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Revolution and Counter-Revolution in Germany (German: Revolution und Konterrevolution in Deutschland) is a book by Friedrich Engels, with contributions by Karl Marx.

During the "pre-March" period, the already conservative Austrian Empire moved further away from ideas of the Age of Enlightenment, restricted freedom of the press, limited many university activities, and banned fraternities. Social and political conflict [edit] Metternich in the s Conflicts between debtors and creditors in agricultural production as well as over land use rights in parts of Hungary led to conflicts that occasionally erupted into violence. Conflict over organized religion was pervasive in pre Europe. These conflicts were often mixed with conflict with the state. Important for the revolutionaries were state conflicts including the armed forces and collection of taxes. All of this further agitated the peasantry, who resented their remaining feudal obligations. Despite lack of freedom of the press and association, there was a flourishing liberal German culture among students and those educated either in Josephine schools [citation needed] or German universities. They published pamphlets and newspapers discussing education and language; the need for basic liberal reforms was assumed. These middle class liberals largely understood and accepted that forced labor is not efficient, and that the Empire should adopt a wage labor system. The question was how to institute such reforms. They had merely advocated relaxed censorship, freedom of religion, economic freedoms, and, above all, a more competent administration. They were opposed to outright popular sovereignty and the universal franchise. Educational opportunities in s Austria had far outstripped employment opportunities for the educated. At the end of February, demonstrations broke out in Paris. Louis Philippe of France abdicated the throne, prompting similar revolts throughout the continent. After news broke of the February victories in Paris, uprisings occurred throughout Europe, including in Vienna, where the Diet parliament of Lower Austria in March demanded the resignation of Prince Metternich, the conservative State Chancellor and Foreign Minister. By November, the Austrian Empire saw several short-lived liberal governments under five successive Ministers-President of Austria: Field Marshal Joseph Radetzky was unable to keep his soldiers fighting Venetian and Milanese insurgents in Lombardy-Venetia, and had to, instead, order the remaining troops to evacuate. Social and political conflict as well as inter and intra confessional hostility momentarily subsided as much of the continent rejoiced in the liberal victories. Mass political organizations and public participation in government became widespread. Photograph of the aged Ferdinand dated circa However, liberal ministers were unable to establish central authority. Provisional governments in Venice and Milan quickly expressed a desire to be part of an Italian confederacy of states; but for the Venetian government this lasted only five days, after the armistice between Austria and Piedmont. A new Hungarian government in Pest announced its intentions to break away from the Empire and elect Ferdinand its King, and a Polish National Committee announced the same for the Kingdom of Galicia and Lodomeria. Social and political tensions after the "Springtime of Peoples" [edit] The victory of the party of movement was looked at as an opportunity for lower classes to renew old conflicts with greater anger and energy. Several tax boycotts and attempted murders of tax collectors occurred in Vienna. The archbishop of Vienna was forced to flee, and in Graz, the convent of the Jesuits was destroyed. The demands of nationalism and its contradictions became apparent as new national governments began declaring power and unity. Charles Albert of Sardinia, King of Piedmont-Savoy, initiated a nationalist war on March 23 in the Austrian held northern Italian provinces that would consume the attention of the entire peninsula. The German nationalist movement faced the question of whether or not Austria should be included in the united German state, a quandary that divided the Frankfurt National Assembly. The liberal ministers in Vienna were willing to allow elections for the German National Assembly in some of the Habsburg lands, but it was undetermined which Habsburg territories would participate. Hungary and Galicia were clearly not German; German nationalists who dominated the Bohemian Diet [7] felt the old crown lands rightfully belonged to a united German state, despite the fact that the majority of the people of Bohemia and Moravia spoke Czech – a Slavic language. Czech nationalists viewed the language as far more significant, calling for a boycott of the Frankfurt Parliament elections in Bohemia,

