

Abstracts of Articles and Reviews

Nineteenth-Century Prose: Volumes 38-51

Volume 38, No. 1, Spring 2011, Special Issue: Charles Darwin

Lloyd, Rosemary [Adelaide University]. “Georges Cuvier and the Power of Rhetoric” (13-34)

Claims Cuvier’s powerful rhetoric and exceptional descriptive talents enabled him to dominate French thinking in the debate between those who were convinced, as he was, that species remained unchanged and those who, like Geoffroy Saint-Hilaire, believed in gradual transformation of species away from the fossil record. Cuvier’s quickness of mind in public debates as well as his ability to bring past ages vividly alive to lay readers exerted a considerable hold over writers, the wider public, and the scientific community. Explores some of the rhetorical techniques and devices that enabled Cuvier to impose his convictions on the nation well beyond the publication of Darwin’s *Origin of Species*.

Harper, Lila Marz [Central Washington University]. “Reexamining Taxonomy and Gender: T.H. Huxley, G.H. Lewes, and George Eliot View the Medusa” (35-58)

Examines the collection of popular natural history essays titled *Sea-Side Studies at Ilfracombe* (1859), co-written by G.H. Lewes and George Eliot, and reviews debates over the classification of marine invertebrates in the mid-nineteenth century. Analyzes how the taxonomic reorganization of marine invertebrates undermined assumed concepts of gender in the natural world, as Lewes and Eliot engage new research into such topics as the alternation of generations and T.H. Huxley’s proposed reclassification systems. Investigation into invertebrate life cycles and the separation of

the coelenterates from the echinoderms mark major changes in the understanding of how life is organized and viewed. These debates, as they worked their way into popular culture, increasingly moved natural sciences from more moralistic and ethnocentric approaches and prepared the ground for Darwin's argument for natural selection.

Wynn, James [Carnegie Mellon University]. "A New Species of Argument: The Role of Mathematics in Darwin's *Origin of Species*" (59-98)

Recovers Darwin's efforts to construct quantitative theories of dynamic variation and divergence of character through a close rhetorical examination of his arguments as well as a careful assessment of his reading habits, ideas, and correspondences. Suggests that more credit needs to be given to Darwin as a pioneer of mathematical argument in the study of organic phenomena.

Noble, Mary [Drew University]. "Darwin Among the Novelists: Narrative Strategy and *The Expression of Emotions in Man and Animals*" (99-126)

Argues that, despite private reservations about the value of novel reading, Darwin used rhetorical strategies used by novelists, and in *The Expression of the Emotions in Man and Animals* he even uses passages from the novels of Scott, Dickens, George Eliot, and others to demonstrate that humans and animals share behavioral traits.

Atwood, Sara [Independent Scholar]. "The Soul of the Eye: Ruskin, Darwin, and the Nature of Vision" (127-146)

Refutes the notion that Ruskin's quarrel with Darwinian theory is antiscientific and reactionary. Claims Ruskin's attitude toward Darwinism was considerably more nuanced and complex. Ruskin was not scientifically ignorant, but he took issue with what he considered the dehumanizing tendencies of modern scientific research, which he felt took no account of the soul: evolutionary theory seemed to lower mankind,

while his life's work was devoted to raising it. Although Ruskin's difficulties with Darwinism are often discussed in terms of natural theology, natural science, or aesthetics, it can be argued that the deepest roots of his resistance lie in his firmly held conviction of the moral and spiritual significance of sight. Claims that what Ruskin found most offensive in Darwinism was the flawed and potentially destructive vision it seemed to invite.

Kuskey, Jessica [Oberlin College]. "Bodily Beauty, Socialist Evolution, and William Morris's *News from Nowhere*" (147-182)

Argues that the utopian future described in Morris's *News from Nowhere* is best explained by placing the novel within the context of the evolutionary scientific theory produced within Morris's late-nineteenth-century socialist circle. Discussions in the socialist periodicals *Commonweal* and *Justice* show evolution and "the survival of the fittest" integrated into the group's socialist theories and reveal their project of articulating a socialist evolutionary theory whose roots can be traced to Engels. These writers argued for a reinterpretation of Darwin's findings and proposed a new theory of evolution that cohered with socialist political doctrine. While evolution is a minor aspect of Morris's novel, examining socialist evolutionary science offers key insight to understanding the contradictory nature of late-nineteenth-century British socialism.

Review Essays

Otterberg, Henrik [University of Gothenburg]. "Walking and Thinking with Thoreau" [Review of Henry David Thoreau, *Excursions*, edited by Joseph J. Moldenhauer (2007)] (183-206)

Claims essays in *Excursions* have a thematic unity that not only provides a chronological record of Thoreau's travels but also of his evolving scientific thought. Offers brief critical analyses of the essays published in this volume. Traces the publication history of *Excursions* and comments on the quality of Moldenhauer's editorial apparatus, which is generally

regarded as first-rate. Concludes that this will be the standard edition for some time.

Lloyd, Rosemary [Adelaide University]. “In Search of Lost Conversations.” Review of *Models of Collaboration in Nineteenth-Century French Literature: Several Authors, One Pen*, edited by Seth Whidden (2009); and Helen Abbott, *Between Baudelaire and Mallarmé: Voice, Conversation and Music* (2009). (207-216)

Examines two studies that deal with the relationship between the spoken voice of writers and the literary works they produced. Finds Whidden’s collection of essays valuable for highlighting the way conversations between writers and others make their way into texts, suggesting that individual works are in some sense collaborations; faults Whidden and his contributors, however, for not drawing from each other’s work, which would have made the collection more valuable as a model for how the collaborative process works. Praises Abbott’s monograph for its sensitive discussions of the question: How do poems change when attention is paid to how they affect our bodies as well as our minds? Applauds Abbott for choosing to discuss two poets that have left a body of critical as well as creative work that might be used in answering the question. Considers Abbott’s study a notable contribution to an aspect of both poets that has not received sufficient attention to date.

Reviews

Gougeon, Len [University of Scranton]. Review of Katherine Wolff, *Culture Club: The Curious History of the Boston Athenaeum* (2009). (217-220)

Finds Wolff does an admirable job in tracing the history of the Boston Athenaeum, a private research library, during the first half of the nineteenth century, focusing on a number of crises that marked its development. Summarizes Wolff’s discussion of the challenges to the Athenaeum’s elitist goal of preserving high culture and promoting a disinterested pursuit of

truth: first, by the anti-slavery movement that wished to see the Athenaeum become involved in current political matters; and second, by the desire of some members to permit the general public greater access to books by turning the Athenaeum into a public library. Considers Wolff's book a valuable resource for those wishing to study the difficult relationship between democracy and high culture in nineteenth-century America.

Mulvihill, James [University of Alberta]. Review of Susan M. Levin, *Dorothy Wordsworth and Romanticism* (2009); and Susan M. Levin, *Dorothy Wordsworth* (rev. ed. 2009). (220-225)

Reviews in detail the salient points of the recently re-released edition of Levin's 1987 publication. Believes Levin is exceptionally good at placing Dorothy within the writing community of which she was a member and to which she contributed significantly, if not always acknowledged by the more famous (male) members of her circle. Focuses on Levin's examination of ways Dorothy sought to establish her unique authorial voice within this circle. Considers Levin's *Dorothy Wordsworth* for the Longmans Cultural Edition series a useful collection of Dorothy's writings that will help students and teachers understand her and the historical context in which she wrote.

Behrendt, Stephen C. [University of Nebraska]. Review of *Frankenstein, or, The Modern Prometheus: The Original Two-Volume Novel of 1816-1817 from the Bodleian Library Manuscripts*, edited by Charles E. Robinson (2008). (225-230)

Describes the work that editor Charles Robinson has invested in presenting the earliest manuscript versions of Mary Shelley's novel, noting its convoluted publication history and commenting favorably on Robinson's decision to publish both manuscript versions in the Bodleian Library: the one Mary drafted, and the one annotated by her husband Percy. Believes this volume will be of value not only to scholars but to those interested in how to go about producing works based on archival research and those intrigued by the production of literary texts.

Brattin, Joel J. [Worcester Polytechnic Institute]. Review of Michael Slater, *Charles Dickens* (2009). (230-233)

Has almost unqualified praise for this intelligent, thoroughly researched, and well-written biography. Considers this study particularly valuable in focusing on Dickens's fiction while outlining his relationships with family and friends and discussing his career as a journalist and public performer. While the book provides no new revelations, Slater's intimate knowledge of his subject allows him to offer keen insights that highlight Dickens's virtues and his personal failings. Believes Slater's judgments are thoughtful and carefully weighed.

Mazzeno, Laurence W. [Alvernia University]. Review of Christine Bolus-Reichert, *The Age of Eclecticism: Victorian Literature and Culture, 1815-1885* (2009). (234-236)

Describes the methodology Bolus-Reichert employs in discussing the concept of eclecticism, a practice ostensibly viewed by the Victorians with disdain but in practice the most common form of artistic expression in the century. Notes that Bolus-Reichert devotes the first half of her study to explaining the concept, especially as it was articulated by the French philosopher Victor Cousin; considers her discussion of eclecticism practiced by Tennyson, Kingsley, Arnold, Pater, and Hardy convincing and illuminating. Finds real merit in this interdisciplinary and transnational study of an important cultural and ideological shift that occurred throughout Europe in the nineteenth century.

Mazzeno, Laurence W. [Alvernia University]. Review of Maria LaMonaca, *Masked Atheism: Catholicism and the Secular Victorian Home* (2008). (236-238)

Considers LaMonaca's study of a topic well researched by others of particular value in its ability to synthesize earlier scholarly work in a fresh examination of writings by many women writers who deal with the effects of religion on their daily lives. By approaching these works in the context

Abstracts of Articles and Reviews

of cultural norms and focusing on nonfiction prose that dealt with the perceived threat posed by Catholicism to traditional English life, LaMonaca explains how fiction and poetry made use of Catholicism, either attacking it or covertly presenting it as an attractive alternative to the dour Protestant ethic of virtue and behavior.

VanArsdel, Rosemary T. [University of Puget Sound]. Review of Alberto Gabriele, *Reading Popular Culture in Victorian Print: Belgravia and Sensationalism* (2009). (239-240)

Finds merit in Gabriele's subject, as *Belgravia* was an important journal in nineteenth-century England. But believes the volume is seriously marred by almost unreadable prose and filled with errors that should have been caught and corrected by the publisher.

Helsing, Elizabeth [University of Chicago]. Review of Catherine Maxwell, *Second Sight: The Visionary Imagination in Late Victorian Literature* (2008). (240-245)

Gives careful attention to the intricate argument put forth in Maxwell's study, which is principally concerned with late Victorian writers' continuing desire to move beyond observed, empirically describable phenomena or to transform and estrange them. Points out the many previous studies concerned with vision/the visionary in order to establish Maxwell's work as a fresh look at the concept of visionary imagination. Finds her chapters on Pater and Hardy particularly strong.

**Volume 38, No. 2, Fall 2011, Special Issue:
John Ruskin**

Atwood, Sara [Portland State University]. “‘The things that lead to life’: Ruskin and Cultural Value” (1-12)

Ruskin’s understanding that “A truly valuable or availing thing is that which leads to life with its whole strength” underpins his thinking about culture and informs the uses he makes of it. His concept of life is drawn from the richness of experience generated by looking, drawing, thinking, and reading. In his books and social schemes, Ruskin sought to extend this vital culture to others. Ruskin’s sense of cultural value, as this introduction argues and as the essays in this volume attest, is worthy of attention not only because of the influence his ideas exerted in his own day, but for what we stand to learn from them today.

Wilmer, Clive [University of Cambridge]. “Ruskin and the Challenge of Modernity” (13-34)

Ruskin called his first book *Modern Painters* and made his name by establishing a visual aesthetic for the modern age. By the time he reached middle age, however, it was not altogether clear whether he spoke for modernity or for reaction. There have been questions about whether *Unto This Last*, his attack on political economists, was the protest of an outraged conservative or the blueprint for a new sort of society. It was followed by a succession of attacks on key figures in the transition to a fully industrialized and secularized society: notably on Whistler and Darwin. By the end of his career, he was speaking of Kate Greenaway as if she had been a painter of Turner’s stature. Ruskin’s apparent ambivalence is a mark not of uncertainty but of dissent: an attempt to define a distinctive course in the understanding and measure of cultural value.

Davis, Alan [Lancaster University]. “Misinterpreting Ruskin: New light on the ‘dark clue’ in the basement of the National Gallery, 1857-58” (35-64)

It has been suggested that Ruskin’s discovery of erotic drawings by Turner brought on a major crisis that was the real turning point of his life. If

correct, this affects perceptions not just of Ruskin's life but also of his work from 1858 onwards. However, the story of Ruskin and the erotic drawings tends to distract attention away from the cultural value of his work; therefore, a particularly careful examination of the case for its significance is necessary, one that focuses on Ruskin's little-known attempts to edit some of Turner's finest compositions in the fifth volume of *Modern Painters*, seeking to explain these activities through his work on the Turner Bequest. Using images of sketches in the Bequest, it is possible to recapture something of what Ruskin saw and to seek to understand what led him to dismiss a large proportion of sketches as "entire rubbish." Argues that Ruskin's rejection of these drawings can be understood purely in terms of his known attitude to what he considered to be inferior art; that this provides a full and adequate explanation not only for the anomalies in his etched illustrations, but also for the darkened and disillusioned perception of Turner recorded in *Modern Painters V*. In terms of understanding Ruskin's life and work post-1858, his encounter with Turner's erotica may be much less important than has been supposed.

Casaliggi, Carmen [Cardiff Metropolitan University]. "Craft and Labor in John Ruskin's Romantic Tradition: *The Harbours of England*" (65-84)

Examines Ruskin's Introductory essay to *The Harbours of England* (1856), a text grounded on the aesthetics of Romanticism; the essay is significant for revealing Ruskin's views of human labor and collaborative enterprise. In *The Harbours* Ruskin expresses hostility and opposition to various key concerns of Victorian modernity.

Frost, Mark [University of Portsmouth]. "Of Trees and Men: The Law of Help in *Modern Painters V*" (85-108)

Examining "The Law of Help" and "Of Leaf Beauty" from John Ruskin's *Modern Painters V* (1860), argues that Ruskin used both botany and aesthetics to pursue an organic conception of organization and creativity, and attempted to articulate a vision of harmonious order that could be equally applicable to art,

politics, and society. Ruskin's belief that composition consisted in the mutual relationships of parts within a whole was founded on his reading of environment, which he then applied to human concerns, making his work a site of proto-ecological and biocentric enquiry. His natural history was also marked by commitment to anthropocentric notions of hierarchy and design. The co-existence of these competing visions of environment made Ruskin's natural history a realm of tension and unresolved conflict, but he also generated a unique conceptualization of nature that he sought to apply to politics. Analyzing Ruskin's later political work in the theoretical realm of *Unto This Last* (1862) and in the practical arena of the Guild of St. George, argues that the dual impulse of his natural history is writ large in his social thought. Also suggests Ruskin was unable to translate his unreflexive communitarianism into the field of utopian praxis, and that the Guild was caught between commitments to hierarchy and decentralized interdependence.

Yeandle, Peter [Loughborough University]. "Art, Ethics and Pleasure: The Influence of Ruskin on the Rev. Stewart Duckworth Headlam" (109-132)

Fills in a lacuna in the study of Ruskin's influence on late nineteenth-century British socialism by examining his influence on the Reverend Stewart Duckworth Headlam (1847-1924), one of the founding fathers of the Christian Socialist "revival" in late Victorian London. One of the most colorful and controversial preachers of his period, Headlam stood bail for Oscar Wilde, took the platform with Irish Nationalists campaigning for Church disestablishment, and acted as character witness for high-profile secularists. Although his passion for theater and ballet met with consternation from superiors and mockery by the popular press, Headlam's defense of the performing arts and the sacred vocation of artists drew from Ruskin's doctrines of beauty and meaningful labor. Sincere, committed, and dedicated to the welfare of the working classes, Headlam felt Christianity and Socialism were interchangeable terms, and that Christians were obliged to tend to the earthly rather than the spiritual needs of the people.

Roussillon-Constanty, Laurence [Université de Pau et des Pays de l'Adour]. "Beyond Proust: The Legacy of Ruskin's Thought in France" (133-156)

Marcel Proust's translation of Ruskin's works was the primary reason why Ruskin's thoughts and writings crossed the Channel back and forth so easily at the turn of the twentieth century. As recent research has shown, the Victorian sage's silhouette also looms large in other, more remote quarters, from social politics to contemporary French art history. This essay retraces the critical reception of Ruskin's writings in France from 1864 to the twentieth century, with a particular focus on art history; also explores the way in which Ruskin's aesthetic stance may have found new echoes in the art criticism of the eminent French art historian Daniel Arasse's new "philosophy of art."

Eagles, Stuart [Independent Scholar]. "'For Fear of Bears': Ruskin in Russia (A Biblio-Historical Sketch)" (157-194)

Provides an overview of late imperial Russia's cultural engagement with Ruskin. Excluding Tolstoy and his immediate followers from the survey, it identifies other translations and translators of Ruskin. It argues that in preaching a gospel of art in which beauty is considered a social necessity, Ruskin suggested to key members of a broad creative élite, especially the Symbolist artists and writers of Russia's Silver Age, strategies for connecting otherwise fragmented ideas in an increasingly divided, modernizing society. Ruskin's vilification of contemporary Britain, and his celebration of a more harmonious and creatively successful past, simultaneously provided a stark warning of a degraded future and offered new hope that such a fate might be avoided in Russia. Ruskin's cultural presence in late nineteenth- and early twentieth-century Russia is almost completely unknown, and to recover it helps scholars understand more fully both the history of this period of Russian culture and the nature of Ruskin's international influence.

Review Essay

Atwood, Sara [Portland State University]. “‘The shadow, or the hope, of the hills’: The Victorian Mountain Experience” [Review of Ann C. Colley, *Victorians in the Mountains: Sinking the Sublime* (2010)] (195-214)

The Victorian fascination with the Alps was rooted in the concept of the sublime, as defined by Burke and developed by the Romantics. The mountains aroused feelings of reverence for their spirituality and aesthetic beauty, while demanding a healthy respect for the dangers inherent in precipice and crevasse. Colley argues that beginning in mid-century, however, adherence to the notion of the sublime began to weaken as mountain landscape—and the Alps in particular—became more accessible. Colley attempts to account for this shift in attitude, exploring the social and political forces that drove Victorian mountaineering and examining the particular relationship to the mountains of three important literary figures: Ruskin, Hopkins, and Stevenson.

Reviews

Waithe, Marcus [Cambridge University]. Review of Stuart Eagles, *After Ruskin: The Social and Political Legacies of a Victorian Prophet, 1870-1920* (2011). (215-221)

Describes the contents and principal line of argument in this scholarly, serious-minded, and balanced study of the influence Ruskin has had on succeeding generations. Finds merit in Eagles’s approach that highlights paradoxes of influence rather than privileging any one tradition of Ruskin’s reception in various fields. Applauds Eagles for presenting considerable evidence (including archival materials) to support claims for Ruskin’s ongoing influence into the twentieth century, but he feels there is more to be said on the subject. Nevertheless, Eagles’s book prompts readers to consider parallels between the 1870s and the early twenty-first century.

Moody, Lisa [Southeastern Louisiana University]. Review of Sara Atwood, *Ruskin's Educational Ideals* (2011). (221-225)

Summarizes Atwood's approach in her attempt to offer a comprehensive look at the development of Ruskin's ideas about the nature and value of education. Claims Atwood makes a convincing argument for a serious re-examination of *Fors Clavigera* to help counter modern notions of education as a commodity. Briefly outlines Ruskin's Law of Help as Atwood presents it as the centerpiece of his educational philosophy. Also praises Atwood for identifying contemporary applications of Ruskin's principles.

Betjemann, Peter [Oregon State University]. Review of Beverly K. Brandt, *The Craftsman and the Critic: Defining Usefulness and Beauty in Arts and Crafts-Era Boston* (2009). (225-231)

Focuses on aspects of Brandt's book most likely to appeal to literary scholars. Points out parallels between those engaged in the crafts movement and their contemporaries in literature and philosophy in wrestling with issues of theory and practice in their respective disciplines. Finds a particular strength in Brandt's exposition of the way the practices of various crafts developed as textual discourses. Cites numerous parallels between these discussions and William James's work on pragmatism. Argues that this book can provide important insights for scholars across a wide range of disciplines.

Johnson, Rochelle [University of Idaho]. Review of Shannon L. Mariotti, *Thoreau's Democratic Withdrawal: Alienation, Participation, and Modernity* (2010). (232-235)

Generally positive assessment of Mariotti's attempt to read Thoreau's essays on nature in light of the theory of withdrawal proposed by German philosopher Theodor Adorno. Believes Mariotti argues convincingly that Thoreau's late excursions were a political statement, as they allowed him to rejuvenate his critical faculties and thereby contribute more effectively to the democratic process. Mariotti makes a strong case for Thoreau as a figure who can enrich one's sense of democracy.

Schneider, Richard J. [Wartburg College]. Review of Shannon L. Mariotti, *Thoreau's Democratic Withdrawal: Alienation, Participation, and Modernity* (2010). (236-241)

Pays close attention to ways Mariotti reads Thoreau's work through the lens of German philosopher Theodor Adorno. Feels the direct connection is slim, but Mariotti is successful in linking them as figures who saw withdrawal from society as an important tool in sharpening one's critical faculties and thereby becoming better citizens; praises her analysis of Thoreau's style. Concludes, however, that the close focus on the political dimension of Thoreau's later writing overlooks other key reasons he undertook his excursions; believes Mariotti needs to situate the political implications of Thoreau's essays in the context of his broader goals.

Louttit, Chris [Radboud University]. Review of *Rewriting Texts, Remaking Images: Interdisciplinary Perspectives*, edited by Leslie Boldt, Corrado Federici, and Ernesto Virgulti (2010). (242-244)

Summarizes the status of adaptation studies in the early twenty-first century. Finds this interdisciplinary collection contains many interesting, informative, and genuinely enlightening insights into the individual artists and works discussed in the essays, but finds little attempt to draw larger implications or link essays in some meaningful way.

**Volume 39, Nos. 1 & 2, Spring/Fall 2012, Special Double Issue:
Religion and Prose**

Forum: “The Sacralization of Literature in the Nineteenth Century”

McKelvey, William R. [Washington University St. Louis]. “Children of the Sixties: Post-Secular Victorian Studies and Victorian Secularization Theory” (17-32)

Argues that “an increasingly secular Victorian period now noticeably jars with a new consensus” and that “the real debate about the stages and timing of religious decline in Britain is located, if anywhere, in the twentieth century and its aftermath.”

Responses to McKelvey

Gilpin, W. Clark [University of Chicago Divinity School]. “Religion and the Secular in Victorian Prose: In Dialogue with William R. McKelvey” (33-39)

Examines Charlotte Brontë’s *Jane Eyre* and Thomas Carlyle’s *On Heroes, Hero-Worship, and the Heroic in History* to demonstrate “the epoch’s sense that a comprehensive worldview was fragmenting but also the sense that a cultural space—a secular space—was available in which the religious implications of that fragmenting could be the subject of imaginative literature and philosophical essays.”

Jager, Colin [Rutgers University]. “Leaving for Germany: Literature, Theory, and Religion” (40-48)

Responds to McKelvey’s critique of the sociological explanation of religious decline by demonstrating that the optimistic faith in free enterprise of men like W.E.H. Lecky demanded “a critique, and the most powerful such critique comes from Marx and Weber and contemporary critics of neoliberalism—the very tradition that McKelvey links to 1960s secularization theory.”

Winscheffel, Ruth Clayton [Open University]. “Dancing to the Music of Time: Modernity, Secularization, and Incarnation” (49-57)

Emphasizes the need for historians to explain why men like Lecky and Spencer identified secularization as a key characteristic of their age. Uses Charles Gore’s life to demonstrate the kind of bridge that existed “between the Liberal Anglicanism of the nineteenth century and the Christian socialist/welfare state impetus of the twentieth.”

King, Joshua [Baylor University]. “A Post-Secular Victorian Study: Religion, Reading, and Imagining Britain” (58-70)

Agrees with McKelvy’s call for a “post-secular scholarship,” but wonders if the case is pushed too far in characterizing John Henry Newman, Herbert Spencer, and W.E.H. Lecky as participants in a particular kind of religious discourse motivated by religious convictions.

McKelvey, William R. [Washington University St. Louis]. “Rejoinder” (71-81)

Responds to the four respondents, suggesting that he has “sought an emphatic, rather than theoretical, way to call others to think about interactions between and concerns shared by the secular and the religious, two concepts that have been handled antithetically too often.”

Gladstone and Religious Discourse

Biagini, Eugenio [University of Cambridge]. “Introduction: Gladstone and Religious Discourse” (82-86)

Argues the tendency to dismiss Gladstone’s “conviction” politics is rooted in a misunderstanding of the complexity of the positions from which he started. Believes Gladstone’s political strategy was based upon a resolve to harness intellectual and social forces unleashed by the growth of liberalism to achieve conservative goals. Claims his populist style was deeply influenced by the religious modes of agitation typical of the Reformed tradition and Protestant revivalism; in all his political efforts, he

tried to identify and interpret for contemporaries the centrality of the traditional Christian message.

Erb, Peter C. [Wilfred Laurier University]. “Rhetorics of Belief: Persuasive Style in the Gladstone-Réville-Huxley Debates” (87-112)

Explores the debate on the rise of religion that exploded in the English press between November 1885 and April 1886. Primarily focuses on the opposition of its main opponents—the theologically conservative Gladstone and the chief proponent of “new science,” Huxley—the debate was prompted initially by Gladstone’s reaction to a critique of his views of religion by the French Protestant, Albert Réville. Although now forgotten, Réville was well-known in Gladstone’s day and was a central figure in establishing the liberal religious view that shaped the pattern by which the Darwinian schema would be assimilated within the Christian world. Discusses the implications for the ongoing debate between Gladstone and Huxley, and science and religion.

Bebbington, D.W. [University of Stirling]. “Gladstone’s Preaching and Gladstone’s Reading” (113-136)

Examines Gladstone’s lifelong interest in sermons. He preached regularly to his own household between 1840 and 1866, following the cycle of the church year and concentrating on the struggle of the believer against sin. Reflecting Gladstone’s changing churchmanship over the period, the sermons show signs of his long-term reading as well as the books he was currently absorbing. Among the long-term influences, the Bible was chief, followed by Aristotle and Dante in a small way and Augustine in much larger measure. Of contemporary writers, those associated with the Oxford Movement, especially Robert Wilberforce, left the greatest imprint. Among writers whose works Gladstone was currently reading were the medieval theologian Bernard, the contemporary writer Charlotte Elizabeth Tonna, and Gladstone’s friend Henry Edward Manning, later Cardinal-Archbishop of Westminster. Long-term influences exercised greater sway over the politician’s preaching.

Armond, Andrew [Oklahoma Baptist University]. “Gladstone’s *Via Media* Theory of Development” (137-172)

Examines an unpublished manuscript in which William Gladstone rebuts John Henry Newman’s *Essay on the Development of Christian Doctrine*. Contrary to either the pure Protestant theory of development, which claims an invisible church whose membership (known only to God) is based upon an internal, individual, spiritual feeling, or the Roman Catholic theory (as promulgated by Newman), which claims a visible, apostolic, sacramental authority, Gladstone puts forth a solidly Anglican *via media* that attempts to moderate between these theories.

Peterson, Stephen [Independent Scholar]. “The Gladstone-Ingersoll Debates in the American Periodical Press” (173-200)

Gladstone’s 1888 dispute with the popular agnostic Robert Ingersoll was among the British statesman’s historic ventures into religious controversy. Their exchange was part of a larger symposium on faith and agnosticism published in the *North American Review*. Gladstone’s involvement captivated many in the American press, eliciting numerous editorials that reflect a wide array of opinions. Focuses on how Americans perceived Gladstone’s effectiveness as a Christian apologist, probing the extent to which, in an age of increasing specialization, Americans believed a lay theologian of Gladstone’s stature could successfully combat the agnostic challenge. Further seeks to contextualize Gladstone’s orthodox defense of faith relative to the trends then current in higher critical theology and free-thought agnosticism. Also sheds some light on the use of religious controversy by nineteenth-century writers and editors to sell copy.

Additional Articles on Religion and Prose

Binfield, Clyde [University of Sheffield]. “Sermons as Prose: An Independent Tradition in Context” (201-254)

Focuses on the golden age of English Nonconformist ministry, taking this mythical golden age to be in second half of the nineteenth century. Considers

the possible evidence for such an ideal, before concentrating on the evidence provided by sermons. Examines work by three ministers: two Congregationalists, David Loxton and Alexander Raleigh, and one Baptist, Samuel Augustus Tipple. Loxton had his main ministry in Sheffield; Raleigh and Tipple had theirs in London. Examines their social background, their careers, their character and appearance, their familial and congregational credibility, and the extent to which they were public figures beyond the immediate confines of their congregations. Also examines their style and rhetoric. For each of the three, the sermon is seen to have been a literary and intellectual creation designed to convince, convict, and transform.

Hardwick, Joseph [Northumbria University]. “Early Victorian Periodicals and the Colonial Church of England” (255-284)

The decades after 1830 constitute a period of critical importance in the history of the Church of England in the British Empire. Anglicans were buffeted by political changes that brought with them new questions: how was the Church to govern itself, what was the nature of Anglican identity, how would the different branches of the Church be unified, and which communities should the Church serve? Did the Church’s traditional status as the “Church of the English” mean it still had a duty to minister to a wider, and rapidly expanding, colonial population? Much of this debate was conducted in the pages of a new class of periodicals devoted specifically to the Church in the colonies. Focusing primarily on one publication, the *Colonial Church Chronicle* (first published in 1847), examines answers that a group of orthodox high churchmen gave to key questions engaging imperial Anglicans, and considers whether periodicals could bring imperial Anglicans together to create a sense of “Anglican Communion,” or if print literature was another source of contestation and division in colonial Churches.

Larsen, Timothy [Wheaton College]. “Biblical Commentaries as Prose” (285-302)

Victorian biblical commentary has been woefully and unjustly neglected. In the nineteenth century, authors viewed writing a biblical commentary as an

effective way—sometimes even the ideal way—to change religious opinion in society at large. Readers often found biblical commentaries to be exciting, even potentially explosive, works. These convictions about the genre were widely held across the religious and skeptical spectrum. Explores this largely unmapped terrain with special reference to the lives, thought, writings, and arising controversies of the Tractarian priest and scholar E.B. Pusey; the theologically liberal Anglican bishop, William Colenso; the popular atheist leader, Charles Bradlaugh; the preeminent Baptist preacher, Charles Spurgeon; and the Anglo-Catholic and leading poet, Christina Rossetti.

Dilbeck, D.H. [University of Virginia]. “‘The Voice of Faithful Tradition’: The Madison-Leland Legend in Nineteenth-Century Print” (303-322)

Examines the legend surrounding a famed meeting between James Madison and John Leland, a prominent Virginia Baptist minister in 1787, on the eve of Virginia’s ratification of the federal Constitution. Common lore suggests that Madison secured Virginia Baptists’ support of ratification, and, in exchange, agreed to sponsor a Bill of Rights guaranteeing religious liberty, at a later date. Much has been written about the meeting attempting to distinguish fact from fiction; this article focuses instead on the development and significance of the often-told story of the meeting. Analyzes ten accounts of the meeting published in the nineteenth century, exploring the distinct differences between accounts authored by Baptists and non-Baptists; differences underscore the reasons why Baptists long cherished the memory of John Leland and his meeting with Madison. To later Baptist authors, the meeting confirmed what they considered to be a critical piece of Baptist denominational identity: an unrivaled commitment to religious liberty.

Schroeder, Sharin [National Taipei University of Technology]. “*The Iliad* and the Articles: Francis William Newman’s Reply to Matthew Arnold” (323-352)

Francis William Newman’s *The Iliad of Homer Faithfully Translated into Unrhymed English Metre* (1856) was famously criticized by Matthew

Arnold in *On Translating Homer* (1861) as “ignoble,” and the criticism stuck. The literary and theological debates of the 1860s, however, were informed by a growing uncertainty regarding the distinctions between sacred and non-sacred ancient texts, as evidenced by the uproar over *Essays and Reviews* (1860). The disagreement between Arnold and Newman regarding the *Iliad* was in fact rooted in the broader theological disagreements that were then threatening the Anglican Church, especially attitudes toward the validity and role of the Thirty-nine Articles. Re-examining the Homeric debate in its original context illuminates important complexities of Anglicanism in the 1860s and demonstrates that readings of the *Iliad* were dependent on religiously-granted authority.

Lupovitch, Howard [Wayne State University]. “The Skeleton and the Mummy: Kohut, Kohler, and American Jewry’s Search for Authenticity” (353-376)

Explores the polemical exchange that took place during the spring of 1885 between two leading Manhattan rabbis: Kaufman Kohler, the voice of radical Reform Judaism in America, and Alexander Kohut, the leading spokesman of moderate Reform Judaism. Shows how the debate, which initially revolved around conflicting notions of the aims of Reform Judaism, expanded into a larger and more contentious disagreement over the legitimate rationale for changing traditional Judaism. Kohler argued that the *Zeitgeist* was the only necessary and relevant rationale; Kohut insisted that any and all changes must be justified within the pre-existing corpus of rabbinic literature and legal precedent. This debate became a referendum on whether the ideologically charged German-Jewish style of religious reform or the more pragmatic and moderate Hungarian *Neolog* style of innovation was more authentic.

McIlhenny, Ryan [Xin Wei University]. “‘I am not my own director’: Catholic Slavery and Protestant Freedom in George Bourne’s *Lorette*” (377-410)

Offers a detailed discussion of George Bourne’s novel *Lorette* as an evangelical theological drama, articulating a concept of freedom as a

product of biblical faith. Bourne was not only the pioneer of immediate emancipation in the United States but also the first to inaugurate the ex-nun genre in American literature. A devout Protestant, Bourne argued that false religion, exemplified by Catholics and slaveholding Protestants, led inevitably to the enslavement of both body and soul. He consistently balanced his time combating both southern slavery and Roman Catholicism, the two predominant enemies of political freedom and pure Christianity. The few historians who have examined *Lorette* have narrowly emphasized its relevance to antebellum politics. While not shying away from such developments, Bourne's central objective in revealing the false religion of Catholicism (as with slavery) was to present a picture of true Bible-centered Protestantism. For Bourne, physical and spiritual enslavement rested on bad theology.

Weston, Rowland [University of Waikato]. "William Godwin and the Puritan Legacy" (411-442)

With special focus on the novel *Mandeville: A Tale of the Seventeenth Century in England* (1817) and the four-volume *History of the Commonwealth of England*, explores William Godwin's ongoing engagement with his (and Britain's) Puritan heritage across a period of immense political and discursive change. Trained for the Nonconformist ministry, it is unsurprising that Godwin's magnum opus, *Enquiry Concerning Political Justice*, was indebted to the culture of Rational Dissent. Although the crucial moment in the formation of Rational Dissent and that of English Protestant Nonconformity more generally was the Civil War period (1640s and 1650s), it was not until 1815, after a decade of mostly pseudonymous writing in works of biography, fiction, and history, that Godwin began to address directly this formative period in Dissenting history. It was to prove his central preoccupation over the next fifteen years. In bequeathing tendencies both to intellectual and moral autonomy and to emotional and social detachment, Puritanism is shown to underpin the essential tensions in Godwinian philosophy, tensions most precisely delineated, if not resolved, in the genres of fiction and history.

Rutz, Michael [University of Wisconsin-Oshkosh]. “Joseph Ivimey, Pilgrims of the Nineteenth Century, and Anticatholicism in Dissenting Politics” (443-454)

Explores opposition to Catholic Emancipation among evangelical Dissenters through the Baptist minister Joseph Ivimey. His 1827 text, *Pilgrims of the Nineteenth Century*, treats religious toleration, Protestant Dissenters, and Catholicism in an increasingly outdated perspective. During the early nineteenth century, the principled right to religious freedom became an important element of the Dissenters’ campaign against the Test and Corporation Acts.

Beyer, Charlotte [University of Gloucestershire]. “Religion and Spirituality in Willa Cather’s Journalism” (455-480)

Examines representations of religion and spirituality in selected journalism by Willa Cather written prior to 1900. Best known for her fiction, Cather’s oeuvre also encompasses a considerable body of journalism written over a long period of time. Her journalism was part of a wider effort by women writers and professionals to gain a foothold in American public life and letters at a time of considerable upheaval within American professions and literary culture. Cather’s journalism contributed in significant ways to debates surrounding the role of religion in late nineteenth-century American society. Her writings on gender, art and aesthetics, diversity, and change were informed ethically and aesthetically by religious and spiritual contexts, even when her own personal relationship to matters of faith was in flux. Cather’s journalism was important in the evolution of American writing on religion and spirituality, especially in the context of late nineteenth-century American women’s writing on religion.

Darlage, Adam [Texas Lutheran University]. “Heaven on Earth: George Rapp on the Destiny of Man” (481-518)

Examines the English translation of Johann Georg Rapp’s *Gedanken über die Bestimmung des Menschen: besonders in Hinsicht der gegenwärtigen*

Zeit [Thoughts on the Destiny of Man: Particularly With Reference to the Present Times] (1824). Rapp, a radical Pietist from the duchy of Württemberg, Germany, brought his followers to the United States in the early nineteenth century and officially founded the Harmony Society in 1805. Known for their practice of celibacy and communal living, the Society succeeded as an economic and social utopia in three successive settlements before finally dissolving in 1905. To date, most scholars have focused either on the Harmony Society as an American utopia, or on the influences behind the thought of Rapp, overlooking Rapp's only prose writing directed at an outside audience. Focuses on the essay as a piece of religious prose and offers a close analysis of its primary argument as well as its use of recurring figures of speech, and especially on Rapp's use of mechanical, horticultural, and alchemical metaphors in the service of his optimistic postmillennial claim that the destiny of man is nothing less than a "golden age" of selfless Christian communal living.

Review Essays

Noll, Mark [University of Notre Dame]. "Going by the Book." [Review of Timothy Larsen, *A People of One Book: The Bible and the Victorians* (2011)] (519-526)

Reviews recent scholarship on the influence of the Bible in nineteenth-century America as a prelude to critiquing Larsen's survey of biblical influence in Victorian England. Believes the book does an outstanding job in tracking that influence through its case studies of ten prominent individuals. Praises Larsen for including women among his case studies and for highlighting the influence of the Bible on Evangelicals and on several figures not normally associated with the Evangelical movement; chapters focus on Pusey, Wiseman, Bradlaugh, Annie Besant, Catherine Booth, William Cooke, Florence Nightingale, Mary Carpenter, Elizabeth Fry, Josephine Butler, Spurgeon, and Huxley. Concludes that while Larsen documents carefully the universal indebtedness to Scripture among Victorians of all religious denominations (and those outside organized

religion), there is still a need to interpret more broadly Larsen's conclusions and account for the decline of biblical influence in the twentieth century.

Powell, John D. [Oklahoma Baptist University]. "Our conversations always were serious." [Review of *The Correspondence of Henry Edward Manning and William Ewart Gladstone: The Complete Correspondence 1833-1891*, 4 vols., edited by Peter Erb (2012)] (527-540)

Highly favorable assessment of a four-volume set that contains complete coverage and exceptional scholarship. Provides numerous examples of how Erb's scholarship enhances this correspondence and helps make sense of an important and sometimes fractured relationship between two important figures in Victorian England. Describes in some detail the years-long relationship between Gladstone and Manning, highlighting topics on which they shared interest as well as those that led to serious disagreements.

Volume 40, No. 1, Spring 2013

Elce, Erika Behrisch [Royal Military College of Canada]. “A tribute of respect to the dead’: Narrative Containment and Focal Substitution in Leopold McClintock’s *The Voyage of the ‘Fox’*” (1-26)

Examining both the written and visual texts of McClintock’s *The Voyage of the “Fox,”* Elce analyzes how McClintock uses a dual strategy of narrative containment and focal substitution to rewrite the story of Sir John Franklin’s expedition as a monument to British fortitude and duty. In 1859, McClintock was lauded as a hero upon his return to England from a two-year Arctic expedition that had pushed the converted luxury schooner *Fox* into the Eastern pack ice in a final search for the remains of Franklin’s missing crew. McClintock’s narrative of his expedition was praised as simple and satisfactory; however, it appears it was actually neither transparent nor straightforward; in fact, it is the product of a series of complex narrative negotiations that rejuvenate Arctic exploration generally—and Franklin specifically—as a suitable subject for nationalist pride. Attempts to discourage any imaginative reconstruction of Arctic disaster by offering himself and his crew as visual and narrative stand-ins for members of the lost expedition.

Mangiavellano, Daniel R. [Tulane University]. “De Quincey, Coleridge, and the Literary Model of Habit” (27-60)

Argues that De Quincey defines authentic opium habituation as the effective management of one’s own personal slavery and uses Samuel Taylor Coleridge as a straw man to illustrate the perils of unmanaged, illegitimate opium use. In essays from the 1820s, 1830s, and 1840s, and in the enlarged 1856 edition of *Confessions of an English Opium-Eater*, De Quincey re-imagines Coleridge (and his habits) as alternate versions of Marley’s Ghost from *A Christmas Carol*, as Caliban, and as a squabbling “Transcendental Philosopher” engaged in farcical debate with boys at a druggist’s shop. De Quincey constructs a literary model of habit that redeploys the supernatural, the exotic, and the comically absurd in texts

from Shakespeare to Dickens to textualize ready-made images of cultural anxieties about habit. The literary model of habit constitutes a philological pre-history for addiction, one that underwrites recent studies of the addict during the nineteenth century.

Richards, Jason [Rhodes College]. “Emerson and the Gothic” (61-90)

Examines Emerson’s relationship to the Gothic tradition in literature. Although typically recognized for his Transcendental idealism, Emerson was also deeply engaged with the Gothic, a literary mode that prior to the American Civil War ran parallel to Transcendentalism but is rarely used in analyzing the works of Emerson or any other Transcendentalist. Explains how Emerson, who began writing under a long Calvinist shadow, reproduces the gloom-and-doom rhetoric of the Puritans while simultaneously drawing inspiration from European Gothics like Goethe, Coleridge, and Byron. Although, after becoming a Transcendentalist, Emerson condemns Calvinism while evincing a postcolonial determination to cast off European influence, he continues to draw from the Gothic lexicon to assail religion and anything that imperils originality. Concludes by examining Emerson’s return to the Gothic in his fatalistic work *The Conduct of Life*, a text that anticipates the pessimistic naturalism of the fin-de-siècle.

Conrad, Randall [Independent Scholar]. “Road to the Golden Age: Thoreau’s Old Carlisle Road” (91-114)

Draws upon ideas from science, mythology, theology, psychology, folklore, and women’s fashion notes from the mid-nineteenth century to elucidate “The Old Carlisle Road,” a 330-word passage that is usually considered the most obscure piece of writing in Henry David Thoreau’s journal.

McKechnie, Claire Charlotte [University of Edinburgh]. “Man’s Best Fiend: Evolution, Rabies, and the Gothic Dog” (115-140)

Examines late-Victorian Gothic literature in light of the rabies epidemic that took place in the latter half of the nineteenth century. Offers a contextual

background to the shape-shifting trope in Gothic fiction at the *fin de siècle*, revealing that rabies is a disease associated in literature with the act of biting and subsequent bodily change. Gothic images of shape-shifting and transformation oscillate between the historical and social context of the late Victorian period and the significant shifts in medical and scientific progress during the 1880s and 1890s. Examining the Gothic fiction of Bram Stoker and others, constructs a new reading of the phenomenon of shape-shifting by arguing that scientific and political rhetoric associated with rabies, a rare but nevertheless much-discussed disease, influenced key Gothic writers exploring the spread of disease between animals and humans.

Kanwit, John Paul M. [Ohio Northern University]. “‘My name is the right one’: Lady Elizabeth (Rigby) Eastlake’s Professional Art Criticism” (141-172)

Examines an influential but now neglected Victorian critic who developed a sizeable reputation beginning in the 1840s as a travel writer and art critic. Eastlake was an expert on German culture and one of the first writers to introduce the British public to early Italian art. Most importantly, she differed from more canonical male art critics by focusing on both historical facts and the formal analysis of artworks. Her prose style rivaled that of Ruskin, Pater, and Wilde. In combining expertise about artworks with a critical style, Eastlake revises notions of when and how art commentary became a professional discipline.

Faulkner, Ashley [University of Virginia]. “Virgin and Child with John: Ruskin’s Typical Romance” (173-200)

Ruskin, in Venice in 1876 to study some frescoes depicting St. Ursula, began having visions of St. Ursula herself, accompanied by the spirit of Rose La Touche. Although Van Akin Burd publicized these visions over twenty years ago, Ruskin scholarship since has generally ignored them or sought to explain them away. In fact, the Ursuline encounter inaugurated a series of distinctive writings in which Ruskin worked out his thinking on desire, girls’ education, art history, and religion. These late devotional writings on girl-saints

contribute to the literature of what James Kincaid has called Victorian “child-loving,” yet remind scholars that Kincaid left out the Child most important to Victorians—the Christ-child. Ruskin’s markedly Christian thought—while itself notably non-heteronormative—expressly critiques both Victorian scientism and what Ruskin considered the paganism of Pater and his disciples.

Horrocks, Jamie [Brigham Young University]. “Vernon Lee, Oscar Wilde, and the Dialogue of ‘New Aesthetics’” (201-238)

Reminds readers that later versions of Wilde’s “The Decay of Lying” subtitle the essay “An Observation,” but when it originally appeared in the *Nineteenth Century*, Wilde’s treatise on aesthetics was titled “A Dialogue.” Argues that the essay is a conversation held by Wilde with the British aesthete whose theoretical writing about ‘art for art’s sake’ preceded his own: Vernon Lee. A few years before “The Decay of Lying” introduced Wilde’s “doctrines of the new aesthetics” to the reading public, Lee’s essay “A Dialogue on Poetic Morality” proposes a set of aesthetic principles that prove to be the antecedents of Wilde’s “doctrines.” Though Wilde strips them of the ethical implications and high moral tone found in Lee’s essay, these “doctrines” serve as the fundamental tenets of his aestheticism, ironically buttressing his philosophy of artistic hedonism with what Lee calls “a religion of good, of right.” The pair of narrative dialogues that take place in “The Decay of Lying” and “A Dialogue on Poetic Morality” thus parallel the cultural dialogue enacted by the authors themselves as they borrow, reject, and revise each other’s notions about art in their fashioning of British Aestheticism.

Reviews

Machann, Clinton [Texas A&M University]. Review of James Walter Caulfield, *Overcoming Matthew Arnold: Ethics in Culture and Criticism* (2012). (239-242)

Believes Caulfield’s study opens the way for re-examination of Arnold’s contributions to literary criticism. Applauds his appreciation for the value of Arnold’s religious essays. Admits the volume seems at times repetitive

but considers the repetition useful. Finds value in Caulfield's assessment of Arnold's reception among scholars over the previous century. Argues that despite Arnold's claims that criticisms of culture and poetry should be resistant to politics, the political dimensions of his work will continue to interest scholars.

Mulvihill, James [University of Alberta]. Review of *Romanticism/Judaica: A Convergence of Cultures*, edited by Sheila A. Spector (2011). (242-246)

Judges the collection an indispensable contribution to understanding how Jewish thought and culture were affected by the Romantic movement. Summarizes each essay, noting how essayist points out parallels between work of canonical Romantics and Jewish writers of the same period.

Ljunquist, Kent P. [Worcester Polytechnic Institute]. Review of James L. Machor, *Reading Fiction in Antebellum America: Informed Response and Reception Histories, 1820-1865* (2011). (246-249)

Generally positive assessment of a study designed to complement the growing body of reception criticism of antebellum American fiction. Finds Machor well-grounded in this criticism, which is in itself somewhat controversial, noting that Machor sides with scholars who claim that middle-class Americans were increasingly drawn to fiction during the period. Finds Machor's case studies of Poe, Melville, Catherine Sedgwick, and Caroline Cheseboro effective not only in exploring the quality of reviews but also in exposing biases of critics. Despite some inaccuracies, believes the volume adds substantially to an understanding of the complex responses to fiction at the time.

Landis, Johanna R. [University of Nevada Reno]. Review of Justine S. Murison, *The Politics of Anxiety in Nineteenth-Century American Literature* (2011). (250-254)

Argues that Murison's study adds nuance to anxiety studies as they apply to nineteenth-century America. Notes her reliance on various literary texts to demonstrate how anxiety was embodied by the culture, but praises her

for going beyond literary studies to explore the pervasiveness of this issue within nineteenth-century American culture.

Louttit, Chris [Radboud University]. Review of *Victorian Transformations: Genre, Nationalism and Desire in Nineteenth-Century Literature*, edited by Bianca Tredennick (2011). (254-257)

Believes the editor has effectively linked essays in this volume by stressing the idea that the nineteenth century was an epoch of change. Also praises both the attention to different literary forms and the close readings of individual texts that characterize contributions to the volume. Briefly summarizes contents of these essays. Suggests that, while the volume will appeal to a wide range of Victorian scholars, its breadth may mean that individual chapters, rather than the entire collection, will be read more frequently.

Wood, John Carter [Leibniz Institute of European History]. Review of Monica Flegel, *Conceptualizing Cruelty to Children in Nineteenth-Century England: Literature, Representation and the NSPCC* (2009). (258-261)

Brings an historian's perspective to a critique of Flegel's book. Finds value in her attempt to bring a new perspective to the study of representations of cruelty to children but faults her for not making clear some of the distinctions between fiction and case-study accounts that are based on interactions with real people rather than on the imaginative representations of cruelty. Nevertheless, considers the volume a readable and significant contribution to understanding both the diverse representations of cruelty and efforts of newly emerging organizations to combat this social ill.

Sinnema, Peter W. [University of Alberta]. Review of Peter Betjemann, *Talking Shop: The Language of Craft in an Age of Consumption* (2011). (261-264)

Calls Betjeman's book an ekphrastic study, aimed at the enriched understanding provided by one medium's transliteration into another.

Notes approvingly Betjeman's principal aim, to disclose the invention and dissemination of a literary language of workmanship. Claims the book demonstrates persuasively the almost obsessive engagement of writers, designers, and businessmen with the idea of 'craft' as a reverberation of a more authentic, pre-industrial workmanship.

Volume 40, No. 2, Fall 2013

Hudspeth, Robert N. [Claremont Graduate University]. “*The Collected Works of Ralph Waldo Emerson*” (1-104)

Critiques the ten-volume *Collected Works of Ralph Waldo Emerson*, the first scholarly edition of Emerson’s works. Guided by contemporary editing standards, the edition gathers all the poetry and prose Emerson published in his lifetime. Notes that the edition has complete sets of textual and explanatory notes as well as introductions detailing the history of the texts and Emerson’s publishing career; the volume devoted to poetry is a variorum edition, the first of its kind in Emerson scholarship. Also notes that the edition rigorously omits posthumous publications put together by Emerson’s family and literary executor.

McMillin, T.S. [Oberlin College]. “The Discipline of Abandonment: Emersonian Properties of Transdisciplinarity & the Nature of Method” (105-128)

Investigates a possible relation between primarily European, twenty-first century, science-based transdisciplinarity and nineteenth-century, humanities-based American Transcendentalism through a study of a key term in the writings of Emerson: Abandonment. The word commonly carries negative connotations; in many of Emerson’s essays, however, transcendental abandonment is also a way of going home, the intellectual affirmation of something larger (to which we always belong) through the negation of something smaller (that which we mistake for our “natural” mode of thinking and being). Comparing Emersonian Transcendentalism with contemporary Transdisciplinarity is not just an academic exercise, but belongs to a search for responsible approaches to ecological, social, intellectual, and spiritual urgencies. The points of connection extend Transdisciplinarity beyond the sciences and lead to reconsidering the extent to which elements of historical Transcendentalism might inform present thinking beyond traditional disciplinary boundaries to address real problems.

Atwood, Sara [Independent Scholar]. “Black Devil and Gentle Cloud: Ruskin and Emerson at Odds” (129-162)

Explores ways in which Ruskin’s and Emerson’s vision of the world and of human nature, diverged, leaving each convinced that the other’s understanding was misguided and incomplete. Current debates about education, nature, and labor echo with Ruskinian and Emersonian notions, from self-culture and self-reliance to mutuality and the value of work, as contemporary societies continue to face many of the problems with which they wrestled and seek answers to the questions they asked. The two had often admired one another’s work, but did not meet in person until 1873. While their meeting promised to be memorable, it ended in a disagreement provoked by personal and cultural differences that proved stronger than their affinities.

Robinson, David M. [Oregon State University]. “Emerson, Modern Literature, and the Question of Goethe” (163-180)

Explores Emerson’s ideas about Goethe. Emerson’s publication of “Thoughts on Modern Literature” in the newly established *Dial* is of particular importance because of his treatment of Goethe, whose life and work were at the center of a critical dispute that was crucial to the emergence of Transcendentalism. The importance of the essay is magnified when one recalls Margaret Fuller’s advocacy of Goethe as a modern master, a project she undertook in the face of heavy moralistic criticism from the New England intellectual establishment. In an interpretation that seconded the New England resistance to Goethe in an unexpected and singular way, Emerson argued that Goethe had failed, despite his vast accomplishment, to uphold what Emerson regarded as the crucial element of “hope” in the human character. Emerson’s indictment of Goethe’s “Olympian self-complacency” suggested the direction of his evolving thinking on ethics and political engagement over the next two decades.

Ronan, John [Kutztown University]. “Self-Reliance in Emerson’s Sermons and *Essays: First Series*” (181-188)

Argues that Emerson developed most of the basic elements of his principal

Transcendentalist doctrine of self-reliance during his tenure as Unitarian minister of Boston's Second Church between 1829 and 1832.

Morris, Sandra [Bucknell University]. "Whim Upon the Lintel: Emerson's Poetry and a Politically Ethical Aesthetic" (189-216)

Emphasizes the importance of Emerson's poetry, providing close readings of selected poems, placing them into the contexts of Emerson's prose and of what William Morris has termed a politically ethical aesthetic.

Schweizer, Harold [Bucknell University]. "Are We Not Beautiful" (217-226)

Provides a close reading of Emerson's poem "The Rhodora" in the context of his prose to elucidate his indebtedness to Kant's aesthetic. Since for Kant the beautiful is the symbol of the morally good, "The Rhodora" not only exemplifies a Kantian aesthetic but also its ethical implications, both existential and environmental.

LaRocca, David [New York Public Library]. "In the Place of Mourning: Questioning the Privations of the Private" (227-242)

Through inquiries into Thoreau's "morning work," conducted in awareness of his mourning work, considers his reflections after leaving Walden, in community with thoughts by Emerson, Heidegger, and Cavell. As constraint is regularly the formative cause of creative action, one sometimes finds that absence and lack is often, paradoxically, the condition for plenitude. Thoreau stimulates thinking in this apparent, yet perhaps unintuitive, direction when his years at Walden yield hours of isolation and solitude that are nevertheless full, multifaceted, and coruscating. Among other lessons, *Walden* teaches how the vastness of time and space, and a self-imposed distance from the values and rhythms of workaday society, do not have to confirm privation, but rather may reveal new approaches for neighboring. In articulating the nature of this morning

work, one may discover that the private is not the privation it appears to be.

**Volume 41, Nos. 1 & 2, Spring/Fall 2014, Special Double Issue:
William Godwin**

Weston, Rowland [University of Waikato]. “Introduction: William Godwin and Political Justice” (1-26)

Explores the dominant themes and concerns of Godwin’s *Enquiry Concerning Political Justice* and his novel *Things as They Are; or, The Adventures of Caleb Williams*. Stresses how these were critiqued, refined, developed, and defended in his numerous and generically varied later writings. Gives special attention to Godwin’s grappling with the twin claims of sympathy and reason, to his consistent and unrepentant commitment to individual autonomy, and to his abiding determination to provoke the discussion requisite for intellectual and social change.

Clemit, Pamela [Durham University] and Avner Offer [University of Oxford]. “Godwin’s Citations, 1783-2005: Highest Renown at the Pinnacle of Disfavor” (27-52)

Using techniques developed for citation analysis, examines Godwin’s citations using two sources, one from the outset of his career to 1967, and the other starting in the late nineteenth century. The earlier source makes it possible to investigate the content of the citations and divide them crudely into favorable and critical analyses. Godwin’s peak of citation renown occurs later than might have been expected, in 1801, and is mostly negative; yet, when in deep disfavor, he was highly visible. Godwin’s reception was U-shaped, at its lowest in the 1870s.

