

Toward all  
I raise high the perpendicular hand—I make the signal,  
To remain after me in sight for ever,  
For all the haunts and homes of men."

Whitman's occasional references to Canada imply that, whatever may be the conventional arrangements between the States and it, these two countries are essentially one. He cries out, "Come, I will make the continent indissoluble," and speaks of North America as "Always these compact lands—lands tied at the hips with the belt stringing the huge oval lakes."

But not till Walt Whitman's feet touch the soil of his native land does he stoop to bestow the full kiss of love. He has no plummet wherewith to sound all the depth of his loyalty, love and hope. Every now and then he bursts into shouts of triumph. "The United States themselves," he exclaims, "are essentially the greatest poem," and again, "America is the race of races." "Who are the three old men," he asks, "going slowly with their arms about each other's necks?" and answers, "Asia, Africa, Europe are to the east, America is provided for in the west." Hovering in imagination over his land, as a dove might flutter above her young, he sends his warm recognition to every state, and sees "encircling all, vast darting, up and wide, the American soul, with equal hemisphere—one love, one Dilation or Pride." Therefore, he says, "I sing the song of these my ever-united lands—my body no more inevitably united part to part, and made one identity, any more than my lands are inevitably united, and made *one identity*."

Nor is Whitman without a reason for his faith and hope. Amongst his people he finds  
"The beauty of independence, departure, actions that rely on themselves,  
The American contempt for statutes and ceremonies, the boundless impatience of restraint,  
The loose drift of character, the inkling through random types, the solidification."

It is the unending glory of democracy that it trusts mankind, and our poet likewise had unquenchable faith in the innate goodness of the human heart. "Never," he affirms, "was average man, his soul, more energetic, more like a God." "Over the carnage," he says again, looking back upon the red battle-fields of the civil war:—

"Over the carnage rose prophetic a voice,—  
Be not disheartened—affection shall solve the problems of Freedom yet.

\* \* \* \* \*

Were you looking to be held together by the lawyers?  
Or by an agreement on a paper? or by arms?  
—Nay—nor the world nor any living thing will so cohere."

Let me in closing quote a whole short poem as a specimen of Whitman's capacious and omnivorous faith:

"Come, I will make the continent indissoluble,  
I will make the most splendid race the sun ever yet shone upon !

I will make divine magnetic lands,  
With the love of comrades,  
With the life-long love of comrades.

I will plant companionship thick as trees along all the rivers of America, and along the shores of the great lakes, and all over the prairies ;

I will make inseparable cities, with their arms about each other's necks ;

By the love of comrades,  
By the manly love of comrades.

For you these, from me, O, Democracy, to serve you, *ma femme !*

For you ! for you I am thrilling these songs,  
In the love of comrades,  
In the high-towering love of comrades.

Even from these passages it may be seen that Whitman looks upon Democracy not as an abstract ideal, but as a thing which lives because it has its roots in the blood of men. But his attitude towards individuals, as distinct from citizens, is deserving of more than to be tacked to the end of a chapter long enough already.

#### SAXON ASTRONOMY.

THE books presented to the University by the British Government are reprints of chronicles and memorials of Great Britain and Ireland during the middle ages. Among these are three volumes entitled "Saxon Leechdoms, etc." They are printed in Anglo-Saxon, but accompanied by very literal translations. From the third volume we transcribe part of "A Treatise on Astronomy and Cosmogony," taken from Beda's *De Temporibus*. The quaintness of the original is preserved as much as possible in the translation :

I would also, if I durst, gather some information from the book which Beda, the wise teacher, set forth and collected from books of many wise doctors about the courses of the year from the beginning of the world. It is not for a sermon but to be read otherwise by them whom it so pleaseth. When then the Almighty Creator formed this world, then said He, "Let there be light," and light forthwith came into existence. Then God saw that the light was good, and divided the light from the darkness, and called the light day, and the darkness night, and then was evening and morning counted for one day. On the second day God formed heaven, which is called firmament ; it is visible and material, but yet we are not able, for its remote elevation and for thickness of the clouds and for tenderness of the eyes, ever to see it. The heaven locketh up in its bosom all the world ; and it turneth ever about us, swifter than any mill wheel, as deep under this earth as it is above it. It is all round and solid and painted with stars. Well, the other heavens which are above it and beneath it are beyond the discussion and investigation of men. There are, however, more heavens, as the prophet said, "the heaven of heavens." Also the apostle Paulus wrote that he was taken up to the third heaven, and he there