

# Orts: The George MacDonald Society Newsletter

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Volume 70

Article 1

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2007

## Orts 70, 2007

The George MacDonald Society

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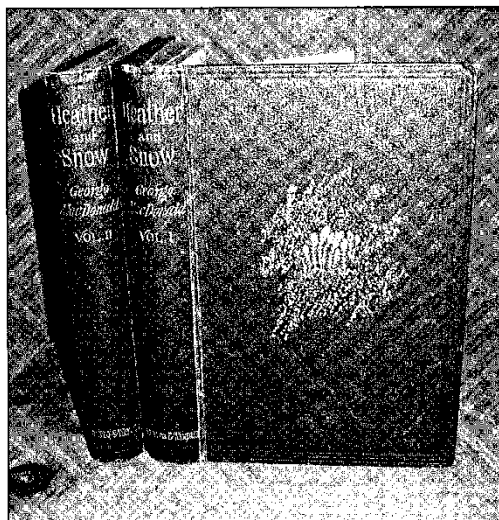
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# *Orts*

## The George MacDonald Society Newsletter No. 70, Autumn 2007

### The William Carey Davies Collection



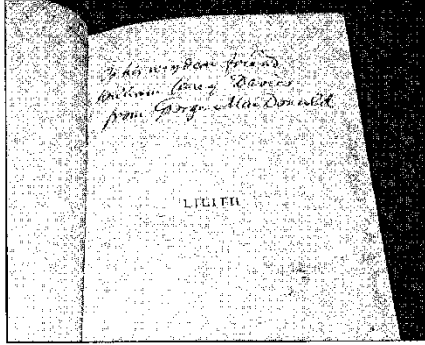
In the summer of 2005, just as we were commemorating the centenary of George MacDonald's death, I received a surprise telephone call from Kate Davies. She was helping two aunts to move out of their large house in Sanderstead, Surrey and into sheltered accommodation and had discovered a large collection of George MacDonald books, many of them first editions and many signed by the author, that had belonged to her aunts' grandfather, William Carey Davies, a Croydon man (south of London) who had been George's private secretary in his later years. Her aunts' father, George MacDonald Davies, had had a distinguished career as a geologist. I called at the house at Kate Davies's invitation and was invited to take as many MacDonald books as I wished for the Society. I took a large pile of books home with me in the boot of my estate car and proceeded to make an inventory which I sent to Ian Blakemore, *Orts* editor and professional bookseller. He valued the collection at approximately £20,000, some books being much more valuable than others.

The matter was discussed at the Society's 2005 Annual General Meeting held in Aberdeen and it was decided that the collection should be offered to George MacDonald's own university, Aberdeen. After prolonged negotiations the University of Aberdeen agreed to accept the collection on a long-term loan (twenty five years), to be conserved in their Historic Collections and available to be studied by scholars. The books were finally sent to Aberdeen in February 2007, together with a framed signed photograph of George MacDonald and another of George

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and Louisa with all their children which will be familiar to those who have William Raeper's biography.

The collection comprises many of MacDonald's works, including a first edition of *Lilith* signed by MacDonald to Davies (see picture) with a quotation from John Ruskin in William Carey



Davies's handwriting. There is also a first Edition of Greville MacDonald's *George MacDonald and His Wife* signed by the author with a dedication to William Carey Davies's widow, together with a novel by Greville and a Louisa's fairy tale plays for children.

The Society is most grateful to the Davies family for this splendid gift which is now preserved in MacDonald's own university where it may be viewed and studied by scholars and MacDonald enthusiasts.

**Richard Lines**

### **Who was Henry Sutton?**

Richard Lines

The careful reader of MacDonald's early 'adult' fairy story *Phantastes* will have noted the epigraphs at the head of each chapter. There are quotations from Novalis, of course, from Goethe, Wordsworth, Shelley, Spenser and others. Chapter 3 begins with a short poem by Henry Sutton whose title is simply 'Man':

Man doth usurp all space,  
Stares thee, in rock, bush, river, in the face.  
Never yet thine eyes behold a tree;  
'Tis no sea thou seest in the sea,  
'Tis but a disguised humanity.  
To avoid thy fellow, vain thy plan;  
All that interests a man, is man.

