

# BETWEEN THE REPUBLIC OF VIRTUE AND THE REPUBLIC OF LETTERS: MARIE-JEANNE ROLAND PRACTICES ROUSSEAU. pdf

1: Madame Roland | [www.enganchecubano.com](http://www.enganchecubano.com)

*SOURCE: Macarthur, Elizabeth. "Between the Republic of Virtue and the Republic of Letters: Marie-Jeanne Roland Practices Rousseau." Yale French Studies no. 92 ():*

Sandrine Berges A Republican Housewife: Please do not cite this version. Her fame rests even on higher and noble grounds than that of those who toil with brain for the instruction of their fellow creatures. What she wrote is more the emanation of the active principle, which, pent in a prison, betook itself to the only implement, the pen, left to wield, than an exertion of the reflective portion of the mind. Berville et Barriere, Until her last days, writing her memoirs, personal and historical, while awaiting death in prison, Phlipon Roland never signed any of her work. Yet, a few days before she died she admitted that had she lived, she would have wanted to become an author in her own name: Had I been going to live, I would have had, I believe, only one temptation left: The publications of those memoirs brought her fame throughout the nineteenth century as much for her courage as for her political ideals. Dauban This fame did not follow her into the twentieth century and very little work has been done either on her historical significance or her works. This in spite of the fact that many of her writings, including the texts she produced in prison, were published Coffee , Green and , Halldenius and , Reuter and These writings are now more available than they were even a decade ago, thanks to digitization, and the time has come to study their philosophical content. As well as providing valuable insight into her life and times – both what it was like to be a woman before the revolution, and the nitty-gritty business of running the revolution – the memoirs tell us how Phlipon Roland came to hold, and sometimes revise, certain views in political philosophy. This, together with her unpublished writings and some of her letters, enables us to engage with her as a political philosopher, focusing in particular on her views on republicanism and gender roles. In section 3 I will focus on her attitude to gender roles, and ask to what extent she follows Rousseau in believing that strong gender roles are necessary for the health of the nation. I will conclude in section 5 by showing how Phlipon Roland managed to draw – and live – a picture of a more egalitarian rural family. Republican Women and the Revolution. Historical republicanism has not always been kind to women, often relegating them to a backstage or supporting role for the true citizens: Yet, women did actively defend republican ideals at times when they could not yet hope to partake fully of its benefits, perhaps hoping that in the not too distant future, their daughters would. This was perhaps especially true in the late eighteenth century, a time when two conditions obtained: Yet not all French women did so, several preferring to use their influence to help men become citizens – as for instance Madame de Stael, Louise Keralio Robert did Berville et Barriere, vol 1. Women, do you want to be republicans? Love, follow and teach the laws that remind your children to exercise their rights. Take glory in the brilliant actions they may one day perform on behalf of the fatherland, because these speak well of you; be simple in your dress, laborious in your household work; never join popular assemblies with the aim of speaking there; but by your occasional presence there, encourage your children to participate; then your fatherland will bless you, because you will truly have done for it what it expects of you. Dauban ccxlix This context is important because it gives us an inkling of the social and political pressure women were under not to challenge traditional gender roles during the revolution. Phlipon Roland, however, became a republican long before the revolution even started, and we need to go back earlier in order to understand her attitude to gender roles. In her autobiographical memoirs, as well as in letters and in her Historical Notices, she reflects on the childhood origins of her republican convictions. Plutarch had disposed me to becoming a republican; he had awakened in me the strength and the honour which constitute its character; he had inspired in me a true enthusiasm for public virtues and for liberty Berville et Barriere, vol 1. I tease out three aspects of her republicanism: I will address all three in turn. Although she found a strong inspiration in her childhood readings of Plutarch, it is not very clear what sort of ideals she derived from these readings – she says he made her a republican, but what sort? Perhaps she was encouraged by the example of Galba, to regard honour as an important political

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virtue, to think of the common good before that of individuals, including her own, and by Brutus, that liberty was worth fighting and dying for. One of the letters she wrote for Brissot gives us some insight into this: Every one tells me to move to the city “ I will not. I have not hurt any body in the country, I have no land nor title, I have only done good to my neighbours. Were they to become ungrateful, so what? I will pay the interest of the advantages that my position gave me over them. But I will not do them the injury of believing it before the event, and even if I were to fall victim to a few bandits, I would not despair of the res publica, as do the cowards who call for a counter-revolution because a few houses were burnt down. But she also announces in a way that is sadly premonitory that she is prepared to receive punishment for a crime she did not “ but others did “ commit if the people find it a just retribution for the ills they have suffered. In other words, she will sacrifice herself, honourably, for the greater good, much as Galba and Brutus did. Her emphasis on the noxious effects of domination places Phlipon Roland squarely in the neo-republican tradition, that is, alongside Wollstonecraft for instance, who also defined liberty as freedom from domination and said that women could not achieve the virtues necessary to citizenship unless they first acquired independence from their husbands, i. It can only feed bitterness, lead to despair and bury all virtues. Much like Wollstonecraft, Phlipon Roland believes that it is not possible to become virtuous when one is dominated “ whether by a political despot, or a private master. So much so, that it comes as a surprise that in her essay she does not conclude, like Wollstonecraft that women cannot be virtuous while they are dominated by men. True courage only belongs to free men. And to what obligations will he, who has to fancy himself of a superior nature to those they command, feel bound? It seems as though it would have taken very few steps for Phlipon Roland to conclude both that as a woman she could not be courageous if she was bound to obey men, and that men who thought that they were by nature superior to her were not likely to be virtuous either. We should bear this in mind when reading what she actually has to say about gender relations. Her favorite model for republican freedom was a Spartan one in which the occupations of citizens were simple and not too diverse. In his Constitutional Project for Corsica, Rousseau makes the link between rural life and a healthy nation very clear: A reliance on agriculture, he says, more than financial power equates work with freedom in the sense that peasants who produce the food they need to live are independent of external powers Rousseau , Berville et Barriere, vol. This is reflected in her views on gender relations, as we will see in the following section. On the other hand, we saw from 10 her early political writings that she did not believe domination of any kind could lead to virtuous relationships, thus suggesting that there is a certain amount of tension in her views. What is clear from Aristotle, and many who followed his lead, is that it is very easy to move from complementarity to claims about domination. I believe, I will not say better than any woman, but perhaps better than any man, in the superiority of your sex in every respect. You have strength, first, and all that comes with it and from it, courage, perseverance, great ideas and great talents. It is your job to make laws in politics and discoveries in science. Rule 11 the world, transform the surface of the globe, be proud, terrible, clever and learned; you are all of this without us, and in all this you must dominate. Given how involved she was in helping her husband and male friends with their work “ both scientific and political, it is also possible that Phlipon Roland was not only tongue in cheek when she wrote this, but that she fully expected her correspondent, a close family friend, to realize it. Another passage makes use of the same quote by Sophocles cited by Aristotle: Phlipon Roland is not defending the view that women should not voice their opinions “ indeed she goes on to give her correspondent a lengthy illustrated argument about why he is wrong to dismiss English male and female writers “ but acknowledging that this is still very much the generally accepted opinion, despite the apparent moral relaxation of the times. Note also that this is the same Mrs Dacier who co-authored the translation of Plutarch Phlipon Roland was reading as a child, and who was a noted intellectual and a philosopher in her own right. A woman, she wrote, should be sweet and compassionate so as to inspire love and virtue; patient and hardworking so as to keep the household running smoothly Faugeres, vol II, , , This picture of domesticity is presented in a republican context: Women in such societies, she tells us, are confined to their home, and their virtuous presence there maintains the general happiness of the republic. Focused on their families, they could

