

History of English Language and Literature
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Lecture No 9
The Age of Restoration

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Hello everyone. Welcome to today's lecture on the course The History of English Language and Literature. In today's session we shall be taking a look at the Age of Restoration. Age of Restoration refers to a fairly long period from the mid seventeenth century onwards till about the early eighteenth century and in today's session we will be giving a background to this Age which is also serves as a kind of introduction to the literary events that were to mark perhaps the modern literary history of England itself. And we also noted that this marks the end of English Renaissance as we have noted in the previous session and as and when we begin to look at the Age of Restoration, it is important to

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+ The event of Restoration - 1660

- England – growing weary of the rigours of Puritan rule
- Cromwell's death in 1658 –Leading to political instability
- A political U-turn
- May 1660 – **Charles II** back from exile – Much popular support – the **Stuart Restoration of monarchy**
 - Charles II - Embraced Protestantism for power, secretly remained a Catholic
- A **Preface** to 18th century English literary history

first of all note what Restoration signifies.

The term Restoration refers to a particular event in history which happened in 1660 soon after the period of Interregnum. Interregnum if you remember, was a short period when Oliver Cromwell ruled England for a while as a Lord Protector of England soon after the English Civil War and England was growing quite weary of this rigorous Puritan rule under Cromwell and also there was sense of political instability which had crept in soon after his death in 1658. This political instability also in certain ways, made the soil, the English soil, again fertile for monarchy and we find England taking a political u-turn at this point of time and the Stuart monarchy being restored under King Charles the Second.

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King Charles the Second was also son of King Charles the First who was executed during the revolution that happened in the previous decade. And May 1616 witnessed a major political event in the history of English history.

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We find Charles Second coming back from exile. He had spent some time in Scotland and also in Paris and also initially in Holland where he had fled along with his mother when Charles the First was imprisoned at an earlier point. And

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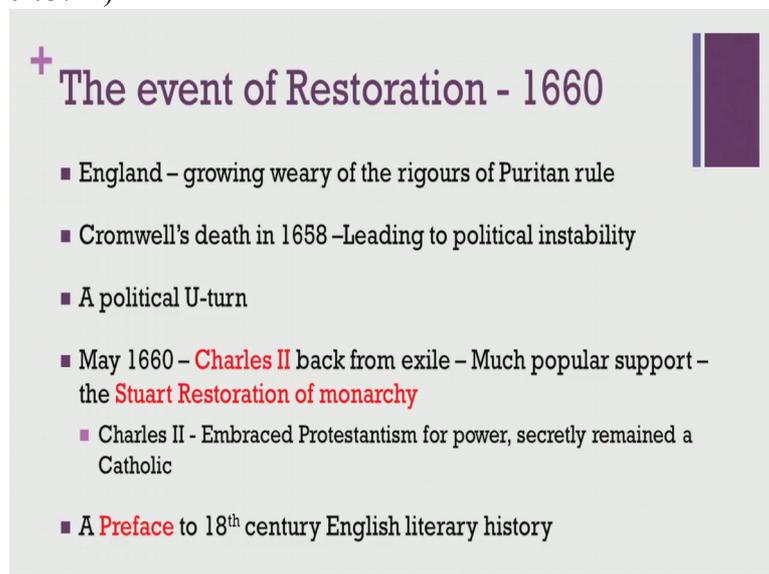
we also find that since England had grown quite weary of the rule under the Puritans, his return from the exile was quite welcome.

Initially he finds much of grounding in Scotland. He also gradually moves to England where he gathers much support and he is also given quite a warm welcome. We also, it is also important to notice that the Scottish people were not very happy the way in which Charles the First who was their king also, who was executed by the English and in that sense overall the political climate was quite ripe for monarchy to be restored and we also find the Stuarts continuing to rule for a while in England.

And interesting fact about Charles the Second was that he had politically embraced Protestant stand because it was the most correct thing to do. One had to remain in power and rule with stability but secretly he remained a Catholic which was little known fact during his own lifetime. And if you remember this was because he was raised as a Catholic, Charles First had married Henrietta Maria who was of Catholic faith and Charles First was under the custody of his mother after the death of Charles the First and so he was raised a Catholic.

This age much more than the politically significance when we discuss part of this course on literature, we find that this age

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serves as a preface to the eighteenth century English literary history. So in today's lecture, our primary interest is taking a look at how this preface had been framed and how all of these

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political, social and religious events came together to produce perhaps a particular kind of writing and a particular kind of thoughts and ideas and schools of thoughts in English literary history. So it is important to take a look at the various implications that the event of Restoration had in English history, not just in general history but also in literary history.

The implications were of varied nature. It had a political implication and ecclesiastical implication and also social and cultural implication. So politically primarily restored the king, the Parliament and

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+ The Implications of Restoration

- **Politically**
 - **Restored** the King, Parliament and Law – replacing the ‘forced’ power of military dictatorship – Parliamentary system – Tories and Whigs
 - **Tories** – numerous, sought to destroy religious dissent, to make Anglican church co-exist with the nation – old ways of rural England
 - **Whigs** – wealthy minority – the doctrine of Toleration – alliance with the Puritans of the industrial and commercial regions – like the Roundheads remained in close touch with commercial men and commercial interests (So, **Whig policy stood to gain in the long run**)

the law who were gone out of control for almost a decade and it also replaced the forced power of military dictatorship under Oliver Cromwell. And we also find proper parliamentary

system coming into place. We also find two prominent parties emerging in England, the Tories and the Whigs.

The Tories were numerous and they also sought to destroy any kind of religious dissent and they also wanted to make the Anglican church co-exist with that of the nation. In the certain way they also wanted to bring back the old ways of rural England and they also were quite nostalgic of the ways things were before all these changes swept, before all these changes swept all over England.

Whigs were a minority but they were the also the guardians of wealth during that time. And we find them being classified as a wealthy minority. And they also practiced this doctrine of toleration. We find also, we also find them making a lot of alliance with the Puritans of the Industrial and commercial regions and in that sense they were also economically and politically smart and we also find that they remained in close touch with the commercial men and also the commercial interests and the commercial centers of those times. So in that

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sense we find that though they were minority because of the kind of strategic moves they made in terms of politics and economy, we find that the Whig policies stood to gain in the long run.

And what were the changes that came about ecclesiastically?

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- + ■ **Ecclesiastically**
- Restored the Bishops and prayerbook, the **Anglican** attitude to religion – **replacing Puritanism** – the Roman Catholic community shut out from all participation in local/national government – Also, persecution, dissent (James II had briefly brought back Catholicism)
- The Restoration world – turned back from the preoccupation with matters ecclesiastical – **unlike Cromwellian England** where the people were made to 'eat religion with their bread'

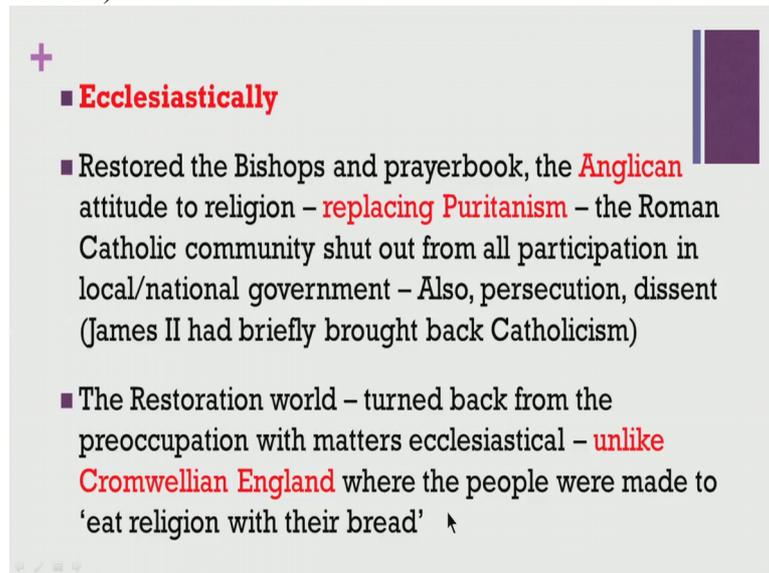
It restored the Bishops and the Prayer Book within the Anglican Order and in that sense Anglican religion continued to be of dominant nature in England and we also find this Restoration, even the Restoration completely replacing Puritanism and we also find that the Roman Catholics, they continued to be shut out from all kinds of participation in local and national governance and there was also persecution and dissent that followed though not on a major scale like it used to happen earlier and if you remember after the Protestant rule, after the dominant Protestant rule of Queen Elizabeth, James the Second had briefly brought back Catholicism. So this is why tussle continued in England and there was never a significant kind of wipeout of Catholic population at any point of time. And we also find that since they continued to be shut out of all government offices and all kinds of powers and positions

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in governance, people also used to make this wise choice of exercising Protestant faith at least in the public sphere. If you recall Charles Second himself was publicly of Protestant faith but secretly he continued to practice the Catholic faith.

