

Vol 4 Issue 9 Oct 2014

ISSN No : 2230-7850

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International Multidisciplinary  
Research Journal

*Indian Streams  
Research Journal*

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**RNI MAHMUL/2011/38595**

**ISSN No.2230-7850**

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Indian Streams Research Journal  
ISSN 2230-7850  
Impact Factor : 2.1506(UIF)  
Volume-4 | Issue-9 | Oct-2014  
Available online at [www.isrj.org](http://www.isrj.org)



## EXPLORATIONS INTO WILLIAM WORDS WORTH AND THE FRENCH REVOLUTION: HOPES, DESPAIRS AND REGENERATION

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**Abstract:-** William Wordsworth came under the influence of the French Revolution in his early years of life as it vouched for the establishment of a welfare society based on the high ideals of equality, liberty and fraternity. A new spirit of republicanism arose in Wordsworth and he exclaimed with joy that “Bliss was it in that dawn to be alive / But to be young was very heaven!”. However, his enthusiasm gradually faded as he saw bloodbath all around in France during the Reign of Terror. Wordsworth was bitterly criticized for relinquishing the cause of common good by losing faith in the French Revolution. Nevertheless, there are good number of critics who believe that a change did come in Wordsworth’s enthusiasm for the French Revolution as he advanced in his age, he never forsook his faith in the sublime ideals of equality, liberty and fraternity. He only changed the means of achieving such goals as he had seen that ‘unthoughtful’ and sudden revolutions could do more harm than good to society.

**Keywords:** *French Revolution, Equality, Liberty, Fraternity, Republicanism, Massacre Disillusionment, Regeneration.*

### INTRODUCTION

With the fall of the Bastille on 14th July 1789, the history of France in particular and Europe in general embarks on a new journey of socio-political commotion which trumpeted the call for equality, liberty and fraternity by ameliorating humanity from the atrocities inflicted on the people by bad governments. The French Revolution proved instrumental in the abolition of absolute monarchy, giving hope for the birth of a new society which sought to regenerate man after the long years of oppression and suppression. The French Revolution was seen by many as a window which would open a sea of opportunities for the people to better their lives by honouring and developing their individual selves whichever way they chose. This enthusiasm created by the French Revolution attracted many poets of the time towards its ideals of equality, liberty and fraternity. Romantic poets like William Wordsworth, Samuel Taylor Coleridge, Lord Byron and Percy Bysshe Shelley hailed the French Revolution as the starting point for the regeneration of society. Albert Hancock remarks:

The French Revolution came, bringing with it the promise of a brighter day, the promise of regenerated man and regenerated earth. It was hailed with joy and acclamation by the oppressed, by the ardent lovers of humanity, by the poets, whose task it is to voice the human spirit. (7)

The French Revolution unleashed a new life to Rousseau’s ideals of equality, liberty and

Kapil Kumar Gupta , “ EXPLORATIONS INTO WILLIAM WORDS WORTH AND THE FRENCH REVOLUTION: HOPES, DESPAIRS AND REGENERATION” Indian Streams Research Journal | Volume 4 | Issue 9 | Oct 2014 | Online & Print

fraternity and filled the romantic poets like William Wordsworth with unbound enthusiasm. The inborn republicanism lying dormant deep in the heart of William Wordsworth got alive and filled him with over joy when he saw the common man, hitherto suppressed and oppressed, getting the freedom to express themselves. Hancock further remarks:

There is no need to recount here in detail how the French Revolution, at the close of the last century [Eighteenth Century], was the great stimulus to the intellectual and emotional life of the civilized world, how it began by inspiring all liberty-loving men with hope and joy. (45)

The French Revolution resulted in many reforms in France as the monarchy was abolished and the foundation was laid for the establishment of a secular and democratic republic based on the principles of liberalism. George Lefebvre remarks:

In these circumstances the revolution turned democratic: it adopted manhood suffrage, proclaimed the republic, freed the slaves, separated state from Church and secularized education, welfare and personal status. (82)

