

# Victorian Conscience

F. W. Robertson



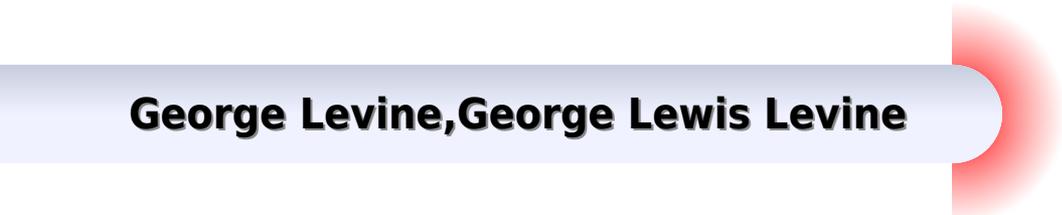
MARILYN THOMAS FAULKENBURG



*Studies in Nineteenth-Century British Literature*

# The Victorian Conscience

**George Levine, George Lewis Levine**



## **The Victorian Conscience:**

**The Victorian Conscience** Clarence R. Decker, 1977

*Victorian Conscience* Clarence Raymond Decker, 1962

**The Victorian Conscience** Clarence Raymond Decker, 1952

*The Conscience of the Victorian State* Peter T. Marsh, 1979

**The Social Conscience of the Early Victorians** F. David Roberts, 2002-08-07

In 1830 the dominant social outlook of the early Victorians was a paternalism that looked to property the Church and local Justices of the Peace to govern society and deal with its ills By 1860 however the dominant social outlook had become a vision of a laissez faire society that relied on economic laws self reliance and the vigorous philanthropy of voluntary societies This book describes and analyzes these changes which arose from the rapid growth of industry towns population and the middle and working classes Paternalism did not entirely fade away however just as a laissez faire vision had long antedated 1830 Both were part of a social conscience also defined by a revived philanthropy a new humanitarianism and a grudging acceptance of an expanded government all of which reflected a strong revival of religion as well as the growth of rationalism The new dominance of a laissez faire vision was dramatically evident in the triumph of political economy By 1860 only a few doubted the eternal verities of the economists voluminous writings Few also doubted the verities of those who preached self reliance who supported the New Poor Law s severity to persons who were not self reliant and who inspired education measures to promote that indispensable virtue If economic laws and self reliance failed to prevent distress the philanthropists and voluntary societies would step in Such a vision proved far more buoyant and effective than a paternalism whose narrow and rural Anglican base made it unable to cope with the downside of an industrial urban Britain But the vision of a laissez faire society was not without its flaws Its harmonious economic laws and its hope in self reliance did not prevent gross exploitation and acute distress and however beneficent were its philanthropists they fell far short of mitigating these evils This vision also found a rival in an expanded government Two powerful ideas the idea of a paternal government and the idea of a utilitarian state helped create the expansion of government services A reluctant belief in governmental power thus joined the many other ideas that defined the Victorian s social conscience

**The Victorian Conscience in Action** Lawrence Ritt, 1987

**The Victorian**

**Conscience in Action** Lawrence Ritt, 1959

*Victorian social conscience* ,

**The Victorian Conscience in Action** L.

Ritt, 1977

**Strange and Secret Peoples : Fairies and Victorian Consciousness** Stern College for Women Carole G.

Silver Professor of English, 1998-12-04 Teeming with creatures both real and imagined this encyclopedic study in cultural history illuminates the hidden web of connections between the Victorian fascination with fairies and their lore and the dominant preoccupations of Victorian culture at large Carole Silver here draws on sources ranging from the anthropological folkloric and occult to the legal historical and medical She is the first to anatomize a world peopled by strange beings who have infiltrated both the literary and visual masterpieces and the minor works of the writers and painters of that era Examining the period of 1798 to 1923 *Strange and Secret Peoples* focuses not only on such popular literary figures as

Charles Dickens and William Butler Yeats but on writers as diverse as Thomas Carlyle Arthur Conan Doyle and Charlotte Mew on artists as varied as mad Richard Dadd Aubrey Beardsley and Sir Joseph Noel Paton and on artifacts ranging from fossil skulls to photographs and vases Silver demonstrates how beautiful and monstrous creatures fairies and swan maidens goblins and dwarfs cretins and changelings elementals and pygmies simultaneously peopled the Victorian imagination and inhabited nineteenth century science and belief Her book reveals the astonishing complexity and fertility of the Victorian consciousness its modernity and antiquity its desire to naturalize the supernatural its pervasive eroticism fused with sexual anxiety and its drive for racial and imperial dominion

**The Victorians Since 1901** Miles Taylor, Michael

Wolff, 2004-09-04 Over a century after the death of Queen Victoria historians are busy re appraising her age and achievements However our understanding of the Victorian era is itself a part of history shaped by changing political cultural and intellectual fashions Bringing together a group of international scholars from the disciplines of history English literature art history and cultural studies this book identifies and assesses the principal influences on twentieth century attitudes towards the Victorians Developments in academia popular culture public history and the internet are covered in this important and stimulating collection and the final chapters anticipate future global trends in interpretations of the Victorian era making an essential volume for students of Victorian Studies

**W. K. Clifford and "The Ethics of Belief"** Timothy

Madigan, 2008-12-18 W K Clifford 1845 1879 was a noted mathematician and popularizer of science in the Victorian era Although he made major contributions in the field of geometry he is perhaps best known for a short essay he wrote in 1876 entitled The Ethics of Belief in which he argued that It is wrong always everywhere and for any one to believe anything upon insufficient evidence Delivered initially as an address to the august Metaphysical Society whose members included such luminaries as Alfred Lord Tennyson William Gladstone T H Huxley and assorted scientists clerics and philosophers of differing metaphysical views The Ethics of Belief became a rallying cry for freethinkers and a bone of contention for religious apologists It continues to be discussed today as an exemplar of what is called evidentialism a key point in current philosophy of religion debates over justification of knowledge claims In this book Timothy J Madigan examines the continuing relevance of The Ethics of Belief to epistemological and ethical concerns He places the essay within the historical context especially the so called Victorian Crisis of Faith of which Clifford was a key player Clifford s own life and interests are dealt with as well along with the responses to his essay by his contemporaries the most famous of which was William James s The Will to Believe Madigan provides an overview of modern day critics of Cliffordian evidentialism as well as examining thinkers who were positively influenced by him including Bertrand Russell who was perhaps Clifford s most influential successor as an advocate of intellectual honesty The book ends with a defense of The Ethics of Belief from a virtue theory approach and argues that Clifford utilizes an as if methodology to encourage intellectual inquiry and communal truth seeking The Ethics of Belief continues to provoke and stimulate controversy which was perhaps Clifford s own fondest hope although he had no

right to believe it would do so     **The Ethics of Belief** James C. Livingston,     The Emerging Victorian Social Conscience  
Roger Peyton Wallins,1972     *The Victorian Illusion* Edward Herbert Dance,1928     the Victorian Empire,1970     The  
Emergence of Victorian Consciousness George Levine,George Lewis Levine,1967     **The Victorian Empire, 1837-1901**  
Denis Judd,1970     After the Victorians Peter Mandler,Susan Pedersen,2005-08-16 Cultural and intellectual history  
interdisciplinary applicable to a wide range of fields Contains ten mini biographies of both well known and unusual figures  
Readable lively and will appeal to readers of literary and political biography as well as to academic specialists     **William**  
**Lovett, Reformer** John Ward Poole,1956

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