

## Remote Learning Packet

*NB: Please keep all work produced this week. Details regarding how to turn in this work will be forthcoming.*

**April 20-24, 2020**

**Course:** 10 Humane Letters

**Teacher(s):** Mr. Garner [ben.garner@greatheartsirving.org](mailto:ben.garner@greatheartsirving.org)

### **Weekly Plan:**

Monday, April 20

- Read *Crime and Punishment*, Part Three, chapter 6
- Answer chapter 6 reading questions

Tuesday, April 21

- Read pages 592-601 in *Western Heritage*
- Answer history reading questions

Wednesday, April 22

- Read *Crime and Punishment*, Part Four, chapters 1 and 2
- Answer chapters 1-2 reading questions

Thursday, April 23

- Read pages 602-606 in *Western Heritage*
- Read and annotate “Ode to a Nightingale” by John Keats (pages 130-131 in history sourcebook)
- Answer history questions

Friday, April 24

- Read *Crime and Punishment*, Part Four, chapter 3
- Answer chapter 3 reading questions









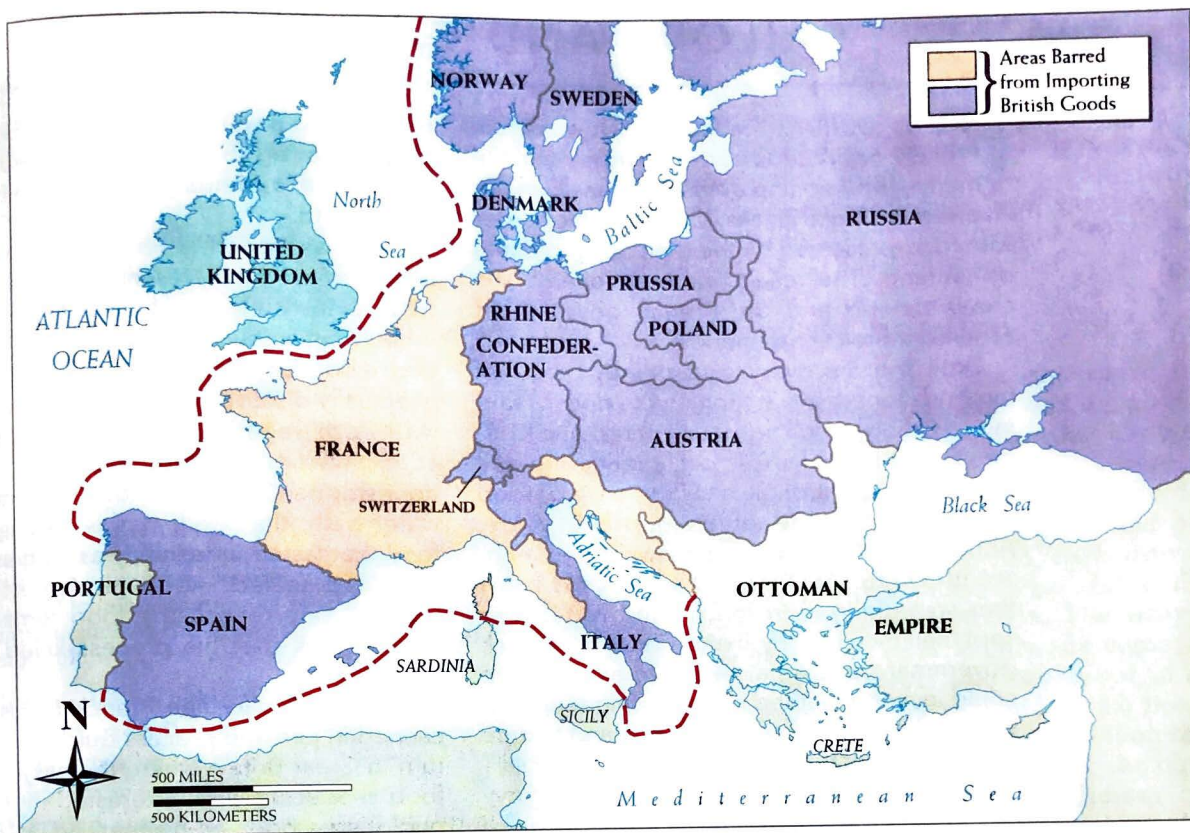
In this 1806 caricature by the famous English artist James Gillray, Napoleon is shown as a baker who creates new kings as easily as gingerbread cookies. His new allies in the Rhine Confederation, including the rulers of Württemberg, Bavaria, and Saxony, are placed in the "New French Oven for Imperial Gingerbread." "Tiddy-Doll, the Great French Gingerbread Maker, Drawing Out a New Batch of Kings. His Man, Hopping Talley, Mixing Up the Dough", pub. by Hannah Humphrey, 23rd January 1806 (aquatint), Gillray, James (1757–1815). Leeds Museums and Galleries (City Art Gallery) U.K./The Bridgeman Art Library International



## ▼ European Response to the Empire

Wherever Napoleon ruled, he imposed the Napoleonic Code and abolished hereditary social distinctions. Feudal privileges disappeared, and the peasants were freed from serfdom and manorial dues. In the towns, the guilds and the local oligarchies that had been dominant for






Map 19-1 **THE CONTINENTAL SYSTEM, 1806-1810** Napoleon hoped to cut off all British trade with the European continent and thereby drive the British from the war.

centuries were dissolved or deprived of their power. The established churches lost their traditional independence and were made subordinate to the state. Toleration replaced monopoly of religion by an established church. Despite these reforms, however, it was always clear that Napoleon's policies were intended first for his own glory and that of France. The Continental System demonstrated that Napoleon's rule was intended to enrich

France, rather than Europe generally. Consequently, before long, the conquered states and peoples grew restive.