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not set any other ends for themselves than that of being cherished for the qualities that are needed in the home and that they would be recommended for. The love of little things, seeking vain distinctions is a feature only of superficial societies, where each brings pretensions devoid of real merit to sustain them Faugeres, vol II, This, together with her Rousseau-inspired love for the simple, rustic life as portrayed in both *Emile* and *The New Heloise*, explains her list of womanly duties in a later text: But in the second passage she goes further: She informs us that she can get everything done in two hours at the most, and that anyone else could do the same. She practices today what she was formerly learning. She no longer studies, she no longer reads; she acts. As she arises an hour later than her husband, she also goes to bed an hour later. This hour is the 14 only time she still devotes to study, and to her the day never seems long enough for all the ministries she likes to fill it with Rousseau , Although we should not infer from her biographical writings that she believed all women should write in their leisure time, she does claim that all women who do their chores properly ought to have leisure time, and she certainly frowns on more trivial pursuits. This is enough to read into this passage a disagreement with Rousseau on what it should mean to be a housewife. Yet, she did write and publish her political thoughts in a way that seems incompatible with her ideals of what a woman should be. In the next section I propose a philosophical interpretation of how these ideals may be reconciled. But as her own views evolve, it becomes clear that they tend more towards an egalitarian arrangement and that she is developing a distinctive theory of the role of the family in a republican state. First, she points out that in the best constitutions, women must remain in the home. But more than simply holding up the moral backbone of the Republic, women according to Phlipon Roland, make it possible for society to come into existence: Women are, therefore, by their natural destination, appointed to make men better; only they can give birth to the affections that bring them closer to one another [â€]We saw in the impressions they produce the origins of society and of all the goods that make it desirable, and in the contempt for their power or 16 forgetting of their rights, a source of the horrors that tear it apart and disfigure it Faugeres II, The very idea of a family modeled on the classical republican one, separate from the state, but at the same time nurturing the virtues that are required for it carry on is exactly what Rousseau proposes in *The New Heloise* and *Emile*. And in both these texts, women are at the same time essential to the domestic success, and willingly subservient to male authority. When such families are found in an actual society, they reflect the rural republican ideal. The family must therefore take care, in order to retain the qualities it derives from both the pre-social state and the republic, not to fall victim to the temptations of either, it must keep to itself and participate without losing its particular mode of existence. The best off and the poorest have equally the mania of sending their children into the cities, some to study and one day become Important, the others to enter domestic service and relieve their parents of their upkeep. Rather, as Botting argues, the argument behind sex- differentiation is based on his belief that we can never go back to the freedom we experienced prior to socialization. In particular, as women are physically weaker than men, they must, within a society, agree to be dominated in order to receive the protection they need Botting, , In the *New Heloise*, this is expressed in terms of complementarity. Wolmar, is the embodiment of reason, as is shown by his wise discourses on their domestic arrangements. Nor are her claims to physical weakness any more credible than those of inability to handle abstraction. These contradictions, taken together with her later writings recording both her lived experience and her advice for other women suggest that the picture she draws here is more than just a youthful interpretation of Rousseau. Instead, we see the seeds of a more mature and complex position. For one thing, although she takes from Rousseau the idea that women, by nature, are destined to make men love them, she does not think that this is due to weakness and bodily charms. On the contrary, she says, women inspire love because they are themselves compassionate, and this compassion comes to them because they are used to suffering â€” mostly through giving birth â€” and therefore understand more intimately than men what it is to be in pain and to need support from others Faugeres II, It would be in better conformity with nature, and perhaps reason, to study carefully what domestic happiness consists in, and to insure that every individual has it, so that common happiness is composed of the happiness of each, and so that all should be interested in maintaining the order

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that procured it for them Berville et Barriere I, More than contentment, what the home provides is the right environment for individuals to discover what their happiness consists in.

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### 2: Project MUSE - Sweet and Consoling Virtue: The Memoirs of Madame Roland

*The Republic of Letters (Respublica literaria) is the long-distance intellectual community in the late 17th and 18th centuries in Europe and the [www.enganchecubano.com](http://www.enganchecubano.com) fostered communication among the intellectuals of the Age of Enlightenment, or philosophes as they were called in France.*

The only surviving child of a master engraver, she was born into an age of reason and wit, the France of the philosophes. Taught to read at an early age, her intellectual curiosity was insatiable. She devoured books on virtually every subject including history, philosophy, poetry, mathematics, and religious works. From her mother, she learned the domestic duties of cooking and sewing. It was reading, however, that remained her greatest joy, and she spent the majority of her waking hours engaged in study. As she herself noted: It was Plutarch, she later admitted, who made her a firm believer in the republican form of government. Religion held a strong hold on the young girl who, at age 11, expressed an earnest desire to become a nun. Her parents agreed to a one-year trial and on May 7, , she entered the Convent of the Ladies of the Congregation, in the Faubourg Saint-Marcel. Here, she met the Cagnet sisters, Henriette and Sophie, who became her lifelong friends. Convinced that the monastic life was not for her, Manon left the convent in the spring of to live for a year with her grandmother Philipon on the Ile Saint-Louis. It was during one of their infrequent social outings that Manon was introduced to Madame de Boismorel, a wealthy noble-woman who left an unfavorable impression on the young bourgeoisie. Madame Boismorel exhibited all of the pretentiousness and arrogance of the ancien regime aristocracy, and Manon maintained a critical and hostile attitude towards them for the rest of her life. Upon her return home, Manon continued her extensive reading by making use of circulating libraries. Mastering Italian and with a good knowledge of English, she delighted in reading the works of English novelists and poets such as Fielding, Richardson, Pope, and Shakespeare. Voltaire became one of her favorite authors and, from the age of 14, she began to have serious doubts about her religion. She eventually chose to reject the staunch Catholicism of her childhood and instead relied on a sentimental form of deism. Nonetheless, she concluded that orthodox Christianity was useful and necessary for poor people in order to give them hope. Historian Gita May has concluded that "from her study of the philosophes, Manon came away a resolute optimist and a firm upholder of the dignity of the individual. Estranged from her father, whose heavy financial speculations began to destroy his business, Manon kept to herself, spending more and more time alone. In , at the age of 22, she resolved to remain a spinster for the rest of her life. Rejecting the young suitors her father suggested, she preferred the company of older men, with whom she could enjoy intellectual and social companionship without the burden of physical attraction. It was during this period that she first read Rousseau. Gita May asserts that "Rousseau shaped her whole moral being and determined her every important act both in her private and political life. Rousseau made the same impression on me as had Plutarch when I was nine. Plutarch had predisposed me to become a republican; he had inspired in me the true enthusiasm for public virtues and liberty. Rousseau showed me the domestic happiness to which I had a right to aspire and the ineffable delights I was capable of tasting. Twenty years her senior, M. Roland was a thin, slightly stoop-shouldered man who dressed like a Quaker and whose angular, sharp features gave him a somewhat striking appearance. Roland appeared more respectable than seductive, and Manon appreciated his broad range of interests and gravity of mind. Their courtship was lengthy and often stormy. Roland spent long periods without visiting or corresponding with her. As a couple the Rolands made an interesting sight. He looked more like her father than her husband while she, with her dark hair and pale complexion, radiated youth and vigor. Madame Roland helped him edit his writings, becoming not only his secretary, but also his copyist, editor, researcher, proofreader, and, finally, coauthor. In Paris, she became acquainted with men of letters and scientists with whom she was to maintain lifelong friendships. It was with some regret that she left Paris for Amiens in the autumn of . She continued to work along side her husband, providing him with invaluable assistance. In spite of her intellectual abilities and obvious talents, Madame Roland was no

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feminist. In a letter addressed to her friend Bosc she confessed: I believe in the superiority of your sex in every respect. In the first place, you have strength, and everything that goes with it results from it: But without us you would not be virtuous, loving, loved, or happy. Keep therefore all your glory and authority. As for us, we have and wish no other supremacy than that over your morals, no other rule than that over your hearts. It often angers me to see women disputing privileges which ill befit them. Her quiet life in Amiens was interrupted when she embarked on a trip to Paris in March in order to obtain a patent of nobility for Roland. They both believed that his long service of duty entitled him to recognition and respect. Unfortunately, her charm, intelligence, and perseverance did not win over the hostile attitudes which the officials held about her husband, although she did manage to obtain for him a transfer from Amiens to Lyon and a promotion to general inspector. After a brief trip to England in July, the Rolands moved to his family home at Villefranche-sur-Saone. Much of their time, however, was spent at their country retreat, Le Clos, which Manon greatly admired and enjoyed. In spite of the abject poverty she encountered, she was content and serene. This was not the situation in the rest of the country. The French monarchy had become increasingly unpopular from the mid-eighteenth century, and revolutionary language was circulating in France after the revolt of the American colonies. By 1793, the royal treasury was bankrupt from the wars with Great Britain, and a disastrous harvest in 1792 caused food shortages and subsequent bread and grain riots. The Third Estate, made up of mostly lawyers, doctors, engineers, and merchants, demanded double representation which the king and his finance officer, Jacques Necker, granted. It was a fatal move. The delegates, who had drawn up a number of grievances, or cahiers, were disappointed when the Estates General met on May 4, 1789, and the king failed to address their concerns. More important, he chose to ignore the question of whether the assembly would vote by order, which usually ensured the dominance of the privileged estates, or by head, which would give the Third Estate control. The king finally intervened by locking the delegates out of their meeting hall but, defying his will, they met in a nearby tennis court and bound themselves by a solemn oath not to separate until they had drafted a constitution for France. The French Revolution had begun. From the outset of the Revolution, she and her husband supported the goals of the insurgents. Convinced that the revolutionary movement would only be successful if it abolished the monarchy, she continued to suspect the King of plotting with counterrevolutionaries which turned out to be true. In November 1793, sympathizers of the Revolution dominated the municipal council of Lyon, and Roland was subsequently appointed an officer. The city was in the midst of an economic crisis due to its exorbitant debt, and Roland was appointed to negotiate for a loan from the National Assembly. Unlike other hostesses, she did not choose to be the center of attention, refraining from speaking until the meetings were finished. Their residence was short-lived. On September 27, the Inspectorate of Manufactures was abolished and Roland was consequently deprived of his profession. Having served for nearly 40 years, he felt that he deserved a pension and, as a result, the Rolands returned to Paris in December where they immediately became embroiled once again in revolutionary politics. Louis XVI had signed the constitution on September 14, 1791, and from the first meeting of the Legislative Assembly on October 1, the question of war dominated its mood and work. In speeches to the assembly and to the radical Jacobin Club, the Girondists advocated war with Austria as a means of rallying popular support for the Revolution, testing the loyalty of the king, and suppressing counterrevolutionaries. One month later, on April 20, war against Austria was finally declared. Madame Roland, who had already proved a worthy partner to her husband, was now virtually indispensable. She was often present when colleagues and friends brought up matters of state with her husband at home. Enjoying his fullest confidence, she wrote much of his correspondence and provided advice and support for his policies. With the reopening of her salon, Madame Roland found herself at the social and political center of the new government. In spite of his earlier cooperation, Louis XVI became increasingly intractable by consistently refusing to endorse Girondist legislation. Military losses contributed to growing accusations that the king was secretly encouraging the Austrians. Distrust between the king and the government reached a climax in May when he vetoed three Girondist decrees. On June 10, Roland addressed a letter to the king, actually written by his wife, reprimanding him for his veto and encouraging him to become

