

# HEAVEN

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# & HELL

IN ENLIGHTENMENT ENGLAND

PHILIP C. ALMOND

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# Heaven And Hell In Enlightenment England

**Philip C. Almond**



## **Heaven And Hell In Enlightenment England:**

**Heaven and Hell in Enlightenment England** Philip C. Almond, 1994-06-24 This book examines life after death and changing concepts of heaven and hell in English thought from 1650 to 1750 It explores seventeenth and eighteenth century images of the journey of body and soul It discloses a society in which frail and fleeting human life was lived out in the expectation of salvation or damnation Modern Spiritualism and the Church of England, 1850-1939 Georgina Byrne, 2010 Shows how some of the ideas about the afterlife presented by spiritualism helped to shape popular Christianity in the period From the moment of its arrival in Britain in 1852 modern spiritualism became hugely popular among all sections of society As well as offering mysterious and entertaining s ance phenomena spiritualism was underpinned by a belief that the living could communicate with the departed and even come to know what life after death looked like This book offering the first detailed account of the theology of spiritualism examines what happened when the Church of England itself already grappling with questions about the nature of the afterlife met with such a vibrant and confident presentation Although this period saw a gradual liberalising in the Church s own theology of heaven and hell this was not communicated to the wider public as long as sermons and liturgy remained largely framed in traditional language Over time spiritualism already embedded in common culture explicitly influenced the thinking of some Anglican clergy and implicitly began to permeate and shape popular Christianity to the extent that even some of spiritualism s harshest critics made use of its colourful imagery This study sets one significant aspect of Christian doctrine alongside an attractive alternative and provides a fascinating example of the negotiation of belief the way in which in the interface between Church and culture religious belief came to be refreshed and redefined GEORGINA BYRNE is an ordained Anglican priest and currently Director of Ordinands for the Diocese of Worcester and a Residentiary Canon at Worcester Cathedral **Dante and the Victorians** Alison Milbank, 1998 Milbank English U of Cambridge argues that an understanding of Victorianism s reception of Dante is essential for understanding its notions of history nationalism aesthetics and gender as well as the often strange intersections between any two or more of them She offers a new genealogy of literature in modern times substituting a continuous Dantism for the conventional tale of Victorian realism and historicism challenged by modernist symbolism She also finds Dante to be the first writer to historicize fictionalize and humanize the eternal realm and therefore the route through which history secularized fiction and positivist humanism can be traced to a lost transcendent Distributed in the US by St Martin s Press Annotation copyrighted by Book News Inc Portland OR Prose Immortality, 1711-1819 Jacob Sider Jost, 2015-02-18 Writers have always aspired to immortality using their works to preserve their patrons their loved ones and themselves beyond death For Pindar Horace and Shakespeare the vehicle of such preservation was poetry In the eighteenth century figures such as Joseph Addison Edward Young Samuel Richardson Laetitia Pilkington Samuel Johnson and James Boswell invented a new kind of literary immortality built on the documentary power of prose For eighteenth century authors the rhythms and routines of daily lived experience

were too rich to be distilled into verse and prose genres such as the periodical paper novel memoir essay and biography promised a new kind of lastingness that responded to the challenges and opportunities of Enlightenment philosophy and evolving religious thought *Prose Immortality 1711-1819* documents this transformation of British literary culture spanning the eighteenth century and linking journalism literature theology and philosophy In recovering the centrality of the afterlife to eighteenth century culture this prizewinning book offers a versatile and wide ranging argument that will speak not only to literary scholars but also to historians scholars of religion and all readers interested in the power of literature to preserve human experience through time Winner of the Walker Cowen Memorial Prize for an Outstanding Work of Scholarship in Eighteenth Century Studies

**After Death?** David Edwards, 2001-01-08 Will anything of us survive after death This is a central question when we ask what life means All through history societies and their cultures in particular their religions and philosophies have guided and sustained people as they have approached death and as they have mourned A more secular society has made these comforts less accessible Many beliefs formerly advanced with some authority and believed with some assurance have become incredible to many *After Death* offers a thought provoking analysis of past and present beliefs for those who want to think for themselves about the greatest uncertainty of life

**Sensing Salvation in Early British Methodism** Erika K.R. Stalcup, 2023-10-27 This book examines the spiritual experiences of the first British Methodist lay people and the language used to describe those experiences It reflects on physical manifestations such as shouting weeping groaning visions and out of body experiences and their role in the process of spiritual development These experiences offer an intimate perspective on the surprisingly holistic origins of the evangelical revival The study features autobiographical narratives and other first hand manuscripts in which ordinary lay people recount their first impressions of Methodism their conflicted feelings throughout the conversion process their approach toward death and dying and their mixed attitudes toward the task of writing itself The book will be relevant to scholars of Methodism evangelicalism and religious history as well as those interested in emotions and religious experience

