

Par la Loi des Allemands, un esclave qui voloit (a) une chose qui avoit été déposée, étoit soumis à la peine qu'on auroit infligé à un homme libre ; mais s'il l'enlevait par (b) violence, il n'étoit obligé qu'à la restitution de la chose enlevée. Chez les Allemands les actions qui avoient pour principe le courage & la force, n'étoient point odieuses. Ils se servoient de leurs esclaves dans leurs guerres. Dans la plupart (1) des Républiques on a toujours cherché à abattre (2) le courage des esclaves : le peuple Allemand, sûr de lui-même, songeoit à augmenter l'audace des siens ; toujours armé il ne craignoit rien d'eux ; c'étoient des instrumens de ses brigandages ou de sa gloire.

CHAPITRE XVI (XV)

Précautions à prendre dans le Gouvernement modéré

L'HUMANITÉ que l'on aura pour les esclaves pourra prévenir dans l'Etat modéré les dangers que l'on pourroit craindre de leur trop grand nombre. Les hommes s'accoutument à tout, & à la servitude même, pourvu que le maître ne soit pas plus dur que la servitude. Les Athéniens traitoient leurs esclaves avec une grande douceur : on ne voit point qu'ils aient troublé l'Etat à Athènes, comme ils ébranlèrent celui de Lacédémone.

On ne voit point que les premiers Romains aient eu des inquiétudes à l'occasion de leurs esclaves. Ce fut lors qu'ils eurent perdu pour eux tous les sentimens de l'humanité, que l'on vit naître de ces guerres civiles (3) qu'on a comparées aux guerres (+) Puniques.

(a) Loi des Allemands, Chap. 5., § 3. (M.)

(b) Loi des Allemands, Chap. 5., § 5. *per vim etiam*. (M.)

+) « La Sicile, dit Florus, plus cruellement dévastée par la Guerre civile que par la Guerre Punique. » Liv. 3. (M.)

(1) Plupart, D, E.

2) Abattre, B, C.

(3) Voy. le passage signalé plus loin, p. 327.

Montesquieu Et Lesclavage

Keegan Callanan



Montesquieu Et Lesclavage:

L'esclavage et la traite sous le regard des Lumières Jean Mondot, 2004 Montesquieu et l'esclavage Russell Parsons Jameson, 1911 L'esclavage aux Antilles françaises (XVIIe-XIXe siècle) Antoine Gisler, 1981-01-01 **Montesquieu et l'esclavage** Russell Parsons Jameson, 1971 Montesquieu's Political Economy Andrew Scott Bibby, 2016-04-29 This book provides an introductory survey of Montesquieu's economic ideas and a fresh examination of the longstanding controversy over the meaning and purpose of Montesquieu's *The Spirit of the Laws*. No one doubts that Montesquieu helped to formulate the core liberal ideals at the heart of the development of liberal republican traditions on both the European and American continents. Yet questions remain about Montesquieu's political intentions. In particular the view of Montesquieu as a conscious proponent of commercial modernity has come under increasing scrutiny. While not ignoring recent scholarly challenges Bibby moves the debate forward by uncovering the many hidden connections between commerce, liberty and religion in *The Spirit of the Laws*. A failure to make these connections Bibby argues has led to significant interpretative errors. This book attempts to eliminate one source of the confusion which continues to cloud Montesquieu's political philosophy in obscurity. **Montesquieu's Liberalism and the Problem of Universal Politics** Keegan Callanan, 2018-08-23 Dubbed the oracle by no less an authority than James Madison, Montesquieu stands as a theoretical founder of the liberal political tradition. But equally central to his project was his account of the relationship of law to each nation's particular customs and place, a teaching that militates against universal political solutions. This teaching has sometimes been thought to stand in tension with his liberal constitutionalism. In this book Keegan Callanan argues that Montesquieu's political particularism and liberalism are complementary and mutually reinforcing parts of a coherent whole. In developing this argument Callanan considers Montesquieu's regime pluralism, psychological conception of liberty, approach to political reform and account of the customs of a free people, including the complex interaction of religion and commerce. Callanan concludes that by re-orienting our understanding of liberalism and redirecting our attention toward liberty's distinctive preconditions, a return to Montesquieu's political philosophy leaves us better prepared to confront liberal democracy's contested claim to universality.

