

VIII

Miscellaneous Poems.

Besides the main poems already treated, Wordsworth wrote a lot of poems on various subjects. Everything appeals to his strong sensibility and inspires him to write poetry. "Inscription for the Spot where the Hermitage stood on St. Herbert's Island, Derwentwater" (1800) and "Written with a Slate Pencil upon a Stone, the largest of a Heap lying near a deserted Quarry, upon one of the Islands of Rydal" (1800) shows that he wrote about what he saw along the way as he walked by.

The series of tales from Chaucer was written when he was particularly interested in the work of this poet. "The Kitten and Falling Leaves" (1804), "To the Spade of a Friend" (1804), "Power of Music" and "The Force of a Prayer" show the variety of subjects that he wrote about.

Among these poems on miscellaneous subjects, some are very beautiful and interesting.

In "Star - Gazers", he commented on people queuing up to look through a telescope. In this poem, he asked an interesting question :

Does, then, a deep and earnest thought the blissful
mind employ
Of him who gazes, or has gazed? a grave and steady joy,
That doth reject all show of pride, admits no outward
sign,
Because not of this noisy world, but silent and divine!

He noticed that those who had looked through the telescope seemed to get nothing from it. They seemed to be less happy than before they looked and went away dissatisfied. Few would have noticed such a thing. Wordsworth not only did, but wrote about it.

But sometimes, a poem on a very ordinary subject is a very pleasing lyric. In "Stray Pleasures" written in 1806, he saw a floating mill on the River Thames. The miller and two dames were dancing on the platform in the calm river by the light of the setting sun.

To Conscience only, and the law supreme
Of that Intelligence which governs all—
I sing :

He would like to be appreciated by the right people, even though their number was limited :

" fit audience let me find though few! "

Wordsworth ended the first book, and simultaneously the whole of " The Recluse " at the very beginning where he had just outlined the subjects of the poem. He left what he called " the Mind of Man — my haunt, and the main region of my song " unsung. His aim to explain his philosophical point of view was not accomplished.

The White Doe of Rylstone.

In the note to the poem, Wordsworth wrote, "The Poem of the White Doe of Rylstone is founded on a local tradition, and on the Ballad in Percy's Collection, entitled " The Rising of the North." This long poem is written in iambic tetrameter and divided into seven cantos.

The first canto begins with a Sunday morning service in the chapel at Bolton Priory, in the reign of Queen Elizabeth I. The people of the district gathered to attend the service. Everything is quiet when the service begins. Then there comes to the churchyard, as though also coming to attend the church service, a white doe.

A moment ends the fervent din,
And all is hushed, without and within;
For though the priest, more tranquilly,
Recites the holy liturgy,
The only voice which you can hear
Is the river murmuring near.
— When soft!—the dusky trees between,
And down the path through the open green,
Where is no living thing to be seen;
And through yon gateway, where is found,
Beneath the arch with ivy bound,
Free entrance to the churchyard ground—
Comes gliding in with lovely gleam,
Comes gliding in serene and slow,
Soft and silent as a dream,
A solitary Doe?
White she is as lily of June,

This merry dance filled him with happiness. The description of the sound of the music has a good metre :

From the shore come the notes,
To their mill where it floats,
To their house and their mill tethered fast :
The small wooden isle where, their work to beguile,
They from morning to even take whatever is given;

The poet felt their pleasure and he was glad to see that man can find joy everywhere :

They dance not for me,
Yet mine is their glee !
Thus pleasure is spread through the earth
In stray gifts to be claimed by whoever shall find;
Thus a rich loving - kindness, redundantly kind,
Moves all nature to gladness and mirth.

"Song at the Feast of Brougham Castle", written in 1807 is about the celebration of the return of land and castle to the rightful owner who had been living as a shepherd. The key idea of the poem is the character of the hero :

Love had he found in huts where poor men lie;
His daily teachers had been woods and rills,
The silence that is in the starry sky,
The sleep that is among the lonely hills.

"Character of the Happy Warrior" was written in 1806. It is the description of the ideal warrior whose characteristics, according to Wordsworth himself, were those of Lord Nelson and the poet's brother John. He asked a question :

Who is the happy Warrior ? Who is he
That every man in arms should wish to be?

