



**RESEARCH PAPER**

**Autobiographical Element in the Form of Nostalgia in Eliot's Post-Migration Poetic Work: Four Quartets**

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**ABSTRACT**

The study is conducted to explore the autobiographical element found in Eliot's poetry in the form of nostalgia. The paper focuses on relevant verses of selected poems along with the biography of T.S. Eliot to examine the aspects of Nostalgia in his poetry. These aspects include "Restorative nostalgia and Reflective" nostalgia. The aspects of nostalgia, that are to be studied in this academic contribution, have been adopted from Boym, Svetlana (2001) "The Future of Nostalgia", as a theory for the study. Firstly the selected poems are analysed, through contextual frame of data analysis, and then the aspects of nostalgia are deducted. The detailed study of the sample enabled the researcher to conclude that almost all the features of restorative and reflective nostalgia are present in his poetry in different moods, and the poet keeps on shifting from restorative to reflective and vice versa.

**KEYWORDS**      Autobiographical, Modern, Nostalgia, Past Memory, Poetry/Poem, Reflective, Restorative, T.S. Eliot

**Introduction**

This study discusses poet's biography and selected work to explore the biographical expressions in his poetry in the form of nostalgia. Thomas Stearns Eliot was a British critic, publisher, essayist, and one of the most esteemed poets of English in the 20th century. Eliot was born in the US as his forefathers migrated from the UK. Elliot against the will of his family moved back to England and got the British nationality in 1927. He was awarded with Nobel Prize for Literature in 1948. Although Eliot is modernist, he sees the world going strayed by forgetting the lessons that history taught man. Elliot is particular about his home, either new or old, as he speaks in the following line of Gerontion 'In depraved May, dogwood and chestnut, flowering Juda'. Flowering Judas is a reference to American vegetation which Elliot longs for.

Nostalgia is the Greek word that consists of two parts Nostos and Algos. The former means as return home and latter means longing. Svetlana defined nostalgia as the longing for home, the home which either exists no more or never existed before (Boym, 2001). The aspects of nostalgia that shall be studied in this work are restorative nostalgia and reflective nostalgia taken from Boym's book 'The future of Nostalgia'. This actually deals with the variety of attitudes and orientations towards past. Boym herself was the Russian immigrant who moved to America and registered her experiences and emotions of nostalgia in her book. This difference in the two forms of nostalgia determines that the memories of those happy days of the past will evoke either the feelings of joy or that of sadness. It bridges the present self to certain parts and pieces of the past.

Qualitative mode of inquiry has been employed. Sampling is purposive, only relevant verses of selected poems are studied in this paper. The frame of analysis is contextual which includes the political, social, cultural and historical backgrounds of the text production. The objectives include the exploration of the autobiographical expressions that reflect the different nostalgic forms reflective and restorative used in the poetry of T.S Eliot.

### **Literature Review**

Many critics and scholars have evaluated poetic works of the T.S Eliot. The available criticism on his work in literature is huge. Through the review of literature, a number of aspects of his biography and poetic works have been set systematically to derive a space in current study.

Writing the biography of immigrant poet Eliot, the critic (Crawford,2015), writes about this American British poet that he found it very difficult to get his poems published. There held a long debate across the world regarding Eliot's Antisemitic views. His poetry is though misread most of the times yet there are poems which present a sense of anti-Semitism. Such poems include *Gerontion*, *A Cooking Egg*, *Burbank*, *Sweenay* among the *Nightingales*. In this regard Anthony Julius writes that he believes Eliot's intention was to exploit the notion and narrative of antisemitism through his poetry, which he did very skillfully (Julius,2003)

Reading Elliot is industrious, in order to get hold on the complete meaningfulness and coherence of the fragments crafted by him in the poetry. The essence of philosophy and his religious faith is evident from his poetry. Elliot believes in the power of knowledge and wisdom along with feeling in poetry (Edgar,2015). Eliot's poetry survived despite the fact that time and literary tides have carried him up and down, but it hardly mattered (Vianu,2010). Vianu writes in his book 'An Author for all Reasons' about T.S Eliot that there are several reasons for the survival of his poetry one of these includes a mysterious reason that is his crab like backward movement. His mental responsiveness develops gradually from introversion to extroversion.

