

**The Contention Between  
Liberality and Prodigality.  
1602**



ANONYMOUS

# Contention Between Liberty Prodigal

**Modern Language Association of  
America**



## **Contention Between Liberality Prodigal:**

Prodigality in Early Modern Drama Ezra Horbury, 2019 Examination of the motif of the prodigal son as treated in early modern drama from Shakespeare to Beaumont and Fletcher Why is it bad to spend too much money In early modern England the concept of prodigality governed all forms of financial excess and misuse from gambling away your family estate to buying too much food To be prodigal was not only to lack self discipline but to be immorally excessive Prodigals were foolish reckless and sinful but their lives were also ones of excitement lust luxury and intrigue Ambivalently positioned between conservative financial ideals and increasingly popular economic indulgences prodigals embodied a nation's anxieties about the advent of early capitalism This book analyses the prodigal youth archetype in early modern drama examining plays by Shakespeare Middleton Jonson Randolph Chapman Marston Beaumont and Fletcher Davenport Gascoigne Heywood as well as anonymous works and morality plays The theatres which were so often criticised for financial excess became the perfect setting for the rebellious exploits of prodigal youths and their rises and falls were dramatised with increasing glamorisation between 1500 and 1642 By discussing humanist education practices Aristotelian ethics urban change cuckoldry usury and sex work the author offers the first examination of prodigality and the ways in which England at first condemned then tolerated and then eventually came to celebrate excessive spending EZRA HORBURY is Lecturer in Renaissance Early Modern Literature at the University of York

**The Knight of the Burning Pestle** Francis Beaumont, 2004 This play is a celebration of London life and theatre in which Francis Beaumont's comic genius is given free rein This edition presents an accurate modern spelling text with full historical and critical introduction and a detailed commentary It also places The Knight in the contexts of Jacobean comedy and the work of the children's theatrical troupes An appendix on the songs and a concern for details of production make this edition especially useful to actors and directors as well as students of Renaissance drama

Publications of the Modern Language Association of America Modern Language Association of America, 1915 Vols for 1921 1969 include annual bibliography called 1921 1955 American bibliography 1956 1963 Annual bibliography 1964 1968 MLA international bibliography

**Community-Making in Early Stuart Theatres** Anthony W. Johnson, Roger D. Sell, Helen Wilcox, 2016-10-14 Twenty two leading experts on early modern drama collaborate in this volume to explore three closely interconnected research questions To what extent did playwrights represent dramatis personae in their entertainments as forming or failing to form communal groupings How far were theatrical productions likely to weld or separate different communal groupings within their target audiences And how might such bondings or oppositions among spectators have tallied with the community making or breaking on stage Chapters in Part One respond to one or more of these questions by reassessing general period trends in censorship theatre attendance forms of patronage playwrights professional and linguistic networks their use of music and their handling of ethical controversies In Part Two responses arise from detailed re examinations of particular plays by Shakespeare Chapman Jonson Beaumont and Fletcher

Cary Webster Middleton Massinger Ford and Shirley Both Parts cover a full range of early Stuart theatre settings from the public and popular to the more private circumstances of hall playhouses court masques women s drama country house theatricals and school plays And one overall finding is that although playwrights frequently staged or alluded to communal conflict they seldom exacerbated such divisiveness within their audience Rather they tended toward more tactful modes of address sometimes even acknowledging their own ideological uncertainties so that at least for the duration of a play their audiences could be a community within which internal rifts were openly brought into dialogue

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