

Reaction, Revolution, and Romanticism, 1815–1850

Museo del Risorgimento, Brescia, Italy/Gianni Dagli Orti/The Art Archive at Art Resource, NY



A gathering of statesmen at the Congress of Vienna

MAJOR CONCEPTS

Through the **Concert of Europe**, **conservatives** such as **Metternich** attempted to maintain the European status quo by supporting traditional religious and political authority. **Liberals** promoted popular sovereignty and individual rights, if only for the wealthy middle class, while **radicals** demanded universal male suffrage. Workers joined **labor unions**, and **feminists** argued that rights should belong to women as well, while others fought for the **abolition of slavery**. Combined with **nationalistic ideals**, these forces of change led to waves of revolt and revolution that shook Europe through the mid-1800s. (Key Concepts 3.3, 3.4) The artistic movement of **Romanticism** broke from the use of neoclassical forms to highlight emotion, religion, nature, and the supernatural. (Key Concept 3.6)

AP[®] THEMATIC QUESTIONS TO THINK ABOUT AS YOU READ

- How did conservatives attempt to repair the damage of the Napoleonic period and maintain traditional political authority?
- How did middle-class liberals justify their wish for equality along with their mistreatment of the lower class?
- What new ideological movements attempted to better the lives of workers, women, and slaves?
- How can the Romantic movement be seen as a response to the Industrial Revolution and nationalistic revolts?

IN SEPTEMBER 1814, hundreds of foreigners began to converge on Vienna, the capital city of the Austrian Empire. Many were members of European royalty—kings, archdukes, princes, and their wives—accompanied by their diplomatic advisers and scores of servants. Their congenial host was the Austrian emperor, Francis I, who never tired of regaling Vienna's guests with concerts, glittering balls, sumptuous feasts, and countless hunting parties. One participant remembered, "Eating, fireworks, public illuminations. For eight or ten days, I haven't been able to work at all. What a life!" Of course, not every waking hour was spent in pleasure during this gathering of notables, known to history as the Congress of Vienna. These people were also representatives of all the states that had fought Napoleon, and their real business was to arrange a final peace settlement after almost a decade of war. On June 8, 1815, they finally completed their task.

The forces of upheaval unleashed during the French revolutionary and Napoleonic wars were temporarily quieted in 1815 as rulers sought to restore stability by reestablishing much of the old order to a Europe ravaged by war. Kings, landed aristocrats, and bureaucratic elites regained their control over domestic governments, and internationally the forces of conservatism tried to maintain the new status quo; some states even used military force to intervene in the internal affairs of other countries in their desire to crush revolutions.

But the Western world had been changed, and it would not readily go back to the old system. New ideologies, especially liberalism and nationalism, both products of the revolutionary upheaval initiated in France, had become too powerful to be contained. Not content with the status quo, the forces of change gave rise first to the revolts and revolutions that periodically shook Europe in the 1820s and 1830s and then to the widespread revolutions of 1848. Some of the revolutions and revolutionaries were successful; most were not. Although the old order usually appeared to have prevailed, by 1850 it was apparent that its days were numbered. This perception was reinforced by the changes wrought by the Industrial Revolution. Together the forces unleashed by the dual revolutions—the French Revolution and the Industrial Revolution—made it impossible to return to prerevolutionary Europe. Nevertheless, although these events ushered in what historians like to call the modern European world, remnants of the old remained amid the new. ⚡

The Conservative Order (1815–1830)



FOCUS QUESTION: What were the goals of the Congress of Vienna and the Concert of Europe, and how successful were they in achieving those goals?

The immediate response to the defeat of Napoleon was the desire to contain revolution and the revolutionary forces by restoring much of the old order.

The Peace Settlement

In March 1814, even before Napoleon had been defeated, his four major enemies—Great Britain, Austria, Prussia, and Russia—had agreed to remain united, not only to defeat France but also to ensure peace after the war. After Napoleon's defeat, this Quadruple Alliance restored the Bourbon monarchy to France in the person of Louis XVIII and agreed to meet at a congress in Vienna in September 1814 to arrange a final peace settlement.

The leader of the Congress of Vienna was the Austrian foreign minister, Prince Klemens von Metternich (KLAY-menss fun MET-ayr-nikh) (1773–1859). An experienced diplomat who was also conceited and self-assured, Metternich described himself in his memoirs in 1819: “There is a wide sweep about my mind. I am always above and beyond the preoccupation of most public men; I cover a ground much vaster than they can see. I cannot keep myself from saying about twenty times a day: ‘How right I am, and how wrong they are.’”¹

THE PRINCIPLE OF LEGITIMACY Metternich claimed that he was guided at Vienna by the **principle of legitimacy**. To reestablish peace and stability in Europe, he considered it necessary to restore the legitimate monarchs who would preserve traditional institutions. This had already been done in France and Spain with the restoration of the Bourbons, as well as in a number of the Italian states where rulers had been returned to their thrones. Elsewhere, however, the principle of legitimacy was largely ignored and completely overshadowed by more practical considerations of power. The congress's treatment of Poland, to which Russia, Austria, and Prussia all laid claim, illustrates this approach. Prussia and Austria were allowed to keep some Polish territory. A new, nominally independent Polish kingdom, about three-quarters of the size of the duchy of Warsaw, was established, with the Romanov dynasty of Russia as its hereditary monarchs. Although Poland was guaranteed its independence, the kingdom's foreign policy (and the kingdom itself) remained under Russian control. As compensation for the Polish lands it lost, Prussia received two-fifths of Saxony, the Napoleonic German kingdom of Westphalia, and the east bank of the Rhine. Austria was compensated for its loss of the Austrian Netherlands by being given control of two northern Italian provinces, Lombardy and Venetia (vuh-NEE-shuh) (see Map 21.1).

A NEW BALANCE OF POWER In making these territorial rearrangements, the diplomats at Vienna believed they were forming a new **balance of power** that would prevent any one country from dominating Europe. For example, to balance Russian gains, Prussia and Austria had been strengthened. According to Metternich, this arrangement had clearly avoided a great danger: “Prussia and Austria are completing their systems of defense; united, the two monarchies form an unconquerable barrier against the enterprises of any conquering prince who might perhaps once again occupy the throne of France or that of Russia.”²

Considerations of the balance of power also dictated the allied treatment of France. France had not been significantly weakened; it remained a great power. The fear that France might again upset the European peace remained so strong that the conferees attempted to establish major defensive barriers against possible French expansion. To the north of France, they created a new enlarged kingdom of the Netherlands composed of the former Dutch Republic and the Austrian Netherlands (Belgium) under a new ruler, King William I of the house of Orange. To the southeast, Piedmont (officially part of the kingdom of Sardinia) was enlarged. On France's eastern frontier, Prussia was strengthened by giving it control of the territory along the east bank of the Rhine. The British at least expected Prussia to be the major bulwark against French expansion in central Europe, but the Congress of Vienna also created a new league of German states, the Germanic Confederation, to replace the Napoleonic Confederation of the Rhine.

Napoleon's escape from Elba and his return to France for one hundred days in the midst of the Congress of Vienna



MAP 21.1 Europe After the Congress of Vienna, 1815. The Congress of Vienna imposed order on Europe based on the principles of monarchical government and a balance of power. Monarchs were restored in France, Spain, and other states recently under Napoleon’s control, and much territory changed hands, often at the expense of the smaller, weaker states.

Q How did Europe’s major powers manipulate territory to decrease the probability that France could again threaten the Continent’s stability?

delayed the negotiations but did not significantly alter the overall agreement. It was decided, however, to punish the French people for their enthusiastic response to Napoleon’s return. France’s borders were pushed back to those of 1790, and the nation was forced to pay an indemnity and accept an army of occupation for five years. The order established by the Congress of Vienna managed to avoid a general European conflict for almost a century.

The Ideology of Conservatism

The peace arrangements of 1815 were the beginning of a conservative reaction determined to contain the liberal and nationalist forces unleashed by the French Revolution. Metternich and his kind were representatives of the **ideology** known as **conservatism** (see the box on p. 627). As a modern political philosophy, conservatism dates from 1790 when Edmund Burke (1729–1797) wrote his *Reflections on the Revolution in France* in reaction to the French Revolution, especially its radical republican and democratic ideas. Burke maintained that society was a contract, but “the state ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, to be taken up for a temporary interest and to be dissolved by the fancy of the parties.” The

state was a partnership but one “not only between those who are living, but between those who are living, those who are dead and those who are to be born.”³ No one generation has the right to destroy this partnership; each generation has the duty to preserve and transmit it to the next. Burke advised against the violent overthrow of a government by revolution, but he did not reject all change. Sudden change was unacceptable but that did not mean that there should never be gradual or evolutionary improvements.

Burke’s conservatism, however, was not the only kind. The Frenchman Joseph de Maistre (MESS-truh) (1753–1821) was the most influential spokesman for a counterrevolutionary and authoritarian conservatism. De Maistre espoused the restoration of hereditary monarchy, which he regarded as a divinely sanctioned institution. Only absolute monarchy could guarantee “order in society” and avoid the chaos generated by movements like the French Revolution.

Despite their differences, most conservatives held to a general body of beliefs. They favored obedience to political authority, believed that organized religion was crucial to social order, hated revolutionary upheavals, and were unwilling to accept either the liberal demands for civil liberties and representative governments or the nationalistic aspirations generated by the French revolutionary era. The community

The Voice of Conservatism: Metternich of Austria

THERE WAS NO GREATER SYMBOL of conservatism in the first half of the nineteenth century than Prince Klemens von Metternich of Austria. Metternich played a crucial role at the Congress of Vienna and worked tirelessly for thirty years to repress the “revolutionary seed,” as he called it, that had been spread to Europe by the “military despotism of Bonaparte.”

Klemens von Metternich, *Memoirs*

We are convinced that society can no longer be saved without strong and vigorous resolutions on the part of the Governments still free in their opinions and actions.

We are also convinced that this may be, if the Governments face the truth, if they free themselves from all illusion, if they join their ranks and take their stand on a line of correct, unambiguous, and frankly announced principles.

By this course the monarchs will fulfill the duties imposed upon them by Him who, by entrusting them with power, has charged them to watch over the maintenance of justice, and the rights of all, to avoid the paths of error, and tread firmly in the way of truth. . . .

If the same elements of destruction which are now throwing society into convulsions have existed in all ages—for every age has seen immoral and ambitious men, hypocrites, men of heated imaginations, wrong motives, and wild projects—yet ours, by the single fact of the liberty of the press, possesses more than any preceding age the means of contact, seduction, and attraction whereby to act on these different classes of men.

We are certainly not alone in questioning if society can exist with the liberty of the press, a scourge unknown to the world before the latter half of the seventeenth century, and restrained until the end of the eighteenth, with scarcely any

exceptions but England—a part of Europe separated from the continent by the sea, as well as by her language and by her peculiar manners.

The first principle to be followed by the monarchs, united as they are by the coincidence of their desires and opinions, should be that of maintaining the stability of political institutions against the disorganized excitement which has taken possession of men’s minds; the immutability of principles against the madness of their interpretation; and respect for laws actually in force against a desire for their destruction. . . .

The first and greatest concern for the immense majority of every nation is the stability of the laws, and their uninterrupted action—never their change. Therefore, let the Governments govern, let them maintain the groundwork of their institutions, both ancient and modern; for if it is at all times dangerous to touch them, it certainly would not now, in the general confusion, be wise to do so. . . .

Let them maintain religious principles in all their purity, and not allow the faith to be attacked and morality interpreted according to the social contract or the visions of foolish sectarians.

Let them suppress Secret Societies, that gangrene of society. . . .

To every great State determined to survive the storm there still remain many chances of salvation, and a strong union between the States on the principles we have announced will overcome the storm itself.



HISTORICAL THINKING SKILL: Periodization

How did Metternich argue for a new approach to government in reaction to the changes brought on by the French Revolution?

Source: Reprinted from Klemens von Metternich, *Memoirs*, Alexander Napler, trans. (London: Richard Bentley & Sons, 1881).

took precedence over individual rights; society must be organized and ordered, and tradition remained the best guide for order. After 1815, the political philosophy of conservatism was supported by hereditary monarchs, government bureaucracies, landowning aristocracies, and revived churches, be they Protestant or Catholic. The conservative forces appeared dominant after 1815, both internationally and domestically.

Conservative Domination: The Concert of Europe

The European powers’ fear of revolution and war led them to develop the Concert of Europe as a means to maintain the new status quo they had constructed. This accord grew out of the reaffirmation of the Quadruple Alliance in November 1815. Great Britain, Russia, Prussia, and Austria renewed their commitment against any attempted restoration of Bonapartist

power and agreed to meet periodically in conferences to discuss their common interests and examine measures that “will be judged most salutary for the repose and prosperity of peoples, and for the maintenance of peace in Europe.”

In accordance with the agreement for periodic meetings, four congresses were held between 1818 and 1822. The first, held in 1818 at Aix-la-Chapelle (ex-lah-shah-PELL), was by far the most congenial. “Never have I known a prettier little congress,” said Metternich. The four great powers agreed to withdraw their army of occupation from France and to add France to the Concert of Europe. The Quadruple Alliance became a quintuple alliance.

The next congress proved far less pleasant. This session, at Troppau (TROP-ow), was called in the autumn of 1820 to deal with the outbreak of revolution in Spain and Italy. The revolt in Spain was directed against Ferdinand VII, the Bourbon king who had been restored to the throne in 1814.

In southern Italy, the restoration of another Bourbon, Ferdinand I, as king of Naples and Sicily sparked a rebellion that soon spread to Piedmont in northern Italy.

THE PRINCIPLE OF INTERVENTION Metternich was especially disturbed by the revolts in Italy because he saw them as a threat to Austria's domination of the peninsula. At Troppau, he proposed a protocol that established the **principle of intervention**. It read:

States which have undergone a change of Government due to revolution, the results of which threaten other states, *ipso facto* cease to be members of the European Alliance, and remain excluded from it until their situation gives guarantees for legal order and stability. If, owing to such situations, immediate danger threatens other states, the Powers bind themselves, by peaceful means, or if need be by arms, to bring back the guilty state into the bosom of the Great Alliance.⁴

The principle of intervention meant that the great powers of Europe had the right to send armies into countries where there were revolutions to restore legitimate monarchs to their thrones. Britain refused to agree to the principle, arguing that it had never been the intention of the Quadruple Alliance to interfere in the internal affairs of other states, except in

France. Ignoring the British response, Austria, Prussia, and Russia met in a third congress at Laibach (LY-bahkh) in January 1821 and authorized the sending of Austrian troops to Naples. These forces crushed the revolt, restored Ferdinand I to the throne, and then moved north to suppress the rebels in Piedmont. At the fourth postwar conference, held at Verona in October 1822, the same three powers authorized France to invade Spain to crush the revolt against Ferdinand VII. In the spring of 1823, French forces restored the Bourbon monarch.

The success of this policy of intervention came at a price, however. The Concert of Europe had broken down when the British rejected Metternich's principle of intervention. And although the British had failed to thwart allied intervention in Spain and Italy, they were successful in keeping the Continental powers from interfering with the revolutions in Latin America.