 **Read the Document**  
"Carl von Clausewitz, On War, 'Arming the Nation'"  
on [MyHistoryLab.com](https://www.myhistorylab.com)

## German Nationalism and Prussian Reform

The German response to Napoleon's success was particularly interesting and important. There had never been a unified German state. The great German writers of the Enlightenment, such as Immanuel Kant and Gotthold Lessing, were neither deeply politically engaged nor nationalistic.

At the beginning of the nineteenth century, the Romantic Movement had begun to take hold. One of its basic features in Germany was the emergence of

nationalism, which went through two distinct stages there. Initially, nationalistic writers emphasized the unique and admirable qualities of German culture, which, they argued, arose from the history of the German people. Such cultural nationalism prevailed until Napoleon's humiliation of Prussia at Jena in 1806.

At that point many German intellectuals began to urge resistance to Napoleon on the basis of German nationalism. The French conquest endangered the independence and achievements of all German-speaking people. Many nationalists also criticized the German princes, who ruled selfishly and inefficiently and who seemed ever ready to lick Napoleon's boots. Only a people united through its language and culture could resist the French onslaught. No less important in forging a German national sentiment was the example of France itself, which had attained greatness by enlisting the active support of the entire people in the patriotic cause. Henceforth, many Germans sought to solve their internal political problems by attempting to establish a unified German state, reformed to harness the energies of the entire people.

After Tilsit, only Prussia could arouse such patriotic feelings. Elsewhere German rulers were either under Napoleon's thumb or collaborating with him. Defeated, humiliated, and diminished, Prussia continued to resist,



however feebly. German nationalists from other states fled to Prussia. Once there, they called for reforms and unification that King Frederick William III (r. 1797–1840) and the Junker nobility feared and hated. Reforms came about despite such opposition because the defeat at Jena had shown that the Prussian state had to change to survive.

The Prussian administrative and social reforms were the work of Baron vom Stein (1757–1831) and Prince von Hardenberg (1750–1822). Neither of these reformers intended to reduce the autocratic power of the Prussian monarch or to end the dominance of the Junkers, who formed the bulwark of the state and of the officer corps. Rather, they wanted to fight French power with their own version of France's weapons. As Hardenberg declared,

Our objective, our guiding principle, must be a revolution in the better sense, a revolution leading directly to the great goal, the elevation of humanity through the wisdom of those in authority. . . . Democratic rules of conduct in a monarchical administration, such is the formula . . . which will conform most comfortably with the spirit of the age.<sup>2</sup>

Although the reforms came from the top, they wrought important changes in Prussian society.

Stein's reforms broke the Junker monopoly of landholding. Serfdom was abolished. However, unlike in the western German states where all remnants of serfdom disappeared, in Prussia the Junkers ensured that vestiges of the system survived. Former Prussian serfs were free to leave the land if they chose, but those who stayed had to continue to perform manorial labor. They could obtain the ownership of the land they worked only if they forfeited a third of it to the lord. The result was that Junker holdings grew larger. Some peasants went to the cities to find work, others became agricultural laborers, and some did actually become small freeholding farmers. In Prussia and elsewhere, serfdom had ended, but the rise in the numbers of landless laborers created new social problems.

Military reforms sought to increase the supply of soldiers and to improve their quality. Jena had shown that an army of free patriots commanded by officers chosen on merit rather than by birth could defeat an army of serfs and mercenaries commanded by incompetent nobles. To remedy the situation, the Prussian reformers abolished inhumane military punishments, sought to inspire patriotic feelings in the soldiers, opened the officer corps to commoners, gave promotions on the basis of merit, and organized war colleges that developed new theories of strategy and tactics.



#### View the Map

"Interactive Map: The Unification of Germany 1815–1871" on

[MyHistoryLab.com](http://MyHistoryLab.com)

These reforms soon enabled Prussia to regain its former power. Because Napoleon strictly limited the size of its army to 42,000 men, however, Prussia could not introduce universal conscription until it broke with Napoleon in 1813. Before that date, the Prussians evaded the limit by training one group each year, putting them into the reserves, and then training a new group the same size. Prussia could thus boast an army of 270,000 by 1814.

## The Wars of Liberation

**Spain** In Spain more than elsewhere in Europe, national resistance to France had deep social roots. Spain had achieved political unity as early as the sixteenth century. The Spanish peasants were devoted to the ruling dynasty and especially to the Roman Catholic Church. France and Spain had been allies since 1796. In 1807, however, a French army came into the Iberian Peninsula to force Portugal to abandon its traditional alliance with Britain. The army stayed in Spain to protect lines of supply and communication. Napoleon used a revolt that broke out in Madrid in 1808 as a pretext to depose the Spanish Bourbons and to place his brother Joseph (1768–1844) on the Spanish throne. Attacks on the privileges of the church were interpreted as attacks on Catholicism itself, and increased public outrage. Many members of the upper classes were prepared to collaborate with Napoleon, but the peasants, urged on by the lower clergy and the monks, rebelled.

In Spain, Napoleon faced a new kind of warfare. Guerrilla bands cut lines of communication, killed stragglers, destroyed isolated units, and then disappeared into the mountains. The British landed an army under Sir Arthur Wellesley (1769–1852), later the duke of Wellington, to support the Spanish insurgents. Thus began the long peninsular campaign that would drain French strength from elsewhere in Europe and hasten Napoleon's eventual defeat. (See "Compare and Connect: The Experience of War in the Napoleonic Age," pages 596–597.)

