow’s Influence on Whitman’s ‘Rise’ from Manhattan Island.” *ATQ* n.s. 6 (June 1992), 121-129. [Examines Whitman’s revisions of his poem “Excelsior” (perhaps named after Longfellow’s “Ex-
and "theorize[s] that Longfellow may have played a significant role in Whitman's maturation as the poet of *Leaves of Grass.""]


Snyder, Gary. "Walt Whitman's New World, Old World." In Paul A. Isbell, ed., *Homenaje a Walt Whitman*, 16-19. [Argues that the "actual ideology of Whitman's projected future did not truly respect variety (diversity) nor did it grasp that different cultures remain, if they will, different"; proposes that we must go beyond Whitman's conception in order "to see Democracy as a trans-species exercise, not merely an in-house human species political practice"; and imagines that if Whitman were alive today he "might well give his heart to the new native and bioregionalist movement with as much hope (and hopelessness) as he gave to his own uniquely enlightened version of the nineteenth-century dream of progress."]


---. *Notebook Used Along the New Jersey Coast*. Montclair, NJ: Caliban Press, 1992. [Handset and printed on handmade and mouldmade papers; illustrated; limited to 125 copies; “consists of a small diary-workbook Whitman kept during an 1883 visit to Ocean Grove, NJ with ... John Burroughs.”]

---. “Nuove Versioni.” *Testo a fronte 6* (1992), 121-123. [Sections of “Song of Myself” and “Starting from Paumanok” translated into Italian by Roberto Mussapi.]


---. *Poèmes*. Paris: Gallimard, 1992. [Reprint of French translations of selected poems from *Leaves of Grass*, originally published in *Oeuvres choisies* [1918]; translators include Louis Fabulet, Jean Schlumberger, Francis Vielè-Griffin, Jules Laforgue, Valery Larbaud, and André Gide; also reprints Valery Larbaud’s 1914 study of Whitman, 227-265.]


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Unsigned. Brief review of Philip Callow, From Noon to Starry Night. Kirkus Reviews 60 (July 1, 1992), 822-823.


“Whitman ‘poeta’ nazionale I maggiori studiosi in citta.” La Gazzetta di Macerata [Italy] (October 24, 1992), 1. [About Whitman conference in Macerata, Italy; in Italian.]

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