

Raymond J. Jirran

## **A. Introduction**

The turmoil that characterized the end of the Eighteenth Century generally ended in the Nineteenth Century. In the Nineteenth Century, many of the Eighteenth Century visions became reality, even though the original Eighteenth Century establishment was able to regain power. All of this found expression in the intellectual life. The course goal for this topic is **to evaluate the intellectual life** within the total context of human ecology.

## **B. Background**

By the time of Waterloo, Europe was reacting strongly not only against Napoleon, but also against the French Revolution, which had made Napoleon possible, and against the Enlightenment, which had made the Revolution. Romantic writers and artists protested against reason on behalf of faith, emotion, tradition, and other values that the Age of Reason spurned. Romantics fit the bohemian mold, described below.

## **C. Romanticism**

The Romantic Protest against the politics of reason may be followed most readily in literature. It lies at the very heart of the German Goethe's greatest work, Faust, written in 1808. Faust was a philosophical commentary on the main currents of European thought which, after selling its soul to the devil was ultimately saved through the realization that it must sacrifice selfish concerns to the welfare of others. A drama of man's sinning, striving, and salvation, "Faust" has been called "the last great poem of the Middle Ages."

The return to the Middle Ages was a striking feature of the whole Romantic movement. To refresh memories: in England, Coleridge wrote the Rime of the Ancient Mariner, a supernatural tale of the curse afflicting a sailor who slays an albatross. To let the devil have his due, remember Wordsworth's<sup>1</sup> The Tables Turned.

In place of the light shed by Newton's laws, Wordsworth found mysterious workmanship; in place of the philosophe belief in the perfectibility of men through mortal reason, Wordsworth put his faith in the "immortal spirit" of the individual. The return to the Middle Ages was more form than substance. The central focus and paradox of Romanticism was an abandonment of the old religious moorings in the heroic search for new values.

One of the most insightful Romantic thinkers was the one-time father-confessor of Victor Hugo<sup>2</sup>, the French priest, Lamennais.<sup>3</sup> He blended the Romantic adoration of the people with the revolutionary legacy of the Enlightenment. Lamennais articulated the dominant idea of Romanticism. Social progress and the rise of the masses were the fulfillment of the principles of Christianity. The abolition of slavery was part of that fulfillment.

Lamennais taught a gospel of insurrection of the masses. In this way Lamennais significantly helped to create an abyss between French Romanticists and the pope. The pope condemned Lamennais and Lamennais left the church. The lines on the issue of Christianity and revolution which Lamennais drew up in 1834 are very much still in contention today, from the Vatican to Africa and Latin America and Liberation Theology. Liberation Theology is briefly described toward the end of the Supplement.

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## **D. Nationalism**

Romanticism was a political force that not only balanced itself against the church politics of philosophy and the supernatural, but also against state politics. Romantic nationalism was an irrational, almost mystical force that was in part a matter of self-preservation. The self-justification for peoples as groups united by either geography or common interest, thus, found an expression in Romanticism. Romantic politics favored nationalism over internationalism.

In Britain, Sir Walter Scott assisted in collecting English folk ballads of the Middle Ages. He went on to write more than thirty widely popular historical novels set in the days of Richard the Lion Hearted and the crusades. France had Victor Hugo and his great novel of the Fifteenth Century, Notre Dame De Paris (1831). Russia had Pushkin who deserted the ancient Slavonic language of the Orthodox Church to write the first classic works in the national vernacular. He wrote about his own exotic grandfather, Hannibal, the African Negro slave of Peter the Great.<sup>4</sup> There is more on Pushkin at the beginning of the Supplement.

In music, the break from Rationalism was not as drastic as in literature. Beethoven was the composer who played the commanding part in the evolution. Symphony No. 3 in E Flat Major, Op. 55, "Eroica," was originally written about Napoleon. This symphony, available in the Thomas Nelson Community College library, was reportedly Beethoven's personal favorite.