THE REVOLT OF LATIN AMERICA Although much of North America had been freed of European domination in the eighteenth century by the American Revolution, Latin America remained in the hands of the Spanish and Portuguese. By the end of the eighteenth century, the ideas of the Enlightenment and the new political ideals stemming from the successful

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The Liberators of South America. José de San Martín of Argentina and Simón Bolívar are hailed as the leaders of the Latin American independence movement. In the painting on the left, by Theodore Géricault (zhay-rih-KOH), a French Romantic artist, San Martín is shown leading his troops at the Battle of Chacabuco in Chile in 1817. His forces liberated Argentina, Chile, and Peru from Spanish authority. The painting on the right shows Bolívar leading his troops across the Andes in 1823 to fight in Peru. This depiction of impeccably uniformed troops moving in perfect formation through the snow of the Andes, by the Chilean artist Franco Gomez, is, of course, highly unrealistic.

revolution in North America were beginning to influence the Creole elites (descendants of Europeans who became permanent inhabitants of Latin America). The principles of the equality of all people in the eyes of the law, free trade, and a free press proved very attractive. Sons of Creoles, such as Simón Bolívar (see-MOHN buh-LEE-var) (1783–1830) of Venezuela and José de San Martín (hoh-SAY day san mar-TEEN) (1778–1850) of Argentina, who became the leaders of the independence movement, even attended European universities, where they imbibed the ideas of the Enlightenment. These Latin American elites, joined by a growing class of merchants, especially resented the domination of their trade by Spain and Portugal. At the beginning of the nineteenth century, Napoleon's European wars provided the Creoles with an opportunity for change. When Bonaparte toppled the monarchies of Spain and Portugal, the authority of the Spaniards and Portuguese in their colonial empires was weakened, and between 1807 and 1824, a series of revolts enabled most of Latin America to become independent.

Simón Bolívar has long been regarded as the George Washington of Latin America. Born into a wealthy Venezuelan family, he was introduced as a young man to the ideas of the Enlightenment. While in Rome to witness the coronation of Napoleon as king of Italy in 1805, he committed himself to free his people from Spanish control. When he returned to South America, Bolívar began to lead the bitter struggle for independence in Venezuela as well as other parts of northern South America. Although he was acclaimed as the “liberator” of Venezuela in 1813 by the people, it was not until 1821 that he definitively defeated Spanish forces there. He went on to liberate Colombia, Ecuador, and Peru. Already in 1819, he had become president of Venezuela, at the time part of a federation that included Colombia and Ecuador.

While Bolívar was busy liberating northern South America from the Spanish, José de San Martín was concentrating his efforts on the southern part of the continent. Son of a Spanish army officer in Argentina, San Martín went to Spain and pursued a military career in the Spanish army. In 1811, after serving twenty-two years, he learned of the liberation movement in his native Argentina, abandoned his military career in Spain, and returned to his homeland in March 1812. Argentina had already been freed from Spanish control, but San Martín believed that the Spaniards must be removed from all of South America if any nation was to remain free. In January 1817, he led his forces over the high Andes Mountains, an amazing feat in itself. Two-thirds of his pack mules and horses died during the difficult journey. Many of the soldiers suffered from lack of oxygen and severe cold while crossing mountain passes more than 2 miles above sea level. The arrival of San Martín's troops in Chile surprised the Spaniards, whose forces were routed at the Battle of Chacabuco (chahk-ah-BOO-koh) on February 12, 1817.

In 1821, San Martín moved on to Lima, Peru, the center of Spanish authority. Convinced that he was unable to complete the liberation of all of Peru, San Martín welcomed the arrival of Bolívar and his forces. As he wrote to Bolívar, “For me it would have been the height of happiness to end the war of

 CHRONOLOGY	Conservative Domination: The Concert of Europe	
Congress of Vienna		1814–1815
Congress of Aix-la-Chapelle		1818
Revolutions win independence for Latin America		1819–1824
Congress of Troppau		1820
Congress of Laibach		1821
Crushing of revolt in southern Italy		1821
Greek revolt against the Ottoman Empire		1821
Congress of Verona		1822
Crushing of revolt in Spain		1823
Monroe Doctrine		1823
Treaty of Adrianople		1829
Independence of Greece		1830

independence under the orders of a general to whom [South] America owes its freedom. Destiny orders it otherwise, and one must resign oneself to it.”⁵ Highly disappointed, San Martín left South America for Europe, where he remained until his death outside Paris in 1850. Meanwhile, Bolívar took on the task of crushing the last significant Spanish army at Ayacucho (ah-ya-KOO-choh) on December 9, 1824. By then, Peru, Uruguay, Paraguay, Colombia, Venezuela, Argentina, Bolivia, and Chile had all become free states (see Map 21.2). In 1823, the Central American states became independent, and in 1838–1839, they divided into five republics (Guatemala, El Salvador, Honduras, Costa Rica, and Nicaragua). Earlier, in 1822, the prince regent of Brazil had declared Brazil's independence from Portugal.

The Continental powers, however, flushed by their success in crushing the rebellions in Spain and Italy, favored the use of troops to restore Spanish control in Latin America. This time, British opposition to intervention prevailed. Eager to gain access to an entire continent for investment and trade, the British proposed joint action with the United States against European interference in Latin America. Distrustful of British motives, President James Monroe acted alone in 1823, guaranteeing the independence of the new Latin American nations and warning against any further European intervention in the New World in the famous Monroe Doctrine. Actually, British ships were more important to Latin American independence than American words. Britain's navy stood between Latin America and any European invasion force, and the Continental powers were extremely reluctant to challenge British naval power.

Although political independence brought economic independence to Latin America, old patterns were quickly reestablished. Instead of Spain and Portugal, Great Britain now dominated the Latin American economy. British merchants moved in in large numbers, while British investors poured in funds, especially in the mining industry. Old trade patterns soon reemerged. Because Latin America served as a source of raw materials and foodstuffs for the industrializing nations of Europe and the United States, exports—especially of wheat, tobacco, wool, sugar, coffee, and hides—to the North Atlantic



MAP 21.2 Latin America in the First Half of the Nineteenth Century. Latin American colonies took advantage of Spain's weakness during the Napoleonic wars to fight for independence, beginning with Argentina in 1810 and spreading throughout the region over the next decade with the help of leaders like Simón Bolívar and José de San Martín. The dates in parentheses show the years in which the countries received formal recognition.



How many South American countries are sources of rivers that feed the Amazon, and roughly what percentage of the continent is contained within the Amazon's watershed?

countries increased noticeably. At the same time, finished consumer goods, especially textiles, were imported in increasing quantities, causing a decline in industrial production in Latin America. The emphasis on exporting raw materials and importing finished products ensured the ongoing domination of the Latin American economy by foreigners.

THE GREEK REVOLT The principle of intervention proved to be a double-edged sword. Designed to prevent revolution, it could also be used to support revolution if the great powers found it in their interest to do so. In 1821, the Greeks revolted against their Ottoman Turkish masters. Although

subject to Muslim control for four hundred years, the Greeks had been allowed to maintain their language and their Greek Orthodox faith. A revival of Greek national sentiment at the beginning of the nineteenth century added to the growing desire for liberation "from the terrible yoke of Turkish oppression." The Greek revolt was soon transformed into a noble cause by an outpouring of European sentiment for the Greeks' struggle.

In 1827, a combined British and French fleet went to Greece and defeated a large Ottoman armada. A year later, Russia declared war on the Ottoman Empire and invaded its European provinces of Moldavia and Wallachia. By the Treaty



The Balkans by 1830

selves supported it. Until 1830, the Greek revolt was the only successful one in Europe; the conservative domination was still largely intact.

Conservative Domination: The European States

Between 1815 and 1830, the conservative domination of Europe evident in the Concert of Europe was also apparent in domestic affairs as conservative governments throughout Europe worked to maintain the old order.

GREAT BRITAIN: RULE OF THE TORIES In 1815, Great Britain was governed by the aristocratic landowning classes that dominated both houses of Parliament. Suffrage for elections to the House of Commons, controlled by the landed gentry, was restricted and unequal, especially in light of the changing distribution of the British population due to the Industrial Revolution. Large new industrial cities such as Birmingham and Manchester had no representatives, while landowners used pocket and rotten boroughs (see Chapter 18) to control seats in the House of Commons. Although the monarchy was not yet powerless, in practice the power of the crown was largely in the hands of the ruling party in Parliament.

There were two political factions in Parliament, the Tories and the Whigs. Both were still dominated by members of the landed classes, although the Whigs were beginning to receive support from the new industrial middle class. Tory ministers largely dominated the government until 1830 and had little desire to change the existing political and electoral system.

Popular discontent grew after 1815 because of severe economic difficulties. The Tory government's response to falling agricultural prices was the Corn Law of 1815, which imposed extraordinarily high tariffs on foreign grain. Though the tariffs benefited the landowners, the price of bread rose substantially, making conditions for the working classes more

of Adrianople in 1829, which ended the Russian-Turkish war, the Russians received a protectorate over the two provinces. By the same treaty, the Ottoman Empire agreed to allow Russia, France, and Britain to decide the fate of Greece. In 1830, the three powers declared Greece an independent kingdom, and two years later, a new royal dynasty was established. The revolution had been successful only because the great powers them-

difficult. Mass protest meetings took a nasty turn when a squadron of cavalry attacked a crowd of 60,000 demonstrators at Saint Peter's Fields in Manchester in 1819. The deaths of eleven people, called the Peterloo Massacre by government detractors, led Parliament to take even more repressive measures. The government restricted large public meetings and the dissemination of pamphlets among the poor. At the same time, by making minor reforms in the 1820s, the Tories managed to avoid meeting the demands for electoral reforms—at least until 1830 (see "Reform in Great Britain" later in this chapter).

RESTORATION IN FRANCE In 1814, the Bourbon family was restored to the throne of France in the person of Louis XVIII (1814–1824). Louis understood the need to accept some of the changes brought to France by the revolutionary and Napoleonic eras. He accepted Napoleon's Civil Code with its recognition of the principle of equality before the law (see Chapter 19). The property rights of those who had purchased confiscated lands during the Revolution were preserved. A bicameral (two-house) legislature was established, consisting of the Chamber of Peers, chosen by the king, and the Chamber of Deputies, chosen by an electorate restricted to slightly fewer than 100,000 wealthy people.

Louis's grudging moderation, however, was opposed by liberals eager to extend the revolutionary reforms and by a group of **ultraroyalists** who criticized the king's willingness to compromise and retain so many features of the Napoleonic era. The ultras hoped to return to a monarchical system dominated by a privileged landed aristocracy and to restore the Catholic Church to its former position of influence.

The initiative passed to the ultraroyalists in 1824 when Louis XVIII died and was succeeded by his brother, the count of Artois (ar-TWAH), who became Charles X (1824–1830). In 1825, Charles granted an indemnity to aristocrats whose lands had been confiscated during the Revolution. Moreover, the king pursued a religious policy that encouraged the Catholic Church to reestablish control over the French educational system. Public outrage, fed by liberal newspapers, forced the king to compromise in 1827 and even to accept the principle of **ministerial responsibility**—that the ministers of the king were responsible to the legislature. But in 1829, he violated his commitment. A protest by the deputies led the king to dissolve the legislature in 1830 and call for new elections. France was on the brink of another revolution.

INTERVENTION IN THE ITALIAN STATES AND SPAIN The Congress of Vienna had established nine states in Italy, including Piedmont (part of the kingdom of Sardinia) in the north, ruled by the house of Savoy; the kingdom of the Two Sicilies (Naples and Sicily); the Papal States; a handful of small duchies ruled by relatives of the Austrian emperor; and the important northern provinces of Lombardy and Venetia, which were now part of the Austrian Empire. Much of Italy was under Austrian domination, and all the states had extremely reactionary governments eager to smother any liberal or nationalist sentiment. Nevertheless, secret



Italy, 1815

societies motivated by nationalistic dreams and known as the Carbonari (kar-buh-NAH-ree) (“charcoal burners”) continued to conspire and plan for revolution.

In Spain, another Bourbon dynasty had been restored in the person of Ferdinand VII in 1814. Ferdinand (1814–1833) had agreed to observe the liberal constitution of 1812, which allowed for the

functioning of an elected parliamentary assembly known as the Cortes. But the king soon reneged on his promises, tore up the constitution, dissolved the Cortes, and persecuted its members, which led a combined group of army officers, upper-middle-class merchants, and liberal intellectuals to revolt. The king capitulated in March 1820 and promised once again to restore the constitution and the Cortes. But Metternich’s policy of intervention came to Ferdinand’s rescue. In April 1823, a French army moved into Spain and forced the revolutionary government to flee Madrid. By August of that year, the king had been restored to his throne.

REPRESSION IN CENTRAL EUROPE After 1815, the forces of reaction were particularly successful in central Europe. The Habsburg empire and its chief agent, Prince Klemens von Metternich, played an important role. Metternich boasted, “You see in me the chief Minister of Police in Europe. I keep an eye on everything. My contacts are such that nothing escapes me.”⁶ Metternich’s spies were everywhere, searching for evidence of liberal or nationalist plots. Although both liberalism and nationalism emerged in the German states and the Austrian Empire, they were initially weak as central Europe tended to remain under the domination of aristocratic landowning classes and autocratic, centralized monarchies.

The Vienna settlement in 1815 had recognized the existence of thirty-eight sovereign states in what had once been the Holy Roman Empire. Austria and Prussia were the two great powers; the other states varied considerably in size. Together these states formed the Germanic Confederation, but the confederation had little power. It had no real executive, and its only central organ was the federal diet, which needed the consent of all member states to take action, making it virtually powerless. Nevertheless, it also came to serve as Metternich’s instrument to repress revolutionary movements within the German states.

Initially, Germans who favored liberal principles and German unity looked to Prussia for leadership. During the Napoleonic era, King Frederick William III (1797–1840), following the advice of his two chief ministers, Baron Heinrich von Stein and Prince Karl von Hardenberg, instituted political

and institutional reforms in response to Prussia’s defeat at the hands of Napoleon. The reforms included the abolition of serfdom, municipal self-government through town councils, the expansion of primary and secondary schools, and universal military conscription to form a national army. The reforms, however, did not include the creation of a legislative assembly or representative government as Stein and Hardenberg wished. After 1815, Frederick William grew more reactionary and was content to follow Metternich’s lead. Though reforms had made Prussia strong, it remained largely an absolutist state with little interest in German unity.

Liberal and national movements in the German states were for the most part limited to university professors and students. The latter began to organize *Burschenschaften* (BOOR-shun-shahf-tuhn), student societies dedicated to fostering the goal of a free, united Germany (see the box on p. 633). Their ideas and their motto, “Honor, Liberty, Fatherland,” were in part inspired by Friedrich Ludwig Jahn (FREED-rikh LOOD-vik YAHN), who had organized gymnastic societies during the Napoleonic wars to promote the regeneration of German youth. Jahn encouraged Germans to pursue their Germanic heritage and urged his followers to disrupt the lectures of professors whose views were not nationalistic.

From 1817 to 1819, the *Burschenschaften* pursued a variety of activities that alarmed German governments. At an assembly held at the Wartburg Castle in 1817, marking the three hundredth anniversary of Luther’s Ninety-Five Theses, the crowd burned books written by conservative authors. When a deranged student assassinated a reactionary playwright, Metternich had the diet of the Germanic Confederation draw up the Karlsbad (KARLSS-baht) Decrees of 1819. These closed the *Burschenschaften*, provided for censorship of the press, and placed the universities under close supervision and control. Thereafter, except for a minor flurry of activity from 1830 to 1832, Metternich and the cooperative German rulers maintained the conservative status quo.

The Austrian Empire was a multinational state, a collection of different peoples under the Habsburg emperor, who provided a common bond. The empire contained eleven peoples of different national origin, including Germans, Czechs, Magyars (Hungarians), Slovaks, Romanians, Slovenes, Poles, Serbians, and Italians. The Germans, though only a quarter of the population, were economically the most advanced and played a leading role in governing Austria. Essentially, the Austrian Empire was held together by the dynasty, the imperial civil service, the imperial army, and the Catholic Church. But its national groups, especially the Hungarians, with their increasing desire for autonomy, acted as forces to break the empire apart.

Still Metternich managed to hold it all together. His antipathy to liberalism and nationalism was understandably grounded in the realization that these forces threatened to tear the empire apart. The growing liberal belief that each national group had the right to its own system of government could only mean disaster for the multinational Austrian Empire. While the forces of liberalism and nationalism grew, the Austrian Empire largely stagnated.

University Students and German Unity

IN THE EARLY NINETEENTH CENTURY, university students and professors were the chief supporters of German nationalism. Especially important were the *Burschenschaften*, student societies that espoused the cause of German unity. In this selection, the liberal Heinrich von Gagern explains the purpose of the *Burschenschaften* to his father.

