Louis de Bonald

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

This examination of the life 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 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 his organic 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 Foucault.

Louis de Bonald

On Divorce is an anti-divorce 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, 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 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 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 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, 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.

Human Rights on Trial

Joseph de Maistre had no doubt that the root causes of the French Revolution were intellectual and ideological. The degeneration of its first immense hopes into the Reign of Terror was not the result of a ruthless competition for power or of prospects of war. He echoed Voltaire’s boast that “books did it all.” The philosophers of the Enlightenment were the architects of the new regimes; and the shadow between revolutionary idea and social reality could be traced directly to a fatal flaw in their thought. De Maistre asserts that society is the product, not of men’s conscious decision, but of their instinctive makeup. Both history and primitive societies illustrate men’s gravitation toward some form of communal life. Since government is in this sense natural, it can not legitimately be denied, revoked, or even disobeyed by the people. Sovereignty is not the product of the deliberation or the will of the people; it is a divinely bestowed authority fitted not to man’s wishes but to his needs. The French Revolution to de Maistre’s mind was little more than the expansion, conversion, pride, and consequent moral corruption of the philosophers. It differs in essence from all previous political revolutions, finding a parallel only in the biblical revolt against heaven. These sentiments are the passionate and awe-inspired language of one who sees the political struggles of his time on a huge and cosmic scale, judges events sub specie aeternitatis (under the aspect of eternity), and looks on revolution and counter-revolution as a battle for the soul of humanity. The force of this classic volume still resonates in present-day ideological struggles.

Les triangles d’or d’une société catholique

Critics of the Enlightenment

Interest in the work of the early 19th century French political theorist Louis de Bonald has increased in recent years, due in part to renewed concerns about politics for promoting and sustaining the good of marriage and
family. This collection of Bonald's essays, translated by Christopher Blum, will introduce readers to Bonald's thought with respect to the key areas of Catholic Social Teaching.

The metaphysics of authority

The first contemporary overview of the critiques of human rights in Western political thought, from the French Revolution to the present day.

Society and Analogy

This study examines the discussion of intellectual, religious, social and political values and purposes presented in a dozen treatises (in Spanish or Latin) produced by Spanish laymen and clergy in Spain and the Spanish Netherlands during the reign of Philip II.

The Generative Principle of Political Constitutions

This volume explores the place of aristocratic virtues and values in 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 democratic institutions.

Discourses and Counter-discourses on Europe

Joseph de Maistre (1753-1821) was an extraordinarily gifted and insightful commentator on foundational developments that have shaped our modern 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 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 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 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 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 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 (Writer's Union, Moscow), Jean-Yves Pranchère (independent scholar), W. Jay Reedy (Bryant College), and Benjamin Thurston (D.Phil. candidate, Oxford).

Socialism of Fools

Le présent volume propose une rigoureuse analyse de la pensée philosophique et politique de 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 modernité. L'auteur, parcourant l'oeuvre de Bonald et commentant certains de ses passages les plus significatifs, met en évidence les principales thèmes, allant de la sainte alliance entre politique et religion à la crainte aveugle de 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 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 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 de Bonald de par son caractère systémique 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 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 mettre en lumière ces ambivalences et déterminer la nature de l'alternative politique radicale entre conservation et progrès, unité et pluralité, ordre et liberté.

Louis de Bonald

Oeuvres complètes de M. de Bonald

Long known solely as fascism's precursor, Joseph de Maistre (1753-1821) re-emerges in this volume as a versatile thinker with a colossally diverse posterity whose continuing relevance in Europe is ensured by his theorization of the encounter between tradition and modernity.

Louis de Bonald

Spanish Treatises on Government, Society, and Religion in the Time of Philipp II

At a time when the label "conservative" is indiscriminately applied to fundamentalists, populists, libertarians, fascists, and the advocates of one or another orthodoxy, this volume offers a nuanced and historically
informed presentation of what is distinctive about conservative social and political thought. It is an anthology with an argument, locating the origins of modern conservatism within the Enlightenment and distinguishing between conservatism and orthodoxy. Bringing together important specimens of European and American conservative social and political analysis from the mid-eighteenth century through our own day, Conservatism demonstrates that while the particular institutions that conservatives have sought to conserve have varied, there are characteristic features of conservative argument that recur over time and across national borders. The book proceeds chronologically through the following sections: Enlightenment Conservatism (David Hume, Edmund Burke, and Justus Möser), The Critique of Revolution (Burke, Louis de Bonald, Joseph de Maistre, James Madison, and Rufus Choate), Authority (Matthew Arnold, James Fitzjames Stephen), Inequality (W. H. Mallock, Joseph A. Schumpeter), The Critique of Good Intentions (William Graham Sumner), War (T. E. Hulme), Democracy (Carl Schmitt, Schumpeter), The Limits of Rationalism (Winston Churchill, Michael Oakeshott, Friedrich Hayek, Edward Banfield), The Critique of Social and Cultural Emancipation (Irving Kristol, Peter Berger and Richard John Neuhaus, Hermann Lübke), and Between Social Science and Cultural Criticism (Arnold Gehlen, Philip Rieff). The book contains an afterword on recurrent tensions and dilemmas of conservative thought.

The True & Only Wealth of Nations

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

Oeuvres Completes de M. de Bonald, . Tome Premier (Ed.1859)

Oeuvres de M. de Bonald

The Metaphysics of Authority : Louis de Bonald's Conservative Word View

The Historical Thought of the Vicomte de Bonald

A history of political thought in France from the French Revolution of 1789 to the present day.

