

**Folger Institute Faculty Weekend Seminar**

**Lucy Hutchinson and the Cultures, Politics, and Historiography of the English Revolution**

**Directed by David Norbrook**

**Friday 5 April**

9:00-9:30 Coffee and pastries (Folger Founders' Room)

9:30-10:15 Book Display; Introduction to Themes and Goals

10:15-10:30 Coffee break

1 10:30-12:00

Historiography of Revolution: Empire, Class and Gender

*Introduced by: David Norbrook*

How does the 'Life of John Hutchinson' look as an interpretation of the Revolution in the light of today's historiography? How far does her interest in Lucretius reflect a Lucretian/Machiavellian/Harringtonian vein of analysis of social change? Why did such analyses become popular in the 17<sup>th</sup> century and how did they interact with providential interpretations? What did she mean by the interest of the people, and where did she think women stood in terms of political interest? How did her allegiance to the gentry of a particular county/country square with her sense of a general interest, and how far was that interest the expression of a specifically English rather than dynastic nationalism? How did her sense of national interest tie in with her views on foreign policy, colonial expansion and slavery? How do her literal and metaphorical references to enclosure in the 'Estates', Autobiography and 'Life' relate to contemporary debates about enclosure, the commons and Levelling? To revive a very old question, does the Protestant ethic inform, or critique, the spirit of capitalism?

Primary texts

'Life of John Hutchinson'; Autobiography; Lucretius translation, 5.818-1511; 'Elegies', nos. 7, 12; reply to Waller; translation from Buchanan (Nottinghamshire Archives DD/HU3, pp. 46-8).

[Note: *Memoirs of the Life of Colonel Hutchinson* is the title given by Julius Hutchinson in 1806, Lucy Hutchinson herself styling it 'The Life of John Hutchinson of Owthorpe in the County of Nottingham Esquire'. The most accurate edition from MS is James Sutherland (Oxford, 1973). The only edition which prints extracts from an earlier narrative of the Civil War which she wrote in the 1640s is that by C. H. Firth (1885, 1906, available on Internet Archive) which has excellent historical annotation, not always retained in later editions.]

James Harrington, 'The Second Part of the Preliminaries', *Oceana* (London, 1656), pp. 30-51.

[Henry Ireton], *A Solemn Engagement of the Army, A Representation of the Army, The Heads of the Proposals*, in A. S. P. Woodhouse (ed.), *Puritanism and Liberty*, pp. 401-9, 422-6.

Thomas May, *The History of the Parliament of England: which began November the third, M.DC.XL*. (London, 1647), I, 1-32 [also relevant for further comparison is *A Breviary of the History of the Parliament* (London, 1650)].

John Moore, *The Crying Sin of England of not Caring for the Poor* (London, 1653).

*A Petition of Women* (5 May 1649), in A. S. P. Woodhouse (ed.), *Puritanism and Liberty*, pp.367-9.

Gerrard Winstanley, John Barker, and Thomas Star, *An Appeal to the House of Commons* (London, 1649); in *The Complete Works of Gerrard Winstanley*, ed. Thomas N. Corns, Ann Hughes and David Loewenstein (Oxford: Oxford University Press, 2009), II. 65-78.

Secondary texts

Robert Brenner, *Merchants and Revolution: Commercial Change, Political Conflict, and London's Overseas Traders, 1550-1653* (Princeton: Princeton University Press, 1993), 512-28.

Katharine Gillespie, *Women Writing The English Republic, 1625-1681* (Cambridge, 2017), pp. 1-42.

James Holstun, *Ehud's Dagger: Class Struggle in the English Revolution* (London: Verso, 2000)

Noah Millstone, *Manuscript Circulation and the Invention of Politics in Early Stuart England* (Cambridge: Cambridge University Press, 2016), pp. 207-237.

Timothy Raylor, 'Waller's Machiavellian Cromwell: The Imperial Argument of *A Panegyrick to my Lord Protector*', *Review of English Studies*, N. S. 56 (2005), 386-411.

George Yerby, *People and Parliament: Representative Rights and the English Revolution* (Basingstoke: Palgrave Macmillan, 2008), pp. 186-236.

George Yerby, *The English Revolution and the Roots of Environmental Change: The Changing Concept of the Land in Early Modern England* (New York and London: Routledge, 2016), pp. 71-95, 247-66.