There are echoes here of Pope's *Essay on Man*, but also I think of Coleridge's 'Dejection Ode', a short quotation from which MacDonald uses as the epigraph to chapter 9 of *Phantastes*:

O Lady! We receive but what we give,  
And in our life alone does nature live:  
Ours is her wedding garment, ours her shroud!

Unlike the other luminaries quoted by MacDonald, Henry Sutton was a contemporary and a close friend. Although Greville MacDonald in his biography of his parents says that Sutton was a year his father's junior<sup>1</sup> he was actually exactly two months younger, being born in Nottingham on 10<sup>th</sup> February 1825. The seventh child in a family of seven sons and three daughters, he was christened Henry Septimus and is sometimes referred to by both his Christian names. His father

Richard was a bookseller and printer and proprietor of the *Nottingham Review*. Henry, who spent his childhood among his father's books, was educated at a private school in Nottingham and then at Leicester Grammar School. On leaving school he was first articled to a surgeon, but abandoned the medical profession for literature and journalism, writing first for his father's paper. One of his earliest literary friends was an older Nottingham contemporary Philip James Bailey whose immensely long poem *Festus*, written when he was a young man, was once widely admired. Bailey, who died in 1902, is now little better known than Sutton himself. Another early friend was the poet Coventry Patmore and with him the friendship was to be life-long. MacDonald's biographers make no mention of Coventry Patmore, famous in his day for his long poem in praise of marriage, *The Angel in the House*, a poem that would surely have been appreciated by him? They too were contemporaries (Patmore was born in 1823); both lived in Hastings, although perhaps at different times, and both had friends among the Pre-Raphaelites. Patmore's conversion to the Roman Catholic Church after the death of his first wife Emily (the model for his 'angel') may have distanced him from many of his contemporaries, although not from his Swedenborgian (as he had by then become) friend Henry Sutton.

Sutton's first published book (in 1847) was *The Evangel of Love*, a book which attempts to explain the first chapters of Genesis in a mystical sense. This book, and a volume of poems, *Clifton Grove Garland*, which appeared the following year, attracted the attention of Ralph Waldo Emerson, then in England on a lecture tour. Sutton's poem on tears is memorable:

The flowers live by the tears that fall  
From the sad face of the skies,  
And life would have no joys at all,  
Were there no watery eyes.

Love thou thy sorrow, grief shall bring  
Its own excuse in after years;  
The rainbow! See how fair a thing  
God hath built up from tears.

Emerson said that *The Evangel of Love* was 'worthy of George Herbert' and he invited Sutton up from Nottingham to his lodgings in Manchester. He was to visit him in Nottingham in 1848 and the two men met again in Manchester in 1872 during Emerson's last visit to England. It was on Emerson's recommendation that Sutton was appointed to a journalistic post in Manchester by Alexander Ireland and he settled in that city in 1850. In January 1850 Sutton married Sarah Pickard and they had a son and a daughter. His son, Arthur, was a boy of great promise. He won a scholarship to Balliol College Oxford from Manchester Grammar School, but died suddenly and tragically in his twentieth year. Sarah died in 1868 and in 1870 Sutton married Mary Sophie Ewen. There was no issue of the second marriage. Mary and his daughter survived him.

In 1853 Sutton became the chief of the reporting staff of the *Manchester Examiner*. It was about this time that Sutton met MacDonald, becoming one of the attenders at MacDonald's services at Renshaw Street where, as Greville puts it, he came to 'sit at his feet'.<sup>ii</sup> In 1854 Sutton published

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*Quinquenergia, or Proposals for a New Practical Theology*, a work of mixed prose and verse. His theology sounds very much like MacDonald's in its rejection of Calvinist gloom:

If you tell men that God has prepared a pit of endless torments for those who displease Him, how can you make them believe that God is love? ...Or if you teach men that salvation is all of God, and that nothing they can do is of any worth, how can you expect them to set about the mighty work of regeneration?