Alvarez, Begoña Lasa [University of A Coruña]. “William Godwin and the Spanish Enlightenment” (53-78)

Analyzes Godwin’s presence in Spain, first among the Spanish *ilustrados*, a privileged élite who had access to forbidden foreign authors. Focuses on the reaction of Gaspar Melchor de Jovellanos, one of the most relevant Spanish writers of the period. In his constant search for new approaches to improve the circumstances of his country Jovellanos obtained and

carefully read *Enquiry Concerning Political Justice*, which deeply impressed him, as can be observed in his personal writings. Also examines the translation into Spanish of part of Godwin's *The Enquirer* in a miscellaneous journal; its relevance lies in its contribution to the ongoing debate on one of the hot issues of the moment: the necessary improvement of education in order to develop and modernize Spanish society.

O'Brien, Eliza [Newcastle University]. "The most inconsistent of men': William Godwin and the 'Apology' of Sir Thomas More" (79-110)

Drawing upon recent scholarship on the subject of character and agent-centered history, addresses questions of how Godwin positions himself as an historian in relation to Hume, and how he uses testimony, evidence, and sympathetic engagement to reconstruct the past. Explores Godwin's theories of historical biography, historians' methodology, and the authority of sources through an analysis of his unpublished essay "On the Composition of History: An Occasional Reflection," in which he discusses "The Apology of Syr Thomas More, Knight." Beginning with a brief survey of historians' accounts of More's punishment of James Bainham, Godwin presents More's apology as a sincere and reliable source amid accusations of inconsistency and savagery. From this starting point for an investigation into historiography, authority, and party bias, Godwin develops a reading of More's character and actions situated within the framework of his theory of memorialization in "Essay on Sepulchres." The subject of "reasonable expectation" arises, and with it questions of agent-centered and authorial judgment, moral consistency, and historical understanding.

Rajan, Tilottama [University of Western Ontario]. "Between Individual and General History: Godwin's Seventeenth-Century Texts" (111-160)

Notes that Godwin was involved in a lifelong project to write an unfinished world history. He was particularly interested in the period of

the Stuarts and the English Revolution as one that opened up, in ways parallel to his own time, “the unavailability” to Britain of “its own revolutionary moment.” Argues that if *Political Justice* and *Caleb Williams* form a textual pair in which the latter complicates the former’s utopianism, a similarly doubled and doubled-back relationship exists between *Mandeville* and *The History of the Commonwealth*. Sketches Godwin’s various forays into history and explores the critical-dialectical apparatus he constructs in his essay “Of History and Romance.” Argues that the mutually deconstructing binaries in that essay provide a variety of terms through which to consider history. Most significantly, it argues for value in a partial highlighting of differences and contingencies. Building on the terms in “Of History and Romance,” looks at how *Mandeville* and *The History of the Commonwealth* stage this traumatic and promissory period in England’s past in two different series: general and individual history, prose and literature.

Edson, Michael [University of Wyoming]. “Godwin’s Anti-Mass Politics Revisited: Sympathy, Retirement, and Epistemic Diversity” (161-194)

Revisits Godwin’s opposition to mass politics in light of his overlooked commitment to intellectual diversity. More than class bias or individualism, Godwin’s wariness of London Corresponding Society (LCS) meetings springs from a conviction that rationality arises through intellectual conflict and therefore requires the presence of heterogeneous opinions within and between groups. Understanding sympathy in spatial terms, Godwin assumes that LCS crowds standardize opinions. He dismisses political collectives, insisting that the most effective discussions instead arise in smaller, more diverse circles because small groups better maintain diversity over time. Even if impractical, Godwin’s rejection of mass meetings represents an attempt to defy Enlightenment views of the rational and the social as mutually exclusive. This effort to socialize reason also establishes Godwin as a theorist of what modern philosophers of science term “epistemic diversity,” the idea that exposure to diverse

perspectives improves reasoning over what persons can achieve in isolation.

Park, Suzie Asha [Eastern Illinois University]. “*Caleb Williams and the Smithian Spectator: Reading the ‘Reasonable Demand’*” (195-224)

Argues that Godwin’s *Caleb Williams* problematizes Adam Smith’s claim in *The Theory of Moral Sentiments* for the centrality of the question, “What has befallen you?” to any discussion of sympathy. Caleb’s and Falkland’s competitive claims to impartiality and spontaneous benevolence gently veil the coercive aspects of the call to sympathize. Draws upon Frances Ferguson’s compelling account of the late-eighteenth-century stress upon the power of the “displayed value” of action: actions counted in a new way when individuals could see the relative value of their actions within the framework of an artificial grouping. Such new systems of ranking provided individuals access to hitherto unavailable forms of recognition and help explain Caleb’s obsession with occupying a higher station in Falkland’s eyes. Offers a more general examination of the Romantic era’s troubled privileging of the supposedly liberating aspects of not only disclosing one’s own inner life, but also laying claim to knowing another’s.

Carman, Colin [Colorado Mesa University]. “*Godwin’s Fleetwood, Shame and the Sexuality of Feeling*” (225-254)

Argues that William Godwin’s *Fleetwood, or the New Man of Feeling* should be read as a queer work of fiction not simply because it chronicles a bad marriage and the failure of heterosexual love to fully flourish and solidify normative bonds, but also because the three-volume structure circles back on itself, in keeping with the cyclicity of male shame. Just as gender is the result of certain mannerisms and acts of cloaking, shame is another performative, forged by and through a continuous process of accepting and resisting the social roles assigned to individuals. Also traces Godwin’s depiction of shame as a queer kind of affect from *Fleetwood* to the literature of sensibility in eighteenth-century Britain, particularly the *Man of Feeling* at his most ashamed state, which Godwin exploited for his

own literary and cultural objectives. His depiction of shame intersects in remarkable ways with later attempts to assimilate the history of shame into the history of homosexuality.

Leuschner, Eric [Fort Hays State University]. “The Prefaces of William Godwin and the Literary Public Sphere” (255-276)

Analyzes the rhetoric in Godwin’s prefaces, primarily of his novels, contextualizing them within the discourse of his critical reviews to demonstrate how Godwin posits a literary public sphere in which his novels can function as political documents. The preface as a genre exists in a liminal stage between nonfiction and fiction in which the author writes in a voice readers assumed to be sincere and genuine. Prefaces have also been participants in the nexus between marketplace and public sphere. Godwin’s career, situated in a period that witnessed the establishment of the novel as a genre and the appearance of the critic accompanying the burgeoning critical journal, provides a vantage point to witness the development of a nineteenth-century literary public sphere. Godwin’s prefaces are complicated and not always what they seem; they can be seen as a proto-poetics of the novel, concerned not only with the ontological nature of the genre but with pragmatic concerns as well. As David McCracken concisely states, in his prefaces Godwin “consider[s] the relation between reason and imagination, the status of the novel as a genre, its potential effects on the novel-reading public, its elements and construction, and the hazards of combining political philosophy and fiction.” First drawing on the conventional rhetoric of the preface, Godwin aligns his work with the mechanics of the marketplace; but read in concert with his reviews, it is clear that he has in mind the more idealized nature of the literary public sphere.

Coulombeau, Sophie [University of York]. “‘Men whose glory it is to be known’: Godwin, Bentham, and the London Corresponding Society” (277-312)

Addresses the circulation and mutation of the personal name in Godwin’s *Caleb Williams*, and considers the relationship between notions of the

'name' as a unit of orally or verbally transmitted language and as a publicly constructed and contested reputation. Arguing that the narrative tempo of *Caleb Williams* is controlled by pivotal moments at which Caleb's name is exposed, modified, or concealed, reads Godwin's novel as a consideration of the name's potential to act as either disciplinary or emancipatory apparatus. Locates the novel within a network of broadly contemporary discourses that also address the relationship between naming and identity, notably Jeremy Bentham's Indirect Legislation and the self-fashioning practices of the London Corresponding Society. These texts engage a cultural discourse of anxiety about the relationship between anonymity and lower-class crime. They suggest that ownership of the unique personal name benefits men of property, but that assimilation into group names or titles might prove more advantageous for the unpropertied.

Crosby, Mark [Kansas State University]. "‘till all law is annihilated’: Godwin versus the Bar” (313-334)

Examines how Godwin's arguments depart from black-letter law in *Cursory Strictures and Considerations* to reconstruct 'imaginatively' the government's lawyers in line with his depiction of legal advocacy in *Political Justice*. In *Political Justice*, Godwin expresses his distrust of English common law, which he describes as a system of endemic indeterminacy, and his dislike of the profession of legal advocacy. Shortly after the publication of *Political Justice*, Godwin argued in print with Lord Chief Justice James Eyre over the interpretation of 25 Edward III, the statute codifying treason, and later with Lord Grenville and William Pitt's legislative response to the failure of the 1794 treason trials. While contemporaries such as John Horne Tooke lauded Godwin's arguments during the buildup to and immediate aftermath of the treason trials, recent scholarship has noted that Godwin's tracts were, from a legal standpoint, largely ineffective due to his ignorance of black-letter law. In *Cursory Strictures and Considerations* Godwin grounds his arguments around the valorization of 25 Edward III, yet in doing so he confuses substantive treason and constructive treason. Part of the problem was that Godwin

needed to lionize Edward III in order to attack what he considered the government's misinterpretation of the statute.

Myers, Victoria [Pepperdine University]. "William Godwin's *Enquirer*: Between Oratory and Conversation" (335-378)

Late eighteenth-century Britain's nostalgia for the ancients' oratorical eloquence competed with its fear of oratory's demagogic power. This dilemma appears in Godwin's work but in a deeply creative melding of the two. Godwin invoked the civic eloquence-liberty link in his 1783 biography of Lord Chatham, and in the 1793 *Enquiry Concerning Political Justice* he discovered a way to replace traditional institutions of governance and oratory with conversation as a civic institution. Godwin hoped individuals would improve themselves through reading and civic-oriented conversation. In his *Enquirer*, Godwin directly confronts the problem that individuals do not spontaneously exercise any private judgment worthy of the name; therefore, they need to become capable of making judgments that are their own. Recasting the participants in enlightenment discussion as preceptor and child, Godwin attempts to work out the implications of inequality in rhetorical (and ethical) situations. From Cicero's *De Oratore*, Godwin took hints for training the citizen through the adaptation of philosophy to everyday language and employing the power of persuasive speech acts in the pedagogical mission. Godwin advocates using conversation and ardent rhetoric to arouse desire for learning and activate the pupil's independent efforts. In this process, the preceptor must allow a degree of combativeness alloyed by the cooperative character of intellectual friendship. To effect this change, Godwin re-enlists the techniques of oratory to transform the adult into a conversational partner with the child, raising the imagination and desire of his parental and preceptorial readers for a difficult but exalted mission.

Handwerk, Gary [University of Washington]. "Unspeakable Truths, Unutterable Sincerity: Godwin's *The Genius of Christianity* Unveiled" (379-410)

Still incomplete at the time of Godwin's death in 1836, *The Genius of Christianity* stands as his epitaph, his final contribution to the intellectual

debates of his era. Serving as a companion piece to *Political Justice*, *Genius* would complete Godwin's labor of freeing the human mind from enslavement to prejudice, accomplishing the same task with respect to religion as *Political Justice* had sought to do for politics. *Genius* provides a window on persistent tensions of Godwin's life, his intermittent awareness of the ways in which truth and sincerity do not perfectly coincide. Having parted company with the Enlightenment, *Genius* pauses at the threshold of Romanticism, caught between both yet party to neither, prey to a skepticism that unsettles both. It is not only a meditation upon, but also a demonstration of, the mind's capacity to resist truth.

Volume 42, No. 1, Spring 2015

Thompson, Todd Nathan [Indiana University of Pennsylvania]. “‘satire upon all of us’: The Self-Made Man as Confidence Man in P.T. Barnum’s America” (1-30)

Considers Barnum’s simultaneous inhabitation of the seemingly antithetical roles of self-made man and confidence man in his autobiographical and semi-autobiographical writings. Barnum’s profit-motivated self-satire implies a broader social critique of America’s celebration of the self-made man. By highlighting his own hypocrisy in satiric productions published in popular media, Barnum neutralizes his critics by controlling, via preemptive embodiment, negative depictions of himself. But Barnum reserves a space for himself within the dominant mythology by elevating himself to the venerable positions of American success stories even as he demeans self-made men. In this way, he both mocks and claims respectability, exposing himself and others as frauds while attempting to justify or account for his own fraud as within the bounds of middle-class social norms. Barnum’s self-fashioning as a self-made confidence man exposes moral and cultural élites as being caught up in an economy of false confidence and slippery appearances, and thus no different from two-bit operators.

Branch, Michael P. [University of Nevada Reno]. “Rip Van Winkle’s Wicked Flagon” (31-39)

A playful, historically informed examination of the cultural history of American alcohol consumption centered on the question: what kind of liquor was actually in the magical flagon in Irving’s “Rip Van Winkle.” It may not be coincidental that Irving’s tale was published at the moment American alcohol consumption peaked. Rip, who is often remembered as having slept for twenty years, actually passed out after drinking heavily from a flagon that contained a powerful but mysterious and heretofore unidentified liquor. Among the contenders are beer, wine, cider, rum, gin, and corn whiskey, each of which is considered and evaluated within the

multiple contexts provided by a nineteenth-century author's fictional account of an eighteenth-century character who claims to have gone on a drinking binge with seventeenth-century Dutchmen.

Frankwitz, Andrea K. [Gordon College]. "Transforming Borders in William W. Brown's *Narrative*" (40-72)

Despite its being a best-seller in nineteenth-century America, the *Narrative of William W. Brown, A Fugitive Slave* has largely been overshadowed by the work of his better known compatriot, Frederick Douglass. As William L. Andrews has noted, however, "Perhaps more than any other text of its kind, the *Narrative of William W. Brown* typifies in its subject matter and development the basic plot structure of the antebellum slave narrative." Because Brown was remarkably well-traveled as a slave and had an unusual variety of assigned positions working in the house, in the field, and on the river, he can speak to a wider range of experiences and perspectives within slavery; hence, his account merits closer examination. While a cursory reading allows one to recognize the conventions a slave narrative follows, an in-depth analysis of Brown's *Narrative* reveals that he not only writes to bolster the abolitionist movement but also works out his own freedom and his sense of self through tropes of distance and space.

Boyd, Joshua [Baylor University]. "Labor and Revolt in Mark Twain and William Morris" (73-94)

Examines closely Twain's *Connecticut Yankee* and Morris's *A Dream of John Ball* as well as Twain's speech "The New Dynasty" and some of Morris's essays in *Commonweal* to argue that these two men shared much in their thoughts regarding labor. While Twain enjoyed Morris's poem "Sir Guy of the Dolorous Blast" and Morris was a fan of *Huckleberry Finn*, the two are usually presented in opposition to one another, primarily due to Twain's seeming distaste for Arthurian England (perhaps Morris's favorite era) as presented in *A Connecticut Yankee in King Arthur's Court* (1889). Twain's use of "The New Dynasty" as a subtext for Chapter 13 of

Connecticut Yankee resembles Morris's own insertion into *A Dream of John Ball* of ideas expressed in his nonfiction essays in *Commonweal* on labor under capitalism. Morris and Twain, then, address a similar issue in a similar way at a similar time. In their fiction they expose the exploitive tendency of consumerism, complementing ideas expressed in their speeches and essays. The two novels diverge sharply, however: Morris's dreamer is renewed and cautiously optimistic about the future, while Twain's Hank Morgan dies after annihilating 25,000 knights. These conclusions, however, are not necessarily contradictory. Instead, Twain depicts the frightening ease with which a laborer himself becomes the oppressor. In this light, *Connecticut Yankee* is a novel far more sympathetic than antagonistic to Morris's ideas.

Review Essays

Kuiken, Vesna [Columbia University]. "The Impersonal Lives of Margaret Fuller: A Problem of Biography" [Review of John Matteson, *The Lives of Margaret Fuller* (2012) and Megan Marshall, *Margaret Fuller: A New American Life* (2013)] (95-112)

Considers two recent biographies of Margaret Fuller as commendable contributions to Fuller scholarship that productively urge us to translate the multifariousness of Fuller's life onto her work. Also offers one such translation: by unfolding the consequences of Marshall's and Matteson's initial premise, according to which the singleness of Fuller is dissolved into her many faces, investigates the instrumental role this impermanence of identities plays in engendering Fuller's most original philosophical project—her theory of ecstatic impersonality.

Cadwallader, Jennifer [Randolph Macon College]. "Women in the Workplace in the Long Nineteenth Century" [Review of Lana J. Dalley and Jill Rappaport, *Economic Women: Essays on Desire and Dispossession in Nineteenth-Century British Culture* (2013) and Kyriaki Hadjiafxendi and Patricia Zakreski, *Crafting the Woman*

***Professional in the Long Nineteenth Century: Artistry and Industry in Britain (2013)* (113-121)**

Reviews two essay collections that offer rich and varied accounts of women's economic position during the nineteenth century: *Economic Women*, through its attention to women's relationships to capitalism, and *Crafting the Professional Woman*, through its focus on women as amateur and professional artists.

Finley, James S. [University of New Mexico]. "Measuring Thoreau" [Review of Patrick Chura, *Thoreau the Land Surveyor (2010)* and *Thoreauvian Modernities: Transatlantic Conversations on an American Icon*, edited by François Speq, Laura Dassow Walls, and Michel Granger (2013)] (122-135)

Much Thoreau scholarship over the last two decades has responded to two shifts, one based in theory and one in the archive. The first has to do with the rise of ecocriticism and the environmental humanities; the second reflects the recovery of late career manuscripts. Two recent publications represent the increasingly sophisticated and productive intersections of these two shifts in Thoreau studies. These texts deepen scholars' understanding of Thoreau's engagement with scientific, technological, and philosophical developments in his period, add to their understanding of Thoreau's biography, and provide new modes of theorizing Thoreau's writings and their continuing importance.

Mazzeno, Laurence W. [Alvernia University]. "Darwin Under the Microscope" [Review of Paul Johnson, *Darwin: Portrait of a Genius (2012)*] (136-144)

Calls the book polemical, challenging those who have elevated Darwin to the status of sage and saint. Although Johnson's revisionist assessment of Darwin's career is more muted than most conservative revaluations of other important intellectual figures, many reviewers find fault with his portrait, accusing him of writing agenda-driven scholarship. Johnson uses details from Darwin's life to explain why Darwin was able to become not

only the leading scientist of his day, but in some ways the most influential scientist of all time. Johnson believes Darwin achieved his fame by being keenly observant, relatively intelligent, particularly diligent, and exceptionally lucky.

Atwood, Sara [Portland State University]. ““Then they will find my letters useful, and read them’: Persistent Ruskin” [Review of *Persistent Ruskin: Studies in Assimilation and Effect*, edited by Keith Hanley and Brian Maidment (2013)] (145-162)

Notes that the book is the culmination of a three-year AHRC-funded research project, “John Ruskin, Cultural Travel, and Popular Access,” led by editors Keith Hanley and Brian Maidment, in partnership with John Walton and assisted by Rachel Dickinson. The collection reflects a growing effort by Ruskin scholars to demonstrate the vital and ongoing influence of his ideas and map his lasting contribution to our understanding of modern civilization. Contributors explore the influence of Ruskin’s ideas upon such disparate fields as women’s education, theater, museology, print culture, social and political movements, and aesthetics, and examine the wide-ranging and abiding implications of Ruskin’s engagement with his contemporaries and later devotees, suggesting the enduring value of his ideas.

Mazzeno, Laurence W. [Alvernia University]. “Taking Exception to American Exceptionalism” [Review of Arthur Kaledin, *Tocqueville and His America: A Darker Horizon* (2011) and Frank Prochaska, *Eminent Victorians on American Democracy: The View from Albion* (2012)] (163-170)

Two recently published studies of foreign commentators who wrote about the United States during the nineteenth century evaluate the contributions of influential writers whose work also helped shape attitudes about the United States during the century. Kaledin focuses on what he calls Tocqueville’s increasingly “dark vision” of America; this great champion of America’s experiment with democracy saw clearly that the political and

social framework of the nation contained within it certain elements that could easily lead to its demise. Prochaska offers brief commentary on the writings of four men recognized by their contemporaries as leading intellectuals: John Stuart Mill, Walter Bagehot, Henry Maine, and James Bryce. Uniting the four is a belief that the best of American democracy can be traced back to British sources. Both studies suggest that the works of these foreign observers call into question the much-revered notion of American exceptionalism.

Shojai, D.A. [San Diego State University]. “FitzGerald’s ‘Rubáiyát of Omar Khayyám’ Reconsidered” [Review of *Fitzgerald’s “Rubáiyát of Omar Khayyám”: Popularity and Neglect*, edited by Adrian Poole, Christine van Ruymbeke, William H. Martin, and Sandra Mason (2013)] (171-178)

Assesses a book based upon conference papers presented at the FitzGerald bicentennial celebration held in 2009 at Trinity College, Cambridge, commemorating the bicentenary of FitzGerald’s birth and the sesquicentennial anniversary of his anonymous and small private printing of his first edition of *The Rubáiyát of Omar Khayyám*.

Reviews

Tanner, Stephen L. [Brigham Young University]. Review of David LaRocca, *Emerson’s English Traits and the Natural History of Metaphor* (2013) (179-184)

Sketches out the methodology LaRocca employs in dealing with Emerson’s work, which extends beyond *English Traits* but seems confined to discussions of the use of metaphor to explain the material world. Finds his approach, grounded in new theory, diminishes Emerson by claiming him for a new order of intellectual discovery that eliminates the spiritual dimensions of human existence.

Schneider, Richard J. [Wartburg College]. Review of Dieter Schulz, *Emerson and Thoreau or Steps Beyond Ourselves: Studies in Transcendentalism* (2012) (185-191)

Claims Schulz's status as a European scholar allows him to offer balanced and insightful observations of American Transcendentalism. Discusses in some detail the fifteen essays in the book: one each on Roger Williams and John Cotton (precursors to Transcendentalism), seven on Emerson, four on Thoreau, and two on modern writers William Carlos Williams and Martin Walser. Criticizes Schulz for accepting conventional views of his subjects, but still believes the book proves a valuable resource in placing his subjects in the context of the history of Western philosophy.

Schneider, Richard J. [Wartburg College]. Review of *The Correspondence of Henry David Thoreau, Volume I: 1834-1848*, edited by Robert N. Hudspeth (2013) (191-200)

Discusses in some detail the letters included in this volume and the editorial apparatus used to create this new edition of Thoreau's letters. Praises Hudspeth for his excellent annotations. Believes this edition, when completed, will stand for some time as the definitive collection of Thoreau's correspondence.

Dauber, Kenneth [SUNY Buffalo]. Review of Derek Pacheco, *Moral Enterprise: Literature and Education in Antebellum America* (2013) (201-203)

Finds this book a useful counternarrative to contemporary cultural studies scholarship that tends to view with skepticism the work of earlier generations. Outlines Pacheco's discussion of the aims and methods of education developed during the nineteenth century, noting that he focuses on efforts by Horace Mann, Hawthorne, Elizabeth Peabody, and Margaret Fuller to contribute to the enterprise. Notes that this book restores New England to a place of prominence in the American educational enterprise. Warns that Pacheco may claim too much for the figures he studies but still finds the book illuminating.

Ard, Patricia [Ramapo College of New Jersey]. Review of John H. White Jr., *Wet Britches and Muddy Boots: A History of Travel in Victorian America* (2013) (203-207)

Believes that, through his detailed discussions of the inconveniences and downright dangers of travel in nineteenth-century America, White provides readers with a portrait of the century as it advanced in creature comforts and ease of conveyance for those who traveled out of necessity as well as those who undertook journeys for pleasure.

Thompson, Todd Nathan [Indiana University of Pennsylvania]. Review of Christopher Hanlon, *America's England: Antebellum Literature and Atlantic Sectionalism* (2013) (207-211)

Claims Hanlon adequately proves his thesis that England was a touchstone for American culture during the first six decades of the nineteenth century. The study foregrounds the role of Emerson in creating this attitude, but also features discussions of works by novelists Henry Herbert and John Pendleton Kennedy, poet Henry Timrod, legislative efforts by South Carolina congressman Preston Brooks, and many popular works that create an image of England that corresponds with the political views of figures from the North and South. Finds Hanlon's interdisciplinary approach compelling and his accretion of original examples quite convincing.

Ljungquist, Kent P. [Worcester Polytechnic Institute]. Review of T.S. McMillin, *The Meaning of Rivers: Flow and Reflection in American Literature* (2011) (211-214)

Considers this a penetrating examination of the river in American literature and culture. Summarizes contents that include discussion of works by Twain and Thoreau, but also ones by Henry Brackenringe, John Wesley Powell, and Captain John Smith.

Walls, Laura Dassow [University of Notre Dame]. Review of Christoph Irmscher, *Louis Agassiz: Creator of American Science* (2013) (214-222)

Argues that this has replaced earlier biographies as the definitive study of Agassiz's life and career. Discusses Agassiz's accomplishments as depicted in Irmischer's biography, in which Irmischer explains Agassiz's reasons for promoting racism and rejecting Darwinism. Also notes how Irmischer presents the important role Agassiz's wife Elizabeth had in furthering his career and popularizing some of his discoveries.

Ward, Bernadette Waterman [University of Dallas]. Review of Emily Walker Heady, *Victorian Conversion Narratives and Reading Communities* (2013) (223-228)

Judges the book uneven in presenting and elaborating on its principal subject, the role of conversion in Victorian narratives. Discusses Heady's analysis of conversion in Dickens, Brontë, George Eliot, Conrad, and Wilde, in which there is insight marred by a confusion in the definition of 'conversion' used in each chapter. While the book is free of much contemporary critical jargon and methodology, it would have been better served by adherence to a single definition of the term 'conversion' and inclusion of greater analysis.

Ormond, Leonée [King's College London]. Review of Valerie Purton, *Dickens and the Sentimental Tradition: Fielding, Richardson, Sterne, Goldsmith, Sheridan, Lamb* (2012) (229-231)

Notes the challenge Purton faces in discussing sentimentalism, as modern critics have often dismissed Dickens for being too sentimental. Explains how Purton rehabilitates the term by tracing its origins, particularly as it was used by eighteenth-century novelists whom Dickens admired; also notes how Purton explores plays by Dickens's contemporaries as another influence on his use of sentimental techniques in his fiction. Finds Purton's discussions, grounded in sound scholarship, a welcome challenge to a decades-long tradition of disparaging Dickens for his sentimentalism.

Ryan, Dermot A. [Loyola Marymount University]. Review of Jonathan Sperber, *Karl Marx: A Nineteenth-Century Life* (2013) (232-238)

Finds merit in Sperber's attempt to place Marx within his own century to explain the development and limitations of Marx's ideas on a number of subjects, but harshly criticizes Sperber for claiming that Marx is no longer relevant. Believes Sperber ignores much recent scholarship that demonstrates the continuing relevance of Marx's ideas and his methodology and accuses him of misreading Marx's economic texts in order to support his thesis.

Colley, Ann C. [SUNY Buffalo State]. Review of *Darwin, Tennyson and Their Readers: Explorations in Victorian Literature and Science*, edited by Valerie Purton (2013) (238-243)

Finds the title of the collection slightly misleading, as these essays cover a broad range of subjects that interested both literary figures and scientists in Victorian England. Contributors examine the fluid interpretation of literature and science during this period. Catalogs the many twentieth- and twenty-first century scholarly works on Victorian literature and science, and argues that this collection is a valuable addition to ongoing research on the topic.

Powell, John D. [Oklahoma Baptist University]. Review of Rosemary Ashton, *Victorian Bloomsbury* (2012) (243-245)

Praises Ashton for her blend of psychological insight, elegant expression, and rigorous scholarship in presenting a portrait of this important London neighborhood, especially as it developed during the nineteenth century. Considers the book a thorough study of city planning, institutional development, and intellectual culture. Notes the many reformist and forward-looking institutions that sprang up in Bloomsbury during the century; finds Ashton's discussion of them particularly insightful.

Gillcrist, Thomas [Reed College]. Review of Edward Adams, *Liberal Epic: The Victorian Practice of History from Gibbon to Churchill* (2011) (246-252)

Notes that Adams's study of writing about warfare—what he calls the “liberal epic” (including prose works, not merely poems classified as

“epic”)—covers the work of dozens of writers, including Fenelon, Dryden, Voltaire, Pope, Gibbon, Scott, Thackeray, Hardy, Macaulay, William Napier, G.M. Trevelyan, Henry Buckle, Edward Creasy, William Morris, C.V. Wedgewood, and Winston Churchill. All share a common interest: to move away from discussions of individual violence as depicted in Homer’s *Iliad* to provide a more balanced account of war and—especially in Churchill’s case—to justify it as a means of extending the liberal state. Believes the book is valuable not only for explaining how writers came to compose “liberal epics,” but also for arguments that can be useful for comprehending accounts of combat in the present and future.

Shumaker, Jeanette Roberts [San Diego State University, Imperial Valley]. Review of Jock MacLeod, *Literature, Journalism and the Vocabularies of Liberalism: Politics and Letters, 1886-1916* (2013) and E.M. Palmegiano, *Perceptions of the Press in Nineteenth-Century British Periodicals* (2013) (253-256)

Describes how MacLeod characterizes the various groups of journalists working in the decades surrounding the turn of the twentieth century who can be classified as liberal; notes how these writers often differed in their portraits of the various classes in English society. Believes Palmegiano’s annotated bibliography provides useful sketches of the way the press was portrayed in nearly fifty nineteenth-century publications.

Tarr, Clayton [University of Georgia]. Review of Ciaran Brady, *James Anthony Froude: An Intellectual Biography of a Victorian Prophet* (2013) (256-259)

Praises Brady for resurrecting a neglected figure who deserves more serious attention from scholars. Finds his assessments of Froude’s fiction and historical work particularly valuable, but speculates that in discussions of Froude’s relationship with Carlyle, Brady may have been too quick to take Froude at his word regarding Froude’s handling of Carlyle’s manuscripts. On balance, however, considers the biography a valuable addition to nineteenth-century scholarship.

**Volume 42, No. 2, Fall 2015, Special Issue:
Margaret Fuller**

Bailey, Brigitte [University of New Hampshire]. “Reintroducing Fuller: Periodical, Transatlantic, Urban” (1-16)

The current strong interest in Margaret Fuller focuses not only on her identities as a Transcendentalist and feminist but also on her writings as a transatlantic urban intellectual publishing in popular media. This emphasis, aided by scholarly editions of her journalism for the *New-York Tribune*, highlights Fuller’s presence in the transformative decade of the 1840s, which saw an acceleration in periodical publishing, an intensified exchange of texts across the Atlantic, and an increasingly urban location of writing. Most essays in this issue examine ways Fuller inhabited transatlantic literary and periodical culture. They also include incisive analyses of her writing in other genres—such as her travel book—and of her development as an urban writer. Framing this new research are retrospective essays by scholars whose biographical and textual work were major forces in recovering Fuller and enabling the ongoing scholarship represented in this special issue.

Capper, Charles [Boston University]. “Margaret Fuller in Time” (17-42)

Searches for Margaret Fuller in multiple “lost times”: remembered, effaced, discovered, and rediscovered. It shows how in his biography of Fuller, Capper attempted to recover her in “historical time” by embedding her life, writings, and lived experiences in the discourses and languages of Romanticism and Modernism. Suggests how we might understand Fuller now in light of three transcendent concerns of our own time: gender relations, intellectual democracy, and human rights.

von Frank, Albert J. [Washington State University]. “Margaret Fuller, Brutus, and George Bancroft: A Journalist’s Beginnings” (43-62)

Reprints for the first time Fuller's brief and very modest first publication, "Brutus," which appeared in the *Boston Daily Advertiser and Patriot* for 27 November 1834. Fuller's trying-out of a public voice, specifically encouraged by her father, put her into conversation with George Bancroft as author of "Slavery in Rome" in a recent issue of the *North American Review*. While Fuller seems uninterested in the implications of the Roman context for judgments about American slavery (a matter that Bancroft himself treats only by indirection), she challenges some basic assumptions about the uses of history and the (masculine) impersonality of professional scholarship. Her uninvited reply subverts Bancroft's intended monologue, producing a dialogue as she deploys a scrappy popular newspaper against a cool, British-style quarterly journal. It becomes a multilateral conversation when the argument is joined by a mysterious "H" from Salem.

Matteson, John [John Jay College, CUNY]. "Overcoming Fragmentation in *Summer on the Lakes*" (63-92)

In narrating her journey westward in *Summer on the Lakes*, Fuller confronted fragmentation on a variety of levels, from the anxiety of writing to the unstable nature of individual consciousness to shattering effects that Anglo-American settlers were producing upon the native societies on the frontier. Fuller responded to these disjunctures, not by trying to impose an artificial unity, but by weaving the theme of fragmentation and incompleteness into her book. In *Summer on the Lakes*, Fuller deliberately resists the expectations of form, presenting self, society, and the text itself as fragments and thus confirming that consciousness, country, and narrated experience can be accurately understood only in terms of their innate contradictions.

Avallone, Charlene [Independent Scholar]. "Margaret Fuller and 'the best living prose writer,' George Sand: A Revisionist Account" (93-124)

On reading the works of George Sand, Fuller wrote she was tempted to take her own writing in a new direction, which critical tradition assumes meant fiction-writing—a direction she did not follow. Analysis of Fuller's sometimes

enigmatic comments on Sand, along with readings of the two writers in tandem, shows Fuller most engaged rather by Sand's experiments with generic forms, her impassioned prose style, and her progressive social thought. The texts of the woman that Fuller judged to be in some ways the "best living prose writer" offered models of prose painting in the forms of visionary fragment, travelogue, and literary journalism that stimulated Fuller as she shaped her own form and style in her *Dial* fragments, *Summer on the Lakes*, and her *Tribune* journalism. Yet Fuller responded with more ambivalence than is usually acknowledged to Sand's progressivism and emancipation from convention.

Steele, Jeffrey [University of Wisconsin-Madison]. "Reconfiguring 'public attention': Margaret Fuller in New York City" (125-154)

Argues that, in her *New-York Tribune* essays, Fuller adapts urban life and Transcendentalist models of individual self-reliance, dramatizing herself as the journalist whose public reflections brought to the surface unseen political energies located in the communal psyche of the body politic. Her essays doubled vision, supplementing the immediacy of experience with parallel planes of reflection and modeling for readers' processes of compassionate witnessing that bring the poor and institutionalized into the perceptual field of middle-class urban consciousness. In the process, she breaks down barriers that relegated the disabled, insane, and criminalized to preserves cut off from the city's collective gaze, creating a modified form of Transcendentalist idealism. This mode of writing surpasses merely visual modes of representation by measuring the distance between visible urban realities and invisible standards of response, creating a stereoscopic overlay by pairing visible scenes with imagined analogues. The resulting double exposure places Fuller's readers in two places at the same time—in the immediate, visible city and in a virtual city available to the mind's eye.

Zwarg, Christina [Haverford College]. "Quotation, Simile, Photograph: Margaret Fuller on *The French in Algiers*" (155-180)

Focuses on a *New-York Daily Tribune* column written by Fuller and published roughly two weeks before her well-known review of Frederick

Douglass. Fuller's review of Lucy Duff Gordon's translation of *The French in Algiers* shows not only her range in topic, but also how she writes through the moment when Walter Benjamin's famous "aura" was losing ground against modern modes of production. The extended quotations juxtaposed in Fuller's review have a visual or dramatic quality, as if she reaches forward toward the inclusion of photographs in newspaper reports. Yet the odd resemblance she establishes between the passages reaches backward toward the narrative disruptions of the epic simile. A great deal is at stake in these associations, both for understanding Fuller and thinking about the critical tools of Benjamin. Both took an interest in the utopian theories of Charles Fourier, both found efficacy in the task of the translator, and both geared their social critiques to the seismic shifts shaping the cultural productions of their day. Fuller's citations from *The French in Algiers* target those attributes for which Benjamin will later fault the newspaper itself: the reduction of life's collective texture and experience to mere "information" for shallow consumption. Yet given Fuller's unique attentiveness to events in Europe and at home, she does so across a broader cultural horizon, making it possible for the emancipatory dreams of Abd-el-Kader and Frederick Douglass to flash up momentarily in each other's company on the front pages of the *New-York Daily Tribune*.

Fleischmann, Fritz [Babson College]. "Margaret Fuller's Socialism" (181-210)

Reflects on Fuller's 'socialism' within and against some of the historical stipulations that constitute the socialist tradition. While her known writings lack an explicit political economy, they make important contributions to an understanding of the ends and means of democratic revolution in her time. Fuller's analytical methods are marked by inclusiveness, mutuality, and a comprehensive concern for the individual as well as the category. If one strips the term 'utopian' of its Marxist opprobrium, Fuller may well be considered a utopian socialist.

Kizima, Marina P. [Moscow State Institute of International Relations]. “Margaret Fuller’s Reception in Russia in the 1850s” (211-236)

Offers a close look at the publications that introduced Fuller to the Russian public. The analysis is based on the Russian press of the 1850s, particularly the reviews of editors R.W. Emerson, W.H. Channing, and J.F. Clarke’s *Memoirs of Margaret Fuller Ossoli*. These appeared in three leading Russian magazines of the time and were the first publications on Fuller in Russia. The analysis proves that the culture of the young American republic aroused great interest, and Fuller was seen as a representative figure. Fuller’s Russian contemporaries made a serious attempt to understand her—though not always successfully, as there were cultural differences between the two countries and their own prejudice and censorship. Nevertheless, some of their observations show a keen insight into Fuller’s work and her contribution to American culture.

Chevigny, Bell Gale [Independent Scholar]. “Forty Years with Margaret Fuller” (237-272)

Mutual interpretation—one of Fuller’s signature values—has marked the history of her reception ever since the revival of interest in her during the 1970s. In these forty years, Fuller scholarship has kept pace with—or led—emerging trends in feminism, literary theory, and ways of delineating fields of study. This period has dynamically altered the figure Fuller cuts.

Review Essays

Betjemann, Peter [Oregon State University]. “Transnationalism’s Territories: The Nation, the World, and the New American Literary History” [Review of Leslie Elizabeth Eckel, *Atlantic Citizens: Nineteenth-Century American Writers at Work* (2013) and *The Cosmopolitan Lyceum: Lecture Culture and the Globe in Nineteenth-Century America*, edited by Tom F. Wright (2013)] (273-282)

Reviews Eckel’s and Wright’s books as contributions to a trend in

nineteenth-century American literary studies to examine individual writers and movements as part of a larger, transnational community where writers were influenced by, and in turn influenced, contemporaries across the Atlantic. Both authors focus on discrete, delimited times and places to interrogate cosmopolitan forces of American culture. Although readers will not find broad interpretive claims about transnationalism, both volumes are valuable for what they offer in terms of biographical analysis of important and neglected figures in American literature and culture. Wright's volume suffers at times from a lack of cohesive focus, a problem often found in collections by different hands. Eckel's book is strong in its analysis of Emerson, Douglass, Fuller, and Longfellow, but weak in considering other writers. However, both Wright and Eckel deal with an issue important for scholars interested in transnationalism: whether expressions of "internationalism" simply served as a way to mask imperialist desires on the part of American speakers and writers. These volumes illustrate that scholarship on the nineteenth-century United States has moved toward a more comprehensive view of the nation in dialogue with the world and are harbingers of a new form of close analysis of familiar and less-familiar figures from this era.

Bivona, Daniel [Arizona State University]. "Travel and Transformation: Exploration, Tourism, and the Threat of Disease in Nineteenth-Century Travel" [Review of Jessica Howell, *Exploring Victorian Travel Literature: Disease, Race and Climate* (2014), Michele M. Strong, *Education, Travel and the "Civilization" of the Victorian Working Classes* (2014), and Tim Youngs, *Beastly Journeys: Travel and Transformation in the Fin-de-Siècle* (2013)] (283-298)

Argues the three studies offer novel approaches to telling the story of nineteenth-century travel: as mass educational experience for the working classes (Strong), as imperialist exploration of lands Europeans feared for reasons of health and wellbeing (Howell), and travel as a form of metamorphic writing that explored fears of human regression through contact with alien lands and cultures (Youngs). These studies expand

notions of what constitutes travel and why travel should be seen in its double role as a disruptive harbinger of a troubling modernity in the late nineteenth-century and as an inviting experience of exciting confrontation with cultural novelty.

Hansson, Sven Ove [Royal Institute of Technology, Stockholm]. “The Multifaceted Politics of John Stuart Mill” [Review of Frederick Rosen, *Mill* (2013)] (299-314)

Challenges interpretations of Mill’s political philosophy expressed by Rosen in *Mill*, going beyond works Rosen examines to take into account Mill’s early works and nineteenth-century political discussions with which Mill was familiar and engaged. Five concepts that Rosen discusses are challenged: Mill’s attitude toward the possibility of tyranny by the majority (a notion Rosen misrepresents); his stance toward democracy (which must be considered in light of Mill’s own definition and understanding of the term, not later notions); the accusation that Mill was a socialist (which, in his own day, was often synonymous with being in favor of democracy); Mill’s fear of a dictatorship by the proletariat (for which, despite Rosen’s claims, no evidence exists in Mill’s writings); and his views on monoculturalism (which are difficult to discern because the notion is a contemporary issue of which Mill would have been ignorant). Despite Rosen’s shortcomings, however, his book is considered a reasoned and balanced contribution to Mill scholarship.

Thompson, Andrew [The American University of Rome]. “George Eliot, Early and Late” [Review of Fionnuala Dillane, *Before George Eliot: Marian Evans and the Periodical Press* (2013) and Kathleen McCormack, *George Eliot in Society: Travels Abroad and Sundays at the Priory* (2013)] (315-322)

Assesses two studies that examine the public image of George Eliot early and late in her career. These are linked thematically by their interest in Eliot’s attempt to shape her public image. Dillane argues that, early in her career, Marian Evans was limited in the control she had in this area, as

journalistic constraints, coupled with a reticence for being interviewed, made it difficult for her to influence public opinion. McCormack demonstrates how, in the last decade of her life, Evans was able to use her travels and the salons that she and George Henry Lewes held at their home to become known to a wide circle of literary figures and intellectuals. McCormack's study is especially important because it changes impressions of her created by earlier scholarship, especially Gordon Haight's biography, and demonstrates that, far from being a social outcast, in her last years Evans was immersed in society and used her social connections to shape her public image.

DeFazio, Kimberly [University of Wisconsin-La Crosse]. "The Critic as Accountant" [Review of Franco Moretti, *The Bourgeois: Between History and Literature* (2013) (323-344)

Argues that this book, like Moretti's earlier work, has generated similar controversy for its argument that the concept of the bourgeois can best be understood by close reading of prose generated concurrently with the rise of the "middle class" and the consistent movement away from realist writing to a more evocative—and evasive—prose that masks the true problems of class inequalities. Summarizes Moretti's major points but challenges his readings of specific texts and his larger conclusions about the causes and effects of the post-Enlightenment rise of the bourgeois as the dominant social class. Concludes with an assertion that Moretti's work is in part a return to material relations that de-materializes the material and advances a mode of reading that supports capitalism.

Reviews

Block, Edwin [Marquette University]. Review of *A New Companion to Victorian Literature and Culture*, edited by Herbert F. Tucker (2014) and *Twenty-First Century Perspectives on Victorian Literature*, edited by Laurence W. Mazzeno (2014) (345-350)

Describes in detail the contents of both volumes. Praises the breadth of

coverage offered by Tucker's *Companion*, but also commends Mazzeno's volume as a useful starting point for those interested in main currents in Victorian literary and cultural criticism. Believes the two volumes expand, deepen, and complicate an understanding of the era.

Zimmerman, Virginia [Bucknell University]. Review of *Victorian Time: Technologies, Standardizations, Catastrophes*, edited by Trish Ferguson (2013) (350-353)

Describes the essays in the volume, noting how these give a sense of the complexity that the concept of time posed for the Victorians, especially in light of new technologies. Argues that the volume offers significant insight into the complex nexus of times and the experiences of time during the century in Britain.

Jones, Anna Maria [University of Central Florida]. Review of Anne DeWitt, *Moral Authority, Men of Science, and the Victorian Novel* (2013) (354-359)

Describes DeWitt's study as a contribution to the notion those in the competing fields of science and literature sought authority within Victorian society. Cites numerous figures from the two branches of knowledge, including George Eliot, Gaskell, Hardy, and Wells, who are the subjects of DeWitt's analysis, but points out some notable omissions. Notes DeWitt's debt to other scholars who have addressed this issue but believes she has made a contribution to this field.

Coleman, Dawn [University of Tennessee]. Review of *Nineteenth-Century American Writers Write Religion: Lived Theologies and Literature*, edited by Mary McCartin Wearn (2014) (359-365)

Claims the book challenges conventional scholarship on the way women affected changes in religious practice in nineteenth-century America. Also argues that essays in this book challenge secularist interpretations of literature. Summarizes contributions devoted to works by Julia Ward Howe, Louisa May Alcott, Julia Foote, and Rebecca Harding Davis.

Believes future scholarship could use these essays as models for revising views of the influence of religion in nineteenth-century American society.

Ward, Bernadette Waterman [University of Dallas]. Review of Mark Chapman, *The Fantasy of Reunion: Anglicans, Catholics and Ecumenism, 1833-1882* (2014) (366-369)

Believes Chapman covers his subject well, but judges the book too specialized for anyone outside the field of religious studies. Sees some value for literary scholars in discussions of lesser-known activities by some figures of literary importance.

Gooch, Joshua [D'Youville College]. Review of Anna Kornbluh, *Realizing Capital: Financial and Psychic Economies in Victorian Form* (2014) (370-373)

Outlines the current scholarly consensus on the relationship between literature and economics. Claims Kornbluh's study adds to this body of scholarship by showing how the novel as a genre provides a critique of the market economy. Appreciates her analysis of work by Dickens, George Eliot, and Trollope but finds her discussion of Marx disappointing. Also faults her for failing to make use of much previous scholarship in her attempt to differentiate her work from previous studies. However, these faults do not radically undermine her work to inaugurate a more interesting and multi-faceted narrative on the relationships between literature and finance.

Windell, Maria A. [University of Colorado]. Review of *Sentimentalism in Nineteenth-Century America: Literary and Cultural Practices*, edited by Mary G. De Jong (2013) (374-377)

Argues that this collection questions and seeks to refine and expand critical understanding of nineteenth-century American sentimentalism by demonstrating ways authors enlist, reshape, and confront the discourse. Highlights contributions that discuss work by Lydia Sigourney, Lydia Maria Child, and Louisa May Alcott. Claims these essays are most useful

for those interested in the role of sentimentalist discourse in constructing the United States as a white, wealthy nation.

Ross, Andrew B. [University of Nevada Reno]. Review of Michael Ziser, *Environmental Practice and Early American Literature* (2013) (377-379)

Considers the book a useful exploration of ecocritical and material ecological theory. Finds merit in Ziser's pairing of historical environmental practices with representations of those practices. Discusses Ziser's treatment of works by Emerson, Thoreau, and Cooper. Calls this book a model for scholars of nineteenth-century culture; believes it proves that attention to the nonhuman at the heart of material ecocriticism has much to offer early American studies.

Rossi, William [University of Oregon]. Review of *Thoreau's Importance for Philosophy*, edited by Rick Anthony Furtak, Jonathan Ellsworth, and James D. Reid (2012) (379-382)

Notes that the principal contribution of this collection is to relate Thoreau's work to various philosophical traditions (but also suggests that the influence of Stanley Cavell looms large in these essays). Praises the interdisciplinary approach taken by contributors; summarizes several contributions.

Roberson, Susan L. [Texas A&M University, Kingsville]. Review of *Toward a Female Genealogy of Transcendentalism*, edited by Jana L. Argersinger and Phyllis Cole (2014) (383-387)

Identifies the two-fold purpose of the collection: to highlight work of female Transcendentalists and to critique discourses of feminist Transcendentalism. Essayists discuss work by Mary Moody Emerson, Margaret Fuller, Sarah Clarke, Lydia Maria Child, Julia Ward Howe, Margaret Sweat, Caroline Sturgis, and Elizabeth Peabody. Says the volume also traces the discursive lineage of female Transcendentalism. Notes that some contributions extend the meaning of Transcendentalism

by focusing on its employment in social and political causes. Believes these essays demonstrate how some of the century's most talented women negotiated identity, authorship, and social reform.

Robertson, Lisa Ann [University of Alberta]. Review of Mark Sandy, *Romanticism, Memory, and Mourning* (2013) (387-397)

Claims Sandy adequately demonstrates how Romantic grief poetry offers consolation in its representations of encounters with death while challenging poetry's capacity for meaning; believes, however, that Sandy fails to demonstrate adequately his assertion that these poems resonate with twenty-first century readers. Includes lengthy summaries of chapters that focus on the works of Wordsworth, Coleridge, Felicia Hemans, Charlotte Smith, Byron, Shelley, Keats, and John Clare, demonstrating how these poets exhibit anxiety about the ability of poetic language to capture emotion or personal experiences that transcend particular personal or historical experiences. Believes the book can be of value to scholars of grief poetry or to those interested in biographical resonances in readings of poets' work.

O'Coinneide, Muireann [National University of Ireland, Galway]. Review of Judith Johnston, *Victorian Women and the Economies of Travel, Translation and Culture, 1830-1870* (2013) (397-401)

Believes the book's value lies in Johnston's alignment of travel and translation as vital part of the Victorian knowledge empire. Finds some of her discussions overweighted with metaphoric uses of travel and believes the book would have benefitted from a tighter thematic analysis of her subjects.

English, Karen [San Jose State University]. Review of *Margaret Fuller and her Circles*, edited by Brigitte Bailey, Katheryn P. Viens, and Conrad Edick Wright (2013) (401-404)

Finds the essays in this volume valuable in displaying the diverse social, political, and spiritual contexts in which Fuller worked and the wider influence of her cultural sympathies at home and abroad. The volume

epitomizes the strengths of specific academic critical approaches characteristic of the past forty years, while also including suggestive analysis in the best American transcendentalist tradition.

Chavez, Julia McCord [St. Martin's University]. Review of Eileen Fauset, *The Politics of Writing: Julia Kavanagh, 1824-77* (2013) (405-408)

Claims Fauset's study makes a persuasive case for revisiting Kavanagh's work; finds significant merit in Fauset's discussion of Kavanagh's entire *oeuvre*; also notes that the volume contains a comprehensive bibliography of Kavanagh's writings.

Decker, Kevin S. [Eastern Washington University]. Review of *William James and the Transatlantic Conversation*, edited by Martin Halliwell and Joel D.S. Rasmussen (2014) (409-411)

Applauds the editors' effort to collect essays that attempt to harmonize James's place in American intellectual history, but believes they are ultimately unsuccessful. Nevertheless, believes the volume will be of value to philosophers and scholars of American Studies. Briefly summarizes each essay in the collection.

Latané, David E. [Virginia Commonwealth University]. Review of Martin Hewitt, *The Dawn of the Cheap Press in Victorian Britain: The End of the 'Taxes on Knowledge,' 1849-1869* (2014) (412-415)

Considers this detailed examination of efforts to overturn tax policies that limited the production of print materials in Victorian Britain the definitive study of the issue. Describes Hewitt's analysis of these efforts that culminated in the successful repeal of taxes on materials involved in printing.

Schoenfield, Mark [Vanderbilt University]. Review of David E. Latané, *William Maginn and the British Press: A Critical Biography* (2013) (415-418)

Describes the contents of a study that Schoenfield calls a comprehensive view

of Maginn, a central figure in the formation of the nineteenth-century periodical industry; also praises Latané's detailed analysis of the industry. Believes Latané's study provides insights that can help scholars become better at analyzing important Victorian periodicals such as *Blackwood's* and *Fraser's*.

Palmegiano, E.M. [St. Peter's University]. Review of *W.T. Stead: Newspaper Revolutionary*, edited by Laurel Brake, Ed King, Roger Luckhurst, and James Mussell (2012) (419-424)

Summarizes contents of essays in a collection that covers the career of Stead, a prominent figure in late-Victorian and Edwardian publishing circles and also an advocate of spiritualism. Finds fault with the book's organization but sees merit in individual contributions.

Robinson, Amy [St. Petersburg College]. Review of Sari Edelstein, *Between the Novel and the News* (2014) (425-428)

Identifies Edelstein's main objective as an assessment of the way women writers in nineteenth-century America were engaged in a dialogue with the press through their fiction. Describes Edelstein's commentary on several important women writers, viz., Louisa May Alcott, Julia Sargent Murray, E.D.E.N. Southworth, Elizabeth Keckley, and Ida Wells-Barnett.

Louttit, Chris [Radboud University]. Review of Sean Grass, *Charles Dickens' Our Mutual Friend: A Publishing History* (2014) (428-431)

Describes Grass's methodology in examining the publishing history and reception of Dickens's last completed novel, including its critical history in the twentieth century. Considers his most significant contribution a revision of the inaccurate understanding of the novel's early critical history, which twentieth-century scholars have erroneously characterized as negative.

Mulligan, Roark [Christopher Newport University]. Review of Donald Pizer, *The Significant Hamlin Garland: A Collection of Essays* (2014) (431-434)

Summarizes the essays in a volume containing Pizer's scholarship on

Garland published over a sixty-year career. Considers the collection valuable to scholars of American realism and an appropriate statement on Pizer's lifelong contributions to Garland scholarship.

Clements, Elicia [York University]. Review of *Words & Notes in the Long Nineteenth Century*, edited by Phyllis Weliver and Katherine Ellis. (2013) (434-439)

Detailed analysis of essays in a collection that concentrates on the development of music in the long nineteenth century but also provides useful interdisciplinary perspectives that link this development to other art forms. Praises the editors for bringing together a collection that branches out from a more insular and literary focus to extend study of "the nineteenth century" both in terms of geography and time by including discussions of figures from the Continent and from the twentieth century.

Bellanca, Mary Ellen [University of South Carolina Sumpter]. Review of Sarah Dewis, *The Loudons and the Gardening Press: A Victorian Cultural Industry* (2014) (439-442)

Calls Dewis's study of John Claudius Loudon and Jane Webb Loudon as a welcome addition to the growing body of scholarship on nineteenth-century garden writing. Expresses disappointment that a discussion of Jane Loudon's career is relegated to a single chapter, but still considers the book valuable for anyone interested in Victorian garden discourse.

**Volume 43, Nos. 1-2, Spring/Fall, 2016, Special Issue:
Victorian Critics**

Kramp, D. Michael [Lehigh University]. “To Think Anew: Arnold, the Literary, and Social Justice” (11-28)

Contemporary attempts to assess the role of literary studies in the academic curriculum, especially ones aimed at linking academic study to efforts at achieving social justice, have an ally in Matthew Arnold. Although often branded a conservative, Arnold reveals in his essays a liberal view of democratic society and literature’s role in promoting solutions to social problems. Seeing the challenges as well as the benefits of democracy emerging as the dominant form of government and society in the West, Arnold advocates caution in tackling issues, recommending patient study of social issues prior to engaging in reform. He views culture not as an élite, detached experience, but as an ongoing process that adapts and responds to changing social conditions. Literature can help readers interact and respond to experiences and assist in developing new kinds of relationships. Similarly, criticism, while not directly useful in resolving injustices and inequalities, can help readers see challenges clearly and urge resistance to the temptation for immediate reactions. Careful study of literature has the potential to aid the work of social reformers who think freely and creatively.

Kearney, Anthony [La Trobe University]. “John Churton Collins: The Critic as Pundit and Controversialist” (29-48)

Up to the 1980s John Churton Collins was mainly remembered for his quarrels with various late-Victorian literary celebrities. This notoriety inevitably obscured his achievements as a critic, teacher, and campaigner for English studies in the universities. Though there have been recent efforts to view his career more objectively, his precise position in the literary and educational worlds of his time together with the ideas and values which inspired him still need further attention. A closer look at his literary and pedagogic ideas reveals how figures such as Swinburne and

Arnold were important to the development of his thinking. Despite his reputation as a sort of Jack the Ripper of the literary journals, Collins deserves recognition today for leading the movement to have English literature taken more seriously, both in the universities and in national education as a whole, and for his constant battle for literary criticism backed by scholarship and the concern to inform and enlighten.

