

and if he knows not himself it is because he is still under the bondage of the personal idea, still swayed by the illusions of matter.

But having cast off the desires and limitations of the outer personality, he will yet know himself as he exists beyond the veil, an immortal being; and seizing with indomitable will his inheritance of divine power, become a channel for that Light which is the life of men.

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MEDITATION.

In the fourth chapter of *Letters That Have Helped Me* there is an important suggestion on a certain means of meditation. "I was reading a book," says the author, "and looking around within myself to see how I could enlarge my idea of brotherhood." He proceeds to identify himself with one after another of the appearances around him that seem to make him separate from the rest. "I am my friends, and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant."

Much objection has been taken by some readers to what Emerson called the "auction lists" of Walt Whitman's *Leaves of Grass*. As it is certain that in Walt Whitman the world possesses a poetic occultist of the highest order, this peculiarity of his writings will never be appreciated until the reader understands the occult force of this form of meditation.

Locations and times—what is it in me that meets them all, whenever and wherever, and makes me at home?

Forms, colours, densities, odours—what is it in me that corresponds with them?

Answer this question, solve this problem, and all the secrets of life are opened. It is the knowledge of the truth that the Kingdom of Heaven is within, become actual and evident. "What widens within you Walt Whitman?" he asks in the *Salut au Monde*. The reply is the recognition

that the round world and all that is therein exist in the consciousness of the thinker. "Within me latitude widens, longitude lengthens."

As he recapitulates the varied scenes and objects summoned up by his imagination, it is not as a mechanical repetition, but in a definite form of yoga practice in which all these things are dwelt upon, their qualities seen to partake of the nature of the consciousness which responds to them, and by which the consciousness itself assimilates and gets into rapport with the vibratory manifestations of Nature. As the soul of Nature and the soul of Man are one, all these mayavic appearances proceed from the same source. Every line of the poems in which Whitman reviews the world-sights may be made the subject of deep and prolonged thought and meditation, so as to bring all that they suggest into living reality, and expand the mind accordingly. To hasten over these poems as mere lists is quite to misapprehend the intention of the writer.

The student should compare the first book of Patanjali's *Yoga Aphorisms*, numbers 35 to 46. The western poet is evidently putting into practical use what the eastern philosopher sets down as a rule. It is stated in the 41st Aphorism:

"The mind that has been so trained that the ordinary modifications of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the likeness of that which is pondered upon, and enters into full comprehension of the being thereof."

GRACE HILL.



The attention of English-speaking visitors to Milan Cathedral, says the *Youth's Companion*, is readily attracted by the following notice, which appears on an alms-box: "Appele to Charitable. The Brothers, so-called, of Mercy, ask slender arms for the Hospital. They harbour all kinds of diseases, and have no respect to religion."