Moravia, and neighboring Austrian Silesia also partly Czech-speaking. After the abolition of serfdom on April 17, Supreme Ruthenian Council was established in Galicia to promote the unification of ethnic Ukrainian lands of Eastern Galicia, Transcarpathia and Bukovyna in one province. Ukrainian language department was opened in Lviv University, and the first Ukrainian newspaper Zoria Halytska started publishing in Lviv on May 15. On July 1, serfdom was also abolished in Bukovyna. Vienna in May By early summer, conservative regimes had been overthrown, new freedoms including freedom of the press and freedom of association had been introduced, and multiple nationalist claims had been exerted. New parliaments quickly held elections with broad franchise to create constituent assemblies, which would write new constitutions. The elections that were held produced unexpected results. The radicals, the ones who supported the broadest franchise, lost under the system they advocated because they were not the locally influential and affluent men. The mixed results led to confrontations similar to the "June Days" uprising in Paris. Additionally, these constituent assemblies were charged with the impossible task of managing both the needs of the people of the state and determining what that state physically is at the same time. The Austrian Constituent Assembly was divided into a Czech faction, a German faction, and a Polish faction, and within each faction was the political left-right spectrum. Outside the Assembly, petitions, newspapers, mass demonstrations, and political clubs put pressure on their new governments and often expressed violently many of the debates that were occurring within the assembly itself. It was primarily composed of Austroslavs who wanted greater freedom within the Empire, but their status as peasants and proletarians surrounded by a German middle class doomed their autonomy[citation needed]. They also disliked the prospect of annexation of Bohemia to a German Empire. Ferdinand, now restored to power in Vienna, appointed conservatives in their places. In Bohemia, the leaders of both the German and Czech nationalist movements were both constitutional monarchists, loyal to the Habsburg Emperor. Once the barricades went up, he led Habsburg troops to crush the insurgents. After having taken back the city, he imposed martial law, ordered the Prague National Committee dissolved, and sent delegates to the "Pan-Slavic" Congress home. These events were applauded by German nationalists, who failed to understand that the Habsburg military would crush their own national movement as well. Attention then turned to Hungary. War in Hungary again threatened imperial rule and prompted Emperor Ferdinand and his court to once more flee Vienna. Viennese radicals welcomed the arrival of Hungarian troops as the only force able to stand up against the court and ministry. The radicals took control of the city for only a short period of time. The reconquering of Vienna was seen as a defeat over German nationalism. Schwarzenberg, a consummate statesman, persuaded the feeble-minded Ferdinand to abdicate the throne to his year-old nephew, Franz Joseph. Parliamentarians continued to debate, but had no authority on state policy. Both the Czech and Italian revolutions were defeated by the Habsburgs. Prague was the first victory of counter-revolution in the Austrian Empire. Lombardy-Venetia was quickly brought back under Austrian rule in the mainland, even because popular support for the revolution vanished: Most part of lower classes indeed were quite indifferent, and actually most part of Lombard and Venetian troops remained loyal. Revolution in the Kingdom of Hungary[edit] Main article: Hungarian Revolution of The Hungarian Diet was reconvened in to handle financial needs. A liberal party emerged in the Diet. The party focused on providing for the peasantry in mostly symbolic ways because of their inability to understand the needs of the laborers. Lajos Kossuth emerged as the leader of the lower gentry in the Diet. These demands were not easy for the imperial court to accept, however, its weak position provided little choice. One of the first tasks of the Diet was abolishing serfdom, which was announced on March 18, The Hungarian government set limits on the political activity of both the Croatian and Romanian national movements. Croats and Romanians had their own desires for self-rule and saw no benefit in replacing one central government for another. Armed clashes between the Hungarians and the Croats, Romanians, Serbs, along one border and Slovaks on the other ensued. In some cases, this was a continuation and an escalation of previous tensions, such as the July victims in Croatia. The Habsburg Kingdom of Croatia and the Kingdom of Slavonia severed relations with the new Hungarian government in Pest and devoted itself to the imperial cause. He refused to give up his authority in the name of the monarch. Thus, there were two governments in Hungary issuing contradictory orders in the name of Ferdinand von Habsburg. By the end of August, the imperial government in Vienna officially ordered the

Hungarian government in Pest to end plans for a Hungarian army. The national assembly of the Serbs in Austrian Empire was held between 1 and 3 May in Sremski Karlovci , during which the Serbs proclaimed autonomous Habsburg crownland of Serbian Vojvodina. The army was forced to retreat due to a strong Serbian defense. Parliament made concessions to the radicals in September rather than let the events erupt into violent confrontations. In response to Lamberg being attacked on arrival in Hungary a few days later, the imperial court ordered the Hungarian parliament and government dissolved. War between Austria and Hungary had officially begun. Instead of pursuing the Austrian army, the Hungarians stopped to retake the Fort of Buda and prepared defenses. He and Emperor Franz Joseph started to regather and rearm an army to be commanded by Anton Vogl , the Austrian lieutenant-field-marshal. Slovak Uprising Slovak Volunteer Corps. Slovak Uprising was an uprising of Slovaks against Magyar i. It lasted from September to November During this period Slovak patriots established the Slovak National Council as their political representation and military units known as the Slovak Volunteer Corps. The political, social and national requirements of the Slovak movement were declared in the document entitled "Demands of the Slovak Nation" from April The Second Wave of Revolutions[edit] Revolutionary movements of faced an additional challenge: Previously, national identity allowed Habsburg forces to conquer revolutionary governments by playing them off one another. New democratic initiatives in Italy in the spring of [when? At the very first anniversary of the first barricades in Vienna, German and Czech democrats in Bohemia agreed to put mutual hostilities aside and work together on revolutionary planning. Hungarians faced the greatest challenge of overcoming the divisions of the previous year, as the fighting there had been the most bitter. However, division and mistrust were too severe. Three days after the start of hostilities in Italy, Charles Albert of Sardinia abdicated the throne of Piedmont-Savoy, essentially ending the Piedmontese return to war. Renewed military conflicts cost the Empire the little that remained of its finances. Another challenge to Habsburg authority came from Germany and the question of either "big Germany" united Germany led by Austria or "little Germany" united Germany led by Prussia. In the end, Friedrich Wilhelm refused to accept the constitution written by the Assembly. Schwarzenberg dissolved the Hungarian Parliament in , imposing his own constitution that conceded nothing to the liberal movement.

I. Germany at the Outbreak of the Revolution. October 25, THE first act of the revolutionary drama on the continent of Europe has closed. The "powers that.

