

Coleridge Historian Of Ideas

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The Collected Works of Samuel Taylor Coleridge: Lectures 1818-1819, on the history of philosophy

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Samuel T. Coleridge, Henry G. Davis, and the New Homiletic

Lectures 1818-1819

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Coleridge on the Seventeenth Century

Coleridge's Assertion of Religion

The Collected Works of Samuel Taylor Coleridge

Towards a Romantic Conception of Nature

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Coleridge Historian Of Ideas

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ARIAS SIERRA

'What is Life?' MHR A

Samuel Taylor Coleridge was the central figure in the dissemination of higher criticism, the analytical and historical study of the Bible begun in Germany in the late eighteenth century by Lessing, Herder, and Eichorn. [Coleridge and Contemplation](#) McGill-Queen's Press - MQUP Author of "Kubla Khan" and the epic "The Rime of the Ancient Mariner," Samuel Taylor Coleridge is remembered principally for his contributions as a romantic poet. This innovative reconsideration of Coleridge's thought and career not only demonstrates his importance as a philosopher but also recovers romanticism as both an aesthetic and a political movement. Pamela Edwards radically departs from classic theories of Coleridge's development and reads his writing within the framework of a constantly shifting political and social landscape. Drawing on the ideology, rhetoric, and institutional theory at the turn of the late British Enlightenment, Edwards unearths the fundamental continuities in Coleridge's writing during the revolutionary period of 1794 to 1834, paying particular attention to the rhetoric of Coleridge's pamphlet and miscellaneous writings, the journalism of the Napoleonic years, his philosophical and ultimately political treatises within the contexts of his notebooks and letters, and his readings and intellectual friendships. What emerges is a clearer understanding of Coleridge's political philosophy and his contributions to the origins and ideology of British Liberalism. Coleridge's interest in history, nature, and law as inherently interconnected projects producing an ideal or scientific reading of society reveals a developed progressive social and cultural state theory anchored in individual conscience, moral autonomy, and a civic and participatory human agency. If the Statesman could understand and finally master this scientific view of the world, he would be able not only to adjust political and social institutions to comprehend the historical contingencies of the moment but to see through the problem of the moment to the dynamic of change itself. Oxford University Press

A collection of essays on Coleridge's mature philosophy written by philosophers, intellectual historians, and leading literary authorities on Coleridge.

Wordsworth, Coleridge, and 'the language of the heavens' University of Pittsburgh Press

In addition to being the leading philosopher of English Romanticism and one of its greatest poets, Coleridge explores the dynamics of consciousness and mental functioning more

extensively than any of his contemporaries. This book compares his psychological theories with his diverse exemplifications of Romanticism's self-reflexive quest for transcendence, showing how he continually highlights the circular and mutual influence of ideas and emotions underlying Romantic idealism and the cult of the sublime.

Coleridge and the Conservative Imagination Princeton University Press

Through an examination of his later personal notebooks, this study explores the reciprocal effects that Samuel Taylor Coleridge's scientific explorations, philosophical convictions, theological beliefs, and states of health exerted upon his perceptions of human Body/Soul relations, both in life and after death.

The Collected Works of Samuel Taylor Coleridge: Lectures 1818-1819, on the history of philosophy Oxford University Press It is important that all those concerned with education - parents, teachers, administrators and policymakers - should have a reasonable understanding of the present system and how it has developed, sometimes over a period of many years. This work traces the development of Western educational ideas from the Greek society of Socrates, Plato and Aristotle, to the ideas and ideologies behind some of the controversial issues in education today. This book discusses the continuous development of educational thought over three millennia. The focus upon the history of ideas in this volume is partly an attempt to move history of education away from an approach based on 'great men' to technological, economic and political influences on ideas and beliefs. It reviews many issues, ranging from the purposes of education from the earliest times, to the challenge of postmodernism in the present century. The authors provide an accessible and thought-provoking guide to the educational ideas that underlie practice.