Whereas Coleridge had said that the Romantic artist might be careless in matters of diction and meter, the musical forms and techniques which were their counterpart received a classical concern from Beethoven. More changes came. For example, Mozart and Haydn (HI) introduced the more plebian and rollicking scherzo (sker' tso). Goya was a great Spanish painter in this same tradition. He is said to have made the sketches for etchings on the Napoleonic Peninsular War in the very blood of the executed Spanish patriots whose agonies he was portraying.

Hegel (d. 1831), a professor at the University of Berlin, was the most characteristically Romantic philosopher. For Hegel, history was a series of conflicts, that is a dialectical process. The thesis was the established order and the antithesis its challenge. Out of the struggle between thesis and antithesis emerged the synthesis, no mere compromise between the two, but a new and better way. When the synthesis, in turn, broke down, the whole process would repeat itself. The synthesis became the new thesis. This dialectical philosophy of history was the antecedent of the dialectical materialism of Karl Marx.

## **E. Conclusion**

By the early 1800's the Newtonian world-machine, the concept of the universe so favored by the philosophes, was fading out of sight. In its place stood the new Gothic world of religious mystery, the Hegelian world of dialectic, and the Wordsworthian world of impulses from the vernal wood. By studying the Introduction to Romanticism, Background, Romanticism, and Nationalism, the student is better able to evaluate the intellectual life according to chronology, human and non-human environment, and degree of certitude warranted. Students are reminded to read, study, think, and prepare a comment.

## **F. Chronology**

Anything in the first two pages, the lecture proper, is designed for memory. While memorizing the dates for the life spans of the characters mentioned above is not worth the effort, having the dates available does help understand the chronology of romanticism.

Beethoven	1770-1827
Coleridge, Samuel Taylor	1772-1834
Goethe	1719-1832
Goya	1746-1828
Haydn	1732-1809
Hegel	1770-1831
Hugo, Victor	1802-1885
Lamennais, Abbé	1782-1854 <sup>5</sup>
Marx, Karl	1818-1883
Mozart	1756-1791
Pushkin	1799-1837
Scott, Sir Walter	1771-1832
Wordsworth, William	1770-1850

## **G. Nationalism (continued)**

Russia offers a focus of attention in the person of Pushkin. Pushkin died in 1837 and, for the next thirty years, until 1866 the Russians debated erecting a monument in his honor. Pushkin (1799-1837) represents parity with the West. In 1861, the Russians began fund-raising that resulted in the 1880 monument.<sup>6</sup> On June 6-8, 1880, Russia had a Pushkin Celebration to celebrate his comparability to Dante, Shakespeare, and Goethe.

For the organizers of the 1880 Pushkin Celebration, Pushkin personified "hopes for free speech, personal autonomy, and a greater voice in public life."<sup>7</sup> That also explains why Pushkin was controversial. The word "glasnost" was used to describe the change in official attitude from Nicholas I (1796-1825-1855) to Alexander II (1818-1855-1881). Nicholas I had forbidden the monument.

At the celebration, Dostoevsky rose to praise Pushkin. Dostoevsky (*Crime and Punishment* 1866) is not indexed in either the fifth, sixth, or seventh editions of Chambers. As one book reviewer put it, "Dostoevsky fused messianism and aestheticism; advocated politics on a new basis, a community united in Christian love; and praised Pushkin as a prophet sent by God to lead the straying intelligentsia back to its true Christian path, thereby saving both Russia and Europe."<sup>8</sup>

Dostoevsky himself was an unrequited reactionary. Dostoevsky died shortly before Czar Alexander II. Hopes for change ended with the assassination of Alexander. Alexander had started his reign with almost worshipful adoration from his people.<sup>9</sup>

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## **H. Relationship of Romanticism to the United States**

Labor History, like Black History and Women's History, is a non-traditional subject of importance to community college students. How to incorporate these aspects of reality and the intellectual life into the course has been a constant challenge. While the use of supplements to the lecture had been in use long before, beginning with the Spring of 1987 and this supplement, the supplements became a place in which to park generally disregarded, but extremely pertinent information. Students may have other ideas for further development, which will be welcomed. Multiple choice exercises are derived from the supplements as part of the reading material, i.e., not as the half of the exercises coming from the lectures.

