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DIE
ROMANTISCHE
SCHULE



Romantische Schule

Frederick C. Beiser



Romantische Schule:

Bd. Die romantische Schule in Frankreich. Das junge Deutschland Georg Brandes, 1924 Werke Heinrich Heine, 1995

The Romantic Imperative Frederick C. Beiser, 2006-04-28 This study restores and enhances the philosophical aspect of early German Romanticism offering an understanding of the movement's origins, development, aims and accomplishments

Frühromantik Ernst Behler, 1992 Keine ausführliche Beschreibung für Frühromantik verfügbar *Heinrich Heine* Jeffrey L. Sammons, 2006 *Romanticism and the Romantic School in Germany* Robert M. WERNAER, 1909 *Romanticism and the Romantic School in Germany*, **German Classics** Charles Adolphus Buchheim, 1893 Heine in America Henry Baruch Sachs, 1916 *Rousseau and Romanticism* Irving Babbitt, 1924 British Museum Catalogue of printed Books, 1888

Dictionary of Philosophy and Psychology James Mark Baldwin, 1905 Catalogue of Printed Books in the Library of the British Museum British Museum. Department of Printed Books, 1889 **Periods of European Literature**, 1907 **The History of Modern Painting** Richard Muther, 1907 The Cambridge Modern History John Emerich Edward Dalberg Acton, Baron Acton, Sir Adolphus William Ward, George Walter Prothero, Sir Stanley Mordaunt Leathes, 1907 The Cambridge Modern History is a comprehensive modern history of the world beginning with the 15th century age of Discovery published by the Cambridge University Press in the United Kingdom and also in the United States , **The Critical Mythology of Irony** Joseph A. Dane, 2011 An ambitious theoretical work that ranges from the age of Socrates to the late twentieth century this book traces the development of the concepts of irony within the history of Western literary criticism Its purpose is not to promote a universal definition of irony whether traditional or revisionist but to examine how such definitions were created in critical history and what their use and invocation imply Joseph A Dane argues that the diverse supposed forms of irony Socratic rhetorical romantic dramatic to name a few are not so much literary elements embedded in texts awaiting discovery by critics as they are notions used by critics of different eras and persuasions to manipulate those texts in various often self-serving ways The history of irony Dane suggests runs parallel to the history of criticism and the changing definitions of irony reflect the changing ways in which readers and critics have defined their own roles in relation to literature Probing and provocative The Critical Mythology of Irony will appeal to a broad spectrum of critics and scholars particularly those concerned with the historical basis of critical language and its political and educational implications Rousseau and Romanticism Irving Babbitt, 2020-09-28 The words classic and romantic we are often told cannot be defined at all and even if they could be defined some would add we should not be much profited But this inability or unwillingness to define may itself turn out to be only one aspect of a movement that from Rousseau to Bergson has sought to discredit the analytical intellect what Wordsworth calls the false secondary power by which we multiply distinctions However those who are with Socrates rather than with Rousseau or Wordsworth in this matter will insist on the importance of definition especially in a chaotic era like the present for nothing is more characteristic of such an era than its irresponsible use of general terms Now to measure

up to the Socratic standard a definition must not be abstract and metaphysical but experimental it must not that is reflect our opinion of what a word should mean but what it actually has meant Mathematicians may be free at times to frame their own definitions but in the case of words like classic and romantic that have been used innumerable times and used not in one but in many countries such a method is inadmissible One must keep one's eye on actual usage One should indeed allow for a certain amount of freakishness in this usage Beaumarchais for example makes classic synonymous with barbaric One may disregard an occasional aberration of this kind but if one can find only confusion and inconsistency in all the main uses of words like classic and romantic the only procedure for those who speak or write in order to be understood is to banish the words from their vocabulary Now to define in a Socratic way two things are necessary one must learn to see a common element in things that are apparently different and also to discriminate between things that are apparently similar A Newton to take the familiar instance of the former process saw a common element in the fall of an apple and the motion of a planet and one may perhaps without being a literary Newton discover a common element in all the main uses of the word romantic as well as in all the main uses of the word classic though some of the things to which the word romantic in particular has been applied seem it must be admitted at least as far apart as the fall of an apple and the motion of a planet The first step is to perceive the something that connects two or more of these things apparently so diverse and then it may be found necessary to refer this unifying trait itself back to something still more general and so on until we arrive not indeed at anything absolute the absolute will always elude us but at what Goethe calls the original or underlying phenomenon Urph nomen A fruitful source of false definition is to take as primary in a more or less closely allied group of facts what is actually secondary for example to fix upon the return to the Middle Ages as the central fact in romanticism whereas this return is only symptomatic it is very far from being the original phenomenon Confused and incomplete definitions of romanticism have indeed just that origin they seek to put at the centre something that though romantic is not central but peripheral and so the whole subject is thrown out of perspective

The Power of the Pen Denise Merkle, 2010 This interdisciplinary collection investigates the relations between translation and different forms and systems of censorship that were operating in nineteenth century Europe The volume presents and discusses broadly the research findings of translation studies scholars from a total of nine countries Contributors have studied not only the apparatus of power that enforce censorship but also the symbolic dimension that as well as being inherent to systems is also an explicit activity on the part of decision makers The nineteenth century has been very neglected in studies of translation censorship to date This volume addresses this gap in research showing how discourse was filtered by official and unofficial censorship mechanisms against a background of massive political and technological change The volume brings together eleven essays on censorship of literature philosophy and the press in Austro Hungary Belgium Finland France Germany Great Britain Portugal Russia and Spain Publisher's note

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