

Shakespeare, Harsnett,
and the Devils of Denham



F. W. Bowers

Shakespeare Harsnett And The Devils Of Denham

Frank Walsh Brownlow



Shakespeare Harsnett And The Devils Of Denham:

Shakespeare, Harsnett, and the Devils of Denham Frank Walsh Brownlow,1993 Part 1 of this book provides an annotated edition of Samuel Harsnett s famous attack on the practice of exorcism which had a profound influence upon Shakespeare s conception and writing of King Lear Part 2 explores the context of Shakespeare s reading of Harsnett s book

Shakespeare, Harsnett and the Devils of Denham ,1993 **The Devil and the Sacred in English Drama, 1350-1642** John D. Cox,2000-10-17 John Cox tells the intriguing story of stage devils from their earliest appearance in English plays to the closing of the theatres by parliamentary order in 1642 The book represents a major revision of E K Chambers ideas of stage devils in The Medieval Stage 1903 arguing that this is not a history of gradual secularization as scholarship has maintained for the last century but rather that stage devils were profoundly shaped from the outset by the assumptions of sacred drama and retained this shape virtually unchanged until the advent of permanent commercial theatres near London The book spans both medieval and Renaissance drama including the medieval Mystery cycles on the one hand through to plays by Greene Marlowe Shakespeare 1 and 2 Henry VI Jonson Middleton and Davenant An appendix lists all known devil plays in English from the beginning to 1642 **Shakespeare's Unreformed Fictions** Gillian Woods,2013-06-20 Why does Catholicism have such an imaginative hold on Shakespearean drama even though the on going Reformation outlawed its practice Shakespeare s Unreformed Fictions contends that the answers to this question are theatrical rather than strictly theological Avoiding biographical speculation this book concentrates on dramatic impact and thoroughly integrates new literary analysis with fresh historical research In exploring the dramaturgical variety of the Catholic content of Shakespeare s plays Gillian Woods argues that habits idioms images and ideas lose their denominational clarity when translated into dramatic fiction they are awkwardly unreformed rather than doctrinally Catholic Providing nuanced readings of generically diverse plays this book emphasises the creative function of such unreformed material which Shakespeare uses to pose questions about the relationship between self and other A wealth of contextual evidence is studied including catechisms homilies religious polemics news quartos and non Shakespearean drama to highlight how early modern Catholicism variously provoked nostalgia faith conversion humour fear and hatred This book argues that Shakespeare exploits these contradictory attitudes to frame ethical problems creating fictional plays that consciously engage audiences in the difficult leaps of faith required by both theatre and theology By recognizing the playfulness of Shakespeare s unreformed fictions this book offers a different perspective on the interactions between post Reformation religion and the theatre and an alternative angle on Shakespeare s interrogation of the scope of dramatic fiction **Witchcraft and the Act of 1604** John Newton,Jo Bath,2008-04-09 This volume examines both the events that shaped the Jacobean Witchcraft Act and its subsequent impact on the culture and society of seventeenth century England until its repeal in 1736 **The Routledge History of the Devil in the Western Tradition** Richard Raiswell,Michelle D. Brock,David R. Winter,2025-05-29 Covering a period of 2000 years

this book offers an interdisciplinary exploration of the devil's role in the Western tradition and draws from history religion art literature media studies and anthropology to provide a multifaceted view of the devil over time The Routledge History of the Devil in the Western Tradition examines topics such as the devil's scriptural origins medieval development and role in witch hunting and possession cases as well as the influence of the demonic on contemporary issues like terrorism political polarisation and digital culture Collectively this volume demonstrates that the demonological imagination has served as part of the glue holding Western societies together While contexts misfortunes and anxieties have shifted according to time and place many of the dynamics that underlie the devil's construction and detection have important continuities This book then provides an innovative history of the anti West the West as seen through its anxieties fears and attempts to define and police itself and its boundaries With contributions from 28 leading scholars in the field this volume is of interest to all students and scholars of the devil in the Western world