What is the relationship between the Great Awakening and Romanticism? The Great Awakening is an American phenomenon beginning in the 1720s. The Second Great Awakening began in the 1790s. The movement was characterized by emotional intensity, rather than rational exposition. Romanticism began in the U. S. in the 1820s. Romanticism in Europe begins in reaction to the Enlightenment and was well-expressed there by Rousseau (1712-78). Transcendentalism and Ralph Waldo Emerson (1803-1882) were part of the Romantic movement. Leading musical composers, besides those mentioned above, included Berlioz, Mendelssohn, Schumann, Chopin, Liszt, and Wagner.<sup>10</sup>

Ralph Waldo Emerson began in a passively acquiescent mode toward slavery. Gradually, he changed, until he was stridently opposed to slavery during the 1840s and 1850s. Emerson is important because he has influenced United States thought as have few others. Emerson confronted the following lingering moral dilemmas as described by a book reviewer:

At what point must one stop relying on education and attitude change and turn to direct political action to achieve moral results? What is the citizen's duty in a democracy where professional politicians seem to be motivated mainly by an interest in perpetuating their own careers? What are the moral trade-offs involved in single-issue politics?<sup>11</sup>

Emerson was about promoting justice in a complex and interdependent world. The incompatible inseparables at work here are those between naturalism and symbolism or empiricism and aesthetics. In the eye of Dr. Jirran, at least, Emerson and the romantics utilized symbolism and aesthetics rather than naturalism and empiricism.

As viewed through the First Great Awakening, which set the stage for the American Revolution, Romanticism developed a new style of composition, fragmented both grammatically and spatially, reflected in the cultural dislocation taking place. As revivalism declined, so did this type of Romanticism in the U.S. The revolution of 1776 brought on a new need to repudiate the cultural authority of England and to accommodate an ideology of insurgence. This, in turn, led to a rejuvenation of the Romantic fragmented sermonic style.<sup>12</sup> We can follow the changes in attitudes toward Saint Nicholas.

On February 27, 1990, at the James Pinckney (sp. ??) Harrison Lecture at The College of William and Mary, the poem, The Night before Christmas was examined by Stephen Nissenbaum.<sup>13</sup> Nissenbaum titled his lecture, "The Battle for Christmas in Early Nineteenth Century America: A visit from Saint Nicholas." The poem was written in 1820 by the wealthy owner of what is now known as Chelsea, in New York City. Jon Stein, a post World War historian, revealed that in the Seventeenth Century, December 6, the feast of Saint Nicholas, was celebrated as a kind of Judgment Day.

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The real Saint Nicholas is the patron of children and sailors of Greece, Sicily, and Russia, and of many other persons and places. He is traditionally identified with a Fourth Century bishop of Myra in Asia Minor.<sup>14</sup>

As Saint Nicholas was celebrated by the New York Dutch, he was a bishop who rewarded and punished. The English remade Saint Nicholas into Santa Claus. Santa Claus gave presents to all as a jolly old man, rather than as an authority figure, like a bishop.

Before 1820, Clement Clark Moore (1779-1863), the author of the poem, wrote ideological tracts astonished and dismayed that the people, such rabble, should even think, let alone aspire to, self-government. After 1820, Moore changed and, as he changes, so did the attitude toward Saint Nicholas. Moore participated in directing the democratic revolution by giving part of his estates as an Episcopal seminary and another part for a Church. Moore's father was an Episcopal bishop. Moore himself was a professor of Hebrew in the seminary. He owned five slaves.