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more patriotic. His action led to an armed uprising of the Paris populace on June 20 and heightened anxiety throughout the country. Political excitement continued to increase until August 10 when a crowd of armed Parisians marched on the palace at the Tuileries, forcing the royal family to flee for protection to the National Assembly. The crowd, however, was in control, and the assembly had no choice but to suspend Louis XVI from his functions. As the monarchical constitution was clearly dead, they ordered elections for a new body, the National Convention. Roland and his colleagues were reappointed, and Danton was named minister of justice. Madame Roland was once again in a position of influence as helpmate to her husband, although she fell increasingly under attack from Robespierre and his Jacobin allies. The Girondists were rapidly losing support in the French capital, and when the convention held its first meeting on September 21, , the divisions were clear. On one side were the Girondists; on the other sat the Jacobin deputation from Paris which became known as the Mountain Montagne from the high seats it took at the back of the assembly. The rest of the deputies formed the Plain Plaine and were uncommitted to either faction. The fate of the king led to a struggle for control of the convention itself. Roland became a favorite target of the opposition who accused him of royalist sympathies and secret correspondence. The slander directed against the Roland ministry included his wife who was summoned before the bar of the convention on December 7, . After a dramatic defense of her politics, she was not only cleared of the charges brought against her but was voted honors of the session. Her husband was less successful. Roland handed in his resignation the following day. Faced with a painful dilemma but realizing his dependence on her, Manon chose to remain with Roland. Thus, they continued to live and work together although their relationship was strained not only for personal reasons but by the uncertainty and growing danger of their political position. In spite of repeated requests and petitions, they were prohibited from leaving Paris. For the next five months, she spent her time in prison writing her Memoirs and her autobiography entitled *An Appeal to Impartial Posterity*.

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## 3: Republic of Letters - Wikipedia

*Title: Between the Republic of Virtue and the Republic of Letters: Marie-Jeanne Roland Practices Rousseau Created*  
*Date: Z.*

She fell out of favour during the Reign of Terror and died on the guillotine. From her early years she was a successful, enthusiastic, and talented student. In her youth she studied literature, music and drawing. From the beginning she was strong willed and frequently challenged her father and instructors as she progressed through an advanced, well-rounded education. In , on a trip to Versailles , some of her most famous letters were sent to her friend Sophie Cannet, wherein she first begins to display an interest in politics, describing admiringly if not presciently the enthronement of Louis XVI and his queen Marie Antoinette fifteen years before the start of the French Revolution: The ministers are enlightened and well disposed, the young prince docile and eager for good, the queen amiable and beneficent, the court kind and respectable, the legislative body honorable, the people obedient, wishing only to love their master, the kingdom full of resources. Ah but we are going to be happy! She collaborated on a number of M. In , she obtained a promotion for her husband which transferred him to Lyon , where she began building her network of friends and associates. Their voice was noticed and in November , Jean-Marie was elected to represent Lyon in Paris, negotiating a loan to reduce the debt of Lyon. When the couple moved from Lyon to Paris in , she began to take an even more active role. An especially esteemed guest was Buzot , whom she loved with platonic enthusiasm. These leaders of the Girondist faction of the Jacobin Club met to discuss the rights of citizens and strategies to transform the French from subjects of the Monarchy into citizens of a constitutional republic. In person, Madame Roland is said to have been attractive but not beautiful; her ideas were clear and far-reaching, her manner calm, and her power of observation extremely acute. It was through Manon that one gained access to the inner circle of the growing Gironde. Inevitably, her activity placed her in the centre of political aspirations where she swayed a company of the most talented men of progress. In maintenance of her feminist beliefs she never spoke during formal meetings. Instead she listened intently at her desk, taking notes, thus educating herself on political matters. Roland performed sufficiently in his duties as a minister, possessing reasonable knowledge, activity, and integrity. In combination with Madame Roland, he shone due to his ability to articulate writings infused with spirit, gentleness, authoritative reason, and seducing sentiment. Roland spoke, it was generally known that he was speaking also for her. Girondin policies reflected her sentiments. As a result of ideological differences, Madame Roland and her husband defected from the Jacobins in early and, with Jacques-Pierre Brissot , formed the moderate Girondin party. All her principles were with the people. Roland as Minister of the Interior. At the time, this position was particularly dangerous, creating an alternate representation of the French monarchy. This letter to the King could be considered the peak of her political influence. After Monsieur Roland made a stand against the worst excesses of the Revolution, however, the couple became unpopular. Once, Madame Roland appeared personally in the Assembly to repel the falsehoods of an accuser, and her ease and dignity evoked enthusiasm and compelled acquittal. Her drive, focus, and radiant intelligence made her the equal in accomplishments of any contemporary male politician. Nevertheless, the accusations mounted. On the morning of 1 June , she, along with other Girondins, was arrested for treason and, as a woman who had betrayed her gender, for her political activism. She was thrown into the prison of the Abbaye. Her husband escaped to Rouen with her help. Released for an hour from the Abbaye, she was again arrested and placed in Sainte-Pelagie , and finally transferred to the Conciergerie. In prison, she was respected by the guards, and was allowed the privilege of writing materials and occasional visits from devoted friends. Though she had earlier stated that she would "rather chew off her own fingers than become a writer," Madame Roland began writing her memoirs during her stay in prison, completing them in five months, with sections smuggled from the prison by her frequent guests. In her memoirs, she reflected upon her studies, passions, and political events. She proved women to be valuable active partners to political success. After Madame Roland helped

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her husband escape Paris, she accepted her fate of death on the guillotine as the only way to clear her name and reputation. Refusing to compromise her principles and remaining true to the ideals of Rousseau, Voltaire, and Plutarch, she died as a citizen of the Republic, not a subject of the monarchy. Her memoirs were published in On 8 November , she was conveyed to the guillotine. Oh Liberty, what crimes are committed in thy name! Two days after her execution, her husband, Jean-Marie Roland, committed suicide on a country lane outside Rouen. In her autobiography, Madame Roland reshapes her historical image by stressing the popular connection between sacrifice and female virtue. Linton, Marisa, Choosing Terror:

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### 4: Republic of Letters : Wikis (The Full Wiki)

*Though this strategy is revealed in the denouement, its seeds are sown in the earliest letters, and it is developed in a number of ways throughout the novel.*

From her early years she was a successful, enthusiastic, and talented student. In her youth she studied literature, music and drawing. From the beginning she was strong willed and frequently challenged her father and instructors as she progressed through an advanced, well-rounded education. In , on a trip to Versailles , some of her most famous letters were sent to her friend Sophie Cannel, wherein she first begins to display an interest in politics, describing admiringly if not presciently the enthronement of Louis XVI and his queen Marie Antoinette fifteen years before the start of the French Revolution: The ministers are enlightened and well disposed, the young prince docile and eager for good, the queen amiable and beneficent, the court kind and respectable, the legislative body honourable, the people obedient, wishing only to love their master, the kingdom full of resources. Ah but we are going to be happy! She collaborated on a number of M. Their voice was noticed and in November , Jean-Marie was elected to represent Lyon in Paris, negotiating a loan to reduce the debt of Lyon. When the couple moved from Lyon to Paris in , she began to take an even more active role. An especially esteemed guest was Buzot , whom she loved with platonic enthusiasm. These leaders of the Girondist faction of the Jacobin Club met to discuss the rights of citizens and strategies to transform the French from subjects of the Monarchy into citizens of a constitutional republic. In person, Madame Roland is said to have been attractive but not beautiful; her ideas were clear and far-reaching, her manner calm, and her power of observation extremely acute. It was through Manon that one gained access to the inner circle of the growing Gironde. Inevitably, her activity placed her in the centre of political aspirations where she swayed a company of the most talented men of progress. In maintenance of her feminist beliefs she never spoke during formal meetings. Instead she listened intently at her desk, taking notes, thus educating herself on political matters. Roland performed sufficiently in his duties as a minister, possessing reasonable knowledge, activity, and integrity. In combination with Madame Roland, he shone due to his ability to articulate writings infused with spirit, gentleness, authoritative reason, and seducing sentiment. Roland spoke, it was generally known that he was speaking also for her. Girondin policies reflected her sentiments. As a result of ideological differences, Madame Roland and her husband defected from the Jacobins in early and, with Jacques-Pierre Brissot , formed the moderate Girondin party. All her principles were with the people". Roland as Minister of the Interior. At the time, this position was particularly dangerous, creating an alternate representation of the French monarchy. This "promotion" added to the spirit of Madame Roland, "whose all-absorbing passion it now was to elevate her husband to the highest summits of greatness, was gratified in view of the honor and agitated in view of the peril". This letter to the King could be considered the peak of her political influence. After Monsieur Roland made a stand against the worst excesses of the Revolution, however, the couple became unpopular. Nevertheless, the accusations mounted. On 31 May , she, along with other Girondins, was arrested for treason. Her husband escaped to Rouen. Released for an hour from the Abbaye, she was again arrested and placed in Sainte-Pelagie , and finally transferred to the Conciergerie. In prison, she was respected by the guards, and was allowed the privilege of writing materials and occasional visits from devoted friends. Yet on 22 June , in another letter to Buzot, she exclaimed with unyielding determination, "The tyrants may well oppress me, but demean me? Though she had earlier stated that she would "rather chew off her own fingers than become a writer", [ citation needed ] Madame Roland began writing her memoirs during her stay in prison, completing them in five months, with sections smuggled from the prison by her frequent guests. In her memoirs, she reflected upon her studies, passions, and political events. After Madame Roland helped her husband escape Paris, she accepted her fate of death on the guillotine as the only way to clear her name and reputation. Refusing to compromise her principles and remaining true to the ideals of Rousseau, Voltaire, and Plutarch, she died as a citizen of the Republic, not a subject of the monarchy. Her memoirs were published

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after her death, in On 8 November , she was conveyed to the guillotine. Oh Liberty, what crimes are committed in thy name! One week after her execution, her widower, Jean-Marie Roland, committed suicide on a country lane outside Rouen.

