

## From Aksakov to Zenkovicz: A Coast of Utopia Glossary

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from Isaiah Berlin's *Russian Thinkers*, Billington's *The Icon and the Axe*, Britannica Online, The Great Soviet Encyclopedia, the Encyclopedia of 1848 Revolutions, and Wikipedia

All dates are New Style (Western Calendar).

**Aksakov, Konstantin Sergeevich** (1817–1860) was a Russian critic and writer, one of the earliest and most notable Slavophiles. He wrote plays, social criticism, and histories of the ancient Russian social order.

Konstantin was the first to publish an analysis of Gogol's *Dead Souls*, comparing the Russian author with Homer (1842). After Tsar Alexander II's accession to the throne, he sent him a letter advising to restore the *zemsky sobors* ("assemblies of the land," the earliest form of parliament in Russia, in which nobility, high clergy, and the middle class participated) (1855). Aksakov also penned a number of articles on Slavonic linguistics.

Aksakov was raised on a country estate before moving to Moscow with his family. He remained with his parents his entire life, never marrying or moving out of the house. He studied at Moscow State University, becoming a member of the Stankevich circle, a group of Russian Hegelians and early forerunners of Russian Democracy. Later, Aksakov adopted the philosophy of Slavophilism, and broke off all contact with the Stankevich circle.  
(SHIPWRECK)

**Tsar Alexander II** (Apr. 29, 1818 – Mar. 13, 1881) also known as Alexander the Liberator, was the Emperor of the Russian Empire from Mar. 3, 1855, until his assassination in 1881.

Born in Moscow, he was the eldest son of Nicholas I of Russia and Charlotte of Prussia. His early life gave little indication of his ultimate potential. In the period of his life as heir apparent, the intellectual atmosphere of Saint Petersburg was unfavorable to any kind of change: freedom of thought and all forms of private initiative were being suppressed vigorously. Personal and official censorship was rife; criticism of the authorities was regarded as a serious offence.

On Alexander's accession in 1855, the country had been exhausted and humiliated by the Crimean War. Bribe-taking, theft and corruption were everywhere. Encouraged by public opinion, he began a period of radical reforms, including freeing the country from dependence on a landed aristocracy controlling the poor, developing Russia's natural resources, and reforming all branches of the administration. In 1867 he sold Alaska to the United States for \$7 million (equivalent to roughly \$200 million in current dollars) after recognizing the great difficulty of defending it against Great Britain or the former British colony of Canada.

The existence of serfdom was tackled boldly. He authorized the formation of committees “for ameliorating the condition of the peasants,” and laid down the principles on which the amelioration was to be effected. The Russian peasantry became one of the last groups of peasants in Europe to shake off serfdom. On Mar. 6, 1861, six years after his accession, the emancipation law was signed and published.

Despite his liberal record, in 1866, there was an attempt on the tsar’s life in St. Petersburg by Dmitry Karakozov. To commemorate his narrow escape (which he himself referred to only as “the event of 4 April 1866”), a number of churches and chapels were built in many Russian cities.

On the morning of Apr. 20, 1879, Alexander was briskly walking towards the Square of the Guards Staff and faced Alexander Soloviev, a 33-year-old former student acting on his own. Having seen a revolver in his hands, the Tsar fled in a zigzag pattern. Soloviev fired five times but missed. He was hanged on May 28, after being sentenced to death.

In Dec. 1879, the *Narodnaya Volya* (People’s Will), a radical revolutionary group which hoped to ignite a social revolution, organized an explosion on the railway from Livadia to Moscow, but they missed the tsar’s train.

On the evening of Feb. 5, 1880, Stephan Khalturin, also from *Narodnaya Volya*, set off a charge under the dining room of the Winter Palace, right in the resting room of the guards a story below. Being late for dinner, the tsar was unharmed; although 11 other people were killed and 30 wounded.

On Mar. 13, 1881, Alexander fell victim to an assassination plot in Saint Petersburg as he attended military roll call in a bulletproof carriage given him by Napoleon III. A young member of the *Narodnaya Volya* movement, Nikolai Rysakov, threw a small bomb which exploded underneath the carriage. The tsar, however, emerged shaken but unhurt. Rysakov was captured almost immediately, but a second member of the movement, Ignaty Grinevitsky, threw something at the tsar’s feet. He was alleged to have shouted, “It is too early to thank God.” A police chief who was an eyewitness was later to write:

“I was deafened by the new explosion, burned, wounded and thrown to the ground. Suddenly, amid the smoke and snowy fog, I heard His Majesty’s weak voice cry, ‘Help!’ Gathering what strength I had, I jumped up and rushed to the tsar. His Majesty was half-lying, half-sitting, leaning on his right arm. Thinking he was merely wounded heavily, I tried to lift him but the czar’s legs were shattered, and the blood poured out of them. Twenty people, with wounds of varying degree, lay on the sidewalk and on the street. Some managed to stand, others to crawl, still others tried to get out from beneath bodies that had fallen on them. Through the snow, debris, and blood you could see fragments of clothing, epaulets, sabers, and bloody chunks of human flesh.”

Later it was learned there was a third bomber in the crowd. Ivan Emelyanov stood ready, clutching a briefcase containing a bomb that would be used if the other two bombers failed.

Alexander was carried by sleigh to the Winter Palace, bleeding to death, with his legs torn away, his stomach ripped open, and his face mutilated. Members of the Romanov family came rushing to the scene, and the tsar died shortly thereafter.

**Baratynsky, Yevgeny Abramovich** (Feb. 19, 1800 – July 11, 1844) was lauded by Alexander Pushkin as the finest Russian elegiac poet. His longest work, *The Gipsy*, is a poem written in the style of Pushkin.

Baratynsky aspired after a fuller union with nature and a more primitive spontaneity of mental life. He saw the steady, inexorable movement of mankind away from nature. He symbolized it in the growing discord between nature's child — the poet — and the human herd, which were growing, with every generation, more absorbed by industrial cares. Hence the increasing isolation of the poet in the modern world where the only response that greets him is that of his own rhymes (*Rhyme*, 1841). (VOYAGE)

**The Bastille** was a fortress in Paris, known formally as the Bastille Saint-Antoine. It played an important role in the internal conflicts of France and for most of its history was used as a state prison by the kings of France. The Bastille was built in response to the English threat to the city of Paris during the Hundred Years War. It was stormed on July 14, 1789, during the French Revolution, becoming an important symbol for the French Republican movement and commemorated each year on July 14 (Bastille Day). (VOYAGE)

**Bazarov, Yevgeny**, fictional character, is a young physician whose actions and philosophy are the focus of the novel *Fathers and Sons* (1862), the most famous and enduring novel by Ivan Turgenev. Bazarov, considered the “first Bolshevik” in Russian literature, was in turn heralded and reviled as either a glorification or a parody of the “new men” of the 1860s. The novel examined the conflict between the older generation, reluctant to accept reforms, and the nihilistic youth. In the central character, Bazarov, Turgenev drew a classical portrait of the mid-19<sup>th</sup>-century nihilist—a word invented by Turgenev. Bazarov is rude, sarcastic, and strident in his profession of faith in nothing but science. He calls himself a nihilist, meaning he rejects all traditional institutions and forms of authority. *Fathers and Sons* was set during the six-year period of social ferment between Russia's defeat in the Crimean War and the Emancipation of the Serfs. Bazarov's death at the end of the novel has been interpreted in various ways by different critics, including those who see it as Turgenev's rejection of the philosophy of nihilism. (SALVAGE)

**Blanc, Louis Jean Joseph Charles** (Oct. 29, 1811 – Dec. 6, 1882) was a French politician and historian. A socialist who favored reforms, he called for the creation of cooperatives in order to guarantee employment for the urban poor. The revolution of 1848 was the real chance for Louis Blanc's ideas to be implemented. His theory of using the established government to enact change was different from those of other socialist theorists of his time. Blanc

believed that workers could control their own livelihoods, but knew that unless they were given help to get started the cooperative workshops would never work. To assist this process, Blanc lobbied for national funding of these workshops until the workers could assume control. To fund this ambitious project, Blanc saw a ready revenue source in the rail system. Under government control the railway system would provide the bulk of the funding needed for this and other projects Blanc saw in the future.

When the workshop program was ratified in the national assembly, Blanc's chief rival Emile Thomas was put in control of the project. The national assembly was not ready for this type of social program and treated the workshops as a method of buying time until the assembly could gather enough support to stabilize themselves against another worker rebellion. Emile Thomas's deliberate failure in organizing the workshops into a success only seemed to anger the public more. The people had been promised a job and a working environment in which the workers were in charge, from these government funded programs. What they had received was handouts and government-funded work parties to dig ditches and hard manual labor for meager wages, or they were paid to remain idle. When the workshops were closed the workers rebelled again but were put down by force by the national guard. The national assembly was also able to blame Blanc for the failure of the workshops. His ideas were questioned and he lost much of the respect which had given him influence with the public.

Between the "sans-culottes" (radical militants of the urban lower classes, named for their preference of long trousers over knee breeches—"culottes") who tried to force him to place himself at their head, and the national guards, who mistreated him, he was nearly killed. Rescued with difficulty, he escaped with a false passport to Belgium, and then to London. During his stay in Britain he made use of the unique collection of materials for the revolutionary period preserved at the British Museum to complete his *History of the French Revolution* in 12 volumes (1847 – 1862). (SALVAGE)

***Boris Godunov*** – See: Pushkin, Alexander.

**Calendar** – The calendar accepted in modern times is the Gregorian calendar (also the Western or Christian calendar). It is named after Pope Gregory XIII, who decreed the calendar reform in 1582. The Gregorian reform corrects the miscalculation of the calendar established in 45 BCE by Julius Caesar (the eponymous Julian calendar), which had resulted in a shifting of the calendar months against their commonly associated seasons by a full twelve days. The Gregorian calendar was adopted unevenly in Europe due to the Protestant Reformation, which did not recognize the Pope's authority; however, most Western European countries committed to the new calendar before the beginning of the 19<sup>th</sup> century. The last adherents of the Julian calendar in Europe were Russia and Greece, which adopted the Gregorian calendar in the early 1920s and had to drop 13 days from their calendar, due to the additional accumulated difference in the two calendars since 1582.

Russian dates are often given with “Old Style” (Julian) and “New Style” (Gregorian) numbers.

**Chaadaev, Pyotr or Petr Yakovlevich** (June 7, 1794 – April 1856) was a Russian philosopher born in Moscow.

Chaadaev wrote eight “Philosophical Letters” about Russia in French between 1826 – 1831, which circulated in Russia as manuscript for many years. The works could not be published in Russia because of their highly critical nature of Russia’s significance in world history and politics.

The main thesis of his famous *Philosophical Letters* was that Russia had lagged behind Western countries and had contributed nothing to the world’s progress, and concluded that Russia must start *de novo*. As a result, they included criticism of Russia’s intellectual isolation and social backwardness.

When in 1836 the first (and only one published during his life) of the philosophical letters was published in the Russian magazine *Telescope*, its editor was exiled to the far north of Russia. The Slavophiles at first mistook Chaadaev for one of them, but later, on realizing their mistake, bitterly denounced and disclaimed him. Chaadaev fought Slavophilism all of his life. His first Philosophical Letter has been labeled the “opening shot” of the Westerner-Slavophile controversy which was dominant in Russian social thought of the nineteenth century. He wrote in his first “letter”: “We are an exception among people. We belong to those who are not an integral part of humanity but exist only to teach the world some type of great lesson.”

The strikingly uncomplimentary views of Russia in the first philosophical letter caused their author to be adjudged insane, and his next work was entitled, fittingly, “*Apologie d’un fou*” [which has been translated as “Apology of a Madman” but may better be translated as “Apologia of a Madman”] (1837). It opens with a quote from Samuel Coleridge stating “O my brethren! I have told/ Most bitter truth, but without bitterness.” In this brilliant but uncompleted work he maintained that Russia must follow her inner lines of development if she was to be true to her historical mission.

His ideas influenced both the Westerners (who supported bringing Russia into accord with developments in Europe by way of various degrees of liberal reform) and Slavophiles (who supported Russian Orthodoxy and national culture.)

During the 1840s Chaadaev was an active participant in the Moscow literary circles. He befriended Alexander Pushkin and was a model for Chatsky, the chief protagonist of Alexander Griboyedov’s play *Woe from Wit* (1824).

Most of his works have been edited by his biographer, Mikhail Gershenzon (two volumes, Moscow, 1913 – 14), whose excellent little study of the philosopher was published at St. Petersburg in 1908. (VOYAGE)

**Chernyshevsky, Nikolay Gavrilovich** (July 12, 1828 – Oct. 17, 1889) was a Russian revolutionary democrat, materialist philosopher, critic, and socialist (seen by some as a utopian socialist). He was the leader of the revolutionary democratic movement of the 1860s, and an influence on Vladimir Lenin, Emma Goldman, and Serbian political writer and socialist Svetozar Marković.

In 1862, he was arrested and confined in the Fortress of St. Peter and Paul, where he wrote his famous novel *What Is to Be Done?* The novel was an inspiration to many later Russian revolutionaries, who sought to emulate the novel's hero Rakhmetov, who was wholly dedicated to the revolution, ascetic in his habits and ruthlessly disciplined, to the point of sleeping on a bed of nails and eating only raw steak in order to build strength for the Revolution (though he finds cigars impossible to give up!).

Chernyshevsky was a founder of *Narodism*, Russian populism, and agitated for the revolutionary overthrow of the autocracy and the creation of a socialist society based on the old peasant commune.

Chernyshevsky's ideas were heavily influenced by Alexander Herzen, Vissarion Belinsky, and Ludwig Andreas Feuerbach. He saw class struggle as the means of society's forward movement and advocated for the interests of the working people. In his view, the masses were the chief maker of history. He is reputed to have used the phrase "the worse the better," to indicate that the worse the social conditions became for the poor, the more inclined they would be to launch a revolution.

According to the Professor Emeritus of Slavic and Comparative Literature at Stanford, Joseph Frank, "Chernyshevsky's novel *What Is to Be Done?*, far more than Marx's *Das Kapital*, supplied the emotional dynamic that eventually went to make the Russian Revolution. (SALVAGE)

**The Crimean War** (Oct. 1853 – Feb. 1856) was a conflict fought between the Russian Empire and an alliance consisting of the French Empire, the British Empire, the Ottoman Empire, and the Kingdom of Sardinia. In Russia it is also known as the "Eastern War" and in Britain at the time it was sometimes known as the "Russian War." The war was part of a long-running contest among the major European powers for influence over territories of the declining Ottoman Empire. Most of the conflict took place on the Crimean Peninsula (now an autonomous state of modern-day Ukraine), but there were smaller campaigns in western Anatolia, Caucasus, the Baltic Sea, the Pacific Ocean and the White Sea.

The Crimean War is known for the logistical and tactical errors during the land campaign on both sides (the naval side saw a successful Allied campaign which eliminated most of the ships of the Russian Navy in the Black Sea). Nonetheless, it is sometimes considered to be one of the first "modern" wars as it "introduced technical changes which affected the future course of warfare," including the first tactical use of railways and the telegraph. It is also

famous for the work of Florence Nightingale and Mary Seacole, who pioneered modern nursing practices while caring for wounded British soldiers. (SALVAGE)

**d'Agoult, Marie - Marie Catherine Sophie de Flavigny**, Vicomtesse de Flavigny (Dec. 31, 1805 – Mar. 5, 1876), was a French author, known also by her married name and title, Marie, Comtesse d'Agoult, and by her pen name, Daniel Stern. She entered into an early marriage of convenience with Charles Louis Constant d'Agoult, Comte d'Agoult on May 16, 1827, thereby becoming the Comtesse d'Agoult. They had two daughters, Louise and Claire. They were divorced on August 19, 1835.

From 1835 to 1839 she lived with virtuoso pianist and composer Franz Liszt, who was five years younger, and was then a rising concert star. Rather than carry on a discreet affair, d'Agoult deserted her husband and lived openly as Liszt's mistress. She was ostracized by polite society for making a spectacle of her infidelity, but she avenged herself by entertaining an intellectual and artistic aristocracy of painters, writers, musicians and political thinkers at the various residences she and Liszt shared.

She became close to Liszt's circle of friends including Frédéric Chopin who dedicated his set of twelve Études, Op. 25 to her. D'Agoult had three children with Liszt; however, she and Liszt did not marry, maintaining their independent views and other differences while Liszt was busy composing and touring throughout Europe. Liszt's protracted absences and well-publicized philandering brought an end to the affair in 1844.