12:00-1:30 Lunch on your own (suggestions to be provided)

2 1:30-3:00

Gender, Civility and Politics in Hutchinson's Prose

*Introduced by: Laura DeFurio and Kristina Lucenko*

Given that Hutchinson addresses the *Memoirs* to an "erring...generation," how does she understand her history as a corrective? How does she imagine the manuscript's circulation,

reception, and textual afterlife? How do its aims compare with Ludlow's 'Voyce from the Watchtower'?

What critical strategies can we use to engage with the women that Hutchinson references only anecdotally in *Memoirs*?

Lucy Hutchinson becomes a more prominent character in *Memoirs* after the Restoration. What personal and political investments does she display in the latter half of the history?

What can we extrapolate about Hutchinson's record keeping practices from *Memoirs*, dedicatory material, manuscript evidence, and near contemporary editions of her writing?

How should we read her interactions with the Privy Council, with the Secretary of State, with local office holders, with military officers? Taken together, do they constitute a systematic critique of the state? of English monarchism? of regulatory bureaucracy? of patriarchal institutions?

How might we see Hutchinson's descriptions of civility and incivility in the *Memoirs* as part of an ongoing republican commitment to active citizenship and conversation?

What does this text tell us about discourses of "civility" used during the English Revolution to navigate contentious religio-political concepts such as toleration, dissent, submission, and contract, and to reinforce a hierarchical social/class/gender order?

Primary texts

*Memoirs of the Life of Colonel Hutchinson*; 'On the Principles of the Christian Religion'; *Theologoumena* translation.

Edmund Ludlow, *A Voyce from the Watch Tower*, ed. A.B. Worden (London: Camden Society, 1978), pp. 150-90.

Secondary texts

"Words more than Civil": Republican Civility in Lucy Hutchinson's "The Life of John Hutchinson", in Jennifer Richards (ed.), *Early Modern Civil Discourses* (Basingstoke: Palgrave Macmillan, 2003), pp. 68-84.

Royce MacGillivray, 'Edmund Ludlow and Mrs. Lucy Hutchinson' in *Restoration Historians and the English Civil War* (The Hague: Martinus Nijhoff, 1974), 172-85.

3:00-3:30      Tea break (Tea Room)

3 3:30-5:00

Religion and Community

*Introduced by: Crawford Gribben and Paula McQuade*

How does 'My Owne Faith and Attainment' relate to the Westminster Confession of Faith?

What does Hutchinson see as the interplay between individual judgement and godly consensus in theology? Did Hutchinson understand godly community as way of avoiding the dangers of sectarianism? That is, to what extent did she see the consensus of her godly community in religious questions as a check against (sometimes mistaken) individual judgement? Did she apply the same dynamic to her political affiliations?

How does affect (as experienced both domestically and within the wider godly community) interact with judgement in the lived experience of Christianity in Hutchinson's writings? What about politics?

How does Hutchinson's conception of Christian community relate to Catholic and Church of England perceptions of a communion of the saints? How might it relate to more radical conceptions of Christian community, such as that envisioned by Mary Cary and the Fifth Monarchists?

How did her writings relate to wider networks of Dissenting women and men?

How did her theological positions map on to her political ones?

What sect was she warning her daughter against?

Primary texts:

'My owne faith and attainment', Religious notebook (DD/HU3), in *Works*, vol. 2; 'On the Principles of the Christian Religion'; *Theologoumena* translation.

Secondary Texts:

Paula McQuade, *Catechisms and Women's Writing in Seventeenth-century England* (Cambridge: Cambridge University Press, 2017), pp. 19-55.

Kate Narveson, *Bible Readers and Lay Writers in Early Modern England: Gender and Self-Definition in an Emergent Writing Culture* (Farnham: Ashgate, 2012), pp. 19-50.

5:30-7:00 Dutch-Treat Group Dinner at nearby restaurant [optional]

## Saturday 6 April

9:00-9:30 Coffee and pastries (Folger Board Room)

4 9:30-11:00

Cosmology and Epistemology

*Introduced by: Liza Blake*

What are the connections between Hutchinson's Lucretius translation and her *Order and Disorder*?

How does Lucretian *epistemology* and theories of knowledge penetrate into the religious and poetic arguments of *Order and Disorder*?

What might we gain by not entirely believing her repudiation of "vain, foolish, atheistical poetry" in the preface to her *Order and Disorder*?

What is the relationship, in these two texts, between knowledge and "fancy", knowledge and speculation?

How do the poetic forms of these two texts affect their content?

