The conservatism and liberalism that characterized so many of the political developments of this period were reflected in certain artistic and literary styles. Romanticism was the most important of these, reflecting, in different ways, both conservatism and liberalism. From its beginning in the late eighteenth century, it spread until it became the dominant cultural movement of the first half of the nineteenth century. Romanticism rejected the formalism of the previously dominant Classical style, refused to be limited by Enlightenment rationalism or the stark realism of everyday life, and emphasized emotion and freedom.

The sources in this chapter focus first on conservatism: What were some of the main characteristics of conservatism? What did it stand against? What policies fit with conservative attitudes? In what ways did the Congress of Vienna reflect the conservatism of the period? The next set of documents looks at liberalism and movements for reform: What did liberalism mean in the first half of the nineteenth century? What reforms did liberals demand? What was the nature of reform movements, as exemplified by Chartism in England? Third are the revolutions of 1848: In what ways did the revolutions of 1848 bring to a head some of the main trends of the period? Who might be considered the "winners" and "losers" in these revolutions? Finally sources on the nature of Romanticism, particularly as it is revealed in literature and art are reviewed: What were some of the ties between Romanticism and conservatism? How was Romanticism related to liberal and even revolutionary ideals? What emerges from these selections is a picture of Europeans trying to deal politically and culturally with the legacy of the French Revolution and the Enlightenment.

For Classroom Discussion

What are the differences between nineteenth-century conservatism and liberalism? Use the source by Metternich, the excerpts from the Carlsbad Decrees and Bentham, and the analysis of Bramsted and Melhuish.

Primary Sources

Secret Memorandum to Tsar Alexander I, 1820: Conservative Principles

Prince Klemens von Metternich

The outstanding leader of the conservative tide that rose with the fall of Napoleon was Prince Klemens von Metternich (1773–1859). From his post as Austrian Minister of Foreign Affairs, Metternich hosted the Congress of Vienna and played a dominating role within Austria and among the conservative states of Europe between 1815 and 1848. Both in principle and in practice, he represented a conservatism that rejected the changes wrought by the French Revolution and stood against liberalism and nationalism. The following is an excerpt from a secret memorandum that Metternich sent to Tsar Alexander I of Russia in 1820, explaining his political principles. While not a sophisticated statement of political theory, it does reflect key elements of conservative attitudes and ideas.

CONSIDER: *What threats Metternich perceives; how Metternich connects "presumption" with the middle class; how this document reflects the experience of the revolutionary and Napoleonic periods; the kinds of policies that would logically flow from these attitudes.*

Source: Prince Richard Metternich, ed., *Memoirs of Prince Metternich, 1815–1829*, vol. III, trans. Mrs. Alexander Napier (New York: Charles Scribner's Sons, 1881), pp. 454–455, 458–460, 468–469.

"L'Europe," a celebrated writer has recently said, "fait aujourd'hui pitié à l'homme d'esprit et horreur à l'homme vertueux."[1]

It would be difficult to comprise in a few words a more exact picture of the situation at the time we are writing these lines!

Kings have to calculate the chances of their very existence in the immediate future; passions are let loose, and league together to overthrow everything which society respects as the basis of its existence; religion, public morality, laws, customs, rights, and duties, all are attacked, confounded, overthrown, or called in question. The great mass of the people are tranquil spectators of these attacks and revolutions, and of the absolute want of all means of defense. A few are carried off by the torrent, but the wishes of the immense majority are to maintain a repose which exists no longer, and of which even the first elements seem to be lost. . . .

Having now thrown a rapid glance over the first causes of the present state of society, it is necessary to point out in a more particular manner the evil which threatens to deprive it, at one blow, of the real blessings, the fruits of genuine civilisation, and to disturb it in the midst of its enjoyments. This evil may be described in one word—presumption; the natural effect of the rapid

[1]Europe . . . is pitied by men of spirit and abhorred by men of virtue.

progression of the human mind towards the perfecting of so many things. This it is which at the present day leads so many individuals astray, for it has become an almost universal sentiment.