This book attracted thoughtful readers on both sides of the Atlantic. Among them was Bronson Alcott, a friend of Emerson and the father of Louisa May Alcott. Alcott declared, 'This is a truly original and mystic book, the work of a profound religious genius, combining the remarkable sense of William Law with the subtlety of Behmen, and the piety of Pascal'. But it was the poetic part of the book, entitled *Rose's Diary*, which attracted most attention and which provided the foundation of Sutton's poetic fame. His religious poems were simply phrased, but subtly argued, and this, perhaps, was the source of their attraction to the contemporary reader. Christina Rossetti was a warm admirer of these poems and she recommended them to Francis Turner Palgrave who included 'How beautiful it is to be alive' and two others in his *Golden Treasury of Religious Verse*:

Thus ever towards man's height of nobleness  
Strive still some new progression to contrive;  
Till, just as any other friend's, we press  
Death's hand; and having died, feel none the less  
How beautiful it is to be alive.

Another admirer was the Unitarian leader Dr James Martineau and he included the opening poem of *Rose's Diary* in that church's hymnbook:

I have a little trembling light, which still  
All tenderly I keep, and ever will  
I think it never wholly dies away,  
But oft it seems as if it could not stay,  
And I do strive to keep it if I may.

Some of the inspiration for this work came, I believe, from MacDonald whose services at Renshaw Street, Manchester Sutton attended. Certainly, Greville MacDonald believed that to be the case. He says that much of Sutton's verse reminds him of his father's and mentions a letter written by Sutton to MacDonald when the latter was in Algiers in 1856, although unfortunately he does not quote from it.<sup>iii</sup> From those early days in Renshaw Street the two men became life-long friends. MacDonald's early biographer Joseph Johnson goes so far as to say that 'no appreciation of MacDonald would be complete that did not give a place to one whom he delighted to love and honour, and always spoke of with great admiration and exquisite affection'.<sup>iv</sup>

Sutton and MacDonald were different in many ways, but both were poets of a mystical type who, as Johnson put it, 'looked through the garment of flesh and sense to behold the abiding realities

within and beyond'.<sup>v</sup> One difference was that Sutton was a life-long total abstainer and a vegetarian. Attracted to the temperance cause as a young man in Manchester (drunkenness, particularly in the great industrial cities had reached appalling proportions at this time), he joined the United Kingdom Alliance when it was formed. This new body started a weekly paper, the *Alliance News*, and in 1854 Sutton became its editor, remaining in this post until 1898 when he was 73 years old. Even after his retirement, he continued to write leading articles for this paper. Between 1859 and 1869 he was the editor of *Meliora*, a quarterly magazine concerned largely with the discussion of social and temperance issues.

In 1857, not long after MacDonald had left Manchester, Sutton joined the Peter Street Society of the New Church and this was to be his spiritual home for the rest of his life. The New Church, founded in the late 1780s in London by readers of Emanuel Swedenborg's religious writings, which stress that the Scriptures have a deeper, symbolic meaning beneath the literal sense and emphasise that the Godhead is revealed to us as the Lord Jesus Christ, the Divine Human, had a particular following in Lancashire, although the best known Swedenborgian in that city in the late 18th century and the early years of the 19th was an Anglican clergyman, the Revd John Clowes, Rector of St John's Church in Deansgate, a building long since demolished. Swedenborg was very widely read in the 19th century and his influence may be traced in the poetry of Tennyson, the Brownings, Coventry Patmore and others. MacDonald certainly had some familiarity with Swedenborg's works, as Greville was one of the first to point out. Modern MacDonald scholars such as Richard Reis, Rolland Hein and William Raeper have all noted the influence of Swedenborg on his writing. Another Swedenborgian friend of MacDonald mentioned by Greville is the London homoeopathic doctor James John Garth Wilkinson, a renowned translator and biographer of Swedenborg and a pillar of the Swedenborg Society, but never a member of the organised New Church. I do not know if Wilkinson and Sutton were acquainted, although they must have been aware of one another and both knew both MacDonald and Patmore.

