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These translations present the views of Don Juan Donoso Cortes (1809-1853), a Spanish politician, diplomat, and thinker, who rose to European prominence as one of

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the most accurate if idiosyncratic diagnosticians of the age following the French Revolution, to him a parody of Christianity. Le présent volume propose une rigoureuse analyse de la pensée philosophique et politique de

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Louis de Bonald, l'un des principaux protagonistes de l'élaboration théorique et de l'action politique contre-révolutionnaire, ennemi implacable de la philosophie des Lumières, et fin critique de la

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modernité. L'auteur, parcourant l'oeuvre de Bonald et commentant certains de ses passages les plus significatifs, met en évidence les principales thématiques, allant de la sainte alliance entre politique et religion à la crainte aveugle de

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toute dissidence, de l'origine divine du langage au modèle de société organiciste et hiérarchique, dont provient en grande partie la réflexion positiviste. Une attention particulière est accordée à la

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conception du pouvoir, qui implique le lien conceptuel indissoluble entre la sanctification de l'unité et l'obsession de l'ennemi, ainsi qu'à la philosophie de l'histoire (complexifiée par la coexistence entre une conception

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anthropologique radicalement négative et la confiance en un ordre providentiel nécessairement tourné vers une perfection définitive). Au-delà de ses contradictions, la théorie contre-révolutionnaire, dont la réflexion

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de Bonald de par son caractère systématique et de sa cohérence est un point de référence incontournable, est non seulement "l'exemple le plus formidable de justification et de défense d'un ordre social

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menacé" (H. Marcuse), mais est aussi, dans son ambitieuse tentative de développer une théorie complète de la société et de résoudre les contradictions de la modernité, un objet d'étude de grand intérêt permettant de

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mettre en lumière ces ambivalences et déterminer la nature de l'alternative politique radicale entre conservation et progrès, unité et pluralité, ordre et liberté.

The first systematic analysis of

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the arguments made against human rights from the French Revolution to the present day. Through the writings of Edmund Burke, Jeremy Bentham, Auguste Comte, Louis de Bonald, Joseph de Maistre, Karl Marx, Carl

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Schmitt and Hannah Arendt, the authors explore the divergences and convergences between these 'classical' arguments against human rights and the contemporary critiques made both in Anglo-American and French

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political philosophy. Human Rights on Trial is unique in its marriage of history of ideas with normative theory, and its integration of British/North American and continental debates on human rights. It offers a

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powerful rebuttal of the dominant belief in a sharp division between human rights today and the rights of man proclaimed at the end of the eighteenth century. It also offers a strong framework for a democratic defence of human

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rights.

The True & Only Wealth of
Nations

Louis de Bonald et la France
révolutionnée

Louis de Bonald, philosophe et
homme politique (1754-1840)

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Selected Studies

Louis de Bonald's Conservative
World View : a Dissertation
Submitted in Partial Satisfaction
of the Requirements for the
Degree of Doctor of Philosophy in
History

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Human Rights on Trial

"Lucien Jaume argues in this acclaimed intellectual biography, Democracy in America is best understood as a French book. For Tocqueville, America was a mirror for France, a way for Tocqueville

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to write indirectly about his own society, to engage French thinkers and debates, and to come to terms with France's aristocratic legacy."--

Champion des passés les plus révolus, chef de file de nostalgies

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indigestes, voix sépulcrale surgie de temps poussiéreux : les mobilisations posthumes de Louis de Bonald en inspirateur des droites extrêmes et théoricien des conservatismes radicaux ont contribué à le figer en penseur qui

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aurait déploré sans fin l'ordre de l'Ancien Régime. Un homme déjà en retard sur son temps et comme à côté de son siècle. Il y a assurément quelque gageure à sortir l'auteur de la Théorie du pouvoir politique et religieux (1796), héraut de

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l'Église dont le nom est resté
attaché à une loi sur l'abolition du
divorce (1816), de cette lecture par
trop univoque pour interroger sa
paradoxe modernité. C'est ainsi
qu'on découvre un enfant des
Lumières – un moment

