



PROVING WOMAN

Female Spirituality and Inquisitional
Culture in the Later Middle Ages

DYAN ELLIOTT

Proving Woman

Elizabeth Cady Stanton



Proving Woman:

Proving Woman Dyan Elliott, 2009-01-10 Around the year 1215 female mystics and their sacramental devotion were among orthodoxy's most sophisticated weapons in the fight against heresy. Holy women's claims to be in direct communication with God placed them in positions of unprecedented influence. Yet by the end of the Middle Ages female mystics were frequently mistrusted, derided, and in danger of their lives. The witch hunts were just around the corner. While studies of sanctity and heresy tend to be undertaken separately, *Proving Woman* brings these two avenues of inquiry together by associating the downward trajectory of holy women with medieval society's progressive reliance on the inquisitorial procedure. Inquisition was soon used for resolving most questions of proof. It was employed for distinguishing saints and heretics; it underwrote the new emphasis on confession in both sacramental and judicial spheres, and it heralded the reintroduction of torture as a mechanism for extracting proof through confession. As women were progressively subjected to this screening, they became ensnared in the interlocking web of proofs. No aspect of female spirituality remained untouched. Since inquisition determined the need for tangible proofs, it even may have fostered the kind of excruciating illnesses and extraordinary bodily changes associated with female spirituality. In turn, the physical suffering of holy women became tacit support for all kinds of earthly suffering, even validating temporal mechanisms of justice in their most aggressive forms. The widespread adoption of inquisitorial mechanisms for assessing female spirituality eventuated in a growing confusion between the saintly and heretical and the ultimate criminalization of female religious expression.

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Woman's Share in Social Culture Anna Garlin Spencer, 1908 *The Awakening of Women* Frances Swiney, 1899 **The Awakening of Women, Or, Woman's Part in Evolution** Frances Swiney, 1899 **Woman's World**, 1926 *Woman's Place To-Day* Lillie Devereux Blake, 2025-10-04 Reprint of the original first published in 1883. The Antigonos publishing house specialises in the publication of reprints of historical books. We make sure that these works are made available to the public in good condition in order to preserve their cultural heritage.

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History of woman suffrage. Vol.1-3, ed. by E.C. Stanton, S.B. Anthony, and M.J. Gage; vol.4, ed. by S.B. Anthony and I.H. Harper; vol.5,6, ed. by I.H. Harper Susan Brownell Anthony, Ida Husted Harper, Elizabeth Cady Stanton, 1882 **Woman's Friendship** Grace Aguilar, 1884 **History of Woman Suffrage: 1861-1876** Elizabeth Cady Stanton, Susan Brownell Anthony, Matilda Joselyn Gage, Ida Husted Harper, 1882 *Miracles and Wonders in the Middle Ages and Early Modern*

Period Albrecht Classen, 2025-10-20 Despite the assumption that we live today in a rather rationalist and mechanized world there remain many aspects that neither medicine nor physics can fully explain The Catholic Church continues to pronounce individuals as saints because scientifically confirmed miracles are associated with them If we want to gain a solid understanding of the pre modern history of mentality emotions and everyday culture it proves to be highly revealing to examine what miracles and wonders had meant at that time both in the theological and medical field in the visual arts and literature As a matter of fact people both in the East and in the West have consistently flocked to pilgrimage sites all over the world in the hope that a miracle might happen and solve issues for them The contributors to this volume based on a symposium at the University of Arizona May 2024 approach this critically important topic from many different perspectives taking us from the early Middle Ages to the early modern age examining hagiographical medical literary and alchemical texts discussing both miracles and wonders as relevant themes in the public discourses Both the passage through Inferno and Purgatorio as the crucial pathway toward Paradiso and the experience of women s miraculous conception are identified as deeply impactful for the pre modern world and this both in Christian and Muslim cultures Studying miracles and wonders through a kaleidoscope of different materials and concepts makes it possible to gain a closer understanding of people s mindsets power structures and the debate between medicine and religion These topics were also greatly important in other cultures as several papers on Arabic medieval literature indicate Further pursuing this global issue we recognize easily that the separation line between the Middle Ages and the early modern period is only a modern construct and often not that helpful because the discourse on miracles and wonders has continued and influences even us today *Information Bulletin*, 1943 **Woman's Home Companion**, 1919 *The social and political dependence of women* [by C. Anthony]. Charles Anthony (Political Writer.), 1880 **Mary Astell** Florence Mary Smith, 1916

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