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### 5: Madame Roland Facts

*Rousseau revealed how the political relationship on which a republic is founded is typically different from the religious, economic, ethnic, and domestic links that connect men and women in society to one another, but he did so by exacerbating the contrast between commerce and virtue.*

Republic of Letters Save The Republic of Letters Respublica literaria is the long-distance intellectual community in the late 17th and 18th centuries in Europe and the Americas. It fostered communication among the intellectuals of the Age of Enlightenment , or philosophes as they were called in France. The Republic of Letters emerged in the 17th century as a self-proclaimed community of scholars and literary figures that stretched across national boundaries but respected differences in language and culture. Because of societal constraints on women, the Republic of Letters consisted mostly of men. As such, many scholars use "Republic of Letters" and " men of letters " interchangeably. The circulation of handwritten letters was necessary for its function because it enabled intellectuals to correspond with each other from great distances. All citizens of the 17th-century Republic of Letters corresponded by letter, exchanged published papers and pamphlets, and considered it their duty to bring others into the Republic through the expansion of correspondence. The foundation of the Royal Society in , with its open door, was particularly important in legitimizing the Republic of Letters in England and providing a European center of gravity for the movement. The Royal Society primarily promoted science, which was undertaken by gentlemen of means acting independently. The Royal Society created its charters and established a system of governance. Its most famous leader was Isaac Newton , president from until his death in It played an international role to adjudicate scientific findings, and published the journal "Philosophical Transactions" edited by Henry Oldenburg. By they were found in most major cultural centers. They helped local members contact like-minded intellectuals elsewhere in the Republic of Letters and thus become cosmopolitans. Everywhere in teaching science and medicine the monotonous diet of dictated lectures was supplemented and sometimes totally replaced by practical courses in experimental physics, astronomy, chemistry, anatomy, botany, materia medica , even geology and natural history. Although most professors and teachers were still uninterested in membership, the ideological and pedagogical changes across the century created the conditions in which the pursuit of curiosity in the university world became much more possible and even attractive. Communication, for example, did not have to be from individual to individual; it could take place between academies, and pass thence to scholars, or be encapsulated in literary journals, to be diffused among the whole scholarly community. Literary agents, working for libraries but sharing the values of the learned community, demonstrate this professionalization on the most fundamental level. French men of letters in particular found themselves increasingly engaged in divisive quarrels rather than in constructive debate. That is, finding themselves drawn together by the capital, they began to meet together and make their collaboration on the project of Enlightenment direct, and thus suffered the consequences of giving up the mediation that the written word provided. Without this traditional kind of formal mediation, the philosophes needed a new kind of governance. As a regular and regulated formal gathering hosted by a woman in her own home, the Parisian salon could serve as an independent forum and locus of intellectual activity for a well-governed Republic of Letters. From until , men of letters and those who wanted to be counted among the citizens of their Republic could meet in Parisian salons any day of the week. The salons were literary institutions that relied on a new ethic of polite sociability based on hospitality, distinction, and the entertainment of the elite. These radicals denounced the mechanisms of polite sociability and called for a new model of the independent writer, who would address the public and the nation. Rather, salons only provided a form of sociability where politeness and congeniality of aristocrats maintained a fiction of equality that never dissolved differences in status but nonetheless made them bearable. The "grands" high-ranking nobles only played the game of mutual esteem as long as they kept the upper hand. Men of letters were well aware of this rule, never confusing the politeness of the salons with equality in conversation.

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The salons provided crucial support in the career of an author, not because they were literary institutions, but, on the contrary, because they allowed men of letters to emerge from the circles of the Republic of Letters and access the resources of aristocratic and royal patronage. From one salon to the next, in conversation as in correspondence, men of letters gladly praised the social groups who welcomed them. Consequently, correspondences openly display network of influence, and the woman of high society employed all their know-how to help benefit those men of letters whose elections to the academies they supported. Where mixed social intercourse of a literary nature was concerned, Americans were virtuously and patriotically inclined to be wary of European examples. Conscious of the relative purity as well as the provinciality of their society, Americans did not seek to replicate what they perceived as the decadent societies of London and Paris. Nevertheless, to facilitate social intercourse of a literary nature where women were involved, Americans, led by certain strong-minded women, did draw upon and domesticate two models of such mixed intellectual company, one French and the other English. Outside literary salons and clubs, society at large was mixed by nature, as were the families that constituted it. And whether or not men of letters chose to include *femme savants* in the Literary Republic, literary women shared such sociability as society at large afforded. This varied widely in America from one locality to one another. Because of the printing press, authorship became more meaningful and profitable. The main reason was that it provided correspondence between the author and the person who owned the printing presses – the publisher. This correspondence allowed the author to have a greater control of its production and distribution. The channels opened up by the great publishing houses provided a gradual movement towards an international *Respublica* with set channels of communication and particular points of focus. While French and Latin predominated, there was also soon a demand for book news and reviews in German and Dutch. Just as one goal of a *commerce de lettres* was to inform two people, the goal of the journal was to inform many. Attitudes of both journalists and readers suggest that a literary journal was regarded as in some sense an ideal member of the Republic of Letters. Journals depended on letters for their own information. Moreover, the periodical press often failed to satisfy the scholarly desire for news. Its publication and sale were often too slow to satisfy readers, and its discussions of books and news could seem incomplete for such reasons, as specialization, religious bias, or simple distortion. Letters clearly remained desirable and useful. Yet it is certain that, from the time journals became a central feature of the Republic of Letters, many readers gained their news primarily from that source. At Harvard College in a weekly periodical entitled the *Telltale* was inaugurated by a group of students, including Ebenezer Pemberton, Charles Chauncy, and Isaac Greenwood. The Athenian society took it as one of their particular goals to spread learning in the vernacular. Expressly lamenting the absence in England of periodicals, the Young Students Library was designed to fill the need in America for periodical literature. It drew together political radicals and religious dissenters on both sides of the Atlantic, who drew from their shared struggles against a corrupted Parliament and the Church of England a common agenda of constitutional reform. A Cultural History of the French Enlightenment. In this feminist work, she described the Enlightenment not as a set of ideas but as a rhetoric. For her, it was essentially an open-minded discourse of discovery where like-minded intellectuals adopted a traditionally feminine mode of discussion to explore the great problems of life. Enlightenment discourse was purposeful gossip and indissolubly connected with the Parisian salons. References to the *Respublica literaria* have been found as early as 1650. Nevertheless, the concept of the Republic of Letters emerged only in the early 17th century, and became widespread only at the end of that century. An intellectual community transcending space and time, [but] recognizing as such differences in respect to the diversity of languages, sects, and countries. This state, ideal as it may be, is in no way utopian, but French men of letters saw themselves as the leaders of a project of Enlightenment that was both cultural and moral, if not political. By representing French culture as the leading edge of civilization, they identified the cause of humanity with their own national causes and saw themselves as at the same time French patriots and upstanding citizens of a cosmopolitan Republic of Letters. Voltaire, both a zealous champion of French culture and the leading citizen of the Enlightenment Republic of Letters, contributed more than anyone else to