Thomas Stearns Eliot is an urban poet (Meitel, 2012). The themes and images used by him in his poetry deals largely with the uneasiness and depression of modern lifestyles and civilization. The gradual growth and steady progress of his urban temperament has been clearly expressed in his poetry. Eliot in his essay 'Religion and Literature' (1935) lament the situation of the modern readers who lack the ability and capacity to properly read and compare two different views regarding knowledge and experience of life. It seems that they are no more able to acquire knowledge of life from the life stories of other people through literature for they have lost religious and ethical values. Eliot believed that a literary piece of work cannot be viewed and valued duly without taking religion and moral values into consideration. Eliot puts forth in his essay that it is irrational to secularize religion (Eliot, 1935). His Anglo Catholic faith did affect his poetry especially his religious poetry like 'Ash Wednesday' and 'Journey of Magic' in 1927 and 1930 respectively. It was the time of his baptism, converting to Anglo Catholicism. Four Quartets proved to be another example of his post conversion faith and belief (Bell&Freer, 2016).

Eliot is a lyrical poet, the use of time and space is different and interesting in his poetry (Nichols, 2009). The interior spaces in his poetry signify the inner psyche of his character. One can notice a continuous pull between home and abroad in his poem. The issue and tension of domestic and foreign relates to his own life, for American Eliot led most of his life in the United Kingdom.

Bedcarre (2012) writes that understanding Eliot is not easy because he is not a conventional modernist, for it is generally considered that a modernist go away from the past, while contrary to the conception Eliot go towards the past. He embraced modernity but not at the cost of history culture and religion. Barzinji (2013) has discussed modern literature and Eliot's role in it. Eliot most of the time in his writing and particularly in poetry, puts forth the importance of the past as an essential constituent of the present. In this context we see that Eliot never neglected the contribution of the great historic literary figures like Dante and Homer. Eliot used certain techniques to produce something new by the fusion of old and new i.e classic and modern.

McIntire (2013) mentions that though Eliot writes every now and then of memory yet unlike other modernist poets we do not find in his work the kind of sentimental longing for the past that derives memory to nostalgia. But the nostalgic mode is not thoroughly absent in his poetry. As in his earlier poetry like the *Waste Land*, a contest between the longing for the past and recentness is evident.

To study nostalgia in literature it is of utmost importance to trace the origin of the terms and the development of studies on it, along with its implications and functions. Different fields of social and applied sciences for instance psychology, sociology, consumption research and psychoanalysis have defined nostalgia differently. In order to trace the history of nostalgia we have to go back into ancient Greek history when Homer narrates *Odysseus*, his epic tale. The idea of returning kept *Odysseus* going and the psychological pains he had gone through in the process are called 'algos' in Greek. Therefore, the early definition of nostalgia was homesickness or a psychological suffering that a person experiences in the desire to return to his homeland. The term nostalgia was registered in the academic context for the first time in 1688 by a Swiss physician Hofer as a mental ailment. Whereas the modern concept of nostalgia is somewhat different and comparatively positive. It's an affection for some lost place or people and their happy memories. Defining nostalgia along with its functions is not as such a simple and easy thing to do, for its permanent ambivalent nature (Andersson, 2011)

Nostalgia is a poisoned itch (Davis, 1979). It is often believed that a life free of nostalgia can be called in some way inhuman. Indeed, it's the modernity that provokes and evokes nostalgia to give pleasure and pain. The real factor that cause nostalgia lies invisibly in our unconscious mind, which continuously try to recover whatever we believe that we have lost. It is the bittersweet side effect of nostalgia along with the pleasures of nostalgia experiences particularly by the immigrants, travelers, refugees and exiles etc.