Before 1820, the poor would approach the rich, like the Moore family, demanding Christmas gifts. After 1820, Christmas was privatized and gifts were reserved for family members, especially the children. In 1821, Saint Nicholas was still a patrician bishop, a friend of children, who both rewarded and punished. Saint Nicholas was not quite yet transformed into Jolly Old Saint Nick.

In the 1820s the patricians still felt that they owed something to the lower class, but gradually this sense of obligation was privatized and shifted to their own children. In 1849, Moore claimed that the poem was first reduced to writing in 1823. Charles Dickens (1812-1870) wrote his "Christmas Carol" in 1842, changing to the former attitude, writing that one could help the poor without getting dirty.

By 1848, the transformation was complete. Santa Claus looked in The Night before Christmas like a peddler, rather than a bishop. His pipe was no longer long and aristocratic, but had become short and stubby, like a working-man's. Santa Claus "startles with a clatter" like a workman might. Santa Claus had become plebian and dependent, rather than aristocratic, authoritarian, and independent. Santa Claus was no longer a threat. Without the power of a bishop, Saint Nicholas was also without the animosity of the workers. The finger on the side of his nose is a secret wink.

The great cartoonist, Thomas Nast, transformed the image of Saint Nicholas into Santa Claus. By 1881, Santa Claus had bettered himself and was now with a long pipe again. Certainly by 1900 jolly old Saint Nick has the two-foot pipe of the rich and his red suit. At World War I, Saint Nicholas was still prevalent, along with Santa Claus. Some time after World War II, Dr. Jirran thinks in the 1960s, Saint Nicholas disappeared almost entirely from the scene. Santa Claus removed the judgment of the bishop and the rich, as well as the bitterness of the poor, from Christmas.

After the First World War the American soldiers searched Holland for Christmas traditions which, apparently, were then invented. This helps Dr. Jirran contend that rejection of the arrogance of the hierarchy is a rejection of neither God nor religion nor the institutional church. Rejection of arrogance is simply a rejection of arrogance.

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## I. U. S. Catholic Romanticism<sup>15</sup>

Romanticism is difficult to define because it can be applied to different political, intellectual, and religious orientations. Insofar as religion is concerned, Sydney E. Ahlstrom set forth the Ahlstrom law:

. . . definitional specificity is an inverse function of chronological specificity. If one defines a movement's essence narrowly, that essential trait will be found in many times and places. If, on the other hand, one places primary emphasis on the period, no single trait or tendency is likely to make itself obvious.<sup>16</sup>

Romanticism is that movement in thought and culture that viewed the universe as a comprehensive harmonious synthesis of the infinite and the finite. Romanticism, then, is a narrowly defined movement to be found in many times and in many places, a movement rather than a period. The divine is at the core of all reality and manifests itself in and through all created existences. A sort of pantheism is associated with Romanticism.

Whereas the Enlightenment separated grace and nature, church and state; Romanticism joined the spiritual and temporal realms of existence. Christmas represented that union as no other holiday. Intuition and feeling held sway over analytical reason. Romanticism brought on history as the vehicle for uniting past and present. There is a shift from a static preoccupation with the nature and structure of the Church to a dynamic concern with her mission in society.

One approach, the Protestant principle of justification by faith alone, supported selfish capitalist theories and practices. Another approach was less supportive of capitalist politics. Although Catholic Romanticism was idealized and unrealistic, it served a purpose in holding out a promise of better things to come for Catholic immigrants. The insight of the age rested in an intuitive approach to the knowledge of God and an organic and providential understanding of history, tradition, and the Church. Out of this would come the Modernism and Americanism which the papacy condemned in 1907.

Dr. Jirran defines Modernism and Americanism as intellectual demands that truth determines church as well as state politics. By "church" Dr. Jirran means institutional religion, including synagogue, temple, and mosque. Dr. Jirran uses the term "church" rather than "institutional religion" because that is the vocabulary in vogue for church-state relations.