Religion, morality, legislation, economy, politics, administration, all have become common and accessible to everyone. Knowledge seems to come by inspiration; experience has no value for the presumptuous man; faith is nothing to him; he substitutes for it a pretended individual conviction, and to arrive at this conviction dispenses with all inquiry and with all study; for these means appear too trivial to a mind which believes itself strong enough to embrace at one glance all questions and all facts. Laws have no value for him, because he has not contributed to make them, and it would be beneath a man of his parts to recognise the limits traced by rude and ignorant generations. Power resides in himself; why should he submit himself to that which was only useful for the man deprived of light and knowledge? That which, according to him, was required in an age of weakness cannot be suitable in an age of reason and vigour amounting to universal perfection, which the German innovators designate by the idea, absurd in itself, of the Emancipation of the People! Morality itself he does not attack openly, for without it he could not be sure for a single instant of his own existence; but he interprets its essence after his own fashion, and allows every other person to do so likewise, provided that other person neither kills nor robs him.

In thus tracing the character of the presumptuous man, we believe we have traced that of the society of the day, composed of like elements, if the denomination of society is applicable to an order of things which only tends in principle towards individualising all the elements of which society is composed. Presumption makes every man the guide of his own belief, the arbiter of laws according to which he is pleased to govern himself, or to allow some one else to govern him and his neighbours; it makes him, in short, the sole judge of his own faith, his own actions, and the principles according to which he guides them. . . .

The Governments, having lost their balance, are frightened, intimidated, and thrown into confusion by the cries of the intermediary class of society, which, placed between the Kings and their subjects, breaks the sceptre of the monarch, and usurps the cry of the people—the class so often disowned by the people, and nevertheless too much listened to, caressed and feared by those who could with one word reduce it again to nothingness.

We see this intermediary class abandon itself with a blind fury and animosity which proves much more its own fears than any confidence in the success of its enterprises, to all the means which seem proper to assuage its thirst for power, applying itself to the task of persuading Kings that their rights are confined to sitting upon a throne, while those of the people are to govern, and to attack all that centuries have bequeathed as holy and worthy of man's respect—denying, in fact, the value of the past, and declaring themselves the masters of the future. We see this class take all sorts of disguises, uniting and subdividing as occasion offers, helping each other in the hour of danger, and the next day depriving each other of all their conquests. It takes possession of the press, and employs it to promote impiety, disobedience to the laws of religion and the State, and goes so far as to preach murder as a duty for those who desire what is good.

The Carlsbad Decrees, 1819: Conservative Repression

One way political leaders tried to assert conservatism against any perceived threats such as liberalism or nationalism was through international cooperation and action, a policy known as the Concert of Europe. Another way was through taking internal measures against the same threats, such as occurred in Germany in 1819 with the issuance of the Carlsbad Decrees. These decrees were pushed through the Diet of the German Confederation by Austria and Prussia, but particularly by Prince Metternich, in reaction to nationalist student movements against the principles of the Congress of Vienna. The following excerpts from those decrees concern the universities, the press, and all "revolutionary plots."

CONSIDER: *The purposes of these decrees and the means used to effect these purposes; whether these decrees are consistent with attitudes expressed by Metternich in the "confession of faith" he makes in his secret memorandum to Tsar Alexander I; the consequences of the effective enforcement of these decrees.*

PROVISIONAL DECREE RELATING TO THE UNIVERSITIES, UNANIMOUSLY ADOPTED SEPTEMBER 20, 1819

§2. The confederated governments mutually pledge themselves to remove from the universities or other public educational institutions all teachers who, by obvious deviation from their duty or by exceeding the limits of their functions, or by the abuse of their legitimate influence over the youthful minds, or by propagating harmful doctrines hostile to public order or subversive of existing

SOURCE: From James Harvey Robinson, ed., "The Reaction after 1815 and European Policy of Metternich," in *Translations and Reprints from the Original Sources of European History*, vol. I, no. 3, ed. Department of History of the University of Pennsylvania (Philadelphia: University of Pennsylvania Press, 1898), pp. 16–20.

governmental institutions, shall have unmistakably proved their unfitness for the important office intrusted to them. . . .

§3. Those laws which have for a long period been directed against secret and unauthorized societies in the universities, shall be strictly enforced. These laws apply especially to that association established some years since under the name Universal Students' Union (*Allgemeine Burschenschaft*), since the very conception of the society implies the utterly unallowable plan of permanent fellowship and constant communication between the various universities. The duty of especial watchfulness in this matter should be impressed upon the special agents of the government.

PRESS LAWS FOR FIVE YEARS

§1. So long as this decree shall remain in force no publication which appears in the form of daily issues or as a serial not exceeding twenty sheets of printed matter shall go to press in any state of the Union without the previous knowledge and approval of the state officials.

