



What Coleridge Thought

Middletown, CT: Wesleyan U P, 1971; London: Oxford University Press, 1972; reissued by The Barfield Press, San Rafael, CA.

Barfield describes *What Coleridge Thought* as the "most academically ambitious book I've written" (*Owen Barfield: Man and Meaning*). The culmination of a lifetime's interest in [Coleridge](#)—as a young man just out of Oxford he aspired to become the editor of Coleridge's collected works, and at his death, he left behind an edited volume of Coleridge's philosophical lectures for *The Collected Coleridge*), *What Coleridge Thought* had its inception in a course Barfield taught at [Drew University](#) in the 1960s. Still of value for serious students of the great Romantic figure, it nevertheless remains a book inaccessible to all but the most dedicated readers of Barfield. Along with [Rudolf Steiner](#) and [Goethe](#), Coleridge stands, after all, as one of the major influences on Barfield's whole development as a thinker.

WHAT COLERIDGE THOUGHT



Owen Barfield



Coleridge

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What Coleridge Thought

William Shakespeare



What Coleridge Thought:

What Coleridge Thought Owen Barfield, 2014-03 *What Coleridge Thought* presents Coleridge's ideas in a coherent form carefully organized to demonstrate precisely what his thoughts were and how his writings develop them. Coleridge's objective was to stimulate his readers into thinking for themselves to excite the germinal power that craves no knowledge but what it can take up into itself. S. T. Coleridge Barfield guides the reader towards this. Here will be found the heart of Coleridge's thinking. [What Coleridge Thought](#) Owen Barfield, 1971 Please put price both in barcode and separately on back cover

What Coleridge Thought Owen Barfield, 1970 [The Evangelical Party and Samuel Taylor Coleridge's Return to the Church of England](#) Christopher Corbin, 2018-12-18 It has long been accepted that when Samuel Taylor Coleridge rejected the Unitarianism of his youth and returned to the Church of England he did so while accepting a general Christian orthodoxy. Christopher Corbin clarifies Coleridge's religious identity and argues that while Coleridge's Christian orthodoxy may have been sui generis it was closely aligned with moderate Anglican Evangelicalism. Approaching religious identity as a kind of culture that includes distinct forms of language and networks of affiliation in addition to beliefs and practices, this book looks for the distinguishable movements present in Coleridge's Britain to more precisely locate his religious identity than can be done by appeals to traditional denominational divisions. Coleridge's search for unity led him to desire and synthesize the warmth of heart religion symbolized as Methodism with the light of rationalism symbolized as Socinianism and the evangelicalism in the Church of England being the most chastened of the movement offered a fitting place from which this union of warmth and light could emerge. His religious identity not only included many of the defining Anglican Evangelical beliefs such as an emphasis on original sin and the New Birth but he also shared common polemical opponents. Appropriated evangelical literary genres developed a spirituality centered on the common evangelical emphases of prayer and introspection and joined Evangelicals in rejecting baptismal regeneration. When placed in a chronological context, Coleridge's form of Christian orthodoxy developed in conversation with Anglican Evangelicals; moreover, this relationship with Anglican Evangelicalism likely helped facilitate his return to the Church of England. Corbin not only demonstrates the similarities between Coleridge's relationship to a form of evangelicalism with which most people have little familiarity but also offers greater insight into the complexities and tensions of religious identity in late eighteenth and early nineteenth century Britain as a whole. [Coleridge, Language and Criticism](#) Timothy Corrigan, 2008-04-01 Long celebrated as a great aesthetic idealist and champion of the imagination, Coleridge is now beginning to be understood as a literary critic with many other dimensions. With exciting and far-reaching insights into language and with detailed notions about the psychological, historical, and linguistic demands of the literary experience, in this study Timothy Corrigan sees Coleridge's criticism as the product of an actively self-conscious reader of a precise user of language and most of all of a historical man involved with the demands of his day. Specifically, he studies the relationship between the language of Coleridge's criticism and his interests in politics.

psychology science and theology Corrigan concludes that Coleridge's work is not a closed and strictly defined system but an extraordinarily diverse one that responds sympathetically to new angles of research His study is first and foremost an investigation of Coleridge's criticism based on Coleridge's own ideas about language and reading While taking its particular direction from a variety of contemporary literary theories the book is most concerned with how Coleridge's critical prose and theoretical positions anticipate these in an exceptionally complex way

Restoring the Soul of the World David Fideler, 2014-11-20 Humanity's creative role within the living pattern of nature Explores important scientific discoveries that reveal the self-organizing intelligence at the heart of nature Examines the idea of a living cosmos from its roots in the earliest cultures to its eclipse during the Scientific Revolution to its return today Reveals ways to reengage our creative partnership with nature and collaborate with nature's intelligence For millennia the world was seen as a creative interconnected web of life constantly growing, developing, and restoring itself But with the arrival of the Scientific Revolution in the 16th and 17th centuries the world was viewed as a lifeless clock-like mechanism bound by the laws of classical physics Intelligence was a trait ascribed solely to human beings and thus humanity was viewed as superior to and separate from nature Today new scientific discoveries are reviving the ancient philosophy of a living interconnected cosmos and humanity is learning from and collaborating with nature's intelligence in new life-enhancing ways from ecological design to biomimicry Drawing upon the most important scientific discoveries of recent times David Fideler explores the self-organizing intelligence at the heart of nature and humanity's place in the cosmic pattern He examines the ancient vision of the living cosmos from its roots in the world-soul of the Greeks and the alchemical tradition to its eclipse during the Scientific Revolution to its return today He explains how the mechanistic worldview led to humanity's profound sense of alienation for if the universe only functioned as a machine there was no longer any room for genuine creativity or spontaneity He shows how this isn't the case and how even at the molecular level natural systems engage in self-organization, self-preservation, and creative problem-solving mirroring the ancient idea of a creative intelligence that exists deep within the heart of nature Revealing new connections between science, religion, and culture Fideler explores how to reengage our creative partnership with nature and new ways to collaborate with nature's intelligence

Sources, Processes and Methods in Coleridge's 'Biographia Literaria' Kathleen M. Wheeler, 1980-11-27 This is Dr Wheeler's analysis of the *Biographia Literaria*, one of the central prose texts of the Romantic period

Owen Barfield Michael V. Di Fuccia, 2016-10-27 In this book Michael Di Fuccia examines the theological import of Owen Barfield's poetic philosophy He argues that philosophies of immanence fail to account for creativity as is evident in the false shuttling between modernity's active construal and postmodernity's passive construal of subjectivity In both extremes subjectivity actually dissolves, divesting one of any creative integrity Di Fuccia shows how in Barfield's scheme the creative subject appears instead to inhabit a middle or medial realm which upholds one's creative integrity It is in this way that Barfield's poetic philosophy gestures toward a theological vision of *poiesis* proper wherein

creativity is envisaged as neither purely passive nor purely active but middle Creativity thus is not immanent but mediated a participation in being s primordial poi sis

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