Dr. Johnson at Cave’s the Publisher, 1854. Henry Wallis. Oil on canvas, 19½ x 23½ in. Private collection.
Looking Ahead

In the 1640s, religious and political conflict between King Charles I and the largely Puritan supporters of Parliament led to civil war, the execution of the king, and a decade of stern Puritan rule. Following the return of the monarchy in 1660, Parliament kept much of its power, but Restoration culture reveled in a witty, worldly reaction against Puritan severity. During the same period, a scientific revolution was blossoming into the Enlightenment, an intellectual movement whose participants reexamined all aspects of life in the light of reason.

Keep the following questions in mind as you read:

» What were the essential features of Puritanism?

» What factors contributed to the outbreak of the English civil war?

» What were the goals of the English Enlightenment?

OBJECTIVES

In learning about Puritanism and the English Enlightenment, you will focus on the following:

- analyzing the characteristics of various literary periods and the issues that influenced the writers of those periods
- evaluating the influences of the historical period that shaped literary characters, plots, settings, and themes
- connecting literature to historical contexts, current events, and your own experiences
**BRITISH LITERATURE**

1640

- 1644: John Milton publishes *Areopagitica*
- 1660: Samuel Pepys begins his diary
- 1663: Drury Lane Theatre opened
- 1678: John Bunyan publishes *Pilgrim’s Progress* ▶

1680

- 1674: Alexander Pope publishes *The Rape of the Lock*
- 1679: Daniel Defoe publishes *Robinson Crusoe*

**BRITISH EVENTS**

1640

- 1647: George Fox founds Quakers
- 1660: Charles II restored to throne
- 1662: Royal Society founded
- 1665: Plague ravages London

1680

- 1685: Charles II dies; James II becomes king
- 1687: Newton publishes theory of gravitation
- 1688: Glorious Revolution occurs
- 1707: England and Scotland unite as Great Britain ▶

**WORLD EVENTS**

1640

- 1644: Haiku master Matsuo Bashō born
- 1650: Taj Mahal completed in India

1680

- 1657: Fire destroys much of Japanese capital, Edo (Tokyo)
- 1661: Louis XIV begins Palace of Versailles in France
- 1668: Emperor K’ang-hsi rules China
- 1669: Anton van Leeuwenhoek develops simple microscope

- 1680: Molière’s theater company becomes the Comédie Française
- 1682: LaSalle claims Louisiana for France
- 1683: Ottoman Turks besiege Vienna
- 1697: Ashanti Empire formed in Africa ▼

Satan Smitten by Michael in Milton’s *Paradise Lost.*

Visit www.glencoe.com for an interactive timeline.

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**Timeline**

1640–1780

- 1640: John Milton publishes *Areopagitica*
- 1660: Samuel Pepys begins his diary
- 1663: Drury Lane Theatre opened
- 1678: John Bunyan publishes *Pilgrim’s Progress* ▶

- 1680: Alexander Pope publishes *The Rape of the Lock*
- 1679: Daniel Defoe publishes *Robinson Crusoe*
### INTRODUCTION

**1720**
- Alexander Pope completes translation of the *Iliad*
- Jonathan Swift publishes *Gulliver’s Travels*
- Alexander Pope publishes *The Dunciad*
- Jonathan Swift publishes *A Modest Proposal*

**1721**
- Smallpox inoculation introduced by Lady Mary Wortley Montagu
- Covent Garden Theatre opens
- William Hogarth completes his engraving of *A Rake’s Progress*

**1722**
- Safavid Empire ends in Persia
- Coffee first planted in Brazil
- German composer Johann Sebastian Bach completes *The Art of the Fugue*
- Ben Franklin invents the lightning rod

**1723**
- George Frideric Handel’s *Messiah* first performed
- Defeat at Culloden Moor ends Jacobite Rebellion
- Britain adopts Gregorian calendar
- Victory at Plassey begins British rule of India
- Catherine II becomes ruler of Russia
- American Revolution begins

**1725**
- Earthquake destroys Lisbon in Portugal
- Seven Years’ War begins in Europe
- French writer Voltaire publishes *Candide*

**1726**
- Boswell meets Johnson
- Encyclopaedia Britannica begins publication
- Edward Gibbon publishes first volume of *The Decline and Fall of the Roman Empire*

**1727**
- Coffee first planted in Brazil
- Seven Years’ War begins in Europe
- French writer Voltaire publishes *Candide*

**1730**
- Royal Academy of Arts founded
- Robert Lovelace Preparing to Abduct Clarissa Harlow, c. 18th century. Francis Hayman. Oil on canvas, 25 x 30 in. Southampton City Art Gallery, Hampshire, UK.

