

*Romanticism
and
the Anglican
Newman*

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DAVID GOSLER

Wook

Romanticism And The Anglican Newman

Sarah Green



Romanticism And The Anglican Newman:

Romanticism and the Anglican Newman David Goslee, 1996 Goslee's study maintains that Newman's Anglican writing although widely considered irrelevant to the main currents of the post Enlightenment in fact reinterprets Romantic transcendence within a uniquely dialogic paradigm It is this paradigm he argues that critics need to explore as a link between sacred and secular domains within Victorian culture Goslee's own exploration is accomplished in three parts First he describes Newman's early renunciation of modern thought then analyzes the dialogic Romanticism that informs Newman's Anglican works particularly its power to expand his conception of personal identity spiritual election militant purpose self criticism and cultural critique Finally he follows the collapse of this Romantic synthesis under the burden of its own success natural and preternatural presences break into Newman's dialogue with his God and then his God becomes transformed into a threat that must be constrained within an institutional church Throughout this study Goslee follows a hermeneutic strategy suggested by Newman's own descriptions of his compositional practice examining thematically related passages from different times and contexts to see just how far Newman's ideas might take him Goslee concludes that this leading nineteenth century religious writer who rejected Romanticism for its decadent modern subjectivity nevertheless clearly participated in the secular Romanticism of his day

Encyclopedia of the Romantic Era 1760-1850 Christopher John Murray, 2013-05-13 In 850 analytical articles this two volume set explores the developments that influenced the profound changes in thought and sensibility during the second half of the eighteenth century and the first half of the nineteenth century The Encyclopedia provides readers with a clear detailed and accurate reference source on the literature thought music and art of the period demonstrating the rich interplay of international influences and cross currents at work and to explore the many issues raised by the very concepts of Romantic and Romanticism

John Henry Newman and the English Sensibility Jacob Phillips, 2023-04-06 Asides about John Henry Newman being either particularly English or particularly un English are common John Henry Newman and the English Sensibility scrutinises Newman's theological writings to establish how his theology can be considered distinctively English or un English at the different stages of its development In his Tractarian period Newman's theology is shown to be profoundly characterised by common 19th century tropes of a perceived English sensibility namely an instinct for compromise an affection for reserve and a markedly empirical orientation to life In the period following Newman's conversion to Catholicism in 1845 however his theology turns against the Englishness of his earlier years as he critiques of the many theological dangers of a self confident cultural sensibility In his mature writings nonetheless Newman re incorporates certain elements of his earlier Englishness with a Catholic grounding yet also maintains an antipathy to certain targets of his post conversion polemics Phillips finds that the English instinct for compromise is not incorporated into Newman's mature theology which remains unabashedly one sided in its understanding of God and the Catholic Church taking precedence over elements of a cultural sensibility pertaining ultimately to the sphere of the natural

The affection for reserve however is shown to be capable of gracious elevation when reconfigured on a Catholic grounding. Most importantly the profoundly empirical orientation to life which was considered typical of Englishness in Newman's day emerges as something exhibiting what Newman might consider an antecedent affinity to Catholic theology. This book thus concludes by offering a view of the English Catholic sensibility as characterised by a mindset of careful reserve toward knowledge and words about God arising from a marked concern for the living embodied present as the site of God's transformative action in the twists and turns of human life.

Sexual Restraint and Aesthetic Experience in Victorian Literary Decadence Sarah Green, 2023-03-09 Can sexual restraint be good for you? Many Victorians thought so. This book explores the surprisingly positive construction of sexual restraint in an unlikely place: late nineteenth-century Decadence. Reading Decadent texts alongside Victorian writing about sexual health, including medical literature, adverts, advice books, and periodical articles, it identifies an intellectual Paterian tradition of sensuous continence in which healthy pleasure is distinguished from its harmful counterpart. Recent work on Decadent sexuality concentrates on transgression and subversion, with restraint interpreted ahistorically as evidence of repression, sublimation, or queer coding. Here Sarah Green examines the work of Walter Pater, Lionel Johnson, Vernon Lee, and George Moore to outline a co-extensive alternative approach to sexuality where restraint figured as a productive part of the aesthetic life or a practical ethics shaped by aesthetic principles. Attending to this tradition reveals neglected connections within and beyond Decadence, bringing fresh perspective to its late nineteenth and twentieth-century reception.

