

British Literature Lecture 05

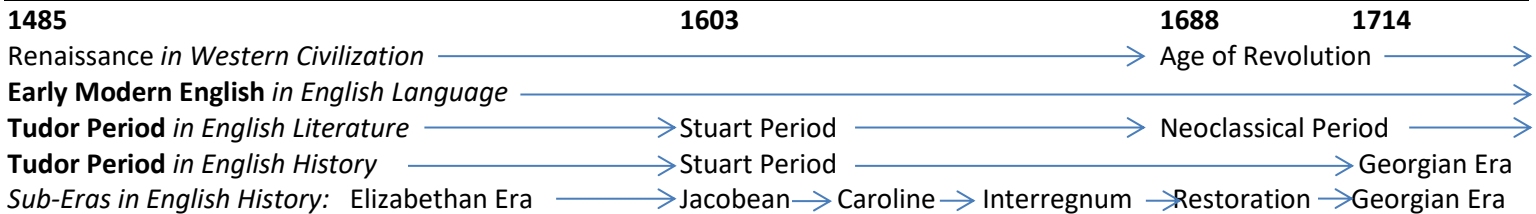
Elizabeth I



Renaissance – approx. 1500 (Protestant Reformation) to approx. 1700

Tudor Period was the first half of the Renaissance in England – 1485 to 1603

- From Battle of Bosworth of 1485 marking the end of the War of the Roses and the beginning of the Tudor Reign
- To the death of Elizabeth in 1603 and the ascension of James Stuart of Scotland to the throne



Renaissance Characteristics

"Renaissance" literally means "rebirth."

Age of new discoveries, both *intellectual* and *geographical* (exploration of the New World)

- In science:** Copernicus (1473-1543) attempted to prove heliocentric view
Sun rather than the earth was at the center of the planetary system
- In religion:** Martin Luther (1483-1546) challenged the doctrines & practices of the church
Sparked the Protestant Reformation with 95 Thesis - October 31, 1517
- In philosophy:** Humanism – not like humanism of the present
A more optimistic view of man based in Christian principles
Emphasized *inner* Christian experience as more important than the *external* rituals of Christian ceremony



Henry VIII ruled 1509-1547

- Most known for the scandals around his six wives
- Roman Catholic pope would not give permission for divorce
- Broke with Roman church & established Church of England
- Video - Henry the VIII's Early Years in Power - Inside the Court of Henry VIII (4:46)
- Video – Protestant Reformation Inside the Court of Henry VIII (9:05)

Edward

Edward VI ruled 1547-1553

- firmly Protestant – He & his advisors brought reforms to the Church of England
- very young king – reigned from age 9 to age 15



Mary I ruled 1553-1558

- firmly Roman Catholic
- Persecuted Protestants – nicknamed "Bloody Mary"

Elizabeth I ruled 1558-1603

- Protestant – raised as a Lutheran by mother & tutors
- The heart of the Elizabethan Age! More to come....

Elizabeth I



This Week's Authors:

- Sir Thomas More – Statesman, Author**
 - Utopia
 - Video – The Story of Sir Thomas More (4:49)
 - Video - A Man for All Seasons (3:51)
- Amelia Lanier - Poet**
 - Eve's Apology in Defense of Women (from Salve Deus Rex Judaeorum - Hail God, King of the Jews)
- Sir Frances Bacon – Poet, Scientist, Author**
 - The Scientific Method
 - Of Studies
 - Of Atheism
- Margaret Cavendish – Scientist, Natural Philosopher, Author of Science fiction**
 - Observations Upon Experimental Philosophy
 - Videos on Website – Part 1 (4:06) & Part 2 (3:26)



Thomas More - Utopia

Summary

- *Utopia* is a work of political and social satire written in three sections. Its author never describes a particular purpose in writing *Utopia*. However, scholars agree it is a combination of social satire and genuine philosophical thinking. It can sometimes be hard to know where More is being facetious and where he is arguing for social or political change.

Front Matter

- Before the beginning of *Utopia*, More provides a number of made-up but intriguing items. These include poems and an alphabet in the "Utopian language," maps of Utopia, and letters that supposedly verify the existence of Utopia.

