

## ENH 305 - Victorian Poetry - Exam 2024

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**DU 7 College**

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**Suggestion for Part C (Essay-type)**

**by Literature Xpres**

### Victorian Poetry - ENH 305

#### **Alfred, Lord Tennyson**

1. Why is Tennyson called the representative poet of his age? ★★★
2. How does Tennyson use myths and legends in his poems? ★★★
3. What Romantic elements do you find in Tennyson's poems? ★★★

#### **Matthew Arnold**

4. How is the Victorian crisis of faith presented in Arnold's "Dover Beach"? Or, how does the poem "Dover Beach" imply that love is the only consolation in the contemporary spiritual wasteland? Or, write a critical appreciation of the poem "Dover Beach." ★★★
5. Discuss Arnold's treatment of nature in his poems. ★★★
6. Discuss "The Scholar Gipsy" as a pastoral elegy.
7. Discuss Arnold's poetry as a criticism of life.

#### **Robert Browning**

8. 'Robert Browning has a unique insight into human psychology.' Do you agree? Give reasons for your answer. ★★★

9. How does Robert Browning utilize dramatic monologue as a narrative device to reveal the inner thoughts, emotions, and motivations of his characters? Or, discuss Browning as a writer of dramatic monologue.

10. Discuss Browning's attitude to art and life as revealed in his poems. ★★★

### **G. M. Hopkins**

11. Evaluate G. M. Hopkins as a religious poet. Or, trace the devotional elements in Hopkins's poetry. ★★★

12. Discuss "Felix Randal" as a religious poem. Or, what effect does Felix Randal's death have upon the speaker? Explain.

13. How does Hopkins combine the themes of nature and religion in his poems? Or, discuss Hopkins's appreciation of nature. ★★★

### **Answers**

**1. Why is Tennyson called the representative poet of his age? ★★★**

**Or, describe Tennyson as a representative poet of his age.**

**Or, write how Tennyson highlights the Victorian spirit in his poems.**

The term '*representative poet*' means a poet who epitomizes contemporary society, art, philosophy, and religion. Alfred, Lord Tennyson (1809-1892) is regarded as a representative poet of the Victorian age (1837-1901). The Victorian era was a time of rapid change. Factories and railways were built. Scientific discoveries (like Darwin's Theory of Evolution) were changing how people lived and thought. We can see all these changes in Tennyson's poems. Let us find out the Victorian qualities in Tennyson's poems below.

**Conflict Between Science and Faith:** Victorian people were torn between new scientific ideas and traditional religious beliefs. Tennyson's poems show this conflict. For example, in "*Locksley Hall*," the speaker imagines a world where science will help people build new

technologies, like flying machines or **“magic sails.”** Trade will take place all over the world. But he also feels confused. He fears these changes will make the world more materialistic and cause war. This confusion mirrors the Victorian struggle: people were proud of progress but worried it would destroy old values.

In *“Tithonus,”* Tennyson uses a Greek myth to talk about the fear of living forever. Tithonus is gifted immortality, but not eternal youth. So, he grows older and older but cannot die. He begs goddess Aurora to take back her gift of immortality. He says,

***“Let me go: take back thy gift:”***

This poem shows the Victorian fear that science (like new medicine or technology) might create problems instead of solving them.

**Thirst for Adventure and Knowledge:** Adventure was the soul of the Victorian people. Tennyson’s poems show this thirst for adventure and knowledge. In *“The Lotos-eaters,”* Odysseus and his sailors arrive at the Lotos land after their long journey. After eating the lotos fruit, the sailors become stuck on that island. They do not want to return to their home and families. They want to rest forever. The poem seems to suggest that they must continue their adventure before resting. We also find Odysseus’s indomitable thirst for adventure in *“Ulysses.”* He does not want to stay at home as an idle king. He wants to set out for more adventure and knowledge. As he says:

***“I cannot rest from travel: I will drink  
Life to the Lees:”***

**Inferiority of Women:** Victorian people thought women were weaker and less intelligent than men. Their responsibilities were only to handle household work and give birth to children. We find this tendency in *“Locksley Hall.”* In this poem, the speaker is sad and frustrated after losing his love, Amy. He says:

***“Woman is the lesser man.”***

The speaker thinks women are made weak and inferior to men. Though this comes from the speaker’s frustration, it also reveals the Victorian tendency of male domination.

**Excessive Materialistic Tendency:** We also find the excessive materialistic tendency of the Victorian people in *“Locksley Hall.”* The speaker could not marry Amy because her father wanted her to marry a rich man. The speaker was not rich, and he was an orphan. So, Amy's parents forced her to marry a wealthy man. The speaker says:

***“Cursed be the social wants that sin against the strength of youth!”***

Here, the speaker is cursing the social system that values money over love.

**Escape from Responsibility:** Human beings are not machines. They feel tired and need to rest after a long struggle in life. Victorian people were no exception to this tendency. We see this escaping tendency in Tennyson’s poem “The Lotos-eaters.” The sailors eat the magical lotos fruit and forget everything. They do not want to go back to their homes or continue their journey. They sing:

***“Our island home is far beyond the wave; we will no longer roam.”***

In conclusion, we can say that Tennyson is a true representative poet of the Victorian age. He gives us science, religion, hope, love, sorrow, and problems of his age. Tennyson’s poetry takes us back to the days of the Victorian era.

## **2. How does Tennyson use myths and legends in his poems? ★★★**

Myths and legends are old traditional stories. They come from history, religion, and imagination. Alfred, Lord Tennyson (1809–1892), the great Victorian poet, often used these old stories in his poems. He mainly used Greek myths and legendary tales. But he did not tell them only as old stories. He used them to talk about human life, feelings, and problems. Through myths, he shows love, pain, loss, old age, and the search for meaning in life. His myths feel old, but their ideas are very modern.

