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LES AMORANDES, roman.
BELPHÉGOR, essai sur l'esthétique de la peinture sociale laïque.
LE BOUQUET DE GLAYCHE (drame).
DIALOGUE D'ÉLEUTHÈRE.

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AU MERCURE DE FRANCE

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LA TRAHISON DES CLERCS



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The Betrayal of the Intellectuals Julien Benda, 1955 An incisive and devastating criticism of intellectuals who have failed to accept their responsibility as leaders in society and have allowed themselves to become enmeshed in disputes and soiled by popular prejudices **The Political Responsibility of Intellectuals** Ian MacLean, Alan Montefiore, Peter Winch, 1990-12-13 Addresses the many problems in defining the relationship of intellectuals to the society in which they live The contributors come from a wide variety of disciplines and are drawn from both America and Eastern and Western Europe

The Treason of the Intellectuals Julien Benda, 1928 The Treason of the Intellectuals Julien Benda, 1969 *La Trahison Des Clercs* Julien Benda, 1924 **La Trahison Des Clercs**, 1975 **La trahison des clercs** Julien Benda, 1927 Les hommes dont la fonction est de défendre les valeurs éternelles et de résister comme la justice et la raison que j'appelle les clercs ont trahi cette fonction au profit d'intérêts pratiques Les mises en garde de Benda pouvaient en 1927 au nom du réalisme passer pour peu fondées Aujourd'hui l'ouvrage apparaît comme tragiquement prophétique Les thèses de Benda parce qu'elles se réfèrent à l'universel ont triomphé de la double preuve du temps et de l'histoire À la mort de Benda en 1956 Jean Daniel résuma le sentiment général en lui appliquant avec plus de justesse même le mot de Sartre la mort de Gide Sa vigilance va me manquer **The Oxford Critical and Cultural History of Modernist Magazines** Peter Brooker, Andrew Thacker, 2009 The first full study of the role of little magazines and their contribution to the making of artistic modernism and the avant-garde across Europe this volume is a major scholarly achievement of immense value to those interested in material culture of the twentieth century **The Treason of the Intellectuals** Julien Benda, 1928 Being and Having Gabriel Marcel, 2011-03-23 I hope that this book will be widely read and I especially commend it to four classes of persons I For myself I have come across nothing more important than M Marcel's writings here and elsewhere on the problem of metaphysics I say problem advisedly for we are all of us these days in the end puzzled as to what exactly metaphysics is The strict Thomist has his answer so has the positivist so too the Biblical theologian who is much too ready to find in the decay of ontology an argument for the authenticity of Biblical perspectives M Marcel was trained in the tradition of idealism and he knew the influence both of Bergson and of W E Hocking His conversation with himself certainly betrays their influences but it is of far wider significance Professor Ayer and Dr E L Mascall have their answer to the question what ontology is they have their formulae Marcel probes beneath these answers for him ontology is much more than a body of doctrine It is the intellectual expression of the human situation what is expressed in the syllogisms of for instance P re Garrigou Lagrange is valid only in so far as it catches and summarises the very being of man and the universe as that being is lived through and met with by man in his pilgrimage through life I find as I read M Marcel that the frontiers are blurred reflection metaphysics spirituality And that is the strength of his seemingly inconsequent method In a way he is too wise to suppose that the arguments of the philosophia perennis are enough in their abstract form to convince a man they only carry conviction in

