

Writing (About) God: The Victorian Literature of Belief.

Recent years have seen a resurgence of interest in the relationship between religion and literature, with the broader critical turn to religion in the arts and humanities helping invigorate an interdisciplinary field. Indeed, the study of 'religion and literature' is at the cutting edge of humanities' research, The focus of this one-semester option will be on literature that specifically engages with Christianity in the Victorian period, although other religious perspectives, including atheism, agnosticism, 'spirituality', and comparative religion, will form an important part of our discussions. The module considers both the religious dimensions of literary/scientific texts and the literary dimensions of explicitly religious texts, examining the treatment of faith in a wide range of texts from Victorian Britain. The class will look at a range of different versions of 'faith', both religious and secular. We will also look closely at how writers have understood, treated, represented and interrogated ideas of 'God', 'religion', and 'meaning' in their work. It is hoped that students will become attuned to the multitude of different voices on this subject. In an age when questions of faith are determining the direction of world events and different versions of faith are competing for allegiance (including secular versions of faith), this module will engage critically with the discursive construction of faith itself, and try to facilitate a conversation between literature, theology, philosophy and science in examining how writers and thinkers have engaged with these crucial issues.

This module will be assessed by one, two-hour exam.

The reading list will be finalised at the start of the summer term. Students are cautioned that this module involves reading some very long novels.

Dr. Jarlath Killeen

Learning Outcomes:

On successful completion of the module a student should be able to:

1. Identify and describe the issues relating to religious belief in Victorian Britain and analyse their impact on the literature of the period
2. Recognise and distinguish between the major authors and movements within the field of Victorian religious studies.
3. Employ a highly developed range of interpretive strategies using appropriate critical vocabulary.
4. Differentiate between the significant theorists and theories of religion in Victorian Britain.
9. Engage in interdisciplinary dialogue and research of religion and literature.

Week One: Introduction/ Ideas of Faith.

Week Two: Emily Brontë, *Poems* (1846).

Week Three: Anthony Trollope, *The Warden* (1855).

Week Four: Charles Darwin, *Origin of Species* (1859).

Week Five: Arthur Clough, Selected Poems.

Week Six: Joseph Sheridan Le Fanu, *In a Glass Darkly* (1872).

Week Seven: Reading Week.

Week Eight: George Eliot, *Middlemarch* (1871-72).

Week Nine: Gerard Manley Hopkins, 'The Wreck of the Deutschland' (1875).

Week Ten: Oscar Wilde, *Lord Arthur Savile's Crimes and other stories* (1891).

Week Eleven: Thomas Hardy, *Jude the Obscure* (1895).

Week Twelve: Charles Dickens, *A Christmas Carol* (1843).

For any questions, please contact: killeej@tcd.ie

Secondary Reading List

Adams, James Eli, *Dandies and Desert Saints: Styles of Victorian Manhood* (Ithaca: Cornell University Press, 1995).

Adams, Kimberly Vanesveld. *Our Lady of Victorian Feminism: The Madonna in the Work of Anna Jameson, Margaret Fuller, and George Eliot* (Ohio, 2001).

Adorno, Theodor W. (1978). 'Theses against Occultism', *Minima Moralia*, trans. E. F. N. Jephcott. London: Verso, 238-244.

Armstrong, Isobel. *Victorian Poetry: Poetry, Poetics and Politics* (Routledge, 1996).

Armstrong, Karen, *A History of God* (London: Vintage, 1999).

Arnold, Matthew (1986). *Literature and Dogma: An Essay towards a Better Appreciation of the Bible, The Complete Prose Works of Matthew Arnold*, vol. 6, *Dissent and Dogma*, ed. R. H. Super. Ann Arbor: University of Michigan Press.

Arnstein, W. L. (1982). *Protestant Versus Catholic in Mid-Victorian England*. Columbia, MO: University of Missouri Press.

Artigas, Mariano, Thomas F. Glick, and Rafael A. Martinez, *Negotiating Darwin: The Vatican Confronts Evolution, 1877-1902* (Baltimore: Johns Hopkins University Press, 2006).

Basham, Diana (1992). *The Trial of Woman: Feminism and the Occult Sciences in Victorian Literature and Society*. London: Macmillan.