### **Material and Methods**

The data is qualitatively studied through Behrendt's (2008) contextual analysis, in which the role of both the reader and the writer are to be specified and the text has to be situated in the background. The following key questions (in different combinations according to the need) are included in the contextual analysis of the data.

1. What are the writer's personal, social, cultural, political, intellectual circumstances that led him to create a particular piece of writing?
2. What is that the data reveal itself about the text?
3. Who is intended audience or reader?
4. Why has the author written the text?
5. What action does the author expect from his readers after reading his writing

The sampling technique is purposive and includes *Burnt Norton*, *East Coker*, *Dry Salvages* and *Small Gidding* from *Four Quartets*. Data is taken from the secondary sources and also the biography of the poet I also consulted. Svetlana Boym's (2001) theory of nostalgia has been applied to the study in order to analyse autobiographical elements present in Eliot's poetry. The theorist has divided nostalgia into two kinds stating 'in my view two kinds of nostalgia characterize one's relationship to his past or history, to home to the imagined community (p.53)

### **Restorative Nostalgia**

As mentioned earlier that Svetlana defined nostalgia as longing for a home which exist no more or never existed before. Restorative nostalgia represents the first part of her interpretation i.e longing for a home that no more exist. It emphasizes 'Nostos' i.e. returning home. Longing for a home which existed in a better condition than as it exists currently. It is collective reconstruction. A desire to reconstruct the lost home and bridge the memory gap. It evokes the past and future of the nation, while living in present. It tends to reconstruct the ruins and remains of the past.

### **Reflective Nostalgia**

The second part of the Svetlana's definition is 'longing for a home that never existed before'. It emphasizes 'Algos' i.e. longing. Longing for an ideal or utopic world of one's imagination. It is individual meditation. Such nostalgic inclined more towards cultural and personal imaginative memory, a romance with an individual's own fantasy. It tends to linger about the monuments of the past

### **Data Analysis**

Contextually analysing the data, the sample is collected with the purpose to elaborate the temperament of the poet regarding his past. As the text of the sample is in the form of poetry therefore it reveals that it is an effortless and spontaneous expression of poet's heart felt feelings, and what comes out of his pen is a direct means of speaking his heart and mind out. The poetic text further reveals that whatever has been said is the personal perception and imagination of the respective poet about the shared feelings and personal observations.

Following are the features of Boym's "restorative and Reflective Nostalgia' that are studied through Behrendt's framework of contextual analysis.

#### **Restorative Nostalgia**

- i. The longing for home and reconstruction of the lost home (which exist no more)
- ii. Recovery of the monuments of past
- iii. The collective and national past
- iv. Revolt against contemporary culture
- v. Focusing on the ground reality
- vi. Seriousness

#### **Reflective Nostalgia**

- i. Longing for the home (which never existed)
- ii. Loss and remembrance
- iii. Cultural and individual memory
- iv. Melancholia and mourning
- v. Dreaming and lingering on monuments

- vi. Resist the pressure of reality

### Four Quartets

Four Quartets is the most representative book of Elliot, regarding autobiographical elements in his poetry. We came across his personal experience a number of times while reading the poems in this book. He himself deemed this book as the best of his works. One of the basic themes of the poems present in the book is memory. The speaker of the poems have used the word 'time' time and again in the course of these four lengthy poems.