Flynn, Michael J. [University of North Dakota]. “E.S. Dallas, Mid-Victorian Individualism, and the Form of the Book Review” (49-64)

Recent scholarship on Victorian reviewing has foregrounded the importance of Dallas and others, and provides a useful context for addressing Dallas’s work. Unlike a majority of reviewers who saw their task as representing the work being reviewed in miniature, Dallas adopted a more critical stance, using his reviews to engage in the public discussion of individualism that reached its peak in the 1860s. His reviews provide both literary advice on structure and proportion in texts, and ethical advice about how individuals should relate to the society around them. Dallas’s review of the biography of General Sir Charles James Napier, and several of his reviews of contemporary novels, reveal the principles he employs in critiquing works of different genres: where the former gives readers a sense of the individual subject whose life is being profiled, the latter evaluates the success of novels in depicting a well-proportioned social whole.

Wagner, Tamara S. [Nanyang Technical University]. “George Eliot and the ‘Silly Novels’” (65-80)

Reassesses the literary and larger cultural significance of Mary Ann Evans’ “Silly Novels by Lady-Novelist” (1856), situating it firmly amidst her *oeuvre* as a critic and reevaluating its changing interpretation and influence. Evans had been a renowned critic before she began writing fiction under the pseudonym George Eliot. Her articles for the *Westminster Review* included extensive reviews of popular novels, which she used as a springboard to delve into aesthetic principles and cultural responses to

literature. “Silly Novels by Lady-Novelists” (1856) was to become one of the most-of-cited contemporary analyses of nineteenth-century women’s writing. While Evans was to define her own fiction against the trends she identified and condemned, her article not only provided a good overview of current literary developments and also contributed significantly to the critical discussion of popular culture at a time when the social role and the aesthetic functions of literature and literary criticism were under debate.

Rees, Kathy [Wolfson College, Cambridge University]. “Edmund Gosse Entertains: *Gossip in a Library* (1891)” (81-100)

Focusing on Gosse’s *Gossip in a Library*, this essay discusses the reception and context of Gosse’s criticism, revealing recurrent themes and stylistic traits in these essays, considering their impact on subsequent criticism, and evaluating their impact on Gosse’s subsequent reputation. The appearance of Gosse’s *From Shakespeare to Pope* in 1885 led quickly to its author’s vilification as a shoddy scholar, to the point where his name became synonymous for misrepresentation of sources. The strategy Gosse followed to redeem his reputation was to publish a series of articles in the *New York Independent* which were collected in *Gossip in a Library*. Based upon the fiction that Gosse is sharing thoughts on books in his private library, *Gossip* covers a range of topics and genres. In the essays Gosse manages to launch thinly veiled attacks on John Churton Collins, who had been particularly critical of *From Shakespeare to Pope*, and to discuss a number of minor figures whose work interested him. The positive reception of *Gossip* spurred Gosse to publish twelve more collections, rehabilitating his reputation to the point that, at his death, he was considered a leading literary figure among the Victorians.

Wilkes, Joanne [University of Auckland]. “Elizabeth Julia Hasell and *Blackwood’s Edinburgh Magazine*” (101-114)

While the work of a number of women who contributed to *Blackwood’s Edinburgh Magazine* has received critical attention, that of Elizabeth Julia Hasell has not. Yet Hasell was a frequent contributor from 1859 until

1888. The explanation for this neglect lies in the publisher's policy of maintaining anonymity of contributors, a policy that worked both for and against Hasell and other women contributors: anonymity allowed her to write on topics normally thought to be the purview of men, but it also seemed to impact her relationship with publisher John Blackwood and his nephew William Blackwood. Hasell's unpublished letters to the Blackwoods reveal some of the frustrations she experienced in getting her work accepted (and even getting timely responses to her submissions) and illustrate some of the restrictions placed on her submissions. The letters also reveal strategies Hasell employed to prompt responses from the Blackwoods and gain their approval to write on a wide range of topics, allowing her to make use of her erudition and talent to influence public opinion through her writing.

Farina, Jonathan [Seton Hall University]. "Allusive Tactics: R.H. Horne, Induction, and 'Desultory Criticism'" (115-134)

While twentieth- and twenty-first-century scholars have found only limited merit in Horne's critical works, a substantial portion surpassed the mere summary and evaluation that characterized much of Victorian critical practice. Horne's work contains an occluded repertoire of critical tactics and a now outmoded but once conventional epistemology. Hence, Horne's criticism was exceptional not for originality or innovation, but for extraordinary representativeness. His *New Spirit of the Age* marshals the whole catalogue of tropes animating literary criticism in the 1840s. Horne variously invokes organic wholeness, aesthetic autonomy, and other figures of depth, but his principal tactics are paradox, especially the idiomatic articulation of "particulars" and "generals" that evoked the aura of induction, and a threefold notion of tact: attention to the physiological feel or impression of a text, investment in a writer's moral delicacy or decorum, and persistent tangential allusion, habitually touching upon without fully elaborating various topics suggested by a text under consideration. Where modern critics produce arguments, Horne and his peers produced tactful, allusive, and suggestive descriptions.

Fulton, Richard D. [Reed College]. “Richard Holt Hutton, a Retrospective” (135-150)

In the second half of the nineteenth century Hutton was widely regarded as one of the best minds and most accomplished essayists of his generation. He wrote thousands of short articles while co-editing the *Spectator* for almost forty years, examining such diverse topics as non-conformist theology, parliamentary practices, Irish home rule, zoology, theater, literary criticism, and cultural concerns of the day. Although he has been ignored for the last several decades, and was in fact rarely referred to for much of the twentieth century (except, perhaps, as a sterling example of the shortcomings of much of Victorian prose), his arguments about the responsibilities of the literary critic and the nature of literary criticism make him an important source for understanding Victorian critical arguments. His opinions of the great voices of the Victorian period communicate to us, over a century later, the nature of their contemporary reception. Additionally, his essays on the ephemera of his time deepen and enrich our understanding of the Victorians and their world, making him a resource that should be embraced by any serious Victorian scholar.

Roberts, Lewis C. [Indiana University-Purdue University, Fort Wayne]. “The Critical Response to Children’s Books in Geraldine Jewsbury’s *Athenaeum* Reviews” (151-170)

Although Jewsbury was known to her contemporaries as a writer of fiction, essays, and children’s books, her work as a reader for publisher Richard Bentley and her anonymous reviews for the *Athenaeum* had significant impact on mid-Victorian book production, distribution, and consumption. One area of her influence often overlooked by critics is her work as a reviewer of children’s books for the *Athenaeum*. Jewsbury’s comments on children’s readings provide great insight into the books Victorian parents were buying for and reading to their children, and the values and expectations Victorians had for children’s books. Beginning in the 1860s, when children’s books began to appear in great number, Jewsbury became a prolific critic of the genre, helping police, maintain,

and advance notions of literary quality, morality, education, and cultural expectations about childhood and children's literature. Often modeling the response she believed readers would experience, Jewsbury promoted the work of writers such as George MacDonald and Louisa May Alcott, whose books focused on adult/child relationships. Jewsbury recognized that children's books also appealed to adult readers, whose nostalgic reaction to them reveals a manifestation of desire to revisit a childhood place of innocence and purity.

Chavez, Julia McCord [St. Martin's University]. "Julia Kavanagh, *English Women of Letters*, and Public Opinion" (171-192)

Examines the Irish writer's evaluation of the literary qualities of women writers profiled in *English Women of Letters*. The conceptual alignment between public examination and literary evaluation underlies Kavanagh's proto-feminist approach to judging the work of Victorian women writers who were held to a double critical standard: they were expected to demonstrate qualities normally associated with women but not demonstrate ones associated with men, such as intelligence or power. Despite her conventional appeals to authority and acceptance of moral judgments and feminine norms, Kavanagh—the first to use the term "women of letters"—manages to claim a place in the literary hierarchy for the writers she profiles.

Mahoney, Kristin [Western Washington University]. "Ethics and Empathy in the Literary Criticism of Vernon Lee" (193-210)

Although Vernon Lee's literary theories and critical methodologies altered radically over the course of her career, her interest in relationality and contact with otherness remained constant. From the beginning, her critical work is a compound of aesthetics and ethics; for her, ethical feeling is intimately bound up with the experience of empathy. A transitional figure between the moral criticism of the Victorians and the formalist criticism of early twentieth-century practitioners, Lee moved between and integrated aestheticism, moralism, and formalism into her own criticism, bringing to

each of these methodologies a concern with relationality and ethics and a belief in the ennobling effects of reading. Analysis of Lee's assessment of the beauty, morality, and form of the literary experience reveals that her underlying concern remained a belief in the ethical relevance of that experience. And even though, early and late in her career, Lee was drawn to critical practices that seem to ignore ethics, her criticism demonstrates the malleability of critical methodologies, exhibiting a capacity to open into concern for and engagement with alterity.

Lawrie, Alexandra [Edinburgh University]. "David Masson, Pedagogical Reform, and the Victorian Novel" (211-226)

David Masson, best remembered by subsequent generations for his work on Milton, was a pioneer on two fronts in the advancement of letters in Victorian England. Masson's reviews and his influential book *British Novelists and their Styles* lent gravitas to the novel as an art form. Masson's survey lays heavy stress on the relationship between authors' biographies and their fiction, and privileges summary and appreciation over evaluation; in it Masson offers advice to novelists wishing to write works that will be of lasting value. While these approaches may be conventional, *British Novelists* is notable for its serious attention to the works of contemporary authors. Masson carried that progressive approach into his teaching at University College, London, and at the University of Edinburgh, where his courses included analysis of contemporary fiction. That progressive spirit is also evident in Masson's championing higher education for women: he was the first to offer an undergraduate course on literature exclusively for women; its popularity, and the high marks women received on course examinations, were influential in convincing the University to admit women in later years.

de Waard, Marco [Amsterdam University College]. "The Morality of Style': John Morley as Essayistic Liberal" (227-244)

Explores Morley's understanding of "the morality of style," a key evaluative tool he employed as a critic of politics and culture. Morley

demonstrated a commitment to liberalism, which to him meant an acknowledgment of the importance of pursuing political agendas within a cultural context that prized sympathy, aesthetic education, and historical understanding. Morley believed the critic's task was to focus on writers representative or typical of their age. An extensive analysis of his essay on Thomas Babington Macaulay demonstrates how Morley put his ideas into practice: the essay emphasizes the profoundly formative effect of a writer's style on readers' minds and reveals Morley's links to the late-Romantic lineage from which he draws his critical principles. Morley's "essayistic liberalism" shows the extent of his investment in normative models of political individuation and his efforts to balance this ideology with a commitment to pluralism and an open-ended view of historical process, grounded in practices of imaginative understanding and a culture of self-perfection.

Wilson, Cheryl [University of Baltimore]. "Margaret Oliphant Becomes a Heroine: Tracing a Literary Tradition" (245-262)

Throughout her career as a novelist and critic, Oliphant showed great interest in the emergence of a female literary tradition, particularly the creation of the heroine. In her criticism she identifies Jane Austen, Charlotte Brontë, and George Eliot as innovators. Her commentary on these writers, scattered across several of her essays and reviews, reveals her admiration for the way these women advanced the female literary tradition. Oliphant's critique of sensation fiction, the subject of much subsequent commentary, is actually directed not at the genre itself but at the focus on physical passion. Oliphant feared that readers, especially younger readers, might be negatively influenced by this skewed portrait of femininity. That same fear motivates her harsh assessment of Hardy's *Jude the Obscure*. While Oliphant was establishing principles by which to judge women's fiction, her own fiction was helping secure her own place in the tradition, crafting novels that are models for and critiques of the tradition in which she hopes to find a place.

Atwood, Sara [Portland State University]. “Do you, good reader, know good style when you get it?": Learning to Read with Ruskin" (263-282)

Explores the conceptual framework that shapes and supports Ruskin's critical method, examining where his approach is most successful. The thirty-nine volumes of Ruskin's *Collected Works* comprise a significant body of literary commentary, covering a wide range of writing, from the classical to the contemporary, and reflecting a lifetime of deep engagement with literature. His discussion of the nature and role of imagination; his explanation of the Pathetic Fallacy; his analysis of changing attitudes to the natural world and their expression in art and literature; his consideration of "The Nature of Greatness of Style" and the "two orders of poets"; his description of contemporary fiction as literature "of the prison house"; his explorations of the function of taste; and his examination of the work of numerous writers, are examples of Ruskin's thoughtful attention to the craft and function of literature.

Leckie, Barbara [Carleton University]. "A New Departure in Biography": Samuel Smiles's Writing" (283-300)

Smiles has been credited with creating a new style of biography in *Self-Help* and subsequent works. Captivated by the rhythm and pulse of everyday life, Smiles focuses on the lives of people who contributed to Britain's rise as an industrial power. His stylistic innovations are linked not only to his focus on everyday workers but also on the readership he sought to cultivate. Viewing biography as an exemplary genre, Smiles downplays moments of crisis and qualities of genius, instead highlighting his subjects' perseverance, diligence, application, and attention; he also stresses the importance of collaboration in the advancement of useful knowledge. The examples of Smiles' new approach to biography are evident in *Self-Help*, notably in his repeated references to inventor James Watt. The anecdotal, fragmented, and repetitive approach Smiles employs, often cited as a weakness, is actually a calculated strategy designed to appeal to contemporaries who wish to capitalize on their few free moments to improve their lives and contribute to the productivity of the nation. The structure of *Self-Help* resembles the railroad industry, which

he admired: the vast railway network finds its narrative parallel in a book of unbounded, intense, and disruptive energy.

Fenwick, Gillian [University of Toronto]. “The Enigma of Leslie Stephen’s Reputation” (301-320)

Stephen is remembered as the most eminent late-Victorian man of letters, father of Virginia Woolf, forerunner of the Bloomsbury group, and, most notably, founding editor of the *Dictionary of National Biography*. Yet his work at the *DNB* occupied only seven years of his life and was stressful to him both physically and mentally. He was unsuited to the work and detested it, yet it made his reputation. Being in the right place at the right time, knowing the right people, and obtaining the silent backing of one element of Victorian private enterprise made Stephen the man remembered more than a century later. The moment of the *DNB* was the high point of Victorian nationalism, and Stephen was fortunate to be associated with it. The long view is that his *DNB* editorship was an enormous success; day-to-day detail tells a different story.

Fluhr, Nicole [Southern Connecticut State University]. “Swinburne: Criticism as Perversion” (321-338)

Although influential and provocative in his own time, Swinburne has not been accorded critical acclaim. One reason is the daunting scope of his work; another is the resistance his work shows to easy classification. One way to appreciate his achievement as a critic is to approach it through the concept of “perversity,” a term that in Freudian psychology implies deviation from a sexual norm. Because the term implies a form of pleasure that is heterogeneous, dispersed, and non-(re)productive, it is an apt way to approach Swinburne’s literary output. His perversity led him to blur genre lines, writing poetically in essays and using poems as a form of literary critique. These points are illustrated in an extended analysis of his poem “Anactoria” and the commentary he composed as a defense, published in his *Notes on Poems and Reviews*: the perverse physical and emotional landscape of the poem is defended in the *Notes* on the grounds

that it is eminently normal. The “perverse aesthetic” of Swinburne’s criticism foregrounds the nonutilitarian qualities of art that he promoted most famously in his pronouncement of the doctrine of “art for art’s sake.”

Dekkers, Odin [Radboud University]. “John Addington Symonds and the Science of Criticism” (339-356)

Examines the ambiguities in Symonds’s advocacy of scientific literary criticism, starting from the question of how far he appears to have held a genuine belief in science as a way to solve certain problems that critics were struggling with at the time. Among late-nineteenth-century critics, Symonds was one of the most outspoken and most unlikely advocates of a scientific approach to literary criticism. One widely debated problem was the question whether literary judgment could—and should—be based on objective criteria or left to individual aesthetic preference. Symonds’ fascination for and unbounded faith in evolutionary thought ostensibly led him to propound a scientific approach along evolutionary lines that tended toward the exclusion of subjective judgment. However, while on the one hand embracing objective science, Symonds also sought ways to reconcile science with individual human experience. This ultimately led him to the paradoxical conclusion that criticism could only ever hope to be placed on a scientific footing through an awareness of the imperfections of science as a critical instrument.

Kijinski, John [Idaho State University]. “H.D. Traill: Championing the Man of Letters” (357-370)

Although Traill is now considered a minor figure among Victorian writers, he deserves to be remembered because his views on literature, culture, and the responsibilities of the literary critic epitomize the most respectable strain of professional literary life in late-Victorian London. Furthermore, he was much less quirky and complex than some of his more accomplished

colleagues, such as Andrew Lang, Edmund Gosse, and George Saintsbury, all of whom admired Traill. As a journalist, leader writer, literary critic, imaginative writer, and editor, he presents an argument for the utilitarian function of the professional man of letters who serves to guide middle-class readers in a time of cultural uncertainty.

Sutton-Ramspeck, Beth [Ohio State University Lima]. “Mary Augusta Ward on ‘The Peasant in Literature’” (371-384)

Ward, author of the acclaimed novel *Robert Elsmere*, was also a critic of some note and influence. In the later years of her career she focused her critical faculties on the figure of the peasant in literature, although she published little on this topic—notable exceptions being comments in her prefaces to the seven-volume *Life and Works of the Sisters Brontë* and a headnote on Irish writer Emily Lawless in *The English Poets*, a multivolume work edited by her husband, T.H. Ward, and containing her uncle Matthew Arnold’s introductory essay, “The Study of Poetry.” Ward was influenced by Arnold in her own critical endeavors, but she shows on several occasions a willingness to challenge some of the principles of Arnold’s critical theory. Unpublished materials in the Honnold Library at the Claremont Colleges indicate that Ward believed the best literature dealing with peasant life presented a realistic portrait of the hardships these men and women endured. Hence, Ward has mixed feelings about the genre of pastoral, and finds in the work of the Brontës and Hardy more compelling portraits because these novelists are able to describe the inextricable links between the people and the countryside. Ward was also influenced by Pater, and at times displays a willingness to let impression guide her judgment of literary value. But she is careful to link these feelings with her pity and anger for people subjected to such harsh living conditions.

Kandola, Sondeep [Liverpool John Moores University]. “Rereading Oscar Wilde’s *Intentions* for ‘The Importance of Doing Nothing’” (385-402)

Although Wilde’s criticism has received little attention, a close reading of the essays in *Intentions* reveals that these seemingly languid and playful critical

writings represent a serious defense of the importance of critical thinking and its power to develop not only the individual but also national life; they also expose Wilde's sense of the importance of the act of criticism for reshaping global politics along more equitable lines. The essays in *Intentions* repudiate an instrumental mode of criticism, instead championing the critical act as a defense against all forms of social coercion. Hence it may be possible to employ Wilde's *Intentions*, with its utopian vision of critical thinking, rejection of social coercion, and formal strategies to evade the censoring effect of consensus, to construct a reinvigorated defense of the Humanities today.

Review Essays

Gurley, Jennifer [Le Moyne College]. "Experiments and Forms." [Review of Paul Grimstad, *Experience and Experimental Writing: Literary Pragmatism from Emerson to the Jameses* (2013); Samantha C. Harvey, *Transatlantic Transcendentalism: Coleridge, Emerson, and Nature* (2013); and David LaRocca, *Emerson's English Traits and the Natural History of Metaphor* (2013)] (403-414)

Finds these three studies linked by their focus on the work of Emerson, comparing it to those of other nineteenth-century figures, demonstrating that how humans think is more important than the subjects of their thoughts. Describes Harvey's book as the first to examine the influence of Coleridge on Emerson; in it Harvey explains how ideas are transferred among thinkers, noting how Emerson appropriated not simply ideas but the process of reasoning from the British poet/philosopher. States a minor objection to Harvey's discounting systematic analysis and clear formulation of principles. Explains what Grimstad means by experimental writing as he applies the term to the work of Emerson, Poe, Melville, and Henry James. Says Grimstad is at his best when explicating specific passages from works by these writers. Finds the unusual organization of La Rocca's study difficult to follow at times, but believes his scholarship is first-rate in explaining how *English Traits* is important not for what Emerson claims but in his ability to model how to think through questions such as those involving race and culture. Concludes with observations on

Emerson's methodology and aims, insisting that Emerson's experimental writing was always aimed at discovering what might be true once and for all.

Farina, Jonathan [Seton Hall University]. "Levelling Evolution." [Review of James Costa, *Wallace, Darwin, and the Origin of Species* (2014); Jonathan Conlin, *Evolution and the Victorians: Science, Culture and Politics in Darwin's Britain* (2014); and *Evolution and Victorian Culture*, edited by Bernard Lightman and Bennett Zon (2014)] (415-428)

Claims these three books enrich the history of scholarship on the history of evolutionary thought and practice in nineteenth-century Britain. Critiques favorably Costa's analysis of Wallace's work, particularly its relationship with Darwin's; praises Costa for insisting that Wallace's work outside the field of science should not detract from his contributions to the development of evolutionary thought and demonstrating how Wallace was consistently ignored or misunderstood by his peers. While in large part descriptive, Costa's work sets the stage for further interpretive work on Wallace's influence. Describes Conlin's book as a synthesis of the latest scholarship on the culture that fostered Darwin's *Origin of Species*, but argues that Conlin often provides savvy insights into the controversies surrounding the developing theories of evolution. Praises Lightman and Zon's essay collection for its breadth in tracing the influence of evolutionary thought in fiction, poetry, drama, the arts (including photography), dance, music, and architecture. Believes these studies demonstrate that Darwinian natural selection did not appear spontaneously but was the product of collaboration, coincidence, and cumulative thinking in various cultural domains.

Morrison, Ronald D. [Morehead State University]. "Victorian Ecology." [Review of Allen MacDuffie, *Victorian Literature, Energy, and the Ecological Imagination* (2014); and Heidi M. Scott, *Chaos and Cosmos: Literary Roots of Modern Ecology in the British Nineteenth Century* (2014)] (429-435]

Considers these book valuable contributions to nineteenth-century studies and environmental criticism. Though MacDuffie and Scott take different

approaches, they complement each other and demonstrate that a broadly conceived ecocriticism is useful in opening new avenues for the study of literature. MacDuffie's New Historicist analysis of the cultural meanings of the concept of "energy" includes chapters on works by Dickens, Ruskin, Stevenson, Conrad, and Wells. Scott examines the concepts of chaos and cosmos as these were understood in the nineteenth century and have become modified in succeeding years, arguing that nineteenth-century writers anticipated both a view of nature as nurturing and intelligible (cosmos) and one that recognized nature as chaotic and unstable (chaos). She argues that many basic constructs of the contemporary study of ecology have roots in the nineteenth century. Briefly discusses Scott's analysis of works by Gilbert White, Mary Shelley, Richard Jeffries, and Wells; assesses in greater detail her analysis of Keats as a forerunner of ecological thinking.

Powell, John D. [Oklahoma Baptist University]. "Simplicity and the Religious Past in Victorian Britain" [Review of Miriam Elizabeth Burnstein, *Victorian Reformations: Historical Fiction and Religious Controversy, 1820-1900* (2014); and Mark D. Chapman, *The Fantasy of Reunion: Anglicans, Catholics, and Ecumenism, 1833-1882* (2013)] (436-444)

Calls these books complementary studies in the conceptualization of Christian history, focused on nineteenth-century Britain. Notes that Burnstein treats literary works without attempting to present them in a larger cultural context, and that, while she discusses noncanonical writers, she includes lengthy commentary on work by Dickens, Scott, George Eliot, and Mrs. Humphry Ward. Her focus is on novels that have a didactic purpose, viz., to justify to readers the validity of the Reformation. Praises Chapman's historical study of efforts by some Protestants and Roman Catholics to reunite these churches. Although efforts ultimately failed—with the declaration of Papal infallibility in 1870 proving a major stumbling block—work by leaders such as Edward Pusey, John Henry Newman, and Augustus Pugin served a noble, if futile, purpose.

Gillcrist, Thomas [Reed College (Emeritus)]. “Sinner, Scapegoat, or Savior: Macaulay and his Legacies, Pro and Con” [Review of Robert E. Sullivan, *Macaulay: The Tragedy of Power* (2010); Catherine Hall, *Macaulay and Son: Architects of Imperial Britain* (2012); and Zareer Masani, *Macaulay: Britain’s Liberal Imperialist* (2013)] (445-468)

Notes that all three books claim Macaulay’s career affords lessons for twenty-first-century leaders involved in issues regarding international intervention. Considers Sullivan’s biography the most comprehensive portrait of Macaulay’s life; summarizes chapters on Macaulay’s early life, family relationships, and development of ideas regarding religion and politics. Critiques Sullivan’s treatment of Macaulay’s time in India and his writings on matters involving Britain’s colonial rule, highlighting his legacy to India both during colonial rule and afterwards. Also examines Sullivan’s commentary on Macaulay’s *History*. Appreciates Hall’s study of the influence of Zachary Macaulay on his son’s early development and the importance of family relationships in shaping Macaulay’s career, but criticizes her for treating Macaulay’s intellectual development only briefly. By contrast, finds her discussion of Macaulay’s reaction to the Reform Act and his work on the Indian Penal Code illuminating, especially as the latter exposes Macaulay’s racist views. Considers Masani’s study unusual in that, though written by an Indian scholar, it presents Macaulay in a favorable light. Questions Masani’s conclusion that Macaulay’s contributions to Indian education have remained foundational and valuable, citing evidence from other critics that challenge those conclusions.

Frame, E. Frances [The Citadel]. “Observing the Past in Victorian Britain.” [Review of Andrew Sanders, *In the Olden Time: Victorians and the British Past* (2013); and Edmund Richardson, *Classical Victorians: Scholars, Scoundrels and Generals in Pursuit of Antiquity* (2013)] (469-494)

Claims Sanders provides perceptive interpretations of Victorian visual arts, literature (fiction, poetry, and nonfiction), music, and architecture as these reflect the Victorians’ view of English history from the sixteenth

through the early nineteenth century. Summarizes chapters that reflect the Victorians' views on figures such as Elizabeth I, Oliver Cromwell, Pope, Addison, Swift, Napoleon, the Romantic poets, and Austen. Points out that Sanders uses many canonical figures to make his points (Scott, Carlyle, Dickens, George Eliot, Hardy, Thackeray, Macaulay). Describes Richardson's book as a well-researched account of the various uses of classical studies and the classical tradition employed by the Victorians. Notes how, through judicious use of examples, Richardson explains that there was no unified classical tradition but instead a multiplicity of interpretations of the past; how the classics were used (or abused) in promoting moral improvement; and how education in the classics did not always deliver socioeconomic advancement.

Reviews

Atwood, Sara [Independent Scholar]. Review of Mark Frost, *The Lost Companions and John Ruskin's Guild of St George: A Revisionary History* (2014) (495-500)

Praises Frost for his exceptional research in gathering documents that reveal a portrait of the efforts of the Guild of St. George that is more complete—and complex—than the one often depicted in biographies of Ruskin. Notes that by highlighting the work of some of the less celebrated members of the organization, Frost is able to identify both its successes and failures when it fell short of the ideals Ruskin established for it, largely because human practice (including Ruskin's own leadership) was unable to bring these ideals to fruition.

Allen-Emerson, Michelle [U.S. Naval Academy]. Review of Lee Jackson, *Dirty Old London: The Victorian Fight Against Filth* (2014) (500-503)

Finds that, though occasionally failing to take full advantage of his many sources, Jackson provides a highly informative and useful description of the many kinds of filth with which nineteenth-century Londoners

contended. Believes that any lapses in fleshing out points of argument are more than made up for by the detailed descriptions drawn from a myriad of sources.

Choi, Tina Young [York University]. Review of Eileen Cleere, *The Sanitary Arts: Aesthetic Culture and the Victorian Cleanliness Campaign* (2014) (503-506)

Praises Cleere for her insights into the intersection between aesthetics and issues of sanitation in Victorian Britain; not only did sanitary language make its way into discussions of aesthetics, but aesthetic valuations were applied to issues in medicine and health. Highlights Cleere's treatment of works by Ruskin, Edwin Chadwick, George Eliot, and Gaskell. Judges the book a worthy contribution to interdisciplinary literary studies on sanitation and medicine.

Mohs, Clinton [University of Nevada Reno]. Review of Michelle Kohler, *Miles of Stare: Transcendentalism and the Problem of Literary Vision in Nineteenth-Century America* (2014) (506-510)

Finds merit in Kohler's reading of Emerson as the source for a broad range of meditations among canonical American authors on the relation between viewing nature and the development of a national culture. Appreciates Kohler's decision to examine her thesis as it is manifested in works of various genres. Critiques Kohler's analysis of works by Frederick Douglass, Harriet Jacobs, Dickinson, Hawthorne, Howells, and Jewett.

Koehler, Rob [New York University]. Review of *Romantic Education in Nineteenth-Century American Literature: National and Transatlantic Contexts*, edited by Monika Elbert and Lesley Ginsberg (2015) (510-514)

Describes the collection as a valuable contribution to studies of the influence of European Romantic thought on the development of American educational practices. Individual essays discuss works by Emerson, the Alcotts, Elizabeth Palmer Peabody, Christopher Cranch, Jane Addams, Susan Rowson, E.D.E.N. Southworth, Lydia Maria Child, Frederick

Douglass, Ellen Watkins Harper, the Eastmans, Elsie Dinsmore, Hawthorne, and Twain. Concludes that the special strength of the collection lies in essays that highlight the limitations, omissions, and prejudices of Romantic educational thought.

Kuiken, Vesna [El Museo del Barrio, New York]. Review of David Greven, *Gender Protest and Same-Sex Desire in Antebellum American Literature: Margaret Fuller, Edgar Allan Poe, Nathaniel Hawthorne, and Herman Melville* (2014) (515-518)

Identifies Greven's two major theses: That gender nonconformity reflects same-sex desire and that antebellum literature registers the presence of same-sex desire in coded depictions of gender conformity. Finds merit in Greven's close readings of work by Fuller, Poe, Hawthorne, and Melville, but believes his misreading of Foucault leads to a faulty construction of his argument in support of his major premise regarding nonconformity.

Finseth, Ian [University of North Texas]. Review of Stephen Cushman, *Belligerent Muse: The Northern Writers and How They Shaped Our Understanding of the Civil War* (2014) (518-522)

Calls the book a valuable but uneven contribution to the critical reevaluation of Civil War literature. Discusses Cushman's treatment of prose by Lincoln, Whitman, General William T. Sherman, Ambrose Bierce, and Joshua Chamberlain, finding his readings consistently insightful (particularly on Sherman, as little has been written about his prose). Laments Cushman's decision to focus only on Northern writers, since the omission of Southern writers and people of color limits any assessment of the complex nature of writings about the war.

Weinauer, Ellen [University of Southern Mississippi]. Review of Maura D'Amore, *Suburban Plots: Men at Home in Nineteenth-Century American Print Culture* (2014) (522-526)

Notes that this groundbreaking study situates the emergence of suburban life in America as far back as the nineteenth century. Explains how

D'Amore constructs a portrait of masculinity as it developed in this liminal space between the city and rural habitats by examining works by Irving, Thoreau, Hawthorne, Henry Ward Beecher, Donald Grant Mitchell, Nathaniel Parker Willis, Frederic Cozzens, and Howells. Argues that the book invites a deep reconsideration of men's relationship to domesticity, but also finds that D'Amore's focus on Northern writers suggests that she is really outlining the development of New England sensibility.

Nesvet, Rebecca [University of Wisconsin Green Bay]. Review of Kathryn Walchester, *Gamle Norge and Nineteenth-Century British Women Travellers in Norway* (2015) (526-531)

Summarizes Walchester's accounts of travelogues by women that countered the fierce masculine image that nineteenth-century Britains had developed regarding the Norse regions with a more domesticated version, "Gamle Norge" (Old Norway): writings by Mary Wollstonecraft, Elizabeth Grosvenor, and Diana Beauclerk, as well as discussions of travel writing before and after the establishment of a state-subsidized tourist industry in Norway, and the role of women involved in sports activities in Norway, allow Walchester to examine questions that have shaped travel writing, including the role of gender, class, and commerce in shaping narratives and constructions of nationhood emerging from this literature.

Novak, Daniel A. [University of Mississippi]. Review of Elizabeth Edwards, *The Camera as Historian: Amateur Photographers and Historical Imagination, 1885-1918* (2012) (531-538)

Considers Edwards' work a tour-de-force in capturing the important role of amateurs in photographing historical sites, noting how her discussions address broader issues of ways complex, diverse, and vast networks of people, texts, and institutions helped shape views of history over time. Throughout the book Edwards addresses important critical and theoretical issues involving social memory, nationalism, and public history. Believes the book will have wide-ranging interdisciplinary applications.

Deis, Elizabeth J. [Hampden-Sydney College]. Review of *Voices of Victorian England: Contemporary Accounts of Daily Life*, edited by John A. Wagner (2014) (538-541)

Finds that, like most books of its kind, Wagner's volume is highly selective and therefore of value primarily as a supplement to more extensive studies of Victorian England. Applauds his inclusion of excerpts from many primary documents, but questions his choice of works that ostensibly represent fiction and poetry of the period.

Sexton, Melissa [The Oregon Extension]. Review of Robert M. Thorson, *Walden's Shore: Henry David Thoreau and Nineteenth-Century Science* (2014) (541-544)

Finds this book a compelling cross-disciplinary text that emphasizes the important role geological sciences played in Thoreau's imagination, contextualizing his work within the history of nineteenth-century geological controversy and within the geological history of Walden Pond. Notes that Thorson also engages with contemporary critical discussions about how to reconcile Thoreau's seemingly contradictory tendencies toward empirical observation and abstract philosophizing.

Volume 44, No. 1, Spring 2017

Thiele, David [University of Mount Union]. “A Damsel in Distress: Geraldine Jewsbury and the Rhetoric of Knowledge Diffusion” (1-20)

Despite her prolific output as a critic, novelist, and publisher’s reader, Geraldine Jewsbury is perhaps best known among scholars for the letters she exchanged with her close friend Jane Welsh Carlyle, a third-hand kind of literary significance. This essay places her in another context, examining critiques of the knowledge diffusion movement that she wrote for *Douglas Jerrold’s Shilling Magazine* in 1847, arguing that these represent an extraordinary contribution to the discourse surrounding the movement, which includes contributions by a diversity of major authors who identified knowledge democracy as an epoch-defining cause. Jewsbury achieves this significance by repurposing familiar elements of the knowledge diffuser’s rhetoric in radical ways, turning them to the unfamiliar task of dramatizing crisis and conflict within the movement during a crisis in public confidence. Readers are confronted with a salutary struggle in which she, the true believer, must break ranks to confess and reconcile disparate convictions at war within herself, challenge leadership, and emerge with a vision that has the integrity as well as the grandeur to restore faith in movement ideals. The results offer a candid perspective on the struggle to reconcile elite culture with democratic values.

Stockstill, Ellen J. [Penn State Harrisburg]. “Degenerate or Victim? Fallen Women, Disease, and the Moral Strength of the British Empire” (21-38)

Highlights the competing narratives about fallen women during the passage and enforcement of the Contagious Diseases Acts and emphasizes the irony of Britain’s attempts to fashion itself as a morally superior nation while sanctioning illicit sexual acts. One narrative about the fallen woman claims she is a harbinger of disease and degradation who threatens to weaken Britain’s imperial might; the other claims she is a seduced and betrayed victim of hypocritical men, and she is treated unjustly by the law.

Josephine Butler's writing on these men not only serves as an example of Victorian feminist writing, but also as an example of prose that highlights the inherent hypocrisy of the imperial project.

Taylor, Bryce Hal [Brigham Young University]. "The Unconstitutional Constitution: Understanding Post-Civil War Constitutional Disobedience through Lysander Spooner" (39-66)

Analyzes the post-Civil War constitutional disobedience of the historically neglected nineteenth-century New England radical Lysander Spooner. Explores Spooner's arguments in *No Treason: The Constitution of No Authority*, written in 1870 when the United States Constitution experienced unparalleled acclamation and became a quasi-canonical text akin in many respects to the Bible. Spooner represents a minority in his attempt to prove the Constitution is paradoxically unconstitutional. By uncovering Spooner's constitutional qualms, a new window into the complicated world of post-Civil War America is opened by understanding one man's struggle with constitutional sovereignty.

Ferrari, Chiara [City University of New York]. "Subversive Aims: Science and Contamination in Oscar Wilde's *Dorian Gray*" (67-86)

The framing of scientific understanding and its relation to aesthetics has been the subject of renewed scrutiny in Oscar Wilde scholarship since the publication of his Oxford Notebooks in the late 1980s. From that time, the traditional understanding of Wilde's aesthetic vision as an uninformed reaction to science and positivism of the age became untenable. While this reassessment of science in Wilde's work has rectified previous misconceptions, it has also brought new theoretical and interpretative limitations, stemming either from an overreliance on Wilde's notion of "harmony" as "master idea" or from narrow depictions of his aesthetic project that characterize it as "informed" by science. These approaches have insufficiently appreciated the subversive character of Wilde's work—his vision of a scientific epistemology driven by the imagination toward a pursuit of knowledge and pleasure instead of simply accounting

for reality. This essay argues that Wilde's narrative in *The Picture of Dorian Gray* is not merely informed by science but attempts the aestheticization of the scientific method. Wilde empowers the artist/scientist by allowing the contamination of the object of study, hence disrupting the boundaries of observation.

Tippin, R. Eric [University of Cambridge]. "Serious Humor: The Play of Style and Thought in G.K. Chesterton's Essays" (87-112)

Chesterton has often been labelled a flippant, light, and amusing essayist; however, a further examination of his work reveals a deeper relationship between the forms he uses—often humorous and whimsical—and his subjects. Chesterton's view of essay style and his practice of it are consistent rebuttals of the idea that the serious and the humorous are mutually exclusive. Instead, he argues and demonstrates that the serious and the foundational are necessary building blocks of the humorous, and that the style of any essay is largely a working out of thought rather than an ornament to it. This thinking as well as Chesterton's careful attention to the shades of meaning in words inflects and complicates the work of essay theorists such as Theodor Adorno, György Lukács, and others who have grappled with the relationship between the essay, humor, and foundational thought.

Review Essays

Tharaud, Barry Charles [Fatih University]. "De Omnibus Rebus et Quibusdam Aliis: Leopardi's Zibaldone di Pensieri." [Review of Giacomo Leopardi, *Zibaldone di Pensieri*, translated by Kathleen Baldwin, Richard Dixon, David Gibbons, Ann Goldstein, Gerard Slowey, Martin Thom, and Pamela Williams, edited by Michael Caesar and Franco D'Intino (2013)] (113-136)

Praises this edition of Leopardi's journal for its thoroughness, depth, and meticulous attention to detail; believes the editors and translators succeed in portraying Leopardi as one of the key thinkers of modernity. Praises the

editors' writing introductory essays that are accessible and jargon-free, and the translator for making Leopardi's text accessible as well. Provides extensive analysis of the 13 essays that comprise the introduction; these sketch Leopardi's life and the genesis of *Zibaldone* and assess his views on numerous subjects, including history, politics, government, the natural world, culture, society, language and style, poetry, music, and philology. Notes that, in addressing literature, Leopardi values feeling, existence, impulses, and pleasures of the senses over hyper-intellectual approaches; this results in his valuing writers like Homer and devaluing the Romantics. Quotes liberally from *Zibaldone* to illustrate Leopardi's ideas on several issues, including classical philology.

Atwood, Sara [Portland State University]. "The first centre and circle of future life-work': Ruskin and France." [Review of Cynthia Gamble and Matthew Pinette, *L'oeil de Ruskin, L'exemple de la Bourgogne* (2011).] (137-154)

Expresses a dual purpose for this essay-review: to trace Ruskin's relationship with France and to critique Gamble and Pinette's book. Sketches the former by citing numerous references to France in Ruskin's writings, explaining how some places in the country held special fascination for him (both certain urban centers and natural landscapes). Traces the development of early French criticism of Ruskin, especially that of Robert de la Sizeranne and Marcel Proust. Outlines Gamble's and Pinette's credentials and explains how their book benefits from recent scholarship on Ruskin completed internationally. Notes that the authors draw heavily on published and unpublished materials to examine Ruskin's nine journeys to Burgundy over five decades. Briefly comments on Ruskin's influence on Proust.

Hoag, Ronald Wesley [East Carolina University]. "Finding Words for Nature: Reading Thoreau." [Review of Henrik Otterberg, *Alma Natura, Ars Severa: Expanses & Limits of Craft in Henry David Thoreau* (2014)] (155-162)

Considers this a penetrating and far-reaching study of the major concerns Thoreau addresses in his writings, particularly his ongoing struggle to deal with the inadequacy of language to address the multiplicity and complexity of nature. Carefully critiques the six essays in the volume, noting how Thoreau addresses the limitations of language in a number of essays, in his journal, and in *Walden*. Judges this elegantly argued and richly allusive study an important contribution to the transatlantic dialogue on Thoreau.

Morel, Lucas E. [Washington and Lee University]. “Lincoln’s Thought and Rhetoric.” [Review of George Kateb, *Lincoln’s Political Thought* (2015)] (163-170)

Critiques Kateb’s analysis of several key writings and speeches that Lincoln produced in the decade prior to, and the years during the American Civil War. Applauds Kateb for his original interpretations and for taking seriously the philosophical and theological rigor of Lincoln’s public statements and for emphasizing Lincoln’s devotion to human equality; faults Kateb for not attending to the importance of law in Lincoln’s work. Finds Kateb pays too little attention to the political realities with which Lincoln had to deal, particularly the nature of the Constitution and the indifference of Northerners to the plight of slaves.

Crawford, Iain [University of Delaware]. “The Key of the Street.” [Review of Peter Blake, *George Augustus Sala and the Nineteenth-Century Periodical Press: The Personal Style of a Public Writer* (2015) and Mary L. Shannon, *Dickens, Reynolds, and Mayhew on Wellington Street: The Print Culture of a Victorian Street* (2015)] (171-178)

Finds both books valuable but considers Shannon’s more important for studying Victorian print and periodical culture. Notes that Blake’s is the first biography of Sala written in some time, yet is bothered by Blake’s inconsistency in integrating Sala’s life into critiques of his work; Blake also fails to place Sala within the wider context of the nineteenth-century

press. Shannon's study of the influence of work produced on Wellington Street in the 1840s and 1850s, focused on the efforts of Dickens, G.M.W. Reynolds, and Henry Mayhew, amply demonstrates how the periodical press grew to play a significant role in shaping culture and opinion in nineteenth-century Britain (and later in Australia).

Reviews

Ford, John T. [Catholic University of America]. Review of Richard Bellon, *A Sincere and Teachable Heart: Self-Denying Virtue in British Intellectual Life, 1736-1859* (2014). (179-186)

Considers Bellon's study a well-researched and sometimes provocative reading of British intellectual life and its implications for religious controversies as these developed during the eighteenth and nineteenth centuries. The first part of this study focuses on links between intellectual development and moral character as exemplified in works by eighteenth-century figures Joseph Butler, William Paley, John Wesley, and Samuel Johnson, while subsequent parts focus on the religious controversies associated with the Oxford Movement of the 1830s and 1840s, with special attention paid to the writings of Tractarian John Henry Newman. Also notes Bellon's discussion of lectures by Renn Dickson Hampden to outline fundamentals of faith—works denounced by Newman—and a defense of the Tractarians by Thomas Arnold, which Newman also criticized.

Michael, John [University of Rochester]. Review of Russell B. Goodman, *American Philosophy before Pragmatism* (2015). (186-191)

Finds Goodman's thesis—that American philosophy developed a distinct character before late nineteenth-century pragmatism—bold and innovative. Evaluates Goodman's critique of work by Jonathan Edwards, Benjamin Franklin, Thomas Jefferson, Emerson, and Thoreau. Appreciates Goodman's ability to summarize and explain difficult philosophical concepts.

McMillin, T.S. [Oberlin College]. Review of *A Power to Translate the World: New Essays on Emerson and International Culture*, edited by David LaRocca and Ricardo Miguel Alfonso (2015). (192-195)

Sees these essays as important contributions to explaining the relevance of Emerson's writings to readers in the twenty-first century. Finds that contributors succeed in placing Emerson in an international context by comparing his work with numerous American, European, and Asian writers.

Johnson, Glen M. [Catholic University of America]. Review of *A Power to Translate the World: New Essays on Emerson and International Culture*, edited by David LaRocca and Ricardo Miguel Alfonso (2015). (196-201)

Finds the essays in this volume useful in placing Emerson in an international context but uneven in dealing with individual topics. Notes that essays place Emerson in global conversation with numerous other writers, covering his relationship with the Far East, Middle East, and Near East, and Europe, both in the ways he was influenced by writers from these regions and by ways his work influenced others.

Clark, Prentiss [University of South Dakota]. Review of *Mr. Emerson's Revolution*, edited by Jean McClure Mudge (2015). (202-207)

Identifies the main thrust of essays in this collection: to trace Emerson's movement from philosopher to social activist. Examines individual contributions that explain how the two positions are not incompatible, but how Emerson's thinking led him to adopt an activist stance on issues he considered important.

Finley, James S. [Texas A&M San Antonio]. Review of Richard J. Schneider, *Civilizing Thoreau: Human Ecology and the Emerging Social Sciences in the Major Works* (2016). (208-212)

Claims Schneider believes that, for Thoreau, human society and nonhuman nature are not as distinct as earlier scholars have thought.

Schneider traces Thoreau's lifelong commitment to understanding the overlaps and interdependencies between social history and natural history. Explains how Thoreau was influenced by writers in the sciences and social sciences; Schneider traces links between the human and nonhuman through Thoreau's major works. Finds the book, while compelling, could have been enhanced by fuller discussion of Thoreau's journals.

Zebuhr, Laura [University of St. Thomas, Minnesota]. Review of Edward F. Mooney, *Excursions with Thoreau: Philosophy, Poetry, Religion* (2015). (212-216)

Describes Mooney's book as conversational, discursive, and episodic, yet appreciative of previous Thoreau scholarship (particularly the work of Cavell, Dimock, and Arsić). Stresses that Mooney adds to the growing scholarship on the philosophical nature of Thoreau's writings, although some may be put off by Mooney's unusual style that is often more celebratory than analytical.

Schneider, Richard J. [Wartburg College]. Review of Jonathan McKenzie, *The Political Thought of Henry David Thoreau: Privatism and the Practice of Philosophy* (2016). (217-222)

Believes McKenzie makes a compelling case for identifying Thoreau's privatist philosophy as a virtue, tracing its development through his major works. Notes that McKenzie addresses earlier criticism of Thoreau's political stance, explaining how McKenzie consistently demonstrates how Thoreau's indifference to political issues is merely interrupted by occasional forays into political activism, not a shift in his belief in the primacy of individual self-development.

McCarthy, Patrick J. [University of California Santa Barbara]. Review of *Dickens and Massachusetts: The Lasting Legacy of the Commonwealth Visits*, edited by Diana C. Archibald and Joel J. Brattin (2015). (222-225)

Praises the editors for their introduction explaining the impact of Dickens's visits to Massachusetts on his life and writing. Notes that essays

convincingly demonstrate the influence of these visits on *A Christmas Carol*, *Our Mutual Friend*, “Dr. Marigold’s Prescriptions,” *Great Expectations*, and (most importantly) *American Notes*; contributors also provide analysis of contrasting views on American institutions held by Dickens and Harriet Martineau.

Louttit, Chris [Radboud University]. Review of Joshua Gooch, *The Victorian Novel, Service Work, and the Nineteenth-Century Economy* (2015). (225-228)

Notes that Gooch distinguishes his work from others that focus on the relationship between work and Victorian fiction by focusing on the service industry, which expanded during the nineteenth century. Finds his highly theoretical first chapter helpful in defining boundaries for his study. Believes the principal strength of Gooch’s book is his revisionist readings of four representative novels (Dickens’s *Our Mutual Friend*, George Eliot’s *Silas Marner*, Collins’s *The Moonstone*, Trollope’s *The Way We Live Now*). Complains that at times Gooch’s prose obscures his arguments.

Claggert, Shalyn [Mississippi State University]. Review of *Victorian Literature: Criticism and Debates*, edited by Lee Behlman and Anne Longmuir (2016). (228-231)

Considers this book a useful companion for students of Victorian Studies. Appreciates the inclusion of dozens of excerpts from scholarship that gives a sense of important critical issues; has special praise for sections on Psychology & Literature; Gender, Sexuality, Domesticity; Print Culture; and Victorian poetry, especially women’s poetry.

Thompson, Andrew [Lorenzo de Medici Institute]. Review of Royce Mahawatte, *George Eliot and the Gothic Novel: Genres, Gender, Feeling* (2013). (232-235)

Praises Mahawatte’s analysis of Eliot’s use of Gothic elements in her fiction, noting how she distances herself from popular authors of Gothic and sensation fiction while employing many tropes of the genre.

Mahawatte discusses the use of these elements in *The Lifted Veil*, *Adam Bede*, *The Mill on the Floss*, *Middlemarch*, *Felix Holt*, and *Daniel Deronda*, revealing the extent to which Gothic features permeate Eliot's fiction.

Scott, Shannon [Hamline University]. Review of *Monstrous Media/Spectral Subjects: Imaging Gothic from the Nineteenth Century to the Present*, edited by Fred Botting and Catherine Spooner (2015). (235-238)

Finds this eclectic essay collection intriguing in its analysis of Gothic tropes in works ranging from early nineteenth-century classics (*Frankenstein*) through Victorian thrillers (*Dr. Jekyll and Mr. Hyde*, *Dracula*) to twentieth-century poetry, fiction, cinema, and theater, as well as twenty-first-century films, with other essays discussing the use of Gothic tropes in music, magic, and photography.

Susina, Jan [Illinois State University]. Review of *The Illustrated Letters of Richard Doyle to His Father, 1842-1843*, edited by Grant F. Scott (2016). (238-241)

Describes the contents of a volume of 53 letters from Doyle, an important Victorian illustrator, to his father, also a gifted illustrator. Briefly sketches Doyle's career and explains the genesis of these letters as well as their provenance. Believes the volume adds to growing scholarship on both Victorian letter-writing and Victorian illustration.

Cadwallader, Jen [Randolph Macon College]. Review of *Virtual Victorians: Networks, Connections, Technologies*, edited by Veronica Alfano and Andrew Stauffer (2015). (241-243)

Comments on the two-part structure of the study: the first part contains essays on digital resources available for study of Victorian society and culture; essays in the second part discuss the Victorians' use of technologies available to them. Concludes that, collectively, these essays demonstrate how much contemporary society has in common with the Victorians.

**Volume 44, No. 2, Fall 2017, Special Issue:
Thoreau Bicentennial Essays**

Schneider, Richard J. [Wartburg College]. “Introduction: Thoreau Bicentennial Essays” (1-12)

If, as Henry David Thoreau wrote in *A Week on the Concord and Merrimack Rivers*, the value of a written work is determined by “time and the use to which a thing is put,” Thoreau’s reputation is more secure than ever. Although views of Thoreau have changed with the times, in this bicentennial year of his birth his reputation is more secure than ever as the uses to which his writing is put continue to evolve—in his most popular works, in his travel narratives, and in his late nature writings. Essays in the present bicentennial collection testify to Thoreau’s widening influence in America and around the world.

Malachuk, Daniel S. [Western Illinois University]. “‘The sun is but a morning star’: Thoreau’s Future” (13-36)

Thoreau was canonized a century ago for puncturing genteel provincialisms, but only recently have scholars acknowledged nationalism among them. Equally humbling, the first guides to Thoreau’s radical universalism were war protestors and environmentalists, not academics. Lately, pairing Thoreau with “planetarity” allows valorization of particularism, but, still, not his core dictum: always universalize. Thoreau’s was no retrograde Platonism. His Transcendentalism was empirical if visionary: even our particular sun “is but a morning star,” temporary sponsor of “the spring months in the life of the race.” Whereas Nietzsche and the postmoderns have been sure that humans will die alone in an empty universe, Thoreau heard from the cosmos a different future, one to which we should attend.

Walls, Laura Dassow [University of Notre Dame]. “The Samarae of Thought: Thoreau’s Gathered Timescapes” (37-48)

Thoreau’s late works are filled with samarae, the winged seeds of elms,

maples, and pitchpines: “winged seeds of truth” collected by him and “tinged with his expectation.” In this material metaphor, wings give agency to seeds; wings and seeds act together, like words and paper, to carry life outward on the wind. Thoreau notices how, deep in the closed pinecone, seed and wing clasp together tight as a watch crystal, anticipating the opening winds that will set them free. Time is thus gathered, in expectation of the future. For Thoreau, time was shattered upon the death of his brother John; the arc of regeneration taught him how to regather time, to pack history and futurity into the present moment like a seed. While he struggles to realize this insight in *A Week*, his later work fuses time seamlessly, coiled tight as a pinecone anticipating wind and sun—not as a continuation of the present, but as advent, *avenir*, a revolution, as of the seasons or an emancipation to come. Thus to *anticipate* is to inflect the future, help it to realize itself. Thoreau’s gathered time is thus *kairotic*, gathered toward a future that cannot be merely awaited but must be seized and acted upon. It is in this sense he can say it was “of the last importance” to be present at the rising of the sun: the sun will be a morning star only to those who, awake, can realize the dawn.

Mangrum, Benjamin [Davidson College]. “Nature, Necessity, and the Philosophy of Metaphor in *Walden*” (49-70)

Argues that the prose style of *Walden*—and the use of metaphor in particular—is a literary mechanism for considering one of Thoreau’s chief philosophical concerns: the idea of necessity. The formal aspects of Thoreau’s prose in *Walden* are closely linked with his repudiation of this philosophical category. This essay explains modern formulations of the idea of “necessity” by referencing the work of John Locke, David Hume, and Immanuel Kant, who were seminal figures during Thoreau’s early education at Harvard and his subsequent intellectual development. Kant’s philosophy inaugurates a way of thinking that Thoreau adapts as a means for challenging the unquestioned, collective habits and assumptions of his contemporaries. By further developing Kant’s challenge to the moral and

social implications of the idea of necessity, Thoreau constructs a philosophical justification for his reformist call to recast the shape of society. Yet Thoreau's prose style conveys an even more radical philosophical position than Kant's break from Locke and Hume. This essay argues that Thoreau's use of metaphor recuperates a method for knowing and experiencing the world that he insists has been lost within the collective assumptions and economic demands of an industrializing society.

Hesford, Walter [University of Idaho]. "Thoreau's Periodic Sentences, Experiential Transcendentalism, and Scientific Method" (71-94)

Thoreau's aphoristic sentences and plain style have been duly praised. This essay praises his periodic sentences and extravagant style that bespeak his love for the fullness of phenomenal reality. The essay first examines the scientific and rhetorical meanings of "periodic," then the roots of Thoreau's affection for periodic structures, which includes his experience of the seasonal periods of nature and the early natural historians of these periods, as well as Homeric similes that helped him realize links between earth and sky, home and cosmos. These roots are especially evident in Thoreau's early works such as *A Week on the Concord and Merrimack Rivers*. The periodic sentences and worldview of American writers from Samuel Sewall to Herman Melville are then compared to those of Thoreau. Finally, the periodic sentences of the late *Wild Fruits* manuscript are celebrated for the scientific and transcendental value they place in preserving the natural world.

Root, Christina [Saint Michael's College]. "'A Greater Vital Force': Rhetorical Affinities between Thoreau and Darwin" (95-114)

Explores the parallels between Darwin's style in the opening chapters of the *Origin* and Thoreau's approach in his late essay "Wild Apples," highlighting affinities between these works' strategies for overcoming resistance to their authors' ideas, and showing Thoreau's admiration for

both Darwin's ideas and method. Most striking to Thoreau are Darwin's skill at and clear love of observing, as well as his ability to use vivid storytelling to convey nature's vitality and capacity for endless metamorphosis. In contrast with Darwin, Thoreau is less concerned with achieving a new, persuasive explanation of change in nature than with showing that every aspect of the world, including human language and thinking, are alive and evolving. Thoreau had already explored his vision of the linked, dynamic processes of linguistic and physical metamorphosis in the picture he created of the sandbank in *Walden* and elsewhere. In "Wild Apples," with Darwin's help, he considers more deliberately the reader's need to be prepared for such a way of seeing.

Izaguirre, Frank [West Virginia University]. "Henry David Thoreau, American Subversive: Sensory Balance in *Walden*" (115-134)

The notion that Thoreau was the first American nature writer has been adequately disproven, but he was certainly the first to change the way Americans wrote about nature in a number of important ways. Not least of these was how Thoreau subverted the predominance of sight in previous American nature writing by portraying a more balanced representation of the senses in *Walden*. Thoreau's sensory balance is a convention that continues today and can be found in any number of acclaimed works of American nature writing. The cultural privileging of sight in the West influenced how early Americans wrote about their environment. As Europeans arrived in America and began writing about their environment, sight was the preferred sense through which to engage the landscape because it allowed Europeans to evaluate it from a distance. In an effort to appeal to European audiences, naturalists like Catesby and Bartram presented American nature in hypervisual terms. It would take the arrival of Thoreau to break the hypervisual streak in early American nature writing. He wrote about all five senses, and his sensory balance model leaves the reader experiencing the place he writes about as fully as possible, a convention that continues in contemporary American nature writing.