**Oenone—Pain of Love and Betrayal:** In the poem “Oenone” (1829), Tennyson uses a Greek myth. Oenone is a mountain nymph. She loves Paris deeply. But Paris leaves her and chooses Helen because she is more beautiful. This choice later causes the Trojan War. Oenone feels broken and lonely. She sits alone in a valley and cries. Nature also seems sad with her. Oenone cries:

***“My eyes are full of tears, my heart of love,  
My heart is breaking...”***

These lines show her deep sorrow. Tennyson uses this myth to show how betrayal hurts people. He also shows how one selfish decision can bring great destruction. Paris’s choice does not only destroy love. It also leads to war and suffering. Through this legend, Tennyson teaches that wrong choices bring regret and pain.

**The Lotos-Eaters—Desire to Escape from Life:** In *“The Lotos-Eaters”* (1832), Tennyson retells a part of Homer’s *Odyssey*. Odysseus’s sailors reach an island where people eat lotus flowers. After eating them, the sailors forget their duty and want to stay there forever. They sing:

*“Our island home  
Is far beyond the wave; we will no longer roam.”*

Tennyson changes this myth into a poem about tired people. The sailors are exhausted by storms, wars, and hard journeys. They want rest, sleep, and peace. Through this story, Tennyson asks an important question: Is it wrong to escape from pain and hard work?

This poem reflects Victorian life. During that time, people worked long hours in factories. Like the sailors, people wanted rest. Thus, Tennyson uses an old myth to show a modern problem.

**Tithonus—The Sorrow of Immortality:** *“Tithonus”* (1860) is based on another Greek myth. Tithonus falls in love with Aurora, the goddess of dawn. Tithonus asks for eternal life but forgets to ask for eternal youth. The gods grant his wish, so he grows older and older but never dies. He sadly says:

*“I wither slowly in thine arms.”*

Aurora stays young and beautiful, but Tithonus becomes helpless. Through this myth, Tennyson shows that eternal life is not a blessing. Old age and death are natural. Tennyson teaches that human desire should have limits.

**Locksley Hall—A Modern Legend:** *“Locksley Hall”* (1842) is not based on an ancient myth. But it feels like a legend. The speaker tells his sad love story. He loves his cousin Amy. But Amy marries a rich man because her father wants money and status. The speaker cries:

*“O my Amy, mine no more!”*

He feels angry and broken. Yet, he also dreams of a better future with science, peace, and progress. This poem becomes a modern legend because it talks about universal human feelings: love, jealousy, pain, and hope.

**Purpose of Using Myths and Legends:** Tennyson used myths to explain deep ideas in a simple way. These stories help readers understand emotions easily. Love, betrayal, tiredness, fear of old age, everything becomes clearer through stories.

In conclusion, Tennyson did not use myths only to repeat old stories. He gave them new life and meaning. Tennyson's use of legends and myths makes his poetry emotional, meaningful, and unforgettable.

### 3. What Romantic elements do you find in Tennyson's poems? ★★★

Alfred, Lord Tennyson (1809-1892) is one of the greatest English poets. He belongs to the Victorian era (1837-1901). However, he is a Romantic at heart. In many of his poems, we find ideas that belong to the Romantic period. Romantic poets focus on deep feelings, the beauty of nature, the power of imagination, and the desire to escape from real life. Here, we will find out the romantic qualities in his famous poems.

**Deep Emotions and Personal Feelings:** Romantic poems are filled with strong personal emotions. These poets speak from the heart. The speakers in Tennyson's poems also express deep personal emotions. They feel very sad, lonely, tired, and hopeless. In "*Oenone*," written in 1829, Oenone expresses her sadness for her lost love, Paris. Oenone is sad because Paris left her for Helen. She loved Paris deeply, but he betrayed her. Now she feels heartbroken, lonely, and tired of life. Oenone says:

***"Beautiful Paris, evil-hearted Paris."***

It shows her deep sadness. She calls him "**evil-hearted**" because he broke her heart. In "*Tithonus*," written in 1833, Tithonus is gifted with immortality, but not eternal youth. So, he grows older and older but cannot die. He expresses his deep pain in this line:

***"Me only cruel immortality consumes."***

Moreover, "*Locksley Hall*" (1842) feels deeply personal. In this poem, the unnamed speaker expresses his sadness and frustration about his lost love, Amy. He thinks he could not marry Amy because he had no money or social status. These deep emotions and personal feelings are key romantic elements.

**Beauty of Nature:** Romantic poets love nature deeply. For them, nature is not just a background—it is something living and full of meaning. Tennyson portrays very soft, beautiful, and dream-like pictures of nature in his poems. In "*The Lotos-eaters*" (1832), the island is full of magical beauty. It is full of streams, soft light, and quiet air. In the distance, there are tall, snowy mountains glowing in the sunset. The red sunset stays longer than usual. The valleys are quiet. The nature in this poem is peaceful, silent, and unchanging. The poet says,

***“A land where all things always seem’d the same!”***

The nature here makes people feel lazy and forgetful. This is exactly what happens to the sailors when they eat the lotos fruit. Similarly, in “Oenone,” the valley of Mount Ida is full of flowers, mists, waterfalls, and pine trees. The nature matches Oenone’s sadness—beautiful but no wind, no insect sounds, the flowers droop, the bees rest inside the lilies. As the poet writes:

***“The grasshopper is silent in the grass:...  
The purple flower droops.”***

In “Tithonus,” the poet shows the soft beauty of dawn. The goddess of dawn brings light, and the sky becomes golden. So, like the Romantics, Tennyson uses nature not just for decoration, but to reflect the feelings of the heart.

**Escape and Rest:** Romantic poets often want to leave the real world and go to a peaceful, dreamy place. They are tired of the harsh world, illness, and pain. We see this in Tennyson’s poems, too. In “The Lotos-eaters,” the sailors eat the magical lotos fruit and forget everything. They do not want to go back to their homes or continue their journey. They sing:

***“Our island home is far beyond the wave; we will no longer roam.”***

They feel tired of life and just want to rest forever. In “Tithonus,” the speaker also wants to escape. He wants to escape from immortality. Even in “Locksley Hall,” the speaker dreams of a perfect future world, where people live in peace, and science brings joy. This dream is also a kind of escape from his unhappy present.