The French Revolution was hailed as a welcome step by those who vouched for the emancipation of common man. It filled the lovers of humanity with a new hope and joy. Francois Aulard remarks:

... the revolution consisted in the suppression of what was called the feudal system, in the emancipation of the individual, in greater division of landed property, the abolition of the privilege of noble birth, the establishment of equality, the simplification of life .... The French Revolution differed from other revolutions in being not merely national, for it aimed at benefiting all humanity. (115)

Such reforms carried out in the wake of the French Revolution awakened a new interest in Wordsworth for France and the French people. Wordsworth's stay in France in the aftermath of the French Revolution brought to the fore his underlying republicanism. Wordsworth, who had been hitherto engrossed in the beauties of Nature alone, started taking interest in public affairs voicing the concerns of common man. Herbert Read remarks:

... Wordsworth says plainly enough that not until his twenty-third year, that is, in 1793, did Man supplant Nature in his affections and regards. In the 1850 version of the Prelude twenty-three was altered to twenty-two, which gives us 1792 as the date, the very year of his residence in France. But that it was in France that he became a revolutionary is abundantly clear from Book IX of the Prelude; all that I have been concerned to establish for the moment is that it was not until he resided in France that his mind turned seriously to human affairs and political ideas. (80)

The enthusiasm of the French People to abolish monarchy and establish a government that respects individual as well as social liberation from the cruel forces of oppression and tyranny ignited strong republicanism in Wordsworth. Herbert Read remarks:

I have assumed, in all this, that Wordsworth had become a through-going republican during the course of his stay in France. There is no evidence to show that he had progressed any distance in this direction before he left England: rather otherwise. (79)

Wordsworth in the Book IX of his *Prelude* recalls how he was transformed after bathing in the light of the Revolution which promised a better world order:

... I gradually withdrew  
Into a noisier world, and thus ere long  
Became a patriot; and my heart was all  
Given to the people, and my love was theirs.  
(Wordsworth, *The Prelude*, Book IX, lines 110-124)

Wordsworth made his first brief visit to France in 1790 on a walking tour and got attracted towards the Revolution by its lofty ideals of equality, liberty and fraternity. Wordsworth, after graduating from Cambridge University, again visited France in 1791. It is this second visit which proved to be very significant in Wordsworth's life as, during this visit, not only did he fall in love with Annette Vallon, he became a more active participant in the hopes and despairs of the Revolution. He came in contact with Michel Beaupuy, who fired Wordsworth's enthusiasm for republicanism even

further. In France Wordsworth got an opportunity to stay in the same lodgings in which Michel Beaupuy with some other officers was staying. Though the other officers had royalist leanings, Beaupuy was a strong supporter of republicanism. Herbert Read remarks:

Staying in the same lodgings as Wordsworth, it will be remembered, were 'two or three officers of the cavalry,' and through these Wordsworth had been brought into contact with the officers' club or mess to which they belonged. Most of the officers were royalist by inclination and their talk was of emigration. But Beaupuy [sic] was an exception, and because of his republican sympathies, he was spurned by the rest. (81)

In Book IX of his *Prelude*, Wordsworth has given description to this phase of his life in France:

A band of military Officers,  
Then stationed in the city, were the chief  
Of my associates: some of these bore swords  
That had been seasoned in the wars, and all  
Were men well-born; the chivalry of France  
In age and temper differing, they had yet  
One spirit ruling in each heart; alike  
(Save only one, hereafter to be named)  
Were bent upon undoing what was done  
(Wordsworth, *The Prelude* Book IX 125-133)

Though Michel Beaupuy's heart overflowed with the strong feelings of republicanism, he was placid in nature. Wordsworth portrays a graphic picture of Beaupuy's personality in Book IX of his *Prelude*:

... Man he loved  
As man; and, to the mean and the obscure,  
And all the homely in their homely works,  
Transferred a courtesy which had no air  
Of condescension; but did rather seem  
A passion and a gallantry, like that  
Which he, a soldier, in his idler day  
Had paid to woman: ...  
(Wordsworth, *The Prelude*, Book IX, lines 306-313)

Wordsworth had frequent deliberations with Michel Beaupuy on how to establish the 'wisest forms' of governments that work for the liberation of individuals from the life of subjugation: ... Oft in solitude

With him did I discourse about the end  
Of civil government, and its wisest forms;  
Of ancient loyalty, and chartered rights,  
Custom and habit, novelty and change;  
Of self respect, and virtue in the few  
For patrimonial honour set apart,  
And ignorance in the laboring multitude.  
(Wordsworth, *The Prelude*, Book IX, lines 321-328)

Beaupuy's influence on Wordsworth in igniting love for humanity and republicanism never faded in his life. Pinion remarks:

His [Beaupuy's] influence on Wordsworth never faded; ... he strengthened the poet's belief in common man, 'Man he loved as man,' however mean and obscure; he believed in the nobility of

his nature, a God given gift which made him capable of seeing clear truth and of building liberty. (35)

The French Revolution had awakened a strong feeling of hope and enthusiasm in Wordsworth and now he could not hide it in his heart. Wordsworth expressed this unbound enthusiasm for the French Revolution in his poem "French Revolution":

Oh! Pleasant exercise of hope and joy!  
For mighty were the auxiliars which then stood  
Upon our side, we who were strong in love!  
Bliss was it in that dawn to be alive,  
But to be young was very heaven! Oh! times,  
In which the meagre, State forbidding ways  
Of custom, law, and statute, took at once  
The attraction of a country in romance!  
When Reason seemed the most to assert her rights,  
When most intent on making of herself  
A prime Enchantress—to assist the work  
(Wordsworth, "French Revolution" lines 01-11)

Wordsworth himself was brought up in a humble family and, therefore, he had unbound love and enthusiasm for the French Revolution as he had hoped that the Revolution would ameliorate the life of common man and woman. Everyone seemed to be immersed in the light of optimism roused by the high ideals on which the Revolution stood. Those who worked against the Revolution appeared to be "hater perverse of equity and truth":

Yet at this very moment do tears start  
Into mine eyes—I do not say I weep  
I wept not then, but tears have dimmed my sight--  
In memory of the farewell of that time,  
Domestic severing, female fortitude  
At dearest separation, patriot love  
And self-devotion, and terrestrial hope  
Encouraged with a martyr's confidence  
Even files of strangers merely, seen but once  
And for a moment, men from far, with sound  
Of music, martial tunes,, and banners spread,  
Entering the city, here and there a face  
Or person singled out among the rest  
Yet still a stranger, and beloved as such--  
Even by these passing spectacles my heart  
Was oftentimes uplifted, and they seemed  
Like arguments from Heaven that 'twas a cause  
Good, and which on one could stand up against  
Who was not lost, abandoned, selfish, proud,  
Mean, miserable, willfully depraved,  
Hater perverse of equity and truth.  
(Wordsworth, *The Prelude*, Book IX, lines 267-287)

When Wordsworth and Michel Beaupuy saw a starving girl leading a cow, they reflected on the abject condition in which the common people were compelled to lead their life and, therefore, justified the revolution in the hope:

... that poverty  
Abject as this would in a little time

Be found no more, that we should see the earth  
Unthwarted in her wish to recompense  
The meek, the lowly, patient child of toil  
All institutes forever blotted out  
That legalised exclusion, ...  
(Wordsworth, *The Prelude*, Book IX, lines 520-526)  
Wordsworth saw that the whole of France was in turmoil:  
... 'Twas in truth an hour  
Of universal ferment; mildest man  
Were agitated; and commotions, strife  
Of passions and opinions, filled the walls  
Of peaceful houses with unquiet sounds.  
The soil of life, was, at that time,  
Too hot to tread upon....  
(Wordsworth, *The Prelude*, Book IX, lines 161-167)

