

To open the eternal worlds, to open the immortal eyes
Of man inwards into the worlds of thought, into eternity
Ever-expanding in the bosom of God -- the human imagination."

Lister Sinclair

William Blake: Prophet of a New Age was written and presented by David Cayley. In tonight's program, you heard Barry MaccGregor at Blake and Gillie Fenwick

reading from a number of sources. This series is produced by Damiano Pietropaolo. Technical operations by Lorne Tulk. Production assistant, Alison Moss. If you'd like a printed transcript of this series, write to CBC Enterprises, Blake, Box 500, Station A, Toronto M5W 1E6.

The executive producer of Ideas is Bernie Lucht and I'm Lister Sinclair. Good Night.

Transcripts by Multi - Media Transcriptions, Toronto.

Dear Listener:

Thanks for your interest in our series about William Blake. The material in the programs was drawn from two primary sources: Complete Poetry and Prose of William Blake, edited by David Erdman with commentary by Harold Bloom (Anchor Press/Doubleday, Garden City, New York, 1982) and Gerald Bentley's Blake Records (Oxford University Press, 1969), a compilation of all known references to Blake by his contemporaries.

The biographies I consulted were Alexander Gilchrist's Life of William Blake, (London, 1863) and Mona Wilson's The Life of William Blake, (Nonesuch Press, London, 1927.)

There is a vast and growing literature on Blake of which I know only a small, and somewhat haphazard fraction. My approach to Blake as a prophet of a new age is particularly indebted to Kathleen Raine's writings. And, like everyone else who studies Blake, I also owe a debt to Northrop Frye's Fearful Symmetry (Princeton University Press, 1947 and 1969). The main works I read in preparing the series are: Thomas J.J. Altizer, The New Apocalypse: The Radical Christian Vision of William Blake, Michigan State University Press, 1967 (a 'death of God' theologian's fascinating, but, to me ultimately misconceived attempt to portray Blake as the 'first Christian atheist and to compare Blake's work with Hegel's.)

Beer, John, Blake's Humanism, Manchester University Press, 1969.

Bindman, David, William Blake: Hist Art and Times, Yale Centre for British Art and Art Gallery of Ontario, 1982.

Blake as an Artist, E.P. Dutton, New York, 1977

Erdman, David, Prophet Against Empire, Princeton University Press, 1954.

Ferber, Michael, The Social Vision of William Blake, Princeton University Press, 1985.

Klonsky, Milton, Blake's Dante, Harmony Books, New York, 1980.

The Literary Essays of Thomas Merton, Brother Patrick Hart, ed. New Directions, 1981. (Merton was strongly influenced by Blake. This volume contains his master's thesis on Blake and his review of the Altizer book mentioned above. Merton's relationship to Blake has been examined in depth in a doctoral dissertation done by frequent Ideas contributor Michael Higgins at York University.)

Lister, Raymond, Infernal Methods, Bell, London, 1975,.

Raine, Kathleen, Blake and the New Age, Allen and Unwin, London,
1979.

Blake and Tradition, Princeton University Press,
1968 (Two volumes)

The Human Face of God: William Blake and the Book
of Job, Thames and Hudson, London, 1982.

Blake published all his major poems and collections of poems in the form of illuminated books. He never thought of his texts as something separate from the designs with which he surrounded them. All the illuminated books have been reproduced in wonderfully vivid facsimile editions by The Blake Trust. The actual publisher is The Trianon Press. These are available in major libraries. They're worth seeing.

Yours sincerely,

A handwritten signature in cursive script that reads "David Cayley". The signature is fluid and elegant, with the first name "David" and last name "Cayley" clearly distinguishable.

David Cayley