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mousquetaire – pleinement engagé dans le bouillonnement post-révolutionnaire, maire de Millau avant et après 1789 puis exilé volontaire. Un publiciste inlassable, plus tard reconnu comme un précurseur de la sociologie, un

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académicien et un député écouté : une figure intellectuelle majeure du premier XIXe siècle. Nourri d'archives et d'inédits, de textes et de discours oubliés, ce portrait aussi novateur qu'alerte replace les prises de positions de Bonald au

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contact des événements. Restituant son regard acéré sur son époque, ses espoirs comme ses déceptions, il met en lumière le projet philosophique et politique qui l'a guidé tout au long d'une route accidentée : non pas celui d'une

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restauration d'un passé idéalisé,
mais celui d'une régénération
politique et sociale qui demeure à
venir. Préface de Gérard
Gengembre

This volume explores the place of
aristocratic virtues and values in

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the modern democratic world. Essays examine aristocratic priorities and interpretations of historic and contemporary aristocratic assemblies as well as critiques of liberal or bourgeois virtues, democratic equality, and

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democratic institutions.

Critics of the Enlightenment

Louis Gabriel Amboise de Bonald

Correspondence

Essays on Family, Economy &
Society

The Metaphysics of Authority :

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Louis de Bonald's Conservative
Word View

Revisions and Dissents

The French Revolution

Interest in the work of

the early 19th century

French political theorist

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Louis de Bonald has increased in recent years, due in part to renewed concerns about politics for promoting and sustaining the goods of marriage and family. This

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colletion of Bonald's essays, translated by Christopher Blum, will introduce readers to Bonald's thought with respect to the key areas of Catholic Social

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Teaching.

This is the first book in
a two-part collection of
264 primary source
documents from the
Enlightenment to 1950
chronicling the public

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debate that raged in Europe and America over the role of women in Western society. The present volume looks at the period from 1750 to 1880. The central

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issues—motherhood, women's
legal position in the
family, equality of the
sexes, the effect on
social stability of
women's education and
labor—extended to women

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the struggle by men for personal and political liberty. These issues were political, economic, and religious dynamite. They exploded in debates of philosophers, political

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theorists, scientists,
novelists, and religious
and political leaders.
This collection emphasizes
the debate by juxtaposing
prevailing and dissenting
points of view at given

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historical moments (e.g. Madame de Staël vs. Rousseau, Eleanor Marx vs. Pope Leo XIII, Strindberg vs. Ibsen, Simone de Beauvoir vs. Margaret Mead). Each section is

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preceded by a contextual headnote pinpointing the documents significance. Many of the documents have been translated into English for the first time.

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In *Socialism of Fools*, Michele Battini focuses on the critical moment during the Enlightenment in which anti-Jewish stereotypes morphed into a sophisticated, modern

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social anti-Semitism. He recovers the potent anti-Jewish, anticapitalist propaganda that cemented the idea of a Jewish conspiracy in the European mind and connects it to

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the atrocities that characterized the Jewish experience in the nineteenth and twentieth centuries. Beginning in the eighteenth century, counter-Enlightenment

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intellectuals and
intransigent Catholic
writers singled out Jews
for conspiring to exploit
self-sustaining markets
and the liberal state.
These ideas spread among

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socialist and labor movements in the nineteenth century and intensified during the Long Depression of the 1870s. Anti-Jewish anticapitalism then

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migrated to the Habsburg Empire with the Christian Social Party; to Germany with the Anti-Semitic Leagues; to France with the nationalist movements; and to Italy, where

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Revolutionary Syndicalists
made anti-Jewish
anticapitalism the basis
of an alliance with the
nationalists. Exemplified
best in the Protocols of
the Elders of Zion, the

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infamous document that
"leaked" Jewish plans to
conquer the world, the
Jewish-conspiracy myth
inverts reality and
creates a perverse
relationship to historical

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and judicial truth.
Isolating the intellectual
roots of this phenomenon
and its contemporary
resonances, Battini shows
us why, so many decades
after the Holocaust,

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Jewish people continue to
be a powerful political
target.