Book One: Thomas More Meets Raphael Hythloday

- Book One, which is much shorter than Book Two, describes a trip that More takes to Flanders (modern-day Belgium).
- There he meets up with his (real life) friend **Peter Giles** and the fictional character of **Raphael Hythloday**.
- The fictional Hythloday, it turns out, has traveled with the (real life) Amerigo Vespucci to the New World (the Americas). From there Hythloday went off on his own to discover the fictional island of Utopia.
- Much of Book One is made up of **sociopolitical debate** among More, Hythloday, and Giles. Hythloday describes a discussion he had with a variety of real and made-up men at a dinner party hosted by the Archbishop of Canterbury. At the end of Book One, Hythloday offers to tell the gathered group about the amazing culture and politics of Utopia.

Book Two: Utopia

- Book Two consists of an in-depth description of the physical, social, and cultural aspects of Utopia as described by Hythloday. By the end of Book Two, the reader has a well-rounded vision of what it would be like to live in the fictional Utopia. The chapters include:
 - ✓ Description of Utopia: This chapter focuses on the geography and geology of Utopia, along with details about its many harbors, its 54 cities, and its many farms.
 - ✓ Of Their Towns, Particularly of Amaurot: This chapter explains the layout of Utopian cities. It tells the way their houses and gardens are laid out, cared for, and shared so that no one owns anything. All goods and land are available to all.
 - ✓ Of Their Magistrates: This chapter describes the government and justice system of Utopia. It includes a system that makes people slaves rather than imprisoning or executing them for crimes.
 - ✓ Of Their Trades, and Manner of Life: Everyone in Utopia—men, women, and children—works in agriculture, makes their own clothes, and enjoys leisure activities such as attending lectures or playing games. There is no money, and no one is richer than anyone else.
 - ✓ Of Their Traffic: This chapter describes the family structure of the Utopians and the very specific rules by which the society is organized. The chapter also describes how the sick and injured are cared for.
 - ✓ Of the Travelling of the Utopians: Utopians travel from city to city, but they must ask for and receive permission to do so. No one is allowed to wander aimlessly without a plan, or to stay anywhere without working. "All men live in full view" of one another so no one can break a rule without their actions being noticed or without consequences.
 - ✓ Of Their Slaves, and of Their Marriages: Utopians have many slaves, mainly consisting of criminals and the poorest members of other neighboring societies. Women have more rights and privileges than was common during More's time but fewer than are common today. Divorce is possible though not common.
 - ✓ Of Their Military Discipline: Utopians "detest war," but when they do fight, they do so with the aim of avoiding bloodshed.
 - ✓ Of the Religions of the Utopians: In Utopia there are many religions. People may worship the sun, the moon, the planets, and any other idols. All agree, however, in the idea of a Supreme Being.
- By the time Hythloday has told his entire story he is exhausted. More, thinking deeply about what he has heard, takes Hythloday to dinner.

Huge Controversy

- Is More suggesting a Utopian socialist society is the ideal?
- Is he satirizing attempts to create a socialist utopia (heaven on earth)?

Amelia Lanier – Eve's Apology in Defense of Women

- In 1611, Lanier published her volume of poetry, *Salve Deus Rex Judaeorum* (*Hail, God, King of the Jews*, 1611).
- Lanier, 42 years old at the time, was the first woman in England to declare herself a poet.
- Attempts have been made to equate her with Shakespeare's "Dark Lady".
- Emilia was only the fourth woman in the British Isles to publish poetry. Isabella Whitney had published a 38-page pamphlet of poetry partly written by her correspondents, Anne Dowriche, who was Cornish, and Elizabeth Melville, who was Scottish. So, Lanier's book is the first book of substantial, original poetry written by an Englishwoman.
- Her poems advocate and praise female virtue and Christian piety, but reflect a desire for an idealized, classless world.

Eve's Apology in Defense of Women

- The title poem "Salve Deus Rex Judæorum" is prefaced by ten shorter poems dedicated to aristocratic women, beginning with the Queen.
- There is also a prose preface addressed to the reader, containing a vindication of "virtuous women" against their detractors.
- The title poem, a narrative work of over 200 stanzas, tells the story of Christ's passion satirically and almost entirely from the point of view of the women who surround him.
- The title comes from the words of mockery supposedly addressed to [Jesus](#) on the Cross.
- In the central section of *Salve Deus* Lanier attempts to redefine the Christian doctrine of "The Fall" and the Pauline doctrine about women causing it.
- Lanier defends Eve and women in general by arguing that Eve is wrongly blamed for Original Sin, while no blame attached to Adam.
- She argues that Adam shares the guilt, as he is shown in the Bible as being stronger than Eve, and so capable of resisting the temptation.
- She also defends women by noting the dedication of Christ's female followers in staying with him through the Crucifixion and first seeking him after the burial and Resurrection.
- In *Salve Deus*, Lanier also draws attention to Pilate's wife, a minor character in the Bible, who attempts to prevent the unjust trial and crucifixion of Christ.
- There is no scholarly consensus on the religious motivation of the title poem. Some call it a genuinely religious poem from a strong, female angle. Others see it as a piece of clever satire.

