WALT WHITMAN: A CURRENT BIBLIOGRAPHY


Ansley, Jennifer. “Phantasmic Whitman.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Focusing on Calamus and Democratic Vistas, and employing Judith Butler’s theories, argues that, “even as he attempts to rewrite it, dominant cultural consciousness restrains Whitman, requiring that he veil the ‘unacceptable’ aspects of his behavior in a patriarchal, cultural imperial project,” including casting “non-heteronormative sexual behavior” in terms of “patriarchal constraints,” thereby “re-inscri[bing] exactly those institutions which seek to exclude him, while practicing his own exclusions along the way.”]


Barney, Brett, Mary Ellen Ducey, Andrew Jewell, Kenneth M. Price, Brian Pytlik Zillig, and Katherine Walter. “Ordering Chaos: An Integrated Finding Aid and Online Archive of Walt Whitman’s Poetry Manuscripts.” Literary and Linguistic Computing 20 (2005), 205-217. [Describes in detail the project of the Walt Whitman Archive (www.whitmanarchive.org), in collaboration with the University of Nebraska-Lincoln Libraries, to create an online “integrated finding guide to Whitman’s poetry manuscripts,” using EAD (Encoded Archival Description) and linking the item-level descriptions to “digital images of the manuscripts” and to “Text Encoding Initiative (TEI) transcriptions.”]


Beurskens, Huub. “Met een brede borst tussen de kalmoes” [“With a broad chest among the calamus”]. De Revisor (June 2005, nos. 3, 4), 88-91. [Discusses how the author’s translation into Dutch of some of the last lines of “Song of Myself” (beginning “The last scud of day holds back for me”) led him into considerations of Whitman’s homosexuality and the resonant meanings of “calamus.”]

[Suggests that *Leaves of Grass* is “the secular Scripture of the United States” and that Whitman is “our Homer and our Milton . . . our Vedas, our Bhagavad-Gita, our Sutras—and also our Zohar” and the “American Christ,” the incarnation of “the American Religion.”]

Bohan, Ruth L. “Bridging Modernism: Joseph Stella, Walt Whitman, and America.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Examines parallels between the painter Joseph Stella and Whitman, focusing especially on Stella’s *Brooklyn Bridge* painting and concluding that, “in its distinctive melding of notions of flux and stasis, the material and the spiritual, near and far, nationalism and internationalism, *Brooklyn Bridge* inscribes in its very form Stella’s explorations of the conjunction between Whitman, modernism and his Italian soul.”]


Campbell, Tim. “American Space to American Place: Whitman’s Reckoning of a New Nation.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Proposes that Whitman’s moving from New York to Washington, D.C., forced him “to view America in a new light—an America based not on jubilant musings about the young nation from his existence in Manhattan, but instead a war-torn America based upon dread and uncertainty of the future,” and argues that this change, traceable in *Drum-Taps*, was brought on by Whitman’s losing a sense of “secure place” in New York and finding himself in “an unknown area, a ‘space,’” when he gained physical proximity to the Civil War.]


Carr, Bonnie. “Whitman’s Legacy of Love and the Challenge of Public Space.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Argues that “Calamus” addresses a situation of constant exposure and concealment that both generates and threatens the intimacies that support personal and political union,” and that in these poems Whitman “rejects the love of those readers who do not respond appropriately to his work,” attempting “to create a model that combines the flaneur’s mastery of urban life with his intense need for loving companionship.”]

Cavitch, Max. “Audience Terminable and Interminable: Anne Gilchrist, Walt Whitman, and the Achievement of Disinhibited Reading.” *Victorian Poetry* 43 (Summer 2005), 249-261. [Argues that Anne Gilchrist’s “disinhibited reading of [Whitman’s] poems, and of the poet in the poems, called the serious bluff of addressivity central to the poet’s own eroticism. In Gilchrist, Whitman had precisely not found his ‘match.’ Instead, he found a reader willing and able to take seriously his ambivalent offers
to rescind the fictionality of address.”]

