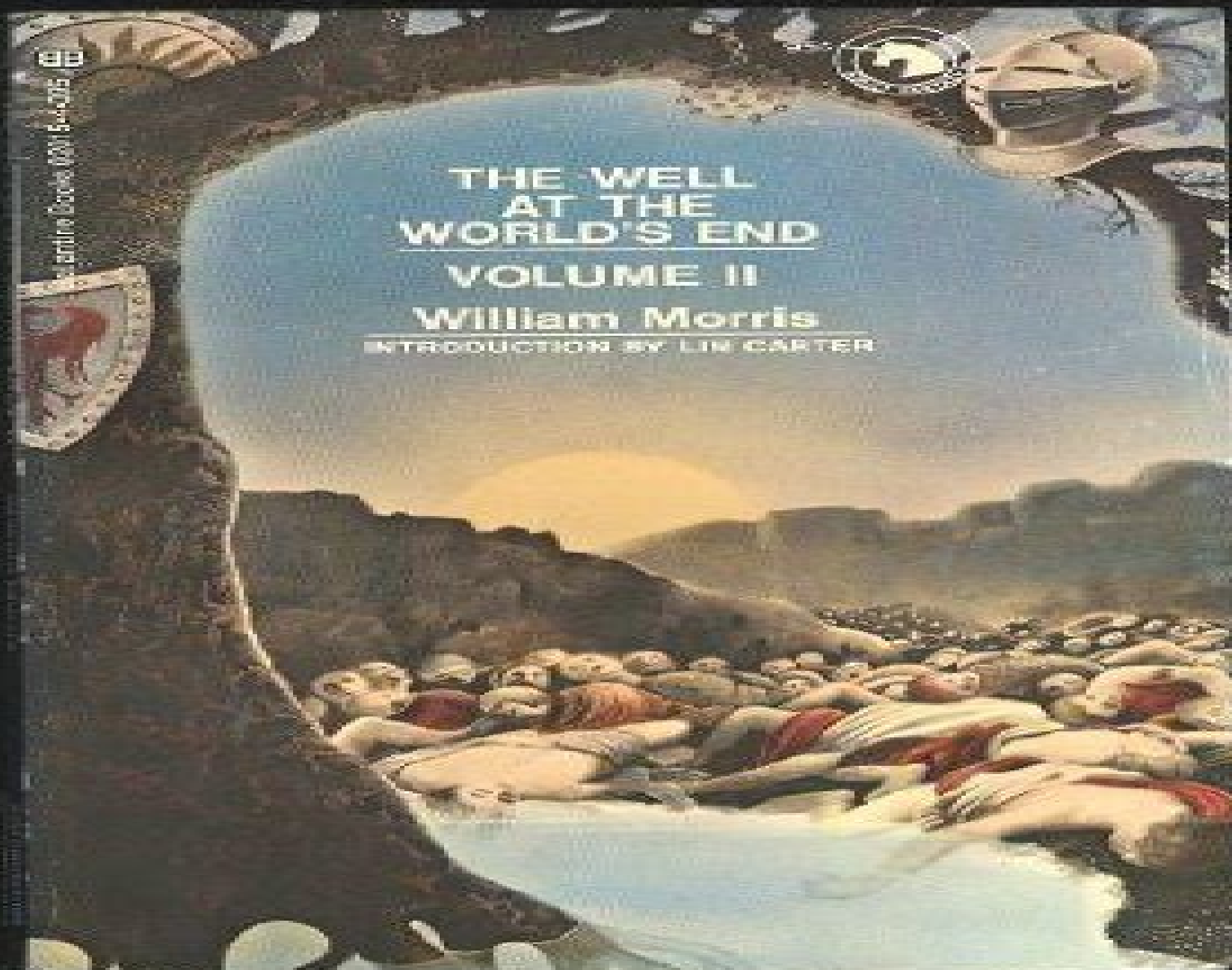


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THE WELL
AT THE
WORLD'S END
VOLUME II
William Morris
INTRODUCTION BY LIN CARTER



Well At Worlds End Vol 1

SB Merriam



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The Collected Letters of William Morris, Volume III William Morris, 2014-07-14 These volumes bring to a close the only comprehensive edition of the surviving correspondence of William Morris 1834-1896 a protean figure who exerted a major influence as poet craftsman master printer and designer Volumes III and IV taken together give in detail the comments and observations that articulate his problematic political and artistic stands and equally problematic position within the aesthetic movement as it developed in the 1890s Most eloquently voiced also are the complexities of his troubled marriage and his devotion to his epileptic daughter Jenny and his other daughter May But dominating all these themes organizing and structuring them are the Kelmscott Press and the building of Morris's important library of medieval manuscripts and early printed books The letters record the way in which the Press becomes not only the center of Morris's aesthetic ambitions and achievements but also the site for his closest human relations and for much of his connecting with the makers of early modernism The letters in Volumes III and IV are thoroughly annotated and through texts and notes provide a new assessment of Morris's career Included also as appendices to Volume IV are two important documents the first never before published is F S Ellis's Valuation List of Morris's library made after Morris's death and the second never before reprinted is the text of what was to be Morris's final essay on socialism published in April 1896 Originally published in 1995 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

The Publishers' Circular and Booksellers' Record, 1928

Fantasies of Time and Death Anna Vaninskaya, 2019-12-26 This book reveals the unique contribution made by the three founding fathers of British fantasy Lord Dunsany E R Eddison and J R R Tolkien to our culture's perennial reassessment of the meanings of time death and eternity It traces the poetic philosophical and theological roots of the striking preoccupation with mortality and temporality that defines the imagined worlds of early fantasy fiction and gives both

the form of such fiction and its ideas the attention they deserve Dunsany Eddison and Tolkien raise some of the oldest questions in existence about the limits of nature human and divine cosmic creation and destruction the immortality conferred by art and memory and the paradoxes and uncertainties generated by the universal experience of transience the fear of annihilation and the desire for transcendence But they respond to those questions by means of thought experiments that have no precedent in modern literary history This book has won the 2021 Mythopoeic Scholarship Award for Myth and Fantasy Studies

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Philosophically Thinking about World Religions is different from other works in the discipline today It deviates from the typical approaches used for the study of world religions Its goal is to engage readers in thinking hard about world religions not about the data surrounding those traditions By focusing on philosophical questions each reader should be challenged to do their own investigations that may reveal the heart of these traditions Another stance that this project takes that distinguishes it from other texts in the discipline is that it advocates an inclusivist perspective regarding the world religions

Pluralism which is the predominate assumption today ends either in contradiction or in the development of a metatheory that dismisses crucial distinctions between the various traditions or eliminates some ancient religions because they do not fit the metatheory. By taking an open inclusivist approach all religious traditions may engage at the table of dialogue. The final essay is about justice and social affairs. While that discussion is couched within the context of a particular tradition each religious tradition must have the discussion. But it must be more than an intrareligious dialogue; it must become an interreligious dialogue.

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