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Essays: Place the title two inches below the top of the page, the author's name two inches below the title, and the text two inches below the author's name. The affiliation of the contributor follows the essay.

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Do not use Latin abbreviations for repeated citations. Do not condense the names of publishers or titles. Make references complete so a bibliography is unnecessary.

QUOTING AND CITING WALT WHITMAN'S WRITINGS

The standard edition of Whitman's work is *The Collected Writings of Walt Whitman*, twenty-two volumes published by the New York University Press under the general editorship of Gay Wilson Allen and Sculley Bradley. Citations and quotations from Whitman's writings should be keyed to the specific volumes in this edition whenever possible.

After the initial citation, contributors should abbreviate the titles of the *Collected Writings* in the endnotes as follows:

- LG* *Leaves of Grass*, Comprehensive Reader's Edition, edited by Harold W. Blodgett and Sculley Bradley (1965).
- LG Var.* *Leaves of Grass: A Textual Variorum of the Printed Poems*, edited by Sculley Bradley, Harold W. Blodgett, Arthur Golden, William White. 3 vols. (1980). Vol. 1: Poems 1855-1856; Vol. 2: Poems 1860-1867; Vol. 3: Poems 1870-1891.
- EPF* *The Early Poems and Fiction*, edited by Thomas L. Brasher (1963).
- PW* *Prose Works 1892*, edited by Floyd Stovall. Vol. 1: *Specimen Days* (1963); Vol. 2: *Collect and Other Prose* (1964).
- Corr.* *The Correspondence*, edited by Edwin Haviland Miller. Vol. 1: 1842-1867 (1961); Vol. 2: 1868-1875 (1961); Vol. 3: 1876-1885 (1964); Vol. 4: 1886-1889 (1969); Vol. 5: 1890-1892 (1969); Vol. 6: A Supplement with a Composite Index (1977).
- DBN* *Daybooks and Notebooks*, edited by William White (1978). Vol. 1: Daybooks, 1876-November 1881; Vol. 2: Daybooks, December 1881-1891; Vol. 3: Diary in Canada, Notebooks, Index.
- NUPM* *Notebooks and Unpublished Prose Manuscripts*, edited by Edward F. Grier (1984). Vol. 1: Family Notes and Autobiography, Brooklyn and New York; Vol. 2: Washington; Vol. 3: Camden; Vols. 4, 5, 6: Notes.

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We know of no learning ⁱⁿ literature any more
than in chronology. We only what ^{is} first to be mentioned.

Greeks, Romans, and Hebrews.—Says an English writer—in the old world, the only two great Gentile nations who have left an imperishable legacy to mankind are the Greeks and Romans. These unite with the Hebrews to constitute a triad, whose influence upon the world has been incalculable. The work of civilization belongs to the Christian epoch, and for many years after it Hebrew, Greek, and Latin are, therefore, the three fountains of literature. The oldest books in the world are in Hebrew; the next oldest in Greek, and the next oldest in Latin. These three languages were spoken on the cradle of the civilization, and they ever lent the ruling powers of the old world of civilization. Each, however, has a distinct and characteristic mission. Each was not adapted for the same work. The Hebrew is a national, political language, essentially adapted for lofty ideas, and not at all suited for the common place transactions of life. The Greek is a philosophical language, scientifically adapted for metaphysical speculation, and superior to every other language—modern German, perhaps, excepted—as a vehicle for scientific philosophical investigations. This, then, was the mission of the Greek. They were constitutionally developed the resources of the human mind in the cultivation of philosophy, and the elegant art to which it naturally gives birth, a consummate which could not be given in the Hebrew without depriving them of their own national mission, as well as of their very peculiar language. The Latin is much less philosophical than the Greek, however that it was for a long time devoted to the study of philosophy, and it was the chief language in which the great philosophers of the Middle Ages wrote. Before this time of Christ, those Romans who studied philosophy were obliged, at the same time, to study the Greek language, as modern institutions and a French scholar's desire for the life of a philosopher. The Romans were a great and unphilosophical people. The Romans, to treat philosophical subjects in their own language, and after his time the practice became more and more general; but the Greek was, and it is to this day, the sacred fountain of scientific and philosophical expression. If a man of genius invent a new machine, an important discovery, or a new theory, if he discover a new chemical substance, or a new Greek name will suffice for it. Even a philosopher, when he makes up a hair dye or tooth powder, or a cosmetic, or a Greek name or a Greek action for an appropriate name, or a Greek name will suffice for it. They seem to be natives and foreigners, if they come from another language. Thus astronomy, astrology, geography, geology, zoology, botany, medicine, chemistry, physics, metaphysics, and all the sciences of science, mathematics, in chronometer, hydrology, cosmology, etc., are all Greek words; for Greek is the language and not apart for science.

Although no Egyptian
book, or trace of any
book, exists

The first literature
to be mentioned is
profoundly
Assyrian literature and
Egyptian literature and
many thousand sacred
books, histories, poems,
romances, bibles, hymns,
works illustrative of
mechanics, astronomy,
science, government,
war, manners, and

principal themes of interest to men
civilized life and to men and women
were common in the great cities
of Nineveh and Babylon, and then
in the empire of Assyria, and in the
empire of Egypt, and in the
and Thebes, and in the
and Ethiopia—last libraries existed;
and there were institutions in which
learning and religion grew together.
Religion had a deep and proportionate
meaning, the best for the people and
the times. Astronomy was understood—
with which no nation can be degraded,
nor any race of learned persons remain
without grand thoughts and poems.