Heinrich von Gagern, Letter to His Father

It is very hard to explain the spirit of the student movement to you, but I shall try, even though I can only give you a few characteristics. . . . It speaks to the better youth, the man of heart and spirit and love for all this good, and gives him nourishment and being. For the average student of the past, the university years were a time to enjoy life, and to make a sharp break with his own background in defiance of the philistine world, which seemed to him somehow to foreshadow the tomb. Their pleasures, their organizations, and their talk were determined by their *status* as students, and their university obligation was only to avoid failing the examination and scraping by adequately—bread-and-butter learning. They were satisfied with themselves if they thought they could pass the examination. There are still many of those nowadays, indeed the majority overall. But at several universities, and especially here, another group—in my eyes a better one—has managed to get the upper hand in the sense that it sets the mood. I prefer really not to call it a mood; rather, it is something that presses hard and tried to spread its ideas. . . .

Those who share in this spirit have then quite another tendency in their student life. Love of Fatherland is their guiding principle. Their purpose is to make a better future for the Fatherland, each as best he can, to spread national consciousness, or to use the much ridiculed and maligned Germanic expression, more folkishness, and to work for better constitutions. . . .

We want more sense of community among the several states of Germany, greater unity in their policies and in their principles of government; no separate policy for each state, but the nearest possible relations with one another; above all, we want Germany to be considered *one* land and the German people *one* people. In the forms of our student comradeship we show how we want to approach this as nearly as possible in the real world. Regional fraternities are forbidden, and we live in a German comradeship, one people in spirit, as we want it for all Germany in reality. We give ourselves the freest of constitutions, just as we should like Germany to have the freest possible one, insofar as that is suitable for the German people. We want a constitution for the people that fits in with the spirit of the times and with the people's own level of enlightenment, rather than what each prince gives his people according to what he likes and what serves his private interest. Above all, we want the princes to understand and to follow the principle that they exist for the country and not the country for them. In fact, the prevailing view is that the constitution should not come from the individual states at all. The main principles of the German constitution should apply to all states in common, and should be expressed by the German federal assembly. This constitution should deal not only with the absolute necessities, like fiscal administration and justice, general administration and church and military affairs and so on; this constitution ought to be extended to the education of the young, at least at the upper age levels, and to many other such things.



HISTORICAL THINKING SKILL: Contextualization

Why did nationalism become important during this time period? Why would Metternich oppose it?

Source: From *Metternich's Europe*, Mack Walker, ed., copyright © 1968 by Mack Walker. Reprinted by permission of Walker & Co.

RUSSIA: AUTOCRACY OF THE TSARS At the beginning of the nineteenth century, Russia was overwhelmingly rural, agricultural, and autocratic. The Russian tsar was still regarded as a divine-right monarch. Alexander I (1801–1825) had been raised in the ideas of the Enlightenment and initially seemed willing to make reforms. With the aid of his liberal adviser Michael Speransky (spyuh-RAHN-skee), he relaxed censorship, freed political prisoners, and reformed the educational system. He refused, however, to grant a constitution or free the serfs in the face of opposition from the nobility. After the defeat of Napoleon, Alexander became a reactionary, and his government reverted to strict and arbitrary censorship. Soon opposition to Alexander arose from a group of secret societies.

One of these societies, known as the Northern Union, included both young aristocrats who had served in the Napoleonic wars and become aware of the world outside

Russia and intellectuals alienated by the censorship and lack of academic freedom in Russian universities. The Northern Union favored the establishment of a constitutional monarchy and the abolition of serfdom. The sudden death of Alexander in 1825 offered them their opportunity.

Although Alexander's brother Constantine was the legal heir to the throne, he had renounced his claims in favor of his brother Nicholas. Constantine's abdication had not been made public, however, and during the ensuing confusion in December 1825, the military leaders of the Northern Union rebelled against the accession of Nicholas. This so-called Decembrist Revolt was soon crushed by troops loyal to Nicholas, and its leaders were executed.

The revolt transformed Nicholas I (1825–1855) from a conservative into a reactionary determined to avoid another rebellion. He strengthened both the bureaucracy and



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Portrait of Nicholas I. Tsar Nicholas I was a reactionary ruler who sought to prevent rebellion in Russia by strengthening the government bureaucracy, increasing censorship, and suppressing individual freedom by the use of political police. One of his enemies remarked about his facial characteristics: “The sharply retreating forehead and the lower jaw were expressive of iron will and feeble intelligence.”

the secret police. The political police, known as the Third Section of the tsar’s chancellery, were given sweeping powers over much of Russian life. They deported suspicious or dangerous persons, maintained close surveillance of foreigners in Russia, and reported regularly to the tsar on public opinion.

Matching Nicholas’s fear of revolution at home was his fear of revolution abroad. There would be no revolution in Russia during the rest of his reign; if he could help it, there would be none in Europe either. Contemporaries called him the Policeman of Europe because of his willingness to use Russian troops to crush revolutions.

The Ideologies of Change



FOCUS QUESTION: What were the main tenets of conservatism, liberalism, nationalism, and utopian socialism, and what role did each ideology play in Europe in the first half of the nineteenth century?

Although the conservative forces were in the ascendancy from 1815 to 1830, powerful movements for change were also at work. These depended on ideas embodied in a series of

political philosophies or ideologies that came into their own in the first half of the nineteenth century.

Liberalism

One of these ideologies was **liberalism**, which owed much to the Enlightenment of the eighteenth century and to the American and French Revolutions at the end of that century. In addition, liberalism became even more significant as the Industrial Revolution made rapid strides because the developing industrial middle class largely adopted the doctrine as its own. There were divergences of opinion among people classified as liberals, but all began with the belief that people should be as free from restraint as possible. This opinion is evident in both economic and political liberalism.

ECONOMIC LIBERALISM Also called classical economics, economic liberalism had as its primary tenet the concept of *laissez-faire*, the belief that the state should not interrupt the free play of natural economic forces, especially supply and demand. Government should not restrain the economic liberty of the individual and should restrict itself to only three primary functions: defense of the country, police protection of individuals, and the construction and maintenance of public works too expensive for individuals to undertake. If individuals were allowed economic liberty, ultimately they would bring about the maximum good for the maximum number and benefit the general welfare of society.

The case against government interference in economic matters was greatly enhanced by Thomas Malthus (MAWL-thuss) (1766–1834). In his major work, *Essay on the Principles of Population*, Malthus argued that population, when unchecked, increases at a geometric rate while the food supply correspondingly increases at a much slower arithmetic rate. The result will be severe overpopulation and ultimately starvation for the human race if this growth is not held in check. According to Malthus, nature imposes a major restraint: “Unwholesome occupations, severe labor and exposure to the seasons, extreme poverty, bad nursing of children, great towns, excesses of all kinds, the whole train of common disease, and epidemics, wars, plague and famine.” Thus, misery and poverty were simply the inevitable result of the law of nature; no government or individual should interfere with its operation.

Malthus’s ideas were further developed by David Ricardo (1772–1823). In *Principles of Political Economy*, written in 1817, Ricardo developed his famous “iron law of wages.” Following Malthus, Ricardo argued that an increase in population means more workers; more workers in turn cause wages to fall below the subsistence level. The result is misery and starvation, which then reduce the population. Consequently, the number of workers declines, and wages rise above the subsistence level again, which in turn encourages workers to have larger families as the cycle is repeated. According to Ricardo, raising wages arbitrarily would be pointless since it would accomplish little but perpetuate this vicious circle.

POLITICAL LIBERALISM Politically, liberals came to hold a common set of beliefs. Chief among them was the protection

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of civil liberties or the basic rights of all people, which included equality before the law; freedom of assembly, speech, and press; and freedom from arbitrary arrest. All of these freedoms should be guaranteed by a written document, such as the American Bill of Rights or the French Declaration of the Rights of Man and the Citizen. In addition to religious toleration for all, most liberals advocated separation of church and state. The right of peaceful opposition to the government in and out of parliament and the making of laws by a representative assembly (legislature) elected by qualified voters constituted two other liberal demands. Many liberals believed, then, in a constitutional monarchy or constitutional state with limits on the powers of government to prevent despotism and in written constitutions that would help guarantee these rights.

Many liberals also advocated ministerial responsibility, which would give the legislative branch a check on the power of the executive because the king's ministers would answer to the legislature rather than to the king. Liberals in the first half of the nineteenth century also believed in a limited suffrage. Although all people were entitled to equal civil rights, they should not have equal political rights. The right to vote and hold office should be open only to men who met certain property qualifications. As a political philosophy, liberalism was tied to middle-class men, especially industrial middle-class men who favored the extension of voting rights so that they could share power with the landowning classes. They had little desire to let the lower classes share that power. Liberals were not democrats.

One of the most prominent advocates of liberalism in the nineteenth century was the English philosopher John Stuart Mill (1806–1873). *On Liberty*, his most famous work, published in 1859, has long been regarded as a classic statement on the liberty of the individual (see the box on p. 636). Mill argued for an “absolute freedom of opinion and sentiment on all subjects” that needed to be protected from both government censorship and the tyranny of the majority.

Mill was also instrumental in expanding the meaning of liberalism by becoming an enthusiastic supporter of women's rights. When his attempt to include women in the voting reform bill of 1867 failed, Mill published an essay titled *On the Subjection of Women*, which he had written earlier with his wife, Harriet Taylor. He argued that “the legal subordination of one sex to the other” was wrong. Differences between women and men, he said, were due not to different natures but simply to social practices. With equal education, women could achieve as much as men. *On the Subjection of Women* would become an important work in the nineteenth-century movement for women's rights.

Nationalism

Nationalism was an even more powerful ideology for change in the nineteenth century. Nationalism arose out of an awareness of being part of a community that has common institutions, traditions, language, and customs. This community constitutes a “nation,” and it, rather than a dynasty, city-state, or other political unit, becomes the focus of the individual's primary political loyalty. Nationalism did not become a popular force for change until the French Revolution. From then

on, nationalists came to believe that each nationality should have its own government. Thus, a divided people such as the Germans wanted national unity in a German nation-state with one central government. Subject peoples, such as the Hungarians, wanted national self-determination, or the right to establish their own autonomy rather than be subject to a German minority in a multinational empire.

Nationalism threatened to upset the existing political order, both internationally and nationally (see Map 21.3 on p. 637). A united Germany or united Italy would upset the balance of power established in 1815. By the same token, an independent Hungarian state would mean the breakup of the Austrian Empire. Because many European states were multinational, conservatives tried hard to repress the radical threat of nationalism.

At the same time, in the first half of the nineteenth century, nationalism and liberalism became strong allies. Most liberals believed that liberty could be realized only by peoples who ruled themselves. One British liberal said, “It is in general a necessary condition of free institutions that the boundaries of governments should coincide in the main with those of nationalities.” Many nationalists believed that once each people obtained its own state, all nations could be linked together into a broader community of all humanity.

Early Socialism

In the first half of the nineteenth century, the pitiful conditions found in the slums, mines, and factories of the Industrial Revolution gave rise to another ideology for change known as **socialism**. The term eventually became associated with a Marxist analysis of human society (see Chapter 22), but early socialism was largely the product of political theorists or intellectuals who wanted to introduce equality into social conditions and believed that human cooperation was superior to the competition that characterized early industrial capitalism. To later Marxists, such ideas were impractical dreams, and they contemptuously labeled the theorists **utopian socialists**. The term has endured to this day.

The utopian socialists were against private property and the competitive spirit of early industrial capitalism. By eliminating these things and creating new systems of social organization, they thought that a better environment for humanity could be achieved. Early socialists proposed a variety of ways to accomplish that task.

FOURIER One group of early socialists sought to create voluntary associations that would demonstrate the advantages of cooperative living. Charles Fourier (SHAHRL foo-RYAY) (1772–1838) proposed the creation of small model communities called phalansteries. These were self-contained cooperatives, each consisting ideally of 1,620 people. Communally housed, the inhabitants of the **phalanstery** (fuh-LAN-stuh-ree) would live and work together for their mutual benefit. Work assignments would be rotated frequently to relieve workers of undesirable tasks. Fourier was unable to gain financial backing for his phalansteries, however, and his plan remained untested.

The Voice of Liberalism: John Stuart Mill on Liberty

JOHN STUART MILL WAS ONE OF BRITAIN'S most famous philosophers of liberalism. Mill's essay *On Liberty* is viewed as a classic statement of the liberal belief in the unfettered freedom of the individual. In this excerpt, Mill defends freedom of opinion from both government and the coercion of the majority.

John Stuart Mill, *On Liberty*

The object of this Essay is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control, whether the means used be physical force in the form of legal penalties, or the moral coercion of public opinion. That principle is, that the sole end for which mankind are warranted, individually or collectively, interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. . . . These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not for compelling him, or visiting him with any evil in case he do otherwise. To justify that, the conduct from which it is desired to deter him, must be calculated to produce evil to some one else. The only part of the conduct of any one, for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign. . . .

Society can and does execute its own mandates: and if it issues wrong mandates instead of right, or any mandates at all in things with which it ought not to meddle, it practices a social tyranny more formidable than many kinds of political oppression, since, though not usually upheld by such extreme penalties, it leaves fewer means of escape, penetrating more deeply into the details of life, and enslaving the soul itself. Protection, therefore, against the tyranny of the magistrate is not enough: there needs protection also against the tyranny of prevailing opinion and feeling, against the tendency of society

to impose, by other means than civil penalties, its own ideas and practices as rules of conduct on those who dissent from them. . . .

But there is a sphere of action in which society, as distinguished from the individual has, if any, only an indirect interest; comprehending all that portion of a person's life and conduct which affects only himself, or if it also affects others, only with their free, voluntary and undeceived consent and participation. . . . This then is the appropriate region of human liberty. It comprises, first, the inward domain of consciousness; demanding liberty of conscience in the most comprehensive sense; liberty of thought and feeling; absolute freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral, or theological. . . .

Let us suppose, therefore, that the government is entirely at one with the people, and never thinks of exerting any power of coercion unless in agreement with what it conceives to be their voice. But I deny the right of the people to exercise such coercion, either by themselves or by their government. The power itself is illegitimate. The best government has no more title to it than the worst. It is as noxious, or more noxious, when exerted in accordance with public opinion, than when in opposition to it. If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind. . . . The peculiar evil of silencing the expression of an opinion is, that it is robbing the human race; posterity as well as the existing generation; those who dissent from the opinion, still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth: if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error.



HISTORICAL THINKING SKILL: Comparison

How does Mill's argument compare to Metternich's on page 627?

Source: From *Utilitarianism, On Liberty, and Representative Government* by John Stuart Mill. Published by Viking Press, 1914.

OWEN The British cotton manufacturer Robert Owen (1771–1858) also believed that humans would reveal their true natural goodness if they lived in a cooperative environment. At New Lanark in Scotland, he was successful in transforming a squalid factory town into a flourishing, healthy community. But when he attempted to create a self-contained cooperative community at New Harmony, Indiana, in the United States in the 1820s, bickering within the community eventually destroyed his dream. One of Owen's disciples, a wealthy woman named Frances Wright, bought slaves in order to set

up a model community at Nashoba, Tennessee. The community failed, but Wright continued to work for women's rights.

BLANC The Frenchman Louis Blanc (LWEE BLAHNH) (1813–1882) offered yet another early socialist approach to a better society. In *The Organization of Work*, he maintained that social problems could be solved by government assistance. Denouncing competition as the main cause of the economic evils of his day, he called for the establishment of workshops that would manufacture goods for public sale. The state



MAP 21.3 The Distribution of Languages in Nineteenth-Century Europe. Numerous languages were spoken in Europe. People who used the same language often had a shared history and culture, which laid the seeds for growing nationalism in the nineteenth century. Such nationalism eventually led to unification for Germany and Italy but spelled trouble for the polyglot Habsburg empire.