**Austria** France's troubles in Spain encouraged Austria to renew the war in 1809. Since their defeat at Austerlitz, they had sought a war of revenge. The Austrians counted on Napoleon's distraction in Spain, French war weariness, and aid from other German princes. Napoleon was fully in command in France, however, and the German princes did not move. The French army marched swiftly into Austria and won the Battle of Wagram. The resulting Peace of Schönbrunn deprived Austria of substantial territory and 3.5 million subjects.

Another spoil of victory was the Austrian archduchess Marie Louise (1791–1847), daughter of Emperor Francis I. Napoleon's first wife, Josephine de Beauharnais (1763–1814), was forty-six and had borne him no

<sup>2</sup>Geoffrey Brunn, *Europe and the French Imperium* (New York: Harper & Row, 1938), p. 174.



children. His dynastic ambitions, as well as the desire for a royal marriage, led him to divorce Josephine and marry the eighteen-year-old Marie Louise. Napoleon had also considered marrying the sister of Tsar Alexander, but had received a polite rebuff. The emperor of Austria, however, was in no position to refuse the match.

## The Invasion of Russia

The failure of Napoleon's marriage negotiations with Russia emphasized the shakiness of the Franco-Russian alliance concluded at Tilsit. Russian nobles disliked the alliance because of the liberal politics of France and because the Continental System prohibited timber sales to Britain. Only French aid in gaining Constantinople could justify the alliance in their eyes, but Napoleon gave them no help against the Ottoman Empire. The organization of the Polish Duchy of Warsaw as a Napoleonic satellite on the Russian doorstep and its enlargement with Austrian territory in 1809 after the Battle of Wagram angered Alexander. Napoleon's annexation of Holland in violation of the Treaty of Tilsit, his recognition of the French marshal Bernadotte (1763–1844) as the future King Charles XIV of Sweden, and his marriage to Marie Louise further disturbed the tsar. At the end of 1810, Russia withdrew from the Continental System and began to prepare for war. (See Map 19–2.)

Napoleon was determined to end the Russian military threat. He amassed an army of more than 600,000 men, including a core of Frenchmen and more than 400,000 other soldiers drawn from the rest of his empire. He intended the usual short campaign crowned by a decisive battle, but the Russians retreated before his advance. His vast superiority in numbers—the Russians had only about 160,000 troops—made it foolish for them to risk a battle. Instead, they followed a “scorched-earth” policy, destroying all food and supplies as they retreated. The so-called Grand Army of Napoleon could not live off the country, and the expanse of Russia made supply lines too long to maintain. Terrible rains, fierce heat, shortages of food and water, and the courage of the Russian rear guard eroded the morale of Napoleon's army. Napoleon's advisers urged him to abandon the venture, but he feared an unsuccessful campaign would undermine his position in the empire and in France. He pinned his faith on the Russians' unwillingness to abandon Moscow without a fight.

In September 1812, Russian public opinion forced the army to give Napoleon the battle he wanted despite the canny Russian general Mikhail Kutuzov's (1745–1813) wish to let the Russian winter defeat the invader. At Borodino, not far west of Moscow, the bloodiest battle of the Napoleonic era cost the French 30,000 casualties and the Russians almost twice as many. Yet the Russian army was not destroyed. Napoleon won nothing substantial, and the battle was regarded as a defeat for him.

Napoleon underestimated the Russians' willingness to sacrifice Moscow in the interests of victory. In order to deprive French troops of food, fuel, and housing, the Russians set fire to Moscow as they abandoned the city to the invading army. Napoleon was left far from home with a badly diminished army lacking adequate supplies as winter came to a vast and unfriendly country. After capturing the burned city, Napoleon addressed several peace offers to Alexander, but the tsar ignored them. By October, what was left of the Grand Army was forced to retreat. By December, Napoleon realized the Russian fiasco would encourage plots against him at home. He returned to Paris, leaving the remnants of his army to struggle westward. Perhaps only 100,000 of the original 600,000 survived their ordeal.

