

Elizabethan Demonology An Essay in Illustration of the Belief in the Existence of Devils, and the Powers Possessed By Them, as It Was Generally Held during the Period of the Reformation, and the Times Immediately Succeeding; with Special Reference to Shakespeare and His Works by.

His works are so many windows, through which we see a glimpse of the world that was in him. Difficulty in understanding our elder writers without a knowledge of their language and ideas. Especially in the case of dramatic poets. Changes in ideas and law relating to marriage. It will be hard work, but a gain in the end. First, in preventing conceit. Secondly, in preventing rambling reading. Some one objects that Shakspeare can speak better for himself. Yes, but we must be sure that we understand the media through which he speaks. Reasons why the empire of the supernatural is so extended amongst savages. All important affairs of life transacted under superintendence of Supreme Powers. What are these Powers? Three principles regarding them. Incapacity of mankind to accept monotheism. Protestantism in the same condition in a less degree. Gradually made into a god. Evil spirits as inevitable as good. Tendency to treat the gods of hostile religions as devils. In the Greek theology. Makes the elder gods into daemons. Recognizes foreign gods at first. Early Christians treat gods of Greece in the same way. The Church, however, did not stick to its colours in this respect. Honesty not the best policy. A policy of compromise. Confusion of pagan gods and Christian saints. Church in North Europe. Their gods get turned into fairies rather than devils. Subsequent evolution of belief. Religious formulae of witchcraft. The Reformers and Catholics revive the old accusations. The Reformers only go half-way in scepticism. Unfortunate mistake of a Spanish prisoner. Conditions that tended to vivify the belief during Elizabethan era. Want of rules of evidence. Arthur Hacket and his madnesses. Jackdaw in the House of Commons. Russell and Drake both mistaken for devils. But the Elizabethans had strong common sense nevertheless. People do wrong if they set them down as fools. If we had not learned to be wiser than they, we should have to be ashamed of ourselves. Greater and lesser devils. Good and bad angels. Another classification, not popular. Names of greater devils. The number of them. Form of devils of the greater. The horns, goggle eyes, and tail. He gets his book burnt, and written against by James I. Favourite form for appearing in when conjured. Reformers deny this, but admit that he deceives people into believing that he can do so, either by getting hold of a dead body, and restoring animation. Or by means of illusion. The common people stuck to the Catholic doctrine. Devils appear in likeness of an ordinary human being. Even a living one, which was sometimes awkward. The devil quoting Scripture. Reformers denied the possibility of ghosts, and said the appearances so called were devils. The common people believed in the ghosts. Illustrated in "Julius Caesar," "Macbeth. This explains an apparent inconsistency in "Hamlet. Again the Catholics and Protestants differ. But the common people believe in possession. Ignorance on the subject of mental disease. John Cotta on possession. What the "learned physician" knew. What was manifest to the vulgar view. The devils in "Lear. The devils tempt with knives and halters. Treatment of the possessed: That of "Elias and Pawle". The holy chair, sack and oil, brimstone. Bodily diseases the work of the devil. Bishop Hooper on hygiene. Satan is a mere theory now. But they believed in him once, and therefore killed people that were suspected of having to do with him. The witches in Macbeth. Some take them to be Norns. It is said that the appearance and powers of the sisters are not those of witches. It is going to be shown that they are. A third piece of criticism. Contemporary descriptions of witches. Have Norns chappy fingers, skinny lips, and beards? Powers of witches "looking into the seeds of time. Meaning of first scene of "Macbeth. Witches power to vanish. Ointments for the purpose. Why Shakspeare chose witches. Peculiar to Scotch trials of Earlier case of Bessie Dunlop--a poor, starved, half daft creature. Her canny Scotch prudence. Poor Bessie gets burnt for all that. Reason for peculiarity of trials of The witches raise a storm at the instigation of the devil. How the trials were conducted. Excitement south of the Border. The origin of the incubus and succubus. Division of opinion amongst Reformers regarding devils. Emancipation a gradual process. Exorcism in Edward VI.

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Elizabethan Demonology Part 12 Upload: Please use the follow button to get notification about the latest chapter next time when you visit LightNovelFree. Use F11 button to read novel in full-screen PC only. Drop by anytime you want to read free "fast" latest novel. Had Shakspeare lived longer, he would doubtless have left us a series of plays filled with the bright and rea. But as it is we are in possession of quite enough material to enable us to form accurate conclusions upon the state of his final thought. It is upon "The Tempest" that we must in the main rely for an exposition of this; for though the other plays and fragments fully exhibit the restoration of his faith in man and woman, which was a necessary concurrence with his return from scepticism, yet it is in "The Tempest" that he brings himself as nearly face to face as dramatic possibilities would allow him with circ. They have a distinct importance in the movement of the piece, and represent the unintelligent, material resistance to the work of regeneration that Prospero seeks to carry out, and which must be controlled by him, just as Sebastian and Antonio form the intelligent, designing resistance. The spirit world is there too, but they, like the former cla. He is, indeed, formed upon a basis half fairy, half devil, because it was only through the current notions upon demonology that Shakspeare could speak his ideas. But he certainly is not a fairy in the sense that Puck is a fairy; and he is very far indeed from bearing even a slight resemblance to the familiars whom the magicians of the time professed to call from the vasty deep. He is indeed but air, as Prospero says--the embodiment of an idea, the representative of those invisible forces which operate as factors in the shaping of events which, ignored, may prove resistant or fatal, but, properly controlled and guided, work for good. It is difficult to accept Mr. If this be so, how far more bright and hopeful it is than the verdict which Mr. Ruskin finds Shakspeare to have returned. Caliban, the gross, sensual, earthly element--though somewhat raised--would run riot, and is therefore compelled to menial service. The brute force of Stephano and Trinculo is vanquished by mental superiority. Even the supermundane spirits, now no longer thirsting for the destruction of body and soul, are bound down to the work of carrying out the decrees of truth and justice. Man is no longer the plaything, but the master of his fate; and he, seeing now the possible triumph of good over evil, and his duty to do his best in aid of this triumph, has no more fear of the dreams--the something after death. Our little life is still rounded by a sleep, but the thought which terrifies Hamlet has no power to affright Prospero. The hereafter is still a mystery, it is true; he has tried to see into it, and has found it impenetrable. But revelation has come like an angel, with peace upon its wings, in another and an unexpected way. Duty lies here, in and around him in this world. Here he can right wrong, succour the weak, abase the proud, do something to make the world better than he found it; and in the performance of this he finds a holier calm than the vain strivings after the unknowable could ever afford. Let him work while it is day, for "the night cometh, when no man can work. It is not a piece of pure sentimentality that sees in Prospero a type of Shakspeare in his final stage of thought.

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