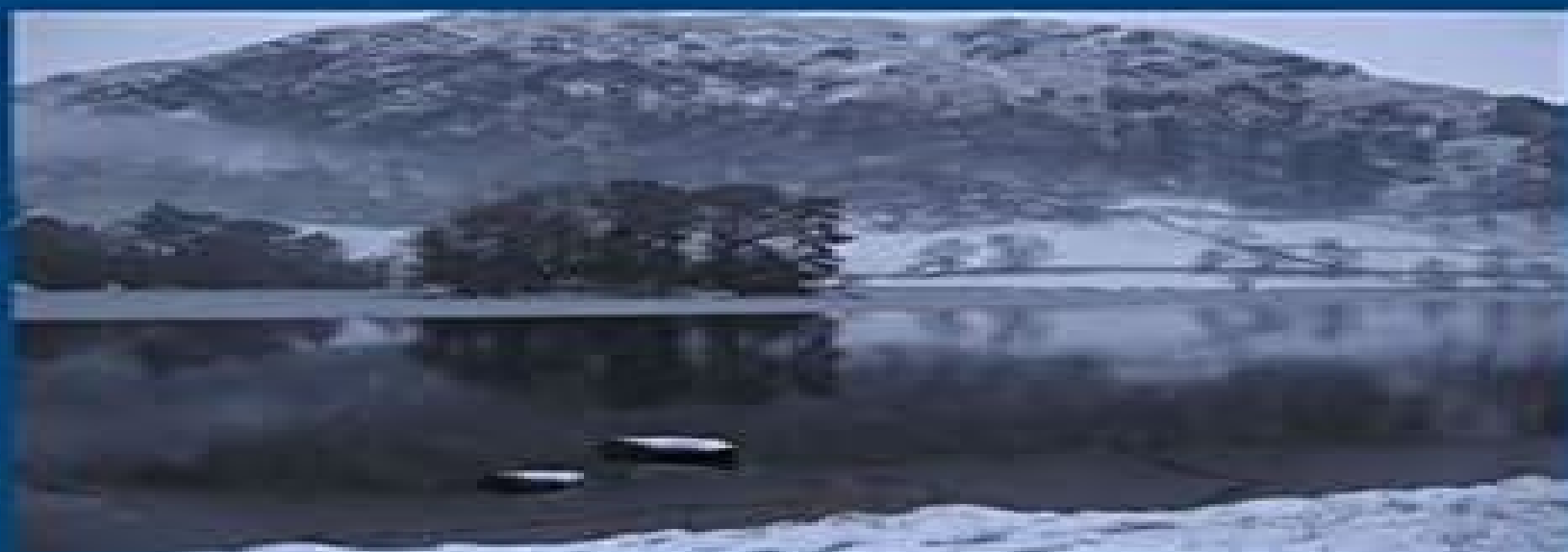


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Coleridge and Scepticism Benjamin Brice, 2007-10-18 Ben Brice examines Coleridge's poetry and prose between 1795 and 1825 in the context of important philosophical and theological debates with which the poet was familiar. He explores Coleridge's scepticism about his own theory of symbolism which was so fundamental to his poetic vision and presents a new and original account of why this anxiety and doubt was present in Coleridge's writings.

Coleridge and Contemplation Peter Cheyne, 2017 Coleridge and Contemplation is a multi-disciplinary volume on Samuel Taylor Coleridge, founding poet of British Romanticism, critic and author of philosophical, political and theological works. In his philosophical writings, Coleridge developed his thinking about the symbolizing imagination, a precursor to contemplation, into a theory of contemplation itself, which for him occurs in its purest form as a manifestation of Reason. Coleridge is a particularly challenging figure because he was a thinker in process and something of an omnivore, a Renaissance man of the Romantic era. The dynamic quality of his thinking, the dark fluxion pursued but ultimately unfixable by thought, and his extensive range of interests make a philosophical yet also multi-disciplinary approach to Coleridge essential. This book is the first collection to feature philosophers and intellectual historians writing on Coleridge's philosophy. This volume opens up a neglected aspect of the work of Britain's greatest philosopher-poet, his analysis of contemplation, which he considered the highest of human mental powers. Philosophers including Roger Scruton, David E. Cooper, Michael McGhee, Andy Hamilton, and Peter Cheyne contribute original essays on the philosophical, literary and political implications of Coleridge's views. The volume is edited and introduced by Peter Cheyne, and Baroness Mary Warnock contributes a foreword. The chapters by philosophers are supported by new developments in philosophically minded criticism from leading Coleridge scholars in English departments, including Jim Mays, Kathleen Wheeler, and James Engell. They approach Coleridge as an energetic yet contemplative thinker concerned with the intuition of ideas and the processes of cultivation in self and society. Other chapters from intellectual historians and theologians, including Douglas Hedley, clarify the historical background and religious musings of Coleridge's thought regarding contemplation.

