

This item was submitted to [Loughborough's Research Repository](#) by the author.
Items in Figshare are protected by copyright, with all rights reserved, unless otherwise indicated.

Introduction: prose of the Long Restoration

PLEASE CITE THE PUBLISHED VERSION

PUBLISHER

© Taylor & Francis

LICENCE

CC BY-NC-ND 4.0

REPOSITORY RECORD

Hobby, Elaine. 2019. "Introduction: Prose of the Long Restoration". figshare. <https://hdl.handle.net/2134/2754>.

This item was submitted to Loughborough's Institutional Repository by the author and is made available under the following Creative Commons Licence conditions.



CC creative commons
COMMONS DEED

Attribution-NonCommercial-NoDerivs 2.5

You are free:

- to copy, distribute, display, and perform the work

Under the following conditions:

 **Attribution.** You must attribute the work in the manner specified by the author or licensor.

 **Noncommercial.** You may not use this work for commercial purposes.

 **No Derivative Works.** You may not alter, transform, or build upon this work.

- For any reuse or distribution, you must make clear to others the license terms of this work.
- Any of these conditions can be waived if you get permission from the copyright holder.

Your fair use and other rights are in no way affected by the above.

This is a human-readable summary of the [Legal Code \(the full license\)](#).

[Disclaimer](#) 

For the full text of this licence, please go to:
<http://creativecommons.org/licenses/by-nc-nd/2.5/>

Introduction: Prose of the Long Restoration (1650-1737)

Elaine Hobby

HOBBY, E. (2007) Introduction: Prose of the Long Restoration (1650-1737) *Prose Studies*, 29(1), pp1-3

In the summer of 2003, as a group of colleagues at Loughborough University were discussing how interesting they were finding it to teach undergraduate modules that extended across the customary break of 1660, the idea for a conference on what they immediately invented as “the Long Restoration” was born.¹ A call for papers went out for an international conference entitled *Leviathan to Licensing Act (1650-1737)*. Would-be contributors were invited either explicitly to consider the possible impacts on their own area of specialisation of working across the 1660 divide, or to focus on particular texts and writers from the period 1650-1737, doing so in the knowledge that the wider discussion at the conference would be responding to such papers from across that wider historical frame. The results at the conference were, as might be expected, both fascinating and diverse, as speakers from seven countries explored not only texts in prose but also plays and poetry. Papers were delivered on topics ranging from Robert D. Hume’s “The Economics of Literary Culture in London, 1660-1740” to Warren Chernaik’s “Sex, Tyranny, and the Problem of Allegiance in the Long Restoration”; from Sarah Hutton’s “*Leviathan* and the Ladies: Margaret Cavendish, Mary Astell, and Thomas Hobbes” to Rafael Velez Nunez’s “Flecknoe, Davenant and Interregnum dramatic theory”; from Isobel Grundy’s “The Contract with the Muses: Women and Poetry”, to Katrien Daemen-de Gelder and Jean Pierre Vander Motten’s “A ‘Copy as Immortal, as its Original’: Thomas Ross’s *Second Punick War Between Hannibal, and the Romanes* (London, 1661, 1672)”.²

The essays collected in this Special Number of *Prose Studies* are developed from a selection of papers given at that conference. They have been chosen as representative, both through their spanning, between them, the historical range of the Long Restoration period, and through the mix of essays focussed on particular writers and writings with those concerned with broader cultural patterns between the execution of Charles I and its legacies in the eighteenth century.

The volume begins with discussions of texts from opposite sides of the political divide that preceded monarchy's Restoration. Andrew Lacey's "Texts To Be Read: Charles I and the *Eikon Basilike*" both opens the collection and frames it, dealing with the first moment of the Long Restoration—concern with regicide in 1649 in the form of *Eikon Basilike*, which, as Lacey comments, began to circulate "almost as the axe fell"—and with the continuing fascination with this episode into the mid-eighteenth century. Lacey shows how the *Eikon*'s relationship with other texts concerned with holy living and holy dying is a key factor both in its spectacular impact in its own time, and in the lack of attention paid to its contents since. In opposition to the "holy martyr" Charles I is the figure of Anna Trapnel, the Fifth Monarchist prophet discussed by Catie Gill in "All the Monarchies of this World are Going down the Hill." The restoration longed for by Trapnel and her allies, as she prophesied that "it is not now as it was in times past, that a kingly progeny should reign," was that of King Jesus, not King Charles. Gill's case study of Trapnel's text considers its remaking of the tradition of religious martyrdom, and draws out how "the manner in which she uses her body signifies not only her femininity, as many critics have observed, but also the particular effects of misjudged national policies on the individual subject." In Althea Stewart's analysis of "Good Quaker Women," which traces the development in early Quaker women's pamphlets of the figure of a "sentimental spectator," a further twist to Long Restoration uses of martyrdom