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this self-representation of national identity. This history of the Republic of Letters is interwoven with that of the monarchy from its consolidation after the Wars of Religion until its downfall in the French Revolution. Dena Goodman finds this to be very important because this provides a history of the Republic of Letters, from its founding in the 17th century as an apolitical community of discourse through its transformation in the 18th century into a very political community whose project of Enlightenment challenged the monarchy from a new public space carved out of French society. Reconnecting Public and Private Spheres. In particular, she examined the correspondence of two French and two Venetian salon women at the end of the 18th century in order to understand their role in the Republic of Letters. Given the importance of these exchanges for ensuring the perpetuation of the republic of letters as a community, Lespinasse, Roland, Mosconi, and Renier Michiel worked to reinforce cohesion through friendship and loyalty. Thus sending a letter or procuring a book was a sign of personal devotion that engendered a social debt to be fulfilled. If women were able to make recommendations that carried weight for both political posts and literary prizes, it was because they were thought capable of evaluating and expressing the values integral to relation in the Republic of Letters. They could judge and produce not only grace and beauty but also friendship and virtue. Although they often insisted on their own sensibility and lack of critical capacities, the salon women Susan Dalton studied also defined themselves as belonging to the Republic of Letters not only with reference to the very different conception of gender offered by the gens de lettres but also with reference to a wider, gender-neutral vocabulary of personal qualities revered by them even when it contradicted their discourse on gender. Conduct and Community in the Republic of Letters, â€” Goldgar sees the Republic as a cluster of learned scholars and scientists, whose correspondence and published works usually in Latin reveal a community of conservative scholars with preference for substance over style. Lacking any common institutional attachments and finding it difficult to attract aristocratic and courtly patrons, the community created the Republic of Letters to boost morale as much as for any intellectual reason. In the conception of its own members, ideology, religion, political philosophy, scientific strategy, or any other intellectual or philosophical framework were not as important as their own identity as a community[44] The philosophes , by contrast, represented a new generation of men of letters who were consciously controversial and politically subversive. Moreover, they were urbane popularizers, whose style and lifestyle was much more in tune with the sensibilities of the aristocratic elite who set the tone for the reading public. The existence of communal standards highlights the first of these: Contemporary scholars of the 17th and 18th-centuries felt that, at least in the academic realm, they were not subject to the norms and values of the wider society. Unlike their non-scholarly counterparts, they thought they lived in an essentially egalitarian community, in which all members had equal rights to criticize the work and conduct of others. Moreover, the Republic of Letters in theory ignored distinctions of nationality and religion. Many books published in the Netherlands, for example, only found their way to Dutch presses because they were prohibited in France. Manuscripts necessary for research were often in libraries inaccessible to people in other towns. Literary journals usually could not provide enough information with sufficient rapidity to satisfy the needs of most scholars. Scholars wrote on behalf of others asking for hospitality, books, and help in research. Often the involvement of an intermediary was a matter of simple convenience. However, the use of an intermediary frequently had underlying sociological meaning. A request ending in failure can be both embarrassing and demeaning; refusal to perform a service could mean that the solicited party prefers not to enter into a reciprocal relationship with someone of lower status. The ability to use an intermediary indicated that a scholar had at least one contact in the Republic of Letters. This gave proof of his membership in the group, and the intermediary would usually attest to his positive scholarly qualities. In addition, the intermediary usually had wider contacts and consequently higher status within the community. The ethos of service, combined with the advantage of gaining status by obliging others, meant that someone of higher ranking was moved to assist his subordinates. In doing so, he reinforced ties between himself and other scholars. By arranging help for a scholar, he forged or hardened links with the person served, while at the same time reinforcing his reciprocal ties with the final provider of the service. Building on Habermas, Broman

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argues that the Enlightenment was a movement of intellectual transparency and laicization. While members of the Republic of Letters lived hermetically sealed from the outside world, talking only to one another, their enlightened successors deliberately placed their ideas before the bar of a nascent public opinion. Broman essentially sees The Republic of Letters as located in the cabinet and the Enlightenment in the market-place. To these historians, the Republic of Letters are an outdated construction of the 17th century.

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### 6: Marie-Jeanne Roland Criticism - Essay - [www.enganchecubano.com](http://www.enganchecubano.com)

*In the winter of 1769, Manon Phlippon married the philosopher Jean-Marie Roland de la Platière. 20 years her senior, M. Roland was politically ambitious, and following their marriage, Madame Roland's love for literature and her husband's political aspirations formed a new foundation for her intellectual development.*

Academy Institut de France building The mid-eighteenth century had seen the community of the curious take its first tentative steps towards institutionalization with the establishment of permanent literary and scientific academies in Paris and London under royal patronage. The foundation of the Royal Society in 1660, with its open door, was particularly important in legitimizing the Republic of Letters in England and providing a European center of gravity for the movement. The Royal Society primarily promoted science, which was undertaken by gentlemen of means acting independently. The Royal Society created its charters and established a system of governance. Its most famous leader was Isaac Newton, president from 1689 until his death in 1727. It played an international role to adjudicate scientific findings, and published the journal "Philosophical Transactions" edited by Henry Oldenburg. By the eighteenth century they were found in most major cultural centers. They helped local members contact like-minded intellectuals elsewhere in the Republic of Letters and thus become cosmopolitans. Everywhere in teaching science and medicine the monotonous diet of dictated lectures was supplemented and sometimes totally replaced by practical courses in experimental physics, astronomy, chemistry, anatomy, botany, materia medica, even geology and natural history. Although most professors and teachers were still uninterested in membership, the ideological and pedagogical changes across the century created the conditions in which the pursuit of curiosity in the university world became much more possible and even attractive. Communication, for example, did not have to be from individual to individual; it could take place between academies, and pass thence to scholars, or be encapsulated in literary journals, to be diffused among the whole scholarly community. Literary agents, working for libraries but sharing the values of the learned community, demonstrate this professionalization on the most fundamental level. French men of letters in particular found themselves increasingly engaged in divisive quarrels rather than in constructive debate. That is, finding themselves drawn together by the capital, they began to meet together and make their collaboration on the project of Enlightenment direct, and thus suffered the consequences of giving up the mediation that the written word provided. Without this traditional kind of formal mediation, the philosophes needed a new kind of governance. As a regular and regulated formal gathering hosted by a woman in her own home, the Parisian salon could serve as an independent forum and locus of intellectual activity for a well-governed Republic of Letters. From 1760 until 1790, men of letters and those who wanted to be counted among the citizens of their Republic could meet in Parisian salons any day of the week. The salons were literary institutions that relied on a new ethic of polite sociability based on hospitality, distinction, and the entertainment of the elite. These radicals denounced the mechanisms of polite sociability and called for a new model of the independent writer, who would address the public and the nation. Rather, salons only provided a form of sociability where politeness and congeniality of aristocrats maintained a fiction of equality that never dissolved differences in status but nonetheless made them bearable. The "grands" high-ranking nobles only played the game of mutual esteem as long as they kept the upper hand. Men of letters were well aware of this rule, never confusing the politeness of the salons with equality in conversation. The salons provided crucial support in the career of an author, not because they were literary institutions, but, on the contrary, because they allowed men of letters to emerge from the circles of the Republic of Letters and access the resources of aristocratic and royal patronage. From one salon to the next, in conversation as in correspondence, men of letters gladly praised the social groups who welcomed them. Consequently, correspondences openly display network of influence, and the woman of high society employed all their know-how to help benefit those men of letters whose elections to the academies they supported. Where mixed social intercourse of a literary nature was concerned, Americans were virtuously and patriotically inclined to be wary of European examples. Conscious of the relative purity as well

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The main reason was that it provided correspondence between the author and the person who owned the printing presses – the publisher. This correspondence allowed the author to have a greater control of its production and distribution. The channels opened up by the great publishing houses provided a gradual movement towards an international *Respublica* with set channels of communication and particular points of focus. While French and Latin predominated, there was also soon a demand for book news and reviews in German and Dutch. Just as one goal of a *commerce de lettres* was to inform two people, the goal of the journal was to inform many. Attitudes of both journalists and readers suggest that a literary journal was regarded as in some sense an ideal member of the Republic of Letters. Journals depended on letters for their own information. Moreover, the periodical press often failed to satisfy the scholarly desire for news. 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While members of the Republic of Letters lived hermetically sealed from the outside world, talking only to one another, their enlightened successors deliberately placed their ideas before the bar of a nascent public opinion. Broman essentially sees The Republic of Letters as located in the cabinet and the Enlightenment in the market-place. To these historians, the Republic of Letters are an outdated construction of the 17th century. The Republic of Letters and the Enlightenment were insolubly interconnected. Both were movements of criticism. The Enlightenment was not the offspring of the Republic of Letters, let alone the culmination of three centuries of

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anti- Augustinian critique, but rather the result of the singular marriage of Lucretius and Newton. When a handful of French freethinkers in the second quarter of the 18th century encountered the methodology and achievements of Newtonian science, experimental philosophy and unbelief were mixed together in an explosive cocktail, which gave its imbibers the means to develop a new science of man.

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### 7: Republic of Letters | Revolvvy

'*Between the Republic of Virtue and the Republic of Letters: Marie-Jeanne Roland Practices Rousseau*', *Yale French Studies*, 92 (), ; and Carla Hesse, 'French Women in Print, "An Essay in Historical Bibliography', *The Damton Debate: in Books and*.