From 1933 to 1962, Catholicism was a sort of counterculture in the United States. Twentieth Century Catholic Romanticism included Dorothy Day, who chose to live with the poor and with the poor to countervail Communism. United States Communists published the Daily Worker. Dorothy Day published the Catholic Worker.<sup>17</sup>

In studying to be a Roman Catholic Josephite priest, preparing to work in the Black apostolate, Dr. Jirran was introduced to the Catholic Worker movement in Newburg, New York. Newburg was the central city for the New Paltz suburb, where Epiphany Apostolic College was located on Sugar Loaf Mountain. Dr. Jirran was attending Epiphany in the company of the Josephites as he made personal acquaintance with the Catholic Worker movement. Sometime after 1995, Catholic Worker opened a new house in Norfolk.

Dr. Jirran and the Josephites he knew, felt that the Catholic Worker vocation was personally too special for them, like that of a hermit. Others have said that the Catholic Worker movement

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suffers from insufferable internal contradiction. Dr. Jirran and the Josephites also felt that neo-Scholasticism, or Saint Thomas, held out valid intellectual hope. They were leery of the extreme individualism some found offensive with the Catholic Workers.<sup>18</sup>

Catholic Romanticism took on a triumphal, we're-better-than-you approach,<sup>19</sup> which got its comeuppance in 1954 with the Supreme Court school desegregation decision. Topeka versus Board of Education taught tolerance of error as an aspect of life. Within a decade came the Vatican Council, which effectively killed triumphalism.

Vatican II also seems to have done some damage to the academic rigor associated with Thomism. The newly ordained might say they are more pastoral than their pre-Vatican II forebears. Dr. Jirran would be inclined to retort that there is no substitute for academic rigor.

Twentieth Century Catholic Romanticism challenged both secular and ecclesiastical authorities in the name of truth.<sup>20</sup> Josephites joined in that enterprise, as does Dr. Jirran, now. The presentation offered here is not so much about the institutional Roman Catholic Church as about mainstream intellectual currents within religion. Because these currents still buffet the faithful of those inclined toward religion, they find inclusion in this supplement. There will be more with the comments on Liberation Theology toward the end of this Supplement.

## ***J. Demographics***

Demographics revealed that before the massive population shifts of the Nineteenth and Twentieth centuries got under way, at least four and perhaps as many as five Africans disembarked for every European. In every year from about the mid-Sixteenth Century to 1831, more Africans than Europeans quite likely came to Anglo and Latin America.

The initial impact of the slave trade was to send more Africans than Europeans to the Americas in the first half of the Nineteenth Century. Allowing for European repatriation, the two flows were approximately equal in the 1830s. Only in 1840 did Europeans permanently surpass Africans. It took some time for the Europeans then to catch up to the Africans in total numbers. Not until the second wave of mass migration began in the 1880s did the sum of European immigration start to match and then exceed the cumulative influx from Africa. In demographic terms, at least, the Americas were an extension of Africa, rather than Europe, until late in the Nineteenth Century.<sup>21</sup> There is a need to incorporate more African-American research into the extension and adaptation of Western civilization into the Americas.

## ***K. Women's Work***

The traditional view of labor divisions assigned women to housework and men to productive labor as a product of industrial development that separated the workshop from the home. Such social and material changes separating workshop from home underpinned the new gender roles conceived by Romantic philosophers. Research, however, indicates that such a division has a much longer tradition.<sup>22</sup>

Urban craftsmen fought the productive strength inherent in the household long before modern times. First the guilds and then the state tried and failed to separate the spheres of wage work and housework. For years guilds succeeded in abusing and ostracizing linen weavers, because linen weavers worked in the home. In the developing world economy of the mid-Seventeenth century, the guilds lost much of their control. The French Revolution aimed, unsuccessfully, to do away with guilds. Associating wives with housekeeping and girls with domestic service was

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already well articulated by these guilds, predating by at least a century the related Romantic notions of separate spheres for males and females.