At this time d'Agoult began a serious career as a journalist, under the guidance of Emile de Girardin, editor of the liberal journal *La Presse*. She introduced the French reading public to a variety of foreign authors, including Ralph Waldo Emerson, Georg Herwegh, and Bettina von Arnim, and she drafted political commentary based on regular attendance at parliamentary debates.

Her journalism earned her considerable respect, and her *Essai sur la liberté*, published in 1847, was well received, winning the praise of numerous critics, and establishing her as a feminist thinker. D'Agoult greeted February of 1848 with enthusiasm and took an active part in Parisian events. Her salon became a meeting-place for liberal Republicans like Hippolyte Carnot, Jules Simon, Alphonse de Tocqueville, and the young Emile Olivier (who would later marry Blandine Liszt, one of d'Agoult's daughters). She continued to write newspaper reports on the political scene, establishing herself as a staunch supporter of the fledgling republic in the face of conservative reaction.

D'Agoult published the three volumes of her *Histoire de la Révolution de 1848* in the years 1850 to 1853. Based on eye-witness reports, painstaking investigation, and personal involvement in the unfolding drama of 1848, this historical work was intended as a dispassionate and impartial account. Having spent long hours observing the national assembly at work, d'Agoult focused largely on Parisian political personalities, but she also provided detailed, carefully researched descriptions of the demonstrations and street battles

that helped to shape governmental policy and public opinion. Her incisive portraits of political leaders, and her reasoned analysis of the social factors influencing the outcome of the revolution, would have a profound impact on many subsequent treatments of 1848.

D'Agoult had been raised a legitimist and a Catholic, but her native affinity with the nascent forces of literary and political liberalism, and her association with left-leaning politicians, social theorists, and foreign exiles (Mickiewicz, Teleki, Daniel Manin), converted her into a republican and a freethinker during the 1840s. D'Agoult's politics were always moderate. She rejected the utopian-socialism of the Saint-Simonians as charming but ineffectual, and she rejected the "sectarian" socialism of activists like Louis Blanc and Pierre Proudhon as irrational and anarchistic. Her support went to what she called "statesman's socialism," a liberal republicanism based on universal political enfranchisement and including state-sponsored initiatives aimed at reducing poverty through gradual reform. D'Agoult's feminism bore the marks of her liberal politics and romantic leanings. Like eighteenth-century feminists, she was a strong advocate of improved education for women, but like the Saint-Simonians and other of her contemporaries, she believed not in absolute equality between the sexes, but in complementarity. Unlike her more colorful countrywoman George Sand, d'Agoult has received surprisingly little attention from historians. (SHIPWRECK)

The Decembrists - The Decembrist revolt or the Decembrist uprising took place in Imperial Russia on Dec. 26, 1825. Russian army officers led about 3,000 soldiers in a protest against Nicholas I's assumption of the throne after his elder brother Constantine removed himself from the line of succession. Because these events occurred in December, the rebels were called the *Decembrists* (*Dekabristy*).

In 1816, several officers of the Imperial Russian Guard founded a society known as the Union of Salvation, or of the Faithful and True Sons of the Motherland. After a mutiny in the Semenovskiy Regiment in 1820, the society decided to suspend activity in 1821. Two groups, however, continued to function secretly: a Southern Society, based at Tulchin, a small garrison town in Ukraine, and a Northern Society, based at St. Petersburg. The political aims of the more moderate Northern Society were a British-style constitutional monarchy with a limited franchise, the abolition of serfdom and equality before the law. The Southern Society, under Pestel's influence, was more radical and wanted to abolish the monarchy, establish a republic and redistribute land: taking half into state ownership and dividing the rest among the peasants.

At first, many officers were encouraged by Tsar Alexander's early liberal reformation of Russian society and politics. In 1818 the Tsar asked to draw up a constitution. However, internal and external unrest, which the Tsar believed stemmed from political liberalization, led to a series of repressions and a return to a former government of restriction and conservatism.

When Tsar Alexander I died on Dec. 1, 1825, the royal guards swore allegiance to the presumed heir, Alexander's brother Constantine. When Constantine made his renunciation public, and Nicholas stepped forward to assume the throne, the Northern Society acted. With the capital in temporary confusion, and one oath to Constantine having already been sworn, the society scrambled in secret meetings to convince regimental leaders not to swear allegiance to Nicholas. These efforts would culminate in the events of Dec. 26. The leaders of the society (many of whom belonged to the high aristocracy) elected Prince Sergei Trubetskoy as interim dictator.

On the morning of Dec. 26, a group of officers commanding about 3,000 men assembled in Senate Square, where they refused to swear allegiance to the new tsar, Nicholas I, proclaiming instead their loyalty to Constantine and the Constitution. They expected to be joined by the rest of the troops stationed in Saint Petersburg, but they were disappointed. The revolt was further hampered when it was deserted by its supposed leader Prince Trubetskoy, who had a last minute change of heart, and failed to turn up at the Square. His second in command, Colonel Bulatov also vanished from the scene. After a hurried consultation the rebels appointed Prince Eugene Obolensky as a replacement leader.

For long hours there was a stand-off between the 3,000 rebels and the 9,000 loyal troops stationed outside the Senate building, with some desultory shooting from the rebel side. Eventually Nicholas, the new Tsar, appeared in person, at the square, and sent Count Mikhail Miloradovich, a military hero who was greatly respected by ordinary soldiers, to parley with the rebels. While delivering a speech, Miloradovich was shot and fatally wounded by officer Pyotr Kakhovsky. At the same time, a rebelling grenadier squad, led by lieutenant Nikolay Panov, entered the Winter Palace but failed to seize it and retreated.

Eventually, at the end of the day, Nicholas ordered three artillery pieces to open fire, with devastating effect. As the ice was broken by the cannon fire, many of the dead and dying were cast into the river. After a nighttime mopping-up operation by loyal army and police units, the revolt in the north came to an end.

The revolt may have suffered because of poor communications from the leaders with the soldiers involved. Soldiers in Saint Petersburg were made to chant "Constantine and Constitution," but when questioned, many of them reportedly professed to believe that "Constitution" (Russian *konstitutsiya*) was Constantine's wife. This may just be a rumor, however, because in a letter from Pyotr Kakhovsky to General Levashev, Kakhovsky says, "The story told to Your Excellency that, in the uprising of 14 December the rebels were shouting 'Long live the Constitution!' and that the people were asking 'What is Constitution, the wife of His Highness the Grand Duke?' is not true. It is an amusing invention."

On Jan. 3, the rebels met defeat and the surviving leaders were sent to Saint Petersburg to stand trial with the northern leaders. The Decembrists were taken to the Winter Palace to be interrogated, tried, and convicted. Kakhovsky was executed by hanging together with

four other leading Decembrists: Pavel Pestel; the poet Kondraty Ryleyev; Sergey Muravyov-Apostol; and Mikhail Bestuzhev-Ryumin. Other Decembrists were exiled to Siberia, Kazakhstan, and the Far East. This was the last public execution in Russian imperial history.

Wives of many Decembrists followed their husbands into exile. The expression *Decembrist wife* is a Russian symbol of the devotion of a wife to her husband. Many Decembrists thrived in exile, in time becoming landowners and farmers. In later years, they would become the idols for the populist movement of the 1860s and the 1870s, where their advocacy for reform and their anti-serfdom platform established a great admiration for their actions, including the writer Leo Tolstoy.

The exile of the Decembrists led to the permanent implantation of an *intelligentsia* in Siberia. For the first time, a cultural, intellectual, and political elite came to Siberian society as permanent residents; they integrated with the country and participated alongside natives in its development. The customary practices of elites in Siberia were oppression and extortion. The Decembrists were a phenomenon in that they earned the trust and respect of local peoples through their sympathy and good deeds. They were entirely approachable. Through constant, open communication with natives, they saw Siberia in its true light. The Decembrists' presence left definite traces that would prove positive in a material sense, as well as a cultural and moral one. They overcame extreme want, administrative tyranny, and hardship, and educated not just themselves, but an entire generation. In exile, the Decembrists remained a positive force of progress.

Although the revolt was a proscribed topic during Nicholas' reign, Alexander Herzen placed the profiles of executed Decembrists on the cover of his radical periodical *Polar Star*. Alexander Pushkin addressed poems to his Decembrist friends, Nikolai Nekrasov wrote a long poem about the Decembrist wives, and Leo Tolstoy started writing a novel on that liberal movement, which would later evolve into *War and Peace*.

To some extent, the Decembrists were in the tradition of a long line of palace revolutionaries who wanted to place their candidate on the throne, but because the Decembrists also wanted to implement Classical Liberalism, their revolt has been considered the beginning of a revolutionary movement. The uprising was the first open breach between the government and reformist elements of the Russian nobility, which would subsequently widen. (VOYAGE)

**Dobrolyubov, Nikolay Alexandrovich** (Feb. 5, 1836 – Nov. 29, 1861) was a Russian literary critic, journalist, poet and revolutionary democrat.

In 1856 he met the influential critic Nikolay Chernyshevsky, and the publisher Nikolay Nekrasov. He soon began publishing his works in Nekrasov's popular journal *The Contemporary*. In 1857, after his graduation from the University, he joined the staff of *The Contemporary* as head of the critical department. Over the next four years he produced

several volumes of important critical essays. He died in November 1861, at the age of 25, from acute tuberculosis. He was buried next to Vissarion Belinsky at Volkovo Cemetery in St. Petersburg. (VOYAGE)

**The Emancipation Reform of 1861 in Russia** (“The Peasant Reform of 1861”) was the first and most important of liberal reforms effected during the reign of Alexander II of Russia. The reform, together with a related reform in 1861, amounted to the end of the serf status previously suffered by peasants of the Russian Empire. In some of its parts, the serfdom was abolished earlier.

The 1861 Emancipation Manifesto proclaimed the emancipation of the serfs on private estates and of the domestic (household) serfs. By this edict more than 23 million people received their liberty. Serfs were granted the full rights of free citizens, gaining the rights to marry without having to gain consent, to own property and to own a business. The Manifesto prescribed that peasants would be able to buy the land from the landlords.

In Georgia the emancipation was postponed until 1864 and on much better terms for the nobles than in Russia. State-owned serfs—the serfs on the imperial properties—were emancipated in 1866 and were given better and larger plots of land.

*Mir* communities (peasant communes) had the power to distribute the land given to newly freed serfs by the Russian government amongst individuals within the community. Due to the community’s ownership of the land, as opposed to the individual’s, an individual peasant could not sell his portion of land in order to work in a factory in the city. A peasant was required to pay off long-term loans received by the government. The money from these loans was given to the primary landowner. The land allotted to the recently freed serfs did not include the best land in the country, which continued to be owned by the nobility.

The implementation of land settlement varied over the vast and diverse territory of the Russian Empire, but typically a peasant had rights to buy out about half of the land he cultivated for himself. If he could not afford to pay it off, he would receive a half of the half, i.e., a quarter of the land, free. It was called pauper’s allotment.

Although well planned in the legislation, the reform did not work smoothly. The conditions of the manifesto were regarded as unacceptable by many reform minded peasants: “In many localities the peasants refused to believe that the manifesto was genuine. There were troubles, and troops had to be called in to disperse the angry crowds.”

The land-owners and nobility were paid in government bonds and their debts were removed from the money before it was handed over. The bonds soon fell in value; the management skills of the land-owners were generally poor.

Although the emancipation reform was commemorated by the construction of the enormous Alexander Nevsky Cathedral in Moscow and history books give Alexander II the name of

“The Tsar Liberator,” its results were far from ideal. Household serfs were the worst affected as they gained only their freedom and no land.

The serfs from private estates were given less land than they needed to survive which led to civil unrest. The redemption tax was so high that the serfs had to sell all the grain they produced to pay the tax, which left nothing for them to survive on. Landowners also suffered because many of them were deeply in debt and the forced selling of their land left them also struggling to keep their lavish lifestyle.

The uneven application of the legislation did leave many peasants in Congress Poland and northern Russia both free and landless, while in other areas peasants became the majority land owners in their province(s).

**Eugene Onegin** – See: Alexander Pushkin

**Fichte, Johann Gottlieb** (May 19, 1762 – Jan. 27, 1814) was a German philosopher. He was one of the founding figures of the philosophical movement known as German idealism, a movement that developed from the theoretical and ethical writings of Immanuel Kant. Fichte is often perceived as a figure whose philosophy forms a bridge between the ideas of Kant and the German Idealist Georg Wilhelm Friedrich Hegel. Recently, philosophers and scholars have begun to appreciate Fichte as an important philosopher in his own right due to his original insights into the nature of self-consciousness or self-awareness. Like Descartes and Kant before him, he was motivated by the problem of subjectivity and consciousness. Fichte also wrote political philosophy and is considered one of the fathers of German nationalism.

In mimicking Kant’s difficult style, Fichte produced works that were barely intelligible. Of his writing, Hegel (allegedly) said, “He made no hesitation in pluming himself on his great skill in the shadowy and obscure, by often remarking to his pupils, that ‘there was only one man in the world who could fully understand his writings; and even he was often at a loss to seize upon his real meaning.’”

Fichte did not endorse Kant’s argument for the existence of *noumena*, of “things in themselves,” the supra-sensible reality beyond the categories of human reason. Fichte saw the rigorous and systematic separation of “things in themselves” (*noumena*) and things “as they appear to us” (*phenomena*) as an invitation to skepticism. Rather than invite such skepticism, Fichte made the radical suggestion that we should throw out the notion of a noumenal world and instead accept the fact that consciousness does not have a grounding in a so-called “real world.” In fact, Fichte achieved fame for originating the argument that consciousness is not grounded in *anything* outside of itself. The phenomenal world as such, arises from self-consciousness; the activity of the ego; and moral awareness. (VOYAGE)

**Fourier, François Marie Charles** (Apr. 7, 1772 – Oct. 10, 1837) was a French philosopher. An influential thinker, some of Fourier’s social and moral views, held to be radical in his

lifetime, have become main currents in modern society. Fourier is, for instance, credited with having originated the word *feminism* in 1837.

Fourier's views inspired the founding of the community called La Reunion near present-day Dallas, Texas, as well as several other communities within the United States of America.

Fourier declared that concern and cooperation were the secrets of social success. He believed that a society that cooperated would see an immense improvement in their productivity levels. Workers would be recompensed for their labors according to their contribution. Fourier saw such cooperation occurring in communities he called "phalanxes," based around structures called Phalanstères or "grand hotels." These buildings were four level apartment complexes where the richest had the uppermost apartments and the poorest enjoyed a ground floor residence. Wealth was determined by one's job; jobs were assigned based on the interests and desires of the individual. There were incentives: jobs people might not enjoy doing would receive higher pay.

Fourier characterized poverty (not inequality) as the principal cause of disorder in society, and he proposed to eradicate it by sufficiently high wages and by a "decent minimum" for those who were not able to work.

He believed that there were twelve common passions which resulted in 810 types of character, so the ideal phalanx would have exactly 1620 people.