The answer is :

— It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his boyish thought:
Whose high endeavours are an inward light
That makes the path before him always bright:



The happy warrior is one who is kind. He works according to

what he thought was good when he was an innocent boy. His mind is bright and it makes him see clearly into the future.

He is a person who always is diligent to learn and is most concerned with his moral being. He, as a result of his experience with pain, fear and bloodshed, knows how to gain good from these evils. Because of them, he becomes more compassionate, tender, and sympathetic. He is forgiving because he is used to sacrifice. He knows himself very well and is purer because he has resisted temptation. He is :

More able to endure,
As more exposed to suffering and distress;
Thence, also, more alive to tenderness.

The happy warrior is one who lives by reason, who, if he receives a promotion, receives it on the basis of merit. He is one :

— Who, if he rise to station of command,
Rises by open means; and there will stand
On honorable terms, or else retire,
.
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stoop, nor lie in wait
For wealth, or honours, or for worldly state
Whom they must follow; on whose head must fall,
Like showers of manna, if they come at all.

In an emergency, he is happy to keep calm and is able to cope with the situation. At the same time, although he must live among "storm and turbulence", "homefelt pleasures" and gentle scenes", are what he enjoys most. He is braver because he has much to love. He is the kind of man who always tries to make himself a better man :

Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self - surpass :

Whether he becomes famous or not, he still :

Finds comfort in himself and in his cause;
And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause :
This is the happy Warrior; this is He
That every Man in arms should wish to be.

"The Recluse"

Another poem which Wordsworth, under the influence of Coleridge, intended to write was "The Recluse".

Coleridge believed that Wordsworth could write a great philosophical poem. Wordsworth was encouraged and he had a big plan for it but did not carry it out. He finished only the first book of the first part of the planned philosophical poem. "The Recluse", according to the plan, was to contain "views of Man, Nature, and Society". It was given this title because its main subject was to be a poet living in retirement.

The part that he actually wrote is only the continuation of The Prelude, beginning with his arrival at Grasmere to settle down. The title of the first book is "Home at Grasmere."

The poem begins with the description of a roving schoolboy's "unfettered liberty". The boy was Wordsworth himself and he had joy in nature. At Grasmere, nature invited him to live there. It was pleasing to him because he had his sister to live with. He thanked God for having given him a peaceful place to live in :

Ay, think on that, my heart, and cease to stir,
Pause upon that and let the breathing frame
No longer breathe , but all be satisfied.
— Oh, if such silence be not thanks to God
For what hath been bestowed, then where, where then
Shall gratitude find rest ?

Wordsworth described the Vale with affection because he was fond of this place which made him feel safe :

Embrace me then, ye Hills, and close me in;
Now in the clear and open day I feel
Your guardianship; I take it to my heart;
This like the solemn shelter of the night,
But I would call thee beautiful, for mild,
And soft, and gay, and beautiful thou art
Dear Valley, having in thy face a smile
Though peaceful, full of gladness.

He had been to many places but,

Nowhere (or is it fancy?) can be found
The one sensation that is here: 'tis here,
Here as it found its way into my heart
In childhood, here as it abides by day

By night, here only; or in chosen minds
 That take it with them hence, where'er they go.
 — 'Tis, but I cannot name it, 'tis the sense
 Of majesty, and beauty, and repose,
 A blended holiness of earth and sky,
 Something that makes this individual spot
 This small abiding - place of many men,
 A termination, and a last retreat,
 A centre, come from wheresoe'er you will,
 A whole without dependence or defect,
 Made for itself, and happy in itself
 Perfect contentment, Unity entire.

Wordsworth and his sister first came in winter to the valley where "stern was the face of nature". They liked the stern face because they received the feeling of strength from it. He felt that

The naked trees,
 The icy brooks, as on we passed, appeared
 To question us. "Whence come ye, to what end?"
 But when it was spring, the face changed:
 the gates of Spring
 Are opened; churlish winter hath given leave
 That she should entertain for this one day,
 Perhaps for many genial days to come,
 His guests, and make them jocund.

It was the time of great pleasure but the poet missed two milk - white swans that came to live in solitude in the valley by choice like him and his sister when he and his sister first arrived. The people in the valley all knew the swans but he and his sister loved the pair because they were beautiful and lead a placid life. They were like him and his sister. The swans had constant love for each other and were inseparable. Moreover, they, like the swans, were strangers in the village and felt solitary.

