

For more than five decades Charles Maurras attempted to delegitimize the French Revolution and the Third Republic (). He was born on 20 April in Martigues in Provence, near Marseille. His father was a secular civil servant; his mother was an observant Catholic and royalist. Maurras's.

For more than five decades Charles Maurras attempted to delegitimize the French Revolution and the Third Republic – He was born on 20 April in Martigues in Provence, near Marseille. His father was a secular civil servant; his mother was an observant Catholic and royalist. In he moved to Paris to be a literary writer and journalist. He disliked Romanticism but admired the rationalism of ancient Greece and of French classicism. He blamed what he saw as nineteenth-century "barbarism" and "decadence" on the French Revolution, which had replaced hierarchy and authority with individual rights and democracy. After Alfred Dreyfus, a Jewish captain on the General Staff of the French army, was falsely accused of providing French military secrets to Germany, France split into defenders of individual rights Dreyfusards and nationalists who placed the nation above the individual anti-Dreyfusards. By the outbreak of World War I, Maurras had already found a considerable following among students, royalists, nationalists, conservatives, and Catholics. They also contributed toward the climate of public opinion that brought the radical republican Georges Clemenceau to power in November. After the anarchist Germaine Berton assassinated Marius Plateau, head of the Camelots du Roi, in January, the Camelots destroyed opposition newspapers. In May, openly mimicking Italian Blackshirt methods, the Camelots physically assaulted four prominent liberal democratic and moderate socialist political figures two of them deputies. An agnostic, Maurras nonetheless incorporated the Catholic Church of order, authority, hierarchy, and discipline into his integral nationalism. Georges Valois wanted to fuse integral nationalism and syndicalism and to attract workers and veterans. Maurras hurled epithets at the Popular Front government, which dissolved the rightist leagues. Until the end of his life, he blamed the Jews for the war and the German occupation. Sentenced to life in prison and stripped of his civil rights after the war, Maurras shouted, "This is the revenge of Dreyfus" Weber, p. He was freed from prison for health reasons shortly before his death on 16 November. His movement lay somewhere between reaction and fascism. He inculcated in his followers hostility to individual rights, to equality, democracy, and parliamentary government. New York, Three Faces of Fascism: Translated by Leila Vennewitz. Translated by James M. The First Wave, – New Haven, Conn. Joel Blatt Pick a style below, and copy the text for your bibliography. Encyclopedia of the Age of War and Reconstruction. Retrieved November 13, from Encyclopedia. Then, copy and paste the text into your bibliography or works cited list. Because each style has its own formatting nuances that evolve over time and not all information is available for every reference entry or article, Encyclopedia.

Chapter 2 : Maurras, Charles

Antidreyfusard Journalists & intellectuals Charles Maurras became an anti-Dreyfusard to defend the Army, "the guarantor of the nation's survival." He was born in Martigues in the department of Bouches-du-Rhône on 18 April