### Restorative Nostalgia in Burnt Norton

Burnt Norton is a countryside in England, a real place name as the title of the poem reflects the use of autobiographical element in the poetry of T.S Eliot. As the place relates to his ancestral landscape of the United Kingdom. His love for his roots is evident from his migration back to England from the US after just one generation. His philosophy of time and life and time in life in the form of past present and future is taken up very deeply in Burnt Norton as Elliot writes ‘

Time present and time  
Are both present in time future  
And time future contained in time past ... point to one end that is always present

An imaginary speaker is telling about the importance of past along with the value of the present. The reflection of both will be there in the future. In the beginning the speaker in an autobiographical fashion narrates his philosophy of interchangeability of time, that wondering about the memories of past and thinking about the future is nothing in itself but the present time. The parallelism between past, present and the future shows that he places past equal to future in importance. He projects that all times are the same as it tend to be and will remain the same. He tries to seek solace for his longing of the lost. Adding that whatever has happened in the past, good or bad, nothing can be done with that now to amend it for the time will remain the same, it is unrecoverable. We can only imagine the alternate possibilities which are and will remain constant impossibility. For time has passed and the reality is that it is a one-way traffic, there is no backward movement in the passage of time. As Boym has put forth in the Future of Nostalgia that the past has gone forever to never come back.

### Revolt against Contemporary Culture

It is the revolt against the contemporary nationalism fed on right wing popular culture. A sort of defense against the plotting enemy (Boym,2001). Eliot is concerned about the importance of past in order to erect a meaningful future.

“The crying shadow in the funeral dance,

The loud lament of the disconsolate chimera.”

The crying shadow refers to the emptiness of our heart and soul, funeral dance is the transformation as symbolized by yew tree while chimera is a monster of Greek mythology in the shape of a lion possessing an extra head of a goat and a tail of a snake. The speaker called the modern man to be a chimera, who is multifaceted, dealing differently with different people, leaving their originality somewhere behind. Trying to show a mirror in which modern man can see his ugly face reflecting his polluted soul. Eliot purposely compares the contemporary industrial generation with its older ancestors for he

wants a man to rediscover his true and due nature, so that he can change the bitter reality into pleasant truth. Here Boym's suggested enemy is the 'industrial revolution' dragging man towards materialism.

### **Reflective Nostalgia in Burnt Norton**

Remembrance and mourning characteristic of Reflective Nostalgia as proposed by Boym in her theory of Nostalgia. Reflective Nostalgia dwells in 'alga' in longing and loss, the imperfect process of remembrance. Elliot shows

The deception of the thrush? Into our first world''

There they were as our guest, accepted and accepting ...

To look down into the drained pool

To mark the past tense in the first line and the idea of drained pool in the last clearly shows the difference between the past and the present typical to Elliot as the good old days and the bad new days. As the drained pool or the lack of water symbolizes the lack of fertility, the prevailing mental, spiritual and cultural infertility and emptiness of modern human race, compared to the past generations. Here he is more concerned about the present and future, in the light and comparison of the past. In the twenty fourth line of Burnt Norton, Eliot assigns a name to the time present i.e. 'first world. It is the time and moments of life that we feel, see and listen, physically living it. While the other world is the time that we used to think in our imagination, the recollected memories. The recollection of abstract drives one way from the concrete world of reality by deception of utopia.

### **Restorative Nostalgia in East Coker**

Seriousness and Revolt against Contemporary Culture; the title of Eliot's East Coker suggests the presence of dominance and autobiographical elements in the poem. East Coker is the ancestral town of Elliot in England, his ashes after death were kept in a church in East Coker, according to his will. As in Burnt Norton the speaker of Eliot says that every beginning is followed by an end and after any end there is a new beginning. Therefore, the present moment contains both past and future, here he says

"Old stone to new building, old timber to new fires,

Old fires to ashes, and ashes to the earth"

Here the speaker of East Coker describes the poet's philosophy that we cannot escape our past. Present and future will always be constructed on the foundation of the past. This can be further elaborated in the context of the great wars as its background. The impact of world war cannot be isolated from the poetry if one wants to properly interpret him. Eliot starts the second part of Burnt Norton with the reference to the great wars that is World War I and World War II. As the book was composed in between the two wars, he reflects his personal experience and perception regarding the political, cultural, spiritual, moral, social, economic consequences of war on the lives and mental development of masses. Change is inevitable in the course of time, there is nothing constant in life but change. The contemporary spirit is searching for an escape that is provided and adopted by the poet in the form of reflecting the changing world in his lines. Contrary to the past the modern society is a cultural decline, Elliot projects the same in the following lines of East Coker

“The dripping blood our only drink.