In other words, these crises have their root in the most profound problems of the soul, from whence they spread to the whole personality of present-day man and all his activities. We will study it especially as such. It also affects other peoples to the degree that Western influence has reached and taken root among them. In their case, the crisis is interwoven with problems peculiar to their respective cultures and civilizations and to the clash of these with the positive or negative elements of Western culture and civilization. It Is Universal This crisis is universal. There is no people that is not affected by it to a greater or lesser degree. It Is One This crisis is one. It is not a range of crises developing side by side, independently in each country, interrelated because of certain analogies of varying relevance. When a fire breaks out in a forest, one cannot regard it as a thousand autonomous and parallel fires of a thousand trees in close proximity. The unity of the phenomenon of combustion acts on the living unity that is the forest. Moreover, the great force of expansion of the flames results from the heat in which the innumerable flames of the different trees intermingle and multiply. Indeed, everything helps to make the forest fire a single fact, totally encompassing the thousand partial fires, however different from one another in their accidents. Western Christendom constituted a single whole that transcended the several Christian countries without absorbing them. A crisis occurred within this living unity, eventually affecting the whole through the combined and even fused heat of the ever more numerous local crises that across the centuries have never ceased to intertwine and augment one another. Consequently, Christendom, as a family of officially Catholic states, has long ceased to exist. The Western and Christian peoples are mere remnants of it. And now they are all agonizing under the action of this same evil. It Is Total In any given country, this crisis develops in such a profound level of problems that it spreads or unfolds, by the very order of things, in all powers of the soul, all fields of culture, and, in the end, all realms of human action. It Is Dominant Considered superficially, the events of our days seem a chaotic and inextricable tangle. From many points of view, they are indeed. However, one can discern profoundly consistent and vigorous resultants of this conjunction of so many disorderly forces when considering them from the standpoint of the great crisis we are analyzing. Indeed, under the impulse of these forces in delirium, the Western nations are being gradually driven toward a state of affairs which is taking the same form in all of them and is diametrically opposed to Christian civilization. Thus, this crisis is like a queen whom all the forces of chaos serve as efficient and docile vassals. It Is Processive This crisis is not a spectacular, isolated episode. It constitutes, on the contrary, a critical process already five centuries old. It is a long chain of causes and effects that, having originated at a certain moment with great intensity in the deepest recesses of the soul and the culture of Western man, has been producing successive convulsions since the fifteenth century. The words of Pius XII about a subtle and mysterious enemy of the Church can fittingly be applied to this process: It is to be found everywhere and among everyone; it can be both violent and astute. In these last centuries, it has attempted to disintegrate the intellectual, moral, and social unity in the mysterious organism of Christ. It has sought nature without grace, reason without faith, freedom without authority, and, at times, authority without freedom. Christ yes; the Church no! God yes; Christ no! Finally the impious shout: God is dead and, even, God never existed! And behold now the attempt to build the structure of the world on foundations which we do not hesitate to indicate as the main causes of the threat that hangs over humanity: Already at its inception, this crisis was strong enough to carry out all its potentialities. It is still strong enough to cause, by means of supreme upheavals, the ultimate destructions that are its logical outcome. Influenced and conditioned in different ways by all sorts of extrinsic factors cultural, social, economic, ethnic, geographic, and others, it follows paths that are sinuous at times. It nonetheless never ceases to progress toward its tragic end. It would not be amiss to add some details. In the fourteenth century, a transformation of mentality began to take place in Christian Europe; in the course of the fifteenth century, it became ever more apparent. The thirst for earthly pleasures became a burning desire. Diversions became more and more frequent and sumptuous, increasingly engrossing men. In dress,

