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Who would think that how humans behave to disasters today would be the same way people did nearly three and a half centuries ago. The way Londoner’s and those around London during the Great Fire of 1666 reacted is much the same way the world reacted to the disgusting acts we know as 9/11. Religious intolerance was shown through the acts of men like Mark Stroman who became infamous by calling himself “Arab Slayer” and murdered two south-Asians and left one blinded in the days after 9/11. Cynthia Wall, author of *The Literary and Cultural Spaces of Restoration London*, focuses on primary sources ranging from the *London Gazette*, royal proclamations, sermons, and poems during and the years succeeding the Great Fire of 1666. Immediately following the fire residents were filled with “anxiety, disruption, instability, and indeterminacy (6).” These four emotions, together with four fifths of London being “blown open and lost (6)” led to a common response to “view[ed] foreigners more than ever as intruders (10).” Wall explains of a story of a poor woman who was taken by a mob, accused of starting the fire, abused, and then had her breasts cut off. The many churches and pastors of the time tried to justify the fire, either blaming it on other religions or by saying it was God showing London a lesson, as just previous to the fire was the plague that killed 97,000 individuals. William Gearing wrote about the suspicious back-to-back catastrophes by stating, “Death is creeping in at your houses, and entering in at your windows (32).” Robert Elborough, the minister of St. Laurence Poutney, preached “God would not withdraw the Fire of his indignation (19).” As Wall points out at the end of her writing, after the fire, Londoner’s had to not only rebuild the city but they also had “to make lived space once again known space (38).”