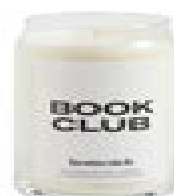
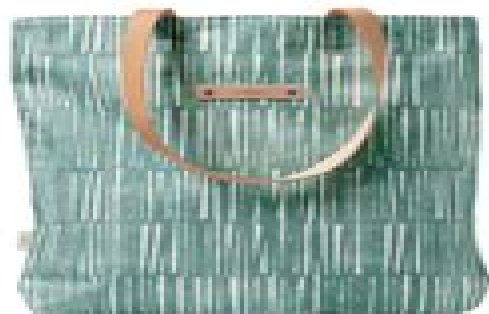


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props as detachable body parts instead this monograph argues for props as detachable parts of the mind Through props Shakespeare's characters offload reveal and intervene in each other's cognition illuminating and extending their affect Shakespeare's props are neither static icons nor substitutes for the body but volatile malleable and dangerously exposed extensions of his characters' minds Recognising them as such offers new readings of the plays from the way memory becomes a weapon in Hamlet's Elsinore to the pleasures and perils of Early Modern gift culture in Othello The monograph illuminates Shakespeare's exploration of extended cognition recollection and remembrance at a time when the growth of printing was forcing Renaissance culture to rethink the relationship between memory and the object Readings in Shakespearean stage history reveal how props both carry audience affect and reveal cultural priorities some accrue cultural memories while others decay and are forgotten as detritus of the stage

Love for love, a comedy. The way of the world, a comedy William Congreve, 1761 *The Bookman*, 1919 *A Select Collection of the Best Modern English Plays* Lord George Granville Lansdowne, Nicholas Rowe, Mr. William Congreve, Mr. John Dryden, Mr. Nathaniel Lee, 1750 *The Only One of Her Mother. A Novel* Mrs. Pemberton, 1874

Selfless Love and Human Flourishing in Paul Tillich and Iris Murdoch Julia T. Meszaros, 2016-03-03 In an age of self affirmation and self assertion selfless love can appear as a threat to the lover's personal well being This perception jars with the Biblical promise that we gain our life through losing it and therefore calls for a theological response In conversation with the Protestant theologian Paul Tillich and the atheistic moral philosopher and novelist Iris Murdoch *Selfless Love and Human Flourishing in Paul Tillich and Iris Murdoch* enquires into the anthropological grounds on which selfless love can be said to build up rather than undermine the lover's self It proposes that while the implausibility of selfless love was furthered by the modern deconstruction of the self both Tillich and Murdoch utilize this very deconstruction towards explicating and restoring the link between selfless love and human flourishing Julia T Meszaros shows that they use the modern diagnosis of the human being's lack of a stable and independent self as manifest in Sartre's existentialism in support of an understanding of the self as relational and fallen This leads them to view a loving orientation away from self and a surrender to the other as critical to the full flourishing of human selfhood In arguing that Tillich and Murdoch defend the link between selfless love and human flourishing through reference to the human being's ontological selflessness Meszaros closely engages Søren Kierkegaard's earlier attempt to keep selfless love and human flourishing in a productive dialectical tension She also examines the breakdown of this tension in the later figures of Anders Nygren Simone Weil and Jean Paul Sartre and addresses the pitfalls of this breakdown Her examination concludes by arguing that the link between selfless love and human flourishing would be strengthened by a more resolute endorsement of a personal God and of the reciprocal nature of selfless love

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