Hay, John [University of Nevada Las Vegas]. “Thoreau’s Sound Reasoning” (135-154)

Examines Thoreau’s theorization of sound and self via his attitude toward music. Thoreau has often been characterized as a careful listener who remained curiously dismissive of Romantic composers such as Beethoven. But how could someone so aesthetically perceptive fail to find any value in concert music? The essay tackles this question first by addressing New England’s general hospitality to the musical arts in the antebellum decades, to reveal what opportunities for listening a person like Thoreau had. It then analyzes Thoreau’s own comments about music and sonic phenomena to highlight a profound investment in the relationship between self and echo in Thoreau’s work—an investment that anticipates the attitudes of modern Continental philosophers.

LeRud, Lizzy [Minot State University]. “Living Poems in Thoreau’s Prose” (155-176)

Thoreau’s career started with poetry: some of his earliest publications were poems, and his first major literary project was a comprehensive anthology of English poetry that he worked on from 1841 until 1844. He abandoned the project in order to begin writing *A Week on the Concord and Merrimack Rivers*, which, like a palimpsest, bears evidence of its predecessor even as it builds from it. *A Week*’s debt to Thoreau’s early work on poetry has been well documented by critics on all counts except with regard to the influence of Thoreau’s own embedded poetry. Reading the dialogue between Thoreau’s poems and prose yields a depiction of poetry’s existence as something akin to a biological process, albeit one that exceeds the rules of nature and especially the inevitability of death. The book posits “life” stories of Thoreau’s poems, tracing poems from inspiration and inception, to printed words, to reprinted and recalled words, forces that outlast their author. In a book about significant loss—specifically, the loss of Thoreau’s brother, John, to whom the book is dedicated—a poem’s immortality matters even more in concept than it does in fact. The narrative of the journey employs plot structure to

commemorate the course of a life. The poems try to elude that temporality of John's life. Even as these poems escape the *Week* narrative's portrayal of time's inevitable losses, they function as a consoling force in the face of that loss within the narrative. Narrating the lives of poems may paradoxically fix them in the teleology of the excursion, but these lyrics nevertheless effect a more supple narration, a story that troubles notions of death and ending, life, and representation.

Beebe, Ann [University of Texas at Tyler]. "The Red Flannel Shirt: The Dynamic Clothing Metaphor in *The Maine Woods*" (177-196)

In *The Maine Woods*, a work comprised of three essays drawn from three of the six trips Thoreau took to Maine (1846, 1853, 1857), his eye is drawn in the midst of this remote and wild environment to man-made items, clothing. Overlooked by some scholars, the clothing metaphor in *The Maine Woods* is a classic case of Thoreau's talent for observing the most ordinary of objects, functional clothing in this instance, from a fresh perspective to imbue it with unexpected meaning. What begins as a joyful attention to the red flannel shirts of the lumbermen to celebrate their type of masculinity, visibility, and commercial success becomes a confused exploration of race and class boundaries by the end of the work.

Bakratcheva, Albena [New Bulgarian University]. "'Wild Apples' and Thoreau's Commitment to Wildness in the Last Decade of His Life" (197-212)

Focuses on Thoreau's newly developed capability of overcoming the poignancy of existence in the last years of his life through making an art of the most refined poetic elegance as in the late essays (or through humor and extensive 'wild' narration as in *Cape Cod*). The first section deals explicitly with Thoreau's preoccupation with wildness, establishing how environmental awareness was already a contemporary context for Thoreau and how it appears across his late work. The second section focuses on literary wildness, outlining the overall argument that in his last years Thoreau was engaging all the powers of verbal expression in order to

sustain life, or that he was pleading the cause of nature preservation for both its sake and for the human sake, while at the same time writing itself was becoming for him something much more than a profession and an art.

Nègre, Julien [École Normale Supérieure de Lyon]. “From Tracing to Writing: The Maps that Thoreau Copied” (213-234)

Looks at maps that Thoreau copied during his lifetime and identifies the sources of his tracings, examining the role these documents have played in his writing. Using Jacques Rancière’s notion of the distribution of the sensible, suggests that mapping can be read as a perpetuation of the distribution that delineates and inscribes a common space, but also makes invisible those who do not fit in the distribution. Thoreau’s tracings are understood here as a gesture of appropriation that becomes the basis of a politically subversive re-writing of the distribution, in order to make visible the places and the individuals that it excludes.

Ratin, Iuliu [Universitatea Babeş-Bolyai]. “Found in Translation: Panait Musoiu and the First Translation of *Walden* in Romania” (235-252)

Analyzes the circulation of *Walden* from English to French and from French to Romanian in the first decades of the twentieth century and provides new information about two translations of *Walden* published in the 1970s. It also shows how literature in translation helps disseminate ideas and texts to audiences for whom they were not initially envisioned by detailing some of the difficulties readers and translators from small countries have in accessing works of world literature.

Volume 45, No. 1, Spring 2018

Morgan, Patrick Thomas [Duke University]. “Biological Aesthetics: Thoreau, Gender, and Botany” (1-28)

For Thoreau, a leaf is a dynamic concept that allows him to take seemingly disparate entities and establish an underlying connection, a blurring of boundaries, whether that means mind and body, organic and inorganic, literature and science, or female and male. In the 1850s when Thoreau was avidly reading both aesthetic and botanical texts, he playfully envisions leaves as having a male and female side. This imaginative intermingling of genders on a single leaf accompanies the commingling of two domains that, for Thoreau, are connected: aesthetics and the science of botany. This essay argues that aesthetics and botany occasion a gender inflection in which Thoreau simultaneously inscribes gender onto a single leaf and undermines that inscription. Botany—in part—enabled this gender inflection insofar as Thoreau engages with Johann Wolfgang von Goethe’s concept of the *ür-leaf*, the major pre-Darwinian tool for conceptualizing metamorphosis. Thoreau uses the *ür-leaf*’s protean aspect to envision an underlying gender connection. The picturesque—in part—enabled this gender inflection, insofar as this was a traditional method for undermining binaries, such as the art/nature binary. The concept of the beautiful enabled this gender inflection insofar as the material specificity of the leaf Thoreau engenders physically resembles the line of beauty, an aesthetic term Thoreau associates with gender inflection. This study reveals how gender conceptions facilitated his empiricism. Writing gender out of science, in this context, only results in a vitiated view of Thoreau’s relation to that discipline.

Furrh, Douglass Madison [Colorado State University, Pueblo]. “The Freedom to Starve: Melville, Marx, and the Trans-Atlantic Political Discourse of the Starving Laborer” (29-64)

From a New Historicist approach, “Bartleby, the Scrivener” is situated within the political and economic discourses of the 1850s where chronic

hunger and starvation plagued the free laborer. Newspapers of the 1850s document countless free laborers that died of starvation. In fact, Marx, while working for Horace Greeley's *New-York Tribune*, catalogued its victims at the same time Melville was gathering materials for his tale. Death by starvation was the central and most damning critique levied against the northern economic system and was expressed everywhere except within the discourse of free labor itself. To this end, Melville constructs a protagonist who is a perfect republican operative. Bartleby's unbending commitment to republican virtues—honesty, industry, and frugality—do not lead to wealth, but result in chronic malnutrition and, finally, outright starvation. Bartleby's fidelity to capitalist ideology is also evidenced in his preference not to perform unpaid labor as well as in his ideologically acculturated refusals of charity. Finally, Melville's complex critique of hunger and the virtuous poor comes sharply into focus with the discovery of Bartleby's savings bank, which signals the scrivener's desire to participate in the capitalist economy of the 1850s. Hence, "Bartleby, the Scrivener" is an exploration into the dominant political and economic ideologies of the period and the perspectives they shape that interpret poverty as vice in order to legitimate the ruthless social divisions that define the antebellum period.

Morrison, Kevin A. [Syracuse University]. "‘Armed Thinker,’ ‘Militant Stoic’: John Morley through French Eyes” (65-92)

Without connections, money, or experience, Morley became one of the period's leading men of letters—publishing a number of widely respected historical studies and biographies—and a significant political figure. His many admirers included the literary critic and Anglophile Augustin Filon, who published a lengthy character sketch of him in the November 1891 edition of *Revue des Deux Mondes*. Two years later, Filon included the essay in his *Profils Anglaise*, a study of British political figures. It has never been translated into English. This essay offers a brief introduction to Filon and Morley and an abbreviated and annotated translation of this important historical document.

Review Essays

Tsai, Li-Hui [St. Johns University, Taiwan]. “Enlightenment Rationalism and the Politics of Romanticism” [Review of *Romantic Rationalist: A William Godwin Reader*, edited by Peter Marshall (2017); Zoe Beenstock, *The Politics of Romanticism: The Social Contract and Literature* (2016)] (93-100)

Claims both volumes offer new ways to explore Enlightenment rationalism and the politics of Romanticism. Marshall’s volume offers scholars and students an affordable collection of Godwin’s works; his editorial apparatus provides insightful analysis of Godwin’s theory and practice. The assessment of Beenstock’s book includes a review of the history of studies focused on the political and philosophical aspects of Romanticism. Notes that Beenstock traces the pre-Enlightenment roots of Romanticism before discussing important Romantic figures; chapters are devoted to Hobbes, Rousseau, Coleridge, Wordsworth, Godwin, and Mary Shelley.

Wilkes, Joanne [University of Auckland]. “Women and Nineteenth-Century Periodicals” [Review of Kimberly Jo Stern, *The Social Life of Criticism: Gender, Critical Writing, and the Politics of Belonging* (2016); Marianne van Remoortel, *Women, Work and the Victorian Periodical: Living by the Press* (2015)] (101-108)

Claims both books are valuable additions to scholarship because they examine (and in some cases recover) the work of women critics. Stern demonstrates that the history of women’s critical practice does not reflect a steady pattern of growth toward achieving equal status with men. Summarizes Stern’s assessment of the criticism of Anna Jameson, George Eliot, Eliza Lynn Linton, and Vernon Lee, highlighting obstacles they faced in having their work valued. Points out that van Remoortel focuses on the practical matters (particularly financial) influencing women critics. Analyzes van Remoortel’s investigation of the careers of Christina Rossetti, “Mrs. Warren” (Eliza Jervis Warren Francis), Matilda Marian Pullan, and illustrators Florence and Adelaide Claxton.

Affeldt, Steven G. [LeMoyne College]. “Metaphysical Emerson” [Review of Joseph Urbas, *Emerson’s Metaphysics: A Song of Laws and Causes* (2016)] (109-116)

Explains how Urbas challenges many current readings of Emerson by emphasizing the philosophical nature of his work and adopting a broad assessment of his oeuvre, arguing for a reading that is comprehensive and cross-sectional. Summarizes Urbas’s chapters in which he identifies concepts central to Emerson’s writings. Notes that Urbas argues that accepting the fact that Emerson was committed to a foundational metaphysics based on a first cause does not conflict with revivalist readings that stress the flux, fluidity, and shifting perspectives in his work; Urbas gives little credence to these latter readings. Points out some limitations in this study, but concludes that it is a major addition to understanding Emerson as a philosopher.

Reviews

Moore, Grace [University of Melbourne]. Review of Rob Boddice, *The Science of Sympathy: Morality, Evolution, and Victorian Civilization* (2016) (117-121)

Argues that this study of vivisection, vaccination, and eugenics in the late nineteenth century is a nuanced attempt to explain what it felt like to be a scientist during this time. Boddice acknowledges the disparities between the Victorians’ views on these subjects and those held in the twenty-first century, but treats these sensitive topics even-handedly, showing connections and ruptures between late Victorians and twenty-first-century scholars while simultaneously shedding light on the development of the scientific persona.

Rowlinson, Matthew [Western University, Ontario]. Review of Robert M. Ryan, *Charles Darwin and the Church of Wordsworth* (2016) (122-125)

Points out that Ryan’s principal aim is to trace Wordsworth’s influence among late-century Victorians as a counter to that of Darwin. Interested in

the antimony between these writers' cultural influence, Ryan explains how various Victorians interpreted Wordsworth as a religious writer, particularly Matthew Arnold (who strove to read Wordsworth without religious overtones). Notes that Ryan also explains how Wordsworth's poetry was used by those resisting the *laissez faire* consensus in political economy. Claims Ryan's study challenges many twentieth- and twenty-first century critiques of Wordsworth, but is not convinced that Ryan has provided a way for twenty-first-century readers to fully appreciate him.

Chez, Kerianda [Borough of Manhattan Community College]. Review of *Animals in Victorian Literature and Culture: Contexts for Criticism*, edited by Laurence W. Mazzeno and Ronald D. Morrison (2017) (126-129)

Describes this collection as an important contribution to animal studies. Finds particular value in essays that deal with animals not simply as metaphors for the human condition but as beings worthy of study in their own right.

Laird, Heather [University College Cork]. Review of *Leisure and the Irish in the Nineteenth Century*, edited by Leeann Lane and William Murphy (2016) (129-132)

Summarizes the various chapters in this collection prepared from contributions to a national conference on the topic of leisure in nineteenth-century Ireland. Claims that, while individual essays are valuable, the collection as a whole lacks a strong sense of unity.

Lenz, William E. [Chatham University]. Review of *Bestsellers in Nineteenth-Century America: An Anthology*, edited by Paul C. Gutjahr (2016) (132-136)

Argues that this anthology provides valuable material for scholars interested in ways popular nineteenth-century literature shaped national mythologies, as well as those involved in scholarship on American literature, culture studies, gender studies, and book history.

Rees, Kathy [Wolfson College, Cambridge University]. Review of Stephen Cheeke, *Transfiguration: The Religion of Art in Nineteenth-Century Literature Before Aestheticism* (2016) (137-141)

Notes that Cheeke focuses on works by Ruskin, Robert Browning, Dante Gabriel Rossetti, and Pater to illustrate ways these writers and painters engaged with the relationship between Christian artworks and religious forms of thought and feeling. Provides useful summaries of individual chapters, several of which appeared earlier as stand-alone essays. Finds the book valuable to both literary scholars and art historians.

Rosner, Mary [University of Louisville]. Review of *Women Rewriting Boundaries: Victorian Women Travel Writers*, edited by Precious McKenzie Stearns (2016) (141-146)

Finds this collection of essays on Victorian women travelers uneven. Describes several contributions that seem most useful; those focused on a single writer have greater value, and one survey is provocative. Believes the collection can be useful in creating further interest in the writers discussed in these essays.

Nesvet, Rebecca [University of Wisconsin Green Bay]. Review of Dimitrios Kassis, *Icelandic Utopia in Victorian Travel Literature* (2016) (147-151)

Claims this study reorients ideas regarding the Victorian imagination's poetic geography by pointing out how some writers presented Iceland as culturally akin to Britain—some by stressing Anglo-Saxon racial superiority. Summarizes Kassis's discussions of work by Sir John Barrow, Ethel Tweedie, Anthony Trollope, and Mary Charlotte Disney Leith. Concludes that, despite lack of acknowledgement of recent scholarship, Kassis's book is a valuable contribution to Victorian visions of Scandinavia, travel writing, utopian thought, and rhetorics of imperialism and racism.

Schneider, Richard J. [Wartburg College]. Review of Daniel S. Malachuk, *Two Cities: The Political Thought of American Transcendentalism* (2016) (151-158)

Believes Malachuk has written a thorough critique of the Transcendentalists' problem in establishing a proper relationship between democratic government and the individual. Provides lengthy summaries of chapters on Emerson, Thoreau, and Margaret Fuller, as well as one on the concept of the 'higher law' promoted by Abolitionists who held that government should privilege divine law over the U.S. Constitution, a manmade document. Applauds Malachuk for contextualizing Transcendentalist thought and suggests his book is valuable as a teaching and research tool for exploring Transcendentalist politics and the role of idealism in American history.

Conrad, Randall [The Thoreau Project]. Review of Laura Dassow Walls, *Henry David Thoreau: A Life* (2017) (159-163)

Argues that Walls's biography stresses Thoreau's self-appointed role as chronicler of the changing face of American society as it moved toward the industrial age. Claims Walls demonstrates exceptional insight into Thoreau's life, identifying and describing key links between Thoreau's questing spirit and the material world. Notes that Walls believes Thoreau's sexuality was fluid. Discusses Walls's assessment of Thoreau's role in the abolitionist movement.

Atwood, Sara [Independent Scholar]. Review of Ken Jacobson and Jenny Jacobson, *Carrying off the Palaces: John Ruskin's Lost Daguerreotypes* (2016) (163-168)

Praises the Jacobsons for establishing Ruskin's credentials as a photographer and analyzing his complex relationship with photography as an art form. Summarizes chapters outlining Ruskin's use of photography and ones that trace its history.

Frost, Mark [University of Portsmouth]. Review of *The Cambridge Companion to John Ruskin*, edited by Francis O’Gorman (2015) (168-173)

Calls this collection an accessible survey of Ruskin’s life and career; is especially appreciative of contributors’ efforts to identify and analyze the many areas (artistic and political) to which Ruskin turned his attention during his lifetime. Describes the contents of the book, highlighting ways contributors provide information useful to newcomers to Ruskin studies and experienced Ruskin scholars alike.

Hanley, Keith [Lancaster University]. Review of Aidan Nichols, *All Great Art is Praise: Art and Religion in John Ruskin* (2016) (173-180)

Has high praise for this comprehensive study of the religious impulses and underpinnings of Ruskin’s work; notes that Nichols, a leading Roman Catholic scholar, is both comprehensive and thorough in proving his main points, that Ruskin’s views toward religion influenced all his work and that, though Ruskin began his career with an anti-Catholic bias, by the end of his life he had embraced many of the tenets of the Catholic church, and his writing reflects that shift. Offers an independent commentary on Ruskin’s religious development.

Wong, Amy R. [Dominican University of California]. Review of Jonathan Cranfield, *Twentieth-Century Victorian: Arthur Conan Doyle and the Strand Magazine, 1891-1930* (2016) (180-183)

Identifies Cranfield’s major objective as an analysis of how the elasticity of middlebrow culture at the turn of the twentieth century allowed Doyle and *The Strand* to survive during tumultuous decades. Appreciates his approach in using Doyle’s work with the magazine as an entry to study other writers as contributors to this popular publication. Believes Cranfield succeeds in demonstrating distinctions between “high” and “low” literary culture during this period.

**Volume 45, No. 2, Fall 2018, Special issue:
Marx's Speeches**

DeFazio, Kimberly [University of Wisconsin-La Crosse] and Rob Wilkie [University of Wisconsin-La Crosse]. "Introduction: Talking Revolution: Marx's Speeches and the Speculative Communism" (1-68)

Describes this special issue as an intervention into the dominant framework of "writing" that has underwritten the (post)humanities since the 1960s in the global North, in which the project of social transformation is reduced to a series of speculative interpretations and re-interpretations. Argues that Marx's speeches are not only about specific issues related to capitalism and the struggle of working people to transform it. They are also *meta-texts* on the historical conditions of language and consciousness and their dialectical connection to material relations. Marx's speeches, in this regard, are "speecherly," informed by and advance a materialist understanding of the relation of consciousness and the material world that also creates conditions for collectively changing material relations. Through a critical re-reading of the dominant articulations of writing and speech in contemporary cultural theory—from foundational critics such as Barthes, Derrida, Heidegger, and Foucault to the "speculative realism" of Harman, Barad, and Bennett—argues that the materialist theory of the speecherly in Marx's speeches makes theoretical thinking part of the everyday and thus turns the working class into revolutionary citizen-philosophers in the struggle for its transformation. The texts comprising the special issue are part of a project to return use-value to language and undo its appropriation by neoliberal capitalism.

Cotter, Jennifer [William Jewell College]. "The Spectral Silence of *différance*: The Speech of Object-Oriented Exploitation" (69-116)

Argues that Marx's speeches in *Wage-Labour and Capital* produce concepts that break the silence on the relations of exploitation behind "exchange-value" and teach workers to see through the "language of the market" that

obscures the social causes of their exploitation in class relations. The dominant (post)humanities, however, teaches methods of analysis that render exploitation “unspeakable” and translate the language of the market into a new metaphysics by asserting that all “values” are underwritten by an originary “*différance*” (Derrida) or an ontology of irreducible things-in-themselves (Harman). To intervene in the way the (post)humanities dismantles class-consciousness, it is particularly urgent to return to Marx’s speeches, owing to the way they speak to the development of workers as collective agents of social transformation who understand that capitalism is not a law of nature but is socially and historically produced and therefore is a collectively transformable mode of production.

Sahay, Amrohini [Independent Scholar]. “Speaking Internationalism: Class Difference in the Writerly Cosmopolitics” (117-150)

Offers a critical reading of Marx’s “First Address to the International Working Men’s Association” in relation to the institutionalization of what Barthes calls the “writerly” in the cosmopolitical writings of Derrida and Latour. Argues that the writerly has worked to cancel the inside-outside binary, which (like all binaries) is not discursive but the cultural expression of a (material) two-tier economy, reducing the analysis of the relation of capital to labor to a Deleuzian immanent “intensity.” The immanent displaces the two-sided international class struggle—red internationalism—with cosmopolitanism as a post-class “ethics”—a deconstructive attentiveness to aporias of representation, or, more recently, a Latourian actor-network “irreductionism” that is a renewing of the Deleuzian immanent for cognitive capitalism.

Benjamin, Bret [SUNY-Albany]. “‘That single, unconscionable freedom’: Reflections on Marx’s ‘Speech on the Question of Free Trade’” (151-184)

Places Marx’s 1848 “Speech on the Question of Free Trade” within the broader corpus of Marx’s writing. Argues that the speech critiques bourgeois self-interest and celebrates worker acumen, fostering a

proletarian standpoint of critique. Reads the speech in line with Marx's historical writings as an account of the transition to a fully realized industrial capitalism, distinct from a prior period of monopoly protectionism. Also contends that the emerging category, *relative surplus value*, makes visible capital's tendency to both absorb and displace labor. Argues that the speech posits a worker's internationalism by viewing the plight of English workers in relation to the deprivations of weavers in India and slaves in the West Indies. The platitudes of free trade, then, mask the agonies of an ever-solidifying world market increasingly determined by the contradictions of the value-form.

Faivre, Robert [Adirondack Community College] and Julie Torrant [Independent Scholar]. "Emissaries of the Outside—Within" (185-230)

Reads Marx's 1872 address at The Hague not only for its explicit political statement but for how the speech's explanation and confirmation of the International's decisions enact an historical materialist theory of language. Marx's critique of the mimetic ("readerly") theory of language provides a dialectical account from outside the bourgeois logic of the market and thus also produces the conceptual resources necessary to critique contemporary anti-mimetic ("writerly") theories—from textualism to new materialism—which give the market logic of individualism an "ethical" update. In the speech, Marx develops an analytics of class solidarity that enables transformation because it grasps workers as the emissaries of the future: representatives of what has become materially possible given the development of the productive forces of labor, but is blocked by the existing capitalist relations of production based on exploitation.

Tumino, Stephen [Fordham University]. "Speaking of Communism: How Badiou Subtracts Class from Marx's Speeches on the Paris Commune to Produce a New (Infantile) Communism" (231-282)

Argues that what will be of particular importance in the contemporary encounter with the intellectual and political legacy of Marx today is

engagement with the speecherly theory of communism put forward in Marx's speeches on the Paris Commune of 1871. A sustained analysis demonstrates how Marx's critique of the infantile communism of the anarchists implicates the writerly communism dominant on the North Atlantic left today, as in the writings of the "new communists" (e.g., Badiou, Negri, and Žižek) who subtract class from communism so as to affirm an egalitarian idea of the "common."

**Volume 46, No. 1, Spring 2019, Special issue:
Dickens's Nonfiction Prose**

Mazzeno, Laurence W. [Alvernia University] and Chris Louttit [Radboud University]. "Introduction: Dickens's Nonfiction Prose" (1-6)

Until fairly recently, it was commonplace to view Dickens's nonfiction prose as either youthful apprentice work or useful background for the more creative task of dealing with his fiction. However, this idea has been questioned over the last two decades. Building on recent scholarship, essays in this special issue examine a number of nonfiction Dickensian texts, employing a variety of methodological and theoretical approaches from animal studies to the use of digital tools and computational literary studies while not neglecting close, scrupulous attention to the nonfiction text. Throughout the issue, essayists take the view that Dickens's nonfiction is worthy of study in its own right because writing nonfiction was for Dickens not ancillary to his 'major' work as a novelist. Instead, he saw his writing as all of a piece: a continuing critique of the society that he loved dearly but that was in great need of reform.

Drew, John [University of Buckingham]. "'Humming-tops' and 'Steampunk synergies': Dickens' Journalism and Nonfiction since the Turn of the Twenty-First Century" (7-34)

Dickens's nonfiction is an important component of his creative *oeuvre* and deserves continuing scholarly attention. This essay offers an overview of critical commentary published during a twenty-year span from the closing years of the twentieth century through 2017. Summaries of major scholarly projects—such as the publication of the four-volume Dent Uniform Edition of Dickens's Journalism, the launch of Dickens Journals Online, and the reception of these works—are followed by brief synopses of important reference publications, monographs devoted to Dickens's nonfiction, essays assessing authorship of journal articles, and critical commentaries. Concludes with a discussion of the impact of Digital Humanities on the study of Dickens's nonfiction and predicts increased

future study based on the relative availability and low cost of online materials that scholars may require for their work.

Orford, Pete [University of Buckingham]. “Italy is not his ground’: Dickens on the Outside in *Pictures from Italy*” (35-58)

Dickens is so frequently associated with London that any foray into other territory necessitates a double-take. In 1846 his *Pictures from Italy* was slammed by *The Times* precisely because it was felt he was writing outside his area of expertise. Deeming Italy to be “not his ground,” the reviewer consequently attacked Dickens’s book for having “no purpose.” Dickens himself deliberately steers clear of hard facts in the text, in favor of romantic imaginings and literary allusions. Accordingly the book has been unfairly overlooked as an oddity in Dickens’s canon—too whimsical to be journalism. This essay considers Dickens’s reasons for adopting such a fanciful approach: he desired not merely to avoid the political controversy that *American Notes* inspired, but deliberately tried to create a work distinct from previous travelogues of Italy, enveloping the landscape of Italy within the abstract realm of his imagination. Dickens consistently challenges what it means to be a tourist abroad, contrasting the ideal seen by visitors with the reality experienced by its people. The result is not a failure, but a work that blends reality and fiction rather than simply reporting on what anyone might see in Italy. In so doing, he encapsulates Italy’s past as much as its present.

Cadwallader, Jen [Randolph Macon College]. “The Material and the Spiritual in Dickens’ *A Child’s History of England*” (59-74)

Argues that Dickens’s treatment of spiritual matters in *A Child’s History* reflects religious turmoil particular to the years of its composition (1850-53). These years coincide with the so-called “papal aggression,” the passage of the Ecclesiastical Titles Act, and with the introduction of spiritualism to England. These years also coincide with the year of the Great Exhibition, a high note in the Victorian celebration of the material and technological. In *A Child’s History*, these spiritual and material

matters come together in surprising ways. Because Dickens depicts both the druids and Catholics as charlatans who use advanced mechanical knowledge to deceive worshippers, his *Child's History* provides a window into anxieties surrounding technology as it became more central to Victorians' lives in the post-Industrial world. This confusion was a byproduct of rapidly developing technology; Dickens's portrayal of material and spiritual conflations highlights his concerns about the public's understanding of technological advancement.

Morrison, Ronald D. [Morehead State University]. "Dickens, London Zoo, and Household Words" (75-96)

Articles about and references to London Zoo—some written by Dickens and others written by the magazine's regular contributors—abound in *Household Words*, especially in the early 1850s when popular interest in the institution peaked and the Great Exhibition opened in Hyde Park. Argues that a good many of the articles deliberately celebrate British imperial power and scientific advancements although the attitudes toward social class remain considerably more nuanced. Viewed as a whole, many of these articles from *Household Words* express a relatively uniform position on London Zoo that is packaged for a middle-class audience and expresses concerns about the changing function of the Zoo in Victorian culture. In particular, these articles articulate a general anxiety that a popular and sentimental view of animals threatens to eclipse the scientific achievements of the Zoo and the cultural authorities who support it.

Philpotts, Trey [University of Central Florida]. "Dickens, Haussmann, and the Transformation of Paris" (97-122)

Examines Dickens's evolving attitude toward Baron Haussmann's reconstruction of large parts of Paris in the 1850s and 1860s, particularly as it relates to the political rhetoric surrounding ideas of centralization and authorization. In *Household Words* and *All the Year Round*, Dickens and his writers felt compelled to distinguish between centralization and despotism, between organized and wholesale urban planning in Paris and

the repressive ruler who made it possible, Napoleon III. As represented in Dickens's two journals, Haussmann's centralized "improvements" typically do not signify autocratic control and restriction or the fixing in place, but its opposite: the expansion of choice and liberation from a set itinerary, and the free-flowing circulation of people and goods. This idea of unimpeded flow and circulation reflects Dickens's understanding of modernization and his ambivalence toward the abstraction that accompanies it. Ends by arguing that by 1860 Dickens's early enthusiasm for Haussmann's changes had begun to fade, particularly as their financial and social costs became more apparent, and in light of Napoleon III's increasingly bellicose tactics in Europe.

Vanfasse, Nathalie [Aix-Marseilles University]. "Writing Letters to Come to 'Terms' with Domestic Economy: Household Management in Dickens' Early Correspondence" (123-148)

In Dickens's letters, family business dovetails with the negotiation of publishing contracts, as well as with diverse other financial transactions. These business *cum* private matters partake of Dickens's epistolary biography. This essay shows how a sample of Dickens's early correspondence exemplifies this combination of domestic and financial issues. It focuses on the economic misfortune brought about repeatedly by Dickens's father upon his family, as well as—from a more positive perspective—on Dickens's prospective domestic economy with his future wife, Catherine Hogarth. Considers how, through the very form and content of these letters, Dickens endeavored to come to 'terms' literally and literarily with domestic economy. Reading these letters reveals Dickens's household management in progress, which in turn yields a kind of economic and business knowledge that deserves closer scrutiny. These new insights into Dickens's letter-writing provide possible connections between literature and economics.

Archibald, Diana C. [University of Massachusetts Lowell]. "Language in Place: A Computational Analysis of Dickens' *American Notes*" (149-184)

Digital analyses of literary texts can reveal hidden elements that contribute to meaning in subtle ways. Text mining and computational methods of analysis applied to Dickens's *American Notes* uncover initial results showing significant structural and stylistic elements that warrant further investigation. This preliminary study examines the following research questions: What stylistic differences can computational analysis reveal 1) between the way different regions in *American Notes* are portrayed within the book, and 2) between *American Notes* and Dickens's other nonfiction; and how do these differences illuminate Dickens's attitudes toward America? Argues that corpus stylistics analysis is a beneficial approach for answering these questions and for generating new perspectives on literary texts. Methodology and initial findings are outlined in order to suggest directions for future corpus stylistics analyses of *American Notes* and Dickens's other nonfiction.

Review Essays

Hansson, Sven Ove [Royal Institute of Technology, Stockholm]. "New Perspectives on John Stuart Mill." [Review of Christopher Macleod and Dale E. Miller, *A Companion to Mill* (2017)] (185-194)

Finds the collection truly impressive, providing focused investigations of many facets of Mill's broad-ranging oeuvre. Believes the treatment of Mill's ideas on race and gender are not given sufficient attention, as is analysis of his economic theories. Outlines several areas where distinctions between the meanings of terms as they were used in Mill's day and in the twenty-first century have led to misinterpretations of Mill's work, particularly terms such as "liberal" and "equal opportunity."

Kucich, John J. [Bridgewater State University]. "Capturing the Complexities of Thoreau's Life." [Review of Laura Dassow Walls, *Henry David Thoreau: A Life* (2017)] (195-202)

Finds Walls particularly good at capturing the pull of personal and social forces on Thoreau's career. Compares her biography with numerous

earlier ones, finding that Walls corrects many misperceptions about Thoreau created by previous scholarship. Identifies key themes in Walls's book, particularly the influence of Thoreau's deep engagement with others on his work and the development of his craft. Walls makes a convincing case that Thoreau's uneven career as a writer was due in large part to his attempt to write works for which there were no models. Praises Walls's discussion of *Walden*. Believes a strength of this biography is Walls's ability to demonstrate that the supposed opposition between Thoreau the naturalist and Thoreau the abolitionist are actually two interwoven strands of his complex life.

Reviews

Michael, John [University of Rochester]. Review of Lawrence Buell, *The Dream of the Great American Novel* (2014). (203-207)

Traces Buell's analysis of a concept that has animated discussions of American novels for nearly two centuries, noting how Buell carefully annotates influences outside the United States that have shaped American fiction. Identifies numerous authors and works discussed in the book, briefly discussing ones on which he focuses: *Miss Ravenel's Conversion*, Hawthorne's *The Scarlet Letter*, various *Bildungsromanen*, Twain's *Huckleberry Finn*, Morrison's *Beloved*, Melville's *Moby-Dick*, Pynchon's *Gravity's Rainbow*, and Don De Lillo's *Underworld*; works such as these are more influential in their afterlife, not only in continued readings but in continually new interpretations.

Murray, Julie [Carleton University]. Review of Brenda Ayres, *Betwixt and Between: The Biographies of Mary Wollstonecraft* (2017). (207-211)

Has mixed reaction to Ayres's survey of eighteen biographies of Wollstonecraft. Finds her lack of engagement with current scholarship that might influence views of Wollstonecraft makes for some critical lapses in the evaluation of some biographies, especially as these engage with

Wollstonecraft's relationship to the development of feminist thought. Questions the potential audience for this book, but applauds Ayres's discussion of the use of fictional techniques employed by several biographers in fleshing out details of Wollstonecraft's life.

Slovic, Scott [University of Idaho]. Review of *Dark Nature: Anti-Pastoral Essays in American Literature and Culture*, edited by Richard J. Schneider (2016). (211-216)

Traces the development of various forms of ecocritical studies that are featured in this collection. Describes the articles as wide-ranging, informative, and critically astute. Cites important authors featured in these essays, including Poe, Thoreau, Melville, Cormac McCarthy, and Owen Wister. Also notes that the collection includes work on new voices among writers concerned with the environment and works in other artistic mediums that display similar concerns.

Clark, Prentiss [University of South Dakota]. Review of Nathan Crick, *The Keys of Power: The Rhetoric and Politics of Transcendentalism* (2018). (216-220)

Explains how Crick traces the relationship between the Transcendentalists' understanding of rhetoric and its application to political situations in the work of Sampson Reed, Amos Bronson Alcott, Orestes Brownson, Emerson, Fuller, and Thoreau. Identifies the many theorists on whom Crick bases his analysis, especially Kenneth Burke. Notes that Crick is generally successful in writing for multiple audiences: rhetoricians and scholars in literature, philosophy, and American Studies.

Burchard, Adam H. [University of Minnesota]. Review of *Henry David Thoreau in Context*, edited by James Finley (2017). (220-223)

Praises the editor and contributors for contextualizing Thoreau without compartmentalizing him as principally one type of writer or thinker. Believes the individual essays achieve a sort of natural harmony in presenting this complex figure. The book presents a comprehensive view

of Thoreau scholarship on numerous topics, and might serve well as an introduction to Thoreau for new students.

Beebe, Ann [University of Texas at Tyler]. Review of Robert Thorson, *The Boatman: Henry David Thoreau's River Years* (2017). (224-227)

Notes with appreciation Thorson's ability to apply both scientific analysis and literary appreciation to his study of Thoreau's lifelong engagement with riverine pursuits. Summarizes Thorson's explanation of the archeology and prehistory of the Concord River Valley, his discussion of Thoreau's daily life on the river, his critique of Thoreau's work in 1859 as a consultant to farmers in the region seeking flood relief, and his overview of the Concord River Valley in the twenty-first century. Concludes that to appreciate Thoreau's career as a writer one must understand his life on the river.

Kuehn, Julia [University of Hong Kong]. Review of Aneta Lipska, *The Travel Writings of Marguerite Blessington: The Most Gorgeous Lady on the Tour* (2017). (227-231)

Describes Lipska's study as both an appreciation for and critique of Lady Blessington's travelogues that describe her journeys on the European continent, contextualizing them among other travel writings of the period and explaining how Blessington adapts conventions of sublime and picturesque landscape representations in her writing. Also examines Blessington's discussions of various cities, including Genoa, Rome, Venice, and Paris. Believes this book offers a fruitful start for more detailed studies of various aspects of travel writing.

Blythe, Helen [New Mexico Highlands University]. Review of Eadaoin Agnew, *Imperial Women Writers in Victorian India: Representing Colonial Life, 1850-1910* (2016). (231-236)

Calls this book an important study that dispels many myths about British women's lives on the Indian subcontinent. Explains how women assisted in fostering notions of imperialism by adapting national customs and

ideology (especially as those pertained to morality, domesticity, and separate spheres) to the realities of life in India; these discussions are founded on a variety of theoretical approaches to gender, space, and empire. Finds the particular strength of Agnew's study in the breadth of his primary research, attention to historical detail, and vivid anecdotes.

Keen, Suzanne [Hamilton College]. Review of Rachel Ablow, *Victorian Pain* (2017). (236-240)

Ablow's book explores the sociality and subjectivity of pain by surveying the teleological, philosophical, and political responses to pain in the nineteenth century as people responded to changes in the medical profession that made possible the alleviation of pain. Summarizes Ablow's discussion of writers whose works address the nature and meaning of pain: Mill, Martineau, Charlotte Brontë, and Hardy. Also discusses the influence of Darwinian theory on later writers in the century. Appreciates Ablow's ability to address her subject without resorting to moral sentimentalism.

Nesvet, Rebecca [University of Wisconsin Green Bay]. Review of Ted Geier, *Meat Markets: The Cultural History of Bloody London* (2017). (241-245)

Finds Geier's study of meat production in London both before and after the 1852 Smithfield Removal Act extensive and well argued; calls the Act a watershed in London history, as it made the process of slaughtering animals 'invisible' by removing it from the city center. Briefly comments on Geier's discussion of works by Dickens and by writers for the penny press, particularly authors of *The String of Pearls* (*Sweeney Todd*) and *Varney, The Vampire*, all of whom comment on the dehumanization not only of animals but of humans as well.

Kvande, Marta [Texas Tech University]. Review of Shayne Husbands, *The Early Roxburghe Club 1812-1835: Book Club Pioneers and the Advancement of English Literature* (2017). (245-248)

Believes Husbands succeeds in dispelling the myth that the Roxburghe Club was simply a collection of dilettantes interested in literature by demonstrating their contributions to the study of English literature through their reprinting of early modern English texts and their development of sound editorial practices. The Club was especially important for its work in resurrecting medieval texts.

Vaughn, Emer [Indiana University]. Review of *The Missouri River Journals of John James Audubon*, edited by David Patterson (2016). (248-252)

Describes Patterson's work in editing fragments of journals kept by Audubon on his last professional expedition in 1843; notes how one of Patterson's aims is to dispel some of the myths created by Audubon's granddaughter Maria Audubon in her 1893 edition of Audubon's work, particularly her editing and insertion of materials not in the journals in an effort to memorialize her grandfather. Appreciates Patterson's careful revisionist assessment of Audubon's conservationist beliefs.

Nesvet, Rebecca [University of Wisconsin Green Bay]. Review of Rowan Strong, *Victorian Voyages & Emigrant Voyages to British Colonies, c. 1840-c. 1914* (2017). (253-257)

Judges this study a well-researched and valuable contribution to church history and the study of emigration practices in nineteenth-century Britain. Describes the role of Rev. Thomas Cave Childs in establishing a network of chaplains to accompany emigrants to various colonies. Explains how religion and religious practice was viewed by four groups involved in emigration, especially as reflected in shipboard diaries: those in steerage class, those in cabin class, chaplains accompanying emigres, and those in later years traveling by steamship.

Powell, John D. [Oklahoma Baptist University]. Review of Helen Kingstone, *Victorian Narratives of the Recent Past: Memory, History, Fiction* (2017). (258-261)

Critiques Kingstone's highly theoretical analysis of problems in representing the recent past for the Victorians, who placed great value on historical study. Briefly summarizes Kingstone's discussion of works by historians Harriet Martineau, J.R. Green, Spencer Walpole, and Charlotte Yonge, and by novelists Walter Scott, Charlotte Brontë, Elizabeth Gaskell, and George Eliot. Concludes that Kingstone is more interested in literary and gender issues than in history.

Mizin, Sarita Olga [Lehigh University]. Review of *After London, or, Wild England*, by Richard Jefferies, edited by Mark Frost (2017). (261-264)

Believes the new edition provides scholars the tools necessary to conduct investigations of this novel as an ecocritical text. Summarizes the plot of the novel, focusing on aspects that make it an environmental critique. Notes the inclusion of two additional works by Jefferies, "The Great Snow" and "Alone in London," that further amplify his role as a critic of environmental practice in Victorian Britain.

Downs, Jack M. [Washington State University]. Review of Daniel Brown, *Representing Realists in Victorian Literature and Criticism* (2016). (264-268)

Appreciates Brown's understanding that realism is a fluid term and that representing the real was a major concern for mid-Victorian writers. Briefly summarizes Brown's discussion of writers covered in this study: the Pre-Raphaelites, Ruskin, Elizabeth Barrett Browning and Robert Browning, Wilkie Collins, George Eliot, G.H. Lewes, and Mary Elizabeth Braddon. Brown identifies a major characteristic of mid-Victorian writing as the increasing secularization of the sacred. Faults Brown for not giving sufficient weight to the development of realism before the period he studies, but finds his study of evolving notions of realism in the mid-nineteenth century cogent and concise.

Volume 46, No. 2, Fall 2019

Covelo, Roxanne [University of Minas Gerais]. “Laudanum and Fine Wine: Metaphors of Discernment in the Aesthetics of Hume and De Quincey” (1-24)

In “Of the Standard of Taste,” David Hume adapts an anecdote on wine-tasting taken from *Don Quixote* to illustrate his theory of “the delicacy of taste” and the figure of the true judge. The same wine, argues Hume, will be experienced differently according to the abilities, propensities, and capacity for discernment of each drinker. A careful reader of Hume, De Quincey proposes a very similar model of taste in *Confessions of an English Opium-Eater*. Using both wine and laudanum as metaphors, he constructs his own hierarchy of aesthetic competence and discernment—though with very different intentions from Hume. De Quincey’s aims are largely self-promotional: as will be the case in many future works, he boldly positions himself as a scholar, connoisseur, and true judge in the Humean sense, in order to justify his position in the new literary order and to recast the roles of nonfiction writer and critic as high-status, creative endeavors.

Boyd, Joshua T. [Trevecca Nazarene University]. “Walden’s Hospitality and Fugitive Slave Law Hostility” (25-44)

A look at the various versions of *Walden*, a work Thoreau revised several times between 1847 and 1854, reveals a substantial revision in the early 1850s. A handful of critical works have dealt with the development of *Walden* over the years leading up to its publication in 1854, yet these works have left room for more consideration of the influence of the historical context on Thoreau’s changes, especially two chapters substantially expanded and altered in 1852 and 1853: “Visitors” and “Former Inhabitants; and Winter Visitors.” Both manifest the influence of historical events. The most pressing historical event was the passage of the Fugitive Slave Law in 1850, a law that enraged Thoreau and many of his contemporaries. Additionally, this law was at odds with hospitality, a virtue that looms large in the American ethos. Thoreau gives focused attention to hospitality in *Walden*, and does so in the

years after the implementation of the Fugitive Slave Law as he continues to revise it into its final 1854 version. Thoreau particularly emphasizes the need for individuals to practice hospitality by being willing to welcome the displaced, regardless of the risk. Thoreau uses *Walden* to illustrate that hospitality creates a place for difference. After the Fugitive Slave Law, he also expands the boundaries of chapters in *Walden*, especially “Visitors” and “Former Inhabitants; and Winter Visitors,” creating space for Concord’s erstwhile inhabitants to re-inhabit their homes within the pages of his text and challenging his fellow citizens in Concord to choose hospitality rather than conformity to the strictures of an unethical law.

McDade, Monique [University of Nevada Reno]. “Neither Here nor There: Ruiz de Burton’s Genres of Resistance” (45-70)

Applies a cultural studies approach to readings of Ruiz de Burton’s novels, using her personal correspondences, her Southern California newspaper articles, and her book reviews to evaluate ways Ruiz de Burton’s own society viewed and understood her role in the late-nineteenth-century United States. While scholars have focused on ways Ruiz de Burton’s biography informs the plots of her two novels, none has considered in much depth the ways her non-literary writings draw attention to the materiality of her novels as they circulated in a nineteenth-century literary marketplace. By returning to these archival texts, attention can be focused on the dialogic nature of Ruiz de Burton’s writing, demonstrating how she was communicating and speaking back to her Anglo-American countrymen and dominant United States institutions, not just resisting them. Ultimately, restoring analysis of her non-literary writings to readings of her novels opens up new ways of understanding Ruiz de Burton’s politics surrounding questions of national identity in the era of Manifest Destiny and western expansion.

Chouiten, Lynda [University of Bourmerdès]. “Colonial Conflict in Maupassant’s *Mes Voyages en Algérie*” (71-92)

Examines Guy de Maupassant’s stance regarding the colonial conflict that marked nineteenth-century Algeria, as voiced in his *Mes Voyages en*

Algérie. Drawing on the analyses of Frantz Fanon, Edward Said, and Ranajit Guha among others, argues that notwithstanding his denunciation of colonial malpractice, de Maupassant reveals an insidious support for the French occupation by deploying a set of colonial rhetorical strategies. These include the de-politicization of native revolts, an Orientalist representation of the colonized as primitive, immoral, and therefore colonizable, and a tendency to classify the Algerians along ethnic/religious lines. In opposing Muslims to Jews and Berbers to Arabs, the chronicles perpetuate the divide-and-rule policy that seeks to facilitate the control of colonized territories by weakening their populations.

Park, Joohyun Jade [Catholic University of Korea]. “Kipling in Nagasaki: ‘Put the Whole Empire in a Glass Case’” (93-124)

Most Kipling scholars have regarded his thirteen letters sent from Japan in 1889 as records of a minor incident in his biography. The handful of studies on Kipling’s Japan have shed light on the complicated reaction Kipling showed toward the modernizing country in the Far East. This essay examines Kipling’s letter from Nagasaki, a city that had seen the foreign influences of the Europeans for nearly four hundred years. During his stay in Nagasaki, Kipling was made aware of its historico-political significance as well as some of the political implications of his own interactions with the Japanese, but the locals failed to convince him to regard Japan as a political subject. Argues that Kipling’s letter shows how his self-professed identity as a globetrotting sahib permits him to suppress the Japanese counter-gazes that undermine the validity of his romantic visions about Japan along with the authority of his imperial gaze.

Review Essays

Rees, Kathy [Wolfson College, Cambridge University]. “The Revelatory Qualities of Style” [Review of *Thinking Through Style: Non-Fiction Prose of the Long Nineteenth Century*, edited by Michael D. Hurley and Marcus Waithe (2018) (125-134)]

Identifies the principal focus of essays in this collection as the way thinking, reflecting, reasoning, and interpreting prose works are influenced by style. Comments on contributors' assessments of style in twenty writers, including Coleridge, Shelley, Ruskin, Arnold, Sidney Colvin, Charles Lamb, T.S. Eliot, Emerson, Darwin, George Eliot, Wilde, Vernon Lee, Virginia Woolf, Newman, and Pater. Notes that while individual essays are enlightening, there has been no effort to tie them together to produce an overarching assessment of the importance of style.

Schroeder, Janice [Carleton University]. "The Nineteenth-Century Periodical Press: Pictures, Print, and Power" [Review of *Researching the Nineteenth-Century Periodical Press*, edited by Alexis Easley, Andrew King, and John Morton (2017); Patricia Mainardi, *Another World: Nineteenth-Century Illustrated Print Culture* (2017); *Journalism and the Periodical Press in Nineteenth-Century Britain*, edited by Joanne Shattock (2017)]. (135-144)

Reviews the growth of scholarship in Victorian periodical literature. Explains the organization of Shattock's collection, finding individual essays of value but connections between them obscure; cites as a notable exception the section featuring essays on globalization, notes also essays on figures whose careers include journalistic writing, such as Dickens, Martineau, Collins, Oliphant, and George Eliot. Believes the strength of the volume is in its comprehensive coverage of major events, developments, and figures. Extensive coverage of Easley's collection, praising the overarching aim: to examine ways researchers use archival and other materials to arrive at conclusions about the Victorian periodical press. Appreciates Mainardi's inclusion of significant visual materials to illustrate what she identifies as the complex entanglement of technological change and aesthetic values in relation to political and cultural transformation during the period. Notes that the three volumes indicate how lively the field of Victorian print media studies is at present, especially in scholarly examinations of the political dimensions of production.

Greenham, David [University of the West of England]. “Emerson as Rhetorician and Communal Author” [Review of Roger Thompson, *Emerson and the History of Rhetoric* (2017); Christopher Hanlon, *Emerson’s Memory Loss: Originality, Communality and the Late Style* (2018)]. (145-152)

Claims Thompson wants Emerson scholars to pay closer attention to his rhetoric and scholars of rhetoric to take account of Emerson. Identifies five aspects of Emerson’s (unstated) theory of rhetoric: recognition of established forms; use of the romantic imagination; articulation of democratic and civic values; surrender to a greater power; movement toward transcendental truth. Discusses the influence of Plato, Augustine, and Edmund Burke on Emerson’s style. Suggests that Thompson overstates Emerson’s success as a rhetorician. Applauds Hanlon for reconstructing Emerson as a corporate social author; Hanlon demonstrates his thesis by focusing on later works, particularly *The Natural History of Intellect*, many of which were assembled by others. Believes Hanlon’s frequent digressions detract from the strength of his arguments.

Larson, Victoria Tietze [Montclair State University]. “‘By Gentlemen for Gentlemen’: Classical Culture in the Victorian Age” [Review of *Pater the Classicist: Classical Scholarship, Reception, and Aestheticism*, edited by Charles Martindale, Stefano Evangelista, and Elizabeth Prettejohn (2017); Stephen Harrison, *Victorian Horace: Classics and Class* (2017)]. (153-164)

Explains how contributors to Martindale, Evangelista, and Prettejohn’s volume demonstrate the nature of Pater’s relationship to the study and use of classics in his professional life; notes that Pater wrote on the classics for various popular journals and used his knowledge in his creative work, especially *Marius, The Epicurean* (the subject of four essays in the volume). Analyzes Harrison’s discussion regarding the pervasiveness of Horace in gentlemanly circles in Victorian Britain, noting how the poet’s work became a kind of shorthand for distinguishing that group from other social groups.

Reviews

Coté, Amy [University of Toronto]. Review of Sebastian Lecourt, *Cultivating Belief: Victorian Anthropology, Secular Aesthetics, and the Liberal Imagination* (2018). (165-168)

Notes how Lecourt redefines secularism as a reconstruction of religion as one realm of human experience among others, placing it in dialogue with other movements in Victorian thought. Briefly describes Lecourt's treatment of works by Arnold, George Eliot, and Pater. Finds merit in Lecourt's interdisciplinary focus, particularly his critique of works by Victorian anthropologists.

Norton, Sue [Technological University Dublin]. Review of *The Labour of Literature in Britain and France, 1830-1910: Authorial Work Ethics*, edited by Marcus Waithe and Claire White (2018). (168-173)

Identifies the principal focus of these essays as analyses of the nature and purpose of writers in the nineteenth and early twentieth centuries, informed by an underlying question as to whether literary activity should be defined as participating in or distinguished from capitalist productivity. Summarizes contributions that assess the work of George Sand, Robert Browning, Flaubert, George Eliot, Baudelaire, Pater, Wilde, and Gissing, as well as discussions of the increasing role of women in literary enterprises.

Gaul, Theresa Strouth [Texas Christian University]. Review of *The Edinburgh Companion to Nineteenth-Century American Letters and Letter Writing*, edited by Celeste-Marie Bernier, Judie Newman, and Matthew Pethers (2016). (174-179)

Praises the editors for constructing a massive volume that defamiliarizes the practice of letter-writing and for maintaining throughout that letters must be read historically, at the same time cautioning that letters should not be read simply as transparent sources of biographical or historical information. Claims their effort is to demonstrate the democratizing

effects of postal reforms on letter-writing in nineteenth-century America. Despite attempts to pay attention to women and gender, however, many contributions focus mainly on the works of eminent men; additionally, some contributions read letters too straightforwardly.

Feuerstein, Anna [University of Hawaii, Manoa]. Review of *Victorian Environments: Acclimatizing to Change in British Domestic and Colonial Culture*, edited by Grace Moore and Michelle J. Smith (2018). (180-187)

Explains how this collection expands the growing body of work on Victorian ecocriticism by adopting a materialist approach and reaching beyond Britain to consider environmental issues across the globe. Considers as a special strength the discussions of the impact of empire on environmental practices and concerns and the inclusion of studies of domestic subjects.

Morrison, Ronald D. [Morehead State University]. Review of *Victorian Sustainability in Literature and Culture*, edited by Wendy Parkins (2018). (187-190)

Notes that this collection is distinguished from other ecocritical studies of the Victorians by its focus on the issue of sustainability, offering a broad-based analysis of the validity and usefulness of the concept. Contributors discuss works by Mill, Christina Rossetti, Edward Carpenter, Dickens, George Egerton (Mary Chavelita Dunne Bright), W.H. Hudson, and Trollope, as well as travel writings, works by the sociologist Patrick Geddes, and the impact of international trade.

Wynne, Deborah [University of Chester]. Review of Kevin A. Morrison, *Victorian Liberalism and Material Culture: Synergies of Thought and Place* (2018). (190-193)

Finds Morrison's efforts to connect the thinking of four Victorian liberals—Arnold, Robert Browning, Mill, and John Morley—to the physical spaces in which they worked intriguing but sometime strained.

Powell, John D. [Oklahoma Baptist University]. Review of Kevin A. Morrison, *A Micro-History of Victorian Liberal Parenting: John Morley's "Discreet Indifference"* (2018). (193-196)

Believes Morrison's focus on Morley is an unusual choice for discussing Victorian parenting, as Morley had no children. Considers Morrison's discussion engaging but ultimately not convincing, as there is insufficient evidence on which to construct a coherent portrait of Morley's views.

Kennedy, Valerie [Bilkent University]. Review of Daniel O'Quinn, *Engaging the Ottoman Empire: Vexed Mediations, 1690-1815* (2019). (196-203)

Argues that O'Quinn's examination of encounters between Europeans traveling to the Ottoman empire reveal the difficulties in describing the empire in various media; however, according to O'Quinn, understanding these representations of European-Ottoman relations is essential to appreciating the development of European modernity in terms of the evolution of imperial attitudes in the nineteenth century. Summarizes O'Quinn's analysis of numerous written and visual representations of the empire by a dozen artists and travelers, including Lady Mary Wortley Montagu, members of the Society of Dilettanti, Lady Elizabeth Craven, and Byron. Concludes that O'Quinn's book sets a new benchmark in Ottoman studies.

Broughall, Quentin J. [Independent Scholar]. Review of Rachel Bryant Davies, *Troy, Carthage and the Victorians: The Drama of Classical Ruins in the Nineteenth-Century Imagination* (2018). (203-209)

Taking as her starting point the discovery of the site of ancient Troy in the 1870s, Davies explores the Victorians' understanding of the myths and cultures surrounding both Troy and Carthage, considered lost for most of the century. Explores in some detail representations of each in various media, particularly theater.

Livingstone, Justin D. [Queen's University Belfast]. Review of *Crossing Borders in Victorian Travel: Spaces, Nations and Empire*, edited by Barbara Franchi and Elvan Mutlu (2018). (209-215)

Identifies the major theme of this collection as the representation of empires, nations, and individual identity in a variety of travel narratives (fictional and nonfictional) that highlight different modes of travel. Contributors investigate how Victorian travelers defined and challenged the idea of empire and how travel literature shaped perceptions of national and imperial spaces. Writers discussed in the collection include Richard Burton, Wilkie Collins, Julia Pardo, H.G. Wells, Jerome K. Jerome, Carmen Sylva, Kipling, and Haggard; also includes analyses of poetry on the Boer War and Victorian railway guides.

