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PROLEGOMENA
TO
IN-MEMORIAM

BY
THOMAS DAVIDSON

WITH AN INDEX TO THE POEM

S'io era sol di me quel che creasti
Novellamente, Amor che'l ciel governi,
Tu 'l sai, che col tuo lume mi levasti.

DANTE



BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
The Riverside Press, Cambridge
1889



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PREFACE.



IN writing the following PROLEGOMENA to *In Memoriam*, my aim has been to bring out into clearness the religious soul-problem which forms its unity. Though I have been familiar with the poem from boyhood, it is only in the last few years that the full import of that problem and of the noble solution offered by the poet has become clear to me. The work, as I now understand it, seems to me not only the greatest English poem of the century,—which I have always believed,—but one of the great world-poems, worthy to be placed on the same list with the *Oresteia*, the *Divina Commedia*, and *Faust*. If my brief essay contribute to bring home this conviction to other persons, I shall feel that I have done them a service.

The numerous parallel passages which I have introduced from other writers may per-

haps give my essay a pedantic air. If so, my excuse is this: I wished to show that *In Memoriam* lies in the chief current of the world's thought, since otherwise it would not be a world-poem. For, as George Buchanan says,

"Sola doctorum monumenta vatum
Nesciunt Fati imperium severi;
Sola contemnunt Phlegethonta et Orci
Jura superbi."

Tennyson is indeed "the heir of all the ages." The roots of his thought have struck down deep into the universal thought, into the Logos.

The INDEX is mainly a copy of one published in 1862 by Moxon & Co., of London. I have merely corrected a few errors, shortened many of the quotations, and adapted the whole to the later editions of the poem. In these there is an additional ode, No. XXXIX. Persons using the Index along with the earlier editions must add one to the number of every ode after the thirty-eighth.

THOMAS DAVIDSON.

NEW YORK, *February 13, 1889.*

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PROLEGOMENA TO IN
MEMORIAM.

INTRODUCTION.

PROLOGUE.

The Decay and Restoration of Faith. The Nature of Faith and its Relation to Understanding.

OUT of original character, instruction, and experience every human being builds up his own moral world, an ideal order of things which imparts to his actions whatever rationality and aim they may possess. Upon the world thus created everything in his life depends, his optimism or pessimism, his happiness or misery. If his world is rational, inspiring faith and courage, by offering motives for continuous, enthusiastic activity, his life, whatever may befall, is a blessed unity. If, on the contrary, his world fails to disclose any purpose, any reason why one course of action should be preferred to another, anything worthy of supreme love and devotion, life is fragmentary, feeble, and, when temperament fails, miserable. Success in life, in the deepest sense, depends upon his power to build up and sustain an aimful and consistent moral world.

Unfortunately, such a world, even after it has been built up, may be destroyed, and no greater disaster can happen to any man.¹ In such an event, the will is paralyzed, and life loses meaning and direction.² And, since a man's moral world is the response to his whole moral nature, including three elements, insight, love, and energy, the catastrophe may come through the failure of any one of these, that is, through doubt, widowed or blasted affection, or unavailing activity. The world of a Faust is shattered by the first, that of a Tennyson by the second, that of a Charles Albert by the third.

A shattered moral world means a world without rationality or aim. Now the postulates of the reason, as Kant has shown, are God, Freedom, Immortality. Let a man doubt whether there be any moral law in the world, whether he be free to obey such law, or whether obedience to that law will result in good, and disobedience in evil, to him, and his moral world is wrecked. Life, offering no motive for moral action, is not worth living.

In Memoriam is the record of the shattering and rebuilding of a moral world in a man's

¹ Admirably brought out in Frances Browne's *Losses*.

² As Tennyson puts it (*In Mem.*, iv. 1),

“My will is bondsman to the dark;
I sit within a helmless bark.”

soul. It belongs to the same class of works as the *Divine Comedy* and *Faust*; only, whereas the first of these, despite its title, is epic, and the second dramatic, this is lyric. The hero of *In Memoriam*, like the hero of the *Divine Comedy*, is the poet himself. Both poems are idealized records of actual experiences. In both the person beloved dies young, leaving the lover for a time utterly desolate. In both cases this desolation, instead of overwhelming the lover, finally quickens his spiritual perceptions, so that he is enabled to find in the spiritual world what he has lost in the material one, to recover in incorruption what he has lost in corruption. In both cases, a pure, reverent human love leads the soul of the lover up to God. Tennyson's Arthur does for the deeply religious and cultivated man of the nineteenth century what Dante's Beatrice did for the similarly endowed man of the fourteenth. Dante finds again his lost Beatrice in the imaginary paradise of his time; Tennyson finds his Arthur "mix'd with God and Nature." In both poems, the *Divine Comedy* and *In Memoriam*, the fundamental thought is the same: Man's true happiness consists in the perfect conformity of his will to the divine will, and this conformity is attained through love, first of man, and then of God. "Our wills are ours to make them thine" is the modern

rendering of "E la sua voluntade è nostra pace."¹

In Memoriam naturally suggests the Platonic Sonnets of Shakespeare (I.—CXXXVI.); but there is really no more than a most superficial resemblance between the two works, due to the fact that both are addressed by one man to another. In Shakespeare's Sonnets there is no rising from flesh to spirit, only a series of love-vicissitudes. The truth is, *In Memoriam* bears about the same relation to Shakespeare's Sonnets as the *Divine Comedy* does to Petrarch's.

In *In Memoriam* the poet's moral world is shattered by widowed affection, by the loss of a beloved friend, in whom he had found that brother, that more-than-brother,² through whose lovableness he was able to comprehend the divine lovableness,³ in a word, to see God.⁴

¹ *Paradise*, iii. 85. Compare the last lines of the poem.

² "More than my brothers are to me," ix. 5; lxxix. 1.

³ He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.—I John iv. 21.

⁴ "The expression of an eye,
Where God and Nature met in light." (cxi. 5.)

"Though mix'd with God and Nature thou,
I seem to love thee more and more." (cxxx. 3.)

Cf. what Dante says of Beatrice (*Vita Nuova*, cap. xxvi.).

"Ella sen va, sentendosi laudare,
Benignamente d' umiltà vestuta;

This loss and the ensuing grief and darkness of soul raised in the poet's mind doubts with regard to the righteousness or moral government of the world, and robbed life of its meaning. The poem describes in detail the nature of these doubts, and the process by which they were ultimately dispelled, and faith in God, Freedom, and Immortality was restored.

The philosophic meaning of the poem is summed up in the prologue, written in 1849. This takes the form of an address or prayer to "immortal Love," the "strong Son of God," the author of all things in heaven and in earth, of life and of death, the source of that justice which makes life rational. Tennyson, like Dante,¹ holds that the efficient cause of the universe is love, and that life without love is worse than death.² Nor is the divine love

E par che sia una cosa venuta
Di cielo in terra a miracol mostrare,"

and what Emerson says to his friend in "Friendship":

"Through thee alone the sky is arched,
Through thee the rose is red.
All things through thee take nobler form,
And look beyond the earth;
The mill-round of our fate appears
A sun-path in thy worth."

¹ "L'amor che muove il sole e l'altre stelle." *Parad.*, last line.

² See xxvi. 3, 4. Compare Aristotle's words: "Without friends no one would choose to live, though he possessed all other good things." *Nik. Eth.*, viii. 1: 1155a,

which made and sustains the universe different in kind from human love.

“Thou seemest human and divine,
The highest, holiest, manhood, thou.”

We may, therefore, trust the divine love for all that we should expect from the highest human love, and more. The universe will satisfy the three postulates of the reason.

(1.) It will be governed by a moral law far more perfect than any that can be expressed in human systems.

“Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.”¹

5 sq. Also Fichte's: “Life is love; and the whole form and force of life consist in love, and arise out of love.” *Way to a Blessed Life*, Lect. i. This doctrine may be said to be fundamental in Aryan thought. The Veda tells us, speaking of creation:—

“Then first came Love upon it, the new spring
Of mind—yea, poets in their hearts discerned,
Pondering, this bond between created things
And uncreated.”

Hesiod makes Love (*Ἔρως*) the child of Chaos and the brother of Earth (*Theog.*, 120); and Parmenides, speaking of Genesis, says:—

“Foremost of gods she gave birth unto Love; yea, foremost of all gods.”

See Plato, *Sympos.*, 178 B. And who does not remember the glorious address to Venus, as the author of all life, in the exordium of Lucretius' poem?

¹ Compare the words uttered by Hêrakteitos, five

(2.) It will leave the human will free, even though reason may be unable to see how; but that freedom will be secured only by conformity to the divine will.

“Our wills are ours, we know not how;
Our wills are ours, to make them thine.”¹

(3.) It will make possible a conscious immortality for the individual. Our sense of justice demands this.

“Thou wilt not leave us in the dust:
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him: thou art just.”

But all these things, the poet admits, are only postulates of reason, matters of faith, not objects of understanding or knowledge.

“We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.”

This verse contains the whole gist of the hundred years before our era: “All human laws are fed by one, the divine. For it prevaleth as far as it listeth, and sufficeth for all, and surviveth all.” (Frag., xci. edit. Bywater.)

¹ Cf. “Anzi è formale ad esto beato esse
Tenersi dentro alla divina voglia,
Perch' una fansi nostre voglie stesse.

E la sua voluntade è nostra pace.”

Divina Commed., Parad., iii. 79 sqq.

poem, which might very well have for its second title, "The Decay and Revival of Faith." Since, then, faith is the source of all those convictions which give life its meaning, we must here stop and carefully inquire: What is faith? How does it stand related to knowledge? What are its credentials? These are all one question under different aspects.

Faith (*πίστις*), as a philosophic term, seems to have been first employed by Parmenides. It occurs in his extant fragments twice, and each time means direct intellectual intuition of necessary truth, as opposed to mere contingent opinion, arrived at through the medium of sensuous experience or moral persuasion.

The passages are these:—

- (1) "Thou needs must investigate all things,
First the errorless core of the truth that lightly persuadeth,
eth,
Then the opinions of mortals, where no true *faith* doth inhabit"
- (2) "Ne'er will the potence of *faith* admit that from
being proceedeth
Aught but itself."

Faith, then, according to Parmenides, instead of being something inferior to empirical knowledge, which "is of things we see," is superior to it, being the very "errorless core of the truth," the necessary assent given by the mind to what is self-evident. By the time of Aristotle faith has lost this lofty position, as the

source of certainty, and come to mean the assent which the mind, not by necessity of evidence, but by the balancing of probabilities, accords to the conclusions of experience. "Faith follows opinion,"¹ says that philosopher. From this time on, in Greek thought, the term wavers between these two meanings, intuition and belief. Proklos, the last of the great Greek thinkers, holds faith to be the highest of the three ways leading to God, the other two being love and truth. It is due to direct divine illumination. Some Christian sects held the same doctrine; but, in the Christian world, faith had early many different meanings. F. C. Baur enumerates six senses in which it is used by St. Paul.² In the Epistle to the Hebrews we read, "Faith is the substance of the things hoped for, the test of the things that are not seen." In modern philosophical language this would read: Faith is the immediate intuition of the ideal, as distinct from the real, world. St. Augustine defines faith as "thinking with assent,"³ and Thomas Aquinas, agreeing with this, says: "The act which is believing includes a firm adherence

¹ Δόξη ἔπεται πίστις, *De An.*, iii. 3: 428a 20.

² *Vorlesungen über neutestamentliche Theologie*, p. 154.

³ *Crede est cum assensione cogitare. De Prædestinatione Sanctorum*, chap. ii., on which see Thomas Aquinas, *Sum. Theolog.*, II.², q. ij. art. 1.

to one side (of a question), and in so far the believer coincides with the knower and understander; and yet his knowledge is not perfect through clear vision, and in so far he agrees with the doubter, the suspecter, and the opiner. And thus it is characteristic of the believer that he thinks with assent. For this reason, this act of belief is distinguished from all other acts of the intellect that relate to the true and the false." . . . "The intellect of the believer is determined to one alternative, not by reason, but by will." Among modern theologians no one has dealt so explicitly with faith as Rosmini, who gives the following as the order of the acts of the soul which precede, constitute, and follow the act of faith.

"(1.) Revealed knowledge of God, through hearing (external action).

"(2.) Perception of God, or effectual light issuing from that revealed knowledge, especially from that part of it which is mysterious (action performed in the essence of the soul).

"(3.) A consequent feeling, a sweet and sublime delight, issuing from that perception, and persuading us of the truth of the things perceived.

"(4.) Power to believe and act holily, the effect of this feeling.

"(5.) Voluntary act of belief, a practical judgment on the truth and excellence of the

things known and perceived, an act of estimation, the recognition of God as light, truth, and infinite authority. This act, if a man does not recalcitrate with his evil will, is followed by love and holy, meritorious acts of living faith.

“(6.) Love, which follows this act of practical estimation.

“(7.) Holy action, following from love.”¹

M. Renan, speaking of the question of individual immortality, says: “Perhaps it is well that an eternal veil should cover truths which have a value only when they are the fruit of a pure heart.”² The implication here is that it is purity of heart that gives eyes to faith. “Blessed are the pure in heart, for they shall see God.”

Such are a few of the attempts made by great and profoundly religious men, from the rise of philosophy to the present day, to give a meaning to the word ‘faith.’ Though showing wide differences in results, they agree in two things: (1) That faith is a faculty of the soul which enables it to grasp truths inaccessible to understanding and knowledge, the very truths which are required to give life its meaning and consecration; (2) that its efficacy depends upon a condition of the heart and will, upon a pure heart and a good will.

¹ *Antropologia Soprannaturale*, pp. 94 sq.

² Introduction to the *Book of Job*.

It is these two essential elements that enter into Tennyson's conception of faith. Faith gives us

" truths that never can be proved
Until we close with all we loved,
And all we flow from, soul in soul." ¹

It "comes of self control ;" ² it has its source in reverence ; ³ it is the protest of the heart against the "freezing reason's colder part." It is wisdom, as distinct from, and superior to, knowledge. That the poet identifies faith with wisdom is clear from a comparison of the following passages :

" Let knowledge grow from more to more,
But more of reverence in us dwell ;
That *mind* and *soul*, according well,
May make one music as before,
" But vaster."

" For she (knowledge) is earthly of the *mind*,
But Wisdom heavenly of the *soul*."

Here Wisdom is written with a capital, to show that it means the personified wisdom of the Alexandrine Jews, which was another name for the Logos, or Word, spoken of in the opening verses of St. John's Gospel, and identified with Christ.⁴ But, though faith or wisdom deals

¹ cxxx. 3 ; Cf. Prol., 1, 6 ; lv. 5 ; cxxiv. 6 ; cxxvii. 1.

² cxxx. 3.

³ Prol., 7 ; cxiv. 6.

⁴ See *Proverbs*, iii. 19 ; viii., ix., and the whole *Book*

with higher things than knowledge does, it is inferior to knowledge in power to produce certainty. The reason of this is that its objects are formless, and the human mind has difficulty in thinking anything of this sort. "We walk by faith, not by form,"¹ says St. Paul. But, as Aristotle remarks, "The soul never thinks without a phantasm."² Hence, we are compelled, in order to grasp the things of faith, to have them presented to us in the form of a parable, allegory, myth, or tale. As Dante so well says (*Parad.*, iv. 40):

" Thus it behoves your minds to be addressed,
Because alone from things of sense they seize,
What then they render fit for intellect.

And so it is that Scripture condescends
To your ability; and hands and feet
Ascribes to God, and meaneth something else."

Tennyson often insists upon the necessity of a form for faith, for example :

" O thou that after toil and storm
Mayst seem to have reach'd a purer air,
Whose *faith* has centre everywhere,
Nor cares to fix itself to *form*,

of Wisdom, perhaps written by Philo the Jew, whose works contain much regarding Wisdom and the Logos. Cf. 1 Corinth. i. 30.

¹ 2 Corinth. v. 7. Such is the correct translation of this passage. Cf. The figure of this world passeth away. 1 Corinth. vii. 31.

² *De Anima*, iii. 7: 431a 16 sq.

“Leave thou thy sister when she prays.

“Her *faith thro' form* is pure as thine.”¹

“And all is well, though *faith* and *form*
Be sundered in the night of fear.”²

“Though *truths* in manhood darkly join
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him that made them *current coin*.

“For *Wisdom* dealt with mortal powers
Where *truth in closest words* shall fail,
When *truth embodied in a tale*
Shall enter in at lowly doors.”³

This last quotation helps us to understand the relation of faith to knowledge, and to find the credentials for the former. The truths of faith are contained in our very frame or constitution, which is mystical, that is, opens out into the Infinite, into God. Every soul can truly say, “I and the Father are one.” Tennyson often dwells upon this mystic union of the finite with the Infinite. Speaking of the origin of the individual soul, he says :

“A soul shall draw from out the vast
And strike his being into bounds,

“And, moved thro' life of lower phase,
Result in man, be born and think.”⁴

¹ xxxiii. 1, 3.

² cxxvii. 1.

³ xxxvi. 1, 2.

⁴ Epilogue, 31.

Of the birth of the individual consciousness, he says :

“ But as he grows he gathers much
And learns the use of ‘ I ’ and ‘ me,’
And finds ‘ I am not what I see,
And other than the things I touch.’

“ So rounds he to a separate mind
From whence clear memory may begin,
As thro’ the frame that binds him in
His isolation grows defined.”

Other even more distinct utterances to the same effect may be found in the poems, “ Flower in the crannied wall,” “ De Profundis,” and “ The Higher Pantheism,” in the last of which occur these verses :

“ Dark is the world to thee : thyself art the reason why :
For is He not all but thou, that hast power to feel ‘ I
am I !’

“ Glory about thee, without thee : and thou fulfillest thy
doom,
Making Him broken gleams, and a stifled splendor and
gloom.

“ Speak to Him thou, for He hears, and Spirit with
Spirit can meet —
Closer is He than breathing, and nearer than hands and
feet.”

The gist of all this is, that the human being, in putting on individuality, in striking his being into bounds, in rounding to a separate mind capable of knowledge, readily loses the con-

sciousness of his oneness with the Infinite,¹ which consciousness is faith, the condition of all knowledge, as Parmenides saw. St. Bonaventura has put this admirably :

“Strange is the blindness of the intellect which does not consider that which it first sees, and without which it can know nothing. But, as the eye, when intent upon the variety of colors, does not see the light through which it sees other things, or, if it sees, does not observe it, so the eye of our mind, when intent upon these particular and universal entities, does not observe that being which is above all genus, although it is first presented to the mind, and all other things are presented only through it. Whence it is most truly manifest that, as the eye of the bat behaves to the light, so the eye of our mind behaves to the most obvious things of nature.² The reason is, that,

¹ Compare Wordsworth, “Our birth is but a sleep and a forgetting” (*Ode to Immortality*), and Mrs. Browning’s lines near the beginning of *Aurora Leigh* :

“ I have not so far left the coasts of life
To travel inland, that I cannot hear
The murmur of the outer Infinite,
Which unweaned babies smile at in their sleep,
When wondered at for smiling.”

² This sentence is almost a literal translation from Aristotle, who is not usually regarded as mystical: “Ὡσπερ γὰρ τὰ τῶν νυκτερίδων ὄμματα πρὸς τὸ φέγγος ἔχει τὸ μεθ’ ἡμέραν, οὕτω καὶ τῆς ἡμετέρας ψυχῆς ὁ νοῦς πρὸς τὰ τῆ φύσει φανερώτατα πάντων (the things most obvious in their nature). *Metaph.*, A², 1 : 993^b 9 sqq.

being accustomed to the darkness of (individual) objects, and the phantasms of sensible things, when it sees the light of the highest being, it seems to see nothing (not understanding that this very darkness is the highest illumination of our minds); just as when the eye sees pure light, it seems to see nothing.”¹

But, while our “isolation” through the flesh obscures for us our oneness with the Infinite, it serves to define our individual personality :

“ This use may lie in blood and breath,
Which else were fruitless of their due,
Had man to learn himself anew
Beyond the second birth of Death.”²

And even when the flesh falls away, and we

“ close with all we loved
And all we flow from, soul in soul,”³

this individuality will continue :

“ Eternal form shall still divide
The eternal soul from all beside.”⁴

From all this it is clear that, while knowledge is the consciousness of our distinctness from the Infinite, and the relation of our spirits, as distinct, to it, faith is the consciousness of our oneness with the Infinite. It is in this double consciousness that the essence of religion and man’s true blessedness consist.

¹ *Itinerarium Mentis in Deum*, chap. v.

² xlv. 4.

³ cxxxi. 3.

⁴ xlvii. 2.

The human spirit shrinks from the thought of losing either side of it, of losing knowledge of self and not-self, and sinking into a Buddhistic *nirvâna*, or of losing faith, and finding itself an unsustained, hopeless wanderer in an alien universe. And all causes for such shrinking arise from the difficulty of finding symbols or forms in which to express and justify the content of faith to knowledge, in which alone there is perfect clearness for the ordinary man. All religions have been merely so many attempts to find such symbols¹ or forms, and their success has depended upon the fitness of these. The fit symbol is that which finds a response, an "assent," as Augustine and Thomas Aquinas call it, in the faculty of faith, which Tennyson, following an old usage, calls the soul,² or heart,³ as distinct from mind,² or reason,³ — the faculty of knowledge. Now, the question with regard to the credentials of faith resolves itself into an inquiry into the nature and validity of this response or assent, and this, again, leads us to consider the nature of assent in general.

¹ Symbol is the Greek word for creed, as well as for the signs in the sacraments.

² "That *mind* and *soul*, according well,
May make one music as before." (Prol., 7.)

³ "A warmth within the breast would melt
The freezing *reason's* colder part,
And, like a man in wrath, the *heart*
Stood up and answered, 'I have felt.'" (cxxiv. 4.)

What, then, is assent? As no one has dealt with this question so fully as Rosmini, we may answer in his words: "Assent is the act by which a man voluntarily affirms with subjective efficacy any object which is present to his intelligence," such object being always a possible or ideal judgment. To understand a proposition and to assent to it are two widely different things. The mere fact that I understand the proposition, "The soul is immortal," does not compel me to give my assent to it. What, then, is it in a proposition that compels assent? The feeling or consciousness that, if we withheld assent, we should be doing violence to our own nature. I cannot, for example, refuse my assent to the proposition, "Not more than one straight line can be drawn through a given point, parallel to another straight line," or to this, "Nothing can act before it is," without doing violence to my rational powers, and destroying the very possibility of truth. And I have much the same feeling when I refuse assent to the propositions, "My will is free," "My soul is immortal," "My actions have inevitable and eternal consequences to me." I feel that, if these are not true, there is no meaning in anything; my existence and all existence is irrational, mere vanity of vanities. It is true that Kant has tried to show that the assent which we give to

propositions in mathematics and philosophy of nature has grounds such as are altogether wanting to the assent which we may accord to metaphysical propositions. He says that in the first case we are aided by time and space, the forms of sense, and in the second by the categories of the understanding,¹ whereas, when we come to the last, we find in the "pure reason" no form or forms enabling us to have experience of its objects, and so can only assume them as postulates, without ever being able to say whether in reality anything corresponds to them. But is Kant right in this? Is it true that the pure reason has no forms making experience of its objects possible? Was not Parmenides, the ancient Kant, right, when he said, in his poetical way, that Justice (*Δίκη*) was the teacher of the highest truth?² And are not the oft-repeated words of the Bible true: "The just shall live by faith"?³ Is not justice the form of the 'pure reason,' of that higher consciousness which we call faith? Is it not true that just as all sensuous apprehension is conditioned by space and time, and all

¹ These Schopenhauer has very correctly reduced to the one category of Cause or Causation.

² There are few things in literature finer than his account of how he was led to Truth by Justice. See my translation of his Fragments, *Journal of Speculative Philosophy*, vol. iv. pp. 1-16.

³ Habb. ii. 4; Rom. i. 17; Gal. iii. 11; Heb. x. 38, etc.

understanding by cause, so all 'pure reason,' or faith (*πίστις*), is conditioned by justice or righteousness, taken in its broadest sense? And was not Kant forced virtually to admit this, when he came to treat of ethics? Is not his 'categorical imperative:' 'Act so that the maxim of thy will may be accepted as the principle of universal legislation,' — a mere awkward way of saying, "Justice is the law of the universe"? And, in spite of this awkwardness, does not Kant find that his maxim involves three moral postulates — Freedom, Immortality, God? The fact is that Kant, failing to see that justice is the form of the pure reason, which is essentially moral, left the form of morality a mere blind imperative, and invented a spurious faculty, the practical reason, to deal with it. As a consequence, he was compelled to leave the facts which justice interprets to consciousness mere postulates. Let us once realize that justice is the form of reason, and these facts will present themselves as real. We shall then find the law of justice as necessary and universal as the law of cause; and God will be no longer a postulate, but the supreme reality. This reality is moral in its nature, and can be reached only through the moral faculty, which is the pure reason,¹ or

¹ On the error of assuming a practical reason, see Rosmini, Introduction to *Principles of Moral Science*.

faith, in its original sense. This being true, all propositions explicating the form of faith ought to command our assent as readily as those explicating the forms of sense and understanding. For example, the proposition, "The human will is free," should command it as certainly as, "Not more than one straight line can be drawn through a given point parallel to another straight line," or, "Nothing can act before it is."

But it will be said, We cannot help assenting to the last two: nobody ever doubted them; whereas we are by no means forced to assent to the first. The most obvious reply to this is, that the last two propositions have both been frequently not only doubted, but denied. Many modern geometers have denied the first;¹ Spinoza and Fichte denied the second.² But, after all, it is true that the propositions of pure reason are doubted and denied much more frequently than those of sense and understanding; that they do not so readily command assent as these. There must be some reason for this. Let us consider it.

When we observe that the propositions de-

¹ See Stallo's *Concepts and Theories of Modern Physics*, pp. 207 *sqq.*; chap. xiii.

² Spinoza's *Causa sui*, which plays so prominent a part in his system, involves this denial, and Fichte's assertion that "the *Ego* originally absolutely posits its own being" openly expresses it.

pending upon the forms of sense are less frequently denied than those depending upon the form of the understanding, and this because the former are more easy to grasp completely than the latter, we ought to expect that the latter would be less frequently denied than those depending upon the form of faith. But there is another and deeper reason for the latter fact. The faculty of faith is much more easily deranged and impaired in its activity than that of understanding, and requires more careful training. It is dependent upon the life which a man leads, and acts normally only in the man whose life is free from stain. "If any one do His will, he will know of the doctrine, whether it be of God." The assent which the soul gives to the propositions of faith is a moral assent, accorded by the moral faculty, which cannot judge correctly, unless it has built up for itself a moral world, by righteous action. Each human being has his own world, built up through his own faculties. His sensuous world is built up through sense and its forms; his intelligible world through understanding and its form; his moral world through faith and its form—justice. If a man has built up no moral world for himself by just action, how can he discover the principle of that world, the absolute Justice, or God, or how can he find a fit symbol for the

same in either understanding or sense? There is no knowledge without experience.

There is a third reason why the assent of the mind is given with some hesitancy to the objects of faith, and this is, because for ages this assent has been demanded, and under wrong influences given, to many propositions that are not based upon justice at all, but upon mere fancy and credulity. In rejecting these propositions, the reason has also rejected those that are founded on justice. As in every case, by forcing a faculty to do something unnatural, we have unfitted it for performing its proper function. In attempting to believe myths, we have ceased to be able to believe the truth. But, as Lowell says, "the soul is still oracular," and when its deeds are pure, it will find fitting symbols for the Infinite Justice.

The result of all these drawbacks is, that the moral assent, which, conditioned by justice, affirms God, Freedom, and Immortality, is given feebly and falteringly, and, in hours of spiritual darkness, withheld altogether. Hence Tennyson calls upon his friend to be near him when his "light is low," and when his "faith is dry," and, at the very last, he speaks of the objects of faith as "truths that never can be proved," until men return to the bosom of God. This only means that the poet, not re-

garding the response of the moral nature, whose form is justice, as final and sufficient, looks for a response from the understanding, to which the things of reason can appear only in the form of symbols, or, as Henry George so admirably puts it, "a shadowy gleam of ultimate relations, the endeavor to express which inevitably falls into type and allegory." But such a response can never be given, in this world or any other; for the response of the soul to the Infinite Justice is not commanded by knowledge, but by blessedness. Dante knows that he has seen God only because, in saying so, he feels that he is filled with larger bliss.¹ We are mistaken when we think that understanding is the highest faculty of the soul, or certifies to the deepest realities. Above it is that faculty which the understanding cannot even define, but which it compares to the confidence reposed in a true and tried friend and calls faith, and which is the human reflex of the Divine Wisdom, man's consciousness of the Infinite and his oneness therewith.

¹ "La forma universal di questo nodo
Credo ch' io vidi, perchè più di largo,
Dicendo questo, mi sento ch' io godo."

Parad., xxxiii. 91 *sqq.*

CHAPTER I.

(i-viii.)

The poet justifies his grief, describes its effects, explains why he writes of it, refuses cheap consolation, and seeks only to embalm the past.

THE earliest expression which Tennyson gave to his grief for the loss of his friend is the exquisite lyric, "Break, break, break," in which he makes us feel that his soul is utterly out of harmony with the world, that its light is gone, that only darkness and despair are left.

In Memoriam opens in a somewhat less despairing tone. Numb, voiceless grief has given place to sorrow mingled with reflection. The poet finds it necessary even to justify his grief to himself. He might, by treading down his past self, that moral world whose light was his friend, rise to higher things. He formerly believed such a course possible; but now he cannot realize it. The world of his past is the only one wherein his soul is at home. Better a world with love clasping grief than a world without love. The constancy of our love is the measure of our worth. ✓

But sorrow is deadening. In clinging to his dead past, he feels like the yew tree

II. that grasps at tombstones, "whose fibres knit the dreamless head" below. A "thousand years of gloom" have settled on him, and in that gloom, Sorrow whispers desolating doubts, suggesting that the

III. whole universe may be a mere mockery, "signifying nothing." Such doubts paralyze the will, and send all the powers

IV. to sleep. The poet sits "within a helmless bark"; his life has lost direction. His very heart beats sluggishly for want of desire or motive, and he scarcely has courage to ask why, or warmth to melt the tears that have frozen at their springs. Only at morning the will shows a little strength, and struggles not to be "the fool of loss." He then seeks to relieve his torpor by putting his grief in words;

V. but this seems almost a sin, all words are so superficial and inadequate. Still, since the "sad mechanic exercise" of writing verses acts like a narcotic, "numbing pain," he will go on writing, in order to shield himself from cold despair. This method of numbing pain is, indeed, his only refuge; acceptance is out of the question. Friends try

VI. to console him by reminding him that "loss is common to the race"; but such comfort is mere chaff. The common-

ness of loss does not make it less bitter in any one case. The pathos, the awfulness, the surprise of death remain forever the same. Nothing can fill the blank made by the loss of the beloved friend. So the poet turns back to the now darkened world of the past, visits the scenes where he and his friend have been happy together, and finds a little comfort in continuing the art of poetry which they had cultivated in common, and in consecrating it to the memory of the departed. Its chief worth now is that it pleased him, and serves to embalm his memory.

CHAPTER II.

(ix-xxi.)

The circumstances of the friend's death, the return of the body to England, and its burial.

AFTER the alleviation derived from writing verses to the memory of his friend,

IX. the next thing that comforts the poet is the return of the friend's body to England and its burial in English soil. He prays for every blessing upon the ship that bears his "lost Arthur's loved remains." In imagination he follows it day and night on

X. its voyage, like a guardian angel, lest anything should befall it, and the remains be lost. Under the influence of the

XI. soothing autumn weather, he feels a certain calm ; but it is only the calm of despair,¹ and even that does not last. Impatience drives him to meet the ship,

XII. which brings but death instead of life, cause for tears instead of for joy. So strange is it

¹ Compare the lines of Burns :

"Come, Autumn, sae pensive in yellow and grey,
And soothe me wi' tidings o' nature's decay ;
The dark, dreary winter an' wild drivin' sna'
Alane can delight me — my Nannie's awa."

that the body should return without the informing spirit, that he seems to “suffer in a dream,” so that his “eyes XIII.
have leisure for their tears,” and his fancy for play. But, if the ship should XIV.
bring the living instead of the dead friend, he would not be surprised, so little has he yet realized the thought of his XV.
death. The approach of tempestuous winter changes the “calm despair” of the poet’s soul into a “wild unrest,” which would be overwhelming, were it not for the fancy that the ship bearing his friend’s body is peacefully sailing “athwart a plane of molten glass.” Such change from XVI.
one extreme to the other seems surprising, and the poet can account for it only by supposing that it is unreal, or else that sorrow has utterly unhinged him, stunned him, and made him delirious. In any case, life has become confused and purposeless. At last the ship arrives, bringing the remains in safety, and the poet once more prays for XVII.
every blessing henceforth to accompany it for such kind service. Then the funeral takes place. Hallam is buried in XVIII.
Clevedon church, in Somersetshire; in a “still and sequestered situation, on a lone hill that overhangs the Bristol Channel,” “and in the hearing of the XIX.

wave.”¹ This brings the mourner some slight comfort.

“’T is well ; ’t is something ; we may stand
Where he in English earth is laid,
And from his ashes may be made
The violet of his native land.”

His grief now ebbs and flows, like the tides ; it is no longer a changeless flood. During the ebbs — which bear the same relation to the flows as the grief of servants to that of chil-

xx. dren in a house “ where lies the master newly dead ” — he can speak. At

other times, the words die on his lips, for grief that may not be spoken. Such grief the world does not understand, but looks upon as mere

xxi. subtle vanity, as waste of energy that

might be employed in some practical or scientific pursuit, which alone it can appreciate. The poet can only reply :

“ Behold, ye speak an idle thing :
Ye never knew the sacred dust :
I do but sing because I must,
And pipe but as the linnets sing.”²

¹ The funeral took place on 3d January, 1834, the death on the 15th September previous.

² Compare Goethe’s lines :

“ Ich singe, wie der Vogel singt
Der in den Zweigen wohnt ;
Das Lied, das aus der Kehle dringt,
Ist Lohn, der reichlich lohnet.”

Meister’s Lehrjahre, II. ii.

CHAPTER III.

(xxii-xxvii.)

The friendship for the dead. Its reality and blessedness. Not to be quenched by time or sorrow.

