



THE CHRISTIAN WORLDSWORTH

1798-1805

WILLIAM AL. LUNN

Christian Wordsworth 1798 1805

Elizabeth Geen



Christian Wordsworth 1798 1805:

The Christian Wordsworth, 1798-1805 William A. Ulmer, 2001-10-19 Traces the evolution of Wordsworth's religious attitudes from his revisions of *The Ruined Cottage* to the completion of *The Prelude* *The Book of God* Colin Jager, 2007 The *Book of God* manages to be at once ambitious deliberate and nuanced in its interconnecting conceptions of philosophy and literary criticism Orrin Wang University of Maryland *Wordsworth's Monastic Inheritance* Jessica Fay, 2018-05-03 This is the first extended study of Wordsworth's complex subtle and often conflicted engagement with the material and cultural legacies of monasticism It reveals that a set of topographical antiquarian and ecclesiastical sources consulted by Wordsworth between 1806 and 1822 provided extensive details of the routines structures landscapes and architecture of the medieval monastic system In addition to offering a new way of thinking about religious dimensions of Wordsworth's work and his views on Roman Catholicism the book offers original insights into a range of important issues in his poetry and prose including the historical resonances of the landscape local attachment and memorialization gardening and cultivation Quakerism and silence solitude and community pastoral retreat and national identity Wordsworth's interest in monastic history helps explain significant stylistic developments in his writing In this often neglected phase of his career Wordsworth undertakes a series of generic experiments in order to craft poems capable of reformulating and refining taste he adapts popular narrative forms and challenges pastoral conventions creating difficult austere poetry that he hopes will encourage contemplation and subdue readers' appetites for exciting narrative action This book thus argues for the significance and innovative qualities of some of Wordsworth's most marginalized writings It grants poems such as *The White Doe of Rylstone* *The Excursion* and *Ecclesiastical Sketches* the centrality Wordsworth believed they deserved and reveals how Wordsworth's engagement with the monastic history of his local region inflected his radical strategies for the creation of taste **The Return of Christian Humanism** Lee Oser, 2007 Oser examines the twentieth century literary clash between a dogmatically relativist modernism and a robust revival of Christian humanism Reviewing English literature from Chaucer to Beckett and the thoughts of philosophers theologians and modern literary critics Oser challenges the assumption that Christian orthodoxy is incompatible with humanism freedom and democracy Provided by publisher **The Oxford Handbook of English Literature and Theology** Andrew Hass, David Jasper, Elisabeth Jay, 2007-03-15 A defining volume of essays in which leading international scholars apply an interdisciplinary approach to the long and evolving relationship between English Literature and Theology *Gaining a Face* James Prothero, Donald T. Williams, 2013-11-18 Contrary to the popular perception that C. S. Lewis was merely a religious writer there is a good case to be made for Lewis being one of the major British writers of the twentieth century if we look at him as a prime member of a resurgent Romantic movement after the Second World War Much has been written on Lewis's thoughts on joy a central aspect of his Romanticism However Lewis was at the same time a rationalist and managed to merge his Rationalism with his Romanticism in a unique and original manner And his Romanticism likewise was

complex and owed much to both George MacDonald and through the medium of MacDonald's thought to the Romanticism of William Wordsworth. This study traces the aspects of Lewis's romantic thought as it is drawn from MacDonald, Wordsworth and other influences and traces how beyond his fascination with joy Lewis constructed a consistent romantic vision that allowed for a balance with reason and stood in contradiction to the literary movements of his time. **William**

Wordsworth's The Prelude Stephen Gill, 2006-08-31 William Wordsworth's poem *The Prelude* is a fascinating work both as an autobiography and as a fragment of historical evidence from the revolutionary and post-revolutionary years. This volume gathers together 13 essays on *The Prelude* and is useful as a companion for students and general readers of Wordsworth's greatest poem. **The Fountain Light** J. Robert Barth, 2002

It has often been suggested that Romanticism of its very nature has affinities with religious quest and spiritual value. These new essays written in honor of distinguished eighteenth-century and Romantic scholar John L. Mahoney explore the intersection of Romanticism and religion. They range from broad considerations of this relationship in several Romantic writers to close readings of individual poems. The collection breaks new ground in the exploration of the role of religion in the Romantics' experience and will be of interest not only to scholars of Romanticism and historians of nineteenth-century religion but to anyone interested in the intellectual life of the nineteenth-century England. **JEGP, Journal of English and Germanic Philology** Gustaf E. Karsten, 1996 **William**