Many histories of working women omit the pleasures and happiness of their lives: dances, courting, love within families. The harsh realities of the market place do gain attention.<sup>23</sup> Some interesting work has been done on the English housewife.

In the Seventeenth Century the housewife was at the center of what was going on domestically. She supervised the kitchen and the dairy and prepared home remedies for sicknesses. Two centuries later she had become more ornamental as such tasks were relegated to others. By that time, incidentally, French cooking had far surpassed English as the cuisine of preference.<sup>24</sup>

Dr. Jirran wonders whether these cuisine chefs were predominantly male. The underlying question is why have not women fought more vigorously than they have against their political handicaps. In thinking about the rewards of men's work and women's work, Dr. Jirran sees the men as more feared than the women, and the women more loved than the men in a family. The idea can be applied to some model families. In the Holy Family, Joseph moves the family from Israel to Egypt to Israel to Bethlehem, to Nazareth, where they finally settled down. Mary nurses Jesus. To pick another well-known family, Rose Kennedy, the mother of JFK, is loved, Joe Kennedy, her husband was more feared. Dr. Jirran is trying to write that that is not a bad tradeoff: in return for her political awkwardness, the woman is rewarded with love; in return for his political acumen, the man is rewarded with fear.

## **L. Bohemian Lifestyle**

The French were fascinated by bohemians, not the ones from Bohemia, but others, more likely Parisians. The notion of bohemian emanated from a system of beliefs about unconventional artists, not only as an avant-garde, but also as a marginal group, in some ways similar to gypsies, beggars, and street performers. These outsiders were not particularly attached to the Church, either. Their mystique developed in the following manner.<sup>25</sup>

Under the 1830s July Monarchy, salon artists began producing numerous paintings of exotic wanderers. Some printers created sympathetic lithographs of urban vagabonds, while others, like Daumier,<sup>26</sup> made satirical prints of street people. In depicting bohemians, artists depicted their own alternatives--the happily independent and mobile artist, the wretched outcast, or the wise, truly superior social rebel. Faced with the loss of traditional patrons, artists wrestled with the insecurities of the marketplace.

By the 1860s the bohemian had become an artistic stereotype, a "bourgeois myth." The myth, which at times had celebrated social conflict and change, ultimately reconciled oppositions and confirmed the existing social order. The life of Picasso, who died in 1973, continued the sense of this myth. Bohemians were both realistic bourgeois and romantics.

## **M. Liberation Theology**

Gregory the Great was pope from 590-604, when the Roman Empire was still crumbling. Gregory regarded order as God-like, and so formed Christian spirituality, almost to the present. The idea was to endure the "slings and arrows of outrageous fortune" because God would make it up in "the happy hunting ground" to come. The first quote is Shakespeare, the second American Indian. The point in quoting Shakespeare is to allude to the wide-ranging influence of



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Gregory. The point in citing the American Indian is to allude to the common sense in basic Christianity.

Liberation Theology no longer accepts the wait-for-the-happy-hunting-ground theory. Confronted with capitalism as good in practice, but bad, because unsharing, ink theory and with socialism as good in theory but bad because it does not work, in practice, liberation theologians make two main points.

The first point is that Jesus was not nailed to the cross because he was so nice. Jesus really upset some important people. This means that one does not always have to be nice, to endure, to be Christian. A good Christian can sometimes be very upsetting to the status quo.

The second point is that Christians are to offer a preference to the poor. Such a preference almost never happens in practice. For example, the only time a poor widow ever gets elevated to the status of a deacon is when the rest of the congregation is even less fortunate than she is.

Dr. Jirran regards Liberation Theology as a reaction against Romanticism. Romanticism used truth in support of the political establishment. Political change came in an evolutionary manner. Liberation Theology uses truth to upset the political establishment. Revolution is not out of the question.