Beal, Timothy (2002). *Religion and Its Monsters*. London: Routledge.

Beaudoin, Tom. *Virtual Faith: The Irreverent Spiritual Quest of Generation X*. San Francisco: Jossey-Bass, 1998

Berger, Peter (1969). *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Garden City, NY: Anchor.

Berger, Peter (1979). *The Heretical Imperative: Contemporary Possibilities of Religious Affirmation*. Garden City, NY: Anchor.

Berger, Peter, *Rumour of Angels*

Bernstein, Susan David, *Confessional Subjects: Revelations of Gender and Power in Victorian Literature and Culture* (Chapel Hill: University of North Carolina Press, 1997).

Blum, Deborah (2007). *Ghost Hunters: The Victorians and the Hunt for Proof of Life After Death*. London: Century.

Boyle, Thomas (1990). *Black Swine in the Sewers of Hampstead: Beneath the Surface of Victorian Sensationalism*, London: Hodder & Stoughton.

Brown, W. Dale. *Of Fiction and Faith: Twelve American Writers Talk about Their Vision and Work*. Grand Rapids MI: William B. Eerdmans, 1997.

Buckley, Jerome H. (1966). *The Triumph of Time: A Study of the Victorian Concepts of Time, History, Progress and Decadence*. Cambridge, Massachusetts: Belknap Press of Harvard University Press.

Buckton, Oliver S., *Secret Selves: Confession and Same-Sex Desire in Victorian Autobiography* (Chapel Hill: University of North Carolina Press, 1997).

Canuel, Mark, *Religion, Toleration and British Writing, 1790-1830* (Cambridge: Cambridge University Press, 2002).

Caporale, Rocco and Antonio Grumelli, eds., *The Culture of Unbelief* (Berkeley: University of California Press, 1971).

Caputo, John, *Religion* (London: Routledge, 2001).

Carpenter, Mary Wilson. *George Eliot and the Landscape of Time: Narrative Form and Protestant Apocalyptic History* (North Carolina, 1986).

Carpenter, Mary Wilson. *Imperial Bibles, Domestic Bodies: Women, Sexuality, and Religion in the Victorian Market* (Ohio, 2003).

Cecil, David (1935). *Early Victorian Novelists*. New York.

Chadwick, Owen, *The Victorian Church*, 2 Vols. (London: Adam and Charles Black, 1971).

Congar, Yves, *A History of Theology* (New York: Doubleday, 1988).

Cottingham, John, *On the Meaning of Life* (London: Routledge, 2003).

Cottingham, John, *The Spiritual Dimension: Religion, Philosophy and Human Value* (Cambridge: Cambridge University Press, 2006).

Cox, Michael (2004). *The Concise Oxford Chronology of English Literature*. Oxford: Oxford University Press.

Crowther, M. A. (1970). *Church Embattled: Religious Controversy in Mid-Victorian England*. Newton Abbot: David and Charles.

Cunningham, Valentine, *Everywhere Spoken Against: Dissent in the Victorian Novel* (Oxford, 1974).

Cunningham, Valentine, *In the Reading Gaol: Postmodernity, Texts, History* (Oxford, 1993).

Cupitt, Don. *Taking Leave of God*. London: SCM Press, 1980.

Daiches, David. *God and the Poets*. Oxford, England: Oxford University Press, 1984.

Daly, Mary. *Beyond God the Father: Towards a Philosophy of Women's Liberation*. Boston: Beacon Press, 1973.

Davidoff, Leonore, and Catherine Hall (2002). *Family Fortunes: Men and Women of the English Middle Class, 1780-1850*. London: Routledge.

Dean, William. *The American Spiritual Culture and the Invention of Jazz, Football, and the Movies*. New York: Continuum Publishing, 2002.

Dennett, Daniel, *Darwin's Dangerous Idea: Evolution and the Meanings of Life* (London: Penguin, 1995).

Dyos, H. J., and Michael Wolff, eds. (1999). *The Victorian City: Images and Realities*. London: Routledge, 2 vols.

Eliade, Mircea, *A History of Religious Ideas*, 3 vols.