Jadwin, Lisa [St. John Fisher College]. Review of *Replication in the Long Nineteenth Century: Remakings and Reproductions*, edited by Julie Codell and Linda K. Hughes (2018). (215-219)

Finds this collection particularly valuable in outlining the far-reaching implications of replication in all areas of life during the nineteenth century; essays cover the history of replication and examine its influence in the arts and various industries, making the volume an important contribution to the study of material culture.

Chang, Elizabeth Hope [University of Missouri]. Review of Jonathan Potter, *Discourses of Vision in Nineteenth-Century Britain: Seeing, Thinking, Writing* (2018). (219-222)

Considers Potter's survey of British nineteenth-century writing and thinking on vision a valuable addition to this field of study. Identifies the writers he discusses, including Dickens, Carlyle, Nordau, Lewes, Bain, Spencer, Bulwer-Lytton, George Eliot, Stoker, Wells, and Conrad. Faults Potter for not exploring the influence of Victorian globalism on visual technologies and figurations discussed in this study.

Frawley, Maria [George Washington University]. Review of Alex Tankard, *Tuberculosis and Disabled Identity in Nineteenth Century Literature: Invalid Lives* (2018). (222-227)

Praises Tankard for extending scholarship on the disease of consumption as it is represented in Victorian literature. Explains that introductory chapters examining medical and social influence on consumptive identity and stereotypes associated with the disease provide important background information for her analysis of works by Dickens, Charlotte and Emily Brontë, Keats, Aubrey Beardsley, Hardy, Dostoevsky, and Beatrice Harraden; observes that Tankard's study also provides insight into reading Harriet Martineau's autobiography.

Colley, Ann C. [SUNY Buffalo]. Review of Jenny Uglow, *Mr. Lear: A Life of Art and Nonsense* (2017). (227-233)

Expresses high regard for Uglow's biography of a complex figure who led a multi-faceted career. Briefly sketches Lear's life as Uglow represents it, noting the significance of animals to him and explaining reasons for his discomfort in social situations. Describes Lear's work as a landscape painter; explains why some details of his life may remain forever obscure.

Hill, Marylu [Villanova University]. Review of Kathy Chamberlain, *Jane Welsh Carlyle and Her Victorian World* (2017). (233-238)

Believes Chamberlain's biography does an excellent job rescuing Jane Carlyle from stereotypes created by earlier scholarship, presenting her as a compelling figure in her own right. By focusing on her life and work during the 1840s, Chamberlain zeroes in on Jane Carlyle's attempts to answer for herself questions about love, selfhood, work, and purpose. Briefly critiques Chamberlain's discussion of Jane's reaction to her husband's growing relationship with Lady Harriet Baring and her attempts to write for posterity. Notes that, while some may be put off by Chamberlain's dramatic rendering of key scenes, the technique works because Chamberlain is intimately familiar with details of Jane Carlyle's life.

Jurgensen, Amber [University of York]. Review of Peter J. Ponzio, *Themes in Dickens: Seven Recurring Concerns in the Writings* (2018). (238-241)

Claims Ponzio's study provides scholars a greater understanding of Dickens's character and of some of the main themes in his work. Ponzio's chapters illuminate issues in Dickens's life and writing that include class, names and identity, psychology, society and pretense, ineffective institutions, and prison. Appreciates Ponzio's use of theoretical work and secondary sources in shaping his arguments, but questions some of his assumptions about Dickens's intentions in certain works.

Nossaman, Lucas [University of Tennessee]. Review of Audrey Raden, *When I Come to Die: Process and Prophecy in Thoreau's Vision of Dying* (2017). (241-246)

Traces Raden's argument concerning Thoreau's vision of the Good Death, an issue that occupied his attention throughout his life and which appears in many of his writings. Raden claims Thoreau's vision is a fusion of Christianity, Victorian culture, the Bhagavad Gita, and heroic narrative, devoting chapters to demonstrating how these sources affected Thoreau and led to his understanding of death as a process that occurs throughout one's life and is a phenomenon common to all living things in nature.

Schneider, Richard J. [Wartburg College]. Review of *Henry David Thoreau, The Correspondence of Henry D. Thoreau Volume 2: 1849-1856*, edited by Robert N. Hudspeth (2018). (246-253)

Describes the period covered by these letters as one of Thoreau's most productive; correspondence with business associates and personal friends give a sense of Thoreau's activities during these years, which cover publication of *A Week on the Concord and Merrimack Rivers* and *Walden*. Briefly summarizes letters to Thoreau's principal correspondents during these years: Emerson, Horace Greeley, Daniel Ricketson, Thomas Cholmondeley, and H.G.O. Blake. Considers the editorial apparatus for the volume excellent, particularly Hudspeth's introduction that places these letters in historical context.

O'Neill, Bonnie Carr [Mississippi State University]. Review of Christopher Hanlon, *Emerson's Memory Loss: Originality, Communitality, and the Late Style* (2018). (254-259)

Examines Emerson's later years, when memory loss forced him into collaboration with others (including Ellen Tucker Emerson and James Elliott Cabot), using the work of these years to explore questions of how memory and history both affect an individual's understanding of self in relationship to others both present and past. Extensive analysis of Hanlon's critique of *The Natural History of the Intellect*, with briefer analysis of his comments on Emerson's fraught relationship with Margaret Fuller and his interest in later years in intersubjective connectedness. Claims Hanlon's aim is to disrupt prevailing critical views of Emerson's authorship, politics, and individualism.

Bird, John [Winthrop University]. Review of Mark Twain and *Philosophy*, edited by Alan H. Goldman (2017). (259-263)

Appreciates the aim of this collection: to treat Twain as a serious thinker by examining his work from a philosophical perspective. Contributors offer detailed analysis of *Huckleberry Finn*, *Letters from the Earth*, *The Mysterious Stranger*, *The Diaries of Adam and Eve*, "The Noble Art of Lying," "A Dog's Tale," *The Innocents Abroad*, *Personal Recollections of Joan of Arc*, and "Carnival of Crime." Expresses disappointment at the lack of attention to previous criticism on Twain.

Atwood, Sara [Portland State University]. Review of Graham A. MacDonald, *John Ruskin's Politics and Natural Law: An Intellectual Biography* (2018). (263-268)

Commends MacDonald for taking on the challenge of understanding the influence of natural law on Ruskin's thought, particularly as expressed in his writings, and for adopting a biographical approach that highlights Ruskin's shifting perspective on a number of key topics. Worries that the lack of a clear definition of natural law can hamper any definitive conclusions about Ruskin's beliefs; also suggests that MacDonald makes some questionable claims in his discussion.

Jenkins, Melissa Shields [Wake Forest University]. Review of Michèle Mendelssohn, *Making Oscar Wilde* (2018). (268-273)

Notes that Mendelssohn's book is aimed at scholars and general readers, so its inclusion of sensationalism intermingled with sound research can at times be disconcerting but always illuminating. Believes this biography, which focuses on, but is not limited to, Wilde's American tour is more than the story of one man, but instead reveals much about early celebrity culture, about America and Ireland in the late nineteenth century, and about masculinity redefined and challenged.

Louttit, Erin [Independent Scholar]. Review of Paul Raphael Rooney, *Railway Reading and Late-Victorian Literary Series* (2018). (273-275)

Claims Rooney's book contributes to scholars' understanding of late-century popular fiction, much of which was produced and sold as ephemera. Briefly summarizes Rooney's discussion of the environment in which popular books were sold and his assessment of three series: Chatto & Windus's Cheap Editions of Popular Novels, Routledge's Detective Books series, and Arrowsmith's Bristol Library, which featured Hugh Conway's *Called Back*.

Dabundo, Laura [Kennesaw State University]. Review of Jennifer Camden and Kate Faber Oestreich, *Transmedia Storytelling: Pemberley's Digital Adaptations of Jane Austen and Mary Shelley* (2018). (276-281)

Evaluates Camden and Oestreich's analysis of the efforts of Pemberley Digital to transform works by Austen, Mary Shelley, Louisa May Alcott, and Lewis Carroll into forms more accessible to twenty-first-century audiences, not only by creating modern retellings but using multimedia to reach a wider market; the underlying principle guiding transformation is an effort to bring these works in line with twenty-first-century standards of progressiveness, especially with respect to gender issues and the value of capitalism.

Tange, Andrea Kaston [Macalaster College]. Review of *The Epic Voyages of Maud Berridge: The Seafaring Diaries of a Victorian Lady*, edited by Sally Berridge (2018). (281-286)

Applauds the efforts of editor Sally Berridge to publish the diaries of her great-grandmother, the wife of a ship's captain, whose observations go far beyond the technical details of seafaring to humanize crews and passengers on long voyages. Faults the publisher, however, for not providing sufficient editorial oversight to assure terms are defined for general readers, the intended audience for the book.

**Volume 47, No. 1, Spring 2020, Special issue:
John Stuart Mill**

Hansson, Sven Ove [Royal Institute of Technology, Stockholm]. “John Stuart Mill in Context: Introduction.” (1-26)

Mill wrote in a clear style on topics that twenty-first century readers easily relate to, and in a language composed almost entirely of words still in use. However, the facility with which scholars believe they may understand him is largely deceptive. This essay presents five reasons why he is easily misunderstood: (1) He often assumed knowledge about circumstances that were well-known when he wrote but now largely unknown. (2) Although the central words in his texts are still used today, many of them have undergone considerable changes in meaning. (3) In his discussions on social reforms he often shifted between different time perspectives. These shifts are often unobtrusive enough to be missed by modern readers. (4) He applied several rhetorical devices, in particular practical eclecticism and tactical overreach. (5) He chose to be silent for tactical reasons on some issues concerning religion and sexual relations. For all these reasons, it can be a difficult task to understand what Mill meant, but it is certainly not an impossible task.

Kinzer, Bruce [Kenyon College]. “J.S. Mill and London.” (27-54)

Considers some of the manifold ways Mill’s London identity influenced his thought and activity. In “The Spirit of the Age,” written in 1831, Mill observed that a man “may learn in a morning’s walk through London more of the history of England during the nineteenth century, than all the professed histories in existence will tell him concerning the other eighteen.” Schooled at home by his father, Mill never matriculated at college or university. He gave speeches not in the Cambridge or Oxford Unions, but in the London Debating Society or (much later) at Westminster election meetings and in parliamentary debates. For thirty-five years he was employed at India House, the Leadenhall Street headquarters of the East India Company. When not living in Westminster, Kensington, or Blackheath, he resided in Avignon (for nearly

half of each year between the death of Harriet Taylor Mill in 1858 and his own death in 1873). Mill almost certainly felt more at home in parts of France than he did in any place in England outside the capital. He was quintessentially a metropolitan intellectual.

Stack, David [University of Reading]. “The Pleasures of Office Life: Mill at East India House.” (55-90)

Mill spent thirty-five years of his life working at East India House. For many years, and following Mill’s own lead, Mill scholars consistently underestimated the importance of Mill’s place of employment in shaping his development. This perspective began to change with a growing recognition of the centrality of India to Mill’s thought, but even then the focus remained primarily on intellectual influences rather than Mill’s immediate work environment. This essay attempts to put Mill back into the context of East India House to explore the myriad ways in which office life and office culture helped to shape Mill’s development. Concludes by arguing that Mill’s work experiences and the culture of East India House need to be more fully integrated into the ongoing attempts to form a full understanding of Mill’s life and thought.

Pionke, Albert D. [University of Alabama] and Emma Annette Wilson [Southern Methodist University]. “John Stuart Mill in the Context of His Own Marginalia.” (91-120)

It is extremely unusual in the case of a writer as well known and thoroughly documented as Mill to discover a substantial amount of new, unpublished work. However, such work is contained in the textual margins, endpapers, flyleaves, and title pages of Mill’s private library, once housed at his residence in Blackheath, London and now conserved in the John Stuart Mill Collection at Somerville College, Oxford. The nearly 1700 books and 50 unbound offprints and pamphlets contain tens of thousands of original handwritten marks and annotations that provide a diverse, unique, and largely under-examined context for future research. This essay explores the multiple biographical, historical, logical, and material contexts for Mill’s

childhood education provided by the marginalia in his personal library, conducting a deep dive into a single well marked book, Franco Burgersdijk's *Institutionum Logicarum*, to balance Mill's rather smoothly understated memory of his learning against the extraordinary effort, anxiety, and occasional exasperation recorded by his precocious younger self.

Turner, Piers Norris [Ohio State University]. "The Arguments of *On Liberty*: Mill's Institutional Design Approach." (121-156)

Addresses the question of whether all that unites the main parts of Mill's *On Liberty*—the liberty principle, the defense of free discussion, the promotion of individuality, and the claims concerning individual competence about one's own good—is a general concern with individual liberty, or whether something more concrete may be said about how they are related. Demonstrates that the arguments of *On Liberty* exemplify Mill's institutional design approach set out in *Considerations of Representative Government* and related works. Mill's approach reflects both his debt to Bentham and his own progressive development of the utilitarian tradition. Sets out the elements of Mill's institutional designs and then shows that *On Liberty* neatly applies them

Riley, Jonathan [Tulane University]. "Mill's Radical Liberal Feminism." (157-196)

Mill's liberal feminism is genuinely radical thought. As Martha Nussbaum has argued, he anticipates the central insights of today's radical feminisms without their crippling defects. He consistently extends the liberal philosophical critique of unreasonable hierarchies into the domain of gender; he rejects the traditional public-private dichotomy associated with patriarchy and defends equal justice and rights for all; he dismisses as baseless claims that men and women have different inherent natures and that each gender has its own "normal" sexual lifestyle; and he recognizes that men and women need to cultivate their feelings and emotions as well as their reason and intellect to become well-developed human beings in possession of an admirable moral character. Even so, Nussbaum and other

leading feminists have underestimated how deeply radical his liberal feminist thought is. Radical rights of sexual liberty together with freedom from imposed gender identities are among the clear practical implications of his doctrine of individual liberty as outlined in *On Liberty*. He and his wife Harriet cannot properly be seen as conformists who remain committed to traditional marriage and display conventional attitudes to the division of labor. They are rather committed to an ideal marriage of equals in which the partners enjoy complete liberty to determine and alter their respective roles and functions as they please while fulfilling their obligations to make due provision for their children.

McCabe, Helen [University of Nottingham]. “Harriet Taylor and the Development of John Stuart Mill’s Socialism.” (197-234)

Mill’s assertion that his politics were best described as “under the general designation of Socialist” is often ignored, and—where acknowledged—blamed on his wife, Harriet Taylor. This essay explores this particular myth, considering in detail Mill’s account of their co-authoring of *Principles of Political Economy*; Taylor’s own socialism; and the development of their views in the context of events in France in 1848. Concludes that there may be some evidence that Taylor thought France ready for communist experiments in 1849, whereas Mill disagreed, and that she thought the utility gained by securing subsistence would be more significant than he did. In itself, however, this is not enough to claim she was radically more socialist than Mill, or that the positions that were included in *Principles* are not authentically his. Instead of seeking to avoid Mill’s socialism by ascribing it solely to the (malign) influence of his wife, scholars should take more seriously both their co-authoring relationship and their commitment to a decentralized, peaceful, and voluntaristic—but nonetheless radical—socialism.

Claeys, Gregory [Royal Holloway, University of London]. “Mill and Marx on Inequality.” (235-258)

Mill is usually considered chiefly as a theorist of liberty, and Karl Marx,

of equality. This essay argues that both writers are closer to one another, particularly vis-à-vis equality, than such a binary juxtaposition suggests. Mill's views on co-operation, inheritance, land nationalization, and feminism are contrasted to parallel positions adopted by Marx. The issues of the persistence of capitalism, of social classes, and of inequality of reward are considered. The means of achieving such ends—through political innovation, trades unionism, co-operation or revolution—are also briefly contrasted. Some clear areas of divergence are also indicated, notably in Mill's neo-Malthusianism, his exposition of the "harm principle," and his promotion of a positive vision of the "stationary state," none of which finds a parallel in Marx's thought.

Review Essays

Schneider, Richard J. [Wartburg College]. "Following Thoreau's Tracks" [Review of Richard W. Judd, *Finding Thoreau: The Meaning of Nature in the Making of an Environmental Icon* (2018) and *Rediscovering the Maine Woods: Thoreau's Legacy in an Unsettled Land*, edited by John J. Kucich (2019)]. (259-270)

Noting that Judd's book is a study of others' interpretations of Thoreau, commends him for identifying nonscholarly sources that help provide a more comprehensive portrait of Thoreau over time; identifies numerous changes over the decades, including ones that have emphasized the literary, political, and environmental aspects of Thoreau's writing. Identifies the central issues dealt with by essays in Kucich's volume: the role Thoreau's work has had in understanding the Maine Woods, and the difficulties in balancing competing views of the woods, as a vital wilderness and as a working landscape. Commends contributors for offering various scholarly perspectives on these issues, including traditional literary criticism, new materialist critique, philosophical analysis, historical commentary, and food studies; is especially pleased with the inclusion of an essay on the Penobscots, traditional inhabitants of the woods.

Winter, Sarah [University of Connecticut Storrs]. “Matthew Arnold and John Ruskin as Educational Reformers in a European Context” [Review of Brendan A. Rapple, *Matthew Arnold and English Education: The Poet’s Pioneering Advocacy in Middle Class Instruction* (2017) and *John Ruskin and Nineteenth-Century Education*, edited by Valerie Purton (2018)]. (271-276)

Describes differences between Arnold’s and Ruskin’s approaches to educational reform as reflected in these volumes. Notes that Rapple examines in detail Arnold’s comparative analysis to education (focusing on Continental approaches vs. those in Britain) and his call for a centralized system in England and Wales; points out that Rapple’s examination of these reforms focuses almost exclusively on education for young males and excludes discussion of Arnold’s reports on elementary education. Essays in Purton’s volume discuss Ruskin’s practical efforts to improve education in England, particularly for the working class and for women and girls; some cover other topics such as the influence of religion on Ruskin’s ideas, his cultural pessimism, his environmentalism, and his work with the Guild of St. George. Believes the two volumes have much to offer to those interested in educational philosophy and pedagogy in the nineteenth century.

Lobdell, Nicole [Depauw University]. “The Value of Things After the V21 Manifesto” [Review of *Paraphernalia! Victorian Objects*, edited by Helen Klingstone and Kate Lister (2018)]. (277-282)

Considers this collection an indirect response to the V21 Manifesto, in which Victorian Studies scholars called for a move away from material culture studies. Essays in *Paraphernalia!* examine the changing value of things as they were used in Victorian culture and represented in literature; contributions range from theoretical to historical in their assessments. Applauds inclusion of work covering working-class culture. Identifies essays that discuss work by Dante Gabriel Rossetti, Christina Rossetti, Wilde, Swinburne, Mary Elizabeth Braddon, Martineau, and Dickens. Believes these essays demonstrate the continued value of materialist critiques to Victorian Studies.

Reviews

Long, Mark [Keene State College]. Review of Susan L. Dunston, *Emerson and Environmental Ethics* (2018). (283-288)

Explains how Dunston reads Emerson's work as a resource for addressing the contemporary ecological crisis. Highlights his philosophical method, which stresses practical application of theory, and his understanding of Eastern philosophy. Sees his work as anticipating ecofeminism, systems thinking, and indigenous environmental ideology. Believes Dunston's reading allows for the presence of Emerson's ideas in contemporary culture.

Miller, Dale E. [Old Dominion University]. Review of Timothy Larsen, *John Stuart Mill: A Secular Life* (2018). (289-294)

Points out that Larsen's intent is to write a biography which challenges notions that Mill was simply a secular thinker. Examines Larsen's presentation of evidence that Mill knew the tenets of Christianity quite well and accepted many of them, including belief in the possibility of God's existence and admiration for the teachings of Jesus. Is disappointed that Larsen does not examine Mill's understanding of non-Christian religions, but concludes that the book is a valuable addition to Mill studies.

Thompson, Todd Nathan [Indiana University of Pennsylvania]. Review of Marshall Myers, *The Rhetoric of Lincoln's Letters* (2018). (294-299)

Claims Myers's book fills a lacuna in Lincoln scholarship by examining the rhetoric of Lincoln's letters to various audiences; believes Myers' discussion of letters to the Cabinet is the strongest in a book that sets out the importance of understanding rhetorical strategies Lincoln employed when addressing various audiences.

Atwood, Sara [Portland Community College/Portland State University]. Review of *Landscapes After Ruskin: Redefining the Sublime*, edited by Joel Sternfeld (2018). (299-305)

Notes that this book was originally a catalog accompanying an exhibit of paintings and photographs at New York University. Concentrates on the essays in the collection, but identifies some of the important works exhibited at NYU. Claims the essays draw thoughtful connections between Ruskin's understanding of the world and that of twenty-first-century scholars.

Moody, Lisa [Southeastern Louisiana University]. Review of Lisa J. Shaver, *Reforming Women: The Rhetorical Tactics of the American Female Reform Society 1834-1854* (2018). (305-308)

Describes this book as a timely analysis of the empowerment of women as they moved from the domestic sphere into the public sphere during the nineteenth century through her study of social reform platforms in which women played a significant role. Claims Shaver adequately demonstrates that women moved from an ancillary role to an autonomous one by harnessing a niche within seemingly peripheral roles in established reform societies.

Waters, Mary [Wichita State University]. Review of Anne D. Wallace, *Sisters and the English Household: Domesticity and Autonomy in Nineteenth-Century English Literature* (2018). (309-312)

Believes this book offers a compelling account of structural shifts in the nineteenth-century English family, particularly with respect to an unmarried sister residing in a household. Through examination of contemporary scholarship and the works of William and Dorothy Wordsworth, Austen, Dickens, Gaskell, George Eliot, and Dinah Craik, Wallace traces the movement from acceptance of multigenerational families to the nuclear family in which unmarried women living in the household came to be viewed with suspicion.

Skelly, Julia [McGill University]. Review of Adam Colman, *Drugs and the Addiction Aesthetic in Nineteenth-Century Literature* (2019). (312-316)

Explains how Colman's study exposes a strategy employed by Romantic and Victorian poets and novelists to create the phenomenon of craving

(addiction); this relentless and sometimes futile search for fulfillment, possibilities, and knowledge shaped several genres. Reviews Colman's use of work by Karl-Joris Huysman, Maria Corelli, and twenty-first-century writers Marilynne Robinson and Ben Lerner to illustrate his thesis. Criticizes Colman for not discussing *Picture of Dorian Gray* and *Dr. Jekyll and Mr. Hyde* and for excessive repetition in his argument.

**Volume 47, no. 2, Fall 2020, Special issue:
Harriet Martineau**

Logan, Deborah A. [Western Kentucky University]. “Harriet Martineau: Introduction.” (1-10)

Martineau enjoyed enormous popularity during her life. Over a half-century career, hers was an authoritative voice in the literary world. Although by the mid-1840s she had exchanged London’s intellectual center for the bucolic peace of the Lake District, Martineau’s influence continued through the 1870s, with renewed interest generated by the posthumous publication of her autobiography. Subsequently, Martineau all but disappeared from literary history, until a compelling revival of interest—stimulated by second-wave-feminist criticism—illustrated once again that, far from anachronistic, she was not only ahead of her time but, in some respects, of the early twenty-first century as well. This collection presents new scholarship on various aspects of Martineau’s work, ranging from comparative theology to her sociology of charity; from the political economy of environmentalism and financial speculation to private and public health; and from Irish critics’ lively reception history to her portrayal of white women in the antebellum South.

Scholl, Lesa [University of Adelaide]. “Exploring the Holy Land: Harriet Martineau’s Comparative Theology.” (11-38)

Scholarship on Martineau’s prolific career as a public intellectual, journalist, and economist often overlooks her engagement with comparative theology. This neglect is due to the narrow scope of theological studies in the nineteenth century that excludes women from public engagement on the topic, rather than recognizing ways in which they contributed to understanding across a range of religions and denominations. Martineau’s interdisciplinary work meant that she was unusually well-placed to promote comparative theology. This essay examines Martineau’s approach to comparative theology from her earliest prize-winning essays written to promote Unitarianism to those of the

Roman Catholic, Jewish, and Islamic faiths, through to her more complex engagement with the history of theological development in *Eastern Life, Present and Past* (1848).

Pond, Kristen [Baylor University]. “Harriet Martineau’s Sociology of Charity.” (39-60)

Explores Martineau’s perspectives on charity as seen in *Poor Laws and Paupers Illustrated*, a series written for the Society for the Diffusion of Useful Knowledge and aimed at educating the public about the New Poor Laws. These perspectives reveal compelling analogies with one of the era’s most common charitable activities: the home visit. Like home visiting guides produced during the century, Martineau’s writing employs sociological methods which recognize that effective observation leads to greater knowledge, and that the basis for effective observation is a balance between distance and sympathy. Analyzing the narrative form of Martineau’s stories in the context of home visits highlights her narrative realism, here rooted not in romance or gothicism, but in public debate. Martineau’s work shows that to reform the current charity system would require both sympathetic and impartial action.

Richardson, Rebecca [Stanford University]. “Environmental and Economic Systems in Harriet Martineau’s *Illustrations of Political Economy*.” (61-88)

Although Harriet Martineau aimed to illustrate applied political economy in the *Illustrations of Political Economy*, she also contributed her own theories. Argues that Martineau contributed to economic thinking by imagining how economies depend on the environment. While classical political economy was not always attentive to links with the natural world, Martineau emphasizes how economic activity engages with both local and global ecosystems. Across the tales, she suggests how these ecosystems undergird economic activity while also acting in ways that supersede human control, seen in her characters’ struggles with such natural disasters as famines, floods, and hurricanes.

Crawford, Iain [University of Delaware]. “Harriet Martineau, White Women, and Slavery in the Antebellum South.” (89-116)

Brings together two threads in the critical discussion of Martineau to examine a previously unrecognized element of her representation of slavery. A striking anomaly, given the context of her dedication to the abolitionist cause, is her erasure of the normative role of white women in the South’s slave-based economy. While her American books embody her profound commitment to abolitionism, her concomitant advocacy for the freedom of the press, and her lifelong dedication to women’s agency, they also reveal a largely invisible tension between her wide-ranging accounts of a slave-based economy and her almost complete erasure of white women’s engagement in actively managing both slavery and the cultural episteme it created. Exploring her representation (or the lack of it) illuminates not only Martineau’s own complexities but also those of the wider culture in which she lived and worked.

Donovan, Julie [George Washington University]. “Defending Ireland or Attacking Woman? The Irish Riposte to Harriet Martineau.” (117-142)

Examines challenges by three nineteenth-century Irish writers—Thomas Moore, William Maginn, and John Wilson Croker—to Martineau’s prescriptions for their country. While these critics expressed legitimate concerns about Martineau’s support for Malthusian ideas and her criticism of the Poor Laws, their concerns were overshadowed by male indignation at an alarmingly successful and transgressive woman writer. The Irish riposte against Martineau demonstrated not only the multifaceted nature of Irish writing in the nineteenth century, but also the misogyny attached to its eloquence and wit. Ultimately, Martineau bore the brunt of a cynical treatment that ridiculed her sex as a means to air Irish grievances. Explores Harriet Martineau’s *historiette*, “A Family History,” published serially in *Once a Week* and dramatizing the 1720 South Sea Bubble; the story addresses economic issues such as speculation and global investment; reveals her moral concerns about the desire for fame and wealth; and illustrates her feminist viewpoints about woman’s intrinsic nature and autonomy.

Logan, Deborah A. [Western Kentucky University]. “‘The honor of being your nurse, though I am myself laid low’: Harriet Martineau and Health.” (165-192)

One of Martineau’s most enduring interests is health—personal and communal, national and global. This essay considers the theme of health from three perspectives: personal—Martineau’s self-writing about health and illness in her memoir, *Life in the Sickroom*; sociocultural—her journalism addressing communal and national health; and global—her promotion of military sanitary reforms as a matter of imperial consequence to both colonized and colonizers. Collectively, this writing exhibits how thoroughly health matters permeated Martineau’s worldview.

Reviews

Atwood, Sara [Portland Community College/Portland State University]. Review of Robert Hewison, *Ruskin and His Contemporaries* (2019). (193-200)

Suggests the book is important because of Hewison’s standing in the community of Ruskin scholars. Stresses the point that Ruskin remains relevant to contemporary society. Points out that, despite its title, nearly half of the book’s chapters deal with topics such as education, labor, nature, and economics. Summarizes several chapters, paying particular attention to the one that focuses on Ruskin’s relationship with Octavia Hill. Expresses disagreement over Hewison’s claim that *Fors Clavigera* is similar to contemporary blogs, or that Ruskin knew nothing of Marx, but otherwise praises this study as important for Ruskin scholars and a useful introduction to Ruskin’s life and thought for general readers.

Meehan, Sean Ross [Washington College]. Review of Jeffrey S. Cramer, *Solid Seasons: The Friendship of Henry David Thoreau and Ralph Waldo Emerson* (2019). (200-204)

Finds value in Cramer’s dual biography of Emerson and Thoreau, as it dispels many misunderstandings about their relationship and restores

Thoreau as an equal partner in a companionship that led to mutual influence. Notes that two-thirds of the book is an anthology of selections from the two writers on the topic of friendship; believes these occasionally misrepresent Thoreau, as they are taken out of context from the works in which they appear. Nevertheless, believes the volume contributes to an understanding of both men and is of particular value to general readers.

Moore, Tara [Elizabethtown College]. Review of Melisa Klimaszewski, *Collaborative Dickens: Authorship and Victorian Christmas Periodicals* (2019). (204-208)

Praises Klimaszewski for her approach in treating Dickens's special Christmas issues of the periodicals he edited and published as entities rather than anthologies, noting how these collaborative efforts not only support a theme suggested by Dickens but also provide the germ for future fiction by Dickens and Wilkie Collins. Suggests Klimaszewski's arguments regarding collaborative publication refute previous claims for Dickens's overbearing role in shaping individual numbers.

Pickford, Benjamin [University of Lausanne]. Review of Sean Ross Meehan, *A Liberal Education in Late Emerson: Readings in the Rhetoric of Mind* (2019). (208-212)

Calls Meehan's study innovative and important for scholars of transcendentalism in its focus on Emerson's final works as an illustration of the metonymical theory of intellect. Also believes Meehan's argument that this metonymical theory as practiced by Emerson clashes with the emerging scientism of studies in the humanities (as implemented at Harvard in the late nineteenth century) is provocative and worthy of further study.

Davis, Laurence [University College, Cork University]. Review of Michael Robertson, *The Last Utopians: Four Late Nineteenth Century Visionaries and Their Legacy* (2018). (212-217)

Describes the book as an engaging and well-researched study of utopianism as represented in the work of four important late nineteenth-century writers:

Edward Bellamy, William Morris, Edward Carpenter, and Charlotte Perkins Gilman. Explains how Robertson finds similarities in political and sociological outlook among these figures, whose works reject orthodox thinking of their contemporaries. Suggests, however, that Robertson fails to appreciate the truly radical nature of Morris's utopian vision. While not wholly new, Robertson's study brings fresh perspective to this topic.

Nesvet, Rebecca [University of Wisconsin Green Bay]. Review of Hester Blum, *The News at the Ends of the Earth: The Print Culture of Polar Exploration* (2019). (218-221)

Praises Blum for extending popular understanding that literature devoted to Arctic exploration is simply a story of disasters through her reading of materials not published as books; many magazines and newsletters presented a more balanced view of these expeditions. Argues this book is a major contribution to studies of nineteenth-century Arctic writing that enhances our understanding of humans' place in a changing ecosystem.

Goldberg, Jesse A. [Auburn University]. Review of Bjørn Stillion Southard, *Peculiar Rhetoric: Slavery, Freedom, and the African Colonization Movement* (2019). (221-227)

Commends Southard for taking a middle ground in an uneven study of the history of colonization discourse in America during the nineteenth century. Believes Southard is at his best in historicization and in close readings of texts; finds him weak in applying the theoretical work of Black Studies scholars to his assessments of the rhetoric surrounding the colonization movement.

Nesvet, Rebecca [University of Wisconsin Green Bay]. Review of *Edward Lloyd and His World: Popular Fiction, Politics, and the Press in Victorian Britain*, edited by Sarah Louise Lill and Rohan McWilliam (2019). (227-230)

Praises the editors for assembling a collection that provides a much-needed assessment of the British publisher whose work was read by the

masses in Victorian society. Finds these essays illuminate Lloyd's contributions to imaginative literature, news reporting, and the advancement of media technology. Finds special merit in contributors' assessments of the nature of collaboration between Lloyd and his employees.

Bailey, Brigitte [University of New Hampshire]. Review of Ivonne M. García, *Gothic Geoculture: Nineteenth-Century Representations of Cuba in the Transamerican Imaginary* (2019). (230-235)

Claims the book adds to the growing body of translational scholarship by focusing on the representation of Cuba by U.S. and Cuban writers in the nineteenth century. Offers detailed summaries of chapters that focus on nineteenth-century travelogues by U.S. writers, publications by U.S. abolitionists, texts that reveal the anxiety about the influence of Cuba on white womanhood, and works by Cuban writers that draw on and resist tropes associated with Cuba during the century, including writings by Cuban nationalist Jose Martí. Points out that some chapters are weak in linking Gothic tropes to works under discussion.

Russell, Alison [Xavier University (Cincinnati)]. Review of Will B. Macintosh, *Selling the Sights: The Invention of the Tourist in American Culture* (2019). (235-240)

Points out that the aim of this book is to trace the origins and cultural significance of the tourist in nineteenth-century America, with attention paid to the long-standing prejudice against tourism in contrast to the more acceptable practice of travel for specific purposes (often commercial). Summarizes chapters that deal with the role of the emerging American publishing industry; the development of transportation that led to more commodified travel experiences (particular focus on Niagara Falls as a tourist destination); the depiction of tourism in literary satires, particularly the work of Washington Irving, Tappan Thompson, William Combes, and Mark Twain; and the work of serious travelers, including Margaret Fuller. Laments the absence of a discussion of the role of photography in promoting tourism.

Hamnett, Brian [University of Essex]. Review of Jane Porter, *Thaddeus of Warsaw. A Novel*, edited by Thomas McLean and Ruth Knezevich (2019). (240-244)

Praises Edinburgh University Press for bringing out the first scholarly edition of a novel popular in the nineteenth century. Comments favorably on the editorial apparatus. Briefly summarizes the plot and raises some critical questions about the author's omissions in dealing with her hero.

Volume 48, Nos. 1 & 2, Spring/Fall 2021

Burt, Ryan [University of Washington]. “Anthropology, Allotment Policy, and the Autobiography of Charles Eastman.” (1-44)

Demonstrates how Dakota writer Charles Eastman’s autobiography *From the Deep Woods to Civilization* draws on and questions ethnographic discourses that shaped federal policy and public opinion toward Native Americans in the late nineteenth and early twentieth centuries. Using his own “ethnographic” aesthetic, Eastman challenges the way evolutionary ethnographers cast tribes as societies “from the deep woods” and far outside of “civilization.” Upending this suspect developmental narrative, one that undergirded assimilative Allotment Policy, he asserts the value of Dakota and indigenous cultural practices. In so doing Eastman plants the seed for a “third space of sovereignty” for Native communities.

Wertheimer, Douglas [Independent Scholar]. “A Son and His Father: Edmund Gosse’s Comments and Portraits, 1875-1910.” (45-92)

Gosse’s recollection of his upbringing in *Father and Son* has been described as an early example of the modern memoir of “becoming.” It was only one of the ways the son wrote and spoke of his father over the decades. This essay uses unpublished and published material to disclose the sources behind this body of work. In doing so, Gosse’s use of his information is examined not in relation to his literary skills but to the historical record to which he claimed fidelity. Viewed in that way, Gosse’s testimony concerning his father falls short. This focus on sources and accuracy corrects past speculation, equivocation, and uncertainty on these subjects, and sets Gosse’s masterpiece in a new light.

Furrh, Douglass Madison [Colorado State University, Pueblo]. “The Know-Nothing Party in Herman Melville’s Late Fictions.” (93-120)

The Know-Nothing Party—a radicalized, nativist, Anglo-Saxon wing of the disintegrated Whig Party—won a series of resounding victories across

the nation during the 1854 elections, but nowhere was the Know-Nothing ticket more successful than in Massachusetts, Melville's home state. That Melville was aware of and depicted Know-Nothing politics in his later fictions is made obvious in his final novel *The Confidence-Man*. This essay discusses the Know-Nothing Party, particularly its nativist and white supremacist features as represented in Melville's *Moby-Dick*, *Benito Cereno*, and "The Piazza."

Katzir, Lindsay [Langston University]. "Learning by Heart: Grace Aguilar's Ideal Jewish Education." (121-152)

Anglo-Jewish theologian Aguilar is known for her affinity for Christianity and her universalist approach to the Bible, leading scholars to assert that her works elide doctrinal differences between Judaism and Christianity. But in response to the formation of missionary groups that sought to convert Jews to Christianity, Aguilar produced several educational tracts, *The Spirit of Judaism*, *The Perez Family*, *The Women of Israel*, and *The Jewish Faith*. Because conversion societies targeted Jewish women and children, those most likely to be unschooled in religious texts and traditions, Aguilar also reached out to women as the most receptive to her message. Because the commandment of Torah study is incumbent on men only, formal orthodox Jewish educational frameworks for girls were a rarity as late as the early twentieth century. Aguilar saw this gap in education as an opportunity to create new leadership roles for women and new educational experiences for girls. In her nonfiction prose, she argues that the cornerstone of Jewish education should be the Bible, rather than the Talmud or other rabbinical texts, as is customary, because the Bible is Judaism's most universally accessible book. As a result, Aguilar's work on the Bible helped launch women's leadership in vernacular, Bible-centered, and faith-centered public education for Jewish youth. This essay argues that Aguilar adopted a Christian vernacular in an effort to distinguish Judaism from Christianity and shows how each of Aguilar's educational tracts communicates the importance of education to Jewish continuity.

Zhao, Jingjing [Hangzhou Normal University]. “The Nature of Civilization: Emily Brontë’s Essay, ‘The Palace of Death.’” (153-163)

Focuses on the depiction of civilization in one of Emily Brontë’s Belgian essays, “The Palace of Death.” By positioning civilization as the intimate ally of intemperance, Brontë has inserted a considerable twist into the essay’s main narrative plot, which bespeaks the author’s own contemplation on the nature of civilization in relation to humanity’s demise. By conducting a detailed analysis of the relevant paragraph of the essay, as well as linking it to the related themes in Brontë’s novel and in one of her poems, explores her subtle understanding of the nature of human civilization and the essence of modern progress, as well as her cautionary warning toward the future path of humankind.

Wu, Colleen Shuching [Independent Scholar.] “‘Words Are Finite Organs of the Infinite Mind’: Emerson’s Paradoxical View of Language.” (165-189)

Examines Emerson’s paradoxical ideas about language in relation to how he writes. Claims his work is not only about content but also about language. According to Emerson, language is a symbolic system that aims to achieve an ideal unity between nature and thought, which in turn leads to his claims about the limits of language. Nonetheless, this last claim is contradicted by what he performs with words in a text, as he allows contradictions and redefinitions to be created in varying contexts. Emerson allows a thought to be revised, redefined, contradicted, or replaced in his essays, but his view of language suggests no such possibility. Thus, what he performs with words in essays goes against what he claims about words. This contradiction speaks to the very dilemma in which he situates himself and indirectly explains his writing style, one that goes against what he himself defines, a style that allows a text to shift, to question definitions and concepts, to challenge systems of thought, and even to go against himself.

Review Essay

Tharaud, Barry Charles [San Diego, California]. “How Long is the ‘Long Nineteenth Century’?” [Review of *Thinking Through Style: Non-Fiction of the Long Nineteenth Century*, edited by Michael D. Hurley and Marcus Waithe (2018)]. (191-202)

Uses a review of this publication to provide insightful original comments on the meaning and function of style; reviews commentaries on style and changes in styles from the seventeenth century to the present. Notes that contributions cover several twentieth-century authors who were educated in the nineteenth century. Analyzes the Introduction and selected essays, which cover writers Virginia Woolf, G.K. Chesterton, T.S. Eliot, Emerson, Wilde, and Martineau. Believes the collection would have been strengthened by discussions of work by Mill, de Quincey, and Thoreau, and more on women writers.

Reviews

Gougeon, Len [University of Scranton]. Review of Jerome Tharaud, *Apocalyptic Geographies: Religion, Media, and the American Landscape* (2020). (203-212)

Describes the book as a complex, comprehensive, far-reaching study that blends several strands of antebellum American culture to show how people saw their world and their place in it. Extensive analysis of work by evangelists who sought to use new technologies to extend their work in reforming American society; discusses in some detail Tharaud’s analysis of work by clergyman Charles Grandison Finney, reformers Theodore Dwight Weld and Angelina Grimké, and writer Harriet Beecher Stowe. Also discusses Tharaud’s analysis of post-bellum movements to divest artistic productions from their use by reformers.

Hanley, Keith [Lancaster University]. Review of Giles Whitely, *The Aesthetics of Space in Nineteenth-Century British Literature, 1843-1907* (2020). (212-218)

Argues that this study of aesthetic constructions of urban spaces is designed around a binary between *theoria* and *aesthetics* as defined by Ruskin in *Modern Painters*. The book includes lengthy discussions of Ruskin's writings on aesthetics and urban space, and commentary on work by Dickens, Pater, Wilde, and Henry James. Questions whether Whitely makes clear distinctions between the terms he employs to anchor his argument.

Hay, John [University of Nevada Las Vegas]. Review of Yoshiaki Furui, *Modernizing Solitude: The Networked Individual in Nineteenth-Century American Literature* (2019). (218-223)

Noting that the terms "loneliness" and "solitude" had different meanings in the nineteenth century, points out that Furui's study traces the shift in meaning of solitude as it was influenced by the development of economic and technological advances. Focuses on work by Thoreau, Harriet Jacobs, Melville, and Dickinson. Extensive discussion of the impact of developments in the U.S. postal service on creating greater opportunities for communication, but notes that these produced a greater sense of loneliness in individuals, gradually giving a new, negative connotation to solitude, once a prized quality.

Seed, David [Liverpool University]. Review of *Henrietta Liston's Travels: The Turkish Journals, 1812-1820*, edited by Valerie Kennedy and Dora Petherbridge (2020). (223-225)

Comments on the contents of this edition of Liston's journals, which cover her travels in Turkey with her husband, a British diplomat. Notes how Liston consciously situates her journal in the context of female travelers to the Levant. Argues that this edition should remain the standard text for some time.

Reed, Eleanor [Nottingham Trent University]. Review of Faith Binckes and Carey Snyder, *Women, Periodicals and Print Culture in Britain, 1890s-1920s: The Modernist Period* (2019). (226-231)

Describes contributions to a volume that examines periodicals aimed at women readers at the turn of the twentieth century. Believes these essays foreground the increasing visibility and autonomy of women in the new cultural marketplace influenced by modernism; offer insights into literary modernism; recover writers once popular but now marginalized; and examine the role of periodicals in driving social and political movements. Argues that this volume demonstrates that periodicals should be part of literary studies.

Abraham, Adam [Auburn University]. Review of *Dickens after Dickens*, edited by Emily Bell (2020). (231-235)

Critiques essays in a volume devoted to study of works influenced by Dickens. Considers contributions on Faulkner and the Norwegian writer Bjørnstjerne Bjønson; ones that examine the afterlives of Dickens's characters; novels by Donna Tartt and Neal Stephenson; and television and stage productions. Praises John Bowen's contribution on waiting in Dickens as allusive, innovative, and provocative. Observes that the collection raises the question of whether those conducting influence studies may be predisposed to find connections when these may be tenuous.

Chavez, Julia McCord [St. Martin's University]. Review of Stephen Carver, *The Author Who Outsold Dickens: The Life and Work of W.H. Ainsworth* (2020). (235-238)

Describes the approach taken in this biography that seeks to recover the legacy of an author who once rivaled Dickens in popularity. Believes Ainsworth's life affords scholars a unique vantage point to study nineteenth-century publishing practices; notes that Carver is largely successful in his efforts to refute critics who have dismissed Ainsworth's writing as lacking in artistic merit while underscoring the power Ainsworth had in his own day.

Morrison, Ronald D. [Morehead State University]. Review of *Richard Jeffries, Agriculture and the Land: Richard Jeffries' Essays and Letters*, edited by Rebecca Welshman (2019). (238-241)

Abstracts of Articles and Reviews

Calls this collection of Jeffries's essays a valuable contribution to scholarship on his work, as it makes available publications not reprinted since Jeffries' lifetime. Finds Welshman's scholarship first-rate, particularly her methodology in ascribing several anonymously published works to Jeffries.

Kuehn, Julia [University of Hong Kong]. Review of *Victorian Literary Culture and Ancient Egypt*, edited by Eleanor Dobson (2020). (242-246)

Briefly discusses Maria Corelli's *Ziska* as a novel attempting to do what the essays in Dobson's collection do: reflect the complex views of Egypt that emerged in nineteenth-century writings about the country. Discusses contributions that focus on Poe, George Eliot, accounts of biblical figures and of Cleopatra, the work of Baudelaire, Wilde, Pater, Swinburne, and Stoker, as well as Victorian costume culture.

**Volume 49, No. 1, Spring 2022, Special Issue:
Marx in His Own Times**

**Hansson, Sven Ove [Royal Institute of Technology, Stockholm].
“Introduction: Karl Marx in the Context of His Own Times.” (1-4)**

In this introduction to a special issue on Karl Marx, special emphasis is put on the importance of relating Marx’s ideas to the context in which he developed them. This includes the societies in which he lived, the social and theoretical problems that occupied him and his contemporaries, and the ideas of other thinkers whom he influenced and was influenced by.

Leopold, David [University of Oxford]. “Karl Marx and ‘English Socialism.’” (5-42)

Considers Marx’s relationship with “English Socialism”—that is, the socialism of Robert Owen and the Owenite movement—that helped shape his work. Identifies Marx’s view of Owen as a person, as well as possible points of negative and positive influence. The negative influences include Marx’s foundational disagreement with Owen about socialist design, and his non-foundational disagreements that include proletarian agency, historical preconditions for socialism, and engagement in class struggle. The positive influences include Marx’s interest in and appreciation of Owen’s social criticism, his version of political economy, his visions of socialism, his concept of materialism, and his support for the cooperative movement. Also explains what Marx might have learned about English Socialism before moving to England, emphasizing three likely conduits during his Brussels exile: his friendship with Friedrich Engels, his study-trip to Manchester, and his friendship with Georg Weerth.

Musto, Marcello [York University]. “Algiers 1882: The Last Journey of Marx” (43-60)

In the last years of his life, Marx expanded his research in new directions, studying recent anthropological discoveries, analyzing communal forms of ownership in precapitalist societies, supporting the populist movement

in Russia, and critiquing colonial oppression in India, Ireland, and Algeria. Algeria was also a concrete destination for Marx, since he visited its capital in February 1882 and remained there for 72 days—the only time he spent outside Europe. Marx made a number of interesting observations in the sixteen letters he wrote from the southern rim of the Mediterranean; ones that stand out are those dealing with social relations among Muslims. Focusing on the reconstructions of the main events of this journey, this article reveals Marx’s main preoccupations at the end of his life.

Hansson, Sven Ove [Royal Institute of Technology, Stockholm]. “Karl Marx and Freedom of the Press.” (61-108)

Describes Marx’s life-long dedication to freedom of expression and shows how it connects to other political standpoints and gives an account of his commitment to journalistic principles such as the protection of sources and anonymous writers. The repression of journalism and political opposition perpetrated by the Prussian government and other anti-democratic régimes in Europe had a strong impact on Marx, helping to shape his life. When he began his career as a writer in the early 1840s, Germany had one of the most oppressive systems of censorship in all of Europe. Marx spent two intensive periods on the journalistic frontline in Prussia, first fighting censorship (in *Rheinische Zeitung*) and then fighting the post-production prosecutions that replaced it (in *Neue Rheinische Zeitung*). His fight against the Prussian repression of the press was the major reason he had to flee Germany and spend most of his adult life in exile.

Barbour, Charles [Western Sydney University]. “Moments of Motion: The Beginnings of Marx’s ‘Economic and Philosophic Manuscripts.’” (109-140)

Taking its cue from recent scholarship on the editorial and publication history of Marx’s literary remains, proposes a new reading of the “Economic and Philosophic Manuscripts” based, not on the distorted versions of the text that were constructed and disseminated by Marx’s twentieth-century editors, but on the manuscripts as Marx compiled them.

The established literature holds that these manuscripts represent Marx's attempt to combine Feuerbach's theory of the human essence with his own investigations of political economy and articulate a coherent philosophical position that Marx either remained committed to or broke decisively with.

Carver, Terrell [University of Bristol]. "Through a Telescope Darkly: Marx and Slavery." (141-158)

Conventional text-and-context approaches operate within a biographical genre that removes Marx from his "everyday" self as he was "in his own times." This is because the reception of Marx as a thinker controls these familiar narratives teleologically. Argues that this path dependency obscures the political activism that was immediately important to Marx and his comradely associates, whereas an "everyday" approach to over-familiar texts by Marx can yield surprising and counter intuitive results. Uses overlooked comments on slavery from an activist text of the 1840s to challenge common claims and commonplace exculpations—that Marx's thinking was unself-consciously Eurocentric, even racist.

Boscagli, Maurizia [University of California Santa Barbara]. "The Biopolitics of Laziness: Marx, Lafargue, and the Laboring Body." (159-186)

In volume 1 of *Capital*, Marx situates the body of the worker and its labor power at the center of his critique of work. In the context of nineteenth-century industrial society, the need for a functioning and willing labor force became a biopolitical issue, regulated by the state and its legal system. Against the biopolitics of labor, which Marx eloquently discusses, Paul Lafargue, in *The Right to Be Lazy*, proposed a biopolitics of laziness, centered on the figure of the worker's body at rest and at pleasure. Lafargue's critique resonates with, and anticipates, the ideas of some historical avant-gardes (Surrealists and Situationists), the social and cultural experimentations of the 1960s, as well as current discussions of refusal and nonwork. Read together with the work of Lafargue, Marx's thought makes visible the pitfalls of utopian forms of materialism, by

showing the darker and more ominous side of “laziness,” demonstrating that nonwork is not simply, and not always, a choice or an antagonistic gesture of resistance. As Marx and Engels affirm, nonwork is a structural condition of capital that provides a constant flow of labor, a captive and coerced audience of exploitable people ready to work under almost any conditions.

Kennedy, Valerie [Bilkent University]. “The Ottoman Empire in *The Spirit of the East* and *Eothen*: Versions of Romantic Orientalism.” (187-214)

David Urquhart and Alexander Kinglake might seem at first to be radically different: Urquhart the Turcophile Highland Scot, Kinglake the quintessential Englishman abroad. Yet their travelogues, *The Spirit of the East* and *Eothen*, reveal remarkable similarities, despite the differences in the texts. Both use the tropes of the romance of horseback travel and the past, the East as offering an escape from Europe, and travel as an opportunity for adventure and even danger. Moreover, while their attitudes to Britain’s imperial role in the East are at times diametrically opposed, there are moments when they coincide because both have complex and to some extent contradictory positions on the issue. For all their textual idiosyncrasies, both *The Spirit of the East* and *Eothen* can be seen as examples of what Edward Said describes as an expression of the public and national will over the Orient. Neither writer can free himself entirely from the Orientalist and imperialist modes of thinking of the 1830s and 1840s.

Review Essays

Tsai, Li-Hui [St. Johns University, Taiwan]. “Romanticism and the Poetics of Epistolary Writing” [Review of *Romanticism and the Letter*, edited by Madeleine Callaghan and Anthony Howe (2020); *Letter Writing Among the Poets: From William Wordsworth to Elizabeth Bishop*, edited by Jonathan Ellis (2015); Mary Favret, *Romantic*

Correspondence: Women, Politics and the Fiction of Letters (1993); Susan Wolfson, “Epistolary Poetics: Keats’s Letters,” Romanticism Past and Present, Volume 6, No. 2 (1982)]. (215-226)

Surveys four studies published between 1982 and 2020 that critique letter-writing as a literary genre in the eighteenth and early nineteenth centuries. Uses Wolfson’s article, Favret’s study, and Ellis’s essay collection as a means of explaining the significance of Callaghan and Howe’s contribution to this ongoing attempt to establish a poetics of letter-writing, a genre not well studied in the past. In the course of summarizing essays in this volume and earlier studies, comments on criticism contained in them regarding letters of Wordsworth, the Shelleys, Byron, Keats, Coleridge, and Leigh Hunt, as well as letters contained in Austen’s novels.

Meyers, Terry L. [College of William & Mary]. “Exploring the Sexuality of William Sharp/Fiona Macleod” [Review of *The Life and Letters of William Sharp and “Fiona Macleod,”* edited by William F. Halloran (2020)]. (227-236)

Lengthy critique that, while generally commending Halloran’s scholarship and meticulous attention to collecting and preserving Sharp’s correspondence, highlights some of the shortcomings of these volumes. Complains that notes are not published on the pages in which they appear (but are at the back of the volume) and about the lack of an index, which would be immensely helpful given Sharp’s interaction with dozens of important Victorian figures. Has more serious reservations about Halloran’s unwillingness to address directly the issue of Sharp’s sexuality, a somewhat fluid dynamic given his relationships with men and women.

Reviews

Walls, Laura Dassow [University of Notre Dame]. Review of David Faflik, *Transcendental Heresies: Harvard and the Modern American Practice of Unbelief* (2020). (237-245)

Cites as Faflik's central theme the role of Transcendentalism in the pluralization of religious belief in nondoctrinal forms, a movement propelled by the unique dynamics of Harvard University. Critiques Faflik's argument, which has advantages in being focused on the inner transformations undergone by key figures such as Emerson, Thoreau, Margaret Fuller, Elizabeth Peabody, Sarah Freeman Clarke, Abner Kneeland, Theodore Parker, and Francis Ellingwood Abbott; but believes his approach ignores the relationship between Transcendentalism and various reform movements.

Gaskell, Elizabeth [British Library]. Review of *Women, Periodicals, and Print Culture in Britain, 1830s-1900s: The Victorian Period*, edited by Alexis Easley, Clare Gill, and Beth Rogers (2019). (246-248)

Claims that many of the 35 essays in this volume break new ground in the study of women's roles in periodical publication during the nineteenth century, particularly coverage of anonymous and pseudonymous publication, women's poetry, and visual culture. Finds the list of contributors impressive, adding weight to the importance of the collection. Criticizes the lack of a comprehensive index, inconsistent geographic coverage, and limited engagement with imperial networks of circulation and distribution.

Steele, Karen [Texas Christian University] and Margot Backus [University of Houston]. Review of Elizabeth Tilley, *The Periodical Press in Nineteenth-Century Ireland* (2020). (249-255)

Describes Tilley's study as a broad investigation of periodical publishing in nineteenth-century Ireland that provides useful documentary histories of aspects of the industry based on materials hitherto little studied; also finds her critical analysis insightful. Believes this book can serve as a springboard for future, more detailed research into the topics Steele and Backus introduce.

Kennedy, Valerie [Bilkent University]. Review of Timothy Brennan, *Places of Mind: A Life of Edward Said* (2021). (256-262)

Provides an overview of Brennan's biography of one of the twentieth century's most influential critics. Notes that Brennan, a student of Said's, avoids hagiography but does not cover many aspects of his life that do not directly reflect on his intellectual development or contributions to contemporary criticism. Also finds merit in Brennan's handling of unpublished materials, his account of Said's political engagement, and his treatment of the complex interrelations between Said's personal life and the public sphere.

Pihlström, Sami [University of Helsinki]. Review of David Lapoujade, *William James: Empiricism and Pragmatism*, translated and with an Afterword by Thomas Lamarre (2020). (263-268)

Expresses mixed opinions on this 2020 translation of a 1997 scholarly study of James. Considers Lapoujade part of the second wave of French critics of James, whose reputation in France grew in the late twentieth century. Summarizes each of Lapoujade's chapters, which are on the whole solid and informative, if somewhat lacking in originality. Calls Lamarre's Afterword an independent assessment of James's relevance to the twenty-first century. Finds that neither scholar engages in detail with contemporary controversies regarding James's work; nevertheless, considers it an insightful, if occasionally loosely argued, approach to James from the perspective of French scholars.

**Volume 49, No. 2, Fall 2022, Special Issue:
Matthew Arnold**

Gilstrap, Shannon N. [University of North Georgia]. “Introduction: ‘Not Having a Resting, but a Growing and Becoming’: Matthew Arnold at 200 Years.” (1-18)

Introduces a Special Issue dedicated to Arnold on the bicentenary of his birth. Explains why studying Arnold’s prose is relevant in the twenty-first century. Provides a sketch of Arnold’s life focused on the development of his lifelong project of promoting the study and appreciation of culture in a world becoming more obsessed with materialism. Briefly sketches the contributions of the six scholars whose essays appear in the issue.

