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C H E C K L I S T

A Checklist of Blake Scholarship, June '68 to May '69

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Heaven and Hell to its fruition in Sir Walter Raleigh's *Milton*"

Werblowsky, R. J. Zwi. "Appendix A: [On Blake's *The Marriage of Heaven and Hell*]" in *Lucifer and Prometheus: A Study of Milton's Satan* (with a Preface by C. G. Jung) (London, 1952), pp. 107-110; also pp. 3, 61, 64, 81, 99, 101.

Werblowsky contributes significantly to our understanding of "Blake's great contribution to Milton criticism" but is misleading, sometimes confused, in many particulars, esp. in his insistence that Blake held the Lucifer-Prometheus myth together by accepting Satan's vitality "whilst ignoring the significance of his evil."

Wilson, Colin. *The Glass Cage: An Unconventional Tale of Mystery* (London, 1966).

Novel. An imaginative interpretation of Blake's relevance to the modern world. A commentary on this novel (by Stuart Curran) is forthcoming in the Fall, 1969, issue of *Blake Studies*.

3. A CHECKLIST OF BLAKE SCHOLARSHIP - June '68 to May '69

This list was compiled with the assistance of Sharon Flitterman.

A. Bibliographies

Anon. "MLA International Bibliography, 1967," *PMLA*, LXXXIII, iii (June 1968), items 6854-6877; see also items 8400, 8463.

———. "English Literature: A Current Bibliography," *PQ*, XLVII (July 1968), 355-358.

Erdman, David V., with the assistance of Kenneth Degus and James S. Patty. "The Romantic Movement: A Selective and Critical Bibliography for 1967," *ELN*, VI (Sept. 1968), 20-23.

B. Articles and Reviews

Anon. "Blake as Humanist and Craftsman" [rev. of John Beer, *Blake's Humanism*; Raymond Lister, *William Blake*], *TLS*, June 27, 1968, p. 680.

———. "Guides to a New Language" [rev. of Erdman et al., eds., *A Concordance to . . . Blake*; S. Foster Damon, *A Blake Dictionary*], *TLS*, October 3, 1968, p. 1098.

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- . "Blake's Transcript of Bisset's 'Lines Written on Hearing the Surrender of Copenhagen,'" BNYPL, LXXII (1968), 518-521.
- Evenden, John. "Blake's Dante Plates," TLS, Sept. 12, 1968, p. 1023.
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(continued, p.20)

The Stars Sun Moon all shrink away
A desert vast without a bound...

Again the emphasis is on the difference between close acceptance of life, and fearful shrinking from it: there is a common image in *Jerusalem* of a sort of "exploding universe" in which not only the stars and plan but even the countries of the earth (notably Israel and Britain), are alienated from each other (e.g. *Jerusalem* 66: 40ff). In *Jerusalem* 83: 33ff this restricted vision becomes acceptable to Los after all, as a duty of the now repentant daughters of Albion (82: 72-80) to give some kind of shadowy understanding of the truth to "the weak traveller confin'd beneath the moony shade:"

An outside shadowy Surface superadded to the real Surface
Which is unchangeable for ever & ever Amen so be it!
(83: 47-48)

In short, Frend's idea seems to be drawn from Blake, rather than vice versa, and this explains the late date. Frend has watered it down, and turned it to a use which Blake would not accept; but that is, unfortunately, a common fate of Blake's particular and more original ideas.

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A CHECKLIST OF BLAKE SCHOLARSHIP (continued from p. 7)

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