manners, language, literature, and art, the growing yearning for a life filled with delights of fancy and the senses produced progressive manifestations of sensuality and softness. Little by little, the seriousness and austerity of former times lost their value. The whole trend was toward gaiety, affability, and festiveness. Hearts began to shy away from the love of sacrifice, from true devotion to the Cross, and from the aspiration to sanctity and eternal life. Chivalry, formerly one of the highest expressions of Christian austerity, became amorous and sentimental. The literature of love invaded all countries. Excesses of luxury and the consequent eagerness for gain spread throughout all social classes. Penetrating intellectual circles, this moral climate produced clear manifestations of pride, such as a taste for ostentatious and vain disputes, for inconsistent tricks of argument, and for fatuous exhibitions of learning. It praised old philosophical tendencies over which Scholasticism had triumphed. As the former zeal for the integrity of the Faith waned, these tendencies reappeared in new guises. The absolutism of legists, who adorned themselves with a conceited knowledge of Roman law, was favorably received by ambitious princes. And, all the while, in great and small alike, there was a fading of the will of yore to keep the royal power within its proper bounds as in the days of Saint Louis of France and Saint Ferdinand of Castile. The Pseudo-Reformation and the Renaissance This new state of soul contained a powerful although more or less unacknowledged desire for an order of things fundamentally different from that which had reached its heights in the twelfth and thirteenth centuries. An exaggerated and often delirious admiration for antiquity served as a means for the expression of this desire. In order to avoid direct confrontations with the old medieval tradition, humanism and the Renaissance frequently sought to relegate the Church, the supernatural, and the moral values of religion to a secondary plane. At the same time, the human type inspired by the pagan moralists was introduced by these movements as an ideal in Europe. This human type and the culture and civilization consistent with it were truly the precursors of the greedy, sensual, secularist, and pragmatic man of our days and of the materialistic culture and civilization into which we are sinking deeper and deeper. Efforts to effect a Christian Renaissance did not manage to crush in the germinal stage the factors that led to the gradual triumph of neopaganism. In some parts of Europe, this neopaganism developed without leading to formal apostasy. It found significant resistance. Even when it became established within souls, it did not dare ask them "at least in the beginning" to formally break with the Faith. However, in other countries, it openly attacked the Church. Pride and sensuality, whose satisfaction is the pleasure of pagan life, gave rise to Protestantism. Pride begot the spirit of doubt, free examination, and naturalistic interpretation of Scripture. It produced insurrection against ecclesiastical authority, expressed in all sects by the denial of the monarchical character of the Universal Church, that is to say, by a revolt against the Papacy. Some of the more radical sects also denied what could be called the higher aristocracy of the Church, namely, the bishops, her princes. Others even denied the hierarchical character of the priesthood itself by reducing it to a mere delegation of the people, lauded as the only true holder of priestly power. On the moral plane, the triumph of sensuality in Protestantism was affirmed by the suppression of ecclesiastical celibacy and by the introduction of divorce. The French Revolution The profound action of humanism and the Renaissance among Catholics spread unceasingly throughout France in a growing chain of consequences. Favored by the weakening of piety in the faithful caused by Jansenism and the other leavens sixteenth-century Protestantism had unfortunately left in the Most Christian Kingdom, this action gave rise in the eighteenth century to a nearly universal dissolution of customs, a frivolous and superficial way of considering things, and a deification of earthly life that paved the way for the gradual victory of irreligion. Doubts about the Church, the denial of the divinity of Christ, deism, and incipient atheism marked the stages of this apostasy. The French Revolution was the heir of Renaissance neopaganism and of Protestantism, with which it had a profound affinity. It carried out a work in every respect symmetrical to that of the Pseudo-Reformation. The Constitutional Church it attempted to set up before sinking into deism and atheism was an adaptation of the Church of France to the spirit of Protestantism. Communism Some sects arising from Protestantism transposed their religious tendencies directly to the political field, thus preparing the way for the republican spirit. In the seventeenth century, Saint Francis de Sales warned the Duke of Savoy against these republican tendencies. Out of the French Revolution came the communist movement of Babeuf. Later, the nineteenth-century schools of utopian communism and the so-called scientific communism of Marx burst forth

from the increasingly ardent spirit of the Revolution. And what could be more logical? The normal fruit of deism is atheism. Sensuality, revolting against the fragile obstacles of divorce, tends of itself toward free love. Pride, enemy of all superiority, finally had to attack the last inequality, that of wealth. Drunk with dreams of a one-world republic, of the suppression of all ecclesiastical or civil authority, of the abolition of any Church, and of the abolition of the State itself after a transitional dictatorship of the workers, the revolutionary process now brings us the twentieth-century neobarbarian, its most recent and extreme product. Monarchy, Republic, and Religion To avoid any misunderstanding, it is necessary to emphasize that this exposition does not contain the assertion that the republic is necessarily a revolutionary regime. This error was condemned by Saint Pius X in the apostolic letter *Notre charge apostolique*, of August 25, From our perspective, the mass production of republics all over the world is a typical fruit of the Revolution and a capital aspect of it. A person cannot be termed a revolutionary for preferring, in view of concrete and local reasons, that his country be a democracy instead of an aristocracy or a monarchy, provided the rights of legitimate authority be respected. From this antimonarchical and antiaristocratic hatred are born the demagogic democracies, which combat tradition, persecute the elites, degrade the general tone of life, and create an ambience of vulgarity that constitutes, as it were, the dominant note of the culture and civilization — supposing the concepts of civilization and culture can be realized in such conditions. How different from this revolutionary democracy is the democracy described by Pius XII: History bears witness to the fact that, wherever true democracy reigns, the life of the people is as it were permeated with sound traditions, which it is illicit to destroy. The primary representatives of these traditions are first of all the leading classes, that is, the groups of men and women or the associations that set the tone, as we say, for the village or the city, for the region or the entire country. Whence the existence and influence, among all civilized peoples, of aristocratic institutions, aristocratic in the highest sense of the word, like certain academies of widespread and well-deserved fame. And the nobility is also in that number. Revolution, Counter-Revolution, and Dictatorship These considerations on the position of the Revolution and of Catholic thought concerning forms of government may lead some readers to inquire whether dictatorship is a revolutionary or a counter-revolutionary factor. To provide a clear answer to this question — to which many confused and even tendentious replies have been given — it is necessary to make a distinction between certain elements indiscriminately linked in the idea of dictatorship as public opinion conceives of it. Mistaking dictatorship in thesis for what it has been in practice in our century, the public sees dictatorship as a state of affairs in which a leader endowed with unlimited powers governs a country.

Chapter 3 : Revolution and Counter-Revolution in Germany - Wikipedia

Available from Wellred in paper copy and as an ebook In revolution and counter-revolution followed hot on each others' heels. The barbarity of the Nazis is well documented.