A Cultural History of the French Enlightenment. In this feminist work, she described the Enlightenment not as a set of ideas but as a rhetoric. For her, it was essentially an open-minded discourse of discovery where like-minded intellectuals adopted a traditionally feminine mode of discussion to explore the great problems of life. Enlightenment discourse was purposeful gossip and indissolubly connected with the Parisian salons. As well, Goodman questions the degree to which the public sphere is necessarily masculine. References to the *Respublica literaria* have been found as early as . Nevertheless, the concept of the Republic of Letters emerged only in the early seventeenth-century and became widespread only at the end of that century. This state, ideal as it may be, is in no way utopian, but French men of letters saw themselves as the leaders of a project of Enlightenment that was both cultural and moral, if not political. By representing French culture as the leading edge of civilization, they identified the cause of humanity with their own national causes and saw themselves as at the same time French patriots and upstanding citizens of a cosmopolitan Republic of Letters. Voltaire , both a zealous champion of French culture and the leading citizen of the Enlightenment Republic of Letters, contributed more than anyone else to this self-representation of national identity. This history of the Republic of Letters is interwoven with that of the monarchy from its consolidation after the Wars of Religion until its downfall in the French Revolution. Dena Goodman finds this to be very important because this provides a history of the Republic of Letters, from its founding in the seventeenth century as an apolitical community of discourse through its transformation in the eighteenth century into a very political community whose project of Enlightenment challenged the monarchy from a new public space carved out of French society. Reconnecting Public and Private Spheres. In particular, she examined the correspondence of two French and two Venetian salon women at the end of the eighteenth century in order to understand their role in the Republic of Letters. Given the importance of these exchanges for ensuring the perpetuation of the republic of letters as a community, Lespinasse, Roland, Mosconi, and Renier Michiel worked to reinforce cohesion through friendship and loyalty. Thus sending a letter or procuring a book was a sign of personal devotion that engendered a social debt to be fulfilled. If women were able to make recommendations that carried weight for both political posts and literary prizes, it was because they were thought capable of evaluating and expressing the values integral to relation in the Republic of Letters. They could judge and produce not only grace and beauty but also friendship and virtue. Although they often insisted on their own sensibility and lack of critical capacities, the salon women Susan Dalton studied also defined themselves as belonging to the Republic of Letters not only with reference to the very different conception of gender offered by the *gens de lettres* but also with reference to a wider, gender-neutral vocabulary of personal qualities revered by them even when it contradicted their discourse on gender. Goldgar sees the Republic as a cluster of learned scholars and scientists , whose correspondence and published works usually in Latin reveal a community of conservative nitpickers with preference for substance over style. Lacking any common institutional attachments and finding it difficult to attract aristocratic and courtly patrons, the community created the Republic of Letters to boost morale as much as for any intellectual reason. In the conception of its own members, ideology, religion, political philosophy, scientific strategy, or any other intellectual or philosophical framework were not as important as their own identity as a community [18] The *philosophes* , by contrast, represented a new generation of men of letters who were consciously controversial and politically subversive. Moreover, they were urbane popularizers, whose style and lifestyle was much more in tune with the sensibilities of the aristocratic elite who set the tone for the reading public. The existence of communal standards highlights the first of these: Seventeenth and eighteenth-century scholars felt that, at least in the academic realm, they were not subject to

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the norms and values of the wider society. Unlike their non-scholarly counterparts, they thought they lived in an essentially egalitarian community, in which all members had equal rights to criticize the work and conduct of others. Moreover, the Republic of Letters in theory ignored distinctions of nationality and religion. Many books published in the Netherlands, for example, only found their way to Dutch presses because they were prohibited in France. Manuscripts necessary for research were often in libraries inaccessible to people in other towns. Literary journals usually could not provide enough information with sufficient rapidity to satisfy the needs of most scholars. Scholars wrote on behalf of others asking for hospitality, books, and help in research. Often the involvement of an intermediary was a matter of simple convenience. However, the use of an intermediary frequently had underlying sociological meaning. A request ending in failure can be both embarrassing and demeaning; refusal to perform a service could mean that the solicited party prefers not to enter into a reciprocal relationship with someone of lower status. The ability to use an intermediary indicated that a scholar had at least one contact in the Republic of Letters. This gave proof of his membership in the group, and the intermediary would usually attest to his positive scholarly qualities. In addition, the intermediary usually had wider contacts and consequently higher status within the community. The ethos of service, combined with the advantage of gaining status by obliging others, meant that someone of higher ranking was moved to assist his subordinates. In doing so, he reinforced ties between himself and other scholars. By arranging help for a scholar, he forged or hardened links with the person served, while at the same time reinforcing his reciprocal ties with the final provider of the service. Building on Habermas, Broman argues that the Enlightenment was a movement of intellectual transparency and laicization. While members of the Republic of Letters lived hermetically sealed from the outside world, talking only to one another, their enlightened successors deliberately placed their ideas before the bar of a nascent public opinion. Broman essentially sees The Republic of Letters as located in the cabinet and the Enlightenment in the market-place. To these historians, the Republic of Letters are an outdated construction of the seventeenth century. The Republic of Letters and the Enlightenment were insolubly interconnected. Both were movements of criticism. The Enlightenment was not the offspring of the Republic of Letters, let alone the culmination of three centuries of anti-Augustinian critique, but rather the result of the singular marriage of Lucretius and Newton. When a handful of French freethinkers in the second quarter of the eighteenth century encountered the methodology and achievements of Newtonian science, experimental philosophy and unbelief were mixed together in an explosive cocktail, which gave its imbibers the means to develop a new science of man. French men of letters in particular found themselves increasingly engaged in divisive quarrels rather than in constructive debate. That is, finding themselves drawn together by the capital, they began to meet together and make their collaboration on the project of Enlightenment direct, and thus suffered the consequences of giving up the mediation that the written word provided. Without this traditional kind of formal mediation, the philosophes needed a new kind of governance. As a regular and regulated formal gathering hosted by a woman in her own home, the Parisian salon could serve as an independent forum and locus of intellectual activity for a well-governed Republic of Letters. From until , men of letters and those who wanted to be counted among the citizens of their Republic could meet in Parisian salons any day of the week. He argues that the salon never provided an egalitarian space. Rather, salons only provided a form of sociability where politeness and congeniality of aristocrats maintained a fiction of equality that never dissolved differences in status but nonetheless made them bearable. The "grands" high-ranking nobles only played the game of mutual esteem as long as they kept the upper hand. Men of letters were well aware of this rule, never confusing the politeness of the salons with equality in conversation. The salons provided crucial support in the career of an author, not because they were literary institutions, but, on the contrary, because they allowed men of letters to emerge from the circles of the Republic of Letters and access the resources of aristocratic and royal patronage. From one salon to the next, in conversation as in correspondence, men of letters gladly praised the social groups who welcomed them. Consequently, correspondences openly display network of influence, and the woman of high society employed all their know-how to help benefit those men of letters whose elections to

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the academies they supported. Where mixed social intercourse of a literary nature was concerned, Americans were virtuously and patriotically inclined to be wary of European examples. Conscious of the relative purity as well as the provinciality of their society, Americans did not seek to replicate what they perceived as the decadent societies of London and Paris. Nevertheless, to facilitate social intercourse of a literary nature where women were involved, Americans, led by certain strong-minded women, did draw upon and domesticate two models of such mixed intellectual company, one French and the other English. Outside literary salons and clubs, society at large was mixed by nature, as were the families that constituted it. And whether or not men of letters chose to include femme savants in the Literary Republic, literary women shared such sociability as society at large afforded. This varied widely in America from one locality to one another. Printing Press Very soon after the introduction of printing with moveable type, the Republic of Letters became closely identified with the press. Because of the printing press, authorship became more meaningful and profitable. The main reason was that it provided correspondence between the author and the person who owned the printing presses - the publisher. This correspondence allowed the author to have a greater control of its production and distribution. The channels opened up by the great publishing houses provided a gradual movement towards an international Respublica with set channels of communication and particular points of focus e. While French and Latin predominated, there was also soon a demand for book news and reviews in German and Dutch. Journals did represent a new and different way of conducting business in the Republic of Letters. Just as one goal of a commerce de lettres was to inform two people, the goal of the journal was to inform many. Attitudes of both journalists and readers suggest that a literary journal was regarded as in some sense an ideal member of the Republic of Letters. Journals depended on letters for their own information. Moreover, the periodical press often failed to satisfy the scholarly desire for news. Its publication and sale were often too slow to satisfy readers, and its discussions of books and news could seem incomplete for such reasons, as specialization, religious bias, or simple distortion. Letters clearly remained desirable and useful. Yet it is certain that, from the time journals became a central feature of the Republic of Letters, many readers gained their news primarily from that source. Academy Institut de France building The mid-seventeenth century had seen the community of the curious take its first tentative steps towards institutionalization with the establishment of permanent literary and scientific academies in Paris and London under royal patronage. The foundation of the Royal Society in , with its open door, was particularly important in legitimizing the Republic of Letters in England and providing a European center of gravity for the movement. No other permanent academies were to be incorporated before In the second half of the eighteenth century, then, there was an institutional focus for the Republic of Letters in virtually every major town of Europe and even in the case of Philadelphia on the American continent. Membership, too, was not limited to members of the Republic living in the immediate vicinity. As colleges and universities all over Europe abandoned Aristotelian natural philosophy and Galenis medicine in favor of the mechanist and vitalist ideas of the moderns, so they placed a greater emphasis on learning by seeing. Everywhere in teaching science and medicine the monotonous diet of dictated lectures was supplemented and sometimes totally replaced by practical courses in experimental physics , astronomy , chemistry , anatomy , botany , material medica, even geology and natural history. Although most professors and teachers were still uninterested in membership, the ideological and pedagogical changes across the century created the conditions in which the pursuit of curiosity in the university world became much more possible and even attractive. Communication, for example, did not have to be from individual to individual; it could take place between academies, and pass thence to scholars, or be encapsulated in literary journals, to be diffused among the whole scholarly community. Literary agents, working for libraries but sharing the values of the learned community, demonstrate this professionalization on the most fundamental level. At Harvard College in a weekly periodical entitled the Telltale was inaugurated by a group of students, including Ebenezer Pemberton, Charles Chauncy , and Isaac Greenwood. The Athenian society took it as one of their particular goals to spread learning in the vernacular. Expressly lamenting the absence in England of periodicals, the Young Students Library was designed to fill the need in America for periodical literature. It drew together

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political radicals and religious dissenters on both sides of the Atlantic, who drew from their shared struggles against a corrupted Parliament and the Church of England a common agenda of constitutional reform.