**Reading Check**

**Analyzing Graphic Information** During this period, what three cities suffered major disasters?
The Great Fire of London

On September 2, 1666, fire broke out in a London bakery. During the next four days it spread, destroying much of the city. Fortunately, the flames spread slowly, which enabled Londoners to escape. As a result, few people were killed; contemporary records indicate only five deaths from the fire. Damage to buildings and property, however, was considerable; 100,000 Londoners were homeless.

BUILDINGS DESTROYED:
- 13,200 houses
- 4 river bridges
- 3 city gates
- St. Paul’s Cathedral
- 87 parish churches
- 6 chapels
- 52 company (guild or trade association) halls
- Royal Exchange
- Custom House
- Newgate and several other prisons

COST OF REBUILDING:
- Houses: nearly 4 million pounds
- Other public buildings: 2 million pounds
- St. Paul’s Cathedral: 2 million pounds

PUNISHMENT FOR SWEARING

Under the Puritan Commonwealth, swearing in public was an offense punishable by the payment of a fine, which varied according to the social rank of the offender. A duke paid 30 shillings; a baron paid 20 shillings; a squire paid 10 shillings; and a commoner paid 3 shillings and fourpence.

TEA AND COFFEE

Drinking tea became popular in England during the Restoration. At that time, it was a very costly drink: a pound of tea cost 10 pounds. By 1700 the price was reduced to one pound, but this was still a big expense for ordinary British families, whose annual income ranged between 15 and 50 pounds a year. The first coffeehouse opened in London in 1652. By 1663 London had 82 coffeehouses; by 1700 the number had grown to somewhere between 500 and 2000.

TRAVEL RATES

In the late 1600s, stagecoaches could travel at a maximum speed of 3 to 4 miles per hour. By 1719 express coaches could travel a distance of 60 miles a day. In 1765 a coach pulled by 6 horses made the trip from London to the port of Dover, a distance of 84 miles, in one day.

THE SLAVE TRADE

In 1672 a group of merchants from London formed the Royal African Company to engage in the West African slave trade. The Royal African Company transported an average of 5000 Africans a year between 1680 and 1686 to the sugar plantations of the West Indies. In 1698, when the company lost its monopoly, the slave trade expanded greatly. In the first 9 years of unrestricted trade, the British port of Bristol alone transported over 160,000 Africans to slavery. Daniel Defoe estimated that British ships were transporting 40,000 to 50,000 Africans a year, who were then sold for an average price of 25 pounds per person.
In 1707 the Act of Union established the state of Great Britain, composed of England and Scotland. Wales had been a part of England since the mid-1500s. In 1666 the Great Fire of London destroyed much of the city. Once London was rebuilt, however, it continued to grow throughout the 1700s, becoming Europe’s largest city by 1750.

Reading Check
Analyzing Graphic Information:
1. How many times greater was London’s population in 1800 than it had been in 1600?
2. Using Daniel Defoe’s figures, what was the total value of the slaves transported each year by British ships?
3. Why would a port city like Portsmouth be especially vulnerable to the spread of plague?
The Divine Right of Kings
When James I succeeded to the English throne, he firmly upheld the principle of the divine right of kings, the belief that the regent derives power directly from God. James was not interested in reforming the Church of England, but rather in making his subjects conform to its practices. Catholics were forbidden to celebrate Mass, and Puritans could not gather for religious meetings. Many religious dissidents left England. Catholics tended to emigrate to the European continent, particularly France and Italy. The Puritans first found a home in Holland, and later voyaged to North America, where they established the Plymouth Colony in 1620 in present-day Massachusetts.

Growing Conflict
When James’s son Charles I came to the throne in 1625, people who hoped for a more tolerant ruler were disappointed. The new king had taken to heart his father’s example of ruling by divine right. Because of his belief that he would be committing a grave sin in surrendering part of his authority, Charles disregarded Parliament’s opinions on economic spending and commanded his subjects to observe a form of Anglican ritual that was offensive to Puritans and other dissidents. By 1629, with Parliament and the king unable to agree on religious and economic matters, Charles dissolved Parliament and did not call it back for eleven years.