Eliade, Mircea, et al., eds. *The Encyclopaedia of Religion*, 16 vols. (New York: Macmillan, 1987).

Ellegard, Alvar, *Darwin and the General Reader: The Reception of Darwin's Theory of Evolution in the British Periodical Press, 1859-1872* (Chicago: University of Chicago Press, 1990).

Fairchild, Hoxie Neale. *Religious Trends in English Poetry: Vol. IV, 1830-1880: Christianity and Romanticism in the Victorian Era* (Columbia, 1957).

Finucane, R. C. (1982). *Appearances of the Dead: A Cultural History of Ghosts*. London: Junction Books.

Fraser, Hilary. *Beauty and Belief: Aesthetics and Religion in Victorian Literature* (Cambridge, 1986). Theological aesthetics; literature as a kind of theology.

Fraser, James, *The Golden Bough: The Magic Art and the Evolution of Kings*, 12 vols. (London, 1912).

Gabel, John B. et al. *The Bible as Literature: An Introduction*. Oxford, England: Oxford University Press, 1996.

Galchinsky, Michael. *The Origin of the Modern Jewish Woman Writer: Romance and Reform in Victorian England* (Wayne State, 1996).

Geertz, Clifford, *The Interpretation of Cultures* (New York: Basic Books, 1973)

Gilbert, Sandra, and Susan Gubar (1978). *The Madwoman in the Attic: The Woman Writer and the Nineteenth-Century Literary Imagination*. New Haven: Yale University Press.

Gillespie, C. C. (1959). *Genesis and Geology*. New York: Harper and Row.

Glicksberg, Charles. *Literature and Religion: A Study in Conflict*. Dallas: Southern Methodist university Press, 1960.

Gordon, Mike, and A. C. Grayling, *On Religion* (London: Oberon Books, 2006).

Gould, Stephen Jay, *Rocks of Ages: Science and Religion in the Fullness of Life* (London: Vintage, 2001).

Gray, John, *Black Mass: Apocalyptic Religion and the Death of Utopia* (London: Allen Lane, 2007).

Greeley, Andrew. *God in Popular Culture*. Chicago: Thomas More Press, 1988.

Griffin, Susan M., *Anti-Catholicism in Nineteenth-Century Fiction* (Cambridge: Cambridge University Press, 2004).

Hall, Donald E., ed. *Muscular Christianity: Embodying the Victorian Age* (Cambridge: Cambridge University Press, 1994).

Hanson, Ellis, *Decadence and Catholicism* (Cambridge, MA: Harvard University Press, 1997).

Haught, John F., *What is Religion? An Introduction* (New York: Paulist Press, 1990).

Haught, John, *What is God? How to think about the Divine* (New York: Paulist Press, 1986).

Haydon, Colin (1993). *Anti-Catholicism in Eighteenth-Century England, c. 1714-80: A Political and Social Study*. Manchester: Manchester University Press.

Hendershot, Cyndy (1984). *The Animal Within: Masculinity and the Gothic*. Ann Arbor: University of Michigan Press.

Herrick, James A. (1997). *The Radical Rhetoric of the English Deists: The Discourse of Scepticism, 1680-1750*. University of South Carolina Press.

Hick, John, *An Interpretation of Religion: Human Responses to the Transcendent* (London: Macmillan, 1989).

Hogan, Anne, and Andrew Bradstock, eds., *Women of Faith in Victorian Culture: Reassessing the Angel in the House* (Palgrave Macmillan, 1998).

Horsman, Alan (1990). *The Victorian Novel*. Oxford: Clarendon.

Houghton, Walter E. (1963). *The Victorian Frame of Mind, 1830-1870*. New Haven: Yale University Press.

Hyam, Ronald (1976). *Britain's Imperial Century, 1815-1914: A Study of Empire and Expansion*. London: B.T. Batsford.

James, William, *The Varieties of Religious Experience* (New York: New American Library, 1958).

Jasper, David., editor. *Images of Belief in Literature*. London: Macmillan, 1984.

Jay, Elisabeth. *The Religion of the Heart: Anglican Evangelicalism and the Nineteenth-Century Novel* (Oxford, 1979). The standard account.

