The Liberalism Of Thomas Arnold A Study Of His Religious And Political Writings

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Thomas Arnold - John Stephen Wood - 1969

The Liberalism of Thomas Arnold. A Study of His Religious and Political Writings - Eugene LaCoste WILLIAMSON - 1964

The Miscellaneous Works of Thomas Arnold, D D - Thomas Arnold - 2012-01

Purchase of this book includes free trial access to www.million-books.com where you can read more than a million books for free. This is an OCR edition with typos. Excerpt from book: THE DISCIPLINE OF PUBLIC SCHOOLS, This article appeared in the Quarterly journal of Education of 1835, as a reply to a previous censure in that Miscellany of the Flogging and Fagging as practised at Winchester School Liberal principles and popular principles are by no means necessarily the same: and it is of importance to be aware of the difference between them. Popular principles are opposed simply to restraint? liberal principles to unjust restraint. Popular principles sympathize with all who are subject to authority, and regard with suspicion all punishments?liberal principles sympathize, on the other hand, with authority, whenever the evil tendencies of human nature are more likely to be shown in disregarding it than in abusing it. Popular principles seem to have but one object?the deliverance of the many from the control of the few. Liberal principles, while generally favourable to this same object, yet pursue it as a means, not as an end; and therefore they support the subjection of the many to the few under certain circumstances, when the great end, which they steadily keep in view, is more likely to be promoted by
long-continued prevalence of principles of authority which are no less
indeed the greatest happiness of the greatest number, if we understand that
the happiness of man consists more in his intellectual well doing than in his
physical; and yet more in his moral and religious excellence than in his
intellectual. It must be allowed, however, that the fault of popular
principles, as distinguished from liberal, has been greatly provoked by the
long-continued prevalence of principles of authority which are no less
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generally suspected. Liberty has been so constantly unjust

Liberalism Unveiled; or, strictures on Dr. Arnold's sermons - Harry
Townsend Powell - 1830

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The Miscellaneous Works of Thomas Arnold - Thomas Arnold - 1845

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Ecclesiology and Enlightenment Social Theory - Daniel Cere - 1991

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Classical Liberalism and the Jewish Tradition - Edward Alexander -
2017-10-24

The incongruence if not antagonism between modern liberalism and the
Jewish sense of the world has been most notably articulated by Lionel
Trilling. Certainly the imaginative limitations and intellectual smugness he
discerned in his own ideological party found a parallel, in his view, in the
embrace of liberalism by the American Jewish community. The
consequences of that embrace entail both a superficial intellectual and
religious culture and a misunderstanding of the social and political
dimensions of Judaism. In Classical Liberalism and the Jewish Tradition,
Edward Alexander engages in a wide-ranging exploration of the roots of the
fundamental antagonism between liberalism and Jewish tradition from the
nineteenth century to the present day. Central to Alexander's arguments is
his incisive critique of the distortion of modern Judaism as a child of the
Enlightenment and the notion that specifically Jewish concerns, whether
with Zionism, the Holocaust, or sacred and secular writings, constitute a
narrow and parochial betrayal of liberal interests. The chapters are divided
among political, religious, and literary subjects. The opening chapter on
Mill's ambivalent attitude toward the Jews establishes terms of conflict
among political, religious, and literary subjects. The opening chapter on
the antisemitism of Thomas Arnold and Marx and the more ambiguous
Jewish self-identification of Disraeli. Alexander examines such disparate
topics as the hostility to the idea of a Jewish state on the part of numerous
Israeli intellectuals, the disdain among liberals toward the specifically
Jewish dimension of the Holocaust, and the capitulation of the Modern
Language Association to the anti-Zionism of Edward Said. Turning to the
uneasy status of Jewish religious texts and secular literature as sources of
cultural revitalization, Alexander deals with the attempt by the Israeli
scholar Adin Steinsaltz to bring the Talmud to the attention of contemporary
Jewish readers and includes a chapter on his nineteenth-century precursor
Emanuel Deutsch and his relationship to George Eliot. An analysis of Ruth
Wisse's efforts to establish a modern Jewish literary canon is rounded out by
chapters on two of the major figures of that canon: Isaac Bashevis Singer
and Philip Roth. While diverse in subject matter, Classical Liberalism and
the Jewish Tradition is consistent in its unapologetic advocacy of a Jewish
point of view and in its depth of scholarship in tracing the historical roots of
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**Cultivating Belief** - Sebastian Lecourt - 2018-04-05

This book explores how a group of Victorian liberal writers that included
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modern period, British liberals had typically constructed religion as a zone
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**Between Two Worlds** - Nicholas Sagovsky - 1983-09-08
Tyrrell and Arnold take their place in a peculiarly English theological tradition. Appreciation of this tradition is of the first importance in understanding the background to contemporary Anglicanism and contemporary Catholicism. More than that, it offers a way of bridging the gulf between the world that to Tyrrell and Arnold was dead or dying and the world of the late twentieth century with all the questions that they began to perceive - two prophetic individuals unable to live with the Church of their day and unable to find the Church of the future.

