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Titolo	The case of the poor brewer [[electronic resource]] : humbly represented
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Soggetti	Beer - Taxation - England Brewing industry - Law and legislation - England Broadside17th century.England
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2. Record Nr.	UNINA9910792255303321
Autore	Cameron Euan
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Pubbl/distr/stampa	Oxford ; ; New York : , : Oxford University Press, , 2010
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Soggetti	Superstition - Europe - History Occultism - Europe - History Europe Religion Europe Civilization Medieval influences Europe Social life and customs
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Nota di contenuto	Contents; Introduction; PART I. DISCERNING AND CONTROLLING INVISIBLE FORCES: THE IMAGE OF 'SUPERSTITION' IN THE LITERATURE; 1. The Problems of Pre-modern Life; 2. A Densely Populated Universe; 3. Helpful Performances: The Uses of Ritual; 4. Insight and Foresight: Techniques of Divination; PART II. THE LEARNED RESPONSE TO SUPERSTITIONS IN THE MIDDLE AGES: ANGELS AND DEMONS; 5. The Patristic and Early Medieval Heritage; 6. Scholastic Demonology in the Twelfth and Thirteenth Centuries; 7. The Demonological Reading of Superstitions in the Late Middle Ages: Areas of Consensus 8. The Demonological Reading of Superstitions in the Late Middle Ages: Areas of Difference and Disagreement; 9. The Pastoral Use of the Scholastic Critique of Superstitions; PART III. SUPERSTITIONS IN CONTROVERSY: RENAISSANCE AND REFORMATIONS; 10. Some Renaissance Christian Humanists and 'Superstition'; 11. Magic, the Fallen World, and Fallen Humanity: Martin Luther on the Devil and Superstitions; 12. Prodigies, Providences, and Possession: The Sixteenth-Century Protestant Context; 13. The Protestant Critique of

Consecrations: Catholicism as Superstition

14. The Reformed Doctrine of Providence and the Transformation of the Devil; 15. Reformed Catholicism: Purifying Sources, Defending Traditions; PART IV. THE COSMOS CHANGES SHAPE: SUPERSTITION IS REDEFINED; 16. Demonology Becomes an Open Subject in the Seventeenth Century; 17. Defending the 'Invisible World': The Campaign against 'Saducism'; 18. Towards the Enlightenment; Notes; Bibliography; Index

Sommario/riassunto

Since the dawn of history people have used charms and spells to try to control their environment, and forms of divination to try to foresee the otherwise unpredictable chances of life. Many of these techniques were called 'superstitious' by educated elites. For centuries religious believers used 'superstition' as a term of abuse to denounce another religion that they thought inferior, or to criticize their fellow-believers for practising their faith 'wrongly'. From the Middle Ages to the Enlightenment, scholars argued over what 'superstition' was, how to identify it, and how to persuade people
