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Introduction.

Mysticism: Definitions and Characteristics taken from standard authors.

Chapter I.

Influences: Home, Ushaw College, Medical College, London Streets. The Meynells, The Franciscans, Coventry Patmore, The Poets, the Liturgy of the Church, The Bible.

Chapter II.

Poems of Nature: Ode to the Setting Sun, A Corymbus of Autumn, A Fallen Yew, An Anthem of Earth, Field-Flower, All Flesh, To a Snowflake, Of Nature: Laud and Plaint.

Chapter III.

Poems of Childhood: Ex Ore Infantium, The Making of Viola, To Monica Thought Dying, Daisy, The Poppy, To My Godchild, Sister Songs.

Chapter IV.

Poems of Love: Love in Dian's Lap, Before Her Portrait in Youth, To a Poet Breaking Silence, Manus Animam Pinxit, A Carrier Song, Gilded Gold, Her Portrait, Epilogue to the Poet's Sitter, Domus Tua, Ad Amicum, A Harrow Vessel, Ultima.

Chapter V.

Poems of Introspection: Sight and Insight: The Mistress of Vision, 'By Reason of Thy Law,' The Dread of Height, Orient Ode, New Year's Chimes, From the Night of Forebeing, Any Saint, Carson Genesis, Ad Castitatem, The After Woman, Grace by the Way; Laus Amara Doloris, Desiderium Indesideratum, A Hollow Wood, The Cloud's Swan-Song, Heaven and Hell.

To the Dead. Cardinal Of Westminster, A Judgment in Heaven,
The Sarc of the Leaf, Love & the Child, The Hound of Heaven.

Chapter VI.

Religious Poems: The Veteran of Heaven, Lilius Regis; The
Passion of Mary, Lines for a Drawing of Our Lady of the Night,
Assumpta Maria, St. Monica, In No Strange Land.

Conclusion.

INTRODUCTION.

Though the epithet "mystic" has been almost universally accorded to Francis Thompson, yet some critics seem to think that the expression is not precise or, at least, that it does not apply to him in its full meaning.

Before using this term in connection with anyone, it is necessary to make clear its significance since few words have been used with more varied shades of meaning. E. M. Chapman says: "The word 'mysticism' has been vulgarised until in newspaper parlance it has degenerated into a term of half patronizing contempt."¹

Miss C. F. K. Spurgeon says: "Mysticism" is often used in a semi-contemptuous way to denote vaguely any kind of occultism or spiritualism, or any specially curious or fantastic views about God and the universe."²

Undoubtedly, no serious person considers the term in this light, and in criticising a favourite poet, we rather apply the term to him as a glorious one, which puts him outside and above the poet who is not a mystic.

It is easy to understand why the word should have come into disfavour, since there is a certain relation between it and Shamanism. However, the distinction is important, as some of our deepest thinkers: Plato, Plotinus, Spinoza, Goethe, and Hegel; some of our most renowned poets: Crashaw, Herbert, Wordsworth, and Blake; and some of our greatest saints: Saint Francis of Assisium, Saint John of the Cross, Saint Theresa, were mystics in the true sense of the word.

Let us try then to find a more satisfactory meaning for the word. Miss Underhill, in her book "Mysticism" defines it as

1. English Literature in Account with Religion. p.445
2. Mysticism in English Literature. p.1

- 1. "Theology of the Cross"
- 2. "Theology of the Cross"
- 3. "Theology of the Cross"
- 4. "Theology of the Cross"

...theology of the cross is said to be utterly satisfying. This is contrary to the more developed mysticism an intellectual, seeing, without in-
 tion. It seems to the one who has it to be almost certainly, in-
 2. "Theology of the Cross" and others call it "illumina-
 3. "Theology of the Cross" that seems not to be self-control.
 the Virgin, heaven and hell.
 1. "Theology of the Cross" not mystically present, as Christ,
 nation:

...one finds the following characteristics in his study of
 oneness, of aliveness in all things.
 founded upon an intuitive or experienced conviction of unity, of
 system of philosophy." The definition is an attitude of mind.
 this Spurgeon says: "Mysticism" is a temper rather than a
 the Divinity, or a system growing out of such a tendency.
 dency and desire of the human soul towards an intimate union with
 "Mysticism," says George Gurdjieff, "is either a religious ten-
 of development of the highest form of human consciousness."
 its end." The believer "this movement to represent the true line
 their life, and in the experience called 'mystic union,' attains
 fully embraces the whole field of consciousness: it dominates
 the transcendental order; this," she says, "is great mystic grad-
 inate tendency of the human spirit towards complete harmony with
 "The science or art of the spiritual life: the expression of the