



Lettre A Falconet

BM King



Lettre A Falconet:

Lettres inédites de Diderot au statuaire Falconet Denis Diderot, Charles Cournault, Falconet, 1867 **Lettres a Falconet** Denis Diderot, 2018-03

Extrait Les lettres de Diderot Falconet réunies aujourd'hui pour la première fois en une seule série ont eu la destinée singulière de presque toutes les œuvres du philosophe Longtemps ignorées elles ont été publiées partiellement de longs intervalles et elles ne nous sont pas toutes parvenues M Walferdin inséra en 1831 au tome III des Mémoires et Ouvrages inédits treize de ces lettres d'après une copie appartenant à la famille de Vandeul Toutefois les quatre dernières sont en réalité de simples fragments de celle qui porte ici le numéro XIV Jusqu'alors une seule lettre la dernière dans notre classification était connue on la trouve dans l'édition des Œuvres de Falconet donnée par L vesque Dentu 1808 3 vol in 8 dans les Mélanges de Fayolle et dans les éditions Belin et Brière Mme la baronne de Jankowitz de Jeszenisce fille de Mme Pierre-tienne Falconet née Collot et veuve du baron de Jankowitz qui fut prêtre et député de la Meurthe mourut Versailles le 1er janvier 1866 l'quant la ville de Nancy une liasse de papiers provenant de son grand père divers portraits peints par son père enfin quelques bustes en plâtre et en marbre de sa mère Les tableaux et dessins qui avaient appartenu à Falconet furent vendus Paris le 10 décembre 1866 Lorsque M Charles Cournault alors conservateur du Musée Lorrain d pouilla le volumineux dossier qui y avait été déposé il y retrouva vingt deux lettres inédites de Diderot ainsi que deux copies très ratées par Falconet de la discussion sur la postérité sur Plin et sur Polygnote Les lettres de Diderot s'arrêtaient en 1773 avant son départ pour la Russie Mme de Jankowitz obéissant à un scrupule filial exagéré avait brûlé les autres autographes de Diderot et les copies que Falconet avait gardées de ses réponses Personne ne pourra donc savoir au juste quel moment et pour quel motif éclata la rupture que l'on pressent dans les dernières pages de la correspondance imprimée Falconet Fernand Vallon, 1927 *Mémoires de l'Académie des sciences, belles-lettres et arts de Lyon. Section des lettres et arts*, 1914 **Mémoires de l'Académie des sciences, belles-lettres et arts de Lyon** Académie des sciences, belles-lettres et arts de Lyon, 1914 *Mémoires de l'Académie des sciences, belles-lettres et arts de Lyon*, 1914 **The Paradoxes of Posterity** Benjamin Hoffmann, 2020-05-11

The impetus for literary creation has often been explained as an attempt to transcend the mortality of the human condition through a work addressed to future generations Failing to obtain literal immortality or to turn their hope toward the spiritual immortality promised by religious systems literary creators seek a symbolic form of perpetuity granted to the intellectual side of their person in the memory of those not yet born while they write In this book Benjamin Hoffmann illuminates the paradoxes inherent in the search for symbolic immortality arguing that the time has come to find a new answer to a perennial question Why do people write Exploring the fields of digital humanities and book history Hoffmann describes posterity as a network of interconnected memories that constantly evolves by reserving a variable and continuously renegotiated place for works and authors of the past In other words the perpetual safeguarding of texts is delegated to a collectivity that is nonexistent at the moment when a writer addresses it one whose nature is characterized by

impermanence and instability Focusing on key works by Denis Diderot, Maurice Falconet, Giacomo Casanova, François Ren de Chateaubriand and Jean Paul Sartre, Hoffmann considers the authors' representations of posterity, the representation of authors by posterity and how to register and preserve works in the network of memories. In doing so, Hoffmann reveals the three great paradoxes in the quest for symbolic immortality: the paradoxes of belief, of identity and of mediation. Theoretically sophisticated and convincingly argued, this book contends that there is only one truly serious literary problem: the transmission of texts to posterity. It will appeal to specialists in literature, in particular eighteenth-century French literature, as well as scholars and students of philosophy and book history.

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