

Chapter 1 : Formation of a manly character | Open Library

characteristic images are of sky and weather, of lights and fires. His poetic stance invites the reader to respond with similar outgoing aspiration. It adheres to the Rousseauistic belief in an underlying spirit in individuals, one truer to human nature itself than the behavior evinced and approved by society.

Bell and Sons, Ltd, , pgs. He has four basic insights: The latter is the most primary insight. At the same time self-indulgent and aphoristic. Part of the hindrance to reading Aids to Reflection is its design to unfold into theological and philosophical illumination for a particular kind of reader. Below is my attempt to organize Coleridge into a system independent of the aphorisms. Aids to Reflection was first published in in England and in America in by Dr. Marsh was highly regarded by Shedd and his mentor at Vermont College. Further, Marsh reintroduced the theological posture of faith seeking understanding in the United States. The task of the theologian is not to allow reason or more correctly his reasons to teach us doctrine, but rather to show that revealed doctrine does not contradict reason. The second propose was to deal with the interpretive presuppositions of modernity held by secularist and a school of Christian thought about the human mind. This is necessary because the mind is metaphysical, and what the reader believes about the mind then becomes his metaphysical or philosophical system, thus controlling the outcomes of his interpretation: Marsh is here responding to the: This system was grasped by many Christians to inoculate the church against the rising philosophical materialism and mysticismâ€™in modern parlance secularism, theological liberalism, and incoherent fideism. But by rejecting or modifying traditional scholastic psychology towards materialism, Scotch metaphysicians inadvertently created a system that undermined cardinal doctrines within Christianity and opened the door to pantheism and materialism. Marsh believed that the framework presented by Coleridge had the potential of responding to modernity without the liabilities of Locke and his cohorts. And conversely, whatever, by whatever means, has its principle in itself, so far as to originate its actions, cannot be contemplated in any of the forms of Space and Time; it must, therefore, be considered as Spirit or Spiritual. Its beginning is lost in the super-natural: But where there is no discontinuity there can be no origination, and every appearance of origination in nature is but a shadow of our own casting. It is a reflection from our own Will or Spirit. Herein, indeed, the Will consists. This is the essential character by which the WILL is opposed to Nature, as Spirit, and raised above Nature, as self-determining Spiritâ€™this namely, that it is a power of originating an act or state ftn. To have a responsible will, one must not only be conscience and make individual choices but also be self-conscious or able to reflect on self as self. The law is their nature. In the original purity of a rational agent the uncorrupted will is identical to the law. To have a free will, or to be responsible for the inclination of the will towards or against God, is a necessary condition of moral responsibility and is created or identified by self-consciousness and the necessary corollary of a conscience. Nor is this all; but in the very act of being conscious of this in my own nature, I know that it is a fact of which all men either are or ought to be conscious;â€™a fact, the ignorance of which constitutes either the non-personality of the ignorant, or the guilt, in which latter case the ignorance is equivalent to the knowledge wilfully darkened. I know that I possess this knowledge as a man, and not as Samuel Taylor Coleridge; hence, knowing that consciousness of this fact is the root of all other consciousness, and the only practical contradistinction of man from the brutes, we name it the conscience; by the natural absence or presumed presence of which, the law, both divine and human, determines whether X Y Z be a thing or a person. Thence we call the presentations of the senses impressions, those of the conscience commands or dictates. Bell and Sons, Ltd, , At the same time that man with a spiritual will is free, the effects of original sin remain: But in as much as it is evil, in God it cannot originate: For in Nature there is no origin. Sin therefore is spiritual Evil; but the spiritual in man is the Will. Now when we do not refer to any particular sins, but to the state and constitution of the Will, which is the ground, condition, and common Cause of all Sins; and when we would further express the truth, that this corrupt nature of the Will must in some sense or other be considered as its own act, that the corruption must have been self-originated;â€™in this case and for this purpose we may, with no less propriety than force, entitle the dire spiritual evil and source of all evil, that is absolutely such, Original