YEA, the poet has good cause to mourn. His loss is incalculable. The friendship so rudely interrupted by death XXII. was the very light of his life for four years, years full of pure happiness and lofty endeavor. Between these and the XXIII. darkened present what a contrast! And here a question arises in the poet's mind, XXIV. whether it is not just this contrast that makes the years of friendship seem so perfect; but his consciousness answers promptly and affirms, XXV. "I know that this was Life"; for it is love that gives life its value. He will, therefore, XXVI. cling to that Life with its Love, whatever sorrow may now overhang it, "whatever fickle tongues may say." Better that he should die, than that love should perish and become indifference. Better deep feeling and passion,

with all the pain that may come of them, than
 the calm of a sluggish, indifferent
 xxvii. heart.

“ I hold it true, whate’er befall ;
 I feel it, when I sorrow most ;
 ’T is better to have loved and lost
 Than never to have loved at all.”¹

¹ Compare Goethe’s lines, *Faust*, Pt. II. vv. 1659–60 :

“ Doch im Erstarren such’ ich nicht mein Heil,
 Das Schandern ist der Menschheit bestes Theil.”

and vv. 2847–8 :

“ Geheilt will ich nicht sein ! mein Sinn ist mächtig !
 Da wär ich ja wie andre niederträchtig.”

CHAPTER IV.

(xxviii—xxxvii.)

Turning from the past to the future. The immortality of the soul. The hope coming from revelation confirmed by reason. Reason and Revelation.

AT this point the poet begins to take some interest in the affairs of life, and to turn from the past to the future. Christmas has come, with its merry bells proclaiming "peace and goodwill to all mankind" and bringing him "sorrow, touched with joy,"¹ joy engendered by hope. In spite of the grief that lies over the house, and in which even the skies seem to participate, the old Christmas formalities and pastimes are kept up. But the gladness which such things are meant to attest comes not, only

XXVIII.

XXIX.

"an awful sense

Of one mute Shadow, watching all."

Under the influence of this felt presence of the loved and lost, the be-

XXX.

¹ Compare with this the effect of the Easter bells upon Faust, in bringing him back to hope and preventing suicide. Goethe's *Faust*, Pt. I.

reaved take each other's hands and, with tear-bedimmed eyes and echo-like voices, sing impetuously a merry song they sang with him shortly before his death. But the invisible presence and the Christmas season bring a more solemn and a more hopeful feeling, under the inspiration of which they sing with assurance of the immortality of the soul, the "keen seraphic flame," and encourage each other to hope.

" They do not die
Nor lose their mortal sympathy,
Nor change to us, although they change.

" Rapt from the fickle and the frail
With gather'd power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil."

The hope offered by the Christian revelation recalls the story of Lazarus, and the
xxxI. poet wonders why, if he was really dead and restored to life, we are not told what he had to relate of the life beyond the grave. He concludes :

" He told it not ; or something seal'd
The lips of that Evangelist."

His sister, Mary, would have all curiosity on
xxxII. the subject quenched by joy, love, and reverence, feelings far higher than "curious fears," which come only to the un-

“Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure ;
What souls possess themselves so pure,
Or is there blessedness like theirs?”

And this leads the poet to warn those who, after much battling with doubt and difficulty, have attained a purely rational faith, that

“has centre everywhere
Nor cares to fix itself to form,”

not to disturb the faith-through-form of their sisters, of those simple souls, who are made happy and eager for good by their childhood's beliefs. A second conscience, in the form of an external ideal, is a valuable and often needful addition to “the law within,” “in a world of sin.”

But, after all, it ought not to require any revealed, supernatural proof to convince us of the soul's immortality.

The very dimness and imperfection of our lives here, compared with the perfection we imagine and aspire to, ought to suffice. If those ideals and aspirations which give life its meaning are but delusions, then all is vain, the universe a mockery, justice a cruel chimera, and God a lie. Then

“’T were best at once to sink to peace,
Like birds the charming serpent draws,
To drop head-foremost in the jaws
Of vacant darkness and to cease.”

Notwithstanding this verdict of the reason,
 the poet is willing to consider the
 xxxv. case so often put by those who cannot see their way to belief in immortality: Supposing by some inconceivable means we could be convinced that death ends all, would it not still be worth while, for the sake of the sweetness of love, to cling to this life? Is not human life worth living for its own sake? He replies in the negative, for the reason that the very sweetness and worth of love are due to the feeling that it is divine and eternal. Take away this feeling, convince men that the world is governed by brute force, not by love, and love will lose its sweetness, and die from fear of death. The case is an idle one.

“If Death were seen
 At first as Death, Love had not been,
 Or been in narrowest working shut,

“Mere fellowship of sluggish moods,
 Or in its coarsest Satyr-shape
 Had bruised the herb and crush'd the grape
 And bask'd and batten'd in the woods.”

In a word, love unglorified by the feeling of immortality would sink down into mere brute passion. Hence, unless life be immortal, it contains nothing to make it worth living.

Many persons at the present day will, no doubt, question the justice of this conclusion, and agree with Goethe that “existence is a

duty, were it but for a moment." Indeed, it seems to be the tendency of thought at the present moment to find a satisfactory formula, that is, a moral and religious motive, for this life, without any reference whatever to a life beyond. That life without such reference could and would be, nay, has been, lived, is certain; but whether it could long so maintain itself on moral heights, whether, indeed, there is any satisfactory moral formula for such a life, seems to me very questionable. One thing is certain: no such formula has been found, and the evident failure of the numerous quests recently made points to the conclusion that probably none can be found.

Although our human reason, when subtly questioned, is sufficient to reveal to us God, Freedom, and Immortality,

"Tho' truths in manhood darkly join,
Deep-seated in our mystic frame,"

this fact does not remove the necessity for another revelation, suited to those minds which are incapable of such subtle questioning. Hence the value of the Christian XXXVI.
mythus, that "truth embodied in a tale." It can "enter in at lowly doors," which would be barred against "truth in closest words."

But, in speaking thus of Christianity, as a sort of "Picture-Writing to assist the weaker

faculty,"¹ the poet feels that he has broached a delicate subject. The heavenly Muse of revelation (Urania) reproves him sharply, and tells him to confine himself to his
xxxvii. own pagan sphere. His pagan Muse (Melpomene) replies meekly, confesses her unworthiness, and pleads for indulgence on account of her need for comfort.

"I murmur'd as I came along,
Of comfort clasp'd in truth reveal'd,
And loiter'd in the master's field,
And darken'd sanctities with song."

¹ Carlyle, *Sartor Resartus*, Bk. II. chap. ix.

CHAPTER V.

(xxxviii—xlvi.)

The simple conviction of immortality does not satisfy the heart, which desires to realize immortal life and communicate with the departed. Metempsychosis.

THOUGH convinced by reason, confirmed by revelation, that life is immortal, and that his friend still exists, the poet yet finds his heart unsatisfied. The want of power to realize his friend's condition, or to establish any form of communication with him, leaves therein a weary, aching, dark, paralyzing void, lighted only by the doubtful gleam coming from the songs which he loves to sing, and which, he hopes, by pleasing the departed, may hold his attention. And so the former darkness, after being slightly dissipated, returns. The gloom of the old stone-grasping, skull-knitting yew, into which, through numbing sorrow, he had grown "incorporate," (ii.)

XXXIX.

"is kindled at the tips,
And passes into gloom again."

Such, at least, is the whisper of Sorrow.

But the poet is aware that she lies, and employs his fancy in trying to realize the condition of the spirit of his friend. He would fain think of it as a bride, that has left a loving

XL. father's house to go to a home full of new love and new hopes, and in some respects the comparison answers; but alas! the difference is too palpable. The bride will from time to time return to gladden the scenes of her maidenhood, "And bring her babe, and make her boast;"

"But thou and I have shaken hands,
Till growing winters lay me low;
My paths are in the fields I know,
And thine in undiscover'd lands."

Feeling the failure of this attempt, the poet tries to conceive an act of will by

XLI. which he should be able

"To leap the grades of life and light
And flash at once"

upon his friend. But this is folly. He cannot reach him, and at times there comes upon him a chilling, "spectral doubt" that he shall never reach him, but be "evermore a life behind," the difference in their grade of spiritual development holding them, like gravitation, in different spheres. But this he recog-

XLII. nizes to be a foolish fancy. Such difference does not confine souls to different spheres, else he and his friend, who

was so much his superior, could never have walked upon the same earth. And so he may hope to overtake his friend, and learn from him the results of his spiritual experience.¹

“And what delights can equal those
That stir the spirit’s inner deeps,
When one that loves but knows not, reaps
A truth from one that loves and knows?”

Thus far the poet has considered only the Christian view of immortality, which holds that the soul is created by God at the birth of the body, is incarnated but once, and, after one probation, passes to a condition unalterable for all eternity. But other views of immortality have been held. Among the most common of these is metempsychosis, or the belief that every soul is everlasting, and is, or may be, incarnated an indefinite number of times. Of this there are two chief forms, the Greek and the Buddhistic. To these the poet now turns.

If the soul is incarnated many times, then death is but a longer and deeper sleep, and life and death alternate like waking and sleeping. During death, the

¹ Compare the opposite view, Goethe, *Faust*, Pt. II. vv. 7467 *sqq.*

“Wir wurden früh entfernt
Von Lebechören ;
Doch dieser hat gelernt,
Er wird uns lehren.”

disembodied spirit, though unconscious, retains, in latent form, all the impressions and experience of all its past lives, and thus the entire experience of the world is treasured up, unimpaired, in "that still garden of the souls." In this case also the poet may expect in another life to know and love his friend, and to be known and loved by him.

But, if our present life is only one of many lives, past and to come, does not the fact that we have now no remembrance of any past life raise a presumption that those who pass into another life will have no remembrance of what happened in this, but will have to begin existence there as children without experience? But the poet doubts whether man has not even in this life some dim recollections of past lives :

XLIV.

"perhaps the hoarding sense
Gives out at times (he knows not whence)
A little flash, a mystic hint."¹

So, in the higher life, there may come to his friend "some dim touch of earthly things," and the poet begs :

¹ Pythagoras, the founder of the Greek doctrine of metempsychosis, is said to have remembered all his past lives, to have recognized on the door of a temple the shield which, as Euphorbos, he wore in the Trojan war, and to have discovered the soul of an old friend in a dog that some one was whipping. There are some facts in our psychic life which certainly suggest the thought

“ If such a dreamy touch should fall,
 O turn thee round, resolve the doubt;
 My guardian angel will speak out
 In that high place, and tell thee all.”

But, after all, this may be our first conscious life, for which the others were mere preparations. Indeed, the very purpose of this embodiment of ours may be to render us conscious of our own individuality, our separateness from the great universe of being, our identity, which is a matter of memory; and this consciousness, once gained, may be eternal. Incarnation would seem useless, if, at the dissolution of the body, man lost his individuality and identity, and had to acquire them afresh in each new life. But, granting that in the next life we shall retain the consciousness of our identity gained here, it does not follow that we shall remember the events of this life with any clearness, since we observe that, in proportion as we grow older here, we forget the events of our earlier life, its sorrows and joys, “thorn and flower.” Were it not so, life would “fail in looking back;” that is, it would take a life-time to recall the events of a life-time. But these facts are all due to the form of time, or succession, under which we think. In the higher life, in which spirits will think under the form of eternity (*sub specie æternitatis*), an all-embracing present without past or future,

“clear from marge to marge shall bloom
The eternal landscape of the past.”

In that landscape the years of friendship will seem the richest field, but may shed their radiance on the whole.

The Buddhistic notion, that at death the individual soul loses its identity, “remerging in the general Soul, is faith as vague as all unsweet.” It satisfies neither head nor heart. It teaches that the Infinite and Absolute Being is utterly without form or determination, and all forms, or individuals, appearing in the universe are mere temporary illusions. This doctrine, which leads men to seek the annihilation of Self, as a deluding phantasm, has several times tried to insinuate itself into Western thought; for example, through the Arabs in the twelfth century, and at present, in the form of Monism, and as the outcome of physical science. Indeed, in all cases, the doctrine has its origin in thought carried on in terms of physics. Against it the Church, holding fast to the Aristotelian doctrine of the eternity of forms,¹ has always exerted herself to the utmost, and for a very good reason. Since, in mediæval terminology, the rational or intellective soul is the “substantial

¹ *Metaphys.*, vi. 8: 1033b 5 *sqq.*, 16 *sqq.* Cf. Thomas Aquinas, *Quæst. Quodlib.*, ix. art. 11.

form" of the body,¹ if forms are not eternal, then the soul is not immortal. We might almost say that herein lies the fundamental distinction between the thought of the East and that of the West. True to the latter, the poet exclaims :

" Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet."

In the spiritual world there will still be distinction of persons, still fellowship, still love ; and however far isolation may be lost, as souls enter into closer union, it will be lost in light, not in darkness, in *nirvâna*.² As St. Bernard puts it: "The substance (of the individual) will remain, but in other form, other glory,

¹ This was laid down expressly, as a dogma of the Church, in the Council of Vienne (1311), in this wise: "Doctrinam omnem, seu positionem temere asserentem aut vertentem in dubium quod substantia animæ rationalis aut intellectivæ vere ac per se humani corporis non sit forma, velut erroneam, et veritati Catholicæ fidei inimicam, Sacro approbante Concilio, reprobamus: definentes ut si quisquam deinceps asserere, defendere, seu tenere pertinaciter præsumperit, quod Anima rationalis seu intellectiva non est forma corporis humani per se et essentialiter, tanquam hæreticus sit censendus." This was even more strongly expressed by the Lateran Council (1515).

² *Nirvâna* means "the blowing out, the extinction of light." See Max Müller, *Chips from a German Workshop*, i. 276.

other power. . . . So to be affected is to be deified." ¹

In closing this section of his poem, the author begs his readers not to look upon his "brief lays of Sorrow born," as if ^{XLVIII.} they contained definite solutions of the profound problems touched upon in them. Sorrow aspires to nothing so lofty :

" Her care is not to part and prove,
She takes, when harsher moods remit,
What slender shade of doubt may flit,
And makes it vassal unto love."

¹ "Manebit quidem substantia, sed in alia forma, alia gloria, alia potentia. . . . Sic affici est deificari." *De diligendo Deo*, x. 28.

CHAPTER VI.

(xlix–lviii.)

*More problems. The problem of Evil and Death.
The conflict of Nature and Faith.*

THE poet resolves to continue his treatment of all the doubts, hints, and fancies that rise, like ripples on the great, ever-deepening ocean of sorrow, and catch broken gleams from all directions, “From art, from nature, XLIX.
from the schools.” Before under-
taking this work, he offers a kind of prayer to the spirit of his friend, begging it to be near him at all times, when his spiritual powers are low or confused, to ward L.
off depression, despair, and cynicism, and also in old age and death :

“Be near me when I fade away,
To point the term of human strife,
And on the low dark verge of life
The twilight of eternal day.”

But here a doubt springs up: Do we really wish that the spirits of our friends should stand by us and look into our inmost thoughts? LI.

“Is there no baseness we would hide?
No inner vileness that we dread?”

But this doubt vanishes when he thinks of the majesty of death :

“There must be wisdom with great Death,
The dead shall look me thro' and thro'.”

Still, although the dead see “with larger
er eyes than ours,” they must see defects
in us. These exist, however high our inner or
outer ideal may be. The poet complains that
LII. the living ideal which he had found
in his friend does not suffice to draw
him up to its height. But the same is true of
all ideals, even the Christian one,

“the sinless years
That breathed beneath the Syrian blue.”

A man must not fret, therefore,

“That life is dash'd with flecks of sin,”

but try to offset the evil in him by a strong,
steady endeavor after virtue, so that in the
end,

“When Time hath sunder'd shell from pearl,”
he may have a “wealth” of good to his credit.

This suggests the whole question of the
function of evil in the world, a question which
faith finds extremely baffling. How can we
reconcile the existence of evil and pain with
divine goodness? Is evil ultimate, essential,
and eternal, or is it only a passing phenome-
non, necessary to emphasize the good and to
develop free will? Is there an eternal hell, or

only a temporary purgatory? These are questions that try men's souls. The modern mind finds it hard to entertain the ordinary Christian belief that evil is eternal, and tends more and more to regard it as good in disguise. This was Goethe's view. Mephistopheles is made to say of himself, "I am a part of that power that always wills the evil, and always does the good."¹ Tennyson, observing that many a man overcomes the heats, passions, and follies of youth, becomes "a sober man among his boys," and "wears his manhood hale and green," is tempted LIII. to adopt Goethe's view. He asks: Must the field of life be sown with "wild oats," ere it be fit to produce useful grain? At best it could be true only for those men who are strong enough to outlive the "heats of youth," not for those who succumb to them. But, even were it true for the first, it would be unwise to

"preach it as a truth

To those that eddy round and round,"

that is, those who are still in the whirlpool of passion. We must not allow the difficulty which "divine Philosophy" finds in drawing a clear line between good and evil to mislead us into confounding them, or trifling with the distinction between them. All such confusion is pandering to "the Lords of Hell."

¹ *Faust*, Pt. I. vv. 983 *sq.*

But, while we call evil evil, we cannot, if we believe that "the great heart of the world is just," convince ourselves that it is eternal for any being, or that anything has been brought

LIV. into life for an end other than itself, or for no end at all. In God's world there cannot be any refuse or waste. Good will come at last to everything, even to the singled moth and the cloven worm. But alas! looking at the facts of life as they present themselves to us, we find much that cries out against this conviction. We

"can but *trust* that good shall fall
At last — far off — at last, to all,
And every winter change to spring."

Such conviction comes not from knowledge, but from faith, that immediate, ineluctable demand of the heart for justice, from something in us as natural and imperious as the infant's dread of darkness and cry for the light.¹

Yea, we cannot doubt that this innate demand for justice, this 'self-approving

LV. something which desires that "no life may fail beyond the grave," is the most god-like thing in us. It comes of infinite love and mercy, the dearest attributes of God. Can that which is likeliest to God in us be a lie? And shall we allow ourselves to be induced to believe this by certain phenomena of nature,

¹ Compare cxxiv. 5, Introduction pp. 8 *sqq.*

whose meaning we cannot comprehend? Shall we distrust the deepest utterances of our own souls, and lend an ear to the inarticulate deliverances of rocks, plants, and brute beasts? If we watch the procedure of Nature, as revealed in the fossiliferous rocks and in her living processes, we seem to learn that she cares only for types, and is absolutely indifferent to individuals :

“of fifty seeds
She often brings but one to bear.”

It is hard for the understanding to reconcile such facts with the faith that every living thing has its aim,

“That not one life shall be destroy'd
Or cast as rubbish to the void,
When God hath made the pile complete.”

Finding no hope but in faith, the poet falls with his burden upon that mystic stair which leads “through darkness up to God,” stretches “lame hands of faith,” calls to what he feels to be supreme, — justice and love, — and “faintly trusts the larger hope” of universal good.

There are few finer conceptions in modern literature than that expressed in the lines,

“the great world's altar-stairs
That slope thro' darkness up to God.”

That the way to God is a steep stair, rising through night to light, is a familiar conception

with all mystics, with Bernard, Bonaventura, Dante. Even M. Renan says: "The path of the universe is shrouded in darkness, but it goes toward God."¹ But grandly original is the thought that this stair is an "altar-stair,"

and that the great world itself is an altar, upon which everything that lives, if it will save its life, must offer itself in sacrifice to God. Every step upwards is a step away from self and towards God, from darkness to light. At first the rays from above are faint; but they brighten as we proceed, until at last we reach the great altar-fire, which consumes the very last remnants of self, the cause of all the darkness.

But even if, with the Comtists and the majority of evolutionists, we could bring
 LVI. ourselves to accept the doctrine that Nature cares nothing for individuals, but only for types or races, and to find a satisfaction for all our aspirations in altruistic devotion to the interests of "Humanity," we should soon find ourselves deprived of even that satisfaction by the voice of Nature. We have but to examine the fossiliferous rocks and the soil of the earth to find that "a thousand types are gone."²

¹ *Book of Job*, Introduction.

² See Darwin, *Origin of Species*, chap. x., *On Extinction*. It must be remembered that this work did not appear till 1859, long after *In Memoriam* was given to the world.

Nature seems to say, "I care for nothing, all shall go." Some catastrophe or some change in natural conditions may extinguish the whole human race at any moment. Can we sacrifice ourselves for a humanity of which this may be the end? Reason revolts.

Nature says one thing, Reason, the voice of God, another. Nature says all living things are born to die, "the spirit doth but mean the breath":¹ Reason, looking at man and his life, his loves, his aspirations, his faith, his sufferings, his self-sacrifices, utterly rebels against this suggestion. If man's end is to be petrified into rocks, or blown about as dust, then he is a mockery of mockeries, and his life as futile as frail:

"No more? A monster then, a dream,
A discord. Dragons of the prime
That tare each other in their slime,
Were mellow music match'd with him."

And the poet, in his despair, longs for the voice of his departed friend, "to soothe and bless;" but feels that no complete solution of his difficulties can come, till we have passed "behind the veil" of flesh that hides from us the eternal realities.

It need hardly be said at the present day

¹ The Latin *spiritus*, the Greek *πνεῦμα*, *ψυχή*, and many other words used to designate the psychic principle, meant originally *breath*. All metaphysical terms are metaphors, borrowed from physics.

that, upon the question of the soul's immortality, Nature and natural science have nothing to say. Science deals solely with becoming (*Werden*), with phenomena and their order of succession ; and the soul is not a phenomenon.

belongs to the intelligible world of unchanging realities, to which also belongs the faculty of faith, "the test of things not seen." Thus "God and Nature," Reason and Understanding, are not "at strife;" they only speak two different languages, and treat of two different worlds.

The poet's despairing mood does not last.

LVII. He feels it to be a wrong to the memory of his friend, and, rather than cherish it, he will accept his loss, and cease wasting and darkening the present by living solely in the past. But, in thus loosening his embrace upon the past, he feels that he is leaving half his life behind, and that without it he will pass away, and his activity come to a close. All that comforts him and binds him to life is the thought that his friend is "richly shrined" in his verse.¹ If objective immortality be impossible, he has secured for his friend at

¹ Compare Shakespeare, Sonnet XVIII.

"But thy eternal summer shall not fade,
Nor lose possession of that fair thou owest,
Nor shall Death brag thou wander'st in his shade,
When in eternal lines to time thou grow'st ;
So long as men can breathe, or eyes can see,
So long lives this, and this gives life to thee."

least a "subjective immortality," as the Comtists say.¹ In the ears of all men "till hearing dies," the poet's verses will sound like the *agonia*, announcing

"The passing of the sweetest soul
That ever look'd with human eyes,"

or the requiem sung at a saint's enshrinement.

With such sepulchral accents of hopeless resignation he tries to take leave of the past and turn to the present; LVIII.

but ere he can do so, the "high Muse," Faith, bids him not darken human life with such dolorous, fruitless dirges, adding

"Abide a little longer here,
And thou shalt take a nobler leave."

That is, cling to the past with all its joys and sorrows a little longer, and thou shalt then be able to yield it up and accept the present in a mood nobler than that of mere blind resignation. That past contains the "promise and potency" of the future. Cling to the Beatrice of early faith, until she rise "from flesh to spirit," until thou be able to behold her as spirit; then thou wilt gladly take leave of the love that was manifested in the flesh, to glow with a deeper love manifested in the spirit. And this will be a nobler leave-taking.²

¹ See George Eliot, "O may I join the choir invisible," and parts of Swinburne's "Super Flumina Babylo-nis."

² Cf. Dante, *Purg.*, xxx., xxxi.

CHAPTER VII.

(lix-lxxi.)

*Acceptance of Sorrow, as a chastener. Hope.
Play of the fancy. Visions of sleep and wak-
ing.*

ACCORDINGLY, the poet accepts his Sorrow,
LIX. takes it to his bosom as a wife, real-
izing that, in its milder moods at
least, it may make him "wise and good," and,
living side by side with Hope, cease to seem
Sorrow at all. In this mood he is able to turn
with composure to the past, and tries in imagi-
nation to conceive his present relation to his
LX. friend. He feels like a simple village
girl who has fallen in love with a man
of higher rank than her own, and suffers from
LXI. the consciousness of her inferiority.
How poor must his mental and spirit-
ual condition seem to one who, in heaven, has
joined

" the circle of the wise,
The perfect flower of human time " !¹

¹ Here the poet had probably in his mind Dante's Rose of the Blessed. See *Paradiso*, cantos xxx., xxxii. Compare xxiii. 19 *sqq.*

Still, no one, not even the soul of Shakespeare of the sonnets, could have loved a friend more. Perhaps this may be a claim to attention; if not, if that love is too slight and unworthy, then he is willing that his friend should look upon it as a boyish caprice, an idle tale, and turn away from it, with "a flying smile," to nobler loves. But he comforts himself with the thought that wide differences of condition do not always preclude sympathy. He himself has a certain pity and affection even for horses and dogs: may not his friend, though as far exalted above him as he above these animals, have a certain compassionate feeling for him?

Another thought strikes him. His friend may look back upon his earthly life and him, as a man who, having risen by his own efforts from a low condition to one of influence and command, looks back with pleasure and a certain longing to the village where he was born and the friends of his boyhood, still toiling away at their simple, rustic occupations.

But these are fancies, whose only aim is to work up a happy thought. His friend may assume any attitude toward him he pleases, so long as the bond between them is not broken. He is only anxious to believe that, just as something of his friend

lives and works in him, so something of him
 LXVI. may live and work in his friend. And
 now he begins to recognize that a certain humanizing effect has come from his loss. The very desolation caused by it, like the blank occasioned by loss of sight, has made him easily pleased with trifles, but at the same time "kindly with his kind." The removal of some object of affection which is above us often turns our affection to that which is beside or below us.

If, during the day, the poet's imagination is
 LXVII. occupied with the glorified spirit of
 his friend, at night it wanders to the resting place of his body, seeing his memorial tablet illumined by the moon, or glimmering

LXVIII. like a ghost in the gray dawn. Even
 in sleep his fancy labors with images of his friend. At one time, the years of friendship come up again in all their freshness; but alas! when he turns to his friend, he finds a darkening trouble in his eye. Sleep has transferred the distress in his own soul to the face of his friend. A fine piece of psychological

LXIX. observation! At another time he
 dreams of universal desolation. He himself, crowned with thorns, is made the butt of public scorn, until an angel with low voice and bright look comes to his aid.

“ He reach'd the glory of a hand,
That seem'd to touch it into leaf:
The voice was not the voice of grief,
The words were hard to understand.”

With the single exception of Dante, no poet has made so many fine observations on the visions of sleep as Tennyson. Perhaps even finer are his observations on those waking visions which he and, apparently, all persons of powerful imagination see, when they gaze fixedly into the dark. These LXX. visions are entirely beyond the control of the will. Accordingly, when the poet strives to paint the features of his friend upon the gloom among his waking visions, he finds he cannot :

“ the hues are faint
And mix with hollow masks of night.”

These masks go on tumbling and mixing at their own pleasure, a strange, weird phantasmagoria,

“ Till all at once *beyond the will*
I hear a wizard music roll,
And thro' a lattice on the soul
Looks thy fair face and makes it still.”

How often does the image which one has vainly tried to conjure up flash of itself before the eye, when the will is quiescent !

Among the consistent dream-visions from the past that come to the poet, the most remarkable are those from a LXXI.

summer tour which he made through France with his friend in 1832.¹ So clear are these visions that he begs "Sleep, kinsman to death and trance and madness," to "bring an opiate trebly strong," and not only call up the past in all its reality and joy, but to blot out the sense of loss and wrong that comes from the present. So, in *sleep* at least, his friend will be restored to him, in a way foreshadowing the restoration that may be expected from Death. Death may give completely what sleep can give only blurred. So hope comes from many quarters.

¹ Compare the poem, *In the Valley of Caunterets*.

CHAPTER VIII.

(lxxii–lxxvii.)

What his friend might have been. Vanity of fame and of monuments.

BUT the return of the anniversary of his friend's death (September 15th) brings back all the old feeling of loss, and sets the poet's imagination to work, fancy-^{LXXII.} ing all that might have been, had his friend been spared. But he is not now in a rebellious mood. True, the fame which he fore-^{LXXIII.} saw for his friend, as the reward of much usefulness, has not been realized; but can he tell whether the world needed his friend at all? "Great Nature is more wise than I,"¹ he says elsewhere, and he says the same here, in other words :

"I curse not nature, no, nor death ;
For nothing is that errs from law."

And, after all, what is fame? A mere shadow that, even at the best, lasts for a few years, but lays no hold on eternity. One can well afford to dispense with the short-lived, sub-

¹ *To J. S.*, v. 9.

jective immortality of the Comtists,¹ mere fame to which its object is utterly insensible, provided he obtain objective immortality, an ever-widening and deepening conscious life. What is even Shakespeare's fame compared with eternal bliss? Dante, who was himself by no means free from the "last infirmity of noble mind," has expressed this with great force and truth, in words placed in the mouth of an enlightened soul in Purgatory:

"The rumor of the world is but a breath
Of wind, that now comes hence and now comes thence,
And changes name, because it changes sides.

"What fame wilt thou have more, if old thou shed
From thee the flesh, than if thou hadst been dead
Ere thou hadst ceased to babble 'pap' and 'mon,'²

"From hence a thousand years, which is a space
More brief to the eternal than a wink
Is to the circle that in heaven moves slowest?

· · · · ·
"Your fame is as the greenness of the grass,
That comes and goes, and he discolors it
Who made it issue tender from the earth."³

Indifference to fame naturally follows from a firm belief in immortality. It is, therefore,

¹ See Comte's *Catéchisme Positiviste*, pp. 161 *sqq.*, where this immortality is described in a very amusing, not to say absurd, way.

² "Il *pappo* e il *dindi*," childish words for bread and money.

³ *Purg.*, xi. 100-8; 115-7.

peculiarly characteristic of sincere Christians. Among pagans, fame was reckoned as one of the noblest motives, as we see in the Homeric poems and the *Edda*. In the latter we find an excellent expression of the pagan feeling on the subject: "Cattle die; friends die; a man himself dies; but fame dies never to him that gets it well."¹

Thinking of the wise and great that have earned fame worthily, the poet recognizes in his dead friend a family likeness to them, which he thinks might be worked up into something compelling a recognition not unlike fame. But this elaboration he will not attempt, leaving his friend's worth to be judged by the measure of his own grief for his loss. Besides,

LXXIV.

LXXV.

"The world which credits what is done
Is cold to all that might have been."

But his friend has found his sphere of work elsewhere, and there, doubtless, his appointed task

"Is wrought with tumult of acclaim."

And even if he should choose to do for his friend what Dante did for Beatrice, raising to his interrupted career a monument of glorifying verse, what would it

LXXVI.

¹ *Hávamál*, 75; cf. 76.

profit? It too would perish in a few years,
“before the mouldering of a yew,” “ere half
the lifetime of an oak.” And, though
LXXVII. the poems of Homer still last, there
is no hope whatever for modern rhyme. It is
doomed to early oblivion :

“But what of that? My darken'd ways
Shall ring with music all the same ;
To breathe my loss is more than fame,
To utter love more sweet than praise.”

CHAPTER IX.

(lxxviii—lxxxiii.)

Sorrow woven into life. The example of the friend followed. The moral world reconstructed.

ANOTHER Christmas comes, in whose festivities there is no sign of mourning for the departed, LXXVIII.

“No single tear, no mark of pain.”

This does not mean that Sorrow is dead, or has ceased to exert her purifying influence :

“No — mixt with all this mystic frame,
Her deep relations are the same,
But with long use her tears are dry.”

She has been accepted and woven silently into life.

The family festivities suggest the thought that the poet might have been expected to find an object for his deepest affections among his own kin, whereas he has said (ix. 5.) that his friend was more to him than his brothers. He assures his brother LXXIX.

¹ Charles Tennyson, who afterwards changed his surname to Turner, was himself no mean poet. In 1827

that this implies no want of respect for him, who is worthy "to hold the costliest love in fee." But brothers are "one in kind," being moulded under the same influences, whereas the stranger often possesses a difference which gives zest to friendship.

"And so my wealth resembles thine,
But he was rich where I was poor,
And he supplied my want the more
As his unlikeness fitted mine."

The difference between himself and his friend suggests the question how the
LXXX. latter would have acted, had the case been reversed; that is, had Tennyson died and Hallam been spared. He feels sure that the bereaved one would then have felt

"A grief as deep as life or thought,
But stay'd in peace with God and man,"

turning his "burthen into gain." This example love prompts the poet to follow.

Amid such thoughts as these, Sorrow is be-
LXXXI. coming so gracious that he is almost giving up his grudge against Death,

the two brothers published conjointly a small volume of poems, entitled "Poems by two Brothers," the contents of which appear in some American editions of Tennyson's poems. The second volume of *Macmillan's Magazine* (1860) contains four sonnets (pp. 98 *sq.*) and a versified legend (p. 226) by Charles Tennyson, who was a clergyman. The third brother, Frederick Tennyson, was also a poet.

when the thought strikes him that, had his friend lived, he himself might have come to know a yet deeper love than that of his youth, and his grudge is renewed.

“But Death returns an answer sweet :
‘My sudden frost was sudden gain,
And gave all ripeness to the grain
It might have drawn from after-heat.’”

And so he again becomes reconciled to Death's work, with only a little re-
sentment, because he cannot com-
municate with his friend. Altogether, a new
life is stirring in him, so full of receptivity and
energy that he is impatient with the
Spring because it comes too slowly
to be in sympathy with him and his feelings :

“O thou, new-year, delaying long,
Delayest the sorrow in my blood,
That longs to burst a frozen bud,
And flood a fresher throat with song.”

In a word, the poet's shattered moral world has been reconstructed, if not completely, at least far enough to make rational, aimful activity possible for him. He has done with what he calls “Confusions of a wasted youth.”

And here we may ask: What influences have effected this reconstruction? The answer is, Time and Reason. The former, by dulling the emotional pain which converts the

visible world into chaos, has made it possible for the understanding to recognize that "Nothing is that errs from law": the second, introducing order into the moral chaos, which the understanding always produces, finds justice and love in the essence of things :

" I *know* transplanted human worth
Will bloom to profit elsewhere." (lxxii. 3.)

The injustice which the understanding finds in temporal life Reason wipes out, by pointing to eternal life. Justice is in the spiritual world what mechanical law is in the material. These two worlds constitute the moral world, wherein man is called to choose and act.

CHAPTER X.

(lxxxiv-lxxxix.)

The "low beginnings of content," resulting in (1) acceptance of loss, (2) new attachments, (3) power to dwell with pleasure in the past.

IN his altered mood, the poet is able to do three things impossible before: *First*, to contemplate, with only a slight reawakening of bitterness, the life that would have been his, if his friend had been spared; *second*, to enter upon new friendships; *third*, to live over again the past and revisit the scenes of it, with a certain delight.