**Imagination and Supernatural Ideas:** Romantic poets use their imagination freely. They use myths, gods, and magical stories. Tennyson also mixes imagination with real emotions. In “Tithonus,” the speaker is not a normal human; he is mythical and supernatural. He is someone who lives forever beside the goddess of the dawn. In “The Lotos-eaters,” the magical fruit makes people forget everything. Time stops, and the land feels unreal. The whole setting is a product of the poet’s imagination.

In conclusion, Tennyson’s poems are full of Romantic elements. His speakers are emotional and honest. His descriptions of nature are soft and dreamy. His characters often want to escape from real life. He also uses imagination and myth to create magical worlds. All these things show that Tennyson followed many of the important ideas of Romantic poetry in his own beautiful style.

#### 4. How is the Victorian crisis of faith presented in Arnold's "Dover Beach"?

**Or, how does the poem "Dover Beach" imply that love is the only consolation in the contemporary spiritual wasteland?**

"Dover Beach" (1867) is one of the most famous poems by Matthew Arnold (1822–1888). In this poem, Arnold shows the Victorian crisis of faith. During the Victorian age, people began to lose their religious belief because of science, industrial progress, and new ideas. This loss of faith made life feel empty and uncertain. In "Dover Beach," Arnold shows this spiritual emptiness. He says that human love is the only comfort left in such a broken world.

**A Calm Scene with Hidden Sadness:** At the beginning of the poem, Arnold describes a calm and beautiful night scene. The sea is peaceful, the moon is shining, and the cliffs stand quietly. He writes:

*"The sea is calm tonight."*

Arnold asks his beloved to come to the window and enjoy the sweet night air. But very soon, this calm beauty changes. When Arnold listens carefully, he hears the sound of the waves pulling pebbles back and forth. This sound brings sadness. He calls it:

*"The eternal note of sadness."*

This shows that behind the beauty of nature, there is deep sorrow. In the same way, behind the bright Victorian age, there was fear, doubt, and loss of faith.

**Human Suffering Is Not New:** Arnold then connects his feeling to the past. He remembers the Greek writer Sophocles. Long ago, Sophocles also heard the sound of the sea and thought about human misery. Arnold says that human suffering has always existed. He writes that Sophocles heard the same sound and thought of:

*"The turbid ebb and flow  
Of human misery."*

This shows that pain and sorrow are not new. But in Arnold's time, suffering feels worse because people have lost religious faith.

**The Sea of Faith Is Withdrawing:** The most important image in the poem is the "**Sea of Faith.**" Arnold compares religious faith to a sea that once covered the whole world. In the past, faith was strong and comforting. He says:

***"The Sea of Faith***

***Was once, too, at the full."***

But now, that sea is going away. Faith is no longer strong. Arnold can only hear its sad sound as it moves away from the world. This clearly shows the Victorian crisis of faith. Science, doubt, and modern thinking have weakened religion. As a result, the world feels empty, cold, and unsafe. Arnold describes the world as **"naked."** It means the world has lost spiritual protection.

**A Dark Place:** Arnold then explains what happens when faith disappears. The world may look beautiful, but in reality, it has no true happiness or peace. He says the world has:

***"Neither joy, nor love, nor light,...***

***...nor peace, nor help for pain."***

This shows a spiritual wasteland. People feel lost and confused. Life becomes like a battlefield where people fight without knowing why. Arnold describes it as **"a darkling plain."**

**Love as the Only Consolation:** At the end of the poem, Arnold turns to love. Since religion has failed to give comfort, only human love for each other can help people survive. Arnold speaks directly to his beloved and says:

***"Ah, love, let us be true***

***To one another!"***

Love becomes the only source of truth, peace, and support. Arnold does not say love can solve everything, but he believes it can give emotional strength and comfort in a broken world.

In fine, *"Dover Beach"* clearly presents the Victorian crisis of faith. Arnold shows how religious belief has faded, leaving the world empty and uncertain. Finally, Arnold suggests that love is the only consolation in this modern spiritual wasteland. Thus, the poem is both sad and deeply meaningful.

**OR. Write a critical appreciation of the poem *"Dover Beach."* ★★★**

*"Dover Beach,"* published in 1867, is a famous poem written by Matthew Arnold (1822-1888). It is one of the most important poems of the Victorian age. In this poem, Arnold talks about the loss of religious faith, sadness of modern life, and human suffering. At the same time, he shows that love can give comfort in a confused and broken world. The poem is calm on the surface,

but very serious and thoughtful in meaning. Let us critically appreciate the poem below.

**Central Idea—Loss of Faith and Search for Comfort:** “*Dover Beach*” shows the Victorian crisis of faith. During Arnold’s time, people were losing their belief in religion because of science and new ideas. This loss made life feel empty and uncertain.

At first, the poem describes a peaceful sea and a beautiful night. The poem begins with this line:

***“The sea is calm tonight.”***

But soon, the sound of the waves makes the poet sad. He feels that human life is full of pain. He remembers the Greek writer Sophocles. Long ago, Sophocles also heard the sound of the sea and thought about human misery. Sophocles also heard:

***“The turbid ebb and flow  
Of human misery.”***

This shows that pain and sorrow are not new. But in Arnold’s time, suffering feels worse because people have lost religious faith.

Arnold compares religious faith to a sea. In the past, faith was strong and comforting. But now the **“Sea of Faith”** is going away. Faith is withdrawing and leaving the world bare and unsafe. In such a world, Arnold believes that love is the only support. He asks his beloved to remain true to each other. Love becomes the only hope in a faithless world.

**Imagery and Symbols:** The poem is rich in imagery and symbols. The sea is the most important image. At first, it looks calm and beautiful. But later, its sound becomes sad. It means the world is full of sadness because of the crisis of faith.

The **“Sea of Faith”** is a powerful symbol. It stands for religious belief. Arnold writes:

***“The Sea of Faith  
Was once, too, at the full.”***

Arnold compares religious faith to a sea that once covered the whole world. In the past, faith was strong and comforting. But now, that sea is going away. Faith is no longer strong.

