



# An Analysis Of Walt Whitman's Leaves Of Grass Into And Out Of Edward Carpenter And Maurice Bucke's Perspective Of Love And Imperialism

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## Abstract:

This study probe into complexities of Walt's devotion and allegiance as well as, utilizing Leaves of Grass (1856), the clear inconsistency in the middle of Whitman's verse of adore including acknowledgment as well as its colonialist yearnings. This specific paper employments Edward Carpenter's artistic output as well as Maurice Bucke before arranging Whitman's patriotism in his verifiable and mental setting. Thoughts of advancement and infinite awareness meet with conceptions prior to loyalty as well as man fate to allow Walt's patriotism his claim frame, which is safe to present day definitions of patriotism whereas being pertinent as a point of reference nowadays. Walt's verse carries inactive interventionism topics such, as Carpenter and Bucke have appeared, can be utilized to back imperializing, totalizing, and racializing administrations. Be that as it may, Whitman's patriotism and verse are backed by a equitable, and forward-thinking attitude that remains relevant now and raises vital issues about our political systems.

**Keywords:** Walt's Leaves of Grass, Edward Carpenter, Bucke, cosmic consciousness

## INTRODUCTION:

Edward being born in Britain in 1844, gone to Trinity Lobby, Cambridge, where he graduated in 1868 sometime recently uniting these Church Assistance. Edward cleared out the church to ended up a speaker in 1874, but got to be baffled with his middle-class gathering of people as well as migrated prior to Sheffield in 1881. Edward was a committed socialist who lived among the northern working classes, uniting these Sheffield Communists as well as a particular Governmental Communist Alliance. Carpenter was an open homosexual, and he, along with his working-class partner George Merrill, gave inspiration for E. M. Forster's Maurice (Weir pp.41). According to Cohen, "Whitman's nuclear otherworldly existence was the establishment of a modern legislative issues" for Carpenter. Carpenter was also impacted by his reading of the Bhagavad Gita in 1880-1881, and in 1890 he went to India to study with the guru Ramaswamy (Weir pp.46). Edward's composing, that drew since modern logical talks, got to be suffused with devout topics. Edward's integration of advancement, community, as well as kingdom's awareness live best communicated during human development: It's ideal and Remedy.

Carpenter's evolutionary theory is Lamarckian rather than Darwinian, which means he did not believe evolution was dictated merely by an organism's environment, but by "desire" within the organism to evolve to a truer state of its nature (Carpenter pp.186). During Example Days, Walt talks prior to "Investiture's ceaseless distress, peeling" (Carpenter pp.197-98). Carpenter uses the origin of "depilation" towards expressing a particular "continual unclothing of Nature, by which the perfect human Form which is at the root of it comes nearer and nearer to its manifestation" (Carpenter pp.59). Carpenter accepts that internal want, instead of outside circumstances, drives advancement. Individual's advancement is the movement of predetermination; we advance got by accident, but agreeing to natural plan. "The "extreme reason" of advancement is to "create and express the genuine human being" (Carpenter pp.197)..

## CARPENTER, MAURICE BUCKE AND WHITMAN'S VIEWS:

Carpenter recalls Whitman's line: "The friendly and flowing savage, who is he? / Is he waiting for civilization, or past it and mastering it?" (Whitman pp.174). Carpenter believes that civilized man has regressed in terms of sensitivity to physical diseases as well as spiritual ailments. However, this fallen state is a necessary step in evolution, as "Civilization [is]... a definite historical stage through which the various nations pass, and in which we actually find ourselves at the moment" (Carpenter pp.19). The "barbarian," despite retaining bodily oneness, is less evolved, and so less human in the higher sense. Whitman, in America's "race," may discern the current apex of evolution: "I see the mighty and friendly emblem of the power / of my own race, the newest largest race" (Whitman pp.150). Whitman declares the ascendancy of the American race: "His shape arises!" and elaborates on the character of the race, which is "Of pure American breed, of reckless health, his / body perfect, free from taint from top to toe, / free forever from headache and dyspepsia, / clean-breathed" (Carpenter pp.153).

The similar view of matter between Carpenter and Whitman is directly relevant to understanding the apparent conflict between Whitman's messages of equality and his tones of imperialism. Carpenter, inspired by his Eastern education, believed that all creation was made up of the same matter or energy, which was recyclable and immortal. Carpenter employs the word atom thirty-six times in his essay, demonstrating a connection of contemporary science and religion. As Carpenter puts it, "they [neighbours] are part and parcel of [an individual's] life—bone of his bone and flesh of his flesh." Recognizing one's neighbours as a different iteration of the same essential material allows one to "enter into a wider" life, finds a more perfect pleasure, and becomes more really a man than ever before" (Whitman pp.179).