(I.) The picture of the life that might have been is drawn with infinite tenderness and warmth. The poet sees his ^{LXXXIV.} friend daily growing in all the graces of manhood, "a central warmth diffusing bliss" on all his kin, which would have included himself.¹

¹ Arthur Hallam was to have married Tennyson's sister Emily. Among his published *Remains* there are two poems referring to her, "To two Sisters," "To the loved One." Both are marked by exquisite purity and tenderness, such as we rarely find save in the Italian poets.

He sees him a power for good in society and state, earning an honest, unsought fame among men, and the approval of God. He sees himself "an honor'd guest," walking by the side of his friend through all the phases of a noble life, rich in good, until at last

"He that died in Holy Land
Would reach us out the shining hand,
And take us as a single soul."

Perhaps there does not exist in literature any other description of a noble life equal to this, unless it be that which occurs in the fourth book (third ode) of Dante's *Convivio*. The following is a literal rendering :

"The soul which this goodness adorns
Holds it not within itself concealed ;
For from the beginning, when it weds the body,
It shows it even unto death.
Obedient, sweet, and modest
It is in its Earliest Age ;
And it adorns its person with beauty
Through the harmony of its parts.
In Manhood temperate and strong,
Full of love and courteous praise,
And only in deeds of loyalty it takes delight.
It is in its Old Age
Prudent and just ; and generosity is heard of it ;
And in itself it rejoices
To hear and speak of others' good.
Then in the Fourth Part of life
It reweds itself to God,
Contemplating the end which awaits it,
And blesses the times that are past."

(II.) With the old conviction (xxvii. 4) confirmed that

“’T is better to have loved and lost
Than never to have loved at all,”

the poet turns warmly to a second friend¹ of early days, who, with a view to alleviate their “common grief,” has asked LXXXV. him, kindly but half reproachfully, about his condition, and whether sorrow for his loss has weakened his faith and hope in higher things, and blasted his affections. In true Dantesque fashion, he replies to all the three questions in turn. *First*, he tells of the years of sorrow long-drawn-out that followed his great loss, and how, notwithstanding his pain, he has found, through the influence of his friend, “in grief a strength reserved” preventing him from swerving “to works of weakness.” He has continually recognized that the possession of a will free to choose life or death imposes on man heavy responsibilities of action :

“ Yet none could better know than I,
How much of act at human hands
The sense of human will demands,
By which we dare to live or die.”

¹ Who the friend is, is not apparent; possibly E. L. Lushington, or Rev. W. H. Brookfield, on whose death the poet wrote a sonnet, containing these lines :

“ How oft with him we paced that walk of limes,
Him, the lost light of those dawn-golden times,
Who loved you well ! Now both are gone to rest.”

Second, he gives assurance that grief has not undermined his faith, by telling what he believes with regard to his lost friend :

“ God’s finger touch’d him, and he slept.

“ The great Intelligences fair ¹
 That range above our mortal state,
 In circle round the blessed gate,
 Received and gave him welcome there ;

“ And led him thro’ the blissful climes,
 And show’d him in the fountain fresh
 All knowledge that the sons of flesh
 Shall gather in the cycled times.”

¹ “ The movers of that [third heaven] are substances separate from matter, that is *Intelligences*, whom the common sort call *Angels*.” — Dante, *Convivio*, ii. 5. — “ The First Agent, that is, God, impresses his power upon some things after the manner of a direct ray, and on others after the manner of a reflected splendor. Whence, on the *Intelligences* the divine Light radiates without medium ; on the others it is reflected from these *Intelligences* that are first illuminated.” — *Ibid.*, iii. 14. — “ In certain books translated from the Arabic, separate substances, which we call *Angels*, are called *Intelligences*, perhaps for the reason that substances of this kind always have actual [never mere potential] intelligence. In books translated from the Greek, however, they are called *Intellects* or *Minds*.” — Thomas Aquinas, *Sum. Theol.*, Pt. I. q. 79, art. 10. Among the Christian Gnostics these intelligences were called *Æons* (*αιῶνες*). These are mentioned even in the Epistle to the Hebrews, i. 2 : “ By whom also He made the *Æons* ” (*αιῶνας*, curiously mistranslated ‘ worlds ’ and ‘ ages,’ in our English versions).

Third, he affirms that his affections, so far from being blasted by grief, have been deepened and purified by it. He loves his lost friend with a friendship

“ Which masters Time indeed, and is
Eternal, separate from fears :
The all-assuming months and years
Can take no part away from this.”

Nay more, though every season, every wind and wave recall the “old affection of the tomb,” that very affection seems to say to him :

“ Arise, and get thee forth and seek
A friendship for the years to come.”

Accordingly he accepts with pleasure the professed affection of the other friend, and returns it, though still forced to admit,

“ I could not, if I would, transfer
The whole I felt for him to you.”

In a word, while loving the incomparable friend more than ever, yea, with the great passion of his life, his heart is still fresh and open to other affections.

He is now again in full sympathy with Nature, the sure sign of spiritual health ;
the shadows of Doubt and Death are ^{LXXXVI.}
lifted from his fancy, which now exultingly flies

“ From belt to belt of crimson seas
On leagues of odor streaming far,

To where in yonder orient star
A hundred spirits whisper 'Peace.'"

(III.) The poet now revisits with delight
LXXXVII. Cambridge, where he and his friend
had passed so many happy, fruitful
days.¹ He gives us a charming picture of the
best side of university life, and of Arthur Hal-
lam, telling how in his rapt moments his fellows
saw

"The God within him light his face,
"And seem to lift the form, and glow
In azure orbits heavenly-wise ;
And over those ethereal eyes
The bar of Michael Angelo."²

The joy at the thought of all this, alternating
LXXXVIII. with the sense of loss, makes the
poet feel the fierce extremes of
emotion ; so that, though he would "prelude
woe," which is disharmony, he is mastered by
the fundamental harmony of the universe :

"The glory of the sum of things
Will flash along the chords and go."

We now get a picture of Hallam's visits to
LXXXIX. Tennyson's early home in Lincoln-
shire, and of the family life at Som-

¹ Tennyson went to Cambridge in 1828 and there met Hallam.

² The portrait of Hallam prefixed to his *Remains* shows this bar, though but slightly. It is very marked in the portraits in profile of Michael Angelo.

ersby Rectory. And what an atmosphere of simple happiness, love, and refinement! No wonder that Hallam hated cities, which

“merge . . . in form and gloss
The picturesque of man and man.”

CHAPTER XI.

(xc-xcvi.)

Desire still to see the friend in any form. Difficulties. Trance. Ecstatic union with the glorified spirit. Vision of truth. Doubt.

HAVING thus, with much pain and struggle, pieced together a new life, of which chastening sorrow is an essential element, the poet asks himself how it would be if his friend should now return to him and annihilate this sorrow. Would he not be disconcerted, like the heir to a great estate by the restoration of his father to life, or a happy wife by the resuscitation of an old, accepted lover?

xc. No! no! The man who could feel so
“tasted love with half his mind,
Nor ever drank the inviolate spring
Where nighest heaven.”

Gladly would he have his friend return to him.

“Ah dear, but come thou back to me:
Whatever change the years have wrought,
I find not yet one lonely thought
That cries against my wish for thee.”

Yea, he would be glad to have his friend come

back to him in two forms, to suit different seasons ; in the spring assuming the form he wore on earth ; in the warm, bright summer, his glorified form, appearing "like a finer light in light."¹ At the same time he realizes that, if his friend should appear to him, he might think the vision a mere hallucination. Nay, even if it should recall some event from their past lives, he might take this for a trick of memory, while, if it uttered prophecies or warnings which afterwards came true, they would seem

XCI.

XCII.

" But spiritual presentiments
And such refraction of events
As often rises ere they rise."²

From all this the poet wisely concludes: "I shall not *see* thee." His friend, now a glorified Intelligence, "separate from matter," will not reveal himself to

XCIII.

¹ Compare the beautiful lines in Dante, *Parad.*, viii. 16 *sq.*

" E come in fiamma favilla si vede,
E come in voce voce si discerne," etc.

² In a biographical sketch of Henry Fitzmaurice Hallam, who, like his brother, died young, — a sketch written by (Sir) Henry Sumner Maine and Franklin Lushington and prefixed to the brother's *Remains*, — we find this curious passage: "He was conscious nearly to the last, and met his early death (of which his presentiments for several years had been frequent and very singular) with calmness and fortitude" (p. lvi.).

the senses, which are related only to matter. But is there no other, no direct means of communication between souls?¹ May not the free spirit itself come,

“ Where all the nerve of sense is numb ;
Spirit to Spirit, Ghost to Ghost ” ?

And the poet begs his friend, if such possibility there be, to descend from his “ sightless range with gods,” that is, from the invisible, divine world, and to hear

“ The wish too strong for words to name ;
That in this blindness of the frame
My Ghost may *feel* that thine is near.”²

In other words, he begs his friend to reveal himself as pure spirit to pure spirit, which alone would be true spiritual communication.³

¹ Cf. *Aylmer's Field* :

“ Star to star vibrates light : may soul to soul
Strike thro' a finer element of her own ? ”

² St. Bonaventura, in speaking of the ecstatic union of the soul with God, says : “ In this transition, if it is to be perfect, all intellectual activities must be abandoned, and the whole apex of affection transferred and transformed into God. But this is a mystical and most secret thing, which no one knows save him who receives it, no one receives save him who deserves it.” — *Itinerarium Mentis in Deum*, chap. vii.

³ Compare Lord Houghton's *Strangers Yet* :

“ Will it ever more be thus —
Spirits still impervious ?
Shall we ever fairly stand

But the question arises: What must be the internal condition of the man who may hope to have such spiritual communications from the "silent, earnest spirit-realm"? He must be "pure at heart and sound in head," "with divine affections bold," his spirit "at peace with all." Only such a man can "call the spirits from their golden day."

XCIV.

"They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest:

"But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within."¹

In the quiet of a summer night, when all nature is ruled by a spirit of harmony, the poet finds such a season

XCV.

Soul to soul, as hand to hand?
Are the bounds eternal set
To maintain us strangers yet?"

Cornhill Magazine, vol. i. p. 448.

¹ Compare Shelley's exquisite lines:

"I am as a spirit who has dwelt
Within his heart of hearts, and I have felt
His feelings, and have thought his thoughts, and known
The inmost converse of his soul, the tone
Unheard but in the silence of the blood,
When all the pulses in their multitude
Image the trembling calm of summer seas."

of inner calm, and, in order the better to place his own soul in relation with that of his friend, he reads "the noble letters of the dead." As he proceeds, love and faith and vigor all grow strong.

"So word by word, and line by line,
The dead man touch'd me from the past,
And all at once it seem'd at last
His living soul was flash'd on mine."

But this is not the soul in its mundane, undeveloped condition: it is the soul that has seen the ultimate reality and truth, which it now imparts directly to the soul of the poet:

"And mine in his was wound and whirl'd
About empyreal heights of thought,
And came on that which is, and caught
The deep pulsations of the world,

"Æonian music measuring out
The steps of Time — the shocks of Chance —
The blows of Death. At length my trance
Was cancell'd, stricken thro' with doubt."

That these lines record an actual experience there can be no doubt. The poet tells us that he was in a trance. Lest this assertion should be regarded as a mere poetic phrase, it may be well to say that Tennyson from very early life has been subject to trances. In proof of this, I am allowed to quote from a letter written by him in 1874 to a gentleman in this country, who had sent him an essay on

certain remarkable mental effects of anæsthetics. He says: "I have never had any revelations through anæsthetics; but a kind of 'waking trance' (this for lack of a better word) I have frequently had quite up from boyhood when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once as it were out of the intensity of the consciousness of individuality the individuality itself seemed to dissolve and fade away into boundless being — and this not a confused state but the clearest of the clearest, the surest of the surest, utterly beyond words — where death was an almost laughable impossibility — the loss of personality (if so it were) seeming no extinction but the only true life.

"I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment when I come back to my normal state of 'sanity' I am ready to fight for *mein liebes Ich*, and hold that it will last for æons of æons."

In his trance,¹ the poet "came on that which is" (τὸ ὄντως ὄν), the ultimate reality, and from that point of view was able to see

¹ *Trance* is a corruption of the Latin *transitus*, a word used in the Middle Age to translate the Greek ἔκστασις or ecstasy. Equivalent expressions were *excessus mentalis*, *excessus mentis*, *raptus mentis*, *ascensio*, *extasis*.

the world as a perfect harmony, in which even Chance and Death were necessary and concordant elements.¹ That such experiences, though rare, have fallen to the lot of deeply religious souls in all ages is a fact most amply attested. Several cases are mentioned in the Bible. Of these the most remarkable is that of Paul the Apostle, recorded in the twelfth chapter of the second Epistle to the Corinthians. St. Thomas Aquinas discusses the nature of this ecstasy at great length,² and says: "The soul of man is sometimes rapt, when it is elevated by the divine spirit to supernatural things, with abstraction from sensible things." Whenever in the Bible the phrases "I was in the spirit," "the spirit of the Lord came upon me," etc., occur, they always imply ecstasy. St. Bonaventura relates that St. Francis of Assisi once fell into a trance, in which he saw a six-winged seraph, nailed to a cross, and that he ever afterwards bore the stigmata of the crucifixion.³ And the whole delightful work, *The Soul's Progress in God*, is nothing but a guide to such ecstasy. Dante

¹ An exactly similar experience is claimed for Pythagoras, "that being outside of the body he heard a melodious harmony" ("Εκείνος ἔφη ὡς ἔξω γενόμενος τοῦ σώματος ἀκήκοα ἐμμελοῦς ἁρμονίας. Schol. Ambros. to Odyssey I. 371).

² *Sum. Theol.*, II.² q. clxxv.

³ *Itinerar. Mentis in Deum*, chapp. i., vii.

tells us with regard to himself: "After this sonnet there appeared to me a wonderful vision, in which I saw things that made me conclude to say no more of this blessed one until such time as I could more worthily treat of her."¹ The result was the *Divine Comedy*.

But it is not only among Christians that such experiences have occurred. Not to mention the trances ascribed in late times to Pythagoras, or the references to visions of the Divine in Plato² and Aristotle,³ we find Porphyry, in his biography of his master, Plotinus, saying that this philosopher had frequent trances, in which he saw "that God who has neither shape nor form (*ιδέα*), and is exalted above all intellect and all that is intelligible," four such trances having been vouchsafed during his own acquaintance with him. Nay, he even goes farther, and affirms that he himself had one such experience, in his sixty-eighth year. To attain such states was the end and aim of all Neoplatonic philosophy, as well as of much Christian Gnosticism.

It appears, then, that certain persons of pure and deeply religious nature, when under the influence of a strong spiritual love, and when their souls are calm, collected, and free from the irritation of the senses, rise to a finer

¹ *Vita Nuova*, last chapter. ² See *Symposium*, p. 211.

³ *Metaphysics*, xii. 7: 1072b 24.

form of consciousness, in which they become clearly and directly aware of those universal, spiritual energies which control the world, and which, in their very nature, are beyond the reach of ordinary sense-perception. With regard to such experiences these three facts are well attested: (1) That they are infinitely sweeter and more satisfying to the soul than any other; (2) that they impart to the mind a certainty of higher things which nothing else gives; (3) that they cannot be expressed in human concepts or in human speech, except through vague symbols and parables, which point rather to blessedness than to knowledge. Paul tells us that he "heard things unspeakable (or unspoken) which a man may not utter." Dante says:

" Within that heaven which of His light takes most
 Was I, and things beheld which to rehearse
 Who thence descends hath neither wit nor words;
 Because, when it approacheth its desire,
 Our intellect goes deep'ning down so far
 That after it the memory cannot go.
 But yet whatever of the blessed realm
 I had the power to treasure in my mind
 Shall be the matter of the present song."¹

And when at last he "comes on that which is," and sees the primal fount of being, he can distinguish nothing: he is only supremely blest.²

¹ *Parad.*, i. 4 *sqq.*

² See p. 25, note.

In words almost identical in meaning with those quoted above, Tennyson says of his trance :

“ Vague words ! but ah, how hard to frame
 In matter-moulded forms of speech,
 Or ev'n for intellect to reach
 Thro' memory that which I became.”¹

That such trances are closely akin to the deepest poetic insight is shown by the utterances of many true poets. Wordsworth's lines will occur to every one. They are quoted here as the highest modern expression of ecstasy :

“ Such was the Boy — but for the growing Youth
 What soul was his, when, from the naked top
 Of some bold headland he beheld the sun
 Rise up and bathe the world in light ! He looked —
 Ocean and earth, the solid frame of earth
 And ocean's liquid mass beneath him lay
 In gladness and deep joy. The clouds were touched,
 And in their silent faces did he read
 Unutterable love. Sound needed none,
 Nor any voice of joy ; his spirit drank
 The spectacle : sensation, soul, and form
 All melted into him ; they swallowed up
 His animal being ; in them did he live,
 And by them did he live ; they were his life.
 In such access of mind, in such high hour
 Of visitation from the living God,

¹ Compare Dante, *Parad.*, i. 70 *sqq.*

“ Transhumanize to signify by words
 None may : but let th' example serve for those
 For whom grace holds th' experience in reserve.”

Thought was not ; in enjoyment it expired.
 No thanks he breathed, he proffered no request ;
 Rapt into still communion which transcends
 The imperfect offices of prayer and praise,
 His mind was a thanksgiving to the power
 That made him ; it was blessedness and love.”¹

Goethe doubtless puts his own deepest insight into the *Chorus Mysticus*, with which he closes *Faust*, his great life-work :

“ All the transient
 Is but a parable ;
 The unattainable
 Here grows attainment ;
 The indescribable —
 Here it is done.”

It is perhaps worth while observing that, in the Prologue to *Faust*, Goethe makes the world seem a perfect harmony to the archangels, who see the principle and whole of it.² Only to the narrow intellect of Mephistopheles is everything disharmony.

It has seemed necessary to dwell at some length on this matter of ecstasy, because it is, in a sense, the kernel of the whole poem, which everywhere teaches us that knowing is not the highest faculty of the soul, but that above it is another, which alone can give us the truths necessary for rational life. This is

¹ *Excursion*, Bk. I.

² “ Und alle deine hohen Werke
 Sind herrlich wie am ersten Tag.”

the faculty of faith, whose form is justice, and which, when at its highest, sees justice or harmony everywhere. It has been shown that an ecstatic vision of the absolute harmony has been claimed by some of the purest and noblest of human kind. The question remains: What is the value of such visions? Seeing that they leave behind them no clear knowledge, but only certain blessed feelings that seek expression in symbols or myths, often strange and fanciful, like St. Francis' six-winged seraph, what confidence can the understanding place in such symbols? Can they be fairly interpreted so as to be a guide and stay to human life? Every soul, it seems, must answer this question for itself, no matter whether it has had the experience itself, or only learnt of it from others. Tennyson at first could not place full confidence in his vision. It

“ Was cancell'd, stricken thro' with doubt.”

Morning found him a skeptic.

Shall this doubt be put away, as something base? The simple, tender spirit of the sister says reverently: “Doubt is Devil-born.” He knows not: he might even be inclined to admit this, were it not for the example of his friend, who always “fought his doubts.” He knows that in the highest region of the soul it is not doubt, but impurity, that mars and darkens. XCVI.

“Perplexed in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.”

So, following his friend's example, he will fight his doubts and gather strength, not blinding his judgment. In this way he will arrive at that power

“Which makes the darkness and the light,
And dwells not in the light alone.”

CHAPTER XII.

(xcvii—ciii.)

The presence of the lost one, as a universal spirit, begins to be felt, though only at times. The old sore still easily opened. A happy, significant dream.

THAT union with the universal which the poet experienced in his trance, if it has not convinced his understanding, has not been without its effect upon his feelings. He now finds his love reflected from all the world. XCVII.

“My love has talk'd with rocks and trees;
He finds on misty mountain-ground
His own vast shadow glory-crown'd;
He sees himself in all he sees.”

Toward his friend, who now lives “in vastness and in mystery,” he feels like a wife who has remained in the simple household ways of her maidenhood, while her husband has risen to heights of thought or science which she cannot comprehend.

“She knows not what his greatness is;
For this, for all, she loves him more.”

But, for all this, the sense of loss still remains, ready to be galled by every event that breaks in upon the quiet tenor of life. Some one is going on a continental tour, in which he will visit Vienna. This recalls the fact that the loved one died in that city, and makes the old horror of it rankle. The poet has never seen, will never see, Vienna, which, despite all the glowing descriptions of it he has heard, he is prepared to regard as haunted by an evil fate.

The anniversary of his friend's death, though ushered in with all the beauty of the autumn, brings to him only cause for mourning. Still, it is no longer lonely grief. To all those for whom the day brings similar grief he feels that

"To-day they count as kindred souls;
They know me not, but mourn with me."

The poet's family has to bid farewell to its old home in Lincolnshire, and the scenes amid which he has so often wandered with his friend. The presence of the dear one is everywhere :

"I find no place that does not breathe
Some gracious memory of my friend."

"And, leaving these, to pass away,
I think once more he seems to die."

The old home will pass into new hands,

which will have no pious care for the many things interwoven with the poet's most tender feelings — the garden, the brook, the grove ;

CI.

“ And year by year our memory fades
From all the circle of the hills.”

He is bound to his native spot, not only by the associations of a happy boyhood, but also by the memories of blessed hours passed there in converse with his friend, and he cannot tell which tie is the stronger. For a time they fight in his soul, but at last, when he turns

CII.

“ To leave the pleasant fields and farms ;
They mix in one another's arms
To one pure image of regret.”

But on the night before leaving the old home the poet has a Dantesque vision of his friend, which leaves a feeling of contentment in his soul. He dreams that he is dwelling in a “palace of art.” In the centre of this stands a statue, which, though veiled, he recognizes to be his friend, and before which maidens play and sing of all that is “wise and good and graceful.” Suddenly a dove flies in, bearing “a summons from the sea.” The maidens, learning that he must go, “weep and wail,” but accompany him to a “little shallop” lying in the stream below. The shallop glides down the stream, which

CIII.

ever widens between vaster-growing banks, and, as it does so, the maidens gather strength, grace, and majesty, while the poet feels in himself

“ the thews of Anakim,¹
The pulses of a Titan's heart,”

and power to sing the mightiest and deepest of songs. At last they reach the great Ocean, and see before them a great, splendid ship, with the lost one standing on the deck. The poet boards her, and falls in silence on the neck of his friend ; whereat the maidens wail, and upbraid him for deserting them, who had so long faithfully served him. He is so rapt that he pays no heed to them ; but his friend bids them come aboard. They do so,

“ And while the wind began to sweep
A music out of sheet and shroud,
We steer'd her toward a crimson cloud
That landlike slept along the deep.”

This dream was, doubtless, a real experience. Still, there is no mistaking its resemblance, in some points, to the *Palace of Art*, in others, to *Recollections of the Arabian Nights*, and, in others still, to the *Passing of Arthur*. No one has yet told us where our dreams come from, or whether they all come from the same source. Who shall tell us? Dante, whose experience in such matters was deep and broad, says :

¹ Deuteron. ix. 2.

“O Fancy that dost steal us so at times
From outer things, that we are unaware
Though thousand trumpets round about us blare !
What moveth thee, if sense afford thee naught ?
'T is light that moves thee, which in heaven takes
form,
Self-moved, or else thro' will that guides it down.”¹

He elsewhere speaks of the hour at which

“ our mind, a pilgrim most
From flesh, and least enthralled by thoughts,
In power of vision is well-nigh divine.”²

At all events, the poet can console himself with the thought that, at the end of his earthly career, he will meet, face to face, the friend who has so long stood a veiled statue in the halls of his soul, before whom every muse or power of his spirit has made music, and that, into the glorious ship of that new, double life, these powers will accompany him in all their integrity.

¹ *Purg.*, xvii. 13 *sqq.*

² *Purg.*, ix. 16 *sqq.*

CHAPTER XIII.

' (civ-cxiv.)

Though our life at present is full of disappointment and sorrow, the poet will embrace it, and let sorrow make him wise. The wisdom buried with his friend. Knowledge and Wisdom.

ANOTHER Christmas finds the poet in a new home, in which he feels himself a
civ. stranger. Here too the Christmas bells ring ; but, alas !

“Like strangers’ voices here they sound,
In lands where not a memory strays,
Nor landmark breathes of other days,
But all is new unhallow’d ground.”

Removal too “has broke the bond of dying
use.” This year there shall be no
cv. Christmas celebration, no old-fashioned merriment :

“For who would keep an ancient form
Thro’ which the spirit breathes no more ?”

He will hold the night “solemn to the past.” There shall be no dance or motion, save that of the gleaming worlds which brighten in the

cloudless east, whose revolutions mark the lapse of the ages. To these he prays :

“Run out your measured arcs and lead
The closing cycle rich in good.”

When the midnight bells strike up, the poet breaks forth into a song, exhorting them to ring out the old epoch, with all its sin, its strife, and its suffering, and ring in the better time. In this noble song we have a foretaste of that fierce arraignment of the life of the present day which characterizes some of the poet's later productions. Deeply religious by nature, like his friend Carlyle, he cannot reconcile himself to a life which, having no eye for the spiritual world, and no ear for the thunders of Sinai, takes a golden calf for its God, and political economy for its moral law. And yet that is the life which the great majority of mankind in our day lead. No wonder that he cries out,

“Ring out the darkness of the land;
Ring in the Christ that is to be.”

Before we can ever again heartily celebrate Christmas, we must have a new Christ. The old one is dead, leaving the festival but an empty form. Rather than be guilty of the hypocrisy of adhering to it, he will celebrate the birthday of his glorified friend, that living ideal, which fills his soul with aspiration after all good.

“ We keep the day. With festal cheer,
 With books and music, surely we
 Will drink to him, whate’er he be,
 And sing the songs he loved to hear.”

So, at least, he can be sincere.

But in spite of the materialism and wretchedness of the present life, he will not
 CVIII. flee from it, shutting himself out from his kind, like a hermit, or stiffening into stone with grief, like Niobe. “ Faith without works is dead ” ; vacant aspiration utterly profitless. However potent a man’s yearning be, he can imagine nothing in the highest heaven but his “ own phantom chanting hymns ” ; nothing in the deepest abyss of death but “ the reflex of a human face.”¹ Instead of spending his days in selfish, contemptuous seclusion, he will accept human life as he finds it, with all its disappointments and sorrows. These will, at least, teach him some of the wisdom which his friend held in store.

“ ’T is held that sorrow makes us wise,
 Whatever wisdom sleep with thee.”

¹ Omar Khayyám has expressed this thought very forcibly, though in a different spirit :

“ I sent my Soul through the Invisible,
 Some letter of the After-life to spell:
 And by and by my Soul return’d to me,
 And answer’d ‘ I Myself am Heav’n and Hell ’:

“ Heav’n but the Vision of fulfill’d Desire,
 And Hell the Shadow of a Soul on fire,
 Cast on the Darkness, into which Ourselves,
 So late emerg’d from, shall so soon expire.”

But, alas! how much wisdom does so sleep!
And he proceeds to describe, in words
such as only love can dictate, his CIX.
friend's intellect, eloquence, artistic insight,
lofty aspiration, moral purity, profound but
temperate love of freedom, and, last, his manly
tenderness :

“ And manhood fused with female grace
In such a sort, the child would twine
A trustful hand, unask'd, in thine,
And find his comfort in thy face.”

All these aspects of wisdom the poet has seen
and loved. Shall they remain without effect
upon him, merely because the bearer of them
has been removed from sight? Surely not; and
he goes on to describe the power exerted by
his friend's wisdom upon all classes CX.
of men, old and young, weak and
strong, loyal and proud, the fawning hypocrite,
the stern, the flippant, the brazen fool, and
lastly upon himself, in whom it woke deep, un-
fathomable spiritual love

“ that will not tire,
And, born of love, the vague desire
That spurs an imitative will.”

All this wisdom was simple and genuine, the
outcome of a “high nature, amorous CXI.
of the good,” no mere hypocrisy or
play-acting, such as the “churl¹ in spirit” may

¹ *Eorlas and ceorlas*, earls and churls, is the Anglo-Saxon for “gentle and simple.”

practise for fashion's sake. It was no mere veneer covering a coarse, coltish nature, but "the native growth of noble mind," of a soul looking out from an eye

"Where God and Nature met in light ;

"And thus he bore without abuse
The grand old name of gentleman,¹
Defamed by every charlatan,
And soil'd with all ignoble use."

Having seen such a miracle of perfection, such a "novel power," so unlike anything else he has ever known, he finds it hard to rise to any enthusiasm for the "glorious insufficiencies" of other persons. His friend was like a cloud-compelling Jove, ruling the tempests of thought, and by faith making serene the heaven of the soul. What

CXII. might not have been expected in the future from such a man? The thought that Sorrow is the nurse of Wisdom does not quite console the poet for the disappointed hopes of the world.

CXIII. "T is held that sorrow makes us wise ;
Yet how much wisdom sleeps with thee
Which not alone had guided me,
But served the seasons that may rise."

The "might-have-been" still looms up in glorious regret-bringing proportions before him.

¹ See note on p. 99.

He sees his friend a pillar of state, the hero of his age, by his example and energy guiding humanity through tempest and shock of rationalism and revolt to a loftier plane of life, with nobler issues. Here the poet clearly realizes the nature of the conflict in which the world is now engaged. It is a conflict between two powers of the soul, understanding and faith, or knowledge and wisdom. Faith or wisdom has to embody itself in an institution with symbolic observances, ere it can appeal to the mass of mankind. Such an institution, if it is not carefully watched, and its symbolism prevented from being taken for the thing symbolized, is sure to arrogate to itself divine authority and encroach upon the institutions of the understanding. In a word, the Church continually tends to encroach upon the State, in virtue of a pretended divine authority, and the State under this influence continually tends to claim authority by the grace of God. It was against these tendencies that Dante wrote his *De Monarchia*, the first great political treatise of the modern world, and directed the bitterest invectives of his *Divine Comedy*.¹ It is these tendencies that in recent times have brought about Rationalism, that revolt of the understanding against the higher reason. In rebelling against the degenerate institutions of

¹ See *Parad.*, xxviii.

reason, the understanding has rebelled against reason itself, and so men have lost hold of the spiritual and the divine, and sought to content themselves with the material and the animal. This is the origin of the current philosophies, falsely so called, of our time, Comtism, Spencerism, and the rest, and of all the anarchic ideas, social and political, which daily crop up everywhere. Against these rationalistic and materialistic philosophies and their implications, Tennyson, like Carlyle, has made a life-long protest, proclaiming that Faith or Wisdom is not to be confounded with the temporary institutions which claim to embody it, but is to be embraced, hoarded, and tended, as man's supreme treasure, though all institutions should perish. It is the Christ that was and "the Christ that is to be," "the Saviour of life unto life."

No one, the poet admits, would think of
 CXIV. disparaging Knowledge, of railing
 against her beauty, or of setting lim-
 its to her progress in any region where she is
 fitted to go. But, in her revolt against Faith,
 she is like a vain, wanton boy that has just
 escaped from his mother's apron-string. She
 rushes heedlessly on

"And leaps into the future chance,
 Submitting all things to desire."

And so, to quote from Mrs. Browning's de-

scription of the French, the votaries of Knowledge

“ threaten conflagration to the world,
And rush with most unscrupulous logic on
Impossible practice.”¹

This must not be. Knowledge must learn her place, learn that

“ She is the second, not the first.”²

She cannot attain any of those truths that give value and meaning to life; hence, unless life is to lose its aim, she, who is the child of the mind only, must consent to be guided by Wisdom, the child of the whole soul. Higher and truer than any clear conclusion which the understanding can draw from the physical facts of Nature is the dim, half-formulated conclusion which the soul draws in response to its total experience physical and spiritual. And the poet, addressing his friend, prays :

“ I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but by year and hour
In reverence and in charity.”

¹ *Aurora Leigh*, Bk. VI.

² Compare Prologue, vv. 5-8, and the poem, “Love thou thy Land with Love far-brought.” (v. 5.)

CHAPTER XIV.

(cxv-cxxiv.)

The return of spring reawakens hope, which soon ripens into faith and confidence.

AMID the new scenes into which the poet
has moved the spring returns, and
CXV. this time enters even into his breast
with its inspiring promise, making the deep
regret planted there blossom like an April
violet. But blossoming regret is not the only
CXVI. flower in the spring-garden of the
poet's heart. Faith and hope blossom
too. The music, stir, and life of spring

“Cry thro' the sense to hearten trust
In that which made the world so fair.”

Regret for the “days of happy commune dead”
is still there; but it grows weak in proportion
as faith waxes strong. The past, with all its
rare, lost delights, fades, as the more glorious,
spiritual future, with still rarer delights, looms
up in the soul. In this mood he is
CXVII. ready to be grateful for the temporary
separation from his friend, since it will only
serve to make reunion more blissful.

“O days and hours, your work is this,
To hold me from my proper place,
A little while from his embrace,
For fuller gain of after bliss.”

Bliss is deepened by contrast with misery.

Nature, when he last consulted her, in his dark mood (lv., lvi.), suggested only thoughts of despair; now, in his brighter mood, he can draw from her suggestions of hope. Then he had only regarded the dead forms of Nature; now, he contemplates the whole of her living process, and finds that she is no feeble thing, but a “giant laboring in his youth.” Human love and truth are part of that living process, and have no resemblance to the “earth and lime” of the fossil skeletons of extinct animals. The bearers of this love and truth, though they have left their dust behind them, and become to us invisible, we may trust,

“Are breathers of an ampler day
For ever nobler ends.”

The process of Nature is an endless development from lower to higher; and this process accomplishes itself, not only in the race as a whole, but in the individual, if he will only take it up and realize it in himself:

“If so he type this work of time

“Within himself, from more to more.”

But this is no easy task, to be achieved by a

man who lies still like "idle ore." It demands
 one who is prepared to be as

"iron dug from central gloom,
 And heated hot with burning fears,
 And dipt in baths of hissing tears,
 And batter'd with the shocks of doom

"To shape and use."

Such a man will "move his course "

"crown'd with attributes of woe
 Like glories."

And the poet calls upon men to

"Arise and fly
 The reeling Faun, the sensual feast ;
 Move upward, working out the beast,
 And let the ape and tiger die."

Man's salvation depends upon his becoming a
 microcosm, and realizing the whole universe
 and all the process of it within himself; for
 only the universal is eternal.

"Our wills are ours, we know not how;
 Our wills are ours, to make them thine."¹

In this exalted frame of mind, he can now
 return with delight to the old home
 CXIX. of his friend.

¹ Prologue, v. 4. Compare Swinburne's lines :

"Unto each man his handiwork, unto each his crown
 The just Fate gives;
 Whoso takes upon him the world's life, and his own lays down,
 He, dying so, lives."

