

# A New England Group and Others

\* \* \*

## THE SPIRIT AND POETRY OF EARLY NEW ENGLAND

THE refuge of the Puritans on this side of the ocean was not exactly a nest of singing birds; but it had a character and self-conscious spirit which sought expression in verse as well as in sermons, and, at least, if not poetical, it resounded with the psalmody of the saints. In judging the strength and weakness of these early poets, to grant them the title by courtesy, we should remember first of all that for the most part they belonged to the class who were leaders in breaking away from the full current of English life, and spoke for a people who brought with them to these lands a civilization vast and aborn by what rightly may be called one of the huge mischances of history.

It is, I know, the teaching of a certain school of scientific historians that the changes of civilization are produced by large impersonal laws under whose sway the will of the individual sinks into insignificance. That theory is, perhaps,

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## **New England Group Others Xi Shelburne:**

Paul Elmer More Stephen L. Tanner,1987-07-01 Paul Elmer More was one of the leaders of the New Humanism the most important critical movement in the United States during the first decades of this century It was a wide ranging moral approach to literary and cultural criticism that laid the intellectual foundation for American conservatism Though eclipsed in the realm of critical fashions by more exclusively aesthetic approaches the moral approach retains its appeal among general readers and More has remained known and respected among those concerned with literature as an expression of ideas and values as a criticism of life Seriously considered for the Nobel Prize on two occasions More wrote over a dozen volumes of literary criticism which Robert Spiller in the Literary History of the United States calls the utmost ambitious and often the most penetrating body of judicial literary criticism in our literature Among those who have praised More s brilliant and comprehensive mind is T S Eliot who in acknowledging his indebtedness to More referred to him as one of the two wisest men I have known Focusing on the continuity of More s literary criticism Stephen L Tanner has performed the useful service of distilling from More s diverse and prolific literary essays the characteristic principles that determined his literary judgments Chief among these principles is a concept of dualism that views each individual as being subject to the opposing forces of passion of the moment and the eternal law above and within This concept is the anchor point of More s probing critique of the excessive and dehumanizing forms of romanticism naturalism humanitarianism scientism and rationalism And it accounts for his forceful advocacy of the inner check and the law of measure

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Simonson,2009-05-20 The vast corpus of Jonathan Edwards includes sermons treatises dissertations Miscellanies Diary and Resolves and his Personal Narrative Underlying all his writing is his Calvinist God whose anger justice matched his love glory Equally important is the human condition its darkness and its regenerative light sin and salvation For these reasons Simonson aptly calls Edwards a theologian of the heart one not satisfied with only theological abstractions but also a necessary heartfelt sense of them Penetrating to these levels where literary artists do their work he shares company with the likes of Herman Melville Nathaniel Hawthorne Emily Dickinson and William Faulkner Since the resurgence of interest starting in the 1950s Edwards is now recognized as America s foremost religious thinker Simonson emphasizes Edwards language its imagery metaphors grand sweeps of cadences along with Edwards intensity of both thought and feeling Throughout Simonson s book provides an incisive and carefully documented introduction to Edwards magisterial range of mind and style    **Viewpoints in Essays** Marion Horton,1922    *The Publishers' Circular and Booksellers' Record* ,1921

**T. S. Eliot and Christian Tradition** Benjamin G. Lockerd, 2014-06-18 T S Eliot was raised in the Unitarian faith of his family in St Louis but drifted away from their beliefs while studying philosophy mysticism and anthropology at Harvard During a year in Paris he became involved with a group of Catholic writers and subsequently went through a gradual conversion to Catholic Christianity Many studies of Eliot s writings have mentioned his religious beliefs but most have failed to give the topic due weight and many have misunderstood or misrepresented his faith More recently scholars have begun exploring this dimension of Eliot s thought more carefully and fully In this book readers will find Eliot s Anglo Catholicism accurately defined and thoughtfully considered Essays illuminate the all important influence of the French Catholic writers he came to know in Paris Prominent among them were those who wrote for or were otherwise associated with the *Nouvelle Revue Fran aise* including Andr Gide Paul Claudel and Charles Louis Philippe Also active in Paris at that time was the notorious Charles Maurras whose influence on Eliot has been exaggerated by those who wished to discredit Eliot s traditionalist views A more measured assessment of Maurras s influence has been needed and is found in several essays here A wiser French Catholic writer Jacques Maritain has been largely ignored by Eliot scholars but his influence is now given due consideration The keynote of Eliot s cultural and political writings is his belief that religion and culture are integrally related Several contributors examine his ideas on this subject placing them in the context of Maritain s ideas as well as those of the Catholic historian Christopher Dawson Contributors take account of Eliot s intellectual relationship with such figures as John Henry Newman Charles Williams and the expert on church architecture W R Lethaby Eliot s engagement with other contemporaries who held a variety of Christian beliefs including George Santayana Paul Elmer More C S Lewis and David Jones is also explored This collection presents the subject of Eliot s religious beliefs in rich detail from a number of different perspectives giving readers the opportunity to see the topic in its complexity and fullness **Monthly Bulletin** Los Angeles Public Library, 1917 **Library Books** Los Angeles Public Library, 1918 **Dictionary of Modern American Philosophers** John R. Shook, 2005-01-01 The Dictionary of Modern American Philosophers includes both academic and non academic philosophers and a large number of female and minority thinkers whose work has been neglected It includes those intellectuals involved in the development of psychology pedagogy sociology anthropology education theology political science and several other fields before these disciplines came to be considered distinct from philosophy in the late nineteenth century Each entry contains a short biography of the writer an exposition and analysis of his or her doctrines and ideas a bibliography of writings and suggestions for further reading While all the major post Civil War philosophers are present the most valuable feature of this dictionary is its coverage of a huge range of less well known writers including hundreds of presently obscure thinkers In many cases the Dictionary of Modern American Philosophers offers the first scholarly treatment of the life and work of certain writers This book will be an indispensable reference work for scholars working on almost any aspect of modern American thought *Early Private Libraries in New England* Franklin Bowditch Dexter, Samuel Swett Green, 1907

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