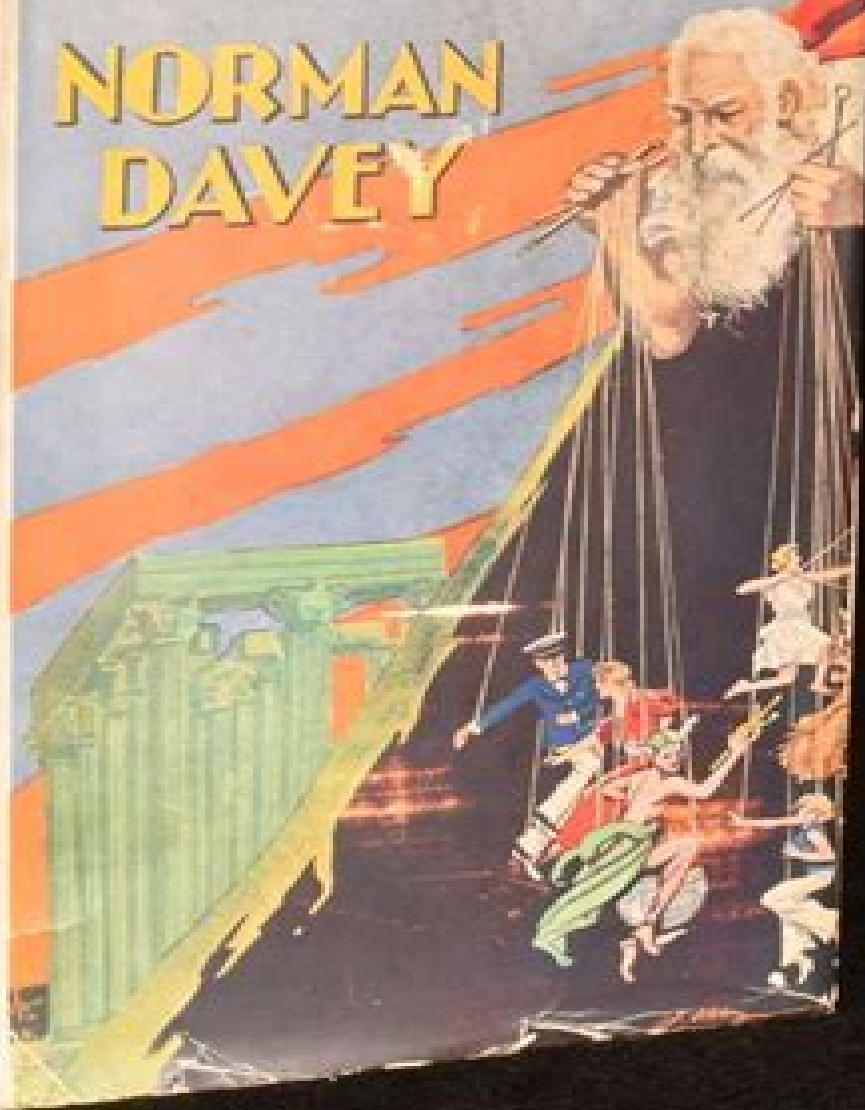


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Parable of the Rich Man and Lazarus. A discourse, etc Lewis C. BROWNE, 1842 **Making Pagans** John Kuhn, 2024-12-10 How early modern theatrical practice helped construct the category of pagan as a tool of European self definition and colonial ambition In *Making Pagans* John Kuhn argues that drama played a powerful role in the articulation of religious difference in the seventeenth century Tracing connections between the history of stagecraft and ethnological disciplines such as ethnography antiquarianism and early comparative religious writing Kuhn shows how early modern repertory systems that leaned heavily on thrift and reuse produced an enduring theatrical vocabulary for understanding religious difference through the representation of paganism a key term in the new taxonomy of world religions emerging at this time and a frequent subject and motif in English drama of the era Combining properties such as triumphal chariots trick altars and moving statues with music special effects and other elements the spectacular set pieces that were mostly developed for plays set in antiquity depicting England's pre Christian past were frequently repurposed in new plays in representations of Native Americans and Africans in colonial contact zones Kuhn argues that the recycling of these set pieces encouraged audiences to process new cultural sites through the lens of old performance tropes and helped produce fictitious quasi ethnographic knowledge for spectators generating the idea of a homogeneous trans historical trans geographical paganism Examining the common scenes of pagan ritual that filled England's seventeenth century stages magical conjurations oracular prophecies barbaric triumphal parades and group suicides Kuhn traces these tropes across dozens of plays from a range of authors including Ben Jonson Christopher Marlowe John Dryden and Philip Massinger Drawing together theater history Atlantic studies and the history of comparative religion *Making Pagans* reconceptualizes the material and iterative practices of the theater as central to the construction of radical religious difference in early modernity and of the category of paganism as a tool of European self definition and colonial ambition **Baralâm and Yêwâsêf: The introduction, English translation, etc., with seventy-three plates: I. The Book of Barlaam and Iôasaph, or Josaphat ; II. The Indian sources of the Book of Barlaam and Iôasaph, or Josaphat. III. Note on a manuscript of the Lalita vistara in the library of the Royal Asiatic society** Saint Euthymius (the Illuminator), Saint John (of Damascus), 1923