During the “eleven years’ tyranny,” grievances on both sides mounted. By the time Charles recalled Parliament in 1640, it was too late for any permanent compromise. Parliament called for a new constitution that included their demands to control all church and military matters and appoint ministers and judges. The king moved his court from London to the northern city of York. The ideological battle lines were drawn; by August 1642, war had begun.

Civil War
The English civil war was fought between Royalist Cavaliers loyal to the king and the Puritan Roundheads (so called because their hair was cut short, unlike the long-haired courtiers). Over time, Parliament proved victorious, due largely to the New Model Army of Oliver Cromwell, a military genius and Puritan extremist. In April 1646, Charles surrendered himself to the Scots, who turned him over to Parliament in exchange for a large ransom.
By this time, the Parliamentary forces wanted to do away with the monarchy. The court that tried Charles accused him of being a “Tyrant, Traitor and Murderer; and a public enemy to the good people of this nation.” The trial was controversial; many people who had fought against Charles were reluctant to resort to execution. Nonetheless, the death sentence was passed, and the king was publicly beheaded. A week after his death, Parliament abolished the monarchy.

“This is none other but the hand of God; and to him alone belongs the glory.”

—Oliver Cromwell

The Commonwealth
Cromwell became the Lord Protector of the country. Until his death in 1658, Cromwell imposed strict Puritanical rules on public behavior and religious worship. He closed theaters, banned dancing and music, caused all religious icons to be destroyed as “graven images,” and forbade the celebration of Christmas.

The Restoration
In 1660 the English Parliament that had ordered the execution of Charles I invited his son Charles II to return from exile and reclaim the throne. With the restoration of the monarchy, many old entertainments were restored. The theaters were reopened, public festivals were celebrated, and new fashions in clothes, food, and ideas flooded in from the European continent. Intellectual life began to flourish once more and set the stage for the burgeoning Enlightenment that took hold in England during the following century.

The Enlightenment and Neoclassicism
The Enlightenment was a European philosophical and literary movement that in England is often called “The Age of Reason.” It is characterized by a profound faith in the power of human reason and a devotion to clarity of thought. Other hallmarks of the age were a skeptical attitude toward traditional religion, best represented by the Scottish philosopher David Hume, and a surge of scientific discovery.

A related literary movement was Neoclassicism, which reached its pinnacle in the poetry, prose, and criticism of Samuel Johnson. Its major tenet was the conviction that the classical authors of ancient Greece and Rome had perfected the rules and norms that should govern the writing of literature for all time.
The Royalists and the Puritans, who would battle each other in the English civil war, both believed that all authority came from God. But they violently disagreed about how God’s authority showed itself in the world, and this fierce dispute led to war.

What Was Puritanism?
Puritanism was a radical form of Calvinistic Protestantism whose adherents acknowledged only the “pure” word of God as revealed in their interpretations of the Bible. Puritans also shared the central goal of purifying the Church of England by eradicating the doctrines and rites that were retained from Catholicism.

The best thinkers among the Puritans embraced a liberal stance in politics that balanced their religious intolerance. John Milton, a democrat and pamphleteer for the anti-Royalist forces, spoke for “the true warfaring Christian” in his famous essay Areopagitica: “I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat.” Puritans such as Milton valued civil liberties and were zealous in defending their beliefs.

Religious Conflict
At least since the time of Elizabeth I, Puritans and other nonconformists (a blanket term for any Protestants who did not conform to the rites of the official Church of England) had been a thorn in the side of the monarch. James I had difficulties with Parliament, especially over government funding and foreign relations. James encouraged closer ties with Catholic Spain, even when Spain was at war with Protestant Holland. The House of Commons, with a large Puritan contingent, preferred to wage a Puritan crusade. James arrested some of his Parliamentary opponents; the Commons made a protest asserting their liberties. Charles I inherited both his father’s autocratic beliefs and his problems with Parliament. Ultimately, the English civil war began over questions of authority—who had it and how it should be divided.