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### 8: GENDER AND THE SHIFTING GROUND OF REVOLUTIONARY POLITICS: THE CASE OF MADAME

*To study in a wider form of Republic of Letters, Dalton analyzed the correspondence of salon women to display the link between intellectual institutions and the various types of sociability. In particular, she examined the correspondence of two French and two Venetian salon women at the end of the eighteenth century in order to understand their role in the Republic of Letters.*

The only surviving child of a master engraver, she was born into an age of reason and wit, the France of the philosophes. Taught to read at an early age, her intellectual curiosity was insatiable. She devoured books on virtually every subject including history, philosophy, poetry, mathematics, and religious works. From her mother, she learned the domestic duties of cooking and sewing. It was reading, however, that remained her greatest joy, and she spent the majority of her waking hours engaged in study. As she herself noted: It was Plutarch, she later admitted, who made her a firm believer in the republican form of government. Religion held a strong hold on the young girl who, at age 11, expressed an earnest desire to become a nun. Her parents agreed to a one-year trial and on May 7, , she entered the Convent of the Ladies of the Congregation, in the Faubourg Saint-Marcel. Here, she met the Cagnet sisters, Henriette and Sophie, who became her lifelong friends. Convinced that the monastic life was not for her, Manon left the convent in the spring of to live for a year with her grandmother Philipon on the Ile Saint-Louis. It was during one of their infrequent social outings that Manon was introduced to Madame de Boismorel, a wealthy noble-woman who left an unfavorable impression on the young bourgeoisie. Madame Boismorel exhibited all of the pretentiousness and arrogance of the ancien regime aristocracy, and Manon maintained a critical and hostile attitude towards them for the rest of her life. Upon her return home, Manon continued her extensive reading by making use of circulating libraries. Mastering Italian and with a good knowledge of English, she delighted in reading the works of English novelists and poets such as Fielding, Richardson, Pope, and Shakespeare. Voltaire became one of her favorite authors and, from the age of 14, she began to have serious doubts about her religion. She eventually chose to reject the staunch Catholicism of her childhood and instead relied on a sentimental form of deism. Nonetheless, she concluded that orthodox Christianity was useful and necessary for poor people in order to give them hope. Historian Gita May has concluded that "from her study of the philosophes, Manon came away a resolute optimist and a firm upholder of the dignity of the individual. Estranged from her father, whose heavy financial speculations began to destroy his business, Manon kept to herself, spending more and more time alone. In , at the age of 22, she resolved to remain a spinster for the rest of her life. Rejecting the young suitors her father suggested, she preferred the company of older men, with whom she could enjoy intellectual and social companionship without the burden of physical attraction. It was during this period that she first read Rousseau. Gita May asserts that "Rousseau shaped her whole moral being and determined her every important act both in her private and political life. Rousseau made the same impression on me as had Plutarch when I was nine. Plutarch had predisposed me to become a republican; he had inspired in me the true enthusiasm for public virtues and liberty. Rousseau showed me the domestic happiness to which I had a right to aspire and the ineffable delights I was capable of tasting. Twenty years her senior, M. Roland was a thin, slightly stoop-shouldered man who dressed like a Quaker and whose angular, sharp features gave him a somewhat striking appearance. Roland appeared more respectable than seductive, and Manon appreciated his broad range of interests and gravity of mind. Their courtship was lengthy and often stormy. Roland spent long periods without visiting or corresponding with her. As a couple the Rolands made an interesting sight. He looked more like her father than her husband while she, with her dark hair and pale complexion, radiated youth and vigor. Madame Roland helped him edit his writings, becoming not only his secretary, but also his copyist, editor, researcher, proofreader, and, finally, coauthor. In Paris, she became acquainted with men of letters and scientists with whom she was to maintain lifelong friendships. It was with some regret that she left Paris for Amiens in the autumn of . She continued to work along side her husband, providing him with

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invaluable assistance. In spite of her intellectual abilities and obvious talents, Madame Roland was no feminist. In a letter addressed to her friend Bosc she confessed: I believe in the superiority of your sex in every respect. In the first place, you have strength, and everything that goes with it results from it: But without us you would not be virtuous, loving, loved, or happy. Keep therefore all your glory and authority. As for us, we have and wish no other supremacy than that over your morals, no other rule than that over your hearts. It often angers me to see women disputing privileges which ill befit them. Her quiet life in Amiens was interrupted when she embarked on a trip to Paris in March in order to obtain a patent of nobility for Roland. They both believed that his long service of duty entitled him to recognition and respect. Unfortunately, her charm, intelligence, and perseverance did not win over the hostile attitudes which the officials held about her husband, although she did manage to obtain for him a transfer from Amiens to Lyon and a promotion to general inspector. After a brief trip to England in July, the Rolands moved to his family home at Villefranche-sur-Saone. Much of their time, however, was spent at their country retreat, Le Clos, which Manon greatly admired and enjoyed. In spite of the abject poverty she encountered, she was content and serene. This was not the situation in the rest of the country. The French monarchy had become increasingly unpopular from the mid-eighteenth century, and revolutionary language was circulating in France after the revolt of the American colonies. By 1789, the royal treasury was bankrupt from the wars with Great Britain, and a disastrous harvest in 1789 caused food shortages and subsequent bread and grain riots. The Third Estate, made up of mostly lawyers, doctors, engineers, and merchants, demanded double representation which the king and his finance officer, Jacques Necker, granted. It was a fatal move. The delegates, who had drawn up a number of grievances, or cahiers, were disappointed when the Estates General met on May 4, 1789, and the king failed to address their concerns. More important, he chose to ignore the question of whether the assembly would vote by order, which usually ensured the dominance of the privileged estates, or by head, which would give the Third Estate control. The king finally intervened by locking the delegates out of their meeting hall but, defying his will, they met in a nearby tennis court and bound themselves by a solemn oath not to separate until they had drafted a constitution for France. The French Revolution had begun. From the outset of the Revolution, she and her husband supported the goals of the insurgents. Convinced that the revolutionary movement would only be successful if it abolished the monarchy, she continued to suspect the King of plotting with counterrevolutionaries which turned out to be true. In November 1792, sympathizers of the Revolution dominated the municipal council of Lyon, and Roland was subsequently appointed an officer. The city was in the midst of an economic crisis due to its exorbitant debt, and Roland was appointed to negotiate for a loan from the National Assembly. Unlike other hostesses, she did not choose to be the center of attention, refraining from speaking until the meetings were finished. Their residence was short-lived. On September 27, the Inspectorate of Manufactures was abolished and Roland was consequently deprived of his profession. Having served for nearly 40 years, he felt that he deserved a pension and, as a result, the Rolands returned to Paris in December where they immediately became embroiled once again in revolutionary politics. Louis XVI had signed the constitution on September 14, 1791, and from the first meeting of the Legislative Assembly on October 1, the question of war dominated its mood and work. In speeches to the assembly and to the radical Jacobin Club, the Girondists advocated war with Austria as a means of rallying popular support for the Revolution, testing the loyalty of the king, and suppressing counterrevolutionaries. One month later, on April 20, 1792, war against Austria was finally declared. Madame Roland, who had already proved a worthy partner to her husband, was now virtually indispensable. She was often present when colleagues and friends brought up matters of state with her husband at home. Enjoying his fullest confidence, she wrote much of his correspondence and provided advice and support for his policies. With the reopening of her salon, Madame Roland found herself at the social and political center of the new government. In spite of his earlier cooperation, Louis XVI became increasingly intractable by consistently refusing to endorse Girondist legislation. Military losses contributed to growing accusations that the king was secretly encouraging the Austrians. Distrust between the king and the government reached a climax in May when he vetoed three Girondist decrees. On June 10, Roland addressed a

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letter to the king, actually written by his wife, reprimanding him for his veto and encouraging him to become more patriotic. His action led to an armed uprising of the Paris populace on June 20 and heightened anxiety throughout the country. Political excitement continued to increase until August 10 when a crowd of armed Parisians marched on the palace at the Tuileries, forcing the royal family to flee for protection to the National Assembly. The crowd, however, was in control, and the assembly had no choice but to suspend Louis XVI from his functions. As the monarchical constitution was clearly dead, they ordered elections for a new body, the National Convention. Roland and his colleagues were reappointed, and Danton was named minister of justice. Madame Roland was once again in a position of influence as helpmate to her husband, although she fell increasingly under attack from Robespierre and his Jacobin allies. The Girondists were rapidly losing support in the French capital, and when the convention held its first meeting on September 21, , the divisions were clear. On one side were the Girondists; on the other sat the Jacobin deputation from Paris which became known as the Mountain Montagne from the high seats it took at the back of the assembly. The rest of the deputies formed the Plain Plaine and were uncommitted to either faction. The fate of the king led to a struggle for control of the convention itself. Roland became a favorite target of the opposition who accused him of royalist sympathies and secret correspondence. The slander directed against the Roland ministry included his wife who was summoned before the bar of the convention on December 7, . After a dramatic defense of her politics, she was not only cleared of the charges brought against her but was voted honors of the session. Her husband was less successful. Roland handed in his resignation the following day. Faced with a painful dilemma but realizing his dependence on her, Manon chose to remain with Roland. Thus, they continued to live and work together although their relationship was strained not only for personal reasons but by the uncertainty and growing danger of their political position. In spite of repeated requests and petitions, they were prohibited from leaving Paris. For the next five months, she spent her time in prison writing her Memoirs and her autobiography entitled *An Appeal to Impartial Posterity*.