Baralâm and Yêwâsêf Sir Ernest Alfred Wallis Budge, 1923 **The Way of Strategy** William A. Levinson, 2000-02-17 In 1831 General Carl von Clausewitz wrote that business is war Like war business is a competition between organizations The Way of Strategy is the art and science of managing organizations in competitive situations People organizations and management systems win wars and capture market share In business today the marketplace is the battlefield To win people and systems must deliver quality products and services to stay competitive The Malcolm Baldrige National Quality Award ISO 9000 series of quality standards and total quality management emphasize the same elements of success people organizations and systems This book unites the legacies of teachers such as Sun Tzu The Art of War Miyamoto Musashi The Book of Five

Rings Niccol Machiavelli The Prince and The Art of War Carl von Clausewitz On War and others It describes how their strategies and leadership principles produced military victories Modern business examples show how these timeless principles apply to personal and organizational success After reading the book you ll have a clearer understanding of how military strategy can help you become a successful business leader manager and tactician The Furies of Marjorie Bowen John C. Tibbetts,2019-11-25 This first book length critical examination of the life and work of Marjorie Bowen 1885 1952 reveals a major English writer whose prodigious output included stories of history romance and the supernatural As Pulitzer Prize winning critic Michael Dirda writes in his Foreword Bowen may be the finest British woman writer of the uncanny of the last century a view that echoes the high regard of cultural historian Edward Wagenknecht who called her a literary phenomenon one whose best work places her alongside such contemporaries as Edith Wharton and Daphne du Maurier Publicly acclaimed known only by a series of pseudonyms including Marjorie Bowen but privately inscrutable she was and is a mysterious and complex character Drawing for the first time upon archival resources and the cooperation of the Bowen Estate this book reveals a woman who saw herself as a rationalist and serious historian but also as a mystic and dark enchantress of dread Above all through a lifetime of domestic storms and creative ecstasy Bowen worked tirelessly as both a professional writer and a consummate artist always seeking as she once confessed to find beauty in dark places **Baralam and Yewasef** E. A. Wallis Budge,2014-03-06 Originally published in 1923 this book contains an English translation of the Ethiopic text of the tale of Baral m and Y w s f *Godless Paganism: Voices of Non-Theistic Pagans* John Halstead,2016-03-18 Even in pagan antiquity there were those who while participating in the community s religious life did not believe in literal gods In the centuries that followed the Christian domination of the West the epithet godless pagan was leveled at a wide variety of people In the 1960s there emerged a community of people who sought to reclaim the name pagan from its history of opprobrium These Neo Pagans were interested in nature spirituality and polytheism and identified with the misunderstood and persecuted pagans of antiquity While many Pagans today believe in literal gods there are a growing number of Pagans who are godless Today the diverse assemblage of spiritual paths known as Paganism includes atheist Pagans or Atheopagans Humanistic and Naturalistic Pagans Buddho Pagans animists pantheists Gaians and other non theistic Pagans Here their voices are gathered together to share what it means to be Pagan and godless *Pagans and Philosophers* John Marenbon,2017-02-28 An ambitious history of how medieval writers came to terms with paganism From the turn of the fifth century to the beginning of the eighteenth Christian writers were fascinated and troubled by the Problem of Paganism which this book identifies and examines for the first time How could the wisdom and virtue of the great thinkers of antiquity be reconciled with the fact that they were pagans and many thought damned Related questions were raised by encounters with contemporary pagans in northern Europe Mongolia and later America and China Pagans and Philosophers explores how writers philosophers and theologians but also poets such as Dante Chaucer and Langland and travelers such as

Las Casas and Ricci tackled the Problem of Paganism Augustine and Boethius set its terms while Peter Abelard and John of Salisbury were important early advocates of pagan wisdom and virtue University theologians such as Aquinas Scotus Ockham and Bradwardine and later thinkers such as Ficino Valla More Bayle and Leibniz explored the difficulty in depth Meanwhile Albert the Great inspired Boethius of Dacia and others to create a relativist conception of scientific knowledge that allowed Christian teachers to remain faithful Aristotelians At the same time early anthropologists such as John of Piano Carpine John Mandeville and Montaigne developed other sorts of relativism in response to the issue A sweeping and original account of an important but neglected chapter in Western intellectual history Pagans and Philosophers provides a new perspective on nothing less than the entire period between the classical and the modern world

Virtue and the Moral Life William Werpehowski, Kathryn Getek Soltis, 2014-07-22 The scope of interest and reflection on virtue and the virtues is as wide and deep as the questions we can ask about what makes a moral agent's life decent or noble or holy rather than cruel or base or sinful or about the conditions of human character and circumstance that make for good relations between family members friends workers fellow citizens and strangers and the sorts of conditions that do not Clearly these questions will inevitably be directed to more finely grained features of everyday life in particular contexts Virtue and the Moral Life Theological and Philosophical Perspectives takes up these questions In its ten timely and original chapters it considers the specific importance of virtue ethics its public significance for shaping a society's common good the value of civic integrity warfare and returning soldiers sense of enlarged moral responsibility the care for and agency of children in contemporary secular consumer society and other questions involving moral failure humility and forgiveness

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