Devil Theatre Jan Frans van Dijkhuizen, 2007 The so called Devil Theatre is here set against its context of non dramatic texts on possession and exorcism providing many new insights Representations of demonic possession and exorcism rituals abound in English Renaissance drama an area which this book seeks to illuminate by comparison with non dramatic works The author investigates stage images of possession in relation to a range of early modern demonological theological and medical prose texts on the subject looking specifically at how the theatre responded to these texts He argues that the stage appropriated debates over demonic possession to explore the competing roles of the inner life and the body in early modern definitions of selfhood The theatre also employed the contemporary controversy over possession and exorcism to investigate the politics of religion and to consider the nature of monarchic power Moreover because demonic possession cases and exorcism rituals were frequently dismissed by conformist writers as a piece of theatre they offered an opportunity to reflect on the nature of drama and role playing JAN FRANS VAN DIJKHUIZEN is lecturer and research fellow at the University of Leiden

Bishops and Power in Early Modern England Marcus K. Harmes, 2013-10-24 Armed with pistols and wearing jackboots Bishop Henry Compton rode out in 1688 against his King but in defence of the Church of England and its bishops His actions are a dramatic but telling indication of what was at stake for bishops in early modern England and Compton's action at the height of the Restoration was the culmination of more than a century and a half of religious controversy that engulfed bishops Bishops were among the most important instruments of royal religious national and local authority in seventeenth century England While their actions and ideas trickled down to the lower strata of the population poor opinions of bishops filtered back up finding expression in public forums printed pamphlets and more subversive forms including scurrilous verse and mocking illustrations Bishops and Power in Early Modern England explores the role and involvement of bishops at the centre of both government and belief in early modern England It probes the controversial actions and ideas which sparked parliamentary agitation against them demands for religious reform and even war Bishops and Power in Early Modern England examines arguments challenging episcopal authority and the counter

arguments which stressed the necessity of bishops in England and their status as useful and godly ministers The book argues that episcopal writers constructed an identity as reformed agents of church authority Charting the development of this identity over a hundred and fifty years from the Reformation to the Restoration this book traces the history of early modern England from an original and highly significant perspective This book engages with many aspects of the social political and religious history of early modern England and will therefore be key reading for undergraduates and postgraduates and researchers working in the early modern field and anyone who has an interest in this period of history

Shakespeare's Philosopher King Guy Story Brown, 2010 The Tragedy of King Lear precedes Cymbeline King of Britain as the earliest of Shakespeare's English history plays in the sense that it represents a primordial age when the sceptered isle of England was hardly yet even clearly differentiated from Britain The decay and fall of the world is visible i.e. is originally conceivable as a subject only from a vantage that is in some sense not itself limited to error or fault This resolution cannot be a thesis that is merely proved from outside but a vantage that emerges in a careful reading of the 1623 Folio text from the beginning that is alert both to the whole of Shakespeare's corpus and its cultural context The reading shows The Tragedy of King Lear to be a Thomistic portrayal of the problem and reality of kingship in which there emerges an increasingly explicit and profound but unsentimental Christianity that seems as much Augustinian as Thomistic

Children of Wrath: Possession, Prophecy and the Young in Early Modern England Anna French, 2016-05-23 The spiritual status of the early modern child was often confused and uncertain and yet in the wake of the English Reformation became an issue of urgent interest This book explores questions surrounding early modern childhood focusing especially on some of the extreme religious experiences in which children are documented those of demonic possession and godly prophecy Dr French argues that despite the fact that these occurrences were not typical childhood experiences they provide us with a window through which to glimpse the world of early modern children The work introduces its readers to the dualistic nature of early modern perceptions of their young they were seen to be both close to devilish temptations and to God's divine finger as illustrated by published accounts of possession and prophecy These cases reveal to us moments in which children could be granted authority or in which writers and publishers framed children in positions of spiritual agency This can tell us much about how early modern society perceived imagined and depicted their young and helps us to revise the notion that early modern children's lives which were often fleeting may have gone unregarded Both contributing to and informed by some of the most recent historiographical directions taken by early modern history this book engages with three key areas the history of extreme spiritual experience such as demonic possession the lived experience of early modern religion and the history of childhood In this way it offers the first scholarly exploration of the dialogue between these three areas of current and widespread historical interest which have perhaps surprisingly not yet been considered together