Coleridge and Scepticism Benjamin Brice, 2007 Ben Brice examines Coleridge's poetry and prose between 1795 and 1825 in the context of important philosophical and theological debates with which the poet was familiar. He explores Coleridge's scepticism about his own theory of symbolism which was so fundamental to his poetic vision.

Coleridge and Scepticism Ben Brice, 2007-10-18 Coleridge tended to view objects in the natural world as if they were capable of articulating truths about his own poetic psyche. He also regarded such objects as if they were capable of illustrating and concretely embodying truths about a transcendent spiritual realm. After 1805 he posited a series of analogical likenesses connecting the rational principles that inform human cognition with the rational principles that he believed informed the teleological structure of the natural world. Human reason and the principle of rationality realised objectively in Nature were both regarded as finite effects of God's seminal Word. Although Coleridge intuitively felt that nature had been

constructed as a mirror of the human mind and that both mind and nature were mirrors of a transcendent spiritual realm he never found an explanation of such experiences that was fully immune to his own sceptical doubts Coleridge and Scepticism examines the nature of these sceptical doubts as well as offering a new explanatory account of why Coleridge was unable to affirm his religious intuitions Ben Brice situates his work within two important intellectual traditions The first a tradition of epistemological piety or modesty informs the work of key precursors such as Kant Hume Locke Boyle and Calvin and relates to Protestant critiques of natural reason The second a tradition of theological voluntarism emphasises the omnipotence and transcendence of God as well as the arbitrary relationship subsisting between God and the created world Brice argues that Coleridge's detailed familiarity with both of these interrelated intellectual traditions ultimately served to undermine his confidence in his ability to read the symbolic language of God in nature

The History of English Rationalism in the Nineteenth Century Alfred William Benn, 1906 **University of California Union Catalog of Monographs Cataloged by the Nine Campuses from 1963 Through 1967: Subjects** University of California (System). Institute of Library Research, University of California, Berkeley, 1972 *The New Cambridge Bibliography of English Literature: Volume 2, 1660-1800* George Watson, Ian R. Willison, 1971-07-02 More than fifty specialists have contributed to this new edition of volume 2 of The Cambridge Bibliography of English Literature The design of the original work has established itself so firmly as a workable solution to the immense problems of analysis articulation and coordination that it has been retained in all its essentials for the new edition The task of the new contributors has been to revise and integrate the lists of 1940 and 1957 to add materials of the following decade to correct and refine the bibliographical details already available and to re shape the whole according to a new series of conventions devised to give greater clarity and consistency to the entries

The Philosophical Biographer Martin Maner, 2009-01-01 The Philosophical Biographer shows how a shift in philosophical outlook in the seventeenth and eighteenth centuries from an understanding of human knowledge rooted in deductive certainties to one resting on inductive probability influenced the development of biographical narrative in general and in particular the way Johnson dealt with biographical evidence in his Lives of the Poets Examining the psychological and philosophical doubt that lay at the heart of Johnson's character and intellect Martin Maner reveals in the biographical studies of Savage Swift Milton and Pope an ingrained pattern of dialectical argument and a skeptical attitude toward evidence a method that involves the reader in judgments about the poets as it conveys Johnson's own understanding of truth In the Life of Savage Johnson moves from thesis to antithesis generating out of opposing emotional responses irony and sympathy ridicule and pathos an understanding of the man Dialectically undercutting the conclusions of previous biographers of Swift and Milton Johnson fashions a new somewhat acidic estimation of Swift and a portrait of Milton that engages contemporary questions of the probable and the marvelous The Life of Pope Johnson's greatest dialectical achievement alternates between blame and praise public and private realms weaving tone context and analogy into great contrasting patterns of inquiry and judgment

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