## European Coalition

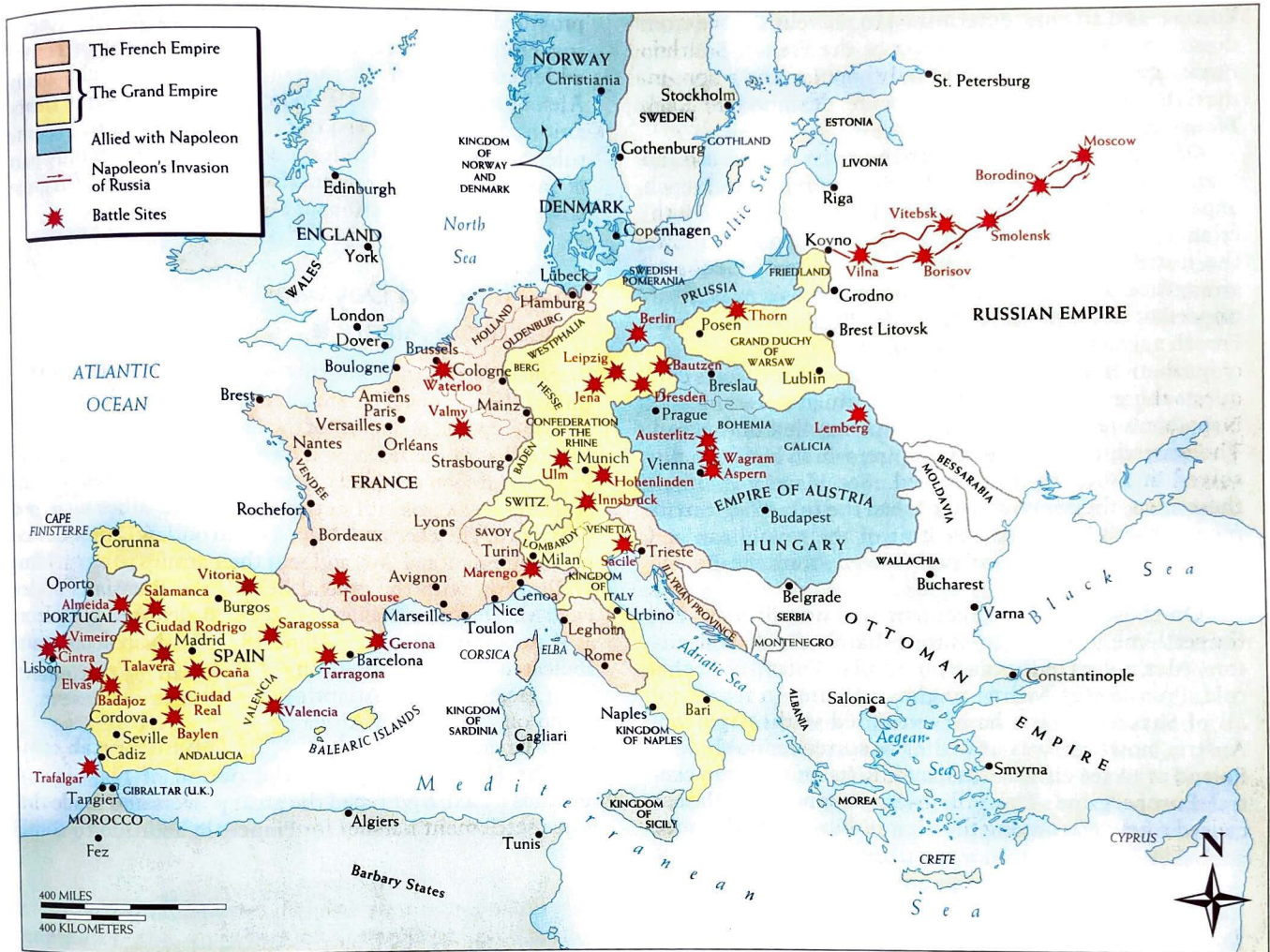
Even as the news of the disaster reached the West, the final defeat of Napoleon was far from certain. He was able to put down his opponents in Paris and raise another 350,000 men. Neither the Prussians nor the Austrians were eager to risk another contest with Napoleon, and even the Russians hesitated. The Austrian foreign minister, Prince Klemens von Metternich (1773–1859), would have preferred to make a negotiated peace that would leave Napoleon on the throne of a shrunken and chastened France rather than see Russia dominate Europe. Napoleon might have negotiated a reasonable settlement had he been willing to make concessions that would have split his jealous opponents. He would not consider that solution, however. As he explained to Metternich,

Your sovereigns born on the throne can let themselves be beaten twenty times and return to their capitals. I cannot do this because I am an upstart soldier. My domination will not survive the day when I cease to be strong, and therefore feared.<sup>3</sup>

In 1813, patriotic pressure and national ambition brought together the last and most powerful coalition against Napoleon. The Russians drove westward, and Prussia and then Austria joined them. Vast amounts of British money assisted them. From Spain, Wellington marched his army into France. Napoleon's new army was inexperienced and poorly equipped. His generals had lost confidence in him and were tired. The emperor himself was worn out and sick. Still, he waged a skillful campaign in central Europe and defeated the allies at Dresden. In October, however, the combined armies of the enemy decisively defeated him at Leipzig in what the Germans called the Battle of the Nations. In March 1814, the allied armies marched into Paris. A few days later, Napoleon abdicated and went into exile on the island of Elba, off the coast of central Italy.

<sup>3</sup>Felix Markham, *Napoleon and the Awakening of Europe* (New York: Macmillan, 1965), pp. 115–116.





Map 19-2 **NAPOLEONIC EUROPE IN LATE 1812** By mid-1812 the areas shown in peach were incorporated into France, and most of the rest of Europe was directly controlled by or allied with Napoleon. But Russia had withdrawn from the failing Continental System, and the decline of Napoleon was about to begin.

## ▼ The Congress of Vienna and the European Settlement

Fear of Napoleon and hostility to his ambitions had held the victorious coalition together. As soon as he was removed, the allies pursued their separate ambitions. Nevertheless, Robert Stewart, Viscount Castlereagh (1769–1822), the British foreign secretary, brought about the signing of the Treaty of Chaumont on March 9, 1814. It provided for the restoration of the Bourbons to the French throne and the contraction of France to its frontiers of 1792. Even more importantly, Britain, Austria, Russia, and Prussia agreed

to form a Quadruple Alliance for twenty years to preserve whatever settlement they agreed on. Remaining problems—and there were many—and final details were left for a conference to be held at Vienna.

## Territorial Adjustments

The Congress of Vienna assembled in September 1814, but did not conclude its work until November 1815. Although a glittering array of heads of state attended the gathering, the four great powers (Britain, Russia, Prussia, and Austria) conducted the important work of the conference. The only full session of the congress met to ratify the arrangements the big four made. The easiest problem the great powers faced was France. All the victors agreed that no single state should be allowed to dominate

 **View the Map** “Map Discovery: Europe After the Congress of Vienna, 1815” on [MyHistoryLab.com](http://MyHistoryLab.com)



Europe, and all were determined to prevent France from doing so again. The restoration of the French Bourbon monarchy, which was temporarily popular, and a nonvindictive boundary settlement were designed to keep France calm and satisfied.