Wordsworth - The Prelude Tim Milnes, 2009-06 *The Prelude* is now seen as a central text in the Wordsworth corpus. This Guide identifies and gathers significant critical perspectives, interpretations and debates connected with the poem, contextualising and explaining criticism from the Victorian period right through to the present day. [The British National Bibliography](#) Arthur James Wells, 2002

The Poet's Holy Craft Matthew Brennan, 2010 This is a thorough reexamination of Simms as a pioneering voice in American poetry. *The Poet's Holy Craft* represents the first full-length analysis and interpretation of William Gilmore Simms' poetry. Matthew C. Brennan demonstrates the comprehensiveness of Simms' romanticism by examining Simms' poetics, his experimental sonnets and his deep affinity to William Wordsworth, which especially shows in Simms' pioneering attitudes toward nature and ecology. The poetic career of antebellum Charleston writer William Gilmore Simms constitutes a cautionary tale of how ambition worthy of John Keats and talent comparable to any American poet before Walt Whitman could not alone guarantee a toehold in the literary canon. Although praised in his lifetime by the likes of Edgar Allan Poe and William Cullen Bryant, Simms as a poet faced virtual erasure from the American canon until a recent revival of scholarship. Building on the work of James Everett Kibler, Brennan argues that Simms exhibits the influence of British romanticism earlier than do his canonic contemporaries Henry W. Longfellow, Ralph Waldo Emerson and Henry David Thoreau. Brennan's reappraisal maps Simms' early imitation of neoclassicism and George Lord Byron and his slightly later absorption of Keats, Percy Bysshe Shelley and Gothicism. Through study of Simms' letters, reviews, extant lectures, manuscripts and drafts, Brennan delineates his subject's romantic poetics and offers new insights into his revision process.

Brennan finds in Simms an interest in experimentation with the forms and themes of the romantic sonnet that supersedes that of even the British romantics Noting Simms deep affinity to Wordsworth and to a lesser degree Samuel Taylor Coleridge Brennan portrays Simms as remarkably in advance of Thoreau although from a Southern context in the environmental concerns that present themselves in his contemplative poetry and in his life and work at his home Woodlands plantation In short *The Poet's Holy Craft* offers a corrective that rescues Simms from the long shadow cast on his literary legacy by his Confederate affiliations and illumines his original contributions to the romantic verse tradition **Review** ,2003

Nineteenth-century Literature ,1986 Contains articles which focus on a broad spectrum of significant figures in fiction philosophy and criticism such as Austen Carlyle Dickens Thackeray the Brontes Tennyson Browning Arnold Emerson Hawthorne Thoreau Whitman Twain and Henry James **Literature and Belief** ,2003 **The Book Review Digest** ,2004

Prism(s) ,2002 **The Dictionary of National Biography** Leslie Stephen,Sir Sidney Lee,1921 *International Bibliography of Book Reviews of Scholarly Literature Chiefly in the Fields of Arts and Humanities and the Social Sciences* ,2002 The Concept of Grace in Wordsworth's Poetry Elizabeth Geen,1941

Unveiling the Power of Verbal Art: An Mental Sojourn through **Christian Wordsworth 1798 1805**

In some sort of inundated with screens and the cacophony of instant connection, the profound power and emotional resonance of verbal beauty frequently diminish in to obscurity, eclipsed by the continuous barrage of noise and distractions. However, set within the musical pages of **Christian Wordsworth 1798 1805**, a captivating function of fictional splendor that pulses with raw thoughts, lies an remarkable trip waiting to be embarked upon. Written with a virtuoso wordsmith, this mesmerizing opus courses viewers on an emotional odyssey, softly exposing the latent possible and profound affect stuck within the delicate web of language. Within the heart-wrenching expanse of this evocative examination, we can embark upon an introspective exploration of the book is main subjects, dissect its interesting writing type, and immerse ourselves in the indelible impact it leaves upon the depths of readers souls.

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