[Coleridge on the Idea and History of Christianity](#) Oxford University Press

Organic form theory of Romanticism helps writers, artists, and preachers free themselves from potentially limiting norms and rules of form. Organic Homiletic: Samuel T. Coleridge, Henry G. Davis, and the New Homiletic will inspire preachers to express their individual voices and create their own authentic forms by offering preachers innovative methods to creatively imitate, blend, and mix a wide variety of sermon forms. The book is a motivator for preachers to intuitively discover sermon content in the rhetorical context of a given preaching situation, and to develop that content utilizing organic form in the process of sermon preparation. Organic Homiletic is a must-read for seminarians, experienced preachers, creative writers, and artists - all those who seek to be fresh, authentic, creative, liberated, and

organic.

Dramatic Character in the English Romantic Age Oxford University Press

Author of *Biographia Literaria* (1817) and *The Friend* (1809-10, 1812 and 1818), Samuel Taylor Coleridge was the central figure in the British transmission of German idealism in the 19th century. The advent of Immanuel Kant in Coleridge's thought is traditionally seen as the start of the poet's turn towards an internalized Romanticism. Demonstrating that Coleridge's discovery of Kant came at an earlier point than has been previously recognized, this book examines the historical roots of Coleridge's life-long preoccupation with Kant over a period of 20 years from the first extant Kant entry until the publication of his autobiography. Drawing on previously unpublished contemporary reviews of Kant and seeking socio-political meaning outside the literary canon in the English radical circles of the 1790s, Monika Class here establishes conceptual affinities between Coleridge's writings and that of Kant's earliest English mediators and in doing so revises Coleridge's allegedly non-political and solitary response to Kant.

[Samuel T. Coleridge, Henry G. Davis, and the New Homiletic](#) Princeton University Press

The ambivalent curiosity of the young poet Samuel Taylor Coleridge (1772-1834) towards Plato -- 'but I love Plato -- his dear gorgeous nonsense!' -- soon developed into a philosophical project, and the mature Coleridge proclaimed himself a reviver of Plato's unwritten or esoteric 'systems'. James Vigus's study traces Coleridge's discovery of a Plato marginalised in the universities, and examines his use of German sources on the 'divine philosopher', and his Platonic interpretation of Kant's epistemology. It compares Coleridge's figurations of poetic inspiration with models in the Platonic dialogues, and investigates whether Coleridge's esoteric 'system' of philosophy ultimately fulfilled the Republic's notorious banishment of poetry. *Lectures 1818-1819* Oxford University Press

As a young man, Samuel Taylor Coleridge lived in an age of great social change. The political upheavals in America and France, the industrial revolution, and the explosion in humanity's knowledge of the natural order all had a profound effect on Coleridge and radical intellectuals like him. This book examines Coleridge's ideas on science and society in the critical years 1794 to 1796, setting them within the moral, political, and scientific context of the time. Wylie shows how the complex poem, *Religious Musings*, became a vehicle for these ideas and how they were then developed in the poetry of Coleridge's later years.

The English Idea of History from Coleridge to Collingwood University of Victoria Department of English

This movement radically revised the interpretation of the Bible as

an "inspired" book and also helped to redefine the inspiration attributed to poets, since many poets of the period, including Coleridge himself, wished to emulate the prophetic voice of biblical tradition. Coleridge's mastery of this new study and his search for a new understanding of the Bible on which to ground his faith are the focus of this book. Beginning with an exposition of Coleridge's double role as theologian and poet, Anthony Harding analyses the development and transmission of Coleridge's views of inspiration - both biblical and poetic - and provides a history of his theological and poetic ideas in their second generation, in England especially in the work of F.D. Maurice and John Sterling, and in America in that of Ralph Waldo Emerson. Harding argues that Coleridge's emphasis on the human integrity of the scriptural authors provided his contemporaries with a poetics of inspiration that seemed likely to restore to literature a "biblical" sense of the divine as a presence in the world. Coleridge's treatment of biblical inspiration is thus an important contribution to Romantic poetics as well as to biblical scholarship. His concept of inspiration is also linked directly to his literary theory and thus to the current debate over the reader's relation to text and author.