The Civil War
At the beginning of the war, the Royalist forces won some impressive victories, particularly because of the strength of their cavalry. Under the leadership of Oliver Cromwell, however, the Parliamentary army turned the tide. At the Battle of Naseby in June 1645, a miscalculation by the king and his cavalry commander, coupled with brilliant maneuvers by Cromwell, turned the battle into a Puritan victory.

Three and a half years later, in January 1649, Parliament tried the king for treason and condemned him to death. With the fall of the axe, the Puritans demonstrated that the former subjects wielded the sovereignty now. The moan from the assembled crowd, however, suggested that many were deeply divided and fearful. Some dipped handkerchiefs in the king’s blood to preserve as relics.

Puritan Rule
Cromwell was a complex leader, leaving a legacy to be both admired and deplored. He preached and practiced religious toleration—except for Catholics. Any “graven images,” which Cromwell associated with Catholicism, were destroyed. Throughout England, baptismal fonts, statues of saints, ceiling and altar decorations—the devotional art of centuries—were smashed. With the stability that Cromwell’s government provided, the economy prospered, but there was little pleasure or entertainment in a country where public music was banned and theaters were closed. What had begun as a noble experiment in liberty ended in a military dictatorship.

After Cromwell’s death in 1658, his son Richard briefly attempted to rule as Lord Protector, but he was ousted by the military, which disbanded Parliament and ruled incompetently. When order was restored by some of the king’s old enemies, there seemed only one solution. In May 1660, Charles II returned triumphant, riding through London accompanied by a supportive army as he made his way to the palace of Whitehall, the scene of his father’s execution twelve years before.

Big Idea 1
Puritanism and the Civil War
In 1644, responding to a recent government order imposing censorship, John Milton published his essay Areopagitica, a defense of freedom of the press.

from Areopagitica by John Milton

I deny not, but that it is of greatest concernment in the Church and Commonwealth, to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors. For books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragon’s teeth, and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God’s image; but he who destroys a good book, kills reason itself, kills the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. ’Tis true, no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse.
The Restoration

As he traveled through England to reclaim his throne, Charles II was greeted by many spontaneous outpourings of joy from the people. Writers and artists who looked forward to the renewal of royal patronage for their work were quick to praise his return. John Dryden, a young poet who had written a poem celebrating Cromwell’s greatness, now wrote poems celebrating the king’s return. In 1668 Charles made Dryden England’s first official poet laureate.

Charles was a far cry from both his father and Oliver Cromwell. Known as the merry monarch, the good-natured Charles enjoyed pleasures of all kinds, from courtly entertainments to his royal mistresses. Trying to break the cycle of retribution which had plagued England for so long, Charles forgave many of his father’s old enemies. His mercy did not extend, however, to most of the judges at his father’s trial and signers of the order of execution. Cromwell’s body, which had been buried in the Tower of London, was dug up, beheaded, and reburied in a common pit.

Public Pleasures

Charles II’s taste for pleasure was shared by many of his subjects, whose lives had been dreary under Puritan rule. Holidays such as Christmas were celebrated once more, horse races—and betting—started up again, and music and evening masquerade parties filled public pleasure gardens such as Vauxhall. Charles also reopened the theaters. Audiences had an insatiable appetite for comedies about the fashionable manners of the age. Bawdy, witty, and amoral, these Restoration dramas by such playwrights as William Congreve, William Wycherley, and George Farquhar reflect a cynical frivolity in matters of love and money.

The plays seemed all the more scandalous because the new theaters allowed women to appear on the stage for the first time. One of the most popular playwrights of the day was Aphra Behn, the first woman in England to make her living as a professional writer. Behn was often accused of lewdness, but there is no doubt that her vivacious comedies reflected the pleasure-loving attitude and *carpe diem* spirit of the Restoration.

The new licentiousness of public behavior was not universally shared. Puritans and others spoke out against the irreverence of the age. But dissenting too loudly could lead to jail, as it did in the case of John Bunyan, who spent more than twelve years imprisoned for his defiant Puritanism.

Plague and Fire

Perhaps the Puritans viewed the twin disasters of plague and fire as a punishment from God for what they perceived to be the immorality and corruption of the age. But the outbreak of the bubonic plague in 1665 disproportionately affected the poor. The College of Physicians ordered houses in which plague appeared to be nailed shut, leaving all the inhabitants to their fate. Wealthy people could engineer their escape and pay to leave London. So many victims died that bodies were buried in communal pits rather than in individual plots. The official number of the dead was more than 68,000; with the addition of people not usually included on official lists, such as Quakers and Jews, the actual number was probably more than 100,000.