He continued his admiration of the valley and said that when he was better acquainted with his neighbours, he was not alone any more. He shared both their joy and sorrow.

The description of beautiful nature and her power resembles that in The Prelude.

Then he explained what a real solitary man was like :

he truly is alone,
 He of the multitude whose eyes are doomed
 To hold a vacant commerce day by day
 With Objects wanting life—repelling love;
 He by the vast metropolis immured,
 Where pity shrinks from unremitting calls,
 Where numbers overwhelm humanity,
 And neighbourhood serves rather to divide
 Than to unite.

He said that in the city, people lived crowded together and paid no attention to each other. They were selfish and unkind. He said that they were like those who were put in prison, but that country people were virtuous. Their community was a true community, "A Genuine frame of many into one incorporated. All this was because the countrymen were close to nature.

Later, the poet enjoyed the pleasure of John's visit and that of friends like Coleridge. He was so happy that he wished that other people would have a chance to enjoy the feeling of living in the true community of Grasmere.

In that state of mind, he did not want to live in "unheard of days". He wished to write about what he was interested in :

A voice shall speak, and what will be the theme?
 On Man, on Nature, and on Human Life,

He wished to "fill the heroic trumpet with the Muse's breath." He said :

I would give utterance in numerous verse.

He would write a long poem. He would write about truth, grandeur, beauty, love and hope. He would deal with human suffering and morality and thought. He would also write about joy that was in ordinary things, and about the individual mind :

Of Truth, of Grandeur, Beauty, Love, and Hope,
 And melancholy Fear subdued by Faith;
 Of blessed consolations in distress;
 Of moral strength, and intellectual Power;
 Of joy in widest commonalty spread;
 Of the individual Mind that keeps her own
 Inviolate retirement, subject there

And beauteous as the silver moon
 When out of sight the clouds are driven
 And she is left alone in heaven;
 Or like a ship some gentle day
 In sunshine sailing far away,
 A glittering ship, that hath the plain
 Of ocean for her own domain.

The doe is white, bright, shining against the green trees.
 Her movements are smooth and serene. She glides past the field,
 brightening everything she passes. When she comes to a grave covered
 with grass, she gently lies down,

Gentle as a weary wave
 Sinks, when the summer breeze hath died,
 Against an anchored vessel's side;

The day is pleasant, filled with summer sound,

While this radiant Creature lies
 Couched upon the dewy grass,
 Pensively with downcast eyes.

The people come out of the chapel, see and make remarks
 concerning the doe. They say that it is a superstition of this local-
 ity that the doe comes to the service at this church on every sabbath.
 It seems that she feels at home here. Then the poet tells about the
 people connected with the doe.

The second canto tells about a maiden who has made a
 banner for her father. The banner has embroidered on it the Cross and
 the figure of Jesus with his five wounds, the symbol of Catholicism.
 She made it at her father's command. The maid is Emily and her father
 is the owner of Rylstone.

At that time, people of the North rose up in rebellion.
 Emily's father decided to join the rebels and fight with them.
 The father had eight sons, all willing to join him except Francis.
 Francis begged his father not to fight but live in peace under the good
 Queen Elizabeth I. He begged his father not to take the banner and go
 to fight but to stay at home in "blameless ease" for the sake of his
 brothers, himself and most of all for Emily, his daughter. But the
 father called his sons together and told them to follow his lead. They
 would fight for the Cross. Francis did not follow his father. The

father with the banner in his hand marched out, the tenants followed cheerfully. Francis was grief - stricken and came staggering out of the hall and found Emily sitting alone under a tree. He told her that they were all gone. He said bitterly that if there was ever a time when a son commanded his father, it was that day because he had told his own father not to do what he wanted to. He said that his father and brothers were misled. However, he would follow them but unarmed and would do whatever he could. He would go with "pure intent". He told Emily that her strength must lie in innocence. He said :

- O Sister, I could prophesy!
The time is come that rings the knell
Of all we loved, and loved so well.