Fourier was also a supporter of women's rights. Fourier believed that all important jobs should be open to women on the basis of skill and aptitude rather than closed on account of gender. He spoke of women as individuals, not as half the human couple. Fourier saw that "traditional" marriage could potentially hurt woman's rights as human beings and thus never married. He had a touching concern for the sexually rejected; jilted suitors would be led away by a corps of *fairies* who would soon cure them of their lovesickness, and visitors could consult the card-index of *personality types* for suitable partners for casual sex. He also defended homosexuality as a personal preference for some people. (SHIPWRECK)

***From the Other Shore*** is a collection of essays and dialogues written by Alexander Herzen during the years 1847 to 1851, years of high promise and terrible disillusion. Herzen was an eye-witness of the 1848 Revolution in Paris, and this book is at once an analysis of the failure of the Revolution—equaled in brilliance only by those of Tocqueville and Marx—and Herzen's own political testament. In it he rejects all appeals to history for infallible political guidance, all attempts to find universal social solutions, all efforts to suppress individual liberty for the sake of an abstract cause or idea. The pyrotechnic style, thought and wit make this one of the most remarkable and fascinating political books ever written. (VOYAGE)

**The Ginger Cat** - One of the more curious devices in Voyage. Jennifer Ehle (who played in the Lincoln Center production) blogs some insight: *Before seeing Voyage, here's what I knew about*

*ginger cats: One of them appeared with Audrey Hepburn in the 1961 movie, Breakfast at Tiffany's. And Winston Churchill owned several of them throughout his lifetime, taking a feline named Jock to wartime cabinet meetings and even mentioning Jock in his will.*

*A further fun fact: in Victorian pantomime entertainments for the stage (which took place roughly around the same time as some of the events in The Coast of Utopia,) the Puss 'n Boots figure was sometimes a Ginger Cat. Stoppard chose this figure, in part, to reflect the Cat's popularity at the time.*

*I have dredged up this trivia because a handful of people have sent us e-mails asking for elucidation on the meaning of the Ginger Cat that appears toward the end of Voyage. The Cat makes an appearance at a fancy-dress party, where the actors appear in various colorful guises...*

*Just before this soiree, Belinsky and Herzen have had an exchange. Herzen has informed Belinsky that a friend has died in Italy. Stricken by the news, Belinsky asks: "Who is this Moloch that eats his children?" Herzen corrects him, saying that the Moloch isn't at fault. Instead, "it's the Ginger Cat."*

*Wanting to proceed gingerly through these Annals of Gingerdom, I asked Tom Stoppard for a brief gloss on that moment. He replied, "Essentially, the Ginger Cat is an arbitrary purposeless malign or mischievous force/fate which deflects the individual life within the overarching Hegelian Law of History ("the Moloch") to which populations are subject." (VOYAGE)*

**Gogol, Nikolai Vasilievich** (Mar. 19, 1809 – Feb. 21, 1852) was a Ukrainian-born Russian dramatist and novelist.

Considered by his contemporaries one of the preeminent figures of the natural school of Russian literary realism, later critics have found in Gogol's work a fundamentally romantic sensibility, with strains of Surrealism and the grotesque ("The Nose," "Viy," "The Overcoat," "Nevsky Prospekt"). His early works, such as *Evenings on a Farm near Dikanka*, were influenced by his Ukrainian upbringing and Ukrainian culture and folklore. His later writing satirized political corruption in the Russian Empire (*The Government Inspector*, *Dead Souls*), leading to his eventual exile. Between 1832 and 1836 Gogol worked with great energy, and though almost all his work has in one way or another its sources in these four years of contact with Pushkin, he had not yet decided that his ambitions were to be fulfilled by success in literature. During this time, the Russian critics Stepan Shevyrev and Vissarion Belinsky, contradicting earlier critics, reclassified Gogol from a Ukrainian to a Russian writer.

It was only after the presentation, on Apr. 19, 1836, of his comedy *The Government Inspector* that he finally came to believe in his literary vocation. The comedy, a violent satire of Russian provincial bureaucracy, was staged thanks only to the intervention of the emperor, Nicholas I. Gogol was stunned when *The Government Inspector* came to be interpreted by many, despite Nicholas I's patronage of the play, as an indictment of Tsarism. In reality,

Gogol himself was an adherent of the Slavophile movement and believed in a divinely inspired mission for both the House of Romanov and the Russian Orthodox Church. Similarly to Fyodor Dostoyevsky, Gogol sharply disagreed with those Russians who preached Constitutional Monarchy and the Disestablishment of the Orthodox Church.

After defending autocracy, serfdom, and orthodoxy in his book *Selected Passages from Correspondence with his Friends*, Gogol was attacked by his former patron Vissarion Belinsky. The first Russian intellectual to publicly preach the economic theories of Karl Marx, Belinsky accused Gogol of betraying his readership by defending the status quo.

Gogol passed his last years in restless movement throughout the country. He intensified his relationship with a *starets* or spiritual elder, Matvey Konstantinovsky, whom he had known for several years. Konstantinovsky seems to have strengthened in Gogol the fear of perdition by insisting on the sinfulness of all his imaginative work. His health was undermined by exaggerated ascetic practices and he fell into a state of deep depression. On the night of Feb. 24, 1852, he burned some of his manuscripts, which contained most of the second part of *Dead Souls* (intended as a three-part work inspired by Dante's *Divine Comedy*). He explained this as a mistake, a practical joke played on him by the Devil. Soon thereafter he took to bed, refused all food, and died in great pain nine days later.

In 1852, when his first major novels of Russian society were still to come, Turgenev wrote an obituary for Nikolai Gogol, intended for publication in the *Saint Petersburg Gazette*. The key passage reads: "Gogol is dead!... What Russian heart is not shaken by those three words?... He is gone, that man whom we now have the right (the bitter right, given to us by death) to call great." The censor of Saint Petersburg did not approve of this and banned publication, but the Moscow censor allowed it to be published in a newspaper in that city.

In 1931 Moscow authorities decided to demolish the Danilov Monastery, where Gogol was buried, and had his remains transferred to the Novodevichy Cemetery. His body was discovered lying face down, which gave rise to the story that Gogol had been buried alive. (VOYAGE)

*The Hand of the Almighty Saved the Fatherland* - See: Kukolnik (VOYAGE)

**Hegel, Georg Wilhelm Friedrich** (Aug. 27, 1770 – Nov. 14, 1831) was a German philosopher, one of the creators of German Idealism. His historicist and idealist account of reality as a whole revolutionized European philosophy and was an important precursor to Continental philosophy and Marxism.

Hegel developed a comprehensive philosophical framework, or "system," of absolute idealism to account in an integrated and developmental way for the relation of mind and nature, the subject and object of knowledge, and psychology, the state, history, art, religion and philosophy. In particular, he developed the concept that mind or spirit manifested itself in a set of contradictions and oppositions that it ultimately integrated and united, without

eliminating either pole or reducing one to the other. Examples of such contradictions include those between nature and freedom, and between immanence and transcendence.

His influential conceptions are of speculative logic or “dialectic,” “absolute idealism,” “Spirit,” negativity, sublation (*Aufhebung* in German), the “Master/Slave” dialectic, “ethical life” and the importance of history.

Hegel’s thinking can be understood as a constructive development within the broad tradition that includes Plato and Kant. To this list one could add Proclus, Meister Eckhart, Leibniz, Plotinus, Jakob Boehme, and Rousseau. What all these thinkers share, which distinguishes them from materialists like Epicurus, the Stoics, and Thomas Hobbes, and from empiricists like David Hume, is that they regard freedom or self-determination both as real and as having important ontological implications, for soul or mind or divinity. This focus on freedom is what generates Plato’s notion (in the *Phaedo*, *Republic*, and *Timaeus*) of the soul as having a higher or fuller kind of reality than inanimate objects possess.

In his *Phenomenology of Spirit* and his *Science of Logic*, Hegel’s concern with Kantian topics such as freedom and morality, and with their ontological implications, is pervasive. Rather than simply rejecting Kant’s dualism of freedom versus nature, Hegel aims to subsume it within “true infinity,” the “Concept” (or “Notion”: *Begriff*), “Spirit,” and “ethical life” in such a way that the Kantian duality is rendered intelligible, rather than remaining a brute “given.”

The reason why this subsumption takes place in a *series* of concepts is that Hegel’s method, in his *Science of Logic* and his *Encyclopedia*, is to begin with ultra-basic concepts like Being and Nothing, and to develop these through a long sequence of elaborations, including those mentioned in the previous paragraph. In this manner, a solution that is reached, in principle, in the account of “true infinity” in the *Science of Logic*’s chapter on “Quality,” is repeated in new guises at later stages, all the way to “Spirit” and “ethical life,” in the third volume of the *Encyclopedia*.

In this way, Hegel intends to defend the germ of truth in Kantian dualism against reductive or eliminative programs like those of materialism and empiricism. Like Plato, with his dualism of soul versus bodily appetites, Kant pursues the mind’s ability to question its felt inclinations or appetites and to come up with a standard of “duty” (or, in Plato’s case, “good”) which transcends bodily restrictiveness. Hegel preserves this essential Platonic and Kantian concern in the form of infinity going beyond the finite (a process that Hegel in fact relates to “freedom” and the “ought”), the universal going beyond the particular (in the Concept), and Spirit going beyond Nature. And Hegel renders these dualities *intelligible* by (ultimately) his argument in the “Quality” chapter of the “Science of Logic.” The finite has to become infinite in order to achieve reality. The idea of the absolute excludes multiplicity so the subjective and objective must achieve synthesis to become whole. This is because, as Hegel suggests by his introduction of the concept of “reality,” what determines itself—

rather than depending on its relations to other things for its essential character—is more fully “real” (following the Latin etymology of “real”: more “thing-like”) than what does not. Finite things don’t determine themselves, because, as “finite” things, their essential character is determined by their boundaries, over against other finite things. So, in order to become “real,” they must go beyond their finitude (“finitude *is* only as a transcending of itself”).

The result of this argument is that finite and infinite—and, by extension, particular and universal, nature and freedom—don’t face one another as two independent realities, but instead the latter (in each case) is the *self-transcending* of the former. Rather than stress the distinct singularity of each factor that complements and conflicts with others—without explanation—the relationship between finite and infinite (and particular and universal, and nature and freedom) becomes intelligible as a progressively developing and self-perfecting whole.

**Hegelian philosophy of history** – The State, Hegel says, is mind-objectified. The individual mind, which, on account of its passions, its prejudices, and its blind impulses, is only partly free, subjects itself to the yoke of necessity—the opposite of freedom—in order to attain a fuller realization of itself in the freedom of the citizen.

This yoke of necessity is first met with in the recognition of the rights of others, next in morality, and finally in social morality, of which the primal institution is the family. Aggregates of families form civil society, which, however, is but an imperfect form of organization compared with the State. The State is the perfect social embodiment of the idea, and stands in this stage of development for God himself. The State, studied in itself, furnishes for our consideration constitutional law. In relation to other States it develops international law; and in its general course through historical vicissitudes it passes through what Hegel calls the “Dialectics of History.”

Hegel teaches that the constitution is the collective spirit of the nation and that the government and the written constitution is the embodiment of that spirit. Each nation has its own individual spirit, and the greatest of crimes is the act by which the tyrant or the conqueror stifles the spirit of a nation.

A peaceful revolution is also possible, according to Hegel, when the changes required to solve the crisis are ascertained by thoughtful insight and when this insight spreads throughout the body politic:

If a people can no longer accept as implicitly true what its constitution expresses to it as the truth, if its consciousness and its actuality are not at one, then the people’s spirit is torn asunder. Two things may then occur.

First, the people may either by a supreme internal effort dash into fragments this law which still claims authority, or it may more quietly and slowly effect changes on the yet operative

law, which is, however, no longer true morality, but which the mind has already passed beyond.

In the second place, a people's intelligence and strength may not suffice for this, and it may hold to the lower law; or it may happen that another nation has reached its higher constitution, thereby rising in the scale, and the first gives up its nationality and becomes subject to the other.

Therefore it is of essential importance to know what the true constitution is; for what is in opposition to it has no stability, no truth, and passes away.

This insight can be reached through Philosophy alone. Revolutions take place in a state without the slightest violence when the insight becomes universal; institutions, somehow or other, crumble and disappear, each man agrees to give up his right. A government must, however, recognize that the time for this has come; should it instead, knowing not the truth, cling to temporary institutions, taking what — though recognized — is unessential, to be a bulwark guarding it from the essential (and the essential is what is contained in the Idea), that government will fall, along with its institutions, before the force of mind. The breaking up of its government breaks up the nation itself; a new government arises, — or it may be that the government and the unessential retain the upper hand.

The “ground” of historical development is, therefore, rational; since the State, if it is not in contradiction, is the embodiment of reason as spirit. Many, at first considered to be, contingent events of history can become, in reality or in necessity, stages in the logical unfolding of the sovereign reason which gets embodied in an advanced State. Such a “necessary contingency” when expressed in passions, impulse, interest, character, personality, get used by the “cunning of reason,” which, in retrospect, was to its own purpose. According to Hegel, we must understand historical happenings as the stern, reluctant working of reason towards the full realization of itself in perfect freedom.

Consequently, we must interpret history in rational terms, and throw the succession of events into logical categories and this interpretation is, for Hegel, a mere inference from actual history. Thus, the widest view of history reveals three most important stages of development: Oriental imperial (the stage of oneness, of suppression of freedom), Greek social democracy (the stage of expansion, in which freedom was lost in unstable demagogy), and Christian constitutional monarchy (which represents the reintegration of freedom in constitutional government). (VOYAGE)

**Herwegh, Georg Friedrich Rudolph Theodor** (1817 – 1875) was a German revolutionary poet. His *Gedichte eines Lebendigen* (“Poems of a living man”) were published in Zurich between 1841 – 43 and immediately banned in Prussia. The lyrics combined revolutionary sentiment with a popular style and soon placed him at the forefront of the revolutionary movement in the time leading up to the 1848 March revolution. The fervent effusions of his

poems became immensely popular, so that when, after a short trip to Paris, Herwegh journeyed through Germany in 1842, he was greeted with enthusiasm everywhere.

King Friedrich Wilhelm IV of Prussia gave him an audience, and assured him that he liked nothing better than an energetic opposition. But Herwegh overstepped all the bounds of conventionality in a letter to the King, and was hurried out of Prussia. At Zurich, he found no pleasant reception. But the king of Württemberg pardoned him for desertion from military service, and in the canton of Basel, of which he now became a citizen, he married Emma Siegmund, daughter of a Jewish merchant at Berlin. He next took up his abode in Paris, and wrote a second volume of *Gedichte eines Lebendigen* (1844).

During the failed German revolution of 1848, together with a group of German emigrants, he led a military mission to Baden; with the uprising's defeat at Kadern, he had to flee to Switzerland once again. He lived in Zurich; after an amnesty he moved to Baden-Baden, Germany. Herwegh wrote songs for Lassalle's Worker's Society and the Social Democratic Worker's Party. The most important work of his later years was the translation of many of Shakespeare's plays.

While other poets such as Ferdinand Freiligrath gave up their revolutionary politics later on, Herwegh never changed his revolutionary outlook and his commitment to radical democracy. He was disappointed by and criticized Prussian nationalism and Bismarck's war against France and annexation of Alsace-Lorraine in 1870 – 71. In Herwegh's mind, poetry is a first step towards political action; it should however not be artless. (VOYAGE)

“Intelligentsia” is a Russian word that, in modern usage, refers to a social class of people engaged in complex, mental and creative labor directed to the development and dissemination of culture, encompassing intellectuals and social groups close to them (e.g., artists and school teachers). The term was first used in the first half of the 19<sup>th</sup> century to designate educated members of the upper class who used their education to lead the people as scholars and teachers for the people's own higher enlightenment. Originally, the intelligentsia were of the noble classes, but the term came to encompass educated commoners as their numbers increased. By the end of the 19<sup>th</sup> century, only those who worked against the regime qualified as intelligentsia. Nicholas II (who was assassinated in the Russian Revolution in 1918) is said to have hated the word and tried to have it removed from the Russian language. The modern definition developed from the Soviet usage of the word, referring to mental and cultural workers.

**The International of 1862, or Great London Exposition**, was a world's fair. It was held from May 1 – Nov. 1, 1862, beside the gardens of the Royal Horticultural Society, South Kensington, London, England, on a site that now houses museums including the Natural History Museum and the Science Museum (London). (SALVAGE)

**A Jacobin**, in the context of the French Revolution, was a member of the Jacobin Club, a revolutionary far-left political movement. The Jacobin Club was the most famous political

club of the French Revolution. It was named for the Dominican convent where the group originally met, in the Rue St. Jacques (Latin: Jacobus), Paris. At that time, the term was popularly applied to all supporters of revolutionary opinions. (SALVAGE)

**Jones, Ernest Charles** (Jan 25, 1819 – Jan. 26, 1869) was an English poet, novelist, and Chartist. In 1845 he joined the Chartist agitation (the first mass working-class labor movement in the world), quickly becoming its most prominent figure, and vigorously carrying on the party's campaign on the platform and in the press. His speeches, in which he openly advocated physical force, led to his prosecution, and he was sentenced in 1848 to two years' imprisonment for seditious speeches. While in prison he wrote (it is said in his own blood on leaves torn from a prayer-book) *The Revolt of Hindostan*, an epic poem.

Upon his release from prison, he conducted a Chartist newspaper: the "Notes to The People" (1850 – 1852). He became a leading figure in the "National Charter Association" in the phase of its decline, together with his friend George Julian Harney, and helped to give the Chartist movement a clearer socialist direction. He knew Karl Marx and Friedrich Engels personally. Marx and Engels at the same time commented on the Chartist movement and Jones' work in their letters and articles. But he was almost its only public speaker; he was out of sympathy with the other leading Chartists, and soon joined the advanced Radical party. (SALVAGE)

**Kant, Immanuel** (Apr. 22, 1724 – Feb. 12, 1804) was a German philosopher from Königsberg (today Kaliningrad, in Russia), researching, lecturing and writing on philosophy and anthropology at the end of the 18<sup>th</sup>-century Enlightenment. His ideas influenced many thinkers in Germany during his lifetime. The philosophers Fichte, Schelling, Hegel and Schopenhauer amended and developed the Kantian system, thus bringing about various forms of German idealism. He is seen as a major figure in the history and development of philosophy. German and European thinking progressed after his time, and his influence still inspires philosophical work today.