The image of the **“darkling plain”** at the end is also very important. It shows a world full of confusion, fear, and struggle. People are like soldiers fighting at night without knowing why. This symbol clearly shows the spiritual confusion of modern society.

**Form, Meter, Rhyme Scheme:** *"Dover Beach"* is a free-form lyric. It does not follow a regular rhyme scheme. The lines vary in length. It has 4 stanzas of varying length. This irregular form reflects the uncertainty and confusion of the modern world. The rhythm of the poem rises and falls like the waves of the sea.

**Language and Tone:** The language of the poem is simple, clear, and serious. Arnold does not use difficult words. His language is calm but deeply emotional. The tone of the poem changes as it progresses.

At first, the tone is peaceful and gentle. Then it becomes sad and thoughtful. In the end, the tone turns serious and urgent. When Arnold says:

***"Ah, love, let us be true  
To one another!"***

Then, the tone becomes personal and emotional. This direct appeal makes the poem very touching and sincere.

In conclusion, *"Dover Beach"* is a great poem of the Victorian age. Through beautiful imagery, symbols, and simple language, Matthew Arnold shows the loss of faith and spiritual emptiness of modern life. At the same time, he offers love as the only comfort in a troubled world. These make *"Dover Beach"* a timeless and powerful poem.

## **5. Discuss Arnold's treatment of nature in his poems.**

Matthew Arnold (1822-1888) is one of the major poets of the Victorian age. He lived at a time when people were losing religious faith and feeling confused about life. Science and modern life were changing old beliefs. In this situation, Arnold often turns to nature in his poems. Nature is not only beautiful in his poetry. It also reflects human sorrow, faith, loss, and hope. Through poems like *"Dover Beach," "The Scholar-Gipsy,"* and *"Thyrsis,"* Arnold presents nature as a mirror of human life and emotions.

**Nature as a Source of Beauty and Calm:** In many poems, Arnold first presents nature as calm, peaceful, and beautiful. In *"Dover Beach"* (1867), the poem opens with a quiet and lovely picture of the sea:

***"The sea is calm tonight."***

The moonlight, the quiet tide, and the still night create a peaceful mood. Arnold asks his beloved to come to the window and enjoy the sweet night air. This beauty attracts the poet and gives him a moment of comfort. Similarly, in *"The Scholar-Gipsy"* and *"Thyrsis,"* Arnold describes fields, hills, rivers, and the Oxford countryside beautifully. Thus, nature first appears as a place of rest and beauty.

**Nature Showing Human Sadness:** Arnold's nature also shows human pain and sadness. In *"Dover Beach,"* the sound of the waves becomes sad. When Arnold listens carefully, he hears the sound of the waves pulling pebbles back and forth. He calls it:

***"The eternal note of sadness."***

Here, nature is not only beautiful; it shows the pain and sadness of the human world. The sea's sound reminds him that sorrow has always existed, even in ancient times. So, nature becomes a symbol of continuous human misery.

**Nature and Loss of Faith:** One of the most important ideas in Arnold's poetry is the loss of faith. Nature helps him express this idea. Arnold compares religious faith to a sea that once covered the whole world. In the past, faith was strong and comforting. He says:

***"The Sea of Faith  
Was once, too, at the full."***

But now, that sea is withdrawing. Faith is no longer strong. Arnold can only hear its sad sound as it moves away from the world. This clearly shows the Victorian crisis of faith. As a result, the world feels empty, cold, and unsafe.

**Nature as Escape from Modern Life:** In *"The Scholar-Gipsy,"* nature becomes a place of escape. The modern world is full of noise, competition, and restlessness. But the Scholar-Gipsy lives close to nature among the gypsies. He remains free from this confusion. The quiet fields and open air help him keep his mind fresh and peaceful. Nature becomes a place where the soul can rest. Arnold writes:

***"Thou hadst one aim, one business, one desire."***

This line shows that the Scholar-Gipsy has a single purpose in life. Unlike modern people, his mind is not divided. Thus, Arnold shows that nature can save human beings from the disease of modern life.

**Nature and Memory:** In *"Thyrsis,"* nature is closely connected with memory and loss. Arnold uses many natural images like trees, hills, flowers, fields, and the River Thames. He remembers how he and his dead friend Clough enjoyed the peaceful countryside together. But now, everything has changed. He writes:

*"Where are the mowers...?"*

*They all are gone, and thou art gone as well!"*

These lines show how nature itself reminds the poet of the loss of his friend. Nature here becomes a silent witness to human death and suffering. At the same time, it also keeps memories alive.

In fine, Matthew Arnold's treatment of nature is deep and thoughtful. Nature in his poems is not only beautiful scenery. It reflects human sorrow, spiritual loss, memory, and hope. Sometimes nature gives peace; sometimes it shows pain. It helps Arnold express the Victorian crisis of faith and the sadness of modern life.

## **6. Discuss "The Scholar Gipsy" as a pastoral elegy.**

A pastoral elegy is a sad poem that mourns someone's death or loss and uses nature (peaceful countryside) as a background. The word "pastoral" means something about the life of shepherds, fields, and nature. So, in a pastoral elegy, the poet uses natural beauty and the rural setting to express deep sorrow or loss. Some famous pastoral elegies are John Milton's *"Lycidas"* and P. B. Shelley's *"Adonais."*

### **"The Scholar Gipsy" as a Pastoral Elegy**

Matthew Arnold's (1822-1888) *"The Scholar Gipsy"* (1853) is also a pastoral elegy, though it is a little different. In this poem, the poet is not mourning a clear death, but he is sad about the loss of hope, purity, and peace in modern life. The poet tells the story of the Scholar Gipsy, a poor Oxford student who left his studies to live among the gipsies. Unlike modern people, the Scholar Gipsy was full of hope, peace, and purity. Arnold uses the form of a pastoral elegy to express his sadness about modern life.

