

VISION & VESTURE;
*A STUDY OF WILLIAM BLAKE IN
MODERN THOUGHT,*



Vision Vesture A Study Of William Blake In Modern Thought

Michael Robinson



Vision Vesture A Study Of William Blake In Modern Thought:

Vision & Vesture Charles Gardner, 1929 Vision Vesture Charles Gardner, 2018-01-13 Excerpt from *Vision Vesture A Study of William Blake in Modern Thought* In dealing with modern thought I have preferred not to treat it in the lump By tracing thoughts back to the thinkers the heavy lump dissolves into the fine essence of men s minds and gathers colour and spirit from the individual thinker And there fore I have dealt with persons Goethe Schopen hauer Nietzsche Shaw Yeats The one difficulty has been that of selection so many names have started to mind Here too I have followed my instinct alighting on just those men and women who appeared to me to supply the necessary link in the chain of modern thought Some may think that place might have been given to Browning Tennyson Morris Maeterlinck I must say that I do not think that they would have served my purpose The only possible regret I might have is that I did not give a chapter to Samuel Butler but even of this I will not repent for I judged deliber ately at the time that Butler lived again in Shaw and in treating Shaw with some fulness Butler s value was not really overlooked About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works Vision & Vesture Charles Gardner, 2014-10-29 From the PREFACE THIS book was written for the most part before the war Mindful how the war has affected the mental outlook of us all I turned anxiously to its pages to see whether I might not feel obliged to re write some of the chapters But I found nothing I wanted to alter the only difference the war made was to defer the publication for a few months and these have enabled me to stand far enough from my work to view it objectively I see again that its subtitle suggests many volumes for viewed quantitatively there was no reason why there should not be ten fifteen twenty volumes and my imagination fainted at such a dreary prospect But my instinct leads all the other way and when I asked myself the question how short my work might be the small volume was the only answer Knowing that one s instincts are to be trusted that is sufficient apology for my brevity but to those who feel happier when a recognised authority can be quoted I will add that August Strindberg has shown how much can be said in a small volume Strindberg s self revelation is not only complete but one can never forget it Hardly can one say as such for Rousseau When one lays down the bulky volume of his Confessions one has a vivid remembrance of lurid passages and a distressing consciousness that much of what one has read has slipped away I might point to a greater than Strindberg for are we not all coming to think that the greatest book of the eighteenth century was also one of its smallest Blake s Marriage of Heaven and Hell In dealing with modern thought I have preferred not to treat it in the lump By tracing thoughts back to the thinkers the heavy lump dissolves into the fine essence of men s

minds and gathers colour and spirit from the individual thinker And therefore I have dealt with persons Goethe Schopenhauer Nietzsche Shaw Yeats The one difficulty has been that of selection so many names have started to mind Here too I have followed my instinct alighting on just those men and women who appeared to me to supply the necessary link in the chain of modern thought Some may think that place might have been given to Browning Tennyson Morris Maeterlinck I must say that I do not think that they would have served my purpose The only possible regret I might have is that I did not give a chapter to Samuel Butler but even of this I will not repent for I judged deliberately at the time that Butler had again in Shaw and in treating Shaw with some fulness Butler's value was not really overlooked Some six years ago I undertook to lecture on Blake in South Kensington To equip myself I hastened to the British Museum to read through the Blake literature It was a far greater undertaking than I had imagined but I persevered and read about forty volumes From this strenuous reading I discovered among other things that most of those who have written on Blake have been men of letters approaching their subject from the literary point of view While recognising the importance of their work I think there is another side which is of exactly equal importance Blake refers so often in his prophetic books to Wesley and Whitefield as to make it obvious that they entered into his mental life there to stay Following up this hint and happening at the time to be lecturing on eighteenth century evangelicalism I saw suddenly that there were remarkable lines of convergence and divergence between Blake and his religious contemporaries and that these points seized would prove valuable and illuminating That is my sufficient reason for bringing Wesley and Whitefield forward to elucidate Blake all the more as they are almost always ignored by men who hold a merely literary creed At the same time it accentuates the religious side of Blake's nature and that is of immense importance to the present generation