Montesquieu et le problème de l'esclavage dans l'Esprit des lois Julien J. Lafontant, 1979 Cette analyse de détail permet de préciser la vraie pensée de Montesquieu concernant l'esclavage. Montesquieu's Idea of Justice Sheila Mary Mason, 2012-12-06 Part One of Montesquieu's *Idea of Justice* comprises a survey of the currency in philosophical, ethical and aesthetic debate during the second half of the 17th century of the terms *rapport* and *convenance* which are central to the enigmatic definition given to justice by Montesquieu in *Lettres Persanes* LXXXIII. In this survey attention is concentrated on the way in which the connotations of these terms fluctuate with the divergent development of the methodological and speculative outgrowths of Cartesianism into two schools of thought: materialist and idealist, often widely at variance in their views of the nature and organization of the universe. In Part Two Montesquieu's definition of justice is set against this

background whose doctrinal conflicts because of the characteristic associations of its key terms it may be taken to reflect just as it may be held to epitomize by virtue of its elaboration in the opening chapter of *De l'Esprit des Lois* and its close terminological affinities with the definition of law there given an undoubtedly related conflict between the implications of causal determinism and the aspirations of idealist metaphysics surviving at the heart of Montesquieu's outlook and remaining unresolved often said to impair the coherence if not the validity of his theory of society

The Problem of Slavery in Western Culture David Brion Davis, 1988-10-20 Winner of several national awards including the 1967 Pulitzer Prize this classic study by David Brion Davis has given new direction to the historical and sociological research of society's attitude towards slavery Davis depicts the various ways different societies have responded to the intrinsic contradictions of slavery from antiquity to the early 1770s in order to establish the uniqueness of the abolitionists' response While slavery has always caused considerable social and psychological tension Western culture has associated it with certain religious and philosophical doctrines that gave it the highest sanction The contradiction of slavery grew more profound when it became closely linked with American colonization which had as its basic foundation the desire and opportunity to create a more perfect society Davis provides a comparative analysis of slave systems in the Old World a discussion of the early attitudes towards American slavery and a detailed exploration of the early protests against Negro bondage as well as the religious literary and philosophical developments that contributed to both sides in the controversies of the late eighteenth century This exemplary introduction to the history of slavery in Western culture presents the traditions in thought and value that gave rise to the attitudes of both abolitionists and defenders of slavery in the late eighteenth century as well as the nineteenth century

Montesquieu's 'The Spirit of the Laws', 2024-02-06 The Spirit of the Laws not only systematizes the foundational ideas of separation of powers and balances and checks it provides the decisive response to the question of whether power in the nation state can be limited in the aftermath of the Westphalian settlement of 1648 It describes a civilizational change through which power becomes domesticated with built-in resistance to attempts to absolutize or make total political power As such it is the Bible of modern politics now made more accessible to English readers than it ever has been

Montesquieu et l'esclavage Russell Parsons Jameson, 1971 **On the Spirit of Rights** Dan Edelstein, 2018-12-14 By the end of the eighteenth century politicians in America and France were invoking the natural rights of man to wrest sovereignty away from kings and lay down universal basic entitlements Exactly how and when did rights come to justify such measures In *On the Spirit of Rights* Dan Edelstein answers this question by examining the complex genealogy of the rights that regimes enshrined in the American and French Revolutions With a lively attention to detail he surveys a sprawling series of debates among rulers jurists philosophers political reformers writers and others who were all engaged in laying the groundwork for our contemporary systems of constitutional governance Every seemingly new claim about rights turns out to be a variation on a theme as late medieval notions were subtly repeated and refined to yield the talk of rights we recognize

today From the Wars of Religion to the French Declaration of the Rights of Man and of the Citizen to the 1948 Universal Declaration of Human Rights On the Spirit of Rights is a sweeping tour through centuries of European intellectual history and an essential guide to our ways of thinking about human rights today The Theological Basis of Liberal Modernity in Montesquieu's "Spirit of the Laws" Thomas L. Pangle, 2010-05-15 The Spirit of the Laws Montesquieu's huge complex and enormously influential work is considered one of the central texts of the Enlightenment laying the foundation for the liberally democratic political regimes that were to embody its values In his penetrating analysis Thomas L Pangle brilliantly argues that the inherently theological project of Enlightenment liberalism is made more clearly and more consequentially in Spirit than in any other work In a probing and careful reading Pangle shows how Montesquieu believed that rationalism through the influence of liberal institutions and the spread of commercial culture would secularize human affairs At the same time Pangle uncovers Montesquieu's views about the origins of humanity's religious impulse and his confidence that political and economic security would make people less likely to sacrifice worldly well being for otherworldly hopes With the interest in the theological aspects of political theory and practice showing no signs of diminishing this book is a timely and insightful contribution to one of the key achievements of Enlightenment thought *Montesquieu et l'esclavage* Russell Parsons