Q Look at the distribution of Germanic, Latin, and Slavic languages. What patterns emerge, and how can you explain them?

would finance these workshops, but the workers would own and operate them.

FEMALE SUPPORTERS With their plans for the reconstruction of society, utopian socialists attracted a number of female supporters who believed that only a reordering of society would help women. Zoé Gatti de Gamond (zoh-AY gah-TEE duh gah-MOHNH), a Belgian follower of Fourier, established her own phalanstery, which was supposed to provide men and women with the same educational and job opportunities. As part of collective living, men and women were to share responsibilities for child care and housecleaning. The ideas of the comte de Saint-Simón (san-see-MOHN), which combined Christian

values, scientific thought, and socialist utopianism, proved especially attractive to a number of women who participated in the growing political activism of women that had been set in motion during the French Revolution. Saint-Simón's ideal cooperative society recognized the principle of equality between men and women, and a number of working-class women, including Suzanne Voilquin (soo-ZAHN vwahl-KANH), Claire Démar (DAY-mar), and Reine Guindorf (RY-nuh GWIN-dorf), published a newspaper dedicated to the emancipation of women.

TRISTAN One female utopian socialist, Flora Tristan (TRISS-tun) (1803–1844), even attempted to foster a “utopian synthesis of socialism and feminism.” She traveled through France

Eileen Tweedy/The Art Archive at Art Resource, NY



Children at New Lanark. Robert Owen created an early experiment in utopian socialism by establishing a model industrial community at New Lanark, Scotland. In this illustration, the children of factory workers are shown dancing the quadrille.

preaching the need for the liberation of women. Her *Worker's Union*, published in 1843, advocated the application of Fourier's ideas to reconstruct both family and work:

Workers, be sure of it. If you have enough equity and justice to inscribe into your Charter the few points I have just outlined, this declaration of the rights of women will soon pass into custom, from custom into law, and before twenty-five years pass you will then see inscribed in front of the book of laws which will govern French society: THE ABSOLUTE EQUALITY of man and woman. Then, my brothers, and only then, will human unity be constituted.⁷

She envisioned this absolute equality as the only hope to free the working class and transform civilization.

Flora Tristan, like the other utopian socialists, was largely ignored by her contemporaries. Although criticized for their impracticality, the utopian socialists at least laid the groundwork for later attacks on capitalism that would have a far-reaching result. In the first half of the nineteenth century, however, socialism remained a fringe movement largely overshadowed by liberalism and nationalism.

Revolution and Reform (1830–1850)

Q FOCUS QUESTIONS: What forces for change were present in France, Great Britain, Belgium, Poland, and Italy between 1830 and 1848, and how did each nation respond? What were the causes of the revolutions of 1848, and why did the revolutions fail?

Beginning in 1830, the forces of change began to break through the conservative domination of Europe, more successfully in some places than in others. Finally, in 1848, a

wave of revolutionary fervor moved through Europe, causing liberals and nationalists everywhere to think that they were on the verge of creating a new order.

Another French Revolution

The new elections Charles X had called in 1830 produced another victory for the French liberals; at this point, the king decided to seize the initiative. On July 26, 1830, Charles issued a set of edicts (the July Ordinances) that imposed rigid censorship on the press, dissolved the legislative assembly, and reduced the electorate in preparation for new elections. Charles's actions produced an immediate rebellion—the July Revolution. Barricades went up in Paris as a provisional government led by a group of moderate, propertied liberals was hastily formed and appealed to Louis-Philippe, the duke of Orléans, a cousin of Charles X, to become the constitutional king of France. Charles X fled to Britain; a new monarchy had been born.

Louis-Philippe (1830–1848) was soon called the bourgeois monarch because political support for his rule came from the upper middle class. Louis-Philippe even dressed like a member of the middle class in business suits and hats. Constitutional changes that favored the interests of the upper bourgeoisie were instituted. Financial qualifications for voting were reduced yet remained sufficiently high that the number of voters increased only from 100,000 to barely 200,000, guaranteeing that only the wealthiest people would vote.

To the upper middle class, the bourgeois monarchy represented the stopping place for political progress. To the lesser bourgeoisie and the Parisian working class, who had helped overthrow Charles X in 1830, it was a severe disappointment because they had been completely excluded from political power. The rapid expansion of French industry in the 1830s

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Châteaux de Versailles et de Trianon, Versailles//Erich Lessing/Art Resource, NY



The Revolution of 1830. In 1830, the forces of change began to undo the conservative domination of Europe. In France, the reactionary Charles X was overthrown and replaced by the constitutional monarch Louis-Philippe, a liberal and former revolutionary soldier. In this painting by Gustave Wappers, Louis-Philippe is seen riding to the Hôtel de Ville, the city hall, preceded by a man holding the French revolutionary tricolor flag, which had not been seen in France since 1815.

and 1840s gave rise to an industrial working class concentrated in certain urban areas. Terrible working and living conditions and the periodic economic crises that created high levels of unemployment led to worker unrest and sporadic outbursts of violence.

Even in the legislature—the Chamber of Deputies—there were differences of opinion about the bourgeois monarchy and the direction it should take. Two groups rapidly emerged, both composed of upper-middle-class representatives. The Party of Movement, led by Adolphe Thiers (a-DAWLf TYAYR), favored ministerial responsibility, the pursuit of an active foreign policy, and limited expansion of the franchise. The Party of Resistance, led by François Guizot (frahnh-SWAH gee-ZOH), believed that France had finally reached the “perfect form” of government and needed no further institutional changes. After 1840, the Party of Resistance dominated the Chamber of Deputies. Guizot cooperated with Louis-Philippe in suppressing ministerial responsibility and pursuing a policy favoring the interests of the wealthier manufacturers and tradespeople.

Revolutionary Outbursts in Belgium, Poland, and Italy

Supporters of liberalism played a primary role in the July Revolution in France, but nationalism was the crucial force in three other revolutionary outbursts in 1830. In an effort to create a stronger, larger state on France’s northern border, the Congress of Vienna had added the area once known as the Austrian Netherlands (Belgium) to the Dutch Republic. The merger of Catholic Belgium into the Protestant Dutch Republic never sat well with the Belgians, however, and in 1830, they rose up against the Dutch and succeeded in convincing the major European powers to accept their

independence. Leopold of Saxe-Coburg, a minor German prince, was designated to be the new king, and a Belgian national congress established a constitutional monarchy for the new state.

The revolutionary scenarios in Italy and Poland were much less successful. Metternich sent Austrian troops to crush revolts in three Italian states. Poland, too, had a nationalist uprising in 1830 when revolutionaries tried to end Russian control of their country. But the Polish insurgents failed to get the hoped-for support from France and Britain, and by September 1831, the Russians had crushed the revolt and established an oppressive military dictatorship over Poland.

Reform in Great Britain

In 1830, new parliamentary elections brought the Whigs to power in Britain. At the same time, the successful July Revolution in France served to catalyze change in Britain. The Industrial Revolution had led to an expanding group of industrial leaders who objected to the corrupt British electoral system, which excluded them from political power. The Whigs, though also members of the landed classes, realized that concessions to reform were superior to revolution; the demands of the wealthy industrial middle class could no longer be ignored. In 1830, the Whigs introduced an election reform bill that was enacted in 1832 after an intense struggle (see the box on p. 640).

THE REFORM ACT OF 1832 The Reform Act gave explicit recognition to the changes wrought in British life by the Industrial Revolution. It disenfranchised fifty-six rotten boroughs and enfranchised forty-two new towns and cities and reapportioned others. This gave the new industrial urban

Response to Revolution: Two Perspectives

BASED ON THEIR POLITICAL BELIEFS, Europeans responded differently to the specter of revolution that haunted Europe in the first half of the nineteenth century. The first excerpt is taken from a speech given by Thomas Babington Macaulay (muh-KAHL-lee) (1800–1859), a historian and a Whig member of Parliament. Macaulay spoke in Parliament on behalf of the Reform Act of 1832, which extended the right to vote to the industrial middle classes of Britain. The Revolution of 1830 in France had influenced his belief that it was better to reform than to have a political revolution.

The second excerpt is taken from the *Reminiscences* of Carl Schurz (SHOORTS) (1829–1906). Like many liberals and nationalists in Germany, Schurz received the news of the February Revolution of 1848 in France with much excitement and great expectations for revolutionary change in the German states. After the failure of the German revolution, Schurz made his way to the United States and eventually became a U.S. senator.

Thomas Babington Macaulay, Speech of March 2, 1831

My hon. friend the member of the University of Oxford tells us that, if we pass this law, England will soon be a Republic. The reformed House of Commons will, according to him, before it has sat ten years, depose the King, and expel the Lords from their House. Sir, if my hon. friend could prove this, he would have succeeded in bringing an argument for democracy infinitely stronger than any that is to be found in the works of Paine. His proposition is, in fact, this—that our monarchical and aristocratic institutions have no hold on the public mind of England; that these institutions are regarded with aversion by a decided majority of the middle class. . . . Now, sir, if I were convinced that the great body of the middle class in England look with aversion on monarchy and aristocracy, I should be forced, much against my will, to come to this conclusion, that monarchical and aristocratic institutions are unsuited to this country. Monarchy and aristocracy, valuable and useful as I think them, are still valuable and useful as means, and not as ends. The end of government is the happiness of the people; and I do not conceive that, in a country like this, the happiness of the people can be promoted by a form of government in which the middle classes place no confidence, and which exists only because the middle classes have no organ by which to make their sentiments known. But, sir, I am fully convinced that the middle classes sincerely wish to uphold the royal prerogatives, and the constitutional rights of the Peers. . . .

But let us know our interest and our duty better. Turn where we may—within, around—the voice of great events

is proclaiming to us, “Reform, that you may preserve.” Now, therefore, while everything at home and abroad forebodes ruin to those who persist in a hopeless struggle against the spirit of the age; now, while the crash of the proudest throne of the Continent is still resounding in our ears; . . . now, while the heart of England is still sound; now, while the old feelings and the old associations retain a power and a charm which may too soon pass away; now, in this your accepted time; now, in this your day of salvation, take counsel, not of prejudice, not of party spirit, not of the ignominious pride of a fatal consistency, but of history, of reason, of the ages which are past, of the signs of this most portentous time. Pronounce in a manner worthy of the expectation with which this great debate has been anticipated, and of the long remembrance which it will leave behind. Renew the youth of the State. Save property divided against itself. Save the multitude, endangered by their own ungovernable passions. Save the aristocracy, endangered by its own unpopular power. Save the greatest, and fairest, and most highly civilized community that ever existed, from calamities which may in a few days sweep away all the rich heritage of so many ages of wisdom and glory. The danger is terrible. The time is short. If this Bill should be rejected, I pray to God that none of those who concur in rejecting it may ever remember their votes with unavailing regret, amidst the wreck of laws, the confusion of ranks, the spoliation of property, and the dissolution of social order.

Carl Schurz, *Reminiscences*

One morning, toward the end of February, 1848, I sat quietly in my attic-chamber, working hard at my tragedy of “Ulrich von Hutten” [a sixteenth-century German knight] when suddenly a friend rushed breathlessly into the room, exclaiming: “What, you sitting here! Do you not know what has happened?”

“No; what?”

“The French have driven away Louis Philippe and proclaimed the republic.”

I threw down my pen—and that was the end of “Ulrich von Hutten.” I never touched the manuscript again. We tore down the stairs, into the street, to the market-square, the accustomed meeting-place for all the student societies after their midday dinner. Although it was still forenoon, the market was already crowded with young men talking excitedly. There was no shouting, no noise, only agitated conversation. What did we want there? This probably no one knew. But since the French had driven away Louis Philippe and proclaimed the republic, something of course must happen here, too. . . . We were dominated by a vague feeling as if a great outbreak of elemental forces had begun, as if an

(continued)

(*Opposing Viewpoints continued*)

earthquake was impending of which we had felt the first shock, and we instinctively crowded together. . . .

The next morning there were the usual lectures to be attended. But how profitless! The voice of the professor sounded like a monotonous drone coming from far away. What he had to say did not seem to concern us. The pen that should have taken notes remained idle. At last we closed with a sigh the notebook and went away, impelled by a feeling that now we had something more important to do—to devote ourselves to the affairs of the fatherland. And this we did by seeking as quickly as possible again the company of our friends, in order to discuss what had happened and what was to come. In these conversations, excited as they were, certain ideas and catchwords worked themselves to the surface, which expressed more or less the feelings of the people. Now had arrived in Germany the day for the establishment of “German Unity,” and the founding of a great, powerful national German Empire. In the first line the convocation of a national parliament. Then the demands for civil rights and liberties, free speech, free press, the right of free assembly, equality before the law, a freely elected representation of the people with legislative power,

responsibility of ministers, self-government of the communes, the right of the people to carry arms, the formation of a civic guard with elective officers, and so on—in short, that which was called a “constitutional form of government on a broad democratic basis.” Republican ideas were at first only sparingly expressed. But the word democracy was soon on all tongues, and many, too, thought it a matter of course that if the princes should try to withhold from the people the rights and liberties demanded, force would take the place of mere petition. Of course the regeneration of the fatherland must, if possible, be accomplished by peaceable means. . . . Like many of my friends, I was dominated by the feeling that at last the great opportunity had arrived for giving to the German people the liberty which was their birthright and to the German fatherland its unity and greatness, and that it was now the first duty of every German to do and to sacrifice everything for this sacred object.



HISTORICAL THINKING SKILL: Appropriate Use of Relevant Historical Evidence *How do you explain the differences between Macaulay's and Schurz's ideas?*

Sources: Thomas Babington Macaulay, Speech of March 2, 1831. From *Speeches, Parliamentary and Miscellaneous* by Thomas B. Macaulay (New York: Hurst Co., 1853), vol. 1, pp. 20–21, 25–26. Carl Schurz, *Reminiscences*. From *The Reminiscences of Carl Schurz* by Carl Schurz (New York: The McClure Co., 1907), vol. I, pp. 112–13.

communities some voice in government. A property qualification (of £10 annual rent) for voting was retained, however, so the number of voters increased only from 478,000 to 814,000, a figure that still meant that only one in every thirty people was represented in Parliament. Thus, the Reform Act of 1832 primarily benefited the upper middle class; the lower middle class, artisans, and industrial workers still had no vote. Moreover, the change did not significantly alter the composition of the House of Commons. One political leader noted that the Commons chosen in the first election after the Reform Act seemed “to be very much like every other Parliament.” Nevertheless, a significant step had been taken. The industrial middle class had been joined to the landed interests in ruling Britain.

NEW REFORM LEGISLATION The 1830s and 1840s witnessed considerable reform legislation. The aristocratic landowning class was usually (but not always) the driving force for legislation that halted some of the worst abuses in the industrial system by instituting government regulation of working conditions in the factories and mines. The industrialists and manufacturers now in Parliament opposed such legislation and were usually (but not always) the driving forces behind legislation that favored the principles of economic liberalism. The Poor Law of 1834 was based on the theory that giving aid to the poor and unemployed only encouraged laziness and increased the number of paupers. The Poor Law tried to remedy this by making paupers so wretched they would choose to work. Those unable to support themselves were crowded

together in workhouses where living and working conditions were intentionally miserable so that people would be encouraged to find gainful employment.

Another piece of liberal legislation involved the repeal of the Corn Laws. This was primarily the work of the manufacturers Richard Cobden and John Bright, who formed the Anti-Corn Law League in 1838 to help workers by lowering bread prices. But abolishing the Corn Laws would also aid the industrial middle classes, who, as economic liberals, favored the principles of free trade. Repeal came in 1846 when Sir Robert Peel (1788–1850), the leader of the Tories, persuaded some of his associates to support free trade principles and abandon the Corn Laws.

While most of Europe experienced revolutions in 1848, the year ended without a major crisis in Britain. On the Continent, middle-class liberals and nationalists were at the forefront of the revolutionary forces. In Britain, however, the middle class had been largely satisfied by the Reform Act of 1832 and the repeal of the Corn Laws in 1846.