relation to a whole experience of life of which they are the expression The issues between the Thomist the positivist the idealist are not issues simply of doctrine but of life and to see what they are one must probe stretching language beyond the frontiers of poetry somehow to convey the issues as things through which men live 2 The book should be studied closely by the moralist whether he be philosopher or moral theologian Where some of the most familiar ethical ideas are concerned Marcel reminds us of their inside when we so often in our discussion think simply of their outside What is a promise We have our answer put our formula which permits us to go on with the discussion of our obligations to keep the promises we have made and so on We don't wait to probe I find myself inevitably using that word probe again and again in connection with M Marcel for what he does is to probe the unsuspected profundities of the familiar Most professional students of ethics are morally philistine men who give little time to penetrating the inside of the ideas they are handling And there Marcel pulls them up short 3 The book should be widely read by the many Christian fellow travellers of today those who follow as it were afar off the Christian way without themselves coming yet to the point of an act of faith in the Crucified Its very incompleteness will respond to their groping anxiety and it will enrich their vision of life And this it can do because it eschews dogmatic exposition seeking rather to shew the inside of the truly Christian way of life Fidelity hope charity mystery these are fundamental categories of the Christian way and of all these Marcel has much to say which is in every way fresh and yet at the same time rooted in the tradition of Catholic Christianity The reader of such a work as Albert Camus *La Peste* with its preoccupation with the problem of an atheistic sanctity will understand M Marcel In a way he challenges the possibility of Camus vision and he does so not on dogmatic grounds but by an analysis of holiness and goodness which shews indirectly their inseparability from acknowledgment of the all embracing mystery of God An age which has known evil as ours has and does still know it is inevitably interested in goodness and it is with goodness as something inevitably issuing out of God because a gift from him that Marcel's studies deal 4 And lastly I commend this book because at a time when minuteness and subtlety of mind are too often the prerogatives of the light heartedly destructive he reminds us that a true minuteness and a true intellectual subtlety are rooted in humility and purity of heart and manifest the soil in which they are nourished by graciousness whose charm none can escape and a strength of argument which none can break Avant-Garde Fascism

Mark Antliff, 2007-09-03 An investigation of the central role that theories of the visual arts and creativity played in the development of fascism in France between 1909 and 1939 **French Intellectuals and History** Martyn

Cornick, 2023-06-26 This work aims to fill a gap in our knowledge of French cultural history between the wars The contribution of the *Nouvelle Revue Française* to the intellectual history of this period He has not been studied before The current study based on the archives of the editor Jean Paulhan examines the subject thematically La Trahison Des Clercs. The Great Betrayal ... Translated by Richard Aldington Julien Benda, Richard Aldington, 1928 **The Spectrum of Political**

Engagement David L. Schalk, 2015-03-08 Why do artists poets philosophers writers and others who are usually classified as

intellectuals leave the ivory tower to dirty their hands in the political arena In an effort to illuminate the intellectual's struggle to come to grips with the issues raised by political involvement David Schalk examines the life and thought of five intellectuals engaged in France during the period between 1920 and 1945 From communist to fascist these figures Paul Nizan Jean Paul Sartre Emmanuel Mounier Julien Benda and Robert Brasillach cover the full political spectrum and Professor Schalk studies their diverse reactions to the social political and economic tensions of the interwar period Broadly defining engagement as political involvement that is voluntary conscious and freely chosen usually by intellectuals the author poses the intellectual's dilemma in the following terms When we are engaged he writes we fear that we are debasing our highest values when we are not we worry that we have become in Paul Nizan's trenchant phrase mere chiens de garde watchdogs He then investigates the origins and the popularization of the concept of engagement in the early 1930s the arguments used to denounce it and to defend it its different manifestations and finally its effects on the socio political actuality of the world Originally published in 1979 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905

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The Intellectual Resistance in Europe James D. Wilkinson, 1981 Camus Sartre and Beauvoir in France Eich Richter and Boll in Germany Pavese Levi and Silone in Italy These are among the defenders of human dignity whose lives and work are explored in this widely encompassing work James D. Wilkinson examines for the first time the cultural impact of the anti Fascist literary movements in Europe and the search of intellectuals for renewal for social change through moral endeavor during World War II and its immediate aftermath It was a period of hope Wilkinson asserts and not of despair as is so frequently assumed Out of the shattering experience of war evolved the bracing experience of resistance and a reaffirmation of faith in reason Wilkinson discovers a spiritual revolution taking place during these years of engagement and views the participants the engaged as heirs of the Enlightenment Drawing on a wide range of published writing as well as interviews with many intellectuals who were active during the 1940s Wilkinson explains in the fullest context ever attempted their shared opposition to tyranny during the war and their commitment to individual freedom and social justice afterward Wilkinson has written a cultural history for our time His wise and subtle understanding of the long range significance of the engaged is a reminder that the reassertion of humanist values is as important as political activism by intellectuals

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