Sutton soon became an active member of the Peter Street church. He taught in the Sunday school, spoke at meetings, and eventually became an impressive lay preacher, both at Peter Street and elsewhere in Lancashire. His attitude to useful service for the church may be summed up in some lines of his own:

Who works not for his fellows starves his soul;  
His thoughts grow poor and dwindle, and his heart  
Grudges each beat, as misers do a dole;  
He dies anon, and shall with them have part  
Who find in death an everlasting goal.

I discovered only recently that MacDonald, although by then an Anglican communicant, preached at a New Church service held at the Pelican Hall in Peckham during the 1880s. Johnson says that the friendship between MacDonald and Sutton 'was not resumed by personal contact and intercourse' after MacDonald's departure from Manchester, although it 'grew on in silence' and that the two men 'flew into each other's hearts almost at once, and as naturally as, after many years of physical separation, they fell, with the joy of children, into each other's arms'.<sup>vi</sup>

In his later years ill health forced Sutton to retire from pulpit work, but he continued to study Swedenborg and in 1894 published his principal theological work, *Five Essays for Students of the Divine Philosophy of Swedenborg*. This was preparatory to his work on the Incarnation and Glorification of Our Lord, *Our Saviour's Triple Crown*, published in 1898. This work caused raised eyebrows (or perhaps rather more than that) among the New Church theologians of the day because it advocated 'Universalism', the generous doctrine that ultimately God will allow no one to remain in hell. This was thought to be contrary to Swedenborg's teaching that no one's 'ruling love', ie the basic disposition to good or evil, could be altered after physical death, but the influence of MacDonald on Sutton appears to be clear here.

Johnson sums up the differences between Sutton and MacDonald in this way:

Sutton, though with a bright, happy disposition, was more of the ascetic - a prophet, but after the call of John the Baptist, a vegetarian, and a staunch abstainer. Deep fires lay burning within, which kindled and glowed and flamed forth, sometimes with fiery energy and zeal for politics. MacDonald 'came eating and drinking', and was more the high priest of culture, the aesthetic prophet with the wide, far-reaching interest in men, and a keen sense of humour'.<sup>vii</sup>

Sutton died quite suddenly on 2<sup>nd</sup> May 1901 at the age of 76. He had continued to write, both for the New Church and for the temperance cause, almost to the very end. Obituaries were published in *The Times* and in the *Manchester Guardian*. One of the appreciations in a New Church magazine expressed the view that 'it may be confidently predicted that when the history of the sacred verse of the nineteenth century is written, *Rose's Diary* will be remembered as a lasting monument of the religious aspirations of Henry Sutton'.

Sadly, that prediction did not come true, but Sutton has a sizeable entry in the *Dictionary of National Biography* and Professor Danny Karlin included three of Sutton's poems, including 'Man', in his Penguin *Anthology of Victorian Verse* published in 1997. Henry Sutton's close connection with George MacDonald ought to make him worthy of further study. A revival of his reputation is long overdue.

**Paper given at the 2006 AGM.**

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<sup>i</sup> Greville MacDonald, *George MacDonald and his Wife*, (Whitehorn, CA: Johannesen, 1998, a reprinting of the 1924 Allen & Unwin 2<sup>nd</sup> edition), p.217.

<sup>ii</sup> Greville MacDonald, *ibid.*, p. 217.

<sup>iii</sup> Greville MacDonald, *ibid.*, p.217.

<sup>iv</sup> Quoted by HN Morris in his chapter on Sutton in *Flaxman, Blake, Coleridge and other Men of Genius Influence by Swedenborg*, (London: New Church Press, 1915), p.144. Morris's 'men of genius' include one woman, Elizabeth Barrett Browning.