Super Flumina Babylonis.

“ Not as one who weeps
I come once more.”

He no longer finds “ the long unlovely street ”
(vii.) ; no longer

“ ghastly thro’ the drizzling rain
On the bald street breaks the blank day.”

He can now “ smell the meadow in the street,”
and feel all the charm of awakening nature ;

“ And in my thoughts with scarce a sigh
I take the pressure of thine hand.”

After much struggle with doubt born of sorrow, the poet has at last come back to entire conviction of the truth CXX. of immortality. The law of justice revealed in his own soul proclaims the annihilation of that which has love and faith to be a moral absurdity. The materialistic philosophy of Locke and his followers, which rules our time and claims to be confirmed by science, is a cruel error based upon imperfect thinking. The spiritual is not a mere function of the material, a harmony of nerve-fibres. It is the true reality, to which the material is but a vision. As Thomas Aquinas so well puts it, “ The soul is not in the body as the contained, but as the container.”¹ If science could prove

¹ *Sum. Theol.*, I. q. 52, art. 1. Compare Carlyle’s indignant protest: “ Can the Earth, which is but dead and a vision, resist Spirits, which have reality and are alive?” — *Sartor Resartus*, Bk. III. chap. viii.

that we are "wholly brain, magnetic mockeries," "cunning casts in clay," then what would be the use of science to such transient phantoms? Such a thing may be good for apes; but no man with the aspirations of a man would tolerate it. Death, which so fright-

ens the timid soul, is but as the evening-star sinking below the horizon, to rise again with renewed vigor and freshness, as the morning-star, to usher in a new dawn. Hesper and Phosphor are the same star in different places. One is here reminded of Sappho's beautiful line,

CXXI. "Hesper, thou bringest all that the glimmering Dawn dispersed";¹

and of Plato's elegiacs, so exquisitely rendered by Shelley :

"Thou wert the morning star among the living,
Ere thy fair light had fled : —
Now, having died, thou art as Hesperus, giving
New splendor to the dead."²

The poet can now revert with faith to his
CXXII. trance (xcv.), which was "cancell'd,
stricken thro' with doubt." He can believe that in that wonderful experience, wherein he became conscious of the all-pervad-

¹ ῥέσπερε, πάντα φέρεις ὅσα φαίνολις ἐσκέδασ' Αὔωσ.

Frag. 95 (Bergk).

² Ἀστὴρ πρὶν μὲν ἔλαμπες ἐνὶ ζῳτοῖσιν Ἐφῶσ,
νῦν δὲ θανῶν λάμπεις Ἐσπερος ἐν φθιμένοις.

Epigr. 15 (Bergk).

ing law of the universe, his soul was really wrapt round by that of his friend. If so, he begs him to come to him now, invading heart and head :

“ And enter in at breast and brow,”

so that, in the enthusiasm of a vernal faith, “ as in the former flash of joy ” (xcv. 9), he may rise above the phenomenal world of life and death, into the world of pure, eternal ideas, the souls and sources of all glory and all beauty. From that watch-tower of the angels he can look calmly upon the world of change, and defy its cruel suggestions. He was wrong in questioning Nature at all respecting the spirit’s destiny. To her spirit means but breath ;

“ But in my spirit will I dwell,
And dream my dream, and hold it true ;
For tho’ my lips may breathe adieu,
I cannot think the thing farewell.”

At last he sees that the annihilation of a self-conscious spirit is utterly unthinkable. But it is not in nature or to the understanding that this is revealed ; it is in spirit and to faith. Nay, it is only there that God Himself is to be discovered.

“ I found Him not in world or sun,
Or eagle’s wing, or insect’s eye ;
Nor thro’ the questions men may try,
The petty cobwebs we have spun.”

Nay, the understanding cannot even tell whether God is to be thought as "He, They, One," or "All," whether as "within" or "without." In other words, it cannot decide between Theism, Polytheism, Monotheism, and Pantheism,¹ or tell us whether God is immanent or transcendent. It is in the heart that God is to be found. When the understanding says there is no God, or that God is beyond human apprehension, the heart rises up "like a man in wrath," — "no, like a child in doubt and fear," and answers: "'I have felt,'" that is, I have had experience, which no bugbears of nature or subtleties of understanding can ever make me disown or discredit. The very rebellion of the heart against the head, of reason against understanding, is the work of the God within or present :

" that blind clamor made me wise ;
Then was I as a child that cries,
But, crying, knows his father near ;

" And what I am ² beheld again
What is, and no man understands ;

¹ Goethe, writing to Jacobi in 1813, says: "I, for my part, with the manifold tendencies of my nature, do not find one aspect of the divine enough. As a poet, I am a polytheist ; as an investigator of nature, I am a pantheist, and both in the same degree. If I require a personal God *for my personality as a moral being, this also is provided for in my mental constitution.*"

² The earlier editions read 'seem' for 'am' here.

And out of darkness came the hands
That reach thro' nature, moulding men."

The deep intuition which tells us that things are as they are (for example, that the will is free) is not to be shaken or undermined by the impotence of the understanding to comprehend *how* or *why* they are as they are. Understanding in all cases makes an appeal to the imagination, and within the jurisdiction of that the things of the spirit do not come.

CHAPTER XV.

(cxxxv-cxxxix.)

Faith, Hope, and Love all intact. The greatest is Love, without which Faith would be weak.

HOPE being now restored, the poet recognizes that, in all his dark surmisings,
cxxxv. he has never really lost her :

“She did but look thro’ dimmer eyes ;
Or Love but play’d with gracious lies,¹
Because he felt so fix’d in truth.”

But whatever he may have said or sung was inspired by the spirit of the matchless friend, who, he now knows, will be with him until they embrace again on “the mystic deeps,” on the deck of that great ship which steers across the
cxxxvi. ocean of eternity (ciii.). In all that he has done, or yet does, Love has been his Lord and King,² and, under the guardian-

¹ Compare Dante’s definition of allegory — “a truth hidden under a beautiful lie.” (*Feast*, Tr. II. chap. i.)

² Dante speaking of his first meeting with Beatrice, says : “From that time on I say that Love was Lord of my soul, which was thus early wedded to him, and he began to assume such assurance and such lordship over

ship of that king, he can sleep securely through the darkness of this flesh-blinded mortal life,

“And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.

“And all *is* well, tho' faith and form
Be sunder'd in the night of fear.”

“We walk by faith, and not by form.” The faith which belongs to the reason has, in these dark times of ours, been sun- CXXXVII. dered from the form which belongs to the understanding. Our hearts are at war with our heads. Our hearts imperiously demand justice and ultimate good for all; our heads are puzzled when we see injustice triumphing and thousands of our fellow beings, who have fought for justice, perishing in what seems a hopeless struggle. But it is only to our contracted vision that it seems hopeless. If we would but open the ears of Faith, we should hear “a deeper voice across the storm” of convulsion, proclaiming the ultimate triumph me, through the power which my imagination gave him, that I was obliged to do all his pleasure completely.” *New Life*, chap. i. In many other places of this book Dante speaks of Love as his Lord. Compare *Purgatory*, xxiv. 52 sqq.

“I am one who, when
Love breathes, record, and in whatever mood
He dictates in my heart, I signify.”

of truth and justice, no matter if three more French Revolutions, each bloodier than another, should have to be passed through first. True, the times look threatening for that order of things which produced the king and the beggar, the extremes of wealth and poverty. "The great Æon" of "social lies that warp us from the living truth,"

"sinks in blood,

"And compass'd by the fires of Hell";

but the glorified friend, who looks at the tumult from the heights of divine vision, smiles, "*knowing* all is well," not merely believing it. And so would each of us, if we could reach those heights.

It would be hard to find a better commentary upon this passage than the closing words of *Progress and Poverty*: "Though Truth and Right seem often overborne, we may not see it all. How can we see it all? . . . Shall we say that what passes from our sight passes into oblivion? No; not into oblivion. Far, far beyond our ken the eternal laws must hold their sway.

"The hope that rises in the heart of all religions! The poets have sung it, the seers have told it, and in its deepest pulses the heart of man throbs responsive to its truth. This that Plutarch said is what in all times

and in all tongues has been said by the pure-hearted and strong-sighted, who, standing, as it were, on the mountain-tops of thought and looking over the shadowy ocean, have beheld the loom of land :

“Men’s souls, encompass’d here with bodies and passions, have no communication with God, except what they can reach to in conception only, by means of philosophy as a kind of obscure dream. But, when they are loosed from the body and removed into the unseen, invisible, impassible, and pure region, this God is then their leader and king ; they there, as it were, hanging on Him wholly, and beholding without weariness and passionately affecting that beauty which cannot be expressed or uttered by men.’”

What, then, is it that reconciles Understanding and Faith? What has enabled the poet to see the world of the Un-^{CXXVIII.}derstanding through the eyes of Faith? It is Love, Love strong enough to conquer Death, and dispel his phantoms. In conquering Death, Love has taken away the prestige of the Understanding, which proclaims Death as the Lord of all things, and has handed over the victory to its weaker brother, “the lesser faith.”¹ And victory in one point is victory

¹ But now abideth faith, hope, love, these three ; and the greatest of these is love. — 1 Corinth. xiii. 13.

in all. Faith, thus enthroned, is able to see one consistent purpose in the universe. The epochs of history are not merely so many aimless processions round the same weary race-course, so many variations of an old theme compounded of strife, delusion, schism, mummery, revolution, pedantry, and sentimentality.¹ If they were, they would deserve only scorn. But, says the faith-enlightened poet,

“ I see in part
That all, as in some piece of art,
Is toil coöperant to an end.”

This, then, if we may so speak, is the philosophical theory of *In Memoriam*. That higher insight which we call faith, and upon which we depend for the most vital truths, is feeble when dissociated from love. Only through love strong enough to burn away the last shred of passion and, becoming purely spiritual, to lay hold upon the eternal in its object can the power of the death-threatening understanding be subdued, and man become convinced that in the universe “all is well” forever, that his deepest and noblest aspirations will find satisfaction in eternity. It is through love that man rises to faith, and through faith that he rises to God, “from whom is every

¹ One calls to mind here the saying of Hêrakteitos: “The Æon is a child playing at draughts: to a child belongs the sovereignty.” (Frag., lxxix. edit. Bywater.)

good and perfect gift." This seems to be the last word of all the great philosophical poems of the world. It is the last word of that great drama, the philosophical system of Plato;¹ it is the last word of Dante's *Divine Comedy*;² it is the last word of Goethe's *Faust*;³ yea, it is the last word of that great world-epic, the Christian religion, as embodied in its true disciples.⁴ It follows that the greatest loss which can befall a human being is the loss of love.

Strong in love-begotten faith, the poet now addresses his friend as an omnipresent spirit, far off, yet near; known, CXXXIX. yet unknown; human, yet divine; dead, yet immortal; lost, yet eternally his — "Mine, mine forever, ever mine." He is now "loved deeper, darker understood," loved most when good is most clearly distinguished from evil. Like Dante's Beatrice, he has become a spiritual form for the divine itself, the form suited to the poet's particular need.

"Behold, I dream a dream of good,
And mingle all the world with thee."

The divine loveliness takes as many forms as

¹ See *Lysis, Phaidros, Symposium*, etc.

² "Ma già volgeva il mio disiro e 'l velle,
Sì come ruota che igualmente è mossa,
L' Amor che muove il Sole e l'altre stelle."

³ "Das Ewig-Weibliche
Zieht uns hinan."

⁴ He that loveth not knoweth not God; for God is love. — I John iv. 8.

there are hearts, and "he that loves not a brother whom he hath seen, cannot love God whom he hath not seen."

The lost one, now realized as having ascended from flesh to spirit,¹ from
 CXXX. space and time to infinity and eternity, is recognized as a diffusive power in the whole of nature,—not understood, but felt and loved deeply, darkly.

"My love involves the love before ;
 My love is vaster passion now ;
 Tho' mix'd with God and Nature thou,
 I seem to love thee more and more."²

The poem closes with a prayer, than which
 CXXXI. there is nothing more nobly religious in all literature. It is addressed, not to any external God, but to the God within, to that "heaven-descended," "living Will," which is the essence of human personality, and which will endure

"When all that seems shall suffer shock,"³

when the phenomenal world of sense shall be rolled up like a scroll. The poet calls upon it to rise, like a fountain, in the "spiritual rock," to "flow thro' our deeds and make them pure,"

¹ Dante, *Purg.*, xxx. 127.

² Compare Prologue, v. 10.

"I trust he lives in thee, and there
 I find him worthier to be loved."

³ Compare the poem entitled *Will*.

so that we may be able to rise above the mechanical world of dust, into a moral world of spirit, there to enter into conscious relations with the Infinite, the source of all life and action, and, through a faith born of self-control, may trust "the truths that never can be proved," until, in boundless love, we embrace, and become one with, the Absolute Love. Then we shall see

"internalized,
By Love into a single volume bound,
All that is outered in the universe."¹

Then all the powers of the spirit will be gathered into a

"Light intellectual, filled full of love,
Love of true good, filled full of joyfulness,
A joyfulness transcending all things sweet."²

¹ Dante, *Parad.*, xxxiii. 85 *sqq.*

² *Ibid.*, xxx. 40 *sqq.* This verse was a favorite with Arthur Hallam. See his *Remains*, p. 145.

CHAPTER XVI.

EPILOGUE.

*The New Life, full of joy and assurance. The
Divine Process. Conclusion.*

THE poet's moral world is now completely restored. He can act with assurance, as a man among men. He is happy. In this mood he celebrates the wedding of his sister Cecilia to Edmund Law Lushington, in a kind of Epithalamium, which forms an appropriate Epilogue to the poem. It is a picture of the New Life that has triumphed over death and doubt. Without it, the work would be incomplete. In the marriage of his sister the poet sees revealed that world-process by which Love lifts man out of sense and passion into spirituality and self-devotion — up to the measure of divine manhood, of which his friend was a type and an earnest. That friend now lives in God, who is life and love —

“That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.”

Much might be said of these lines, which express the poet's view of what is deepest in the universe. By speaking of God as "which," he piously refrains from attributing to him personality in any form that would mean anything to us. No better commentary on this could be found than the following passage from Emerson's diary: "I say that I cannot find, when I explore my own consciousness, any truth in saying that God is a person, but the reverse. I feel that there is some profanation in saying that he is personal. To represent him as an individual is to shut him out of my consciousness. He is then but a great man, such as the crowd worships. The natural motions of the soul are so much better than the voluntary ones that you will never do yourself justice in dispute. The thought is not then taken hold of 'by the right handle'; does not show itself proportioned and in its true bearings. It bears extorted, hoarse, and half witness. I have been led, yesterday, into a rambling exculpatory talk on theism. I say that here we feel at once that we have no language; that words are only auxiliary and not adequate, are suggestions and not copies of our cogitation. I deny personality to God because it is too little, not too much. Life, personal life, is faint and cold to the energy of God. For Reason and Love and Beauty, or that which

is all these, — it is the life of life, the reason of reason, the love of love.”¹

In speaking of God as Life, Law, Element, and End, the poet is a faithful disciple of Aristotle; for these are neither more nor less than that philosopher's four grounds or causes (*αἰτίαι*), without which nothing could exist at all. They are known familiarly as (1) the efficient cause, (2) the formal cause, (3) the material cause, and (4) the final cause. In the phenomenal world they are, or may be, sundered: in God they are united. The poet, moreover, follows his master in making life the fundamental cause. Aristotle says: “The energy of Mind (*νοῦς*) is life, and He is that energy. And self-energy is His best and eternal life. We say that God is living, eternal, best, so that life and an æon, perpetual and eternal, belong to God. For this is God.”²

In this last verse of his poem the poet has taken a formal leave of the modern materialistic schools of thought dating from Locke, which deny the existence of teleology in the world, and has definitely ranged himself on the side of that spiritual philosophy which, since the days of Sôkratês, has accompanied and inspired the march of civilization, pointing out its goal. He stands with Sôkratês,

¹ Cabot's *Memoir of Ralph Waldo Emerson*, p. 341.

² *Metaph.*, xii. 7 : 1072b 26 sqq.

Plato, Aristotle, Philo, Plotinus, Porphyry, Thomas, Bonaventura, Rosmini; not with Locke, Hume, Kant, Fichte, Schelling, Hegel, Comte, Spencer. He holds that our life is from God to God, not from dirt to dirt, even though dirt be called Idea.

But in one point, and it is a most essential one, the poet goes beyond Aristotle, and includes in his God, yea, in the life of his God, an element which comes from Christian thought, and which is the fundamental characteristic of it—Love. The energy of the Christian god is not merely life; it is also and especially love. "God is Love." He is a god "which ever lives and loves." It is this addition that has given Christianity all its force and enabled it to transform the world: this, and this alone. It was, indeed, a wondrous new insight which could recognize that the very energy of life itself is love, that Love governs the world; that that which does not love is dead, however it may be galvanized into a semblance of life. As the late Professor Green puts it: "As the primary Christian idea is that of a moral death unto life, as wrought for us and in us by God, so its realization, which is the evidence of its truth, lies in Christian love—a realization never complete, because forever embracing new matter, yet constantly gaining in fulness."¹

¹ *The Witness of God*, Works, vol. iii. pp. 236 sq.

It does not now seem difficult to sum up Tennyson's moral, life-shaping world-view: God is all in all, Life, Love, Law, Substance, End. As Love, He is self-diffusive,¹ creating the world. Human love is a manifestation of the divine love, a portion of that eternal energy forever working itself into a unitary, yet manifold, blessed self-consciousness, which is the

“one far-off divine event
To which the whole creation moves.”

If we would be co-workers in this process, and share in its completion, we must, in self-sacrificing love, yield up our wills to the divine will. In such self-sacrifice and “self-control” Faith will grow till it sees God, whom Love will then embrace and absorb. Then the soul will feel and say to itself, “I and the Father are one.” “We must each become first a man, then a god.”² Through will we become the one; through love, the other.

¹ St. Bonaventura says finely: “*Bonum est diffusivum sui*” (Good is self-diffusive).

² Πρῶτον οὖν ἄνθρωπον δεῖ γενέσθαι, τότε δὲ θεόν. Hieroklēs, Commentary to *The Golden Verses*.

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INDEX TO IN MEMORIAM.

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 14. 2. *beckoning* unto those
- BECOME (*verb*)
 40. 4. *Becoming* as is meet
- BED
 67. 1. When on my *b.*
 67. 3. From off my *b.*
- BEECH
 101. 1. that *b.* will gather
 brown
- BEGINNING
 84. 12. *beginnings* of content
- BEHOLD (*verb*)
 7. 2. *B.* me, for I cannot
 sleep
 124. 6. what I *am beheld*
- BEING
 85. 11. His *b.* working
 Ep. 31. strike his *b.* into
 bounds
- BELIEVE
 Pro. 1. *Believing* where we
 cannot prove
- BELL
 8. 1. rings the gateway *b.*
 10. 1. I hear the *b.*
 28. 1. The Christmas *bells*
 28. 4. heard those *bells* again
 28. 5. *bells* of Yule
 57. 3. One set slow *b.*
 104. 2. single peal of *bells*
 104. 2. the *bells* I know
 106. 1. Ring out, wild *bells*
 106. 2. Ring, happy *bells*
 Ep. 16. trembles to the *bells*
- BELT
 86. 4. From *b.* to *b.*
 98. 1. summer *bells* of wheat
- BIER
 85. 1. with *b.* and pall
- BIRD
 34. 4. *birds* the charming ser-
 pent draws
 88. 1. Wild *b.* whose warble
 91. 1. sea-blue *b.* of March
 99. 1. voices of the *birds*
 102. 3. love-language of the *b.*
 115. 4. happy *birds*
 119. 2. chirp of *birds*
 121. 3. the wakeful *b.*

- BIRTH
64. 2. his *birth's* invidious bar
- BITTERNESS
84. 12. The old *ð.* again
- BLAST
72. 1. *blasts* that blow the poplar
107. 2. The *ð.* of North and East
- BLESSEDNESS
32. 4. is there *ð.* like theirs?
- BLESSING
17. 3. My *ð.*, like a line of light
36. 1. We yield all *ð.*
40. 2. crown'd with *ð.*
- BLINDNESS
93. 4. this *ð.* of the frame
- BLISS
84. 2. diffusing *ð.*
85. 23. in conclusive *ð.*
89. 6. Oh *ð.*, when all in circle
91. 3. un conjectured *ð.*
117. 1. gain of after *ð.*
Ep. 2. so much of *ð.*
- BLOOD
2. 4. fail from out my *ð.*
50. 1. the *ð.* creeps
59. 2. wilt thou rule my *ð.*
84. 3. Thy *ð.* my friend
85. 5. My *ð.* an even tenor kept
109. 3. years of April *ð.*
111. 1. By *ð.* a king
122. 3. Till all my *ð.*
Ep. 3. Re-made the *ð.*
- BLOOM
72. 2. every living *ð.*
109. 3. in snowy *ð.*
- BLOOM (*verb*)
8. 6. it there may *ð.*
82. 3. Will *ð.* to profit
- BLOSSOM
101. 1. tender *ð.* flutter down
- BLOSSOM (*verb*)
115. 5. *blossoms* like the rest
- BLOW
64. 2. *blows* of circumstance
85. 14. broke the *ð.*
95. 11. *blows* of death
- BLUE
52. 3. the Syrian *ð.*
115. 2. yonder living *ð.*
- BLUFF
103. 6. shadowing *ð.*
- BOARD
95. 2. on the *ð.* the fluttering urn
107. 4. Arrange the *ð.*
- BOAST
40. 7. make her *ð.*
- BOAT
121. 2. The *ð.* is drawn
121. 4. The market *ð.*
- BODY
12. 5. where the *ð.* sits
35. 1. the *ð.* bows
43. 2. Bare of the *ð.*
- BOLDNESS
113. 4. licensed *ð.* gather force
- BOND
105. 3. the *ð.* of dying use
116. 4. Than some strong *ð.*
- BONDSMAN
4. 1. My will is *ð.*
- BONE
2. 1. wrapt about the *bones*
18. 2. the quiet *bones*
39. 1. these buried *bones*
- BOOK
77. 2. May bind a *ð.*
79. 4. One lesson from one *ð.*
89. 9. Discussed the *books*
107. 6. With *books* and music
- BOOTH
98. 7. in *ð.* and tent
- BOSOM
17. 4. the *ð.* of the stars
- BOSOM-FRIEND
59. 1. *ð.* and half of life
- BOUGH
29. 3. while the holly *boughs*
69. 2. with thorny *boughs*

- BOUGH (*continued*)
72. 6. with flying *boughs*
101. 1. the garden *b.*
- BOUND
87. 9. in the *bounds* of law
- BOW
122. 5. paints a *b.*
- BOWER
8. 2. from *b.* and hall
11. 3. autumn *bowers*
76. 4. their branchy *bowers*
102. 4. among the *bowers*
Ep. 7. on its bridal *b.*
- BOWL
105. 5. *b.* of wassail
- BOX
77. 2. may live a *b.*
- BOY
28. 5. controll'd me when a *b.*
53. 1. among his *boys*
62. 2. little more than *b.*
84. 3. *boys* of thine
87. 5. *boys* That crash'd the
glass
122. 4. inconsiderate *b.*
- BOVHOOD
102. 3. here thy *b.* sung
- BRAKE
86. 1. over *b.* and bloom
107. 3. *brakes* and thorns
- BRAIN
5. 2. unquiet heart and *b.*
14. 4. what possess'd my *b.*
80. 3. picture in the *b.*
92. 1. canker of the *b.*
120. 1. not wholly *b.*
121. 2. darken'd in the *b.*
- BRANCH
15. 4. barren *branches* loud
84. 2. *branches* of thy blood
- BREADTH
89. 1. thy *b.* and height
- BREAKER
71. 4. The *b.* breaking
- BREAST
11. 5. that noble *b.*
15. 5. drags a laboring *b.*
85. 4. answer from the *b.*
85. 29. another living *b.*
- BREAST (*continued*)
95. 3. woolly *breasts*
115. 5. in my *b.* Spring wakens
122. 3. enter is at *b.*
- BRBATH
3. 1. sweet and bitter in
a *b.*
20. 4. to draw the *b.*
68. 1. times my *b.*
86. 3. feeds thy *b.*
95. 16. without a *b.*
98. 2. breathed his latest *b.*
99. 4. thy balmy *b.*
120. 1. have not wasted *b.*
122. 4. with a livelier *b.*
- BREATHER
118. 2. *breathers* of an ampler
day
- BREEZE
17. 1. *b.* Compell'd thy can-
vas
68. 2. the bugle *breezes* blew
75. 3. the *b.* of song
95. 14. *b.* began to tremble
122. 5. the *b.* of Fancy
Ep. 16. Every wandering *b.*
- BRIDAL
98. 4. The birth, the *b.*
99. 4. Memories of *b.*
- BRIDE
59. 2. lovely like a *b.*
90. 4. their *brides* in other
hands
Ep. 11. give away the *b.*
Ep. 18. behold the *b.*
- BRIDGE
87. 3. paced the shores And
many a *b.*
- BRINK
10. 5. fathom-deep in *b.*
107. 4. on the rolling *b.*
- BRING (*verb*)
10. 3. So *b.* him
32. 1. he that *brought* him
back
56. 3. often *brings* but one
- BRINK
121. 4. hail it from the *b.*
- BROOD
21. 7. her *b.* is stol'n away
89. 5. the *b.* of cares

- BROOK
 85. 18. swells the narrow
 brooks
 95. 2. *b.* alone far off
 99. 2. yon swoll'n *b.*
 101. 3. The *b.* shall babble
- BROTHER
 9. 4. the *b.* of my love
 9. 5. More than my *bro-*
 thers
 31. 2. Where wert thou *b.*
 32. 2. living *brothers* face
 58. 3. grieve Thy *brethren*
 79. 1. More than my *brothers*
 86. 3. Ill *brethren*
- BROTHER-HANDS
 85. 26. I claspiog *b.*
- BROW
 37. 1. with darken'd *b.*
 69. 2. to bind my *brows*
 72. 6. thy burthen'd *brows*
 74. 2. thy *brows* are cold
 79. 4. on kindred *brows*
 86. 2. fan my *brows*
 91. 2. lucid round thy *b.*
- BRUTE
 Ep. 34. half-akin to *b.*
- BUD
 83. 4. burst a frozen *b.*
 BUD (verb)
 115. 5. *buds* and blossoms
- BULK
 70. 3. *bulks* that tumble
- BURDEN
 25. 1. daily *b.* for the back
- BURTHEN
 13. 5. the *b.* that they bring
 80. 3. the *b.* of the weeks
 80. 3. turns his *b.* into gain
- BUSH
 91. 1. underneath the barren *b.*
- BUZZING
 89. 13. *buzzings* of the honied
 hours
- C.
 CABIN-WINDOW
 10. 1. the *c.* bright
- CAGE
 27. 1. born within the *c.*
- CALM
 11. 2. *C.* and deep peace
 11. 3. *C.* and still light
 11. 4. *C.* and deep peace
 11. 5. *C.* on the seas
 95. 2. *c.* that let the tapers
 burn
 Ep. 4. colossal *c.*
- CANKER
 92. 1. *c.* of the brain
- CANVAS
 17. 1. Compell'd thy *c.*
- CAPABILITY
 85. 3. My *capabilities* of love
- CAPE
 95. 3. ermine *capes*
- CAPTIVE
 27. 1. *c.* void of noble rage
- CARE
 8. 4. foster'd up with *c.*
 12. 4. end of all my *c.*
 38. 3. *c.* for what is here
 48. 2. Her *c.* is not to part
 99. 3. the coming *c.*
 105. 4. *cares* that petty shad-
 ows cast
- CARRIER-BIRD
 25. 2. light as *carrier-birds*
- CASE
 35. 5. to put An idle *c.*
- CAST
 120. 2. cunning *casts* in clay
- CATARACT
 71. 4. *c.* flashing from the
 bridge
- CATTLE
 15. 2. *c.* huddled on the lea
- CAUSE
 29. 1. compelling *c.* to grieve
 106. 4. slowly dying *c.*
- CELL
 50. 3. weave their petty *cells*
 95. 8. her inmost *c.*
- CELT
 109. 4. blind hysterics of the *C.*

- CENTRE
64. 4. *c.* of a world's desire
103. 3. In the *c.* stood
- CHAFF
6. 1. *c.* well meant for grain
- CHAIR
20. 5. To see the vacant *c.*
21. 4. The *chairs* and throne
66. 4. beats his *c.*
- CHALICE
10. 4. *c.* of the grapes
- CHAMBER
8. 4. *chambers* emptied of
delight
8. 3. the *c.* and the street
23. 5. *chambers* of the blood
- CHANCE
92. 2. made appeal To *chances*
114. 2. the future *c.*
- CHANGE
28. 3. *changes* on the wiud
41. 2. bound Thy *changes*
81. 1. mellower *c.*
82. 1. For *changes* wrought
85. 19. *c.* of light or gloom
89. 9. *changes* of the state
90. 6. Whatever *c.* the years
91. 3. hourly-mellowing *c.*
93. 3. tenfold-complicated *c.*
95. 7. defying *c.* To test his
worth
105. 3. for *c.* of place
123. 1. what *changes* thou hast
seen
- CHANGE (*verb*)
23. 3. *changed* from where it
ran
30. 6. Nor *change* to us
- CHARACTER (*verb*)
61. 2. How dimly *character'd*
- CHARLATAN
111. 6. Defamed by every *c.*
- CHEEK
35. 1. The *cheeks* drop in
57. 2. your *cheeks* are pale
84. 5. clap their *cheeks*
- CHEER
107. 6. With festal *c.*
- CHEQUER-WORK
72. 4. *c.* of beam and shade
- CHESTNUT
11. 1. *c.* pattering to the
ground
- CHILD
6. 7. Poor *c.* that waitest
66. 3. takes the *children* on
his knee
69. 4. They call'd me *c.*
90. 2. find in *c.* and wife
101. 5. the stranger's *c.*
109. 5. the *c.* would twine
114. 3. Half-grown, a *c.*
114. 5. like the younger *c.*
124. 5. like a *c.* in doubt
124. 5. as a *c.* that cries
- CHILDHOOD
79. 4. *childhood's* flaxen ring-
let
- CHIMNEY
6. 8. her father's *c.* glows
- CHIRP
119. 2. hear a *c.* of birds
- CHOOSE (*verb*)
34. 3. worth my while to *c.*
- CHORD
88. 3. flash along the *chords*
- CHRIST
28. 1. the birth of *Christ*
31. 4. raised up by *Christ*
104. 1. the birth of *Christ*
106. 8. *Christ* that is to be
- CHRISTMAS
78. 1. at *C.* did we weave
- CHRISTMAS-EYE
29. 1. keep our *C.*
30. 1. sadly fell our *C.*
78. 1. calmly fell our *C.*
105. 1. strangely falls our *C.*
- CHRYSALIS
82. 4. ruin'd *c.*
- CHURCH
67. 4. the dark *c.*
104. 1. single *c.* below the hill
- CHURL
111. 1. *c.* in spirit
111. 2. *c.* in spirit

- CIRCLE
17. 2. *circles* of the bounding sky
30. 3. in a *c.* hand in hand
45. 1. *c.* of the breast
61. 1. *c.* of the wise
85. 6. In *c.* round the blessed gate
89. 6. all in *c.* drawn
101. 6. *c.* of the hills
- CIRCLE (*verb*)
- Ep. 21. it *circles* round
- CIRCUIT
63. 3. *circuits* of thine orbit
- CIRCUMSTANCE
64. 2. blows of *c.*
- CITY
98. 2. That *C.*
119. 1. the *c.* sleeps
- CLAIM
102. 5. prefers his separate *c.*
- CLAMOR
124. 5. that blind *c.*
- CLASH
- Ep. 16. *c.* and clang
- CLASP
84. 2. *c.* and kiss
- CLAV
58. 2. their dying *c.*
93. 1. claspt in *c.*
- CLEARNESS
85. 22. starry *c.* of the free
109. 1. critic *c.* of an eye
- CLIFF
12. 2. leave the *cliffs*
56. 1. From scarped *c.*
- CLIMB (*verb*)
51. 4. when we *c.* or fall
- CLIME
85. 7. the blissful *climes*
118. 4. branch'd from *c.* to *c.*
- CLOCK
2. 2. the *c.* Beats out
- CLOTHES
5. 3. coarsest *c.* against the cold
- CLOUD
4. 4. *clouds* of nameless trouble
15. 4. pore on yonder *c.*
30. 1. A rainy *c.*
72. 6. *clouds* that drench
85. 22. *clouds* of nature
103. 14. a crimson *c.*
106. 1. The flying *c.*
123. 2. Like *clouds* they shape themselves
- Ep. 27. the streaming *c.*
- CLOUDLET
- Ep. 24. little *cloudlets* on the grass
- CLOUD-TOWERS
70. 2. *C.* by ghostly masons wrought
- CLOWN
111. 1. at heart a *c.*
- COBWEB
124. 2. The petty *cobwebs*
- COIN
36. 1. made them current *c.*
- COLD
5. 3. clothes against the *c.*
61. 2. growth of *c.* and night
- COLDNESS
106. 5. faithless *c.* of the times
- COLOR
6. 9. her *c.* burns
43. 2. *c.* of the flower
116. 1. *colors* of the crescent prime
- COME (*verb*)
17. 2. *C.* quick
18. 3. *c.* whatever loves to weep
57. 1. Peace, *c.* away
90. 4. if they *came* who past away
90. 6. but *c.* thou back to me
95. 10. *came* on that which is
- COMFORT
37. 6. *c.* clasp'd in truth
109. 5. his *c.* in thy face
- COMMAND
- Ep. 33. under whose *c.* is earth