He foretold to his sister that this would be the end of the family. Therefore, she must have no hope. When he was gone, she must not go to look for him but must be prepared and have strength to bear what would happen. He looked at the mansion and the garden and said that they too would fall. He told her once again not to follow him whatever happened. While he was talking, he noticed a white doe feeding peacefully. He said the doe had come to their garden and loved them and was loved. When misfortune came, she, too would return to the forest, but Emily must be strong to be able to endure and must have self - sacrifice. He then kissed her goodbye and left to join the armed men, he himself being unarmed.

In the third canto, the gentry gathered together with the armed company. Lord Norton, Emily's father, uplifted the banner, everybody took heart.

News came from London that Queen Elizabeth had sent an army to quell the uprising. The leader of the English army was famous and his well-known ability made the chieftains of the North decide to move back to a place on the bank of the Tees where they would be in a strong position. But Norton disagreed with the chieftains because he thought that it was cowardly to retreat without having fought. At the same time, he looked at the banner and thought of Emily though he knew that although she had made the banner, she agreed with Francis in idea.

While the Nortons remained and the others were retreating, Francis came to his father and said :

I scorn your Chiefs - men who would lead,
And yet want courage at their need:

He asked his father to consider whether the chieftains deserved Norton's sacrifice or not. He asked him to give up fighting. He would find a hiding place for his father to stay until the trouble was over. The father was furious to hear these words and called Francis his enemy. Francis was disappointed but went away calmly.

Canto IV - Meanwhile at home, it is night. The doe is in the garden and Emily comes out. The doe is as white as snow in the dark, she :

Beneath the cypress - spire is laid;
Like a patch of April snow —
Upon a bed of herbage green.

Emily is heartsick but nature soothes her :

Yet Emily is soothed :- the breeze
Came fraught with kindly sympathies.

She sits breathing the fragrance of the flowers and thinks of her mother. Her mother's spirit comes to her like a vision. Her mother is like a saint. When she was alive, she had taught Emily to have strong faith in God. Emily, having seen the vision of mother love, begs it to go to Francis and keep him from despair.

Emily wants to go to her father and beg him to stop the fight but then she remembers that Francis forbade her to go. He told her that

Her duty is to stand and wait:
In resignation to abide
The shock.

He told her that she must be resigned, passive and must endure so that in the end, she will have triumph. She will

FINALLY SECURE
OVER PAIN AND GRIEF A TRIUMPH PURE.

While Emily is sitting there, an old man comes and tells that she must never give up hope. He says that there are many places

around there where persecuted men can hide. Emily tells the man that he can help her by simply reporting to her what is happening. The old man leaves for the battlefield.

Meanwhile Lord Norton and his sons were captured. Francis, seeing his father and brothers taken away as prisoners, went to stay with them. The old man comes back to Emily to tell her about what happened. He says that, before being taken out to be killed, her father asked Francis, who was not a prisoner, to fulfill his last wish -- to take the banner to Bolton Priory and lay it on the shrine of Saint Mary. Francis, overcome with grief and wanting to do whatever he could for his father, promised. The officers came to lead the prisoners out to their death.

Sussex, the leader of the English army had ordered that the banner be brought out as a sign of scorn. When Francis saw the banner, he went and took it from the soldier's hand. All the people stood and watched him in silence. Lord Norton felt great happiness to see that his son had taken the banner. Then he and his other sons were killed. Francis took the banner and hurried away.

The old man tells Emily that Francis is still alive. She went back to Rylstone Hall. She could not understand why Francis did not come. Francis in the meantime was moving fast through the scenes of slaughter:

He marked not heard not as he fled
 All but the suffering heart was dead
 For him, abandoned to blank awe,
 To vacancy, and horror strong:

He was shocked and could think only of escaping. When he looked at his hand, he came to realize that he was carrying the banner which was the symbol of the other side. He thought that he should not carry it because it might make people think that he had changed his idea. His mind, therefore, was in a state of conflict. He was thinking of his father's last wish, of his father's forgiveness which showed his father's real heart. At the moment he was going to die, Lord Norton still loved his son though their ideas did not agree:

No intervention, to withstand
 Fulfillment of a Father's prayer
 Breathed to a Son forgiven, and blest
 When all resentments were at rest;
 And life in death laid the heart bare -

Francis was determined to carry out his promise:

"No choice is left, the deed is mine, -
 Dead are they, dead! - and I will go,
 And for their sakes, come weal or woe,
 Will lay the Relic on the shrine."