Thomas Molnar There are serious obstacles in our way when we try to acquaint America with the personality, the role, and the thought of Charles Maurras. One of these obstacles is that American scholars and their academic endeavors have been mostly shaped by the Germanic spirit, with here and there a representative of Latinitas, a Santayana, or a Maritain. The French university system is far from their accustomed mode of thought, and the French model of schooling is more distant still. The works of Maurras have therefore been little translated, hardly discussed this would be today politically incorrect, let alone read on any academic level. The fact, too, that T. Eliot was a great admirer of Maurras does not help, and even diminishes the French thinker in the eyes of American critics. There are other reasons, too, for the wide gap. Protestants, Freemasons, Jews, and foreigners. For Maurras the State politics cannot be separated from the classical aesthetic canons. The State is a work of art Aristotle balancing Plato in neverending tension, an orderly and just arrangement, built for permanence, an ideal. It is far, unbridgeably far, from pragmatic politics, the duel of lobbies, voting procedures, responses to polls, authorized flag-burning. The classical spirit is everywhere present in Maurrassian literature, even in his full name: The Greek ideal accompanied him to the end as the sign of perfection, peak-achievement, reference, and a kind of inner clock. We shall attempt here to reestablish a modicum of truth. We must explain the Comtian success-story and generational influence by the fact that the nineteenth century turned France upside down, a trying era indeed. A unifying factor was the general detestation of Germany, victorious at Sudan, a Germany nevertheless admired for her progress in all of the sciences and technologies. For Maurras, the Germans were the par excellence aliens Protestants, romantics, sentimental and barbarous, and facing them, positivism that represented French Greco-Latin rationality, lucidity, and the politically best organizational principle. In Maurras was sent by his newspaper to report on the first modern Olympic Games held in Athens. That trip for him was the privileged moment, as other moments were decisive for Descartes and for Pascal, and before them for St. Let us also bear in mind that throughout his life Maurras was stone-deaf; vision and intellect were his chief channels to the apprehended world. His Greek-Latin *forma mentis* translated for him the image of classical columns to the political architecture of sharp contours and hierarchies within which the citizen occupies his place. Expressed otherwise, there are the multiplicities of civil society, but institutions and finally the hereditary king are at the top. The Maurrassian edifice is also different from that of Carl Schmitt, the German critic of the modern State, who faulted the Weimar constitution for its failure to make room for a supreme arbiter in case of turmoil and danger. Precisely, the Maurrassian State needed no appointed arbiter, it possessed such a function in the monarch, surrounded by loyal civil servants of the common good. Thomas More would be a good illustration. Is this a utopian construct? Thirty years before, in Spain, Donoso Cortes, in despair over the lack of royal guidance, asked for a dictator to govern a slowly pulverized empire. Napoleon III was but a failed imitation of such a dictator. Yet he tried to bring a remedy to the same ills: In a France still royalist at heart, Maurras had no great difficulty to find support for restoration. Many of my own friends pay tribute to his form of intelligence; indeed, when Maurras was sent to prison and then died, France was again divided into two camps, and the cleavage almost led to civil war when Charles de Gaulle granted independence to Algeria and liquidated the empire. The followers of Maurras never forgave the General-President. In this ripe moment he hesitated, then desisted, in spite of the pressure by his young disciples to act. They never forgave him for having remained, in those fatal hours, just a scribbler. The unspent energies of the Right on February 6 keep in mind that Hitler had just become chancellor! In the mid-eighteenth century France had, so to speak, two heads: The difference between the two situations, separated by two hundred years, was the fact of the German occupation. The legitimate question is, to what extent was Maurrassian thought responsible for the new laws promulgated by the Vichy regime, and to what extent the orders of the occupying power? Condemn an entire nation? Was the other half free of doctrinal and political errors? Certainly, in this paper by a contemporary

who was at the time a young man in Central Europe, Maurras and his political thought are not seen as isolated elucubrations, but as occupying a central and influential position in minds from Athens to Buenos Aires, from W. Yeats to Thomas Mann. Let us try to unravel this basically non-mysterious course of events. Tocqueville himself was of two minds about this likely future, and that is why he traveled in America: At the end of his sojourn he was still undecided whether to welcome democracy or warn against it, but he understood that the problem transcended politics, which is largely cultural, affecting public discourse, the place of religion, the structure of the family. By and large, European intellectuals of the post-Tocquevillian century and a half remained similarly hesitant. It could only apply to one country at a time when aggressive ideologies were imposed on multitudes of them. But this was impossible. These issues interested him only insofar as they affected France. No ideology could be manufactured from these elements. If Maurras was responsible for it, so were prestigious thinkers from Voltaire on. On his death-bed he asked for and received the last sacrament. The Church has two aspects, Maurras argued: He admired the Roman side and faulted the Semitic, middle-eastern side as a source of danger for the body politic. The Maurras phenomenon deserves to be studied seriously for an understanding of European history in the first half of the twentieth century—the struggle for and against democracy—and also because ignoring it leaves a vacuum for misjudgments in political theory and practice. Half a century after his death, the picture is rather clear even if it has to be unearthed from under layers of taboo and other layers of newspeak. Like all the important political writers—Plato, St. His sole interest was France. In the eyes of his critics, he thus became a narrow nationalist, but not in the eyes of those aware of his enormous influence and of his attempt to integrate political thought with a Mediterranean overview, and thus with a classical vision. The controversy is not likely to end soon. History, pace Fukuyama, is not ending, and Maurras, popular or cursed, is likely to accompany it as a relevant observer. The Maurrassian generations are, if not dying out, losing their intellectual influence. There are new rightist groups, a new nationalism directed not at Germany but at the United States, ready to fight on other than strictly political fronts. Three decisively important institutions, active until , have abandoned the national cause as Maurras had conceived it and have accepted a weakened condition: The thinking and teaching of Maurras, determining factors for half a century, are now a rigid orthodoxy of ipse dixit for powerless subgroups and an object of nostalgia for past leaders and ideals. In a way, it is the agony of France. These communities were intensely commercial, but otherwise closed to political participation by foreigners and other outsiders. This seems a paradox since de Gaulle, scion of a Maurrassian family, instinctively and consciously assumed regal attitudes as president of the French republic — The first formula is too harsh, the second unrealistic.

