

Introduction

DAWNE McCANCE

When, in the lead essay in this issue, Amy Pratt proposes to read the “textual incoherence” of a popular post-revolutionary American narrative “as a response to a cultural crisis about ‘economies of selfhood,’” she marks out a point of departure made by several of the essays collected here. I am thinking of the way Pratt’s approach folds present into past, reading contemporary critical notions like “incoherence” and “economies of the self” in unexpected places, thereby changing what and how we see. Such folding—“convergence” is the word that Herb Wyile and David Paré use—says something about interdisciplinarity, about the way it works in this issue of *Mosaic*.

In the Wyile and Paré essay, the convergence of literary criticism and psychotherapy (Timothy Findley’s *Headhunter* read alongside the “text” of a therapeutic client’s life) enlarges our understanding of postmodern subjectivity, interpretation and narration. Gary Kuchar’s study of Robert Southwell’s “A Vale of Tears” puts current psychoanalytic conceptions of self-transformation in speech into dialogue with early modern devotional techniques of spiritualizing the physical, and has the rhetoric of Renaissance religious poetry anticipating Jacques Lacan. Folding, then, raises anew the meaning of authorship and influence, the matter of who writes and of who envelops whom, when

tradition and transmission are not about linearity. In E.F. Dyck's essay, psychoanalysis comes "before" rhetoric, in that a Freudian metaphor, reinterpreted by Lacan, facilitates a reading of the return of rhetoric to the humanities. With Kaara Peterson, we find "hysteria" before Freud, in early modern medical treatises, in Shakespeare's plays, and in nineteenth-century poetry and painting. Michelle Scalise Sugiyama's essay displaces Freud in another direction, proposing a convergence of literary scholarship and an evolutionary, rather than an oedipal, paradigm. Convergence can lead to difficult questions, such as the one raised in the essay by Michael Bernard-Donals: can a theological term, "redemption," alongside a Kantian "sublime," become the basis for a theory of Holocaust representation?

Some terms show up frequently in these essays: *representation, psychology, identity, economy*. The latter is particularly interesting here: consider the convergence, in Sāmi Ludwig's essay, of Voodoo and capitalist economics; Paul Pasquaretta's study of gambling in American literature and culture; Thomas F. Haddox's approach to the "logic of expenditure." But I like economy/economies for what the term, in its various associations, can say about the interdisciplinarity of these eleven essays, the innovative ways they contribute to the work of critical production, engaging even in the coining of words, Kathryn Hume's "psychomachia" for example. Let the frugality of my introduction bespeak the wealth of their insights.

With this rich and diverse issue, *Mosaic* enters, proudly, its thirty-fourth year.