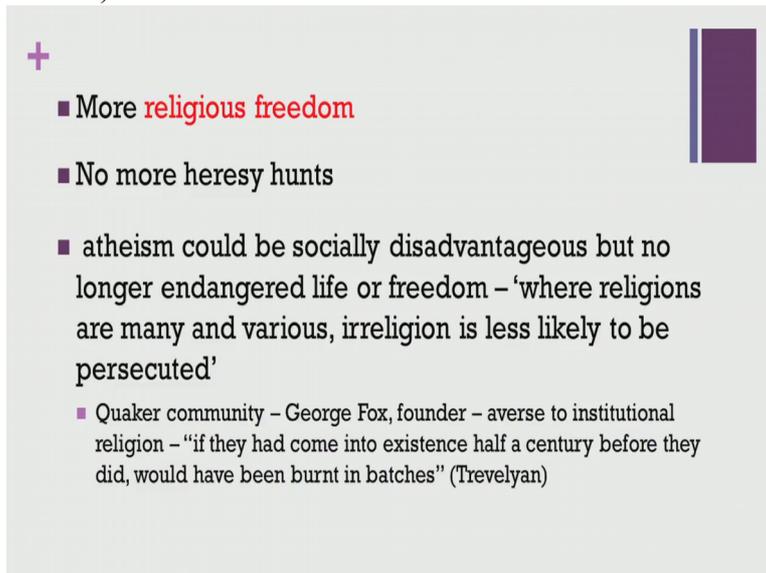
The, and we also find that religion in the Restoration world was of different nature
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- **Ecclesiastically**
- Restored the Bishops and prayerbook, the **Anglican** attitude to religion – **replacing Puritanism** – the Roman Catholic community shut out from all participation in local/national government – Also, persecution, dissent (James II had briefly brought back Catholicism)
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altogether. This is in stark comparison to what happened during the Puritan reign and it is generally said by the historians that unlike the Cromwellian England, this, there was more kind of separation between the religious matters and the socio-political matters and it is also said that during the Cromwellian times people were forced to eat religion with their bread. That was the kind of permeance that religion had in the many socio-political affairs of England in the previous decade.

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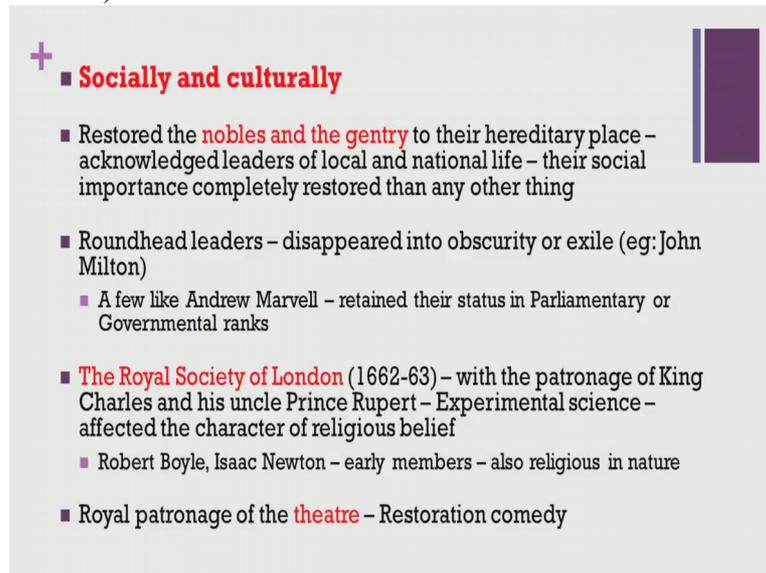
- More **religious freedom**
- No more heresy hunts
- atheism could be socially disadvantageous but no longer endangered life or freedom – ‘where religions are many and various, irreligion is less likely to be persecuted’
- Quaker community – George Fox, founder – averse to institutional religion – “if they had come into existence half a century before they did, would have been burnt in batches” (Trevelyan)

And there was also more religious freedom available. The heresy hunts had almost stopped in England and this is not to say that everyone continued to practice similar kind of faith and religion but it was more toleration and more spirit of secularism and liberty available and again atheism and similar kinds of anti-religious activities continued to exist. They had not yet become socially very fashionable or acceptable. And this also could be a practice of atheism could also become a socially disadvantageous during that time. But important fact was that that could no longer endanger life or freedom.

And one of the historian remarks, where religions are many and various, irreligion is less likely to be persecuted. And for instance, when we talk of this particular community called a Quaker community who emerged during this period, the founder being George Fox, they were quite averse to all kinds of institutional, religious practices and Trevelyan remarks about them, this also gives us an insight into the religious freedom that existed during the Restoration period. He talks about the Quakers and remarks, if they had come into existence half a century before they did, they would have been burnt in batches.

So it was not an altogether stifling period. In the Restoration times, we find people enjoying this kind of new found liberty and secularism in all kinds of matters.

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- Restored the **nobles and the gentry** to their hereditary place – acknowledged leaders of local and national life – their social importance completely restored than any other thing
- Roundhead leaders – disappeared into obscurity or exile (eg: John Milton)
 - A few like Andrew Marvell – retained their status in Parliamentary or Governmental ranks
- **The Royal Society of London** (1662-63) – with the patronage of King Charles and his uncle Prince Rupert – Experimental science – affected the character of religious belief
 - Robert Boyle, Isaac Newton – early members – also religious in nature
- Royal patronage of the **theatre** – Restoration comedy

And socially and culturally also it brought in many significant changes and the most important one being the restoration of the nobles and the gentry along with that of the king. And we also find that they also were restored to their hereditary place which made them quite happy during the Restoration period and they also became acknowledged leaders of stature in the local and national affairs in England. And we do find that it was the nobles and the gentry who were the happiest perhaps with the restoration of the monarchy because they also enjoyed the fringe benefits that came along with the restoration of Stuart monarchy.

Significantly the Roundhead leaders who were dominating the political and socio-economic scene in England before the outbreak of the Civil War, they were forced to disappear into obscurity or they were sent to exile and we find people like George Milton undergoing a complete change of fortunes during the Restoration period. However there were a few like Andrew Marvell, if you note we had already noted that Andrew Marvell was fairly secular compared to others and he did not have any rigid kind of religious practices in his poetry or in his personal life. And we do find some of them like; we do find a few people like Andrew Marvell retaining their statuses in Parliamentary and governmental offices.

And we also find other very progressive things happening in the social and cultural realms. The Royal Society of London gets established during this time, particularly in 1662-63 and this was with the patronage of King Charles the Second and also his uncle Prince Rupert who had a lot of interest in pursuing scientific activities during that time and we also find that this,

this sudden emergence and the penetration of experimental science into the socio-economic life of

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the English people during that time,

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it also affected the character of their religious beliefs and we began to note even in the previous session that kind of scientific temperament was already in the rise and there were lot of works getting published which tried to provide a particular kind of inquiry into the religious belief systems that existed in England during that time and also many other kinds of inquiries

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which question certain traditional understandings and also challenged the uninformed practices in terms of daily affairs and as well as anything that was getting passed as truth quite in an uninformed way.