The Revolutions of 1848

Despite the successes of revolutions in France, Belgium, and Greece, the conservative order remained in control of much of Europe. But liberalism and nationalism continued to grow. In 1848, these forces of change erupted once more. Yet again, revolution in France provided the spark for other countries, and soon most of central and southern Europe was ablaze with revolutionary fires (see Map 21.4). Tsar Nicholas I of



MAP 21.4 The Revolutions of 1848–1849. Beginning in Paris, revolutionary fervor fueled by liberalism and nationalism spread to the east and the south. After initial successes, the revolutionaries failed to maintain unity: propertied classes feared the working masses, and nationalists such as the Hungarians could not agree that all national groups deserved self-determination. The old order rallied its troops and prevailed.



Which regions saw a great deal of revolutionary activity in 1848–1849, and which did not?

Russia lamented to Queen Victoria in April 1848, “What remains standing in Europe? Great Britain and Russia.”

YET ANOTHER FRENCH REVOLUTION A severe industrial and agricultural depression beginning in 1846 brought great hardship to the French lower middle class, workers, and peasants. One-third of the workers in Paris were unemployed by the end of 1847. Scandals, graft, and corruption were rife, and the government’s persistent refusal to extend the suffrage angered the disenfranchised members of the middle class.

As Louis-Philippe’s government continued to refuse to make changes, opposition grew (see *Images of Everyday Life* on p. 643). Radical republicans and socialists, joined by the upper middle class under the leadership of Adolphe Thiers, agitated for the dismissal of Guizot. Since they were forbidden by law to stage political rallies, they used the political banquet

to call for reforms. Almost seventy such banquets were held in France during the winter of 1847–1848; a grand culminating banquet was planned for Paris on February 22. When the government forbade it, people came anyway; students and workers threw up barricades in Paris. Although Louis-Philippe now proposed reform, he was unable to form another ministry and abdicated on February 24 and fled to Britain. A provisional government was established by a group of moderate and radical republicans; the latter even included the socialist Louis Blanc. The provisional government ordered that a constituent assembly be convened to draw up a new constitution; the members of the assembly were to be elected by universal manhood suffrage.

The provisional government also established national workshops under the influence of Louis Blanc. As Blanc envisioned them, the workshops were to be cooperative factories

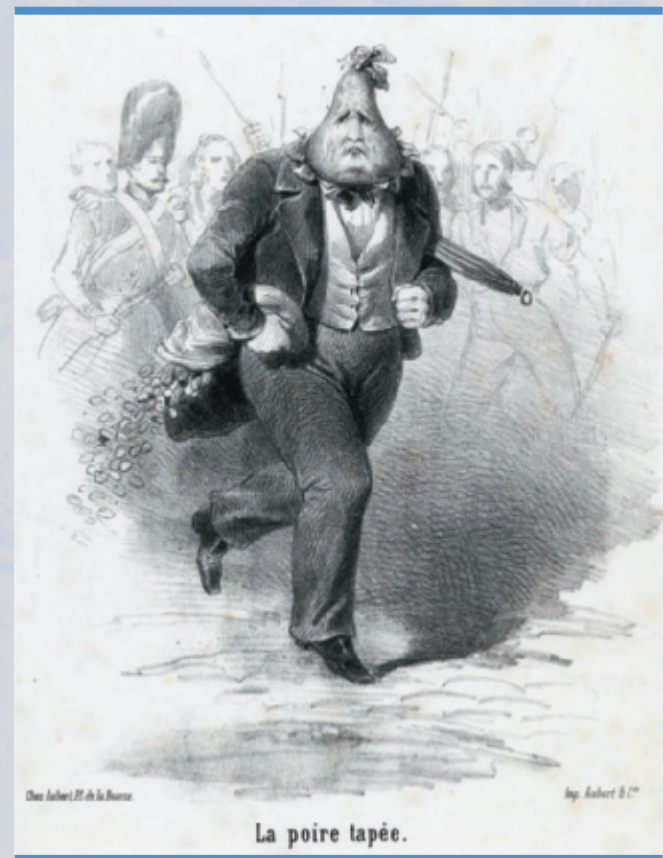
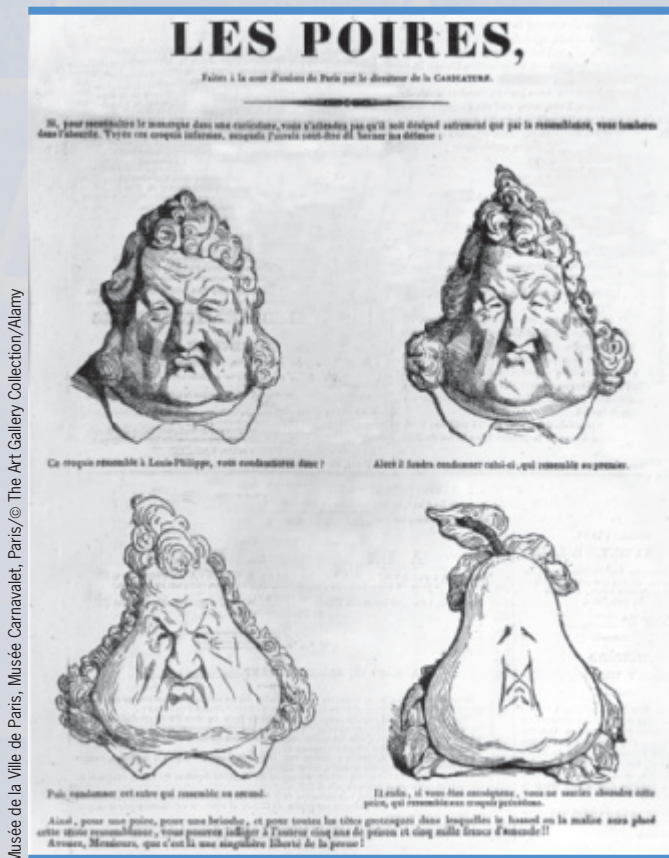
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IMAGES OF EVERYDAY LIFE

Political Cartoons: Attacks on the King

DURING THE EARLY YEARS OF HIS REIGN, Louis-Philippe relaxed censorship in an effort to appease the public. As political instability intensified during the 1830s and 1840s, he attempted to rein in the press. His efforts failed, however, in large part due to the lithograph, a new printing process that enabled artists to produce political cartoons quickly. For the first time in France, political caricatures began to be published regularly. Caricatures of Louis-Philippe often

portrayed him with a pear-shaped head, both because there was a resemblance and because the French word for pear—*poire* (PWAHR)—had the slang meaning of simpleton or fool. The transformation of Louis-Philippe from king to pear is captured in the image on the left. In the image on the right, Louis-Philippe is shown with a pear-shaped head, running away from an angry crowd while carrying a bag of money.



run by the workers. In fact, the workshops primarily provided unskilled jobs, such as leaf raking and ditch digging, for unemployed workers. The cost of the program became increasingly burdensome to the government.

The result was a growing split between the moderate republicans, who had the support of most of France, and the radical republicans, whose main support came from the Parisian working class. In the elections for the National Assembly, five hundred seats went to moderate republicans and three hundred to avowed monarchists, while the radicals gained only one hundred. From March to June, the number of unemployed enrolled in the national workshops rose from 10,000

to almost 120,000, emptying the treasury and frightening the moderates, who responded by closing the workshops on June 23. The workers refused to accept this decision and poured into the streets. Four days of bitter and bloody fighting by government forces crushed the working-class revolt. Thousands were killed, and four thousand prisoners were deported to the French colony of Algeria in North Africa. The new constitution, ratified on November 4, 1848, established a republic (the Second Republic) with a unicameral (one-house) legislature of 750 elected by universal male suffrage for three years and a president, also elected by universal male suffrage, for four years. In the elections for the presidency held in

December 1848, Charles Louis Napoleon Bonaparte, the nephew of Napoleon Bonaparte, resoundingly defeated four republicans who had been associated with the early months of the Second Republic. Within four years, President Napoleon would become Emperor Napoleon (see Chapter 22).

REVOLUTION IN THE GERMANIC STATES News of the revolution in Paris in February 1848 triggered upheavals in central Europe as well (see the box on p. 640). Revolutionary cries for change caused many German rulers to promise constitutions, a free press, jury trials, and other liberal reforms. In Prussia, concessions were also made to appease the revolutionaries. King Frederick William IV (1840–1861) agreed to abolish censorship, establish a new constitution, and work for a united Germany. This last promise had its counterpart throughout all the German states as governments allowed elections by universal male suffrage for deputies to an all-German parliament to meet in Frankfurt, the seat of the Germanic Confederation. Its purpose was to fulfill a liberal and nationalist dream—the preparation of a constitution for a new united Germany.

Well-educated, articulate, middle-class delegates, many of them professors, lawyers, and bureaucrats, dominated this Frankfurt Assembly. When it came to nationalism, many were ahead of the times and certainly ahead of the governments of their respective states. From the beginning, the assembly aroused controversy by claiming to be the government for all of Germany. Then it became embroiled in a sticky debate over the composition of the new German state. Supporters of a *Grossdeutsch* (GROHS-doich) (“Big German”) solution wanted to include the German province of Austria, while proponents of a *Kleindeutsch* (KLYN-doich) (“Small German”) solution favored excluding Austria and making the Prussian king the emperor of the new German state. The problem was solved when the Austrians withdrew, leaving the field to the supporters of the *Kleindeutsch* solution. Their victory was short-lived, however, as Frederick William IV gruffly refused the assembly’s offer of the title of “emperor of the Germans” in March 1849 and ordered the Prussian delegates home.

The Frankfurt Assembly soon disbanded. Although some members spoke of using force, they had no real means of compelling the German rulers to accept the constitution they had drawn up. The attempt of the German liberals at Frankfurt to create a German state had failed.

UPHEAVAL IN THE AUSTRIAN EMPIRE The Austrian Empire also had its social, political, and nationalist grievances and needed only the news of the revolution in Paris to encourage it to erupt in flames in March 1848. The Hungarian liberals under Louis Kossuth (KAWSS-uth or KAW-shoot) agitated for “commonwealth” status; they were willing to keep the Habsburg monarch but wanted their own legislature. In March, demonstrations in Buda, Prague, and Vienna led to Metternich’s dismissal, and the archsymbol of the conservative order fled abroad. In Vienna, revolutionary forces, carefully guided by the educated and propertied classes, took control of the capital and insisted that a constituent assembly

be summoned to draw up a liberal constitution. Hungary was granted its wish for its own legislature, a separate national army, and control over its foreign policy and budget. Allegiance to the Habsburg dynasty was now Hungary’s only tie to the Austrian Empire. In Bohemia, the Czechs began to demand their own government as well.

Although Emperor Ferdinand I (1835–1848) and Austrian officials had made concessions to appease the revolutionaries, they awaited an opportunity to reestablish their firm control. As in the German states, the conservatives were increasingly encouraged by the divisions between radical and moderate revolutionaries and played on the middle-class fear of a working-class social revolution. Their first success came in June 1848 when a military force under General Alfred Windischgrätz (VIN-dish-grets) ruthlessly suppressed the Czech rebels in Prague. In October, the death of the minister for war at the hands of a Viennese mob gave Windischgrätz the pretext for an attack on Vienna. By the end of the month, the radical rebels there had been crushed. In December, the feeble-minded Ferdinand I agreed to abdicate in favor of his nephew, Francis Joseph I (1848–1916), who worked vigorously to restore the imperial government in Hungary. The Austrian armies, however, were unable to defeat Kossuth’s forces, and it was only through the intervention of Nicholas I, who sent a Russian army of 140,000 men to aid the Austrians, that the Hungarian revolution was finally crushed in 1849. The revolutions in Austria had also failed. Autocratic government was restored; emperor and propertied classes remained in control, and the numerous nationalities were still subject to the Austrian government.

REVOLTS IN THE ITALIAN STATES The failure of revolutionary uprisings in Italy in 1830–1831 had encouraged the Italian movement for unification to take a new direction. The leadership of Italy’s *risorgimento* (ree-SOR-jee-men-toh) (“resurgence”) passed into the hands of Giuseppe Mazzini (joo-ZEP-pay maht-SEE-nee) (1805–1872), a dedicated Italian nationalist who founded an organization known as Young Italy in 1831 (see the box on p. 645). This group set as its goal the creation of a united Italian republic. In *The Duties of Man*, Mazzini urged Italians to dedicate their lives to the Italian nation: “O my Brother! Love your Country. Our Country is our home.” A number of Italian women also took up Mazzini’s call. Especially notable was Cristina Belgioioso (bell-joh-YOH-soh), a wealthy aristocrat who worked to bring about Italian unification. Pursued by the Austrian authorities, she fled to Paris and started a newspaper espousing the Italian cause.

The dreams of Mazzini and Belgioioso seemed on the verge of fulfillment when a number of Italian states rose in revolt in 1848. Beginning in Sicily, rebellions spread northward as ruler after ruler granted a constitution to his people. Citizens in Lombardy and Venetia also rebelled against their Austrian overlords. The Venetians declared a republic in Venice. The king of the northern Italian state of Piedmont, Charles Albert (1831–1849), took up the call and assumed the leadership for a war of liberation from Austrian domination. His invasion of Lombardy proved unsuccessful, however, and

The Voice of Italian Nationalism: Giuseppe Mazzini and Young Italy

AFTER THE FAILURE OF THE UPRISINGS in Italy in 1830–1831, Giuseppe Mazzini emerged as the leader of the Italian *risorgimento*—the movement for Italian nationhood. In 1831, he founded an organization known as Young Italy whose goal was the creation of a united Italian republic. This selection is from the oath that the members of Young Italy were required to take.

Giuseppe Mazzini, *The Young Italy Oath*

Young Italy is a brotherhood of Italians who believe in a law of Progress and Duty, and are convinced that Italy is destined to become one nation,—convinced also that she possesses sufficient strength within herself to become one, and that the ill success of her former efforts is to be attributed not to the weakness, but to the misdirection of the revolutionary elements within her,—that the secret of force lies in constancy and unity of effort. They join this association in the firm intent of consecrating both thought and action to the great aim of reconstituting Italy as one independent sovereign nation of free men and equals. . . .

Each member will, upon his initiation into the association of Young Italy, pronounce the following form of oath, in the presence of the initiator: In the name of God and of Italy;

In the name of all the martyrs of the holy Italian cause who have fallen beneath foreign and domestic tyranny;

By the duties which bind me to the land wherein God has placed me, and to the brothers whom God has given me;

By the love—innate in all men—I bear to the country that gave my mother birth, and will be the home of my children. . . .

By the sufferings of the millions,—

I, . . . believing in the mission intrusted by God to Italy, and the duty of every Italian to strive to attempt its fulfillment; convinced that where God has ordained that a nation shall be, He has given the requisite power to create it; that the people are the depositaries of that power, and that in its right direction for the people, and by the people, lies the secret of victory; convinced that virtue consists in action and sacrifice, and strength in union and constancy of purpose: I give my name to Young Italy, an association of men holding the same faith, and swear:

To dedicate myself wholly and forever to the endeavor with them to constitute Italy one free, independent, republican nation; to promote by every means in my power—whether by written or spoken word, or by action—the education of my Italian brothers toward the aim of Young Italy; toward association, the sole means of its accomplishment, and to virtue, which alone can render the conquest lasting; to abstain from enrolling myself in any other association from this time forth; to obey all the instructions, in conformity with the spirit of Young Italy, given me by those who represent with me the union of my Italian brothers; and to keep the secret of these instructions, even at the cost of my life; to assist my brothers of the association both by action and counsel—NOW AND FOREVER.



HISTORICAL THINKING SKILL: Historical Causation

What political events of the previous decades would have motivated Mazzini's desire to create a united Italy?


