PROGRAMME PREPARED BY

M. van Woudenberg

THIS PROGRAMME ACCOMPANIES THE COLLOQUIUM ON
ANGLO-GERMAN ENCOUNTERS AND TRANSFERS

Richard Eden Suite | Clare Hall | Cambridge

Thursday 21 March 2019 & Friday 22 March 2019
NOTE OF THANKS

This colloquium would not be possible were it not for the kind efforts of many. We are very grateful to Clare Hall and the Department of German and Dutch in the Faculty of Modern and Medieval Languages in the University of Cambridge for their generous support.

Very special thanks to Mr. Paul Williams, Mr. Ian Strachan, Ms. Monique Smith and Ms. Amanda Barclay at Clare Hall for all their help in organising this colloquium in the Richard Eden Suite at Clare Hall.

Heartfelt thanks to our wonderful group of speakers, many of whom travelled from afar, or had to rearrange their schedules to be with us.

Last, and certainly not least, many thanks to all those working behind the scenes in making this colloquium happen.

Elinor Shaffer
Maximiliaan van Woudenberg
A warm welcome to our colloquium on ‘Anglo-German Encounters and Transfers’. The idea for this colloquium arises out of many discussions at Clare Hall; an academic curiosity about the ongoing investigations by scholars in the United Kingdom and Germany of the cultural, intellectual, technological, scientific and commercial encounters and transfers between England and Germany, and; recent work on Coleridge’s German tour in 1799.

Samuel Taylor Coleridge’s studies at the Göttingen Library and University as a site of transfer of complex knowledge structures and methods into England, provides fresh impetus into disentangling German methodology, thinking, and philosophy in his subsequent literary productions, as well as shaping English Romanticism and influencing ‘Germanophiles’ in England during the 1810s and 1820s. Yet, even if Coleridge had not been Coleridge – that is to say, one of the greatest poets, philosophers and literary critics of the Romantic period – his letters and notebooks from Göttingen are a valuable resource in documenting the knowledge transfer of German methods, systems and thought.

At the University of Göttingen, Coleridge encountered a plethora of lectures on emerging disciplines, such as:

- Anatomy
- Antiquarianism
- Biblical (Higher) Criticism
- Chemistry
- Geography
- Geology
- History
- Literature
- Mineralogy
- Modern Languages
- Natural History
- Numismatics
- Philology
- Political Science
- Physiology
- Travel Histories

All these subjects – many of which are closely associated with the Enlightenment and established subjects today – were new and emerging subjects in the second-half of the eighteenth century, and would not be taught at Oxford or Cambridge until reform in the 1820s and 1830s.

Such new subjects are the focus of Session 3: New Disciplines and Anglo-German Innovations. Elinor Shaffer’s groundbreaking “Kubla Khan” and The Fall of Jerusalem. The Mythological School in Biblical Criticism and Secular Literature, 1770-1880 (1975) shows how the methodology of the Higher Criticism was disseminated throughout Europe – not without some controversy – an influence that extended into the nineteenth century. The focus of her paper is on the Higher Criticism of Johann Gottfried Eichhorn (1752–1827) as a new discipline whose founder Coleridge encountered in Göttingen. Another pioneer in importing knowledge – in particular medical books and journals – from Germany to England, was Thomas Beddoes (1760–1808). Neil Vickers most original and insightful Coleridge and the Doctors (2004), as well as enlightening articles on Beddoes and Coleridge and the German Psychological Tradition, explore how the new knowledge of German doctors was acquired, circulated, and applied, in England. His paper on Coleridge and Beddoes is a further exploration of such interesting transfer.
Coleridge was not alone in travelling to Germany for an educational encounter. Many men of Coleridge’s generation – Clement Carlyon (1777–1864); George Bellas Greenough (1778–1855); William Richard Hamilton (1777–1859); Robert Jameson (1774–1854); James ‘Chevalier’ Lawrence’ (1773–1840); Matthew ‘Monk’ Lewis’ (1775–1818); Charles Henry Parry (1779–1860); Henry Crabb Robinson (1775–1867); William Wordsworth (1770–1850); and Thomas Young (1773–1829), to name a few – either studied at a German university; engaged with the cultural and intellectual centre of Weimar; were participants in the personal union of Hanover with the United Kingdom of Great Britain and Ireland, or simply travelled through Germany to learn more about the language and culture.

