

The Romantic Idea of a University

England and Germany, 1790-1850

Michael J. Hofstetter



Romantic Idea Of A University England And Germany 1770 185

Carl Woodring



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The Romantic Idea of a University M. Hofstetter, 2001-03-14 By the late eighteenth century universities in England and Germany had lost their sense of purpose The romantics then presented them with a new one a new Idea of a university In Germany Johann Gottlieb Fichte and others stressed that universities must teach more effectively in England Coleridge and Wordsworth attached to the German Idea a desire to keep the universities part of England s national church *Romanticism and Music Culture in Britain, 1770-1840* Gillen D'Arcy Wood, 2010-03-04 This book surveys the role of music in British culture throughout the long Romantic period **The Johns Hopkins University Circular** Johns Hopkins University, 1908 Includes University catalogues President s report Financial report registers announcement material etc [Politics in English Romantic Poetry](#) Carl Woodring, 1970 *The Cambridge Companion to the Romantic Sublime* Cian Duffy, 2023-07-20 An accessible and wide ranging introduction to one of the most important aspects of the cultural history of the Romantic period [University Register](#) , 1907 **Emotions and the Making of Psychiatric Reform in Britain, c. 1770-1820** Mark Neuendorf, 2021-11-19 This book explores the ways which people navigated the emotions provoked by the mad in Britain across the long eighteenth century Building upon recent advances in the historical study of emotions it plots the evolution of attitudes towards insanity and considers how shifting emotional norms influenced the development of a humanitarian temperament which drove the earliest movements for psychiatric reform in England and Scotland Reacting to a culture of sensibility which encouraged tears at the sight of tender suffering early asylum reformers chose instead to express their humanity through unflinching resolve charging into madhouses to contemplate scenes of misery usually hidden from public view and confronting the authorities that enabled neglect to flourish This intervention required careful emotional management which is documented comprehensively here for the first time Drawing upon a wide array of medical and literary sources this book provides invaluable insights into pre modern attitudes towards insanity *The Composer Embalmed* Abigail Fine, 2025-06-05 The first granular study of nineteenth century composer devotion a network of devotees who preserved tangible traces of composers through relics rituals pilgrimage exhumation and embalming During the nineteenth century music institutions promoted artworks they deemed timeless and made composers into figureheads of a lasting Western canon Alongside this institutional face of the canon was a more intimate impulse to preserve touch and embrace the residues of the dead In Germany and Austria between 1870 and 1930 music lovers venerated the bodies houses and belongings of composers as relics shrines and talismans In *The Composer Embalmed* Abigail Fine documents the vernacular and eccentric ways that composers have been remembered Fine navigates a wealth of unknown archival material to recover the stories of devotees from pilgrims who felt time stop in historic houses to music loving doctors who made skulls into sacred specimens dilettantes who displayed Beethoven s mask as a relic of the beautiful death and interwar critics of those dilettantes who disparaged piety as a false religion a kitsch replica In isolation these practices may look like simple acts of

affection But in the aggregate Fine asserts acts of devotion constituted what we might broadly understand as relic culture a culture that sought to possess the body of the departed genius and that superimposed habits of anthropological collecting onto artifacts of Austro German heritage By excavating objects ephemera amateur lyric visitors books letters and travelogues The Composer Embalmed reveals the underbelly of the canon where guilty pleasures blur the boundary between sanctity and desecration

Romantic Biology, 1890-1945 Maurizio Esposito,2015-10-06 In this book Esposito presents a historiography of organicist and holistic thought through an examination of the work of leading biologists from Britain and America He shows how this work relates to earlier Romantic tradition and sets it within the wider context of the history and philosophy of the life sciences

Nordic Romanticism Cian Duffy,Robert W. Rix,2022-08-11 Nordic Romanticism Translation Transmission Transformation is an edited collection exploring the varied and complex interactions between national romanticisms in Britain Denmark Germany Norway and Sweden The collection considers both the reception and influence of Nordic romanticism in Britain and Germany and also the reciprocal impact of British and German romanticism in the Nordic countries Taken as a whole the volume suggests that to fully understand the range of these individual national romanticisms we need to see them not as isolated phenomena but rather as participating via translation and other modes of reception in a transnational or regional romanticism configured around the idea of a shared cultural inheritance in the North

America's Great Age of Rhetoric, 1770-1860 Merrill D. Whitburn,2024-05-13 This book analyzes the advocacy conceptualization and institutionalization of rhetoric from 1770 to 1860 Among the forces promoting advocacy was the need for oratory calling for independence the belief that using rhetoric was the way to succeed in biblical interpretation and preaching and the desire for rhetoric as entertainment Conceptually leaders followed classical and German rhetoricians in viewing rhetoric as an art of ethical choice Institutionally a rhetorician such as Ebenezer Porter called for the development of organizations at all levels a sociology of rhetoric Orville Dewey highlighted the passion for rhetoric calling his times the age of eloquence

Dreams of Love Ivan Raykoff,2014 Dreams of Love pursues a wide ranging interdisciplinary approach to understanding the concert pianist as a Romantic and seductive even erotic figure in the popular imagination focusing on the role of technology in perpetuating this mythology over the past two centuries through the touch sights and sounds of the pianist s playing

Iran and The West Cyrus Ghani,2013-09-05 First Published in 1987 this volume offers a bibliography of biographies autobiographies and books on contemporary politics by prominent 20th century figures on the topic of Iran