He continued on his way. Suddenly a group of horsemen sent by Sussex surrounded him and finally killed him, took the banner and rode away. Three days later, one of the tenants saw the corpse and ran to tell his friends. They could not bear to tell the news to Emily, so they decided to bury him in the churchyard of the priory. They dug the grave and carried his body to the churchyard.

Emily could not understand why Francis did not come, so finally decided to go looking for him. When she was walking, she heard the funeral dirge and saw people standing around a grave. She went to see what the people were doing and found that they were burying her last brother. She knew then that she was left alone.

So Rylstone was left desolate, the walks grew full of weeds. Nobody was there. Finally Emily, after wandering as a pilgrim far and wide, driven by grief, came to live there in solitude. After all her wanderings, she found strength in memory and reason. She became calm and assured. She:

...put her fortitude to proof
 The mighty sorrow hath been borne,
 And she is thoroughly forlorn:
 Her soul doth in itself stand fast,
 Sustained by memory of the past
 And strength of Reason; held above
 The infirmities of mortal love;
 Undaunted, lofty, calm and stable,
 And awfully impenetrable.

While she was sitting under a "leafless oak,"

with a noise like distant thunder,
 A troop of deer came sweeping by;
 And, suddenly, behold a wonder!
 For One, among those rushing deer,
 A single One, in mid career
 Hath stopped, and fixed her large full eye
 Upon the Lady Emily;
 A doe most beautiful, clear-white,
 A radiant creature, silver-bright!

The white-doe separated itself from its friends, stopped as if to think and came softly to her. She laid her head on Emily's lap and looked at her with "pure benignity." Emily realized that it was the doe which used to live in her garden. She melted into tears. The meeting with the doe made Emily glad:

That day, the first of a re-union
 Which was to teem with high communion,
 That day of balmy April weather,
 They tarried in the wood together.
 And when, ere fall of evening dew,
 She from her sylvan haunt withdrew,
 The White Doe tracked with faithful pace
 The Lady to her dwelling-place:

The doe and the lady stayed in the wood together. When evening came she followed Emily to her house. Emily looked around and thought that she could not stay there any longer because the place was haunted by trouble. She decided to go to live in a cottage in the wood of Amerdale. She and the doe enjoyed the peaceful nature there. The doe running with her mistress was a beautiful sight to see

Fair Vision! when it crossed the maid
 Within some rocky cavern laid,
 The dark cave's portal gliding by,
 Whiteas whitest cloud on high
 Floating through the azure sky.

Emily felt more restored; she came back to Rylstone with the doe. On Sunday, the bells of Rylstone played the sabbath music. Emily heard that it said, "Cod us ayde." She felt that everything around her was happy to hear the prayer. She began to feel that her fate was not so grave as Francis had expected because in her sorrow,

she had the doe as her companion. Sometimes she cried and thought of her brother Francis. And:

Yet, sometimes, sometimes doth she weep
 Moved gently in her soul's soft sleep;
 A few tears down her cheek descend
 For this her last and living Friend.

Emily and the "soft-paced" doe went together to Saint Mary's Shrine, to the cloister, court, and aisle. She was not disconsolate because she had the doe with her. Sometimes they went to Francis' grave where the doe lay beside her. Emily:

Was happy that she lived to greet
 Her mute Companion as it lay
 In love and pity at her feet;
 How happy in its turn to meet
 The recognition! the mild glance
 Beamed from that gracious countenance:
 Communication, like the ray
 Of a new morning, to the nature
 And prospects of the inferior Creature!

Purified by her sorrow and communion with the pure doe,
 Emily had:

A second and yet nobler birth;
 Dire overthrow, and yet how high
 The re-ascent in sanctity!
 From fair to fairer; day by day
 A more divine and loftier way!
 Even such this blessèd Pilgrim trod,
 By sorrow lifted towards her God;
 Uplifted to the purest sky
 Of undisturbed mortality.

Though she still helped the people of the district and joined them in their prayers, she was apart from all human cares.

At length, thus faintly, faintly tied
 To earth, she was set free, and died.
 Thy soul, exalted Emily,
 Maid of the blasted family,
 Rose to the God from whom it came!