<sup>v</sup> Quoted by Morris, *ibid.*, at pp.144/5.

<sup>vi</sup> Quoted by Morris, *ibid.*, at p.145.

<sup>vii</sup> Quoted by Morris, *ibid.*, p.145.

## George MacDonald Festival

### Report by Chris Hunt

I returned to the town of my childhood to once again pay my respects to George MacDonald. This time Deveron Arts had put on a full programme of events aimed at encouraging the lay-person to learn a little about the great writer - and in every respects they succeeded handsomely. The first event I had the pleasure of attending was a story telling walk through Huntly. This we were told was something that could be adapted to any town or village - and that the stories could perhaps be said to have been inspired by MacDonald. The storyteller was Bob Pegg - who was excellent - not only with his story telling, but in his musical abilities as well, and went on that rather cold evening we came to finish off, it was with the sound of a cow horn resounding in our ears.

The main event for the Friday was the unveiling of the sculpture by Kenny Hunter, as well as the book launch by Duncan McLaren. The unveiling was a triumph for Deveron Arts, the Brander Library, and the people of Huntly. By which I mean, there is something thought provoking to say once there was a man who trod these streets, and who in *Lilith* wrote a book like no other. For some, the younger among us, the mirror effect pool at the foot of the tree will provide amusement. For the naturalists among us, they will wonder why it is a Raven sitting on the branch. For those that look further, questions such as why the tree is chopped off? Is the pool to be seen as literally a pool - of course not. If I was to be picky, I might suggest that the sculpture is too literal an interpretation of Lilith, it leaves little to the imagination as MacDonald might have liked. All the same it a big way to recognition for the son of Huntly, within Huntly.

Duncan McLaren has produced a thoughtful book - "The George MacDonald Diary." He uses his stop over at The Farm as a basis for telling the reader about MacDonald. This is reinforced with images of the surrounding area - not quite to my taste, but an interesting addition to the literature on MacDonald, and more importantly, accessible to the novice George MacDonald reader. I think this is what made the whole weekend a huge success, it helped make George MacDonald accessible, it brought him and his ideas alive for the weekend - and hopefully for many, this will be taken on into the future.

The Saturday was dominated by creating the largest school photograph/and or postcard with former pupils appearing on it. The idea was if you were a former pupil you came along to have your photograph taken and included on the finished item. If like me, you had a sister (or brother) that had attended, but couldn't attend on the day, and image of George MacDonald took their place. The event was held in the Assembly hall of the Gordon Schools, where on the walls were images painted or created by pupils of George MacDonald. The Society had a stall, and were kept busy all day with questions about George MacDonald - all saying how they couldn't understand why he was never mentioned in their school days - this was all ages. It seems having a literary giant on your doorstep is no guarantee of your work being used within the school. Keeping the children and adults entertained all day was *The Princess and the Goblin* adaptation animated film with Rik Mayal as the voice of the Goblin King. All of which helped to bring MacDonald alive.



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Other events which I sadly missed, was a lecture from Colin Manlove on Fantasy writing in Scotland - although I did have the chance to talk over some of our thoughts on MacDonald, which I found enjoyable - it is always good to find fellow enthusiasts. The other lecture was by Murdo MacDonald (no relation) on 'Macs' and 'Mcs' in Scottish Art.

Deveron Arts are to be congratulated whole heartedly for putting together this event. MacDonald was brought to life by all the events - something we as enthusiasts often forget to do when we hold events - we talk about him in the past tense and don't always bring him into today's world.

There was word that another MacDonald event would have to be held in a couple of years, something to do with a 'Homecoming' theme. We look forward to getting involved.

**Deveron Arts can be contacted:**

**devronarts**

The Studio Brander Building The Square Huntly

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Tel: 01466-794494 or 792734

[www.deveron-arts.com](http://www.deveron-arts.com)

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### **George Macdonald of Huntly Festival**

Welcome to the George MacDonald of Huntly Festival 2007. During the first weekend of March, Huntly and Aberdeenshire will celebrate the life and work of one of the regions most famous writers.