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Burdett,2012-05-08 Poet draughtsman engraver and painter William Blake s work is made up of several elements Gothic art Germanic reverie the Bible Milton and Shakespeare to which were added Dante and a certain taste for linear designs resembling geometric diagrams and relates him to the great classical movement inspired by Winckelmann and propagated by David This is the sole point of contact discernible between the classicism of David and English art though furtive and indirect Blake is the most mystic of the English painters perhaps the only true mystic He was ingenious in his inner imagination and his interpretations of ancient and modern poets reveal as true and candid a spirit as the title of his first work poems he composed illustrated and set to music Songs of Innocence and Songs of Experience Later he achieved grandeur power and profundity especially in certain tempera paintings Just like others Blake was considered an eccentric by most of his contemporaries until his genius was recognised in the second half of the nineteenth century *Vision & Vesture* Charles Gardner,1929 **The Visionary Art of William Blake** Naomi Billingsley,2018-05-10 William Blake 1757 1827 is considered one of the most singular and brilliant talents that England has ever produced Celebrated now for the originality of his thinking painting and verse he shocked contemporaries by rejecting all forms of organized worship even while adhering to the truth of the Bible But how did he come to equate Christianity with art How did he use images and paint to express those radical and prophetic ideas about religion which he came in time to believe And why did he conceive of Christ himself as an artist in fact as the artist par excellence These are among the questions which Naomi Billingsley explores in her subtle and wide ranging new study in art religion and the history of ideas Suggesting that Blake expresses through his representations of Jesus a truly distinctive theology of art and offering detailed readings of Blake s paintings and biblical commentary she argues that her subject thought of Christ as an artist archetype Blake s is thus a distinctively Romantic vision of art in which both the artist and his saviour fundamentally change the way that the world is perceived *Eighteenth Century English Literature and Its Cultural Background* James Edward Tobin,1967 *But He Talked of the Temple of Man's Body* Eliza Borkowska,2009-01-14 Starting with Locke s philosophy of language which turns words into bricks and uses them to build a rigid system of science and morality this book is a response to Blake s un Lockian thought through an analysis of

his linguistic practices It is an attempt to understand why Blake says what he says the way he does While being a study of Blake's poetics the book is at the same time a poetic study that never attempts to translate poetry into prose It reads like a narrative telling of an effort to build an attempt to destroy and then rebuild again Primarily aimed at Blake readers it will also interest those interested in Enlightenment and Romanticism as well as students of art religion or philosophy And since Blake's criticism of Locke is in fact Blake's criticism of the main assumptions of modernity the book should prove a stimulating experience to all those who do not mind looking at the reality from some critical distance

An International Annotated Bibliography of Strindberg Studies 1870-2005: General studies Michael Robinson, 2008 This copiously annotated bibliography documents and examines the whole range of commentary on Strindberg's works and activity in many fields besides the plays for which he is internationally best known These include his prose fiction and poetry his work as an historian and natural historian and his relationship to the other arts most notably his painting It is concerned with both lasting works of literary and dramatic criticism as well as reviews of his books and plays in the theatre and some more ephemeral material all of this in several languages Organised generically and by subject and individual work the bibliography enables the reader to trace the changing impact of Strindberg and his works in various countries and during different periods It is thus very much a study in reception as well as a bibliographical record of published material It traces the developing image of Strindberg and his writing both during his lifetime and in subsequent years and with frequent cross reference offers a comprehensive overview of a literary and existential project that has rarely been matched for its multifaceted diversity The bibliography is published in three parts Volume 2 The Plays 978 0 947623 82 1 and Volume 3 Prose Poetry Miscellaneous 978 0 947623 83 8 are also now available Michael Robinson is Emeritus Professor of Drama and Scandinavian Studies at the University of East Anglia Norwich

William Blake, by Kathleen Raine Kathleen Raine, 1958 **The Fabulous Opera** Daniel Gerhard van der Vat, 1936 **The Mysticism of William Blake** Helen Constance White, 1927 **Critical Edition of William Blake's Jerusalem** Karl Kiralis, 1953 **The Fabulous Opera** Daniël Gerhard van der Vat, 1967 *Mysticism in Blake and Wordsworth* Jacomina Korteling, 1928 *The Divine Image* Margaret Bottrall, 1950 The author argues that no English poet can compare with Blake as an interpreter of the religion of Jesus

Vision Vesture A Study Of William Blake In Modern Thought Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has been apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Vision Vesture A Study Of William Blake In Modern Thought**," written by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we will delve to the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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