WALT WHITMAN: A CURRENT BIBLIOGRAPHY


Aspiz, Harold. *So Long!: Walt Whitman’s Poetry of Death*. University, AL: University of Alabama Press, 2004. [Examines Whitman’s “treatment of death by considering the entire range of his poetry and the way his attitudes toward death define his career as an intellectual, a poet, and a person” and relates “his developing views of death and his literary treatment of death to his social and intellectual milieu and to the wide-ranging contemporary debate about the meaning of death.”]

Benton, Paul. “Elbert Hubbard’s Manuscript Muddle: Restoring Whitman’s ‘Sunday Evening Lectures’ on Metaphysics.” *Walt Whitman Quarterly Review* 21 (Fall 2003), 65-79. [Reviews Gary Wihl’s edition of Whitman’s “Sunday Evening Lectures,” examines Elbert Hubbard’s bound volume containing the manuscripts, and offers a revised and more coherent arrangement of the manuscript fragments.]


Bromwich, David. “Lincoln and Whitman as Representative Americans.” *Yale Review* 90 (April 2002), 1-21. [Compares Whitman and Abraham Lincoln, emphasizing their “ordinariness” and their ability to “express the morality of true democracy.”]

Cain, William E., ed. *American Literature*, vol. 1. New York: Pearson Longman, 2004. [Anthology, with “Walt Whitman” section (1221-1303), including introductory note (1221-1225) and the 1855 version of “Song of Myself” along with six other poems and a brief excerpt from *Democratic Vistas*.]

Campion, Dan. “Out of Range.” *Shenandoah* 53 (Fall 2003), 13. [Poem evoking the Civil War; Whitman appears, “scanning the chilly rooms / Again for some connection he can save / But finding just-snapped twigs and broken limbs / Beneath the vague and barren shade outside.”]

Cessac, Christopher. “Letter of Resignation to Whitman.” *Kenyon Review* 25 (Spring 2003), 146. [Poem.]

Creeley, Robert. “Old Men’s Poems: Walt Whitman and Robert Creeley.” *Speakeasy* no. 10 (March/April 2004), 20-23. [Gathers a few of Whitman’s old-age poems and juxtaposes them with some of Creeley’s old-age poems;
with introductory note by Creeley on Whitman’s late poems, celebrating "the feel, the detail of the verse, the texture, I want to say, the toughness, the range and character of recollection."


Epstein, Daniel Mark. Lincoln and Whitman: Parallel Lives in Civil War Washington. New York: Ballantine, 2004. [Tracks the “parallel lives” of Lincoln and Whitman from the day that Lincoln first read Leaves of Grass to Whitman’s delivering his Lincoln lecture, with a focus on their intersecting lives in Washington, D.C., during the Civil War.]

Fenton, James. The Strength of Poetry. New York: Farrar, Straus and Giroux, 2001. [Chapter 9, “Men, Women, and Beasts” (165-186), examines D. H. Lawrence’s poetry, emphasizing Lawrence’s love/hate relationship with Whitman’s poetry: “Lawrence begins in exasperation, and he will only allow himself to admire when he sees how and where Whitman fails.”]

Fletcher, Angus. A New Theory for American Poetry: Democracy, the Environment, and the Future of Imagination. Cambridge: Harvard University Press, 2004. [Develops “a dynamic theory of poetry as environmental form,” tracking a tradition from John Clare through Whitman to John Ashbery; deals with Whitman throughout the book, but focuses on him especially in Chapter 6, “The Whitman Phrase” (94-116); Chapter 7, “The Environment-Poem” (117-142); Chapter 8, “Waves and the Troping of Poetic Form” (143-164); and Chapter 9, “Middle Voice” (165-174); Chapter 14, “Precious Idiosyncrasy” (246-255), reads “Sparkles from the Wheel” to demonstrate “how a description without place . . . is able to express the life of an envoirning space, a self-organizing chorography.”]


Folsom, Ed. “Trying to Do Fair: Walt Whitman and the Good Life.” Speak-easy no. 10 (March/April 2004), 14-18. [Examines Whitman’s idea of “the good life” by looking closely at an 1881 letter the poet wrote to his young friend Harry Stafford and suggesting ways that the letter echoes Whitman’s lifelong belief that the good life was the result of what he called “a sweet, tolerant liberal disposition.”]