As the Reign of Terror sets in France, Wordsworth feels ambivalent in his support for the French Revolution. Still he has not lost complete faith and feels that the revolution would achieve its goals. He feels exultant when he comes to know that "From his throne / The King had fallen" (Wordsworth, *The Prelude*, Book X lines 11-12) and the invading forces of Austria and Prussia, which made a failed attempt to crush the revolution and re-instate the king, have been defeated. However, Wordsworth feels a bit dismayed at the speed at which things were changing in France. Memories of the massacres that took place in France dismayed him yet he hoped that soon the earth would be free from such senseless bloodshed and a new morning will dawn fresh and clear after the storm:

.... Lamentable crimes,  
'Tis true, had gone before this hour, dire work  
Of massacre in which the senseless sword  
Was prayed to as a judge; but these were past  
Earth free from them for ever, as was thought,--  
(Wordsworth, *The Prelude*, Book X, lines 41-45)

However, the rise of Robespierre and the consequent bloodshed further made a big dent in Wordsworth's enthusiasm for the revolution as he saw that "Heaven's best aid is wasted upon men / Who to themselves are false" (Wordsworth, *The Prelude*, Book X, lines 118-119). In spite of all this, he still retained faith in the lofty ideals of the French Revolution:

That nothing hath a natural right to last  
But equity and reason; that all else  
Meets foes irreconcilable, and at best  
Lives only by variety of disease.  
(Wordsworth, *The Prelude*, Book X, lines 205-208)

However, later in life, he began to cast doubts on the success of the revolution to overcome those tyrant powers which had been ruling over the people for decades and made the people their slaves, "through ignorance and false teaching" (Wordsworth, *The Prelude* Book X Lines 215). Wordsworth's mention of "not doubting at that time" (Wordsworth, *The Prelude* Book X Line 210) gives a clear indication that during the time of revolution he had staunch faith that the goals of universal good would be achieved but, at the same time, it also suggests that later in his life Wordsworth got disillusioned with the revolution and changed his position. When Wordsworth returned to England, he was shocked to know that Britain had joined in the war against France:

Britain put forth her freeborn strength in league,  
Oh, pity and shame! with those confederate Powers!  
Not in my single self alone I found,  
But in the minds of all ingenuous youth,  
Change and subversion from that hour. No shock  
Given to my moral nature had I known  
Down to that very moment;  
(Wordsworth, *The Prelude*, Book X, lines 264-270)

Robespierre ascends to the throne in July 1793 and there starts a horrible chapter in the history of French Revolution. The soil of France is mired with the blood of innumerable lives. The razor of guillotine machine filled the streets of France with blood:

Domestic carnage now filled the whole year  
With feast-days; old men form the chimney-nook,  
The maiden form the bosom of her love,  
The mother from the cradle of her babe,  
The warrior from the field—all perished, all—  
Friends, enemies, of all parties, ages ranks,  
Head after head, and never heads enough  
For those that bade them fall.  
(Wordsworth, *The Prelude*, Book X, lines 356--363)

Wordsworth had a woeful time:  
A woeful time for them whose hopes survived  
The shock; most woeful for those few who still  
Were flattered, and had trust in human kind:  
(Wordsworth, *The Prelude*, Book X, lines 386-388)

Wordsworth feels happy when he comes to know of the death of Robespierre, and once again regains his faith in the Revolution. However, as the years pass by he becomes more and more conservative. By contrast Coleridge felt indignant on those who under many excuses lost faith in the Revolution and, therefore, suggested to Wordsworth that:

I wish you would write a poem, in blank verse addressed to those who in consequence of the complete failure of the French Revolution, have thrown up all hopes of the amelioration of mankind and are sinking into an almost epicurean selfishness, disguising the same under the soft titles of domestic attachments and contempt for visionary *philosophes*, it would do great good. (Coleridge 527)