Born in Huntly, MacDonald left for Aberdeen, then London, North Africa and finally Italy where he is now buried. During his time away MacDonald always spoke keenly about his Aberdeenshire 'home'.

The nostalgia he felt was put down in writing by his brilliant and eloquent mind in a letter to his sister; "How much should I like to spend a winter at home again, a snowy winter, with great heaps and wreaths of snow; and sometimes the wild storm howling in the chimneys and against the windows and down at the kitchen door. And how much I should love to spend one long summer day in June, lying on the grass before the house, and looking up into the deep sky with large white clouds in it. And when I lifted my head I should see the dear old hills all round about; and the shining of the Bogie, whose rush I should hear far off and soft, making a noise hardly louder than a lot of midges... And then the warm evenings, with long grass in the field where the well is, and the corn craik crying *craik-craik* - somewhere in it, though nobody knows where."\*

Now Huntly wants to celebrate MacDonald and the large number of the town's sons and daughters who went away, through a series of events such as storywalks, the unveiling of a sculpture and the launch of a book, lectures, readings and what will possibly become the largest school/family photograph in Scotland.

*\*From: Hein, Rolland, 2004, George MacDonald: images of his world. Abilene: Pasture Spring Press*



## Festival Publications

### SECRET DOORWAYS, STRANGE WORLDS

*A storywalk through Huntly*

*Devised by Bob Pegg,  
Inspired by George MacDonald*



*Illustrated by Deborah Beeson*

*Secret Doorways, Strange World's :  
A Storywalk Through Huntly*  
Devised by Bob Pegg, Inspired by  
George MacDonald. Illustrated by  
Deborah Beeson. 32pp booklet.

2. *George MacDonald 1824-1905* by  
Duncan McLaren. Colour photographs  
by Eva Merz & Heather Delday. 60pp  
booklet.

**GEORGE  
MACDONALD  
1824  
1905**

Deveron Arts can be contacted;

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[www.deveron-arts.com](http://www.deveron-arts.com)

## News

### Annual General Meeting

We have fixed this year's AGM for Saturday 20th October in the Gardiner Room at Swedenborg House, 20 Bloomsbury Way, London WC1A 2TH at 2.30pm. Entrance is in Barter Street and the nearest Underground is Holbom (Central and Piccadilly Lines). Guest speaker to be announced. Refreshments will be served.

**Richard Lines**

## Orts

We have reverted to one issue of *Orts* per year, along with our annual publication *North Wind*.

*Orts* is a publication that relies on input from others. Please contribute. If you would like *Orts* to appear two or even three times a year please email me at sales@rosleybooks.co.uk with your contributions - snippets - literary - or news and pictures. If in doubt please ask. We would even consider producing a single- sheet *Orts* if people prefer just regular updates. We would then email it to all members and send via conventional mail to those without email access. Please get in touch.

**Ian Blakemore**

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### The Clyde S. Kilby Lifetime Achievement Award

On June 13, 2007, it was the great pleasure of the Wade Center to present **Dr. Barbara Reynolds** with the first ever Clyde S. Kilby Lifetime Achievement Award. This recognition is presented on an occasional basis as worthy candidates are identified by the Steering Committee of the Marion E. Wade Center. The purpose of this award is to recognize and honor those rare individuals whose work on one or more of the Wade Center authors is exceptional in quality and has made a lasting and irreplaceable contribution to Wade related scholarship. In brief, this award is given in answer to the question: "Where would Sayers scholarship be today, without the efforts of this particular individual?" As noted in her biography, Dr. Reynolds' contributions have indeed been extensive, and a model to future researchers of Dorothy L. Sayers. In addition to a cash award of \$2500.00, Dr. Reynolds was also presented with a hand-illuminated certificate of achievement.

## The Marion E. Wade Center Update

The Marion E. Wade Center has nearly reached the 6<sup>th</sup> anniversary of its transfer to a specially designed facility on Wheaton College campus. This beautiful and functional building has opened up many new opportunities for both researchers and for casual visitors. The Wade Center now welcomes over 10,000 guests per year, roughly 10% of whom use the Kilby Reading Room.