Ceniza, Sherry, Ed Folsom, and Jerome Stueart. “Whitman and Teddy Roosevelt: An Unpublished Whitman Prose Manuscript at Sagamore Hill.” Walt Whitman Quarterly Review 23 (Summer/Fall 2005), 52-54. [Transcribes a Whitman manuscript at Theodore Roosevelt’s Sagamore Hill home about the need for a “rough” and “very ample” new literature to capture the “genius of Democratic America”; goes on to discuss Roosevelt’s views of Whitman, and Whitman’s views of Roosevelt.]


Chen Hongfu. “A Comment on the Symbolic Meaning of the Trinity.” Journal of Nanping Teachers College 21 (September 2002), 99-102, 112. [Explores the meaning of the trinity of lilacs, star, and bird in “When Lilacs Last in the Dooryard Bloom’d”; in Chinese.]

Chen Hongfu. “A Comment on the Theme of ‘When Lilacs Last in the Dooryard Bloom’d.’” Journal of Minjiang University 23 (October 2002), 52-55. [Discusses how Lincoln’s death inspired Whitman to create his elegy and how the poem expresses the poet’s grief and embodies his conception of life and death; in Chinese.]

Chen Hongfu. “On Whitman’s Democratic Spirit through a Discussion of Leaves of Grass.” Journal of Fuzhou Teachers College 21 (June 2001), 18-22. [Discusses the democratic spirit of Leaves of Grass; in Chinese.]


Coetzee, J. M. “Love and Walt Whitman.” New York Review of Books 52 (September 22, 2005), 22-27. [Discusses Whitman’s sexuality, arguing that “believing that contemporary readers of Whitman’s poems of love missed what those poems were really about may reveal more about simplminded notions of what it means to be ‘really about’ something than it reveals about Whitman’s readers,” and concluding that “Whitman’s democracy is a civic religion energized by a broadly erotic feeling that men have for women, and women for men, and women for women, but above all that men have for other men,” leading to “a pervasive erotic coloring” in Whitman’s poetry; also reviews Walt Whitman, Memoranda During the War, ed. Peter Coviello; Walt Whitman, Leaves of Grass: The First (1855) Edition, introduced by Harold Bloom; Walt Whitman, Leaves of Grass: The 150th Anniversary Edition, ed. David Reynolds; David Reynolds, Walt Whitman; Kenneth M. Price, To Walt Whitman, America; and M. Wynn Thomas, Transatlantic Connections: Whitman US / Whitman UK.]
Cutler, Edward S. “American Literature or American Literature: William Dean Howells and Walt Whitman.” American Literary Realism 38 (Winter 2006), 132-144. [Examines Howells’s views of Whitman from his earliest (1860) review of Whitman’s work to his late (1909) assessments; finds that “Howells’s full assessment of Whitman” is “quite textured, and becomes clear only when considered in light of his knowing criticism of Whitman’s poetry, his difficulties with the poet’s renegade self-promotional tactics, and . . . his fundamental differences with Whitman and the poet’s champions on the perennial question of America’s national literature and the form it ought to assume,” since Howells endorsed an emerging modernism that transcended national traits and hoped to see a literature that “eschewed a reductive and overtly topical nationalism.”]

Davis, Lloyd Spencer. “Dead Poet Society or: How Walt Whitman Saved My Life.” Sunday Star-Times [Auckland, New Zealand] (October 16, 2005). [Recalls reading Whitman for the first time and suggests “Whitman’s real gift, his legacy for all of us, is his vision of a world in which every aspect of nature is to be prized no matter how small or seemingly inconsequential.”]

Dressman, Michael. “Where Is Walt Whitman?” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Offers “some examples of Whitman’s research into historical, geographic, and linguistic sources to build his poems and points to his developed self-image as America’s Poet as his justification” for claiming “to have been a lot of places and seen a lot of things.”]

Fan Chunxiang. “Confiding the Grief of All Mankind.” Journal of Jiaozuo University 1 (January 2004), 11-13. [Suggests that Whitman, in revealing his own grief and that of the American people, also reveals the grief of the world; in Chinese.]


Farley, Tom. “Canyons, Cowboys, and Cash: Walt Whitman’s American West.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Argues that “the West was a locus of images for Whitman that reflected the tropes of rusticity, adhesiveness, and the promise of American exceptionalism that are found in Leaves of Grass.”]

