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The Study of the Child  
in  
The Romantic Poets:- Blake, Wordsworth, and Thompson.

by  
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THE ROMANTIC FORMS: -- BLAKE, WORDSWORTH, AND THOMPSON.

IN

THE STUDY OF THE CHILD

**Introduction.**

INTRODUCTION.

Survey of treatment of the Child in Ancient Literature  
and in the literature of the sixteenth, seventeenth,  
and eighteenth centuries.

The Bible.	(
Chaucer:	
The Pilgrim's Tale.	(
Shakespeare:	
The Winter's Tale.	(
Hecbeth.	
King John.	
Richard III.	(
( William )	
Augsburg.	
Lark.	

Our age has been called the Age of Children. Advancing civilization has brought us to this century which adds to the laurels of its many inventors and discoverers one which is most tender, most beautiful, that of having produced men who are capable of interpreting and revealing the child. If it be true that literature reflects the spirit, thoughts, emotions, aspirations, not only of the writer but also of his times, there is much truth in the above saying. Literature is the history of humanity's soul; as its soul is so are its literary productions, and never before has so much been written for and about children. Just as some great artists have succeeded in immortalizing the traits of beautiful children on canvas, so some of the great English poets have been able to reveal the poetic wealth in the child; and this sympathetic portrayal is the "motive" of their mystic songs of childhood.

The inventive powers of nations have turned out exquisite toys to amuse their children, and these are stamped by the individual characteristics of each; the American child has his little trinket, the French child, his doll, a soldier or a "Grande demoeselle"; the German child, his pretty home-like play-houses; but whatever may be the reason, is it through an



every word in it is true.  
Love! he knows no part, he enters at an eternal present; the  
known; his looks are signs of peace; his brow is clear-  
soul dwells long thoughts of a new day where sorrows are un-  
to born of bliss unknown to the world; each morning his little  
simple presence of a soul. He is innocent, and his pure joy  
glow of love; without guile of knavery; the serene yet  
eyes, and you there behold without cloud of suspicion, without  
become some day the glory and its strength. Look into his  
he is humbly, a priceless treasure, and he is destined to  
itself; in him are the germs of future greatness and goodness;  
the greater reveals himself: He is hope, hope of heaven  
He is one of those colors of that divine prism through which  
"God thought of you, so I am here."

a thought of God:-

How what is a child? One poet has defined the child as

appreciation of readers.

to the world of bringing the child to "his own" in the  
out and animated its poetry, contributing in no small degree  
greatly understood by other nations. This love has flowed  
retained a great love of childhood in spontaneous songs not  
books for and about children. The English spirit has always  
juvenile works, yet English literature is especially rich in  
children! Although other countries may boast of some  
provided not playthings but books for the amusement of their  
excessive love of out-of-doors sports; that the English have

O child loved by God himself, blessed by Him while yet on earth! In your eyes is mirrored the purity of heaven, for they seem to reflect the celestial dwelling whence you came.

O happy age, so easily influenced, so sweet to look at, so intensely interesting to study; the depth of your soul has not yet been sounded; your guileless and unsophisticated ways and sayings can not be understood even by the keenest psychologist, much less by the novelist who attempts to create your character out of his own imagination, making you act at times like grown-up men and women. But the poet whose soul is akin to yours, who is simple, who like you believes in God and love, in beauty and truth, can understand you, he can write about you and for you. You can be and have been the fountain source whence he will drink and then give to the world that which he has imbibed.

The beginnings of the world's written history show that always the child has held a sacred place. In the Bible, he plays a role exquisite and divine: young Samuel is made the messenger of God Almighty to the High Priest, Heli. Racine, the great French tragedian, has immortalized the infant King Joad who escapes the envenomed hatred of Athalia and receives the royal diadem on his infant forehead from the hand of Jojada. In the Sacred Gospels, where could be found a more sublime picture than that of the Child Christ sitting among



that these men can be tender-hearted and that women are of  
 of our nature, it seems to bring into prominence the fact  
 of life, it is merely as a contrast. If they are introduced  
 action. Then children are occasionally brought on the stage  
 emotion which has looked to the ends of nature for help-  
 who has given us the story of Hector's infant son, or other  
 to have had an intuitive knowledge of all types of humanity.  
 It is except Homer, the only poet who, like Shakespeare, seems  
 are not of central interest in the works of ancient literature.  
 immediate relations, as a result of nature's law, but they  
 Children were always a source of interest to their

rights.

until they have come into the possession of their inalienable  
 their lot, like that of women, has been improved and elevated  
 notion of ambition and duty but since the coming of Christ,  
 ones. Before, they were tolerated, often restricted to the  
 changed the attitude of this world towards the little  
 "Gutter little children to come into me and forbid them not"  
 the Divine Physician! He it was who by the fountaining words,  
 young daughter of Galilee brought to life at the command of  
 of edifying silence. Again what a charming picture in the  
 pen are here inadequate. To give the scene the humble tribute  
 the Doctors and astonish them by his wisdom. Brush and