Literature and Medievalism in Early Modern England Mike Rodman Jones, 2024-11-05 Directs scholarly focus towards a deeper appreciation of medievalist trends in the Elizabethan

literary landscape and challenges traditional narratives of modernity Themes and motifs from the Middle Ages are found across the drama poetry prose fiction polemic and satire of the later Elizabethan and early Jacobean period but their impact and influence on this literary landscape have rarely been considered This study offers a nuanced examination of this intricate interplay between pre Reformation culture and its post Reformation reception in England Each chapter explores a particular genre or aspect of medievalism at play in this writing civic medievalism literary adaptation and satire in ecclesiastical polemic multiple uses of temporality in post Marprelarian prose fiction the poetics of memorialisation and voice in medievalist complaint poetry and the construction of Reformation history and confessional difference on the stage in the early Jacobean period Moving beyond canonical writers such as Shakespeare and Spenser the book deals in detail with the drama of Thomas Heywood and Thomas Dekker alongside unattributed plays the prose fiction of Robert Greene Thomas Deloney Henry Chettle and anonymous others the historical verse of Samuel Daniel and Michael Drayton and the polemical writing of Samuel Harsnett Job Throckmorton and Matthew Sutcliffe Through a meticulous analysis of these writers and their works it shows how medieval texts were creatively deployed and adapted in new literary forms fashioning the emergence of early forms of medievalism and challenging conventional notions of temporal and cultural divides **Dumbstruck - A**

Cultural History of Ventriloquism Steven Connor,2000-10-26 Why can none of us hear our own recorded voice without wincing Why is the telephone still full of such spookiness and erotic possibility Why does the metaphor of ventriloquism the art of seeming to speak where one is not speak so resonantly to our contemporary technological condition These are the kind of questions which impel Steven Connor s wide ranging restlessly inquisitive history of ventriloquism and the disembodied voice He tracks his subject from its first recorded beginnings in ancient Israel and Greece through the fulminations of early Christian writers against the unholy and they believed obscenely produced practices of pagan divination the aberrations of the voice in mysticism witchcraft and possession and the strange obsession with the vagrant figure of the ventriloquist newly conceived as male rather than female during the Enlightenment He retrieves the stories of some of the most popular and versatile ventriloquists and polyphonists of the nineteenth century and investigates the survival of ventriloquial delusions and desires in spiritualism and the vocalic uncanny of technologies like telephone radio film and internet Learned but lucid brimming with anecdote and insight this is much more than an archaeology of one of the most regularly derided but tenaciously enduring of popular arts It is also a series of virtuoso philosophical and psychological reflections on the problems and astonishments the raptures and absurdities of the unhoused voice **Bewitched and Bedeviled** K. Uszkalo,2016-01-18

Narratives of possession have survived in early English medical and philosophical treatises Using ideas derived from cognitive science this study moves through the stages of possession and exorcism to describe how the social religious and medical were internalized to create the varied manifestations of demon possession in early modern England *The English Exorcist* Brendan C. Walsh,2020-07-30 In 1598 the English clergyman John Darrell was brought before the High Commission

at Lambeth Palace to face charges of fraud and counterfeiting. The ecclesiastical authorities alleged that he had taught 4 to counterfeit demonic possession over a ten year period, fashioning himself into a miracle worker. Coming to the attention of the public through his dramatic and successful role as an exorcist in the late sixteenth century, Darrell became a symbol of Puritan spirituality and the subject of fierce ecclesiastical persecution. The High Commission of John Darrell became a flashpoint for theological and demonological debate, functioning as a catalyst for spiritual reform in the early seventeenth century English Church. John Darrell has long been maligned by scholars; a historiographical perception that this book challenges. *The English Exorcist* is the first study to provide an in depth scholarly treatment of Darrell's exorcism ministry and his demonology. It shines new light on the corpus of theological treatises that emerged from the Darrell Controversy, thereby illustrating the profound impact of Darrell's exorcism ministry on early modern Reformed English Protestant demonology. The book establishes an intellectual biography of this figure and sketches out the full compelling story of the Darrell Controversy.