The powers also strengthened the states around France's borders to serve as barriers to renewed French expansion. They established the kingdom of the Netherlands, which included Belgium and Luxembourg, in the north and added the important port of Genoa to strengthen Piedmont in the south. Prussia was given important new territories along the Rhine River to deter French aggression in the West. Austria gained full control of northern Italy to prevent a repetition of Napoleon's conquests there. As for the rest of the German states, most of Napoleon's territorial arrangements were left untouched. The venerable Holy Roman Empire, which had been dissolved in 1806, was not revived. (See Map 19–3.) In all these areas, the congress established the rule of legitimate monarchs and rejected any hint of the republican and democratic policies that had flowed from the French Revolution.

On these matters agreement was not difficult, but the settlement of eastern Europe sharply divided the victors. Alexander I of Russia wanted all of Poland under his rule. Prussia was willing to give it to him in return for all of Saxony, which had been allied with Napoleon. Austria, however, was unwilling to surrender its share of Poland or to see either Prussian or Russian power in central Europe grow. The Polish–Saxon question almost caused a new war among the victors, but defeated France

provided a way out. The wily Talleyrand, now representing France at Vienna, suggested the weight of France added to that of Britain and Austria might bring Alexander to his senses. When news of a secret treaty among the three leaked out, the tsar agreed to become ruler of a smaller Poland, and Prussia settled for only part of Saxony. Thereafter, France was included as a fifth great power in all deliberations.

## The Hundred Days and the Quadruple Alliance

Napoleon's return from Elba on March 1, 1815, further united the victors. The French army was still loyal to the former emperor, and many of the French people preferred his rule to that of the restored Bourbons. Napoleon escaped to France, and soon regained power. He promised a liberal constitution and a peaceful foreign policy. The allies were not convinced. They declared Napoleon an outlaw (a new device under international law) and sent their armies to crush him. Wellington, with the crucial help of the Prussians under Field Marshal von Blücher (1742–1819), defeated Napoleon at Waterloo in Belgium on June 18, 1815. Napoleon again abdicated and was exiled on Saint Helena, a tiny Atlantic island off the coast of Africa, where he died in 1821.

 **Read the Document**  
"Napoleon's Exile to St. Helena (1815)" on [MyHistoryLab.com](https://www.myhistorylab.com)

The Hundred Days, as the period of Napoleon's return is called, frightened the great powers and made the peace settlement harsher for France. In addition to some



In this political cartoon of the Congress of Vienna, Talleyrand simply watches which way the wind is blowing, Castlereagh hesitates, while the monarchs of Russia, Prussia, and Austria form the dance of the Holy Alliance. The king of Saxony holds on to his crown and the republic of Geneva pays homage to the kingdom of Sardinia. bpk, Berlin/Art Resource, NY





Map 19-3 **THE GERMAN STATES AFTER 1815** The German states continued to cooperate in a loose confederation, but maintained their independence. Independence was not restored to the small principalities that had been eliminated during the Napoleonic era.

minor territorial adjustments, the victors imposed a war indemnity and an army of occupation on France. Alexander proposed a Holy Alliance, whereby the monarchs promised to act together in accordance with Christian principles. Austria and Prussia signed, but Castlereagh thought it absurd, and Britain abstained. The tsar, who was then embracing mysticism, believed his proposal a valuable tool for international relations. The Holy Alliance soon became a symbol of extreme political reaction.

Britain, Austria, Prussia, and Russia renewed the Quadruple Alliance on November 20, 1815. Henceforth, it was as much a coalition for maintaining peace as for pursuing victory over France. A coalition for such a purpose had never existed in European diplomacy before. It represented an important new departure in European affairs. Unlike eighteenth-century diplomacy, certain powers were determined to prevent war. The statesmen at Vienna had seen the armies of the French Revolution and Napoleon overturning the political and social order of much of the Continent. Their nations had experienced unprecedented destruction and had had to raise enormous military forces. They

knew war affected not just professional armies and navies, but entire civilian populations as well. They were determined to prevent any more such upheaval and destruction.

Consequently, the chief aims of the Congress of Vienna were to prevent a recurrence of the Napoleonic nightmare and to arrange a lasting peace. The leaders of Europe had learned that a treaty should secure not victory, but peace. The diplomats aimed to establish a framework for stability, rather than to punish France. The great powers sought to ensure that each of them would respect the Vienna settlement and not use force to change it.

Though chastened by Prussia's power and its defeat by France, Austria continued to be a powerful player in European diplomacy. Much of the credit for this goes to Metternich, who emerged as the leading statesman of Europe at the Congress of Vienna. Metternich's commitment to preventing international war by preventing domestic revolution enabled him to take the lead in a new system of cooperative conservatism that would become known as the Concert of Europe.

The Congress of Vienna achieved its goals. France accepted the new situation without undue resentment, in part because the new international order recognized it as a great power. The victorious powers settled difficult problems reasonably. They established a new legal framework whereby treaties were made between states rather than between monarchs. The treaties remained in place when a monarch died. Furthermore, during the quarter century of warfare, European leaders had come to calculate the nature of political and economic power in new ways that went beyond the simple vision of gaining a favorable balance of trade that had caused so many eighteenth-century wars. They took into account their natural resources and economies, their systems of education, and the possibility that general growth in agriculture, commerce, and industry would benefit all states and not one at the expense of others.