And we also find some of the major scientists getting acknowledged during the

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time such as Robert Boyle and Isaac Newton who lived during this period. They were early members of the Royal Society of London and we do find that their scientific practices were also not completely devoid of the presence of religion. We find a certain kind of coexistence of science and religion, the details

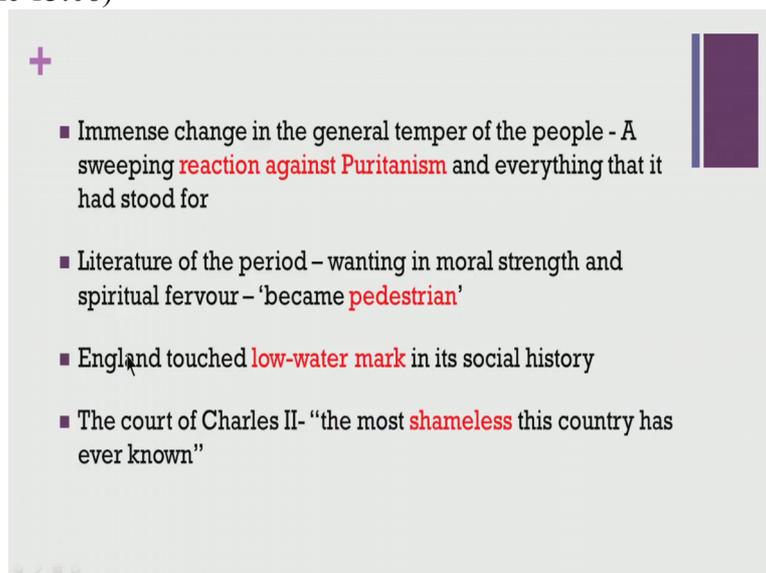
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of which we shall examine in a later, in another lecture. In terms of art and literature we find theater making a comeback. There is this particular kind of comedy, restoration comedy which enjoys royal patronage and we do find that the restoration comedy continued to be noted as the perhaps the most important activity of the Restoration period.

As we noted in the beginning of this lecture, restoration also marked a shift from the Puritan images and from the Puritan belief systems. So in that sense, the general temper of the people were

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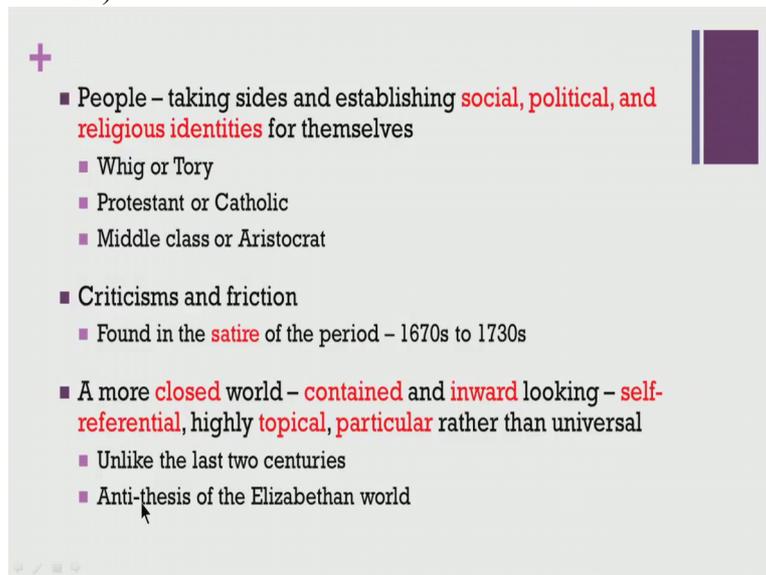


also quite influenced by that. We find a sweeping reaction against Puritanism in everything that it had stood for. And this had its positive and negative elements built into it, may be

because of this we also find the literature of the period was wanting in moral strength and spiritual fervor as one of the historians would put, it had become more pedestrian in comparison with the literature of the previous periods. And many of them feel that the England touched the, touched low watermark in its social history.

The court of Charles the Second was also very notorious and the general English life was just an extension of what had been happening within the court circles. The court was generally described as the most shameless this country has ever known. So we do find this particular turn of events leading to various socio-political implications and also a certain kind of decline in literary activities.

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- People – taking sides and establishing **social, political, and religious identities** for themselves
 - Whig or Tory
 - Protestant or Catholic
 - Middle class or Aristocrat
- Criticisms and friction
 - Found in the **satire** of the period – 1670s to 1730s
- A more **closed world** – **contained** and **inward** looking – **self-referential**, highly **topical, particular** rather than universal
 - Unlike the last two centuries
 - Anti-thesis of the Elizabethan world

And the other significant thing is that the English people, they began to take sides in order to establish their social, political and religious identities. This is a major shift from the previous decades and centuries. We also find that it becomes very important for each one of them to identify themselves with a particular kind of affiliation and in that sense one had to be either a Whig or a Tory, a Protestant or a Catholic. One had to belong either to the middle class or to the aristocrat class.

So there was no way one could avoid these sort of divisions and classifications and these identities were getting increasingly important to assert themselves in particular ways in England during that time. And we do find that the sense of stratification which had set in, it also set the mood for formation of identities and also certain crisis which were to follow at a

later point. And these sort of divisions, it had obviously led to a lot of criticism and friction among themselves. And we find this getting reflected in the satire of this period and it also lasted from the 1670s to the 1730s.

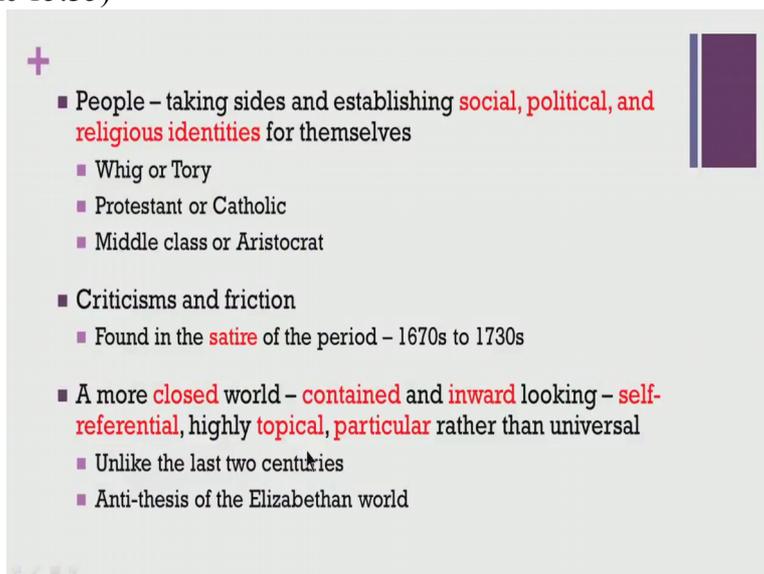
And due to these responses to very immediate situations which were happening within England during this time, we also find that the literature and

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also the general outlook of the people had become more closed.

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In compare to the vast expansive nature from the Elizabethan times onwards we find that with the Restoration Period, the English world had become more contained and inward

looking. We also find the literature and art of the period getting more self-referential. It became highly topical. They were responding to certain imminent and very petty

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realities of those times and the articulations became more particular

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rather than universal. So this was in stark contrast to the early centuries and we also find this resulting in anti-thesis of the Elizabethan world.

Coming to

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certain aspects

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+ Censorship and Printing

- Earlier periods – Rigid censorship – legal printing – license from authorities
- Secret printing presses – savage punishment if caught
- **The First Licensing Act – 1663** – Cavalier Parliament – preventing the publication of seditious and heretical works – targetting the Roundhead and Puritan writings
- Act Periodically renewed – except when the parliament was not in place

of censorship and printing, it is important to recall that certain kind of censorship existed in England even before the Restoration period and we find that various socio-political forces had always come together to impose particular kinds of hierarchies and also impose upon particular kinds of rigidities on the kind of material that could be written, published and disseminated. In the earlier periods, rigid censorship existed right from the printing presses onwards. Printing was a legal activity and one had to get a particular license from the authorities in order to be able to run a printing press smoothly. So we also noticed that there were lot of secret printing presses that existed during that time and if caught they also ran the

risk of various savage punishment. So it was quite a risky affair to run a printing press without a proper license

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during that time.