[Lectures 1818-1819 on the History of Philosophy](#) John Benjamins Publishing
'PHILOSOPHY, or the doctrine and discipline of ideas' as S. T. Coleridge understood it, is the theme of this book. It considers the most vital and mature vein of Coleridge's thought to be the contemplation of ideas objectively, as existing powers. A theory of ideas emerges in critical engagement with thinkers including Plato, Plotinus, Böhme, Kant, and Schelling. A commitment to the transcendence of reason, central to what he calls the spiritual platonic old England, distinguishes him from his German contemporaries. The book also engages with Coleridge's poetry, especially in a culminating chapter dedicated to the Limbo sequence. This book pursues a theory of contemplation that draws from Coleridge's theories of imagination and the Ideas of Reason in his published texts and extensively from his thoughts as they developed throughout unpublished works, fragments, letters, and notebooks. He posited a hierarchy of cognition from basic sense intuition to the apprehension of scientific, ethical, and theological ideas. The structure of the book follows this thesis, beginning with sense data, moving upwards into aesthetic experience, imagination, and reason, with final chapters on formal logic and poetry that constellate the contemplation of ideas. Coleridge's *Contemplative Philosophy* is not just a work of history of philosophy, it addresses a figure whose thinking is of continuing interest, arguing that contemplation of ideas and values has consequences for everyday morality and aesthetics, as well as metaphysics. The volume will be of interest to philosophers, intellectual historians, scholars of religion, and of literature.

[Coleridge. M. de Tocqueville on democracy in America. Bailey on Berkeley's theory of vision. Michelets' history of France. The claims of labor. Guizot's essays and lectures on history. Early Grecian history and legend](#) Routledge

Thomas Owens explores some of the exultant visions inspired by Wordsworth's and Coleridge's close scrutiny of the night sky, the natural world, and the domains of science. He examines a set of scientific patterns drawn from natural, geometric, celestial, and astronomical sources which Wordsworth and Coleridge used to express their ideas about poetry, religion, literary criticism, and philosophy, and establishes the central importance of analogy in their creative thinking. Analogies prompted the poets' imaginings in geometry and cartography, in nature (representations of the moon) and natural history (studies of spider-webs, streams, and dew), in calculus and conical refraction, and in the discovery of

infra-red and ultraviolet light. Although this is primarily a study of the patterns which inspired their writing, the findings overturn the prevalent critical consensus that Wordsworth and Coleridge did not have the access, interest, or capacity to understand the latest developments in nineteenth-century astronomy and mathematics, which they did in fact possess. Wordsworth, Coleridge, and 'the language of the heavens' reinstates many relationships which the poets had with scientists and their sources. Most significantly, the book illustrates that these sources are not simply another context or historical lens through which to engage with Wordsworth's and Coleridge's work but are instead a controlling device of the symbolic imagination. Exploring the structures behind Wordsworth's and Coleridge's poems and metaphysics stakes out a return to the evidence of the Romantic imagination, not for its own sake, but in order to reveal that their analogical configuration of the world provided them with a scaffold for thinking, an intellectual orrery which ordered artistic consciousness and which they never abandoned.

[Coleridge, the Bible, and Religion](#) Ashgate Pub Limited
The Romantic Era witnessed a series of conflicts concerning definitions of health and disease. In this book, Martin Wallen discusses those conflicts and the cultural values that drove them. The six chapters progress from the mainstream rejuvenation of the Socratic values by Wordsworth and Coleridge to the radical alternatives offered by the Scottish theorist, John Brown, and the speculative German philosopher, F. W. J. Schelling. Wallen shows how actual definitions of health and disease changed at the turn of the nineteenth century, and provides an analysis of the metaphorical uses to which romantic thinkers put these different definitions in their attempts to value or devalue competing concepts of individuality, poetic expression, and history. Key to the redefinition of these concepts was the use of the rhetoric of medicine to add value to those statements considered desirable and to undermine those targeted for elimination from public discourse. By juxtaposing the well-known critical works of Wordsworth and Coleridge with lesser-known works such as Schelling's *Yearbooks of Medicine* and Thomas Beddoes' medical treatises, Wallen illuminates the central role medicine played in redefining the human being's relationship to society and nature - part of the cultural revolution that began in the nineteenth century.