The French
Counterrevolutionary
Theorist, Louis de Bonald
(1754-1840)

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Society and Analogy
Capitalism and Modern Anti-
Semitism
The Philosophy of History
of Pierre-Simon Ballanche
Essays
Bonald. [Extracts

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illustrative of his
philosophy.] Par Paul
Bourget ... et Michel
Salomon

*Democracy is struggling in
America--by now this statement is
almost cliché. But what if the*

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country is no longer a democracy at all? In Democracy Incorporated, Sheldon Wolin considers the unthinkable: has America unwittingly morphed into a new and strange kind of political hybrid, one where economic and state powers

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are conjoined and virtually unbridled? Can the nation check its descent into what the author terms "inverted totalitarianism"? Wolin portrays a country where citizens are politically uninterested and submissive--and where elites are

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eager to keep them that way. At best the nation has become a "managed democracy" where the public is shepherded, not sovereign. At worst it is a place where corporate power no longer answers to state controls. Wolin makes clear that today's

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America is in no way morally or politically comparable to totalitarian states like Nazi Germany, yet he warns that unchecked economic power risks verging on total power and has its own unnerving pathologies. Wolin

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examines the myths and mythmaking that justify today's politics, the quest for an ever-expanding economy, and the perverse attractions of an endless war on terror. He argues passionately that democracy's best

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*hope lies in citizens themselves
learning anew to exercise power at
the local level. Democracy
Incorporated is one of the most
worrying diagnoses of America's
political ills to emerge in decades. It
is sure to be a lightning rod for*

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*political debate for years to come.
Now with a new introduction by
Pulitzer Prize-winning journalist
Chris Hedges, Democracy
Incorporated remains an essential
work for understanding the state of
democracy in America.*

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*Louis Hartz is best known for his classic study, **The Liberal Tradition in America**. At Harvard University, his lecture course on nineteenth-century politics and ideologies was memorable. Through the editorial hand of Paul Roazen, we can now*

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share the experience of Hartz's considerable contributions to the theory of politics. At the root of Hartz's work is the belief that revolution is not produced by misery, but by pressure of a new system on an old one. This approach

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enables him to explain sharp differences in revolutionary traditions. Because America essentially was a liberal society from its beginning and had no need for revolutions, America also lacked reactionaries, and lacked a

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*tradition of genuine conservatism
characteristic of European thought.
In lectures embracing Rousseau,
Burke, Comte, Hegel, Mill, and
Marx among others, Hartz develops
a keen sense of the delicate balance
between the role of the state in both*

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enhancing and limiting personal freedom. Hartz notably insisted on the autonomy of intellectual life and the necessity of individual choice as an essential ingredient of liberty.

On Divorce is an anti-divorce

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treatise by Louis de Bonald, originally published in 1801 in response to the institution of divorce in France in the aftermath of the French Revolution. Examining the social structures of Christians, Jews, Asians, Greeks, and Romans,

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On Divorce links a theory of the family to a theory of politics and argues the family is a basic component of a stable society. As a politician, Bonald gave a crucial anti-divorce speech in the French legislature that summarized the

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argument of On Divorce. Due largely to Bonald's efforts, France abolished divorce in 1816.

According to Bonald, human society is composed of three interactive societies: religious society, domestic society (the family), and public

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society (the state). These societies operate on common principles and can only be analyzed in relation to one another. Since, in this view, the family, not the individual, is the basic unit of society, divorce represents a fundamental assault on

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the social order. Bonald was one of the three principal founders of conservatism, along with Edmund Burke and Joseph de Maistre. Bonald's influence has been felt across the political spectrum and in areas as diverse as political theory,

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sociology, and literature. Of great interest to students of political philosophy, this work will be of equal value to those concerned with divorce and other social questions.

*An Anthology of Social and
Political Thought from David*

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Hume to the Present

Classical Sociological Theory

A Romantic Historiosophy

The Necessity of Choice

On Divorce

The French Counterrevolutionary

Theorist Louis de Bonald,

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1745-1840

Covering the period from 1789 to 1914, this work primarily deals with key figures and ideas in social and political thinking, but entries also include science, religion, law, art, concepts of modernity, the body

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and health, thereby covering comprehensively the intellectual history of the period.