And also incidentally, if at all anything controversial or anything blasphemous was getting published it was not the writer who was held responsible then, it was the owner of that particular printing house which was, which was held responsible. So in that sense it was quite a strange kind of law and rigid kind of principles which were in place during that time and we find that things begin to change

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from the Restoration times onwards. The first licensing Act comes into being and in 1663 it was passed by the Cavalier Parliament. It prevented the publication of seditious and heretical works.

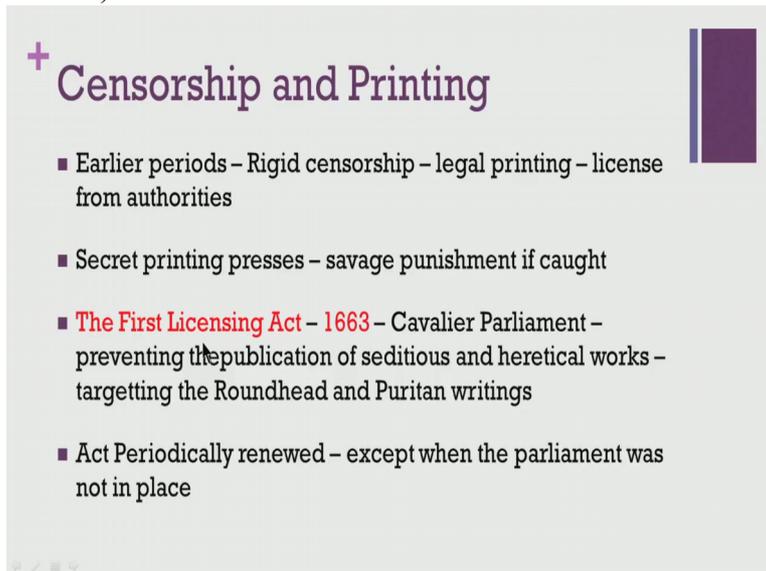
This move was primarily to target the Roundhead and Puritan writings who had fallen out of favor with the restoration of monarchy. And we also find that in various ways, it is also treated as a payback time. We find that the fortunes had overturned and we do find the Royalists and the Parliament targeting the Roundheads and the Puritans in various ways at this point of time. This was in certain ways taking revenge on the kind of

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Puritan rule that existed in England for the last one decade.

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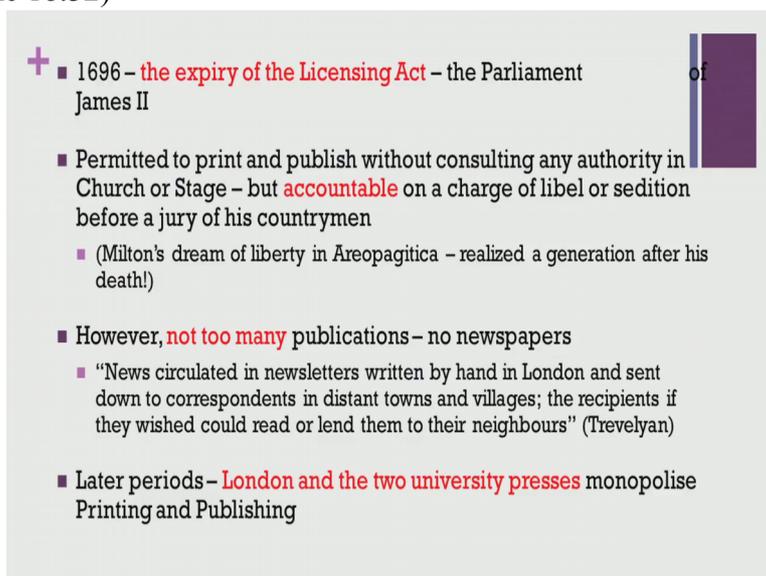


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And this particular act, The Licensing Act of 1663, it was periodically renewed and except during those times when the Parliament was not in place.

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+ 1696 – the expiry of the Licensing Act – the Parliament of James II

- Permitted to print and publish without consulting any authority in Church or Stage – but **accountable** on a charge of libel or sedition before a jury of his countrymen
 - (Milton's dream of liberty in Areopagitica – realized a generation after his death!)
- However, **not too many** publications – no newspapers
 - “News circulated in newsletters written by hand in London and sent down to correspondents in distant towns and villages; the recipients if they wished could read or lend them to their neighbours” (Trevelyan)
- Later periods – **London and the two university presses** monopolise Printing and Publishing

By 1696 we do find this act expiring under the Parliament of James the Second and we find a certain kind of shift in the modes of censorship and the modes of printing from then onwards. We also find that the people were then permitted to print and publish without consulting any authority in church or the state.

This was quite a drastic thing because earlier on many had to; earlier on they were forced to take a permission from a particular authority even before a work could be published. If you remember this was something that Milton had protested against in his work Areopagitica. But

we find that this dream that Milton had in his satirical work *Areopagitica*, it was realized only a generation after his death. But this did not mean that there was all kinds of freedom to publish anything that each one wished.

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They continued to be held accountable on a charge of sedition

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- 1696 – **the expiry of the Licensing Act** – the Parliament of James II
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before particular jury if at all anything controversial had been written and published.

In spite of this newfound freedom we do not find too many publications during this period and there were no newspapers during this time notably and Trevelyan notes that news circulated in newsletters written by hand in London and sent down to correspondents in distant towns and villages. Recipients if they wished could read or lend them to their

neighbors. So this was how news was disseminated during this period even before the formal arrival of newspapers.

And in terms of printing and publishing, we find that at the later period

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in London, at later period in England London particularly dominates the scene of printing and publishing and also the two University Press of Cambridge and Oxford, they also begin to monopolize the activity of printing and publishing in England. Some of the significant

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+ Other significant events

- **London** – the centre of England – exponential growth without any check – growing trade with trans-Atlantic colonies
- **Navigation policies** – the **same** for the court and the Parliament – hostility to Dutch commercial rivals
- **1684** – the first Public Library in London
- The Bank of England - **1694**
- Perpetual outbreak of the **Plague** – the last one in 1665
 - “struck the imagination more, for it came in an age of greater civilization, comfort and security, when such calamities were less remembered and less expected” (Trevelyan)

and notable events of this period also include the emergence of London as a significant center in England. We recall that London had always been the center of all kinds of activity including commerce, literature, drama and politics in England and with this Restoration

period we find that London reaches a certain growth stage and also there is, there is kind of exponential growth without any check.

And we also find London establishing growing trade with the trans-Atlantic colonies and interestingly the navigational policies were the same for the quotas (()) had in fact proven quite fruitful and quite positive to the growth of trade and commerce during this colonial period. We also find that in spite of the many differences that the Court and the Parliament could have had among themselves, they had a similar kind of policy when it came to the hostility towards the Dutch commercial rivals. So this kind of unity in spite of the political differences,

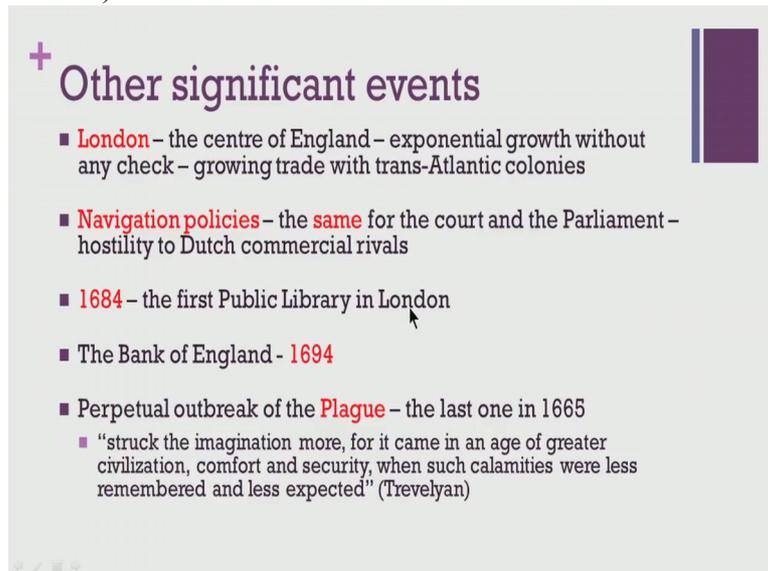
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it proved to, England proved to gain from this in the long run.

