



*CHAPTER VI*

*Conclusion*

## **CONCLUSION**

A wistful longing for and natural inclination towards humanism is probably one of the characteristic features of the romantic sensibility. The whole of English Romantic poetry of the nineteenth century bears testimony to this fact. William Wordsworth is no exception to this generalization. In the foregoing chapters we have seen how William Wordsworth has been influenced by the external objects and the things taking place in different countries beside England. We have also come to know that this great poet of Romanticism has been deeply under the influence of French Revolution and characters whom he has confronted at various occasions. These characters undoubtedly have played a dominating role in his life. If we make a careful study of the poetical works of William Wordsworth we arrive at the conclusion that behind this preoccupation at least there are factors, viz. his own unhappy experiences of his childhood and youth and also the prevailing economic and social exploitative situations in his age. All these have left a deep impact on his sensitive mind.

The present doctoral dissertation is spread over five chapters in which an endeavour has been made to focus light upon the humanism which has been dealt with a great effort. His poetical corpus is packed with striking elements and noteworthy passages which indicate the great love of the poet towards human beings and thus the poet makes them to become the central figure in the whole scheme of nature. The poet is full of experiences of human nature and he comprehensively pay his attention towards them.

For William Wordsworth, a man is not a puppet, rather a supreme being who does things of many kinds and thus is an object to give delight and amusement. William Wordsworth takes into account the beauty of mind of human beings which certainly has a power to think and feel something glorious. He further treats the changing notions of human minds in the time of terrible situations. His primary relations have also been towards the attachment of human beings, towards divine qualities. Wordsworth's thoughts of children, peasants, half witted persons, animals and birds are in his deep concern because these are of greater importance on this earth.

Human beings generally are governed by fix laws and rules of nature. The importance of man certainly is of less importance due to many external reasons. The main aim of the poet is to give an importance to the individualism which brings a dignity and significance. These characters selected by the poet certainly arouse the feeling of sympathy and love. It has become an inherent trait of his temperament and his outlook towards life when latter on he comes to witness the predicament of the people who are victims of sufferings due to the social, economic and political situations.

One may find in his poetry the moving references of various social factors which make people unhappy. The Excursion is partly about the English society during the Industrial Revolution. There are so many changes observed by the wanderer but the poet seems to be discouraged because the factory sets forth an image of hell for him. The life of the labourer is thoroughly changed and he becomes nothing but a tool. Besides it the poet also takes into account the poor conditions of those who are working in the land; are poor creatures. In the eighteenth century an Agricultural Revolution takes place in which methods of cultivation are so improved that even relatively poor land can

be intensively exploited and new crops are introduced which involve new systems of relation and make large units of farm land more economic than small holding. William Wordsworth keeping all these things in view has related himself towards those who belong to the working class and their suffering conditions have engendered a deep sense of humanism in his heart.

William Wordsworth has been influenced from many sides which extend his feelings of humanism. The natural objects, characters, things of the society, political developments, and above all the French Revolution has jointly played a significant role in creating his concern towards human beings. The powerful influence of natural objects purify man's mind through the impulses of pain and fear till man recognises the loftiness of the human heart.

William Wordsworth gives us the very life and soul of Nature, and creates the impression that Nature watches benignly and guides, consoles and cherishes those who come to her in the proper mood, a mood of "wise passiveness." This spiritual interpretation of Nature is the chief greatness and glory of Wordsworth. In this he stands unique among English poets.

The characters of William Wordsworth are simply men, old or young, or women, or children as nature makes them and as little affected as may be by the convention of society. The conditions of poor persons who work in the factories give him more and more anxiety.

The French Revolution exercised a profound influence on Wordsworth. All his political ideals may be traced back to the influence of the Revolution. The French Revolution makes him a poet of man. His chosen mission now becomes to display the inherent grandeur and virtue of such humble characters as the Cumbrian leech-gatherers, shepherds, pedlars, etc, and the lessons that can be learned from them. Faith in the goodness of nature, an advocacy of the "return to nature" from the artificiality of the cities, is the theme of his poetry.