Kant's magnum opus, the *Critique of Pure Reason* (1781), aimed to unite reason with experience to move beyond what he took to be failures of traditional philosophy and metaphysics. He hoped to end an age of speculation where objects outside experience were used to support what he saw as futile theories, while opposing the skepticism of thinkers such as Descartes, Berkeley and Hume.

He said that "it always remains a scandal of philosophy and universal human reason that the existence of things outside us ... should have to be assumed merely on faith, and that if it occurs to anyone to doubt it, we should be unable to answer him with a satisfactory proof."

Kant proposed a "Copernican Revolution," saying that "Up to now it has been assumed that all our cognition must conform to the objects; but ... let us once try whether we do not get farther with the problems of metaphysics by assuming that the objects must conform to our cognition."

Kant aimed to resolve disputes between empirical and rationalist approaches. The empirical approach asserted that all knowledge comes through experience; the rationalist approach maintained that reason and innate ideas existed first. Kant argued that experience is purely subjective without first being processed by pure reason. He also said that using reason without applying it to experience will only lead to theoretical illusions. The free and proper exercise of reason by the individual was both a theme of the Enlightenment, and of Kant's approaches to the various problems of philosophy.

In the *Critique of Pure Reason*, Kant distinguishes between the transcendental idea of freedom, which as a psychological concept is "mainly empirical" and refers to "the question whether we must admit a power of spontaneously beginning a series of successive things or states" as a real ground of necessity in regard to causality, and the practical concept of freedom as the independence of our will from the "coercion" or "necessitation through sensuous impulses."

Kant states that "everything that is possible through freedom" is practical, and the pure practical laws that are never given through sensuous conditions but are held analogously with the universal law of causality are moral laws. Reason can give us only the "pragmatic laws of free action through the senses," but pure practical laws given by reason *a priori* dictate "what ought to be done." (VOYAGE)

**Karakozov, Dmitry Vladimirovich** (Oct. 23, 1840 – Sept. 15, 1866) was the first Russian revolutionary to make an attempt on the life of a tsar.

Karakozov was born in the family of a minor nobleman in Kostroma. He grew to hate his class because all they did was "suck the peasants' blood." He studied at Kazan University (1861 – 4) and at Moscow State University (1864 – 6). He was expelled from both which led to depression and a failed suicide attempt. In early 1866, he became a member of the "revolutionary wing" of the Ishutin Society, founded by his cousin Nikolai Ishutin in Moscow in 1863.

On April 4, 1866, Karakozov made an unsuccessful attempt on the life of Tsar Alexander II at the gates of the Summer Garden in St. Petersburg. As the Tsar was leaving, Dmitry rushed forward to fire. The attempt was thwarted by Osip Komissarov, a peasant-born hatter's apprentice, who jostled Karakozov's elbow right before the shot was fired. Contemporary monarchists argued that Komissarov's action proved the people's love for their tsar while contemporary radicals and later Soviet historians argued that Komissarov's involvement in the event was either an accident or an outright government fabrication. Komissarov was ennobled and given a generous stipend, but proved to be an embarrassment to the government due to his boorishness and incoherence and had to be politely removed to the countryside.

Karakozov tried to flee instead of using the second cartridge in his double barreled gun, but was easily caught by the guards. He kept one hand in his jacket. It was revealed later to be

holding morphine and strychnine to kill himself and prussic acid to disfigure his face. Alexander asked: "What do you want?" "Nothing, nothing," he replied.

He was taken to the Peter and Paul Fortress. Karakozov begged for forgiveness and converted to Russian Orthodoxy. The Supreme Criminal Court sentenced him to death by hanging and he was executed in St. Petersburg on Sept. 3, 1866. Ten of his accused accomplices were exiled to hard labor; the other 25 were acquitted.

As a result of the assassination attempt, the Tsar punished St. Petersburg University. Students could no longer form any organizations no matter how harmless (Ishutin's organization had officially been to set up sewing cooperatives), students were under constant surveillance and periodic searches. Karakozov was an inspiration for the late 19<sup>th</sup>-century radical nihilists Sergei Nechaev and Vera Zasulich, who were also disciples and supporters of Michael Bakunin. (SALVAGE)

**Katkov, Mikhail Nikiforovich** (Feb. 13, 1818 – Aug. 1, 1887) was a conservative Russian journalist influential during the reign of Alexander III.

Katkov was born of a Russian government official and a Georgian noblewoman. On finishing his course at the Moscow University, Katkov devoted himself to literature and philosophy, and showed so little individuality that during the reign of Nicholas I he never once came into disagreeable contact with the authorities. With the Liberal reaction and strong reform movement which characterized the earlier years of Alexander II's reign (1855 – 1881) he thoroughly sympathized, and for some time he warmly advocated the introduction of liberal institutions of the British type, but when he perceived that the agitation was assuming a Socialistic and Nihilist tinge, and that in some quarters of the Liberal camp indulgence was being shown to Polish national aspirations, he gradually modified his attitude until he came to be regarded by the Liberals as a renegade.

At the beginning of 1863 he assumed the management and editorship of the *Moscow News*, and he retained that position till his death in 1887. In the first year of his editorship, *Moscow News* had a circulation of 6,000. By 1866, the circulation had risen to 12,000. During his 24 years of editorship, he exercised considerable influence on public opinion and even on the Government, by representing with great ability the moderately Conservative spirit of Moscow in opposition to the occasionally ultra-Liberal and always cosmopolitan spirit of St Petersburg. (SALVAGE)

**Ketscher, Nicholas Hristoforovich** (1809 – 1886) was a young Russian intellectual and an eminent translator. He, along with Timothy Granovsky and Alexander Herzen, is named as part of an intellectual circle of friends in Isaiah Berlin's *Russian Thinkers* in the essay "The Birth of the Russian Intelligentsia." Berlin quotes Pavel Annekov's essay on the summer the three spent together:

“...what was demanded was a certain intellectual level and certain qualities of character. They protected themselves against contacts with anything that seemed corrupt...They didn’t cut themselves off from the world, but stood aloof from it...Any sign of a morally doubtful sentiment, evasive talk, dishonest ambiguity, empty rhetoric, insincerity, was detected at once, and...provoked immediate storms of mockery and merciless attack...The circle...resembled an order of knighthood, a brotherhood of warriors, it had no written constitution.” (VOYAGE)

**Kheraskov, Mikhail Matveyevich** (Nov. 5, 1733 – Oct. 9, 1807) was regarded as the most important Russian poet by Catherine the Great and her contemporaries.

In 1771 – 79 he wrote the *Rossiad*, the first Russian epic in the tradition of Homer and Virgil, about Ivan the Terrible’s taking of Kazan in 1552. The *Rossiad*’s only rival for the title of the longest poem in the Russian language is Kheraskov’s *Vladimir Reborn* (1785), concerned with the baptism of Kievan Rus.

Somewhat more popular is his oriental tale *Bakhariana* (1803). Kheraskov also wrote 20 plays but, like the rest of his writings, they have been neglected by posterity. (VOYAGE)

**Kinkel, Johann Gottfried** (Aug. 11, 1815 – Nov. 13, 1882) was a German poet also noted for his revolutionary activities and his escape from a Prussian prison in Spandau with the help of his friend Carl Schurz.

Kinkel joined the armed rebellion in the German state of the Palatinate in 1849, believing himself to be acting legally in obedience to the directives of the Frankfurt Parliament, which was established by the revolutions of 1848. In a battle he was wounded and arrested and later sentenced to life imprisonment. Although the authorities originally sentenced him to be incarcerated in a fortress where he would have been able to pursue some semblance of his professional activities, Friedrich Wilhelm IV of Prussia found this sentence to be illegal since he was not sentenced to death and “graciously” commuted it to lifetime imprisonment in a reformatory where his head was shaved, and he had to wear prisoner’s garb and spend his time spinning wool. He was eventually transferred to Spandau in Berlin, where his friend and former student Carl Schurz helped him escape the prison at Spandau and reach London, England, in November 1850. In London, he joined the Communist League. Later he opposed Karl Marx and Frederick Engels in a split within the Communist League.

Kinkel went to the United States to raise funds for a “German National Loan” that was to fund revolutionary activities in Germany. Although he was enthusiastically received, and met with President Millard Fillmore, he raised very little money. Returning to London in 1853, he taught German and public speaking for women, and lectured on German literature, art, and the history of culture. (SALVAGE)

**Kossuth de Udvard et Kossuthfalva, Lajos** (Sept. 19, 1802 – Mar. 20, 1894) was a Hungarian lawyer, journalist, politician and Regent-President of Hungary in 1849. He was widely

honored during his lifetime, including in the United Kingdom and the United States, as a freedom fighter and bellwether of democracy in Europe.

Kossuth considered himself an ethnic Hungarian (Magyar) and stated that the Magyar ethnicity was superior to the Slovak ethnicity—that the Slovak did not exist in the Kingdom of Hungary. The government attempted in vain to suppress his eloquent reformist writings, and, other means having failed, he was arrested in May 1837 on a charge of high treason. After spending a year in prison at Buda awaiting trial, he was condemned to four more years' imprisonment, ironically making him a national icon. When freed, he continued to agitate for reform and for Hungary's separation from Austria, where the Habsburg emperors had their seat.

In fall 1847, due to the support of Lajos Batthyány, later the first Prime Minister of Hungary, Kossuth was elected to the new National Diet as a member for Pest. He proclaimed: "Now that I am a deputy, I will cease to be an agitator." He immediately became chief leader of the Extreme Liberals.

Inspired by the 1848 revolutions, in a speech of surpassing power he demanded parliamentary government for Hungary and constitutional government for the rest of Austria. He appealed to the hope of the Habsburgs, "our beloved Archduke Franz Joseph" (then 17 years old), to perpetuate the ancient glory of the dynasty by meeting halfway the aspirations of a free people. He at once became the leader of the European revolution; his speech was read aloud in the streets of Vienna to the mob by which Klemens Wenzel von Metternich, the powerful State Chancellor of Austria, was overthrown (Mar. 13), and when a deputation from the Diet visited Vienna to receive the assent of Emperor Ferdinand to their petition it was Kossuth who received the chief ovation. Lajos Batthyány, who formed the first responsible government, appointed Kossuth the Minister of Finance.

In the summer, the dangers from the Croats, Serbs and the reaction at Vienna increased. In a great speech on July 11, he asked that the nation should arm in self-defense, and demanded 200,000 men; amid a scene of wild enthusiasm this was granted by acclamation. However, the danger had been exacerbated by Kossuth himself, through appealing exclusively to the Magyar notables rather than the other subject minorities of the Habsburg empire. The Austrians, meanwhile, successfully used the other minorities as allies against the Magyar uprising.

In April 1849, when the Hungarians had won many successes, he issued the celebrated Hungarian Declaration of Independence. It was a step characteristic of his love for extreme and dramatic action, but it added to the dissensions between him and those who wished only for autonomy under the old dynasty, and his enemies accused him of aiming for kingship. The dethronement also made any compromise with the Habsburgs practically impossible.

For the time the future form of government was left undecided, and Kossuth was appointed regent-president (to satisfy both royalists and republicans). Kossuth played a key role in tying down the Hungarian army for weeks for the siege and recapture of Buda castle, finally successful on May 4, 1849. The hopes of ultimate success were, however, frustrated by the intervention of Russia; all appeals to the western powers were vain, and on Aug. 11, Kossuth abdicated in favor of General Arthur Görgey, on the ground that in the last extremity the general alone could save the nation. Görgey capitulated to the Russians, who handed over the army to the Austrians. Görgey was spared—at the insistence of the Russians. Reprisals were taken on the rest of the Hungarian army. Kossuth steadfastly maintained until his death that Görgey alone was responsible for the humiliation.

Kossuth's time in power was at an end. A solitary fugitive, he crossed the Ottoman frontier, and he and his family eventually made their way to Paris and then to England. On Oct. 23 he landed at Southampton and spent three weeks in Britain, where he was generally feted.

Gradually, his autocratic style and uncompromising outlook destroyed any real influence among the expatriate community. Other Hungarian exiles protested against his appearing to claim to be the only national hero of the revolution. Count Casimir Batthyány attacked him in *The Times*, and Bertalan Szemere, who had been prime minister under him, published a bitter criticism of his acts and character, accusing him of arrogance, cowardice and duplicity.

After this break with Hungarian nationalists, he spent his later years in Italy, where, in 1890, a delegation of Hungarian pilgrims in Turin recorded a short patriotic speech delivered by the elderly Kossuth. The original recording on two wax cylinders for the Edison phonograph survives to this day, although barely audible due to excess playback and unsuccessful early restoration attempts. Lajos Kossuth is the earliest born person in the world who has his voice preserved.

**Kukolnik, Nestor Vasilievich** (1809–1868) was a Russian playwright and prose writer.

Immensely popular during the early part of his career, his works were subsequently dismissed as sententious and sentimental. Today, he is best remembered for having contributed to the libretto of the first Russian opera, *A Life for the Tsar* by Mikhail Glinka. Glinka also set many of his lyrics to music. Kukolnik and Gogol were fellow students at the Nezhin Gymnasium of Higher Studies. Kukolnik is known as the author of the dramatic fantasy *Torquato Tasso* (1833) and a number of historical plays, including *The Hand of the Almighty Saved the Fatherland* (1834), which expressed “official patriotism in a grandiloquent and bombastic way.”

**Ledru-Rollin, Alexandre Auguste** (Feb. 2, 1807 – Dec. 31, 1874) was a French lawyer and politician.

He made a rich and romantic marriage in 1843, and in 1846 gave his time entirely to politics. He was now the recognized leader of the working men of France. He had more

authority in the country than in the Chamber, where the violence of his oratory diminished its effect. He asserted that the fortifications of Paris were directed against liberty, not against foreign invasion, and he stigmatized the law of regency (1842) as an audacious usurpation. Neither from official Liberalism nor from the press did he receive support; even the republican *National* was opposed to him because of his championship of labor. He therefore founded the journal *La Réforme* in which to advance his propaganda. Between Ledru-Rollin and Odilon Barrot with the other chiefs of the “dynastic Left” there were acute differences, hardly dissimulated even during the temporary alliance which produced the campaign of the banquets.

It was the speeches of Ledru-Rollin and Louis Blanc at working-men’s banquets in Lille, Dijon and Châlons that really heralded the revolution. Ledru-Rollin prevented the appointment of the duchess of Orleans as regent in 1848. He and Alphonse de Lamartine held the tribune in the Chamber of Deputies until the Parisian populace stopped serious discussion by invading the Chamber. He was minister of the interior in the provisional government, and was also a member of the executive committee appointed by the Constituent Assembly, from which Louis Blanc and the extremists were excluded. At the crisis of May 15, he definitively sided with Lamartine and the party of order against the proletariat.

Henceforward his position was a difficult one. He never regained his influence with the working classes, who considered they had been betrayed; but to his short ministry belongs the credit of the establishment of a working system of universal suffrage. (SALVAGE)

*Le Déjeuner sur l’herbe* (English, “The Luncheon on the Grass”)—originally titled *Le Bain* (*The Bath*)—is a large oil on canvas painting by Édouard Manet created in 1862 – 3. The painting depicts the juxtaposition of a female nude and a scantily dressed female bather on a picnic with two fully dressed men in a rural setting. Rejected by the Salon jury of 1863, Manet seized the opportunity to exhibit this and two other paintings, in the 1863 Salon des Refusés, where the painting sparked public notoriety and controversy. The piece is now in the *Musée d’Orsay* in Paris. A smaller, earlier version can be seen at the Courtauld Gallery, London.