Source: From *Joseph Mazzini: His Life, Writings, and Political Principles* (New York: Hurd & Houghton, 1872), pp. 62–69, 71–74.

by 1849, the Austrians had reestablished complete control over Lombardy and Venetia. Counterrevolutionary forces also prevailed throughout Italy. French forces helped Pope Pius IX regain control of Rome. Elsewhere Italian rulers managed to recover power on their own. Only Piedmont was able to keep its liberal constitution.

THE FAILURES OF 1848 Throughout Europe in 1848, popular revolts had initiated revolutionary upheavals that had led to the formation of liberal constitutions and liberal governments. But how could so many immediate successes in 1848 be followed by so many disasters only months later? Two reasons stand out. The unity of the revolutionaries had made the revolutions possible, but divisions soon shattered their ranks. Except in France, moderate liberals from the propertied classes failed to extend suffrage to the working classes who

had helped achieve the revolutions. But as radicals pushed for universal male suffrage, liberals everywhere pulled back. Concerned about their property and security, they rallied to the old ruling classes for the sake of order and out of fear of social revolution by the working classes. All too soon, established governments were back in power.

In 1848, nationalities everywhere had also revolted in pursuit of self-government. But here too, frightfully little was achieved as divisions among nationalities proved utterly disastrous. Though the Hungarians demanded autonomy from the Austrians, at the same time they refused the same to their minorities—the Slovenes, Croats, and Serbs. Instead of joining together against the old empire, minorities fought each other. No wonder that one Czech could remark in April 1848, “If the Austrian state had not already existed for so long, it would have been in the interests of Europe, indeed of humanity

<div>  CHRONOLOGY </div> <div> Reform, Reaction, and Revolution: The European States, 1815–1850 </div>	
<i>Great Britain</i>	
Peterloo Massacre	1819
Reform Act	1832
Poor Law	1834
Repeal of Corn Laws	1846
<i>France</i>	
Louis XVIII	1814–1824
Charles X	1824–1830
July Revolution	1830
Louis-Philippe	1830–1848
Abdication of Louis-Philippe; formation of provisional government	1848 (February 22–24)
June Days: workers' revolt in Paris	1848 (June)
Establishment of Second Republic	1848 (November)
Election of Louis Napoleon as French president	1848 (December)
<i>Low Countries</i>	
Union of Netherlands and Belgium	1815
Belgian independence	1830
<i>German States</i>	
Frederick William III of Prussia	1797–1840
Germanic Confederation established	1815
Karlsbad Decrees	1819
Frederick William IV of Prussia	1840–1861
Revolution in Germany	1848
Frankfurt Assembly	1848–1849
<i>Austrian Empire</i>	
Emperor Ferdinand I	1835–1848
Revolt in Austrian Empire; Metternich dismissed	1848 (March)
Austrian forces under General Windischgrätz crush Czech rebels	1848 (June)
Viennese rebels crushed	1848 (October)
Francis Joseph I	1848–1916
Defeat of Hungarians with help of Russian troops	1849
<i>Italian States</i>	
Revolts in southern Italy and Sardinia crushed	1821
King Charles Albert of Piedmont	1831–1849
Revolutions in Italy	1848
Charles Albert attacks Austrians	1848
Austrians reestablish control in Lombardy and Venetia	1849
<i>Russia</i>	
Tsar Alexander I	1801–1825
Decembrist Revolt	1825
Tsar Nicholas I	1825–1855
Polish uprising	1830
Suppression of Polish revolt	1831

itself, to endeavor to create it as soon as possible.”⁸ The Austrians’ efforts to recover the Hungarian provinces met with little success until they began to play off Hungary’s rebellious minority nationalities against the Hungarians.

The Maturing of the United States

The U.S. Constitution, ratified in 1789, committed the United States to two of the major forces of the first half of the nineteenth century, liberalism and nationalism. Initially, divisions over the power of the federal government vis-à-vis the individual states challenged this constitutional commitment to national unity. Bitter conflict erupted between the Federalists and the Republicans. Led by Alexander Hamilton (1757–1804), the Federalists favored a financial program that would establish a strong central government. The Republicans, guided by Thomas Jefferson (1743–1826) and James Madison (1751–1836), feared centralization and its consequences for popular liberties. European rivalries intensified these divisions because the Federalists were pro-British and the Republicans pro-French. The successful conclusion of the War of 1812 against Britain brought an end to the Federalists, who had opposed the war, while the surge of national feeling generated by the war served to heal the nation’s divisions.

Another strong force for national unity came from the Supreme Court while John Marshall (1755–1835) was chief justice from 1801 to 1835. Marshall made the Supreme Court into an important national institution by asserting the right of the Court to overrule an act of Congress if the Court found it to be in violation of the Constitution. Under Marshall, the Supreme Court contributed further to establishing the supremacy of the national government by curbing the actions of state courts and legislatures.

The election of Andrew Jackson (1767–1845) as president in 1828 opened a new era in American politics, the era of mass democracy. The electorate was expanded by dropping traditional property qualifications; by the 1830s, suffrage had been extended to almost all adult white males. During the period from 1815 to 1850, the traditional liberal belief in the improvement of human beings was also given concrete expression. Americans developed detention schools for juvenile delinquents and new penal institutions, both motivated by the liberal belief that the right kind of environment would rehabilitate those in need of it.

The Emergence of an Ordered Society



FOCUS QUESTION: How did European states respond to the increase in crime in the late eighteenth and early nineteenth centuries?

Everywhere in Europe, the revolutionary upheavals of the late eighteenth and early nineteenth centuries made the ruling elites nervous about social disorder and the potential dangers to their lives and property. At the same time, the influx of large numbers of people from the countryside into the rapidly

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growing cities had led to horrible living conditions, poverty, unemployment, and great social dissatisfaction. The first half of the nineteenth century witnessed a significant increase in crime, especially against property, in Britain, France, and Germany. The rise in property crimes provoked a severe reaction among middle-class urban residents, who feared that the urban poor posed a threat to their security and possessions. New police forces soon appeared to defend the propertied classes from criminals and social misfits.

New Police Forces

The first major contribution of the nineteenth century to the development of a disciplined or ordered society in Europe was a regular system of police. A number of European states established civilian police forces—groups of well-trained law enforcement officers who were to preserve property and lives, maintain domestic order, investigate crime, and arrest offenders. It was hoped that their very presence would prevent crime. That the new police existed to protect citizens eventually made them acceptable, and by the end of the nineteenth century, many Europeans viewed them approvingly.

FRENCH POLICE This new approach to policing made its first appearance in France in 1828 when Louis-Maurice Debelleyme (LWEE-moh-REESS duh-buh-LAYM), the prefect of Paris, proclaimed, “The essential object of our municipal police is the safety of the inhabitants of Paris. Safety by day and night, free traffic movement, clean streets, the supervision of and precaution against accidents, the maintenance of order in public places, the seeking out of offenses and their perpetrators.”⁹ In March 1829, the new police, known as *serjents*, appeared on Paris streets. They were dressed in blue uniforms to make them easily recognizable by all citizens. They were also lightly armed with a white cane during the day and a saber at night, underscoring the fact that they were a civilian, not a military, body. Initially, there were not many of the new police officers. Paris had eighty-five by August 1829 and only five hundred in 1850. Before the end of the century, their number had increased to four thousand.

BRITISH BOBBIES The British, fearful of the powers exercised by military or secret police in authoritarian Continental states, had long resisted the creation of a professional police force. Instead, Britain depended on a system of unpaid constables recruited by local authorities. Often these local constables were incapable of keeping order, preventing crimes, or apprehending criminals. Such jobs could also be dangerous and involve incidents like the one reported by a man passing by a local pub in 1827:

I saw Thomas Franklin [constable of the village of Leighton Buzzard] coming out backwards. John Brandon . . . was opposite and close to the

constable. I saw the said John Brandon strike the said constable twice “bang full in the face”; the blows knocked the constable down on his back. John Brandon fell down with him. Sarah Adams . . . got on top of the constable and jostled his head against the ground. . . . The constable appeared very much hurt and his face was all over blood.¹⁰

The failure of the local constables led to a new approach. Between September 1829 and May 1830, three thousand uniformed police officers appeared on the streets of London. They came to be known as bobbies after Sir Robert Peel, who had introduced the legislation that created the force.

As is evident from the first instruction book for the new British police, their primary goal was to prevent crime: “Officers and police constables should endeavour to distinguish themselves by such vigilance and activity as may render it impossible for any one to commit a crime within that portion of the town under their charge.”¹¹ The municipal authorities soon found, however, that the police were also useful for imposing order on working-class urban inhabitants. On Sundays, they were called on to clean up after Saturday night’s drinking bouts. As demands for better pay and treatment led to improved working conditions, British police began to develop a sense of professionalism (see the box on p. 648).

SPREAD OF POLICE SYSTEMS Police systems were organized throughout the Western world during the nineteenth



The London Police. One response to the revolutionary upheavals of the late eighteenth and early nineteenth centuries was the development of civilian police forces that would be responsible for protecting property, arresting criminals, and maintaining domestic order. This early photograph shows a group of London policemen, who came to be known as bobbies after Sir Robert Peel, the man responsible for introducing the legislation that initiated the London police force.

Time Life Pictures/Getty Images

The New British Police: “We Are Not Treated as Men”

THE NEW BRITISH POLICE FORCES, organized first in London in 1829, were well established throughout much of Britain by the 1840s. As professionalism rose in the ranks of the forces, so did demands for better pay and treatment. In these two selections, police constables make clear their demands and complaints.

Petition for Higher Pay by a Group of Third-Class Constables (1848)

Men joining the Police service as 3rd Class Constables and having a wife and 3 children to support on joining, are not able properly to do so on the pay of 16/8d. Most of the married men on joining are somewhat in debt, and are unable to extricate themselves on account of rent to pay and articles to buy which are necessary for support of wife and children. We beg leave to state that a married man having a wife and 2 children to support on joining, that it is as much as he can do upon 16/8d per week, and having to remain upon that sum for the first 12 to 18 months.

Complaints from Constables of D Division of the London Metropolitan Police

We are not treated as men but as slaves we englishmen do not like to be terrorized by a set of Irish Sergeants who are only lenient to their own countrymen we the D division of Paddington are nearly all ruled by these Irish Sergeants after we have done our night-Duty may we not have the privilege of going to Church or staying at home to Suit our own inclination when we are ordered by the Superintendent to go to church in our uniform on Wednesday we do not object to the going to church we like to go but we do not like to be ordered there and when we go on Sunday nights

we are asked like so many schoolboys have we been to church should we say no let reason be what it may it does not matter we are forthwith ordered from Paddington to Marylebone lane the next night—about 2 hours before we go to Duty that is 2 miles from many of our homes being tired with our walk there and back we must either loiter about the streets or in some public house and there we do not want to go for we cannot spare our trifling wages to spend them there but there is no other choice left—for us to make our time out to go on Duty at proper time on Day we are ordered there for that offense another Man may faultlessly commit—the crime of sitting 4 minutes during the night—then we must be ordered there another to Shew his old clothes before they are given in even we must go to the expense of having them put in repair we have indeed for all these frightful crimes to walk 3 or 4 miles and then be wasting our time that makes our night 3 hours longer than they ought to be another thing we want to know who has the money that is deducted out of our wages for fines and many of us will be obliged to give up the duty unless we can have fair play as to the stationing of us on our beats why cannot we follow round that may all and each of us go over every beat and not for the Sergeants to put their favorites on the good beats and the others kept back their favorites are not the best policemen but those that will spend the most with them at the public house there are a great many of these things to try our temper.



HISTORICAL THINKING SKILL: Synthesis What did the constables' complaints have in common with the grievances of laborers you read about in Chapter 20?

Source: From Clive Emsley, *Policing and Its Context, 1750–1870* (London: Palgrave Macmillan, 1983).

century. After the revolutions of 1848 in Germany, a state-financed police force called the *Schutzmannschaft* (SHOOTSMUN-shahft), modeled after the London police, was established for the city of Berlin. The *Schutzmannschaft* began as a civilian body, but already by 1851, the force had become organized more along military lines and was used for political purposes. Its military nature was reinforced by the force's weaponry, which included swords, pistols, and brass knuckles. One observer noted that “a German policeman on patrol is armed as if for war.”¹²

OTHER APPROACHES TO THE CRIME PROBLEM Although the new police alleviated some of the fears about the increase in crime, contemporary reformers approached the problem in other ways. Some of them believed that the increase in crime was related to the dramatic increase in poverty. As one commented in 1816, “Poverty, misery are the parents of crime.”

Strongly influenced by the middle-class belief that unemployment was the result of sheer laziness, European states passed poor laws that attempted to force paupers to either find work on their own or enter workhouses designed to make people so utterly uncomfortable that they would choose to reenter the labor market.

Meanwhile, another group of reformers was arguing that poor laws failed to address the real problem, which was that poverty was a result of the moral degeneracy of the lower classes, increasingly labeled the “dangerous classes” because of the perceived threat they posed to middle-class society. This belief led one group of secular reformers to form institutes to instruct the working classes in the applied sciences in order to make them more productive members of society. The London Mechanics' Institute, established in Britain, and the Society for the Diffusion of Useful Knowledge in the Field of Natural Sciences, Technical Science, and Political Economy, founded in

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Germany, are but two examples of this approach to the “dangerous classes.”

Organized religion took a different approach. British evangelicals set up Sunday schools to improve the morals of working children, and in Germany, evangelical Protestants established nurseries for orphans and homeless children, women’s societies to care for the sick and poor, and prison societies that prepared women to work in prisons. The Catholic Church attempted the same kind of work through a revival of its religious orders; dedicated priests and nuns used spiritual instruction and recreation to turn young male workers away from the moral vices of gambling and drinking and female workers from lives of prostitution.

Prison Reform

The increase in crime led to a rise in arrests. By the 1820s in most countries, the indiscriminate use of capital punishment, even for crimes against property, was increasingly being viewed as ineffective and was replaced by imprisonment. Although the British had shipped people convicted of serious offenses to their colonial territory of Australia, that practice began to slow down in the late 1830s when the colonists loudly objected. Incarceration, then, was the only alternative. Prisons served to isolate criminals from society, but a growing number of reformers questioned their purpose and effectiveness, especially when prisoners were subjected to harsh and even humiliating work as punishment. By the 1830s, European governments were seeking ways to reform their penal systems. Motivated by the desire not just to punish but to rehabilitate and transform criminals into new persons, the British and French sent missions to the United States in the early 1830s to examine how the two different systems then used in American prisons accomplished this goal. At the Auburn Prison in New York, for example, prisoners were separated at night but worked together in the same workshop during the day. At Walnut Street Prison in Philadelphia, prisoners were kept separated in individual cells.

After examining the American prisons, both the French and the British constructed prisons on the Walnut Street model with separate cells that isolated prisoners from one another. At Petite Roquette (puh-TEET rah-KET) in France and Pentonville in Britain, prisoners wore leather masks while they exercised and sat in separate stalls when in chapel. Solitary confinement, it was believed, forced prisoners to examine their consciences, led to greater remorse, and increased the possibility that they would change their evil ways. One supporter of the separate-cell system observed:

A few months in the solitary cell renders a prisoner strangely impressible. The chaplain can then make the brawny navvy cry like a child; he can work on his feelings in almost any way he pleases; he can, so to speak, photograph his thoughts, wishes and opinions on his patient’s mind, and fill his mouth with his own phrases and language.¹³

As prison populations increased, however, solitary confinement proved expensive and less feasible. The French even

returned to their custom of sending prisoners to French Guiana to handle the overload.

Prison reform and police forces were geared toward one primary end, the creation of a more disciplined society. Disturbed by the upheavals associated with revolutions and the social discontent wrought by industrialization and urbanization, the ruling elites sought to impose some order on society.

Culture in an Age of Reaction and Revolution: The Mood of Romanticism



FOCUS QUESTION: What were the characteristics of Romanticism, and how were they reflected in literature, art, and music?