Jeffrey, David Lyle. *People of the Book: Christian Identity and Literary Culture*. Grand Rapids MI: William B. Eerdmans, 1996

Jenkins, David E. *A Guide to the Debate about God*. Leicester, England: Lutterworth Press, 1966.

Jenkins, Ruth Y. (1995). *Reclaiming Myths of Power: Women Writers and the Victorian Spiritual Crisis*. Lewisburg: Bucknell University Press; London - Toronto: Associated University Presses.

Johnson, Elizabeth A., *She Who Is: The Mystery of God in a Feminist Theological Discourse* (New York: Crossroad, 1992).

Kearney, Richard, *The God Who May Be* (2001).

Kearney, Richard (2003). *Strangers, Gods and Monsters: Interpreting Otherness*. London and New York: Routledge.

Killinger, John, *The Fragile Presence: Transcendence in Modern Literature*. Philadelphia: Fortress Press, 1973.

King, Ursula. *Women and Spirituality: Voices of Protest and Promise*. New York: Macmillan, 1989.

Klass, Morton (1995). *Ordered Universes: Approaches to the Anthropology of Religion*. Oxford: Westview Press.

Klaus, Robert James (1987). *The Pope, the Protestants, and the Irish: Papal Aggression and Anti-Catholicism in Mid-Nineteenth Century England*. New York: Garland Publishing Incorporated.

Knoepfmacher, U. C. *Religious Humanism and the Victorian Novel: George Eliot, Walter Pater, and Samuel Butler* (Princeton, 1965).

Krueger, Christine L. *The Reader's Repentance : Women Preachers, Women Writers, and Nineteenth-Century Social Discourse* (Chicago, 1992).

Kung, Hans, *Does God Exist? An Answer for Today* (New York: Anchor, 1966).

Lake, Peter (1989). 'Anti-Popery: The Structure of a Prejudice,' *Conflict in Early Stuart England: Studies in Religion and Politics, 1603-1642*. London: Longman, 72-106.

Landow, George P. *Victorian Types, Victorian Shadows: Biblical Typology in Victorian Literature, Art, and Thought* (RKP, 1980).

Livingstone, David N., *Darwin's Forgotten Defenders: The Encounter Between Evangelical Theology and Evolutionary Thought* (Edinburgh: Scottish Academic Press, 1987).

Lockerbie, D. Bruce. *Dismissing God: Modern Writers' Struggle Against Religion*. Grand Rapids MI: Baker Books, 1998.

Luckhurst, Roger (2002). *The Invention of Telepathy*. Oxford: oxford University Press.

MacIntyre, Alasdair, *After Virtue*, new ed. (London: Gerard Duckworth, 1997).

MacIntyre, Alasdair, *Whose Justice? – Which Rationality?* (London: Gerald Duckworth and Co., 1988).

Mackie, J. L. *The Miracle of Theism: Arguments for and against the Existence of God*. Oxford, England: Clarendon Press, 1982.

Maison, Margaret. *The Victorian Vision: Studies in the Religious Novel* (Sheed & Ward, 1962).

Marty, Martin E., *The Modern Schism: Three Paths to the Secular* (New York: Harper and Row, 1969).

Mason, Michael (1977). *The Making of Victorian Sexuality*. Oxford: Oxford University Press.

Maynard, John, *Victorian Discourses on Sexuality and Religion* (Cambridge: Cambridge University Press, 1993).

McClintock, Anne (1995). *Imperial Leather: Race, Gender and Sexuality in the Colonial Contest*. London: Routledge.

McFague, Sallie, *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Westminster Press, 1976).

McGrath, Alister E., *Christian Theology: An Introduction*

McGrath, Alister E., *The Twilight of Atheism* (2003).

Melnyk, Julie. *Women's Theology in Nineteenth-Century Britain: Transfiguring the Faith of Their Fathers* (Garland, 1997). An extremely useful collection that covers poets, theologians, hymnodists, and novelists.

Miller, J. Hillis (1975). *The Disappearance of God: Five Nineteenth Century Writers*. Harvard: Harvard University Press.

Miller, Kenneth, *Finding Darwin's God: A Scientist Searches for Common Ground between God and Evolution* (San Fransisco: Harper Collins, 2001).