**Pastoral Scenes:** The poem is full of beautiful natural scenes. Arnold describes the fields, hills, flowers, and rivers of the Oxford countryside. The speaker watches the shepherd and reapers working in the field. He then tells the shepherd that he will remain out there until sunset. He will enjoy the scenery and study the towers of Oxford. The poet writes:

*“Through the thick corn the scarlet poppies peep...”*

So, there are shepherds, sheep, cornfields, poppies, and wildflowers. It gives us a picture of the peaceful countryside, which is the style of a pastoral elegy.

**Mourning the Modern Life:** We find a sad tone in this poem. Arnold is mourning the modern world. Because the modern world is full of confusion, doubt, and tiredness. The poet says that modern people do not have one clear aim. They are always changing their thoughts and desires. He writes,

*“Each strives, nor knows for what he strives.”*

This means people try many things, but they do not know what they really want. Their hearts are weak, and they do not have strong beliefs. So, in this pastoral elegy, the poet is not crying for one person, but for the loss of a better way of living.

**The Scholar Gipsy—A Symbol of Lost Value:** The Scholar Gipsy was completely different from the modern people. He left Oxford University to live among the gipsies. His goal was to learn their art or skill. He wanted to find peace and deep knowledge, away from the worries and doubts of modern life. He was full of hope and clear purpose. The poet says:

*“Thou hadst one aim, one business, one desire.”*

So, the Scholar Gipsy becomes a symbol of the lost value of modern people. He is what modern people have lost: hope, peace, purpose, and deep knowledge.

**Immortality and Hope:** Like a pastoral elegy, this poem ends with immortality and hope. The poet makes the Scholar Gipsy immortal. He believes the Scholar Gipsy is not dead, though his story is hundreds of years old. The poet imagines he is still wandering in the fields. He is never growing old, never tired, and full of strength. The poet imagines him as someone who is—

*“Waiting for the spark from heaven to fall.”*

This means he is finding peace and deep knowledge. The poet wishes to be like the Scholar Gipsy. He finally accepts the loss and hopes for a better life.

In conclusion, “The Scholar Gipsy” is a pastoral elegy, not in the usual way of mourning a death, but in a deeper, symbolic way. Arnold uses the beauty of nature and countryside to mourn the loss of hope, faith, and unity in modern life. The Scholar Gipsy becomes a symbol of a pure, spiritual life that the poet feels we no longer have.

## 7. Discuss Arnold's poetry as a criticism of life.

Matthew Arnold (1822-1888) first described poetry as the "criticism of life" in his 1880 essay *The Study of Poetry*. It means poetry should teach us about real life, truth, and human problems. Poetry should help us understand the meaning of life and how to live with hope and values.

Arnold's poems "*Thyrsis*," "*Dover Beach*," and "*The Scholar Gipsy*" show criticism of life. They teach us about the problems of modern life. Through these poems, Arnold gives us advice to live with love, purity, hope, and faith.

**"Dover Beach" - Loss of Faith in Modern Life:** In "*Dover Beach*" (1867), Arnold shows the sad condition of modern people. He looks at the calm sea but hears the **"eternal note of sadness."** He says that in the past, people had strong faith. But now the sea of faith is gone. People feel lonely and lost. Arnold writes:

**"The Sea of Faith  
Was once, too, at the full..."**

He shows that modern life has no joy, peace, or faith in God. People live in confusion and fear. He shows this using a serious image, where the ignorant armies are fighting against each other in the darkness. They do not know why or against whom they are fighting. In the end, Arnold suggests that love is the only hope in a world full of pain. We must be true to each other.

**"The Scholar Gipsy" - Search for Purity and Peace:** In "*The Scholar Gipsy*" (1853), Arnold shows the story of an Oxford student. He left Oxford to live among the gipsies. He wanted to find peace, purity, and deep knowledge by living in close contact with nature. Arnold compares the peaceful life of the scholar with the restless and tired modern people. He says modern people live with confusion, doubts, and worries. He writes,

**"Each strives, nor knows for what he strives."**

This means people try many things, but they do not know what they really want. So, Arnold criticises modern life for being busy, restless, and without purpose. He shows the scholar's life as an example of peace, purity, and a search for deep knowledge.

**"Thyrsis" - Loss, Memory, and Hope:** "*Thyrsis*" (1865) is an elegy to mourn the death of Arnold's friend, Arthur Hugh Clough. In this poem, Arnold remembers his friend and the beautiful Oxford countryside they enjoyed together. They enjoyed hearing sheep bells and

watching mowers cutting grass. But now, everything has changed. He writes:

*"Where are the mowers...?"*

*They all are gone, and thou art gone as well!"*

But even in sadness, Arnold finds hope in the elm tree on the hill. The poet and his friend used to watch the elm tree together. Though his friend is gone, the tree is still there. So, the tree becomes the symbol of both memory and hope. The poet feels that their dreams of finding peace and truth are still alive, like the elm tree. So, Arnold teaches us to hold on to hope, even in sorrow.

In conclusion, Matthew Arnold's poetry truly acts as "criticism of life." He shows us the loss of faith, the problems of modern life, and the need for spiritual hope. He uses nature and simple life to teach us to find peace. He teaches us to find truth and purpose in life. Arnold helps us to understand that even in a restless world, we can live with love, hope, faith, and spiritual strength.

**8. 'Robert Browning has a unique insight into human psychology.' Do you agree? Give reasons for your answer. ★★★**

**Or, comment on how Browning reveals a deep knowledge of the psychology of men and women.**

**Or, "The poetry of Robert Browning reveals a deep knowledge of the psychology of men and women". Discuss.**

**Or, "Browning's poems are a psychological study of characters."**

Robert Browning (1812-1889) is a famous Victorian poet. He is best known for writing dramatic monologues. In these poems, a single speaker speaks and tells us about their thoughts and feelings. Through their words, Browning shows us how people think, feel, love, hate, and act. His poems are like a psychological study of real human beings. He deeply understands the minds of both men and women, and he shows this in his poetry.

**Psychological Study of Characters:** Browning does not describe what a person looks like. Instead, he gives us insight into their psychology (mind). In his poems, the speaker may say one thing, but we often understand something more. Browning uses simple talk to reveal hidden feelings like pride, fear, jealousy, regret, and love. The speakers often reveal their true nature without knowing it.