The French Revolution builds him into a man; it added the enthusiasm of Man to the enthusiasm of Nature; it takes him away from contemplation of his own soul, to live in the hopes, to proclaim the faith, to seek the love of Mankind. French Revolution makes him the singer of simple life, of honest manners, of poverty and its sorrows and of the honour of humanity in all its ranks.

Great as an interpreter of Nature, Wordsworth is equally great, as an interpreter of human life and his position in this respect is equally distinctive. He penetrates through the artificialities and sophistries of civilization to that which is common to men as men, and concentrates his attention on those primary affections and instincts which lie at the very root of life.

According to Wordsworth, society and the crowded, unnatural life of cities tend to weaken and prevent humanity; and a return to a natural and simple living is the only remedy for human wretchedness. He is great and original in enlarging the sphere of English poetry, and in bringing in the humble humanity within its domain.

William Wordsworth always chooses for his heroes and heroines, not famous men and women stupefied by victory and intoxicated with glory and power, but humble peasants, innocent farmers, artless shepherds, lonely reapers, and highland girls, and shows that in their common place careers there is ample material to move the soul.

It is by his close and loving penetration into the realities and simplicities of human life that he himself makes his claim on

our reverence as a poet. The love of nature leads him to the love of man. His interest in the simple and ordinary types of humanity is illustrated by his treatment of their simple joys and sorrows their thoughts and afflictions, their general goodness and their daily interest.

Wordsworth believes that by stripping our own heart naked, and by looking out of ourselves towards men who lead the simplest lives and those most according to Nature, men have never known false refinements, wayward and artificial desires, effeminate ways of thinking and feeling men can develop into greatness. And the strength, intensity of feeling in its purity " the essential passion of the heart, the elementary feelings" he feels are best to be found in the humble classes, who lives simply and in close contact with Nature, He chooses a leech-gatherer for a hero in one of his poems, and this old man teaches the poet the quality of endurance and patience for forbearance. And he comes to us with some of the immobility of natural objects which suggest endurance.

It is easy to associate Wordsworth only with the 'joy' and 'happiness' of human destiny. He is fully conscious of the "cloud

of human destiny"; he speaks of the "still sad music of humanity" which colours the mature mind and makes Nature all the more significant; it is suffering that leads to the philosophic mind which finds meaning in the meanest flower that blows, he welcomes the humanising of his soul through distress. It is suffering that gives fortitude, patience and cheer.

His stories are simple, forming a setting for his meditations on some aspect of ordinary human nature. He believes that human nature is the mirror which, in its purest form, can reflect the great blessings of Nature, namely fortitude, spiritual dignity, resolution, independence, goodness, sympathy, kindness, etc. He also believes that human nature can be found in its pure and original state in the poor who live in the lap of Nature. He turns to the people who play in the lap of Nature, Beggars, shepherds, vagrants, pensioners peasants, wood-cutters, etc. become the subject of his poems. And he throws light on the human nature in them Wordsworth finds in them those great qualities which gave Rome her empire in the ancient world that is fortitude, bravery, resolution, cheerful indifference etc.

Man is the child of Nature, all the good qualities and appearances find their reflection in his poems Michael and Lucy Gray. The imaginative fusion of Nature and Man is so perfect in Wordsworth that he finds a close affinity between the law of Nature and the law of moral behaviour. So he does not portray the moral nature of man in direct conflict with the laws of the material world. Conversely he tests the highest resources of man in the fire of the laws of the material world. Then he gives him the most significant opportunities to shine by virtue of his indomitable spirit, resolution, etc. He then impresses us with the moral that Man can find consolation and joy only by obeying the laws of Nature.

Man and Nature to Wordsworth are part of a whole, and should live in harmony; his men are spirits of the Earth wrought upon by the elements from which they are compounded. The influences of earth and sky are everywhere felt in human feature and character. Many of the men and women in his poems can be called incarnations of the moods of Nature as in Resolution and Independence; the leech-gatherer embodies the graver aspects.