There is no doubt that a change came over Wordsworth in his support for the revolution as he grew older and came under the influence of the conservative philosophy of Edmund Burke, and Wordsworth was clearly aware of it:

... so wide a appears  
The vacancy between me and those days  
Which yet have such self-presence in my mind,  
That, musing on them often do I seem  
Two consciousness, conscious of myself  
And of some other Being.  
(Wordsworth, *The Prelude*, Book II, lines 28-33)

Wordsworth feels ambivalent about his feelings that he had about the French Revolution, during the period of Revolution and now when he reflects over them from a distance of many years:

I cannot say what portion is in truth



The naked recollection of that time,  
And what may rather have been called to life  
By after meditation....  
(Wordsworth, *The Prelude*, Book III, lines 610-613)

Wordsworth in his letter written on April 1, 1832 to his brother Christopher Wordsworth said, "I have witnessed one revolution in a foreign country, and I have not courage to think of facing another in my own". This conservatism is contrasted with his earlier zeal which he expressed in his letter to his brother William Matthews and proclaimed himself "of that odious class of men called democrats" (*Wordsworth, Letters* 118). This is often cited as evidence of Wordsworth's growing conservatism. Wordsworth has been severely criticized for this shift in his position. Jerome McGann remarks that "Between 1793 and 1798 Wordsworth lost the world merely to gain his own immortal soul" (88). Robert Browning, who dearly loved the early poetry of William Wordsworth and "looked up to him as a beacon of hope feels deserted and betrayed so much so that he sees Wordsworth's transformation from the one who spoke to the common human existence in a new language to one who has become enslaved by his choices" (Bloom 15). In his poem "The Lost Leader", Browning criticizes Wordsworth for he relinquishes his earlier enthusiastic republicanism "Just for a handful of silver" and "Just for a reband to stick in his coat". However, here it is worth mentioning that later Browning softened his criticism of Wordsworth and in response to an enquiry by Alexander Grosart in 1875 he confessed that "I should not have talked about "a handful of silver and bits of ribbon". These never influenced the change of politics in the great poet" (Browning 167).

P B Shelley, too, in his sonnet "To Wordsworth", criticizes him for retreating from the earlier goals of common good. To Shelley, Wordsworth was "a lone star" who in his "honoured poverty ... weave[ed] / Songs consecrate to truth and liberty" but "deserting these" he left him "to grieve" (Shelley, "To Wordsworth" 120). However, in spite of Browning's and Shelley's criticism of Wordsworth, it should also be taken into consideration that:

"Browning's letter to Mr Grosart shows pretty clearly that he had no intention of accusing Wordsworth of having "business on both sides of the road"; and we should gather no such intention from the sonnet addressed to Wordsworth aged 45, by Shelley at the age of twenty-three.... Shelley's sonnet, addressing Wordsworth as "Poet of Nature", is solemn and earnest in its tone, and expresses a heart-felt grief at the loss sustained by the cause so dear to the young poet, but conveys no imputation as to the genuineness to the elder poet's motives;" (*London Quarterly Review* 105)

Such severe criticism of Wordsworth's shift from his earlier stance seems to be unjustified when Wordsworth is seen in the light of such critical remarks as above. It is true that Wordsworth came under the influence of Edmund Burke and replaced his former revolutionary zeal with a rather conservative attitude. However, he never lost faith in humanity or the high ideals for the realization of which whole revolution started. He still believed in the human capacity to reform and establish an egalitarian society. He still believed in the amelioration of humanity. He still celebrated the common man and earnestly wished to alleviate poverty, tyranny, oppression and subjugation. He never relinquished his vision of establishing a new world order based on the high ideals of equality, liberty and fraternity. He modified only the means of achieving their ends. He had seen that unthoughtful and sudden revolutions could do more harm than good as the Reign of Terror did in France. He, therefore, favoured gradual change and, therefore, in his letter to his brother William Matthews wrote, "I recoil from the bare idea of revolution." (*Wordsworth, Letters* 124)

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