narratives emerges. Stewart shows how this “sentimental spectator” is used to support and authenticate the writers’ claims to virtue, resulting in a narrative structure that has connections to those later developed both in early eighteenth-century novels, and in dramatic “she-tragedy”. These analyses by Lacey, Gill and Stewart connect and contrast, in the questions they raise about martyrdom, not only to one another, but also to those presented by Kamille Stone Stanton in her focus on one of the best-known advocate of women’s rights in the Long Restoration period, Mary Astell. Confronting the difficulty of reconciling Astell’s oft-cited defence of her sex with her recommendations, in *Some Reflections upon Marriage*, of obedience to husbandly authority, Stone Stanton shows the need to stay alert to the particular logics—especially the religious logics—of texts in this period if we are to understand them historically.

A second group of interconnected analyses of writings from the Long Restoration period in this volume are three essays which, in various ways, concern themselves with English-Islamic relations, and the wider questions these raise about emergent national identity. Gerald MacLean, using as a key point of reference a pamphlet added by stationer George Thomason to his collection in 1660 that urged readers to “Learne of a Turke” as they sought to make sense of the Restoration, traces the Long Restoration story of changing British perceptions of Turkey and Islam. Culminating in an analysis of an extraordinary fantasy, according to which the Turkish royal family was itself descended from a London apprentice, MacLean shows how the home culture was “transformed by international contact and exotic appropriation” through a process he terms “imperial envy.” This same concept informs Donna Landry’s analysis of the Arabic origins of the English thoroughbred racehorse, which she presents as an example of how, “from the 1650s onward, the East increasingly became for the British upper classes a source of absolutely essential ingredients

with which to concoct an identity that would advertise their cultural superiority at home as well as abroad.” Demonstrating that the appropriation of Eastern horseflesh began not with Charles II, as might be assumed, but in Oliver Cromwell’s attempts to secure himself a suitable steed in the 1650s, the essay explores a wide range of materials, including John Evelyn’s *Diary*, Nathaniel Harvey’s manuscript letters, and some verses attributed to the restored king. The third essay in this collection interested in such matters is Matthew Birchwood’s “Vindicating the Prophet”. Birchwood analyses a singularly positive representation of Islam in Restoration England, Henry Stubbe’s *Account of the Rise and Progress of Mahometanism*. He traces Stubbe’s career from his support of the Republican Henry Vane in the 1650s, though his work as a Restoration government apologist, placing his vindication of Muslim beliefs and practices in the context of contemporary, much more negative, attitudes. In Birchwood’s assessment, Stubbe’s unpublished pamphlet presents “not simply a case for toleration, but a manifesto for fundamental religious and political reform for which Islam provides the precedent.”

The final two of essays selected for this collection provide an indication of the wider questions about prose of the Long Restoration that were raised by participants in the 2004 conference. Carson Bergstrom explores the impact on Long Restoration culture of two discourses normally seen as quite separate from each other, neoclassicism and the new science. In a reading that culminates in an analysis of Thomas Rymer’s *Essay, Concerning Critical and Curious Learning*, he shows how, between them, these developments in thinking contributed to “profound transformations [. . .] in seventeenth-century thinking about the nature of writing, its process and production, and about the use of language itself.” Out of this fertile confluence, he argues, literary criticism itself was born. Finally, Stephen Counce draws on his expertise as an historian to approach a part of Daniel Defoe’s *Tour thro’ the Whole*

Island that has received much less attention from literary scholars than is its due, his account of the mixed economy of the clothmaking region of northern England. Showing both that evidence from other contemporary sources indicates that Defoe's description of life in that region is remarkably preceptive, and that it is probably, at least in part, fictional, Cauce tactfully reveals how partial (southern, urban) modern literary critical understandings of the culture of the Long Restoration period tend to be.

Between them, these essays demonstrate convincingly the advantages of looking back at least to the 1650s, and on into the first decades of the eighteenth century, when seeking to make sense of the writings of the Restoration period. It is the hope of all those whose work is collected here that the concept of a Long Restoration will come to be recognised and applied much more widely in research into works of the period.

¹ The colleagues in question, co-organisers of the resultant conference, on 15-16 September 2004, were Catie Gill, Elaine Hobby, Bill Overton, and Nigel Wood.

² Some of those on Restoration drama will appear shortly in a collection edited by Catie Gill.