In 1863, Manet shocked the French public by exhibiting his *Déjeuner sur l’herbe* (“Luncheon on the Grass”). It is not a realist painting in the social or political sense of Daumier, but it is a statement in favor of the artist’s individual freedom. The shock value of a woman, naked as can be, casually lunching with two fully dressed men, which was an affront to the propriety of the time, was accentuated by the familiarity of the figures. Manet’s wife, Suzanne Leenhoff, and his favorite model, Victorine Meurent, both posed for the nude woman, which has Meurent’s face, but Leenhoff’s plumper body. Her body is starkly lit and she stares directly at the viewer. The two men are Manet’s brother Gustave Manet and his future brother-in-law, Ferdinand Leenhoff. They are dressed like young dandies. The men seem to be engaged in conversation, ignoring the woman. In front of them, the woman’s

clothes, a basket of fruit, and a round loaf of bread are displayed, as in a still life.  
(SHIPWRECK)

French: *Le Déjeuner sur l'herbe*



Artist

Édouard Manet

**Lermontov, Mikhail Yuryevich** (Oct. 15, 1814 – July 27, 1841), a Russian Romantic writer, poet and painter, sometimes called “the poet of the Caucasus,” became the most important Russian poet after Alexander Pushkin’s death in 1837. Lermontov is considered the supreme poet of Russian literature alongside Pushkin and the greatest figure in Russian Romanticism. His influence on later Russian literature is still felt in modern times, not only through his poetry, but also through his prose, which founded the tradition of the Russian psychological novel. In 1839 he completed his most important novel, *A Hero of Our Time*, which prophetically describes a duel like the one in which he would eventually lose his life.  
(SHIPWRECK)

**Louis-Napoléon Bonaparte** (Apr. 20, 1808 – Jan. 9, 1873) was the President of the French Second Republic and as Napoleon III, the ruler of the Second French Empire. He was the nephew and heir of Napoleon I. He was elected President by popular vote following the revolutions of 1848. Because, according to the new constitution of 1848, Louis Bonaparte’s term of office as president would end on the second Sunday in May 1852 and because the constitution did not allow any person to succeed himself as president for a second term, Louis Bonaparte, in the third year of his four-year mandate, began to seek an amendment to the constitution to allow him to succeed himself as president. Accordingly, President Louis-Napoléon Bonaparte asked the National Assembly for a revision of the constitution to enable the president to run for re-election, arguing that four years were not enough to fully implement his political and economic program. The Constitution of the Second Republic

stated that the Presidency of the Republic was to be held for a single term of four years, with no possibility of re-election, a restriction written in the Constitution for fear that a President would abuse his power to transform the Republic into a dictatorship with a president for life. Louis-Napoléon initiated a *coup d'état* in 1851, before ascending the throne as Napoleon III on Dec. 2, 1852, the forty-eighth anniversary of Napoleon I's coronation. He ruled as Emperor of the French until Sept. 4, 1870. He holds the unusual distinction of being both the first titular president and the last monarch of France.

**“La Marseillaise”** (“The Song of Marseille”) is the national anthem of France. The song, originally titled “*Chant de guerre pour l’Armée du Rhin*” (“War Song for the Army of the Rhine”) was written and composed by Claude Joseph Rouget de Lisle in 1792. The French National Convention adopted it as the Republic’s anthem in 1795. The name of the song is due to first being sung on the streets by volunteers from Marseille.

The song is the first example of the “European march” anthemic style. The anthem’s evocative melody and lyrics have led to its widespread use as a song of revolution and its incorporation into many pieces of classical and popular music. (VOYAGE)

**Marx, Karl** (May 5, 1818 – Mar. 14, 1883) was a German philosopher, economist, sociologist, historian, journalist, and revolutionary socialist. His ideas played a significant role in the development of social science and the socialist political movement. He published various books during his lifetime, with the most notable being *The Communist Manifesto* (1848) and *Capital* (1867–1894); some of his works were co-written with his friend, the fellow German revolutionary socialist Friedrich Engels.

Born into a wealthy middle class family in Trier, Marx studied at both the University of Bonn and the University of Berlin, where he became interested in the philosophical ideas of the Young Hegelians. In 1836, he became engaged to Jenny von Westphalen, marrying her in 1843. After his studies, he wrote for a radical newspaper in Cologne, and began to work out his theory of dialectical materialism. Moving to Paris in 1843, he began writing for other radical newspapers. He met Engels in Paris, and the two men worked together on a series of books. Exiled to Brussels, he became a leading figure of the Communist League, before moving back to Cologne, where he founded his own newspaper. In 1849 he was exiled again and moved to London together with his wife and children. In London, where the family was reduced to poverty, Marx continued writing and formulating his theories about the nature of society and how he believed it could be improved, as well as campaigning for socialism and becoming a significant figure in the International Workingmen’s Association.

Marx’s theories about society, economics and politics, which are collectively known as Marxism, hold that all societies progress through the dialectic of class struggle. He was heavily critical of the current socio-economic form of society, capitalism, which he called the “dictatorship of the bourgeoisie,” believing it to be run by the wealthy middle and upper

classes purely for their own benefit, and predicted that, like previous socioeconomic systems, it would inevitably produce internal tensions which would lead to its self-destruction and replacement by a new system, socialism. Under socialism, he argued that society would be governed by the working class in what he called the “dictatorship of the proletariat,” the “workers’ state” or “workers’ democracy.” He believed that socialism would, in its turn, eventually be replaced by a stateless, classless society called pure communism. Along with believing in the inevitability of socialism and communism, Marx actively fought for the former’s implementation, arguing that both social theorists and underprivileged people should carry out organized revolutionary action to topple capitalism and bring about socio-economic change.

Revolutionary socialist governments espousing Marxist concepts took power in a variety of countries in the 20<sup>th</sup> century, leading to the formation of such socialist states as the Soviet Union in 1922 and the People’s Republic of China in 1949, while various theoretical variants, such as Leninism, Stalinism, Trotskyism and Maoism, were developed. Marx is typically cited, with Émile Durkheim and Max Weber, as one of the three principal architects of modern social science. Marx has been described as one of the most influential figures in human history, and in a 1999 BBC poll was voted the “thinker of the millennium” by people from around the world. (SALVAGE)

**Mazzini, Giuseppe** (June 22, 1805 – Mar. 10, 1872), nicknamed Soul of Italy, was an Italian politician, journalist and activist for the unification of Italy. His efforts helped bring about the independent and unified Italy in place of the several separate states, many dominated by foreign powers, that existed until the 19<sup>th</sup> century. He also helped define the modern European movement for popular democracy in a republican state.

On April 30, 1837, Mazzini reformed the Young Italy movement in London, and on November 10 of the same year he began issuing the “Apostleship of the People.”

A succession of failed attempts at promoting further uprising in Sicily, Abruzzi, Tuscany and Lombardy-Venetia discouraged Mazzini for a long period, which dragged on until 1840. The help of his mother pushed Mazzini to found several organizations aimed at the unification or liberation of other nations, in the wake of Young Italy: Young Germany, Young Poland, Young Switzerland, which were under the aegis of Young Europe . He also created an Italian school for poor people active from November 10, 1841, in London. From London he also wrote an endless series of letters to his agents in Europe and South America, and made friends with Thomas and Jane Welsh Carlyle. The Young Europe movement also inspired a group of young Turkish army cadets and students who, later in history, named themselves the “Young Turks.”

In 1843 he organized another riot in Bologna, which attracted the attention of two young officers of the Austrian Navy, Attilio and Emilio Bandiera. With Mazzini’s support, they landed near Cosenza (Kingdom of Naples), but were arrested and executed. Mazzini accused the British government of having passed information about the expeditions to the

Neapolitans, and question was raised in the British Parliament. When it was admitted that his private letters had indeed been opened, and its contents revealed by the Foreign Office to the Austrian and Neapolitan governments, Mazzini gained popularity and support among the British liberals, who were outraged by such a blatant intrusion of the government into his private correspondence.

In 1847 he moved again to London, where he wrote a long “open letter” to Pope Pius IX, whose apparently liberal reforms had gained him a momentary status as possible paladin of the unification of Italy. The Pope, however, did not reply. Mazzini also founded the People’s International League. By March 8, 1848, Mazzini was in Paris, where he launched a new political association, the *Associazione Nazionale Italiana*.

Karl Marx, on an interview by R. Landor in 1871, said that Mazzini’s ideas represent “nothing better than the old idea of a middle-class republic.” Marx believed, especially after the Revolutions of 1848, that this alleged middle-class point of view had become reactionary and the proletariat had nothing to do with it. In another interview, Marx described Mazzini as “that everlasting old ass.” (SALVAGE)

**Meysenbug, Malwida von** (Oct. 28, 1816 – Apr. 23, 1903) was a German writer, who was a friend of Friedrich Nietzsche and Richard Wagner. She also met the French writer Romain Rolland in Rome in 1890, and is the author of *Memories of an Idealist*. She published the first volume anonymously in 1869.

Von Meysenbug was born at Kassel, Hesse. Her father Carl Rivalier descended from a family of French Huguenots, and received the title of Baron of Meysenbug from William I of Hesse-Kassel. The ninth of ten children, she broke with her family because of her political convictions. Von Meysenbug joined a free community in Hamburg, and then immigrated in 1852 to England where she lived of teaching and translating works. There, she met the republicans Ledru-Rollin, Louis Blanc, and Gottfried Kinkel, all political refugees. The young Carl Schurz also became acquainted with her there.

In 1862 von Meysenbug went to Italy with Olga Herzen, the daughter of Alexander Herzen, known as the “father of Russian socialism” (she was teaching his daughters) and resided there. Olga Herzen married Gabriel Monod in 1873 and established herself in France, but Malwida’s poor health impeded her from joining them there.

Von Meysenbug introduced Nietzsche to several of his friends, including Helene von Druskowitz. She invited Paul Rée and Nietzsche to Sorrento, a town which overlooks the bay of Naples, in the autumn of 1876. There, Rée wrote *The Origins of Moral Sensations*, and Nietzsche began *Human, All Too Human*.

Malwida von Meysenbug died in Rome in 1903 and is buried in the Protestant Cemetery in the city. (SALVAGE)

**Moloch** is a Canaanite god in the Old Testament associated with human sacrifice. Some scholars have suggested that the term refers to a particular kind of sacrifice carried out by the Phoenicians and their neighbors rather than a specific god, though this theory has been widely rejected. Although Moloch is referred to sparingly in the Old Testament, the significance of the god and the sacrificial ritual cannot be underestimated, as the Israelite writers vehemently reject the related practices, regarding them as murderous and idolatrous. While no particular form of Moloch is known due to the ambiguity of his origin, he is usually depicted in the form of a calf or an ox, or else as a man with the head of a bull. The figure of Moloch has been an object of fascination over the centuries, and has been used to bolster metaphorical and thematic elements within numerous modern works of art, film, and literature. (VOYAGE)

The ***Moscow Telegraph*** was a journal started in 1825 by Nicholas Polevoy, who hoped to attract the writers he admired, like Pushkin, as well as emphasize the positive contributions of the merchant class to Russia. Unfortunately, the aristocrats of the Pushkin circle viewed him as a vulgar *parvenu*, and his attack on Karamzin's reactionary *History of the Russian State* offended many influential people, notably Pyotr Vyazemsky, who had been Karamzin's ward and whose sister was married to the older historian.

When Polevoy wrote his own six-volume *History of the Russian People* (1829 – 1833), it was savaged by almost everyone. Polevoy emphasized that history followed laws and did not depend on the actions of particular individuals; he also was one of the first to present Russian history as a confrontation between Europe and Asia.

Lauren G. Leighton says, summing up the contributions of Nikolai and his brother and collaborator Ksenofont: “No one should argue that the Polevoys were comparable in literary taste and talent to the aristocrats of the Pushkin pleiad; their self-educated, self-made characters are apparent in their journal. But neither should they be denied their great contribution in making leading European thinkers available to the Russian public in Russian, their eminently human liberalism, or their courage in constantly testing—and outwitting—the government censor.”

In 1834, after competition from both the aristocrats and the plebeians had laid waste to the Polevoy brothers' finances, the *Moscow Telegraph* was closed down by the government because of a bad review it gave a play by Nestor Kukulnik. (VOYAGE)

**Nadezhdin, Nikolai Ivanovich** (Oct. 17, 1804 – Jan. 23, 1856) was a Russian literary critic and Russia's first ethnographer.

Nadezhdin graduated from Ryazan Seminary in 1815 and Moscow Religious Academy in 1824. From 1824 to 1826 he was a professor of literature and German at Ryazan Seminary, but he was expelled because of his interest in the classics and moved to Moscow, where he became a private tutor and began a career in literature. Nadezhdin's conception of the classical age was itself romantic. Schelling was the new Plotinus, Napoleon the new Caesar,

Schiller the new Vergil; and the implication was clear that the Russians were the new Christians. Nadezhdin had read Gibbon's *Decline and Fall of the Roman Empire*; and, in his lectures at Moscow University in the early thirties, he likened Russia to a new band of barbaric hordes swarming over the collapsing West.

Nadezhdin was an ally of the Pushkin crowd who was also completely committed to the apparently antithetical principles of personal criticism, personal attacks, and personae. Starting with his work in the late 1820s in the *Herald of Europe* and moving on to his editorship of both *Telescope* and its companion publication, *Rumor*, Nadezhdin made his critical name not as Nadezhdin but as the "Ex-Student Nikodim Nadoumko."

He began his career by publishing a series of scurrilous, though at times witty, articles against the Poets. He attacked Russian romanticism from the point of view of Schelling's German romantic idealism, denying all ideological significance to the Russian pseudo-romanticism. In a thesis on romantic poetry submitted to the University of Moscow in 1830 he advocated a synthesis of classicism and romanticism. In 1831 he started a monthly magazine, the *Telescope*, where he continued his policy of belittling in the light of philosophical standards the achievement of Russian literature. In 1836 the magazine was suppressed for publishing Chaadaev's *Philosophical Letters*. Nadezhdin himself was exiled to the North and not till some time afterwards allowed to return to Moscow. After that he renounced literature and devoted himself exclusively to his archaeological and geographical studies.

In 1845 he participated in a secret commission set up by Tsar Nicholas I dealing with heretical currents in Russia. He contributed the volume concerning the Skoptsy, a fanatic religious sect which performed male and female castration of followers as a religious act. He depicts his subject matter as a dangerous brotherhood threatening to overthrow the Tsar. (VOYAGE)

**Nesselrode, Count Karl Robert** also known as Charles de Nesselrode, (Dec. 14, 1780 – Mar. 23, 1862) was a Russian diplomat and a leading European conservative statesman of the Holy Alliance (a coalition of Russia, Austria, and Prussia created in 1815 by Tsar Alexander I after the defeat of Napoleon).

For forty years, Nesselrode guided Russian policy. Between 1845 and 1856, he served as Chancellor. As Minister of Foreign Affairs in 1824, he was a plenipotentiary during negotiations with the United States in defining the boundary between Russian America and the American claims known as the Oregon Country, which was resolved with the Russo-American Treaty of 1824, and a parallel treaty with Britain concerning British claims which overlapped on those of the US. A century later in 1924, Mount Nesselrode in the Boundary Ranges of the Alaska-British Columbia boundary was named for him. (SHIPWRECK)

**Tsar Nicholas I**, (July 6, 1796 – Mar. 2, 1855) was the Emperor of Russia from 1825 until 1855, known as one of the most reactionary of the Russian monarchs. On the eve of his

death, the Russian Empire reached its historical zenith spanning over 20 million square kilometers (7.7 million square miles).

Nicholas I was born to Emperor Paul I and Empress Maria Feodorovna. He was a younger brother to Alexander I of Russia and Grand Duke Constantine Pavlovich of Russia.

Nicholas was not brought up to be the Emperor of Russia; he had two elder brothers before him. As such, in 1825, when Alexander I suddenly died of typhus, Nicholas was caught between swearing allegiance to his second-eldest brother Constantine Pavlovich and accepting the throne for himself. The interregnum lasted until Constantine Pavlovich, who was in Warsaw at that time, confirmed his refusal. Additionally, on Dec. 25 Nicholas issued the manifesto claiming his accession to the throne. That manifesto retroactively named Dec. 1, the date of Alexander I's death, as the beginning of his reign. During this confusion a plot was hatched by the military to overthrow Nicholas and to usurp power. This led to the Decembrist Revolt on Dec. 26, 1825, an uprising Nicholas was successful in suppressing.

Having experienced the trauma of the Decembrist Revolt on the very first day of his reign, Nicholas I was determined to restrain Russian society. The Imperial Chancellery ran a huge network of spies and informers. The government exercised censorship and other controls over education, publishing, and all manifestations of public life.

He abolished several areas of local autonomy. In 1833 the minister of education, Sergey Uvarov, devised a program of "Orthodoxy, Autocracy and Nationality" as the guiding principle of the regime. The people were to show loyalty to the unlimited authority of the tsar, to the traditions of the Russian Orthodox Church, and, in a vague way, to the Russian nation. The results of these conservative principles led, broadly speaking, to repression in general and to suppression of non-Russian nationalities and religions in particular.

