
Coleridge Historian Of Ideas

The Complete Works of Samuel Taylor Coleridge
Coleridge and the Psychology of Romanticism
Coleridge's Essays & Lectures on Shakespeare
Coleridge and Geology
Coleridge and Kantian Ideas in England, 1796-1817
Coleridge and Liberal Religious Thought
Collected Works of Samuel Taylor Coleridge: Lectures 1818-1819: on the history of philosophy
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Wordsworth Before Coleridge
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JOSEPH LAMBERT

The Complete Works of Samuel Taylor

Coleridge Bloomsbury Publishing

Originally published in 1948. In the first essay of this collection, Lovejoy reflects on the nature, methods, and difficulties of the historiography of ideas. He maps out recurring phenomena in the history of ideas, which the essays illustrate. One phenomenon is the presence and influence of the same presuppositions or other operative "ideas" in very diverse provinces of thought and in different periods. Another is the role of semantic transitions and confusions, of shifts and of ambiguities in the meanings of terms, in the history of thought and taste. A third phenomenon is the internal tensions or waverings in the mind of almost every individual writer—sometimes discernible even in a single writing or on a single page—arising from conflicting ideas or incongruous propensities of feeling or taste to which the writer is susceptible. These essays

do not contribute to metaphysical and epistemological questions; they are primarily historical.

Coleridge and the Psychology of Romanticism

Routledge
This book analyzes Coleridge's male friendships during the 1790s. It shows the poet's experience of relationship is structured by and contributes to contemporary debate about friendship.

Examination of Coleridge's epistolary relations with Poole, Southey, Lamb, Lloyd, Thelwall, Wordsworth, and Godwin demonstrates that each friendship negotiates issues of relationship discussed throughout English culture of this period.

Coleridge's Essays & Lectures on

Shakespeare Princeton University Press

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Coleridge and Geology
Peeters Publishers
Drawing extensively upon archival resources and manuscript evidence, Wordsworth Before Coleridge rewrites the early history of Wordsworth's intellectual development and thereby overturns a century-old consensus that derives his most important philosophical ideas from

Coleridge. Beginning with Wordsworth's mathematical and poetic studies at Hawkshead Grammar School and Cambridge University, both of which tutored the young poet in mind-matter dualism, the book charts the process by which Wordsworth came, not to reject this philosophical foundation, but to reevaluate the indispensable role of passion within it. Prompted by his reading in 1793 or early 1794 of Dugald Stewart's *Elements of the Philosophy of the Human Mind*, Wordsworth rejected the exclusive rationality of William Godwin's political philosophy and the anti-passionate morality of Alexander Pope's philosophical poetics. Subsequent exposure, between 1795 and 1797, to Cambridge Platonism and English Kantianism supplied the key ideas of mind-nature fitness and multilevel psychological activity that, along with Stewart's analysis of imaginative association, animate Wordsworth's signature philosophy of "feeling intellect," from the initial drafts of *The Pedlar* and *The Prelude* in 1798 to the "Prospectus" to *The Recluse* and *The*

Excursion, published together in 1814. By presenting for the first time a fully nuanced account of Wordsworth's intellectual formation prior to the advent of Coleridge as his close companion and creative collaborator, *Wordsworth Before Coleridge* reveals at long last the true sources and abiding originality of the poet's philosophical mind. [Coleridge and Kantian Ideas in England, 1796-1817](#) Arkose Press 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.

Coleridge and Liberal Religious Thought

Oxford University Press Few figures who were active in the English Romantic Movement are as fascinating as Samuel Taylor Coleridge (1772-1834). Aside from his own visionary verse, Coleridge is famous for his colourful friendships with fellow-poets Wordsworth and Southey, and above all for his well documented drug-taking and creative use of

opium. But it is less widely appreciated that he was also a key figure in Anglican thought, whose writings are continually referred to by modern Anglican theologians. Coleridge's journey from the Unitarianism of his father towards a later commitment to Anglican Trinitarianism of a type he had rejected in his youth involved a rigorous philosophical process of imaginative liberal thinking. Over the last 200 years, that thinking has provided Anglicanism with many valedictory tools as well as a measure of robust self-belief. Offering a major contribution both to religious history and the history of ideas, Graham Neville here charts the particular liberal tradition in British religious thought which stems directly from Coleridge. He shows why Coleridge's thought remains so significant, and traces the ways in which his subject's theological ideas profoundly influenced later British writers and scholars like F.D. Maurice, F.J.A. Hort, F.W. Robertson, B.F. Westcott, John Oman and Thomas Erskine (once called the 'Scottish Coleridge'). Dr Neville further relates the

pioneering ideas of Coleridge to current developments in theology and scientific method. *Collected Works of Samuel Taylor Coleridge: Lectures 1818-1819: on the history of philosophy* Academic Resources Corp Despite the widely remarked indifference to philosophy of history that has characterized most British historians, important things were said from the early 19th century to the mid 20th about historical knowledge and the nature of human history. This is a study of this distinctively English, Idealist tradition. It connect Coleridge and Carlyle, whose writings have been the focus predominantly of literary scholarship, to thinkers who have been the subjects of philosophers', rather than historians', interest - John Stuart Mill, F.H. Bradley and R.G. Collingwood. It also draws parallels between Idealist thinking about history and postmodernism. [Coleridge and Kantian Ideas in England, 1796-1817](#) JHU 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. [Towards a Romantic Conception of Nature](#) Oxford University Press, USA Volume 2 of 2. Coleridge's Shorter Works and Fragments brings together a number of substantial essays that were not long enough to require volumes to themselves, among them his "Theory of Life," "Essays on the Principles of Genial Criticism," "Treatise on Method," "Confessions of an Inquiring Spirit," "On the Passions," and "On the Prometheus of Aeschylus." To these are added more than four hundred other pieces, some of them fragmentary, many of them previously unpublished, ranging in date from school essays of the early 1790s to a discussion of the bullion