Machann, Clinton [Texas A&M University]. “Arnold Studies: The Past Two Decades and Looking into the Future.” (19-44)

Reviews more than eighty books, articles, and notes published in the past twenty years. The number and variety of scholarly works discussed counters the frequent comment that Arnold scholarship is on the decline. Summarizes significant contributions to Arnold scholarship and traces trends in Arnold studies. Acknowledges that Arnold helped prepare the way for pluralism and globalization, but asserts he is still the most elusive of major Victorian writers; in looking to the future, asserts that Arnold is a model of critical thinking whose work will continue to provide insights.

Whiteley, Giles [Stockholm University]. “Arnold the Humorist? Romantic Irony in *Friendship’s Garland*.” (45-68)

Reassesses Arnold’s humorous and slightly satirical work *Friendship’s Garland*. Acknowledges Arnold’s reputation as a humorist negatively affected his early reception at the expense of his seriousness; in later years he became more closely associated with his serious work. Attempts to recapture Arnold’s sense of humor by examining *Friendship’s Garland* as a work of romantic irony, bringing it into conversation with Carlyle’s *Sartor Resartus*. In *Friendship’s Garland* Arnold enacts the romantic

ironist's goal of implicating the same subject who is ironizing the world. Read in this light, *Friendship's Garland* emerges as one of Arnold's most engaging acts of critical disinterestedness, a stance he held in high esteem but that many of his detractors believe he rarely practiced.

Sussman, Matthew [University of Sydney]. "Arnold in (and out of) Style." (69-90)

Reviews the critical reception of Arnold's style up to the present. Identifies three movements in the reception of Arnold's style. An early formalism divided Arnold's style from his subject, viewing his expository prose as something that could be admired apart from its content, was followed by an early twentieth-century movement of stylistic monism that conflated content and form. The latter worked for and against Arnold, depending on a reader's approval of both. In the last quarter of the twentieth century, an ethical formalist approach to Arnold's style treated ethos as argument and countered the Arnoldian temper's aesthetics against "the growing ranks who subjected it to ideological critique." In the twenty-first century this has given rise to a vision of Arnold's style almost as performative, creating a space for liberal ideas to emerge.

Phelan, Joe [DeMontfort University]. "The French Ideal: Matthew Arnold, Sainte-Beuve, and Renan." (91-112)

Examines the significant but conflicted roles Sainte-Beuve and Renan played in Arnold's construction of France as a counterpoint to the Philistinism of English cultural and intellectual life. While Sainte-Beuve epitomized the value of persuasion in criticism, Renan represented the advanced critical spirit that enabled the French to face the challenges of the future with a clarity and candor England lacked. Examines Arnold's religious criticism and his use of Renan's racial theories to critique his attenuation of the Hebraic element in English cultural and political life and in the Protestant Christianity that underpinned it. Offers a nuanced study of Renan's and Arnold's racial theories; concludes by examining why Arnold's enchantment with French culture came to an end in the wake of France's catastrophic defeat in the Franco-Prussian War.

Coluzzi, Frederica [University of Warwick]. “Rediscovering Matthew Arnold: The Commonplace Reader (of Dante).” (113-136)

Mines Arnold’s notebooks and journals to explain how he engaged with, received, and incorporated Dante’s *Divine Comedy* into his work. Argues that Arnold’s notebooks and diaries are important sites for understanding his construction of his “self-in-time,” especially as the authorial self relates to his reception and reading of Dante. Maps the movement from Arnold’s personal reading of Dante into Dante’s appearance in many of Arnold’s public pieces, an example of Arnold applying his own “touchstone” method of reading.

Mazzeno, Laurence W. [Alvernia University]. “Coda: Matthew Arnold and Me: A Personal Memoir.” (137-144)

Recounts the author’s history with Arnold and Arnold studies. Describes his work on *The Arnoldian* and its successor, *Nineteenth-Century Prose*, explaining how this work shaped his professional life as an academic scholar and university leader. Claims Arnold can serve as a role model for how to live as an academic in the real world.

Schmidt, Paul H. [Georgia State University]. “‘The solitary figure of Newman in the background’: Conservative Ideology in John Henry Newman and T.S. Eliot.” (145-186)

Traces ways Newman influenced Eliot’s critical thought. Misgivings regarding the subjective basis of thought since the reformation caused both Newman and Eliot to maintain resolute commitment to conservative ideas regarding doctrine, dogma, and tradition in order to retain an authority lacking in Protestant-influenced positions. Argues that establishing the relationship between Newman and Arnold helps explain Eliot’s reliance on literary form as a refuge from human subjectivity; also points out how Newman’s impact on Eliot’s turn to formalism accounts in part for Eliot’s constructive influence on New Critical procedure, an ideology that recent critics have found disquieting because of its emphasis on the traditional canon and a reluctance to engage with ideological issues surrounding race, gender, class, ethnicity, and identity.

Sonstegard, Adam T. [Cleveland State University]. “Visual Vernaculars of the First Uncle Remus Tales” (187-210)

Argues that the visual images in *Uncle Remus: His Songs and Sayings* communicate truths between raconteurs on the page and listeners at nineteenth-century bedtimes, transmitted in rhythms that are sacrificed when illustrations are not available with the text. The pictures express an author’s shared language of an African American who has survived slavery and a Caucasian too young to have experienced it. Legends encode plantation generations’ gender and sexual politics in symbolic, anthropomorphic subtexts that a child may comprehend but listening adults may not question. When illustrations are not present, history is equalized and paternalism erased—but at the potential cost of keeping these pictures timed to the historical text itself.

Review Essay

Gougeon, Len [University of Scranton]. “Transcendental Politics and Reform in Black and White” [Review of Peter Wirzbicki, *Fighting for the Higher Law: Black and White Transcendentalism Against Slavery* (2021)]. (211-254)

Uses Wirzbicki’s book as a jumping-off point for a lengthy essay on the role of Black Transcendentalists in shaping not only the Transcendentalist movement but America’s eventual rejection of slavery and the promotion of equal rights. Reading through Wirzbicki’s study, which is described as a valuable revisionist work in establishing the importance of the Transcendentalist movement in political reform, traces the roots of Black Transcendentalism to German and English philosophers, particularly Coleridge, and explains how a philosophy that promoted a Higher Ethos that trumped human law demanded that rights of Blacks in America be honored. Takes issue with some of Wirzbicki’s claims, especially on the exclusivity of the European sources of Transcendentalism and on Emerson’s views regarding political involvement and race, by providing detailed information on previous scholarship and by tracing an alternative

reading of Emerson's work that establishes him as an eventual supporter of political action to achieve emancipation and equality and a believer in the notion that all races share a common humanity. Suggests that the primary sources that Wirzbicki has uncovered will serve future scholars in their work on this topic.

Review

Elleray, Michelle [University of Guelph]. Review of Winter Jade Werner, *Missionary Cosmopolitanism in Nineteenth-Century British Literature* (2020). (255-258)

Explains how Werner focuses on missionary societies' debates about the cosmopolitan nature of their enterprise and the impact these debates had on the movement over the first six decades of the nineteenth century. Cites Werner's discussion of works by Dickens, Southey, and Charlotte Brontë that comment on the cosmopolitan aspects of missionary work; points out that her discussion of Sydney Owenson's work reflects a shift in attitudes toward missionary efforts after the Indian Mutiny. Also notes that Werner highlights the missionary movement's inability to reconcile tensions in their ideals.

**Volume 50, Nos. 1 & 2, Spring/Fall 2023, Special Issue:
Nietzsche**

Zavatta, Benedetta [Centre National de la Recherche Scientifique (CNRS)]. “Introduction: Nietzsche on Style.” (1-6)

Explains the organization of a volume devoted to a study of Nietzsche’s style and his focus on the concept of style. Briefly summarizes each essay, noting that some focus on specific strategies Nietzsche employs, his peculiar style of philosophical investigation and his methods for building a philosophical hypothesis. Others provide a map to navigate the different meanings of the concept, the connection between a healthy culture and style, the relationship of the concept of “Grand Style” to art and physiology, and the problematic concept of giving style to one’s character.

D’Iorio, Paolo [Centre National de la Recherche Scientifique (CNRS)]. “‘How Spoke Zarathustra’? Considerations on Style in Light of ‘The Other Dance Song.’” (7-48)

Examines the question of style in *Thus Spoke Zarathustra* at three levels: the style of the general structure of the work, style of the language used by Zarathustra and other figures. Analyzes “The Other Dance Song” to illustrate three levels of style, with three main characteristics: parody and self-parody; condensation (commentary written before the text), and specific temporality of the narrative which distributes different speeches to different characters in the drama and follows the maturation of the protagonist.

Zavatta, Benedetta [Centre National de la Recherche Scientifique (CNRS)]. “Nietzsche and Mark Twain: The Art of Satire.” (49-74)

Explores the influence of Twain on Nietzsche’s style. Claims that reading Twain allowed Nietzsche to find a critical point of view in the ideals of culture in his time and to detach himself from them. Claims Nietzsche’s appreciation of the social, cultural, and political values of Twain’s satire led him to create his own style; he saw satire as an indirect critique that

allows one to distance oneself from certain values and attitudes and overcome hatred and resentment. For these reasons Nietzsche employs satire as a strategy to overcome the decadent culture of his time.

Ugolini, Gherardo [University of Verona]. “Nietzsche and Philology as A Style of Thinking.” (75-104)

Analyzes Nietzsche’s philological activity as a “style of thinking.” From philological praxis he retrieves a set of methodological tools and procedures which he applies beyond philology, transforming philology into a methodology for exercising the art of reading well, fixing and interpreting honestly and rigorously not only written texts but also phenomena of the real world. Claims Nietzsche transformed philosophy into a form of *Kulturkritik*, a refined tool for critiquing civilization, operating on cultural phenomena as if they were pages of a text to be interpreted.

Serini, Lorenzo [University of Warwick]. “Nietzsche and the Style of Non-Assertion: Skepticism, Fanaticism, and Hypothesis-Making.” (105-144)

Compares Nietzsche’s view of skepticism to that of the ancient Greek philosophical school of Pyrrhonism, especially in the use of non-assertive language. Argues that, while there are similarities, Nietzsche is only partly committed to a Pyrrhonian-inspired mode of speaking and writing to avoid and combat various forms of dogmatism, especially in its most extreme expressions in fanaticism. Unlike Pyrrhonian non-assertion, Nietzsche’s skeptical style permits (even requires) hypothesis-making. Nietzsche favors a *skepsis* that is not reducible to Pyrrhonian skepticism; his non-assertive style of writing not only works against dogmatism and fanaticism but also permits him to make daring philosophical hypotheses.

Benne, Christian [University of Copenhagen]. “Overcoming Declinism: Style and Philology in Nietzsche.” (145-170)

Traces the fundamental significance of style for Nietzsche to his intellectual roots in classical philology. Argues that since Nietzsche

understood style as a cultural expression as well as an individual one, his revaluation of his own work went hand-in-hand with stylistic changes. Reads the first aphorism of *The Gay Science* to explain Nietzsche's shift from tragic to narrative modes of philosophy.

Busellato, Stefano [Universidade Federal da Integração Latino-Americana]. "The Strength of Measure: Nietzsche and the 'Grand Style.'" (171-190)

Investigates the Nietzschean concept of grand style, studying its origins, sources, characteristics, and philosophical meanings. Explains how Nietzsche's reading (through Jacob Burkhardt) of Renaissance figures directed him initially to outline the concept of the grand style, its reinterpretation of elements coming from the aesthetics of the Greek world and the growing importance that philosophy acquired during the course of reflection until it reaches its peak in the years of maturity in which the grand style takes on broader meanings that go beyond aesthetics.

Constâncio, João [Universidade Nova de Lisboa]. "What we are at liberty to do': On Giving Style to One's Character in Nietzsche's *Daybreak* (§560)." (191-230)

Cites examples from aphorism 290 of *The Gay Science* and aphorism 560 of *Daybreak* to explain how Nietzsche understood the relationship between style and character: to give style to one's character means using one's freedom to act as "the gardener of one's character." Examines the meaning of self-creation in light of Nietzsche's conception of character, freedom, and consciousness.

Alfano, Mark [Macquarie University]. "Nietzsche on Style." (231-250)

Claims that, despite the many references to style in Nietzsche's works, the scholarly literature on Nietzsche and style includes only a handful of publications. Attempts to fill the gap in the secondary literature by using digital humanities methods to systematically investigate the functions of style in Nietzsche's writings. Argues that for Nietzsche style emerges in

the context of a tradition in a community. It can then become personalized, though there are dangers with such innovations: one's personal style is expressive of one's psychology and physiology and faulty expression can occur. Correlative with style, in Nietzsche's conception, is the taste of the audience. Only those who share important psychological characteristics with the stylist will be able to fully comprehend these expressions. Moving beyond aesthetics, Nietzsche connects style with moral and intellectual character.

Murphy, Patricia [Missouri Southern State University]. "Reimagining the Egyptian Travel Narrative: Amelia Edwards' *A Thousand Miles Up the Nile*." (251-280)

Discusses the career of Amelia Edwards, focusing principally on her travel narrative *A Thousand Miles Up the Nile*. Applauds her for becoming a self-educated expert in Egypt and keeping abreast of latest research in the field of Egyptology. Claims her book reveals her comprehensive knowledge of ruins, history, art, religion, and other vital aspects of the field, and as such forged new ground by reimagining the nineteenth-century Egyptian travel narrative.

Bebbington, David [University of Stirling]. "Gladstone's *Church Principles Considered in their Results: A Layman's Ecclesiastical Treatise*." (281-300)

Considers the importance of Gladstone's *Church Principles Considered in their Results*, an early work in which the future prime minister of England offers a layman's view of the effects of the Anglican Church's ecclesiastical principles. The book reflects Gladstone's belief that the Anglican Church could claim catholicity without becoming intolerant, differentiating it from the doctrines promoted by proponents of the Oxford Movement. Believes that in *Church Principles* Gladstone modifies the argument of his earlier work, *The State in its Relation to the Church* and helps explain his later attitudes and behavior.

Review Essays

Schneider, Richard J. [Wartburg College]. “Thoreau’s Relevance to the Twenty-First Century.” [Review of *Now Comes Good Sailing: Writers Reflect on Henry David Thoreau*, edited by Andrew Blauner (2021) and *Thoreau in an Age of Crisis: Uses and Abuses of an American Icon*, edited by Kristen Case, Rochelle L. Johnson, and Henrik Otterberg (2021)]. (301-316)

Claims these studies are reminders of Thoreau’s relevance to the twenty-first century. Says Blauner’s collection of twenty-seven essays demonstrates how Thoreau still has the power to affect individual readers in unique ways; offers detailed summaries of the essays to illustrate the variety of approaches taken to reading Thoreau on a personal level. Argues that most of the essays in *Thoreau in an Age of Crisis* focus on topics that relate to a broader human experience, offering fresh perspectives on grief, science, the more-than-human, race, and Thoreau’s reception, especially as he has come to be viewed in the twenty-first century. Offers succinct summaries of the most relevant contributions in this collection.

Ritter, Eric [Vanderbilt University]. “Nietzsche Reads Emerson: A Philological Approach” [Review of Benedetta Zavatta, *Individuality and Beyond: Nietzsche Reads Emerson* (2019)]. (317-326)

Not only evaluates Zavatta’s treatment of the relationship between Emerson and Nietzsche but also provides original insights sparked by his reading of Zavatta’s book. Notes that, although there have been earlier studies of this relationship, Zavatta’s systematic use of the Nietzsche archives in Weimar allows her to situate her readings on a solid philological basis. Her study measures Emerson’s influence along four interrelated axes: fate and freedom, agency and self-expression, egoism and compassion, and the concept of history. Believes Zavatta does not pay sufficient attention to the philosophical dimensions of Emerson’s thought (a trait shared by many contemporary scholars). Offers an extended critique of Zavatta’s exploration of the theme of self-exploration and self-overcoming in both

writers, pointing out some shortcomings in her insistence on the oppositional nature of their treatment of these and other topics.

Reviews

Wolf, Katie [University of Nevada Reno]. Review of Richard J. Schneider, *Dark Nature: Anti-Pastoral Elements in American Literature and Culture* (2016). (327-333)

Explains why Schneider's book is a valuable contribution to ecocriticism: it acknowledges and even celebrates 'dark nature,' the not-so-elegant or beautiful elements of the natural world that are often overlooked by ecocritics in their attempts to highlight the more beneficial aspects of nature as represented in American literature. Provides extensive summaries of the three sections of Schneider's book that cover the dark realities of America's frontier as it appears in canonical literature, in other literary works, and in nonliterary media.

Tharaud, Jerome [Brandeis University]. Review of *The Quaker City Travel Letters of Mary Mason Fairbanks*, edited by Gary Scharnhorst (2022). (334-337)

Focuses principally on Scharnhorst's introduction, which makes two claims: that Fairbanks had significant influence on Twain and that she deserves further study. Believes Scharnhorst proves his first claim but not his second. Claims these letters provide historical context for several dimensions of nineteenth-century culture, particularly the interaction between disease and travel, and the insight they provide as to ways modernity was inscribing new fault lines between the miraculous past and the mundane (secular) present.

Mazzeno, Laurence W. [Alvernia University]. Review of *John Murray's Quarterly Review: Letters 1807-1843*, edited by Jonathan Cutmore (2019). (337-341)

Claims this collection of letters creates a revealing portrait of the first three

decades of a highly influential publication. Suggests that literary scholars will be most interested in letters dealing with figures such as Keats and Tennyson, and particularly Walter Scott and John Wilson Croker. Praises Murray for his excellent scholarly apparatus. Believes the book will be useful not only for literary scholars but also for those interested in government relations and the history of periodical literature.

Atwood, Sara [Portland State University]. Review of Sharon Arnofsky Weltman, *Victorians on Broadway: Literature, Adaptation, and the Modern American Musical* (2020). (341-347)

Calls this study well-researched, insightful, and presented by one who truly loves the theater. Identifies dozens of works treated by Weltman, including several important productions of *Oliver!* And *The King and I*, and the lesser-known adaptation of Christina Rossetti's *Goblin Market*.

Nossaman, Lucas [North Greenville University]. Review of Katherine A. Burnett, *Cavaliers and Economists: Global Capitalism and the Development of Southern Literature, 1820-1860* (2019). (348-352)

Believes Burnett's study is valuable not only because there has been relatively little work published on antebellum Southern literature but because she adeptly challenges earlier notions about the nature of this work. Notes how Burnett argues that Southern writers may have been traditionalists in some ways but that several offered critiques of capitalism (while upholding the institution of slavery). Argues that this study can help Americanists better understand Southern literature's attempts at persuasion and self-justification.

Volume 51, Nos. 1 & 2, Spring/Fall 2024 Special Issue: Language Collectors in the Long Nineteenth Century

Sönmez, Margaret J-M. [Middle East Technical University, Ankara]. “Introduction: Collecting Languages and the Long 19th Century.” (1-16)

The long nineteenth century saw a scientific turn in efforts to collect and understand languages. It also saw important changes in perceptions about countries and the language communities living within them. This introductory essay provides a brief account of these cultural changes, showing how language collecting was situated at their intersection. The language collectors who are the subjects of the seven essays that follow are introduced within this overview of scientific collecting and linguistic nationalisms.

Beal, Joan [University of Sheffield]. “From Antiquarianism to Philology: Joseph Hunter’s *Hallamshire Glossary* (1829).” 17-36)

Examines Joseph Hunter’s *Hallamshire Glossary* (1829), one of the earliest dialect dictionaries dedicated to a specific area and the first to concentrate on a single conurbation; demonstrates how Hunter bridges antiquarianism and philology. His interest in the former led him to the discovery of local words that he authenticated by proving their historicity. Like many later dialect lexicographers, he was motivated to collect and publish these words by a concern that the social and demographic changes of his time would lead to their loss. He also articulates clearly the difference in attitudes to non-standard English of the philologists of the nineteenth century and the prescriptivists of the eighteenth.

Zuloaga, Eneko [University of the Basque Country]. “Linguistic Documentation and Basque Dialectology in the 19th Century: The Work of L-L. Bonaparte.” (37-78)

Examines the figure of Louis-Lucien Bonaparte (1813-1891), a linguist and pioneer of Basque and European dialectological studies. After two

decades of research, he presented in 1870 the first non-impressionist classification of the dialects of the Basque language. This early dialectal classification was founded on a series of linguistic features and theoretical methodological criteria, preceding the studies on dialectology by renowned linguists like Ascoli and Wenker. Delves into the life and work of Bonaparte, his methods for data collection and dialectal classification, his network of collaborators, and the reception of his work; contextualizes his contributions as a pioneer in Basque and European dialectological studies.

Moore, David [University of Western Australia]. “Original Texts: Collections of Language in Central Australia 1890-1910.” (79-100)

The collection of Australian Aboriginal language texts was one of the most important achievements of missionary linguists in the early twentieth century. The *Urtext* (translated here as “Original text”), that is, the text spoken in the original vernacular language, was the central component of Carl Strehlow’s research. The strength of these missionaries was their training in translation, which ensured that, despite the limitations of handwritten dictation and of recording texts, their translations provide a rich understanding of Aranda language and life. Enriched by developing the capacity to listen and record Aranda myths accurately, Strehlow contributed to future research and publication, and to a more adequate and respectful understanding of Central Australian peoples and their languages.

Sönmez, Margaret J-M. [Middle East Technical University, Ankara]. “Joseph Wright: An English Neogrammarian Language Collector.” (101-138)

Provides an overview of the philological work of Joseph Wright (1855-1930), explaining how and why his linguistic data were gathered (and from where) in the context of late nineteenth-century ideas about dialects, languages, and methods of linguistic research. Shows how his first encounters with work, philology, and publishing reinforced his

characteristic bent toward practicality, education, and mathematically structured regularity, which molded all his practices and productions. A language-oriented biographical sketch of Wright is followed by descriptions of several of his non-dialectological grammar books of older languages, emphasizing his linguistic sources. The three dialectological productions, *The Grammar of the Dialect of Windhill in the West Riding of Yorkshire* (1892), the *English Dialect Dictionary* (1888, 1905), and the *English Dialect Grammar* (1905) are discussed, with a focus on the language collecting that formed the basis of these works. Concluding comments reassert that three significant elements were intertwined and formative of Wright's methods and productions: his early life and character-formation, his philological training in Germany, and practices of collecting language for the specific purposes of writing and publishing grammars.

Yang, Tiezheng [Zhejiang University of Science and Technology], Ting Wang [Zhejiang University of Science and Technology], and Wen Fan [Central China Normal University]. "Research on the Chinese Language Materials collected by Miyajima Daihachi." (139-162)

Miyajima Daihachi, a Japanese educator of the Chinese language, went to China for study in 1887 and returned to Japan in 1894, afterwards establishing a Chinese language school and publishing several Chinese textbooks. His school, the "Zenrin Syoin," was a key institution for teaching Chinese in Japan before World War II, and his elementary Chinese textbook, the *Kyūsyūhen*, was called the bible of Chinese learning. Researches Daihachi's handwritten notes, which record daily expressions in the Chinese language and conversations with Chinese people. Briefly introduces Daihachi's life and his status in the history of the Chinese language education in Japan by interpreting first-hand historical materials, including his correspondences with his father Miyajima Seiichirō, and his resume. Analyzes the content of his notes, including over 400 conversations and numerous corrections. Analysis of proper nouns and

temporal nouns in the conversations are used to identify the times of composition, while analysis of the dialect words and traces of modification and sequences of the sentences shed light on the purpose and method of the notes and establish the patterns and reasons for the modifications. This latter exploration is supported by descriptions of Daihachi's compilation of Chinese textbooks in the memoirs of some Japanese scholars. Reveals the relation between the notes and Daihachi's Chinese textbooks.

Autorino, Samuele [Sapienza Università di Roma] and Susanna Casacchia [University of Tor Vergata]. "On the political value of philology: Ernesto Monaci and the study of dialects between the 19th and 20th centuries in Italy." (163-186)

Examines Monaci's role in the debate about the spread of the standard language in a predominantly dialect-speaking country. In a contest dominated by linguistic particularism, such as that of post-unification Italy, the spread of a common language was seen as a major need, and various strategies were proposed by writers, philologists, glottologists, politicians, and intellectuals in general. Monaci believed in the role of philological studies (dialectology in particular) in the field of education. Convinced that dialects are the expression of a great cultural richness, he argued for the importance of a profound knowledge of them in order to teach the Italian language through a comparative approach. During the years of the First World War, when the need to consolidate the national consciousness of Italians was at its greatest, he published school manuals based on the didactic model that took students from dialect to standard language; in his university courses, he reaffirmed the importance of dialectological studies in the face of linguistic issues that, in those years, served as a pretext for legitimizing precise political choices. Both in his textbooks and his university courses, Monaci proposed an approach based on the study of the local literary tradition on the one hand, and on the living voice of the speakers on the other, as the two main sources on which linguistic analysis should be based.

Kunz, Aline [University of Bern]. “Collecting data in the service of the AIS: the long journey of Paul Scheuermeier.” (187-218)

The *Sprach- und Sachatlas Italiens und der Südschweiz* (AIS) [“Linguistic and Ethnographic Atlas of Italy and Southern Switzerland”], directed by the Swiss Romanists Karl Jaberg and Jakob Jud, can be considered the first systematic atlas of Italian dialects and continues to be regarded as a cornerstone of linguistic geography. This essay examines the monumental project, focusing on the work of its principal investigator, Paul Scheuermeier, who carried out most of the surveys in Italy and southern Switzerland during the period of data collection from 1919 to 1928. Using AIS correspondence and archival material, Scheuermeier’s fieldwork methods are examined, providing insights into the methodological foundations of the project. Drawing on the theoretical principles of linguistic geography, influenced by Jules Gilliéron and the innovations of Jaberg and Jud, Scheuermeier’s approach reflects a blend of personal insight and contemporary methodology. Also considers the historical, political, and cultural contexts that shaped Scheuermeier’s work, including the challenges posed by the rise of fascism in Italy. Contextualizes his contributions within the intellectual and socio-political milieu of the time, shedding light on the methodological advances and challenges encountered during the creation of the AIS.

Review Essay

Horn, William Dennis [Clarkson University]. “What Is ‘Emersonian’ Enlightenment?” [Review of Daniel A. Campana, *The Faith of Emerson: American Transcendentalism, Kantian Epistemology, Vedantic Thought* (2023)]. (219-236)

Campana demonstrates that an early exposure to Kant and the literature of Vedanta provided the young Emerson with themes that resonated throughout his literary career. However, Campana blurs his argument by mapping Emerson’s life and thought to a rather ill-defined notion of “faith.” While the transcendental movement exhibits the “universal and

necessary” arguments of the *Critique of Pure Reason*, Emerson’s resignation from the Unitarian ministry is uncannily prefigured in Kant’s *What is Enlightenment?* Even more compelling arguments for the continuity of Emersonian themes can be found in such works as “Compensation,” “The Transcendentalist,” and most significantly, the late “Immortality” essay.

Reviews

Abraham, Adam [Cornell College.] Review of Brian Maidment, *Robert Seymour and Nineteenth-Century Print Culture: Sketches by Seymour and Comic Illustration* (2021). (237-240)

Finds merit in Maidment’s efforts to separate Seymour from his associations with Dickens and treat him as an illustrator in his own right. Also applauds Maidment’s efforts to place Seymour in the tradition of illustration made popular in the eighteenth century by Hogarth. Expresses some concern that, despite his best efforts, Maidment ends up linking Seymour to Dickens as if the two men’s reputations are inextricably intertwined.

Marshall, Tim [University of East Anglia]. Review of *Discourses of Travel, Exploration, and European Power in Egypt from 1750 to 1956*, edited by Valerie Kennedy (2023). (240-244)

Carefully reviews essays in this volume, noting how the early nineteenth century expedition into Egypt by Napoleon Bonaparte is at the center of many contributions that explore the implications and effects of colonization. Expresses appreciation for the close reading of numerous travel documents that describe conditions in Egypt under various colonial powers.



Author Index

This Index contains an alphabetical list of those who have authored articles, notes, and reviews in *Nineteenth-Century Prose*, Volume 38 through Volume 51. The volume and page numbers immediately follow the name of each author.

- Abraham, Adam 48.1/2:231-235; 51.1/2:237-240
Affeldt, Steven 45.1:109-116
Alfano, Mark 50.1/2:231-250
Allen-Emerson, Michelle 43.1/2:500-503
Alvarez, Begoña Lasa 41.1/2:53-78
Archibald, Diana C. 46.1:149-184
Ard, Patricia 42.1:203-207
Armond, Andrew 39.1/2:137-172
Atwood, Sara 38.1:127-146; 38.2:1-12; 38.2:195-214; 40.2:129-162;
42.1:145-162; 43.1/2:263-282; 43.1/2:495-500; 44.1:137-154;
45.1:163-168; 46.2:263-268; 47.1:299-305; 47.2:193-200;
50.1/2:341-347
Autorino, Samuele 51.1/2:163-186
Avallone, Charlene 42.2:93-124
- Bailey, Brigitte 42.2:1-16; 47.2:230-235
Bakratcheva, Albena 44.2:197-212
Barbour, Charles 49.1:109-140
Beal, Joan 51.1/2:17-36
Bebbington, D. W. 39.1/2:113-136; 50.1/2:281-300
Beebe, Ann 44.2:177-196; 46.1:224-227
Behrendt, Stephen C. 38.1:225-230
Bellanca, Mary Ellen 42.2:439-442
Benjamin, Bret 45.2:151-184

- Benne, Christian 50.1/2:145-170
Betjemann, Peter 38.2:225-231; 42.2:273-282
Beyer, Charlotte 39.1/2:455-480
Biagini, Eugenio 39.1/2:82-86
Binfield, Clyde 39.1/2:201-254
Bird, John 46.2:259-263
Bivona, Daniel 42.2:283-298
Block, Edwin 42.2:345-350
Blythe, Helen 46.1:231-236
Boscagli, Maurizia 49.1:159-186
Boyd, Joshua T. 42.1:73-94; 46.2:25-44
Branch, Michael P. 42.1:31-39
Brattin, Joel 38.1:230-233
Broughall, Quentin J. 46.2:203-209
Burchard, Adam H. 46.1:220-223
Burt, Ryan 48.1/2:1-44
Busellato, Stefano 50.1/2:171-190
- Cadwallader, Jen 42.1:113-121; 44.1:241-243; 46.1:59-74
Capper, Charles 42.2:17-42
Carman, Colin 41.1/2:225-254
Carver, Terrell 49.1:141-158
Casacchia, Susanna 51.1/2:163-186
Casaliggi, Carmen 38.2:65-84
Chang, Elizabeth Hope 46.2:219-222
Chavez, Julia McCord 42.2:405-408; 43.1/2:171-192; 48.1/2:235-238
Chevigny, Bell Gale 42.2:237-272
Chez, Kerianda 45.1:126-129
Choi, Tina Young 43.1/2:503-506
Chouiten, Lynda 46.2:71-92
Claeys, Gregory 47.1:235-258
Claggert, Shalyn 44.1:228-231
Clark, Prentiss 44.1:202-207; 46.1:216-220

Author Index

- Clements, Elicia 42.2:434-439
Clemit, Pamela 41.1/2:27-52
Coleman, Dawn 42.2:359-365
Colley, Ann C. 42.1:238-243; 46.2:227-233
Coluzzi, Frederica 49.2:113-136
Conrad, Randall 40.1:91-114; 45.1:159-163
Constâncio, João 50.1/2:191-230
Cote, Amy 46.2:165-168
Cotter, Jennifer 45.2:69-116
Coulombeau, Sophie 41.1/2:277-312
Covelo, Roxanne 46.2:1-24
Crawford, Iain 44.1:171-178; 47.2:89-116
Crosby, Mark 41.1/2:313-334
- Dabundo, Laura 46.2:276-281
Darlage, Adam 39.1/2:481-518
Dauber, Kenneth 42.1:201-203
Davis, Alan 38.2:35-64
Davis, Laurence 47.2:212-217
Decker, Kevin S. 42.2:409-411
Dekkers, Odin 43.1/2:339-356
DeFazio, Kimberly 42.2:323-344; 45.2:1-68
Deis, Elizabeth J. 43.1/2:538-541
de Waard, Marco 43.1/2:227-24
Dilbeck, D.H. 39.1/2:303-322
D'Iorio, Paolo 50.1/2:7-48
Donovan, Julie 47.2:117-142
Downs, Jack M. 46.1:264-268
Drew, John 46.1:7-34
- Eagles, Stuart 38.2:157-194
Edson, Michael 41.1/2:161-194
Elce, Erika Behrisch 40.1:1-26

- Elleray, Michelle 49.2:255-258
English, Karen 42.2:401-404
Erb, Peter C. 39.1/2:87-112
- Faivre, Robert 45.2:185-230
Fan, Wen 51.1/2:139-162
Farina, Jonathan 43.1/2:115-134; 43.1/2:415-428
Faulkner, Ashley 40.1:173-200
Fenwick, Gillian 43.1/2:301-320
Ferrari, Chiara 44.1:67-86
Feuerstein, Anna 46.2:180-187
Finley, James S. 42.1:122-135; 44.1:208-212
Finseth, Ian 43.1/2:518-522
Fleischmann, Fritz 42.2:181-210
Flur, Nicole 43.1/2:321-338
Flynn, Michael J. 43.1/2:49-64
Ford, John T. 44.1:179-186
Frame, E. Frances 43.1/2:469-494
Frankwitz, Andrea K. 42.1:40-72
Frawley, Maria 46.2:222-227
Frost, Mark 38.2:85-108; 45.1:168-173
Fulton, Richard D. 43.1/2:135-150
Furrh, Douglass Madison 45.1:29-64; 48.1/2:93-120
- Gaskell, Elizabeth 49.1:246-248
Gaul, Theresa Strouth 46.2:174-179
Gillcrist, Thomas 42.1:246-252; 43.1/2:445-468
Gilpin, W. Clark 39.1/2:33-39
Gilstrap, Shannon 49.2:1-18
Goldberg, Jesse A. 47.2:221-227
Gooch, Joshua 42.2:370-373
Gougeon, Len 38.1:217-220; 48.1/2:203-212; 49.2:211-254
Greenham, David 46.2:145-152

Author Index

Gurley, Jennifer 43.1/2:403-414

Hamnett, Brian 47.2:240-244

Handwerk, Gary 41.1/2:379-410

Hanley, Keith 45.1:173-180; 48.1/2:212-218

Hansson, Sven Ove 42.2:299-314; 46.1:185-194; 47.1:1-26; 49.1:1-4;
49.1:61-108

Hardwick, Joseph 39.1/2:255-284

Harper, Lila Marz 38.1:35-58

Hay, John 44.2:135-154; 48.1/2:218-223

Helsing, Elizabeth 38.1:240-245

Hesford, Walter 44.2:71-94

Hill, Marylu 46.2:233-238

Hoag, Ronald Wesley 44.1:155-162

Horn, William Dennis 51.1/2:219-236

Horrocks, Jamie 40.1:201-238

Hudspeth, Robert N. 40.2:1-104

Izaguirre, Frank 44.2:114-134

Jadwin, Lisa 46.2:215-219

Jager, Colin 39.1/2:40-48

Jenkins, Melissa Shields 46.2:268-273

Johnson, Glen M. 44.1:196-201

Johnson, Rochelle 38.2:232-235

Jones, Anna Maria 42.2:354-359

Jurgensen, Amber 46.2:238-241

Kandola, Sondeep 43.1/2:385-402

Kanwit, John Paul M. 40.1:141-172

Katzir, Lindsay 48.1/2:121-152

Kearney, Anthony 43.1/2:29-48

Keen, Suzanne 46.1:236-240

- Kennedy, Valerie 46.2:196-203; 49.1:187-214; 49.1:256-262
Kijinski, John 43.1/2:357-370
King, Joshua 39.1/2:8-70
Kinzer, Bruce 47.1:27-54
Kizima, Marina 42.2:211-236
Koehler, Rob 43.1/2:510-514
Kramp, D. Michael 43.1/2:11-28
Kucich, John J. 46.1:195-202
Kuehn, Julia 46.1:227-231; 48.1/2:242-246
Kuiken, Vesna 42.1:95-112; 43.1/2:515-518
Kunz, Aline 51.1/2:187-218
Kuskey, Jessica 38.1:147-182
Kvande, Marta 46.1:245-248
- Laird, Heather 45.1:129-132
Landis, Johanna R. 40.1:250-254
LaRocca, David 40.2:227-242
Larsen, Timothy 39.1/2:285-302
Larson, Victoria Tietze 46.2:153-164
Latané, David E. 42.2:412-415
Lawrie, Alexandra 43.1/2:211-226
Leckie, Barbara 43.1/2:283-300
Lenz, William 45.1:132-136
Leopold, David 49.1:5-42
LeRud, Lizzy 44.2:155-176
Leuschner, Eric 41.1/2:255-276
Livingston, Justin D. 46.2:209-215
Ljunquist, Kent P. 40.1:246-249; 42.1:211-214
Lloyd, Rosemary 38.1:13-34; 38.1:207-216
Lobdell, Nicole 47.1:277-282
Logan, Deborah A. 47.2:1-10; 47.2:165-192
Long, Mark 47.1:283-288

Author Index

- Louttit, Chris 38.2:242-244; 40.1:254-257; 42.2:428-431; 44.1:225-228;
46.1:1-6
- Louttit, Erin 46.2:273-275
- Lupovitch, Howard 39.1/2:353-376
- Machann, Clinton 40.1:239-242; 49.2:19-44
- Mahoney, Kristin 43.1/2:193-210
- Malachuk, Daniel S. 44.2:13-36
- Mangiavellano, Daniel R. 40.1:27-60
- Mangrum, Benjamin 44.2:49-70
- Marshall, Tim 51.1/2:240-244
- Matteson, John 42.2:63-92
- Mazzeno, Laurence W. 38.1:234-236; 38.1:236-238; 42.1:136-144;
42.1:163-170; 46.1:1-6; 49.2:137-144; 50.1/2:337-341
- McCabe, Helen 47.1:197-234
- McCarthy, Patrick J. 44.1:222-225
- McDade, Monique 46.2:45-70
- McIlhenny, Ryan 39.1/2:377-410
- McKechnie, Claire Charlotte 40.1:115-140
- McKelvey, William R. 39.1/2:17-32; 39.1/2:71-81
- McMillin, T.S. 40.2:105-128; 44.1:192-195
- Meehan, Sean Ross 47.2:200-204
- Meyers, Terry L. 49.1:227-236
- Michael, John 44.1:186-191; 46.1:203-207
- Miller, Dale E. 47.1:289-294
- Mizin, Sarita Olga 46.1:261-264
- Mohs, Clinton 43.1/2:506-510
- Moody, Lisa 38.2:221-225; 47.1:305-308
- Moore, David 51.1/2:79-100
- Moore, Grace 45.1:117-121
- Moore, Tara 47.2:204-208
- Morel, Lucas F. 44.1:163-170
- Morgan, Patrick Thomas 45.1:1-28

- Morris, Sandra 40.2:189-216
Morrison, Kevin A. 45.1:65-92
Morrison, Ronald D. 43.1/2:429-435; 46.1:75-96; 46.2:187-190;
48.1/2:238-241
Mulligan, Roark 42.2:431-434
Mulvihill, James 38.1:220-225; 40.1:242-246
Murphy, Patricia 50.1/2:251-280
Murray, Julie 46.1:207-211
Musto, Marcello 49.1:43-60
Myers, Victoria 41.1/2:335-378
- Nègre, Julien 44.2:213-234
Nesvet, Rebecca 43.1/2:526-531; 45.1:147-151; 46.1:241-245; 46.1:253-
257; 47.2:218-221; 47.2:227-230
Noble, Mary 38.1:99-126
Noll, Mark 39.1/2:519-526
Norton, Sue 46.2:168-173
Nossaman, Lucas 46.2:241-246; 50.1/2:348-352
Novak, Daniel A. 43.1/2:531-538
- O'Brien, Eliza 41.1/2:79-110
O' Cinneide, Muireann 42.2:397-401
O'Neill, Bonnie Carr 46.2:254-259
Orford, Pete 46.1:35-58
Ormond, Leonée 42.1:220-231
Otterberg, Henrik 38.1:183-206
- Palmegiano, E.M. 42.2:419-224
Park, Joohyun Jade 46.2:93-124
Park, Suzie Asha 41.1/2:195-224
Peterson, Stephen 39.1/2:173-200
Phelan, Joe 49.2:91-112
Philpotts, Trey 46.1:97-122

Author Index

- Pickford, Benjamin 47.2:208-212
Pihlström, Sami 49.1:263-268
Pionke, Albert D. 47.1:91-120
Pond, Kristen 47.2:39-60
Powell, John D. 39.1/2:527-540; 42.1:243-245; 43.1/2:436-444;
46.1:258-261; 46.2:193-196
- Rajan, Tilottama 41.1/2:111-160
Ratiu, Iuliu 44.2:235-252
Reed, Eleanor 48.1/2:226-231
Rees, Kathy 43.1/2:81-100; 45.1:137-141; 46.2:125-134
Richards, Jason 40.1:61-90
Richardson, Rebecca 47.2:61-88
Ritter, Eric 50.1/2:317-326
Roberson, Susan 42.2:383-387
Roberts, Lewis C. 43.1/2:141-170
Robertson, Lisa Ann 42.2:387-397
Robinson, Amy 42.2:425-428
Robinson, David M. 40.2:163-180
Ronan, John 40.2:181-188
Root, Christina 44.2:95-114
Rosner, Mary 45.1:141-146
Ross, Andrew B. 42.2:377-379
Rossi, William 42.2:379-382
Roussillon-Constanty, Laurence 38.2:133-156
Rowlinson, Matthew 45.1:122-125
Russell, Alison 47.2:235-240
Rutz, Michael 39.1/2:443-454
Ryan, Dermot A. 42.1:232-238
- Sahay, Amrohini 45.2:117-150
Schmidt, Paul H. 49.2:145-186

- Schneider, Richard J. 38.2:236-241; 42.1:185-191; 42.1:191-200;
44.1:217-222; 44.2:1-12; 45.1:151-158; 46.2:246-253; 47.1:259-
270; 50.1/2:301-316
- Schoenfield, Mark 42.2:415-418
- Scholl, Lesa 47.2:11-38
- Schroeder, Janice 46.2:135-144
- Schroeder, Sharin 39.1/2:323-352
- Schweizer, Harold 40.2:217-226
- Scott, Shannon 44.1:235-238
- Seed, David 48.1/2:223-225
- Serini, Lorenzo 50.1/2:105-144
- Sexton, Melissa 43.1/2:541-544
- Shojai, D.A. 42.1:171-178
- Shumaker, Jeanette Roberts 42.1:253-256
- Sinnema, Peter W. 40.1:261-264
- Skelly, Julia 47.1:312-316
- Slovic, Scott 46.1:211-216
- Sönmez, Margaret J.M. 51.1/2:1-16; 51.1/2:101-138
- Sonstegard, Adam T. 49.2:187-210
- Stark, David 47.1:55-90
- Steele, Jeffrey 42.2:125-154
- Steele, Karen 49.1:249-255
- Stockstill, Ellen J. 44.1:21-38
- Susina, Jan 44.1:238-241
- Sussman, Matthew 49.2:69-90
- Sutton-Ramspeck, Beth 43.1/2:371-384
- Tange, Andrea Kaston 46.2:281-286
- Tanner, Stephen L. 42.1:179-184
- Tarr, Clayton 42.1:256-259
- Taylor, Bryce Hal 44.1:39-66
- Tharaud, Barry Charles 44.1:113-136; 48.1/2:191-202
- Tharaud, Jerome 50.1/2:334-337

Author Index

Thiele, David 44.1:1-20
Thompson, Andrew 42.2:315-322; 44.1:232-235
Thompson, Todd Nathan 42.1:1-30; 42.1:207-211; 47.1:294-299
Tippin, R. Eric 44.1:87-112
Tsai, Li-Hui 45.1:93-100; 49.1:215-226
Tumino, Stephen 45.2:231-282
Turner, Piers Norris 47.1:121-156

Ugolini, Gherardo 50.1/2:75-104

Van Arsdel, Rosemary T. 38.1:239-240
Vanfasse, Nathalie 46.1:123-148
Vaughn, Emer 46.1:248-252
von Frank, Albert J. 42.2:43-62

Wagner, Tamara S. 43.1/2:65-80
Waithe, Marcus 38.2:215-221
Walls, Laura Dassow 42.1:214-222; 44.2:37-48; 49.1:237-245
Wang, Ting 51.1/2:139-162
Ward, Bernadette Waterman 42.1:223-228; 42.2:366-369
Waters, Mary 47.1:309-312
Weinauer, Ellen 43.1/2:522-526
Wertheimer, Douglas 48.1/2:45-92
Weston, Rowland 39.1/2:411-442; 41.1/2:1-26
Whiteley, Giles 49.2:45-68
Wilkes, Joanne 43.1/2:101-114; 45.1:101-108
Wilmer, Clive 38.2:13-34
Wilson, Cheryl 43.1/2:245-262
Windell, Maria A. 42.2:374-377
Winscheffel, Ruth 39.1/2:49-57
Winter, Sarah 47.1:271-276
Wolf, Katie 50.1/2:327-333
Wong, Amy 45.1:180-183

Wood, John Carter 40.1:258-261

Wu, Colleen Shuching 48.1/2:165-189

Wynn, James 38.1:59-98

Wynne, Deborah 46.2:190-193

Yang, Tiezheng 51.1/2:139-162

Yeandle, Peter 38.2:109-132

Zavatta, Benedetta 50.1/2:1-7; 50.1/2:49-74

Zebuhr, Laura 44.1:212-216

Zhou, Jingjing 48.1/2:153-163

Zimmerman, Virginia 42.2:350-353

Zuloaga, Eneko 51.1/2:37-78

Zwarg, Christina 42.2:155-180

Book Review Index

The following Index is an alphabetical list by title of books reviewed in *Nineteenth-Century Prose*, Volume 38 through Volume 51. Names of authors or editors are listed immediately after the title, followed by volume and page numbers where the review appears.

- Aesthetics of Space in Nineteenth-Century British Literature, 1843-1907, The*, by Giles Whitely. 48.1/2:212-218
- After London, or, Wild England*, by Richard Jefferies, edited by Mark Frost. 46.1:261-264
- After Ruskin: The Social and Political Legacies of a Victorian Prophet, 1870-1920*, by Stuart Eagles. 38.2:215-221
- Age of Eclecticism, The: Victorian Literature and Culture, 1815-1885*, by Christine Bolus-Reichert. 38.1:234-236
- All Great Art is Praise: Art and Religion in John Ruskin*, by Aidan Nichols. 45.1:173-180
- Alma Natura, Ars Severa: Expanses & Limits of Craft in Henry David Thoreau*, by Henrik Otterberg. 44.1:155-162
- America's England: Antebellum Literature and Atlantic Sectionalism*, by Christopher Hanlon. 42.1:207-211
- American Philosophy before Pragmatism*, by Russell B. Goodman. 44.1:186-191
- Animals in Victorian Literature and Culture: Contexts for Criticism*, edited by Laurence W. Mazzeno and Ronald D. Morrison. 45.1:126-129
- Another World: Nineteenth-Century Illustrated Print Culture*, by Patricia Mainardi. 46.2:135-144
- Apocalyptic Geographies: Religion, Media, and the American Landscape*, by Jerome Tharaud. 48.1/2:203-212

Atlantic Citizens: Nineteenth-Century American Writers at Work, by
Leslie Elizabeth Eckel. 42.2:273-282

Author Who Outsold Dickens, The: The Life and Work of W.H. Ainsworth,
by Stephen Carver. 48.1/2:235-238

Beastly Journeys: Travel and Transformation in the Fin-de-Siècle, by Tim
Youngs. 42.2:283-298

Before George Eliot: Marian Evans and the Periodical Press, by
Fionnuala Dillane. 42.2:315-322

*Belligerent Muse: The Northern Writers and How They Shaped Our
Understanding of the Civil War*, by David Greven. 43.1/2:518-522

Bestsellers in Nineteenth-Century America: An Anthology, edited by Paul
C. Gutjahr. 45.1:132-136

Between Baudelaire and Mallarmé: Voice, Conversation and Music, by
Helen Abbott. 38.1:207-221

Between the Novel and the News, by Sari Edelstein. 42.2:425-428

Betwixt and Between: The Biographies of Mary Wollstonecraft, by Brenda
Ayres. 46.1:207-211

Boatman, The: Henry David Thoreau's River Years, by Robert Thorson.
45.1:224-227

Bourgeois, The: Between History and Literature, by Franco Moretti.
42.2:323-344

Cambridge Companion to John Ruskin, The, edited by Francis O'Gorman.
45.1:168-173

*Camera as Historian, The: Amateur Photographers and Historical
Imagination, 1885-1918*, by Elizabeth Edwards. 43.1/2:531-538

Carrying off the Palaces: John Ruskin's Lost Daguerreotypes, by Ken
Jacobson and Jenny Jacobson. 45.1:163-168

*Cavaliers and Economists: Global Capitalism and the Development of
Southern Literature, 1820-1860*, by Katherine A. Burnett.
50.1/2:348-352

Book Review Index

- Chaos and Cosmos: Literary Roots of Modern Ecology in the British Nineteenth Century*, by Heidi M. Scott. 43.1/2:429-435
- Charles Darwin and the Church of Wordsworth*, by Robert M. Ryan. 45.1:122-125
- Charles Dickens*, by Michael Slater. 38.1:230-133
- Charles Dickens' Our Mutual Friend: A Publishing History*, by Sean Grass. 42.2:428-431
- Civilizing Thoreau: Human Ecology and the Emerging Social Sciences in the Major Works*, by Richard J. Schneider. 44.1:208-212
- Classical Victorians: Scholars, Scoundrels and Generals in Pursuit of Antiquity*, by Edmund Richardson. 43.1/2:469-494
- Collaborative Dickens: Authorship and Victorian Christmas Periodicals*, by Melisa Klimaszewski. 47.2:204-208
- Companion to Mill, A*, by Christopher Macleod and Dale E. Miller. 46.1:185-194
- Conceptualizing Cruelty to Children in Nineteenth-Century England: Literature, Representation and the NSPCC*, by Monica Flegel. 40.1:258-261
- Correspondence of Henry David Thoreau, The: Volume I: 1834-1848*, edited by Robert N. Hudspeth. 42.1:191-200
- Correspondence of Henry Edward Manning and William Ewart Gladstone, The: The Complete Correspondence 1833-1891*, 4 vols., edited by Peter Erb. 39.1/2:527-540
- Cosmopolitan Lyceum, The: Lecture Culture and the Globe in Nineteenth-Century America*, edited by Tom F. Wright. 42.2:273-282
- Crafting the Woman Professional in the Long Nineteenth Century: Artistry and Industry in Britain*, by Kyriaki Hadjiafxendi and Patricia Zakreski. 42.1:113-121
- Craftsman and the Critic, The: Defining Usefulness and Beauty in Arts and Crafts-Era Boston*, by Beverly K. Brandt. 38.2:225-231
- Crossing Borders in Victorian Travel: Spaces, Nations and Empire*, edited by Barbara Franchi and Elvan Mutlu. 46.2:209-215

- Cultivating Belief: Victorian Anthropology, Secular Aesthetics, and the Liberal Imagination*, by Sebastian Lecourt. 46.2:165-168
- Culture Club: The Curious History of the Boston Athenaeum*, by Katherine Wolff. 38.1:217-220
- Dark Nature: Anti-Pastoral Essays in American Literature and Culture*, edited by Richard J. Schneider. 46.1:211-216; 50.1/2:327-333
- Darwin, Tennyson and Their Readers: Explorations in Victorian Literature and Science*, edited by Valerie Purton. 42.1:238-243
- Darwin: Portrait of a Genius*, by Paul Johnson. 42.1:136-144
- Dawn of the Cheap Press in Victorian Britain, The: The End of the 'Taxes on Knowledge,' 1849-1869*, by Martin Hewitt. 42.2:412-415
- Dickens after Dickens*, edited by Emily Bell. 48.1/2:231-235
- Dickens and Massachusetts: The Lasting Legacy of the Commonwealth Visits*, edited by Diana C. Archibald and Joel J. Brattin. 44.1:222-225
- Dickens and the Sentimental Tradition: Fielding, Richardson, Sterne, Goldsmith, Sheridan, Lamb*, by Valerie Purton. 42.1:229-231
- Dickens, Reynolds, and Mayhew on Wellington Street: The Print Culture of a Victorian Street*, by Mary L. Shannon. 44.1:171-178
- Dirty Old London: The Victorian Fight Against Filth*, by Lee Jackson. 43.1/2:500-503
- Discourses of Travel, Exploration, and European Power in Egypt from 1750 to 1956*, edited by Valerie Kennedy. 51.1/2:240-244
- Discourses of Vision in Nineteenth-Century Britain: Seeing, Thinking, Writing*, by Jonathan Potter. 46.2:219-222
- Dorothy Wordsworth*, by Susan Levin. 38.1:220-225
- Dorothy Wordsworth and Romanticism*, by Susan M. Levin. 38.1:220-225
- Dream of the Great American Novel, The*, by Lawrence Buell. 46.1:203-207
- Drugs and the Addiction Aesthetic in Nineteenth-Century Literature*, by Adam Colman. 46.2:312-316

Book Review Index

- Early Roxburghe Club 1812-1835, The: Book Club Pioneers and the Advancement of English Literature*, by Shayne Husbands. 46.1:245-248
- Economic Women: Essays on Desire and Dispossession in Nineteenth-Century British Culture*, by Lana J. Dalley and Jill Rappaport. 42.1:113-121
- Edinburgh Companion to Nineteenth-Century American Letters and Letter Writing, The*, edited by Celeste-Marie Bernier, Judie Newman, and Matthew Pethers. 46.2:174-179
- Education, Travel and the "Civilization" of the Victorian Working Classes*, by Michele M. Strong. 42.2:283-298
- Edward Lloyd and his World: Popular Fiction, Politics, and the Press in Victorian Britain*, edited by Sarah Louise Lill and Rohan McWilliam. 47.2:227-230
- Emerson and Environmental Ethics*, by Susan L. Dunston. 47.1:283-288
- Emerson and the History of Rhetoric*, by Roger Thompson. 46.2:145-152
- Emerson and Thoreau, or Steps Beyond Ourselves: Studies in Transcendentalism*, by Dieter Schulz. 42.1:185-191
- Emerson's English Traits and the Natural History of Metaphor*, by David LaRocca. 42.1:179-184; 43.1/2:403-414
- Emerson's Memory Loss: Originality, Communitality and the Late Style*, by Christopher Hanlon. 46.2:145-52; 46.2:254-259
- Emerson's Metaphysics: A Song of Laws and Causes*, by Joseph Urbas. 45.1:109-116
- Eminent Victorians on American Democracy: The View from Albion*, by Frank Prochaska. 42.1:163-170
- Engaging the Ottoman Empire: Vexed Mediations, 1690-1815*, by Daniel O'Quinn. 46.2:196-203
- Environmental Practice and Early American Literature*, by Michael Ziser. 42.2:377-379
- Epic Voyages of Maud Berridge, The: The Seafaring Diaries of a Victorian Lady*, edited by Sally Berridge. 46.2:281-286