Unlike the plague, the Great Fire of London equally affected both the rich and the poor. The fire raged for four days and continued to smolder for almost two months. An area about one and one-half miles long by a half mile wide was completely destroyed, including most of old London within its medieval walls. The king, who had shown great personal courage and intelligence in fighting the fire, took a vigorous interest in rebuilding the city—in fire-resistant stone—on an elegant and systematic scale. He placed his plan in the hands of Sir Christopher Wren, an astronomer by training, who proved to be the greatest civic architect England has ever produced.
One of the most brilliant and notorious members of the Restoration was John Wilmot, Earl of Rochester.

from A Satire Against Mankind by John Wilmot

Were I (who to my cost already am
One of those strange, prodigious creatures, man)
A spirit free to choose, for my own share,
What case of flesh and blood I pleased to wear,
I'd be a dog, a monkey, or a bear,
Or anything but that vain animal
Who is so proud of being rational.

The senses are too gross, and he'll contrive
A sixth to contradict the other five,
And before certain instinct will prefer
Reason, which fifty times for one does err;
Reason, an ignis fatuus in the mind,
Which, leaving light of nature, sense, behind,
Pathless and dangerous wandering ways it takes
Through error's fenny bogs and thorny brakes;
Whilst the misguided follower climbs with pain
Mountains of whimseys, heaped in his own brain;
Stumbling from thought to thought falls headlong down
Into doubt's boundless sea, where, like to drown,
Books bear him up a while, and make him try
To swim with bladders of philosophy;
In hopes still to o'ertake the escaping light,—
The vapor dances in his dazzling sight
Till, spent, it leaves him to eternal night.

Then old age and experience, hand in hand,
Lead him to death and make him understand,
After a search so painful and so long,
That all his life he has been in the wrong.
Huddled in dirt the reasoning engine lies,
Who was so proud, so witty, and so wise.

Reading Check

Comparing and Contrasting  How did the attitude toward the arts during the Restoration differ from that during the Puritan Commonwealth?
Can humans understand the complexities of the natural world without the aid of divine revelation? Many eighteenth-century intellectuals were Deists, who believed that God manifests himself, not through the Bible or supernatural forces, but through the grandeur of his creation. Therefore, the way to know God is to use reason and observation to study the laws that govern the physical universe. This Enlightenment way of thinking led to a creative outburst of scientific inquiry and intellectual freedom that was unprecedented in the Western world.

**A Scientific Revolution**

Soon after his restoration to the throne, Charles II granted a charter to a group of “natural philosophers,” or scientists, who were inspired by Francis Bacon’s inductive approach to knowledge. The group became known as the Royal Society of London for the Promotion of Natural Knowledge. Early members included the astronomer and architect Christopher Wren, the chemist Robert Boyle, the astronomer Edmund Halley, and above all Isaac Newton, who made revolutionary advances in physics, mathematics, optics, and astronomy. Because of Newton, the mechanical workings of the universe were no longer considered mysterious, but instead could be understood by humans.

**The Rule of Reason**

In their study of nature, the members of the Royal Society emphasized the importance of experiment and observation. Nature was their sole authority. The Royal Society’s Latin motto, *nullius in verba*, means “on the word of no one.” Communicating their learning to others in a clear and accurate manner was a vital part of their methodology. They started the first scientific journal, *Philosophical Transactions*, which is still published today, to disseminate the discoveries of their members. Their plain style has influenced English prose—particularly in science, philosophy, and journalism—to this day.

**The Rule of the Ancients**

Just as the members of the Royal Society were concerned with extracting universal laws of nature from the diverse data of the real world, so too philosophers and poets set themselves the task of identifying universal laws of human nature. They believed that nature was rational and orderly, and that these underlying patterns were harmonious and beautiful. Poetry, no less than physics, was governed by natural, not man-made, laws. Therefore, the purpose of art was to imitate nature.

*“Those RULES of old discovered, not devised Are Nature still, but Nature methodized.”*

—Alexander Pope, *Essay on Criticism*

By “rules of old,” Pope was referring to the literary norms established by classical Greek and Roman authors that eighteenth-century writers began to apply in their own work. Neoclassical writers turned to ancient texts, such as Aristotle’s *Poetics*, because they believed those texts explained the natural laws that govern, for example, why audiences laugh at comic characters or feel pity and terror for the downfall of a tragic hero.