The leech-gatherer is compared to a stone and a sea-beast and later to the motionless cloud all conveying a sense of

impervious determination and freedom of will and courage. Old age has weakened the body but not the spirit of the leech-gatherer. Wordsworth feels the old man to be some kind of warning from God. In his imagination, he follows the old man wandering across the vast moors lonely, hard working and silent. The poet learns a lesson and feels reprov'd for his own fears and weakness. In future, he feels, he will derive strength from recollecting the old leech gatherer when overcome with misgivings.

Wordsworth has also represented the simple life of gypsies, idiots, peasants, salesmen, and other sons of Nature. His intention has been to show the essential elements of human nature in them, their desires are little. And their emotions have been represented as pure and their hearts, full of innocence fortitude and moral strength. Wordsworth throws around the lives of ordinary men the glory and sweetness of a song. He is the first who poured around dalesman's cottages and the wandering life of the pedlar, and the unheard struggles of the country and the mountain folk, the consecration and the poet's dream. He is the first who isolated life after life, in tender and homely narrative and makes us feel that God is with simple men and women; that in their lives are profound lessons; that there are the same equal

heartbeats in the palace and the hamlet hidden in the hills; that all men are brothers in the charities which soothe and bless, in the feelings which Nature awakens in their hearts; that a spirit of independence and stern liberty is the birth-right and the passion of the poorest shepherd as well as of the patriots who fill the pages of history.

Wordsworth preaches that Man can rise to the highest level of moral and spiritual stature by living honestly in the lap of Nature. Man is born to be perfect and he can attain to perfection only through the healthy influence of Nature upon his soul and body.

The poem Michael teaches us that those who live in the lap of Nature are good and courageous- But town life often leads men to evil ways. Michael presents the vigour and strength of an old man ever at his old age. Michael is a representative of man's struggle and consciousness. Michael is a heroic figure who suggest to us how best we can maintain our lives in the context of the physical universe, and how man himself gives significance and value to world he inhabits.

Wordsworth treats the child life in his poems because he believes that their hearts are the seats of noble human qualities, such as innocence, love, courage, bravery, contentment etc. Later when he comes to believe in the doctrine of Memories of Pre-natal Existence, he begins to glorify the child first as the visionary in communion with Nature, and then as a mighty prophet and blessed seer of God. He gives us the impression that the child's soul is in direct communion with God, when it is lost in its visions. His glorification of the child is due to his belief in the doctrine of childhood memories.

His interesting study of and mystic faith in the glories of childhood are but a natural corollary of his keen interest in the simplicities, virtues and goodness of uncorrupted humanity. His children are rarely touched with the exquisite tenderness, but with a kind of solemn joy, pass often into mystic awe. He reads mysterious revelations in the child's innocence; its fancies are 'brought from afar'; its 'carols are fitted to unutterable thought'; it is father of the man, the seer haunted for ever by the Eternal Mind.

He loves fellow-men with such intensity- is so full of his message of joy and peace- that he is indifferent to aspects of their

life irrelevant to his great purpose. His heart goes out to humanity like that of the great prophets. If he loves Nature it is as inspirer of life and joy; his Nature is in profoundest sympathy with the Nature of the human spirit.

William Wordsworth has expressed the inner heart of man, the deepest secrets of the human mind, the mysterious responses of heart and mind to Nature is perhaps the most difficult thing that any poet has tried to express. But wordsworth set about it with the convictions that poetry can be a true thing. His method is to keep his eye upon his object, to look steadily at his subject. He watches intently to the worlds of simple people, beggars, children rustics even idiots to draw from them hints and signs of the ultimate truths that he is after. He develops the power to register the most evanescent movements, the most delicate outward manifestations of the inner life.

William Wordsworth's view of life is an optimistic one, the purpose of many of his poems being to show that "the keynote of all life is happiness"- not an occasional thing, the result of chance or circumstance, but a heroic thing, to be won, as one would win any other success by work and patience. He does not make man the slave of his circumstances but boldly proclaims

that he can rise above them by following the path of virtue, truth and fortitude. Moral struggle may be a strenuous one, but it ultimately issues in unbounded joy.

William Wordsworth is one of the chief glories of English Poetry. He hopes that his poetry will co-operate with the benign tendencies in human nature and society, and will be efficacious in making men wiser, better and happier. Time has shown that his hopes are justified.