Nicholas disliked serfdom and toyed with the idea of abolishing it in Russia, but did not do so for practical reasons of state. He feared the landowners and believed they might turn against him if he abolished serfdom. However, he did make some efforts to improve the lot of the state peasants (serfs owned by the government). During most of his reign he tried to increase his control over the landowners and other influential groups in Russia.

The official emphasis on Russian nationalism contributed to a debate on Russia's place in the world, the meaning of Russian history, and the future of Russia. Despite the repressions of this period, Russia experienced a flowering of literature and the arts. Through the works of Alexander Pushkin, Nikolai Gogol, Ivan Turgenev, and numerous others, Russian literature gained international stature and recognition. Ballet took root in Russia after its importation from France, and classical music became firmly established with the compositions of Mikhail Glinka (1804–1857).

In foreign policy, Nicholas I acted as the protector of ruling legitimism and as guardian against revolution. In 1848, when a series of revolutions convulsed Europe, Nicholas was in

the forefront of reaction. In 1849 he intervened on behalf of the Habsburgs to suppress the uprising in Hungary, and he also urged Prussia not to accept a liberal constitution.

While Nicholas was attempting to maintain the status quo in Europe, he adopted an aggressive policy toward the Ottoman Empire. In 1854, fearing the results of an Ottoman defeat by Russia, Britain, France, the Kingdom of Sardinia, and the Ottoman Empire joined forces in the conflict known as the Crimean War to the Ottomans and Western Europeans, but known in Russia as the *Eastern War* (Mar. 1854 – Feb. 1856). In Apr. 1854, Austria signed a defensive pact with Prussia. Thus, Russia found herself in a war with the whole of Europe allied against her.

Nicholas died on Mar. 2, 1855, during the Crimean War. He caught a chill; refusing to rest and recuperate, he persisted with his usual heavy workload, leading to pneumonia and death.

There have been many damning verdicts on Nicholas' rule and legacy. At the end of his life, one of his most devoted civil servants, A.V. Nikitenko, opined that, "The main failing of the reign of Nicholas Pavlovich was that it was all a mistake."

**Nihilist** – See: Bazarov, Yevgeny

**Ogarev, Nicholas Platonovich** (Dec. 6, 1813 – June 12, 1877) was a Russian poet, historian and political activist. He was deeply critical of the limitations of the Emancipation of the Serfs claiming that the serfs were not free but had simply exchanged one form of serfdom for another.

Nicholas Ogarev was born in Saint Petersburg in a Russian noble family. Having lost his mother early, Nicholas spent his childhood years in his father's estate nearby Penza. In 1820 he moved to Moscow. The year of 1826 saw the beginning of Ogarev's long friendship with Alexander Herzen, a distant relative whom he instantly found two things in common: aversion to monarchy and deep empathy with the Decemberists' ideas.

Ogarev was a fellow-exile and collaborator of Alexander Herzen on *Kolokol*, a newspaper printed in England and smuggled into Russia. The two young men swore on the Sparrow Hills above Moscow in 1840 not to rest until their country was free; the oath reportedly sustained them and their friends throughout many crises of their lives at home and abroad.

From October 1874, Ogarev was living in Newcastle-upon-Tyne where he arrived with his beloved mistress, Mary Sutherland, all the way from Genoa. While in Newcastle, Ogarev worked on his "Confession in Verse" and his "Last Curse" (unfinished). The end of the year, however, saw the couple in Mary's home town of Greenwich, where Ogarev died in 1877.  
(VOYAGE)

**Orlov, Count Alexey Fyodorovich** (Oct. 19, 1787 – May 21, 1862) the illegitimate son of Count Fyodor Grigoryevich, was born in Moscow and took part in all the Napoleonic wars

from 1805 to the capture of Paris. For his services as commander of the cavalry regiment of the Life Guards on the occasion of the rebellion of 1825 he was created a count, and in the Turkish War of 1828 – 1829 rose to the rank of lieutenant-general. He was the Russian plenipotentiary at the Peace of Adrianople, and in 1833 was appointed Russian ambassador at Constantinople, holding at the same time the post of commander-in-chief of the Black Sea fleet. He was, indeed, one of the most trusted agents of Nicholas I, whom in 1837 he accompanied on his foreign tour. From 1844 to 1856 he was in charge of the infamous *Third Section*, or secret police.

In 1854 he was sent to Vienna to bring Austria over to the side of Russia, but without success. In 1856 he was raised to the dignity of prince, and was appointed president of the imperial council of state and of the council of ministers. In 1857, during the absence of the emperor, he presided over the commission formed to consider the question of the emancipation of the serfs, to which he was altogether hostile. (SHIPWRECK)

The **Peter and Paul Fortress** was established by Peter the Great on May 27, 1703, on small Hare Island by the north bank of the Neva River, the last upstream island of the Neva delta. Built at the height of the Northern War in order to protect the projected capital from a feared Swedish counterattack, the fort never fulfilled its martial purpose. The citadel was completed with six bastions in earth and timber within a year, and it was rebuilt in stone from 1706 – 1740.

From around 1720, the fort served as a base for the city garrison and also as a prison for high ranking or political prisoners. The first person to escape from the fortress prison (now an important destination for tourists) was the anarchist Prince Peter Kropotkin in 1876. Other people incarcerated in the “Russian Bastille” include Shneur Zalman of Liadi, Tsarevich Alexis, Artemy Volynsky, Tadeusz Kościuszko, Alexander Radishchev, the Decembrists, Grigory Danilevsky, Fyodor Dostoevsky, Mikhail Bakunin, Nikolai Chernyshevsky, Leon Trotsky and Josip Broz Tito. (VOYAGE)

The **Philosophical Letters** - The Russian philosopher Peter Chaadaev wrote eight “Philosophical Letters” about Russia in French between 1826-1831, which circulated in Russia as manuscript for many years. The works could not be published in Russia because of its highly critical nature of Russia’s significance in world history and politics.

The main thesis of his famous *Philosophical Letters* was that Russia had lagged behind Western countries and had contributed nothing to the world’s progress and concluded that Russia must start de novo. As a result, they included criticism of Russia’s intellectual isolation and social backwardness.

When in 1836 the first (and only one published during his life) of the philosophical letters was published in the Russian magazine Telescope, its editor was exiled to the Far North of Russia. The Slavophiles at first mistook Chaadaev for one of them, but later, on realizing their mistake, bitterly denounced and disclaimed him. Chaadaev fought Slavophilism all of

his life. His first Philosophical Letter has been labeled the “opening shot” of the controversy between Slavophilism and assimilation to Western culture which was dominant in Russian social thought of the nineteenth century.

**Proudhon, Pierre-Joseph** (Jan. 15, 1809 – Jan. 19, 1865) was a French politician, mutualist philosopher and socialist. He was a member of the French Parliament, and he was the first person to call himself an “anarchist.” He is considered among the most influential theorists and organizers of anarchism. After the events of 1848 he began to call himself a federalist.

Proudhon, who was born in Besançon, was a printer who taught himself Latin in order to better print books in the language. His best-known assertion is that *Property is Theft!*, contained in his first major work, *What is Property? Or, an Inquiry into the Principle of Right and Government*, published in 1840. In *What is Property?*, he defined anarchy as “the absence of a master, of a sovereign,” and in *The General idea of the Revolution* (1851) he urged a “society without authority.” He extended this analysis beyond political institutions, arguing in *What is Property?* that “proprietor” was “synonymous” with “sovereign.”

The book’s publication attracted the scrutiny of the French authorities. It also attracted the attention of Karl Marx, who started a correspondence with its author. The two influenced each other: they met in Paris while Marx was exiled there. Their friendship finally ended when Marx responded to Proudhon’s *The System of Economic Contradictions, or The Philosophy of Poverty* with the provocatively titled *The Poverty of Philosophy*. The dispute became one of the sources of the split between the anarchist and Marxist wings of the International Working Men’s Association. Some, such as Edmund Wilson, have contended that Marx’s attack on Proudhon had its origin in the latter’s defense of Karl Grün, whom Marx bitterly disliked but who had been preparing translations of Proudhon’s work.

Proudhon favored workers’ associations or co-operatives, as well as individual worker/peasant possession, over private ownership or the nationalization of land and workplaces. He considered that social revolution could be achieved in a peaceful manner. In *The Confessions of a Revolutionary* Proudhon asserted that “Anarchy is Order Without Power,” the phrase which (much later) may have inspired the anarchist circled-A symbol, today “one of the most common graffiti on the urban landscape.” Interestingly, and perhaps ironically considering his anarchist reputation, he unsuccessfully tried to create a national bank, to be funded by what became an abortive attempt at an income tax on capitalists and stockholders. Similar in some respects to a credit union, it would have given interest-free loans. (SALVAGE)

**Polevoy, Nicholas** – See: *Moscow Telegraph* (VOYAGE)

**Pugachev’s Rebellion** (or the Cossack Rebellion) of 1774 – 75 was the principal revolt in a series of popular rebellions that took place in Russia after Catherine II seized power in 1762. It began as an organized insurrection of Yaik Cossacks headed by Yemelyan Pugachev, a disaffected ex-lieutenant of the Russian Imperial army, against a background of

profound peasant unrest and war with the Ottoman Empire. After the initial success, Pugachev assumed leadership of an alternative government in the name of the assassinated Tsar Peter III and proclaimed an end to serfdom. This organized leadership presented a challenge to the imperial administration of Catherine II.

The rebellion managed to consolidate support from various groups including the peasants, the Cossacks and Old Believers priesthood and its administration claimed, at one point, control over most of the territory between the Volga River and the Urals. One of the most significant events of the insurrection was the Battle of Kazan in July 1774.

Government forces failed to respond effectively to the insurrection at first, partly due to logistic difficulties and a failure to appreciate its scale, but the revolt was crushed towards the end of 1774. Pugachev was captured soon after and executed in Moscow in January 1775.

The concept of freedom was applied to the movement in regard to being free from the nobility. A peasant was to be free to work and own the land he worked. Pugachev's followers idealized a static, simple society where a just ruler guaranteed the welfare of all within the framework of a universal obligation to the sovereign. The ruler ought to be a father to his people, his children; and power should be personal and direct, not institutionalized and mediated by land- or serf owner. Such a frame of mind may also account for the strong urge to take revenge on the nobles and officials, on their modern and evil way of life.

Pugachev's followers were particularly frightened by apparent economic and social changes. They wished to recapture the old ideals of service and community in a hierarchy ordained by God. They needed a palpable sense of direct relationship with the source of sovereign power. The Cossacks were most keenly aware of the loss of their special status and direct contact with the czar and his government. (SALVAGE)

**Pushkin, Alexander** (June 6, 1799 – Feb. 10, 1837) was a Russian author of the Romantic era who is considered by many to be the greatest Russian poet and the founder of modern Russian literature.

Born into the Russian nobility in Moscow, Pushkin published his first poem at the age of fifteen, and was widely recognized by the literary establishment by the time of his graduation from the Imperial Lyceum in Tsarskoye Selo.

Pushkin had some Slavophile sympathies, which were combined with a deep admiration for Classical Liberalism. He composed verse praising the Decembrist Revolt and sharply criticizing Tsars Alexander I and Nicholas I. As a result, he was sent into internal exile in Kishinev and later in Tbilisi. While under the strict surveillance of the Tsar's political police and unable to publish, Pushkin wrote his most famous play, the drama *Boris Godunov*. His novel in verse, *Eugene Onegin*, was serialized between 1825 and 1832.

Pushkin gradually became committed to social reform and emerged as a spokesman for literary radicals. This angered the government, and led to his transfer from the capital (1820). He went to the Caucasus and to the Crimea, then to Kamenka and Chişinău, where he became a Freemason. Here he joined the Filiki Eteria, a secret organization whose purpose was to overthrow the Ottoman rule over Greece and establish an independent Greek state. He was inspired by the Greek Revolution and when the war against the Ottoman Turks broke out he kept a diary with the events of the great national uprising. In 1823 Pushkin moved to Odessa, where he again clashed with the government, which sent him into exile at his mother's rural estate in Mikhailovskoe (near Pskov) from 1824 to 1826. However, some of the authorities allowed him to visit Tsar Nicholas I to petition for his release, which he obtained. But some of the insurgents in the Decembrist Uprising (1825) in Saint Petersburg had kept some of his early political poems amongst their papers, and soon Pushkin found himself under the strict control of government censors and unable to travel or publish at will. He had written what became his most famous play, the drama *Boris Godunov*, while at his mother's estate but could not gain permission to publish it until five years later. The drama's original, uncensored version would not receive a premiere until 2007.

In the year 1831, during the days of Pushkin's growing literary influence, he met one of Russia's other greatest early writers, Nikolai Gogol. After reading Gogol's 1831–2 volume of short stories *Evenings on a Farm near Dikanka*, Pushkin would support him critically and later in 1836 after starting his magazine, *The Contemporary*, would feature some of Gogol's most famous short stories.

Later, Pushkin and his wife Natalya Goncharova, whom he married in 1831, became regulars of court society. When the Tsar gave Pushkin the lowest court title, the poet became enraged: he felt this occurred not only so that his wife, who had many admirers—including the Tsar himself—could properly attend court balls, but also to humiliate him. Notoriously touchy about his honour, Pushkin fought a total of twenty-nine duels. In 1837, falling into greater and greater debt amidst rumors that his wife had started conducting a scandalous affair, Pushkin challenged her alleged lover, his brother-in-law Georges d'Anthès, to a duel which left both men injured, Pushkin mortally. He died two days later. His last home is a museum now.

The government feared a political demonstration at his funeral, which it moved to a smaller location and made open only to close relatives and friends. His body was spirited away secretly at midnight and buried on his mother's estate.

Due to his political views and influence on generations of Russian rebels, Pushkin was portrayed by Bolsheviks as an opponent to bourgeois literature and culture and a predecessor of Soviet literature and poetry. (VOYAGE)

La Réforme – See: Ledru-Rollin.

**Robespierre, Maximilien** (May 6, 1758 – July 28, 1794) is one of the best-known and most influential figures of the French Revolution. He was instrumental in the period of the Revolution commonly known as the Reign of Terror, which ended with his arrest and execution in 1794.

Robespierre was influenced by 18<sup>th</sup>-century Enlightenment *philosophes* such as Jean-Jacques Rousseau and Montesquieu, and he was a capable articulator of the beliefs of the left-wing bourgeoisie. He was described as being physically unimposing yet immaculate in attire and personal manners. His supporters called him “The Incorruptible,” while his adversaries called him *dictateur sanguinaire* (bloodthirsty dictator).

Maximilien Robespierre remains a controversial figure to this day. Apart from one Metro station in Paris, there are no memorials or monuments to him in France. He was a bourgeois who championed the cause of the poor city workers, the sans-culottes (named for their preference of long trousers over knee breeches—“culottes”). By making himself their spokesman, he took control of the Revolution in its most radical and bloody phase—the Jacobin republic. His goal in the Terror was to use the guillotine to create what he called a “republic of virtue,” wherein terror and virtue, his principles, would be imposed. He argued, “Terror is nothing more than speedy, severe and inflexible justice; it is thus an emanation of virtue; it is less a principle in itself, than a consequence of the general principle of democracy, applied to the most pressing needs of the *patrie*. In terms of historiography, he has a few defenders, who agree on the use of terror to purify society. Marxist historian Albert Soboul viewed most of the measures of Robespierre’s Committee for Public Safety necessary for the defense of the Revolution and mainly regretted the destruction of the Hébertists and other *enrages*. (VOYAGE)

**Rousseau, Jean-Jacques** (June 28, 1712 – July 2, 1778) was a Genevan philosopher, writer, and composer of 18<sup>th</sup>-century Romanticism. His political philosophy influenced the French Revolution as well as the overall development of modern political, sociological and educational thought.

Rousseau’s most important work is *The Social Contract*, which outlines the basis for a legitimate political order within a framework of classical republicanism. Published in 1762, it became one of the most influential works of political philosophy in the Western tradition. The treatise begins with the dramatic opening lines, “Man was born free, and he is everywhere in chains. Those who think themselves the masters of others are indeed greater slaves than they.”

Rousseau claimed that the state of nature was a primitive condition without law or morality, which human beings left for the benefits and necessity of cooperation. As society developed, division of labor and private property required the human race to adopt institutions of law. In the degenerate phase of society, man is prone to be in frequent competition with his fellow men while also becoming increasingly dependent on them. This

double pressure threatens both his survival and his freedom. According to Rousseau, by joining together into civil society through the social contract and abandoning their claims of natural right, individuals can both preserve themselves and remain free. This is because submission to the authority of the general will of the people as a whole guarantees individuals against being subordinated to the wills of others and also ensures that they obey themselves because they are, collectively, the authors of the law.