[The Statesman's Science](#) Infobase Publishing
Alternately titled the "Assertion of Religion," "the great work," "Logosophia," magnum opus, and the *Opus Maximum*, Samuel Taylor Coleridge's philosophical assertion of religion was often regarded as the work that would determine his permanent contribution to the history of ideas. Despite endless preparatory studies, however, Coleridge's plan to develop a unified system, drawing from philosophy, literature, theology, history, and the natural sciences, remained incomplete at his death. Coleridge's *Assertion of Religion* contains the first collection of original scholarship on the newly published *Opus Maximum*. While the language of the *Opus Maximum* is often complex and fragmentary, the essays in this volume open new avenues for future discussion of pivotal themes in Coleridge's writings, including careful analysis of Coleridge's conception of God and the Trinity, the human will, his relationship to Neoplatonism, and his unique defense of the human self through the connection between a mother and a child. The volume thereby contributes to the ongoing assessment of Coleridge's contribution to nineteenth-century Romanticism and his place in the history of ideas.
[Coleridge and Kantian Ideas in England, 1796-1817](#) Springer
'PHILOSOPHY, or the doctrine and discipline of ideas' as S. T. Coleridge understood it, is the theme of this book. It considers the most vital and mature vein of Coleridge's thought to be the

contemplation of ideas objectively, as existing powers. A theory of ideas emerges in critical engagement with thinkers including Plato, Plotinus, Böhme, Kant, and Schelling. A commitment to the transcendence of reason, central to what he calls the spiritual platonic old England, distinguishes him from his German contemporaries. The book also engages with Coleridge's poetry, especially in a culminating chapter dedicated to the Limbo sequence. This book pursues a theory of contemplation that draws from Coleridge's theories of imagination and the Ideas of Reason in his published texts and extensively from his thoughts as they developed throughout unpublished works, fragments, letters, and notebooks. He posited a hierarchy of cognition from basic sense intuition to the apprehension of scientific, ethical, and theological ideas. The structure of the book follows this thesis, beginning with sense data, moving upwards into aesthetic experience, imagination, and reason, with final chapters on formal logic and poetry that constellate the contemplation of ideas. Coleridge's *Contemplative Philosophy* is not just a work of history of philosophy, it addresses a figure whose thinking is of continuing interest, arguing that contemplation of ideas and values has consequences for everyday morality and aesthetics, as well as metaphysics. The volume will be of interest to philosophers, intellectual historians, scholars of religion, and of literature.

[Coleridge's Poetry Up to 1803 : a Study in the History of Ideas](#) Columbia University Press

Presents articles that critically analyze the poet and his works, focusing on interpretations of Coleridge from the late twentieth and early twenty-first centuries.

[Coleridge](#) Peeters Pub & Booksellers

The Trinity Circle explores the creation of knowledge in nineteenth-century England, when any notion of a recognizably modern science was still nearly a century off, religion still infused all ways of elite knowing, and even those who denied its relevance had to work extremely hard to do so. The rise of capitalism during this period—embodied by secular faith, political radicalism, science, commerce, and industry—was, according to Anglican critics, undermining this spiritual world and challenging it with a superficial material one: a human-centric rationalist society hell-bent on measurable betterment via profit, consumption, and a prevalent notion of progress. Here, William J. Ashworth places the politics of science within a far more contested context. By focusing on the Trinity College circle, spearheaded from Cambridge by the polymath William Whewell, he details an ongoing struggle between the Established Church and a quest for change to the prevailing social hierarchy. His study presents a far from unified view of science and religion at a time when new ways of thinking threatened to divide England and even the Trinity College itself.

[Journal of the History of Ideas](#) A&C Black

This book aims at providing the answer to one question: what did Coleridge derive from Kant and the post-Kantians in his most productive intellectual period, i.e., from approximately the eighteen-twenties? The question has already been investigated by a number of scholars—Shawcross, Muirhead, Wellek, Winkelmann, Schrickx and Chinol, in chronological order. Upon their work my book is founded. -Book's Preface

[Feeling and Thought](#) Routledge

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1962.