

I celebrate myself, and I sing myself,
 And what I assume you shall assume,
 For every atom belonging to me as good belongs to you.

Herein lies the sterilized egoism of Walt Whitman, which is of all as of each, and of none more than of any. He expresses the typical man, the divine average, and the reader who cannot find himself somewhere in "Leaves of Grass" must be eccentric beyond fellowship. In the all-comprehensiveness of Whitman there is more, unquestionably than the average, man may fathom, but this can be no objection to the ocean-like responsiveness of his nature to all natures, and of his moods to all passions. There are two distinct sides of him, as of the ocean himself, the surface and the depth, the obvious and the occult, but it is with only the first of these that the ordinary reader may concern himself. Some of us perhaps may wish to dive deeper, and not a few will agree with Henry Bryan Binns, his English biographer, who says, "It is as a man that I see and have sought to describe Whitman. But as a man of special and exceptional character, a new type of mystic or seer. And the conviction that he belongs to the order of initiates has dragged me on to confessedly difficult ground." Other biographers have seen different phases of this representative human being, and some have failed altogether to find anything commendable in him or in his work. John Boyle O'Reilly, according to William Winter, thought it a profanation to speak of him as a poet, and Winter himself, "Little Willie," as Whitman mentioned him, could find nothing but philosophy in "Leaves of Grass."

There should be no difficulty among admirers of Whitman about what we shall call him, whether poet or philosopher. He appeals in a unique way both to the thinker and the emotionalist. Perhaps this may account for his reception in some quarters for there is an intellectual type which abhors the very suggestion of feeling, while on the other hand there is an emotional type of mind which cannot bear to be exercised with thought. I am inclined to think that Whitman is a favorite with those who have brought or at least have begun to bring forth the emotional and the intellectual natures under a higher control. Both are indispensable for their own functions, but there are conditions in which both may be superseded. There is another phase of duality in Whitman which is characteristic and which is not fully appreciated even by