The bloody flesh our only food:”

### **Reflective Nostalgia in East Coker**

Remembrance and Missing the Lost Home and Time; the element of mourning in the backdrop of the disapproval of the industrial world which has now turned the globe into an unfavorable place to dwell in. The natural country life is rare now

The actual mourn on the drop of disapproval of the industrial world as the globe is turning to the unfavorable place is dwelling as the natural country lie is appearing to be rare.

“In that open field

If you do not come too close,

On a summer midnight, you can hear the music

Of the weak pipe and the little drum”

The speaker creates a scenic imagery of countryside and instructs that if you want to enjoy the real melody of ancient rural music (as evident from the description of musical instruments i.e. weak pipe and little drum) you should listen it from a distance. These instruments symbolizes the simplicity, naturalness, truth, originality and spiritual dignity of past, and by listening to this music you can evoke such memories of past along with a sense of loss. The poet is very much impressed by English history and culture as in the next line he gives the reference of matrimony (wedding celebrations). This he uses as a means of taking the readers with him into the old past days’ lifestyle. Even the spelling of the words that he has used are in the older version like ‘matrimonie’ instead of matrimony and ‘dauncinge’ instead of dancing. He has recollected the past thoroughly.

“In daunsinge, signifying matrimonie –

A dignified and commodious sacrament:

### **Restorative Nostalgia in Dry Salvages**

Longing for Home and Reconstruction of Lost Home: Longing for home is the basic feature of both types of nostalgia but in restorative it is home which once existed but no more now. The poem, *The Dry Salvages* suggest that the poem is autobiographical in style because the dry salvages refer to a rocky line near the town where Eliot spent his childhood in the United States of America. Now living in England, he is writing this poem and relating his personal past and lost home to things and events of present in his new home.

Useful, untrustworthy as the conveyor of Commerce:

Then only a problem confronting the builder of bridges.

Here the poet is on the peak of his perception of the good old days and the bad new days. The modern scientific development is criticized on logical levels that it has spoiled the nature. The bridges constructed on the rivers have deprived man of the enjoyment of crossing the river on the boat. The ease lover modern man has destroyed his life, deceiving

himself with so called development. He believes that the instinct human nature needs to work with mother nature. Cutting nature out of our lives will bring nothing but destruction. He misses life in old days, his typical good old days of past in modern contemporary era, which is far more artificial and shallower. He longs for the old lifestyle for the modern man has altered it into an ugly one.

Then Eliot says

The problem once solved, the brown god is almost forgotten

By the dwellers in cities – ...

By worshippers of the machine, but waiting, watching and waiting.

His rhythm was present in the nursery bedroom,

By brown god Elliot means the earth and the muddy slow river or to say parts of pure nature. The ease loving man may solve the so called problems and difficulties faced at the hands of nature by building cities, bridges and roads but eventually they have to come back to nature for solace. As the river of time continues to destroy all man made constructions, therefore man forgetting his relationship with nature will result in repentance one day when the grown up developed modern man will be fed up with all the machines and technology, he will then return to nature and he will find it waiting for him but in a completely altered form and shape, difficult to adapt. The river the poet is talking about is the ignored part of nature by the modern man, the same nature used to be a beautiful part of poet's childhood. Now in the fast-moving world as grown-ups if we deliberately try to forget those sounds of nature that we used to listen in our nursery bedrooms, we cannot do it, for they have become the part of our unconscious.

### **Reflective Nostalgia in Dry Salvages**

Melancholia and Mourning; The reflective nostalgia unlike restorative possesses appearing to pose the factor of melancholia elements of melancholia and mourning in

“...Where is there an end to the drifting wreckage”.