While at Jena and Weimar, Henry Crabb Robinson met Madame de Stäel, the brothers Schlegel, Goethe and Schiller. James Vigus’s *Henry Crabb Robinson, Essays on Kant, Schelling, and German Aesthetics* (2010) enriches our understanding of Robinson as a significant mediator of German thought in England. The indefatigable work of Vigus in editing Robinson for *The Henry Crabb Robinson Project* casts Robinson as a significant figure in Anglo-German transfer. His paper examines Robinson’s review of Sarah Austin’s *Characteristics of Goethe*. This session on *Henry Crabb Robinson and Anglo-German Circulation and Reception* also features Philipp Hunnekuhl who, in addition to his extensive research on Robinson – in particular the forthcoming *Early Diaries* of Robinson – also examines Wordsworth and Coleridge’s German tour of 1798–1799. Hunnekuhl’s paper traces the impact of Robinson lending a copy of Wordsworth’s third edition of *Lyrical Ballads* to Johann Gottfried Herder (1744–1803), and examines Robinson’s role in the cross-cultural parallels of ‘Religion & Morality’ between Herder and Wordsworth.


The political union between the Electorate of Hanover and Great Britain (1714–1837) stimulated many official and non-official Anglo-German encounters and transfers. The focus of our second session – *Zeitgeist and Literaturkritik: New Ideas and Practices* – examines new ideas and practices in English and German intellectual and cultural history. Maike Oergel has worked extensively in this area, including her monograph on *Culture and Identity: Historicity in German Literature and Thought 1770–1815* (2008) and the editing of an insightful collection of essays on *Re-)Writing the Radical. Enlightenment, Revolution and Cultural Transfer in 1790s Germany* (2012). Her paper draws on research for her most recent book: *Zeitgeist – How Ideas Travel. Politics, Culture and the Public in the Age of Revolution* (2019). John Guthrie has published widely on Anglo-German translations and reception of such authors as Pope and Schiller, as well as on the reception of Shakespeare in Germany, including an intriguing study of *Schiller the Dramatist. A Study of Gesture in the Play* (2009).
The focus of his paper is the translation and literary criticism of Milton in eighteenth-century Germany.

Many Germans, such as Johann Friedrich Blumenbach (1752–1840) and Christian Gottlob Heyne (1729–1812) were elected fellows of the Royal Society. In turn, Sir Joseph Banks (1743–1820), Robert Lowth (1710–1787), and Count Rumford (1753–1814), were members of the Königliche Gesellschaft der Wissenschaften [Royal Society of Sciences]. Such cross-cultural scholarly friendships often included the sending and collection of English books in Germany and German books in England. Thomas Beddoes, for example, imported so many books that over half of his library was comprised of German medical books. Susan Reed has energetically researched and written on German Books, German publishing and printing in nineteenth-century Britain, as well as Anglo-German Newspapers. She is also an expert on the German collections of the British Library. The focus of her paper in our session on German Collections in England is on the development of the German collections in the Library of the British Museum.

Anglo-German is only one site of cross-cultural encounters and interchange. The eighteenth and early nineteenth centuries were an exciting period of confluence, fluidity, elasticity, clashes, and transitions of Enlightenment methods and Romantic exploration of new ideas. Our penultimate session, Beyond Borders: Transnational Reception, explores the travel, reception, and criticism of texts in Europe. Eugenia Perojo’s work has examined the reception of Coleridge in Spain, as well as Coleridge’s views on Spanish classics, such as Don Quixote, and his criticism of the Don Juan tradition. Her paper explores Coleridge’s critique of Charles Maturin’s tragedy Bertram at the end of Biographia Literaria as a strategy to counter British and German contemporary drama.

Lastly, our idea for the final session, a Round Table Discussion, is to reflect on the discussions brought forth by the array of interesting papers at the colloquium and look forward to the development of Anglo-German scholarship in the twenty-first century. Employing many methodologies, perspectives, and critical and theoretical approaches – ranging from the history of the book, the history of ideas, literary criticism, science and medicine, library studies, translation studies, comparative literature, Enlightenment studies, Romanticism, and many more – Anglo-German scholarship crosses many disciplines. Perhaps our colloquium theme of ‘Anglo-German Encounters and Transfers’ in the eighteenth and nineteenth century accentuates and anticipates the digital vistas of information transfer and global encounters in our current epoch. We hope that our Round Table Discussion will transfer many ideas and stimulate future encounters.