The Oxford Handbook of John Henry Newman Frederick D. Aquino, Benjamin John King, 2018 John Henry Newman (1801–1890) has always inspired devotion. Newman has made disciples as leader of the Catholic revival in the Church of England, an inspiration to fellow converts to Roman Catholicism, a nationally admired preacher and prose writer, and an internationally recognized saint of the Catholic Church. Nevertheless, he has also provoked criticism. The church authorities, both Anglican and Catholic, were often troubled by his words and deeds, and scholars have disputed his arguments and his honesty. Written by a range of international experts, *The Oxford Handbook of John Henry Newman* shows how Newman remains important to the fields of education, history, literature, philosophy, and theology. Divided into four parts, part one grounds Newman's works in the places, cultures, and networks of relationships in which he lived. Part two looks at the thinkers who shaped his own thought, while the third part engages critically and appreciatively with themes in his writings. Part four examines how those themes have shaped conversations in the churches and the academy. This Handbook will serve as an important resource to critical and appreciative exploration of the person, writings, controversies, and legacy of Newman.

John Henry Newman David Nicholls, Fergus Kerr, 1991 John Henry Newman (1801–1890) was very much a man of his time, an eminent Victorian philosopher and theologian who formed part of an influential Romantic movement in literature, art, and architecture. A central figure in the Tractarian movement of the 1830s and 1840s, he reasserted the Catholic doctrines and practices of the Church of England against the strongly Erastian tendencies of the time.

and the culmination of these ideas led to what was perhaps his most notorious work Tract 90 in which he claimed that the Thirty nine Articles of the Church of England could be interpreted from a Catholic viewpoint In 1845 he was received into the Roman Catholic church and since his rediscovery by fellow Catholics after the First World War there has been a well organized campaign for his canonization as a saint Newman's writings have commanded interest from across the disciplines of literature philosophy and theology but many critical assessments of his life and works have been accused of bowing to the mythology that has built up around Newman and his fellow Tractarians This book offers a more challenging appraisal of Newman's life and thought **Nineteenth Century Prose** ,1997 *Nineteenth-Century Religion and Literature* Mark Knight,Emma Mason,2006-11-16 This work introduces key debates movements and ideas relating to the Christian religion and connects these to literary developments from 1750 1914 The authors provide close readings of popular texts and use these to explore complex religious ideas **Masculinity and Spirituality in Victorian Culture** Andrew Bradstock,Sue Morgan,2000-10-04 In its specially commissioned fourteen chapters this important book discusses an impressively wide range of issues around the theme of male spirituality in the nineteenth century drawing from history cultural studies art history and literary criticism Topics explored include ideological and iconographical representations of masculinity across the major Christian denominations militarism and hymnody male homosexuality and homoeroticism The book is not afraid to explore controversial areas nor to go beyond the generally acknowledged canon of prescribers of gender identity it includes for example leading nonconformist figures like William Booth and Charles Haddon Spurgeon and early gay writers like John Addington Symonds [An Evangelical Adrift](#) Geertjan Zuidwegt,2022-09-09 An Evangelical Adrift is a theological biography of John Henry Newman 1801 1890 that reconstructs the most formative period in his development the years between his teenage conversion to evangelicalism in 1816 and the beginning of the Tractarian Movement in 1833 By the early 1830s Newman had explicitly rejected much of the theology he espoused in the late 1810s and early 1820s and developed a highly original deeply personal and quite radical alternative whose fundamental notions continued to shape his thought in later life To date there is neither a historically accurate nor a theologically sophisticated account of this change the period in which it occurred is neglected its significance is overlooked its nature and content are misrepresented and its scope is narrowed The present study offers a compelling alternative to both mainline and revisionist interpretations Based on detailed historical and theological analysis of the whole range of primary sources including much neglected published and unpublished material it meticulously reconstructs Newman's youthful adoption of gradual departure from and theological alternative to evangelicalism Against most mainline studies it argues that this was a fundamental transformation affecting nearly every aspect of Newman's theology Against Turner and other revisionists it argues that this change was the product of careful and consistent theological reasoning and reflection and that anti liberalism was just as integral to it as anti evangelicalism

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