Eliot once again becoming autobiographical refers to the destructions of World War, drifting wreckage, he is constantly looking around, pondering upon the problems of the world and their solutions. He hopes and wishes an end to the destruction and bloodshed and a new beginning of spiritual contentment. In search of peace and quest for renewal of the classical norms he is sick of the war situation in Europe and

“There is no end, but addition: the trailing

The consequence of further days and hours,

While emotion takes to itself the emotionless...”

Eliot describing the emotional state of common people of his age, especially in the war time. As the time passes, the trouble and emotions are piling up and up and seems never to cease. He observes that emotions cease to make its registry when the fear of being bombed arises in the heart and mind. He believes that for the spiritual reconstruction it is of utmost importance to reject what is most heartily accepted by the modern shallow man. He is a kind person who keeps a keen eye on the abuses of the society with the didactic



approach, pointing to the weaknesses of the modern society. And that we should try to seek peace, political and mental that prevailed in the past. In spite of his love for old norms and times he believes in embracing change, but not at the cost of spiritual contentment and cultural sublimity that the modern man is lacking. Accepting the change does not mean escaping the past, for it is unnatural, unlike river which flows only in one direction that is forward, whereas man cannot quit to and fro movement of memory between past and present.

### **Restorative Nostalgia in Little Giddings**

Most of the references and images point towards WWII situation in England in all five sections of little Giddings. Again, the title of the poem is personal but the time when Eliot was writing this poem WWII was on its peak, and England being badly bombed by Germans so a tinge of hopelessness is there, partially because of his declining health too. Despair is very much likely in such a condition when the survival gets seriously endangered, his own survival as well as the survival of his ever prosperous motherland.

Eliot projects Svetlana's opinion of the intermediary role of nostalgia between individual and collective memory. Such nostalgic emphasis on nostos, proposes to reconstruct the lost home along with the patching up the memory gaps. Restorative nostalgia ends up reconstructing emblems and rituals of home and homeland an attempt to conquer and spatialize time.

"It is not to ring the bell backward....

We cannot revive old factions...

Or follow an antique drum"

Notice the need of explanation that the poet felt after saying much against the modern society and its priorities. Admiring past does not mean to have a backward movement towards it and obviously it is not possible either. Whatever has gone with the past has gone forever. What is required of us now is only to bridge the past with the present and look forward to a better future.

"What we call the beginning is often the end

And to make an end is to make a beginning."

Eliot's philosophy of beginning and the end is positive and hopeful. He hopes for a new beginning after the end of second world war. And a new beginning is only possible after the end of the previous. It shows that it is not that Eliot is always like the past, as for now he is disregarding the past for raising such a civilization that leads to destruction as a result of Great Wars. Now he is hopeful that this destruction will end to give birth to a new beginning.

### **Reflective Nostalgia in Little Giddings**

Resist the Pressure of Reality and Dreaming and Lingering on Monuments; this sort of nostalgia lingers about ruins, history and dreaming of another imaginary time and place. This characteristic of reflective nostalgia is though not typical of Eliot, but it can be traced in his long poem Little Giddings. Lingering about the monuments of the past is not the optimistic approach but at times restorative memory unconsciously enters into reflective,

like in Little Giddings. His imaginations and visions visits history in an effort to solve the confusion of mind in the circumstances.

“History may be servitude,

History may be freedom. See, now they vanish,

...To become renewed, transfigured, in another pattern.”

Eliot is without any doubt was a well-read man. He had the knowledge of all the prominent religions of the world, side by side she had command over several languages like Greek, Latin, German, French and Sanskrit along with English, his mother tongue. This resulted in the variation of his philosophy about life and consequent perception of history. History should be taken as a teacher. Like other vanished people and places we find in history, we too will die one day and our ultimate destination is death. But death does not mean a complete disappearance, it's a transformation just a change of state and form. In complete state of despair an tinge of hope, or to say may be he is trying to get himself ready for the apparently approaching death, expecting a new state and a new role in the same world he has been living in. The ideology of life and death could be the result of his diverse knowledge of classics, philosophy and mythology. He lingers around the past in order to defeat the fears of present time that he is facing at a number of fronts.