Fredericksen, Grant A. Review of Daniel Mark Epstein, Lincoln and Whitman. Library Journal 129 (February 1, 2004), 85-86.

Genoways, Ted. “Jesse Whitman in 1861: A New Letter.” Walt Whitman Quarterly Review 21 (Fall 2003), 96-97. [Prints a facsimile and transcription of a draft fragment of a Whitman letter to Samuel Livingston Breese concerning the firing of the poet’s brother Jesse from the Brooklyn shipyard.]

Hoch, James. *A Parade of Hands*. Eugene, OR: Silverfish Review Press, 2003. ["Shift" (52) is a poem ruminating on what Whitman's last word ("Shift") might have meant.]

Hourihan, Paul. *Mysticism in American Literature: Thoreau's Quest and Whitman's Self*. Redding, CA: Vedantic Shores Press, 2004. [Examines mysticism in Whitman's *Leaves of Grass* and Thoreau's *Walden* and compares the two writers' mystical leanings; the second part of the book, "Whitman's Self," consists of two chapters: "Walt Whitman" (77-95), examining Whitman's life to determine "the onset of mystical experience" and the waning of that mystical insight after 1855; and "The 'Self' in 'Song of Myself'" (96-124), proposing that "the 'self' celebrated here is not the ordinary, phenomenal self of Whitman but the transcendental 'I' consciousness, the Mystical Self, the Cosmic Mind"; with a foreword (iii-iv) by V. K. Chari.]

Jeffs, William Patrick. *Feminism, Manhood and Homosexuality: Intersections in Psychoanalysis and American Poetry*. New York: Peter Lang, 2003. [Chapter 2, "Walt Whitman: Man's Words and Manly Comradeship" (27-45), examines the ways "Whitman sexualizes language" and looks at his "grand triad" of "rhetorical potency, sexual equality, and political ideals," all built on "his idea of 'manly friendship'" and his "masculine words" that point "toward the establishment of a better, freer, American democracy."]

Jenkins, Paul. "Walt Whitman in Chile." *Massachusetts Review* 44 (Spring/Summer 2003), 348-349. [Poem imagining a meeting in Chile between Whitman and Pablo Neruda.]


Katz, Jonathan Ned. *Love Stories: Sex between Men before Homosexuality*. Chicago: University of Chicago Press, 2001. [Offers a detailed historical and anecdotal examination of "men's lust and love for men in the nineteenth-century United States," and uses Whitman as the major case study; Whitman appears in most chapters and is the focus of Chapter 3, "A Gentle Angel Entered" (33-41), analyzing Whitman's 1841 story "The Child's Champion"; Chapter 7, "Voices of Sexes and Lusts" (95-122), tracking Whitman's efforts to "give words to his ardent intimacies" in the 1855, 1856, and 1860 editions of *Leaves of Grass* (especially *Calamus*), and analyzing critical responses to those editions; Chapter 8, "Sincere Friends" (123-132), summarizing Whitman's relationship with Fred Vaughan; Chapter 10, "I Got the Boys" (147-163), examining Whitman's relationships with Civil War soldiers; Chapter 11, "Yes, I Will Talk of Walt" (164-177), tracing Whitman's relationship with Peter Doyle; Chapter 12, "In the Name of CALAMUS Listen to Me!" (178-187), looking into Whitman's influence on and encouragement of the writer Charles Warren Stoddard; Chapter 15, "I Wish You Would Put the Ring on My Finger Again" (220-231), summarizing Whitman's relationships with Harry Stafford and Edward Cattell; three chap-
ters—Chapter 16, “He Cannot Be Oblivious of Its Plainer Meanings” (235-245), Chapter 18, “I Cannot Get Quite to the Bottom of Calamus” (257-271), and Chapter 19, “Ardent and Physical Intimacies” (272-287)—all tracking John Addington Symonds’ life, his correspondence with Whitman, Whitman’s tortured responses to him, and Symonds’ writings about Whitman; Chapter 24, “A Much More Intimate Communion” (321-329), discussing Edward Carpenter’s, Gavin Arthur’s, and Allen Ginsberg’s attitudes toward Whitman and their sexual interrelationships; and the Conclusion, “Sex and Affection between Men—Then and Now” (331-343), proposing that Edward Cattell’s expressed love for Whitman is one of the most revealing relationships about nineteenth-century male-male affection: “Cattell and Whitman, I believe, consciously used their time’s language of spiritual true love to speak safely and freely of a relationship that was actively affectionate and erotic.”