- COMMERCE
 85. 24. *c.* with the dead
 COMMON-PLACE
 6. 1. common is the *c.*
 COMMUNION
 94. 1. *c.* with the dead
 COMPANIONSHIP
 22. 4. broke our fair *c.*
 COMPLAINT
 81. 2. end is here to my *c.*
 COMRADE
 13. 3. *c.* of my choice
 128. 1. *c.* of the lesser faith
 CONCLUSION
 87. 9. To those *conclusions*
 CONFESS (*verb*)
 59. 1. As I *c.* it needs must be
 CONFUSION
 Pro. 11. *Confusions* of a wasted
 youth
 90. 5. *C.* worse than death
 CONSCIENCE
 27. 2. a *c.* never wakes
 34. 2. Without a *c.* or an aim
 94. 3. The *c.* as a sea at rest
 CONTEMPLATE
 84. 1. When I *c.* all alone
 CONTENT
 84. 12. low beginnings of *c.*
 CONTINENT
 35. 3. dust of *continents* to be
 CONTRADICTION
 125. 1. *c.* on the tongue
 CONTROL
 85. 9. equal-poised *c.*
 CONVERSE
 20. 5. open *c.* is there none
 110. 1. Thy *c.* drew us
 CORE
 107. 5. solid *c.* of heat
 COUNSELLOR
 64. 6. play'd at *counsellors*
 COUNT (*verb*)
 27. 3. *c.* itself as blest
 Ep. 22. Nor *c.* me all to blame
 COUNTEenance
 114. 4. her forward *c.*
 COURSE
 109. 2. in its fiery *c.*
 113. 4. roll it in another *c.*
 117. 3. *courses* of the suns
 118. 5. move his *c.*
 128. 1. the *c.* of human things
 COURT
 89. 3. from brawling *courts*
 126. 2. within his *c.* on earth
 COURIER
 126. 1. his *couriers* bring
 COURTSHIP
 Ep. 25. how their *c.* grew
 COVE
 79. 3. all his eddying *coves*
 COWARD
 95. 8. doubts that drive the *c.*
 back
 CRAG
 127. 3. the sustaining *crag*s
 CREATION
 56. 4. *Creation's* final law
 Ep. 36. the whole *c.* moves
 CREATURE
 Pro. 10. Thy *c.* whom I found
 59. 3. the *c.* of my love
 CREDIT
 71. 2. such *c.* with the soul
 80. 4. His *c.* thus shall set me
 free
 CREED
 36. 3. the *c.* of *creeds*
 56. 4. shriek'd against his *c.*
 96. 3. in half the *creeds*
 128. 4. To cleave a *c.*
 CREEK
 101. 4. in *c.* and cove
 CRESCENT
 84. 1. thy *c.* would have grown
 107. 3. you hard *c.*
 CRICKET
 95. 2. not a *c.* chirr'd
 CRIME
 27. 2. sense of *c.*
 72. 5. some hideous *c.*
 85. 16. I count it *c.*

- CROWD
 70. 3. *crowds* that stream
 98. 7. lives in any *c.*
 128. 4. To fool the *c.*
- CROWN
 69. 2. like a civic *c.*
 69. 3. a *c.* of thorns
 69. 4. He look'd upon my *c.*
 127. 3. him that wears a *c.*
- CRY
 Pro. 11. wandering *cries*
 75. 3. To raise a *c.*
 102. 1. our earliest *c.*
 113. 5. *cries* And undulations
 131. 2. A *c.* above the conquer'd years
- CRVPT
 58. 2. those cold *crypts*
- CUP
 Ep. 26. The crowning *c.*
- CURL
 66. 3. winds their *curls*
- CURSE
 6. 10. the *c.* Had fallen
- CURVE
 100. 4. thro' meadowy *curves*
- CVCLE
 105. 7. The closing *c.*
- CYPRESS
 84. 4. Made *c.* of her orange-flower
- D.
- DAISY
 72. 3. the *d.* close Her crimson fringes
- DANCE
 29. 2. In *d.* and song
 78. 3. And *d.* and song
 98. 8. the circled *d.*
 105. 6. No *d.*, no motion
 Ep. 27. And last the *d.*
- DANUBE
 19. 1. The *D.* to the Severn
 98. 3. Let her great *D.*
- DARE (*verb*)
 4. 2. *darest* to enquire
 85. 10. we *d.* to live or die
 124. 1. which we *d.* invoke
- DARK
 67. 2. bright in *d.*
 89. 4. ambrosial *d.*
 Ep. 24. the *d.* From little cloud-lets
- DARKNESS
 1. 3. Let *d.* keep her raven gloss
 55. 4. That slope thro' *d.*
 61. 2. blanch'd with *d.*
 74. 3. *d.* beautiful with thee
 76. 3. The *d.* of our planet
 96. 5. Which makes the *d.*
 96. 6. in the *d.* and the cloud
 98. 4. A treble *d.*
 106. 8. Ring out the *d.*
 124. 6. out of *d.* came
- DART (*verb*)
 12. 5. forward *d.* again
- DAUGHTER
 Ep. 2. A *d.* of our house
- DAWN
 46. 2. In that deep *d.*
 72. 1. dim *d.*
 95. 16. said "The *d.* the *d.*"
 99. 1. dim *d.*
- DAY
 Pro. 5. They have their *d.*
 7. 3. breaks the blank *d.*
 15. 1. yonder dropping *d.*
 17. 2. the *days* go by
 19. 2. twice a *d.*
 24. 1. the *d.* of my delight
 24. 1. source and fount of *D.*
 25. 1. the *d.* prepared
 29. 4. a *d.* gone by
 30. 8. the cheerful *d.*
 31. 2. those four *days*
 33. 2. melodious *days*
 44. 1. forgets the *days*
 44. 2. The *days* have vanish'd
 46. 3. *Days* order'd
 58. 2. beat from *d.* to *d.*
 60. 3. her narrow *days*
 60. 4. till the *d.* draws by
 66. 4. inner *d.* cau never die
 71. 3. The *days* that grow
 72. 5. *D.* mark'd as with some hideous crime
 72. 7. disastrous *d.*
 75. 3. these fading *days*
 83. 2. live with April *days*
 84. 3. the *d.* was drawing on
 84. 7. the happy *days*

DAY (*continued*)

85. 11. my *days* decline
 89. 8. livelooq summer *d.*
 90. 4. yield them for a *d.*
 92. 2. in the *days* behind
 94. 2. their golden *d.*
 95. 16. into boundless *d.*
 97. 4. The *days* she never can forget
 99. 1. *D.* when I lost
 100. 5. reflects a kindlier *d.*
 102. 5. striven half the *d.*
 104. 3. breathes of other *days*
 107. 1. *d.* when he was born
 107. 1. *d.* that early sank
 107. 6. We keep the *d.*
 116. 4. *days* of happy commune
 117. 1. O *days* and hours
 119. 2. think of early *days*
 Ep. 1. thy marriage *d.*
 Ep. 2. Since that dark *d.*
- DEAD (*adj.*)
2. 1. the underlying *d.*
 44. 1. the happy *d.*
 51. 1. desire the *d.*
 51. 3. The *d.* shall look
 85. 24. the *d.* would say
 90. 2. *d.* whose dying eyes
 99. 2. holy to the *d.*
 118. 2. those we call the *d.*
- DEAREST
110. 4. I, thy *d.*, sat apart
- DEARNESS
64. 5. distant *d.* in the hill
- DEATH
- Pro. 2. Thou madest *D.*
 1. 3. To dance with *d.*
 20. 4. that atmosphere of *D.*
 35. 5. If *D.* were seen
 44. 3. If *D.* so taste
 45. 4. second birth of *D.*
 51. 3. wisdom with great *D.*
 56. 2. I bring to *d.*
 68. 1. *Death's* twin brother
 74. 3. *D.* has made His darkness
 80. 1. holy *D.* ere Arthur died
 81. 3. *D.* returns an answer
 82. 1. feud with *D.*
 82. 3. Nor blame I *D.*
 82. 4. on *D.* I wreak
 95. 11. The blows of *D.*
 103. 9. the *d.* of war
 108. 2. the wells of *D.*
 108. 3. the depths of *d.*

DEATH (*continued*)

114. 3. the fear of *d.*
 120. 1. I fought with *D.*
 128. 1. when he met with *D.*
- DEBATE
87. 6. Where once we held *d.*
- DECEMBER
97. 3. meetings made *D.* June
- DECK
9. 3. the dewy *decks*
 103. 11. there on *d.*
- DECLINE (*verb*)
62. 2. that once *declined*
- DEED
36. 3. perfect *deeds*
 55. 3. meaning in her *deeds*
 73. 3. human *deeds*
 85. 2. tried in *d.*
 96. 3. pure in *deeds*
 131. 1. Flow thro' our *deeds*
- DEEP
11. 5. the heaving *d.*
 63. 4. a deeper *d.*
 103. 10. to draw From *d.* to *d.*
 103. 14. slept along the *d.*
 123. 1. There rolls the *d.*
 124. 3. the Godless *d.*
 125. 4. the mystic *deeps*
- DEFECT
54. 1. *Defects* of doubt
- DELIGHT
29. 2. shower'd largess of *d.*
 42. 3. what *delights* can equal
 117. 2. *D.* a hundredfold
- DEMAND (*verb*)
31. 1. Was this *demand'd*
- DEMON
114. 4. the brain Of *Demons*
- DEPLORE (*verb*)
85. 28. that cannot but *d.*
- DESCEND (*verb*)
93. 4. *D.* and touch
- DESERT
66. 2. makes a *d.* in the mind
- DESIRE
4. 2. fail from thy *d.*
 64. 4. a world's *d.*
 80. 1. any vague *d.*
 84. 5. their least *d.*

- DESIRE (*continued*)
110. 5. the vague *d.*
 114. 2. all things to *d.*
 117. 2. *D.* of nearness
 129. 1. my lost *d.*
- DESPAIR
11. 4. a calm *d.*
 16. 1. Can calm *d.*
 84. 4. *D.* of Hope
- DEW
11. 2. *dews* that drench
 68. 2. fresh with *d.*
 83. 3. dash'd with fiery *d.*
 89. 5. in morning *d.*
 Ep. 25. at fall of *d.*
- DEW-DROP
122. 5. every *d.* paints a bow
- DIE (*verb*)
8. 6. Or *dying*, there at least
 may *d.*
 121. 1. to *d.* with him
- DIFFERENCE
40. 6. the *d.* I discern
- DIN
89. 2. *d.* and steam of town
 94. 4. the heart is full of *d.*
- DISEASE
106. 7. shapes of foul *d.*
- DISK
101. 2. her *d.* of seed
- DISPUTE
84. 6. Of deep *d.*
- DISTANCE
38. 1. purple from the *d.* dies
 93. 3. *d.* of the abyss
 115. 2. *d.* takes a lovelier hue
 117. 2. out of *d.*
- DISTRESS
78. 4. token of *d.*
- DOCTRINE
53. 3. held the *d.* sound
- DOOM
72. 2. that reverse of *d.*
 118. 6. shocks of *d.*
 122. 1. against my *d.*
- DOOR
7. 1. *Doors* where my heart
 28. 2. as if a *d.* Were shut
- DOOR (*continued*)
36. 2. lowly *doors*
 69. 1. trifles at the *d.*
 70. 3. yawning *doors*
 87. 5. name was on the *d.*
 103. 1. From out the *doors*
 119. 1. *Doors* where my heart
 121. 2. listenest to the closing *d.*
 Ep. 30. bridal *doors*
- DOORWAY
44. 1. *doorways* of his head
- DOUBT
41. 5. spectral doubt
 44. 4. resolve the *d.*
 48. 1. *doubts* and answers
 48. 2. slender shade of *d.*
 54. 1. defects of *d.*
 68. 3. my dream resolve the *d.*
 86. 3. till *D.* and Death
 94. 4. *d.* beside the portal
 95. 8. *doubts* that drive
 95. 11. stricken through with *d.*
 96. 1. *d.* is Devil-born
 96. 3. more faith in honest *d.*
 96. 4. He fought his *doubts*
 109. 2. *doubts* of man
 124. 1. our ghastliest *d.*
- DOUBT (*verb*)
113. 2. can I *d.*
 113. 2. I *d.* not
- DOVE
6. 7. meek unconscious *d.*
 12. 1. Lo, as a *d.*
 103. 4. then flew in a *d.*
- DOWN (*of feathers*)
68. 1. in the *d.* I sink my head
- DOWN (*of country*)
- Ep. 27. on the *downs*
 Ep. 28. from yonder *d.*
- DRAGON
56. 6. *Dragons* of the prime
- DRAUGHT
6. 3. ere half thy *d.*
- DRAW (*verb*)
9. 2. So *d.* him home
- DREAM
10. 3. we have idle *dreams*
 13. 4. suffer in a *d.*
 47. 3. What vaster *d.*
 54. 5. So runs my *d.*
 55. 2. such evil *dreams*

- DREAM (*continued*)
56. 6. a *d.*, A discord
 64. 5. as in a pensive *d.*
 68. 3. my *d.* resolve the doubt
 89. 9. some Socratic *d.*
 123. 3. dream my *d.*
 129. 3. a *d.* of good
- DREAM (*verb*)
68. 1. *d.* of thee as dead
 98. 3. rather *d.* that there
- DRIFT
107. 4. in the *drifts* that pass
- DRINK (*verb*)
107. 6. we Will *d.* to him
- DROP
17. 4. balmy *drops*
 58. 1. *d.* by *d.* the water falls
- DROPPING-WELLS
83. 3. Laburnums, *d.* of fire
- DUE
29. 4. their yearly *d.*
 37. 4. humao love his *dues*
 45. 4. fruitless of their *d.*
- DUSK
2. 2. in the *d.* of thee
 67. 3. *d.* is dipt in gray
 95. 3. That haunt the *d.*
 95. 13. the doubtful *d.*
- DUST
- Pro. 3. wilt not leave us in the *d.*
 17. 5. The *d.* of him
 21. 6. the sacred *d.*
 34. 1. *d.* and ashes
 35. 1. nor is there hope in *d.*
 35. 3. *d.* of continents
 55. 5. gather *d.* and chaff
 56. 5. the desert *d.*
 71. 3. the *d.* of change
 75. 3. a little *d.* of praise
 80. 1. dropt the *d.*
 89. 2. The *d.* and din
- E.
- EAGLE
124. 2. eagle's wing
- EAR
35. 2. turn mine *ears*
 38. 3. ungrateful to thine *e.*
 57. 3. Yet in these *ears*
 81. 1. mature in *e.*
 85. 5. Till on mine *e.*
- EAR (*continued*)
87. 8. A willing *e.*
 Ep. 14. Breathed in her *e.*
- EARNEST
97. 4. *e.* that he loves her
- EARTH
18. 1. in English *e.* is laid
 24. 2. *e.* had been the Paradise
 34. 1. Else *e.* is darkness
 78. 1. snow possess'd the *e.*
 82. 1. earth's embrace
 84. 4. and *e.* of thee
 85. 8. a darken'd *e.*
 99. 4. on the genial *e.*
 113. 4. lever to uplift the *e.*
 118. 2. *e.* whereon we tread
 123. 1. O *e.* what changes
 127. 4. The brute *e.* lightens
 Ep. 33. under whose command
 Is *E.* and *Earth's*
- EAST
30. 8. touch the *e.*
 72. 4. Up the deep *E.*
 95. 16. And *E.* and West
 105. 6. in the lucid *e.*
- EAVES
99. 3. foliaged *e.*
 107. 2. the sharpen'd *e.*
- ECHO
3. 3. hollow *e.* of my owo
 58. 1. echoes in sepulchral
 halls
 Ep. 6. echoes out of weaker
 times
- EDDY
128. 2. vast eddies in the flood
- EDDY (*verb*)
53. 3. that *e.* round and round
- EDEN
88. 1. Rings *E.* thro' the
 budded quicks
 Ep. 7. the moon Of *E.*
- EFFECT
65. 3. thine *e.* so lives in me
- EGG
50. 3. That lay their *eggs*
- ELEMENT
112. 4. elements in order

- ELM
95. 15. the full foliaged *elms*
- EMBRACE
40. 3. parting with a long *e.*
82. 1. earth's *e.*
85. 28. yet remembers his *e.*
117. 1. little while from his *e.*
- END
6. 11. shall be the *e*?
12. 4. Is this the *e.*
65. 3. on to noble *ends*
85. 25. some settled *e.*
100. 1. from *e.* to *e.*
118. 2. For ever nobler *ends*
- ENGLAND
109. 4. her regal scat Of *E.*
- ENVY (*verb*)
60. 2. *envying* all that meet
- ESSENCE
85. 9. O sacred *e.*
- ESTATE
64. 1. life in low *e.* began
72. 2. my crown'd *e.*
- EVANGELIST
31. 4. lips of that *E.*
- EVENT
92. 4. refraction of *events*
Ep. 36. one far-off divine *e.*
- EVIL
98. 4. *E.* haunts The birth
- EXAMPLE
80. 4. Unused *e.*
- EXERCISE
5. 2. sad mechanic *e.*
- EXPRESSION
111. 5. the *e.* of an eye
- EXTREME
88. 2. fierce *extremes* employ
- EVE
4. 4. the darken'd *eyes*
8. 6. a vanish'd *e.*
13. 4. Mine *eyes* have leisure
24. 2. look'd to human *eyes*
26. 2. *e.* which watches guilt
26. 3. that *e.* foresee
30. 4. every *e.* was dim
32. 1. Her *eyes* are homes
36. 4. those wild *eyes*
- EVE (*continued*)
40. 2. her tender *eyes*
51. 2. See with clear *e.*
51. 4. With larger other *eyes*
56. 3. purpose in his *eyes*
57. 3. look'd with human *eyes*
61. 2. cast thine *eyes* below
62. 1. *e.* that's downward cast
62. 3. light of deeper *eyes*
67. 3. eaves of wearied *eyes*
68. 3. trouble in thine *e.*
77. 1. turns a musing *e.*
80. 1. dust on tearless *eyes*
87. 10. those ethereal *eyes*
89. 3. He brought an *e.*
90. 2. whose dying *eyes*
95. 3. beaded *eyes*
96. 1. whose light-blue *eyes*
97. 3. dwelt with *e.* on *e.*
97. 0. with faithful *eyes*
100. 5. pleased a kindred *e.*
109. 1. clearness of an *e.*
109. 6. mine *eyes* Have look'd
111. 5. expression of an *e.*
112. 1. with temperate *eyes*
112. 2. cast a careless *e.*
119. 3. friendship of thine *e.*
125. 2. look thro' dimmer *eyes*
Ep. 8. bends her blissful *eyes*
Ep. 15. By village *eyes*
Ep. 33. that *e.* to *e.* shall look
- F.
FACE
Pro. 1. have not seen thy *f.*
70. 1. strive to paint The *f.*
70. 3. shoals of pucker'd *faces*
70. 4. Looks thy fair *f.*
76. 1. set thy *f.*
84. 5. their unborn *faces*
87. 9. light his *f.*
108. 3. reflex of a human *f.*
116. 3. the *f.* will shine
Ep. 17. Many a merry *f.*
Ep. 21. and *faces* bloom
- FACT
92. 3. bared to view A *f.*
- FADE (*verb*)
8. 5. *fades* not yet
50. 4. when I *f.* away
- FAITH
Pro. 1. By *f.* and *f.* alone
Pro. 6. We have but *f.*
33. 1. Whose *f.* has centre
33. 3. Her *f.* thro' form

- FAITH (*continued*)
37. 1. This *f.* has many a
47. 2. *f.* as vague
50. 3. when my *f.* is dry
51. 3. want of *f.*
55. 5. lame hands of *f.*
82. 1. can fright my *f.*
95. 8. strangely spoke The *f.*
96. 3. Perplex in *f.*
96. 3. more *f.* in honest doubt
96. 5. a strooger *f.* his own
97. 8. sings Of early *f.*
97. 9. Her *f.* is fixt
108. 2. lies in barrea *f.*
124. 1. Our dearest *f.*
124. 3. when *f.* had fall'n asleep
127. 1. tho' *f.* and form
131. 3. *f.* that comes of self-control
- FALL
11. 4. that reddeo to the *f.*
- FALSE (*adj.*)
106. 2. Ring out the *f.*
- FALTER (*verb*)
55. 4. *f.* where I firmly trod
- FAME
73. 2. The *f.* is queach'd
73. 3. What *f.* is left
73. 4. wraith of dying *f.*
75. 5. silence guard thy *f.*
77. 4. is more than *f.*
- FANCY
10. 3. Our home-bred *fancies*
13. 5. My *fancies* time to rise
15. 3. And but for *fancies*
16. 5. *f.* fuses old and new
23. 4. *F.* light from *F.* caught
49. 2. *fancy's* tenderest eddy
53. 2. dare we to this *f.* give
65. 1. a *f.* trouble-tost
66. 1. when my *fancies* play
76. 1. Take wings of *f.*
80. 2. Then *f.* shapes as *f.* can
84. 12. Ah, backward *f.*
86. 3. let the *f.* fly
111. 5. villain *f.* fleeting by
122. 5. the breeze of *F.*
- FANE
56. 3. *fanes* of fruitless prayer
87. 2. in college *fanes*
- FAREWELL
58. 1. I took *f.*
123. 3. the thing *f.*
- FARM
11. 3. crowded *farms*
- FAR (*adj.*)
130. 4. *f.* off thou art
- FASHION
111. 2. for *fashion's* sake
- FATE
64. 6. limit of his narrow *f.*
- FATHER
6. 3. *f.* wheresoe'er thou be
6. 8. her *father's* chimney
30. 8. O, *F.*, touch the east
40. 3. joys the *f.* move
53. 1. How many a *f.*
89. 12. into her *father's* grave
98. 4. *fathers* bead
105. 2. Our *father's* dust
124. 5. knows his *f.* near
- FATHOM (*verb*)
85. 23. 'T is hard for thee to *f.*
- FAUN
118. 7. fly The reeling *F.*
- FEAR
15. 4. but for *f.* it is not so
32. 3. all curious *fears*
41. 4. that vague *f.*
51. 3. with *fears* untrue
85. 17. separate from *fears*
110. 1. haunt of *fears*
118. 6. hot with burning *fears*
127. 1. in the aight of *f.*
- FEAR (*verb*)
- Ep. 11. She *fears* not
Ep. 11. will not *f.*
- FEAST
47. 3. sit at endless *f.*
118. 7. the sensual *f.*
Ep. 19. the morning *f.*
Ep. 26. Again the *f.*
- FEATURE
70. 1. see the *features* right
- FEEL (*verb*)
14. 5. *f.* it to be strange
27. 4. *f.* it when I sorrow
85. 1. *felt* it when I sorrow'd
85. 11. I *felt* and *f.*
97. 9. *feels* him great and wise
- FEELING
20. 2. speak their *f.*
30. 5. a gentler *f.* crept

- FELLOW
21. 2. This *f.* would make
- FELLOWSHIP
35. 6. *f.* of sluggish moods
- FEUD
82. 1. any *f.* with Death
106. 3. Ring out the *f.*
- FEVER
86. 3. The *f.* from my cheek
- FIBRE
2. 1. Thy *fibres* net
- FICKLE (*adj.*)
30. 7. Rapt from the *f.*
- FIELD
8. 3. The *f.*, the chamber
27. 2. the *f.* of time
37. 6. the master's *f.*
40. 8. the *fields* I know
46. 4. A bounded *f.*
95. 4. dark arms about the *f.*
95. 13. dark arms about the *f.*
102. 6. the pleasant *fields*
- FIND (*verb*)
Pro. 10. I *f.* him worthier
6. 7. to *f.* thyself so fair
14. 5. *found* him all in all
45. 2. *finds* I am not what I see
- FINGER
30. 1. With trembling *fingers*
85. 5. God's *f.* touch'd him
99. 3. A fiery *f.* on the leaves
- FIRE
15. 5. fringed with *f.*
54. 3. in a fruitless *f.*
84. 5. the never-lighted *f.*
127. 5. compass'd by the *fires*
Ep. 27. a rising *f.*
- FIRESIDE
40. 6. her old *f.*
- FIRSTLING
2. 2. *f.* to the flock
- FLAKE
98. 8. molten into *flakes*
- FLAME
30. 7. keen seraphic *f.*
67. 2. steals a silver *f.*
72. 4. heaved a windless *f.*
101. 2. Ray round with *flames*
- FLASH
44. 2. A little *f.*
122. 4. former *f.* of joy
- FLAT
87. 4. The same gray *flats*
- FLECK
52. 4. *flecks* of sin
- FLESH
33. 3. sacred be the *f.*
- FLOCK
115. 3. The *flocks* are whiter
- FLOOD
9. 2. prosperous *floods*
85. 18. the steaming *floods*
86. 2. the horned *f.*
103. 7. roll'd the *floods*
127. 4. roar in *f.*
128. 2. eddies in the *f.*
- FLOOR
87. 5. and beat the *f.*
89. 1. countercharge the *f.*
- FLOWER
8. 4. a *f.* beat with rain
8. 5. poor *f.* of poesy
22. 1. From *f.* to *f.*
39. 2. *f.* is feeling after *f.*
43. 2. all the color of the *f.*
61. 1. *f.* of human time
89. 13. ankle deep in *flowers*
99. 1. the *f.* of men
107. 2. admits not *flowers*
Ep. 7. the bridal *f.*
Ep. 10. lightly like a *f.*
Ep. 34. *f.* and fruit
- FLUCTUATION
112. 4. word-wide *f.*
- FLUTE
23. 6. a *f.* of Arcady
105. 6. nor *f.* be blown
- FLV
50. 3. *flies* of latter spring
96. 1. drowning *flies*
- FLY (*verb*)
41. 1. *flies* the lighter thro' the gross
- FOLD
22. 4. formless in the *f.*
100. 2. or lonely *f.*
- FOLIAGE
89. 1. height Of *f.*

- FOLLY
41. 3. Deep *f.*
- FONT
29. 3. cold baptismal *f.*
- FOOL
Pro. 8. We are *fools* and slight
4. 4. the *f.* of loss
10. 3. The *fools* of habit
69. 3. *f.* that wears a crown
69. 4. They called me *f.*
110. 3. the brazen *f.*
- FOOL-FURY
127. 2. red *f.* of the Seine
- FOOT
Pro. 2. thy *f.* Is on the skull
25. 1. with equal *feet*
37. 2. set thy *feet*
54. 2. walks with aimless *feet*
66. 3. Whose *feet* are guided
102. 4. Thy *feet* have stray'd
102. 6. my *feet* are set
Ep. 13. Her *feet*, my darling
- FOOTSTEP
85. 11. The *footsteps* of his life
85. 28. at his *f.* leaps no more
105. 5. no *f.* beat the floor
114. 5. guide Her *footsteps*
- FORCE
64. 3. by *f.* his merit known
73. 4. the large results of *f.*
79. 1. of what *f.* thou art
112. 2. with *f.* and skill
112. 4. boldness gather *f.*
125. 4. this electric *f.*
- FORD
6. 10. passing thro' the *f.*
- FOREHEAD
114. 2. on her *f.* sits a fire
- FOREST
15. 2. The *f.* crack'd
- FORM
3. 3. A hollow *f.*
13. 1. A late lost *f.*
16. 2. no more of transient *f.*
33. 1. to fix itself to *f.*
47. 2. Eternal *f.*
61. 3. Where thy first *f.*
79. 2. The same sweet *forms*
87. 10. seem to lift the *f.*
89. 11. in *f.* and gloss
91. 2. Come, wear the *f.*
- FORM (continued)
91. 4. in thine after *f.*
95. 12. matter-moulded *forms*
105. 5. keep an ancient *f.*
106. 4. *forms* of party strife
111. 2. veil His want in *forms*
118. 3. seeming-random *forms*
123. 2. flow From *f.* to *f.*
- FORTRESS
71. 4. The *f.* and the moun-
tain-ridge
127. 4. The *f.* crashes
- FORTUNE
64. 4. *F.*'s crowning slope
- FOUNTAIN
85. 7. show'd him in the *f.*
109. 1. household *fountains*
- FOX-GLOVE
83. 3. bring the *f.* spire
- FRAILTY
52. 2. human *f.* do me wrong
- FRAME
14. 5. in all his *f.*
36. 1. our mystic *f.*
45. 3. *f.* that binds him in
50. 2. the sensuous *f.*
78. 5. all this mystic *f.*
86. 3. throughout my *f.*
93. 4. blindness of the *f.*
Ep. 3. changed the *f.*
- FRAME-WORK
87. 6. *f.* of the land
- FRANCE
71. 1. went thro' summer *F.*
Ep. 20. grape of eastern *F.*
- FREEDOM
109. 4. a love of *f.*
109. 4. *f.* in her regal seat
- FREIGHT
10. 2. thy dark *f.*
- FRIEND
6. 1. Other *friends* remain
6. 11. unto me no second *f.*
9. 4. My *f.*, the brother
12. 4. Comes he thus, my *f.*
41. 3. at once, my *f.* to thee
57. 2. my *f.* is richly shrined
64. 7. old *f.* remember me
65. 3. the name of *friends*
66. 3. jest among his *friends*

- FRIEND (*continued*)
84. 3. Thy blood, my *f.*
 85. 15. beat again For other
friends
 85. 25. your pardon, O my *f.*
 87. 6. youthful *friends*
 98. 4. *f.* from *f.* Is oftener
 parted
 100. 1. memory of my *f.*
 102. 4. with thy lost *f.*
 114. 6. O *f.*, who camest
 126. 1. tidings of my *f.*
 129. 1. Dear *f.*, far off
 129. 2. Dear heavenly *f.*
 129. 3. Strange *f.*
 Ep. 35. That *f.* of mine
- FRIENDSHIP
85. 9. O *f.* equal-poised
 85. 16. half of such A *f.*
 85. 20. *f.* for the years to come
 85. 28. First love, first *f.*
 119. 3. *f.* of thine eye
- FRINGE
72. 3. her crimson *fringes*
- FRITH
- Ep. 29. o'er the *friths*
- FRONT
119. 2. the black *fronts*
- FROST
4. 3. shaken into *f.*
 78. 2. sparkled keen with *f.*
 81. 3. My sudden *f.*
- FRUIT
40. 5. bears immortal *f.*
 108. 4. take what *f.* may be
- FURROW
64. 7. in the *f.* musing stands
- FURY
50. 2. Life a *F.* slinging flame
- FURZE
11. 2. dews that drench the *f.*
- G.
- GAIN
54. 3. subserves another's *g.*
 117. 1. *g.* of after bliss
- GALE
2. 3. changest not in any *g.*
- GAME
29. 2. and *g.* and jest
 78. 3. our ancient *games*
 102. 5. in a losing *g.*
 105. 6. nor *g.* nor feast
- GARDEN
43. 3. still *g.* of the souls
 101. 5. the *g.* and the wild
- GARDEN-WALK
102. 2. down the *garden-walks*
- GATE
85. 6. the blessed *g.*
 94. 4. listen at the *gates*
- GATHER (*verb*)
95. 15. *gathering* freshlier
- GAZE
32. 2. her ardent *g.*
- GENERATION
40. 4. to knit The *generations*
- GENTLE (*adj.*)
- Ep. 10. *g.*, liberal-minded
- GENTLEMAN
111. 6. grand old name of *g.*
- GENTLENESS
111. 3. The *g.* he seem'd to be
- GHOST
85. 9. O solemn *g.*
 93. 4. My *G.* may feel
- GIANT
118. 1. *g.* laboring in his youth
- GIFT
85. 12. *gifts* of grace
 85. 3. take the imperfect *g.*
 97. 7. *g.* of years before
- GIRL
52. 4. like an idle *g.*
 60. 1. Like some poor *g.*
- GLADE
101. 6. lops the *glades*
- GLADNESS
24. 3. former *g.*
 30. 2. vain pretence Of *g.*
 31. 3. A solemn *g.*
 32. 3. Borne down by *g.*
- GLANCE
84. 2. In *g.* and smile
- GLASS
6. 9. having left the *g.*
 15. 3. plane of molten *g.*

GLASS (*continued*)

87. 5. boys That crash'd the *g.*
107. 4. brim the *g.*

GLEAM

38. 2. doubtful *g.* of solace
115. 4. yonder greening *g.*

GLRBE

101. 6. His wonted *g.*

GLOBE

84. 9. fail from off the *g.*

GLOOM

2. 3. thousand years of *g.*
39. 3. *g.* is kindled at the tips
43. 1. interval *g.*
70. 1. on the *g.* I strive
86. 1. gorgeous *g.* Of evening
95. 14. from out the distant *g.*
109. 3. no ascetic *g.*
122. 1. burst the folded *g.*
Ep. 30. With tender *g.*

GLORY

24. 4. will always win A *g.*
67. 1. a *g.* on the walls
67. 3. mystic *g.* swims away
69. 5. the *g.* of a hand
88. 3. *g.* of the sum of things
118. 5. of woe Like *glories*
121. 1. a *g.* done

GLOSS

1. 3. keep her raven *g.*

GLOW

2. 3. not for thee the *g.*
12. 3. *g.* of southern skies
84. 1. thoughts on all the *g.*

GO (*verb*)

12. 2. Like her I *g.*
20. 5. and he is *gone*
123. 13. and *g.* with us

GOAL

54. 1. final *g.* of ill
72. 7. dull *g.* of joyless gray
84. 11. the blessed *g.*
114. 6. camest to thy *g.*

GOD

- Pro. 1. Strong Son of *God*
6. 4. praying *God* will save
10. 4. the grapes of *God*
34. 3. What then were *God*
44. 1. *God* shut the doorways
51. 4. Ye watch like *God*
54. 2. *God* hath made the pile
55. 1. *God* within the soul

GOD (*continued*)

55. 2. Are *God* and nature
then at strife

55. 4. darkness up to *God*

56. 4. trusted *God* was love

73. 3. It rests with *God*

85. 5. *God's* finger touch'd

87. 9. The *God* within him

111. 5. *God* and nature met

130. 3. mix'd with *God*

- Ep. 35. who lives in *God*

- Ep. 36. *God* which ever lives

- Ep. 36. One *God* one law

GODS

93. 3. *gods* in un conjectured
bliss

96. 6. their *gods* of gold

GOLD

96. 6. their gods of *g.*

106. 7. narrowing lust of *g.*

GOOD

3. 4. as my natural *g.*

6. 11. to me remains of *g.*

33. 3. quicker unto *g.*

47. 3. each the other's *g.*

53. 4. Hold thou the *g.*

54. 1. trust that somehow *g.*

54. 4. trust that *g.* shall fall

84. 2. crown'd with *g.*

106. 6. common love of *g.*

109. 3. amorous of the *g.*

128. 2. O ye mysteries of *g.*

129. 3. a dream of *g.*

GOSSAMER

11. 2. the silvery *gossamers*

GOWN

87. 1. I wore the *g.*

GRACE.