We are glad that you are able to join us for an exciting dialogue about Anglo-German Encounters and Transfers.

Welcome and Willkommen to Clare Hall.

Elinor Shaffer
Maximiliaan van Woudenberg
PROGRAMME

ALL SESSIONS ARE IN THE RICHARD EDEN SUITE, CLARE HALL

THURSDAY, 21 MARCH 2019

09:30–10:00  Welcome: Elinor Shaffer and Maximiliaan van Woudenberg

10:00–11:15  Session 1: A Harzreise in 1799: English Science and the Cosmopolitan Educational Tour

Tim Fulford
*Spinosa Takes to the Hills; or, Did Coleridge Invent the Field Trip. The Influence of the Harz Tour on English Science*

Maximiliaan van Woudenberg
*Mineralogy meets ‘Kubla Khan’: The Harzreise of Coleridge and the ‘Carlyon-Parry-Greenation’ in 1799*

11:15–11:30  Refreshment Break

11:30–12:45  Session 2: *Zeitgeist and Literaturkritik: New Ideas and Practices*

Maike Oergel
*Zeitgeist and the Spirit of the Age: Hare and Hazlitt’s Engagement with a New (German) Idea*

John Guthrie
*Translation and Literary Criticism in Eighteenth-Century Germany. The Case of Milton*

13:00-14:30  Lunch at Clare Hall
14:45-16:00  **Session 3: New Disciplines and Anglo-German Innovations**

**Elinor Shaffer**  
*Johann Gottfried Eichhorn: The Higher Criticism and the Göttingen Historical School*

**Neil Vickers**  
*Coleridge and Beddoes*

16:00-16:30  **Refreshment Break**

16:30-17:15  **Session 4: German Collections in England**

**Susan Reed**  
*‘The Best German Library Out of Germany’: Collecting and Collections from Eighteenth- and Nineteenth-Century Germany in the British Library*

18:30-20:00  **Informal Group Dinner**
FRIDAY, 22 MARCH 2019

10:00–10:45  Session 5: Beyond Borders: Transnational Reception

Eugenia Perojo
Foreign and Native Sources and Background of Coleridge’s Criticism of Don Juan in Biographia Literaria

10:45–11:15  Refreshment Break

11:15–12:30  Session 6: Henry Crabb Robinson and Anglo-German Circulation and Reception

Philipp Hunnekuhl
Prosody and morality: Herder, Wordsworth, and Crabb Robinson

James Vigus
A Goethe for the Unitarians: Henry Crabb Robinson reviews Sarah Austin’s Characteristics of Goethe (1833)

12:30-14:30  LUNCH AT CLARE HALL

14:30-16:00  Round Table Discussion

16:00-16:15  Closing Thoughts
Map of Richard Eden Suite, West Court, Clare Hall

**ABSTRACTS**

**TIM FULFORD**

*Spinosa takes to the hills; or, did Coleridge invent the field trip. The influence of the Harz Tour on English Science*

My paper discusses an unexpected consequence of the post-Göttingen mountain tour that Coleridge took with, among others, Georg Blumenbach, George Bellas Greenough and Clement Carlyon – nothing less than the development, in Britain, of geology as a practice and discipline. I place at the centre of my discussion a man who was not present on the tour, but whom Coleridge enthused after his return to Bristol. Having met Coleridge, Humphry Davy, the young chemical researcher, was soon following Coleridge’s footsteps into the hills. He collected minerals and observed rock formations, and he wrote a poem entitled ‘The Spinosist’ – enquiring into a nature that he viewed as a single dynamic ‘economy’ of processes by both scientific and poetic experiment. Coleridge used this poem to introduce Davy to Carlyon and Greenough, and Greenough became Davy’s companion on several geologizing hiking tours of Wales and Ireland. Together, these men became founders of the world’s first Geological Society (of London, 1807). Most significantly, they gave British geology, in its formative years, a distinctly Coleridgean aspect: pantheist in philosophy and eclectic in method – involving poetic appreciation as well as specimen collection. As a social practice it reflected the Harz tour – a matter of groups of young, middle-class ex-jacobins bonding with each other as, beyond the library and the laboratory, they roved the hills and interpreted nature’s secrets (deep time; convulsive change).