Liberation Theology is a top-down approach to life, theologians telling the laity how to live. At least in Brazil, Liberation Theology has had the practical effect of weakening, rather than strengthening the Catholic Church. Liberation Theology preaches salvation through social change, neglecting the need for salvation through individual change. As a result, "evangelical Protestantism has almost certainly replaced Roman Catholicism as Brazil's most widely practiced faith."<sup>27</sup>

Because Dr. Jirran maintains a friendship from seminary days with the Reverend Robert DeGrandis, S.S.J., he feels obliged to offer yet more words. DeGrandis is a miracle worker in the Ernst Agnsly (sp.??) healing tradition. DeGrandis publishes books of testimonials<sup>28</sup> to the miracles God works in the lives of the people, not always the so-called "faithful." DeGrandis travels the world showing people, mostly priests, how to bring the miraculous power of God into their lives.

## **N. Conclusion**

By studying the lecture proper and this supplement, the student is better able to evaluate the intellectual life within a context of human ecology. The question proposed is how to survive, not simply physically, but humanely within the context of increased communications made possible through modern technology. In the supplement, special attention was paid to the United States and U.S. Catholic Romanticism, demographics, women's work, and the bohemian life style. The incompatible inseparables at work here are mainly those between naturalism and symbolism or empiricism and aesthetics. Romanticism is a symbolic and aesthetic reaction to the naturalism and empiricism of the Enlightenment. Students are reminded to read, study, think, and prepare a comment.

Comments on the Seventh Edition of Chambers, pages 794-799

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In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. Some of these disagreements are set forth above and others in the following comments.

Page Column

Paragraph

Line

No further comments.

Amazing!

Footnotes

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<sup>1</sup> Wordsworth is indexed in the seventh edition of Chambers on pages 676, 756, 797, 798, and 799.

<sup>2</sup> Hugo is indexed in the seventh edition of Chambers on pages 797-798, 799, 864, and 865.

<sup>3</sup> Page 795, 196, and 797 in the sixth edition of Chambers; page 867 in the seventh.

<sup>4</sup> This and the following two paragraphs are drawn from Nicholas V. Raisanovsky, "On Lamennais, Chaadaev, and the Romantic Revolt in France and Russia," The American Historical Review, 82 (December 1977): 1165-1186.

<sup>5</sup> The HarperCollins Encyclopedia of Catholicism, Richard P. McBrien (general editor) (HarperSanFrancisco: A Division of HarperCollinsPublishers, 1995), page

<sup>6</sup> Bernice Glatzer Rosenthal, review of Marcus C. Levitt, Russian Literary Politics and the Pushkin Celebration of 1880 in The American Historical Review, Vol. 96, No. 3 (June 1991), page 914.

<sup>7</sup> Bernice Glatzer Rosenthal, review of Marcus C. Levitt, Russian Literary Politics and the Pushkin Celebration of 1880 in The American Historical Review, Vol. 96, No. 3 (June 1991), page 915.

<sup>8</sup> Bernice Glatzer Rosenthal, review of Marcus C. Levitt, Russian Literary Politics and the Pushkin Celebration of 1880 in The American Historical Review, Vol. 96, No. 3 (June 1991), page 915.

<sup>9</sup> For an elaboration, see Richard Wortman, "Rule by Sentiment: Alexander II's Journeys through the Russian Empire," The American Historical Review, Vol. 95, No. 3 (June 1990), pages 748-751.

<sup>10</sup> Judith S. Levey and Agnes Greenhall, editors, The Concise Columbia Encyclopedia, (New York: Avon Books, 1983), 727.

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<sup>11</sup> Mary Kupiec Cayton, review of Len Gougeon, Virtue's Hero: Emerson, Antislavery, and Reform, The American Historical Review, Vol. 96, No. 4 (October 1991), page 1267.

<sup>12</sup> Melvin Yazawa, review of Donald Weber, Rhetoric and History in Revolutionary New England, The Journal of American History, 75 (March 1989): 1304.

<sup>13</sup> What Dr. Jirran is here offering is based on notes which he took at the time.

