

In their elegiacal thought the two poems are also very different. In *Memoriam* is just the free natural outburst of Tennyson's emotion. There is nothing strained or overwrought, but all flows forth as the expression of a noble, sorrowing soul. *Adonais*, on the contrary, is highly wrought, a wonderful flight of fancy. Indeed, it is so highly refined that we feel that it is artificial. Of course, in contrasting the two poems, we must remember the characters of the two writers. Shelley was a creature of fancy and air and rainbow, so his natural expression was in this highly fanciful thought. But Tennyson was calm and self-possessed, so that it would be unnatural for him to give any other expression to his feeling than that of "*In Memoriam*."

Furthermore, the friendships were different. Two men so different could not love in the same way. There are as many different kinds of love as there are people in the world. We can hardly suppose, either, that the friendship between Keats and Shelley was so intimate and so entirely sympathetic as was that of Tennyson and Arthur Hallam. Such was the love between Tennyson and his friend, that only his own perfect expression of it, is at all adequate to depict it.

Moreover, the character of *Adonais* is affected by Shelley's feelings toward the persecutors and murderers of his friend, whereas Tennyson had no bitter memories to rankle in his breast. There could be no bitterness therefore in *In Memoriam* such as one sees in *Adonais*.

The elegy *Adonais* remains an elegy to the end. The poet mourns for his friend throughout the poem, and the death is its central thought. But in *In Memoriam*, though the thought starts from the sorrow over Arthur's death, yet it broadens in an ever-widening angle until it comes out into universal truth, and the poet loses himself and his grief in man and man's sorrow. When we have read *In Memoriam* through we remember that it started as a lament for Arthur Hallam, but only vaguely, for we have been swept forward into the grander themes of truth and life. Rising from *Adonais* on the other hand, we are pleased with the wonderful journey we have taken into fancy-land, and are half afraid that a human movement may dissipate the rainbow and cloud creations. Yet we have not received any strong spiritual benefit or any ethical stimulation.