**JOHN GUTHRIE**

*Translation and Literary Criticism in Eighteenth-Century Germany. The Case of Milton*

Abstract not available at time of printing.

**PHILIPP HUNNEKUHL**

*Prosody and morality: Herder, Wordsworth, and Crabb Robinson*

Henry Crabb Robinson (1775-1867) was an early admirer of Wordsworth (through Hazlitt’s influence in 1799). When in Germany in 1802, Robinson received the third edition of *Lyrical Ballads*, now including the expanded Preface on poetics. In the following year, Robinson lent this edition to Herder, who thus, shortly before his death, became an admirer of Wordsworth. Back in London in 1808, Robinson began to publish a series of articles on Herder for the Unitarian *Monthly Repository*, and also for the first time met and discussed poetry with Wordsworth in person. This paper aims to elucidate the agreement in ‘poetical language’ and parallels in ‘matters of Religion & Morality’ between Herder and Wordsworth that Robinson discerned, relished, and disseminated.
Maike Oergel

Zeitgeist and the Spirit of the Age: Hare and Hazlitt’s engagement with a new (German) idea

Although its genealogy reaches back to the 17th-century genius saeculi, ‘Zeitgeist’ emerged as a key term in the 1790s in German discussions about the French Revolution, where it functioned as a tool to grasp the reasons and dynamics behind the rapidly spreading new ideas. Although similar content was discussed in Britain at this time, its closest English version, spirit of the age, did not have the same prominence here. ‘Spirit of the Age’ did, however, become a catch phrase in the 1820s. The paper has two aims: by investigating two different individual receptions of contemporary German thinking on the present age (Hare’s and Hazlitt’s), it traces a specific Anglo-German encounter (on how to best implement political and cultural change) and proposes a conception of the dynamics of the transfer of ideas.

Julius Hare, moderately liberal Anglican divine, is a well-known Germaniser, but not known for his engagement with the zeitgeist term, while William Hazlitt, political radical and (Jacobinical) anti-establishment figure, was a key populariser of the term ‘spirit of the age’ through his eponymous collection of ‘contemporary portraits’ (1825), but, conversely, not noted as a Germaniser. Hare engaged specifically with Ernst Moritz Arndt’s Geist der Zeit I (1806) and disseminated German (Arndt’s) thinking on new spiritual and social Leitideen and, crucially, a new leadership class of public intellectuals in Britain. But Hare did neither coin a term, nor advertised his close engagement with Arndt. Despite his lack of German, William Hazlitt engaged closely with German thinking and literature in translation, especially the revolutionary spirit of German Sturm und Drang (Schiller) and early romanticism (August Wilhelm Schlegel), which appear to have influenced his understanding of the dynamics of the cultural coherence of an age and informed his critique of the current age, both of which are bundled into a new signal term.

Both Hare and Hazlitt identified the same ‘issues of the age’ (selfishness and lack of public spirit) and both proposed to remedy the situation by changing the contemporary spirit. Both identify this as their task as public intellectuals. The comparison shows three things: 1) across a sharp political divide (Hare abhorred the French Revolution and Napoleon, Hazlitt never abjured the Revolution’s ideals and hero-worshipped Napoleon), a consensus was forming in the 1820s that reform was necessary and that German ideas might be useful in this context; 2) cultural and political conditions were understood as an inter-connected climate, or contemporary spirit; and 3) transfer and public adoption of a term and a related idea, zeitgeist in this case, are contingent on specific constellations in the target context: the above consensus did not exist in the 1790s, in the 1820s it emerged in a setting that exhibits parallels with the German heyday of zeitgeist discussions (1790s-1819) when, similarly, a need and window for political and cultural reform was being perceived.
EUGENIA PEROJO

Foreign and Native Sources and Background of Coleridge’s Criticism of Don Juan in Biographia Literaria

Coleridge’s criticism of Don Juan in chapter 23 of Biographia Literaria is inserted within his critique of Charles Maturin’s tragedy Bertram. The rich texture that this critical piece offers allows us to follow several strands from the author’s literary, political and social discourse at the time of the composition of Biographia Literaria. Critics have discussed it in relation to Coleridge’s views of Gothic drama, but its Spanish background has been rather neglected. However, certain textual variants in the Biographia Literaria version, as well as its location after the discussion on drama and national character in the ‘Satyrane’s Letters’, reveal its significance for the author. In this paper, I analyse the reasons that may have led Coleridge to choose the ‘old Spanish play’ to counter British and German contemporary fashionable drama, I propose some possible sources and I discuss what I call his ‘(dis)engagement’ with the Spanish cultural tradition.