§6. . . . The Diet shall have the right, moreover, to suppress on its own authority, without being petitioned, such writings included in Section 1, in whatever German state they may appear, as in the opinion of a commission appointed by it, are inimical to the honor of the Union, the safety of individual states or the maintenance of peace and quiet in Germany. There shall be no appeal from such decisions and the governments involved are bound to see that they are put into execution.

ESTABLISHMENT OF AN INVESTIGATING COMMITTEE AT MAINZ

ARTICLE I. Within a fortnight, reckoned from the passage of this decree, there shall convene, under the auspices of the Confederation, in the city and federal fortress of Mainz, an Extraordinary Commission of Investigation to consist of seven members including the chairman.

ARTICLE II. The object of the Commission shall be a joint investigation, as thorough and extensive as possible, of the facts relating to the origin and manifold ramifications of the revolutionary plots and demagogical associations directed against the existing Constitutional and internal peace both of the Union and of the individual states: of the existence of which plots more or less clear evidence is to be had already, or may be produced in the course of the investigation.

English Liberalism

Jeremy Bentham

The roots of liberalism are deep and varied, stretching back to the writings of John Locke in the seventeenth century and further. By the time liberalism started to flourish during the nineteenth century, it had a particularly strong English tradition. Perhaps the most influential of the early-nineteenth-century English liberals was Jeremy Bentham (1748–1832). He is best known as the author of the theory of utilitarianism and for advocating reform of many English institutions. The ideas and efforts of Bentham and his followers, who include James Mill and John Stuart Mill, formed one of the mainstreams of English liberalism and liberal reform in the nineteenth century. The first of the following two selections comes from Bentham's An Introduction to the Principles of Morals and Legislation *(1789) and focuses on the principle of utility. The second is from his* Manual of Political Economy *(1798) and indicates his views toward governmental economic policy.*

CONSIDER: *What exactly Bentham means by the principle of utility; what, according to the principle of utility, the proper role of government in general is; his explanation for the proper role of the government in economic affairs.*

I. Nature has placed mankind under the governance of two sovereign masters, *pain* and *pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other chains of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve to demonstrate and confirm it. In words a man may pretend to abjure their empire: but in reality he will remain subject to it all the while. The *principle of utility* recognizes this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light.

But enough of metaphor and declamation: it is not by such means that moral science is to be improved.

II. The principle of utility is the foundation of the present work: it will be proper therefore at the outset to give an explicit and determinate account of what is meant by it. By the principle of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears

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SOURCES: Jeremy Bentham, *An Introduction to the Principles of Morals and Legislation* (Oxford: Clarendon Press, 1876), pp. 1–3; John Bowring, ed., *Bentham's Works*, vol. III (Edinburgh: William Tait, 1843), pp. 33–35.

to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness. I say of every action whatsoever; and therefore not only of every action of a private individual, but of every measure of government.

III. By utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleasure, good, or happiness (all this in the present case comes to the same thing) or (what comes again to the same thing) to prevent the happening of mischief, pain, evil, or unhappiness to the party whose interest is considered: if that party be the community in general, then the happiness of the community: if a particular individual, then the happiness of that individual.

IV. The interest of the community is one of the most general expressions that can occur in the phraseology of morals: no wonder that the meaning of it is often lost. When it has a meaning, it is this. The community is a fictitious *body*, composed of the individual persons who are considered as constituting as it were its *members*. The interest of the community then is, what?—the sum of the interests of the several members who compose it.

V. It is in vain to talk of the interest of the community, without understanding what is the interest of the individual. A thing is said to promote the interest, or to be *for* the interest, of an individual, when it tends to add to the sum total of his pleasures: or, what comes to the same thing, to diminish the sum total of his pains.

VI. An action then may be said to be conformable to the principle of utility, or, for shortness sake, to utility (meaning with respect to the community at large) when the tendency it has to augment the happiness of the community is greater than any it has to diminish it.

VII. A measure of government (which is but a particular kind of action, performed by a particular person or persons) may be said to be conformable to or dictated by the principle of utility, when in like manner the tendency which it has to augment the happiness of the community is greater than any which it has to diminish it. . . .

The practical questions, therefore, are how far the end in view is best promoted by individuals acting for themselves? and in what cases these ends may be promoted by the hands of government?

With the view of causing an increase to take place in the mass of national wealth, or with a view to increase of the means either of subsistence or enjoyment, without some special reason, the general rule is, that nothing ought to be done or attempted by government. The motto, or watchword of government, on these occasions, ought to be—*Be quiet*.