The Publishers' Circular and Booksellers' Record of British and Foreign Literature ,1896 **The German Genius** Peter Watson,2010-09-16 From the end of the Baroque age and the death of Bach in 1750 to the rise of Hitler in 1933 Germany was transformed from a poor relation among western nations into a dominant intellectual and cultural force more influential than France Britain Italy Holland and the United States In the early decades of the 20th century German artists writers philosophers scientists and engineers were leading their freshly unified country to new and undreamed of heights and by

1933 they had won more Nobel prizes than anyone else and more than the British and Americans combined But this genius was cut down in its prime with the rise and subsequent fall of Adolf Hitler and his fascist Third Reich a legacy of evil that has overshadowed the nation's contributions ever since Yet how did the Germans achieve their pre-eminence beginning in the mid 18th century In this fascinating cultural history Peter Watson goes back through time to explore the origins of the German genius how it flourished and shaped our lives and most importantly to reveal how it continues to shape our world As he convincingly demonstrates while we may hold other European cultures in higher esteem it was German thinking from Bach to Nietzsche to Freud that actually shaped modern America and Britain in ways that resonate today *The German Stranger* William H. F. Altman, 2012-06-07

Leo Strauss's connection with Martin Heidegger and Carl Schmitt suggests a troubling proximity to National Socialism but a serious critique of Strauss must begin with F. H. Jacobi While writing his dissertation on this apparently Christian opponent of the Enlightenment Strauss discovered the tactical principles that would characterize his lifework writing between the lines a faith-based critique of rationalism the deliberate secularization of religious language for irreligious purposes and an all-or-nothing antagonism to middling solutions Especially the latter is distinctive of his Zionist writings in the 1920s where Strauss engaged in an ongoing polemic against Cultural Zionism attacking it first from an orthodox and then from an atheist's perspective In his last Zionist article 1929 Strauss mentions the Machiavellian Zionism of a Nordau that would not fear to use the traditional hope for a Messiah as dynamite By the time of his change of orientation National Socialism was being led by a nihilistic Messiah while Strauss had already radicalized Schmitt's political theology and Heidegger's deconstruction of the ontological Tradition Central to Strauss's advance beyond the smartest Nazis is his Second Cave in which he claimed modern thought is imprisoned only by escaping Revelation can we recover natural ignorance By using pseudo-Platonic imagery to illustrate what anti-Semites called Jewification Strauss attempted to annihilate the common ground celebrated by Hermann Cohen between Judaism and Platonism Unlike those who attacked Plato for devaluing nature at the expense of the transcendent Idea the migr Strauss effectively employed a new Plato who was no more a Platonist than Nietzsche or Heidegger had been Central to Strauss's Platonic political philosophy is the mysterious protagonist of Plato's *Laws* whom Strauss accurately recognized as the kind of Socrates whose fear of death would have caused him to flee the hemlock Any reader who recognizes the unbridgeable gap between the real Socrates and Plato's Athenian Stranger will understand why the German Stranger is the principal theoretician of an atheistic re-enactment of religion of which genus National Socialism is an ultra-modern species **From Sacred to Secular** Barbara E. Lacey, 2007

This examination of illustrations in early American books pamphlets magazines almanacs and broadsides provides a new perspective on the social cultural and political environment of the late colonial period and the early republic American printers and engravers drew upon a rich tradition of Christian visual imagery Used first to inculcate Protestant doctrines regional symbolism later served to promote reverence for the new republic The chapters are devoted to momento

mori imagery children s readers visionary literature and illustrated Bibles One chapter shows the demonization of the Indians even as the Indian was being adopted as a symbol of America Other chapters deal with propaganda for the American Revolution canonization of leaders secularized roles for women and socialization of sites in the new nation Throughout analysis of image and text shows how the religious and the secular contrasted coexisted and intermingled in eighteenth century American illustrated imprints Barbara E Lacey is a Professor of history at St Joseph College It includes more than 110 illustrations Publishers' Circular and General Record of British and Foreign Literature, and Booksellers' Record

,1896 **Anglo-Saxon England: Volume 28** Michael Lapidge,Malcolm Godden,Simon Keynes,2000-06-22 This volume is framed by articles that throw interesting light on the achievement and reputation of the greatest of Anglo Saxon kings Alfred

Hegel's Interpretation of the Religions of the World Jon Stewart,2018-09-12 In his Lectures on the Philosophy of Religion Hegel treats the religions of the world under the rubric the determinate religion This is a part of his corpus that has traditionally been neglected since scholars have struggled to understand what philosophical work it is supposed to do In Hegel s Interpretation of the Religions of the World Jon Stewart argues that Hegel s rich analyses of Buddhism Hinduism Zoroastrianism Judaism Egyptian and Greek polytheism and the Roman religion are not simply irrelevant historical material as is often thought Instead they play a central role in Hegel s argument for what he regards as the truth of Christianity Hegel believes that the different conceptions of the gods in the world religions are reflections of individual peoples at specific periods in history These conceptions might at first glance appear random and chaotic but there is Hegel claims a discernible logic in them Simultaneously a theory of mythology history and philosophical anthropology Hegel s account of the world religions goes far beyond the field of philosophy of religion The controversial issues surrounding his treatment of the non European religions are still very much with us today and make his account of religion an issue of continued topicality in the academic landscape of the twenty first century

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