**England's First Demonologist** Philip C. Almond, 2011-06-30 The fables of witchcraft have taken so fast hold and deepe root in the heart of man that few or none can indure with patience the hand and correction of God Reginald Scot whose words these are published his remarkable book *The Discoverie of Witchcraft in 1584* England's first major work of demonology witchcraft and the occult the book was unashamedly sceptical It is said that so outraged was King James VI of Scotland by the disbelieving nature of Scot's work that on James accession to the English throne in 1603 he ordered every copy to be destroyed Yet for all the anger directed at Scot and his scorn for Stuart orthodoxy about witches the paradox was that his detailed account of sorcery helped strengthen the hold of European demonologies in England while also inspiring the distinctively English tradition of secular magic and conjuring Scot's influence was considerable Shakespeare drew on *The Discoverie of Witchcraft* for his depiction of the witches in *Macbeth* So too did fellow playwright Thomas Middleton in his tragi comedy *The Witch* Recognising Scot's central

importance in the history of ideas Philip Almond places his subject in the febrile context of his age examines the chief themes of his work and shows why his writings became a sourcebook for aspiring magicians and conjurors for several hundred years England's First Demonologist makes a notable contribution to a fascinating but unjustly neglected topic in the study of Early Modern England and European intellectual history This is the first full length study of what to most people is the most famous and influential book about witchcraft to emerge from early modern England and it significantly advances our knowledge of both text and author Ronald Hutton Professor of History University of Bristol

### **The Beauty of Holiness**

Louis P. Nelson, 2009-06-01 Intermingling architectural cultural and religious history Louis Nelson reads Anglican architecture and decorative arts as documents of eighteenth century religious practice and belief In *The Beauty of Holiness* he tells the story of the Church of England in colonial South Carolina revealing how the colony's Anglicans negotiated the tensions between the persistence of seventeenth century religious practice and the rising tide of Enlightenment thought and sentimentality Nelson begins with a careful examination of the buildings grave markers and communion silver fashioned and used by early Anglicans Turning to the religious functions of local churches he uses these objects and artifacts to explore Anglican belief and practice in South Carolina Chapters focus on the role of the senses in religious understanding the practice of the sacraments and the place of beauty regularity and order in eighteenth century Anglicanism The final section of the book considers the ways church architecture and material culture reinforced social and political hierarchies Richly illustrated with more than 250 architectural images and photographs of religious objects *The Beauty of Holiness* depends on exhaustive fieldwork to track changes in historical architecture Nelson imaginatively reconstructs the history of the Church of England in colonial South Carolina and its role in public life from its early years of ambivalent standing within the colony through the second wave of Anglicanism beginning in the early 1750s

### Religion and Culture in Early Modern Europe, 1500-1800

Kasper von Greyerz, 2008 In the pre industrial societies of early modern Europe religion was a vessel of fundamental importance in making sense of personal and collective social cultural and spiritual exercises This text presents Kaspar von Greyerz's important overview and interpretation of the religions and cultures of Early Modern Europe

### **Vigor Mortis**

Scott G. Bruce, Stephen Gordon, 2024-12-16 This volume explores the enduring presence and participation of the dead in the lives of premodern people from the Carolingian period to the end of the Middle Ages Unlike modern states which erect barriers to separate the dying and the deceased from their families friends and associates premodern societies in western Europe fostered an on going relationship between the living and the dead that was mutually beneficial to both parties As these studies show the dead had many means at their disposal to communicate their needs and disaffection including ghostly visitations and unquiet corpses For their part medieval authors told stories about the fate of the dead and the geography of the afterlife to dissuade sinful behaviour and foster virtue in preparation for the Last Judgment Premodern hauntings also serve as a useful metaphor for the uncertainty of archival research in recovering past voices and for the racial presumptions

that inform our reconstruction of the western Middle Ages This book will appeal to scholars and students of history and literature especially those interested in the concept of death in the medieval period The chapters in this book were originally published in the Journal of Medieval History

**Ex Auditu - Volume 20** Klyne Snodgrass, 2005-02-12 Ex Auditu began as the journal incorporating the papers of the Fredrick Neumann Symposium of Princeton Theological Seminary After the first four volumes the journal began publishing the papers from the North Park Symposium on the Theological Interpretation of Scripture The intent from the first has been to provide a forum for doing interdisciplinary theology from a biblical perspective for the benefit of the Church Each annual publication focuses on a topic crucial to the life of today's Church Additionally each issue contains an annotated bibliography and a sermon which makes it a practical guide for pastors