The Devil Philip C. Almond, 2014-09-11. Although the Devil still lives in modern popular culture, for the past 250 years he has become marginal to the dominant concerns of Western intellectual thought. That life could not be thought or imagined without him, that he was a part of the everyday, continually present in nature and history and active at the depths of our selves, has been all but forgotten. It is the aim of this work to bring modern readers to a deeper appreciation of how, from the early centuries of the Christian period through to the recent beginnings of the modern world, the human story could not be told and human life could not be lived apart from the life of the Devil. With that comes the deeper recognition that for the better part of the last two thousand years, the battle between good and evil in the hearts and minds of men and women was but the reflection of a cosmic battle between God and Satan, the divine and the diabolic, that was at the heart of history itself. From The Devil, Lucifer, Mephistopheles, Beelzebub, Ha Satan, or the Adversary, Iblis, or Shaitan, no matter what name he travels under, the Devil has throughout the ages and across civilizations been a compelling and charismatic presence. In Christianity, Judaism, and Islam, the supposed reign of God has long been challenged by the fiery malice of his opponent, as contending forces of good and evil have between them weighed human souls in the balance. In *The Devil*, Philip C. Almond explores the figure of evil incarnate from the first centuries of the Christian era. Along the way, he describes the rise of demonology as an intellectual and theological pursuit, the persecution of witches, of women believed to consort with the Devil and his minions, and the decline in the belief in Hell and in angels and demons as corporeal beings as a result of the Enlightenment. Almond shows that the Prince of Darkness remains an irresistible subject in history, religion, art, literature, and culture. Almond brilliantly locates the life of the Devil within the broader Christian story, of which it is inextricably a part, the demonic paradox of the Devil as both God's enforcer and his enemy, is at the heart of Christianity. Woven throughout the account of the Christian history of the Devil is another complex and complicated history, that of the idea of the Devil in Western thought. Sorcery, witchcraft, possession, even melancholy, have all been laid at the Devil's doorstep. Until the

Enlightenment enforced a disenchantment with the old archetypes even rational figures such as Thomas Aquinas were obsessed with the nature of the Devil and the specific characteristics of the orders of demons and angels It was a significant moment both in the history of demonology and in theology when Benedict de Spinoza 1632 1677 denied the Devil s existence almost four hundred years later popular fascination with the idea of the Devil has not yet dimmed **Shakespeare and Religion** Alison Shell,2014-09-22 This book sets Shakespeare in the religious context of his times presenting a balanced up to date account of current biographical and critical debates and addressing the fascinating under studied topic of how Shakespeare s writing was perceived by literary contemporaries both Catholic and Protestant whose priorities were more obviously religious than his own It advances new readings of several plays especially Hamlet King Lear and The Winter s Tale these draw in many cases on new and under exploited contemporary analogues ranging from conversion narratives books of devotion and polemical pamphlets to manuscript drama and emblems Shakespeare s writing has been seen both as profoundly religious giving everyday human life a sacramental quality and as profoundly secular foreshadowing the kind of humanism that sees no necessity for God This study attempts to reconcile these two points of view describing a writer whose language is saturated in religious discourse and whose dramaturgy is highly attentive to religious precedent but whose invariable practice is to subordinate religious matter to the particular aesthetic demands of the work in hand For Shakespeare as for few of his contemporaries the Judaeo Christian story is something less than a master narrative **The Cambridge Companion to Shakespeare and Religion** Hannibal Hamlin,2019-03-28 A wide ranging yet accessible investigation into the importance of religion in Shakespeare s works from a team of eminent international scholars