In 1684 we find the first public library getting

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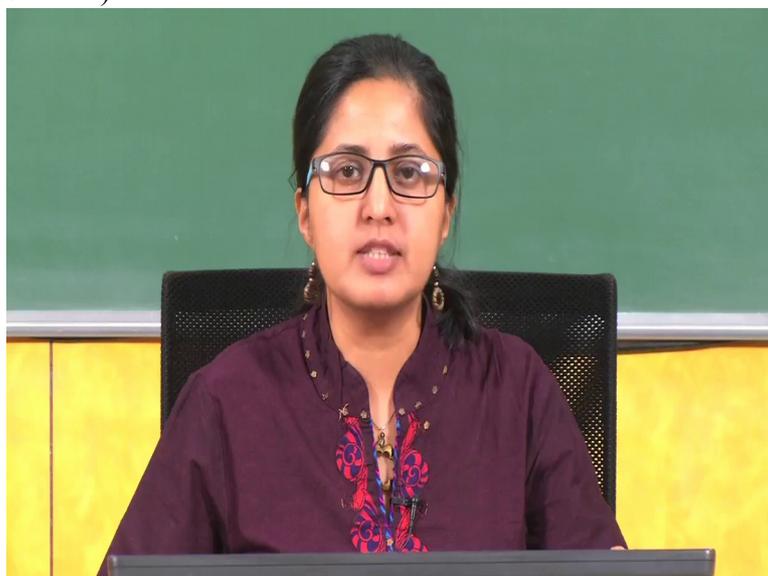
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established in London and also the Bank of England is established in 1694 and we find in all spheres, in economic, political and in cultural spheres there is perhaps no going back for England and London from this point of time onwards.

And we also see that the plague continued to attack England until about 1665, the last attack of this bubonic plague was in 1665 and Trevelyan has this very interesting note about the plague which attacked England in the seventeenth century. It struck the imagination more, for it came in an age of greater civilization, comfort, and security, when such calamities were less remembered and less expected. So in that sense though the death toll was much lesser than the earlier

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attacks of the plagues, it had affected the popular imagination much more than it had ever did.

And politically The Act of Union in 1707

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- **The Act of Union - 1707** - Joined Scotland to England and Wales
 - 1603 - only the Union of Crowns with separate Parliament - sharing the same monarch
- Shift in European supremacy - Italy to France - **French** taste
- The English people - concerned about **other parts of the world** - even **worlds other** than the Earth
- Europe's **slaving** voyages
- England's entry into the **Trans-Atlantic slave trade**
 - Bristol and Liverpool as major ports
- The founding of **European colonialism** in Asia and South America

also saw the joining of Scotland and, Scotland to England and Wales, in 1603, when James the First rose to power in England we find that only a dynastic union, only a Union of Crowns had happened. They continued to function with separate Parliaments. We also noted that there was no significant kind of exchange of population or exchange of ideas during this time.

In the European

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scene also there are a lot of shifting tendencies and loyalties. We find the European supremacy shifting its center from Italy to

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- **The Act of Union – 1707** – Joined Scotland to England and Wales
 - 1603 – only the Union of Crowns with separate Parliament – sharing the same monarch
- Shift in European supremacy – Italy to France – **French** taste
- The English people - concerned about **other parts of the world** – even **worlds other** than the Earth
- Europe's **slaving** voyages
- England's entry into the **Trans-Atlantic slave trade**
 - Bristol and Liverpool as major ports
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France and in terms of the far-reaching kind of implications we find the English people getting more and more interested with other parts of the world.

And Europe at this point of time, it had begun to successfully launch its slaving voyages and this was also much repudiated at a later point of time. And we also find England also entering into this Trans-Atlantic slave trade and there were lot of oppositions at a later point against this and there were also differing opinions politically

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on account of this but however at this point of time, this was considered as the perhaps the most economical viable option for England. And

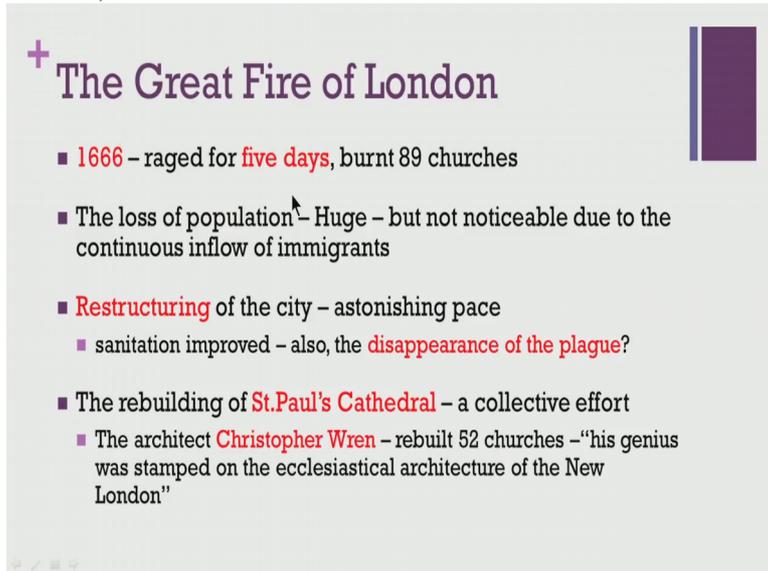
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- **The Act of Union – 1707** – Joined Scotland to England and Wales
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Bristol and Liverpool during this time, they also emerged as major ports for slave trade.

And this period was significant not just in the growth of England as a colonial power; we also find European colonialism spreading across Asia and South America during this period. A major catastrophe

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+ The Great Fire of London

- 1666 – raged for **five days**, burnt 89 churches
- The loss of population – Huge – but not noticeable due to the continuous inflow of immigrants
- **Restructuring** of the city – astonishing pace
 - sanitation improved – also, the **disappearance of the plague?**
- The rebuilding of **St.Paul's Cathedral** – a collective effort
 - The architect **Christopher Wren** – rebuilt 52 churches – “his genius was stamped on the ecclesiastical architecture of the New London”

that affected London during this period was the Great Fire of London in 1666 for five days and it had burnt down 89 churches and including a lot of residential and commercial localities. So the loss of population was also immense but historians now feel that perhaps the, the

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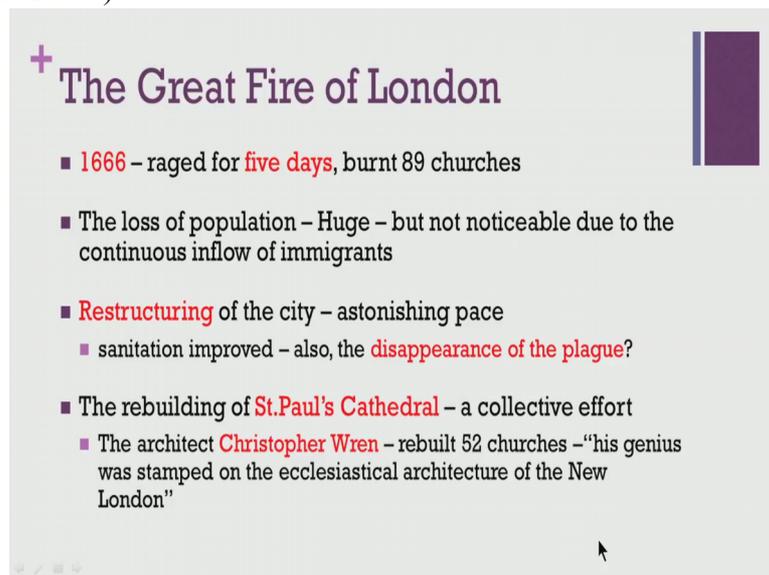
loss of population was not very noticeable during the time due to the continuous inflow of immigrants. That is apart the damage done to the city was quite, quite tragic and beyond measure.