Feldman, Mark B. “Remembering a Convulsive War: Whitman’s Memoranda During the War and the Therapeutics of Display.” Walt Whitman Quarterly Review 23 (Summer/Fall 2005), 1-25. [Argues that “the war of disunion and the subsequent dismembering of bodies . . . convulsed and stalled Whitman’s poetics, which depended upon a series of metaphoric relations between body, nation, and text,” and that through a series of “gruesome narrative displays, Whitman struggled to find a way to represent the war therapeutically,” inventing in Memoranda “a representational form that would preserve the convulsiveness of the period.”]

Folsom, Ed. “An Unpublished Whitman Manuscript about Writing the ‘History of the Secession War.’” Walt Whitman Quarterly Review 23 (Summer/Fall 2005), 48-49. [Reproduces and transcribes a Whitman manuscript from the University of Rhode Island about how “some years” must pass before a history of the “Secession War” can be written.]


Folsom, Ed. *Whitman Making Books / Books Making Whitman: A Catalog and Commentary*. Iowa City: Obermann Center for Advanced Studies, 2005. [Catalog to accompany the “Whitman Making Books / Books Making Whitman” sesquicentennial exhibition and symposium held at The University of Iowa Museum of Art, with illustrations from the exhibition, and commentary about Whitman as a bookmaker, including printing histories of each of Whitman’s books.]


Freeman, Glenn J. “Lyric Voice and American Democracy.” Ph.D. Dissertation, University of Florida, 2005. [Examines “the relationship between lyric voice and emerging, or changing, models of American nationalism,” and views Whitman as the representative lyric poet of the Civil War and Reconstruction era, when “American identity [was] reevaluated and groups within the nation . . . struggled for representation”; *DAI* 66 (December 2005), 2214A.]


Genoways, Ted. “‘Memoranda of a year (1863)’: Whitman in Washington, D.C.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Examines Whitman’s wartime journalism of 1863 and early 1864 “as important war-time productions created to meet Whitman’s material demands but also to further his goals of raising public awareness of conditions in the military hospitals,” looking at “the ways in which he was consciously framing and depicting that landscape for audiences in Northern cities” as he “fashion[ed] himself as a war correspondent”; analyzes, too, Whitman’s growing frustrations at getting his wartime memoranda published, leading to his eventual return to poetry.]


Genoways, Ted, and Ed Folsom. “An Unpublished Early 1870s Photograph of Whitman.” *Walt Whitman Quarterly Review* 23 (Summer/Fall 2005), 59-60. [Reprints a recently discovered photograph of Whitman taken by William S. Pendleton in Brooklyn in the early 1870s.]


Groot, Jacob. “Alleen met hem” [“Alone with him”]. De Revisor (June 2005, nos. 3, 4), 59-61. [Suggests how the translator “becomes” Walt Whitman by translating his work; in Dutch.]


Hinkle, Lynda L. “‘The Machinist Rolls Up His Sleeves’: Whitman and the Working Class.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Argues that Whitman only plays at being working-class and, “well-meaning though he may be, is indeed a stranger to the working class, romanticizing from afar what he does not really know—cruising class, if you will, from the safety of property owned and belly full.”]


Hu Dengquan. “A Comparison of *The Goddesses* and *Leaves of Grass*.” *Journal of Chongqing Vocational & Technical Institute* 12 (July 2003), 69-70. [Explores the similarities and differences between Guo Moruo’s *The Goddesses* and Whitman’s *Leaves of Grass* and demonstrates how *The Goddesses* was influenced by *Leaves of Grass*; in Chinese.]


Hubert, Denise Dawn. “Where’s Walt?: Situating the Poet-Speaker in His Nation.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Focuses on “Starting from Paumanok” and sets out “to prove that [Whitman’s] verse refuses to situate the speaker-consciousness in a specific physical or temporal space,” instead “constantly working to compress physical and temporal aspects to bind his States ever closer together, and ever closer to himself”; and seeks to determine “the relation between the representing consciousness (the narrative voice, the poet-speaker) and the represented consciousness (the Walt we see moving through the United States).”]