controversy in 1834. As might be expected, the subject matter includes literature and language, theology, philosophy, politics, and science, but in many less predictable topics (such as child labor laws, marriage, suicide, church history, the abolition of slavery, the state of the colonies) also appear. By gathering this material and presenting it in chronological order, *Shorter Works and Fragments* reveals the development and major characteristics of Coleridge's seemingly inexhaustible variety. H.J. Jackson and J.R. de J. Jackson, Professors of English at the University of Toronto, are the editors of Coleridge's *Marginalia and Logic*, respectively, in the *Collected Works of Samuel Taylor Coleridge*. Bollingen Series LXXV 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. **Coleridge's Philosophy** *Dissertations-G* "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." *Ideology and Enlightenment* A&C Black 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 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 omnimath, 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.

Samuel Taylor

Coleridge Scholar 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.

[The Knowledge that Endures](#) Springer

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[Platonic Coleridge](#)
Routledge
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

The English Idea of History from Coleridge to Collingwood Princeton University Press

Interweaving past and present texts, *The Challenge of Coleridge* engages the British Romantic poet, critic, and philosopher Samuel Taylor Coleridge in a "conversation" (in Hans-Georg Gadamer's sense) with philosophical thinkers today who share his interest in the relationship of interpretation to ethics and whose ideas can be both illuminated and challenged by Coleridge's insights into and struggles with this relationship. In his philosophy, poetry, theology, and personal life, Coleridge revealed his concern with this issue, as it manifests itself in the relation between technical and ethical

discourse, between fact and value, between self and other, and in the ethical function of aesthetic experience and the role of love in interpretation and ethical action. Relying on Gadamer's hermeneutics to supply a framework for his approach, Haney connects Coleridge's ideas with, among others, Emmanuel Levinas's other-oriented notion of ethical subjectivity, Paul Ricoeur's view about the other's implication in the self, reinterpretations of Greek drama by Bernard Williams and Martha Nussbaum, and Gianni Vattimo's post-Nietzschean hermeneutics. Coleridge is treated not as a product of Romantic ideology to be deconstructed from a modern perspective, but as a writer who offers a "challenge" to our modern tendency to compartmentalize interpretive issues as a concern for literary theorists and ethical issues as a concern for philosophers. Looking at the two together, Haney shows through his reading of Coleridge, can enrich our understanding of both.

Wordsworth Before Coleridge Mercer University Press

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's Contemplative

Philosophy Penn State Press

Examines the influence of Kant - and in particular the neglected influence of his moral and political philosophy - on the work of Coleridge.

The Collected Works of Samuel Taylor Coleridge, Volume 11 University of Delaware Press

In her introduction Heather Jackson, editor of this new collection of Coleridge's poetry, points to this poet as "one of the most fascinating minds in European intellectual history." Jackson's selection of his verse reveals that diversity and versatility form the main characteristics of Coleridge's work, from the early politically-inspired sonnets to the epitaph he wrote for himself in the penultimate year of his life. At the center of the collection are those mature poems which Coleridge wrote while enjoying a close association and friendship with William and Dorothy Wordsworth, and for

which he is justly famous. They include such blank verse "conversation poems" as "Fears in Solitude," "The Lime Tree Bower my Prison," and "Frost at Midnight." Also at this time he composed what came to be his most famous works, "Kubla Khan" and "The Rime of the Ancient Mariner." This edition presents both the widely-known version of the "Rime" as well as a fascinating earlier one: compared side-by-side, they provide great insights into the working of a great poet's mind. *The Collected Works of Samuel Taylor Coleridge: Lectures 1818-1819, on the history of philosophy* John Benjamins Publishing Volume 1 of 2. Coleridge's Shorter Works and Fragments brings together a number of substantial essays that were not long enough to require volumes to themselves, among them his "Theory of Life," "Essays on the Principles of Genial Criticism," "Treatise on Method," "Confessions of an Inquiring Spirit," "On the Passions," and "On the Prometheus of Aeschylus." To these are added more than four hundred other pieces, some of them fragmentary, many of

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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.

Written on the Water Springer

The very word "culture" has traditionally evoked the land. But when such writers as William Wordsworth, Samuel Taylor Coleridge, Lord Byron, and, later, Matthew Arnold developed what would become the idea of modern culture, they modeled that idea on Britain's imperial command of the sea. Instead of locating the culture idea's beginnings

in the dynamic between the country and the city, Samuel Baker insists on taking into account the significance of water for that idea's development. For the Romantics, figures of the island, the deluge, and the sundering tide often convey the insularity of cultures understood to stand apart from the whole; yet, Baker writes, the sea also stands in their poetry of culture as a reminder of the broader sphere of circulation in which the poet's work, if not the poet's subject, inheres. Although other books treat the history of the idea of culture, none synthesizes that history with the literary history of maritime empire. *Written on the Water* tracks an uncanny interrelationship between ocean imagery

and culturalist rhetoric of culture forward from the late Augustans to the mid-Victorians. In so doing, it analyzes Wordsworth's pronounced ambivalence toward the sea, Coleridge's sojourn as an imperial functionary in Malta, Byron's cosmopolitan seafaring tales, and Arnold's dual identity as "poet of water" and prose arbiter of "culture." It also considers Romanticism's classical inheritance, arguing that the Lake Poets dissolved into the idea of culture the Virgilian system of pastoral, georgic, and epic modes of literature and life. This compelling new study will engage any reader interested in the intellectual and literary history of Britain and the lived experience of British Romanticism.

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