**“My Last Duchess” - A Study of Male Pride and Jealousy:** In this poem, the Duke of Ferrara speaks to a visitor. While talking, he shows a painting of his last Duchess (his dead wife). He talks about her smiling too much at everyone. Slowly, we understand that the duke is proud, jealous, cruel, and controlling. He says:

*“I gave commands;  
Then all smiles stopped together.”*

This means he may have killed his wife. The poem shows his controlling nature. The Duke thinks he is perfect, but we can see his cruel and selfish mind. Browning shows us the psychology of a man who wants total control.

**“Fra Lippo Lippi” - A Study of Conflict Between Flesh and Soul:** Fra Lippo is a painter and a monk. He talks to some nightguards and tells them about his life. He says he likes to enjoy life. He meets secretly with ladies. He wants to paint real human bodies, but the Church wants him to paint only holy things. He says:

*“Can’t I take breath and try to add life’s flash.”*

This shows his inner struggle between body and soul, art and religion. He loves life and beauty, but he is trapped in monastic rules. Browning shows a man who feels divided inside.

**“The Last Ride Together” - A Study of Acceptance and Hope:** In this poem, a rejected lover speaks. His beloved does not love him back. He accepts that his love has failed. But instead of feeling hopeless, he becomes grateful. He asks for only one thing—a final ride with his beloved. He says:

*“Your leave for one last ride with me.”*

This shows his optimism and peaceful acceptance of failure. Through this monologue, we understand how he deals with pain, love, and hope. This poem is full of positive psychological strength.

**“Andrea del Sarto” - A Study of Weakness and Lost Dreams:** Andrea is a painter who feels he could have done better in life. He blames his own weakness and his wife, Lucrezia. He says people should try to do more than what they can easily reach.

*“Ah, but a man’s reach should exceed his grasp,  
Or what’s a heaven for?”*

This line reveals how Andrea wanted more in life but could not reach it. Browning shows us a man who is talented but emotionally broken. This is a perfect study of a person's inner failure.

**Understanding of Women:** Though most of Browning's speakers are men, he also shows the silent female characters very clearly. In "My Last Duchess," we learn that the Duchess was kind and innocent. She found happiness in simple things. In "The Last Ride Together," the woman is quiet, but her presence gives deep meaning to the speaker's life. Andrea's wife, Lucrezia, is careless. She doesn't care about her husband's happiness or success.

In conclusion, Robert Browning is a master of showing the psychology of people through their own words. He never directly tells us what they are like. Instead, he lets them speak, and through their speech, we understand their mind. His poems are like windows into the human soul. So, we can truly say: Browning's poetry is a deep psychological study of men and women.

## **9. How does Robert Browning utilize dramatic monologue as a narrative device to reveal the inner thoughts, emotions, and motivations of his characters?**

**Or, discuss Browning as a writer of dramatic monologue.**

A dramatic monologue is a type of poem where a single speaker speaks to a silent listener. The poem is like a short speech, but we only hear the speaker's side. The speaker shares his thoughts, feelings, and past actions. But often, we also understand things that the speaker does not say directly. In this way, a dramatic monologue shows the personality and psychology of the speaker.

Robert Browning (1812-1889) is one of the best poets of dramatic monologue in English literature. His monologues are full of deep feelings and provide a deep psychology of the speakers. His speakers are real people from history or art, and each has a special story to tell. Let us now look at how Browning uses dramatic monologue in his major poems.

**"My Last Duchess":** In this dramatic monologue, the Duke of Ferrara is speaking to a guest who has come to arrange his new marriage. While talking, he shows a painting of his last Duchess (his dead wife). He talks about her smiling too much at everyone. Slowly, we understand that the duke is proud, jealous, cruel, and controlling. He says:

*"I gave commands;  
Then all smiles stopped together."*

This means he may have killed his wife. The poem shows his controlling nature, though he never says it clearly. The silent listener here is the guest. The poem is a perfect example of a dramatic monologue because it reveals the duke's mind through his speech.

**"Fra Lippo Lippi":** In this poem, a real historical painter, Fra Lippo, speaks to some nightguards. He talks freely about his life, the Church, and art. Though he is also a monk, he says he likes to enjoy life. He meets secretly with ladies. From his speech, we learn that the Church wants him to paint only religious pictures. But he wants to paint real people and real life. He says:

***"Can't I take breath and try to add life's flash."***

The poem is lively and dramatic. Through his talk, we see his conflict with religion, love for life, and artistic struggle. The monologue shows his inner thoughts and questions about the purpose of art.

**"The Last Ride Together":** In this poem, a rejected lover speaks. His beloved does not love him back. He accepts that his love has failed. But instead of feeling hopeless, he becomes grateful. He asks for only one thing—a final ride with his beloved. He says:

***"Your leave for one last ride with me."***

This shows his optimism and peaceful acceptance of failure. Through this monologue, we understand how he deals with pain, love, and hope. There is no listener in the poem, but it feels like he is talking to himself or to the reader.

**"Andrea del Sarto":** This is another poem about a real-life artist. Andrea speaks to his wife, Lucrezia. He talks about how he could not become a great painter like others because of personal weakness and emotional pain. He says people should try to do more than what they can easily reach.

***"Ah, but a man's reach should exceed his grasp,  
Or what's a heaven for?"***

This line reveals how Andrea wanted more in life but could not reach it. The monologue shows his failure, sadness, and lost dreams. His quiet, thoughtful voice makes the reader feel his deep pain.

In conclusion, Robert Browning uses the dramatic monologue to bring his characters to life. Each speaker is different—some are proud, some are weak, some are hopeful. But all are very

real and human. Through their words, Browning shows us their minds, emotions, and conflicts. The listener may be silent, but the speaker's voice is powerful. So, we can say Browning is truly a master of dramatic monologue, and his poems still touch readers with their drama and depth.