At the end of the eighteenth century, a new intellectual movement known as Romanticism emerged to challenge the Enlightenment’s preoccupation with reason in discovering truth. The Romantics tried to balance the use of reason by stressing the importance of intuition, feeling, emotion, and imagination as sources of knowing. As one German Romantic put it, “It was my heart that counseled me to do it, and my heart cannot err.”

The Characteristics of Romanticism

Romantic writers emphasized emotion, sentiment, and inner feelings in their works. An important model for Romantics was the tragic figure in *The Sorrows of the Young Werther*, a novel by the great German writer Johann Wolfgang von Goethe (yoh-HAHN VULF-gahnk fun GUR-tuh) (1749–1832), who later rejected Romanticism in favor of Classicism. Werther was a Romantic figure who sought freedom in order to fulfill himself. Misunderstood and rejected by society, he continued to believe in his own worth through his inner feelings, but his deep love for a girl who did not love him finally led him to commit suicide. After Goethe’s *Sorrows of the Young Werther*, numerous novels and plays appeared whose plots revolved around young maidens tragically carried off at an early age (twenty-three was most common) by disease (usually tuberculosis, at that time a protracted disease that was usually fatal) to the sorrow and despair of their male lovers.

Another important characteristic of Romanticism was **individualism**, an interest in the unique traits of each person. The Romantics’ desire to follow their inner drives led them to rebel against middle-class conventions. Long hair, beards, and outrageous clothes served to reinforce the individualism that young Romantics were trying to express.

Sentiment and individualism came together in the Romantics’ stress on the heroic. The Romantic hero was a solitary genius who was ready to defy the world and sacrifice his life for a great cause. In the hands of the British writer Thomas Carlyle (1795–1881), however, the Romantic hero did not destroy himself in ineffective protests against society but

transformed society instead. In his historical works, Carlyle stressed that historical events were largely determined by the deeds of such heroes.

Many Romantics possessed a passionate interest in the past. This historical focus was manifested in many ways. In Germany, the Grimm brothers collected and published local fairy tales, as did Hans Christian Andersen in Denmark. The revival of medieval Gothic architecture left European countryside adorned with pseudo-medieval castles and cities bedecked with grandiose cathedrals, city halls, parliamentary buildings, and even railway stations. Literature, too, reflected this historical consciousness. The novels of Walter Scott (1771–1832) became European best-sellers in the first half of the nineteenth century. *Ivanhoe*, in which Scott tried to evoke the clash between Saxon and Norman knights in medieval England, became one of his most popular works.

To the history-mindedness of the Romantics could be added an attraction to the bizarre and unusual. In an exaggerated form, this preoccupation gave rise to so-called **Gothic literature** (see the box on p. 651), chillingly evident in the short stories of horror by the American Edgar Allan Poe (1808–1849) and in *Frankenstein* by Mary Shelley (1797–1851). Shelley's novel was the story of a mad scientist who brings into being a humanlike monster who goes berserk. Some Romantics even sought the unusual in their own lives by pursuing extraordinary states of experience in dreams, nightmares, frenzies, and suicidal depression or by experimenting with cocaine, opium, and hashish to produce altered states of consciousness.

Romantic Poets

To the Romantics, poetry ranked above all other literary forms because they believed it was the direct expression of one's soul. The Romantic poets were viewed as seers who could reveal the invisible world to others. Their incredible sense of drama made some of them the most colorful figures of their era, living intense but short lives. Percy Bysshe Shelley (1792–1822), expelled from school for advocating atheism, set out to reform the world. His *Prometheus Unbound*, completed in 1820, is a portrait of the revolt of human beings against the laws and customs that oppress them. He drowned in a storm in the Mediterranean. Lord Byron (1788–1824) dramatized himself as the melancholy Romantic hero that he had described in his work, *Childe Harold's Pilgrimage*. He participated in the movement for Greek independence and died in Greece fighting the Ottomans.



Bertrand Gardel/Getty Images

Neo-Gothic Revival: British Houses of Parliament. The Romantic movement of the first half of the nineteenth century led, among other things, to a revival of medieval Gothic architecture that left European cities bedecked with neo-Gothic buildings. After the Houses of Parliament in London burned down in 1834, they were replaced with new buildings of neo-Gothic design, as seen in this photograph.

LOVE OF NATURE Romantic poetry gave full expression to one of the most important characteristics of Romanticism: love of nature, especially evident in the works of William Wordsworth (1770–1850). His experience of nature was almost mystical as he claimed to receive “authentic tidings of invisible things”:

*One impulse from a vernal wood
May teach you more of man,
Of Moral Evil and of good,
Than all the sages can.*¹⁴

To Wordsworth, nature contained a mysterious force that the poet could perceive and learn from. Nature served as a mirror into which humans could look to learn about themselves. Nature was, in fact, alive and sacred:

*To every natural form, rock, fruit or flower,
Even the loose stones that cover the high-way,
I gave a moral life, I saw them feel,
Or link'd them to some feeling: the great mass
Lay bedded in a quickening soul, and all
That I beheld, respired with inward meaning.*¹⁵

Other Romantics carried this worship of nature further into **pantheism** by identifying the great force in nature with God. The Romantics would have nothing to do with the deist God of the Enlightenment, the remote creator of the world-machine. As the German Romantic poet Friedrich Novalis (FREED-rikh noh-VAH-lis) said, “Anyone seeking God will find him anywhere.”

CRITIQUE OF SCIENCE The worship of nature also led Wordsworth and other Romantic poets to critique the mechanistic materialism of eighteenth-century science, which, they

Gothic Literature: Edgar Allan Poe

AMERICAN WRITERS AND POETS MADE significant contributions to Romanticism. Although Edgar Allan Poe was influenced by the German Romantic school of mystery and horror, many literary historians give him the credit for pioneering the modern short story. This selection from the conclusion of “The Fall of the House of Usher” gives a sense of the nature of so-called Gothic literature.

Edgar Allan Poe, “The Fall of the House of Usher”

No sooner had these syllables passed my lips, than—as if a shield of brass had indeed, at the moment, fallen heavily upon a floor of silver—I became aware of a distinct, hollow, metallic, and clangorous, yet apparently muffled, reverberation. Completely unnerved, I leaped to my feet; but the measured rocking movement of Usher was undisturbed. I rushed to the chair in which he sat. His eyes were bent fixedly before him, and throughout his whole countenance there reigned a stony rigidity. But, as I placed my hand upon his shoulder, there came a strong shudder over his whole person; a sickly smile quivered about his lips and I saw that he spoke in a low, hurried, and gibbering murmur, as if unconscious of my presence. Bending closely over him, I at length drank in the hideous import of his words.

“Not hear it?—yes, I hear it, and *have* heard it. Long-long-long-many minutes, many hours, many days, have I heard it—yet I dared not—oh, pity me, miserable wretch that I am!—I dared not—I *dared* not speak! *We have put her living in the tomb!* Said I not that my senses were acute? I now tell you that I heard her first feeble movements in the hollow coffin.

Source: From *Selected Prose and Poetry*, Edgar Allan Poe. New York: Holt, Rinehart, and Winston, 1950.

I heard them—many, many days ago—yet I dared not—I *dared not speak!* And now—tonight . . . the rending of her coffin, and the grating of the iron hinges of her prison, and her struggles within the coppered archway of the vault! Oh whither shall I fly? Will she not be here anon? Is she not hurrying to upbraid me for my haste? Have I not heard her footstep on the stair? Do I not distinguish that heavy and horrible beating of her heart? *MADMAN!*”—here he sprang furiously to his feet, and shrieked out his syllables, as if in the effort he were giving up his soul—“*MADMAN! I TELL YOU THAT SHE NOW STANDS WITHOUT THE DOOR!*”

As if in the superhuman energy of his utterance there had been found the potency of a spell, the huge antique panels to which the speaker pointed threw slowly back, upon the instant, their ponderous and ebony jaws. It was the work of the rushing gust—but then without those doors there *DID* stand the lofty and enshrouded figure of the lady Madeline of Usher. There was blood upon her white robes, and the evidence of some bitter struggle upon every portion of her emaciated frame. For a moment she remained trembling and reeling to and fro upon the threshold, then, with a low moaning cry, fell heavily inward upon the person of her brother, and in her violent and now final death-agonies, bore him to the floor a corpse, and a victim to the terrors he had anticipated.

Q HISTORICAL THINKING SKILL: Comparison What attributes of “Romanticism” can be seen in this excerpt? How is it different from literature of the Enlightenment?

believed, had reduced nature to a cold object of study. Against that view of the natural world, Wordsworth offered his own vivid and concrete experience. To him, the scientists’ dry, mathematical approach left no room for the imagination or for the human soul. The poet who left to the world “one single moral precept, one single affecting sentiment,” Wordsworth said, did more for the world than scientists who were soon forgotten. The monster created by Frankenstein in Mary Shelley’s Gothic novel symbolized well the danger of science when it tries to conquer nature. Many Romantics were convinced that the emerging industrialization would cause people to become alienated from their inner selves and the natural world around them.

Romanticism in Art

Like the literary arts, the visual arts were also deeply affected by Romanticism. Although their works varied widely, Romantic artists shared at least two fundamental characteristics. All

artistic expression to them was a reflection of the artist’s inner feelings; a painting should mirror the artist’s vision of the world and be the instrument of his own imagination. Moreover, Romantic artists deliberately rejected the principles of Classicism. Beauty was not a timeless thing; its expression depended on one’s culture and one’s age. The Romantics abandoned classical restraint for warmth, emotion, and movement. Through an examination of three painters, we can see how Romanticism influenced the visual arts.

FRIEDRICH The early life experiences of the German painter Caspar David Friedrich (kass-PAR dah-VEET FREED-rikh) (1774–1840) left him with a lifelong preoccupation with God and nature. Friedrich painted landscapes with an interest that transcended the mere presentation of natural details. His portrayal of mountains shrouded in mist, gnarled trees bathed in moonlight, and the stark ruins of monasteries surrounded by withered trees all conveyed a feeling of mystery and mysticism. For Friedrich, nature was a manifestation of divine life,

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Caspar David Friedrich, *The Wanderer Above the Sea of Fog*.

The German artist Caspar David Friedrich sought to express in painting his own mystical view of nature. “The divine is everywhere,” he once wrote, “even in a grain of sand.” In this painting, a solitary wanderer is shown from the back gazing at mountains covered in fog. Overwhelmed by the all-pervasive presence of nature, the figure expresses the human longing for infinity.

as is evident in *The Wanderer Above the Sea of Fog*. To Friedrich, the artistic process depended on one’s inner vision. He advised artists, “Shut your physical eye and look first at your picture with your spiritual eye; then bring to the light of day what you have seen in the darkness.”

TURNER Another artist who dwelt on nature and made landscape his major subject was the Englishman Joseph Malford William Turner (1775–1851). Turner was an incredibly prolific artist who produced more than 20,000 paintings, drawings, and watercolors. Turner’s concern with nature manifested itself in innumerable landscapes and seascapes, sunrises and sunsets. He did not idealize nature or reproduce it with realistic accuracy, however. He sought instead to convey its moods by using a skilled interplay of light and color to suggest natural effects. In allowing his objects to melt into their surroundings, he anticipated the Impressionist painters of the second half of the nineteenth century (see Chapter 24). John Constable, a contemporary English Romantic painter, described Turner’s paintings as “airy visions, painted with tinted steam.”

DELACROIX Eugène Delacroix (oo-ZHEN duh-lah-KRWAH) (1798–1863) was the most famous French Romantic artist. Largely self-taught, he was fascinated by the exotic and had a passion for color. Both characteristics are visible in *The Death of Sardanapalus*. Significant for its use of light and its patches of interrelated color, this portrayal of the world of the last Assyrian king was criticized at the time for its garishness. Delacroix rejoiced in combining theatricality and movement with a daring use of color. Many of his works reflect his own belief that “a painting should be a feast to the eye.”

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J. M. W. Turner, *Rain, Steam, and Speed—The Great Western Railway*.

Although Turner began his artistic career by painting accurate representations of the natural world, he increasingly sought to create an atmosphere through the skillful use of light and color. In this painting, Turner eliminates specific details and uses general fields of color to convey the impression of a locomotive rushing toward the viewer.

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Louvre, Paris/Erich Lessing/Art Resource, NY

Eugène Delacroix, *The Death of Sardanapalus*. Delacroix's *Death of Sardanapalus* was based on Lord Byron's verse account of the dramatic last moments of the decadent Assyrian king. Besieged by enemy troops and with little hope of survival, Sardanapalus orders that his harem women and prized horses go to their death with him. At the right, a guard stabs one of the women as the king looks on.

Romanticism in Music

To many Romantics, music was the most Romantic of the arts because it enabled the composer to probe deeply into human emotions. One Romantic writer noted, "It has been rightly said that the object of music is the awakening of emotion. No other art can so sublimely arouse human sentiments in the innermost heart of man."¹⁶ Although music historians have called the eighteenth century the age of Classicism and the nineteenth the era of Romanticism, there was much carry-over of classical forms from one century to the next. One of the greatest composers of all time, Ludwig van Beethoven (BAY-toh-vun), served as a bridge between Classicism and Romanticism.

BEETHOVEN Beethoven (1770–1827) is one of the few composers to singlehandedly transform the art of music. Set ablaze by the events in France, a revolutionary mood burned brightly across Europe, and Beethoven, like other creative personalities, yearned to communicate his cherished beliefs. He said, "I *must* write, for what weighs on my heart, I *must* express." For Beethoven, music had to reflect his deepest inner feelings.

Born in Bonn, Beethoven came from a family of musicians who worked for the electors of Cologne. He became an assistant organist at the court by the age of thirteen and soon made his way to Vienna, the musical capital of Europe, where he studied briefly under Haydn. Beginning in 1792, this city became his permanent residence.

During his first major period of composing (1792–1800), his work was largely within the classical framework of the eighteenth century, and the influences of Haydn and Mozart are apparent. But with the composition of the Third Symphony (1804), also called the *Eroica*, which was originally

intended for Napoleon, Beethoven broke through to the elements of Romanticism in his use of uncontrolled rhythms to create dramatic struggle and uplifted resolutions. E. T. A. Hoffman, a contemporary composer and writer, said, "Beethoven's music opens the flood gates of fear, of terror, of horror, of pain, and arouses that longing for the eternal which is the essence of Romanticism. He is thus a pure Romantic composer."¹⁷ Beethoven went on to write a vast quantity of works, but in the midst of this productivity and growing fame, he was more and more burdened by his growing deafness. One of the most moving pieces of music of all time, the choral finale of his Ninth Symphony, was composed when Beethoven was totally deaf.

BERLIOZ Beethoven served as a bridge from the classical era to Romanticism; after him came a number of musical geniuses who composed in the Romantic style. The Frenchman Hector Berlioz (ek-TOR BAYR-lee-ohz) (1803–1869) was one of the most outstanding. His father, a doctor in Grenoble, intended that his son should also study medicine. The young Berlioz eventually rebelled, however, maintaining to his father's disgust that he would be "no doctor or apothecary but a great composer." Berlioz managed to fulfill his own expectations, achieving fame in Germany, Russia, and Britain, although the originality of his work kept him from receiving much recognition in his native France.

Berlioz was one of the founders of program music, which was an attempt to use the moods and sound effects of instrumental music to depict the actions and emotions inherent in a story, an event, or even a personal experience. This development of program music was evident in his most famous piece, the first complete program symphony, known as the

Symphonie Fantastique. In this work, Berlioz used music to evoke the passionate emotions of a tortured love affair, including a fifth movement in which he musically creates an opium-induced nightmare of a witches' gathering.

The Revival of Religion in the Age of Romanticism

After 1815, Christianity experienced a revival. In the eighteenth century, Catholicism had lost its attraction for many of the educated elite as even the European nobility flirted with the ideas of the Enlightenment. The restoration of the nobility brought a new appreciation for the Catholic faith as a force for order in society. This appreciation was greatly reinforced by the Romantic movement. The Romantics' attraction to the Middle Ages and their emphasis on emotion led them to their own widespread revival of Christianity.