One outreach program currently run by the Wade Center is our Saturday morning reading group. This class is taught twice yearly by Dr. Rolland Hein, whose expertise on MacDonalD and on the other Wade authors draws 20-25 regular attendees from the college and local community. Past classes have covered selected MacDonalD letters, sermons, and fiction, as well as *Phantastes* and *Life Essential: the Hope of the Gospel*.

George MacDonalD's work is also currently being promoted at the Wade Center through a museum wall exhibit that provides biographical information alongside representative samples of his writings. This past spring, we were able to display an original MacDonalD holograph letter due to the installation of our secure museum display case (a gift from Wheaton College's Class of 1961).



We also are able to exhibit on a rotating basis rare editions of MacDonalD's books.

With the increase in visibility due to our new location, we encountered the need to redesign and expand our website. Located at [www.wheaton.edu/wadecenter](http://www.wheaton.edu/wadecenter), this resource contains author biographies, current news and events about the Wade, collection use forms, *SEVEN* journal updates, and much more. We always welcome your visit, through the website, or in person.

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### ***VII: An Anglo-American Literary Review***

*SEVEN* is designed for both the general and specialized reader with particular emphasis on the literary, philosophical, religious, and historical aspects of the authors and their writings.

“*SEVEN* will be of enormous interest to anyone who cares about English literature and, particularly, about fine literature which is also Christian.”

**Madeline L’Engle**

“The seven writers highlighted in this journal were by no means artists for art’s sake: they were idea oriented, involved always with perennial matters. Their deepest concerns are still our concerns, and promises to conduct an interdisciplinary dialog of major significance.”

**Modern Language Review**

**The Marion E. Wade Center  
Wheaton College Wheaton, Illinois 60187, U.S.A.  
Telephone (001) 630-752-5908**

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### ***VII: An Anglo-American Literary Review***

Volume 24 (2007) of the Wade Centers annual academic journal will be released in October and will feature, among other articles, Professor David Robb’s “Worshipping the Hero: Carlyle and MacDonald’s Early Novels.” This paper considers the influence of Carlyle’s thought on George MacDonald’s generation and the ways in which MacDonald both incorporated and departed from Carlyle’s vision of the “Great Man.”

In 1980, Dr. Barbara Reynolds, Dr. Kilby, and Dr. Beatrice Batson founded *VII: An Anglo-American Literary Review*. This annual peer-reviewed journal is intended to promote awareness of the seven authors of the Wade Center, as well as to encourage critical assessment of these writers’ numerous and diverse works. *SEVEN* is designed for both the general and specialized reader with particular emphasis on the literary, philosophical, religious, and historical aspects of the authors, and their writings.

#### ***SEVEN* Subscription Costs**

**In USA, Canada, & Mexico (first class mail):** \$14.50 per volume

**Overseas (airmail):** \$22.50 per volume

**Overseas (surface):** \$18.50 per volume

*To pay In GB£, contact the Wade Center for the current equivalent cost.\**

*\*Our apologies to British subscribers for this inconvenience. This policy is temporary, we hope, and will assure that subscribers paying in pounds are fairly charged despite the rapidly fluctuating exchange rate. Avoid this extra step by paying by phone or fax with MasterCard or VISA (credit cards are charged in USD).*

