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Louis Gabriel Ambroise, Vicomte de Bonald (2 October 1754 – 23 November 1840), was a French counter-revolutionary philosopher and politician. Mainly, he is remembered for developing a set of social theories that exercised a powerful influence in shaping the ontological framework from which French sociology would emerge. Life. Bonald came from an ancient noble family of Provence. He was ...

Louis de Bonald - Wikipedia

Louis-Gabriel-Ambroise, viscount de Bonald, (born Oct. 2, 1754, Le Monna, near Millau, Fr.—died Nov. 23, 1840, Le Monna), political philosopher and statesman who, with the French Roman Catholic

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thinker Joseph de Maistre, was a leading apologist for Legitimism, a position contrary to the values of the French Revolution and favouring monarchical and ecclesiastical authority.

Louis-Gabriel-Ambroise, viscount de Bonald | French

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Bonald, Louis de | Encyclopedia.com

Louis de Bonald On Divorce Translated and edited by Nicholas Davidson New Brunswick, N.J.: Transaction Publishers, 1992 . Published: October 2, 2019 | This entry was posted in North American New Right and tagged aristocracy, articles, commemorations, conservatism, F. Roger Devlin, Greg Johnson, Louis de Bonald, North American New Right, originals , the French Revolution. Post a comment or ...

Remembering Louis de Bonald:October 2, 1754–November 23 ...

Louis-Gabriel-Ambroise, vicomte de Bonald était un homme politique, philosophe et essayiste français, grand adversaire de la Révolution française. Louis Gabriel Ambroise, Vicomte de Bonald was a French counter-revolutionary philosopher and politician.

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Louis de Bonald (Author of The True & Only Wealth Of Nations)

Louis de Bonald, Théoricien de la Contre-Révolution, éd. Clovis, Étampes, 1997. Wieland, Georg. "Bonald, Louis Gabriel Ambroise," Religion Past and Present, Brill Online, 2013. External links. Catholic Encyclopedia: Louis-Gabriel-Ambroise, Vicomte de Bonald Cultural offices Preceded by Jean Jacques Régis de Cambacérès: Seat 30 Académie française 1816-1840: Succeeded by Jacques ...

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Louis de Bonald, a radical traditionalist thinker This review of Louis de Bonald's important work, On Divorce, published at National Review in 1992, represents my first articulation of a traditionalist conservative perspective, that is, a conservatism which recognizes that we need something more than an individually experienced transcendent as the source of moral truth and individual rights ...

Louis de Bonald, a radical traditionalist thinker

Louis de Bonald, an émigré in exile, published a book in 1796 that challenged revolutionary constitutionalism and connected his thesis to theological-political ideas. On his return to France, Bonald wrote Sur les juifs which Battini regards as the first text relating an attack on democracy and equal rights with 'an explicit anti-Jewish anti-capitalism'.

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Louis Gabriel Ambroise Viscount de Bonald was born the only son of a landowning family near Millau in the Rouergue region of Southern France in 1754. The area had long been a center of religious strife, with a Protestant rebellion breaking out as late as 1702. Bonald's father died when he was four, and he was raised by his mother, a pious Jansenist; he himself remained an orthodox Catholic ...

Louis de Bonald's On Divorce | Counter-Currents
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Louis de Bonald (1754-1840) was the author of several highly original works of political philosophy and a formative influence on modern sociological thought. He was also a leading political figure of the French Restoration. Nicholas Davidson is the author of The Failure of Feminism and the editor of Gender Sanity and On Divorce. Nicholas Davidson is the author of The Failure of Feminism and ...

On Divorce (The Library of Conservative Thought):
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by Louis de Bonald , Michel Toda Paperback. £16.79.
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Klinck, David (1992). "Louis de Bonald: The Foreshadowing of the Integral Nationalism of Charles Maurras and the Action Française in the Thought of the French Counterrevolution," History of European Ideas, Vol. 15, No. 1–3, pp. 327–332. Klinck, David (1996). The French Counterrevolutionary Theorist, Louis de Bonald (1754-1840).

Louis Gabriel Ambroise de Bonald | Project Gutenberg Self ...