Moore, James R. (1988). 'Freethought, Secularism, Gnosticism: The Case of Charles Darwin', *Religion in Victorian Britain*, Vol. 1, *Traditions*, ed. Gerald Parsons. Manchester: Manchester University Press, 274-319.

Moore, James R., *The Post-Darwinian Controversies: A Study of the Protestant Struggle to come to Terms with Darwin in Great Britain and America, 1870-1900* (Cambridge: Cambridge University Press, 1981).

Murphy, H. (1955). 'The Ethical Revolt Against Christian Orthodoxy', *American History Review* 9, 800-17.

Norton, David. *A History of the Bible as Literature: Vol. II, From 1700 to the Present Day* (Cambridge, 1993).

O' Malley, Patrick (2006). *Catholicism, Sexual Deviance and Victorian Gothic Culture*. Cambridge: Cambridge University Press.

Oppenheim, Janet (1985). *The Other World: Spiritualism and Psychical Research in England, 1850-1914*. Cambridge: Cambridge University Press.

Otto, Rudolf, *The Idea of the Holy* (Baltimore: Penguin Books, 1959).

Owen, Alex (1985). *The Darkened Room: Women, Power and Spiritualism in Late-Victorian England*. Chicago: University of Chicago Press.

Owen, Alex (2003). *The Place of Enchantment: British Occultism and the Culture of the Modern*. Chicago: University of Chicago Press.

Parsons, Gerald, ed. (1988). *Religion in Victorian Britain*. Manchester: Manchester University Press, 4 vols.

Peacocke, Arthur, *Theology for a Scientific Age* (London: SCM Press, 1993).

Pearsall, Ronald (2004). *The Table-Rappers: The Victorians and the Occult*. Gloucestershire: Stutton.

Pelikan, Jaroslav, *The Christian Tradition* 6 vols.

Polkinghorne, John, *Belief in God in an Age of Science* (New Haven, Connecticut: Yale University Press, 1998).

Prickett, Stephen. *Words and the Word: Language, Poetics and Biblical Interpretation* (Cambridge, 1988). Debates over the literary dimensions of Biblical language.

Priestland, Gerald. *The Case Against God*. London: Collins, 1984.

Prozesky, Martin. *A New Guide to the Debate about God*. London: SCM Press, 1992.

Pugh, Martin (1999). *State and Society: A Social and Political History of Britain, 1870-1997*. London: Hodder Arnold.

Punter, David (1996). *The Literature of Terror: A History of Gothic Fictions from 1765 to the Present Day*. London-New York: Longman, two volumes.

Purkiss, Diane (2001). *Troublesome Things: A History of Fairies and Fairy Stories*. London: Penguin.

Ragussis, Michael. *Figures of Conversion: "The Jewish Question" & English National Identity* (Duke, 1995).

Reardon, Bernard M. G. (1995). *Religious thought in the Victorian Age: A Survey from Coleridge to Gore*. London and New York: Longman.

Reed, Toni (1988). *Demon-Lovers and their Victims in British Fiction*. Lexington, KY: University of Kentucky Press.

Rhodes, Royal W. *The Lion and the Cross: Early Christianity in Victorian Literature* (Ohio, 1995). Encyclopedic coverage of the "early church tale."

Ricoeur, Paul, *The Symbolism of Evil* (Boston: Beacon Press, 1969).

Roden, Frederick S., *Same-Sex Desire in Victorian Religious Culture* (Basingstoke: Palgrave, 2002).

Rogerson, John (1984). *Old Testament Criticism in the Nineteenth Century: England and Germany*. London: S.P.C.K..

Rosenberg, Edgar. *From Shylock to Svengali: Jewish Stereotypes in English Fiction* (Stanford, 1960). A classic survey.

Roughgarden, Joan, *Evolution and Christian Faith: Reflections of an Evolutionary Biologist* (Washington: Island Press, 2006).

Roughgarden, Joan, *Evolution's Rainbow: Diversity, Gender and Sexuality in Nature and People* (Berkeley: University of California Press, 2004).

Rubenstein, Richard L. *After Auschwitz: Radical Theology and Contemporary Judaism*. Indianapolis IN: Bobbs-Merrill Company, 1966.