How can Hutchinson's use of Lucretius help us gesture to the broader, if frequently overlooked, engagements with atomism by seventeenth-century female writers (such as Margaret Cavendish and Hester Pulter)?

Primary texts:

Hutchinson's *Lucretius*, books 1-2, *Order and Disorder*, cantos 1-5.

Cosmology and Epistemology

Secondary Texts:

Stephen Clucas, "The Atomism of the Cavendish Circle: A Reappraisal." *The Seventeenth Century* 9 (1994), 247-273.

Goldberg, Jonathan. "Lucy Hutchinson: Writing Matter." *English Literary History* 73.1 (2006): 275-301. [This earlier version of the essay, not the chapter in his *Seeds of Things*]

11:00-11:30 Coffee break

5 11:30-1:00

Gender and Epic

*Introduced by: Maxim Rigaux and Mihoko Suzuki*

How did Hutchinson's reading of classical epic poets – Lucretius, Virgil, Ovid, Lucan - compare with male and female contemporaries'?

Why did she copy out from translations of Virgil by Denham and Godolphin/Waller and what does this tell us about her sense of epic tradition?

Have claims about the 'anti-Augustan' in the period been exaggerated?

Primary texts:

transcriptions from Denham's Virgil translation and translation by Hutchinson from Ovid, *Metamorphoses*, 1.89-103 [Nottinghamshires Archives DD/HU1,HU3]; Lucretius translation; *Order and Disorder*; reply to Waller.

Secondary texts:

Sheldon Brammall, 'The Politics of the Partial Translations of the *Aeneid* by Dudley Digges and Marie de Gournay', *Translation and Literature*, 22 (2013), 182-94.

Jerome de Groot, 'John Denham and Lucy Hutchinson's Commonplace Book', *SEL: Studies in English Literature, 1500-1900*, 48 (2008), 147-63.

Edward Paleit, 'Women's Poetry and Classical Authors: Lucy Hutchinson and the Classicization of Scripture', in Susan Wiseman (ed.), *Early Modern Women and the Poem* (Manchester: Manchester University Press, 2013), 21-41.

Mihoko Suzuki, 'Genre' in Robin Truth Goodman (ed.), *The Bloomsbury Handbook of 21st-Century Feminist Theory* (London: Bloomsbury Academic, 2019), 245-61.

1:00-2:30      Lunch on your own

6 2:30-4:00

Style, genre and polemic: *Order and Disorder*

*Introduced by: Anne Boemler*

How do Hutchinson's religious commitments inflect the style of *Order and Disorder*?

If we read that style as some combination of classical epic style and puritan plain style, is the relationship between the styles harmonious or combative?

As a follow-up to our previous session on gender and epic, how is Hutchinson's self-presentation as a writer of epic (which can certainly be read as directly linked to her gender) inflected by her other political and religious identities? In other words, how does Hutchinson's self-presentation as a female author and as a puritan author interact?

What place does unfinishedness have in Hutchinson's work? If circumstances had not intervened, can we imagine *Order and Disorder* being continuously written until Hutchinson reached Acts, or perhaps Revelation? Or is there any sense of an end in her work?

How do the social and political polemics of *Order and Disorder* relate to the theological writings, the 'Life' and Restoration 'underground' literature?

What does the printed edition of 1679 tell us about Hutchinson at that time?

Primary texts

*Order and Disorder*; Lucy Hutchinson's classifications of Biblical texts by political themes (DD/HU4); translation from Buchanan (DD/HU3, pp. 46-8); other religious writings.

Peter Berek, ““Plain” and “Ornate” Styles and the Structure of *Paradise Lost*’, *PMLA* 85.2 (1970).

Kevin Killeen, ‘Immethodical, Incoherent, Unadorned: Style and the Early Modern Bible’, in *The Oxford Handbook of English Prose 1500-1640*, ed. Andrew Hadfield (Oxford, 2013).

Elizabeth Scott-Baumann, ‘Lucy Hutchinson, Gender and Poetic form’, *The Seventeenth Century*, 30.2 (2015).

Lauren Shook, ““Pious Fraud”’: Genesis Matriarchs and the Typological Imagination in Lucy Hutchinson’s *Order and Disorder*’, *Modern Philology* 112.1 (2014)

Robert Wilcher, ““Adventurous song” or “presumptuous folly”’: The Problem of “utterance” in John Milton’s *Paradise Lost* and Lucy Hutchinson’s *Order and Disorder*’, *The Seventeenth Century* 21 (2006).

4:00-5:00

7 Conclusions/Looking ahead