85. 12. gifts of *g.*

109. 5. fused with female *g.*

GRADE

41. 3. *grades* of life and light

GRAIN

53. 2. scarce had grown The *g.*

65. 1. *g.* shall not be spilt

81. 3. all ripeness to the *g.*

117. 3. every *g.* of sand

GRANGE

91. 3. the Innely *g.*

100. 2. No gray old *g.*

- GRAPE
35. 6. crush'd the *g.*
Ep. 20. The foaming *g.*
- GRASS
21. 1. *grasses* round me wave
128. 5. tuft with *g.*
Ep. 24. cloudlets on the *g.*
- GRAVE
6. 4. wandering *g.*
21. 1. *grasses* of the *g.*
31. 1. weeping by his *g.*
36. 4. digs the *g.*
39. 3. the dark *graves* of men
51. 3. I wrong the *g.*
55. 1. fail beyond the *g.*
80. 4. example from the *g.*
98. 4. Above more *graves*
122. 3. the *g.* Divide us not
Ep. 18. they pass the *g.*
Ep. 19. To-day the *g.* is bright
- GREATNESS
75. 1. thy *g.* to be guess'd
97. 7. what his *g.* is
- GREEN
64. 1. simple village *g.*
75. 4. perish'd in the *g.*
- GREETING
57. 4. *greetings* to the dead
- GRIEF
Pro. 10. Forgive my *g.*
4. 3. *g.* hath shaken into
frost
5. 1. the *g.* I feel
5. 3. that large *g.*
11. 1. a calmer *g.*
19. 3. hush'd my deepest *g.*
20. 1. The lesser *griefs*
20. 3. other *griefs* within
24. 3. the haze of *g.*
61. 5. not the voice of *g.*
75. 1. measure of my *g.*
77. 3. page that tells A *g.*
78. 4. O *g.* can *g.* be changed
80. 2. *g.* my loss in him had
wrought
85. 2. which is our common *g.*
85. 13. in my *g.* a strength
85. 24. *g.* with symbols play
88. 2. midmost heart of *g.*
105. 3. shall wayward *g.*
106. 3. Riog out the *g.*
- GROUND
1. 3. to beat the *g.*
41. 2. here upon the *g.*
72. 7. beneath the *g.*
104. 3. new unhallow'd *g.*
- GROVE
101. 4. gird the windy *g.*
- GROW (*verb*)
2. 4. *g.* incorporate into thee
45. 2. But as he *grows*
Ep. 5. *grown* To something
Ep. 9. For thee she *grew*
- GROWTH
42. 2. train To riper *g.*
105. 3. like *g.* of time
- GUARD
126. 2. his faithful *g.*
- GUIDE
23. 4. was *g.* to each
GUIDE (*verb*)
113. 1. alone had *guided* me
- GUESS (*verb*)
130. 2. I cannot *g.*
- GUEST
6. 8. expectation of a *g.*
29. 2. a welcome *g.*
84. 6. myself an honor'd *g.*
89. 7. A *g.* or happy sister
Ep. 22. Conjecture of a stiller *g.*
- GULF
41. 4. shudders at the *gulfs*
70. 2. *g.* that ever shuts
- GUST
89. 5. *g.* that round the gar-
den flew
- H.
- HAIR
6. 7. ranging golden *h.*
69. 3. hoary *hairs*
84. 8. silver *h.*
- HALL
98. 8. Imperial *halls*
103. 2. dwelt within a *h.*
103. 3. *h.* with harp and carol
Ep. 29. The white-faced *halls*
- HAMLET
10. 4. kneeling *h.*
28. 2. voices of four *hamlets*

- HAMMER
121. 4. hear'st the village *h.*
- HAMMOCK-SHROUD
6. 4. heavy-shotted *h.*
- HAND
1. 2. reach a *h.* thro' time
3. 3. form with empty *hands*
7. 1. waiting for a *h.*
7. 2. *h.* that can be clasped
10. 2. letters unto trembling
hands
10. 5. *hands* so often clasp'd
13. 2. warm *hands* have prest
14. 3. strike a sudden *h.*
18. 3. Come then, pure *hands*
33. 3. *hands* are quicker
36. 3. With human *hands*
40. 8. have shaken *hands*
55. 5. stretch lame *hands*
64. 7. the labor of his *hands*
69. 5. the glory of a *h.*
70. 2. *h.* that points
72. 5. *h.* struck down
75. 5. *hands* are set to do
80. 4. Reach out dead *hands*
84. 11. the shining *h.*
85. 10. act at human *hands*
87. 5. clapping *hands*
106. 8. the kindlier *h.*
109. 5. twine A trustful *h.*
114. 5. higher *h.* must make
119. 3. pressure of thine *h.*
124. 6. out of darkness came
the *hands*
129. 2. Sweet human *h.*
Ep. 18. to whom her *h.* I gave
Ep. 33. in her *h.* Is Nature
- HARDHOOD
2. 4. Sick for thy stubborn *h.*
- HARM
Ep. 12. all her life from *h.*
- HARP
1. 1. sings To one clear *h.*
88. 3. my *h.* would prelude
89. 7. here she brought the *h.*
102. 3. with *h.* and carol rang
105. 6. Nor *h.* be touch'd
125. 1. notes my *h.* would give
- HASTE
22. 5. tho' I walk in *h.*
- HAUNT
110. 1. *h.* of fears
- HAVE (*verb*)
59. 4. wilt *h.* me wise
- HAZEL
102. 3. *hazels* tassel-hung
- HEAD
6. 4. while thy *h.* is bow'd
18. 3. bear the *h.* That sleeps
23. 1. cloak'd from *h.* to foot
39. 2. toward the dreamless *h.*
44. 1. the doorways of his *h.*
68. 1. I sink my *h.*
73. 2. *h.* hath miss'd
94. 1. sound in *h.*
Ep. 13. tablets round her *h.*
Ep. 29. every mountain *h.*
- HEALTH
Ep. 21. *h.* to bride and groom
Ep. 26. the double *h.*
- HEAR
57. 4. I *h.* it now
82. 4. cannot *h.* each other
89. 6. were fed to *h.* him
98. 5. myself have *heard* him
- HEARER
109. 2. which outran The *h.*
- HEARING
19. 1. in the *h.* of the wave
57. 3. till *h.* dies
- HEART
4. 1. with my *h.* I muse
4. 2. O *h.*, how fares it
5. 2. unquiet *h.* and brain
6. 2. but some *h.* did break
7. 1. my *h.* was used to beat
8. 5. O my forsaken *h.*
11. 4. in my *h.* if calm at all
13. 2. where *h.* on *h.* reposed
18. 4. falling on his faithful *h.*
19. 1. The darken'd *h.*
21. 2. melt the waxen *hearts*
25. 3. weary *h.* or limb.
27. 3. *h.* that never plighted
37. 4. an aching *h.*
42. 1. vex my *h.* with fancies
50. 1. the *h.* is sick
58. 2. the peace Of *hearts*
62. 2. On some unworthy *h.*
63. 1. no weight upon my *h.*
66. 1. my *h.* too far diseased
79. 1. not vex thee, noble *h.*
82. 4. garners in my *h.*
85. 9. O *h.* with kindest motion

- HEART (*continued*)
85. 27. with the virgin *h.*
 85. 29. My *h.*, tho' widow'd
 88. 2. midmost *h.* of grief
 80. 6. *h.* and ear were fed
 94. 1. How pure at *h.*
 94. 4. *h.* is full of din
 95. 6. A hunger seized my *h.*
 97. 3. *hearts* of old have
 beat
 97. 5. slight her simple *h.*
 106. 8. The larger *h.*
 108. 1. not eat my *h.* alone
 119. 1. my *h.* was used to beat
 124. 4. the *h.* Stood up
 Ep. 21. And *hearts* are warm'd
- HEART-AFFLUENCE
109. 1. *H.* in discursive talk
- HEARTH
- 20 4. by the *h.* the children
 30. 1. round the Christmas *h.*
 78. 1. round the Christmas *h.*
 98. 5. By each cold *h.*
- HEAT
53. 3. outliving *heats* of youth
 89. 4. winking thro' the *h.*
 107. 5. solid core of *h.*
 109. 4. not the schoolboy *h.*
 118. 3. tracts of fluent *h.*
- HEAVEN
9. 4. Sleep, gentle *heavens*
 12. 1. bear thro' *H.* a tale of
 woe
 16. 3. shadow of a *h.*
 33. 2. Her early *H.*
 40. 5. energies of *h.*
 63. 1. assumptions up to *h.*
 76. 1. starry *heavens* of space
 90. 1. Where nighest *h.*
 108. 2. *heaven's* highest height
 122. 1. the eternal *Heavens*
 Ep. 27. in *h.* the steaming cloud
- HEIGHT
23. 6. On Argive *heights*
 47. 4. last and sharpest *h.*
 63. 3. higher *h.* a deeper deep
- HEIR
90. 4. The hard *h.*
- HELL
53. 4. the Lords of *H.*
 127. 5. the fires of *H.*
- HERALD
118. 4. *h.* of a higher racc
- HBRB
35. 6. bruised the *h.*
 95. 1. the *h.* was dry
- HERN
101. 4. haunts of *h.* and crake
- HESPER
121. 1. *H.* o'er the buried sun
- HESPER-PHOSPHOR
121. 5. Sweet *H.*, double name
- HILL
19. 2. a silence in the *hills*
 23. 3. the lavish *hills*
 28. 1. bells from *h.* to *h.*
 35. 3. *Æonian hills*
 56. 5. the iron *hills*
 72. 4. Along the *hills*
 79. 2. *h.* and wood
 84. 7. below the golden *hills*
 89. 8. the bounding *h.*
 98. 1. those fair *hills*
 100. 1. I climb the *h.*
 101. 6. circle of the *hills*
 123. 2. The *hills* are shadows
- HINT
14. 5. No *h.* of death
 33. 2. with shadow'd *h.* con-
 fuse
 44. 2. a mystic *h.*
- HISTORY
103. 9. one would chant the *h.*
- HOLD
28. 4. my *h.* on life
- HOLD (*verb*)
27. 4. I *h.* it true
- HOLLY
30. 1. did we weave The *h.*
 78. 1. did we weave The *h.*
 105. 1. *h.* by the cottage-cave
- HOLY LAND
84. 11. He that died in *H.*
- HOME
8. 1. gone and far from *h.*
 14. 3. a thousand things of *h.*
 40. 2. her latest leave of *h.*
 102. 2. ere we go from *h.*
- HOODMAN-BLIND
78. 3. dance and song and *h.*
- HOPE
22. 3. descended following *H.*

HOPE (*continued*)

30. 8. when *H.* was born
 35. 1. nor is there *h.* in dust
 40. 2. *hopes* and light regrets
 49. 4. *hopes* and fears
 55. 5. trust the larger *h.*
 56. 7. What *h.* of answer
 59. 4. *h.* for years to come
 77. 1. What *h.* is here
 81. 2. *h.* of richer store
 85. 8. whose *hopes* were dim
 85. 15. The mighty *hopes*
 91. 2. *h.* of unaccomplish'd
 years
 112. 3. *h.* could never hope
 125. 2. *H.* had never lost
 128. 3. fly with *h.* and fear

HORSE

6. 10. falling from his *h.*
 63. 1. pity for a *h.* o'erdriven
 Ep. 23. white-favor'd *horses*

HOUND

62. 1. my *h.* has part

HOUR

1. 4. the victor *hours*
 6. 5. at that last *h.*
 12. 5. I have been an *h.* away
 21. 4. Is this an *h.*
 35. 2. but for one *h.* O Love
 39. 2. the golden *h.*
 40. 1. the widow'd *h.*
 43. 1. the sliding *h.*
 46. 1. the growing *h.*
 46. 3. *hours* of still increase
 51. 4. the rolling *hours*
 72. 3. the dolorous *h.*
 84. 4. remorseless iron *h.*
 84. 8. bounteous *hours*
 85. 27. the golden *hours*
 94. 1. an *hour's* communion
 102. 4. in after *hours*
 104. 2. at this *h.* of rest
 105. 3. abuse The genial *h.*
 111. 4. office of the social *h.*
 112. 3. from *h.* to *h.*
 126. 1. every *h.* his couriers
 128. 3. Wild *Hours* that fly
 Ep. 17. *h.* and happier *hours*
 Ep. 18. happy *h.*

HOUSE

7. 1. dark *h.*
 29. 3. portals of the *h.*
 31. 3. From every *h.*
 35. 1. from the narrow *h.*

HOUSE (*continued*)

36. 4. Or builds the *h.*
 60. 3. In that dark *h.*
 84. 3. one Of mine own *h.*
 95. 5. in the *h.* light after
 light
 97. 8. matters of the *h.*

HOWLING

41. 4. *howlings* from forgotten
 fields

HUE

70. 1. the *hues* are faint
 115. 2. takes a lovelier *h.*

HUNGER

95. 6. A *h.* seized my heart

HYMN

108. 3. chanting *hymns*

HYSTERIC

109. 4. blind *h.* of the Celt

I.

ICE

107. 2. *i.* Makes daggers
 127. 3. The spires of *i.*

IDEAL

52. 3. that *i.* which he bears

ILL

56. 5. suffer'd countless *ills*

IMAGE

85. 13. *i.* comforting the mind
 102. 6. one pure *i.* of regret

IMAGINATION

94. 3. *Imaginations* calm
 122. 2. The strong *i.* roll

INCREASE

46. 3. hours of still *i.*

INDIFFERENCE

26. 3. the *i.* to be

INFANT

54. 5. *i.* crying in the night
 54. 5. *i.* crying for the light

INFLUENCE

49. 1. random *influences*

INSECT

124. 2. *insect's* eye

INSUFFICIENCY

112. 1. glorious *insufficiencies*

- INTELLECT
85. 12. All-subtilizing *i.*
95. 12. ev'n for *i.* to reach
109. 2. Seraphic *i.*
113. 2. keen In *i.*
- INTELLIGENCE
85. 6. great *Intelligences* fair
- INTEREST
1. 2. far off *i.* of tears
- IRIS
103. 6. under ranks Of *i.*
- IRON
118. 6. *i.* dug from central
gloom
- ISLE
24. 1. wandering *isles*
98. 3. Enwind her *isles*
- ISOLATION
45. 3. His *i.* grows defined
- ISRAEL
96. 6. *I.* made their gods
" I-WILL "
Ep. 14. her sweet " *I.* "
- J.
JAR
94. 4. hear the household *j.*
- JAW
34. 4. *jaxus* Of vacant dark-
ness
- JEST
66. 3. *j.* among his friends
84. 6. graceful *j.*
- JOY
38. 2. No *j.* the blowing sea-
son gives
40. 3. *joys* the father move
88. 2. clasps a secret *j.*
89. 4. Oh *j.* to him
122. 4. the former flash of *j.*
- JUDGMENT
96. 4. make his *j.* blind
- K.
KEEL
9. 3. Thy sliding *k.*
10. 1. noise about thy *k.*
- KEY
23. 2. *keys* of all the creeds
26. 4. waiting with the *keys*
64. 3. clutch the golden *keys*
- KIND
66. 2. kindly with my *k.*
79. 2. are one in *k.*
85. 2. What *k.* of life
108. 1. shut me from my *k.*
- KINDRED
74. 2. Thy *k.* with the great
- KINE
95. 4. The white *k.* glimmer'd
95. 13. The white *k.* glimmer'd
- KING
98. 5. the blaze of *kings*
111. 1. By blood a *k.*
126. 1. my Lord and *K.*
126. 2. my *K.* and Lord
- KISS
117. 3. *k.* of toothed wheels
KISS (*verb*)
Ep. 23. Farewell, we *k.*
- KNEE
79. 4. At one dear *k.*
Ep. 12. danced her on my *k.*
- KNOLL
95. 13. reveal'd The *knolls*
- KNOW (*verb*)
6. 5. Ye *k.* no more than I
35. 4. to *k.* that I shall
die
47. 2. I shall *k.* him
59. 4. howso'er I *k.* thee
60. 2. she *knows* not what
85. 10. could better *k.* than I
96. 2. I *k.* not; one indeed I
knew
99. 5. They *k.* me not
110. 3. and he *knew* not
why
129. 2. *Known* and *unknown*
- KNOWLEDGE
Pro. 6. *k.* is of things we
see
Pro. 7. Let *k.* grow from more
to more
16. 4. my *k.* of myself
85. 7. *k.* that the sons of flesh
114. 1. Who loves not *K.*
Ep. 33. shall look On *k.*

- L.
- LABOR
64. 7. reaps the *L.* of his hands
84. 7. thy prosperous *L.* fills
87. 6. *L.* and the changing
mart
- LABORER
101. 6. year by year the *L.* tills
- LAEURNUM
83. 3. *Laburnums* dropping-
wells of fire
- LABVRINTH
97. 6. the *L.* of the mind
- LADING
25. 3. The *L.* of a single pain
- LAKE
16. 2. than some dead *L.*
- LAMP
98. 7. all is gay with *lamps*
- LANCE
49. 1. many a shiver'd *L.*
- LAND
10. 2. from foreign *lands*
14. 1. hadst touch'd the *L.*
18. 1. violet of his native *L.*
23. 3. *lands* where not a leaf
30. 3. sweep the winter *L.*
40. 8. in undiscover'd *lands*
66. 3. guided thro' the *L.*
90. 4. strides about their *lands*
93. 1. from the native *L.*
104. 3. In *lands* where not a
memory strays
115. 5. their lives From *L.* to *L.*
123. 2. the solid *lands*
- LANDING-PLACE
47. 4. Some *L.*, to clasp
- LAND-MARK
104. 3. Nor *L.* breathes
- LANDSCAPE
46. 2. eternal *L.* of the past
89. 4. The *L.* winking
100. 1. Of all the *L.* underneath
101. 5. year by year the *L.* grow
- LANE
119. 2. *L.* of early dawn
- LANGUAGE
5. 2. use in measured *L.* lies
54. 5. no *L.* but a cry
- LARCH
91. 1. plumelets tuft the *L.*
- LARK
16. 3. the shadow of a *L.*
68. 4. *L.* had left the lea
115. 2. *L.* a sightless song
- LATTICE
70. 4. thro' a *L.* on the soul
- LAUREL
37. 2. hear thy *L.* whisper
- LAW
33. 4. holding by the *L.* within
48. 3. serves a wholesome *L.*
73. 2. that errs from *L.*
85. 4. loyal unto kindly *laws*.
87. 9. in the bounds of *L.*
89. 3. porlieus of the *L.*
122. 2. her motion oue with *L.*
- LAWN
89. 1. the floor Of this flat *L.*
95. 1. we linger'd on the *L.*
115. 3. lights on *L.* and lea
- LAY
48. 1. these brief *lays*
48. 4. trust a larger *L.*
76. 2. deepest *lays* are dumb
- LAY (verb)
96. 4. And *laid* them
- LAZAR
127. 3. the *L.* in his rags
- LAZARUS
31. 1. *L.* left his charnel-cave
- LEA
64. 7. his native *L.*
- LEAF
11. 1. thro' the faded *L.*
11. 4. *leaves* that redden
15. 1. The last red *L.*
23. 3. not a *L.* was dumb
43. 3. many a figured *L.*
69. 5. seem'd to touch it into *L.*
75. 4. Thy *L.* has perish'd
88. 2. the darkening *L.*
95. 6. those fall'n *leaves*
95. 14. *leaves* of the sycamore
98. 7. brown Of lustier *leaves*
Ep. 16. The dead *L.* trembles
- LEAGUE
86. 4. *leagues* of odor

- LEARN (*verb*)
103. 5. And when they *learnt*
- LEAVE
40. 2. latest *l.* of home
58. 3. take a nobler *l.*
59. 3. *l.* at times to play
- LEAVE (*verb*)
100. 5. *leaving* these to pass
103. 12. wilt thou *l.* us now
114. 6. *leaving* me behind
- LEDGE
37. 2. *ledges* of the hill
- LEGACY
84. 9. *legacies* of thought
- LEGEND
62. 1. fading *l.* of the past
- LENGTH
70. 3. lazy *lengths*
- LESSEN (*verb*)
59. 3. Nor will it *l.*
- LESSON
79. 4. One *l.* from one book
- LETHE
98. 2. wisp that gleams On *L.*
- LETTER
10. 2. *letters* unto trembling hands
67. 2. *letters* of thy name
84. 6. flowery walk Of *letters*
95. 6. *letters* of the dead
- LEVER
113. 4. *l.* to uplift the earth
- LICENSE
27. 2. His *l.* in the field of time
- LIE
125. 2. play'd with gracious *lies*
128. 4. with glorious *lies*
- LIFE
- Pro. 2. Thou madest *L.*
2. 2. little *lives* of men
6. 3. Hath still'd the *L.*
7. 3. the noise of *l.*
10. 2. a vanish'd *l.*
13. 3. a *l.* removed
14. 4. how my *l.* had droop'd
18. 4. the *l.* that almost dies
25. 1. I know that this was *L.*
26. 3. in more of *l.* true *l.*
- LIFE (*continued*)
28. 4. my hold on *l.*
32. 2. rest upon the *L.* indeed
32. 4. blest whose *lives*
33. 2. *l.* that leads melodious days
34. 1. My own dim *l.*
34. 1. *l.* shall live for evermore
40. 5. *l.* that bears immortal fruit
41. 6. evermore a *l.* behind
46. 1. Lest *l.* should fail
52. 4. *l.* is dash'd with flecks
53. 3. *l.* outliving heats
54. 2. *l.* shall be destroy'd
55. 1. No *l.* may fail
55. 2. careless of the single *l.*
56. 2. I bring to *l.*
56. 7. O *l.* as futile, then
57. 2. my *l.* I leave behind
66. 2. my *l.* was crost
80. 2. grief as deep as *l.*
82. 1. no lower *l.*
82. 4. our *lives* so far apart
84. 1. *l.* that had been thine
84. 3. link thy *l.* with one
85. 2. What kind of *l.*
85. 8. Whose *l.* whose thoughts
85. 12. A *l.* that all the Muses deck'd
85. 24. pining *l.* he fancy-fed
86. 3. The full new *l.*
90. 2. resume their *l.*
95. 16. like *l.* and death
97. 5. Her *l.* is lone
105. 4. *lives* are chiefly proved
113. 3. A *l.* in civic action
115. 4. that live their *lives*
116. 2. *l.* re-orient out of dust
118. 5. *l.* is not as idle ore
121. 2. *l.* is darken'd
122. 4. thoughts of *l.*
Ep. 9. her *l.* was yet in bud
Ep. 12. shielded all her *l.*
Ep. 13. living words of *l.*
Ep. 19. the light of *l.* increased
Ep. 32. *l.* of lower phase
- LIFETIME
75. 3. half the *l.* of an oak
- LIGHT
- Pro. 5. broken *lights* of Thee
Pro. 8. to bear thy *l.*
8. 2. all the magic *l.*
9. 3. thro' early *l.*

- LIGHT (*continued*)
9. 4. Sphere all your *lights*
 17. 3. like a line of *l.*
 23. 4. *l.* from fancy caught
 30. 8. light The *l.* that shone
 47. 4. lose ourselves in *l.*
 49. 1. *l.* in many a shiver'd
 lance
 50. 1. when my *l.* is low
 62. 3. in the *l.* of deeper eyes
 85. 19. change of *l.* or gloom
 91. 4. like a finer *l.* in *l.*
 95. 5. *l.* after *l.* Went out
 95. 16. Mixt their dim *lights*
 106. 1. the frosty *l.*
 115. 3. *lights* on lawn and lea
 comes the greater *l.*
 121. 3.
- LIGHTNING
122. 5. wizard *lightnings*
- LIKENESS
74. 1. A *l.* hardly seen before
 74. 2. *l.* to the wise below
- LILY
95. 15. The *lilies* to and fro
- LIME
25. 3. heart or *l.*
 103. 8. wax'd in every *l.*
- LIME (*tree*)
87. 4. loog walk of *limes*
- LIME (*mineral*)
118. 1. Nature's earth and *l.*
- LIMIT
64. 6. *l.* of his narrower fate
- LINK
40. 4. A *l.* among the days
 41. 2. I have lost the *links*
 Ep. 32. close *l.* Betwixt us
- LINNET
21. 6. as the *linnets* sing
 27. 1. *l.* born within the cage
 100. 3. hears the latest *l.* trill
- LIP
3. 1. from thy lying *l.*
 18. 4. hreathing thro' his *lips*
 22. 4. murmur on thy *l.*
 39. 3. from thy lying *lips*
 48. 4. loosens from the *l.*
 84. 7. fills The *lips* of men
 thy *lips* are bland
 119. 3.
 123. 3. *lips* may breathe adieu
- LITTLE-ONE
21. 7. *little-ones* have ranged
- LOG
107. 5. Bring in great *logs*
- LOGIC
109. 2. Impassion'd *l.*
 LONG (*verb*)
 26. 1. for I *l.* to prove
- LOOK
10. 3. This *l.* of quiet
 18. 5. Treasuring the *l.*
 49. 3. look thy *l.*
 69. 4. the *l.* was bright
 Ep. 8. they meet thy *l.*
- LOOK (*verb*)
8. 1. To *l.* on her that loves
 23. 2. *looking* back to whence
 64. 1. Dost thou *l.* back
 97. 2. I *look'd* on these
 97. 6. He *looks* so cold
 Ep. 25. And how she *look'd*
- LORD
- Pro. 5. Thou, O *L.* art more
 Pro. 9. not from man, O *L.*
 6. 10. her future *L.*
 42. 2. *l.* of large experience
 53. 4. to the *Lords* of Hell
 55. 5. I feel is *Lord* of all
 112. 2. lesser *lords* of doom
 126. 1. Love is and was my *L.*
 126. 2. my King and *L.*
- LOSE (*verb*)
4. 3. which thou hast *lost*
 130. 4. I shall not *l.* thee
- LOSS
1. 2. in *l.* a gain to match
 1. 3. to be drunk with *l.*
 6. 1. *L.* is common
 6. 2. That *l.* is common
 13. 2. a *l.* for ever new
 41. 1. ere our fatal *l.*
 77. 4. To breathe my *l.*
- LOT
92. 2. where our *lots* are cast
 103. 12. Bewail'd their *l.*
- LOVE
- Pro. 1. immortal *L.*
 1. 3. Let *L.* clasp grief
 1. 4. long result of *l.*
 6. 7. waitest for thy *l.*

LOVE (*continued*)

9. 3. our pure *l*.
 25. 2. needed help of *L*.
 25. 3. mighty *L*. would cleave
 32. 2. one deep *l*.
 32. 4. *loves* in higher *l*. en-
 dure
 35. 2. for ooe hour, O *L*.
 35. 4. *L*. would answer
 35. 5. *L*. had not been
 37. 4. human *l*. his dues
 43. 4. *l*. will last
 46. 4. O *L*., thy province
 47. 3. *L*. on earth
 51. 2. I be lessen'd in his *l*.
 51. 3. Shall *l*. be blamed
 52. 1. *l*. reflects the thing
 52. 2. Spirit of true *l*.
 59. 3. creature of my *l*.
 62. 1. my *l*. an idle tale
 65. 1. *Love*'s too precious
 77. 4. *l*. more sweet than
 praise
 79. 1. the costliest *l*. in fee
 81. 1. My *l*. shall now no fur-
 ther range
 81. 1. now is *l*. mature in
 ear
 81. 2. *L*. then had hope
 84. 10. link'd with thine in *l*.
 85. 3. whether *l*. for him
 85. 3. My capabilities of *l*.
 85. 16. I woo your *l*.
 85. 25. *l*. with *l*.
 85. 26. with *l*. as true
 85. 27. First *l*. first friendship
 85. 29. rest Quite in the *l*.
 90. 1. He tasted *l*.
 95. 7. *love*'s dumb cry
 97. 1. My *l*. has talk'd
 97. 4. *l*. has never past away
 102. 2. spirits of a diverse *l*.
 106. 6. the *l*. of truth and right
 106. 6. the common *l*. of good
 110. 5. the *l*. that will not tire
 112. 2. room Of all my *l*.
 114. 3. cut from *l*. and faith
 118. 1. human *l*. and truth
 125. 2. or *L*. but play'd
 126. 1. *L*. is and was my Lord
 126. 2. *L*. is and was my King
 128. 1. *l*. that rose
 130. 3. *l*. involves the *l*. be-
 fore
 130. 3. My *l*. is vaster passion
 Ep. 3. yet is *l*. not less
 Ep. 5. but *l*. is more

LOVE (*verb*)

27. 4. to have *loved* and lost
 42. 3. *loves* but knows not
 52. 1. I cannot *l*. thee as I
 ought
 85. 1. to have *loved* and lost
 85. 1. never to have *loved*
 89. 10. he *loved* to rail
 97. 5. He *loves* her yet
 97. 7. she *loves* him more
 110. 4. And *loved* them more
 129. 1. O *loved* the most
 129. 3. to be *Loved* deeplier
 130. 2. therefore *l*. thee less

LOVE-LANGUAGE

102. 3. low *l*. of the bird

LOYELINESS

36. 3. In *l*. of perfect deeds

LOVER

8. 1. A happy *l*.

LOWEK (*adj.*)

129. 1. a *l*. and a higher

LOWING

99. 1. *lowings* of the herds

LOWNESS

24. 3. *l*. of the present state

LOYAL-HEARTED (*adj.*)

110. 4. On thee the *l*. hung

LYRE

96. 2. touch'd a jarring *l*.

M.

MAIDEN

40. 1. As on a *m*. in the day
 77. 2. to curl a *maiden*'s locks
 103. 2. *maidens* with me
 103. 7. *maidens* gather'd
 strength
 103. 12. *maidens* with ooe mind
 Ep. 17. *maidens* of the place

MAIDENHOOD

6. 11. perpetual *m*.

MAIN

11. 3. the bounding *m*.

MAKE (*verb*)

- Pro. 3. Thou hast *made* him
 42. 1. that *made* me dream
 62. 1. could *m*. thee some-
 what blench

MAKE (*verb*) (*continued*)

68. 3. Which *makes* me sad
102. 4. *made* them trebly dear

MAN

- Pro. 2. Thou madest life in *m.*
Pro. 3. Thou madest *m.*
Pro. 9. lives from *m.* to *m.*
1. 1. *men* may rise on stepping-stones
1. 4. *m.* that loved and lost
2. 2. the little lives of *men*
10. 2. travell'd *men*
13. 3. human-hearted *m.*
14. 3. The *m.* I held as half-divine
16. 5. that delirious *m.*
21. 2. waxen hearts of *men*
22. 3. the Shadow fear'd of *m.*
35. 1. voice that *m.* could trust
43. 3. nothing lost to *m.*
43. 1. the *m.* is more and more
45. 4. had *m.* to learn himself
48. 1. such as *men* might scorn
50. 3. *men* the flies of latter spring
53. 1. A sober *m.* among his boys
53. 2. grain by which a *m.* may live
56. 3. *M.* her last work
61. 3. first form was made a *m.*
64. 1. some divinely gifted *m.*
71. 3. Of *men* and minds
74. 1. in a dead *man's* face
77. 3. A *m.* upon a stall shall find
84. 7. The lips of *men*
85. 15. mighty hopes that made us *men*
89. 11. picturesque of *m.* and *m.*
94. 1. *m.* whose thought would hold
95. 9. The dead *m.* touch'd me from the past
98. 5. at the beels of *men*
99. 1. the flower of *men*
103. 11. The *m.* we loved
103. 11. thrice as large as *m.*
106. 8. Ring in the valiant *m.*
109. 2. the doubts of *m.*
110. 1. *men* of rathe and riper years
114. 1. May she mix With *men*
118. 3. at the last arose the *m.*

MAN (*continued*)

120. 3. Let him, the wiser *m.*
124. 4. like a *m.* in wrath
124. 6. no *m.* understands
124. 6. mouldiog *men*
Ep. 32. Result in *m.*
Ep. 35. *m.* that with me trod

MANHOOD

- Pro. 4. The highest, holiest *m.*
36. 1. Tho' truths in *m.* darkly join
53. 1. Who wears his *m.*
109. 5. *m.* fused with female grace

MANNER

106. 4. sweeter *manners*
111. 4. To noble *manners*

MANTLE

22. 4. spread his *m.* dark and cold

MAPLE

101. 1. This *m.* burn itself away

MARBLE

67. 2. Thy *m.* bright in dark

MARCH

91. 1. the sea blue bird of *M.*

MARGE

12. 3. weeping on the *m.*
46. 2. *m.* to *m.* shall bloom
46. 4. warmth from *m.* to *m.*

MARK

53. 4. push beyond her *m.*
87. 8. he Would cleave the *m.*

MARRIAGE-LAY

- Ep. 1. Demand not thou a *m.*

MARY

31. 1. home to *Mary's* house

MASK

18. 3. wears the *m.* of sleep
70. 1. hollow *masks* of night
105. 3. *m.* and mime

MAST

9. 2. Ruffle thy mirror'd *m.*

MASTER

20. 1. Where lies the *m.*
37. 6. in the *master's* field

MASTER-BOWMAN

87. 8. And last the *m.*

102. 2. MASTERROOM
 Contend for loving *m.*
 MATB
 41. 5. be thy *m.* no more
 64. 6. that was his earliest *m.*
 MATTER
 62. 3. *m.* for a flying smile
 97. 5. *matters* dark and deep
 97. 8. *matters* of the house
 MAV
 22. 2. from *M.* to *M.*
 76. 4. With fifty *Mays*
 MAZE
 115. 1. every *m.* of quick
 MEAD
 103. 6. many a level *m.*
 MEADOW
 99. 2. *meadows* breathing of
 the past
 119. 1. the *m.* in the street
 MEANING
 55. 3. secret *m.* in her deeds
 MEASURE
 48. 3. *m.* from the chords
 75. 1. the *m.* of my grief
 MEET (*verb*)
 8. 3. we two were wont to *m.*
 23. 5. all we *met* was fair
 24. 2. good and fair we *met*
 MEETING
 85. 25. prove A *m.* somewhere
 MELODY
 38. 2. *melodies* of spring
 MELPOMENE
 37. 3. my *M.* replies
 MEMORY
 45. 3. clear *m.* may begin
 90. 3. *memories* half divine
 92. 2. I hear a wind Of *m.*
 94. 3. *m.* like a cloudless air
 95. 12. to reach Thro' *m.*
 99. 4. *Memories* of bridal
 100. 1. *m.* of my friend
 101. 6. year by year our *m.*
 104. 3. where not a *m.* strays
 111. 3. thousand *memories* call
 Ep. 20. my drooping *M.*
 MERCHANT
 13. 5. *merchant's* bales
 MERIT
 Pro. 9. *m.* lives from man to
 man
 64. 3. by force his *m.* known
 MESSAGE
 12. 1. dolorous *m.* knit below
 85. 5. this *m.* falls
 MICHAEL ANGELO
 87. 10. The bar of *M.*
 MIGHT
 41. 3. wing my will with *m.*
 103. 2. yearning, tho' with *m.*
 MILK
 89. 13. *m.* that bubbled
 MILL
 89. 10. yonder social *m.*
 MIND
 Pro. 7. *m.* and soul according
 3. 4. threshold of the *m.*
 12. 2. nerves without a *m.*
 18. 5. forms the firmer *m.*
 20. 2. the fulness from the *m.*
 32. 1. thought her *m.* admits
 41. 6. with an upward *m.*
 42. 2. the *m.* and will
 45. 3. to a separate *m.*
 62. 2. to wed an equal *m.*
 66. 2. a desert to the *m.*
 77. 3. a long-forgotten *m.*
 79. 2. forms in either *m.*
 85. 13. comforting the *m.*
 87. 6. *m.* and art and labor
 111. 4. growth of noble *m.*
 114. 6. she is earthly of the *m.*
 MINE (*pronoun*)
 129. 2. *M., m.* for ever, ever *m.*
 MINSTREL
 106. 5. ring the fuller *m.* in
 MINT
 79. 2. nature's *m.*
 MISS (*verb*)
 40. 7. that *miss'd* her most
 MISSION
 85. 9. Her lavish *m.*
 113. 3. A soul on highest *m.*
 128. 3. If this were all your *m.*
 MIST
 28. 1. each other in the *m.*
 67. 4. I know the *m.* is drawn
 104. 1. folded in the *m.*
 123. 2. They melt like *m.*