Carpenter infused his evolutionary theory with religious aspects, sanctifying humanity's evolution toward oneness as a otherworldly predetermination. Carpenter's approach, whereas locks in with modern logical hypotheses, never leaves from a devout system or dialect. Man's departure from the Cultivate of heaven is proportionate to his entry into edification: "Having misplaced a primordial state of facileness as well as satisfaction... each human soul, be that as it may, bears inside itself a few kind of memory of a more agreeable and culminate state of being" (Carpenter pp.27-28). Whitman's rhythmic of perception and his capacity to devise or experience individuality as so many different persons in so many different places, emanates from his theoretical knowledge of proceeding speaks of it: "I am the mate and companion of people, all just / as immortal and fathomless as myself; / they do not know how immortal, but I know" (Whitman pp.14). Whitman primarily expresses his sense of humanity's universality through a language of affirmation and acknowledgment. Be that as it may, by envisioning all humankind as a single body, it is possible to justify the construction of a single political, religious, and cultural body. Such a theory threatens the presence of many cultures and races in varying levels of "civilization," as well as the existence of frontiers, since universalism can be controlled to legitimize colonialism. The objective of worldwide solidarity imperils the acknowledgment of contrasts among populaces. Whitman says about this: "To think the difference will still continue to others, / yet we lie beyond the difference!" (Whitman pp.336). The prevailed dead, of course, may oppose this idea that they are progressing. A particular contention behind hither articulation it may be deciphered as supportive of Whitman's militarism aspirations including recovering combat. His conclusion approximately combat be authorized have moved (nullify) amid a particular Yankee Gracious battle, other than this it is exterior beyond the reach of this assignment. Understanding community the way interrelated circumstance permits regarding a specific advancement appertaining to adore, acknowledgment, and correspondence nearby philosophies that bless homogeneity over distinction, government (an additional advanced fixture freeing the remainder and conduct them together), as well as conflict.

Maurice Bucke was a huge fan of Whitman, which led to a correspondence with Carpenter that lasted more than two decades. Bucke's contact with Whitman allowed him to build on his beliefs about enormous awareness including Whitman's part in its arrangement. Bucke, a Canuck doctor who driven the common refuge for the crazy in London, Ontario. Bucke credits Whitman with motivating Infinite Awareness, referring to himself as a living soul: "Whitman led him into his theory of consciousness; religious experience (revelation); bliss and aftertaste of heaven" (Nelson pp.10). Bucke felt "elevated and purified" after reading Whitman (Nelson pp.218), and after meeting Whitman in Philadelphia in 1877, he was in "a state of mental exaltation" (Nelson pp.217). Bucke and Carpenter first exchanged letters in 1880 (Weir pp.39), and Bucke attributed Carpenter's entrance into cosmic consciousness, like his own, to Whitman: "there seems little doubt that the study of the "Leaves" was a material factor leading up to [Carpenter's] illumination" (Weir pp.239). Bucke's research of Whitman's poetry led him to assume a certain poet got a "perception" appertaining to spiritual awareness "June, 1853 or 1854, at the age that is, of thirty-four or thirty-five" (Weir pp.226). Bucke quotes from the 1856 *Clears out of Grass* version, accepting it to be adjacent to the poet's crowning moment of a "heavenly" (80) condition, which is why this study is similarly limited to the 1856 Whitman. Bucke kept up touch with Whitman until his passing in 1892, and he went through a huge sum of time with the artist, working as a restorative counsellor as Whitman's wellbeing disintegrated. Bucke's true to life comments almost Whitman's disposition go before previous poet's elucidations appertaining to *Takes off of greenery*. Maurice includes a certain Whitman "possess most profound seriousness as well as superciliousness, nullifies effectively blended, nevertheless breaking up occasionally, as well as after that clearly caught on by those who knew him well as something not to be played with," but too properties Whitman "kindness, equity "generosity, equity and tolerant optimism" (Whitman pp.222). Bucke regards Whitman as having gained heavenly status, but watches that Whitman "continuously renounced any elevated purposeful individuality either thy sonnets. "Maurice considers such peroration while another affirmation of Whitman's securing appertaining to enormous awareness as well as acknowledgment appertaining to prior affiliated cosmos, because "the simple and commonplace with [Whitman] included the ideal and the spiritual" (Whitman pp.218). Whitman claims that divinity is inherent in all things, hence faith all about central shape instead of a sole outward device. To construct Whitman, Carpenter, and Maurice "unfolding" (Whitman pp.101) appertaining to a certain "divine flower bud" (Carpenter pp.42) inside an individual is the "trans humanizing [of] a man into a god" (Bucke pp.17).