Some have asked me to go into further detail, giving a more profound explanation of the topics I touched in passing during that overview. Let me respond at least in part to this request. I think it is important to acquaint my listener with the notions of Revolution and Counter-Revolution in the tendencies, ideas, and facts. When did the Revolution begin? What is the transition point between the pre-revolutionary period and the revolutionary era? To answer these questions, I will borrow some historical perspectives from Prof. Let me begin by noting that from a certain point of view, the history of Europe had two periods, one combative and another triumphant. The combative period Charlemagne, in red, fighting a Muslim King First I will analyze the combative period. During this time there was a mixture of Latin and German peoples in Europe who were baptized and Christianized. They lived in extremely difficult conditions, their existence threatened by many enemies. If one studies the Europe of Charlemagne or immediately afterward, the Europe of the 9th century, the following picture emerges: The Arabs dominated Spain and constituted a continual danger along the Pyrenees. They made constant invasions into southern France and Italy and conquered almost all the Mediterranean coast. The Catholic Empire was also threatened by the Saxons from the Northeast, and by the Normans from the North, who crossed France by river, reached the Mediterranean Sea, and headed toward Sicily. From there, they set out for the Eastern Empire and burned part of Constantinople. Today, one might think that Charlemagne reigned in a relatively peaceful time. This is not true. His reign was marked by unrest and many trials. The triumphant period This era of trials lasted in Europe until the 13th century, which saw a triumphant period. The Arabs were still on the Iberian Peninsula, but their supremacy was declining. They had lost considerable parts of Spain and Portugal, and the conquest of Granada with the expulsion of the last Moors from the peninsula was already in the air. Because of the waning strength of the Arabs, the Turks would expel them in the 15th century and conquer the Mediterranean coast with relative ease. At the same time, the Saxons were completely converted to Catholicism, as were the Hungarians, who had been a great menace. The aggressive Prussians and Latvians were ready to abandon their pagan religion and customs. The Normans had integrated with other peoples, entered England, and no longer constituted a danger. The general impression all this gives is of a Europe that had acquired a great self-confidence and conquered the dangers that threatened it. This impression generated a change in the mentality. Before, there was a combative and vigilant state of spirit. From then on, the spirit was triumphant. Instead of representing Our Lord as a suffering and crucified Martyr in the cathedrals, art and liturgy, it became popular to present Him as a King in glory, whose dominion would last to the end times. There was a clear sense that the power of Jesus Christ had been established on earth forever. The most civilized and glorious continent of the world was Catholic, and the Kingdom of Christ had been established on earth. The medieval man had a strong sense of his vigor and all that would come from it. We should not forget that after the fall of Granada, the Iberian Peninsula launched its epic series of navigations that would result in the discovery of the Americas and European dominion over considerable parts of the East. This period would represent a prodigious expansion of Europe. And the medieval man sensed it. There was an atmosphere of great hope, expectation, and joy. In parallel to this triumph, wars became less frequent and the customs started to change. A spirit of sweetness and softness entered the picture, and Catholics started to relax their way of being. It was a natural letdown that appeared to be a legitimate relief. Then, the medieval man began to allow more time for pleasures. The developing social life demanded more parties and luxuries, increasingly brilliant and lavish. The songs became more lighthearted and jovial, and were no longer dominated by themes of war or religion. The arts became lighthearted and playful. Even the gothic architecture became less severe and started to frolic; it set aside its grave, stable demeanor and began to dance. It was the birth of the flamboyant gothic. This general softness of spirit continued into the 13th and 14th centuries. This change of mentality, which in many regards was legitimate, presented the opportunity, however, for the Revolution to begin to subvert the main Catholic