But in spite of that, we do find the city making a comeback and the restructuring of the city; it had taken place at an astonishing rate. The historians also feel that after this Great Fire of

London, the conditions of sanitation and hygiene improved drastically in London. If you remember in the medieval age, from the medieval ages onwards London was generally described as a very filthy and crowded city. It was also breeding ground of many diseases and we find the continual attack of the plague from the medieval times onwards until the seventeenth century.

A major significant

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event that followed this Great Fire was rebuilding of Saint Paul's Cathedral which continues to be not just a religious monument but also a cultural artifact of that times. This was a result of collective effort and in fact this the time when the architect Christopher Wren makes an entry into the scene of London. He had rebuilt 52 churches and it is said that his genius was stamped on the ecclesiastical architecture of the New London. So we find England/London moving ahead as not just a city of national importance, but also it achieves a supreme importance in the international scene across Europe and also a center of

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colonial trade across Asia and South America.

A significant cultural event of this period was the establishment of a particular kind of culture known as the Coffee House culture. We find this culture continuing to the eighteenth century as well and this was

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+ The coffee house culture

- **Cheap** and **informal**, centre for social interaction, gossip and scholastic interests
 - For just a penny
- “Places where people gathered to drink coffee, learn the news of the day, and perhaps to meet with other local residents and discuss matters of mutual concern”
- Had a **leveling** influence – all social classes
 - “no man of any station need give his place to a finer man”
 - No speaking poorly of any state or religion

in fact nothing but a cheap and informal kind of get-together of people especially in the city of London and this, this contributed to a kind of social interaction and also sharing of gossip and even scholastic interest. And one could, mean, have coffee and continue with these discussions for just a penny so in that sense it was affordable to all classes of people. And we also find in certain ways this space merging as perhaps the first public sphere in London

where people gathered together and articulated opinion on various matters which were of concern to them or which were of concern to the nation in general.

So this is how the coffee houses were described as. Those were places where people gathered to drink coffee, learn the news of the day and perhaps to meet with other local residents and discuss matters of mutual concern. This culture also had a huge leveling influence because it admitted people from all classes and some of the informal rules of these coffee houses also included that no man of any station need give his place to a final man. And there was also this restriction on speaking poorly of any state or religion because there was

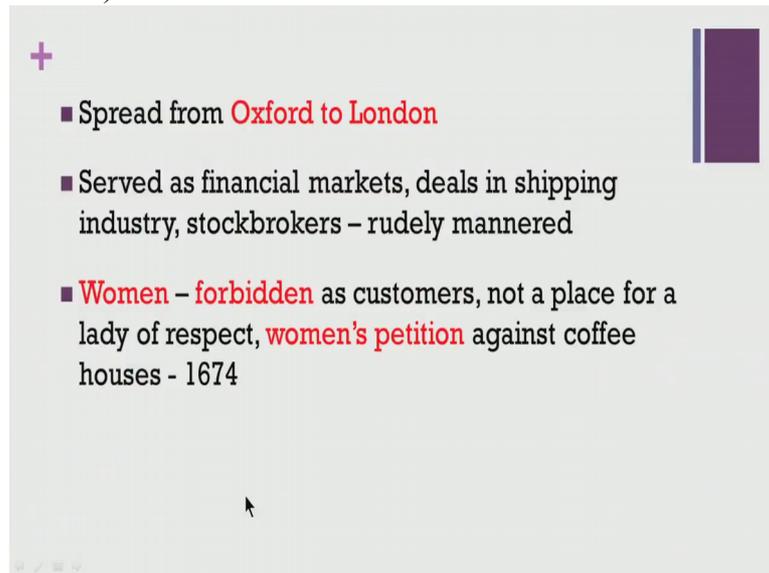
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always this possibility of getting into any kind of law and order situation.

These coffee houses, they had spread from Oxford to London, so in that sense it had a certain university kind of origin in the beginning.

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They also, some of the coffee houses in fact, they did a little more than just discussing the matters of mutual concern and discussing the gossip of day-to-day affairs of that time. They also served as financial markets and they used to negotiate with the deals and shipping industry. They served as stock brokers etc. but since most of them were quite

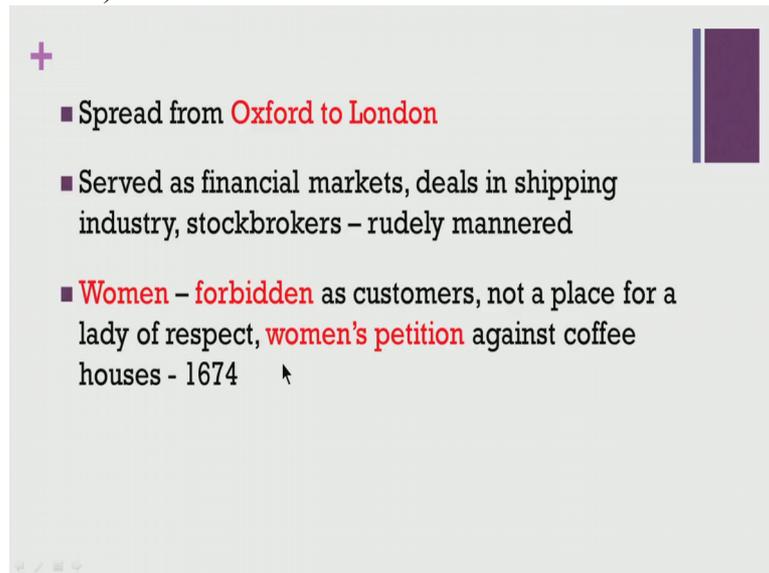
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rudely mannered, we do not find them continuing their financial activities for long.

An important matter of interest with respect to the coffee house culture was that women had only a restricted kind of entry. They were forbidden as customers. They could however accompany a male member but

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- Spread from **Oxford to London**
- Served as financial markets, deals in shipping industry, stockbrokers – rudely mannered
- **Women – forbidden** as customers, not a place for a lady of respect, **women's petition** against coffee houses - 1674 ↗

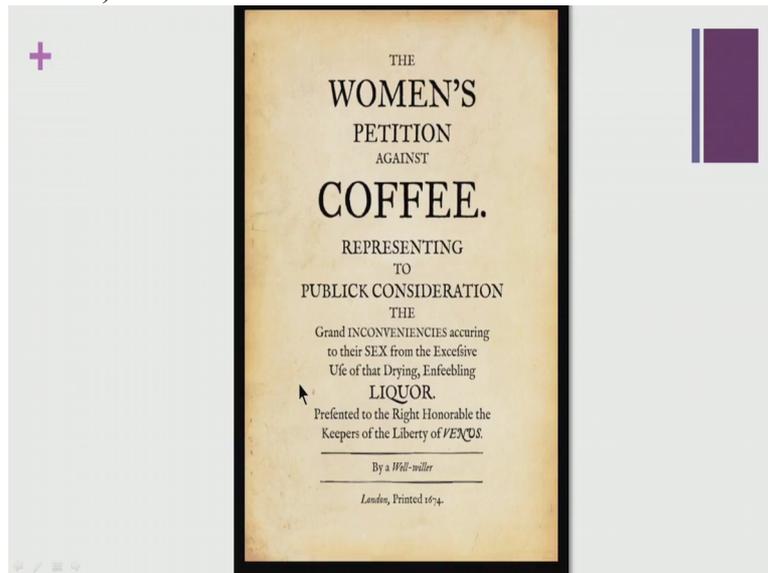
this was generally not considered as a place for a lady of respect, so in that sense we also find the coffee houses being a very male centric and a male dominated place where only the matters of, matters which concerned men were getting discussed and perhaps that kind of only, that kind of news was getting exchanged. And we also find a certain women's petition against coffee houses being sent out in 1674, a copy of which is available even today. This was a

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kind of representation against the men coming together and

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staying away from any kind of useful duties which could contribute either to the house or society.