#### **10. Discuss Browning's attitude to art and life as revealed in his poems. ★★★**

Robert Browning (1812–1889) was a great Victorian poet. He was most prominent for his dramatic monologues. Browning's characters are real human beings with emotions, failures, pride, and desires. Browning believes true art should be full of life and represent real human feelings, desire, and ambition. Here we will discuss Browning's attitude to art and life with reference to his famous poems.

**Life and Art Need Passion:** Robert Browning's "*Andrea del Sarto*" (1855) is about a talented but unsuccessful painter, Andrea. In this poem, Andrea talks to his wife, Lucrezia, and shares his sadness, regrets, and ideas about life. Through his words, we find a deep philosophy of life about success, failure, love, and human weakness.

Andrea's paintings are flawless. But he feels something is missing in his art. His paintings have no soul or deep feeling. He says other artists like Rafael and Michelangelo make mistakes, but their work has more life. Andrea believes real greatness comes from deep feeling, not just skill. Andrea thinks people should try to do more than what they can easily reach. Here, he says one of the most famous lines of this poem:

***"A man's reach should exceed his grasp,  
Or what's a heaven for?"***

Here, Andrea means that people should always try for something higher, even if they cannot reach it. People should always try and never give up.

Andrea is sad. He feels that he gave up a life of great potential for love, for his Lucrezia. He says that he had the skill to do great things, but not the inspiration. He thinks some people can do great things but do not (like him), and others want to but cannot. So, Browning is saying that life is not only about talent. It is about desire, passion, and trying to reach higher goals.

**Art as Pride and Power:** In "*My Last Duchess*" (1842), Browning shows the pride and cruelty of the Duke of Ferrara. In this poem, the beautiful painting of the duke's late wife becomes a symbol of power and control. He proudly points to the portrait of his dead wife and says,

***"That's my last Duchess painted on the wall."***

Only the Duke decides who will see the painting. The Duchess is no longer a living woman; she is only an object. Later, we understand that the Duke is a jealous murderer. He killed his wife because she was cheerful and smiled with everyone. He reveals,

***"I gave commands;  
Then all smiles stopped together."***

For the Duke, art is a tool of pride and power. Browning clearly shows that such an attitude is cruel and dangerous.

**Art Should Portray Real Life:** In *"Fra Lippo Lippi"* (1855), Browning presents his most positive idea of art. Fra Lippo is a painter and a monk. Though he is a monk, he says he likes to enjoy life. He meets secretly with ladies. From his speech, we learn that the Church wants him to paint only religious pictures. But he wants to paint real people and real life. He says:

***"Can't I take breath and try to add life's flash...?"***

He believes that art should show real life, real people, and real emotions. He believes that God created the world beautifully, so painting life is not sinful. Browning suggests that art should come from living fully. Real experience makes art strong and meaningful.

In fine, Browning presents a clear philosophy about art and life in his famous poems. He dislikes art that is empty, proud, or separated from real life. He also dislikes a life without ambition. Browning believes that great art is possible only when life is lived deeply, with struggle, feeling, and courage.

## **11. Evaluate G. M. Hopkins as a religious poet.**

**Or, trace the devotional elements in Hopkins's poetry. ★★★**

Gerard Manley Hopkins (1844–1889) was a deeply religious poet and a Jesuit priest. His religious feelings are present in almost all his poems. We find God's glory, the beauty of creation, and human suffering in his poems. His poems show how something beautiful in nature can make us think about God. Let us trace out the religious elements in Hopkins's poetry.

**God in Nature:** Hopkins believed that nature is a mirror of God's glory. In *"Pied Beauty"* (written in 1877), he praises God for the variety and colours in nature. He begins the poem with:

***“Glory be to God for dappled things —”***

He praises God for creating the sky with mixed colours, spotted cows, and the dots on swimming trout (a kind of fish). He also praises the red-brown fallen chestnuts and the beautiful wings of finches. He sees beauty in farmlands. He even praises the tools and clothes used in different trades. Hopkins shows that both good and bad, bright and dark, are part of God’s beautiful creation. ***“Swift, slow; sweet, sour; adazzle, dim”*** are all God’s creation. For Hopkins, even small and ordinary things in nature are signs of God’s presence.

**The Windhover:** In *“The Windhover”* (1887), Hopkins sees a falcon flying in the sky. He describes the falcon’s beauty and power as it flies. It is riding the wind. It dives, glides, and turns beautifully in the air. The poet depicts it as the morning’s favorite and the prince of daylight.

***“...Morning's minion, kingdom of daylight's dauphin...”***

Hopkins sees the majesty of God’s creation in the beauty of the bird. In this poem, Hopkins shows how something beautiful in nature can make us think about God.

**Suffering and God’s Mercy:** Hopkins also writes about suffering and God’s mercy. In *“Felix Randal”* (written in 1880), he writes about a blacksmith, Felix, who becomes sick and dies. At first, Felix was angry. But later, he found peace through God’s forgiveness and blessings. Hopkins writes:

***“My tongue had taught thee comfort...”***

Here, Hopkins shows God’s love and comfort for people during sickness and death. The poem teaches that God is with people even in their suffering.

**Death:** The theme of death is deeply connected to religion. Hopkins’s *“Spring and Fall”* (1918) is about death. In this poem, the child Margaret cries when she sees leaves falling. Hopkins says:

***“It is the blight man was born for,  
It is Margaret you mourn for.”***

Like the falling leaves, everything in nature, including humans, must die. We also find death in *“Felix Randal.”* Felix was a young man and full of energy. He was a ***“big-boned and hardy-handsome”*** man. But he became ill, and death suddenly came for him. Hopkins shows that

human life is full of changes, sorrows, and death, but these are part of God's plan for humans.

**Praise and Worship:** Hopkins's poems are often prayers of praise and worship. His poems start or end with praising God. For example, in "*Pied Beauty*," the poem begins with:

*"Glory be to God..."*

And ends with: **"Praise him."** This shows Hopkins's desire to thank God for everything, big or small, beautiful or strange.

In conclusion, Hopkins's poems are full of religious feelings and deep faith in God. He sees God's glory in nature, in suffering, and in human life. His poems teach us to find God's presence in small things and to praise Him always. His poems are truly deeply religious.

