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Pensée de Marivaux, 2016-08-09 Envisager la pensée d'un crivain que la tradition ne tient pas pour un penseur et dont les textes n'apportent pas la prétention philosophique peut paraître paradoxal voire naïf. Mais ce serait oublier que la réflexion prend bien des chemins et que la littérature est un espace de pensée. Il faudrait par conséquent plutôt s'étonner du fait qu'il puisse sembler anormal d'interroger la pensée d'un crivain. Mais le terrain est-il vraiment minime? Mieux vaut repartir sur des bases modestes et claires d'après quelques constats. Ainsi concernant Marivaux, il est frappant de relever l'importance que tiennent les réflexions dans ses textes. Rien de plus légitime dès lors que de se demander si ces pensées apparemment décousues n'entrent pas dans une conception ordonnée du réel et de l'humanité. Il ne s'agit pas pour autant d'en revenir à une position simpliste consistant à attribuer à chaque auteur une conception du monde partant d'un relevé de ses affirmations explicites ou implicites. Plutôt que de se fourvoyer dans un exposé artificiellement complet de la pensée de Marivaux, il paraît plus intéressant de faire quelques pas en direction de ce qui est pensé dans les textes de Marivaux.

The Transformation of Political Culture 1789-1848 F. Furet, M. Ozouf, 2015-11-24 This third volume in a much praised series on The French Revolution and the Creation of Modern Political Culture examines the way in which the Revolution has been portrayed in European thought and its impact upon the development of political philosophy in the nineteenth century. Opening with the influence of Burke and other contemporaries of the Revolution and the ensuing debate over the question Why the Terror, this volume explores such diverse themes as the legacy of the Revolution on the political and social evolution of Germany, England, Italy, and Russia; the crisis it brought about in the Catholic Church and the difficulties encountered in determining the end of the Revolution. By showing that the upheaval in European politics and philosophy caused by the French Revolution continued to shape nations, peoples, and thought, the texts brought together in this volume permit a better understanding of the event's extraordinary complexity.

Catalogue of the Library of the Peabody Institute of the City of Baltimore N. H. Morison, 1892 *A Contribution to the Study of the Sources of the Genie Du Christianisme* Madeleine Dempsey, 1928

Classified List Princeton University. Library, 1920 *Chance, Literature, and Culture in Early Modern France* John D. Lyons, 2016-04-08 In the Renaissance and early modern periods there were lively controversies over why things happen. Central to these debates was the troubling idea that things could simply happen by chance. In France, a major terrain of this intellectual debate, the chance hypothesis engaged writers coming from many different horizons: the ancient philosophies of Epicurus, the Stoa, and Aristotle; the renewed reading of the Bible in the wake of the Reformation; a fresh emphasis on direct empirical observation of nature and society; the revival of dramatic tragedy with its paradoxical theme of the misfortunes that befall relatively good people; and growing introspective awareness of the somewhat arbitrary quality of consciousness itself. This volume is the first in English to offer a broad cultural and literary view of the field of chance in this period. The essays by a distinguished team of scholars from the U.S., Britain, and France cluster around four problems: Providence in Question.

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