So in that sense these sort of interventions were quite interesting. It made the cultural atmosphere of London more interactive and also more interesting and though women did not have

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much of the participation in many of the cultural and socio-political activities of the period, we do find all of these things changing at a later point of time and also even from the contemporary there are lot of historians who work towards the unearthing the forgotten and the lost or the invisible works of those times from the women writers and the women artists

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+ Literary and intellectual trends in the Age of Restoration

- **Neoclassical Age** - pronounced enthusiasm for **Greek and Latin** literature [Latin - the language of respectability and erudition - Newton wrote in Latin] - revival of 'classical' forms of art and literature
 - To 'be correct' - unlike the Elizabethan period
- **Augustan Age** - derived from the **Roman Emperor Augustus** - flourishing of literature and poetry - the age of **Virgil, Horace, Ovid** - tendency to imitate the works of Roman writers
 - The term first used by Dr. Johnson
 - Writers differed widely in their estimate of the Augustan Age (Rogers)

of those periods.

And we try to sum up the literary and intellectual trends in the Age of Restoration. We could find various influences dominating this period one after the other. And also it is useful to remember that the Age of Restoration, though it, though it was named after one particular event, the Restoration of Stuart monarchy, we find that its influence continued much into the eighteenth century. We also find that the influences that dominated the literary scene were not just of one nature but we find a certain shifting tendency in terms of the influence and also in terms of the literary practices of those times.

So these are some of the ways in which the literature and the literary influences of the time gets

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designated as. Firstly the Restoration period

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also known as the Neo-Classical age, and we find the pronounced enthusiasm during these times for Greek and Latin literature. Latin during this time, it continues to be the language of respectability and evolution. Notably Isaac Newton himself, he also wrote a lot in Latin. And we also find revival of classic forms in art and literature during this period. There is again this in stark contrast to what had been happening in the Elizabethan period.

So in Elizabethan period there was

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more freedom in experimenting with art and literature and we find there is a tendency in the Restoration period, especially during the Neo-Classical age for the writers and the practitioners of art to be more correct in their practices unlike the Elizabethan period. This was also known as the Augustan Age. This term is derived from the Roman Emperor

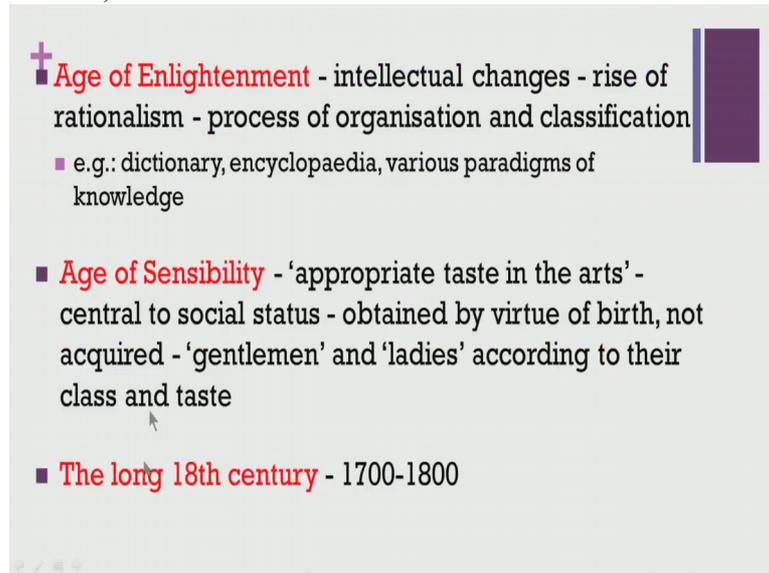
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Augustus for the assumption that during that time there was a flourishing of literature and poetry especially evident in the age of Virgil, Horace and Ovid. And we also find in this period a tendency to imitate the works of the works of early Roman writers. The term Augustan age for this period was first used by Doctor Johnson a little later and many feel that the writers also widely differed in their estimate of the Augustan age. So in that sense, the particularities of this has to be discussed in closer detail at a later point.

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- **Age of Enlightenment** - intellectual changes - rise of rationalism - process of organisation and classification
 - e.g.: dictionary, encyclopaedia, various paradigms of knowledge
- **Age of Sensibility** - 'appropriate taste in the arts' - central to social status - obtained by virtue of birth, not acquired - 'gentlemen' and 'ladies' according to their class and taste
- **The long 18th century** - 1700-1800

The era was also known as Age of Enlightenment because there were lot of intellectual changes which were on the rise. We also find an increased sense of rationalism dominating the scene. There is also a tendency to try and bring in a certain process of organization and classification into everything and we find particular kinds of things emerging such as the dictionary, encyclopedia, there were various paradigms of knowledge, different kinds of disciplines etc. emerging during this particular point and this could be seen as product of enlightenment thought.

It is also known as the Age of Sensibility, and we find that there are particular markers for appropriate taste and arts and this is also the taste in arts and the kind of art practices, they also become significant in determining one's social status. And we find that all of these, and we also find that there is a way in which the aristocrats of this period begin to believe that. These particular kinds of fine taste in literature and arts, it could be only obtained by virtue of birth and they were not considered as virtues which could be acquired at later point. And in that sense, the classification is gentlemen and ladies. It also begins at this point of time according to their, the fine taste in art and literature and also the social class that each one belonged to.

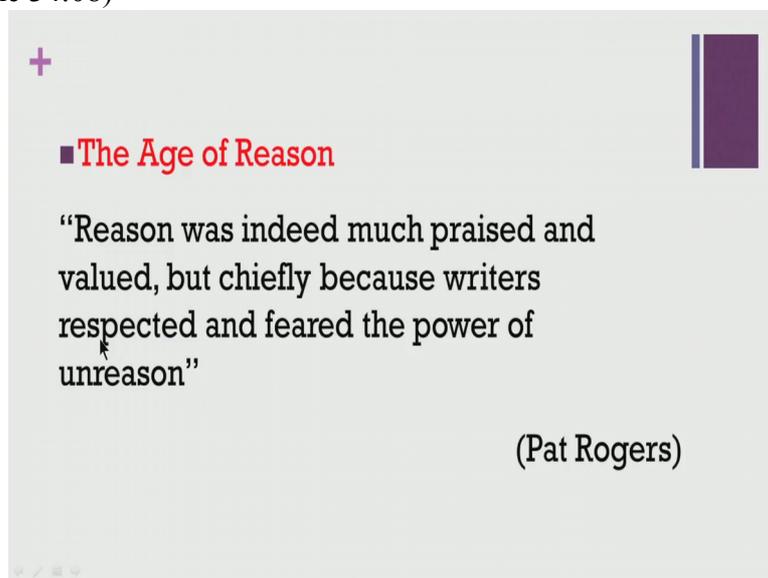
This period is also classified as the long eighteenth century because from the Restoration of the 1660s (()) and throughout the seventeenth and throughout the end of the seventeenth and the eighteenth

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century we find a certain kind of literature dominating England and this was also free from the effects of the previous centuries and we find them defying any particular kind of classification. And hence the term the long eighteenth century is used to talk about the continuing works that get produced in

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England during this time.