principle that sustained medieval Christendom. That is, the love of the cross and the correlated sense of sacrifice and spirit of fight against the enemies of Our Lord. During the period of wars and serious adversities, love of the Cross for the medieval man was a natural consequence of being Catholic and having to face danger. Love of the cross and sense of sacrifice was second nature for the knight turned toward the expulsion of the Moors from the Iberian Peninsula, for example, or the crusader in the Holy Land defending it from the enemy. His life was dedicated to an ideal, and at every moment he risked death and standing before the judgment seat of God. Because of this love, the knight wore a cross on his chest and called himself a crusader " which means a man marked by the cross. It was in this period of triumph that the legitimate request for relaxation and the enjoyment of innocent pleasures opened the door to the Revolution. Introducing sensuality into the mentality of the medieval man How did the Revolution take advantage of this legitimate relaxation to introduce sensuality into the mentality of the medieval man? Above, a troubadour performs at the temperate court of a medieval royal couple. The ambience became extravagant in the Renaissance court. Below, a jester-dwarf with a monkey is part of a large ensemble of entertainers. In the court of the nobles, the voices of style began to dictate that the banquets become more elaborate " not only the food, but also the music. Then there were dancers performing acrobatics, buffoons telling jokes and mocking the guests with their banter. These feasts, which used to be rare, now became increasingly frequent. The bourgeois and plebeians in the village and the peasants in the countryside would imitate the court fashions. The constant parties, tournaments, and festivals created an atmosphere of enjoying life that replaced the former serious ambience. With this, the appetite for pleasure was transformed into an unbalanced eagerness to enjoy life. So the feasts that at first were just a pleasant convenience became indispensable. With this, an important line was crossed. This fashionable life of constant festivity was reflected in the clothing, manners, language, literature, and art. The constant quest for delightful experiences and indulgence of the senses necessarily produced softness and sensuality. At the same time, chivalry in great part abandoned its fight for religious ideals, putting aside the defense of the Holy Land and the protection of widows and orphans. Instead, it became sentimental. It became a chivalry of love, with knights dedicated to fighting for the affections of a lady. It is easy to realize that those pleasures were not always legitimate. The old minstrels, who used to occasionally sing the chansons de geste to bolster Catholic militancy, were replaced by an organized network of troubadours, who traveled broadly throughout Europe. Spreading courtly love in their lyrics, they frequented the castles of kings and nobles, or entertained the people at the markets and fairs. Often, the themes of these songs were no longer moral and decent. For instance, it was popular for a time for them to sing songs describing in great detail the nude body of Eleanor of Aquitaine, the heiress of one of the most powerful dukedoms of France. Her court in Aquitaine, and afterward in England, was one of the focal points to spread the courteous love that came to dominate chivalry and the noble courts. It was also a center for the organized company of immoral troubadours whom she welcomed and patronized. The great halls became extremely rich and expensive Fugger-Castle in Kirchheim, Germany Just in passing, let me observe that when this fever for pleasures became dominant, another correlated imbalance occurred. Consequently, many of the stable financial sources of the past that were primarily linked to the land could no longer cover the many extra expenses. With this, the need for new businesses with rapid gains appeared. But, as often happens, many of the businesses were not successful. To respond to this new financial need, men appeared in strategic places of society who were prepared to lend money to the nobles or bourgeois in need of funds. Therefore, without introducing any explicit doctrine, the Revolution was able to change the mentality of the medieval man, transforming the love of the cross he had into a spirit of enjoyment of life. This triggered an artificial process of sensuality that was manipulated and controlled by the Revolution. Pride and vanity begin to dominate the medieval man How did the Revolution manipulate pride in the medieval man? Parallel to this sentimentalism, a favorable atmosphere was created for the medieval knight to abandon his old modesty and begin to boast about his war adventures. He was encouraged to taste the pleasures of vanity by receiving eulogies describing his prowess. Then, to win even more applause from an audience eager for such reports, the knight would exaggerate his achievements. The Renaissance knight became a man of show and a braggart It did not take long for him to become a braggart. He would boast, for example, that in such-and-such a battle with his single lance he killed five Moors in a row, one after another, like a man putting sausages on a

stick. Another time, he struck at an Arab and missed, but his blow was so strong that when his sword hit an enormous rock in the mountain, it split the rock top to bottom into two pieces. Often such phony heroes would compete among themselves to invent stories of their prowess to win the easy applause of the fashionable and superficial court audiences. Soon this ambience of competition fed by pride and vanity became established in the noble courts, and even inside chivalry itself. This spirit of pride and unabashed conceit was quite different from the former reserve and disinterest of the medieval knight, whose only goals were to destroy the enemy of Christ and acquire merits for Heaven. It was in reaction to these ostentatious displays of pride that Cervantes would write his famous *Don Quijote de la Mancha*. Further, some well placed persons influenced court ambiences so that in addition to these lively descriptions of battle prowess, the knight also felt the need to show that he had read this or that poet, he knew how to sing such-and-such song; he was familiar with that new style of dancing. In this marketplace of vanities, it also became the fashion for the noble to know something about classical Latin or Greek authors and drop several of their lines in conversation. When the door of this court life opened to some educated and worldly ecclesiastics, as well as learned and intelligent lay professors and talented artists, they brought more erudition and brilliance to the ensemble.

Chapter 4 : Joachim Low plots counter-revolution but Germany incapable of fundamental change - ESPN F

Marx was asked in the summer of 1848 by Charles Anderson Dana, managing editor of the New York Tribune, to write a series of articles on the German revolution. In 1849, by Horace Greeley, the Tribune was the most influential paper in the United States at the time.