## **Findings**

The prime finding of this study is that Eliot in his nostalgic poetry, is most of the time engaged in a sort of comparison pf the past with the present and vice versa and believes that old is better than new. Nostos part of nostalgia dominates Eliot's poetic expression, while Agia part of the term just follows his love of the lost home. This is one of the motives of his migration back to his ancestral England. He also misses his old childhood days in his native country the US.

The poet's expression keeps on shifting among the two forms of nostalgia, even in a single poem, the poet starts thinking about the past in the restorative manner, the next moment his meditation shifts to reflective nostalgia and at some moment it shifts back to the former one. This to and fro movement between the two forms goes on. In most of his nostalgic verses he is autobiographical, describing things on the ground of his personal experiences.

The implication of migration does affect his poetry. The pre and post migration circumstances and its comparison is found a number of times in the nostalgic poetry of Elliot. The autobiographical element found in his poetry includes his personal and contemporary social, political, financial atmospheres around him locally and globally. The two great wars I&II influences his passions and poetry.

Eliot's poetry is based on his views about the past and is found to be continuously comparing his life in America and England. In other words, comparing past with present and visualizing the future, typical of him. Where sometimes he seems to be optimistic while at other times, he gets pessimistic. He finds chaos and disorder in the society due to wars and the war time has greatly influenced his poetic expressions.

Eliot is nostalgic, there is a continuous comparison of then and now in his verses. He is often appreciating what is no longer there, be it the time or the place. Eliot talks about two kinds of homes and pasts that he longs for, one that never existed and the other which once existed but no more there now. The poet at times tries to reconstruct them or

sometimes endeavor to bridge the memory gap i.e. the reality and the past in order to quench his quest for the lost home and time.

### **Conclusion**

The analysis of selected verses reveals and proves that T.S Eliot is nostalgic, likes the old lifestyle of the past and early life, emphasizes the importance of history, thinks the older civilization the better one as compared to the contemporary. The impact of migration and the chaotic circumstances of the era are expressed a number of times in his work. Autobiographical expressions are abundant in his poetry. The analysis of both forms of Boym's nostalgia in the post migration poetry of Eliot brought the researchers to the judgement that most of the features of reflective and restorative nostalgia are present in all poems of *Four Quartets*. But the magnitude, frequency and depth of these features vary in his verses. The poet greatly impressed by the classics and misses his own past and age of ancestors. The nostalgia in the poetry of Eliot presents a collective social and political picture of the era. Eliot is serious, optimistic, his personal and cultural memory is intermediated (as projected by Sveton in the *Future of Nostalgia*) by a sense of loss and emotion of nostalgia. Eliot seems to be sick of home (the modern world) a sense of loss is evident in the backdrop of continuous disapproval of the modern social, moral, cultural and political developments.

Eliot's poetry tells that he tries to reconstruct what has been lost with the passage of time. He tries to bridge the past very optimistically with the present in order to have at least as better a future as the past was. He idealizes the ancestors and the classics, viewing them in comparison of the contemporary life and people, who are spiritually hollow, shallow and materialistic. His approach in poetry is didactic. He seeks to educate modern man through the immense use of reference, historical allusion and quotations. In the contextual perspective, the impact of social, cultural and political circumstances is vividly visible in his poetry. Eliot tries to reform the society with proposing and suggesting ways how to improve one's own self and consequently the society.

For Elliot the standard for the criteria of good and bad is 'past', the good old days and the bad new days seems his nostalgic anthem. Every now and then we come across some comparison in his poetry, modern verses the classical, new verses the old present verses past, sometimes explicitly and sometimes implicitly. He puts forth that the past plays a vital role in the evolutionary process and development to progress. Usually we remain unaware with the role that memory plays in our lives unconsciously.

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