The Congress has been criticized for failing to recognize and provide for the great forces that would stir the nineteenth century—nationalism and democracy. Such criticism is inappropriate. At the time nationalist pressures were relatively rare, the general desire was for peace. The settlement, like all such agreements, aimed to solve past ills, and in that it succeeded. The statesmen at Vienna could not have anticipated future problems and understandably refused to yield to forces of which they disapproved and that they believed threatened international peace and stability. The measure of the success of the Vienna settlement is that it remained essentially intact for almost half a century and prevented general war for a hundred years. (See Map 19-4.)















Map 19-4 **EUROPE 1815, AFTER THE CONGRESS OF VIENNA** The Congress of Vienna achieved the post-Napoleonic territorial adjustments shown on the map. The most notable arrangements dealt with areas along France's borders (the Netherlands, Prussia, Switzerland, and Piedmont) and in Poland and northern Italy.

## ▼ The Romantic Movement

Reflecting on the social, political, and cultural changes within Europe from the mid-eighteenth century to the Congress of Vienna, one German writer asserted in 1818, "in the three generations alive today our own age has combined what cannot be combined. No sense of continuity informs the tremendous contrast inherent in the years 1750, 1789 and 1815."<sup>4</sup> The years of the French Revolution and the conquests of Napoleon saw the emergence of a new and important intellectual movement throughout Europe that has come to be called **Romanticism**. The Romantic movement was a reaction

against much of the thought of the Enlightenment and the social transformation of the Industrial Revolution. Not surprisingly, given its emphasis on the individual, scholars have never been able to agree on a general definition of Romanticism. There is, however, a consensus that Romanticism represented a turn toward "absolute inwardness," in the words of Hegel: an emphasis on the artist over his or her work, on the subjective experience and potential heroism of the individual, and the inability to understand the external world through reason. Romantic writers and artists thought the imagination was superior to reason as a means to perceive the world. Instead of controlling nature, they believed, people would be awestruck by it. Many of them urged a revival of Christianity, so that it would once again permeate Europe. Unlike the philosophes, the Romantics liked

<sup>4</sup>Tim Blanning, *The Romantic Revolution: A History* (New York: Modern Library, 2010), p. ix.



## NAPOLEONIC EUROPE

1797	Napoleon concludes the Treaty of Campo Formio
1798	Nelson defeats the French navy in the harbor of Abukir in Egypt
1799	Consulate established in France
1801	Concordat between France and the papacy
1802	Treaty of Amiens
1803	War renewed between France and Britain
1804	Execution of Duke d'Enghien
1804	Napoleonic Civil Code issued
1804	Napoleon crowned as emperor
1805 (October 21)	Nelson defeats French and Spanish fleet at Trafalgar
1805 (December 2)	Austerlitz
1806	Jena
1806	Continental System established by Berlin Decrees
1807	Friedland
1807	Treaty of Tilsit; Russia becomes an ally of Napoleon
1808	Beginning of Spanish resistance to Napoleonic domination
1809	Wagram
1809	Napoleon marries Archduchess Marie Louise of Austria
1812	Invasion of Russia and French defeat at Borodino
1813	Leipzig (Battle of the Nations)
1814 (March)	Treaty of Chaumont establishes Quadruple Alliance
1814 (September)	Congress of Vienna convenes
1815 (March 1)	Napoleon returns from Elba
1815 (June 18)	Waterloo
1815 (September 26)	Holy Alliance formed at Congress of Vienna
1815 (November 20)	Quadruple Alliance renewed at Congress of Vienna
1821	Napoleon dies on Saint Helena

the art, literature, and architecture of medieval times. They were also deeply interested in folklore, folk songs, and fairy tales. Dreams, hallucinations, sleepwalking, and other phenomena that suggested the existence of a world beyond that of empirical observation, sensory data, and discursive reasoning fascinated the Romantics. Although their specific interests, tools of expression, and priorities varied, Romantics shared an alienation from what they considered to be the cold rationalism that characterized the industrial economy and Enlightenment thought.


## ▼ Romantic Questioning of the Supremacy of Reason

The Romantic Movement had roots in the individualism of the Renaissance, Protestant devotion and personal piety, sentimental novels of the eighteenth century, and dramatic German poetry of the *Sturm und Drang* (literally, “storm and stress”) movement, which rejected the influence of French rationalism on German literature. However, two writers who were also closely related to the Enlightenment provided the immediate intellectual foundations for Romanticism: Jean-Jacques Rousseau and Immanuel Kant raised questions about whether the rationalism so dear to the philosophes was sufficient to explain human nature and be the bedrock principle for organizing human society.

### Rousseau and Education

Jean-Jacques Rousseau, though sharing in the reformist spirit of the Enlightenment, opposed many of its other facets (see Chapter 17). Rousseau’s conviction that society and material prosperity had corrupted human nature profoundly influenced Romantic writers.

Rousseau set forth his view on how the individual could develop to lead a good and happy life uncorrupted by society in his novel *Émile* (1762). In *Émile*, Rousseau stressed the difference between children and adults. He distinguished the stages of human maturation and urged that children be raised with maximum individual freedom. Each child should be allowed to learn by trial and error what reality is and how best to deal with it. Beyond providing the basic necessities of life and warding off what was manifestly harmful, parents and teachers should stay completely out of the way.

 **Read the Document**  
“Jean-Jacques Rousseau,  
*Émile*” on  
[MyHistoryLab.com](https://www.MyHistoryLab.com)

To Romantic writers, this concept of human development vindicated the rights of nature over those of artificial society. They thought such a form of open education would eventually lead to a natural society. In its fully developed form, this view of life led the Romantics to value the uniqueness of each individual and to explore childhood in great detail. The Romantics saw human-kind, nature, and society as organically interrelated.

