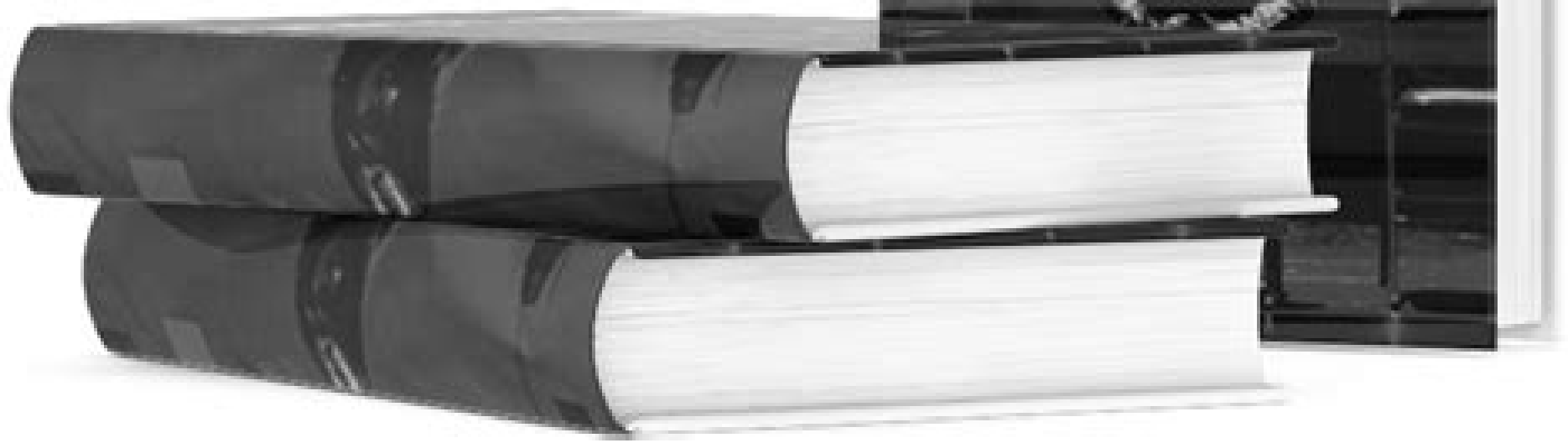


A MORTAL DESIRE



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David Baud



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Plea for a new English version of the Scriptures, by a licentiate of the Church of Scotland [D. Johnston]. David Johnston,1864 **Humanism and Protestantism in Early Modern English Education** Ian Green,2016-05-13 This volume is the first attempt to assess the impact of both humanism and Protestantism on the education offered to a wide range of adolescents in the hundreds of grammar schools operating in England between the Reformation and the Enlightenment By placing that education in the context of Lutheran Calvinist and Jesuit education abroad it offers an overview of the uses to which Latin and Greek were put in English schools and identifies the strategies devised by clergy and laity in England for coping with the tensions between classical studies and Protestant doctrine It also offers a reassessment of the role of the godly in English education and demonstrates the many ways in which a classical education came to be combined with close support for the English Crown and established church One of the major sources used is the school textbooks which were incorporated into the English Stock set up by leading members of the Stationers Company of London and reproduced in hundreds of thousands of copies during the seventeenth and eighteenth centuries Although the core of classical education remained essentially the same for two centuries there was a growing gulf between the methods by which classics were taught in elite institutions such as Winchester and Westminster and in the many town and country grammar schools in which translations or bilingual versions of many classical texts were given to weaker students The success of these new translations probably encouraged editors and publishers to offer those adults who had received little or no classical education new versions of works by Aesop Cicero Ovid Virgil Seneca and Caesar This fascination with ancient Greece and Rome left its mark not only on the lifestyle and literary tastes of the educated elite but also reinforced the strongly moralistic outlook of many of the English laity who equated virtue and good works with pleasing God and meriting salvation

Æschylus Translated Into English Prose by F. A. Paley. Second Edition Revised, Etc Aeschylus,1871 English Reprints Edward Arber,1871 *English Reprints [no. 1-30].* Edward Arber,1871 **Survival** Adam Y. Stern,2021-03-26 For a world mired in catastrophe nothing could be more urgent than the question of survival In this theoretically and methodologically groundbreaking book Adam Y Stern calls for a critical reevaluation of survival as a contemporary regime of representation In Survival Stern asks what texts what institutions and what traditions have made survival a recognizable element of our current political vocabulary The book begins by suggesting that the interpretive key lies in the discursive prominence of Jewish survival Yet the Jewish example he argues is less a marker of Jewish history than an index of Christianity's impact on the modern secular political imagination With this inversion the book repositions Jewish survival as the supplemental effect and mask of a more capacious political theology of Christian survival The argument proceeds by taking major moments in twentieth century philosophy theology and political theory as occasions for collecting the scattered elements of survival's theological political archive Through readings of canonical texts by secular and Jewish thinkers Hannah Arendt Walter

Benjamin Franz Rosenzweig and Sigmund Freud Stern shows that survival belongs to a history of debates about the sovereignty and subjection of Christ's body Interrogating survival as a rhetorical formation the book intervenes in discussions about biopolitics secularism political theology and the philosophy of religion

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