**Thomas Hardy and History** - Fred Reid - 2017-08-17
This book addresses the questions 'What did Thomas Hardy think about history and how did this enter into his writings?' Scholars have sought answers in 'revolutionary', 'gender', 'postcolonial' and 'millennial' criticism, but these are found to be unsatisfactory. Fred Reid is a historian who seeks answers by setting Hardy more fully in the discourses of philosophical history and the domestic and international affairs of Britain. He shows how Hardy worked out, from the late 1850s, his own 'meliorist' philosophy of history and how it is inscribed in his fiction. Rooted in the idea of cyclical history as propounded by the Liberal Anglican historians, it was adapted after his loss of faith through reading the works of Auguste Comte, George Drysdale and John Stuart Mill and used to defend the right of individuals to break with the Victorian sexual code and make their own 'experiments in living'.
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Herbert Schlossberg argues that by the time Victoria became queen in 1837, Victorian culture was already essentially in place. Focusing on the period between the 1790s and the 1840s, Schlossberg shows how the religious revival that took hold of England's culture in the early years of the 19th century constituted a silent revolution - as opposed to the violent political revolutions taking place in France and other European countries - that formed the basis of Victorian culture. Among other effects, this revolution effectively addressed the dislocation brought about by rapid economic change and population growth, which were producing strains in the already shaky moral and religious foundation of the English nation.

John Keble in Context - Kirstie Blair - 2004
This unique, interdisciplinary and timely volume offers the first major reassessment of Keble’s work for several decades, and a comprehensive introduction to this key figure. ‘John Keble in Context’ provides a wide range of perspectives on Keble’s place in politics and religion, his writings and his influence on his literary heirs and successors.

Perfection, the State, and Victorian Liberalism - D. Malachuk - 2005-08-19
This book recovers and recommends the core conviction of Victorian liberal theory that human beings, with the help of the state, can achieve an objective moral perfection. The first half of the book considers the diverse modern biases that have blinded us to the merit of this core conviction and weaves together disparate new scholarship (primarily in political theory and Victorian Studies) to set the stage for a reconsideration of that conviction. The second half of the book is that reconsideration outlining the various policies the Victorian liberals (John Stuart Mill and Matthew Arnold, primarily, with a half dozen other nineteenth-century British and American authors) recommended the state employ in the perfection of human beings.

Living Liberalism - Elaine Hadley - 2010-05-15
In the mid-Victorian era, liberalism was a practical politics: it had a party, it informed legislation, and it had adherents who identified with and expressed it as opinion. It was also the first British political movement to depend more on people than property, and on opinion rather than interest. But how would these subjects of liberal politics actually live liberalism? To answer this question, Elaine Hadley focuses on the key concept of individuation—how it is embodied in politics and daily life and how it is expressed through opinion, discussion and sincerity. These are concerns that have been absent from commentary on the liberal subject. Living Liberalism argues that the properties of liberalism—citizenship, the vote, the candidate, and reform, among others—were developed in response to a chaotic and antagonistic world. In exploring how political liberalism imagined its impact on Victorian society, Hadley reveals an entirely new and unexpected prehistory of our modern liberal politics. A major revisionist account that alters our sense of the trajectory of liberalism, Living Liberalism revises our understanding of the presumption of the liberal subject.

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**Passages in a Wandering Life** - Thomas Arnold - 1900
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**Matthew Arnold** - Carl Dawson - 2013-10-31
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**Matthew Arnold: Prose writings** - Carl Dawson - 1995
The Critical Heritage gathers together a large body of critical sources on major figures in literature. Each volume presents contemporary responses to a writer's work, enabling students and researchers to read for themselves, for example, comments on early performances of Shakespeare's plays, or reactions to the first publication of Jane Austen's novels. The carefully selected sources range from landmark essays in the history of criticism to journalism and contemporary opinion, and little published documentary material such as letters and diaries. Significant pieces of criticism from later periods are also included, in order to demonstrate the fluctuations in an author's reputation. Each volume contains an introduction to the writer's published works, a selected bibliography, and an index of works, authors and subjects. The Collected Critical Heritage set will be available as a set of 68 volumes and the series will also be available in mini sets selected by period (in slipcase boxes) and as individual volumes.