### Kant and Reason

Immanuel Kant (1724–1804) wrote the two greatest philosophical works of the late eighteenth century: *The Critique of Pure Reason* (1781) and *The Critique of Practical Reason* (1788). He sought to accept the rationalism of the Enlightenment and to still preserve a belief in human freedom, immortality, and the existence of God. For Kant, the human mind does not simply reflect the



world around it like a passive mirror; rather, the mind actively imposes on the world of sensory experience “forms of sensibility” and “categories of understanding.” The mind itself generates these categories. This meant that human perceptions are as much the product of the mind’s own activity as of sensory experience.

Kant found the sphere of reality that was accessible to pure reason to be limited. He believed, however, that beyond the phenomenal world of sensory experience, over which “pure reason” was master, there existed what he called the “noumenal” world. This world is a sphere of moral and aesthetic reality known by “practical reason” and conscience. Kant thought all human beings possess an innate sense of moral duty or an awareness of what he called a **categorical imperative**. This term refers to an inner command to act in every situation as one would have all other people always act in the same situation. On the basis of humankind’s moral sense, Kant postulated the existence of God, eternal life, and future rewards and punishments. He believed that reason alone could not prove these transcendental truths. Still, he was convinced they were realities to which every reasonable person could attest.

To many Romantic writers, Kantian philosophy refuted the narrow rationality of the Enlightenment. Whether they called it “practical reason,” “fancy,” “imagination,” “intuition,” or simply “feeling,” the Romantics believed that the human mind had the power to penetrate beyond the limits of largely passive human understanding.

## ▼ Romantic Literature

The term *Romantic* appeared in English and French literature as early as the seventeenth century. Neoclassical writers then used the word to describe literature they considered unreal, sentimental, or excessively fanciful. Later, in both England and Germany, the term came to be applied to all literature that did not observe classical forms and rules and gave free play to the imagination. The Romantic Movement had peaked in Germany and England before it became a major force in France under the leadership of Madame de Staël (1766–1817) and Victor Hugo (1802–1885). (See the Document “Madame de Staël Describes the New Romantic Literature of Germany,” page 605.) The first French writer to declare himself a Romantic was Henri Beyle (1783–1842), who wrote under the pseudonym Stendhal.

## English Romantic Writers

The English Romantics believed poetry was enhanced by freely following the creative impulses of the mind. For Samuel Taylor Coleridge (1772–1834), the artist’s imagination was God at work in the mind. Poetry thus could not be considered idle play. Rather, it was the highest of

human acts, humankind’s self-fulfillment in a transcendental world.

Coleridge was the master of Gothic poems of the supernatural, such as “The Rime of the Ancient Mariner,” which relates the story of a sailor cursed for killing an albatross. The poem treats the subject as a crime against nature and God and raises the issues of guilt, punishment, and the redemptive possibilities of humility and penance. At the end of the poem, the mariner discovers the unity and beauty of all things. Having repented, he is delivered from his awful curse, which has been symbolized by the dead albatross hung around his neck:

O happy living things! no tongue  
Their beauty might declare:  
A spring of love gushed from my heart,  
And I blessed them unaware . . .  
The self-same moment I could pray;  
And from my neck so free  
The Albatross fell off, and sank  
Like lead into the sea.

**Wordsworth** William Wordsworth (1770–1850) was Coleridge’s closest friend. Together they published *Lyrical Ballads* in 1798 as a manifesto of a new poetry that rejected the rules of eighteenth-century criticism. Among Wordsworth’s most important later poems is his “Ode on Intimations of Immortality” (1803). Its subject is the loss of poetic vision, something Wordsworth felt then in himself. Nature, which he had worshipped, no longer spoke freely to him, and he feared it might never speak to him again:

There was a time when meadow, grove, and stream,  
The earth, and every common sight,  
To me did seem  
Appareled in celestial light,  
The glory and the freshness of a dream.  
It is not now as it hath been of yore—  
Turn whereso’er I may,  
By night or day,  
The things which I have seen I now can  
see no more.

He mourned the loss of his childlike vision and closeness to spiritual reality—a loss he believed was part of the necessary process of maturation. For Wordsworth and Coleridge, childhood was the bright period of creative imagination. Aging and urban living corrupt and deaden the imagination, making inner feelings and the beauty of nature less important.

**Lord Byron** A true rebel among the Romantic poets was Lord Byron (1788–1824). In Britain, even most of the other Romantic writers distrusted and disliked him. Outside England, however, Byron was regarded as the embodiment of the new person the French Revolution had created. He rejected old traditions (he was divorced



## Document

## MADAME DE STAËL DESCRIBES THE NEW ROMANTIC LITERATURE OF GERMANY



*Anne-Louise-Germaine de Staël, known generally as Madame de Staël, was the daughter of Jacques Necker, the finance minister of Louis XVI. She was also the friend of major French political liberals and a critic of Napoleonic absolutism. More importantly for European literary life, Madame de Staël visited Germany, read the emerging German Romantic literature, and introduced it to both French- and English-speaking Europe in her book Concerning Germany (1813). In the passage that follows, she endorses the new German literature. She points to the novelty of this Romantic poetry and then relates it to a new appreciation of Christianity and the Middle Ages. She praises the medieval troubadours, composers, and performers of lyric poetry in song.*

**How does de Staël characterize the new Romantic school of poetry? How does she contrast it with the literature that had its roots in ancient Greece and Rome? What is the relationship of the Middle Ages to the new poetry and other examples of the fine arts touched by Romantic sensibilities?**

The word *romantic* has been lately introduced in Germany, to designate that kind of poetry which is derived from the songs of the Troubadours; that which owes its birth to the union of chivalry and Christianity. If we do not admit that the empire of literature has been divided between paganism and Christianity, the north and the south, antiquity and the middle ages, chivalry and the institutions of Greece and Rome, we shall never succeed in forming a philosophical judgment of ancient and of modern taste.