She was buried near her mother in Rylstone church. Though Emily was dead, a trace of her still survived in the doe which still came to the priory. The doe, having filled a holy place as companion to the pure Emily, shared Heaven's grace. She seemed to have a memory and a mind, unlike other creatures of her kind. The doe went to the places where she used to go with Emily. She loved what Emily had loved. She came to the churchyard every sabbath day. The doe was:

Haunting the spots.....

.....

Lies open on the sabbath-day;

The gentle creature, calm and untouched by misfortune came to Francis' grave and looked thoughtfully at it. She was a "calm spectacle" and made those who saw her think that she was approved by earth and sky:

The pensive visitant is seen,
 There doth the gentle Creature lie
 With those adversities unmoved;
 Calm spectacle, by earth and sky
 In their benignity approved!

They looked at her and thought that the ruined monastery said to her:

"Thou, thou art not a Child of Time,
 But Daughter of the Eternal Prime!"

The doe partakes of the eternal what was in the beginning, is, and will be forever.

This poem is full of the beauty that a reader expects to find in reading poetry. At the beginning of the poem, the description of the doe and her movements gives a very serene feeling.

The comparisons of the doe to a white flower, the white cloud in the sky and a ship that sails, glittering alone in the ocean are very beautiful and effective. The description of Lord Norton and his sons going to their execution is very good:

They stood like trees when earth and heaven are calm.

The description of the manner in which the doe sinks on the grassy grave is beautiful. The doe lies down,

Gentle as a weary wave
Sinks, when the summer breeze hath died,
Against an anchored vessel's side;

Francis' feeling when he is shocked by the sight of his father's and brothers' execution is effectively described.

Wordsworth told the story with the intention of glorifying the man who can think and fight for his principles. In this story, Francis is the man of character. He believes firmly in his reason and principles.

Emily the heroine shows us moral and spiritual victory. She wins her victory by her patience and her strength of character. Wordsworth wanted to show us her victory which men often overlook, not Lord Norton's victory in the battlefield. Emily suffers with strength and patience. Her triumph elevated her to a place near to God. This idea, gradually formed with an interesting story as a background.

But the most important point that Wordsworth stressed is nature which is the central idea of most of his poems. In "The White Doe of Rylstone," he pointed out all the good qualities of nature in a pleasanter way than in other poems. In such poems as "Tintern Abbey," "The Tables Turned" and "Lines Written in Early Spring," he was very didactic. He preached his natural creed directly to the reader. But in "The White Doe," all his thoughts about nature are included and expressed through pleasant symbolism. The appearance and character of the doe, the gentle and lovely animal, represent all the good qualities of nature.

The white doe is a supernatural character. It comes to the ruined monastery long after Emily's death. We cannot tell whether she is always the same doe or not. Her supernatural character suggests that she represents something important.

The supernatural doe represents living nature that is eternal. The comparisons of the doe to all natural objects: the flower, the cloud, etc., show that she is closely related to nature. If we

carefully consider all the aspects of the doe, we can understand very well the thing that it symbolizes.

The colour of the doe - spotless, radiant, pure white as milk and as a lily--represents the moral being that we can find in nature. Nature, Wordsworth said in "Tintern Abbey," influences the "best portion of a good man's life."

The doe restores Emily's mind. She communicated with the animal in silence because a doe cannot talk. This aspect of the doe represents nature's tranquillity. The doe, bringing comfort to Emily's dejected mind, shows that she is the cause of Emily's restoration and represents the healing power of nature. The doe, therefore, symbolizes the tranquil restoration which we receive from nature, the restoration that Wordsworth receives in "Tintern Abbey."

The doe's faithfulness to Emily, its following her wherever she goes, its love of what she loves shows the sympathy that nature has for men. This sympathy is benevolent and everlasting. The doe is faithful to Emily, as much when she was still alive in happiness and in grief, as after her death. This idea is explained in other words in "Tintern Abbey.", "Nature never did betray the heart that loved her."

The doe's existence, long after the death of her mistress, represents the eternal quality of nature. The doe does not pass away with time. It is the child of nature from the beginning to the end:

Thou, thou art not a Child of Time,
But Daughter of the Eternal Prime!

We can say that this poem is one of the best conceived of all Wordsworth's poems. It is a beautiful and quiet story. The fighting and conflict make it more interesting but do not destroy its quietness. Wordsworth's main ideas are expressed in this poem, not in a didactic way, but by effective symbolism which makes the poem more dramatic and artistic.