Hung Zongying. “Walt Whitman’s ‘Song of Myself’: A Lyric Epic.” *Journal of Peking University* 38 (November 2001), 143-150. [Depicts Whitman’s dramatic presentation of the “I” and “you” in “Song of Myself” and examines Whitman’s lyricism in this epic poem; in Chinese.]

Jin Ming. “The Eternal Song of Life: The Artistic Charm of Whitman’s Poetry.” *Journal of Nanjing University of Finance and Economics* 2 (2003), 89-94. [Explores the artistic charm of Whitman’s poetry in terms of “the flowing life force,” “archetypal images rich in cultural data,” “uniformity of soul and body,” and “the poet as the incarnation of beauty”; in Chinese.]


Kerkering, John D. “American Renaissance Poetry and the *Topos* of Positionality: *Genius Mundi* and *Genius Loci* in Walt Whitman and William Gilmore Simms.” *Victorian Poetry* 43 (Summer 2005), 223-248. [Examines William Gilmore Simms “in conjunction with Whitman” in order to “underscore the differences between their poetic theory and practice, differences important not merely for the historical nuance they bring to our understanding of this ‘renaissance’ period but, in addition, for the light they shed on current critical practice, practice in which positionality figures strongly as a strategy of resistance . . . either to the assimilation or to the exclusion of a given positional entity”; goes on to argue that, for Whitman, “any expression of the local must be—through him—tallied with the national,” while “Simms, by contrast, does not function as this focal point for rendering local bards
national, but rather ascribes that rendering to another agent” while remaining satisfied to be “more locally identified,” turning from “Whitman’s focus on the present and the future” and “recovering narratives of historical events specific to his various kindred locales,” writing a poetry of genius loci in contrast to Whitman’s poetry of genius mundi.

Killingsworth, M. Jimmie. *Walt Whitman and the Earth: A Study in Ecopoetics*. Iowa City: University of Iowa Press, 2004. [Examines Whitman from an ecocritical perspective, arguing “that Whitman’s poetry embodies the kinds of conflicted experience and language that continually crop up in the discourse of political ecology”; offers extended readings of “This Compost,” “Song of the Redwood Tree,” “Passage to India,” poems that “feature scenes of the shoreline and the wetlands of America,” poems of “urbanization and war,” and *Specimen Days*.]


Krieg, Joann P. “Walt Whitman and the City.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Offers a reading of “Give Me the Splendid Silent Sun” as an insight into Whitman’s attitudes toward New York City and more generally toward “the urban north and the rural south”; and looks at New York’s penny daily newspapers as a source for Whitman’s poetics.]

Kukawski, Nicole. “Walt Whitman’s Advice to New Jersey State Scholars: An Unknown Interview.” *Walt Whitman Quarterly Review* 23 (Summer/Fall 2005), 54-59. [Reprints a forgotten interview with Whitman that appeared in *The Signal* (newspaper of the State Normal School of New Jersey) in 1888, conducted by George Worman and Francis B. Lee, and offers background and analysis.]


Lampe, Astrid. “Ik, body ‘n soul dichter” (“I am the poet of the body, And I am the poet of the soul”). *De Revisor* (June 2005, nos. 3, 4), 85-87. [Discusses translating Sections 18-23 of “Song of Myself” for a Dutch translation of the 1855 *Leaves of Grass*; in Dutch.]

Leeman, Merel. “Whitman omarmd: De strijd om het ‘ware’ Amerika” (“Whitman Embraced: The Battle over the ‘Real’ America”). *De Revisor* (June 2005, nos. 3, 4), 96-102. [Examines Whitman’s “double role” as a critic and a representative of America, suggesting how his work has been used by both conservatives and progres-
Li Chongyue. “Green Grass: A Reading of *Leaves of Grass* and Its Preface.” *Journal of Xi’an Foreign Language University* 8 (March 2000), 84-86. [Reviews *Leaves of Grass*, emphasizing the influence of Whitman’s poetic and formal innovations; in Chinese.]

Li Guangzhao. “Achievement with Sorrow: An Analysis of ‘O Captain! My Captain!’ by Walt Whitman.” *Journal of Xinxiang Teachers College* 18 (January 2004), 101-103. [Discusses the poet’s metaphysical inclinations, his creative ideas, and his poetic characteristics in “O Captain!”; in Chinese.]