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This essay, which won the Prince Consort Prize for 1950, treats of the revolutionary change in historical writing that followed the entry into England, early in the nineteenth century, of the ideas of Vico and of the German historical school. Chiefly through Coleridge's influence, eighteenth-century rationalist suppositions gave place in certain men to a fundamentally opposed, 'Romantic' philosophy, and so to a new kind of History. Mr. Forbes is particularly concerned with the part played in this revolution by the liberal Anglicans: Thomas Arnold, Headmaster of Rugby and Regius Professor of Modern History at Oxford; Richard Whitely, Professor of Political Economy at Oxford and Archbishop of Dublin; Julius Charles Hare, disciple of Coleridge and translator (with Thirlwall) of Niebuhr's History of Rome; Connop Thirlwall, Bishop of St David's and author of the History of Greece; Henry Hart Milman, Professor of Poetry and Oxford and Dean of St Paul's; Arthur Penrhyn Stanley, pupil and biographer of Thomas Arnold, and Dean of Westminster. They have elsewhere been studied in the compartments of 'classical' and 'ecclesiastical' history. But it is fundamental to their outlook on Church and State that for them no such compartments existed, and their idea of History as a whole has hitherto lacked an English historian. This essay does much more than clarify technical problems in one of the various ideas of History embraced in Professor Toynbee's system. Mr. Forbes addresses his book to all students of nineteenth-century thought.
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This Great Symbol - John J. MacAloon - 2013-09-13
This Great Symbol is the definitive study of the origins of the modern Olympic Games and of their founder, Pierre de Coubertin, whose ideological stamp the Olympics still bear. Behind this fascinating blend of biography and history lies an impressive framework of cultural, social, and psychological theories skilfully employed to interpret the creation and symbolism of the modern Olympic Games. Hailed as both a classic in sport history and as a paradigmatic study in the anthropology of the past, This Great Symbol helped launch the new collaboration between historians and cultural anthropologists that continues to mark the human sciences worldwide. For this 25th anniversary edition, Professor MacAloon adds a new preface evaluating subsequent scholarship on Coubertin and the Olympic origins and a highly personal afterword describing the impact of This Great Symbol on his own subsequent career as an Olympic anthropologist and cultural performance theory. This book was published as a special issue of the International Journal of the History of Sport.

The last 20 centuries of Christian history have witnessed the emergence of numerous theological traditions. This reference provides alphabetically arranged entries for more than 450 Christian theologians. Included are entries for those individuals whose work was primarily in systematic and spiritual theology, or who were church historians chiefly concerned with theological matters. Whenever possible, each entry provides basic biographical information, a brief account of the theologian's education and career, and a summary of the person's most important contributions to theology. The entries end with bibliographies of primary and secondary sources, while the volume concludes with a selected, general bibliography.

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fascinating insight into the British public school tradition over the years. This is the only available collection of biblical criticism from this period. The process whereby the 'Holy Scriptures' became the object of human critique independent of church control, is illustrated in the present volume with excerpts from such famous critics as Coleridge, Bake and Matthew Arnold, as well as Collins and Deist and Bishop Sherlock.

**Critics of the Bible, 1724-1873** - John Drury - 1989-09-29
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**Thomas Arnold, Headmaster** - Michael McCrum - 1989
It was during the 19th century that many public schools were founded and when most established their reputations. Thomas Arnold, although known in his lifetime as a religious and political controversialist, is best remembered today as the reforming Head Master of Rugby School from 1828-42. This is the first biography to bring to light Arnold's life and achievements at Rugby. Michael McCrum, headmaster of Eton for ten years, former Classics teacher at Rugby, and currently Governor of the School, discusses various accounts of Arnold's achievements that have been both exaggerated and maligned, shows to what degree Arnold deserved his reputation, and provides a fascinating insight into the British public school tradition over the years.

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**The Speaker, the Liberal Review** - - 1897
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**Black Tom** - - 2002-04-23
Professor Terence Copley's new biography of Thomas Arnold combines a study of his life with an examination of Arnold's influence as an educator, a theologian and a churchman. Arnold was only a Victorian for five years (he died in 1842) but he has been remembered as a major figure of the age, not least because Lytton Strachey chose him as one of his objects of ridicule and pillory in Eminent Victorians (1918). He stands as a monument to the development of the 19th-century public school system whose influence spread far beyond Britain's upper-class. Arnold was the celebrated headmaster of Rugby School and Hughes's Tom Brown's Schooldays (1857) fixed him in the public imagination. Copley assesses both the uncritical Victorian versions of Arnold's life—including Hughes and Dean Stanley's original Life—and the sneering assessment of his influence, perpetuated by Strachey, to provide the first rounded portrait of Arnold. In conclusion Copley explores the possible legacy that this great but neglected figure has left to our age.