- MISTRESS
59. 1. No casual *m.*
- MOANING
35. 3. *moanings* of the homeless sea
- MOCK (*verb*)
Pro. 8. We *m.* thee
- MOCKERY
120. 1. Magnetic *mockeries*
- MODE
106. 4. the nobler *modes*
- MOMENT
76. 1. in a *m.* set thy face
- MONSTER
56. 6. A *m.* then, a dream
- MONTH
85. 17. all-assuming *months*
92. 3. tho' the *months*
- MOOD
20. 3. My lighter *moods*
27. 1. envy not in any *moods*
35. 6. sluggish *moods*
48. 2. harsher *moods* remit
59. 2. harsher *moods* aside
89. 8. in livelier *moods*
- MOON
21. 5. secret from the latest *m.*
26. 1. No lapse of *moons*
28. 1. The *m.* is hid
77. 2. *moons* shall wane
83. 2. the summer *moons*
89. 7. to the brightening *m.*
101. 1. The sailing *m.*
104. 4. The *m.* is hid
Ep. 7. glowing like the *m.*
Ep. 28. rise, O *m.*
- MOONLIGHT
67. 1. on my bed the *m.* falls
67. 3. off my bed the *m.* dies
- MORASS
100. 4. *m.* and whispering reed
- MORN
11. 1. Calm is the *m.*
30. 8. Rise, happy *m.* rise
 holy *m.*
84. 8. promise of a *m.* as fair
Ep. 15. symbols of a joyful *m.*
- MORNING
4. 4. with *m.* wakes the will
6. 2. Never *m.* wore
7. 2. creep At earliest *m.*
- MOSS
89. 11. lying couch'd in *m.*
- MOTH
54. 3. *m.* with vain desire
- MOTHER
6. 4. O *m.* praying
9. 5. Dear as the *m.*
40. 3. on the *mother's* face
100. 4. *mothers* of the flock
- MOTION
15. 3. all thy *motions*
49. 4. muffled *motions*
63. 3. vaster *motions*
85. 9. kindest *m.* warm
122. 2. In all her *m.*
- MOULDERING
76. 2. the *m.* of a yew
- MOUNTAIN-GROUND
97. 1. misty *m.*
- MOVE (*verb*)
64. 4. *moving* up from high
- MURMUR
22. 4. dull'd the *m.* on thy lip
23. 3. *m.* of a happy Pan
104. 2. A single *m.* in the breast
- MURMUR (*verb*)
37. 6. I *murmur'd*, as I came
- MUSE
37. 4. an earthly *M.*
58. 3. The high *M.* answer'd
85. 12. all the *Muses* deck'd
109. 1. all the *muses'* walk
- MUSE (*verb*)
6. 5. *mused* on all I had
116. 3. while I *m.* alone
- MUSIC
Pro. 7. make one *m.* as before
 3. 3. all the *m.* in her tone
56. 6. Were mellow *m.*
70. 4. a wizard *m.*
77. 4. Shall ring with *m.*
87. 9. *m.* in the bounds of law
95. 11. Æonian *m.*

- MUSIC (*continued*)
96. 3. he beat his *m.* out
103. 14. A *m.* out of sheet
Ep. 1. *m.* more than any song
- MYRIO
99. 4. unto *myriads* more
- MYSTERY
37. 3. thy prevailing *mysteries*
128. 2. O ye *mysteries* of good
- N.
- NAME
18. 2. Among familiar *names*
36. 1. all blessing to the *n.*
59. 4. tell what *n.* were thine
65. 3. the *names* of friends
67. 2. the letters of thy *n.*
87. 5. *n.* was on the door
Ep. 15. sign your *names*
- NARCOTIC
5. 2. dull *narcotics*
- NARROWNESS
111. 5. Nor ever *n.* or spite
- NATURE
3. 3. all the phantom, *N.*
5. 1. like *N.*, half reveal
41. 4. tho' my *n.* rarely yields
54. 1. pangs of *n.*
56. 4. Tho' *N.*, red in tooth
69. 1. *Nature's* ancient power
72. 5. cancell'd *nature's* best
73. 2. I curse not *n.*
79. 2. like in *nature's* miot
83. 1. expectant *n.* wrong
85. 22. Can clouds of *n.* stain
109. 3. *n.* amorous of the good
111. 2. let his coltish *n.* break
118. 1. dying *Nature's* earth
124. 6. hands That reach thro'
n.
130. 3. mix'd with God and *N.*
Ep. 33. *N.* like an open book
- NEARNESS
117. 2. Desire of *n.*
- NECK
103. 11. fell in silence on his *n.*
- NED
73. 1. what had *n.* of thee
- NEEDLE
76. 1. to a *needle's* end
- NEIGHBOR
31. 3. the *neighbors* met
60. 4. The foolish *neighbors*
- NERVE
12. 2. A weight of *nerves*
50. 1. and the *nerves* prick
93. 2. all the *n.* of sense
- NEW-YEAR
83. 1. O sweet *n.*
83. 4. O thou *n.*
- NIGHT
24. 1. wandering isles of *n.*
28. 1. the *n.* is still
29. 2. threshold of the *n.*
60. 4. At *n.* she weeps
66. 4. His *n.* of loss
70. 1. hollow masks of *n.*
72. 1. issuing out of *n.*
91. 4. watches of the *n.*
95. 1. By *n.* we linger'd
95. 5. from me and *n.*
103. 1. On that last *n.*
104. 1. the *n.* is still
105. 4. the *n.* I loved
107. 1. leaving *n.* forlorn
121. 3. fresher for the *n.*
126. 3. In the deep *n.*
- NOISE
53. 1. full of foolish *n.*
87. 5. all within was *n.*
- NOON
72. 7. Climb thy thick *n.*
83. 2. the clouded *noons*
101. 3. At *n.* or when the les-
ser wain
Ep. 11. the *n.* is near
- NOTE
21. 7. her *n.* is gay
21. 7. her *n.* is changed
125. 1. some bitter *notes*
- NOTHING
56. 1. I care for *n.*
- NURSE
29. 4. Gray *nurses*
Ep. 12. on her *nurse's* arm
- O.
- OAK
76. 3. lifetime of an *o.*

- OAR
 87. 3. pulse of racing *oars*
 OAT
 53. 2. the wild *o.*
 OCEAN
 Ep. 31. and *o.* sounds
 OCEAN-MIRRORS
 12. 3. o'er *o.* rounded large
 OCEAN-PLAINS
 9. 1. Sallest the placid *o.*
 ODOR
 86. 4. leagues of *o.*
 OFFICE
 17. 5. So kind an *o.*
 40. 4. Her *o.* there to rear
 40. 5. In such great *offices*
 111. 4. *o.* of the social hour
 128. 3. If all your *o.*
 OLD (*adj.*)
 106. 2. Ring out the *o.*
 OLIVET
 31. 3. purple brows of *O.*
 ONE
 Pro. 8. help Thy foolish *ones*
 21. 7. And *o.* is glad
 21. 7. And *o.* is sad
 37. 5. brooding on the dear *o.*
 OPIATE
 71. 2. *o.* trebly strong
 ORANGE-FLOWER
 40. 1. she wears her *o.*
 ORATION
 87. 8. The rapt *o.*
 ORB
 Pro. 2. *orbs* of light and shade
 30. 7. From *o.* to *o.*
 34. 2. this *o.* of flame
 ORBIT
 87. 10. *orbits* heavenly-wise
 ORCHIS
 83. 3. Bring *o.*
 ORE
 118. 5. life is not as idle *o.*
 ORGAN
 87. 2. their high-built *organs*
 OTHER (*adj.*)
 8. 4. as that *o.* wandering
- OUTLINE
 5. 3. given in *o.* and no more
 OVERTHROWING
 113. 5. With *overthrowings*
 OVERWEAR (*verb*)
 1. 4. all he was is *overworn*
 P.
 PAGE
 77. 3. the *p.* that tells A grief
 PAIN
 14. 4. tell him all my *p.*
 18. 5. endures with *p.*
 21. 3. parade of *p.*
 25. 3. lading of a single *p.*
 28. 4. slept and woke with *p.*
 63. 2. set their *pains* at ease
 77. 2. mortal lullabies of *p.*
 78. 4. no mark of *p.*
 85. 22. sympathy with *p.*
 PALE
 111. 2. thro' the gilded *p.*
 PALLAS
 114. 3. some wild *P.*
 PALM (*hand*)
 45. 1. his tender *p.* is prest
 PALM (*tree*)
 Ep. 8. *palms* of paradise
 PAN
 23. 3. murmur of a happy *P.*
 PANE
 72. 1. the streaming *p.*
 87. 2. blazon'd on the *panes*
 PANG
 50. 2. *pangs* that conquer trust
 54. 1. *pangs* of nature
 PARADE
 21. 3. *p.* of pain
 PARADISE
 Ep. 8. the palms of *p.*
 PARDON
 85. 25. I crave your *p.*
 PARK
 93. 6. By *p.* and suburb
 Ep. 24. to roam the *p.*
 PARLIAMENT
 113. 3. a potent voice of *P.*

- FARNASSUS
37. 2. On thy *P.* set thy feet
- PART
65. 3. *þ.* of mine may live
85. 17. Can take no *þ.* away
128. 6. I see in *þ.*
- PART (*verb*)
25. 3. *þ.* it, giving half to him
Ep. 12. At last must *þ.* with her
- PARTAKER
41. 2. *þ.* of thy change
- PARTING
97. 3. every *þ.* was to die
- PARTNER
84. 6. *þ.* in the flowery walk
97. 2. *partners* of a married life
- PASSENGER
14. 2. thy *passengers* in rank
- PASSION
59. 3. My centred *þ.*
62. 3. other *þ.* wholly dies
85. 13. my *þ.* has not swerved
85. 19. my prime *þ.* in the grave
88. 1. the *passions* meet
88. 2. *þ.* clasps a secret joy
109. 3. *þ.* pure in snowy bloom
- PAST
24. 3. That sets the *þ.*
24. 4. the *þ.* will always win
43. 2. silent traces of the *þ.*
46. 2. landscape of the *þ.*
62. 1. fading legend of the *þ.*
71. 1. Present of the *P.*
105. 4. hold it solemn to the *þ.*
- PASTIME
30. 2. At our old *pastimes*
- PATH
22. 1. *þ.* by which we twain
22. 3. where the *þ.* we walk'd
40. 8. *paths* are in the fields
68. 2. *þ.* was fresh with dew
73. 3. *þ.* that each man trod
84. 8. *paths* of growing powers
- PATHWAY
23. 2. where the *þ.* leads
- PATIENCE
34. 3. A little *þ.* ere I die
- PAUL
120. 1. Like *P.* with beasts
- PEACE
28. 3. *P.* and goodwill
29. 1. household *þ.*
34. 4. to sink to *þ.*
46. 3. in a wealthy *þ.*
58. 2. idly broke the *þ.*
80. 2. but stay'd in *þ.*
90. 5. pillars of domestic *þ.*
106. 7. thousand years of *þ.*
- PEAL
104. 2. A single *þ.* of bells
- PEAR
89. 5. the mellowing *pears*
- PEER
44. 3. ranging with thy *peers*
- PEOPLE
1. 4. the *þ.* throng
64. 4. pillar of a *people's* hope
97. 4. the faithless *þ.* say
- PERFECTNESS
112. 1. narrower *þ.*
- PERFUME
95. 14. the still *þ.*
- PHANTOM
3. 3. the *þ.* nature
20. 4. noiseless *phantoms*
108. 3. mine own *þ.*
- PHANTOM-WARNING
92. 3. prove the *þ.* true
- PHASE
65. 2. painful *phases*
- PHILOSOPHY
23. 6. many an old *þ.*
53. 4. divine *P.*
- PHOSPHOR
9. 3. till *P.* bright
121. 3. Bright *P.*
- PICTURE
78. 3. mimic *picture's*
80. 3. *þ.* in the brain
- PILE
54. 2. made the *þ.* complete
- PILLAR
64. 4. *þ.* of a people's hope
90. 5. *pillars* of domestic peace

- PILLAR (*continued*)
113. 3. *ϕ.* steadfast
 114. 1. shall fix Her *pillars*
- PIPE
21. 1. *pipes* whereon to blow
- PIPING
21. 3. with his *ϕ.* he may gain
- PITY
63. 1. *ϕ.* for a horse
- PLACE
3. 2. waste *places*
 8. 2. all the *ϕ.* is dark
 13. 1. Her *ϕ.* is empty
 18. 2. *places* of his youth
 42. 2. *P.* retain us still
 44. 4. In that high *ϕ.*
 67. 1. thy *ϕ.* of rest
 83. 2. from its proper *ϕ.*
 85. 28. within a lonely *ϕ.*
 100. 1. I find no *ϕ.*
 102. 1. well-beloved *ϕ.*
 105. 3. change of *ϕ.*
 106. 6. false pride in *ϕ.*
 108. 3. in the highest *ϕ.*
 114. 4. Let her know her *ϕ.*
 117. 1. my proper *ϕ.*
 118. 4. in higher *ϕ.*
 121. 5. Thy *ϕ.* is changed
 126. 3. from *ϕ.* to *ϕ.*
- PLAIN
11. 3. yon great *ϕ.*
 98. 8. or open *ϕ.*
 101. 3. babble down the *ϕ.*
- PLAN
16. 5. mingles all without a *ϕ.*
- PLANE
15. 3. *ϕ.* of molten glass
- PLANET
76. 3. darkness of our *ϕ.*
 Ep. 35. trod This *ϕ.*
- PLANK
14. 2. lightly down the *ϕ.*
- PLAY (*verb*)
97. 8. For him she *plays*
- PLEASE (*verb*)
6. 8. this will *ϕ.* him best
- PLEASURE
4. 3. *ϕ.* from thine early years
 71. 2. my *ϕ.* may be whole
- PLUMELET
91. 1. rosy *plumelets*
- POESY
8. 5. poor flower of *ϕ.*
- POET
34. 2. some wild *P.*
 89. 6. Tuscan *poets*
- POINT
87. 9. From *ϕ.* to *ϕ.*
- POLE
99. 5. slumber of the *poles*
- POOL
49. 1. dappled *pools*
- POPLAR
72. 1. blow the *ϕ.* white
- PORCIN
- Ep. 17. pelt us in the *ϕ.*
 Ep. 18. They leave the *ϕ.*
- PORT
14. 1. lying in the *ϕ.*
- PORTAL
29. 3. *portals* of the house
- POWER
16. 4. my *ϕ.* to think
 26. 2. hath *ϕ.* to see
 30. 7. With gather'd *ϕ.*
 36. 2. dealt with mortal *pow-ers*
 64. 5. his active *powers*
 75. 2. Hath *ϕ.* to give thee
 84. 8. growing *powers*
 85. 27. equal *powers*
 87. 9. with *ϕ.* and grace
 96. 5. *P.* was with him
 112. 3. some novel *ϕ.*
 114. 4. race For *ϕ.*
 114. 7. grewest not alone in *ϕ.*
 124. 1. The *P.* in darkness
 128. 5. arbitrary *ϕ.*
 130. 2. some diffusive *ϕ.*
 Ep. 10. full of *ϕ.*
- PRACTICE
75. 2. *ϕ.* howsoe'er expert
- PRAISE
21. 3. *ϕ.* that comes to constancy
 75. 1. *praises* unexpress'd
 75. 3. a little dust of *ϕ.*
 77. 4. more sweet than *ϕ.*
 84. 7. with honest *ϕ.*

37. 1. PRATE (*verb*)
Thou *pratest* here
- PRAYER
17. 1. *þ.* Was as the whisper
32. 4. faithful *prayers*
- PRESENCE
103. 7. *þ.* lordlier than before
126. 1. in his *þ.* I attend
- PRESENT
71. 1. night-long *P.*
85. 14. in the *þ.* broke the blow
121. 5. my *þ.* and my past
- PRESENTIMENT
92. 4. spiritual *presentiments*
- PRESSURE
119. 3. the *þ.* of thine hand
- PRETENCE
30. 2. vain *þ.* Of gladness
- PREY
118. 3. *þ.* of cyclic storms
- PRIDE
106. 6. Ring out false *þ.*
110. 2. half disarm'd of *þ.*
- PRIEST
37. 1. many a purer *þ.*
- PRIESTESS
3. 1. O *P.* in the vaults of
Death.
- PRIME
43. 4. spiritual *þ.*
116. 1. the crescent *þ.*
- PRIMROSE
85. 30. *þ.* yet is dear
85. 30. *þ.* of the later year
- PROCESS
82. 2. Eternal *þ.* moving on
- PROCURESS
53. 4. *P.* to the Lords of Hell
- PROFIT
82. 3. bloom to *þ.* elsewhere
108. 2. What *þ.* lies
- PROFIT (*verb*)
35. 5. What *profits* it to put
- PROGRESS
98. 6. With statelier *þ.*
- PROMISE
84. 8. *þ.* of a moro as fair
85. 27. *þ.* of the golden hours
- PROPHECY
92. 4. seem thy *prophecies*
- PROPHET
87. 2. *prophets* blazon'd
- PROSPECT
38. 1. My *þ.* and horizon
gone
- PROUD
110. 2. *þ.* was half disarm'd
- PROVINCE
46. 4. thy *þ.* were not large
- PROW
9. 4. before the *þ.*
12. 5. play About the *þ.*
- PSALM
56. 3. Who roll'd the *þ.*
- PULSATION
12. 1. wild *þ.* of her wings
- PULSE
85. 15. My *pulses* therefore
85. 19. every *p.* of wind
87. 3. *þ.* of racing oars
103. 8. *pulses* of a Titan's heart
125. 4. A thousand *pulses*
- PURLIEU
89. 3. dusty *purlieus* of the
law
- PURPOSE
56. 3. splendid *þ.* in his eyes
- Q.
- QUARRV
100. 3. *q.* trench'd along
- QUAV
14. 1. went down unto the *q.*
- QUESTION
96. 2. a subtle *q.*
124. 2. *questions* men may try
- QUICK
88. 1. the budded *quicks*
115. 1. every maze of *q.*
- QUIET
10. 3. This look of *q.*

- R.
- RACE (*running*)
9. 5. my widow'd *r.*
 17. 5. my widow'd *r.*
 42. 1. outstript me in the *r.*
 114. 4. in her onward *r.*
- RACE (*generation*)
74. 1. to some one of his *r.*
 102. 1. one of stranger *r.*
 103. 9. great *r.* which is to be
 118. 4. herald of a higher *r.*
 128. 2. *races* may degrade
 Ep. 32. the crowning *r.*
- RAGE
27. 1. void of noble *r.*
- RAIN
7. 3. the drizzling *r.*
 98. 8. in emerald *r.*
- RANGE
93. 3. thy sightless *r.*
- RANK
60. 1. *r.* exceeds her own
 103. 6. *ranks* Of iris
 111. 1. the scale of *ranks*
- RAPT (*verb*)
103. 13. So *r.* I was
- RAVINE
56. 4. With *r.*
- REACH
71. 4. the river's wooded *r.*
- REALM
40. 3. *realms* of love
- REASON
33. 4. countest *r.* ripe
 61. 1. *r.* change replies
 112. 2. art *r.* why
 124. 4. *reason's* colder part
- RECORD
31. 2. lives no *r.* of reply
 52. 3. What *r.* ?
- RED (*adj.*)
99. 2. thro' thy darkling *r.*
- REDRESS
106. 3. *r.* to all mankind
- REED
84. 12. What *r.* was that
 100. 2. whispering *r.*
 103. 6. golden *r.*
- REEF
36. 4. round the coral *r.*
- REFLEX
108. 3. *r.* of a human face
- REFRACTION
92. 4. *r.* of events
- REGION
78. 2. No wing of wind the *r.*
 swept
- REGRET
8. 5. my deep *r.*
 29. 1. chains *r.* to his decease
 40. 2. light *regrets*
 78. 5. O last *r.*, *r.* can die
 102. 6. one pure image of *r.*
 115. 5. *r.* Becomes
 116. 1. *r.* for buried time
 116. 3. Not all *r.*
 Ep. 4. a dead *r.*
 Ep. 5. *R.* is dead
- REJOICE (*verb*)
130. 4. I *r.*; I prosper
- RELATION
78. 5. Her deep *relations*
- RELIC
17. 5. precious *relics*
- RELIEF
24. 3. sets the past in this *r.*
 85. 2. so to bring *r.*
- REPLY (*verb*)
103. 13. but he *Replying*
- REPORT
14. 1. bring me this *r.*
- REPROACH
85. 4. Thro' light *reproaches*
- REST (*repose*)
11. 5. sway themselves in *r.*
 27. 3. want-begotten *r.*
 30. 5. surely *r.* is meet
 67. 1. thy place of *r.*
 104. 2. this hour of *r.*
- REST (*remainder*)
31. 4. *r.* remaineth unreveal'd
 Ep. 22. perchance among the *r.*
- RESULT
1. 4. the long *r.* of love
 73. 4. the large *results* Of
 force

- RESULT (*continued*)
85. 23. that serene *r.* of all
128. 3. *results* that look like
new
- RETURN (*verb*)
40. 6. often she herself *r.*
89. 12. *returning* from afar
- REVEILLÉE
68. 4. *R.* to the breaking
morn
- REVERENCE
- Pro. 7. more of *r.* in us dwell
51. 2. such *r.* for his blame
84. 8. *r.* and the silver hair
114. 7. In *r.* and in charity
- RHINE
98. 1. you will see the *R.*
- RHYME
76. 1. modern *r.*
106. 5. my mournful *rhymes*
Ep. 6. idle brawling *rhymes*
- RIB
107. 3. Its leafless *ribs*
- RIBAND
6. 8. takes a *r.* or a rose
- RICH
79. 5. But he was *r.*
- RIDGE
71. 4. the mountaïn *r.*
- RILL
37. 2. beside thy native *r.*
Ep. 29. the glancing *rills*
- RING
87. 7. pierce an outer *r.*
Ep. 14. The *r.* is on
- RINGLET
6. 9. to set a *r.* right
- RIPENESS
81. 3. gave all *r.* to the grain
- RIPPLE
49. 3. seeming-wanton *r.*
- RISE (*verb*)
15. 5. *rises* upward always
41. 1. *r.* from high to higher
92. 4. often *rises* ere they *r.*
Ep. 23. They *r.*, but linger
- RITUAL
18. 3. the *r.* of the dead
- RIVAL
102. 5. *rivals* in a losing game
- RIVER
71. 4. the *river's* wooded reach
103. 2. A *r.* sliding by the wall
- RIVULET
100. 4. pastoral *r.*
- ROAM (*verb*)
17. 3. wherever thou may'st *r.*
- ROBE
84. 9. her earthly *r.*
- ROCK
97. 1. talk'd with *rocks*
131. 1. Rise in the spiritual *r.*
- ROCKET
98. 8. *r.* molten into flakes
- ROOF
102. 1. The *roofs*, that heard
- ROOK
15. 1. *rooks* are blown
85. 18. the noise of *rooks*
- ROOM
87. 4. *rooms* in which he
dwelt
112. 2. fillest all the *r.*
- ROOT
2. 1. *roots* are wrapt about
115. 1. by ashén *roots*
- ROSE
72. 3. the *r.* Pull sideways
91. 3. many *roses* sweet
95. 15. The heavy-folded *r.*
Ep. 9. foretold the perfect *r.*
- ROSE-CARNATION
101. 2. many a *r.* feed
- ROUND
34. 2. This *r.* of green
47. 1. Should move his *rounds*
- RUBBISH
54. 2. cast as *r.* to the void
- RUNLET
100. 4. *r.* tinkling
- S.
- SADNESS
83. 2. *s.* in the summer moons
96. 5. *s.* flings Her shadow

- SAIL
 12. 3. *sails* at distance rise
 13. 5. the approaching *sails*
 115. 3. every milky *s.*
- SAILOR
 10. 1. the *s.* at the wheel
 10. 2. the *s.* to his wife
- SANCTITY
 37. 6. darken'd *sanctities*
- SAND
 117. 3. every grain of *s.*
- SATYR-SHAPE
 35. 6. in his coarsest *S.*
- SAVIOUR
 32. 3. the *Saviour's* feet
- SAY (*verb*)
 20. 2. "It will be hard"
 they *s.*
 24. 1. perfect as I *s.*
 35. 2. Might I not *s.*
 81. 1. Could I have *said*
 94. 2. thou too canst *s.*
 125. 1. Whatever I have *said*
- SCALE
 111. 1. Along the *s.* of ranks
- SCHOOL
 110. 3. put himself to *s.*
- SCIENCE
 21. 5. *S.* reaches forth
 120. 2. Let *S.* prove we are
 120. 2. What matters *S.*
- SCOFF
 69. 3. I met with *scoffs*
- SCORN
 26. 4. from my proper *s.*
 69. 3. I met with *scorns*
 96. 1. with no touch of *s.*
 128. 6. my *s.* might well
- SCYTHE
 89. 5. The sweep of *s.*
- SEA
 17. 1. over lonely *seas*
 26. 4. over Indian *seas*
 35. 3. homeless *s.*
 Ep. 19. to-night beside the *s.*
- SEAMEW
 115. 4. Where now the *s.* pipes
- SEASON
 2. 2. *seasons* bring the flower
 22. 2. crown'd with all the *s.*
 lent
 38. 2. the blowing *s.*
 113. 1. served the *seasons*
- SEA-WATER
 19. 2. The salt *s.*
- SECOND
 114. 4. She is the *s.*
- SECRET
 21. 5. Her *s.* from the latest
 moon
 23. 5. the *s.* of the Spring
 97. 6. the *s.* of the star
- SEE (*verb*)
 74. 2. I *s.* thee what thou art
 74. 3. more than I can *s.*
 74. 3. what I *s.* I leave
 93. 1. I shall not *s.* thee
 97. 1. *sees* himself in all he
sees
 106. 3. here we *s.* no more
- SEED
 55. 3. of fifty *seeds*
 90. 1. This bitter *s.*
 Ep. 34. is but *s.*
- SEEM (*verb*)
 Pro. 4. *seemest* human
 97. 6. He *seems* so near
- SEINE
 127. 2. fool-fury of the *S.*
- SELF
 1. 1. Of their dead *selves*
 16. 2. In her deep *s.*
- SENSE
 30. 2. with an awful *s.*
 73. 2. blindfold *s.* of wrong
 78. 2. *s.* of something lost
 85. 10. the *s.* of human will
 88. 1. where the *senses* mix
 116. 2. Cry thro' the *s.*
- SENTENCE
 78. 3. I hear the *s.*
- SENTINEL
 126. 3. hear at times a *s.*
- SERPENT
 34. 4. the charming *s.*
 110. 2. Nor cared the *s.*

- SERVANT
20. 1. as *servants* in a house
- SERVE (*verb*)
103. 12. We *served* thee here
- SERVICE
20. 2. Another *s.* such as this
- SET (*verb*)
59. 4. And *s.* thee forth
- SETTING
130. 1. in the *s.* thou art fair
- SEVERN
19. 1. Danube to the *S.* gave
19. 2. twice a day the *S.* fills
- SHADE
46. 2. there no *s.* can last
48. 2. slender *s.* of doubt
66. 2. *s.* by which my life
93. 2. No visual *s.*
Ep. 24. A *s.* falls on us
Ep. 26. *s.* of passing thought
Ep. 30. with *s.* the bridal doors
- SHADOW
16. 3. *s.* of a lark
16. 3. *s.* of a heaven
22. 3. *S.* fear'd of man
22. 5. *S.* sits and waits for me
23. 1. *S.* cloak'd
26. 4. *S.* waiting
30. 2. mute *S.* watching all
49. 3. tender-pencil'd *s.* play
89. 2. found your *shadows*
97. 1. His own vast *s.*
98. 5. sadness flings Her *s.*
105. 4. petty *shadows* cast
- SHAKESPEARE
61. 3. The soul of *S.*
- SHALLOP
103. 5. where a little *s.* lay
- SHAME
37. 3. touch of *s.*
51. 2. some hidden *s.*
72. 7. hide thy *s.*
109. 6. My *s.* is greater
- SHAPE
70. 2. palled *shapes*
95. 3. filmy *shapes*
103. 4. *s.* of him I loved
118. 7. To *s.* and use
- SHEAF
36. 4. that binds the *s.*
72. 6. the ungarner'd *s.*
- SHERPWALK
100. 2. *s.* up the windy wold
- SHELFL
16. 4. a craggy *s.*
- SHELL
76. 4. *shells* of hollow towers
- SHIP
9. 1. Fair *s.*
103. 10. A great *s.*
- SHOAL
70. 3. *shoals* of pucker'd faces
- SHOCK
16. 3. the *s.* so harshly given
85. 14. diffused the *s.*
95. 11. the *shocks* of chance
113. 5. With thousand *shocks*
118. 6. the *shocks* of doom
131. 1. shall suffer *s.*
- SHORE
9. 1. from the Italian *s.*
19. 1. by the pleasant *s.*
35. 4. that forgetful *s.*
61. 3. the doubtful *s.*
70. 3. on boundless *shores*
83. 1. upon the northern *s.*
84. 10. To the other *s.*
85. 21. from the quiet *s.*
87. 3. paced the *shores*
103. 7. vaster grew the *s.*
124. 3. an ever-breaking *s.*
Ep. 30. all the happy *shores*
- SHOT
6. 3. *s.* ere half thy draught
- SHOUT
87. 3. the distant *s.*
- SHOWER
86. 1. Sweet after *showers*
- SIDE
51. 1. near us at our *s.*
52. 2. move me from thy *s.*
80. 1. kindly from his *s.*
103. 10. lift her shining *sides*
103. 11. Up the *s.* I went
114. 5. moving *s.* by *s.*
Ep. 18. its sunny *s.*

- SIGH
 35. 4. answer with a *s.*
 108. 1. Nor feed with *sights*
 119. 3. with scarce a *s.*
- SIGHT
 66. 2. him whose *s.* is lost
- SIGNET
 125. 3. set his royal *s.*
- SILENCE
 13. 2. *S.* till I be silent too
 19. 2. makes a *s.* in the hills
 30. 5. And *s.* followed
 75. 5. shall *s.* guard thy fame
 94. 3. the *s.* of the breast
 95. 7. strangely on the *s.*
 103. 11. fell in *s.* on his neck
 Ep. 22. tho' in *s.* wishing joy
- SILVER
 Ep. 39. Their sleeping *s.*
- SIN
 Pro. 9. what seem'd my *s.*
 5. 1. hold it half a *s.*
 48. 3. holds it *s.* and shame
 52. 4. dash'd with flecks of *s.*
 54. 1. *sins* of will
- SINAI
 96. 6. *Sinai's* peaks of old
- SING (*verb*)
 21. 1. *s.* to him that rests
 21. 6. *s.* because I must
 30. 6. Once more we *sang*
 57. 1. To *s.* so wildly
 103. 3. *sang* of what is wise
- SIRE
 90. 5. the yet-loved *s.*
- SISTER
 29. 4. *sisters* of a day gone by
 33. 2. Leave thou thy *s.*
- SIT (*verb*)
 23. 1. alone to where he *sits*
 30. 3. hand-in-hand *Sat* silent
 32. 1. and there he *sits*
 103. 8. I myself who *sat* apart
- SKIRT
 47. 1. *skirts* of self
 64. 2. *skirts* of happy chance
- SKULL
 Pro. 2. *s.* which Thou hast
 made
- SKY
 12. 3. glow of southern *skies*
 15. 1. blowa about the *skies*
 17. 2. the bounding *s.*
 38. 1. under alter'd *skies*
 66. 4. dreaming of the *s.*
 72. 6. *s.* with flying boughs
 95. 1. o'er the *s.* The silvery
 haze
 95. 3. in fragrant *skies*
 102. 1. gazed upon the *s.*
- SLANDER
 106. 6. The civic *s.*
- SLEEP
 4. 1. To *s.* I give my powers
 11. 5. silver *s.*
 18. 3. wears the mask of *s.*
 30. 5. their *s.* is sweet
 43. 1. If *S.* and Death be
 truly one
 68. 1. *S.* Death's twin brother
 68. 4. That foolish *s.* traasfers
 71. 1. *S.* kinsman thou
- SLOPE
 22. 3. fifth autumnal *s.*
- SLOTH
 27. 3. weeds of *s.*
- SLUMBER
 99. 5. the *s.* of the poles
- SMILE
 62. 3. matter for a flying *s.*
- SMILE (*verb*)
 127. 5. *smilest* knowing all is
 well
- SMOKE
 39. 1. living *s.*
 69. 1. black with *s.* and frost
- SNARE
 95. 8. thro' wordy *snares*
- SNOW
 22. 1. from *s.* to *s.*
 78. 1. The silent *s.*
 105. 2. under other *snows*
 106. 2. across the *s.*
 115. 1. last long streak of *s.*
- SOD
 10. 4. beneath the clover *s.*
- SOIL
 53. 2. The *s.* left barreo