Li Hongmei. “A New Translation of Whitman’s ‘One’s-Self I Sing.’” *Journal of Chengde Teacher’s College for Nationalities* 23 (November 2003), 85-88. [Sets out to explore the theme of a free and democratic spirit, and provides a new Chinese translation of “One’s-Self I Sing”; in Chinese.]


Li Yeguang. *A Study of Whitman.* Shanghai: Shanghai Foreign Language Teaching Press, 2003. [Contains four chapters, a chronology of Whitman’s major activities, and a postscript; offers an overview of his life, the growth of his thought, his literary creation, and an analysis of his well-known works and his influence on other writers; in Chinese.]


as well as some recent films in which Whitman is mentioned; in Chinese.]

Lievers, Menno, Ilja Leonard Pfeijffer, Allard Schröder, and Manon Uphoff, eds. De Revisor (June 2005, nos. 3, 4). [Special Whitman issue, with a foreword by the editors (3-4); various reproductions of Whitman photographs; a Dutch translation (by Menno Lievers) of Whitman’s 1855 Preface (“Voorwoord bij de eerste druk van Leaves of Grass,” 5-19); “Parodieën op Walt Whitman” (“Parodies of Walt Whitman”), including “Counter-Jumps” from Vanity Fair, 1860 (22; with Dutch translation, 23), “Yourn and mine, and any day” (24; with Dutch translation, 25), “From W-T W-TM-N” from Every Saturday, 1868 (26; with Dutch translation, 27), “I am Walt Whitman” from Once a Week, 1868 (28; with Dutch translation, 29), “Old King Cole” from New Witness, 1920 (30; with Dutch translation, 31), “Whitman is the voice of one that saith” by Ezra Pound from The Spirit of Romance, 1909 (32; with Dutch translation, 33), “Behold! I am not one that goes to lectures” by A. T. Quiller-Couch. Oxford Magazine, 1885 (34; with Dutch translation, 35); a Dutch translation (by Menno Lievers and Toef Jaeger) of Horace Traubel’s March 24, 1892, entry from volume 9 of With Walt Whitman in Camden, narrating Whitman’s death (“De dood van Walt Whitman,” 37-52); a Dutch translation (by Trijne Vermunt) of Jorge Luis Borges’s 1969 foreword to his translation of Leaves of Grass (54-57); a Dutch translation (by Ilja Leonard Pfeijffer) of Whitman’s “To Think of Time” (“To denken aan tijd,” 73-79); and seven original essays and one poem about Whitman, each listed separately in this bibliography.]


Ma Longyun. “A Trinity and Three Involutions.” Journal of Pengcheng Vocational University 18 (February 2003), 69-72, 75. [Discusses the function of the trinity and three involutions that lead to the poet’s release from the death of his beloved Lincoln, and examines how the poet sublimates Lincoln’s death into a general sense of death; in Chinese.]

Maloney, Ian. “‘I too lived—Brooklyn of ample hills was mine’: Teaching Whitman on the Rooftops of Brooklyn Heights.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Recounts teaching “Crossing Brooklyn Ferry” to a diverse class at St. Francis College in Brooklyn Heights and helping the students discover connections with the poem.]


McAndrew, Rosemary. “Where Are We Now?: Whitman, Place, and the Memory of the Heart.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Examines the “sequence of place memories” in “Seeing
Niagara to Advantage” in Specimen Days, demonstrating how Whitman’s response to Canada is often rooted in his memories of New York.]

McLane, Maureen N. “An American Epic: The 150th Anniversary of Walt Whitman’s ‘Leaves of Grass’ Inspires Some Thoughts about a National Poetry.” Chicago Tribune (July 31, 2005), section 14, 5. [Discusses Whitman in terms of “the question of a national poetry.”]

Menke, Richard. “Media in America, 1881: Garfield, Guiteau, Bell, Whitman.” Critical Inquiry 31 (Spring 2005), 638-664. [Examines James A. Garfield’s lingering death in 1881 as “America’s first live media event,” “an unwitting cultural reflection upon the logic and psychodynamics of the late nineteenth-century media ecology,” and offers an extended reading of Whitman’s poetic response to the event, “The Sobbing of the Bells”: “For Whitman, the mediated but immediate experience of hearing the ‘death-news everywhere’ renders the poet’s memorializing function obsolete in the 1881 discourse network.”]