Although Rousseau argues that sovereignty (or the power to make the laws) should be in the hands of the people, he also makes a sharp distinction between the sovereign and the government. The government is composed of magistrates, charged with implementing and enforcing the general will. The “sovereign” is the rule of law, ideally decided on by direct democracy in an assembly. Under a monarchy, however, the real sovereign is still the law. Rousseau was opposed to the idea that the people should exercise sovereignty via a representative assembly. The kind of republican government of which Rousseau approved was that of the city-state, of which Geneva was a model, or would have been, if renewed on Rousseau’s principles. France could not meet Rousseau’s criterion of an ideal state because it was too big. (VOYAGE)

**Ruge, Arnold** (Sept. 13, 1802 – Dec. 31, 1880) was a German philosopher and political writer. He also became associated with the Young Hegelians. According to historian Frederick Copleston, “Ruge shared Hegel’s belief that history is a progressive advance towards the realization of freedom, and that freedom is attained in the State, the creation of the rational General Will. At the same time he criticized Hegel for having given an interpretation of history which was closed to the future, in the sense that it left no room for novelty.”

In Paris, Ruge co-edited the *German-French Almanacs* with Karl Marx. He had little sympathy with Marx’s socialistic theories, and soon left him. He left Paris in 1845 for Switzerland, and then became a bookseller in Leipzig

In the revolutionary movement of 1848, he organized the extreme left in the Frankfurt parliament, and for some time he lived in Berlin as the editor of *The Reform*. He supported the Polish demands during the revolution, but based on his belief that failure to meet Polish demands would result in Russia unleashing “the hatred of the entire Slavic element, of this monstrous family of peoples.”

The Prussian government intervened and Ruge soon afterwards left again for Paris, hoping, through his friend Alexandre Ledru-Rollin, to establish relations between German and French republicans; but in 1849 both Ledru-Rollin and Ruge had to take refuge in London.

In London, in company with Giuseppe Mazzini and other advanced politicians, he formed a “European Democratic Committee.” From this Ruge soon withdrew, and in 1850, Ruge moved to Brighton to live as a teacher and writer. In 1866, he vigorously supported Prussia against Austria in the Austro-Prussian War, and in 1870, he supported Germany against

France in the Franco-Prussian War. On a smaller scale, while in Brighton, he was chairman of the successful *Park Crescent Residents' Association*. In his last years, beginning in 1877, he received from the German government a pension of 1000 marks. (SALVAGE)

**Saint-Simon, Count Claude Henri de Rouvroy**, often referred to as Henri de Saint-Simon (Oct. 17, 1760 – May 19, 1825) was a French early socialist theorist whose thought influenced the foundations of various 19<sup>th</sup> century philosophies; perhaps most notably Marxism, positivism and the discipline of sociology. He was born an aristocrat; the political ideologies he adopted in later life, however, do not fall into the aristocratic category.

In opposition to the feudal and military system he advocated a form of state-technocratic socialism, an arrangement where industrialists would lead society and found a national community based upon cooperation and technological progress, which would be capable of eliminating poverty of the lower classes. He felt the direction of society should fall to the men of science (rather than to men of the church). Men who are fit to organize society for productive labor are entitled to rule it.

The school of Saint-Simon insists strongly on the claims of merit; they advocate a social hierarchy in which each man is placed according to his capacity and rewarded according to his works. This is, indeed, a most special and pronounced feature of the Saint-Simon socialism, whose theory of government is a kind of spiritual or scientific autocracy.

With regard to the family and the relation of the sexes, the school of Saint-Simon advocated the complete emancipation of woman and her entire equality with man. The “social individual” is man and woman, who are associated in the exercise of the triple function of religion, the state and the family. In its official declarations, the school maintained the sanctity of the Christian law of marriage. Connected with these doctrines was their famous theory of the “rehabilitation of the flesh,” deduced from the philosophic theory of the school, which was a species of Pantheism, though they repudiated the name. In this theory they rejected the dualism so much emphasized by Catholic Christianity in its penances and mortifications, and held that the body should be restored to its due place of honor. It was a vague principle open to varying interpretations by Saint-Simon’s followers. One notable follower, Barthelemy Prosper Enfantin, lent an interpretation that would have been considered highly immoral at the time: it was a kind of sensual mysticism, a system of free love with a religious sanction. (VOYAGE)

**Sand, George** - real name **Amantine Lucile Aurore Dupin**, later Baroness Dudevant (July 1, 1804 – June 8, 1876), best known by her pseudonym George Sand, was a French novelist and memoirist. It has been said that her upbringing was quite liberal.

In 1822, at the age of nineteen, Sand married Baron Casimir Dudevant (1795 – 1871), illegitimate son of Baron Jean-François Dudevant. She and Dudevant had two children: Maurice (1823 – 1889) and Solange (1828 – 1899). In early 1831, she left her prosaic

husband and entered upon a four- or five-year period of “romantic rebellion.” In 1835, she was legally separated from Dudevant and took her children with her.

Sand conducted many affairs of varying duration, most famously with Frédéric Chopin (with whom she was involved from 1837 – 47). Later in life, she corresponded with Gustave Flaubert. Despite their obvious differences in temperament and aesthetic preference, they eventually became close friends. She was engaged in an intimate friendship with actress Marie Dorval, which led to widespread but unconfirmed rumors of a lesbian affair.

Sand authored literary criticism and political texts. She wrote many essays and published works establishing her socialist position. Because of her early life, she sided with the poor and working class. When the 1848 Revolution began, women had no rights and Sand believed these were necessary for progress. Around this time Sand started her own newspaper which was published in a workers’ co-operative. This allowed her to publish more political essays. She wrote “I cannot believe in any republic that starts a revolution by killing its own proletariat.”

Her most widely used quote is “There is only one happiness in life, to love and be loved.”

She was known well in far reaches of the world, and her social practices, her writings and her beliefs prompted much commentary, often by other luminaries in the world of arts and letters. Of her, Ivan Turgenev wrote, “What a brave man she was, and what a good woman.” The poet Alfred de Musset called her “the most womanly woman.”

Sand’s reputation came into question when she began sporting men’s clothing in public — which she justified by the clothes being far sturdier and less expensive than the typical dress of a noblewoman at the time. In addition to being comfortable, Sand’s male dress enabled her to circulate more freely in Paris than most of her female contemporaries, and gave her increased access to venues from which women were often barred—even women of her social standing. Also scandalous was Sand’s smoking tobacco in public; neither peerage nor gentry had yet sanctioned the free indulgence of women in such a habit, especially in public. These and other behaviors were exceptional for a woman of the early and mid-19<sup>th</sup> century, when social codes—especially in the upper classes—were of the utmost importance. As a consequence of many unorthodox aspects of her lifestyle, Sand was obliged to relinquish some of the privileges appertaining to a baroness — though, interestingly, the mores of the period did permit upper-class wives to live physically separated from their husbands, without losing face, provided the estranged couple exhibited no blatant irregularity to the outside world. (VOYAGE)

**Schelling, Friedrich Wilhelm Joseph** (Jan. 27, 1775 – Aug. 20, 1854) was a German philosopher. Standard histories of philosophy make him the midpoint in the development of German idealism, situating him between Fichte, his mentor prior to 1800, and Hegel, his former university roommate and erstwhile friend. Interpreting Schelling’s philosophy is

often difficult because of its ever-changing nature. Some scholars characterize him as a protean thinker who, although brilliant, jumped from one subject to another and lacked the synthesizing power needed to arrive at a complete philosophical system. Others challenge the notion that Schelling's thought is marked by profound breaks, instead arguing that his philosophy always focused on a few common themes, especially human freedom, the absolute, and the relationship between spirit and nature.

In 1800 Schelling published one of his most notable works, *System of Transcendental Idealism*. In this book Schelling described transcendental philosophy and nature philosophy as complementary to one another. Fichte reacted by stating that Schelling was working on the basis of a false philosophical principle: in Fichte's theory, nature as Not-Self (*Nicht-Ich* = object) couldn't be a subject of philosophy because philosophy's essential content is the subjective activity of the human intellect. (See a more detailed definition of *System of transcendental idealism* below.)

In his *Natural Philosophy*, Schelling argues Nature must not be conceived as merely an abstract limit to the infinite striving of spirit (as it was by Fichte), or as a mere series of necessary thoughts for mind. Rather, it must be that and more than that. It must have reality for itself, a reality which stands in no conflict with its ideal character, a reality the inner structure of which is ideal, a reality the root and spring of which is spirit. Nature as the sum of that which is objective, intelligence as the complex of all the activities making up self-consciousness, appear thus as equally real, as alike exhibiting ideal structure, as parallel with one another. Nature and spirit, *Natural Philosophy* and *Transcendental Philosophy*, thus stand as two relatively complete, but complementary parts of the whole.

The function of *Natural Philosophy* is to exhibit the ideal as springing from the real, not to deduce the real from the ideal. The incessant change which experience brings before us, taken in conjunction with the thought of unity in productive force of nature, leads to the all-important conception of the duality through which nature expresses itself in its varied products. The dynamical series of stages in nature, the forms in which the ideal structure of nature is realized, are matter, as the equilibrium of the fundamental expansive and contractive forces; light, with its subordinate processes—magnetism, electricity, and chemical action; organism, with its component phases of reproduction, irritability and sensibility.

Just as nature exhibits to us the series of dynamical stages of evolutionary processes by which spirit struggles towards consciousness of itself, so the world of intelligence and practice, the world of mind, exhibits the series of stages through which self-consciousness, with its inevitable oppositions and reconciliations, develops in its ideal form. The theoretical side of inner nature in its successive grades from sensation to the highest form of spirit, the abstracting reason which emphasizes the difference of subjective and objective, leaves an unsolved problem which receives satisfaction only in the practical, the individualizing activity. The practical, again, taken in conjunction with the theoretical,

forces on the question of the reconciliation between the free conscious organization of thought and the apparently necessitated and unconscious mechanism of the objective world. In the notion of a teleological connection and in that which for spirit is its own subjective expression (that is, art and genius) the subjective and objective find their point of union.

Along two distinct lines Schelling is to be found in all his later writings striving to amend the conception, to which he remained true, of the absolute as the ultimate ground of reality:

1. It was necessary, in the first place, to give to this absolute a character, to make of it something more than empty sameness;
2. it was necessary, in the second place, to clear up in some way the relation between the actuality or apparent actuality of nature and spirit (*Natur und Geist*).

Unlike Schelling's fellow philosopher and erstwhile friend Hegel, Schelling did not believe that the absolute could be known in its true character through rational inquiry alone. A transcendent apprehension through artistic creativity, or a mystical intuition through religious experience (especially evident in his writings of, and after, the year 1809), was instead required to realize the reality of the "Godhead" that is the absolute, primal ground of all being. (VOYAGE)

**Schelling's "Systems of Transcendental Idealism"** explain how subjectivity may be either compatible or incompatible with objectivity. It is concerned with the question of how the self may become both subject and object for itself, and it attempts to show how the mutual concurrence of subjective and objective viewpoints in consciousness may establish the unity of the ideal with the real.

Transcendental idealism, according to Schelling, is a system for all knowledge. A system may be a comprehensive set of rules or principles, which are logically structured and which are internally consistent. Knowledge of reality may be attained when there is a reciprocal concurrence of the self with nature, of the subjective with the objective, and of the conscious with the unconscious.

Idealism is a philosophy that the nature of reality is mental or spiritual and that the world consists of ideas. Thus, transcendental idealism affirms that a transcendental unity of the self and nature, of subject and object, and of the conscious and the unconscious is a condition for knowledge.

If nature is primary, says Schelling, then the self (or intelligence) must arise from nature. If the self is primary, then nature must arise from the self. Nature philosophy makes nature the primary reality. Transcendental philosophy makes the self the primary reality.

Philosophy may thus be divided into two basic sciences:

- the science of nature (or nature philosophy) and
- the science of the self (or transcendental philosophy).

These two possible approaches to philosophy may either develop an intelligence out of nature or develop a nature out of intelligence.

From a subjective viewpoint, there is nothing in things other than what we attribute to them. Objective qualities or attributes of things would not exist unless the self could perceive them. Thus, the task of transcendental philosophy is to determine how subjective perceptions correspond to objects that are independent of them.

Acceptance of the premise that reality is subjective makes it difficult to assert that events are unalterably determined. If subjective perceptions may change, then so may the reality of the external world. Thus, an important question that must be answered is whether our perceptions conform to the phenomenal world or whether the phenomenal world conforms to our perceptions.

If the conscious activity that is expressed by the will is identical to the unconscious activity that produces the phenomenal world, then the problem of whether our perceptions conform to the world or whether the world conforms to our perceptions is resolved. Transcendental philosophy affirms the unity of the conscious and unconscious activity of the self. The conscious and the unconscious are unified by the creative activity of the self. Nature arises from the self, and the self arises from nature.

In Schelling's transcendental philosophy, the self is the primary reality, and the natural world may be changed by an act of will. Thus, an object of art may be an expression of both conscious and unconscious will. Aesthetic activity may unify the self and nature, the subjective and the objective, the conscious and the unconscious. Aesthetic activity may unite the ideal world of art and the real world of objects.

Idealism, according to Schelling, affirms that the boundary of the self is posited only by the self, but realism affirms that the boundary of the self is established by something other than the self. Idealism and realism may mutually depend on each other. Just as natural science leads from realism to idealism, because it discovers laws of mind by investigating laws of nature, so transcendental philosophy leads from idealism to realism, because it discovers laws of nature by investigating laws of mind.

In the act of self-consciousness, the thinking subject may become the object of thought. However, the self is not merely a thing or object. The self is the same as the act of self-consciousness, which is both ideal and real. The self is ideal, because it is eternal and timeless, but it is real, because it may become an object for itself. The self is not only the source of all ideas but is the underlying principle of all reality.

Self-consciousness may affirm a self that is both ideal and real, and it may establish a boundary between the self and the phenomenal world that is both dependent on, and independent of, the self. Self-consciousness may unify a subjective ideal with an objective reality.

Schelling distinguishes between the *limiting* activity and the *limited* activity of the self. The *limiting* (i.e. ideal or subjective) activity of the self does not enter consciousness. The *limiting* activity of the self is also the activity of the pure subject. However, the *limited* (i.e. real or objective) activity of the self is the activity of the self as an object in consciousness. Neither the pure subject nor the pure object is the self of self-consciousness, says Schelling. The actual self of self-consciousness is both subject and object simultaneously.

The self may be both active and passive, because it may actively perceive and passively be perceived. Insofar as the self perceives, it is ideal, but insofar as the self is perceived, it is real.

In order for the self to perceive an object, the inner sense of the self must be intuited as time, and the outer sense of the self must be intuited as space. Both inner and outer sense are involved in the perception of an object. Outer sense is objectified to inner sense when an object appears as having extensity. Inner sense is objectified to outer sense when an object appears as having intensity. Extensity and intensity may have a reciprocal relationship and may depend on each other.

Just as an object may have both extensity and intensity, so it may also have the properties of both a *substance* and an *accident*. A substance is that which only exists in space, while an accident is that which only exists in time. The properties of substance and accident are inseparable in any object of perception, just as outer and inner senses are inseparable in any act of perception.

The activity whereby the self is objectively limited is different from the activity whereby the self subjectively limits itself. The self subjectively has infinite freedom, but objectively is limited. The self begins subjectively and ends objectively.

The self in its freedom begins consciously and ends unconsciously. Conversely, nature begins unconsciously and ends consciously. The unconscious operates through the conscious, so that the unconscious may become conscious. The identity of conscious and unconscious activity in the self is the poetry of the spirit, which may be expressed as art.

By creating works of art, the self may become fully conscious of itself. Works of art may have an unconscious infinity in their synthesis of nature and freedom. Works of art may also unify subjectivity and objectivity, the transcendent and the immanent, the ideal and the real.

Schelling's theory of the self is influenced by the idealism of Kant and Fichte, but the *System of Transcendental Idealism* develops a new philosophy of knowledge and a new interpretation of the self's relation to the world of nature. For Schelling, the objective world is not merely established by the self but *is* the self that is objectified by itself. The self and nature are a transcendental unity.