- SOLACE
38. 2. doubtful gleam of *s.*
65. 2. in that *s.* can I sing
- SOMETHING
4. 3. *S.* it is that thou hast
lost
6. 5. *s.* written, *s.* thought
18. 1. 'Tis well; 'tis *s.*
31. 4. or *s.* seal'd The lips
77. 3. changed to *s.* else
78. 2. sense of *s.* lost
Ep. 5. To *s.* greater
- SON
- Pro. 1. Strong *S.* of God
6. 3. thy gallant *s.*
85. 7. the *songs* of flesh
90. 5. Yea tho' their *sons*
- SONG
23. 1. breaking into *s.* by fits
30. 4. A merry *s.* we sang
37. 4. To lull with *s.*
38. 2. *songs* I love to sing
38. 3. *songs* I sing of thee
49. 2. slightest air of *s.*
52. 2. thy plaintive *s.*
57. 1. the *s.* of woe
75. 3. the breeze of *s.*
76. 3. the matin *songs*
76. 4. thy *songs* are vain
77. 1. on *songs* and deeds
83. 4. a fresher throat with *s.*
87. 5. noise Of *songs*
95. 4. we sang old *songs*
99. 3. *s.* that slights
102. 3. its matin *s.*
105. 6. Be neither *s.* nor game
107. 6. *songs* he loved to hear
115. 2. a sightless *s.*
116. 2. *songs*, the stirring air
125. 3. *s.* were full of care
125. 3. the spirit of the *s.*
Ep. 4. embalm In dying *songs*
Ep. 6. the *songs* I made
- SOOTHE (*verb*)
79. 4. influence-rich to *s.*
- SORROW
3. 1. O *s.* cruel fellowship
16. 1. *s.* such a changeling be
19. 3. I brim with *s.*
21. 4. *sorrow's* barren song
23. 1. sometimes in my *s.* shut
28. 5. *s.* touch'd with joy
39. 2. *S.* fixt upon the dead
49. 4. the *s.* deepens down
- SORROW (*continued*)
59. 1. O *S.* wilt thou live
59. 2. O *S.* wilt thou rule
78. 4. O *s.*, then can *s.* wane
83. 4. the *s.* in my blood
85. 3. Be dimm'd of *s.*
108. 4. *s.* under human skies
108. 4. that *s.* makes us wise
113. 1. that *s.* makes us wise
116. 4. less of *s.* lives in me
- SORT
109. 5. in such a *s.*
- SOUL
- Pro. 7. mind and *s.* according
5. 1. conceal the *S.* within
32. 4. *souls* possess them-
selves
43. 3. garden of the *souls*
43. 4. the dawning *s.*
47. 1. the general *s.*
47. 2. The eternal *s.*
57. 3. the sweetest *s.*
60. 1. a *s.* of nobler tone
65. 1. Sweet *s.*
70. 4. thro' a lattice on the *s.*
71. 2. such credit with the *s.*
73. 4. while the *s.* exults
84. 11. takes us as a single *s.*
85. 9. O crown'd *s.*
95. 9. His living *s.* was flash'd
99. 5. count as kindred *souls*
110. 1. The feeble *s.*
112. 2. careless eye On *souls*
113. 3. *s.* on highest mission
131. 3. *s.* in *s.*
Ep. 31. *s.* shall draw from out
the vast
- SOUND
28. 2. between me and the *s.*
31. 3. fill'd with joyful *s.*
35. 3. *s.* of streams
35. 4. *s.* of that forgetful
shore
72. 7. with roaring *s.*
89. 5. O *s.* to rout the brood
- SOURCE
24. 1. The very *s.*
- SPACE
86. 2. The round of *s.*
103. 7. in grander *s.*
126. 3. the worlds of *s.*
- SPAN
117. 3. every *s.* of shade

- SPEAK (*verb*)
19. 4. I can *s.* a little then
21. 2. harshly will he *s.*
37. 3. not worthy ev'n to *s.*
116. 3. Still *s.* to me of me
- SPECTRE
96. 4. *spectres* of the mind
- SPEECH
23. 4. wed itself with *S.*
85. 21. dear words of human *s.*
95. 12. matter-moulded forms
of *s.*
- SPEED
9. 2. a favorable *s.*
- SPEEDWELL
83. 3. *speedwell's* darling blue
- SPHERE
60. 2. his proper *s.*
122. 2. A *s.* of stars
- SPICE
101. 2. With summer *s.*
- SPIKENARD
32. 3. With costly *s.*
- SPIRE
83. 3. bring the foxglove *s.*
127. 3. the *spires* of ice
- SPIRIT
13. 3. A *S.*, not a breathing
voice
17. 2. I in *s.* saw thee move
20. 5. the vital *spirits*
28. 5. my troubled *s.*
38. 3. *spirits* render'd free
40. 1. *Spirits* breathed away
41. 1. *s.* ere our fatal loss
42. 3. the *spirit's* ioner deep
43. 1. *spirit's* folded bloom
47. 4. the *spirits* fade away
52. 2. The *S.* of true love
52. 3. keeps a *s.* wholly true
56. 2. *s.* does but mean
60. 1. My *s.* loved and loves
61. 3. I loved thee, *S.*
82. 2. the *s.* walks
84. 9. Thy *s.* should fail
85. 21. Thy *s.* up to mine
86. 4. A hundred *spirits*
88. 2. employ Thy *spirits*
91. 2. I know Thy *s.*
93. 1. No *s.* ever brake
93. 2. he, the *S.* himself
- SPIRIT (*continued*)
93. 2. *S.* to *S.*, Ghost to
Ghost
94. 2. call The *spirits*
94. 2. *s.* is at peace with all
97. 2. of my *s.* as of a wife
102. 2. *spirits* of a diverse love
105. 5. the *s.* breathes
123. 3. in my *s.* will I dwell
125. 3. the *s.* of the soog
127. 5. While thou dear *s.*
Ep. 20. all my genial *spirits*
- SPLENDOR
98. 2. all her *s.* seems
Ep. 30. let the *s.* fall
- SPORT
89. 3. our simple *sports*
98. 7. loud With *s.* and soog
Ep. 6. the *s.* of random sun
- SPOT
8. 3. every pleasant *s.*
- SPRING (*season*)
23. 5. the secret of the *S.*
69. 1. would be *S.* no more
85. 18. *S.* that swells
85. 30. not unlike to that of *S.*
- SPRING (*fountain*)
44. 3. Lethean *springs*
64. 6. beside its vocal *springs*
90. 1. the inviolate *s.*
- SQUARE
69. 3. in the public *squares*
115. 1. the flowering *squares*
- STAGGER (*verb*)
16. 4. And *staggers* blindly
- STALK
82. 2. the shatter'd stalks
- STAND (*verb*)
105. 1. ungather'd shall it *s.*
- STAR
3. 2. *stars*, she whispers
17. 4. bosom of the *stars*
24. 4. orb into the perfect *s.*
46. 4. a brooding *s.*
64. 2. grapples with his evil *s.*
72. 6. drench the morning *s.*
86. 4. yonder orient *s.*
89. 12. the crimson-circled *s.*
97. 6. secret of the *s.*
101. 3. the polar *s.*
103. 9. the shaping of a *s.*

- STAR (*continued*)
130. 2. in *s.* and flower
Ep. 8. brighten like the *s.*
Ep. 31. *s.* and system
- STATE (*condition*)
14. 4. sorrow o'er my *s.*
24. 3. lowness of the present *s.*
64. 1. second *s.* sublime
82. 2. From *s.* to *s.*
85. 6. above our mortal *s.*
- STATE (*kingdom*)
64. 3. mighty *state's* decrees
89. 9. changes of the *s.*
- STATUE
103. 3. stood A *s.* veil'd
Ep. 4. like a *s.* solid-set
- STAY (*verb*)
12. 2. I cannot *s.*
120. 2. I would not *s.*
- STEAM
89. 2. *s.* of town
- STEP
38. 1. With weary *steps*
95. 11. the *steps* of time
- STEPPING-STONES
1. 1. men may rise on *s.*
- STERN (*adj.*)
110. 3. The *s.* were mild
- STILE
100. 2. simple *s.* from mead
- STILLNESS
85. 20. A part of *s.*
123. 1. *s.* of the central sea
- STONE
2. 1. graspest at the *stones*
39. 1. graspest at the *stones*
56. 1. quarried *s.*
108. 1. lest I stiffen into *s.*
- STORE
81. 2. hope of richer *s.*
Ep. 21. *s.* of happy days
- STORM
72. 1. lash with *s.*
87. 2. *s.* their high-built or-
gans
127. 1. Well roars the *s.*
- STRAIN
15. 3. could brook the *s.*
- STRAIT
84. 10. the dolorous *s.*
- STRANGER
101. 5. the *stranger's* child
104. 3. like *strangers'* voices
105. 1. the *stranger's* land
- STREAK
115. 1. last long *s.* of snow
- STREAM
36. 3. sound of *streams*
89. 11. the *s.* beneath us ran
115. 3. On winding *s.*
- STREAMLET
79. 3. the same cold *s.*
- STREET
7. 1. long unlovely *s.*
7. 3. on the bald *s.*
31. 3. *streets* were fill'd
69. 1. *streets* were black
123. 1. where the long *s.* roars
- STRIPE
50. 4. term of human *s.*
85. 14. to handle spiritual *s.*
106. 4. forms of party *s.*
- STRING
87. 7. slackly from the *s.*
88. 3. command the *strings*
- STRIVE (*verb*)
96. 2. *strove* to make it true
113. 2. To *s.*, to fashion
- STROKE
39. 1. my random *s.*
- STRONG (*adj.*)
73. 1. *s.* as thou wert true
- STUDENT
128. 5. the *s.* at his desk
- SUGGESTION
95. 8. *S.* to her inmost cell
- SUIT
85. 15. can it *s.* me to forget
- SUMMER
17. 4. balmy drops in *s.* dark
85. 18. *S.* on the steaming
floods
91. 3. *summer's* hourly-mel-
lowing change
95. 1. silvery haze of *s.*
105. 7. the *s.* in the seed
Ep. 5. *summers* that are flown

- SUMMIT
103. 2. From hidden *summits*
- SUMMONS
103. 4. a *s.* from the sea
- SUN
2. 3. branding summer *suns*
3. 2. the dying *s.*
24. 2. first *S.* arose and set
72. 2. the splendor of the *s.*
75. 4. breathe beneath the *s.*
84. 7. *s.* by *s.* the happy days
117. 3. the courses of the *s.*
121. 1. the buried *s.*
130. 1. the rising *s.*
Ep. 6. random *s.* and shade
Ep. 20. greet a whiter *s.*
- SUNBEAM
15. 2. *s.* strikes along
91. 4. where the *s.* broodeth
- SUNDOWN
41. 5. *s.* skirts the moor
- SUNFLOWER
101. 2. Unloved the *s.* shining
- SUNSHINE
10. 4. the *s.* and the rains
- SURFACE
49. 2. sullen *s.* crisp
- SWALLOW-FLIGHTS
48. 4. short *s.* of song
- SWEETNESS
35. 4. change my *s.*
64. 5. secret *s.* in the stream
83. 2. *s.* from its proper place
110. 5. Not mine the *s.*
- SWEEP
89. 5. *s.* of scythe
- SWEEP (*verb*)
Ep. 24. But *sweeps* away
- SWORD
128. 4. sheathe a useless *s.*
- SYCAMORE
89. 1. towering *s.*
95. 14. large leaves of the *s.*
- SYMBOL
85. 24. grief with *symbols* play
Ep. 15. Mute *symbols*
- SYMPATHY
30. 6. their mortal *s.*
63. 2. I spare them *s.*
85. 22. painless *s.* with pain
- SYSTEM
Pro. 5. Our little *systems*
- T.
TABLET
67. 4. *t.* glimmers
Ep. 13. Their pensive *tablets*
- TABLE-TALK
84. 6. genial *t.*
- TACT
110. 4. The graceful *t.*
- TAINT
54. 1. *taints* of blood
- TALE
12. 1. a *t.* of woe
- TALK
109. 1. discursive *t.*
TALK (*verb*)
71. 3. we *t.* as once we *talk'd*
90. 3. To *t.* them o'er
107. 5. *t.* and treat Of all
Ep. 25. *t.* of others
- TANGLE
10. 5. toss with *t.*
- TEAM
121. 2. *t.* is loosen'd
121. 4. moving of the *t.*
- TEAR
1. 2. far-off interest of *tears*
13. 1. *Tears* of the widower
19. 3. When fill'd with *tears*
20. 3. *tears* that at their fountain freeze
40. 3. *tears* are on the mother's face
58. 3. a fruitless *t.*
72. 3. With thy quick *tears*
78. 4. No single *t.*
78. 5. Her *tears* are dry
90. 3. a kindly *t.*
- TELL (*verb*)
31. 2. *telling* what it is to die
40. 7. *t.* them all
- TEMPEST
17. 4. *t.* mars Mid-ocean

- TENANT
16. 1. *tenants* of a single breast
- TENDERNESS
85. 12. All-comprehensive *t.*
- TERM
50. 4. *t.* of human strife
- THEME
89. 9. glanced from *t.* to *t.*
- THEW
103. 8. the *thews* of Anakim
- THICKET
23. 6. all the *t.* rang
- THING
Pro. 6. *things* we see
1. 1. higher *things*
3. 4. a *t.* so blind
7. 2. like a guilty *t.*
13. 4. strange do these *things* seem
14. 3. ask a thousand *things*
21. 6. ye speak an idle *t.*
34. 3. *things* all mortal
35. 2. so sweet a *t.*
37. 5. *things* divine
40. 7. new *things*
44. 3. earthly *things*
45. 2. the *things* I touch
52. 1. the *t.* beloved
60. 4. a *t.* so low
73. 1. such *things* to be
78. 2. over all *things*
85. 8. all *things* round me
85. 25. these *things* pass
97. 8. a thousand *things*
107. 5. treat Of all *things*
111. 4. seem'd the *t.* he was
120. 3. born to other *things*
121. 1. watchest all *things*
123. 3. think the *t.* farewell
- THINK (*verb*)
Pro. 3. *thinks* he was not made
45. 1. *thought* that "this is I"
100. 5. I *t.* once more he seems
Ep. 34. all we *thought* and loved
- THORN
46. 1. *t.* and flower
69. 2. I took the *thorns*
- THOROUGHFARE
70. 2. shadowy *thoroughfares*
- THOUGHT
6. 9. with the *t.* her color burns
13. 3. An awful *t.*
23. 4. *T.* leapt out to wed with *T.*
23. 4. Ere *T.* could wed itself
32. 1. Nor other *t.*
32. 3. All subtle *t.*
36. 3. all poetic *t.*
49. 2. lightest wave of *t.*
52. 1. topmost froth of *t.*
65. 2. a happy *t.*
84. 1. fix my *thoughts*
85. 8. *thoughts* were little worth
90. 6. one lonely *t.*
94. 1. whose *t.* would hold
119. 3. in my *thoughts* with scarce a sigh
122. 4. *thoughts* of life
122. 5. *t.* breaks out a rose
- THREAD
66. 4. he plays with *threads*
- THRESHOLD
3. 4. *t.* of the mind
29. 2. *t.* of the night
- THROAT
83. 4. flood a fresher *t.*
- THRONE
21. 4. *thrones* of civil power
64. 3. whisper of the *t.*
- THRUSH
91. 1. the mounted *t.*
- THUNDER-MUSIC
87. 2. And *t.* rolling
- TIDE
19. 4. The *t.* flows down
98. 6. double *tides* of chariots
103. 10. forward-creeping *tides*
112. 4. vassal *tides*
- TIDINGS
40. 6. *t.* of the bride
126. 1. *t.* of my friend
- TIGER
118. 7. let the ape and *t.* die
- TIME
13. 4. Come *T.*, and teach
21. 5. A *t.* to sicken
23. 5. that *T.* could bring

- TIME (*continued*)
28. 1. The *t.* draws near
 29. 4. Before their *t.*
 43. 4. he loved me here in *T.*
 44. 2. Gives out at *times*
 50. 2. *t.* a maniac
 52. 4. When *t.* hath sunder'd
 59. 3. leave at *times* to play
 72. 5. struck down thro' *t.*
 84. 10. What *t.* mine own
 85. 7. the cycled *times*
 85. 17. Which masters *T.*
 85. 29. seeks to heat in *t.*
 104. 1. The *t.* draws near
 105. 2. There in due *t.*
 105. 3. like growth of *t.*
 107. 2. *t.* admits not flowers
 113. 4. when the *t.* has birth
 Ep. 6. out of weaker *times*
 Ep. 23. the *t.* draws on
 Ep. 35. ere the *times* were ripe
- TIPS
39. 3. kindled at the *tips*
- TITAN
102. 8. pulses of a *Titan's*
 heart
- TO-BE
41. 6. all the secular *T.*
- TO-DAY
6. 6. thinking, here *t.*
- TOIL
33. 1. after *t.* and storm
 128. 6. *t.* coöperant
- TOKEN
78. 4. *t.* of distress
- TOMB
8. 6. plant it on his *t.*
- TO-MORROW
6. 6. here *t.* will he come
- TONE
1. 1. in divers *tones*
 44. 2. *t.* and tint
- TONGUE
26. 1. fickle *tongues*
 110. 2. his double *t.*
- TO-NIGHT
6. 9. he will see them on *t.*
- TOOTH
56. 4. red in *t.* and claw
- TOUCH
14. 5. no *t.* of change
 16. 2. take The *t.* of change
 44. 3. *t.* of earthly things
 44. 4. If such a dreamy *t.*
 96. 1. with no *t.* of scorn
 112. 3. forever at a *t.*
- TOWER
11. 3. lessening *towers*
 15. 2. dash'd on *t.* and tree
 26. 2. *towers* fall'n
 128. 5. a feudal *t.*
 Ep. 27. Dumb is that *t.*
- TOWN
69. 2. the noisy *t.*
 87. 1. at random thro' the *t.*
 89. 2. din and steam of *t.*
 89. 10. if I praise the busy *t.*
 98. 6. any mother *t.*
 Ep. 28. the silent-lighted *t.*
- TRACE
43. 2. *traces* of the past
- TRACK
25. 1. *t.* Whereon with equal
 feet
 46. 1. down this lower *t.*
- TRACT
22. 1. *tracts* that pleased us
 46. 3. lifelong *t.* of time
 77. 1. in the *t.* of time
 112. 4. *tracts* of calm
 118. 3. *tracts* of fluent heat
- TRAIN
84. 8. *t.* of hounteous hours
- TRANCE
42. 1. some long *t.*
 95. 11. my *t.* Was cancell'd
- TRANSFER (*verb*)
85. 26. *t.* The whole I felt
- TRAVELLER
21. 2. The *t.* hears me
- TREE
2. 4. gazing on thee, sullen *t.*
 26. 2. the moulder'd *t.*
 95. 4. *trees* Laid their dark
 arms
 95. 13. *trees* Laid their dark
 arms
 123. 1. where grew the *t.*
 Ep. 16. on the *trees* The dead
 leaf

- TRIFLE
66. 1. with any *t.* pleased
69. 1. chatter'd *trifles*
- TRIUMPH
110. 4. felt thy *t.* was as mine
- TROTH
27. 3. that never plighted *t.*
- TROUBLE
4. 4. clouds of nameless *t.*
41. 5. An inner *t.*
68. 3. *t.* in thine eye
68. 4. *t.* of my youth
83. 2. *t.* live with April days
- TRUE
56. 5. battled for the *t.*
Ep. 1. O *t.* and tried
- TRUMPET
96. 6. *t.* blew so loud
- TRUST
85. 3. *t.* in things above
116. 2. to hearten *t.*
- TRUST (*verb*)
Pro. 6. *t.* it comes from thee
Pro. 10. I *t.* he lives in thee
- TRUTH
Pro. 11. where they fail in *t.*
1. 1. I held it *t.*
18. 2. it looks, in *t.*
33. 3. a *t.* divine
36. 1. *truths* in manhood
36. 2. *t.* in closest words
36. 2. *t.* embodied in a tale
42. 3. reaps A *t.*
53. 3. preach it as a *t.*
68. 4. I discern the *t.*
85. 1. This *t.* came borne
125. 2. so fix'd in *t.*
127. 2. social *t.*
131. 3. *truths* that never can
be proved
- TULIP
83. 3. deep *tulips*
- TUMULT
75. 5. *t.* of acclaim
87. 1. *t.* of the halls
127. 5. O'erlook'st the *t.*
- TUNE
97. 3. have beat in *t.*
- TURN (*verb*)
41. 2. *turn'd* to something
68. 3. I *t.* about
- TWILIGHT
50. 4. *t.* of eternal day
79. 3. that roam the *t.*
- TWINKLE (*verb*)
11. 2. *twinkled* into green
- TYPE
33. 4. for want of such a *t.*
55. 2. So careful of the *t.*
56. 1. So careful of the *t.*
56. 1. thousand *types* are gone
Ep. 35. a noble *t.*
- U.
UNCLE
84. 4. babbled "U."
- UNDERSTAND
97. 9. I cannot *u.*; I love
- UNITY
42. 1. It was but *u.* of place
- UNLIKENESS
79. 5. As his *u.* fitted mine
- UNREST
15. 4. wild *u.* that lives
- URANIA
37. 1. *U.* speaks
- URN
9. 2. his holy *u.*
95. 2. the fluttering *u.*
- USE
5. 2. *u.* in measured lan-
guage
45. 2. *u.* of "I" and "me"
45. 4. this *u.* may lie in blood
78. 5. with long *u.* her tears
are dry
105. 3. bond of dying *u.*
111. 6. soil'd with all ignoble *u.*
- V.
VAPOR
107. 1. bank Of *v.*
Ep. 28. the shining *v.* sail
- VASE
4. 3. deep *v.* of chilling tears
- VASSAL
48. 2. makes it *v.* unto love

- VAST (*adj.*)
 76. 3. shall wither in the *v.*
 VASTNESS
 97. 4. In *v.* and in mystery
 VAULT
 72. 7. up thy *v.* with roaring
 sound
 VEIL
 30. 7. from *v.* to *v.*
 56. 7. Behind the *v.*
 67. 4. *v.* from coast to coast
 89. 13. the woodbine *v.*
 VERGE
 50. 4. low dark *v.* of life
 VERSE
 75. 1. *v.* that brings myself
 relief
 VICE
 3. 4. like a *v.* of blood
 VIENNA
 85. 5. in *Vienna's* fatal walls
 98. 3. I will not see *V.*
 VIEW
 33. 2. her happy *views*
 75. 5. out of human *v.*
 92. 3. and bared to *v.*, A fact
 VIGOR
 95. 8. *v.* bold to dwell
 VILENESS
 51. 1. inner *v.* that we dread
 VILLAGE
 60. 3. little *v.* looks forlorn
 VIOLET
 18. 1. *v.* of his native land
 97. 7. A wither'd *v.*
 105. 2. The *v.* comes
 115. 1. the *violets* blow
 115. 5. Becomes an April *v.*
 VIRTUE
 82. 3. use of *v.* out of earth
 85. 4. Your words have *v.*
 VISION
 92. 1. If any *v.* should reveal
 103. 1. dream'd a *v.* of the
 dead
 VOICE
 28. 2. *voices* of four hamlets
 28. 3. Each *v.* four changes
 30. 4. our *voices* rang
 30. 6. *voices* took a higher
 range
 35. 1. *v.* that man could trust
 37. 1. many an abler *v.*
 56. 7. *v.* to soothe and bless
 69. 4. The *v.* was low
 69. 5. *v.* was not the *v.* of
 grief
 75. 2. *v.* the richest-toned
 99. 1. *voices* of the birds
 104. 3. strangers' *voices*
 116. 3. *v.* I once have known
 121. 4. *voices* hail it
 124. 3. I heard a *v.* "believe
 no more"
 127. 1. *v.* across the storm
 130. 1. *v.* is on the rolling air
 circled with thy *v.*
 130. 4. A *v.* as unto him that
 131. 2. hears
 VOID
 13. 2. A *v.* where heart on
 heart reposed
 54. 4. cast as rubbish to the *v.*
 VOW
 20. 1. thousand tender *vows*
 79. 4. we proffer'd *vows*
 97. 8. plighted *vows*
 W.
 WAIN
 101. 3. the lesser *w.*
 WALK
 8. 4. those deserted *walks*
 84. 6. the flowery *w.*
 87. 4. that long *w.* of limes
 WALK (*verb*)
 68. 2. I *w.* as ere I *walk'd*
 71. 3. *walking* as of old we
walk'd
 WALL
 19. 4. its wooded *walls*
 87. 1. the reverend *walls*
 Ep. 16. The blind *w.* rucks
 Ep. 30. the roof, the *w.*
 WAN
 72. 5. As *w.*, as chill

- WANDER (*verb*)
8. 4. other *wandering* there
23. 2. I *w.*, often falling lame
89. 2. hither *wandering* down
- WANT
33. 4. for *w.* of such a type
79. 5. supplied my *w.*
98. 4. a thousand *wants*
106. 5. Ring out the *w.*
111. 2. His *w.* in forms
- WAR
103. 9. sing the death of *w.*
106. 7. thousand *wars* of old
- WARDER
39. 1. Old *w.* of these buried bones
- WARMTH
46. 4. A rosy *w.*
84. 2. A central *w.*
95. 1. genial *w.*
124. 4. *w.* within the breast
- WASSAIL
105. 5. nor bowl of *w.* mantle
- WASTE
22. 5. somewhere in the *w.*
- WATCH
91. 4. in *watches* of the night
- WATCH (*verb*)
63. 3. may'st thou *w.* me
74. 1. To those that *w.* it
- WATER
15. 2. the *waters* curl'd
17. 3. *waters* day and night
58. 1. drop by drop the *w.*
67. 1. broad *w.* of the west
130. 1. where the *waters* run
- WAVE
11. 5. *waves* that sway
19. 1. hearing of the *w.*
19. 4. the *w.* again is vocal
49. 2. lightest *w.* of thought
89. 12. within the glooming *w.*
122. 3. a fuller *w.*
- WAY
6. 6. met him on his *w.*
22. 2. cheer'd the *w.*
26. 1. winds the dreary *w.*
49. 3. go thy *w.*
60. 3. the household *ways*
77. 4. My darken'd *ways*
- WAY (*continued*)
85. 11. whatever *w.* my days decline
103. 5. but lead the *w.*
- WEAKNESS
21. 2. would make *w.* weak
85. 13. works of *w.*
110. 9. forgot his *w.*
- WEALTH
52. 4. thy *w.* is gather'd in
79. 5. my *w.* resembles thine
Ep. 26. *w.* Of words and wit
- WEE
3. 2. *w.* is wov'n across
- WEED
27. 3. the *weeds* of sloth
73. 3. dim, with *weeds*
- WEEK
17. 2. *W.* after *w.* the days go by
80. 3. burthen of the *weeks*
- WEEP (*verb*)
119. 1. not as one that *weeps*
- WEIGHT
12. 2. a *w.* of nerves
25. 2. I loved the *w.*
55. 4. my *w.* of cares
63. 1. no *w.* upon my heart
Ep. 10. that *w.* Of learning
- WELCOME
85. 6. gave him *w.* there
90. 2. An iron *w.*
- WELL
10. 5. roaring *wells*
108. 2. *wells* of death
- WRST
15. 5. dreary *w.*
- WHEAT
91. 3. waves of *w.*
98. 1. belts of *w.*
- WHEEL
50. 1. *wheels* of Being
117. 3. kiss of toothed *wheels*
- WHISPER
17. 1. *w.* of an air
64. 3. *w.* of the throne
79. 3. *whispers* of the beautiful world
81. 2. This haunting *w.*
85. 23. lightly does the *w.* fall

- WHOLE
47. 1. seems a separate *w.*
55. 1. living *w.*
- WIDOWER
13. 1. tears of the *w.*
- WIFE
59. 1. but a *w.*
Ep. 7. made a *w.* ere noon
Ep. 13. waiting to be made a *w.*
- WILL
Pro. 4. Our *wills* are ours
4. 1. my *w.* is bondsman
4. 4. wakes the *w.*
41. 3. wing my *w.* with might
54. 1. sins of *w.*
70. 4. beyond the *w.*
85. 10. sense of human *w.*
110. 5. imitative *w.*
131. 1. O living *w.*
- WILLOW
87. 3. Among the *willows*
"WILT THOU"
Ep. 14. The "*w.*" answer'd
Ep. 14. The "*w.*" ask'd
- WIND
9. 4. Sleep gentle *winds*
15. 1. *winds* begin to rise
28. 3. changes on the *w.*
30. 3. *winds* were in the
beech
49. 3. blame not thou the
winds
78. 2. No wing of *w.*
79. 3. *winds* that roam
81. 19. every pulse of *w.*
92. 2. I hear a *w.*
103. 14. *w.* began to sweep
108. 1. a passing *w.*
- WIND (*verb*)
95. 10. mine in his was *wound*
- WINE
37. 5. sacred *w.*
90. 3. when warm with *w.*
107. 4. fetch the *w.*
- WINE-FLASK
89. 11. *w.* lying couch'd in
moss
- WING
9. 1. Spread thy full *wings*
13. 5. time to rise on *w.*
48. 4. Their *wings* in tears
- WING (*continued*)
65. 2. lightsome *w.*
76. 1. *wings* of fancy
76. 2. *wings* of foresight
78. 2. no *w.* of wind
128. 1. stronger *wings*
- WINTER
39. 8. growing *winters*
54. 4. every *w.*
78. 3. *winters* left behind
- WISDOM
Pro. 11. In Thy *w.* make me
wise
36. 2. *W.* dealt with mortal
powers
51. 3. There must be *w.*
108. 4. Whatever *w.* sleep
109. 6. Nor let thy *w.* make
112. 1. High *w.* holds my *w.*
113. 1. how much *w.* sleeps
114. 5. side by side With *w.*
114. 6. *W.* heavenly
- WISE
61. 1. circle of the *w.*
74. 2. likeness to the *w.*
- WISH
6. 6. on his way With *wishes*
55. 1. *w.* that of the living
whole
90. 6. cries against my *w.*
93. 4. *w.* too strong for words
- WISH (*verb*)
28. 4. *wish'd* no more to
wake
- WISP
98. 2. *w.* that gleams On
Lethe
- WITCH-ELM
89. 1. *Witch-elms* that coun-
terchange
- WOE
14. 2. muffled round with *w.*
85. 14. imaginative *w.*
88. 3. would prelude *w.*
118. 5. attributes of *w.*
129. 1. in *w.* and weal
- WOLD
11. 2. this high *w.*
100. 2. windy *w.*
- WONDER
41. 6. *wonders* that have
come

- WOOD
27. 1. summer *woods*
 35. 6. batten'd in the *woods*
 69. 2. *w.* with thorny boughs
 85. 18. waning *woods*
 86. 2. dewy-tassell'd *w.*
 89. 8. distant *woods*
 105. 7. by yonder *w.*
 107. 3. *w.* which grides
 Ep. 24. To range the *woods*
- WOODBINE
105. 2. the *w.* blows
- WOODLAND
99. 2. *woodlands* holy
 115. 2. Now rings the *w.*
- WONT
29. 3. Use and *W.*
- WORD
36. 3. the *W.* had breath
- WORD
5. 1. to put in *words*
 5. 1. *words* like Nature
 5. 3. in *words* like weeds
 16. 1. What *words* are these
 18. 5. *words* that are not heard
 20. 3. out of *words* a comfort
 48. 3. she sports with *words*
 52. 1. My *words* are only *words*
 58. 1. In those sad *words*
 69. 5. The *words* were hard
 75. 2. fitting aptest *words*
 85. 2. O true in *w.*
 85. 4. Your *words* have virtue
 85. 21. *words* of human speech
 93. 4. too strong for *words*
 95. 7. silent-speaking *words*
 95. 9. So *w.* by *w.*
 95. 12. Vague *words*
 125. 3. *words* were sweet
 128. 4. the bearing of a *w.*
 Ep. 13. living *words* of life
- WORKING
35. 5. in narrowest *w.* shut
- WORK
57. 2. my *w.* shall fail
 85. 13. to *works* of weakness
 114. 1. Let her *W.* prevail
 117. 1. your *w.* is this
 118. 1. this *w.* of Time
 118. 4. type this *w.* of time
- WORK (verb)
131. 2. one that with us *works*
- WORLD
- Pro. 8. Help Thy vain *worlds*
 15. 2. strikes along the *w.*
 21. 5. To feel from *w.* to *w.*
 33. 4. fail not in a *w.* of sin
 43. 3. total *w.* since life began
 55. 4. *world's* altar-stairs
 62. 3. breathes a novel *w.*
 64. 4. a *world's* desire
 73. 1. So many *worlds*
 75. 4. *w.* which credits
 79. 3. the beauteous *w.*
 95. 10. pulsations of the *w.*
 105. 7. Of rising *worlds*
 114. 7. I would the great *w.*
 116. 2. made the *w.* so fair
 121. 3. the *world's* great work
 124. 2. found Him not in *w.*
 126. 3. the *worlds* of space
 129. 3. mingle all the *w.*
- WORM
54. 3. not a *w.* is cloven
- WORTH
- Pro. 9. What seem'd my *w.*
 82. 3. transplanted human *w.*
 95. 7. To test his *w.*
- WRAITH
73. 4. O hollow *w.*
- WRATH
82. 4. *w.* that garners
 124. 4. a man in *w.*
- WREATH
29. 3. Make one *w.* more
 73. 2. miss'd an earthly *w.*
- WRONG
57. 1. we do him *w.*
 71. 2. sense of *w.*
 103. 12. I did them *w.*
- WVE
19. 2. the babbling *W.*
 19. 3. The *W.* is hush'd
- Y.
- VEAR
1. 2. so forecast the *years*
 2. 3. *years* of gloom
 13. 4. teach me many *years*
 22. 1. four sweet *years*

- YEAR (*continued*)
28. 4. This *y.* I slept
 30. 4. sang with him Last *y.*
 44. 3. long harmonious *years*
 46. 3. and those five *years*
 52. 3. not the sinless *years*
 59. 4. hope for *years* to come
 67. 2. number of thy *years*
 81. 2. More *years* had made
 91. 2. unaccomplish'd *years*
 92. 3. within the coming *y.*
 95. 6. *y.* which once had
 been
 97. 7. gift of *years* before
 106. 1. The *y.* is dying
 106. 2. The *y.* is going
 106. 7. Ring in the thousand
 years
 109. 3. *years* of April blood
 110. 1. rathe and riper *years*
 114. 7. by *y.* and hour
 116. 1. And meets the *y.*
 131. 2. the conquer'd *years*
 Ep. 3. thrice three *years*
- YEARNING
108. 2. And vacant *y.*
 116. 4. *y.* for the friendship
- YEW
2. 1. Old *y.* which graspest
 39. 1. dark *y.* that graspest
 76. 2. mouldering of a *y.*
- YIELD
102. 5. will not *y.* each other
- YOUTH
18. 2. places of his *y.*
 53. 1. Whose *y.* was full
 53. 3. outliving heats of *y.*
 68. 4. trouble of my *y.*
 69. 3. *y.* and babe
 118. 1. laboring in his *y.*
 125. 2. never lost her *y.*
- YULE
28. 5. merry bells of *Y.*
- YULE-CLOG
78. 2. *y.* sparkled keen