Merandy, Jesse. “Whitman in Cyberspace.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Offers a history of the Mickle Street Review in both its print form and its electronic form, with a detailed discussion of the design and plan for the online version of the journal; offers an overview of “the Internet’s possibilities for scholarly presentation,” especially pertaining to Whitman.]


Milton, Paul. “A Supermarket in Kanada?: Whitman among the Beautiful Losers.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Examines “the poet of America in a land that was organized expressly to be not-America” by looking at Canadian critic James Cappon’s 1930 attack on Whitman and Leonard Cohen’s 1966 novel Beautiful Losers, finding that “where, in Cappon, the presence and influence of Whitman constitutes the threat to Canadian culture, for Cohen, the reluctance to attend to the Whitmanian message [of inclusiveness] portends the greater failure.”]


Murphy, Joseph C. “Distant Effects: Whitman, Olmsted, and the American Landscape.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Discusses Whitman and Frederick Law Olmsted as “nearly kindred spirits” who shared “underlying principles of urban experience,” arguing that both men “shared a long view of the city as democracy’s necessary sphere, a view animated for both by Southern travels that exposed the moral and cultural bankruptcy of slavery,” and proposing that they “gave shape to that particular urban experience we call
freedom,” basing “their artistic innovations on an expansive view of landscape as an abstract and democratic medium of communication”; examines Olmsted’s Brooklyn Prospect Park and Whitman’s derisive comments about it.

Naylor, Natalie A. “Whitman at School: Student, Teacher, and Poet.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Gathers together information on Whitman as a student at Brooklyn’s District School No. 1, and information about his brief teaching career; a longer version of this essay appears in New York History 86 (Winter 2005), 7-27.]

Nestor, Amy Ruth. “Straying Aside / Bodying Athwart: Without the Lines of Traumatic History in Walt Whitman’s Specimen Days and W. E. B. Du Bois’s The Souls of Black Folk.” Ph.D. Dissertation, State University of Buffalo, 2005. [Analyzes the “structure of the nation’s traumatic history of sectional conflict, racial oppression, and sexual desire,” arguing that the “wayward structure” of Specimen Days “offers a means to read [Whitman’s] simultaneous investment in and resistance to a discourse of national healing that would forever entomb the War’s dead”; goes on to read Whitman in conjunction with Du Bois “to delineate the limit race creates within Whitman’s own thinking of the national community”; and proposes that “the scandal of Specimen Days lies in Whitman’s love—always eroticized—for the most polluted and abject: the wounded and mutilated soldiers, their amputated limbs”; DAI 66 (November 2005), 1771A.]

Nestor, Amy. “‘the varieties of the strayed’: Sites of Trauma in Specimen Days.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Examines the Civil War sections of Specimen Days, especially “A Glimpse of War’s Hell-Scenes,” tracing the imagery of fragmenting and shattering and shredding, and arguing that “something—some bit or piece lying here and there in his writing—in Whitman did not heal, and for all his pronouncements of Union, the haunting of his text by figures of shattering and paralysis and what ought be left dead and what must not be said suggest not the commonly claimed withdrawal and loss of power in the post-war editions of Leaves of Grass but a disfiguration of self and nation”; goes on to tie Whitman’s “cherishing of the abject” in the Timber Creek sections of Specimen Days to the Civil War sections in that both sections capture Whitman’s “desire to be shattered.”]

Nieland, Katie. “Whitman Archives Receive Grant.” Daily Nebraskan (September 16, 2005), 2. [About the awarding of a $500,000 challenge grant by the National Endowment for the Humanities to the Whitman Archive (www.whitmanarchive.org).]

Noble, Marianne. “Whitman’s Failures of Genuine Human Contact: A Gestalt Psychological Approach.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Analyzes “Whitman in relation to gestalt psychology” and explores his poetic quest for “genuine human contact,” a quest that is often frustrated because Whitman, to achieve his goal of “acquiescence to an infinite diversity,” “must relinquish the full extent of genuine human contact that he himself deeply craved.”]