Some French critics have asserted that German literature is still in its infancy; this opinion is entirely false: men who are best skilled in the knowledge of languages, and the works of the ancients, are certainly not ignorant of the defects and advantages attached to the species of literature which they either adopt or reject; but their character, their habits, and their modes of reasoning, have led them to prefer that which is founded on the recollection of chivalry, on the wonders of the middle ages, to that which has for its basis the mythology

of the Greeks. The literature of romance is alone capable of further improvement, because, being rooted in our own soil, that alone can continue to grow and acquire fresh life: it expresses our religion; it recalls our history; its origin is ancient, although not of classical antiquity. Classic poetry, before it comes home to us, must pass through our recollections of paganism; that of the Germans is the Christian era of the fine arts; it employs our personal impressions to excite strong and vivid emotions; the genius by which it is inspired addresses itself immediately to our hearts; of all phantoms at once the most powerful and the most terrible. . . .

The new school maintains the same system in the fine arts as in literature, and affirms that Christianity is the source of all modern genius; the writers of this school also characterize, in a new manner, all that in Gothic architecture agrees with the religious sentiments of Christians. . . . It is only of consequence to us, in the present silence of genius, to lay aside the contempt which has been thrown on all the conceptions of the middle ages.

From Madame de Staël, *Concerning Germany* (London: John Murray, 1814) as quoted in Howard E. Hugo, ed., *The Romantic Reader* (New York: Viking, 1957), pp. 64–66.

and famous for his many love affairs) and championed the cause of personal liberty. Byron was outrageously skeptical and mocking, even of his own beliefs. In *Childe Harold's Pilgrimage* (1812), he created a brooding, melancholy Romantic hero. In *Don Juan* (1819), he wrote with ribald humor, acknowledged nature's cruelty as

well as its beauty, and even expressed admiration for urban life.

**Mary Godwin Shelley** Mary Godwin (1797–1851) was the daughter of Mary Wollstonecraft, author of *A Vindication of the Rights of Woman*. Wollstonecraft died



of puerperal fever shortly after Godwin's birth. At the age of 16, Godwin fell in love with Romantic poet Percy Bysshe Shelley, who was already married. Fleeing ostracism and scandal in England, they traveled through Europe, and married after the suicide of Shelley's first wife. While spending the summer of 1816 on Lake Geneva with their mutual friend, Lord Byron, Godwin conceived of the idea behind *Frankenstein: or, The Modern Prometheus*, which she published in 1818. Often considered the first science fiction novel, it tells the story of a Swiss doctor, Frankenstein, who deliberately creates a living being out of components of dead bodies. Frankenstein finds he has created not a beautiful creature, but instead an abhorrent "monster." When Godwin, by then Mary Shelley, was revealed as the author, contemporary critics complained that the gruesome subject matter was inappropriate for a young female mind.

## The German Romantic Writers


Almost all major German Romantics wrote at least one novel. Romantic novels often were highly sentimental and borrowed material from medieval romances. The



George Gordon, Lord Byron (1788–1824), chose Albanian attire for this portrait. A famous supporter of the Greek Revolution, which would cost him his life (he died of fever in Greece in 1824), Byron proudly suggested he was capable of embodying many different personalities and participating in different cultural traditions. In England, his personal life was considered scandalous. The Granger Collection, New York

characters of Romantic novels were treated as symbols of the larger truth of life. Purely realistic description was avoided. Friedrich Schlegel (1767–1845) wrote the progressive early Romantic novel *Lucinde* (1799) that attacked prejudices against women as capable of being little more than lovers and domestics. Schlegel's novel reveals the ability of the Romantics to become involved in the social issues of their day. He depicted *Lucinde* as the perfect friend and companion, as well as the unsurpassed lover, of the hero. The work shocked contemporary morals by frankly discussing sexual activity and by describing *Lucinde* as equal to the male hero.

**Goethe** Perhaps the greatest German writer of modern times, Johann Wolfgang von Goethe (1749–1832) defies easy classification. Part of his literary production fits into the Romantic mold, and part of it was a condemnation of Romantic excesses. The book that made his early reputation was *The Sorrows of Young Werther*, published in 1774. This novel, like many in the eighteenth century, is a series of letters. The hero falls in love with Lotte, who is married to another man. Eventually Werther and Lotte part, but in his grief, Werther takes his own life. This novel became popular throughout Europe. Romantic authors admired its emphasis on feeling and on living outside the bounds of polite society.

 **Read the Document**  
"Johann Wolfgang von Goethe, *Prometheus*, 1773" on [MyHistoryLab.com](http://MyHistoryLab.com)

Goethe's masterpiece was *Faust*, a long dramatic poem. Part I, published in 1808, tells the story of Faust, who makes a pact with the devil—he will exchange his soul for greater knowledge than other human beings possess. As the story progresses, Faust seduces a young woman named Gretchen. She dies but is received into heaven as the grief-stricken Faust realizes he must continue to live. At the conclusion of Part II, completed in 1832, Faust dedicates his life, or what remains of it, to the improvement of humankind. He feels this goal will allow him to overcome the restless striving that induced him to make the pact with the devil. That new knowledge breaks the pact. Faust dies and is received by angels.



