

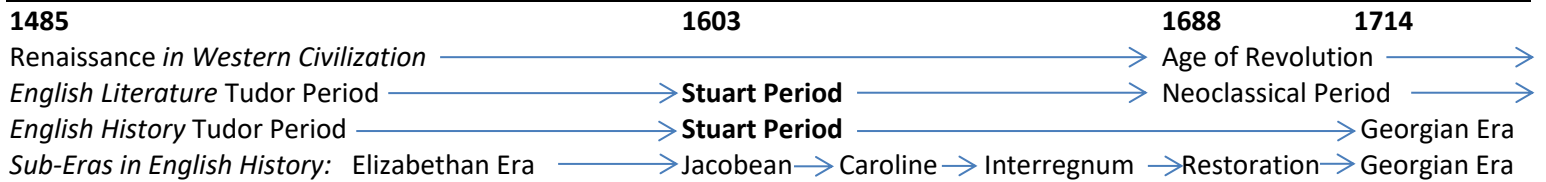
## British Literature Lecture

# Civil War & Restoration 1640-1688



**Stuart Period** was the second half of the Renaissance in England – 1603-1688

- From Death of Queen Elizabeth I in 1603
- To the Glorious Revolution of 1688 with the beginning of the reign of William & Mary



## England's Historic Timeline of Stuart Era

**James I** ruled England 1603-1625

- Officially Protestant but neutral to Catholicism
- Valued Religious Conformity
- Drove out Puritans and Separatists (such as the Pilgrims) leading to migration to New England 1620's and 1630's

**Charles I** ruled England 1625-1649

- Cruelty to Protestants in Scotland & England
- Riots in Scotland

**THE CIVIL WAR** 1642-1649

- Oliver Cromwell & the Protestants versus Charles I
- Puritan **Roundheads** versus Royalist **Cavaliers**
- Charles I loses his head!

**THE COMMONWEALTH ERA** 1649-1660

- Otherwise known as the "Interregnum" – between kings
- Lord Protector **Oliver Cromwell**
- Division between Presbyterians in Parliament and Independent Protestants in Military

**THE RESTORATION**

**Charles II** ruled England 1660-1685

- Poor character – devoted to pleasure, self-serving, scandalous
- Great Plague of London 1665
- Great Fire of London 1666

**James II** ruled England 1685-1688

- The first avowed Catholic ruler of England since Mary I

**THE GLORIOUS REVOLUTION!** 1688 :-D

- Parliament invited the daughter of James II (Mary) and her husband William to come and rule instead
- With no support, James II fled the country & Mary II and William III were crowned
- A Revolution without a drop of blood shed!

**King William III and Mary II** ruled England 1688-1702

- Mary II was daughter of James II
- Protestantism restored
- The Declaration of Rights 1688
- The Toleration Act 1689



Oliver Cromwell



The Great Fire of 1666



William and Mary

## Political Developments

- Civil War in England – Charles I and the Cavaliers versus Oliver Cromwell and the Protestants
- The Interregnum (years between Charles I and Charles II reign) - Oliver Cromwell ruled as Lord Protector
- Oliver Cromwell ruled as Lord Protector
- Restoration of Stuarts – Charles II restored
- Glorious Revolution – William & Mary become monarchs
- House of Hanover – George I from Germany

## Civil War & Restoration Literature

- The English Civil War had huge impact on literature of the age!
- Cavalier Poets were on Charles I side, supporting the Stuart kings.
- Andrew Marvell & John Milton sided with the Cromwell government.
- Samuel Pepys supported Charles II after the Restoration.
- John Bunyan was a Protestant who served in Cromwell's army as a soldier.

## Eighteenth Century Worldview – Civil War to Enlightenment

- Big Theme - Science & Enlightenment
- **Rationalism:** A new attitude focusing on the rule of reason and knowledge in all areas of life
- **Enlightenment:** the belief that society has emerged from centuries of superstition and crudity into reason's clear light
- Christian Thread vs. Secular Thread of Enlightenment
- Enlightenment and the Bible
- **Neoclassicism:** an artistic style modeled on works from classical Greece and Rome
- Deism
- Existence of creator (first cause) who created the earth and left it to their own devices
- Potential godness of man
- An afterlife where virtue is rewarded, and vice is punished

## This Chapter's Authors



### JOHN MILTON

#### *Paradise Lost*

- Wrote essays and poems
- Most famous for his epic poem on the fall and redemption of man!
- Wrote it when he was blind, arthritic and ostracized from public life



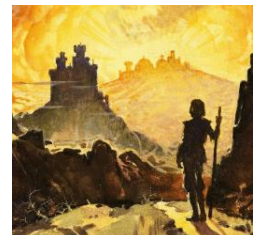
John Milton

### POETS

#### *Cavalier Poets – Robert Herrick & Richard Lovelace*

- Supported Charles I
- *Andrew Marvell*
- "To His Coy Mistress"

John  
Bunyan



### JOHN BUNYAN

#### *The Pilgrim's Progress*

- Converted tinsmith of Bedfordshire
- Jailed for refusing to stop preaching during reign of Charles II
- Wrote the masterpiece while locked up in jail

## John Milton: *Areopagitica* – pages 303–304

- ✓ *Areopagitica* is a treatise in which Milton defends freedom of the press.
- ✓ *Areopagitica* was published 23 November 1644 at the height of the English Civil War.
- ✓ In this work Milton argued forcefully against Parliament's 1643 *Ordinance for the Regulating of Printing*, also known as the Licensing Order of 1643, in which Parliament required authors to have a license approved by the government before their work could be published.
- ✓ His title, *Areopagitica*, is a reference to the defense that St. Paul made before the Areopagus in Athens against charges of promulgating foreign gods and strange teachings, as recorded in Acts 17:18–34. The word Areopagus refers to both a hill in Athens as well as the name of the Athenian governing or judicial council that met there.
- ✓ *Areopagitica* is full of biblical and classical references which Milton uses to strengthen his argument. This is particularly fitting because it was being addressed to the Calvinist Presbyterians who composed Parliament at that time.
- ✓ Milton did not mean his work to be an oral speech to Parliament. Instead, it was distributed via pamphlet, thus defying the same publication censorship which he argued against. As a radical, Milton had supported the Presbyterians in Parliament, and would later work as a civil servant for the new republic, but he disagreed with their decision to regulate printing.
- ✓ *Areopagitica* did not persuade the Presbyterians in Parliament to invalidate the prepublication censorship component of the Licensing Order of 1643; freedom of the press in this sense was not achieved until 1695, when the Parliament chose not to renew the order.
- ✓ Milton's ideas were ahead of his time in the sense that he anticipated the arguments of later advocates of freedom of the press by relating the concept of free will and choice to individual expression and right. Milton's treatise "laid the foundations for thought that would come after and express itself in such authors as John Locke and John Stuart Mill".
- ✓ According to George H. Sabine, the *Areopagitica* presumed and was written for an engaged public: "Its basic principle was the right and also the duty of every intelligent man as a rational being, to know the grounds and take responsibility for his beliefs and actions. Its corollary was a society and a state in which decisions are reached by open discussion, in which the sources of information are not contaminated by authority in the interest of party, and in which political unity is secured not by force but by a consensus that respects variety of opinion."