And lastly this period is also known as the Age of Reason. And as Pat Rogers would it, the reason was indeed much praised and valued but chiefly because writers respected and feared the power of unreason. So we find that a sense of reason begins to dominate this era and this

was also the product of Renaissance which we saw in the previous age and also we find the various influences of enlightenment,

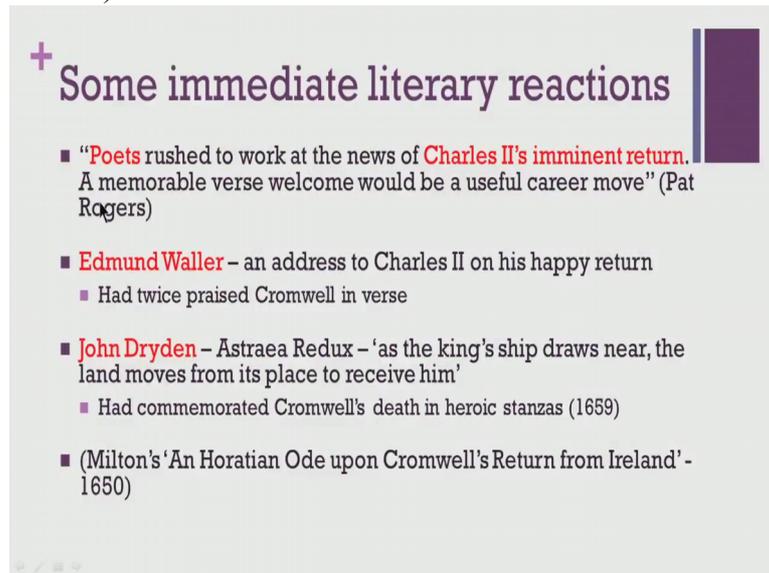
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thought, of sensibility everything leading towards a particular kinds of, particular kind of reasonable attempt towards literary and, literary arts and also towards all kinds of practices that existed during that time.

Let us also begin to wind up by taking a look at some of the immediate literary reactions soon after Restoration. We noted that there was a political u-turn that had happened with the restoration of Stuart monarchy and with the coming back of Charles the Second to power. And at this point of time the literary tendencies and the literary loyalties also shifted considerably. As Pat Rogers put it,

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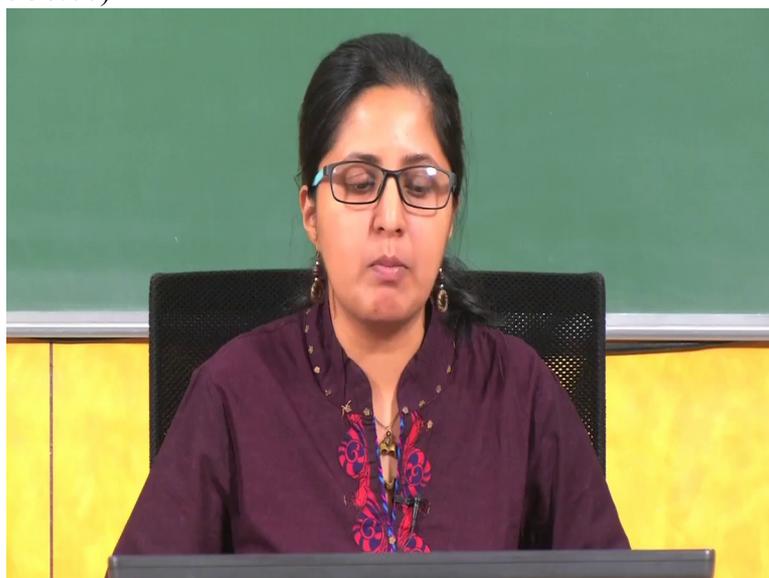
+ Some immediate literary reactions

- **"Poets** rushed to work at the news of **Charles II's imminent return**.
A memorable verse welcome would be a useful career move" (Pat Rogers)
- **Edmund Waller** – an address to Charles II on his happy return
 - Had twice praised Cromwell in verse
- **John Dryden** – *Astraea Redux* – 'as the king's ship draws near, the land moves from its place to receive him'
 - Had commemorated Cromwell's death in heroic stanzas (1659)
- (Milton's 'An Horatian Ode upon Cromwell's Return from Ireland' - 1650)

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So we find that the literary artists of those times, they were also making very smart political and strategic moves with the Restoration times. And in fact some of the interesting interventions would also show the kind of contrasts that came into being soon after Puritan age dominated by Oliver Cromwell. For instance we find Edmund Waller, the poet of those times, he coming up composing an address to Charles Second on his happy return to England and significantly Edmund Waller was the same person

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who had twice praised Cromwell in verse during the previous decade. And John Dryden, perhaps the most important figure of the Restoration period and we also find him composing

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a particular poem Astraea Redux. And this was written in order to, this was written in order to welcome the King back to England and there is this very interesting imagery that he draws in his poem. As the King's ship draws near, the land moves from its place to receive him. So this exaggerated praise comes from Dryden and one should not forget too easily that he was the one who commemorated Cromwell's death in heroic stanzas just a couple of years back in 1659.

So we find these poets completely changing their loyalties and their stance within a short

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period of time. And also we note that the ones who, there were also the ones like John Milton who were forced to go into political obscurity because they could not perhaps come up with such strategic moves in their writings. And it is also useful to remember that Milton himself had composed this particular

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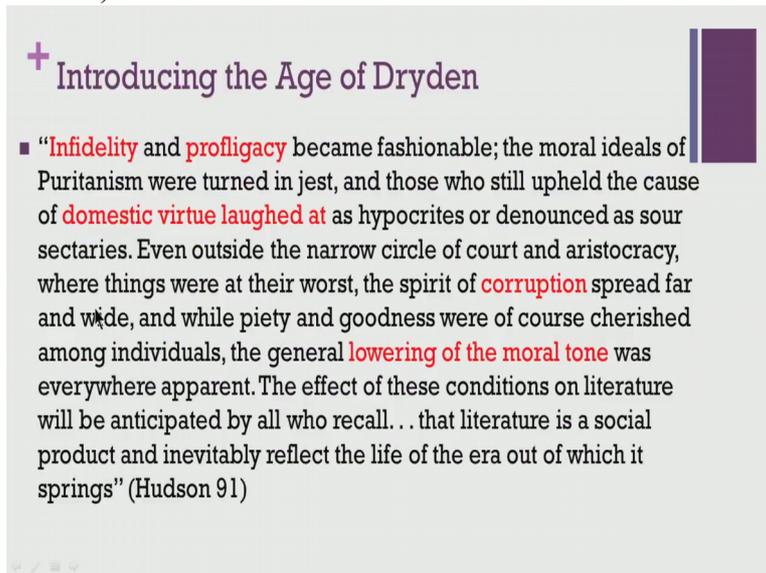
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Horatian ode upon Cromwell's return from Ireland, this was much appreciated and perhaps these sort of dominant kind of praises of Cromwell was also perhaps the reason for Milton going into obscurity in the Restoration period.

So let us wind up

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+ Introducing the Age of Dryden

- “Infidelity and profligacy became fashionable; the moral ideals of Puritanism were turned in jest, and those who still upheld the cause of domestic virtue laughed at as hypocrites or denounced as sour sectaries. Even outside the narrow circle of court and aristocracy, where things were at their worst, the spirit of corruption spread far and wide, and while piety and goodness were of course cherished among individuals, the general lowering of the moral tone was everywhere apparent. The effect of these conditions on literature will be anticipated by all who recall. . . that literature is a social product and inevitably reflect the life of the era out of which it springs” (Hudson 91)

this lecture by leading an introduction to the Age of Dryden. Henry Hudson, the notable literary historian, when he tries to introduce the Age of Dryden, he begins with an evolutionary note on the Age of Dryden, the Age of Dryden being positioned at the beginning of the Restoration period, this evaluation comes in at a quite a critical juncture. So in the next lecture we shall also begin to see how true this evaluation is, what made this evaluation (()), so allow me to read the introductory passage from Hudson's introduction to the Age of Dryden.

Infidelity and profligacy became fashionable; the moral ideals of Puritanism were turned in jest. And those who still upheld the cause of domestic virtue laughed at as hypocrites or denounced as sour sectaries. Even outside the narrow circle of court and aristocracy where things were at their worst, the spirit of corruption spread far and wide, and while piety and goodness were of course cherished among individuals the general lowering of the moral tone was everywhere apparent. The effect of these conditions on literature will be anticipated by all who recall that literature is a social product and inevitably reflect the life of the era out of which it springs.

So let me leave you with this introduction,

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and in the next session we shall begin to evaluate what Age of Dryden was like and also how the effects of Restoration began to translate itself into the writings of those times. So with this we come to an end of today's lecture. Thank you for listening and look forward to seeing you in the next session.