This book presents a new view on the concept of solidarity and explains how it complements justice in health and social care.

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Paul Gottfried's critical engagement with political correctness is well known. The essays in *Revisions and Dissents* focus on a range of topics in European intellectual and political history, social theory, and the history of modern political

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movements. With subjects as varied as Robert Nisbet, Whig history, the European Union election of 2014, and Donald Trump, the essays are tied together by their strenuous confrontation with historians and journalists

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whose claims about the past no longer receive critical scrutiny. According to Gottfried, successful writers on historical topics take advantage of political orthodoxy and/or widespread ignorance to present questionable platitudes as

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self-evident historical judgments. New research ceases to be of importance in determining accepted interpretations. What remains decisive, Gottfried maintains, is whether the favored view fits the political and emotional needs of

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what he calls "verbalizing elites." In this highly politicized age, Gottfried argues, it is necessary to re-examine these prevalent interpretations of the past. He does so in this engaging volume, which will appeal to general readers

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interested in political and intellectual history.

Œuvres de M. de Bonald

A Genealogy of the Critique of Human Rights

prophete du passe?.

Women, the Family, and Freedom:

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1750-1880

The metaphysics of authority

Tocqueville

On DivorceRoutledge

Revolution and the Republic

provides a new and wide-ranging
interpretation of political thought in

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France from the eighteenth century to the present day. At its heart are the dramatic and violent events associated with the French Revolution of 1789 and the birth of the First Republic in 1792. For the next two centuries, writers in

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France struggled to make sense of these and subsequent events in French revolutionary history, producing a rich and perceptive analysis of the nature of republican government. But, as Revolution and the Republic shows, these

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important debates were not limited to the narrow confines of politics and to the writing of constitutions. Such was their significance that they occupied a central place in discussions about religion, science, philosophy, commerce, and the

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writing of history. They also shaped arguments about the character of France and the French nation as well as polemics about the role of intellectuals in French society. Moreover, they continue to be of importance in France today as the

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country faces the challenges posed by globalisation, multiculturalism, and the reform of the welfare state. Integrating the perspectives of intellectual history, political theory, social and cultural history, and political economy, Jeremy Jennings

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has written a study of political ideas that appeals to all those interested in the history of modern France and Europe more generally.

"L'homme n'existe que pour la société, qui ne le forme que pour elle : il doit donc employer au

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service de celle-ci tout ce qu'il a reçu de la nature et tout ce qu'il a reçu de la société, tout ce qu'il est et tout ce qu'il a." Voici comment on peut résumer la doctrine politique et sociale développée en 1796 par Bonald et qui expliquera des

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é v è nements majeurs du XX è me
si è cle.

Considerations on the Principal
Events of the French Revolution
Revolution and the Republic
Nineteenth Century Political
Thought

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The Historical Thought of the
Vicomte de Bonald

Notes on the Contribution of Louis
de Bonald to Political Theology
Encyclopedia of Nineteenth-century
Thought

History Professor Jerry Muller

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locates the origins of modern conservatism within the Enlightenment and distinguishes conservatism from orthodoxy. Reviewing important specimens of analysis from the mid18th

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century through our own day, Muller demonstrates that characteristic features of conservative argument recur over time and across national borders.

This examination of the life

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and thought of Louis de Bonald (1754-1840), one of the foremost theorists of the French Counterrevolution, challenges the commonly held view that he was a defender of a traditional social order and

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of a pre-scientific way of thinking. This study shows that Bonald argued on behalf of the idea of the unlimited power of the state over groups and individuals, prefiguring fascism. It demonstrates that

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his organistic view of society, which he developed in opposition to the Cartesian idea of the subject, placed Bonald within the French social science tradition extending from Saint-Simon to

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Foucault.