Ruether, Rosemary Radford. *Sexism and God-Talk: Towards a Feminist Theology*. London: SCM Press, 1983.

Ruse, Michael, *Can a Darwinian be a Christian?* (Cambridge, MA: Cambridge University Press).

Ruse, Michael, *The Evolution-Creation Struggle* (Cambridge, MA: Harvard University Press, 2005).

Russell, Bertrand, *Why I am Not a Christian, and Other Essays* (London: George Allen and Unwin, 1957).

Scheinberg, Cynthia. *Women's Poetry and Religion in Victorian England : Jewish Identity and Christian Culture* (Cambridge, 2002).

Schramm, Jan-Melissa. *Testimony and Advocacy in Victorian Law, Literature, and Theology* (Cambridge, 2000).

Shaffer, E. S. *'Kubla Khan' and the Fall of Jerusalem : The Mythological School in Biblical Criticism and Secular Literature 1770-1880* (Cambridge, 1980).

Silver, Carole G. (1999). *Strange and Secret Peoples: Fairies and Victorian Consciousness*. Oxford: Oxford University Press.

Smajic, Srdjan (2003). 'The Trouble with Ghost-Seeing: Vision, Ideology, and Genre in the Victorian Ghost Story', *English Literary History* 70, 983-1002.

Smith, Elton E. and Robert Haas, eds (1999). *The Haunted Mind: The Supernatural in Victorian Literature*. Lanham, MD: Scarecrow Press.

Sweet, Matthew (2001). *Inventing the Victorians*. London: Faber and Faber.

Sylvan, Robin. *Traces of the Spirit: The Religious Dimensions of Popular Music*. NYU Press

Taylor, Charles, *A Secular Age* (Cambridge, Massachusetts: Harvard University Press, 2007).

Taylor, Charles, *Sources of the Self* (Cambridge: Cambridge University Press, 1989).

Taylor, Jenny Bourne (1998). *In the Secret Theatre of the Home*. New York: Routledge.

Tennyson, G. B. and Edward E. Ericson, Jr, eds. *Religion and Modern Literature: Essays in Theory and Criticism*. Grand Rapids MI: William B. Eerdmans, 1975.

Tennyson, G. B. *Victorian Devotional Poetry: The Tractarian Mode* (Harvard, 1981). Newman, Keble, and company; a good introduction to Tractarianism more generally.

Thormahlen, Marianne. *The Brontës and Religion* (Cambridge, 1999). Brilliantly explicates the idiosyncrasies of the Brontës' version of "bible Christianity."

Thuente, Mary Helen (1980). *W.B. Yeats and Irish Folklore*. Dublin: Gill and Macmillan.

Thurschwell, Pamela (2001). *Literature, Technology and Magical Thinking, 1880-1920*. Cambridge: Cambridge University Press.

Tracy, David, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: Crossroad, 1981).

Tumblson, Raymond D. (1998). *Catholicism in the English Protestant Imagination: Nationalism, Religion, and Literature, 1660-1745*. Cambridge: Cambridge University Press.

Turner, Denys, *The Darkness of God* (Cambridge: Cambridge University Press, 1995)

Turner, Frank Miller (1974). *Between Science and Religion: The Reaction to Scientific Naturalism in Late Victorian England*. New Haven; London: Yale University Press.

Ward, Graham, *The Postmodern God: A Theological Reader* (Oxford: Blackwell, 1997).

Watson, J. R. *The English Hymn: A Critical and Historical Study* (Oxford, 1999).

Massive survey of post-Reformation hymnody.

Wheeler, Michael. *Death & The Future Life in Victorian Literature & Theology* (Cambridge, 1990).

White, Jerry (2007). *London in the Nineteenth Century: "A Human Awful Wonder of God"*. London: Jonathan Cape.

Wilder, Amos. *Modern Poetry and the Christian Tradition*. New York: Scribner's Sons, 1952.

Williams, Kevin (1998). *Get Me a Murder a Day! A History of Mass Communications in Britain*. London: Edward Arnold.

Willimon, William H. *Reading with Deeper Eyes: The Love of Literature and the Life of Faith*. Nashville TN: Upper Room Books, 1998.

