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# Count Albertus

Penelope Aubin

# Count Albertus

**Isaac Landman, Louis Rittenberg**



## Count Albertus:

**The Life and Adventures of the Young Count Albertus, the Son of Count Lewis Augustus, by the Lady Lucy, Etc** Penelope Aubin, 1728 *Oriental Networks* Bärbel Czennia, Greg Clingham, 2020-12-18 *Oriental Networks* explores forms of interconnectedness between Western and Eastern hemispheres during the long eighteenth century a period of improving transportation technology expansion of intercultural contacts and the emergence of a global economy In eight case studies and a substantial introduction the volume examines relationships between individuals and institutions precursors to modern networks that engaged in forms of intercultural exchange Addressing the exchange of cultural commodities plants animals and artifacts cultural practices and ideas the roles of ambassadors and interlopers and the literary and artistic representation of networks networkers and networking contributors discuss the effects on people previously separated by vast geographical and cultural distance Rather than idealizing networks as inherently superior to other forms of organization *Oriental Networks* also considers Enlightenment expressions of resistance to networking that inform modern skepticism toward the concept of the global network and its politics In doing so the volume contributes to the increasingly global understanding of culture and communication Published by Bucknell University Press Distributed worldwide by Rutgers University Press

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man He was not only aware of natural mystical and magical phenomena but also of the innate ideas within the mens which is the intuitive suprarational faculty within the soul He was seen as the good and white magician Many scholars and intellectuals were either engaged in magic or at least knew about it In the 16th and 17th century many writers like Shakespeare and Marlowe adopted the figure of the white or black magician in their works In William Shakespeare s The Tempest the main character is Prospero who is a powerful magician too He uses his magical powers to govern all events on the island and wants to leave nothing to chance In doing so he uses different tools for magical support He is a master of a learned art which enables him to use magical equipment like books a staff or a magic garment Moreover he commands natural spirits to play out a mimesis which makes nothing on the island what it seems to be Nevertheless all of these actions follow a higher moral function Prospero s morality is shattered after the usurpation and betrayal of his brother With the help of the power that he has on the island he wants to purge the evil from the inhabitants of his world and restore them to goodness Egan 175 In this process he is often very short sighted and so he mistakes his powers with godliness and humanity with goodness This paper wants to examine Prospero the magus and thus asks the question whether this figure depicts the natural magus of Renaissance times Elementary to this examination is the assumption that Renaissance magic is real magic People then considered their magic miracles spirits etc real and not a trick Thus when I speak about Renaissance magic it is meant to be just as real as the people in Renaissance times considered it

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