Joseph de Maistre
(1753B1821) was an
extraordinarily gifted and
insightful commentator on
foundational developments
that have shaped our modern

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world. His reaction to the Enlightenment and the French Revolution, though hostile, was remarkably open and included innovative and still-valuable theorizing about such human phenomena as

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violence and unreason. The political and theoretical issues he addressed continue to challenge us today. In Joseph de Maistre's Life, Thought, and Influence leading Maistre scholars offer interpretations

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of his thought and make available in English recent French scholarship on his life and work. They provide a portrait of Maistre as a significant thinker in numerous fields, upsetting the

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image of him as a backward-looking "reactionary," a reinterpretation furthered by contemporary interest in Counter-Enlightenment thought in general. Joseph de Maistre's *Life, Thought, and*

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Influence is a valuable resource, providing not only a cross-section of current Maistre scholarship but also notes and biographical suggestions for further study. Contributors include Owen

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Bradley (University of Tennessee), Jean-Louis Darcel (Université de Savoie), Jean Dinezet (former OECD director-general), Graeme Garrard (University of Wales), Richard A. Lebrun, Vera Miltchyna

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(Writer's Union, Moscow),
Jean-Yves Pranchère
(independent scholar), W. Jay
Reedy (Bryant College), and
Benjamin Thurston (D.Phil.
candidate, Oxford).
Aristocratic Souls in

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Democratic Times
Readings in the French
Counter-revolutionary
Tradition
Managed Democracy and the
Specter of Inverted
Totalitarianism - New Edition

Page 100/118

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Théorie du pouvoir politique et religieux dans la société civile, démontrée par le raisonnement et par l'histoire : La théorie de l'éducation sociale et de l'administration publique / Louis de Bonald.

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Tome 1-2

Thorie Du Pouvoir Politique Et
Religieux

Louis de Bonald

***A concise, yet
surprisingly comprehensive
theory text, given the***

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range of ideas, historical context, and theorists discussed. Unlike other books of the type, Classical Sociological Theory focuses on how the pivotal theories

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*contributed not only to
the development of the
field, but also to the
evolution of ideas
concerning social life.
This intellectual history
study establishes*

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Ballanche as an important figure in the intellectual life of early nineteenth-century France, and demonstrates how his religio-social project effected a critical step

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*in the historical-
mindedness of the Romantic
period.*

*For the Anglo-American
world, Edmund Burke is the
touchstone of counter-
revolutionary thought, but*

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*in this volume,
Christopher Olaf Blum
shows that in attempting
to vindicate the
principles that had, at
its best, animated the Old
Regime, and in critiquing*

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the institutions and beliefs associated with the New Regime, the French counter-revolutionary tradition is unparalleled. To understand adequately what Georges Bernanos

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called the spiritual drama of Europe, it is a tradition that must be grappled with. Critics of the Enlightenment makes available new translations of representative

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*selections from some of
the leading French
conservative thinkers of
the nineteenth century:
Franois de Chateaubriand,
Louis de Bonald, Joseph de
Maistre, Frederic Le Play,*

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*Emile Keller, and Rene de
La Tour du Pin. The
selections span much of
the nineteenth century,
from Chateaubriand's 1814
pamphlet against Bonaparte
to La Tour du Pin's 1883*

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essay on the theory of the corporate state. The volume, therefore, not only includes responses of the French conservatives to the French Revolutions of 1789 through 1815, but

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also testifies to the continuing elaboration of this critique against the background of the troubled nineteenth century. Blum's introduction sets these selections within the

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*contexts of the events
giving rise to them and
the lives of their
authors. The French
political philosopher
Philippe Beneton supplies
the book's foreword.*

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Blum's elegant translations of texts heretofore difficult or impossible to find in English allow Anglophone readers to profit from the counter-revolutionaries'

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insights about social and cultural matters of perennial importance, such as the necessary roles of religion, family, and local communities within any larger political

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*society--matters of
pressing concern to the
counter-revolutionaries of
our own time*

*The Metaphysics of
Authority*

Socialism of Fools

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Conservatism

*Readings in Political
Theory*

*Oeuvres complètes de M. de
Bonald*