Winter, Alison (1998). *Mesmerized: Powers of the Mind in Victorian Britain*. Chicago: University of Chicago Press.

Wolff, Robert Lee. *Gains and Losses: Novels of Faith and Doubt in Victorian England* (Garland, 1977).

Wolfreys, Julian (1998). *Writing London: The Trace of the Urban Text from Blake to Dickens*. London: Macmillan.

Wolfreys, Julian (2002). *Victorian Hauntings: Spectrality, Gothic, the Uncanny and Literature*. London: Palgrave.

'New Atheism':

There is, at present, a very contentious debate taking place concerning what has been called the 'new atheism', sparked by the writings of the biologist Professor Richard Dawkins, the philosophers Sam Harris and Professor Daniel Dennett, and the journalist Christopher Hitchens. Much of the writing in this debate (by both the New Atheists themselves and those attacking them) is neither scholarly nor rigorous in intellectual terms, but since it draws so much (and depends so heavily) on nineteenth-century arguments and has become such a public issue, I have listed below the main titles (so far) in the 'war' on both 'sides'.

Barrett, Justin L., *Why Would Anyone Believe in God?* (Altamira Press, 2004).

Beattie, Tina, *The New Atheists: The Twilight of Reason and the War on Religion* (London: Darton, Longman and Todd, 2007).

Broom, Neil, *How Blind is the Watchmaker?* (Downers Grove IL: Intervarsity Press, 2001).

Collins, Francis, *The Language of God: A Scientist Presents Evidence for Belief* (New York: Free Press, 2006).

Cornwell, John, *Darwin's Angel: A Seraphic Response to "the God Delusion"* (London: Profile, 2007).

Davies, Paul, *The Mind of God: Science and the Search for Ultimate Meaning* (London: Penguin Books, 1993).

Dawkins, Richard, *The Selfish Gene* (Oxford: Oxford University Press, 1976).

Dawkins, Richard, *The God Delusion* (London: Bantam Press, 2006).

Dennett, Daniel, *Breaking the Spell: Religion as a Natural Phenomenon* (London: Allan Lane, 2006).

Eagleton, Terry, *Reason, Faith and Revolution* (Yale University Press, 2009).

Hamer, Dean H., *The God Gene: How Faith is Hardwired into our Genes* (New York: Anchor, 2005).

Harris, Sam, *The End of Faith: Religion, Terror, and the Future of Religion* (New York: W. W. Norton and Company, 2004).

Harris, Sam, *Letter to a Christian Nation* (New York: Alfred A. Knopf, 2006).

Haight, J. F., *God After Darwin: A Theology of Evolution* (Westview, Colorado: Westview Press, 2000).

Hick, John, *The New Frontier of Religion and Science: Religious Experience, Neuroscience and the Transcendent* (London: Palgrave, 2006).

Hitchens, Christopher, *God is Not Great: The Case against Religion* (London: Atlantic Books, 2007).

Humphreys, John, *In God We Doubt* (London: Hodder and Stoughton, 2007).

Lennox, John, *God's Undertaker? Has Science Buried God?* (London: Lion Hudson, 2007).

McGrath, Alister E., *Dawkins' God: Genes, Memes, and the Meaning of Life* (Oxford: Blackwell, 2004).

McGrath, Alister E. and Joanna Collicutt McGrath, *The Dawkins' Delusion? Atheist Fundamentalism and the Denial of the Divine* (London: SPCK Publishing, 2007).

Midgley, Mary, *Science and Poetry* (London: Routledge, 2001).

Midgley, Mary, *Evolution as a Religion: Strange Hopes and Stranger Fears* (London: Routledge, 2002).

Midgley, Mary, *Myths we Live By* (London: Routledge, 2003).

Ward, Keith, *God, Chance and Necessity* (Oxford: Oneworld Publications, 1996).

Ward, Keith, *Is Religion Dangerous?* (Oxford: Lion Hudson, 2006).

Ward, Keith, *Pascal's Fire: Scientific Faith and Religious Understanding* (Oxford: Oneworld Publications, 2006).

Ward, Keith, *The Big Questions in Science and Religion* (Templeton Foundation Press, 2008).