## **12. Q. Discuss "Felix Randal" as a religious poem.**

**Or, what effect does Felix Randal's death have upon the speaker? Explain.**

"Felix Randal," written in 1880, is a religious poem written by Gerard Manley Hopkins (1844-1889). In this poem, the speaker is a priest. He remembers Felix Randal, a young farrier, who has died after a long illness. The poem shows the priest's religious duty, his sympathy for a suffering man, and his faith in God. Felix's death deeply affects the speaker and makes him think about sickness, human love, and God's grace.

**A Strong, Young Man Dies:** Felix Randal is shown as a strong and hardworking man. He is a farrier who makes horseshoes. In the past, he was healthy and powerful. The speaker says he was:

*"Big-boned and hardy-handsome."*

He worked at the forge and handled heavy horses. This shows his physical strength and active life. It makes Felix's sickness and death more painful for the speaker. He feels sad because such a powerful man has been destroyed by illness. He expresses his shock and sorrow in the very opening line:

*"Felix Randal the farrier, O is he dead then?"*

**Sickness and Human Weakness:** Felix Randal's sickness is long and painful. The speaker says,

***“Sickness broke him. Impatient, he cursed at first, but mended...”***

At first, Felix becomes impatient and angry. He even curses his suffering. This shows human weakness. But later, he becomes calm and accepts his condition. This change is important in a religious poem. Felix slowly moves from anger to patience. Through sickness, he becomes closer to God. This idea of suffering leading to spiritual growth is deeply religious.

**The Priest's Religious Duty:** The speaker is a priest, and he visits Felix as part of his duty. He gives Felix the last rites and comforts him. He brings *“reprieve and ransom,”* which means spiritual relief and salvation. This shows the religious role of the priest. He is not only doing his duty but also caring deeply for Felix's soul. Religion here is shown as comfort during pain and death.

**Growth of Love and Sympathy:** As the priest watches Felix suffer, a deep emotional bond grows between them. The priest says,

***“This seeing the sick endears them to us.”***

This means caring for the sick creates love. The priest comforts Felix with words and touch. Felix's tears touch the priest's heart. He even calls him *“child.”* It shows deep affection. Felix's death affects the priest strongly. Religion here is not cold or distant. It is full of human love, pity, and kindness.

**Faith in God and Acceptance of Death:** Although the priest is sad, he accepts Felix's death as God's will. He says,

***“Ah well, God rest him all road ever he offended!”***

This shows religious faith. The priest believes that Felix is now at peace. Death is not the end but a rest given by God. The poem teaches that through faith, death becomes meaningful. The priest finds comfort in believing that Felix's suffering has ended and his soul is safe with God.

To sum up, *“Felix Randal”* is a deeply religious poem because it shows faith, duty, suffering, and love. Felix's death has a strong effect on the speaker. It fills him with sadness but also with spiritual understanding. Through sickness and death, both Felix and the priest grow closer to God. The poem teaches that religion brings comfort, love, and hope even in the face of death.

**13. How does Hopkins combine the themes of nature and religion in his poems?**

### Or, discuss Hopkins's appreciation of nature. ★★★

Gerard Manley Hopkins (1844–1889) was a deeply religious poet and also a great lover of nature. He was a Jesuit priest. He praised God and His creation in his poems. In his poetry, nature and religion are closely connected. Hopkins does not describe nature only for its beauty. He sees nature as a sign of God's presence and power. Through birds, colours, seasons, and ordinary things, he shows how nature helps us understand God.

**Nature as God's Creation:** Hopkins believes that nature is created by God. Nature shows God's glory. In *"Pied Beauty"* (written in 1877), he praises God for all kinds of natural objects. He thanks God for **"dappled things,"** which means things with mixed colours and patterns.

**"Glory be to God for dappled things –"**

He talks about the sky with two colours, spotted cows, swimming trout (fish), fallen chestnuts, and the wings of finches. All these natural objects show variety and beauty. Hopkins believes that every small thing in nature is a gift from God. By praising nature, he is actually praising God.

**Variety and Beauty in Nature:** Hopkins especially loves variety in nature. He does not praise only beautiful or perfect things. He also praises strange and uneven things. In *"Pied Beauty,"* he praises,

**"Swift, slow; sweet, sour; adazzle, dim."**

This shows that both good and bad, bright and dark, fast and slow, are part of God's creation. Hopkins teaches that God's beauty can be seen in all kinds of natural things. Nature, with all its differences, shows the greatness of God's creative power.

**Nature Leading to Religious Feeling:** In *"The Windhover"* (written in 1877), Hopkins describes a falcon flying in the morning sky. He watches the bird dive, glide, and turn in the air. He describes the bird as the morning's favorite and the prince of daylight.

**"...Morning's minion, kingdom of daylight's dauphin..."**

The beauty and power of the bird fill him with joy. This natural sight leads him to think about Christ. The bird becomes a sign of God's glory. In this poem, a simple natural scene turns into a deep religious experience.

**Nature and Human Life:** Hopkins also connects nature with human life and religion. In *"Spring and Fall"* (1880), a young child cries when she sees leaves falling from trees. The falling leaves are part of nature. But they also remind the poet of human life and death. Just as leaves fall, humans also must die one day. As he writes:

***"It is the blight man was born for."***

So, the natural scene of falling leaves shows that sorrow, change, and death are part of God's plan for human beings.

**Nature and Suffering:** In *"Felix Randal"* (1880), Hopkins shows nature and religion through human life and work. Felix was a farrier who worked with horses. Horses and hard work are part of everyday life and nature. When Felix becomes sick and dies, the poet shows how suffering brings him closer to God. The speaker, who is a priest, prays for Felix:

***"God rest him all road ever he offended!"***

In conclusion, Hopkins beautifully combines nature and religion in his poems. He sees nature as a clear sign of God's glory, power, and love. Through birds, colours, seasons, and human life, he shows that God is present everywhere. His appreciation of nature is deeply religious. His poems teach us to see God in the small and ordinary things around us and to praise Him always.