Maurice depicts enormous awareness as lifting a particular community prior to a better condition ere individual, nevertheless just after Maurice utilization of the word community is inspected, supposedly Bucke alludes to Middle Eastern Eurocentric as well as the Western hemisphere man populaces at the taken a toll of additional community and women. Maurice, expanding on Carpenter's classification prior to human development, recognizes in the middle of primitive as well as sophisticated man: "The chief differences between the primeval, the infantile and the savage mind on the one hand and the civilized mind on the other, is that the first (called for the sake of brevity the lower mind) is wanting in personal force, courage, or faith" (Bucke pp.136). Bucke provides an example to explain his racial distinctions: "As in the evolution of an individual tree, some branches flourish while others fail" (Bucke pp.52). Bucke's concept suggests that widespread awareness isn't as widespread or inescapable as vainglorious declarations guarantee. Bucke clarifies that a few races are less human than others due to developmental contrasts. By reviewing that advancement is connected to the concept of shedding, Bucke demonstrates that certain races are inalienably second rate. Bucke's concept recommends that universal awareness isn't as widespread or inescapable as vainglorious attestations guarantee. Bucke clarifies that a few races are less human than others due to developmental contrasts. By reviewing that advancement is connected to the concept of peeling, Bucke indicates that certain races are inherently inferior. Bucke constructs a racist taxonomy based on conceptions of ancestry and evolutionary destiny, both of which have parallels in Whitman. Bucke ties the "spiritual genealogy" of Caucasian North Americans to "the primitive undivided Caucasian family," which was allegedly the common ancestor of the Chaldeans, Jews, European Christians, and now Caucasian North Americans (Bucke pp.42).

It has as of now been decided which races lead and which Bucke considers "inadequate examples." Whitman does not display such plain prejudice. In any case, enunciations of American ethnological superiority emerge. Whitman's description of Americans foreshadows Bucke's genealogical and martial terminology. "A breed whose evidence is behaviour. Nativity is sufficient to explain who we are respond to objections; We handle ourselves like a weapon (Bucke pp.180). Whitman once more communicates his conviction within the predetermination, and so ethical respectability, of an "unused run the show" next to a certain Whites- talking community. Those people "ought to" control as it were his possess kingdom, nevertheless these "soil," suggesting a worldwide realm and worldwide domain over a thankful populace. The unused run the show is

one of cherish and balance, but as Carpenter and Bucke's work illustrates, such thoughts may be quickly seized and drawn within the heading of totalizing administrations and ethnological taxonomizing. Whitman's abstract writings about cosmic consciousness describe an ideal of harmony and beauty. Whitman's cosmic consciousness, when polluted by latent imperialism, becomes tied to a destiny and justification for invasion.

That "nativity is sufficient," or that an American's beginning is adequate, illustrates a conviction within the amazingness and predetermination of the American clan. The lexicon in this lyric is battle ready, and Whitman shows up to expect and appreciate his part as an artist of both battle and tranquillity. The fellow says around a certain artist (identity), "In war, he is the best backer of the war—he / fetches artillery as good as engineers, he / can make every word he speaks draw blood" (Whitman pp.189). Whitman shows up to energize the American individuals to satisfy their predetermination of binding together the world in enormous awareness. Whitman employs "English brood" as a etymological bunch that apparently symbolizes a few amalgamation prior to community partaking Proto-Indo European heritage. "Great is English speech—what speech is so? Great as the English? Great is the English brood—what brood has The English have a wide destiny. The mother of the brood is responsible for ruling the Earth under the new regulation, The new rule will reign as the soul does, and as Love, justice, equality in the soul, and rule" (Whitman pp.164).

## CONCLUSION:

Carpenter and Bucke are usually known as Whitman's disciples. Whitman derived both the theory of cosmic consciousness and the notion of imperializing instinct in *Leaves of Grass* (1856). Carpenter presents a declaration of otherworldly and physical network by portraying enormous awareness as the developmental shedding of the heavenly individual through the stages of becoming. His hypothesis, on the other hand, tends to advocate for the arrangement of a unused void arrangement that is the two homogeneous including supreme in nature. Bucke sees infinite awareness as the organic and otherworldly advancement of a modern religion. Whitman shows up to be the self-proclaimed saviour of this unused world arrange. Maurice enters the theory of enormous awareness and racial stratification. Whitman may be a artist who communicates affirmation, fondness, and acknowledgment. Whitman is additionally a artist who investigates infinite awareness, Whites extraordinary, as well as fate. Walt's conviction within a particular certainty prior to internationalization, the eradication of wildernesses, and the unity prior to a particular anthropoid community is still significant nowadays, given display challenges such as climate alter and political precariousness, as well as future issues such as space investigation. Worldwide integration is, perhaps, vital. In any case, the coordination of such a league stay hazy; culture is ostensibly characterized by boundaries, and a combination of societies may be commensurate to the termination of every one of the societies. Pushing coalition, as expressed by Whitman's Whites exceptionalism, also allows for the justification of one nation's dominance. Whitman, in 1856, he prophesied not only twentieth-century challenges, but also humanity's future struggles.

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