

# The Moot Papers

The Moot Papers Catalogue of the Moot Papers The ^AYear of Our Lord 1943 The Modernist God State Absent Minds Modernism, Christianity and Apocalypse Reports and Papers Read at the Meetings of the Architectural Societies of the Archdeaconry of Northampton, the Counties of York and Lincoln (etc.) Reports and Papers of the Architectural and Archaeological Societies of the Counties of Lincoln and Northampton Reports and Papers Sessional Papers Read at the Royal Institute of British Architects Folk moots, a paper Calendar of State Papers, Domestic Series, of the Reign of Charles II. Hitotsubashi Journal of Social Studies Sessional Papers Read at the Royal Institute of British Architects Parliamentary Papers Papers and Proceedings House documents Senate documents The Law Journal The Selected Papers of John Jay: 1760-1779 Keith Clements University of London. Institute of Education. Library Alan Jacobs Michael Lackey Stefan Collini Associated Architectural Societies Royal Institute of British Architects John Nicholson (of Hull.) Mary Anne Everett Green Great Britain. Parliament. House of Commons John Jay

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the moot was the study and discussion group set by j h oldham 1874 1969 following the 1937 oxford conference on church community and state its purpose was to continue in an informal but serious way exploration of the relation between church and society and the realization of christian ethics in the public sphere the moot met twice or three times a year from 1938 to 1947 21 times in all and was convened by oldham with the conscious

intention of responding to the grave crisis that was felt to be facing western society in Britain no less than on the continent of Europe overall some 35 people attended the moot at one time or another but its core comprised a small number of regular members who were representative of the highest levels in theology social science and public affairs in addition to Oldham himself they included T. S. Eliot H. A. Hodges Eleonora Iredale Adolf Löwe Karl Mannheim Walter Moberly John Middleton Murry and Alec Vidler other participants included Kathleen Bliss Fred Clarke Christopher Dawson H. H. Farmer Hector Hetherington Walter Oakshott and Gilbert Shaw while notables such as Reinhold Niebuhr Melville Channing Pearce Donald McKinnon Philip Mairet Leslie Newbiggin William Paton Frank Pakenham later Lord Longford Michael Polanyi and Oliver Tomkins made occasional guest appearances against the background of impending and then actual war the discussions in the moot repeatedly focused on the planned nature of modern society and therewith the roles if any within it of moral choice and the Christian community

The Year of Our Lord 1943 tells the story of how five Christian intellectuals Jacques Maritain T. S. Eliot C. S. Lewis W. H. Auden and Simone Weil sought to provide a plan for the moral and spiritual renewal of the Western democracies in the post World War II world

The Modernist God State seeks to overturn the traditional secularization approach to intellectual and political history and to replace it with a fuller understanding of the religious basis of modernist political movements Lackey demonstrates that Christianity instead of fading after the enlightenment actually increased its power by becoming embedded within the concept of what was considered the legitimate nation state thus determining the political agendas of prominent political leaders from King Leopold II to Hitler Lackey first argues that novelists can represent intellectual and political history in a way that no other intellectual can specifically they can picture a subconscious ideology which often conflicts with consciously held systems of belief short circuiting straight into political action an idea articulated by E. M. Forster second in contrast to many literary scholars who discuss Hitler and the Nazis without studying and quoting their texts Lackey draws his conclusions from close readings of their writings in doing so he shows that one cannot understand the Nazis without taking into account the specific version of Christianity underwriting their political agenda

A richly textured work of history and a powerful contribution to contemporary cultural debate Absent Minds provides the first full length account of the question of intellectuals in twentieth century Britain have such figures ever existed have they always been more prominent or influential elsewhere and are they on the point of becoming extinct today recovering neglected or misunderstood traditions of reflection and debate from the late nineteenth century through to the present Stefan Collini challenges the familiar cliché that there are no real intellectuals in Britain the book offers a persuasive analysis of the concept of the intellectual and an extensive comparative account of how this question

has been seen in the usa france and elsewhere in europe there are detailed discussions of influential or revealing figures such as julien benda t s eliot george orwell and edward said as well as trenchant critiques of current assumptions about the impact of specialization and celebrity throughout attention is paid to the multiple senses of the term intellectuals and to the great diversity of relevant genres and media through which they have communicated their ideas from pamphlets and periodical essays to public lectures and radio talks elegantly written and rigorously argued absent minds is a major long awaited work by a leading intellectual historian and cultural commentator ranging across the conventional divides between academic disciplines and combining insightful portraits of individuals with sharp edged cultural analysis

modernism christianity and apocalypse stages an encounter between the fields of modernism and christianity and apocalypse studies the modernist impulse to make it new to transform and reform culture is an incipiently apocalyptic one poised between imaginative representations of an old era or civilization and the experimental promise of the new christianity figures in formative tension with the new but its apocalyptic paradigms continued to impact modernist visions of cultural revitalization in three sections tracing a rough chronology from the late nineteenth century fin de siècle via interwar conflicts and the rise of political religions to post 1945 anxieties such as the bomb this thematic is explored in nineteen far ranging scholarly contributions outlining a distinctive and fresh interdisciplinary field of study

1850 1931 v 1 40 include reports and papers of the yorkshire architectural and york archaeological society and some years of the worcestershire archaeological society of the leicestershire archaeological society and of other similar societies

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list of members separately paged bound at end of v 18 19 1867 68 1868 69 also various brief reports papers etc separately paged bound at end of v 16 19 22 24 1965 66 1868 69 1871 72 1873 74

john jay 1745 1829 made contributions to all three branches of government at both state and national levels a leading representative of new york in the continental congress he became one of the american commissioners who negotiated peace with great britain he served the new republic as secretary for foreign affairs under the articles of confederation as a contributor to the federalist papers as the first chief justice of the united states as negotiator of the 1794 jay treaty with great britain and as a two term governor of the state of new york in his personal life jay embraced a wide range of

religious social and cultural concerns including the abolition of slavery publisher s description

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