Shakespeare / Space Isabel Karremann,2024-02-22 Shakespeare Space explores new approaches to the enactment of space in and through Shakespeare s plays as well as to the material cognitive and virtual spaces in which they are enacted With contributions from 14 leading and emergent experts in their fields the collection forges innovative connections between spatial studies and cultural geography cognitive studies memory studies phenomenology and the history of the emotions gender and race studies rhetoric and language translation studies theatre history and performance studies Each chapter offers methodological reflections on intersections such as space mobility space emotion space supernatural space language space race and space digital whose critical purchase is demonstrated in close readings of plays like King Lear The Comedy of Errors Othello and Shakespeare s history plays They testify to the importance of space for our understanding of Shakespeare s creative and theatrical practice and at the same time enlarge our understanding of space as a critical concept in the humanities It will prove useful to students scholars teachers and theatre practitioners of Shakespeare and early modern studies **The Devil Within** Brian Levack,2020-08-11 A fascinating wide ranging survey of the history of demon possession and exorcism through the ages In the sixteenth and seventeenth centuries the era of the Reformation thousands of Europeans were thought to be possessed by demons In response to their horrifying symptoms violent convulsions displays of

preternatural strength vomiting of foreign objects displaying contempt for sacred objects and others exorcists were summoned to expel the evil spirits from victims bodies This compelling book focuses on possession and exorcism in the Reformation period but also reaches back to the fifteenth century and forward to our own times Entire convents of nuns in French Italian and Spanish towns thirty boys in an Amsterdam orphanage a small group of young girls in Salem Massachusetts these are among the instances of demon possession in the United States and throughout Europe that Brian Levack closely examines taking into account the diverse interpretations of generations of theologians biblical scholars pastors physicians anthropologists psychiatrists and historians Challenging the commonly held belief that possession signals physical or mental illness the author argues that demoniacs and exorcists consciously or not are following their various religious cultures and their performances can only be understood in those contexts Riveting and readable must reading for students of history psychology and religion Publishers Weekly Levack a distinguished historian of early modern witchcraft now sets exorcism in a long historical perspective providing the most comprehensive and scholarly overview of the theme yet published Peter Marshall Times Literary Supplement

Vexed with Devils Erika Gasser, 2019-12-15 Stories of witchcraft and demonic possession from early modern England through the last official trials in colonial New England Those possessed by the devil in early modern England usually exhibited a common set of symptoms fits vomiting visions contortions speaking in tongues and an antipathy to prayer However it was a matter of interpretation and sometimes public opinion if these symptoms were visited upon the victim or if they came from within Both early modern England and colonial New England had cases that blurred the line between witchcraft and demonic possession most famously the Salem witch trials While historians acknowledge some similarities in witch trials between the two regions such as the fact that an overwhelming majority of witches were women the histories of these cases primarily focus on local contexts and specifics In so doing they overlook the ways in which manhood factored into possession and witchcraft cases Vexed with Devils is a cultural history of witchcraft possession phenomena that centers on the role of men and patriarchal power Erika Gasser reveals that witchcraft trials had as much to do with who had power in the community to impose judgement or to subvert order as they did with religious belief She argues that the gendered dynamics of possession and witchcraft demonstrated that contested meanings of manhood played a critical role in the struggle to maintain authority While all men were not capable of accessing power in the same ways many of the people involved those who acted as if they were possessed men accused of being witches and men who wrote possession propaganda invoked manhood as they struggled to advocate for themselves during these perilous times Gasser ultimately concludes that the decline of possession and witchcraft cases was not merely a product of change over time but rather an indication of the ways in which patriarchal power endured throughout and beyond the colonial period Vexed with Devils reexamines an unnerving time and offers a surprising new perspective on our own using stories and voices which emerge from the records in ways that continue to fascinate and unsettle us

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