Sin. Sin introduced a nature, a law or bent, into the human soul that did not belong there. And because we are all in Adam, we all participated 1 Cor. This capacity is shared with animals. Our understanding cannot address the substance of things, but rather what appears before our senses; it is therefore discursive and requires us to use our imaginations to connect ideas together in probable but not necessary explanations. Its presence is always marked by necessity of the position affirmed: Hence arises a distinction in the Reason itself, derived from the different mode of applying it, and from the objects to which it is directed. Coleridge provides the following chart The Understanding in all its judgments refers to some other Faculty as its ultimate Authority. The Reason in all its decisions appeals to itself, as the ground and substance of their truth. Understanding is the Faculty of Reflection. Essentially, reason is something that we share with God and understanding is something we share with the animals. To reason, in the primary meaning of grasping the essence of something as it is, is essentially to know. Our understanding is based on correct information from our senses or the tools enhancing our senses and then correctly coordinating this information together as a description of reality. So we can know that the gas tank is empty as we look into it, but we cannot know the tank remains empty as we walk to the gas station perhaps a friendly neighbor fills it up. We must reflect to understand, the car needs gas to run, the car is grinding as I turn the ignition, the idiot light representing an empty tank is flashingâ€”I now understand the tank is empty. Understanding is dependent on senses. If any of my senses provide inaccurate information, my understanding is likely untrue. But we must notice, that understanding can be accurate by accident. So for instance, the broken analog clock is accurate twice a day, so if I have accidentally coordinated my understanding with the clock at the right moment, I understand the time correctly but for the wrong grounds. The senses and the understanding can be wrong and right with and without agreement of reality. Reason, rightly done, on the other hand lacks the possibility of error. Reason has its evidence not in the senses but within itself. In as much as we are reasonable, we are like God and in as much as rely on our own understanding we are like the beasts. There is an interplay between the understanding and reason: The ultimate end of man is to love God with his whole being, because of who God is and who man is. Within this sphere of freedom, man uses either reason things necessarily true in and of themselves or his reasons his finite and sometimes sinful understanding to decide if he shall love God or not. We must also note: These distinctions within reason and the understand work themselves out in statements like this: In neither case is our conviction derived or capable of receiving any addition, from outward experience, or empirical dataâ€”i. Prudence, Morals, and Spiritual Religion Coleridge makes a helpful distinction between prudence, morals, and spiritual religion. He sees prudence as the attempt to avoid suffering in the future by prohibiting something: Prudence can be distinguished into four types There is neutral or commendable prudence which if rightly motivated is useful for Christians, but is not evil. Morality goes beyond the desire to avoid suffering and is the attempt to please God in a positive way: It springs from human reason and the conscience, yet at the same time morality can be acted upon without the Spirit of God. They were the letter, of which morality was the spirit: But morality itself is the service and ceremonial cultus exterior, qphskeia of the Christian religion. The scheme of grace and truth that became through Jesus Christ, the faith that looks down into the perfect law of liberty, has light for its garments: It is possible to participate in both prudence and morality without the indwelling Spirit of God, but with the Spirit comes salvation and true religion. And it is here, on the grounds of spiritual religion, that Coleridge extends and pleads the gospel. Accordingly, our clear and distinct idea of the mind cannot be the criterion of the mind itself, still less of the other truths. For while the mind perceives itself, it does not make itself. The contrary were indeed a contradiction in terms: But the first Wonder is the offspring of Ignorance: The first is the birth-throe of our knowledge:

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IN T R O D U C T I O N. TH E aim of the following lectures is expressed in a brief charge delivered by David to his son Solomon, Show thyself a man. " There is true dignity in manhood. To be "a man".

Chapter 3 : Formation of a manly character: - CORE

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Chapter 5 : Aids to Reflection in the Formation of a Manly Character by Samuel Taylor Coleridge

Excerpt from Formation of a Manly Character: A Series of Lectures to Young Men True manhood is the object to which the young man should direct his attention and his aim. It is a structure to be erected, and is composed of elements wisely arranged and combined.