For this quietism there are two main reasons:

1. Generally speaking, any interference for this purpose on the part of government is needless. The wealth of the whole community is composed of the wealth of the several individuals belonging to it taken together. But to increase his particular portion is, generally speaking, among the constant objects of each individual's exertions and care. Generally speaking, there is no one who knows what is for your interest so well as yourself—no one who is disposed with so much ardour and constancy to pursue it.
2. Generally speaking, it is moreover likely to be pernicious, viz. by being unconducive, or even obstructive, with reference to the attainment of the end in view. Each individual bestowing more time and attention upon the means of preserving and increasing his portion of wealth, than is or can be bestowed by government, is likely to take a more effectual course than what, in his instance and on his behalf, would be taken by government.

It is, moreover, universally and constantly pernicious in another way, by the restraint or constraint imposed on the free agency of the individual. . . .

. . . With few exceptions, and those not very considerable ones, the attainment of the maximum of enjoyment will be most effectually secured by leaving each individual to pursue his own maximum of enjoyment, in proportion as he is in possession of the means. Inclination in this respect will not be wanting on the part of any one. Power, the species of power applicable to this case—viz. wealth, pecuniary power—could not be given by the hand of government to one, without being taken from another; so that by such interference there would not be any gain of power upon the whole.

The gain to be produced in this article by the interposition of government, respects principally the head of knowledge. There are cases in which, for the benefit of the public at large, it may be in the power of government to cause this or that portion of knowledge to be produced and diffused, which, without the demand for it produced by government, would either not have been produced, or would not have been diffused.

We have seen above the grounds on which the general rule in this behalf—*Be quiet*—rests. Whatever measures, therefore, cannot be justified as exceptions to that rule, may be considered as *non agenda* on the part of government. The art, therefore, is reduced within a small compass: *security* and *freedom* are all that industry requires. The request which agriculture, manufactures and commerce present to governments, is modest and reasonable as that which Diogenes made to Alexander: "*Stand out of my sunshine.*" We have no need of favour—we require only a secure and open path.

Liberalism: Progress and Optimism

The Economist, 1851

Liberals usually believed in progress and were optimistic about their own times and the future. By mid-century, liberalism was most widespread in England, Europe's dominant economic power. English liberals living in the mid-nineteenth century were therefore particularly confident and proud, as indicated by the following excerpts from two 1851 articles published in The Economist. *This journal appealed to England's prosperous middle class.*

CONSIDER: *What liberals considered the great improvements of the first half of the nineteenth century; who benefited most from these changes; how conservatives or socialists might respond.*

Economists are supposed to be, by nature and occupation, cold, arithmetical, and unenthusiastic. We shall not, we hope, do discredit to this chapter when we say that we consider it a happiness and a privilege to have had our lot cast in the first fifty years of this century. . . .

It has witnessed a leap forward in all the elements of material well-being such as neither scientific vision nor poetic fancy ever pictured. It is not too much to say that, in wealth, in the arts of life, in the discoveries of science and their application to the comfort, the health, the safety, and the capabilities of man, in public and private morality, in the diffusion if not in the advancement of knowledge, in the sense of social charity and justice, in religious freedom, and in political wisdom,—the period of the last fifty years has carried us forward faster and further than any other half-century in modern times . . . in many of the particulars we have enumerated, it has witnessed a more rapid and astonishing progress than *all* the centuries which have preceded it. In several vital points the difference between the 18th and the 19th century, is greater than between the first and the 18th, as far as civilised Europe is concerned.

When we refer to a few only of the extraordinary improvements of the half century just elapsed—such as the 35 years' peace, so far as morals are concerned; such as the philanthropic and just conviction that the welfare of the multitude, not of one or two classes, is the proper object of social solicitude; the humane direction which the mind has received towards the abolition of slavery; the amelioration of all penal systems, and the doubts that have been generated of their utility; the advances in religious toleration, and in forbearing one with another: and such as the application of steam to locomotives on water and land, and the consequent vast extension of communication all over the world, so far as physics are concerned;—such as the invention and general introduction of gas; the use of railroads and electric telegraphs; the extended application of machinery to all the arts of life, almost putting an end to very severe injurious bodily toil, except in agriculture, in which, though the labourers are speedily doubled up with rheumatism, and become, from poverty and excessive labour in all kinds of weather, prematurely old, great improvements have nevertheless been made:—when we refer to a few events of this kind, we become convinced that the half century just elapsed is more full of wonders than any other on record.