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A History of England, Volume 2 (1688 to the Present), focuses on the key events and themes of English history since 1688. Topics include Britain's emergence as a great power in the 18th century, the American War for Independence, the Industrial Revolution, and the economic crisis of the 1970s.

Thomas Arnold - Reginald John Campbell - 1927

The Sinews of the Spirit - Norman Vance - 1985-08-22
This book provides a fresh perspective on nineteenth-century life by examining the nature and context of 'Christian manliness' or 'muscular Christianity', an ideal of conduct that was widely popular with Victorian preachers and writers. It pays particular attention to Charles Kingsley (author of The Water-Babies) and Thomas Hughes (author of Tom Brown's Schooldays). Dr Vance traces the origins of Christian manliness in the traditions of English sporting prowess, in notions of chivalry and gentlemanliness, and in the preaching of vigourous virtue from St Paul to Victorian evangelists. He also considers the social and religious thought of Coleridge, Carlyle, F. D. Maurice and Thomas Arnold, showing how Kingsley and Hughes developed their own ideals of Christian manliness against this background, and in keen response to the troubles of their time: social unrest, religious rancour, war and disease. A final chapter traces the fragmentation and debasement of the ideal in the twentieth century.

Church and Confession Conservative Theologians in Germany, England, and America, 1815-166 - Walter H. Conser - 1984-06

Culture and Anarchy - Matthew Arnold - 2014-11-18
Victorian poet and critic Matthew Arnold wrote the essays that constitute Culture and Anarchy between 1867 and 1869, a time of rapid social change and uncertainty. Defining culture as "the best that has been thought and said," Arnold offers concrete suggestions for its role as a corrective to the chaos of materialism, industrialism, and self-interest. Acclaimed by Commentary as "the classic defense of high culture against the depredations of modernity," these essays continue to spark debate on both sides of the cultural aisle. Leftists assail Arnold's views as elitist, while rightists applaud his appeal to order and the strong regulatory arm of the state. Written in the author's distinctively lucid prose, this landmark of Western intellectual philosophy continues to inform ongoing debates about
woman who had studied among Oxford University intellectuals in the 1870s, and the granddaughter of Dr Arnold of Rugby, Mrs Humphry Ward (as she was best known) was in a unique position to participate in the debates, issues and events that shaped her generation; religious doubt and Christianity, educational reforms, socialism, women's suffrage and the First World War. Helen Loader examines a range of biographical sources, alongside Mary Ward’s writings and social reform activities, to demonstrate how she expressed and engaged with Greenian idealism, both in theory and practice, and made a significant contribution to British Society.

**The Living Church** - - 1965

Science and Religion assesses the impact of social, political and intellectual change upon Anglican circles, with reference to Oxford University in the decades that followed the French Revolution and the Napoleonic wars. More particularly, the career of Baden Powell, father of the more famous founder of the Boy Scout movement, offers material for an important case-study in intellectual and political reorientation: his early militancy in right-wing Anglican movements slowly turned to a more tolerant attitude towards radical theological, philosophical and scientific trends. During the 1840s and 1850s, Baden Powell became a fearless proponent of new dialogues in transcendentalism in theology, positivism in philosophy, and pre-Darwinian evolutionary theories in biology. He was for instance the first prominent Anglican to express full support for Darwin’s Origin of Species. Analysis of his many publications, and of his interaction with such contemporaries as Richard Whately, John Henry and Francis Newman, Robert Chambers, William Benjamin Carpenter, George Henry Lewes and George Eliot, reveals hitherto unnoticed dimensions of mid-nineteenth-century British intellectual and social life.

**Science and Religion** - Pietro Corsi - 1988-05-26

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The Transformation of Anglicanism - William L. Sachs - 2002-07-04
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Matthew Arnold and John Stuart Mill (Routledge Library Editions: Political Science Volume 15) - Edward Alexander - 2014-02-04
This study defines the relationship between humanism and liberalism by comparing the two Victorian figures who were most concerned with the preservation of humanistic values in a free and democratic society: Matthew Arnold and John Stuart Mill. The book sets apart Arnold and Mill from their contemporaries and points out their similarities to one another in discussions of their theories of history, poetry, their celebration of the contemplative life and their willingness to welcome democracy. At the same time it examines the differences between the two men, which he uses to create a dialogue between humanism and liberalism on the question of how a high cultural ideal can be realized in democratic society.

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Christian Bunsen and Liberal English Theology - Ralph Albert Dornfeld Owen - 1924
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