The satirist Jonathan Swift gave literary life to the conflict between the ancients and the moderns in his satire *The Battle of the Books*, which contains the story of a spider and a bee in a library. The modern spider spins “dirt and poison” out of its own entrails; the ancient bee goes to the most fragrant flowers of nature to find the “sweetness and light” out of which it makes its honey. The poem ends with a ferocious battle between ancients, such as Homer and Aristotle, and moderns, such as Dryden and Milton. Pope, Swift, and other writers believed that satire could spur improvements in moral and social behavior. Satire, by pointing out our faults and vices, can induce us to live a more balanced, moderate, and harmonious life.
Alexander Pope’s admiration for ancient Greek and Roman culture inspired one of his greatest achievements, the translation of the epics of Homer. In the following passage from Pope’s Neoclassical translation of the Odyssey, the goddess Pallas Athena aids Odysseus in the destruction of his enemies by displaying her shield, the aegis, which inspires terror in all who see it.

from the Odyssey, Book 22, translated by Alexander Pope

Now Pallas shines confess’d; aloft she spreads
The arm of vengeance o’er their guilty heads;
The dreadful Aegis blazes in their eye;
Amaz’d they see, they tremble, and they fly:
Confus’d, distracted, thro’ the rooms they fling,
Like oxen madden’d by the breeze’s sting,
When sultry days, and long, succeed the gentle spring.
Not half so keen, fierce vulturs of the chace
Stoop from the mountains on the feather’d race,
When the wide field extended snares beset,
With conscious dread they shun the quiv’ring net:
No help, no flight; but wounded ev’ry way,
Headlong they drop: the fowlers seize their prey.
On all sides thus they double wound on wound,
In prostrate heaps the wretches beat the ground,
Unmanly shrieks precede each dying groan,
And a red deluge floats the reeking stone.

Reading Check
Interpreting Why did Neoclassical writers believe that art should imitate nature?
Why It Matters

During this time, the British press and freedom of thought and expression became increasingly less restricted. British intellectual life was more and more marked by the desire to share information, explore new ideas, and to fight about them in print rather than on the battlefield.

The thinkers of the English Enlightenment helped to shape the ideals of the American Revolution and the U.S. government. John Locke’s theory of natural rights is a key element in the Declaration of Independence. Arguments against the authoritarian rule of the king by intellectuals such as Milton, Locke, and Thomas Hobbes influenced the writers of The Federalist Papers, a series of articles supporting ratification of the U.S. Constitution.

The ideas of the scientific revolution and the Enlightenment laid the foundation for a modern worldview based on rationalism and secularism. The widespread use of the scientific method—the systematic procedures for collecting and analyzing evidence—was crucial to the development of modern science. The intellectuals of the Enlightenment advocated the rights of the individual, paving the way for the rise of democracy in the 1800s and 1900s.

Cultural Links

» English Puritanism was a basic element in the development of American colonial literature. Pilgrim leader William Bradford advocated the use of a plain style that became an enduring influence on American literature.

» John Milton’s Satan in Paradise Lost is an archetypal rebel who influenced such characters as the monster in Mary Shelley’s Frankenstein and Captain Ahab in Herman Melville’s Moby-Dick.

» Jonathan Swift’s Gulliver’s Travels has added several words to the English language, such as Lilliputian (tiny) and Yahoo (crude person).

You might try using this study organizer to jot down questions you have about the readings in this unit.

Layered-Look Book

Reader’s Questions

Who?
What?
Where?
When?
Why?

Connect to Today

Use what you have learned about the period to do one of these activities.

1. Speaking/Listening  Milton’s argument for the freedom of the press was grounded in his religious beliefs in the freedom of the individual conscience. What reasons do journalists today give when they argue against censorship? Working with other students, research contemporary issues involving freedom of the press and hold a panel discussion to examine the questions they raise.

2. Visual Literacy  Make a chart to contrast the strengths and weaknesses of the Puritan Commonwealth and the Restoration monarchy. Illustrate the chart using seventeenth-century British art.

Objectives

- Hold a panel discussion.
- Construct a chart.