Surveys the development from the sexless works of the early romantic period of American literature to later works with sweetness and savageness as their theme, including *Leaves of Grass*; in Chinese.


Pannapacker, William. “Whitman’s Philadelphia and Whitman’s Camden: Retrospect and Prospect.” Mickle Street Review nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Notes that “much of the intellectual and cultural history of Whitman’s life between 1873 and 1892 has been overlooked” and that “relatively little—almost nothing—has been written about the literary history of Philadelphia between the early national period and the beginnings of modernism,” and seeks to fill in this gap by examining how “Camden was the city in which Whitman finally found the fame that had eluded him his entire life,” and by suggesting that there were good reasons why Whitman stayed in the Camden/Philadelphia area (“Philadelphia and Camden were, relative to the other major East Coast cities, among the most attractive to working- and lower-middle class residents”) instead of returning to a New York that had changed beyond recognition from the city he had left during the Civil War.]

Pfeijffer, Ilja Leonard. “O mijn ziel!” [“O My Soul!”]. De Revisor (June 2005, nos. 3, 4), 66-84. [Discusses translating Whitman’s “To Think of Time” into Dutch, presents the translations, and offers a poem responding to Whitman’s; in Dutch.]


Roberts, Kim, and Helle Mathiasen. “Walt Whitman, Civil War Nurse.” American Journal of Medicine 118 (July 2005), 787. [Overview of Whitman’s work as a hospital visitor in Washington, D.C., during the Civil War, noting that “Whitman’s
direct experience with dead and dying soldiers paradoxically gave him a deeper connection to life.”

Roche, John F. “Walt Whitman’s Temporary Autonomous Zone.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Examines the “circuitous network of connections and passages” that suggests Whitman’s “indirect role” in the “development of cyberspace,” including his “vision of democratic interconnectivity,” his influence on various scientists, and his involvement in the “cross-pollination between an incipient science of the Whole and a bohemia informed by Whitman’s insistence on allowing each individual, each ‘kelson of creation,’ to ‘furnish your parts toward the soul’”; goes on to suggest “his presence in cyberspace.”]

Romero, Mercy. “I see all the prisoners in the prisons’: Poetry and Poverty at 330 Mickle Boulevard.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Examines how, “on Mickle Boulevard, racism, poverty, and sexuality historically mingle,” and discusses how the presence of the Camden county jail directly across the street from Whitman’s home is suggestive: “the museumed and jailed landscape bears a haunted or ‘leftover’ message, that Camden is ruined and awaiting life, that Whitman wasn’t supposed to be here.”]

Roscos, Evan James. “Home Isn’t Where the House Is: Whitman’s Camden Exile.” *Mickle Street Review* nos. 17-18 (2005), www.micklestreet.rutgers.edu/index.html. [Examines the idea of “home” in Whitman’s work and proposes that his memories of his childhood home are crucial to understanding his decision to stay in Camden, New Jersey, where he “begins to see connections between Camden and the Brooklyn and Long Island of his youth” and where he lives out a kind of “second childhood.”]


ing “an individual’s erotic repertoire” and dealing with “the speaker’s insinuated availability for the reader alone”; investigates “Whitman’s lyric selves on the verge of accompaniment,” “before or after connection occurs.”]


’t Hart, Kees. “Whitman vertalen” [“Translating Whitman”]. *De Revisor* (June 2005, nos. 3, 4), 62-64. [Discusses translating two Whitman poems—“A Boston Ballad” and “There Was a Child Went Forth”—for a Dutch translation of the 1855 *Leaves of Grass*; in Dutch.]

van Brederode, Désanne. “Lang leve het korte leven” [“Long live the short life”]. *De Revisor* (June 2005, nos. 3, 4), 92. [Poem addressed to Whitman; in Dutch.] van Daalen, Maria. “‘magnifying.’” *De Revisor* (June 2005, nos. 3, 4), 93-95. [Discusses the challenges of translating Sections 40-42 of “Song of Myself” for the Dutch translation of the 1855 *Leaves of Grass*.]


of Nanning Polytechnic 6, no. 3 (2001), 42-45. [Discusses the charm and function of Leaves of Grass; in Chinese.]