***Previous issues of VII featuring  
George MacDonald include:***

**Volume 1**

**If You Would But Write Novels, Mr. MacDonald'** *by Rolland Hein*

**Volume 2**

**The Abyss of His Mother-Tongue: Scotch Dialect in the Novels by George MacDonald**  
*by Roderick McGillis*

**Volume 3**

**George MacDonald and the World of Faery** *by Marion Lochhead*

**Volume 4**

**George MacDonald and the Dreams of the Other World** *by David Holbrook*

**Volume 5**

**The Psychology of the Self in MacDonald's Phantasies** *by Max Keith Sutton*

**Worlds Apart: The Importance of Double Vision for MacDonald Criticism**

*By Kathy Triggs*

**Volume 6\***

**The Fiction of George MacDonald** *by David S. Robb*

**Volume 7\***

**George MacDonald: A Portrait from His Letter** *by Rolland Hein*

**Volume 8**

**George MacDonald and Animal Magnetism** *by David S. Robb*

**Volume 9**

**Entering the Vision: A Novelist's View of Phantasies** *by Sylvia Bruce*

Review Article: Abridgement: Profit and Loss in Modernizing George MacDonald

*By William H. Burnside*

**Volume 11**

**Diamond and Kilmeny: MacDonald, Hogg and the Scottish Folk Tradition**

*By William Raeper*

**Volume 12**

**Lilith Centenary Reviews**

**Lilith: A Dark Labyrinth Towards the Light** *by Giorgio Spina*

**Volume 13**

*The Day Boy and the Night Girl* *by Adrian Gunther*

**Volume 14**

**Beyond Ideas: The Intrigue of the Lilith Manuscripts** *by Rolland Hein*

**Volume 16**

**George MacDonald and Jacob Boehme: Lilith and the Seven-fold Pattern of Existence**

*by Deirdre Hayward*

**Volume 20**

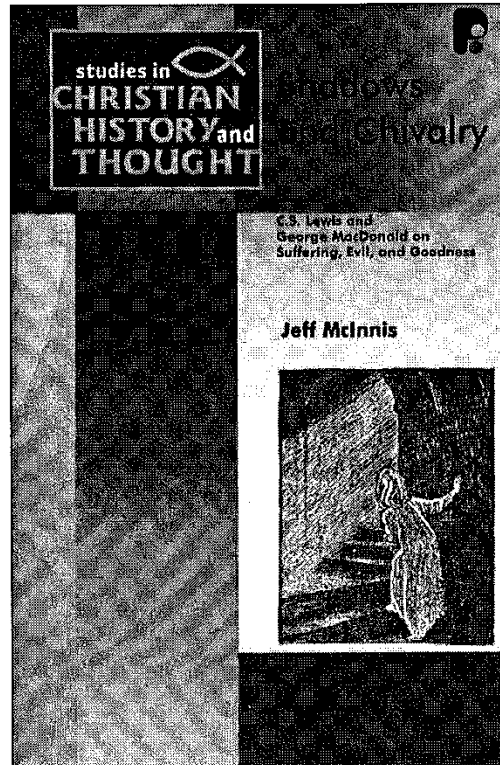
**George Macdonald's Transfiguring Fantasy** *by John Pridmore*

**Volume 22**

**MacDonald's Shorter Fairy Tales: Journeys into the Mind** *by Colin Manlove*

*Though Volumes 6 and 7 are out of print, reprints are available.*

ADVERT



*Shadows and Chivalry: C.S. Lewis and George MacDonald on Suffering, Evil, and Goodness.*  
Jeff McInnes  
Paternoster Studies in Christian History and Thought.  
(xvi), 307 pages. Index.  
Published price £24.99

“The most penetrating and exhaustive study that I have seen...A genuinely enriching read for any earnest Christian Mind”

**Rolland Hein**

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**A review will appear in the next issue of Orts. If wishing to write a review or send comments, they may be forwarded to the Editor-Ian Blakemore.**

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'Be content with your wages,' said the Baptist to the soldiers. To many people now, the word would be, 'Rule your temper;' or, 'Be courteous to all;' or, 'Let each hold the other better than himself;' or, 'Be just to your neighbour that you may love him.' 'To make straight in the desert a highway for our God, we must bestir ourselves in the very spot of the desert on which we stand; we must cast far from us our evil thing that blocks the way of his chariot-wheels. If we do not, never will those wheels roll through our streets; never will our desert blossom with his roses.

*The Hope of the Gospel 1892*



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*Please send news, reviews and articles for the next Orts*

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