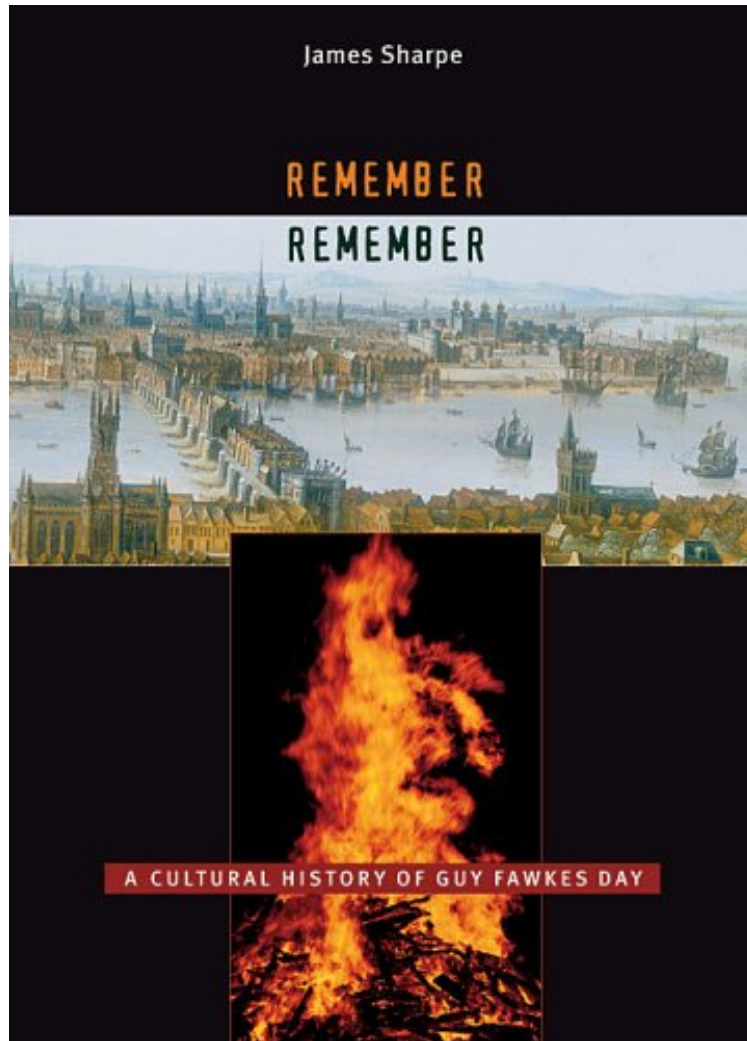


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Remember, Remember: A Cultural History of Guy Fawkes Day (Profiles in History)

James Sharpe

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James Sharpe : Remember, Remember: A Cultural History of Guy Fawkes Day (Profiles in History) before purchasing it in order to gauge whether or not it would be worth my time, and all praised Remember, Remember: A Cultural History of Guy Fawkes Day (Profiles in History):

4 of 4 people found the following review helpful. Remember is worth RememberingBy John BeckhamRemember Remember by James Sharpe is an engaging read about the celebrations of the November 5th Plot through the ages. The events of 1605 are studied as they happened, and as they were celebrated in the decades and centuries following. English anti-Catholicism, or anti-popery are judged in terms of who was being burnt in effigy, so the role of holiday

symbolism in controlling the masses is central. From a patriotic holiday in its early days, degenerating into an excuse for a drunken brawl as the centuries passed Guy's day is show to be an evolving holiday. There are some fun chapters on fireworks manufacture, but they seem to be a bit afield of the topic at hand, but do make for amusing reading. Torture, in particular Drawn and Quartered scenes are done in detail the Victorians would have put on a top shelf, in the back.... REMEMBER REMEMBER is a good read. 2 of 2 people found the following review helpful. Quite a good read, although I don't think it contains any ...By Malcolm Reginald Dale Quite a good read, although I don't think it contains any new material. The author is too inclined to play down the seriousness of extreme religious terrorism both in the 17th century and today.