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**A Protestant Purgatory** Laurie Throness, 2016-12-05 How did the penitentiary get its name Why did the English impose long prison sentences Did class and economic conflict really lie at the heart of their correctional system In a groundbreaking study that challenges the assumptions of modern criminal justice scholarship Laurie Throness answers many questions like these by exposing the deep theological roots of the judicial institutions of eighteenth century Britain The book offers a scholarly account of the passage of the Penitentiary Act of 1779 combining meticulous attention to detail with a sweeping theological overview of the century prior to the Act But it is not just an intellectual history It tells a fascinating story of a broader religious movement and the people and beliefs that motivated them to create a new institution The work is original because it relies so completely on original sources It is mystical because it mingles heavenly with earthly justice It is authoritative because of its explanatory power Its anecdotes and insights poetry and song provide intriguing glimpses into

another era strangely familiar to our own Of special interest to social and legal historians criminologists and theologians this work will also appeal to a wider audience of those who are interested in Christianity's impact on Western culture and institutions

The Book of Revelation and the Johannine Apocalyptic Tradition John M. Court, 2000-03-01 This original and unusual book investigates a continuing Johannine apocalyptic tradition represented in three strange Greek texts that are also linked to a Coptic manuscript None of the Greek texts has been published in recent years and they have never been published together or associated in studies of Christian apocrypha John Court well known for his studies on Revelation supplies the text of the Greek manuscripts with English translations introductions and detailed explanatory notes that set the texts and their ideas in the context of Christian views on the future and the afterlife **Swift and Science** G. Lynall, 2012-05-22 It is thought that Swift was opposed to the new science that heralded the beginning of the modern age but this book interrogates that assumption tracing the theological political and socio cultural resonances of scientific knowledge in the early eighteenth century and considering what they can reveal about Swift's imagination **God** Philip C. Almond, 2018-06-12 In this elegant new book the sequel to his earlier much praised treatment of the Devil Philip Almond reveals that whether in Judaism Christianity or Islam God is seen to be at once utterly beyond our world yet at the same earnestly desiring to be at one with it In the Christian chapter of this story the paradox arguably reaches its improbable zenith in the fragile form of a human being the infinite became finite the eternal temporal The way these and other metaphysical tensions have been understood is the author demonstrates the key to unlocking the entire history of religion in the West Expertly placing the narrative of divine presence within the wider history of ideas Almond suggests that the notion of a deity has been the single greatest conundrum of medieval and modern civilization In this rich nuanced appraisal God is shown to be more complex and fascinating than ever before Death, Burial and Commemoration in Ireland, 1550-1650 C. Tait, 2002-10-23 This book is the first detailed examination of death in early modern Ireland It deals with the process of dying the conduct of funerals the arrangement of burials the private and public commemoration of the dead and ideas about the afterlife It further considers ways in which the living fashioned ceremonies of death and the reputations of the dead to support their own ends It will be of interest to those concerned with Irish history and death studies generally *Jonathan Edwards and the Bible* Robert E. Brown, 2002 Details the impact of the critical historical method on the thought and biblical interpretation of Jonathan Edwards **Graveyard Poetry** Eric Parisot, 2016-04-22 While immensely popular in the eighteenth century current critical wisdom regards graveyard poetry as a short lived fad with little lasting merit In the first book length study of this important poetic mode Eric Parisot suggests to the contrary that graveyard poetry is closely connected to the mid century aesthetic revision of poetics Graveyard poetry's contribution to this paradigm shift Parisot argues stems from changing religious practices and their increasing reliance on printed material to facilitate private devotion by way of affective and subjective response Coupling this perspective with graveyard poetry's obsessive preoccupation with

death and salvation makes visible its importance as an articulation or negotiation between contemporary religious concerns and emerging aesthetics of poetic practice Parisot reads the poetry of Robert Blair Edward Young and Thomas Gray among others as a series of poetic experiments that attempt to accommodate changing religious and reading practices and translate religious concerns into parallel reconsiderations of poetic authority agency death and afterlife Making use of an impressive body of religious treatises sermons and verse that ground his study in a precise historical moment Parisot shows graveyard poetry's strong ties to seventeenth century devotional texts and most importantly its influential role in the development of late eighteenth century sentimentalism and Romanticism

*The Rise and Fall of the Afterlife* Jan N. Bremmer, 2002 In this perceptive and intriguing book Bremmer takes a fresh look at the major developments in the Western imagination of the afterlife from the ancient Greeks to the modern near death experience

*God's Gym* Stephen D. Moore, 1996 In this strikingly original work Stephen Moore considers God's male bodies the body of Yahweh in the Hebrew Bible and the Father of Jesus Christ and Jesus himself in the New Testament and our obsessive earthly quest for a perfect human form God's Gym is about divinity physical pain and the visions of male perfectability Weaving together his obsession with human anatomy and dissection an interest in the technologies of torture the cult of physical culture and an expert knowledge of biblical criticism Moore explains the male narcissism at the heart of the biblical God God's Gym is an intensely personal book brimming with our culture's phobias and fascinations about male perfectability



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