Louis de Bonald Post navigation Liberalism as The Realm of Lesser Evil: Jean-Claude Michéa. Posted by Ross Wolfe. 0. Besides his knack for exposing such errors in reflective judgment, Michéa displays impressive perspicacity in noticing the relationship of

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liberalism to the Marxist political project. Deferring to the expertise of two towering figures in the history of political Marxism, he ...

Louis de Bonald | The Charnel-House

Posts about Louis de Bonald written by Barry Stocker. The title of this post refers to F.A. Hayek's essay 'Why I am Not a Conservative', which can be found as an appendix to his 1960 book *The Constitution of Liberty*. What this post is really about is the deficiencies of American conservatism and the general idea of liberal conservatism or a natural alliance between classical liberals and ...

Louis de Bonald | Notes On Liberty

Life. Bonald was born in Le Monna (part of Millau), Rouergue (now Aveyron). He came from an ancient noble family of Provence. He was educated at the Oratorian college at Juilly, and after serving with the Artillery, he held a post in the local administration of his native province. Elected to the States General of 1789 as a deputy for Aveyron, he strongly opposed the new legislation on the ...

This examination of the life and thought of Louis de Bonald (1754-1840), one of the foremost theorists of the French Counterrevolution, challenges the commonly held view that he was a defender of a traditional social order and of a pre-scientific way of thinking. This study shows that Bonald argued on behalf of the idea of the unlimited power of the state over groups and individuals, prefiguring fascism. It

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demonstrates that his organistic view of society, which he developed in opposition to the Cartesian idea of the subject, placed Bonald within the French social science tradition extending from Saint-Simon to Foucault.

On Divorce is an anti-divorce treatise by Louis de Bonald, originally published in 1801 in response to the institution of divorce in France in the aftermath of the French Revolution. Examining the social structures of Christians, Jews, Asians, Greeks, and Romans, "On Divorce" links a theory of the family to a theory of politics and argues the family is a basic component of a stable society. As a politician, Bonald gave a crucial anti-divorce speech in the French legislature that summarized the argument of "On Divorce." Due largely to Bonalds efforts, France abolished divorce in 1816. According to Bonald, human society is composed of three interactive societies: religious society, domestic society (the family), and public society (the state). These societies operate on common principles and can only be analyzed in relation to one another. Since, in this view, the family, not the individual, is the basic unit of society, divorce represents a fundamental assault on the social order. Bonald was one of the three principal founders of conservatism, along with Edmund Burke and Joseph de Maistre. Bonalds influence has been felt across the political spectrum and in areas as diverse as political theory, sociology, and literature. Of great interest to students of political philosophy, this work will be of equal value to those concerned with divorce and other social questions.

Le présent volume propose une rigoureuse analyse de la pensée philosophique et politique de Louis de Bonald, l'un des principaux protagonistes de l'élaboration théorique et de l'action politique contre-révolutionnaire, ennemi implacable de la philosophie des Lumières, et fin critique de la modernité. L'auteur, parcourant l'oeuvre de Bonald et commentant certains de ses passages les plus significatifs, met en évidence les principales thématiques, allant de la sainte alliance entre politique et religion à la crainte aveugle de toute dissidence, de l'origine divine du langage au modèle de société organiciste et hiérarchique, dont provient en grande partie la réflexion positiviste. Une attention particulière est accordée à la conception du pouvoir, qui implique le lien conceptuel indissoluble entre la sanctification de l'unité et l'obsession de l'ennemi, ainsi qu'à la philosophie de l'histoire (complexifiée par la coexistence entre une conception anthropologique radicalement négative et la confiance en un ordre

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providentiel nécessairement tourné vers une perfection définitive). Au-delà de ses contradictions, la théorie contre-révolutionnaire, dont la réflexion de Bonald de par son caractère systématique et de sa cohérence est un point de référence incontournable, est non seulement "l'exemple le plus formidable de justification et de défense d'un ordre social menacé" (H. Marcuse), mais est aussi, dans son ambitieuse tentative de développer une théorie complète de la société et de résoudre les contradictions de la modernité, un objet d'étude de grand intérêt permettant de mettre en lumière ces ambivalences et déterminer la nature de l'alternative politique radicale entre conservation et progrès, unité et pluralité, ordre et liberté.

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