Conservatism

Louis Gabriel Amboise de Bonald Correspondence

The Metaphysics of Authority

For the Anglo-American world, Edmund Burke is the touchstone of counter-revolutionary thought, but 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 the institutions and beliefs associated with the New Regime, the French counter-revolutionary tradition is unparalleled. To understand adequately what Georges Bernanos 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 selections from some of the leading French conservative thinkers of the nineteenth century: Francois de Chateaubriand, Louis de Bonald, Joseph de Maistre, Frederic Le Play, 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 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 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 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. Blum's elegant translations of texts heretofore difficult or impossible to find in English allow Anglophone readers to profit from the counter-revolutionaries' insights about social and cultural matters of perennial importance, such as the necessary roles of religion, family, and local communities within any larger political society--matters of pressing concern to the counter-revolutionaries of our own time

Encyclopedia of Nineteenth-century Thought

The first systematic analysis of 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 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 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 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 rights.
Human Rights on Trial

Œuvres complètes de M. de Bonald, Tome premier / publiées par M. l'abbé Migne, Date de l'édition originale : 1859. Sujet de l'ouvrage : économie sociale et solidaire. Philosophie sociale. Ce livre est la reproduction fidèle d'une œuvre publiée avant 1920 et fait partie d'une collection de livres réimprimés à la demande éditée par Hachette Livre, dans le cadre d'un partenariat avec la Bibliothèque nationale de France, offrant l'opportunité d'accéder à des ouvrages anciens et souvent rares issus des fonds patrimoniaux de la BnF. Les œuvres faisant partie de cette collection ont été numérisées par la BnF et sont présentes sur Gallica, sa bibliothèque numérique. En entreprenant de redonner vie à ces ouvrages au travers d'une collection de livres réimprimés à la demande, nous leur donnons la possibilité de rencontrer un public élargi et participons à la transmission de connaissances et de savoirs parfois difficilement accessibles. Nous avons cherché à concilier la reproduction fidèle d'un livre ancien à partir de sa version numérisée avec le souci d'un confort de lecture optimal. Nous espérons que les ouvrages de cette nouvelle collection vous apporteront entière satisfaction. Pour plus d'informations, rendez-vous sur www.hachettebnf.fr http://gallica.bnf.fr/ark:/12148/bpt6k234962

La critica alla democrazia in Joseph de Maistre e Louis de Bonald

De la famille agricole, de la famille industrielle, et du droit d'Aînesse

Ordre et désordre dans la "société civile" de Louis de Bonald

La Conception du pouvoir dans l'oeuvre du Viconte Louis de Bonald

Although often neglected, An Examination of the Philosophy of Bacon is crucial to understand the epistemological basis for Maistre's critique of modern science as well as his criticisms of other aspects of Enlightenment thought. Given Maistre's stature in the history of conservative thought, his critique of Bacon remains significant for what it tells us about Maistre’s own thought, what it reveals about attitudes toward science in his time, and what it contributes to issues that are still debated today. The work also showcases Maistre’s polemical skills and his powerful prose style. Richard Lebrun’s annotated translation includes Maistre’s complete text, an extensive introduction that places the work in context and provides a critical exposition and assessment of Maistre’s criticisms of Bacon, biographical notes on persons cited or mentioned by Maistre, and a bibliography. Differences between Maistre’s manuscript and the printed text, first published fifteen years after the author’s death, are noted, and Maistre’s numerous citations have been identified, verified, and translated, making this the only authoritative and fully accurate edition of the work in either French or English.

Louis de Bonald et la France révolutionnée

The European Union plays an increasingly central role in global relations from migration to trade to institutional financial solvency. The formation and continuation of these relations - their narratives and discourses - are rooted in social, political, and economic historical relations emerging at the founding of European states and then substantially augmented in the Post-WWII era. Any rethinking of our European narratives requires a contextualized analysis of the formation of hegemonic discourses. The book contributes to the ongoing process of “rethinking” the European project, identity, and institutions, brought about by the end of the Cold war and the current economic and political crisis. Starting from the principle that the present European crisis goes hand in hand with the crisis of its hegemonic discourse, the aim of the volume is to rescue the complexity, the richness, the ambiguity of the discourses on Europe as opposed to the present simplification. The multidisciplinary approach and the long-term perspective permits illuminating scope over multiple discourses, historical periods, and different "languages", including that of the European institutions. This text will be of key interest to scholars and students of European Union politics, European integration, European History, and more broadly international relations.

The French Revolution

Œuvres de M. de Bonald

Revolution and the Republic

Examination of the Philosophy of Bacon

On Divorce

Joseph de Maistre and His European Readers
In Socialism of Fools, Michele Battini focuses on the critical moment during the Enlightenment in which anti-Jewish stereotypes morphed into a sophisticated, modern 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 the atrocities that characterized the Jewish experience in the nineteenth and twentieth centuries. Beginning in the eighteenth century, counter-Enlightenment intellectuals and intransigent Catholic writers singled out Jews for conspiring to exploit self-sustaining markets and the liberal state. These ideas spread among socialist and labor movements in the nineteenth century and intensified during the Long Depression of the 1870s. Anti-Jewish anticapitalism then 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 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 infamous document that "leaked" Jewish plans to conquer the world, the Jewish-conspiracy myth inverts reality and creates a perverse relationship to historical and judicial truth. Isolating the intellectual roots of this phenomenon and its contemporary resonances, Battini shows us why, so many decades after the Holocaust, Jewish people continue to be a powerful political target.

Louis de Bonald

Aristocratic Souls in Democratic Times

Joseph de Maistre’s Life, Thought, and Influence

Art for society’s sake