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## 9: Madame Roland - Wikipedia

*The Republic of Letters (Respublica literaria) is the long-distance intellectual community in the late 17th and 18th centuries in Europe and America. It fostered communication among the intellectuals of the Age of Enlightenment, or "philosophes" as they were called in France. The Republic of Letters.*

The World of the Salons: Johns Hopkins University Citation: Sociability and Worldliness in Eighteenth-Century Paris, review no. It shoots loads of ammunition and promises much. An abridged version of *Le Monde des salons*: The result is a more straightforward, succinct argument; but also one that, for being less expansive, comes across as a little less formidable. In the following pages I am going to focus mainly on two basic, primary aspects of this book: What kind of sources and documents are used in support of the claims made in the book, and how are they selected and interpreted? Antoine Lilti sets as his goal to radically revise our conception of the prerevolutionary French salon and to propose new tools for an archeology of the practices of sociability. As he puts it, from the early 19th to the late 20th century, the norms and practices of elite French conviviality have been made to reflect alternatively: All these approaches are being challenged here. Indeed, they emerge, just below the surface of the argument, like a palimpsest: Writers adhered to the ideology of sociability because it allowed them to promote their work, enhance their prestige, and gain access to private and state patronage such as the Academies and other kinds of royal sinecures. From Proust to the 18th Century How does the author fare in the pursuit of this goal? Can objective, quantitative analysis of the demographics of salon attendance throw new light on this multifaceted phenomenon, which left scant written evidence of its oral practices? A total of sixty-two salons are reported between and Or is its high volume of guests ultimately insignificant? The question is worth asking, for it may help us to understand what, if anything, stands to be gained by following these sources. As Lilti notes, the Parisian space of sociability was both supple and porous, the same guests circulated among the various houses of the upper echelons of *le monde*. Networks of conviviality intersected, rendered homogeneous by a whole range of practices that might have differed marginally but which all included: We can hardly blame him for doing exactly what he has promised to do, can we? Sure, but is he really doing what he has promised? Let us look more closely at the method that is being used here to reframe the salon as a historiographical object. As we have seen, the subject of this book is not the salon but worldliness: The irony was not lost on the people who used that word and played with its connotations. As a consequence, *mondain* did not evoke primarily the pleasures of an elegant company, embroidered sofas and refined cuisine: But that is not true. *Mondain* never lost its primary theological connotations until well into the 19th century. Which is to say that its connotation is not sociological but moral. The key term here is *multitude*, which most certainly does not refer to elite society. And if not, what is Lilti talking about? The answer is readily given. Over its long history it has been subject to intense aesthetization and has become intimately bound with literature, in particular with the novel. In the French version he goes a little further, crediting Proust with the skills of a true sociologist: The bulk of its argument is supported by the same anecdotal sources that the author had warned us against: These texts enlist a large cast of characters and, as narratives, they function as powerful rhetorical tools. Mme Geoffrin, who lorded over her guests like a sovereign, is meant to be an example, indeed a case study, of those courtly, exclusionary dynamics. The tale of the misadventure of General Clerk follows immediately the report of the Guasco affair, to further drive home the point that there was nothing Mme Geoffrin liked more, apart from bowing down to *grande*s, than discard the humbler people. That is perhaps why General Clerk is shorn here of his martial title and called instead Mr. Lilti paints Clerk as a Scot unschooled in Parisian customs, but Clerk had been in Paris for a long while and knew the lay of the land. Obviously too comfortable, Clerk stayed through the evening. She did not go to bed until she had given instructions never to let him in again. Mme Geoffrin had a busy schedule and she would arrange her guest list carefully, according to the affinities and interests people were likely to share with each other. A stubborn guest like Clerk disrupted all her plans. But

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what can Mme Geoffrin reveal to us about the intimate, bewildering, messy interface between the semi-private realm of sociable elites and the sphere of political power in prerevolutionary France? The bride brought him a dowry of Mother and daughter lived together for most of their lives after the latter became a widow at 22, but their relationship was a peculiar mixture of intimacy and wariness. In that, she excelled. Reading about it, one is reminded of the classic stereotype of the Jewish mother: When he was laid up in bed with a gout attack, she came to visit: I could have sworn it had been my Lady Hervey, she was so good to me. It was with so much sense, information, instruction and correction! The manner of the latter charms me. I never liked to be set right before! You cannot imagine how I taste it! I make her both my confessor and director, and begin to think I shall be a reasonable creature at last, which I had never intended to be. Why did busy autocrat Catherine of Russia start a correspondence with Geoffrin, at about the same time that she started one with Voltaire 23, and a couple of years before she started writing to Diderot? Catherine went through the considerable trouble of writing long letters herself, unlike Louis XIV, who had his love letters written by Dangeau. What was in it for her? And what led Stanislas-Auguste to put up with Mme Geoffrin and her fits of temper? William Cole, an intimate of Walpole, wrote in his Paris journal that the king went to the trouble of surprising her with a replica of her Parisian rooms, in the apartment he gave her in his palace. We are worlds away from courtly dynamics. There is little self-restraint here, no bourgeois primness and propriety. If Mme Geoffrin is just a courtier, as Lilti portrays her, she is certainly not behaving like one. Yet, she gets away with it. Mme Geoffrin does not meddle: Thus, when Catherine, with her habitual, flattering bonhomie, invited Mme Geoffrin to scold her, as she did with her other friends “for were they not good friends? The empress responded patiently at first. And when Mme Geoffrin came back with more, Catherine still took the trouble to explain her decision at length, though this time in a tone that ensured that her Parisian friend would not be tempted to revisit the subject. None of which ever stood a chance. When, after his death, Catherine found among the papers Diderot had bequeathed her his sharply critical *Observations sur le Nakaz*, a detailed commentary on her legislation, she lashed out at him in a letter to Grimm. Suasive but not Persuasive Public opinion and the public sphere are themes that keep popping up throughout the book, but their treatment appears confused, slippery and unsystematic. On the contrary, Lilti introduces his critique through a side door. In other words, Habermas claimed not only that aristocrats and bourgeois intellectuals largely shared their culture and their values; he also suggested that one did not need to plot a radical overhaul of monarchical politics in order to contribute to the creation of a discursive space for its critique, for it was precisely such a critique that turned out to be the precondition for the emergence of more radical forms of political consciousness. To Lilti, this is heresy. To him, the Achilles heel of the Habermasian model is to be found precisely in this notion that the French urban aristocracies participated to the Enlightenment critique and that their practices of conviviality were in any way compatible with sustained intellectual pursuit. And yet, while the hodgepodge of quotes and anecdotes that Lilti has put together may seem at first sight to pose a real challenge especially in the longer French version, for compilations work best through bulk, much of its substance crumbles under a closer reading. Lilti makes broad generalizations which he bolsters with examples gleaned from a variety of sources. What could have prompted this descendant of Cardinal Richelieu, a celebrated libertine, courtier, and highly capable soldier, to impart such a lesson to poor little Madame Favart? For Lilti has it right, these are the exact words that Richelieu put down in a letter to Favart, who was then at the peak of her career as a dancer and actress. There is only one problem: Richelieu is not talking about the salons, nor about society in a convivial sense. In other words, this is a business letter! Now, that seems clear enough. Let us do exactly that, then. Rien de moins amusant que la louange. Mercier says the people of the salon as one would say the people of the book: What Mercier does here is highlight the resilience of the Parisian people, regardless of their social rank and mode of expression. The drive toward amusement is not all good, however: The critique of group dynamics he formulated about readings in the salon is exactly the same he provided for readings at the Academy. All La Harpe argues is that private reading in the cabinet is especially suited to yielding unconstrained, clear-minded judgment about poetry for the discussion here is specifically about poetry. Reading Lilti, however, you would

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think that nothing had changed since the times of Vincent Voiture. Men of letters are mostly providers of entertainment to bored elites: The shallowness of the upper classes is matched only by the abject fawning of the cultured lower classes. Unfortunately for him, Tilly does not remember having met him. The social distance between them was too great for one or two meetings in a salon to be significant, and he could only be astonished by this inopportune visit. Once again, we are asked to trust the author with his interpretation of a text, but once again, the text says otherwise. And how did Tilly greet him? He does not claim to know or be friends with Tilly, but rather only to have seen him, and he is not presuming mistakenly on a non-existent relationship.

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