- Evolution and the Victorians: Science, Culture and Politics in Darwin's Britain*, by Jonathan Conlin. 43.1/2:415-428
- Evolution and Victorian Culture*, edited by Bernard Lightman and Bennett Zon. 43.1/2:415-428
- Excursions*, by Henry David Thoreau, edited by Joseph M. Moldenhauer. 38.1:183-206
- Excursions with Thoreau: Philosophy, Poetry, Religion*, by Edward F. Mooney. 44.1:212-216
- Experience and Experimental Writing: Literary Pragmatism from Emerson to the Jameses*, by Paul Grimstad. 43.1/2:403-414
- Exploring Victorian Travel Literature: Disease, Race and Climate*, by Jessica Howell. 42.2:283-298
- Faith of Emerson, The: American Transcendentalism, Kantian Epistemology, Vedantic Thought*, by Daniel A. Campana. 51.1/2:219-236
- Fantasy of Reunion, The: Anglicans, Catholics and Ecumenism, 1833-1882*, by Mark Chapman. 42.2:366-369; 43.1/2:436-444
- Fighting for the Higher Law: Black and White Transcendentalism Against Slavery*, by Peter Wirzbicki. 49.2:211-254
- Finding Thoreau: The Meaning of Nature in the Making of an Environmental Icon*, by Richard W. Judd. 47.1:259-270
- Fitzgerald's "Rubáiyát of Omar Khayyám": Popularity and Neglect*, edited by Adrian Poole, Christine van Ruymbeke, William H. Martin, and Sandra Mason. 42.1:171-178
- Gamle Norge and Nineteenth-Century British Women Travellers in Norway*, by Kathryn Walchester. 43.1/2:526-531
- Gender Protest and Same-Sex Desire in Antebellum American Literature: Margaret Fuller, Edgar Allan Poe, Nathaniel Hawthorne, and Herman Melville*, by David Green. 43.1/2:515-518
- George Augustus Sala and the Nineteenth-Century Periodical Press: The Personal Style of a Public Writer*, by Peter Blake. 44.1:171-178

Book Review Index

George Eliot and the Gothic Novel: Genres, Gender, Feeling, by Royce Mahawatte. 44.1:232-235

George Eliot in Society: Travels Abroad and Sundays at the Priory, by Kathleen McCormack. 42.2:315-322

Gothic Geoculture: Nineteenth-Century Representations of Cuba in the Transamerican Imaginary, by Ivonne M. Garcia. 47.2:230-235

Henrietta Liston's Travels: The Turkish Journals, 1812-1820, edited by Valerie Kennedy and Dora Petherbridge. 48.1/2:223-225

Henry David Thoreau in Context, edited by James Finley. 46.1:220-223

Henry David Thoreau, The Correspondence of Henry D. Thoreau Volume 2: 1849-1856, edited by Robert N. Hudspeth. 46.2:246-253

Henry David Thoreau: A Life, by Laura Dassow Walls. 45.1:159-163; 46.1:195-202

Icelandic Utopia in Victorian Travel Literature, by Dimitrios Kassis. 45.1:147-151

Illustrated Letters of Richard Doyle to His Father, 1842-1843, The, edited by Grant F. Scott. 44.1:238-241

Imperial Women Writers in Victorian India: Representing Colonial Life, 1850-1910, by Eadaoin Agnew. 46.1:231-236

In the Olden Time: Victorians and the British Past, by Andrew Sanders. 43.1/2:469-494

Individuality and Beyond: Nietzsche Reads Emerson, by Benedetta Zavata. 50.1/2:317-326

James Anthony Froude: An Intellectual Biography of a Victorian Prophet, by Ciaran Brady. 42.1:256-259

Jane Welsh Carlyle and Her Victorian World, by Kathy Chamberlain. 46.2:233-238

John Murray's Quarterly Review: Letters 1807-1843, edited by Jonathan Cutmore. 50.1/2:337-340

- John Ruskin and Nineteenth-Century Education*, edited by Valerie Purton. 47.1:271-276
- John Ruskin's Politics and Natural Law: An Intellectual Biography*, by Graham A. MacDonald. 46.2:263-268
- John Stuart Mill: A Secular Life*, by Timothy Larsen. 47.1:289-294
- Journalism and the Periodical Press in Nineteenth-Century Britain*, edited by Joanne Shattock. 46.2:135-144
- Karl Marx: A Nineteenth-Century Life*, by Jonathan Sperber. 42.1:232-238
- Keys of Power, The: The Rhetoric and Politics of Transcendentalism*, by Nathan Crick. 46.1:216-220
- L'oeil de Ruskin, L'exemple de la Bourgogne*, by Cynthia Gamble and Matthew Pinette. 44.1:137-154
- Labour of Literature in Britain and France, 1830-1910, The: Authorial Work Ethics*, edited by Marcus Waithe and Claire White. 46.2:168-173
- Landscapes After Ruskin: Redefining the Sublime*, edited by Joel Sternfeld. 47.1:299-305
- Last Utopians, The: Four Late Nineteenth Century Visionaries and Their Legacy*, by Michael Robertson. 47.2:212-217
- Leisure and the Irish in the Nineteenth Century*, edited by Leeann Lane and William Murphy. 45.1:129-132
- Letter Writing Among the Poets: From William Wordsworth to Elizabeth Bishop*, edited by Jonathan Ellis. 49.1:215-226
- Liberal Education in Late Emerson, A: Readings in the Rhetoric of Mind*, by Sean Ross Meehan. 47.2:208-212
- Liberal Epic: The Victorian Practice of History from Gibbon to Churchill*, by Edward Adams. 42.1:246-252
- Life and Letters of William Sharp and "Fiona Macleod," The*, edited by William F. Halloran. 49.1:227-236
- Lincoln's Political Thought*, by George Kateb. 44.1:163-170

Book Review Index

- Literature, Journalism and the Vocabularies of Liberalism: Politics and Letters, 1886-1916*, by Jock MacLeod. 42.1:253-256
- Lives of Margaret Fuller, The*, by John Matteson. 42.1:95-112
- Lost Companions and John Ruskin's Guild of St George, The: A Revisionary History*, by Mark Frost. 43.1/2:495-500
- Loudons and the Gardening Press, The: A Victorian Cultural Industry*, by Sarah Dewis. 42.2:439-442
- Louis Agassiz: Creator of American Science*, by Christoph Irmscher. 42.1:214-222
- Macaulay: Britain's Liberal Imperialist*, by Zareer Masani. 43.1/2:445-468
- Macaulay: The Tragedy of Power*, by Robert E. Sullivan. 43.1/2:445-468
- Macaulay and Son: Architects of Imperial Britain*, by Catherine Hall. 43.1/2:445-468
- Making Oscar Wilde*, by Michèle Mendelssohn. 46.2:268-273
- Margaret Fuller: A New American Life*, by Megan Marshall. 42.1:95-113
- Margaret Fuller and her Circles*, edited by Brigitte Bailey, Kathryn P. Viens, and Conrad Edick Wright. 42.2:401-404
- Mark Twain and Philosophy*, edited by Alan H. Goldman. 46.2:259-263
- Masked Atheism: Catholicism and the Secular Victorian Home*, by Maria LaMonaca. 38.1:236-238
- Matthew Arnold and English Education: The Poet's Pioneering Advocacy in Middle Class Instruction*, by Brendan A. Rapple. 47.1:271-276
- Meaning of Rivers, The: Flow and Reflection in American Literature*, by T.S. McMillin. 42.1:211-214
- Meat Markets: The Cultural History of Bloody London*, by Ted Geier. 46.1:241-245
- Micro-History of Victorian Liberal Parenting, A: John Morley's "Discreet Indifference,"* by Kevin A. Morrison. 46.2:193-196
- Miles of Stare: Transcendentalism and the Problem of Literary Vision in Nineteenth-Century America*, by Michelle Kohler. 43.1/2:506-510
- Mill*, by Frederick Rosen. 42.2:299-314

- Missionary Cosmopolitanism in Nineteenth-Century British Literature*, by Winter Jade Werner. 49.2:255-258
- Missouri River Journals of John James Audubon, The*, edited by David Patterson. 46.1:248-252
- Models of Collaboration in Nineteenth-Century French Literature: Several Authors, One Pen*, edited by Seth Whidden. 38.1:207-216
- Modern Prometheus, The: The Original Two-Volume Novel of 1816-1817 from the Bodleian Library Manuscripts*, edited by Charles E. Robinson. 38.1:225-230
- Modernizing Solitude: The Networked Individual in Nineteenth-Century American Literature*, by Yoshiaki Furui. 48.1/2:218-223
- Monstrous Media/Spectral Subjects: Imaging Gothic from the Nineteenth Century to the Present*, edited by Fred Botting and Catherine Spooner. 44.1:235-238
- Moral Authority, Men of Science, and the Victorian Novel*, by Anne DeWitt. 42.2:354-359
- Moral Enterprise: Literature and Education in Antebellum America*, by Derek Pacheco. 42.1:201-203
- Mr. Emerson's Revolution*, edited by Jean McClure Mudge. 44.1:202-207
- Mr. Lear: A Life of Art and Nonsense*, by Jenny Uglow. 46.2:227-233
- New Companion to Victorian Literature and Culture, A*, edited by Herbert F. Tucker. 42.2:345-350
- News at the Ends of the Earth, The: The Print Culture of Polar Exploration*, by Hester Blum. 47.2:218-221
- Nineteenth-Century American Writers Write Religion: Lived Theologies and Literature*, edited by Mary McCartin Wearn. 42.2:359-365
- Now Comes Good Sailing: Writers Reflect on Henry David Thoreau*, edited by Andrew Blauner. 50.1/2:301-316
- Overcoming Matthew Arnold: Ethics in Culture and Criticism*, by James Walter Caulfield. 40.1:239-242

Book Review Index

- Paraphernalia! Victorian Objects*, edited by Helen Klingstone and Kate Lister. 47.1:277-282
- Pater the Classicist: Classical Scholarship, Reception, and Aestheticism*, edited by Charles Martindale, Stefano Evangelista, and Elizabeth Prettejohn. 46.2:153-164
- Peculiar Rhetoric: Slavery, Freedom, and the African Colonization Movement*, by Bjørn Stillion Southard. 46.2:221-227
- People of the Book, A: The Bible and the Victorians*, by Timothy Larsen. 39.1/2:519-526
- Perceptions of the Press in Nineteenth-Century British Periodicals*, by E.M. Palmegiano. 42.1:253-256
- Periodical Press in Nineteenth-Century Ireland, The*, by Elizabeth Tilley. 49.1:249-255
- Persistent Ruskin: Studies in Assimilation and Effect*, edited by Keith Hanley and Brian Maidment. 42.1:145-162
- Places of Mind: A Life of Edward Said*, by Timothy Brennan. 49.1:256-262
- Political Thought of Henry David Thoreau, The: Privatism and the Practice of Philosophy*, by Jonathan McKenzie. 44.1:217-222
- Politics of Anxiety in Nineteenth-Century American Literature, The*, by Justine S. Murison. 40.1:250-254
- Politics of Romanticism, The: The Social Contract and Literature*, by Zoe Beenstock 45.1:93-100
- Politics of Writing, The: Julia Kavanagh, 1824-77*, by Eileen Fauset. 42.2:405-408
- Power to Translate the World, A: New Essays on Emerson and International Culture*, edited by David LaRocca and Ricardo Miguel Alfonso. 44.1:192-95; 44.1:196-201
- Quaker City Travel Letters of Mary Mason Fairbanks, The*, edited by Gary Scharnhorst. 50.1/2:334-337

- Railway Reading and Late-Victorian Literary Series*, by Paul Raphael Rooney. 46.2:273-275
- Reading Fiction in Antebellum America: Informed Response and Reception Histories, 1820-1865*, by James L. Machor. 40.1:246-249
- Reading Popular Culture in Victorian Print: "Belgravia" and Sensationalism*, by Alberto Gabriele. 38.1:239-240
- Realizing Capital: Financial and Psychic Economies in Victorian Form*, Anna Kornbluh. 42.2:370-373
- Rediscovering the Maine Woods: Thoreau's Legacy in an Unsettled Land*, edited by John J. Kucich. 47.1:259-270
- Reforming Women: The Rhetorical Tactics of the American Female Reform Society 1834-1854*, by Lisa S. Shaver. 46.2:305-308
- Replication in the Long Nineteenth Century: Remakings and Reproductions*, edited by Julie Codell and Linda K. Hughes. 46.2:215-219
- Representing Realists in Victorian Literature and Criticism*, by Daniel Brown. 46.1:264-268
- Researching the Nineteenth-Century Periodical Press*, edited by Alexis Easley, Andrew King, and John Morton. 46.2:135-144
- Rewriting Texts, Remaking Images: Interdisciplinary Perspectives*, edited by Leslie Boldt, Corrado Federici, and Ernesto Virgulti. 38.2:242-244
- Rhetoric of Lincoln's Letters, The*, by Marshall Myers. 47.1:294-299
- Richard Jeffries, Agriculture and the Land: Richard Jeffries' Essays and Letters*, edited by Rebecca Welshman. 48.1/2:238-241
- Robert Seymour and Nineteenth-Century Print Culture: Sketches by Seymour and Comic Illustration*, by Brian Maidment. 51.1/2:237-240
- Romantic Correspondence: Women, Politics and the Fiction of Letters*, by Mary Favret. 49.1:215-226
- Romantic Education in Nineteenth-Century American Literature: National and Transatlantic Contexts*, edited by Monika Elbert and Lesley Ginsberg. 43.1/2:510-514

Book Review Index

Romantic Rationalist: A William Godwin Reader, edited by Peter Marshall. 45.1:93-100

Romanticism and the Letter, edited by Madeleine Callaghan and Anthony Howe. 49.1:215-226

Romanticism, Memory, and Mourning, by Mark Sandy. 42.2:387-397

Romanticism/Judaica: A Convergence of Cultures, edited by Sheila A. Spector. 40.1:242-246

Ruskin and His Contemporaries, by Robert Hewison. 47.2:193-200

Ruskin's Educational Ideals, by Sara Atwood. 38.2:221-225

Sanitary Arts, The: Aesthetic Culture and the Victorian Cleanliness Campaign, by Eileen Cleere. 43.1/2:503-506

Science of Sympathy, The: Morality, Evolution, and Victorian Civilization, by Rob Boddice. 45.1:117-121

Second Sight: The Visionary Imagination in Late Victorian Literature, by Catherine Maxwell. 38.1:240-245

Selling the Sights: The Invention of the Tourist in American Culture, by Will B. Macintosh. 47.2:235-240

Sentimentalism in Nineteenth-Century America: Literary and Cultural Practices, edited by Mary G. De Jong. 42.2:374-377

Significant Hamlin Garland, The: A Collection of Essays, by Donald Pizer. 42.2:431-434

Sincere and Teachable Heart, A: Self-Denying Virtue in British Intellectual Life, 1736-1859, by Richard Bellon. 44.1:179-186

Sisters and the English Household: Domesticity and Autonomy in Nineteenth-Century English Literature, by Anne D. Wallace. 47.1:309-312

Social Life of Criticism, The: Gender, Critical Writing, and the Politics of Belonging, by Kimberly Jo Stern. 45.1:101-108

Solid Seasons: The Friendship of Henry David Thoreau and Ralph Waldo Emerson, by Jeffrey S. Cramer. 47.2:200-204

Suburban Plots: Men at Home in Nineteenth-Century American Print Culture, by Maura D'Amore. 43.1/2:522-526

- Talking Shop: The Language of Craft in an Age of Consumption*, by Peter Betjeman. 40.1:261-264
- Thaddeus of Warsaw. A Novel*, by Jane Porter, edited by Thomas McLean and Ruth Knezevich. 47.2:240-244
- Themes in Dickens: Seven Recurring Concerns in the Writings*, by Peter J. Ponzio. 46.2:238-241
- Thinking Through Style: Non-Fiction Prose of the Long Nineteenth Century*, edited by Michael D. Hurley and Marcus Waithe. 46.2:125-34; 48.1/2:191-202
- Thoreau in an Age of Crisis: Uses and Abuses of an American Icon*, edited by Kristen Case, Rochelle L. Johnson, and Henrik Otterberg. 50.1/2:301-316
- Thoreau the Land Surveyor*, by Patrick Chura. 42.1:122-135
- Thoreau's Democratic Withdrawal: Alienation, Participation, and Modernity*, by Shannon L. Mariotti. 38.2:232-35; 38.2:236-241
- Thoreau's Importance for Philosophy*, edited by Rick Anthony Furtak, Jonathan Ellsworth, and James D. Reid. 42.2:379-382
- Thoreauvian Modernities: Transatlantic Conversations on an American Icon*, edited by François Speq, Laura Dassow Walls, and Michel Granger. 42.1:122-135
- Tocqueville and His America: A Darker Horizon*, by Arthur Kaledin. 42.1:163-170
- Toward a Female Genealogy of Transcendentalism*, edited by Jana L. Argersinger and Phyllis Cole. 42.2:383-387
- Transatlantic Transcendentalism: Coleridge, Emerson, and Nature*, by Samantha C. Harvey. 43.1/2:403-414
- Transcendental Heresies: Harvard and the Modern American Practice of Unbelief*, by David Faflik. 49.1:237-245
- Transfiguration: The Religion of Art in Nineteenth-Century Literature Before Aestheticism*, by Stephen Cheeke. 45.1:137-141

Book Review Index

- Transmedia Storytelling: Pemberley's Digital Adaptations of Jane Austen and Mary Shelley*, by Jennifer Camden and Kate Faber Oestreich. 46.2:276-281
- Travel Writings of Marguerite Blessington, The: The Most Gorgeous Lady on the Tour*, by Aneta Lipska. 46.1:227-231
- Troy, Carthage and the Victorians: The Drama of Classical Ruins in the Nineteenth-Century Imagination*, by Rachel Bryant Davies. 46.2:203-209
- Tuberculosis and Disabled Identity in Nineteenth Century Literature: Invalid Lives*, by Alex Tankard. 46.2:222-227
- Twentieth-Century Victorian: Arthur Conan Doyle and the "Strand" Magazine, 1891-1930*, by Jonathan Cranfield. 45.1:180-183
- Twenty-First Century Perspectives on Victorian Literature*, edited by Laurence W. Mazzeno. 42.2:345-350
- Two Cities: The Political Thought of American Transcendentalism*, by Daniel S. Malachuk. 45.1:151-158
- Victorian Bloomsbury*, by Rosemary Ashton. 42.1:243-245
- Victorian Conversion Narratives and Reading Communities*, by Emily Walker Heady. 42.1:223-228
- Victorian Environments: Acclimatizing to Change in British Domestic and Colonial Culture*, edited by Grace Moore and Michelle J. Smith. 46.2:180-187
- Victorian Horace: Classics and Class*, by Stephen Harrison. 46.2:53-164
- Victorian Liberalism and Material Culture: Synergies of Thought and Place*, by Kevin A. Morrison. 46.2:190-193
- Victorian Literary Culture and Ancient Egypt*, edited by Eleanor Dobson. 48.1/2:242-246
- Victorian Literature: Criticism and Debates*, edited by Lee Behlman and Anne Longmuir. 44.1:228-231
- Victorian Literature, Energy, and the Ecological Imagination*, by Allen MacDuffie. 43.1/2:429-435

- Victorian Narratives of the Recent Past: Memory, History, Fiction*, by Helen Klingstone. 46.1:258-261
- Victorian Novel, Service Work, and the Nineteenth-Century Economy, The*, by Joshua Gooch. 44.1:225-228
- Victorian Pain*, by Rachel Ablow. 46.1:236-240
- Victorian Reformations: Historical Fiction and Religious Controversy, 1820-1900*, by Miriam Elizabeth Burnstein. 43.1/2:436-444
- Victorian Sustainability in Literature and Culture*, edited by Wendy Parkins. 46.2:187-190
- Victorian Time: Technologies, Standardizations, Catastrophes*, edited by Trish Ferguson. 42.2:350-353
- Victorian Transformations: Genre, Nationalism and Desire in Nineteenth-Century Literature*, edited by Bianca Tredennick. 40.1:254-257
- Victorian Voyages & Emigrant Voyages to British Colonies, c. 1840 – 1914* by Rowan Strong. 46.1:253-257
- Victorian Women and the Economies of Travel, Translation and Culture, 1830-1870*, by Judith Johnston. 42.2:397-401
- Victorians in the Mountains: Sinking the Sublime*, by Ann C. Colley. 38.2:195-214
- Victorians on Broadway: Literature, Adaptation, and the Modern American Musical*, by Sharon Arnofsky Weltman. 50.1/2:341-347
- Virtual Victorians: Networks, Connections, Technologies*, edited by Veronica Alfano and Andrew Stauffer. 44.1:241-243
- Voices of Victorian England: Contemporary Accounts of Daily Life*, edited by John A. Wagner. 43.1/2:538-541
- Walden's Shore: Henry David Thoreau and Nineteenth-Century Science*, by Robert M. Thorson. 43.1/2:541-544
- Wallace, Darwin, and the Origin of Species*, by James Costa. 43.1/2:415-428
- Wet Britches and Muddy Boots: A History of Travel in Victorian America*, by John H. White, Jr. 42.1:203-207

Book Review Index

- When I Come to Die: Process and Prophecy in Thoreau's Vision of Dying*, by Audrey Raden. 46.2:241-246
- William James: Empiricism and Pragmatism*, by David Lapoujade, translated and with an Afterword by Thomas Lamarre. 49.1:263-268
- William James and the Transatlantic Conversation*, edited by Martin Halliwell and Joel D.S. Rasmussen. 42.2:409-411
- William Maginn and the British Press: A Critical Biography*, David E. Latané. 42.2:415-418
- Women Rewriting Boundaries: Victorian Women Travel Writers*, edited by Precious McKenzie Stearns. 45.1:141-146
- Women, Periodicals and Print Culture in Britain, 1890s-1920s: The Modernist Period*, by Faith Binckes and Carey Snyder. 48.1/2:226-231
- Women, Periodicals, and Print Culture in Britain, 1830s-1900s: The Victorian Period*, edited by Alexis Easley, Clare Gill, and Beth Rogers. 49.1:246-248
- Women, Work and the Victorian Periodical: Living by the Press*, by Marianne van Remoortel. 45.1:101-108
- Words & Notes in the Long Nineteenth Century*, edited by Phyllis Weliver and Katherine Ellis. 42.2:434-439
- W.T. Stead: Newspaper Revolutionary*, edited by Laurel Brake, Ed King, Roger Luckhurst, and James Mussell. 42.2:419-424
- Zibaldone di Pensieri*, by Giacomo Leopardi, translated by Kathleen Baldwin, Richard Dixon, David Gibbons, Ann Goldstein, Gerard Slowey, Martin Thom, and Pamela Williams, edited by Michael Caesar and Franco D'Intino. 44.1:113-336

Subject Index

This Index contains an alphabetical list of individuals, literary works, events, and concepts discussed in some detail in the materials that appear in *Nineteenth-Century Prose*, Volume 38 through Volume 51. Literary works are listed as subheadings under the name of the author. Additionally, authors or editors of books reviewed in these volumes are indexed; the title of the book reviewed is listed immediately after the author/editor. No attempt has been made to list passing references to people, literary works, events, or concepts.

- Abbott, Francis Ellingwood 49.1:237-245
Abbott, Helen *Between Baudelaire and Mallarmé: Voice, Conversation and Music* 38.1:207-216
Ablow, Rachel *Victorian Pain* 46.1:236-240
abolitionism *see* slavery
aboriginal language (Australia) 51.1/2:79-100
Adams, Edward *Liberal Epic: The Victorian Practice of History from Gibbon to Churchill* 42.1:246-252
adaptation (adaptation studies) 38.2:242-244; 46.2:276-281; 50.1/2:341-347
Addison, Thomas 43.1/2:469-494
Adorno, Theodor 38.2:232-235; 38.2:236-241; 44.1:87-112
aesthetic movement 40.1:201-238; 44.1:67-86; 46.2:153-164; 47.1:312-316
aesthetics 38.2:65-84; 38.2:85-108; 38.2:133-156; 39.1/2:455-480; 40.2:189-216; 42.1:145-162; 43.1/2:65-80; 43.1/2:115-134; 43.1/2:193-210; 43.1/2:321-338; 43.1/2:503-506; 44.1:67-86; 45.1:1-28; 46.2:1-24; 46.2:135-144; 46.2:153-164; 46.2:165-168; 48.1/2:212-218; 50.1/2:171-190
Agassiz, Louis 42.1:214-222

- Agnew, Eadaoin *Imperial Women Writers in Victorian India: Representing Colonial Life, 1850-1910* 46.1:231-236
- Aguilar, Grace 48.1/2:121-152
- Ainsworth, W.H. 48.1/2:235-238
- Alcott, Amos Bronson 43.1/2:510-514; 46.2:216-220
- Alcott, Louisa May 42.2:359-365; 42.2:374-377; 42.2:425-428; 43.1/2:151-170; 43.1/2:510-514; 46.2:276-281
- Alfano, Veronica *Virtual Victorians: Networks, Connections, Technologies* 244.1:241-243
- Alfonso, Ricardo Miguel *Power to Translate the World, A: New Essays on Emerson and International Culture* 44.1:192-195; 44.1:196-201
- Algeria 46.2:71-92; 49.1:43-60
- Alps (mountain range) 38.2:195-214
- American Female Reform Society 47.1:305-308
- Anglicans (Anglican Church) 39.1/2:255-284; 39.1/2:323-352; 42.2:366-369; 43.1/2:436-444; 50.1/2:281-300
- animal studies 40.1:114-140; 45.1:126-129; 46.1:75-96; 46.1:241-245
- anxiety (in literature) 40.1:27-60; 40.1:250-254; 41.1/2:277-312; 42.2:63-92; 42.2:387-397; 46.1:59-74; 46.1:75-96
- Arasse, Daniel 38.2:133-156
- Archibald, Diana C. 46.1:149-184 *Dickens and Massachusetts: The Lasting Legacy of the Commonwealth Visits* 44.1:222-25
- archival research 46.2:45-70; 46.2:135-144; 50.1/2:317-326; 51.1/2:187-218
- Argersinger, Jana L. *Toward a Female Genealogy of Transcendentalism* 42.2:383-387
- Arnold, Matthew 38.1:234-236; 39.1:323-352; 40.1:239-242; 43.1/2:11-28; 43.1/2:29-48; 43.1/2:371-384; 46.2:125-134; 46.2:165-168; 46.2:190-193; 47.1:271-276; Special Issue 49.2:1-144 *Friendship's Garland* 49.2:45-68
- Arnold, Thomas 44.1:179-186
- Arrowsmith's Bristol Library 46.2:73-275
- art criticism 40.1:141-172

Subject Index

- Arts & Crafts movement 38.2:225-231
- Ashton, Rosemary *Victorian Bloomsbury* 42.1:243-245
- Athenaeum* (journal) 43.1/2:151-170
- Atwood, Sara *Ruskin's Educational Ideals* 38.2:221-225
- Audubon, John James 46.2:248-252
- Audubon, Maria 46.2:248-252
- Augustine (Saint) 46.2:145-152; 49.2:113-136
- Austen, Jane 38.1:99-126; 43.1/2:245-262; 43.1/2:469-494; 46.2:276-281; 47.1:309-312; 49.1:215-226
- Ayres, Brenda *Betwixt and Between: The Biographies of Mary Wollstonecraft* 46.1:207-211
- Badiou, Alain 45.2:251-282
- Bagehot, Walter 42.1:163-170
- Bailey, Brigitte *Margaret Fuller and her Circles* 42.2:401-404
- Bain, Alexander 46.2:219-222
- Baldwin, Kate *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136
- Bancroft, George 42.2:43-62
- Baring, Harriet (Lady) 46.2:233-238
- Barnum, P.T. 42.1:1-30
- Barrow, John 45.1:147-151
- Basque language 51.1/2:37-78
- Baudelaire, Charles 38.1:207-216; 46.2:168-173; 48.1/2:242-246
- Beardsley, Aubrey 46.2:222-227
- Beauclerk, Diana 43.1/2:522-526
- Beecher, Henry Ward 43.1/2:522-526
- Beenstock, Zoe *Politics of Romanticism, The: The Social Contract and Literature* 45.1:93-100
- Belgravia* (journal) 38.1:239-240
- Bell, Emily *Dickens after Dickens* 48.1/2:231-35
- Bellamy, Edward 47.2:212-217
- Bellman, Lee *Victorian Literature: Criticism and Debates* 44.1:228-231
- Bellon, Richard *Sincere and Teachable Heart, A: Self-Denying Virtue in British Intellectual Life, 1736-1859* 44.1:179-186

- Bentham, Jeremy 41.1/2:277-312
- Berniers, Celeste-Marie *Edinburgh Companion to Nineteenth-Century American Letters and Letter Writing, The* 46.2:174-179
- Berridge, Maud 46.2:281-286
- Berridge, Sally *Epic Voyages of Maud Berridge, The: The Seafaring Diaries of a Victorian Lady* 46.2:281-286
- Besant, Annie 39.1/2:519-526
- bestsellers (in the nineteenth century) 45.1:132-136
- Betjeman, Peter *Talking Shop: The Language of Craft in an Age of Consumption* 40.1:261-264
- Bible (biblical commentary) 39.1/2:285-302; 39.1/2:519-526; 48.1/2:121-152
- Bierce, Ambrose 43.1/2:518-522
- bildungsroman 46.1:203-207
- Bjønson, Bjørnstjerne 48.1/2:231-235
- Blackwood, John 43.1/2:101-114
- Blackwood, William 43.1/2:101-114
- Blackwood's Edinburgh Magazine* 43.1/2:101-114
- Blake, H.G.O. 46.2:246-253
- Blake, Peter *George Augustus Sala and the Nineteenth-Century Periodical Press: The Personal Style of a Public Writer* 44.1:171-178
- Blauner, Andrew. *Now Comes Good Sailing: Writers Reflect on Henry David Thoreau* 50.1/2:301-316
- Blessington, Marguerite 46.2:227-231
- Bloomsbury (London neighborhood) 42.1:243-245
- Blum, Hester *News at the Ends of the Earth, The: The Print Culture of Polar Exploration* 47.2:218-221
- Boddice, Rob *Science of Sympathy, The: Morality, Evolution, and Victorian Civilization* 45.1:117-121
- Boldt, Leslie *Rewriting Texts, Remaking Images: Interdisciplinary Perspectives* 38.2:242-244

Subject Index

- Bolus-Reichert, Christine *Age of Eclecticism, The: Victorian Literature and Culture, 1815-1885* 38.1:234-236
- Bonaparte, Louis-Lucien 51.1/2:37-78
- Booth, Catherine 39.1/2:519-526
- Boston Athenaeum 38.1:217-220
- Botting, Fred *Monstrous Media/Spectral Subjects: Imaging Gothic from the Nineteenth Century to the Present* 44.1:235-38
- bourgeois 42.2:323-344; 45.2:151-184
- Bourne, George 39.1/2:377-410 *Lorette* 39.1/2:377-410
- Brackenridge, Henry 42.1:211-214
- Braddon, Mary Elizabeth 46.2:264-268; 47.1:277-282
- Bradlaugh, Charles 39.1/2:285-302; 39.1/2:519-526
- Brady, Ciaran *James Anthony Froude: An Intellectual Biography of a Victorian Prophet* 42.1:256-259
- Brake, Laurel *W.T. Stead: Newspaper Revolutionary* 42.2:419-424
- Brandt, Beverly K. *Craftsman and the Critic, The: Defining Usefulness and Beauty in Arts and Crafts-Era Boston* 38.2:225-231
- Brattin, Joel J. *Dickens and Massachusetts: The Lasting Legacy of the Commonwealth Visits* 44.1:222-225
- Brennan, Timothy *Places of Mind: A Life of Edward Said* 49.1:256-262
- British Empire *see* colonialism, imperialism
- Brontë, Charlotte 39.1/2:33-39; 42.1:223-228; 46.1:236-240; 46.2:258-261; 46.2:222-227 *Jane Eyre* 39.1/2:33-39; 49.2:255-258
- Brontë, Emily 48.1/2:153-163; 46.2:222-227 “Palace of Death, The” 48.1/2:153-163
- Brooks, Preston 42.1:207-211
- Brown, Daniel *Representing Realists in Victorian Literature and Criticism* 46.1:264-268
- Brown, William W. 42.1:40-72 *Narrative of William W. Brown* 41.1:40-72
- Browning, Elizabeth Barrett 46.1:264-268
- Browning, Robert 45.1:137-141; 46.1:264-268; 46.2:168-173; 46.2:190-193

- Brownson, Orestes 46.2:216-220
- Bryce, James 42.1:163-170
- Buckle, Henry 42.1:246-252
- Buell, Lawrence *Dream of the Great American Novel, The* 46.1:203-207
- Bulwer-Lytton, Edward 46.2:219-222
- Burgers Dijk, Franco 47.1:91-120 *Institutionum Logicarum* 47.1:91-120
- Burke, Edmund 46.2:145-152
- Burnett, Katherine A. *Cavaliers and Economists: Global Capitalism and the Development of Southern Literature, 1820-1860* 50.1/2:348-352
- Burnstein, Elizabeth *Victorian Reformations: Historical Fiction and Religious Controversy, 1820-1900* 43.1/2:436-444
- Burton, Richard 46.2:209-215
- Butler, Joseph 44.1:179-186
- Butler, Josephine 39.1/2:519-526; 44.1:21-38
- Byron (George Gordon, Lord Byron) 42.2:387-397; 46.2:196-203; 49.1:215-226
- Cabot, James Elliot 46.2:254-259
- Caesar, Michael *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136
- Callaghan, Madeleine *Romanticism and the Letter* 49.1:215-226
- Camden, Jennifer *Transmedia Storytelling: Pemberley's Digital Adaptations of Jane Austen and Mary Shelley* 46.2:276-281
- Campana, Daniel A. *Faith of Emerson, The: American Transcendentalism, Kantian Epistemology, Vedantic Thought* 51.1/2:219-236
- capitalism 47.1:235-258; 50.1/2:348-352
- Carlyle, Jane Welsh 46.2:233-238
- Carlyle, Thomas 39.1/2:33-39; 42.1:256-259; 43.1/2:469-494; 46.2:219-222; 46.2:233-238 *On Heroes and Hero-Worship* 39.1/2:33-39; *Sartor Resartus* 49.2:45-68
- Carpenter, Edward 46.2:187-190; 47.2:212-217
- Carpenter, Mary 39.1/2:519-526
- Carroll, Lewis 46.2:276-281

Subject Index

- Carver, Stephen *Author Who Outsold Dickens, The: The Life and Work of W.H. Ainsworth* 48.1/2:235-238
- Case, Kristen *Thoreau in an Age of Crisis: Uses and Abuses of an American Icon* 50.1/2:301-316
- Cather, Willa 39.1/2:455-480
- Catholicism (Roman Catholic Church) 38.1:236-238; 39.1/2:137-172; 39.1/2:377-410; 39.1/2:443-454; 42.2:366-369; 43.1/2:436-444; 45.1:173-180; 46.1:59-74; 47.2:11-38
- Caulfield, James Walter *Overcoming Matthew Arnold: Ethics in Culture and Criticism* 40.1:239-242
- Chadwick, Edwin 43.1/2:503-506
- Chamberlain, Joshua 43.1/2:518-522
- Chamberlain, Kathy *Jane Welsh Carlyle and Her Victorian World* 46.2:233-238
- Channing, William Henry 42.2:211-236 *Memoirs of Margaret Fuller Ossoli* 42.2:211-236
- Chapman, Mark *Fantasy of Reunion, The: Anglicans, Catholics and Ecumenism, 1833-1882* 42.2:366-369; 43.1/2:436-444
- Chatto & Windus Cheap Editions 46.2:273-275
- Cheeke, Stephen *Transfiguration: The Religion of Art in Nineteenth-Century Literature Before Aestheticism* 45.1:137-141
- Cheseboro, Caroline 40.1:246-249
- Chesterton, G.K. 44.1:87-112; 48.1/2:191-202
- Child, Lydia Maria 42.2:374-377; 42.2:383-387; 43.1/2:510-514
- children (in literature) 40.1:258-261
- Childs, Thomas Cave 46.2:253-257
- Cholmondeley, Thomas 46.2:246-253
- Chura, Patrick *Thoreau the Land Surveyor* 42.1:122-135
- Churchill, Winston 42.1:246-252
- Civil War (American) 43.1/2:518-522; 44.1:163-170
- Clare, John 42.2:387-397
- Clarke, James Freeman 42.2:211-236 *Memoirs of Margaret Fuller Ossoli* 42.2:211-236

- Clarke, Sarah 42.2:383-387
- Clarke, Sarah Freeman 49.1:237-245
- class (class structure) 42.2:283-298; 44.2:179-196; 45.1:29-64; 45.2:1-68;
45.2:117-140; 47.1:271-276; 49.1:5-42
- classics (classical studies) 43.1/2:469-494; 46.2:153-164
- Claxton, Adelaide 45.1:101-108
- Claxton, Florence 45.1:101-108
- Cleere, Eileen *Sanitary Arts, The: Aesthetic Culture and the Victorian Cleanliness Campaign* 43.1/2:503-506
- Codell, Julie *Replication in the Long Nineteenth Century: Remakings and Reproductions* 46.2:215-219
- Cole, Phyllis *Toward a Female Genealogy of Transcendentalism* 42.2:383-387
- Colenso, William 39.1/2:285-302
- Coleridge, Samuel Taylor 40.1:27-60; 42.2:387-397; 43.1/2:403-414;
45.1:93-100; 46.2:125-134; 49.1:215-226; 49.2:211-254
- collaboration 38.1:207-216; 38.2:65-84; 43.1/2:283-300; 46.2:254-259;
47.2:204-208; 47.2:227-230; 51.1/2:37-78
- Colley, Ann C. *Victorians in the Mountains: Sinking the Sublime* 38.2:195-214
- Collins, John Churton 43.1/2:29-48
- Collins, Wilkie 44.1:225-228; 46.1:264-268; 46.2:135-144; 46.2:209-215;
47.2:204-208
- Colman, Adam *Drugs and the Addiction Aesthetic in Nineteenth-Century Literature* 46.2:312-316
- Colonial Church Chronicle* 39.1/2:255-284
- colonialism (by European nations) 39.1/2:255-284; 43.1/2:445-468;
46.1:231-236; 46.2:71-92; 46.2:180-187; 49.1:240-244
- Colvin, Sidney 46.2:125-134
- Combes, William 47.2:235-240
- Conlin, Jonathan *Evolution and the Victorians: Science, Culture and Politics in Darwin's Britain* 43.1/2:415-428
- Conrad, Joseph 42.1:223-228; 43.1/2:429-435; 46.2:219-222

Subject Index

- Constitution *see* U.S. Constitution
- Cooke, William 39.1/2:519-526
- Cooper, James Fenimore 42.2:377-379
- Corelli, Maria 47.1:312-316; 48.1/2:242-246 *Ziska* 48.1/2:242-246
- correspondence *see* letters (letter writing)
- Costa, James *Wallace, Darwin, and the Origin of Species* 43.1/2:415-428
- Cotton, John 42.1:185-191
- Cousin, Victor 38.1:234-236
- Cozzens, Frederic 43.1/2:522-526
- Craik, Dinah 47.1:309-312
- Cramer, Jeffrey S. *Solid Seasons: The Friendship of Henry David Thoreau and Ralph Waldo Emerson* 47.2:200-204
- Cranfield, Jonathan *Twentieth-Century Victorian: Arthur Conan Doyle and the Strand Magazine, 1891-1930* 45.1:180-183
- Craven, Elizabeth 46.2:196-203
- Creasy, Edward 42.1:246-252
- Crick, Nathan *Keys of Power, The: The Rhetoric and Politics of Transcendentalism* 46.1:216-220
- Croker, John Wilson 47.2:117-142; 50.1/2:337-341
- Cromwell, Oliver 43.1/2:469-494
- Cuba 47.2:230-235
- Cutmore, Jonathan *John Murray's Quarterly Review: Letters 1807-1843* 50.1/2:337-341
- Cuvier, Georges 38.1:13-34
- D'Amore, Maura *Suburban Plots: Men at Home in Nineteenth-Century American Print Culture* 43.1/2:522-526
- D'Intino, Franco *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136
- Daihachi, Miyajima 51.1/2:139-162
- Dallas, E.S. 43.1/2:49-64
- Dalley, Lana *Economic Women: Essays on Desire and Dispossession in Nineteenth-Century British Culture* 42.1:113-121
- Dante (Dante Alighieri) 49.2:113-136 *Divine Comedy* 49.2:113-136

- Darwin, Charles Special Issue 38.1:1-146; 38.2:13-34; 42.1:136-144; 42.1:238-243; 43.1/2:415-428; 44.2:95-114; 45.1:122-125; 46.1:236-240; 46.2:125-134; 49.1:61-108 *Expression of the Emotions in Man and Animals, The* 38.1:99-126; *On the Origin of Species* 38.1:59-98; 43.1/2:415-428; 44.2:95-114
- Davies, Rachel Bryant Troy, *Carthage and the Victorians: The Drama of Classical Ruins in the Nineteenth-Century Imagination* 46.2:203-209
- Davis, Rebecca Harding 42.2:359-365
- de Burton, Maria Amparo Ruiz 46.2:45-70
- De Forest, John William 46.1:203-207 *Miss Ravenel's Conversion* 46.1:203-207
- De Jong, Mary *Sentimentalism in Nineteenth-Century America: Literary and Cultural Practices* 42.2:374-377
- De Lillo, Don *Underworld* 46.1:203-207
- de Maupassant, Guy 46.2:71-92 *Voyages en Algérie* 46.2:71-92
- De Quincey, Thomas 40.1:27-60; 46.2:1-24 *Confessions of an English Opium-Eater* 40.1:27-60; 46.2:1-24
- death and dying 42.2:387-397; 46.2:241-246
- Dewis, Sarah *Loudons and the Gardening Press, The: A Victorian Cultural Industry* 42.2:439-442
- DeWitt, Anne *Moral Authority, Men of Science, and the Victorian Novel* 42.2:354-359
- Dickens, Charles 38.1:99-126; 38.1:230-233; 42.1:223-228; 42.1:229-231; 42.2:370-373; 43.1/2:429-435; 43.1/2:436-444; 43.1/2:469-494; 44.1:171-178; 44.1:222-225; Special Issue 46.1:1-184; 46.1:241-245; 46.2:135-144; 46.2:187-190; 46.2:219-222; 46.2:222-22; 46.2:238-241; 47.1:277-282; 47.1:309-312; 47.1:312-316; 48.1/2:231-235; 49.2:255-258 *All the Year Round* 46.1:97-122; *American Notes* 44.1:222-225; 46.1:149-184; *Child's History of England, A* 46.1:59-74; *Christmas Carol, A* 44.1:222-225; Christmas numbers (of his periodicals) 47.2:204-208; correspondence 46.1:123-148; Dent Uniform Edition of Dickens's Journalism 46.1:7-34; Dickens Journals Online 46.1:7-34; "Dr. Marigold's Prescriptions"

Subject Index

- 44.1:222-225; *Great Expectations* 44.1:222-225; journalism 46.1:7-34; *Household Words* 46.1:75-96; 46.1:97-122; *Our Mutual Friend* 42.2:428-431; 44.1:222-225; 44.1:225-228; *Pictures from Italy* 46.1:35-58
- Dickinson, Emily 43.1/2:506-510; 48.1/2:218-223
- digital humanities 46.1:149-184; 46.1:276-281; 50.1/2:231-250
- Dillane, Fionnuala *Before George Eliot: Marian Evans and the Periodical Press* 42.2:315-322
- Dinsmore, Elsie 43.1/2:510-514
- disease 40.1:115-140; 42.2:283-298; 44.1:21-38; 46.2:222-227; 47.2:165-192; 50.1/2:334-337
- Dixon, Richard *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136
- Dobson, Eleanor *Victorian Literary Culture and Ancient Egypt* 48.1/2:242-246
- domesticity 43.1/2:522-526; 44.1:228-231; 46.1:123-148; 46.1:231-236; 46.2:180-187; 47.1:309-312
- Dostoevsky, Fyodor 46.2:222-227
- Douglass, Frederick 42.2:273-282; 43.1/2:506-510; 43.1/2:510-514
- Doyle, Arthur Conan 45.1:180-183
- Doyle, Richard 44.1:238-241
- Dryden, John 42.1:246-252
- Dunston, Susan L. *Emerson and Environmental Ethics* 47.1:283-288
- Eagles, Stuart *After Ruskin: The Social and Political legacies of a Victorian Prophet, 1870-1920* 38.2:215-221
- Easley, Alexis *Researching the Nineteenth-Century Periodical Press* 146.2:135-144; *Women, Periodicals, and Print Culture in Britain, 1830s-1900s: The Victorian Period* 49.1:246-248
- East India Company 47.1:27-54; 47.1:55-96
- Eastlake, Lady *see* Elizabeth Rigby
- Eastman, Charles 48.1/2:1-44 *From the Deep Woods to Civilization* 48.1/2:1-44

- Eckel, Leslie Elizabeth *Atlantic Citizens: Nineteenth-Century American Writers at Work* 42.2:273-282
- eclecticism 38.1:234-236
- ecocriticism *see* environmentalism
- economics (political economy) 42.1:113-121; 42.2:370-373; 42.2:397-401; 44.1:225-228; 45.1:29-64; 45.2:117-140; 46.1:123-148; 46.1:185-194; 47.1:197-234; 47.2:61-88; 47.2:89-116; 47.2:117-142; 47.2:193-200; 49.1:5-42; 49.1:109-142; 50.1/2:348-352
- Edelstein, Sari *Between the Novel and the News* 42.2:425-428
- education 38.2:221-225; 42.1:201-203; 42.2:283-298; 43.1/2:510-514; 47.1:271-276; 47.2:193-200; 47.2:208-212; 48.1/2:121-152; 50.1/2:163-186
- Edwards, Amelia 50.1/2:251-280 *Thousand Miles Up the Nile, A* 50.1/2:281-300
- Edwards, Elizabeth *Camera as Historian, The: Amateur Photographers and Historical Imagination, 1885-1918* 43.1/2:531-538
- Edwards, Jonathan 44.1:186-191
- Egerton, George (Mary Chavelita Dunne Bright) 46.2:187-190
- Egypt 48.1/2:242-246; 49.1:187-214; 50.1/2:251-280
- Elbert, Monica *Romantic Education in Nineteenth-Century American Literature: National and Transatlantic Contexts* 43.1/2:510-514
- Eliot, George (Marian Evans) 38.1:38-53; 38.1:99-126; 42.1:223-228; 42.2:315-322; 42.2:354-359; 42.2:370-373; 43.1/2:65-80; 43.1/2:245-262; 43.1/2:436-444; 43.1/2:469-494; 43.1/2:503-506; 44.1:232-235; 45.1:101-108; 46.1:258-261; 46.1:264-268; 46.2:125-134; 46.2:165-168; 46.2:168-173; 46.2:219-222; 47.1:309-312; 48.1/2:242-246 *Adam Bede* 44.1:232-235; *Daniel Deronda* 44.1:232-235; *Felix Holt* 44.1:232-235; *Lifted Veil, The* 44.1:232-235; *Middlemarch* 44.1:232-235; *Mill on the Floss, The* 44.1:232-235; *Sea-Side Studies at Ilfracombe* 38.1:38-53; *Silas Marner* 44.1:225-228; "Silly Novels by Lady-Novelist" 43.1/2:65-80
- Eliot, T.S. (Thomas Stearns) 46.2:125-134; 48.1/2:191-202; 49.2:145-186
- Elizabeth I of England 43.1/2:469-494

Subject Index

- Ellis, Jonathan *Letter Writing Among the Poets: From William Wordsworth to Elizabeth Bishop* 49.1:215-26
- Ellis, Katherine *Women, Work and the Victorian Periodical: Living by the Press* 45.1:101-108
- Ellsworth, Jonathan *Thoreau's Importance for Philosophy* 42.2:379-382
- Emerson, Ellen Tucker 46.2:254-259
- Emerson, Mary Moody 42.2:383-387
- Emerson, Ralph Waldo 40.1:61-90; 40.2:1-104; 40.2:105-128; 40.2:129-162; 40.2:163-180; 42.1:179-184; 42.1:185-191; 42.1:207-211; 42.2:211-236; 42.2:377-379; 40.2:181-188; 40.2:189-216; 40.2:217-226; 42.2:273-282; 43.1/2:403-414; 43.1/2:506-510; 43.1/2:510-514; 44.1:186-191; 44.1:192-195; 44.1:196-201; 44.1:202-207; 45.1:109-116; 45.1:151-158; 46.1:216-220; 46.2:125-134; 46.2:145-152; 46.2:246-253; 46.2:254-259; 47.1:283-288; 47.2:200-204; 47.2:208-212; 48.1/2:165-189; 48.1/2:191-202; 49.1:237-245; 49.2:211-254; 51.1/2:219-236 *Conduct of Life, The* 40.1:61-90; *English Traits* 42.1:179-184; 43.1/2:403-414; *Essays: First Series* 40.2:181-189; *Memoirs of Margaret Fuller Ossoli* 42.2:211-236; *Natural History of Intellect, The* 46.2:145-152; 46.2:254-259; *Natural History of Metaphor, The* 42.1:179-184; 43.1/2:403-414; poetry 40.2:189-216; 40.2:217-226; "Thoughts on Modern Literature" 40.2:163-180
- Engels, Friedrich 49.1:5-42
- environment criticism *see* environmentalism
- environmentalism 38.2:85-108; 42.2:377-379; 43.1/2:500-503; 43.1/2:503-506; 44.1:208-212; 44.2:37-48; 44.2:115-134; 46.1:211-216; 46.1:261-264; 46.2:180-187; 46.2:187-190; 47.1:259-270; 47.1:271-276; 47.1:283-288; 47.2:61-88; 47.2:193-200; 48.1/2:238-241; 50.1/2:327-333
- Erb, Peter *Correspondence of Henry Edward Manning and William Ewart Gladstone, The: The Complete Correspondence 1833-1891*, 4 vols. 39.1/2:527-540

- Evangelista, Stefano *Pater the Classicist: Classical Scholarship, Reception, and Aestheticism* 46.2:153-164
- evolution 38.1:35-58; 38.1:59-98; 38.1:127-146; 38.1:147-182; 40.1:115-140; 43.1/2:339-356; 43.1/2:415-428; 45.1:117-121; 48.1/2:1-44 *see also* Darwin, Charles
- exploration *see* travel and travel literature
- Faflik, David *Transcendental Heresies: Harvard and the Modern American Practice of Unbelief* 49.1:237-245
- Fairbanks, Mary Mason 50.1/2:334-337
- fallen woman (in Victorian literature and culture) 44.1:21-38
- Faulkner, William 48.1/2:231-235
- Fauset, Eileen *Politics of Writing, The: Julia Kavanagh, 1824-77* 42.2:405-408
- Favret, Mary *Romantic Correspondence: Women, Politics and the Fiction of Letters* 49.1:215-226
- Federici, Corrado *Rewriting Texts, Remaking Images: Interdisciplinary Perspectives* 238.2:242-244
- feminism 42.2:383-387; 43.1/2:171-192; 44.1:21-38; 46.1:207-211; 47.1:121-156; 47.1:157-196; 47.1:235-258; 47.1:305-308; 47.2:1-10; 47.2:117-142
- Fénelon, François 42.1:246-252
- Ferguson, Trish *Victorian Time: Technologies, Standardizations, Catastrophes* 42.2:350-353
- Fielding, Henry 42.1:229-231
- Filon, Augustin 45.1:65-92 *Profils Anglaise* 45.1:65-92
- Finley, James *Henry David Thoreau in Context* 46.1:220-223
- Finney, Charles Grandison 48.1/2:203-212
- Fitzgerald, Edward 42.1:171-178 *Rubáiyát of Omar Khayyám* 42.1:171-178
- Flaubert, Gustave 46.2:168-173
- Flegel, Monica *Conceptualizing Cruelty to Children in Nineteenth-Century England: Literature, Representation and the NSPCC* 40.1:258-261

Subject Index

- Foote, Julia 42.2:359-365
- Franchi, Barbara *Crossing Borders in Victorian Travel: Spaces, Nations and Empire* 46.2:209-215
- Francis, Eliza Jervis Warren 45.1:101-108
- Franklin, Benjamin 44.1:186-191
- Franklin, Sir John 40.1:1-26
- Frost, Mark *After London, or, Wild England*, by Richard Jefferies 46.1:261-264; *Lost Companions and John Ruskin's Guild of St George, The: A Revisionary History* 43.1/2:495-500
- Froude, James Anthony 42.1:256-259
- Fry, Elizabeth 39.1/2:519-526
- Fugitive Slave Law 46.2:25-44
- Fuller, Margaret 42.1:95-112; 42.1:201-203; Special Issue 42.2:1-272; 42.2:273-282; 43.1/2:515-518; 45.1:151-158; 46.1:216-220; 47.2:235-240; 49.1:237-245 "Brutus" 42.2:43-62; on *The French in Algiers* (by Lucy Duff Gordon) 42.2:155-180; journalism 42.2:125-154; 42.2:401-404; *Summer on the Lakes* 42.2:63-92
- Furtak, Rick Anthony *Thoreau's Importance for Philosophy* 42.2:379-82
- Furui, Yoshiaki *Modernizing Solitude: The Networked Individual in Nineteenth-Century American Literature* 48.1/2:218-223
- Gabriele, Alberto *Reading Popular Culture in Victorian Print: Belgravia and Sensationalism* 38.1:239-240
- Gamble, Cynthia *L'oeil de Ruskin, L'exemple de la Bourgogne* 44.1:137-154
- Garcia, Ivonne *Gothic Geoculture: Nineteenth-Century Representations of Cuba in the Transamerican Imaginary* 47.2:230-235
- Garland, Hamlin 42.2:431-434
- Gaskell, Elizabeth 42.2:354-359; 43.1/2:503-506; 46.2:258-261; 47.1:309-312
- Geddes, Patrick 46.2:187-190
- Geier, Ted *Meat Markets: The Cultural History of Bloody London* 46.1:241-245

- gender 38.1:35-58; 43.1/2:515-518; 44.1:228-231; 44.1:232-235; 45.2:1-28; 45.1:101-108; 46.1:185-194; 46.2:258-261; 46.2:276-281; 47.1:121-156; 47.2:49.2:187-210
- genre 39.1/2:285-302; 39.1/2:377-410; 40.1:254-257; 42.1:312-316; 44.1:232-235; 49.1:215-226
- Gibbon, Edward 42.1:246-252
- Gibbons, David *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136
- Gill, Clare *Women, Periodicals, and Print Culture in Britain, 1830s-1900s: The Victorian Period* 49.1:246-248
- Gilman, Charlotte Perkins 47.2:212-217
- Ginsberg, Lesley *Romantic Education in Nineteenth-Century American Literature: National and Transatlantic Contexts* 43.1/2:510-514
- Gissing, George 46.2:168-173
- Gladstone, William Ewart 39.1/2:82-86; 39.1/2:87-112; 39.1/2:113-136; 39.1/2:137-172; 39.1/2:173-200; 39.1/2:527-540; 50.1/2:281-300
Church Principles Considered in Their Results 50.1/2:281-300
- Godwin, William 39.1/2:411-442; Special Issue 41.2/1:1-410 ; 45.1:93-100
Caleb Williams 41.1/2:1-26; 41.1/2:195-224; *Cursory Strictures and Considerations* 41.1/2:313-334; *Enquiry Concerning Political Justice* 39.1/2:411-442; 41.1/2:1-26; 41.1/2:53-78; 41.1/2:335-378; "Essay on Sepulchers" 41.1/2:79-110; *Fleetwood* 41.1/2:225-254; *Genius of Christianity, The* 41.1/2:379-410; *History of the Commonwealth of England, The* 39.1/2:411-442; 41.1/2:111-160; *Mandeville* 39.1/2:411-442; 41.1/2:111-160; "On the Composition of History" 41.1/2:79-110; *Political Justice* 41.1/2:313-334; prefaces (to his works) 41.1/2:255-276
- Goethe, Johann Wilhelm von 40.2:163-180; 45.1:1-28
- Goldman, Alan H. *Mark Twain and Philosophy* 46.2:259-263
- Goldsmith, Oliver 42.1:229-231
- Goldstein, Ann *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136

Subject Index

- Gooch, Joshua *Victorian Novel, Service Work, and the Nineteenth-Century Economy, The* 44.1:225-228
- Goodman, Russell B. *American Philosophy before Pragmatism*, 44.1:186-191
- Gordon, Lucy Duff 42.2:155-180 *The French in Algiers* 42.2:155-180
- Gore, Charles 39.1/2:49-57
- Gosse, Edmund 43.1/2:81-100; 48.1/2:45-92 *Father and Son* 48.1/2:45-92; *Gossip in a Library* 43.1/2:81-100
- Gothic 40.1:61-90; 40.1:115-140; 44.1:232-235; 44.1:235-238
- Granger, Michel *Thoreauvian Modernities: Transatlantic Conversations on an American Icon* 42.1:122-135
- Grass, Sean. *Charles Dickens' Our Mutual Friend: A Publishing History* 42.2:428-431
- Greeley, Horace 46.2:246-253
- Green, David *Gender Protest and Same-Sex Desire in Antebellum American Literature: Margaret Fuller, Edgar Allan Poe, Nathaniel Hawthorne, and Herman Melville* 43.1/2:515-518
- Green, J.R. 46.2:258-261
- Greven, David *Belligerent Muse: The Northern Writers and How they Shaped Our Understanding of the Civil War* 43.1/2:518-522
- Grimke, Angela 48.1/2:203-212
- Grimstad, Paul *Experience and Experimental Writing: Literary Pragmatism from Emerson to the Jameses* 43.1/2:403-414
- Grosvenor, Elizabeth 43.1/2:522-526
- Guild of St. George 38.2:85-108; 43.1/2:495-500; 47.1:271-276
- Gutjahr, Paul C. *Bestsellers in Nineteenth-Century America: An Anthology* 45.1:132-136
- Hadjiafxendi, Kyriaki *Crafting the Woman Professional in the Long Nineteenth Century: Artistry and Industry in Britain* 42.1:113-121
- Haggard, H. Rider 46.2:209-215
- Hall, Catherine *Macaulay and Son: Architects of Imperial Britain* 43.1/2:445-468