Bring fact-checked results to the top of your browser search. Revolution and counterrevolution, 1848-1849 The year was a time of European-wide revolution. A general disgust with conservative domestic policies, an urge for more freedoms and greater popular participation in government, rising nationalism, social problems brought on by the Industrial Revolution, and increasing hunger caused by harvest failures in the mid-1840s all contributed to growing unrest, which the Habsburg monarchy did not escape. In February 1848, Paris, the archetype of revolution at that time, rose against its government, and within weeks many major cities in Europe did the same, including Vienna. See, Revolutions of 1848. As in much of Europe, the revolution of 1848 in the Habsburg monarchy may be divided into the three categories of social, democratic-liberal, and national, but outside Vienna the national aspect of the revolution fairly soon overshadowed the other two. On March 13, upon receiving news of the Paris rising, crowds of people, mostly students and members of liberal clubs, demonstrated in Vienna for basic freedoms and a liberalization of the regime. As happened in many cities in this fateful year, troops were called out to quell the crowds, shots were fired, and serious clashes occurred between the authorities and the people. The government had no wish to antagonize the crowds further and so dismissed Metternich, who was the symbol of repression, and promised to issue a constitution. From that beginning to the end of October 1848, Vienna ebbed and flowed between revolution and counterrevolution, with one element or another gaining influence over the others. In mid-May the Habsburgs and their government became so concerned about the way matters were going that they fled Vienna, although they did return in August when it appeared that more-conservative elements were asserting control. The emperor issued a constitution in April providing for an elected legislature, but when the legislature met in June it rejected this constitution in favour of one that promised to be more democratic. It finished its work there, issued its document, and was promptly overruled and then dismissed by the emperor. Although the assembly in the end did not create a working constitution for Austria, it did issue one piece of legislation that had long-lasting influence: The conservative regime that followed kept and implemented this law. In other parts of the monarchy, the revolution of 1848 passed quickly through a liberal-democratic to a national phase, and in no place was this more evident or more serious than in Hungary. Modern nationalism made them even more intent on preserving their cultural traditions and on continuing their political domination of the land. Consequently, after the Hungarian nobility engaged in a number of activities to strengthen the Hungarian national spirit, demanding the use of Hungarian rather than Latin or German as the language of government and undertaking serious efforts to develop the country economically. Under the leadership of a young lawyer and journalist named Lajos Kossuth, the Hungarian Diet demanded of the sovereign sweeping reforms, including civil liberties and far greater autonomy for the Hungarian government, which would from then on meet in Pest Buda and Pest were separate cities until 1873, when they officially merged under the name Budapest. Under great pressure from liberal elements in Vienna, the emperor acceded to these wishes, and the Hungarian legislators immediately undertook creating a new constitution for their land. This new constitution became known as the March Laws or April Laws and was really the work of Kossuth. As the Hungarians set up their new national government based on these principles, they encountered from some of the minority nationalities living in their land the kind of resistance they had offered the Austrians. A characteristic of the new regime was an intense pride in being Hungarian, but the population in the Hungarian portion of the Habsburg monarchy was 60 percent non-Hungarian. But Kossuth and his colleagues had no intention of weakening the Hungarian nature of their new regime; indeed, they made knowledge of Hungarian a qualification for membership in parliament and for participation in government. In other words, the new government seemed as unsympathetic to the demands and hopes of its Serbian, Croatian, Slovak, and Romanian populations as Vienna had been to the demands of the Hungarians. One of his first acts was to reject all authority over Croatia by the new Hungarian

government, to refuse all efforts by that government to introduce Hungarian as a language of administration, and to order his bureaucrats to return unopened all official mail from Pest. He also began negotiations with the leadership of the Serbs to resist Hungarian rule together. From April to September the Hungarian government dealt with its minority nations and with the government in Austria on even terms, but then relations began to deteriorate. The return of the Habsburgs to Vienna in August, the more conservative turn in the government there that the return reflected, and Austrian military victories in Italy in July prompted the Habsburg government to demand greater concessions from the Hungarians. The war was a bloody affair, with each side dominating at one time or another. In April the Hungarian government proclaimed its total independence from the Habsburgs, and in that same month the Austrian government requested military aid from Russia, an act that was to haunt it for years to come. Finally, in August, the Hungarian army surrendered, and the land was put firmly under Austrian rule. Kossuth fled to the Ottoman Empire, and from there for years he traveled the world denouncing Habsburg oppression. In Hungary itself many rebel officers were imprisoned, and a number were executed. A second serious national rising occurred in Italy. Since many Italians had looked upon the Habsburgs as foreign occupiers or oppressors, so when news of revolution reached their lands, the banner of revolt went up in many places, especially Milan and Venice. Outside the Habsburg lands, liberal uprisings also swept Rome and Naples. In Habsburg Italy, however, war came swiftly. In late March, answering a plea from the Milanese, the kingdom of Sardinia, the only Italian state with a native monarch, declared war on the emperor and marched into his lands. The Habsburg government in Austria was initially willing to make concessions to Sardinia, but it was strongly discouraged from doing so by its military commander in Italy, the old but highly respected and talented Field Marshal Radetzky, who had been the Austrian chief of staff in the war against Napoleon in 1805. In July Radetzky proved the value of his advice by defeating the Sardinians at Custoza, a victory that helped restore confidence to the Habsburg government as it faced so many enemies. See Custoza, battles of. Besides the Hungarians and the Italians, the Slavic peoples of the monarchy also responded to the revolutionary surge, although with less violence than the other two. In June a Pan-Slav congress met in Prague to hammer out a set of principles that all Slavic peoples could endorse see Pan-Slavism. Upon being asked by the Germans to declare himself favourably disposed to their desire for national unity, he responded that he could not do so because it would weaken the Habsburg state. And in that reply he wrote his famous words: The Germans themselves also experienced a certain degree of national fervour, but in their case it was part of a general German yearning for national unification. Responding to calls for a meeting of national unity, in May delegates from all the German states met at Frankfurt to discuss a constitution for a united Germany. Made up primarily of the commercial and professional classes, this body was indeed distinguished and was looked upon by the German princes as an important gathering. Those who favoured doing so argued that a new Germany could accept the German-speaking provinces of the monarchy but not the non-German lands the Grossdeutsch, or large German, position. Those against contended that the Austrian monarchy could never divide itself along ethnic lines and so favoured the exclusion of Austria altogether the Kleindeutsch, or small German, position. Implicit in the latter position was that the new Germany would be greatly influenced if not dominated by Prussia, by far the most important German state next to Austria. In October the delegates agreed to invite the Austrian German lands to become part of the new Germany, but only if they were disconnected from non-German territory. This so-called compromise was really a victory for the Kleindeutsch supporters, who knew that the Austrian government would reject the invitation because it would never willfully break the monarchy apart. In the end neither position prevailed, because the Frankfurt parliament was unable to unify Germany. All the German states finally rejected its proposals, and in April it dissolved. Nonetheless, it had created the impression that, when the new Germany did emerge, it would do so under the aegis of Prussia and with the exclusion of Austria. Neoabsolutist era, 1849-60 All things considered, the revolution across the empire had not accomplished much. Absolutism seemed firmly entrenched, and the political clock seemed to have been set back to the 18th century. The unresolved social, constitutional, and national issues became more intense, and new changes were soon in the offing. The period 1849-60 is called the Neoabsolutist era because it was the last effort by an Austrian emperor to provide good government by relying solely on bureaucratic effectiveness. In doing so, it was the legitimate descendant