Kellar, E. Levitt. “Whitman Garden Restoration.” “Conversations” (Fall/Winter 2003), 1-2, 5. [Reports on the efforts to restore the back garden at Whitman’s Mickle Street home “to the way it appeared when Walt lived at the house”; with photos of the garden in 1887 and as it is at present.]

Merrill, Christopher. “After Great Pain: Writing September 11th.” Nineteenth-Century Literature [Korea University, Seoul, Korea] (2003), 139-160. [Contrasts the impressive ways Lincoln, Dickinson, and Whitman wrote about the Civil War to the “failure of the American political class and its writers to frame the terrorist attacks of September 11th in their largest historical context.”]

Miller, Matthew. “Selection from the Talbot Wilson Notebook of Walt Whitman: An Introduction.” Double Room no. 3 (Fall/Winter 2003), http://www.webdelsol.com/Double_Room/issue_three/Matthew_Miller_1.html. [Introduces a partial transcription of Whitman’s “Talbot Wilson” notebook and describes the circumstances under which the author examined the notebook at the Library of Congress.]


Ono, Kazuto. “Amerika runesansuki no bunka/bungaku ni okeru uchu ishiki: Gaikan” [“An Overview of the Cosmos in the Literature and Culture of the American Renaissance”]. Eigo Eibungaku Ronso [Studies in English Language and Literature] 52 (2002), 25-54. [Examines the development of astronomy in the nineteenth century and discusses the mid-nineteenth-century scientific view of what the cosmos was like; traces the effects of astronomy on the writings of Emerson, Thoreau, Poe, and Whitman; investigates the “astronomical dynamics” in Leaves of Grass; in Japanese.]

Book, He Objected to Me: Walt Whitman, James Russell Lowell, and the Rhetoric of Exclusion” (49-104); and Chapter 4, “What Is a Man Anyhow?: Whitmanites, Wildeans, and Working-Class Comradeship” (105-127).]


Price, Kenneth M. To Walt Whitman, America. Chapel Hill: University of North Carolina Press, 2004. [Examines Whitman as “a foundational figure in American culture . . . so central to practices and formulations of American culture, past and present, that we may use his life, work, ideas, and influence to examine major patterns in our culture over the last 150 years”; chapters include “Whitman in Blackface” (9-36), dealing with Whitman and race; “Edith Wharton and the Problem of Whitmanian Comradeship” (37-55); “Transatlantic Homoerotic Whitman” (56-69), dealing with John Addington Symonds, Edward Carpenter, D. H. Lawrence, E.M. Forster, and Gilbert Adair’s Love and Death on Long Island; “Xenophobia, Religious Intolerance, and Whitman’s Storybook Democracy” (70-89), examining John Dos Passos, Ben Shahn, and Bernard Malamud; “Passing, Fluidity, and American Identities” (90-107), dealing with William Least Heat-Moon, Gloria Naylor, and Ishmael Reed; and “Whitman at the Movies” (108-138), examining the use of Whitman in films from 1913 to the present.]


Robertson, Michael. “Worshiping Walt: Lancashire’s Whitman Disciples.” History Today (April 2004), 46-52. [Discusses the Bolton, England, group of Whitman enthusiasts known as the Eagle Street College and analyzes how this group “eagerly embraced Whitman’s idealized vision of male friendship,” which offered them “a cultural safe space where they could freely express their love for one another” and helped them to develop a “gospel of Whitman.”]


Thomas, M. Wynn, and John Turner. “‘Whitman, the great poet, has meant so much to me’: Lawrence’s Studies in Classic American Literature, 1919-
1923.” Walt Whitman Quarterly Review 21 (Fall 2003), 41-64. [Reviews D. H. Lawrence’s Studies in Classic American Literature, edited by Ezra Greenspan, Lindeth Vasey, and John Worthen (2003), and examines Lawrence’s changing views on Whitman as expressed in the various versions of his essay on Whitman.]


The University of Iowa

ED FOLSOM

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