SOURCE: *The Economist* (London), vol. IX, January 4, 1851, p. 5; January 18, 1851, p. 57.

The First Chartist Petition: Demands for Change in England

Movements for reform occurred throughout Europe between 1815 and 1848 despite the efforts of conservatives to quash them. Eventually almost all countries in Europe experienced the revolutions conservatives feared so much. One exception was England, but even there political movements threatened to turn into violent revolts against the failure of the government to change. The most important of these was the Chartist movement, made up primarily of members of the working class who wanted reforms for themselves. The following is an excerpt from the first charter presented to the House of Commons in 1838. Subsequent charters were presented in 1842 and 1848. In each case the potential existed for a mass movement to turn into a violent revolt, and in each case Parliament rejected the Chartist demands. Only later in the century were most of these demands met.

CONSIDER: *The nature of the Chartists' demands; by what means the Chartists hoped to achieve their ends; how Metternich might analyze these demands.*

Required, as we are universally, to support and obey the laws, nature and reason entitle us to demand that in the making of the laws the universal voice shall be implicitly listened to. We perform the duties of freemen; we must have the privileges of freemen. Therefore, we demand universal suffrage. The suffrage, to be exempt from the corruption of the wealthy and the violence of the powerful, must be secret. The assertion of our right necessarily involves the power of our uncontrolled exercise. We ask for the reality of a good, not for its

SOURCE: From R. G. Gammage, *History of the Chartist Movement*, 2nd ed. (Newcastle-on-Tyne, England: Browne and Browne, 1894), pp. 88–90.

semblance, therefore we demand the ballot. The connection between the representatives and the people, to be beneficial, must be intimate. The legislative and constituent powers, for correction and for instruction, ought to be brought into frequent contact. Errors which are comparatively light, when susceptible of a speedy popular remedy, may produce the most disastrous effects when permitted to grow inveterate through years of compulsory endurance. To public safety, as well as public confidence, frequent elections are essential. Therefore, we demand annual parliaments. With power to choose, and freedom in choosing, the range of our choice must be unrestricted. We are compelled, by the existing laws, to take for our representatives men who are incapable of appreciating our difficulties, or have little sympathy with them; merchants who have retired from trade and no longer feel its harrassings; proprietors of land who are alike ignorant of its evils and its cure; lawyers by whom the notoriety of the senate is courted only as a means of obtaining notice in the courts. The labours of a representative who is sedulous in the discharge of his duty are numerous and burdensome. It is neither just, nor reasonable, nor safe, that they should continue to be gratuitously rendered. We demand that in the future election of members of your honourable house, the approbation of the constituency shall be the sole qualification, and that to every representative so chosen, shall be assigned out of the public taxes, a fair and adequate remunerative for the time which he is called upon to devote to the public service. The management of his mighty kingdom has hitherto been a subject for contending factions to try their selfish experiments upon. We have felt the consequences in our sorrowful experience. Short glimmerings of uncertain enjoyment, swallowed up by long and dark seasons of suffering. If the self-government of the people should not remove their distresses, it will, at least, remove their repinings. Universal suffrage will, and it alone can, bring true and lasting peace to the nation; we firmly believe that it will also bring prosperity. May it therefore please your honourable house, to take this our petition into your most serious consideration, and to use your utmost endeavours, by all constitutional means, to have a law passed, granting to every male of lawful age, sane mind, and unconvicted of crime, the right of voting for members of parliament, and directing all future elections of members of parliament to be in the way of secret ballot, and ordaining that the duration of parliament, so chosen, shall in no case exceed one year, and abolishing all property qualifications in the members, and providing for their due remuneration while in attendance on their parliamentary duties.

"And your petitioners shall ever pray."

An Eyewitness Account of the Revolutions of 1848 in Germany

Annual Register, 1848

In 1848 revolutions broke out throughout Europe. The February Revolution in France seemed to act as a spark for revolutions elsewhere, particularly in the German states. Indeed, within a few days of the outbreak in France, the established governments of the German states were faced with demands for change, demonstrations, and revolutions. The following is an account by an eyewitness of some of the events in Germany during March 1848, as reported in the London Annual Register.

CONSIDER: *Whether this indicates any pattern to the revolutionary activities; the nature of the demands for change; how the established governments reacted.*

In order to give a clear and distinct narrative of the complicated events which have taken place during the present year in Germany, we have had to consider carefully the question of arrangement; for, independently of the revolutionary movements in the separate kingdoms, there has been a long-sustained attempt to construct a new German nationality on the basis of a Confederation of all the states, with one great Parliament or Diet, and a Central Executive at Frankfort. . . .