CATHOLICISM Catholicism, in particular, benefited from this Romantic enthusiasm for religion. Especially among German Romantics, there were many conversions to the Catholic faith. One of the most popular expressions of this Romantic revival of Catholicism occurred in the work of the Frenchman François-René de Chateaubriand (frahnh-SWAH-ruh-NAY duh shah-TOH-bree-AHNH) (1768–1848). His book *Genius*

of Christianity, published in 1802, was soon labeled the “Bible of Romanticism.” His defense of Catholicism was based not on historical, theological, or even rational grounds but largely on Romantic sentiment. As a faith, Catholicism echoed the harmony of all things. Its cathedrals brought one into the very presence of God; according to Chateaubriand, “You could not enter a Gothic church without feeling a kind of awe and a vague sentiment of the Divinity. . . . Every thing in a Gothic church reminds you of the labyrinths of a wood; every thing excites a feeling of religious awe, of mystery, and of the Divinity.”¹⁸

PROTESTANTISM Protestantism also experienced a revival. That “awakening,” as it was called, had already begun in the eighteenth century with the enthusiastic emotional experiences of Methodism in Britain and Pietism in Germany (see Chapter 17). Methodist missionaries from England and Scotland carried their messages of sin and redemption to liberal Protestant churches in France and Switzerland, winning converts to their strongly evangelical message. Germany, too, witnessed a Protestant awakening as enthusiastic evangelical preachers found that their messages of hellfire and their methods of emotional conversion evoked a ready response among people alienated by the highly educated establishment clergy of the state churches.

CHAPTER SUMMARY

In 1815, a conservative order was reestablished throughout Europe at the Congress of Vienna, which made peace at the end of the Napoleonic wars and tried to restore Europe's “legitimate” rulers. The great powers, whose cooperation was embodied in the Concert of Europe, attempted to ensure



the durability of the new conservative order by intervening to uphold conservative governments. Great Britain, however, seeking new markets, opposed intervention when the Latin American colonies of Spain and Portugal declared their independence. With-

in the European countries, conservative rulers worked to reestablish the old order.

But the revolutionary waves of the 1820s and 1830s made it clear that the ideologies of liberalism and nationalism, first unleashed by the French Revolution and now reinforced by the spread of the Industrial Revolution, were still alive and active. Liberalism favored freedom both in politics and in economics. Natural rights and representative government were essential, but most liberals favored limiting the right to vote to male property owners. Nationalism, with its belief in a community with common traditions, language, and customs,

threatened the status quo in divided Germany and Italy and the multiethnic Austrian Empire. The forces of liberalism and nationalism, however, faced enormous difficulties as failed revolutions in Poland, Russia, Italy, and Germany all testify. At the same time, reform legislation in Britain and successful

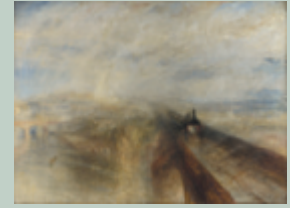
revolutions in Greece, France, and Belgium demonstrated the continuing strength of these forces for change. In 1848, they erupted once more as revolutions broke out all across Europe. A republic with universal manhood suffrage was estab-



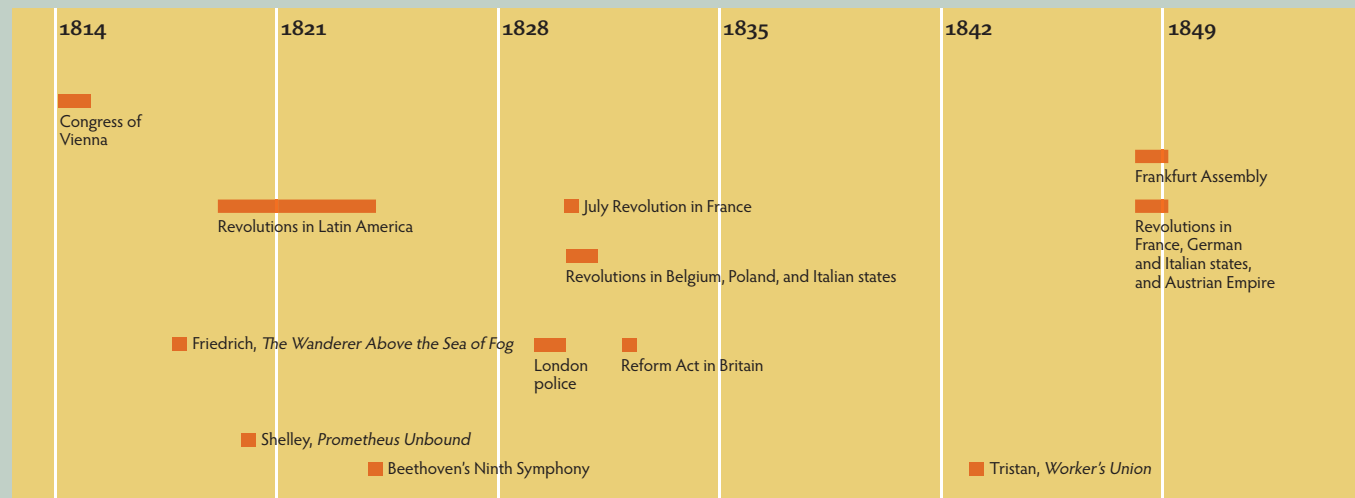
lished in France, but conflict emerged between socialist demands and the republican political agenda. The Frankfurt Assembly worked to create a unified Germany, but it also failed. In Austria, the liberal demands of Hungarians and other nationalities were eventually put down. In Italy, too, uprisings against Austrian rule failed when conservatives regained control. Although they failed, both liberalism and nationalism would succeed in the second half of the nineteenth century but in ways not foreseen by the idealistic liberals and nationalists. The disorder of the age also led European states to create civilian police forces.

Efforts at reform had a cultural side as well in the movement of Romanticism. Romantics reacted against what they viewed as the Enlightenment's excessive emphasis on reason. They favored intuition, feeling, and emotion, which became evident in the medieval fantasies of Walter Scott, the poetry of William Wordsworth and Percy Bysshe Shelley, the Gothic literature of Mary Shelley and Edgar Allan Poe, the paintings of Caspar David Friedrich and Eugène Delacroix, and the

music of Ludwig van Beethoven and Hector Berlioz. Romanticism also brought a revival of religion evident in a renewed interest in Catholicism's medieval heritage and in a Protestant "awakening."



CHAPTER TIMELINE



CHAPTER REVIEW

Upon Reflection

Q What were the chief ideas associated with the ideology of conservatism, and how were these ideas put into practice in the first half of the nineteenth century?

Q What were the chief ideas associated with the ideologies of liberalism and nationalism, and how were these ideas put into practice in the first half of the nineteenth century?

Q How was Great Britain able to avoid revolution in the 1830s and the 1840s?

Key Terms

principle of legitimacy (p. 625)
balance of power (p. 625)
ideology (p. 626)
conservatism (p. 626)
principle of intervention (p. 628)
ultraroyalists (p. 631)
ministerial responsibility (p. 631)
Burschenschaften (p. 632)
liberalism (p. 634)
socialism (p. 635)
utopian socialists (p. 635)
phalanstery (p. 635)

risorgimento (p. 644)
individualism (p. 649)
Gothic literature (p. 650)
pantheism (p. 650)

Suggestions for Further Reading

GENERAL WORKS For a good survey of the entire nineteenth century, see **R. Gildea, *Barricades and Borders: Europe, 1800–1914***, 3rd ed. (Oxford, 2003), in the Short Oxford History of the Modern World series. Also valuable is **T. C. W. Blanning, ed., *Nineteenth Century: Europe 1789–1914*** (Oxford, 2000). For surveys of the period covered in this chapter, see **M. Lyons, *Postrevolutionary Europe 1815–1856*** (New York, 2006), and **C. Breunig and M. Levinger, *The Age of Revolution and Reaction, 1789–1850***, 3rd ed. (New York, 2002). There are also some useful books on individual countries that cover more than the subject of this chapter. These include **R. Magraw, *France, 1815–1914: The Bourgeois Century***, rev. ed. (Oxford, 2006); **D. Saunders, *Russia in the Age of Reaction and Reform, 1801–1881*** (London, 1992); **D. Blackbourn, *The Long Nineteenth Century: A History of Germany, 1789–1918*** (New York, 1998); **A. Sked, *The Decline and Fall of the Habsburg Empire, 1815–1918***, 2nd ed. (London, 2001); and **J. A. David, *Italy in the Nineteenth Century: 1796–1900*** (Oxford, 2001).

EUROPE, 1815–1830 On the peace settlement of 1814–1815, see **T. Chapman**, *The Congress of Vienna* (London, 1998). A concise summary of the international events of the entire nineteenth century can be found in **R. Bullen** and **F. R. Bridge**, *The Great Powers and the European States System, 1815–1914*, rev. ed. (London, 2004). On the revolutions in Europe in 1830, see **C. Church**, *Europe in 1830: Revolution and Political Change* (Chapel Hill, N.C., 1983). On Great Britain's reform legislation, see **E. J. Evans**, *Great Reform Act of 1832*, 2nd ed. (London, 1994). The Greek revolt is examined in detail in **D. Brewer**, *Greek War of Independence* (New York, 2001).

REVOLUTIONS OF 1848 The best introduction to the revolutions of 1848 is **J. Sperber**, *The European Revolutions, 1848–1851*, 2nd ed. (New York, 2005).

ROMANTICISM On the ideas of the Romantics, see **M. Cranston**, *The Romantic Movement* (Oxford, 1994). For an introduction to the arts, see **I. Ciseri**, *Romanticism 1780–1860: The Birth of a New Sensibility* (New York, 2003).

Not For Sale

AP[®] REVIEW QUESTIONS FOR CHAPTER 21

Multiple-Choice Questions

QUESTIONS 1–4 REFER TO THE FOLLOWING EXCERPT.

“Interestingly, the Congress System was the combination of distinct antidotes proposed by the Great Powers. The British Cabinet and its diplomats, led by Viscount Castlereagh, still believed in its earlier formula, ‘the balance of power.’ . . . At Vienna, just as at Utrecht a century before, Britain considered it essential to contain France against a possible military resurgence.

As for Austria, Prince Klemens von Metternich also relied on a form of ‘balance of power,’ though his application was more down-to-earth. In 1813, when the victorious Russian army marched into Germany and liberated Berlin, joining a coalition against France had become a life or death proposition for Austria. . . . It had no option other than to go along with Russia and to enter into a ‘balance of negotiation,’ playing off the allies of the same bloc against each other.

Surprisingly, the Russian view on peace in Europe proved by far the most elaborate. Three months after the final act of the Congress, Tsar Alexander proposed a treaty to his partners, the Holy Alliance. . . . There is a polarised interpretation, especially in France, that the ‘Holy Alliance’ (in a broad sense) had only been a regression, both social and political.

—Stella Ghervas, historian, *A Peace for the Strong*, 2014

1. Ghervas recommends studying which of the following countries’ view of the peace [at the Congress of Vienna] as the most important in helping a historian to interpret the intricacies of the Congress System?
(A) Great Britain
(B) Austria
(C) Russia
(D) France
2. According to Ghervas, the British had supported a policy toward France that had the most in common with what policy from an earlier period?
(A) Machiavelli’s secular political theories that provided a new concept of the state
(B) The Peace of Westphalia provisions that granted princes, bishops, and other local leaders political control
(C) The European coalitions that had formed to oppose Louis XIV’s nearly continuous wars
(D) Mercantilist policies that would continue to keep Britain as the greatest European power
3. According to Ghervas, Metternich had no other option but to go along with Russia; however, Metternich was also able to use the Congress System to do which of the following?
(A) Influence revolutionaries to attempt to destroy the status quo
(B) Challenge the conservative order and influence the revolutions of 1848

(C) Strengthen adherence to religious authorities in Austria

(D) Suppress nationalist and liberal revolutions throughout the continent

4. Which of the following events was most important in leading to the breakdown of the Congress System?
(A) Britain’s industrial dominance, which often put it at odds with the other powers
(B) The revolutions of 1848
(C) Prussian industrialization, which allowed the state to become the leader of the German unification movement
(D) The unification of Italy, which upset the European balance of power

QUESTIONS 5–7 REFER TO THE FOLLOWING EXCERPT.

“The object of this Essay is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control, whether the means used be physical force in the form of legal penalties, or the moral coercion of public opinion. That principle is, that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not sufficient warrant. . . .

But there is a sphere of action in which society, as distinguished from the individual, has, if any, only an indirect interest; comprehending all that portion of a person’s life and conduct which affects only himself, or if it also affects others, only with their free, voluntary, and undeceived consent and participation. . . . This, then, is the appropriate region of human liberty. It comprises, first, the inward domain of consciousness; demanding liberty of conscience, in the most comprehensive sense; liberty of thought and feeling; absolute freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral, or theological. . . .”

—John Stuart Mill, British philosopher, *On Liberty*, 1859

5. The passage above is an example of which of the following developments in nineteenth-century Europe?
(A) Liberalism and its emphasis on individual rights
(B) The movement in Great Britain for universal male suffrage
(C) The conservative ideology based on the idea that human nature was not perfectible
(D) Socialism and its call for a fair distribution of society’s resources

6. Based on the passage, it can be inferred that John Stuart Mill was most influenced by which of the following?
 - (A) The enlightened reforms of Catherine the Great
 - (B) The ideas of Adam Smith that challenged mercantilist theory
 - (C) Voltaire and Diderot's philosophies of skepticism
 - (D) Locke and Rousseau's emphasis on the concept of natural rights
7. By the 1920s and 1930s, the ideas in the passage had led to which of the following?
 - (A) An increase in suffrage and educational opportunities for women
 - (B) Reform in the Roman Catholic Church
 - (C) The growth of the existentialist and postmodernist movements
 - (D) An increase in welfare benefits in Great Britain

QUESTIONS 8–10 REFER TO THE FOLLOWING POEM.

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

—William Wordsworth, British poet, "Tables Turned," 1798

8. The poem above is an example of which of the following developments in modern European history?
 - (A) Romantic writers' emphasis on the study of the supernatural
 - (B) Romantic writers' emphasis on nature
 - (C) Romantic writers' response to the Industrial Revolution
 - (D) Romantic writers' response to the French Revolution
9. Which of the following would be considered a characteristic of the Romantic writers?
 - (A) An emphasis on emotion and intuition
 - (B) The belief that science alone provides knowledge
 - (C) An analysis of society and historical evolution
 - (D) An emphasis on social problems

10. Romantic writers such as William Wordsworth were most influenced by which of the following?
 - (A) The emotional power of mass politics and nationalism
 - (B) Reform in the Roman Catholic Church
 - (C) Rousseau's questioning of the exclusive reliance on reason
 - (D) Natural sciences, literature, and popular culture that increasingly exposed Europeans to representations of people outside Europe

Short-Answer Questions

1. Using your knowledge of European history, answer parts A, B, and C below.

Historians have proposed that both the Peace of Westphalia and the Concert of Europe were important turning points that influenced the diplomacy of the European states.

- A) Briefly explain ONE way in which the Peace of Westphalia was a turning point that influenced the diplomacy of the European states.
- B) Briefly explain ONE way in which the Concert of Europe was a turning point that influenced the diplomacy of the European states.
- C) Briefly explain ONE important difference between the Peace of Westphalia and the Concert of Europe.

QUESTION 2 REFERS TO THE FOLLOWING PAINTING BY GUSTAVE WAPPERS, *THE REVOLUTION OF 1830*.



Chateaux de Versailles et de Trianon, Versailles/Erich Lessing/
Art Resource, NY

2. Using the painting above and your knowledge of European history, answer parts A, B, and C below.
 - A) Briefly explain ONE way in which the painting shows a characteristic of Romantic art.
 - B) Briefly explain a SECOND way in which the painting shows a characteristic of Romantic art.
 - C) Briefly explain a characteristic of Romantic art that is not emphasized in the painting.