SUSAN REED

‘The best German Library out of Germany’: Collecting and Collections from Eighteenth- and Nineteenth-Century Germany in the British Library

Although the Library of the British Museum was founded in 1753 as an international scholarly library rather than a national library in the narrow sense, the systematic and sustained collecting of contemporary literature and scholarship from abroad only began in the first decades of the 19th century. From the 1830s onwards, the work of Antonio Panizzi and Thomas Watts laid the foundations for collections of true international scope through both current and retrospective acquisitions. The development of the Library’s German collections in this period reflects the increasing importance of German as a language of international scholarship and the growing British interest in German culture and thought in the course of the 19th century. Today’s collecting policies continue to recognise Germany’s importance as a major player in international academic publishing and to complement and reflect the Library’s rich holdings of German material from earlier centuries.

ELINOR SHAFFER

Johann Gottfried Eichhorn: The Higher Criticism and the Göttingen Historical School

One of the most important intellectual undertakings of the European Enlightenment was the new translations of the Bible in light of historical, philological, and analytical approaches to its content. This paper examines the engagement of Coleridge with the Higher Criticism during the 1790s, culminating in his discussions with Johann Gottlieb Eichhorn in Göttingen. Coleridge had already learnt of the Unitarian plans for a new translation of the Bible while at Cambridge. From Beddoes’s circle he learnt of the principles being elucidated in Germany by Eichhorn for a philologically sound procedure for such a retranslation of the Bible, already laid out in Eichhorn’s work on the Old Testament. In 1799, Coleridge travelled to the University of Göttingen where he personally met Eichhorn and heard his lectures on the New Testament in advance of publication.
In this paper, I will offer a brief survey of Thomas Beddoes’s influence on Coleridge, laying particular stress on Beddoes’s polymathic intellectual personality, which Coleridge admired. Throughout his career, Coleridge blew hot and cold on Beddoes. Beddoes’s insatiable intellectual curiosity resembled Coleridge’s own in some respects and Coleridge was one of a very small number of people who would have been capable of doing justice to Beddoes’s many-sidedness. Both men might be described as theoretically-oriented empiricists. Beddoes seems to have aroused a great deal of ambivalence in those who knew him, partly because he was the victim of gossip. Coleridge once resolved to tell Beddoes ‘wherein he is truly great & useful, & wherein he manifestly injures his own powers of benefiting his Fellow-Creatures.’ In this paper, I will make suggestions as to what Coleridge might have said about his friend, if this conversation had ever taken place.

**JAMES VIGUS**

*A Goethe for the Unitarians: Henry Crabb Robinson reviews Sarah Austin’s Characteristics of Goethe (1833)*

This paper will focus on Henry Crabb Robinson’s substantial review of a book to which he had contributed: Sarah Austin’s compilation *Characteristics of Goethe*, published the year after the German poet died. I will focus on the significance of the publication context of the review: *The Monthly Repository* was a Unitarian journal, reflecting the religious backgrounds of both Austin and Robinson. I will place the review in the context of Robinson’s larger effort to provide a critical overview of Goethe’s collected works in a series of articles for the same periodical. Further, I consider how Goethe’s religious and philosophical speculations, revealed in Austin’s translations, contributed to the reawakening of the inquiring spirit that Robinson had displayed during his first visit to Germany three decades previously.

**MAXIMILIAAN VAN WOUDENBERG**

*Mineralogy meets ‘Kubla Khan’: The Harzreise of Coleridge and the ‘Carlyon-Parry-Greenation’ in 1799*

After a few months studying at the library and attending Professor Blumenbach’s lectures at the University of Göttingen, Samuel Taylor Coleridge, and his English companions, Charles Parry, George Bellas Greenough, and Clement Carlyon, embark on an eight-day tour of the Harz Mountains. While it is often foregrounded that the landscape and the Brocken Spectre in the Harz Mountains inspired poetic responses, it was also the site of industrial mining, mineralogy, and geological exploration. This paper examines the Harz encounters of Coleridge and the ‘Carlyon-Parry-Greenation’ against the backdrop of the Enlightenment structures of the lecture and library as knowledge transfers at the University of Göttingen.
Anglo-German Encounters & Transfers

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