Wardrop, Daneen. “Civil War Nursing Narratives: Whitman’s Memoranda During the War and Eroticism.” Walt Whitman Quarterly Review 23 (Summer/Fall 2005), 26-47. [Demonstrates how Whitman’s Memoranda “shares with the nursing narratives that preceded his work some important aspects of style and tone,” and offers a “cultural assessment” of Whitman’s book “within the context of those previous memoirs, utilizing themes of democracy, the typical American, motherhood, and . . . the eroticism that forms between nurse and patient”; the extended comparisons are focused on Louisa May Alcott’s Hospital Sketches, Georgeanna Woolsey’s Three Weeks at Gettysburg, and Sarah Emma Edmonds’s Nurse and Spy in the Union Army.]


Whitman, Walt. Leaves of Grass / Grasbladen. Edited by Jacob Groot and Kees ’t Hart. Amsterdam: Em. Querido’s Uitgeverij, 2005. [Bilingual edition of the poems in the 1855 Leaves of Grass, with the original English facing a Dutch translation by Vertaald door Huub Beurskens, Anneke Brassinga, Tsead Bruinja, Geert Buelens, Maria van Daalen, Arjen Duinker, Jacob Groot, Kees ’t Hart, Judith Herzberg, Gerrit Komrij, Rutger Kopland, Jan Kuijper, Astrid Lampe, Hagar Peeters, Ilja Leonard Pfeijffer, Toon Tellegen, Anne Vegter, Hans Verhagen, Peter Verhelst, Simon Vinkenoog, Elly de Waard, and Menno Wigman; foreword (7-8, in Dutch) by Groot and ’t Hart.]


Xu Zhimin. “Simple Analysis of ‘O Captain! My Captain!’ from an Aesthetic Perspective.” Journal of Anyang University 3 (September 2003), 112-113. [Discusses the
theme, structure, and rhyme of “O Captain!”; in Chinese.]

Yang Jincai. “Walt Whitman: Poet of Body and Soul.” Foreign Literature 1 (2005), 75-82. [Discusses how Whitman embraced New York when other poets retreated from big cities into the country, and examines the relationship of body and soul in Whitman’s poems; in Chinese.]

Yang Yumin. “Exploration of Aesthetic Similarities between Whitman’s Leaves of Grass and Guo Moruo’s The Goddesses.” Journal of Xiangfan Vocational and Technical College 1 (June 2002), 73-77 [Examines the aesthetic similarities between the two books and speculates on the causes of these similarities; in Chinese.]


Zhang Liqiong. “Walt Whitman’s Poems and the Idea of Globalization.” Journal of Yuxi Teachers College 18 (2002), 63-66. [Argues that Whitman is the first global American and that Leaves of Grass presents the democratic ideals and cultural values of his period and depicts, for the first time, a harmonious globalized future; in Chinese.]


Zhang Xiaojian. “On the National Characteristics of Whitman’s Leaves of Grass.” Journal of Chongqing College of Education 13 (September 2000), 31-34, 42. [Discusses national characteristics, such as democratic thought, in Leaves of Grass; in Chinese.]

Zhu Hua. “A New Comment on ‘Song of Myself.’” Journal of Sichuan Normal University 28 (November 2001), 74-79. [Discusses the themes of democracy and nationalism in “Song of Myself,” arguing that its grand structure, its sweeping historical references, and its panoramic landscapes make the poem an American epic; in Chinese.]


Unsigned. “An American Song: Walt Whitman, Leaves of Grass, and Fredericksburg.” Free Lance-Star [Fredericksburg, VA] (August 7, 2005). [Discusses how it was “an incident in our own town of Fredericksburg that most dramatically changed [Whitman’s] life” when the poet came to the battlefield to check on his wounded
brother George.]


Unsigned. “‘We the People’ grant awarded to Whitman Archive.” *Lincoln Journal Star* (September 16, 2005), 2B. [About the National Endowment for the Humanities challenge grant of $500,000 awarded to the Whitman Archive (www.whitmanarchive.org).]

*The University of Iowa*  
*Peking University*