Schelling's transcendental idealism, his philosophy of nature, and his philosophy of art had an important influence on nineteenth-century German Romanticism. His subjective idealism affirmed that to be free is to be fully conscious and that to be constrained is not to be fully conscious. For Schelling, the identity of conscious and unconscious activity that is expressed by the creation of works of art is also the unification of freedom and necessity. Freedom must be guaranteed by the rule of law (by the rule of necessity), but the rule of law must be guaranteed by freedom. Freedom may be a conscious lawfulness through which the aesthetic and productive capability of the self is fully realized. (VOYAGE)

**The Second Republic** (1848 – 52) was the French republic established after the Revolution of 1848 toppled the monarchy of King Louis-Philippe. (The first French republic had been formed during the French Revolution.) The liberal republicans' hopes of establishing an enduring democratic regime were soon frustrated. In 1848 Louis-Napoléon (later Napoleon III) was elected president, and a monarchist majority was elected to the legislative assembly, which passed conservative measures restricting voting rights and freedom of the press and giving the church increased control over education. Soon realizing that his power and future reelection were limited by the assembly's actions, Louis-Napoléon organized a *coup d'état* in 1851. A new constitution reduced the assembly's power, and a plebiscite to approve the change was accompanied by officially inspired petitions for the empire's restoration. In 1852 Louis-Napoléon was proclaimed emperor, and the Second Empire was born. (SHIPWRECK)

**Serf** - The title for peasants under feudalism. Serfdom was a condition of bondage or modified slavery which developed primarily during the High Middle Ages in Europe and lasted to the mid-19<sup>th</sup> century. Serfdom included the labor of serfs occupying a plot of land owned by a lord of the manor in return for protection and justice and the right to exploit certain fields within the manor to maintain their own subsistence. Serfdom involved not only work in the lord's fields, but his mines, forests and roads. The manor formed the basic unit of society and the Lord of the Manor and his serfs were bound legally, economically, and socially. Serfs were laborers who were bound to the land; they formed the lowest social class of the feudal society. Serfs were also defined as people in whose labor landowners held property rights. Before the 1861 abolition of serfdom in Russia, a landowner's estate was often measured by the number of "souls" he owned. Feudalism spread through Europe around the 10<sup>th</sup> century; it flourished in Europe during the Middle Ages but lasted until the 19<sup>th</sup> century in some countries. Although the decline of serfdom has sometimes been attributed to the Black Death, which reached Europe in 1347, the decline had begun before that date. For example, serfdom was *de facto* ended in France by Philip IV, Louis X (1315), and Philip V (1318). With the exception of a few isolated cases, serfdom had ceased to exist in France by the 15<sup>th</sup> century. In Early Modern France, French nobles nevertheless maintained a great number of seigneurial privileges over the free peasants that worked lands under their control. Serfdom was formally abolished in France in 1789.

After the Renaissance, serfdom became increasingly rare in most of Western Europe but grew strong in Central and Eastern Europe, where it had previously been less common (this phenomenon was known as “later serfdom”). In Eastern Europe the institution persisted until the mid-19<sup>th</sup> century. It persisted in Austria-Hungary till 1848 and was abolished in Russia in 1861. According to the census of 1857 the number of private serfs in Russia was 23.1 million.

Serfdom reached Eastern European countries later than Western Europe — it became dominant around the 15<sup>th</sup> century. Before that time, Eastern Europe had been much more sparsely populated than Western Europe, and the lords of Eastern Europe created a peasantry-friendly environment to encourage migration east. Serfdom developed in Eastern Europe after the Black Death epidemics, which not only stopped the migration but depopulated Western Europe.

The resulting large land-to-labor ratio combined with Eastern Europe’s vast, sparsely populated areas gave the lords an incentive to bind the remaining peasantry to their land. With increased demand for agricultural produce in Western Europe during the later era when Western Europe limited and eventually abolished serfdom, serfdom remained in force throughout Eastern Europe during the 17<sup>th</sup> century so that nobility-owned estates could produce more agricultural products (especially grain) for the profitable export market. Generally, this process, referred to as “second serfdom” or “export-led serfdom,” which persisted until the mid-19<sup>th</sup> century, became very repressive and substantially limited serfs’ rights. Such Eastern European countries developed more slowly in industry and urbanization.

Serfdom remained in force in most of Russia until the Emancipation reform of 1861, enacted on Feb. 19, 1861, though in Russian Baltic provinces it had been abolished at the beginning of the 19<sup>th</sup> century. Russian serfdom was perhaps the most notable Eastern European institution, as it was never influenced by German law and migrations, and serfdom and the manorial system were enforced by the crown (Tsar), not the nobility. (VOYAGE)

**Slavophilism**, as an intellectual movement, was developed in 19<sup>th</sup>-century Russia. In a sense there was not one but many Slavophile movements, or many branches of the same movement. Some were to the left of the political spectrum, noting that progressive ideas such as democracy were intrinsic to the Russian experience, as proved by what they considered to be the rough democracy of medieval Novgorod. Some were to the right of the spectrum and pointed to the centuries-old tradition of the autocratic Tsar as being the essence of the Russian nature.

The Slavophiles were determined to protect what they believed were unique Russian traditions and culture. In doing, so they rejected individualism. The role of the Orthodox Church was seen by them as more significant than the role of the state. Socialism was opposed by Slavophiles as an alien thought, and Russian mysticism was preferred over “Western rationalism.” Rural life was praised by the movement, opposing industrialization

as well as urban development, while protection of the “mir” (communes consisting of peasant-owned lands) was seen as an important measure to prevent growth of the working class.

It should be noted that most Slavophiles were liberals and ardently supported the emancipation of serfs, which was finally realized in the emancipation reform of 1861. Press censorship, serfdom, and capital punishment were viewed as baneful influences of Western Europe. Their political ideal was a parliamentary monarchy, as represented by the medieval *zemsky sobors* (“assemblies of the land,” the earliest form of parliament in Russia, in which nobility, high clergy, and the middle class participated). (SALVAGE)

**Sollugub, Count Vladimir Alexandrovich** (Aug. 20, 1813 – June 17, 1882) was a minor Russian writer, author of novelettes, essays, plays, and memoirs.

His paternal grandfather was a Polish aristocrat, and he grew up in the midst of St. Petersburg high society. His literary career began in 1837 in the journal *Sovremennik*. In 1840 he married Sofya Mikhailovna Velgorskaya. In 1843 he visited Nice and met Gogol. From 1856 he was an Officer for Special Commissions in the imperial court; he took an interest in prison reform, and from 1875 was chair of the Commission for the Reorganization of Prisons in Russia. In 1858 he was sent abroad to study European theater, and in 1877 he became an official historian at court.

Sollugub was a connoisseur of theatrical life and of St. Petersburg society. He hosted a well-known literary and musical salon where he brought to life the atmosphere of St. Petersburg of that era as related in his *Memoirs* (1887). He is best known for his 1845 novelette *Tarantas*, “a satirical journey from Moscow to Kazán in a tumble-down traveling cart. The satire, superficial and uninspired, is directed against the ideas of the Slavophiles and the unpractical dreaminess of the romantic idealists.” (SHIPWRECK)

**Stankevich, Nicholas** (1813 – 1840) (From Isaiah Berlin’s *Russian Thinkers*)- A Moscow University student and Russian radical thinker who “more persuasively than anyone else in Russia, taught the educated young men of the 1830s to soar above empirical facts into a realm of pure light where all was harmonious and eternally true...An aristocratic young man of great distinction of mind and appearance, a gentle and idealistic personality, and exceptional sweetness of character....Stankevich taught that a proper understanding of Kant and Schelling (and later Hegel) lead one to realize that beneath the apparent disorder and the cruelty, the injustice and the ugliness of life, it was possible to discern eternal beauty, peace, and harmony....Stankevich believed that in the place of social reforms, which merely affected the outer texture of life, men should seek to reform themselves from within.” (VOYAGE)

**Turgenev, Ivan Sergeyeovich** (Nov. 9, 1818 – Sept. 3, 1883) was a Russian novelist, short story writer, and playwright. His first major publication, a short story collection entitled *A*

*Sportsman's Sketches*, is a milestone of Russian Realism, and his novel *Fathers and Sons* is regarded as one of the major works of 19<sup>th</sup>-century fiction.

In the 1840s and early 1850s, during the rule of Tsar Nicholas I, the political climate in Russia was stifling for many writers. This is evident in the despair and subsequent death of Gogol, and the oppression, persecution, and arrests of artists, scientists, and writers. During this time, thousands of Russian intellectuals, members of the *intelligentsia*, emigrated to Europe. Among them were Alexander Herzen and Turgenev himself, although the latter's decision to settle abroad probably had more to do with his fateful love for Pauline Viardot than anything else.

In 1852, when his first major novels of Russian society were still to come, Turgenev wrote an obituary for Nikolai Gogol, intended for publication in the *Saint Petersburg Gazette*. The key passage reads: "Gogol is dead!... What Russian heart is not shaken by those three words?... He is gone, that man whom we now have the right (the bitter right, given to us by death) to call great." The censor of Saint Petersburg did not approve of this and banned publication, but the Moscow censor allowed it to be published in a newspaper in that city. The censor was dismissed; but Turgenev was held responsible for the incident, imprisoned for a month, and then exiled to his country estate for nearly two years. It was during this time that Turgenev wrote his short story *Mumu* in 1854. The story tells a tale of a deaf and dumb peasant who is forced to drown the only thing in the world which brings him happiness, his dog Mumu. Like his *A Sportsman's Sketches*, this work takes aim at the cruelties of a serf society.

Following the thoughts of the influential critic Vissarion Belinsky, Turgenev abandoned Romantic idealism for a more realistic style. Belinsky defended sociological realism in literature; Turgenev portrayed him in *Yakov Pasinkov* (1855). During the period of 1853 – 62 Turgenev wrote some of his finest stories as well as the first four of his novels: *Rudin* (1856), *A Nest of the Gentry* (1859), *On the Eve* (1860) and *Fathers and Sons* (1862). Some themes involved in these works include: beauty of early love, failure to reach one's dreams, and frustrated love. Great influences on these works are derived from his love of Pauline and his experiences with his mother, who controlled over 500 serfs with the same strict demeanor in which she raised him.

Alexander II ascended the Russian throne in 1855, and the political climate became more relaxed. In 1859, inspired by reports of positive social changes, Turgenev wrote the novel *On the Eve* (published 1860), portraying the Bulgarian revolutionary Insarov.

*Fathers and Sons*, Turgenev's most famous and enduring novel, appeared in 1862. Its leading character, Eugene (Yevgeny) Bazarov, considered the "first Bolshevik" in Russian literature, was in turn heralded and reviled as either a glorification or a parody of the "new men" of the 1860s. Hostile reaction to *Fathers and Sons* prompted Turgenev's decision to leave Russia. As a consequence he also lost the majority of his readers. Many radical critics at the time

did not take *Fathers and Sons* seriously; and, after the relative critical failure of his masterpiece, Turgenev was disillusioned and started to write less.

In his essay “Lecture on Fathers and Children” in *Russian Thinkers*, Isaiah Berlin writes “The conscious use of art for ends extraneous to itself was detestable to him... He knew that the Russian reader wanted to be told what to believe and how to live, expected to be provided with clearly contrasted values, clearly distinguishable heroes and villains... Turgenev remained cautious and skeptical; the reader is left in suspense, in a state of doubt: problems are raised, and for the most part left unanswered.”

Turgenev never married, although he had some affairs with his family’s serfs, one affair of which resulted in the birth of his illegitimate daughter, Paulinette. He was tall and broad-shouldered, but was timid, restrained, and soft-spoken. When Turgenev was 19, while traveling on a steamboat in Germany, the boat caught fire and Turgenev reacted in a cowardly manner. Rumors circulated in Russia and followed him for his entire career, providing the basis for his story *A Fire at Sea*.

Turgenev died at Bougival, near Paris, on September 3, 1883. His remains were taken to Russia and buried in Volkoff Cemetery in St. Petersburg. On his death bed he pleaded with Tolstoy: “My friend, return to literature!” After this Tolstoy wrote such works as *The Death of Ivan Ilyich* and *The Kreutzer Sonata*. (VOYAGE)

**Viardot-Garcia, Pauline** (1821 – 1910) was a singer and composer described by Hector Berlioz as “one of the greatest artists ... in the past and present history of music.” Her musical and dramatic gifts were greatly acclaimed. The circle around her and her husband Louis Viardot was one of the most distinguished in Paris. In her 150 appearances as Orpheus in Gluck’s *Orfeo et Euridice*, many agreed that she reached tragic heights rarely seen on stage. In 1862 Charles Dickens called this “a most extraordinary performance—full of quite sublime acting.” As well as her phenomenal singing career, she found time to compose four operettas (three to librettos by her lover Ivan Turgenev), much vocal music and a few instrumental works. Robert Schumann’s Opus 24 and Camille Saint-Saëns’ *Samson et Delila* are dedicated to her. Great singer though Pauline Viardot was, she was other things as well—a highly intelligent woman, the center of a distinguished circle, a disseminator of ideas, and the inspiration and friend of many great men and women, including George Sand, Chopin, Liszt, Gounod, Berlioz, and above all Turgenev. (SHIPWRECK)

**Vyazemsky, Prince Pyotr Andreyevich** (July 23, 1792 – Nov. 22, 1878) was a leading personality of the Golden Age of Russian poetry.

Vyazemsky is probably best remembered as the closest friend of Pushkin. Their correspondence is a treasure house of wit, fine criticism, and good Russian. In the early 1820s, Pushkin proclaimed Vyazemsky the finest prose writer in the country. His prose is sometimes exaggeratedly witty, but vigor and raciness are ubiquitous. His best is contained

in the admirable anecdotes of his *Old Notebook*, an inexhaustible mine of sparkling information on the great and small men of the early nineteenth century.

Though Vyazemsky was the journalistic leader of Russian Romanticism, there can be nothing less romantic than his early poetry: it consists either of very elegant, polished, and cold exercises on the set commonplaces of poetry, or of brilliant essays in word play, where pun begets pun, and conceit begets conceit, heaping up mountains of verbal wit. His later poetry became more universal and essentially classical. (VOYAGE)

The Winter Palace in St. Petersburg, Russia, was from 1732 – 1917, the official residence of the Russian monarchs. The palace was constructed on a monumental scale that was intended to reflect the might and power of Imperial Russia. It was designed by many architects, most notably Bartolomeo Rastrelli, in what came to be known as the Elizabethan Baroque style. The green-and-white palace has the shape of an elongated rectangle, and its principal façade is 250 m long and 100 ft (30 m) high. The Winter Palace has been calculated to contain 1,786 doors, 1,945 windows, 1,500 rooms and 117 staircases. The rebuilding of 1837 left the exterior unchanged, but large parts of the interior were redesigned in a variety of tastes and styles. (SALVAGE)

**Worcell, Stanisław Gabriel** (Mar. 26, 1799 – Feb. 3, 1857) was a left-wing Polish revolutionary democrat and Utopian socialist.

Worcell participated in the Polish Uprising of 1830 – 31, an armed rebellion against the Russian Empire (which governed part of Poland following its partitioning after Napoleon's defeat). After the suppression of the uprising he emigrated to Great Britain. In 1835 he was a cofounder of Lud Polski, the first Polish revolutionary democratic society. Together with J. Lelewel he took part in founding the organization *Zjednoczenie* (Unification), which became part of the Polish Democratic Society after the Krakow Uprising of 1846. In 1847 he was elected to the society's directing body, the *Centralizacja*. Among Worcell's friends were Giuseppe Mazzini and Alexander Herzen; he helped the latter to establish the first Russian underground printing press. (SALVAGE)

**Zenkowicz** – fictional character, a Polish émigré. Since the end of the 18<sup>th</sup> century, a major role in the Polish political life was played by people who carried out their activities outside the country, as émigrés. Their fate was a consequence of the fact that their state, annexed by and divided between Russia, Prussia, and Austria was no longer in existence. For this reason in Poland, unlike in many other countries, political and ideological activity carried out abroad, by people in exile, enjoyed wide recognition in the 18<sup>th</sup> and 19<sup>th</sup> centuries.

Most of those Polish political émigrés were based in France. The most important wave of emigration was that after the November Rising (1830 – 1831), supplied with new quota of émigrés after the 1848 – 1849 revolutions and after the January Rising (1863 – 1864). The 1831 émigrés played a major role in preparations for the 1846 and 1848 revolutions in

Poland and also supported, and frequently fought, in revolutions of 1848 – 1849 in France, German and Italian lands, Austria, Hungary, and the Danube principalities. (SALVAGE)