In the early hours of November 5, 1605, Guy Fawkes, an English Catholic who had served with the Spanish army in Flanders, was discovered in a storeroom under the Palace of Westminster--and with him, thirty-six barrels of gunpowder earmarked to obliterate England's royal family, top officials, and members of Parliament gathered for Parliament's opening day. Had it succeeded, this Gunpowder Plot--a Catholic conspiracy against the recently crowned Protestant King James I and his government--English history would have been shaped by a terrorist act of unprecedented proportions. Today Guy Fawkes--whose name has long stood for the conspiracy--is among the most notorious figures in English history; and Bonfire Night, observed every November 5th to memorialize the narrowly foiled Gunpowder Plot, is one of the country's most festive occasions. Why has the memory of this act of treason and terrorism persisted for 400 years? In *Remember, Remember* James Sharpe takes us back to 1605 and teases apart the tangled web of religion and politics that gave rise to the plot. And, with considerable wit, he shows how celebration of that fateful night, and the representation of Guy Fawkes, has changed over the centuries. James Sharpe's colorfully told story has wide implications. The plot of 1605 has powerful resonances today, in a time of heightened concern about ideological conflict, religious fanaticism, and terrorism. And his account of the festivities marking the momentous event comments on the role of rituals in constructing national histories.

From *Publishers Weekly* The potent symbiosis--and ultimate disentangling--of religion and politics in the modern era is explored in this study of a very British holiday. Historian Sharpe gives a sprightly recap of the 1605 Gunpowder Plot, a narrowly foiled conspiracy by English Catholics to blow up Parliament and the King, and its subsequent November 5th commemoration through the centuries. The original Gunpowder Treason Day, he notes, was a festival of militant Protestantism, celebrated with bonfires, processions and the reading of anti-Papist screeds from pulpits across the kingdom. As anti-Catholic vitriol waned with the Enlightenment, burning effigies of the Pope gave way to effigies of leading conspirator Guy Fawkes, who became a romantic icon and a radical champion of the downtrodden poor. In Victorian times, November 5th added the sobriquet of Bonfire Night, giving incendiary vent to an unfocused working-class anti-authoritarianism which met with crackdowns by urban police forces. In recent days, Sharpe laments, the holiday has been preempted and eclipsed by the imported juggernaut of American-style Halloween, a celebration of an entirely depoliticized ur-religion of spirits and spells that is the virtual antithesis of Guy Fawkes Day. Sharpe analyzes the role of Guy Fawkes Day in defining an emerging British Protestant nationalism against the "Evil Empire" of Catholicism and, somewhat weakly, draws parallels with the West's contemporary ideological battle against radical Islam. Although one gets the feeling that the first Guy Fawkes Day was the most exciting, Sharpe's erudite but light-handed account makes for an intriguing cultural history. Photos. Copyright Reed Business Information, a division of Reed Elsevier Inc. All rights reserved. Sharpe's readable little book sheds light on the history, myth and fiction surrounding the conspiracy and its enduring marks in the culture today. (John H. Carroll Catholic News Service 2005-10-14) A reminder that such religiously inspired terrorism is part of the history of the modern West. (Peter Steinfelds New York Times 2005-11-05) [Sharpe's] lively short book is a compressed cultural history of Guy Fawkes Day... There is plenty of interest in his analysis of the changing character of a major popular festival. (Eamon Duffy New York of Books 2006-02-09) James Sharpe has written an engaging essay on the changing meaning over the centuries of Guy Fawkes Day, the commemoration on November 5 of England's deliverance from the Gunpowder Plot... Sharpe's enjoyable book traces the different ways in which the date has been celebrated between the seventeenth century and modern times. (Keith Thomas New York of Books 2006-04-27) About the Author James Sharpe is Professor of History at University of York.