Margaret Cavendish – Observations on Experimental Philosophy

- **Margaret Lucas Cavendish, Duchess of Newcastle-upon-Tyne** (1623 – 15 December 1673) was an English philosopher, poet, scientist, fiction writer and playwright.
- She wrote in her own name in a period when most women writers remained anonymous.
- She did not receive a formal education in disciplines such as mathematics, history, philosophy, and the classical languages, but she had access to scholarly libraries and was an avid reader.
- She began to put her own ideas to paper at a very early age, and although it was regarded as unseemly at the time for a woman to be publicly intellectual, she was able to be an intellectual in private in regular conversations with her middle-brother John.
- This is noteworthy because John was already a well-established scholar: a student of law, philosophy, and natural science, he was fluent in Hebrew, Latin and Greek, and would eventually become a founding member of the Royal Society.
- She died in December 1673 and was buried at Westminster Abbey.
- Over the course of her short life she produced a number of important works in philosophy. These include *Worlds Olio* (1655), *Philosophical and Physical Opinions* (1656), *Philosophical Letters* (1664), *Observations Upon Experimental Philosophy* (1666), *The Description of a New World, Called the Blazing World* (1666), and *Grounds of Natural Philosophy* (1668).
- *Poems and Fancies* encompasses poems, epistles and some prose on topics that include natural philosophy, atoms, nature personified, macro/microcosms, other worlds, death, battle, hunting, love, honour and fame.
- The central tenet of Cavendish's philosophy is that everything in the universe—including human beings and their minds—is completely material.

Sir Francis Bacon – Of Studies and Of Atheism

- an English philosopher and statesman who served as Attorney General and as Lord Chancellor of England.
- His works are seen as developing the scientific method and remained influential through the scientific revolution.
- a patron of libraries who developed a system for cataloguing books under three categories – history, poetry, and philosophy – which could further be divided into specific subjects and subheadings.
- the first recipient of the Queen's counsel designation, conferred in 1597 when Elizabeth I of England reserved him as her legal advisor.
- After the accession of James VI and I in 1603, Bacon was knighted.
- Noted for developing thinking leading to the Scientific Method - a method of procedure that has characterized natural science since the 17th century, consisting in systematic observation, measurement, and experiment, and the formulation, testing, and modification of hypotheses.

Francis Bacon's philosophy is displayed in the vast and varied writings he left, which might be divided into three great branches:

- Scientific works – in which his ideas for a universal reform of knowledge into scientific methodology and the improvement of mankind's state using the Scientific method are presented.
- Religious and literary works – in which he presents his moral philosophy and theological meditations.
- Juridical works – in which his reforms in English Law are proposed.

Inductive vs. Deductive Method

- About 1600 A.D., it became apparent to several people - Galileo Galilei in Italy, Francis Bacon in England, Tycho Brahe in Denmark, and others - that there were problems with the deductive method. While wildly successful in mathematics, it did not fit well with scientific investigations of nature.
- In order to use the **deductive method**, you need to start with axioms - simple true statements about the way the world works. Then you use these axioms to build your logical system of nature. If your axioms are true, everything that follows will be true, but Galileo and his contemporaries realized that the problem was that it was enormously difficult to determine "simple true statements about the way the world works". In fact, they realized that it should be the **goal** of science - **not** the starting place - to determine what the "simple true statements about the way the world works" really are!
- The inductive method (usually called the scientific method) is the deductive method "turned upside down".
- Since 1600, the **inductive method** has been incredibly successful in investigating nature, and it has become so entrenched in science that it is often referred to as the **scientific method**.
- ✓ The **deductive method** starts with a few true statements (axioms) with the goal of proving many true statements (theorems) that logically follow from them. (From the general to the specific)
- ✓ The **inductive method** starts with many observations of nature, with the goal of finding a few, powerful statements about how nature works (laws and theories). (From specific observations to general theories and laws)

<http://www.batesville.k12.in.us/physics/phyenet/aboutscience/inductive.html>

- **Deductive reasoning**, or deduction, is making an inference based on widely accepted facts or premises.
- **Inductive reasoning**, or induction, is making an inference based on **an** observation, often of a sample.