<sup>14</sup> Judith S. Levey and Agnes Greenhall, editors, The Concise Columbia Encyclopedia, (New York: Avon Books, 1983), page 599.

<sup>15</sup> Based on Patrick W. Carey, "American Catholic Romanticism, 1830-1888," The Catholic Historical Review, Vol. 74, No 4 (October 1988), pages 590-606.

<sup>16</sup> Sydney E. Ahlstrom, "The Romantic Religious Revolution and the Dilemmas of Religious History," Church History, 46 (June 1977): 154 as cited in Patrick W. Carey, "American Catholic Romanticism, 1830-1888," The Catholic Historical Review, Vol. 74, No. 4 (October 1988): 591 footnote 4.

<sup>17</sup> Anne Klejment, review of James Terence Fisher, The Catholic Counterculture in America, 1933-1962 in The Journal of American History, Vol. 79, No. 1 (June September December 1992 March), page 1403.

<sup>18</sup> Anne Klejment, review of James Terence Fisher, The Catholic Counterculture in America, 1933-1962 in The Journal of American History, Vol. 79, No. 1 (June September December 1992 March), page 1403.

<sup>19</sup> Anne Klejment, review of James Terence Fisher, The Catholic Counterculture in America, 1933-1962 in The Journal of American History, Vol. 79, No. 1 (June September December 1992 March), page 1403.

<sup>20</sup> Anne Klejment, review of James Terence Fisher, The Catholic Counterculture in America, 1933-1962 in The Journal of American History, Vol. 79, No. 1 (June September December 1992 March), page 1403.

<sup>21</sup> David Eltis, "Free and Coerced Transatlantic Migrations: Some Comparisons," The American Historical Review, Vol. 88, No. 2 (April 1983): 255.

<sup>22</sup> Jean H. Quataert, "The Shaping of Women's Work in Manufacturing: Guilds, Households, and the State in Central Europe, 12648-1870," The American Historical Review, 79 (December 1985): 1147.

<sup>23</sup> The American Historical Review, p. 668, between March 19, 1987 and January 15, 1989.

<sup>24</sup> Alice Prochaska and Frank Prochaska, review of Gervase Markham, The English Housewife: Containing the Inward and Outward Virtues Which Ought to Be in a Complete Woman; As her Skill in Physic, Cookery, Banqueting-stuff, Distillation, Perfumes, Wool, Hemp, Flax, Dairies, Brewing, Baking, and All Other Things Belonging to a Household, edited by Michael R. Best, The American Historical Review, 93 (February 1988): 144-145, across the center page.

<sup>25</sup> Charles Rearick, review of Marilyn R. Brown, Gypsies and Other Bohemians: The Myth of the Artist in Nineteenth-Century France, in The American Historical Review, 92 (February 1987): 145-6.

<sup>26</sup> See Chambers, fourth edition, page 871, fifth edition 960 and 1055, sixth edition 736 f. For Hogarth see 632f in the sixth edition.

<sup>27</sup> John Marcom, Jr., "The Fire Down South," Forbes (October 15, 1990), page 56.

<sup>28</sup> Robert DeGrandis, S.S.J., has written: The Gift of Miracles, Praying for Miracles, Healing through the Mass, Renewed by the Holy Spirit, Come, Follow Me, Coming to Life, Resting in the Spirit, Healing the Broken Heart, Intergenerational Healing, The Gift of Prophecy, The Gift of Tongues, Layperson's Manual for the Healing Ministry, To Forgive is Divine, The Power of Healing Prayer, The Ten Commandments of Prayer, Introduction to the Catholic Charismatic Renewal, Healing of Self Image\*, Forgiveness and Inner Healing\*. \*Co-authored with Betty Tapscott. Taken from Robert DeGrandis, S.S.J., with Linda Schubert, Changed Forever: Five Stories of God's Transforming Grace (Ann Arbor, Michigan: Servant Publications, 1992), page 5.