Jameson, 1971 **Economic Thought and Institutional Change in France and Italy, 1789-1914** Riccardo Soliani, 2016-11-15 This book explores the relationship between economic thought proposals for reform of political institutions and civil society in the period between the rise to power of Napoleon and the eve of the First World War in Italy and France two countries with a similar cultural and political tradition and with personal mobility of the intellectual class The first section of the book is devoted to the struggle for identity justice and liberty including its economic dimensions The relation between political and economic freedom and its effect on equity is then addressed in detail and the third concluding section focuses on the intellectual and political conflict between the social visions of liberalism and socialism in some of their various forms again with consideration of the economic implications The comparative nature of the analysis combined with its interdisciplinary approach to the history of economic and political thought and social history will enable the reader to understand more clearly the historical evolution of each country and the relevant contemporary political and economic issues

Social Institutions and the Politics of Recognition: From the Reformation to the French Revolution Tony Burns, 2020-08-19 This second volume continues the story told in the first by focusing on the writings of a selection of seminal thinkers in the seventeenth and eighteenth centuries in England the German speaking world and in France ending with the debate around the French Revolution of 1789 Tony Burns discusses the work of Thomas Hobbes John Selden Sir Matthew Hale John Locke Samuel Clarke Johannes Althusius Samuel Pufendorf Gottfried Wilhelm Leibniz Jean Barbeyrac the anonymous author of Militaire philosophe Claude Buffier l'abb de Saint Pierre Jean Jacques Burlamaqui Montesquieu Jean Jacques Rousseau l'abb de Siey's Jeremy Bentham Immanuel Kant Mary Wollstonecraft and Claude Henri de Saint Simon The

author concludes with an analysis of the concept of administration in the writings of Saint Simon as a point of transition to the discussion of the themes of bureaucracy technocracy and managerialism in the third volume **Montesquieu et l'esclavage** Russell P. Jameson,1971 *American Enlightenments* Caroline Winterer,2016-01-01 O P Q R S T U V W Y Z

L'émancipation des noirs dans la révolution française Jean-Daniel Piquet,2002-01-01 Le 16 Pluvi se an II 4 f vrier 1794 la Convention vote l mancipation des Noirs dans toutes les colonies fran aises c est dire leur droit la libert et la citoyennet Bien qu tant la premi re abolition dans l histoire du monde et la seule s tre av r e inconditionnelle elle a t presque syst matiquement d nigr e Elle aurait t vot e pour des raisons circonstanciell es par une minorit de d put s eux m mes peu enthousiastes A partir des nombreux documents produits par l immense r volution du papier n e en 1789 journaux brochures mais aussi archives de gouvernement ou de police cet ouvrage montre que le retard tr s relatif en comparaison de celui d autres abolitions mis appliquer des principes proclam s universels droit des esclaves la libert et droit des mul tres l galit avec les blancs s explique essentiellement par les contradictions qui pars ment la R volution lesquelles soulignent pendant ces 4 ans et demi le facteur id ologique de d fense du droit naturel Ainsi le d cret du 15 mai 1791 dont les historiens ont syst matiquement sur valu les limites constitue la fois l aboutissement et le point de d part de mouvements de solidarit avec les Noirs De 1789 1791 les Amis des Noirs essentiellement les futurs Girondins Brissot Clavi re Lanthenas P tion Mirabeau sensibilisent l opinion avec vigilance et arguments tr s appuy s mais qui souffriront des apostasies ou abandons successifs de figures prestigieuses telles que les Lameth Lafayette Sieyes Duport Au contraire d une id e re ue des pamphlets antiesclavagistes thermidoriens le mouvement comprend aussi partir de 1791 nombre de futurs montagnards Ainsi l annonce de l insurrection de Saint Domingue des patriotes clament la convergence des deux r volutions m tropolitaine et coloniale Ils ont pour nom Chaumette Marat Dubois Cranc Merlin de Thionville Brival Lequinio L abb Gr goire et le journaliste Milscent sont aussi de grandes figures de cette abolition apr s avoir t proches en 1791 des Girondins ils se rapprochent en 1793 des Montagnards dans cette radicalisation De son c t de mai 1791 juillet 1794 Robespierre a gard une coh rence anti colon comme le montre son avant dernier rapport in dit Tous Girondins Montagnards et Thermidoriens revendiqu rent un certain anticolonialisme qui tout en r cusant la plupart du temps l ind pendance des colonies d fendait le droit du premier occupant le mul tre dans les les le Noir en Afrique Ce continent il tait hors de question pour ces abolitionnistes d aller le conqu rir comme le souhaitaient les colons blancs comme substitut l mancipation *A Critical Bibliography of French Literature V4 18th C ,*

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