

Heinrich Heine



DIE
ROMANTISCHE
SCHULE



Romantische Schule

Henry Augustin Beers



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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**, *Karl Lebrecht Immermann* Allen Wilson Porterfield, 1911 , The Cambridge Modern History Atlas Adolphus William Ward, 1912 *Building a National Literature* Peter Uwe Hohendahl, 1989 Building a National Literature boldly takes issue with traditional literary criticism for its failure to explain how literature as a body is created and shaped by institutional forces Peter Uwe Hohendahl approaches literary history by focusing on the material and ideological structures that determine the canonical status of writers and works He examines important elements in the making of a national literature including the political and literary public sphere the theory and practice of literary criticism and the emergence of academic criticism as literary history Hohendahl considers such key aspects of the process in Germany as the rise of liberalism and nationalism the delineation of the borders of German literature the idea of its history the understanding of its cultural function and the notion of a canon of major and minor authors

Periods of European Literature: The romantic revolt Charles Edwyn Vaughan, 1907 A History of English Romanticism in the Nineteenth Century Henry Augustin Beers, 1901 The Essential Writings of Jean-Jacques Rousseau Jean-Jacques Rousseau, 2018-11-02 This carefully edited Jean Jacques Rousseau collection has been designed and formatted to the highest digital standards and adjusted for readability on all devices Table of Contents Novels Emile or On Education New Heloise An Excerpt Political Writings The Social Contract Discourse on the Origin of Inequality Among Men Discourse on the Arts and Sciences A Discourse on Political Economy Autobiography Confessions Criticism on Rousseau Rousseau and Romanticism Irving Babbitt

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 Life of Frederick Froebel Denton Jaques Snider, 1900 Catalogue of Printed Books in the Library of the British Museum
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