of the governments of Joseph II and Metternich. Francis Joseph thus became emperor and ruled for the next 68 years, dying in the midst of World War I at the age of 85. Franz Joseph, Courtesy of the trustees of the British Museum; photograph, J. Under Francis Joseph and Schwarzenberg, order was restored. Schwarzenberg died in 1856, and the new regime passed largely to the direction of Alexander, Freiherr baron von Bach, minister of the interior and a competent bureaucrat. It established a unified customs territory for the whole monarchy including Hungary, composed a code for trades and crafts, completed the task of serf emancipation, and introduced improvements in universities and secondary schools. In this period, economic growth continued its slow but steady pace, which had characterized the monarchy before and would continue to do so after. Freedom of the press as well as jury and public trials were abandoned, corporal punishment by police orders restored, and internal surveillance increased. The observation of the liberal reformer Adolf Fischhof that the regime rested on the support of a standing army of soldiers, a kneeling army of worshippers, and a crawling army of informants was exaggerated but not entirely unfounded. One of the more backward developments was the concordat reached with the papacy that gave the church jurisdiction in marriage questions, partial control of censorship, and oversight of elementary and secondary education. The neoabsolutist regime came to an end because of its foreign policy. In the mid-19th century the matter that dominated the foreign offices of the European states was the Crimean War, a struggle that pitted an alliance system of Britain, France, the Ottoman Empire, and the Kingdom of Sardinia against Russia. So, in this war the monarchy declared its neutrality but also insisted that Russia not advance into the Ottoman provinces of Moldavia and Walachia, which lay to the east of the Austrian Empire. This policy had two deleterious results: The Austrians suffered two major defeats at Magenta and Solferino and concluded peace. The monarchy gave up Lombardy and kept Venetia, but, more important, it lost its influence in Italy. The Habsburgs had no say in the events of 1861 and that led to the proclamation of a unified Italy under the rule of the kings of Sardinia.

Chapter 5 : Revolutions of in the Austrian Empire - Wikipedia

The series "Revolution and Counter-Revolution in Germany," originally written in English, is reprinted from photostats of issues of the New York Daily Tribune (), in which it first appeared, with misprints corrected and some changes in style made by us.

Original journalism[edit] Early in Charles Dana , then an editor of the New York Daily Tribune , suggested to Karl Marx that he should contribute topical and historical writings to the newspaper. The book was wrongly attributed by her to the pen of her father. Revolution and Counter-Revolution" articles into book form. The book was frequently reissued in succeeding years, including an German translation by Karl Kautsky which was titled Revolution und Kontre-Revolution in Deutschland Revolution and Counter-Revolution in Germany. It was not until the publication of correspondence between Marx and Engels that the true authorship of the posthumously-published Revolution and Counter-Revolution in Germany became known. Events in Austria and Prussia are discussed, along with the role of the Poles and Czechs and Panslavism , which Engels was against. Also discussed is the Cologne Communist Trial , in which the defendants were acquitted after some of the evidence was shown to have been crudely forged. Germany at the Outbreak of the Revolution. The Other German States. The Frankfort National Assembly. Poles, Tschechs [Czechs], and Germans. March 5, IX. March 15, X. March 18, XI. March 19, XII. The Storming of Vienna. The Betrayal of Vienna. April 9, XIII. The Prussian Constituent Assembly. April 17, XIV. The Restoration of Order. April 24, XV. The Triumph of Prussia. July 27, XVI. The National Assembly and the Governments. The Close of the Insurrection. The Late Trial at Cologne. Marx and Engels, International Publishers, ; pg. Schocken Books, ; pp. International Publishers, ; pp.

Chapter 6 : Revolution and Counter-Revolution in Germany

"Revolution and Counter Revolution" is written in English. This particular volume is part of The European Historian series and has an introduction by Leonard Krieger.

Chapter 7 : Revolution and Counter-Revolution - The American TFP

Proofed and corrected: Mark Harris Marx was asked in the summer of by Charles Anderson Dana, managing editor of the New York Tribune, to write a series of articles on the German Revolution. Founded in by Horace Greeley, the Tribune was the most influential paper in the United States.

Chapter 8 : Revolution and Counter-Revolution or, Germany in by Karl Marx

Revolution and Counter-Revolution is an account of what happened in Prussia, Austria and other German states during , describing the impact on both middle-class and working-class aspirations.