- Halliwell, Martin *William James and the Transatlantic Conversation* 42.2:409-411
- Halloran, William F. *Life and Letters of William Sharp and "Fiona Macleod," The* 49.1:227-336
- Hampden, Renn Dickson 44.1:179-186
- Hanley, Keith *Persistent Ruskin: Studies in Assimilation and Effect* 42.1:145-162
- Hanlon, Christopher *America's England: Antebellum Literature and Atlantic Sectionalism* 42.1:207-211; *Emerson's Memory Loss: Originality, Communitality and the Late Style* 46.2:145-152; 46.2:254-259
- Hardy, Thomas 38.1:234-236; 38.1:240-245; 42.1:246-252; 42.2:354-359; 43.1/2:245-262; 43.1/2:469-494; 46.1:236-240; 46.2:222-227
Jude the Obscure 43.1/2:245-262
- Harper, Ellen Watkins 43.1/2:510-514
- Harraden, Beatrice 46.2:222-227
- Harris, Joel Chandler 49.2:187-210 *Uncle Remus: His Songs and Sayings* 49.2:187-210
- Harrison, Stephen *Victorian Horace: Classics and Class* 46.2:153-164
- Harvard University 47.2:208-212; 49.1:237-245
- Harvey, Samantha C. *Transatlantic Transcendentalism: Coleridge, Emerson, and Nature* 43.1/2:403-414
- Hasell, Elizabeth Julia 43.1/2:101-114
- Hausmann, Georges-Eugène H. 46.1:97-122
- Hawthorne, Nathaniel 42.1:201-203; 43.1/2:506-510; 43.1/2:510-514; 43.1/2:522-526 *The Scarlet Letter* 46.1:203-207
- Headlam, Stewart Duckworth 38.2:109-132
- Heady, Emily Walker *Victorian Conversion Narratives and Reading Communities* 42.1:223-228
- Hemans, Felicia 42.2:387-397
- Herbert, Henry 42.1:207-211
- Hewison, Robert *Ruskin and His Contemporaries* 47.2:193-200

Subject Index

- Hewitt, Martin *Dawn of the Cheap Press in Victorian Britain, The: The End of the "Taxes on Knowledge," 1849-1869* 42.2:412-15
- Hill, Octavia 47.2:193-200
- Hobbes, Thomas 45.1:93-100
- Hopkins, Gerard Manley 38.2:195-214
- Horace 46.2:153-164
- Horne, R.H. 43.1/2:115-134 *New Spirit of the Age, The* 43.1/2:115-134
- Howe, Anthony *Romanticism and the Letter* 49.1:215-226
- Howe, Julia Ward 42.2:359-365; 42.2:383-387
- Howell, Jessica *Exploring Victorian Travel Literature: Disease, Race and Climate* 42.2:283-298
- Howells, William Dean 43.1/2:506-510; 43.1/2:522-526
- Hudson, W.H. 46.2:187-190
- Hudspeth, Robert N. *Correspondence of Henry David Thoreau, The, Volume I:1834-1848* 42.1:191-200; *Henry David Thoreau, The Correspondence of Henry D. Thoreau Volume 1849-1856* 46.2:246-253
- Hughes, Linda K. *Replication in the Long Nineteenth Century: Remakings and Reproductions* 46.2:215-219
- Hume, David 44.2:49-70; 46.2:1-24 "Of Standards of Taste" 46.2:1-24
- Hunt, Leigh 49.1:215-226
- Hunter, Joseph 51.1/2:17-36 *Hampshire Glossary* 51.1/2:17-36
- Hurley, Michael D. *Thinking through Style: Non-Fiction Prose of the Long Nineteenth Century* 46.2:125-134; 48.1/2:191-202
- Husbands, Shayne *Early Roxburghe Club 1812-1835, The: Book Club Pioneers and the Advancement of English Literature* 46.1:245-248
- Hutton, Richard Holt 43.1/2:135-150
- Huxley, T.H. (Thomas Henry) 38.1:35-58; 39.1/2:87-112; 39.1/2:519-526; 42.2:354-359
- Huysman, Karl-Joris 47.1:312-316
- Iceland 45.1:147-151
- Iliad* (Homer) 39.1/2:323-352; 42.1:246-252

- illustration (illustrators) 38.2:35-64; 44.1:238-241; 49.2:187-210;
51.1/2:237-240
- imagination 38.1:35-58; 38.1:240-245; 41.1/2:255-276; 43.1/2:263-282;
43.1/2:429-435; 43.1/2:531-538; 45.1:147-151; 46.2:145-152;
46.2:203-209
- imperialism 39.1/2:255-284; 42.2:283-298; 43.1/2:445-468; 44.1:21-38;
46.1:75-96; 46.1:231-236; 46.2:93-124; 46.2:180-187; 46.2:193-
196; 46.2:209-215; 47.2:165-192; 49.1:43-60; 49.1:240-244;
49.1:187-214; 49.1:256-262 *see also* colonialism
- India (British relations with) 43.1/2:445-468; 46.2:231-236; 49.1:43-60;
49.2:255-258
- Ingersoll, Robert 39.1/2:173-200
- Irscher, Christoph *Louis Agassiz: Creator of American Science*
42.1:214-222
- Irving, Washington 42.1:31-39; 47.2:235-240 "Rip Van Winkle" 42.1:31-
39; 43.1/2:522-526
- Ivimey, Joseph 39.1/2:443-454 *Pilgrims of the Nineteenth Century*
39.1/2:443-454
- Jaberg, Karl 51.1/2:187-218
- Jackson, Lee *Dirty Old London: The Victorian Fight Against Filth*
43.1/2:500-503
- Jacobs, Harriet 43.1/2:506-510; 48.1/2:218-223
- Jacobson, Jenny *Carrying off the Palaces: John Ruskin's Lost
Daguerreotypes* 45.1:163-168
- Jacobson, Ken *Carrying off the Palaces: John Ruskin's Lost
Daguerreotypes* 45.1:163-168
- James, Henry 43.1/2:403-414; 48.1/2:212-218
- James, William 38.2:225-231; 42.2:409-411; 43.1/2:403-414; 49.1:263-
268
- Jameson, Anna 45.1:101-108
- Jefferson, Thomas 44.1:186-191
- Jeffries, Richard 43.1/2:429-435; 46.2:261-264; 48.21/2:238-241 *After
London, or, Wild England* 46.2:261-264

Subject Index

- Jerome, Jerome K. 46.2:209-215
- Jewett, Sara Orne 43.1/2:506-510
- Jewsbury, Geraldine 43.1/2:151-170; 44.1:1-20
- Johnson, Paul *Darwin: Portrait of a Genius* 42.1:136-44
- Johnson, Rochelle L. *Thoreau in an Age of Crisis: Uses and Abuses of an American Icon* 50.1/2:301-316
- Johnson, Samuel 44.1:179-186
- Johnston, Judith *Victorian Women and the Economies of Travel, Translation and Culture, 1830-1870* 42.2:397-401
- journalism 39.1/2:455-480; 42.1:253-256; 42.2:125-154; 46.1:7-34; 46.2:125-134; 49.1:61-108
- Jovellanos, Gaspar de Melchor 41.1/2:53-78
- Jud, Jacob 51.1/2:187-218
- Judaism 40.1:242-246
- Judd, Richard W. *Finding Thoreau: The Meaning of Nature in the Making of an Environmental Icon* 47.1:259-270
- Kaledin, Arthur *Tocqueville and His America: A Darker Horizon* 42.1:163-170
- Kant, Immanuel 40.2:217-226; 44.2:49-70; 51.1/2:219-236
- Kassis, Dimitrios *Icelandic Utopia in Victorian Travel Literature* 45.1:147-151
- Kateb, George *Lincoln's Political Thought* 44.1:163-170
- Kavanagh, Julia 42.2:405-408; 43.1/2:171-192 *English Women of Letters* 43.1/2:171-192
- Keats, John 42.2:387-397; 43.1/2:429-435; 46.2:222-227; 49.1:215-226; 50.1/2:337-341
- Keckley, Elizabeth 42.2:425-428
- Kennedy, John Pendleton 42.1:207-211
- Kennedy, Valerie *Discourses of Travel, Exploration, and European Power in Egypt from 1750 to 1956* 51.1/2:240-44; *Henrietta Liston's Travels: The Turkish Journals, 1812-1820* 48.1/2:223-225
- King and I, The* (musical) 50.1/2:341-347

- King, Andrew *Researching the Nineteenth-Century Periodical Press* 46.2:135-144
- King, Ed *W.T. Stead: Newspaper Revolutionary* 42.2:419-424
- Kinglake, Alexander 49.1:187-214 *Eothen* 49.1:187-214
- Kingsley, Charles 38.1:234-236
- Kipling, Rudyard 46.2:93-124; 46.2:209-215
- Klimaszewski, Melisa *Collaborative Dickens: Authorship and Victorian Christmas Periodicals* 47.2:204-208
- Klingstone, Helen *Paraphernalia! Victorian Objects* 47.1:277-282;
Victorian Narratives of the Recent Past: Memory, History, Fiction 46.1:258-261
- Kneeland, Abner 49.1:237-245
- Knezevich, Ruth *Thaddeus of Warsaw. A Novel*, by Jane Porter 47.2:240-244
- Know-Nothing Party (American political organization) 48.1/2:93-120
- knowledge diffusion 44.1:1-20
- Kohler, Kaufman 39.1/2:353-376
- Kohler, Michelle *Miles of Stare: Transcendentalism and the Problem of Literary Vision in Nineteenth-Century America* 43.1/2:506-510
- Kohut, Alexander 39.1/2:353-376
- Kornbluh, Anna *Realizing Capital: Financial and Psychic Economies in Victorian Form* 42.2:370-373
- Kucich, John J. *Rediscovering the Maine Woods: Thoreau's Legacy in an Unsettled Land* 47.1:259-270
- labor 38.2:65-84; 38.2:109-132; 42.1:73-94; 44.1:225-228; 45.1:29-63; 45.1:101-108; 45.2:151-184; 46.2:168-173; 47.2:193-200; 49.1:159-186
- Lafargue, Paul 49.1:159-186
- Lamarre, Thomas *William James: Empiricism and Pragmatism* 49.1:263-268
- Lamb, Charles 42.1:229-231; 46.2:125-134
- Lamonaca, Maria *Masked Atheism: Catholicism and the Secular Victorian Home* 38.1:236-238

Subject Index

- Lane, Leeann. *Leisure and the Irish in the Nineteenth Century* 45.1:129-132
- language (in nineteenth-century literature) 40.1:261-264; 48.1/2:165-189
- language collectors Special Issue 51.1/2:1-218
- Lapoujade, David *William James: Empiricism and Pragmatism* 49.1:263-268
- LaRocca, David *Emerson's English Traits and the Natural History of Metaphor* 42.1:179-184; 43.1/2:403-414; *Power to Translate the World, A: New Essays on Emerson and International Culture* 44.1:192-195; 44.1:196-201
- Larsen, Timothy *John Stuart Mill: A Secular Life* 47.1: 289-294; *People of the Book, A: The Bible and the Victorians* 39.1/2:519-526
- Latané, David E. *William Maginn and the British Press: A Critical Biography* 42.2:415-418
- Lear, Edward 46.2:227-233
- Lecky, W.E.H. (William Edward Hartpole) 39.1/2:40-48; 39.1/2:49-57; 39.1/2:59-70
- Lecourt, Sebastian *Cultivating Belief: Victorian Anthropology, Secular Aesthetics, and the Liberal Imagination* 46.2:165-168
- lectures 42.2:273-282; 44.1:179-186
- Lee, Vernon (Violet Paget) 40.1:201-238; 43.1/2:193-210; 45.1:101-108; 46.2:125-134 "Dialogue on Poetic Morality" 40.1:201-238
- leisure 45.1:129-132
- Leith, Mary Charlotte Disney 45.1:147-151
- Leland, John 39.1/2:303-322
- Leopardi, Giacomo 44.1:113-136 *Zibaldone di Pensieri* 44.1:113-136
- Lerner, Ben 47.1:312-316
- letters (letter writing) 42.1:191-200; 44.1:238-241; 46.1:123-148; 46.2:93-124; 46.2:174-179; 46.2:246-253; 47.1:294-299; 49.1:215-226; 50.1/2:334-337
- Levin, Susan M. *Dorothy Wordsworth* 38.1 220-225; *Dorothy Wordsworth and Romanticism* 38.1:220-225

- Lewes, G.H. (George Henry) 38.1:35-58; 46.2:264-268; 46.2:219-222
Sea-Side Studies at Ilfracombe 38.1:35-58
- liberalism (in the nineteenth century) 42.1:246-256; 46.2:165-168;
46.2:190-193; 47.1:121-156; 49.1:69-90
- Lightman, Bernard *Evolution and Victorian Culture* 43.1/2:415-428
- Lill, Sarah Louise *Edward Lloyd and his World: Popular Fiction, Politics,
and the Press in Victorian Britain* 47.2:227-230
- Lincoln, Abraham 43.1/2:518-522; 44.1:163-170; 47.1:294-299
- Linton, Eliza Lynn 45.1:101-108
- Lipska, Aneta *Travel Writings of Marguerite Blessington, The: The Most
Gorgeous Lady on the Tour* 46.2:276-281
- Lister, Kate *Paraphernalia! Victorian Objects* 47.1:277-282
- Liston, Henrietta 48.1/2:218-223
- Lloyd, Edward 47.2:227-230
- Locke, John 44.2:49-70
- London (metropolitan area) 42.1:243-245; 43.1/2:500-503; 46.1:261-264;
46.2:241-245; 47.1:27-54
- London Corresponding Society 41.1/2:161-194; 41.1/2:277-312
- London Zoo 46.1:75-96
- Longfellow, Henry Wadsworth 42.2:273-282
- Longmuir, Anne *Victorian Literature: Criticism and Debates* 44.1:228-
231
- Loudon, Jane Webb 42.2:439-442
- Loudon, John Claudius 42.2:439-442
- Loxton, David 39.1/2:201-254
- Luckhurst, Roger *W.T. Stead: Newspaper Revolutionary* 42.2:419-424
- Lukács, György 44.1:87-112
- Macaulay, Thomas Babington 42.1:246-252; 43.1/2:227-244; 43.1/2:445-
468; 43.1/2:469-494; *History of England* 43.1/2:445-468;
43.1/2:469-494
- Macaulay, Zachary 43.1/2:445-468
- MacDonald, George 43.1/2:151-170

Subject Index

- MacDonald, Graham A. *John Ruskin's Politics and Natural Law: An Intellectual Biography* 46.2:263-268
- MacDuffie, Allen *Victorian Literature, Energy, and the Ecological Imagination* 43.1/2:429-435
- Machor, James L. *Reading Fiction in Antebellum America: Informed Response and Reception Histories, 1820-1865* 40.1:246-249
- Macintosh, Will B. *Selling the Sights: The Invention of the Tourist in American Culture* 47.2:235-240
- Macleod, Christopher *Companion to Mill, A* 46.1:185-194
- MacLeod, Jock *Literature, Journalism and the Vocabularies of Liberalism: Politics and Letters, 1886-1916* 42.1:253-256
- Macleod, Fiona *see* Sharp, William
- Madison, James 39.1/2:303-322
- Maginn, William 42.2:415-418; 47.2:117-142
- Mahawatte, Royce *George Eliot and the Gothic Novel: Genres, Gender, Feeling* 44.1:232-235
- Maidment, Brian *Persistent Ruskin: Studies in Assimilation and Effect* 42.1:145-162; *Robert Seymour and Nineteenth-Century Print Culture: Sketches by Seymour and Comic Illustration* 51.1/2:237-240
- Mainardi, Patricia *Another World: Nineteenth-Century Illustrated Print Culture* 46.2:135-144
- Maine, Henry 42.1:163-170
- Malachuk, Daniel *Two Cities: The Political Thought of American Transcendentalism* 45.1:151-158
- Mallarmé, Stephen 38.1:207-216
- Mann, Horace 42.1:201-203
- Manning, Henry Edward 39.1/2:527-540
- Mariotti, Shannon L. *Thoreau's Democratic Withdrawal: Alienation, Participation, and Modernity* 38.2:232-235; 38.2:236-241
- Marshall, Megan *Margaret Fuller: A New American Life* 42.1:95-113
- Marshall, Peter *Romantic Rationalist: A William Godwin Reader* 45.1:93-100
- Marti, Jose 47.2:230-235

- Martin, William H. *Fitzgerald's "Rubáiyát of Omar Khayyám": Popularity and Neglect* 42.1:171-178
- Martindale, Charles *Pater the Classicist: Classical Scholarship, Reception, and Aestheticism* 46.2:153-164
- Martineau, Harriet 44.1:222-225; 46.1:236-240; 46.1:258-261; 46.2:135-144; 46.2:222-227; Special Issue 47.2:1-192; 47.1:277-282; 48.1/2:191-202 *Eastern Life, Present and Past* 47.2:11-38; "Family History, A" 47.2:143-164; *Illustrations of Political Economy* 47.2:61-88; journalism 47.2:11-38; *Life in the Sickroom* 47.2:165-192; *Poor Laws and Paupers Illustrated* series 47.2:39-60
- Marx, Karl 39.1/2:40-48; 42.1:232-238; 42.2:370-373; 45.1:29-64; Special Issue 45.2:1-282; 47.1:235-258; Special Issue 49.1:1-186 Address at The Hague (1872) 45.2:185-230; *Capital* 49.1:159-186; "Economic and Philosophical Manuscripts" 49.1:109-140; "First Address to the International Working Men's Association" 45.2:117-150; "Speech on the Question of Free Trade" 45.2:151-184; Speeches to the Paris Commune (1871) 45.2:231-282; *Wage-Labour and Capital* 45.2:69-116
- Masani, Zareer *Macaulay: Britain's Liberal Imperialist* 43.1/2:445-468
- Mason, Sandra *Fitzgerald's "Rubáiyát of Omar Khayyám": Popularity and Neglect* 42.1:171-178
- Masson, David 43.1/2:211-226 *British Novelists and Their Styles* 43.1/2:211-226
- materialism 42.2:323-344; 42.2:377-379; 45.1:159-163; 45.2:1-68; 45.2:117-150; 45.2:185-230; 46.1:59-74; 46.2:45-70; 46.2:180-187; 46.2:190-193; 46.2:215-219; 47.1:91-120; 47.1:259-270; 47.1:277-282; 49.1:5-42; 49.1:159-186
- Matteson, John *Lives of Margaret Fuller, The* 42.1:95-112
- Maxwell, Catherine *Second Sight: The Visionary Imagination in Late Victorian Literature* 38.1:240-245
- Mayhew, Henry 44.1:171-178

Subject Index

- Mazzeno, Laurence W. *Animals in Victorian Literature and Culture: Contexts for Criticism* 45.1:126-129; *Twenty-First Century Perspectives on Victorian Literature* 42.2:345-350
- McCarthy, Cormac 46.1:211-216
- McClintock, Leopold 40.1:1-26 *The Voyage of the "Fox"* 40.1:1-26
- McCormack, Kathleen *George Eliot in Society: Travels Abroad and Sundays at the Priory* 42.2:315-322
- McKenzie, Jonathan *Political Thought of Henry David Thoreau, The: Privatism and the Practice of Philosophy* 44.1:217-222
- McLean, Thomas *Thaddeus of Warsaw. A Novel*, by Jane Porter 47.2:240-244
- McMillin, T.S. *Meaning of Rivers, The: Flow and Reflection in American Literature* 42.1:211-214
- McWilliam, Rohan *Edward Lloyd and his World: Popular Fiction, Politics, and the Press in Victorian Britain* 47.2:227-230
- Meehan, Sean Ross *Liberal Education in Late Emerson, A: Readings in the Rhetoric of Mind* 47.2:208-212
- Melville, Herman 40.1:246-249; 43.1/2:403-414; 43.1/2:515-518; 45.1:29-64; 46.1:211-216; 48.1/2:93-120; 48.1/2:218-223 "Bartleby, the Scrivener" 45.1:29-64; *Benito Cereno* 48.1/2:93-120; *Confidence-Man, The* 48.1/2:93-120; *Moby-Dick* 48.1/2:93-120; "Piazza, The" 48.1/2:93-120
- memory 42.2:387-397; 43.1/2:531-538; 46.1:258-261; 46.2:145-152; 46.2:254-259; 47.1:91-120
- Mendelssohn, Michèle *Making Oscar Wilde* 46.2:268-273
- Mill, John Stuart 42.1:163-70; 42.2:299-314; 46.1:185-194; 46.1:236-240; 46.2:187-190; 46.2:190-193; Special Issue 47.1:1-258; 47.1:289-294 *Considerations on Representative Government* 47.1:121-156; feminism 47.1:157-196; marginalia 47.1:90-120; *On Liberty* 47.1:121-156; 47.1:157-196; *Principles of Political Economy* 47.1:97-234; "Spirit of the Age, The" 47.1:27-54
- Miller, Dale E. *Companion to Mill* 46.1:185-194

- missionaries (missionary societies) 48.1/2:121-152; 49.2:255-258;
51.1/2:79-100
- Mitchell, Donald Grant 43.1/2:522-526
- modernism 42.2:17-42; 46.1:226-231
- modernity 38.2:13-34; 38.2:157-194; 38.2:232-235; 38.2:236-241;
39.1/2:49-57; 42.1:122-135; 42.2:283-298; 44.1:113-136; 46.1:97-
122; 46.2:196-203; 48.1/2:218-223; 48.1/2:226-231; 50.1/2:334-337
- Moldenhauer, Joseph M. *Excursions*, by Henry David Thoreau 38.1:183-
206
- Monaci, Ernesto 51.1/2:163-186
- Montagu, Mary Wortley 46.2:196-203
- Mooney, Edward F. *Excursions with Thoreau: Philosophy, Poetry,
Religion* 44.1:212-216
- Moore, Grace *Victorian Environments: Acclimatizing to Change in British
Domestic and Colonial Culture* 46.2:180-187
- Moore, Thomas 47.2:117-142
- morality 39.1/2:195-224; 39.1/2:411-442; 40.1:201-236; 40.2:163-180;
40.2:217-226; 42.1:201-203; 42.2:354-359; 43.1/2:151-170;
43.1/2:193-210; 43.1/2:227-244; 43.1/2:469-494; 44.1:21-38;
44.1:179-186; 44.2:49-70; 45.1:117-121; 46.2:231-236; 47.1:121-
156; 50.1/2:231-250
- More, Thomas 41.1/2:79-110
- Moretti, Franco. *Bourgeois, The: Between History and Literature*
42.2:323-344
- Morley, John 43.1/2:227-244; 45.1:65-92; 46.2:190-193; 46.2:193-196
- Morris, William 38.1:147-182; 42.1:73-94; 42.1:246-252; 46.2:264-268;
47.2:212-217 *Dream of John Ball, A* 42.1:73-94; *News from Nowhere*
38.1:147-182
- Morrison, Kevin A. *Micro-History of Victorian Liberal Parenting, A:
John Morley's "Discreet Indifference"* 46.2:193-196; *Victorian
Liberalism and Material Culture: Synergies of Thought and Place*
46.2:190-193

Subject Index

- Morrison, Ronald D. *Animals in Victorian Literature and Culture: Contexts for Criticism* 45.1:126-129
- Morrison, Tony *Beloved* 46.1:203-207
- Morton, John *Researching the Nineteenth-Century Periodical Press* 46.2:135-144
- mourning *see* death and dying
- Mrs. Warren *see* Francis, Eliza Jervis Warren
- Mudge, Jean McClure *Mr. Emerson's Revolution* 44.1:202-207
- Murison, Justine S. *Politics of Anxiety in Nineteenth-Century American Literature, The* 40.1:250-254
- Murphy, William *Leisure and the Irish in the Nineteenth Century* 45.1:129-132
- Murray, John 50.1/2:337-341
- Murray, Julia Sargent 42.2:425-428
- music 42.2:434-439; 44.2:135-154
- Mussell, James *W.T. Stead: Newspaper Revolutionary* 42.2:419-424
- Mutlu, Elvan *Crossing Borders in Victorian Travel: Spaces, Nations and Empire* 46.2:209-215
- Myers, Marshall *Rhetoric of Lincoln's Letters, The* 47.1:294-299
- Napier, William 42.1:246-252
- Napoleon Bonaparte 43.1/2:469-494; 51.1/2:240-244
- Napoleon III 46.1:97-122
- nationalism (in literature) 40.1:1-26; 40.1:254-257; 42.2:273-282; 43.1/2:301-320; 43.1/2:531-538; 51.1/2:1-16
- Newman, Francis William 39.1/2:323-352
- Newman, John Henry 39.1/2:58-70; 39.1/2:137-172; 43.1/2:436-444; 44.1:179-186; 46.2:125-134; 49.2:145-186 *Essay on the Development of Christian Doctrine* 39.1/2:137-172
- Newman, Judie *Edinburgh Companion to Nineteenth-Century American Letters and Letter Writing, The* 46.2:174-179
- newspapers *see* press (periodical press and newspapers)
- Nichols, Aidan *All Great Art is Praise: Art and Religion in John Ruskin* 45.1:173-180

- Nietzsche, Friedrich Wilhelm Special Issue 50.1/2:1-250 *Daybreak* 50.1/2:191-230; *Gay Science, The* 50.1/2:145-170; 50.1/2:191-230; 50.1/2:317-326; *Thus Spake Zarathustra* 50.1/2:7-48
- Nightingale, Florence 39.1/2:519-526
- Nordau, Max 46.2:219-222
- Norway 43.1/2:526-531
- NSPCC (National Society for the Prevention of Cruelty to Children) 40.1:258-261
- O’Gorman, Francis *Cambridge Companion to John Ruskin, The* 45.1:168-173
- O’Quinn, Daniel *Engaging the Ottoman Empire: Vexed Mediations, 1690-1815* 46.2:196-203
- Oestreich, Kate Faber *Transmedia Storytelling: Pemberley’s Digital Adaptations of Jane Austen and Mary Shelley* 46.2:276-281
- Oliphant, Margaret 43.1/2:245-262; 46.2:135-144
- Oliver!* (musical) 50.1/2:341-347
- Otterberg, Henrik *Alma Natura, Ars Severa: Expanses & Limits of Craft in Henry David Thoreau* 44.1:155-162; *Thoreau in an Age of Crisis: Uses and Abuses of an American Icon* 50.1/2:301-316
- Ottoman Empire 46.2:196-203; 49.1:187-214
- Owen, Robert 49.1:5-42
- Owenson, Sydney 49.2:255-258
- Oxford Movement 39.2/2:113-136; 44.1:179-186; 50.1/2:281-300
- Pacheco, Derek *Moral Enterprise: Literature and Education in Antebellum America* 42.1:201-203
- pain 46.2:236-240
- Paley, William 44.1:179-186
- Palmegiano, E.M. *Perceptions of the Press in Nineteenth-Century British Periodicals* 42.1:253-256
- Pardo, Julia 46.2:209-215
- Paris (France) 46.1:97-122
- Parker, Theodore 49.1:237-245

Subject Index

- Parkins, Wendy *Victorian Sustainability in Literature and Culture*
46.2:187-190
- Pater, Walter 38.1:234-236; 38.1:240-245; 43.1/2:371-384; 46.2:125-134;
46.2:153-164; 46.2:165-168; 46.2:168-173; 47.1:312-316;
48.1/2:242-246 *Marius, The Epicurean* 46.2:153-164
- Patterson, David *Missouri River Journals of John James Audubon, The*
46.1:248-252
- Peabody, Elizabeth Palmer 42.1:201-203; 42.2:383-387; 43.1/2:510-514;
49.1:237-245
- penny press (penny dreadfuls) 46.2:241-245
- Petherbridge, Dora *Henrietta Liston's Travels: The Turkish Journals,
1812-1820* 48.1/2:223-225
- Pethers, Matthew *Edinburgh Companion to Nineteenth-Century American
Letters and Letter Writing, The* 46.2:174-179
- philology 44.1:113-136; 50.1/2:75-104; 50.1/2:145-170; 50.1/2:317-326;
51.1/2:17-36
- philosophy 44.1:186-191; 44.1:212-216; 44.1:217-222; 44.2:13-36;
44.2:49-70; 45.1:109-116; 46.2:259-263; 49.1:109-140; 50.1/2:75-
104 *see also* Emerson, Ralph Waldo; James, William; Pragmatism;
Thoreau, Henry David
- photography (in the nineteenth century) 43.1/2:531-538
- Pinette, Matthew *L'oeil de Ruskin, L'exemple de la Bourgogne* 44.1:137-
154
- Pizer, Donald *Significant Hamlin Garland, The: A Collection of Essays*
42.2:431-434
- Plato 46.2:145-152
- Poe, Edgar Allan 40.1:246-249; 43.1/2:403-414; 43.1/2:515-518;
46.1:211-216; 48.1/2:242-246
- political economy *see* economics
- politics 42.1:53-256; 43.1/2:415-428; 44.1:113-136; 44.1:217-222;
47.2:212-217; 47.2:227-230; 47.2:230-235; 49.1:5-42; 49.1:109-
140; 49.1:141-158; 49.1:215-226; 49.1:256-262; 51.1/2:163-186;
51.1/2:187-218

- Ponzio, Peter J. *Themes in Dickens: Seven Recurring Concerns in the Writings* 46.2:238-241
- Poole, Adrian *Fitzgerald's "Rubáiyát of Omar Khayyám": Popularity and Neglect* 42.1:171-178
- Pope, Alexander 42.1:246-252; 43.1/2:469-494
- Porter, Jane 47.2:240-244 *Thaddeus of Warsaw* 47.2:240-244
- Potter, Jonathan *Discourses of Vision in Nineteenth-Century Britain: Seeing, Thinking, Writing* 46.2:219-22
- Powell, John Wesley 42.1:211-214
- pragmatism 38.2:225-231; 43.1/2:403-414; 44.1:186-191; 49.1:263-268
- press (periodical press and newspapers) 39.1/2:173-200; 39.1/2:255-284; 42.1:253-256; 42.2:412-415; 42.2:415-418; 42.2:419-424; 42.2:425-428; 44.1:171-178; 44.1:228-231; 45.1:101-108; 46.2:125-134; 47.2:204-208; 47.2:227-230; 48.1/2:226-231; 49.1:246-248; 49.1:249-255; 50.1/2:337-341
- Pettijohn, Elizabeth *Pater the Classicist: Classical Scholarship, Reception, and Aestheticism* 46.2:153-164
- Prochaska, Frank *Eminent Victorians on American Democracy: The View from Albion* 42.1:63-170
- Protestantism 38.1:236-238; 39.1/2:82-86; 39.1/2:137-172; 39.1/2:201-254; 39.1/2:377-410; 39.1/2:443-454; 40.1/2:411-442; 43.1/2:436-444; 49.2:91-112 *see also* Anglicans (Anglican Church)
- Proust, Marcel 38.2:133-156; 44.1:137-154
- Prussia 49.1:61-108
- Pugin, Augustus 43.1/2:436-444
- Pullan, Matilda Marian 45.1:101-108
- Puritanism 39.1/2:411-442
- Purton, Valerie *Darwin, Tennyson and Their Readers: Explorations in Victorian Literature and Science* 42.1:238-43; *Dickens and the Sentimental Tradition: Fielding, Richardson, Sterne, Goldsmith, Sheridan, Lamb* 42.1:229-231; *John Ruskin and Nineteenth-Century Education* 47.1:271-276

Subject Index

- Pusey, E.B. (Edward Bouverie) 39.1/2:285-302; 39.1/2:519-526;
43.1/2:436-444
- Pynchon, Thomas 46.1:203-207 *Gravity's Rainbow* 46.1:203-207
Quarterly Review 50.1/2:337-341
- race 42.2:283-292; 43.1/2:403-414; 44.2:177-196; 46.1:185-194; 49.2:91-
112; 49.2:211-254; 50.1/2:301-316 *see also* slavery
- Raden, Audrey *When I Come to Die: Process and Prophecy in Thoreau's
Vision of Dying* 46.2:241-246
- railway reading 46.2:273-275
- Raleigh, Alexander 39.1/2:201-254
- Rapp, George 39.1/2:481-518 *Gedanken über die Bestimmung des
Menschen* [Thoughts on the Destiny of Man] 39.1/2:481-518
- Rappaport, Jill *Economic Women: Essays on Desire and Dispossession in
Nineteenth-Century British Culture* 42.1:113-121
- Rapple, Brendan *Matthew Arnold and English Education: The Poet's
Pioneering Advocacy in Middle Class Instruction* 47.1:271-276
- Rasmussen, Joel D.S. *William James and the Transatlantic Conversation*
42.2:409-411
- realism 42.2:323-344; 42.2:431-434; 46.2:264-268; 47.2:39-60
- Reed, Sampson 46.2:216-220
- Reid, James D. *Thoreau's Importance for Philosophy* 42.2:379-82
- religion Special Issue 39.1/2:1-540; 42.2:359-365; 42.2:366-369;
43.1/2:436-444; 44.1:212-216; 45.1:137-141; 45.1:173-180;
46.2:165-168; 47.2:11-38; 48.1/2:203-212; 49.1:237-245; 49.2:91-
112; 50.1/2:281-300 *see also* Catholicism, Protestantism, Oxford
Movement
- Renan, Ernest 49.2:91-112
- Réville, Albert 39.1/2:87-112
- Reynolds, George William MacArthur 44.1:171-178
- rhetoric 38.1:13-34; 38.1:99-126; 44.1:163-170; 46.1:216-220; 46.2:145-
152; 47.1:294-299; 47.1:305-308; 47.2:208-212; 47.2:221-227
- Richardson, Edmund *Classical Victorians: Scholars, Scoundrels and
Generals in Pursuit of Antiquity* 43.1/2:469-494

- Richardson, Samuel 42.1:229-231
- Ricketson, Daniel 46.2:246-253
- Rigby, Elizabeth (Lady Eastlake) 40.1:141-172
- Robertson, Michael *Last Utopians, The: Four Late Nineteenth Century Visionaries and Their Legacy* 47.2:212-217
- Robinson, Charles E. *Modern Prometheus, The: The Original Two-Volume Novel of 1816-1817 from the Bodleian Library Manuscripts* 38.1:225-230
- Robinson, Marilynne 47.1:312-316
- Rogers, Beth *Women, Periodicals, and Print Culture in Britain, 1830s-1900s: The Victorian Period* 49.1:246-248
- Romanticism 38.1:220-225; 38.2:65-84; 40.1:242-246; 41.1/2:195-224; 42.2:17-42; 42.2:387-397; 43.1/2:510-514; 45.1:93-100; 49.1:215-226
- Rooney, Paul Raphael *Railway Reading and Late-Victorian Literary Series* 46.2:273-275
- Rosen, Frederick *Mill* 42.2:299-314
- Rossetti, Christina 39.1/2:285-302; 45.1:101-108; 46.2:187-190; 47.1:277-282; 50.1/2:341-347 *Goblin Market* 50.1/2:341-347
- Rossetti, Dante Gabriel 45.1:137-141; 46.1:264-268; 47.1:277-282
- Rousseau, Jean Jacques 45.1:93-100
- Routledge Detective Books 46.2:273-275
- Rowson, Susan 43.1/2:510-514
- Roxburghe Club 46.2:245-248
- Ruskin, John 38.1:127-146; 38.2: Special Issue 38.2:1-194; 38.2:195-214; 38.2:215-221; 40.1:173-200; 40.2:129-162; 42.1:145-162; 43.1/2:263-282; 43.1/2:429-435; 43.1/2:495-500; 43.1/2:503-506; 44/1:137-154; 45.1:163-168; 45.1:168-173; 45.1:173-80; 46.2:264-268; 46.2:125-134; 46.2:263-268; 47.1:271-276; 47.1:299-305; 47.2:193-200; 47.1:312-316 *Fors Clavigera* 38.2:221-225; 47.2:193-200; *Harbours of England, The* 38.2:65-84; *Modern Painters, Vol. V* 38.2:35-64; 38.2:85-108 *Unto This Last* 38.2:13-34; 38.2:85-108
- Russia 38.2:157-194; 42.2:211-236

Subject Index

- Ryan, Robert M. *Charles Darwin and the Church of Wordsworth* 45.1:122-225
- Said, Edward 49.1:256-262
- Saint-Beuve, Charles Augustin 49.1:91-112
- Sala, George Augustus 44.1:171-178
- Sand, George (Amantine Lucile Aurore Dupin de Francueil) 42.2:93-124; 46.2:168-173
- Sanders, Andrew *In the Olden Time: Victorians and the British Past* 43.1/2:469-494
- Sandy, Mark *Romanticism, Memory, and Mourning* 42.2:387-397
- sanitation 43.1/2:503-506; 47.2:165-192
- satire 42.1:1-30; 46.2:45-68; 47.2:235-240; 50.1/2:49-74
- Scharnhorst, Gary *Quaker City Travel Letters of Mary Mason Fairbanks, The* 50.1/2:334-337
- Scheuermeier, Paul 51.1/2:187-218
- Schneider, Richard J. *Civilizing Thoreau: Human Ecology and the Emerging Social Sciences in the Major Works* 44.1:208-212; *Dark Nature: Anti-Pastoral Elements in American Literature and Culture* 46.1:211-16; 50.1/2:327-33
- Schulz, Dieter *Emerson and Thoreau or Steps Beyond Ourselves: Studies in Transcendentalism* 42.1:185-191
- science (in nineteenth century) 42.1:214-222; 42.2:354-359; 43.1/2:415-428; 43.1/2:541-544; 44.1:67-86; 45.1:1-28; 45.1:117-121
- Scott, Grant F. *Illustrated Letters of Richard Doyle to His Father, 1842-1843, The* 44.1:238-241
- Scott, Heidi M. *Chaos and Cosmos: Literary Roots of Modern Ecology in the British Nineteenth Century* 43.1/2:429-435
- Scott, Walter 38.1:99-126; 42.1:246-252; 43.1/2:436-444; 43.1/2:469-494; 46.2:258-261; 50.1/2:337-341
- Sedgwick, Catherine 40.1:246-249
- sensation fiction *see* sensationalism
- sensationalism 38.1:239-240; 43.1/2:245-262; 44.1:232-235
- sentimentalism (sentimental tradition) 42.1:229-231; 42.2:374-377

- sermons 39.1/2:113-136; 39.1/2:201-254; 40.2:181-188
- Seymour, Robert 51.1/2:237-240
- Shannon, Mary L. *Dickens, Reynolds, and Mayhew on Wellington Street: The Print Culture of a Victorian Street* 44.1:171-178
- Sharp, William 49.1:227-236
- Shattock, Joanne *Journalism and the Periodical Press in Nineteenth-Century Britain* 46.2:135-144
- Shaver, Lisa S. *Reforming Women: The Rhetorical Tactics of the American Female Reform Society 1834-1854* 46.2:305-308
- Shelley, Mary 38.1:225-230; 43.1/2:429-435; 45.1:93-100; 46.2:276-281
Frankenstein 38.1:225-230; 44.1:235-238; 45.1:93-100; 49.1:215-226
- Shelley, Percy Bysshe 38.1:225-230; 42.2:387-397; 46.2:125-134; 49.1:215-226
- Sheridan, Richard Brinsley 42.1:229-231
- Sherman, William T. 43.1/2:518-522
- Sigourney, Lydia 42.2:374-377
- Sizeranne, Robert de la 44.1:137-154
- skepticism 39.1/2:285-302; 41.1/2:379-410; 50.1/2:105-144
- Slater, Michael. *Charles Dickens* 38.1:230-233
- slavery (in the United States) 39.1/2:377-410; 45.1:151-158; 45.1:159-163; 46.2:25-44; 47.2:89-116; 47.2:221-227; 47.2:230-235; 49.1:141-158; 49.2:187-210; 49.2:211-254
- Slowey, Gerard *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136
- Smiles, Samuel 43.1/2:283-300 *Self-Help* 43.1/2:283-300
- Smith John (Captain) 42.1:211-214
- Smith, Charlotte 42.2:387-397
- Smith, Michelle J. *Victorian Environments: Acclimatizing to Change in British Domestic and Colonial Culture* 46.2:180-187
- Smithfield Removal Act (1852) 46.2:241-245
- Snyder, Carey *Women, Periodicals and Print Culture in Britain, 1890s-1920s: The Modernist Period* 48.1/2:226-231

Subject Index

- socialism 38.1:147-182; 38.2:109-132; 42.2:181-210; 45.2:1-68;
47.1:197-234; 47.1:235-258; 49.1:5-42
- Society of Dilettanti 46.2:196-203
- solitude 48.1/2:218-223
- Southard, Bjørn Stillion *Peculiar Rhetoric: Slavery, Freedom, and the African Colonization Movement* 46.2:221-227
- Southey, Robert 49.2:255-258
- Southworth, E.D.E.N. 42.2:425-428; 43.1/2:510-514
- Spector, Sheila A. *Romanticism/Judaica: A Convergence of Cultures* 40.1:242-246
- Spencer, Herbert 39.1/2:49-57; 39.1/2:58-70; 46.2:219-222
- Speq, François *Thoreauvian Modernities: Transatlantic Conversations on an American Icon* 42.1:122-135
- Sperber, Jonathan *Karl Marx: A Nineteenth-Century Life* 42.1:232-238
- Spooner, Catherine *Monstrous Media/Spectral Subjects: Imaging Gothic from the Nineteenth Century to the Present* 44.1:235-38
- Spooner, Lysander 44.1:39-66 *No Treason: The Constitution of No Authority* 44.1:39-66
- Sprach- und Sachatlas Italiens und der Südschweiz* (AIS) [Linguistic and Ethnographic Atlas of Italy and Southern Switzerland] 51.1/2:187-218
- Spurgeon, Charles 39.1/2:285-302; 39.1/2:519-526
- Stauffer, Andrew *Virtual Victorians: Networks, Connections, Technologies* 244.1:241-243
- Stead, W.T. 42.2:419-424
- Stearns, Precious McKenzie *Women Rewriting Boundaries: Victorian Women Travel Writers* 45.1:141-146
- Stephen, Leslie 43.1/2:301-320 *Dictionary of National Biography* 43.1/2:301-320
- Stephenson, Neal 48.1/2:231-235
- Stern, Kimberly *Social Life of Criticism, The: Gender, Critical Writing, and the Politics of Belonging* 45.1:101-108
- Sterne, Laurence 42.1:229-231

- Sternfeld, Joel *Landscapes After Ruskin: Redefining the Sublime* 47.1:299-305
- Stevenson, Robert Louis 38.2:195-214; 43.1/2:429-435 *Dr Jekyll and Mr Hyde* 44.1:235-238
- Stoker, Bram 40.1:115-140; 46.2:219-222; 48.1/2:242-246 *Dracula* 44.1:235-238
- Stowe, Harriet Beecher 48.1/2:203-213
- Strand, The magazine* 45.1:180-183
- Strehlow, Carl 51.1/2:79-100
- Strong, Michele M. *Education, Travel and the "Civilization" of the Victorian Working Classes* 42.2:283-298
- Strong, Rowan *Victorian Voyages & Emigrant Voyages to British Colonies, c. 1840 – c. 1914* 46.1:253-257
- Sturgis, Caroline 42.2:383-387
- style 44.1:87-112; 44.1:113-136; 44.2:71-94; 44.2:95-114; 46.1:149-184; 46.2:125-134; 48.1/2:191-202; 49.2:69-90; 50.1/2:1-6; 50.1/2:75-104; 50.1/2:191-230; 50.1/2:145-170; 50.1/2:171-190; 50.1/2:231-250
- Sullivan, Robert E. *Macaulay: The Tragedy of Power* 43.1/2:445-468
- Sweat, Margaret 42.2:383-387
- Swift, Jonathan 43.1/2:469-494
- Swinburne, A.C. (Algernon Charles) 43.1/2:29-48; 43.1/2:321-338; 47.1:277-282 "Anactoria" 43.1/2:321-338; *Notes on Poems and Reviews* 43.1/2:321-338; 48.1/2:242-246
- Sylva, Carmen 46.2:209-215
- Symonds, John Addington 43.1/2:339-356
- Tankard, Alex *Tuberculosis and Disabled Identity in Nineteenth Century Literature: Invalid Lives* 46.2:222-227
- Tartt, Donna 48.1/2:231-235
- Taylor, Harriet 47.1:157-196; 47.1:197-234
- technology (impact on the Victorians and Victorian Studies) 42.2:350-353; 44.1:241-243; 46.1:59-74; 46.2:135-144; 46.2:215-219; 48.1/2:203-212; 48.1/2:218-223

Subject Index

- Tennyson, Alfred 38.1:234-236; 42.1:238-243; 50.1/2:337-341
- Thackeray, William Makepeace 42.1:246-252; 43.1/2:469-49
- Tharaud, Jerome *Apocalyptic Geographies: Religion, Media, and the American Landscape* 48.1/2:203-212
- theater 42.1:145-162; 46.2:203-209; 48.1/2:235-238; 50.1/2:341-347
- theology *see* religion
- Thom, Martin *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136
- Thompson, Roger *Emerson and the History of Rhetoric* 46.2:145-152
- Thompson, Tappan 47.2:235-240
- Thoreau, Henry David 38.1:183-206; 38.2:232-235; 38.2:236-241; 40.1:91-114; 40.2:227-242; 42.1:122-135; 42.1:185-191; 42.1:191-200; 42.1:211-214; 43.1/2:522-526; 43.1/2:541-544; 44.1:155-162; 44.2:1-12; 44.2:13-36; 42.2:377-379; 42.2:379-382; 44.1:186-191; 44.1:208-212; 44.1:212-216; 44.1:217-222; Special Issue 42.2:1-252; 45.1:1-28; 45.1:151-158; 45.1:159-163; 46.1:195-202; 46.1:211-216; 46.2:25-44; 46.2:216-220; 46.2:220-223; 46.2:224-227; 46.2:241-246; 46.2:246-253; 47.1:259-270; 47.2:200-204; 48.1/2:218-223; 49.1:237-245; 50.1/2:301-316 *Excursions* 38.1:183-206; *Maine Woods, The* 44.2:177-196; poetry 44.2:155-176; *Walden* 40.3:227-242; 44.2:49-70; 44.2:115-134; 44.2:235-252; 46.1:195-202; 46.2:25-44; 46.2:246-253; *Week on the Concord and Merrimack Rivers. A* 44.2:155-176; 44.2:71-94; 44.2:155-176; 46.2:246-253; "Wild Apples" 44.2:95-114; 44.2:197-212; *Wild Fruits* 44.2:71-94
- Thorson, Robert M. *Boatman, The: Henry David Thoreau's River Years* 45.1:224-227; *Walden's Shore: Henry David Thoreau and Nineteenth-Century Science* 43.1/2:541-544
- Tilley, Elizabeth *Periodical Press in Nineteenth-Century Ireland, The* 49.1:249-255
- time (nineteenth-century concepts of) 44.2:37-48
- Timrod, Henry 42.1:207-211
- Tipple, Samuel Augustus 39.1/2:201-254
- Tocqueville, Alexis de 42.1:163-170
- tourism *see* travel and travel literature

- Trails, H.D. 43.1/2:357-370
- Transcendentalism 42.2:125-154; 42.2:383-387; 43.1/2:506-510; 44.2:71-94; 45.1:151-158; 46.1:216-220; 47.2:208-212; 49.1:227-242; 49.2:211-254; 51.1/2:219-236 *see also* Emerson, Ralph Waldo; Fuller, Margaret; Thoreau, Henry David
- transdisciplinarity 40.2:105-128
- transnationalism 42.2:273-282
- travel and travel literature 42.1:203-207; 42.2:283-298; 42.2:397-401; 45.1:141-146; 46.1:227-231; 46.1:253-257; 46.2:187-190; 46.2:196-203; 46.2:209-215; 46.2:281-286; 47.2:218-221; 47.2:230-235; 47.2:235-240; 50.1/2:251-280; 50.1/2:334-337; 51.1/2:240-244
- Tredennick, Bianca *Victorian Transformations: Genre, Nationalism and Desire in Nineteenth-Century Literature* 40.1:254-257
- Trevelyan, G.M. 42.1:246-252
- Trollope, Anthony 42.2:370-373; 45.1:147-151 *The Way We Live Now* 44.1:225-228; 46.2:187-190
- Troy 46.2:203-209 *see also Iliad*
- Tucker, Herbert A. *New Companion to Victorian Literature and Culture, A* 42.2:345-350
- Turner, J.M.W. (Joseph Mallard William) 38.2:35-64
- Twain, Mark 42.1:73-94; 42.1:211-214; 43.1/2:510-514; 46.2:259-263; 47.2:235-240; 50.1/2:49-74 *Connecticut Yankee in King Arthur's Court, A* 42.1:73-94; *Diaries of Adam and Eve, The* 46.2:259-263; "Dog's Tale, A" 46.2:259-263; *Huckleberry Finn* 46.1:203-207; 46.2:259-263; *Innocents Abroad, The* 46.2:259-263; *Letters from the Earth* 46.2:259-263; *Mysterious Stranger, The* 46.2:259-263; "New Dynasty, The" 42.1:73-94; "Noble Art of Lying, The" 46.2:259-263; *Personal Reflections of Joan of Arc* 46.2:259-263
- Tweedie, Ethel 45.1:147-151
- U.S. Constitution 44.1:39-66
- Uglow, Jenny *Mr. Lear: A Life of Art and Nonsense* 46.2:227-233
- Urbas, Joseph *Emerson's Metaphysics: A Song of Laws and Causes* 45.1:109-116

Subject Index

- Urquhart, David 49.1:187 *Spirit of the East, The* 49.1:187-214
utopianism 45.1:147-151; 47.2:212-217
V21 Manifesto 47.1:277-282
van Remoortel, Marianne *Women, Work and the Victorian Periodical: Living by the Press* 45.1:101-108
van Ruymbeke, Christine *Fitzgerald's "Rubáiyát of Omar Khayyám": Popularity and Neglect* 42.1:171-178
Vedanta (Indian school of philosophy) 51.1/2:219-236
Viens, Katheryn P. *Margaret Fuller and her Circles* 42.2:401-404
Virgulti, Ernesto *Rewriting Texts, Remaking Images: Interdisciplinary Perspectives* 38.2:242-244
vision 38.1:127-146; 38.1:240-245; 38.2:85-108; 40.2:129-162; 43.1/2:385-402; 43.1/2:506-510; 44.1:67-86; 44.2:95-114; 46.2:219-222; 46.2:241-246; 47.2:212-217
Voltaire (François-Marie Arouet) 42.1:246-252
Wagner, John A. *Voices of Victorian England: Contemporary Accounts of Daily Life* 43.1/2:538-541
Waithe, Marcus *Labour of Literature in Britain and France, 1830-1910, The: Authorial Work Ethics* 46.2:168-173; *Thinking through Style: Non-Fiction Prose of the Long Nineteenth Century* 46.2:125-134; 48.1/2:191-202
Walchester, Kathryn *Gamle Norge and Nineteenth-Century British Women Travellers in Norway* 43.1/2:526-531
Wallace, Alfred Russel 43.1/2:415-428
Wallace, Anne D. *Sisters and the English Household: Domesticity and Autonomy in Nineteenth-Century English Literature* 47.1:309-312
Walls, Laura Dassow *Henry David Thoreau: A Life* 45.1:159-63; 46.1:195-202; *Thoreauvian Modernities: Transatlantic Conversations on an American Icon* 42.1:122-135
Walpole, Spencer 46.2:258-261
Walser, Martin 42.1:185-191
Ward, Mary Augusta (Mrs. Humphry Ward) 43.1/2:371-384 Preface to *Life and Works of the Sisters Brontë* 43.1/2:371-384; 43.1/2:436-444

- Wearn, Mary McCartin *Nineteenth-Century American Writers Write Religion: Lived Theologies and Literature* 42.2:359-365
- Weber, Max 39.1/2:40-48
- Wedgewood, C.V. 42.1:246-252
- Weerth, Georg 49.1:5-42
- Weld, Theodore Dwight 48.1/2:203-212
- Weliver, Phyllis *Words & Notes in the Long Nineteenth Century* 42.2:434-439
- Wells, H.G. (Herbert George) 42.2:354-359; 43.1/2:429-435; 46.2:209-215; 46.2:219-222
- Wells-Barnett, Ida 42.2:425-428
- Welshman, Rebecca *Richard Jeffries, Agriculture and the Land: Richard Jeffries' Essays and Letters* 48.1/2:238-241
- Weltman, Sharon Arnofsky *Victorians on Broadway: Literature, Adaptation, and the Modern American Musical* 50.1/2:341-347
- Werner, Winter Jade *Missionary Cosmopolitanism in Nineteenth-Century British Literature* 49.2:255-258
- Wesley, John 44.1:179-186
- Westminster Review* 43.1/2:65-80
- Whidden, Seth *Models of Collaboration in Nineteenth-Century French Literature: Several Authors, One Pen* 38.1:207-216
- Whistler, James McNeill 38.2:13-34
- White, Claire *Labour of Literature in Britain and France, 1830-1910, The: Authorial Work Ethics* 46.2:168-173
- White, Gilbert 43.1/2:429-435
- White, John H., Jr. *Wet Britches and Muddy Boots: A History of Travel in Victorian America* 42.1:203-207
- Whitely, Giles *Aesthetics of Space in Nineteenth-Century British Literature, 1843-1907, The* 48.1/2:212-218
- Whitman, Walt 43.1/2:518-522
- Wilde, Oscar 40.1:201-238; 42.1:223-228; 43.1/2:385-402; 44.1:67-86; 46.2:125-134; 46.2:168-173; 46.2:268-273; 47.1:277-282; 47.1:312-316; 48.1/2:191-202; 48.1/2:242-246 "Decay of Lying, The"

Subject Index

- 40.1:201-238; *Intentions* 43.1/2:385-402; *Picture of Dorian Gray, The* 44.1:67-86
- Williams, Pamela *Zibaldone di Pensieri*, by Giacomo Leopardi 44.1:113-136
- Williams, Roger 42.1:185-191
- Williams, William Carlos 42.1:185-191
- Willis, Nathaniel Parker 43.1/2:522-526
- Wirzbicki, Petr *Fighting for the Higher Law: Black and White Transcendentalism Against Slavery* 49.2:211-254
- Wiseman, Henry (Cardinal) 39.1/2:519-526
- Wister, Owen 46.1:211-216
- Wolff, Katherine *Culture Club: The Curious History of the Boston Athenaeum* 38.1:217-20
- Wollstonecraft, Mary 43.1/2:526-531; 46.1:207-211
- Woolf, Virginia 46.2:125-134; 48.1/2:191-202
- Wordsworth, Dorothy 38.1:220-225; 47.1:309-312
- Wordsworth, William 42.2:387-397; 45.1:93-100; 45.1:122-125; 47.1:309-312; 49.1:215-226
- Wright, Conrad Edick *Margaret Fuller and her Circles* 42.2:401-404
- Wright, Joseph 51.1/2:101-138 *English Dialect Dictionary* 51.1/2:101-138; *Grammar of the Dialect of Windhill, The* 51.1/2:101-138
- Wright, Tom F. *Cosmopolitan Lyceum, The: Lecture Culture and the Glove in Nineteenth-Century America* 42.2:273-282
- Yonge, Charlotte 46.2:258-261
- Youngs, Tim *Beastly Journeys: Travel and Transformation in the Fin-de-Siècle* 42.2:283-298
- Zakreski, Patricia *Crafting the Woman Professional in the Long Nineteenth Century: Artistry and Industry in Britain* 42.1:113-131
- Zavatta, Benedetta *Individuality and Beyond: Nietzsche Reads Emerson* 50.1/2:317-326
- Ziser, Michael *Environmental Practice and Early American Literature* 42.2:377-379
- Zon, Bennett *Evolution and Victorian Culture* 43.1/2:415-428