It was in the southwestern states of Germany that the effects of the French Revolution began first to manifest themselves. On the 29th of February the Grand Duke of Baden received a deputation from his subjects who demanded liberty of the press, the establishment of a national guard, and trial by jury. They succeeded in their object, and M. Welcker, who had distinguished himself as a Liberal leader, was appointed one of the ministers.

On the 3d of March, the Rhenish provinces, headed by Cologne, followed the same example. On the 4th similar demonstrations took place at Wiesbaden and Frankfort, and on the 5th at Düsseldorf. At Cologne, on the 3d of March, the populace asembled in crowds before the Stadthaus, or town hall, where the town council were sitting, and demanded the concession of certain rights, which were inscribed on slips of paper and handed about amongst the mob. They were as follows: (1) Universal suffrage; all legislation and government to proceed from the people. (2) Liberty of the press and freedom of speech. (3) Abolition of the standing army and the armament of the people, who are to elect their own officers. (4) Full rights of public

SOURCE: Louis L. Snyder, ed., *Documents of German History* (New Brunswick, NJ: Rutgers University Press, 1958), pp. 174–175.

meeting. (5) Protection to labor, and a guarantee for the supply of all necessaries. (6) State education for all children.

The military were, however, called out, and the streets were cleared without much difficulty.

At Wiesbaden, in Nassau, a large concourse of people met opposite the palace on the 4th, and demanded a general arming of the people under their own elective leaders; entire liberty of the press; a German Parliament; right of public meeting; public and oral trial by jury; the control of the duchy domain; convocation of the second chamber to frame a new electoral law on the basis of population, and to remove all restrictions on religious liberty. The Duke was absent at Berlin, but the Duchess, from the balcony of the palace, assured the people that their demands would be fully conceded by the Duke, her stepson. Subsequently appeared a proclamation in which the Duchess *guaranteed* the concession of these demands; and on the same day, in the afternoon, the Duke returned, and, immediately addressing the people, he ratified all the concessions made by the Duchess and his ministers.

The Tables Turned: The Glories of Nature

William Wordsworth

Romantic themes were reflected in poetry as much as in other cultural forms. The British poet William Wordsworth (1770–1850) focused early on romantic themes in his work. He emphasized the connection between the individual and the glories of nature. Wordsworth gained much recognition in his own lifetime and was eventually appointed Poet Laureate of England. The following poem, "The Tables Turned," was first published in 1798.

SOURCE: Edward Dowden, ed., *The Poetical Works of William Wordsworth,* vol. IV (London: George Bell and Sons, 1893), pp. 198–199.

CONSIDER: *How this poem might be viewed as a rejection of the Enlightenment; the ways in which this poem relates to themes stressed by Châteaubriand in an excerpt later in this chapter.*

Up! up! my Friend, and quit your books;
Or surely you'll grow double:

Up! up! my Friend, and clear your looks;
Why all this toil and trouble?

The sun, above the mountain's head,
A freshening lustre mellow
Through all the long green fields has spread,
His first sweet evening yellow.

Books! 'tis a dull and endless strife:
Come, hear the woodland linnet,
How sweet his music! on my life,
There's more of wisdom in it.

And hark! how blithe the throstle sings!
He, too, is no mean preacher:
Come forth into the light of things,
Let Nature be your Teacher.

She has a world of ready wealth,
Our minds and hearts to bless—
Spontaneous wisdom breathed by health,
Truth breathed by cheerfulness.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.

Sweet is the lore which Nature brings;
Our meddling intellect
Mis-shapes the beauteous forms of things:—
We murder to dissect.

Enough of Science and of Art;
Close up those barren leaves;
Come forth, and bring with you a heart
That watches and receives.

Visual Sources

Abbey Graveyard in the Snow

Caspar David Friedrich

Abbey Graveyard in the Snow *(figure 23.1) was painted by the well-known North German artist Caspar David Friedrich in 1819. In the center are the ruins of a Gothic choir of a monastic church surrounded by a snow-covered graveyard and leafless winter forest. To the left a procession of monks follows a coffin into the ruins.*

This painting exemplifies many elements typical of Romanticism, particularly German Romanticism. The scene, while visually accurate, goes beyond realism: The light is too perfectly placed, the church remains are too majestic, the surrounding forest is too symmetrical a frame, and the funeral