'Intelligent Design':

Another contentious topic – particularly in contemporary America – relates to what is called 'intelligent design' as a potential rival to neo-Darwinism as an explanation of biological complexity. This is either a knock-down argument against Darwinian theory or a spurious attempt at an academic comeback by disgruntled creationists in disguise. You may be hearing much more about this issue in the 2012 Presidential election (former Vice Presidential candidate Sarah Palin and contenders for the Republican nomination, especially Michele Bachmann, are vocal supporters of intelligent design). Since intelligent design has its roots in the eighteenth and nineteenth centuries and since it is often an issue discussed in political and theological terms today, I have suggested some of the key readings in and about it.

Behe, Michael, *Darwin's Black Box: The Biochemical Challenge to Evolution* (New York: The Free Press, 1996).

Dembski, William A., *Intelligent Design: The Bridge Between Science and Theology* (Downers Grove, IL: Intervarsity Press, 1999).

Dembski, William A., and Michael Ruse, eds, *Debating Design: From Darwin to DNA* (Cambridge: Cambridge University Press, 2004).

Johnson, Philip E., *Darwin on Trial* (Downers Grove, IL: Intervarsity Press, 1993).

Pennock, Robert T., ed., *Intelligent Design Creationism and its Critics: Philosophical, Theological and Scientific Perspectives* (Cambridge MA: MIT Press, 2001).

Ruse, Michael, *Darwinism and its Discontents* (Cambridge: CUP, 2006).

Sarkar, Sahotra, *Doubting Darwin? Creationist Designs on Evolution* (Oxford, 2007).

On Catholicism.

Adam, Karl, *The Spirit of Catholicism* (New York: Image Books, 1954).

Cunningham, Lawrence S., *The Catholic Experience* (New York: Crossroad, 1985).

Cunningham, Lawrence S., *The Catholic Heritage* (New York: Crossroads, 1983).

Cunningham, Lawrence, *The Catholic Faith: An Introduction* (New York: Paulist Press, 1987).

Greeley, Andrew, *The Catholic Imagination* (2001)

Happel, Stephen and David Tracy, *A Catholic Vision* (Philadelphia: Fortress Press, 1984).

Haughton, Rosemary, *The Catholic Thing* (Springfield, ILL.: Templegate Publishers, 1979).

McBrien, Richard, *Catholicism* (New York: Continuum, 2000).

On Protestantism

Dillenberger, John and Claude Welch, *Protestant Christianity: Interpreted through its Development* (New York: Macmillan, 1988).

Marty, Martin E., *Protestantism* (New York: Rinehart and Winston, 1972).

McGrath, Alister E., *Christianity's Dangerous Idea: The Protestant Revolution--A History from the Sixteenth Century to the Twenty-First* (2007).

Overview The literature of the Victorian age (1837-1901, named for the reign of Queen Victoria) entered in a new period after the romantic revival. During this period, Britain became the wealthiest nation in the world, due to the rapid and widespread expansion of the British Empire. In addition, the Victorians made the first real attempts to fix the massive social problems caused by the industrial and democratic revolutions of the Romantic period. The term Victorian is still used as a synonym for prudish today, a term that reflects the extreme repression of the age (even chair legs had to be covered). In contrast to the Romantic period, Victorian literature comes much closer to realism although the multiplicity and extreme variety of style and belief. The principal characteristics of this period, make it difficult to find common features among the writings of this period. Nevertheless, the literature of the early Victorian period is informed by a peculiar distress, for writers of this period shared a conviction that new modes of thought and behavior called all in doubt. For one thing, the incompatibility of the languages of poetry and of science was affirmed. Victorian literature is the body of poetry, fiction, essays, and letters produced during the reign of Queen Victoria (1837-1901) and during the era which bears her name. It forms a link and transition between the writers of the romantic period and the modernist literature of the twentieth century. Contents. The interest in older works of literature led the Victorians much further afield to find new old works with a great interest in translating of literature from the farthest flung corners of their new empire and beyond. Arabic and Sanskrit literature were some of the richest bodies of work to be discovered and translated for popular consumption. The influence of Victorian literature. Harriet Beecher Stowe wrote Victorian fiction outside of Victoria's domains.