Chapter 3 : Charles Maurras () - Find A Grave Memorial

Charles-Marie-Photius Maurras (/ m ɛˈʁ ɑː s /; French: [ÊfaÊ•l moÊ•as]; 20 April - 16 November) was a French author, politician, poet, and www.nxgvision.com was an organizer and principal philosopher of Action Française, a political movement that was monarchist, anti-Semitic, anti-parliamentarist, and counter-revolutionary.

The doctrine of Maurrassisme[edit] A state of decadence[edit] Maurrassisme had as its ambition to be a counter-revolutionary doctrine, affirming the cohesion of France and its greatness. It began from a slogan "Politics first", from a postulate, patriotism , which the French Revolution had erased in preference to nationalism , and a state: According to him, these ills arose from the Revolution and caused their paroxysm in the Dreyfus affair. In art, the defense of classicism against the "deviant" directions of romanticism. In politics, he implied aiming for a regime based on authority. Maurras thus became a royalist on principle in More precisely with regard to politics, Maurrassisme rested on the following policies to ensure national cohesion: The exclusion from the nation of the four "confederated states", and the exaltation of the national interest "only France" , Putting in place institutions charged with simultaneously guaranteeing the regional freedoms of the "real Nation" and maintaining national unity for Maurras this institution was the Monarchy. In morality, the magisterium of the Catholic Church as a unifying cement, and a creator and model of order. Monarchy played a part in these institutions, which were necessary notably to restrain Frankish-French rivalries. These thoughts revisited organicist themes of Catholic political tradition. He saw in monarchy the key to the vault of decentralisation. The republic, by contrast, could only achieve these aims by being constrained by the iron belt of Napoleonic centralized administration. His vision was authority on high, with freedom beneath. The synthesis between counter-revolutionary ideas and nationalism but also positivism , triggered by the moral shock of the war of , which had turned some traditionalist forces towards the national idea and largely operated by the Dreyfus affair from onwards, was to find its apotheosis in Maurrassisme. Maurrassisme was to give a second wind to counter-revolutionary ideas, which had been in decline since which saw Catholics drawn to the Republic. It was to promulgate these ideas beyond their traditionally counter-revolutionary regions, Catholic society and the aristocracy. Personally an agnostic until the final years of his life at which time he converted to Catholicism , Maurras appreciated the social and historical role of the Catholic religion in French society, particularly its role as a federating force. His utilitarian vision of the Catholic Church as an institution serving the interest of national cohesion fostered a convergence between devout Catholics and those more distanced from the Church. A major influence on the first half of the 20th century[edit] The Maurrassist synthesis would develop into a school of thought in France, and indeed extend beyond French borders. Within France, Maurrassisme became a major influence in intellectual and student circles in law and medical departments, etc. By way of example, the Maurrassist current had its attraction to the most diverse personalities, "from Bernanos to Jacques Lacan , from T. In France, its posterity can mainly be traced to the groups of officers opposed to the decolonization of Indochina and Algeria[citation needed].

Chapter 4 : Maurras, Charles (â€™) | www.nxgvision.com

Charles Maurras was a nationalist on the right of the political spectrum and is mainly associated with the concept of integral nationalism. According to Maurras, "a true nationalist places his country above everything." Nationalism thereby transcends sectional interests championed by rationalist.

He was born in a well-to-do family of railway Catholic and royalist convictions. He studied literature and classical languages in the College of the sacred heart of in Aix-en-Provence, in his native region. In , when he was twelve years old, suffered a serious illness that left him deaf in life. Maurras took refuge since in reading and writing, giving in to the study of classical philosophers and poets. In he began working as a journalist. This circle of young poets, emerged as a reaction to the dominant symbolism in French letters, claimed the return to the Classicist aesthetic. Maurras exhibited their aesthetic ideas in his work *Anthinea* , a tour of the classical art through an imaginary journey through Greece. But, as a literary creator, Maurras had been known much earlier, with the publication in of *Le Chemin du paradis Paradise Road* , a collection of philosophical stories. In he published *Les amants de Venise Venice lovers* , work in prose that chronicled the love affair between the writers George Sand and Alfred de Musset , through a bitter dissection of the romantic conception of love. In the same year published his poetry collection *Musique interieur inner music* , their most successful production. In the case of Maurras, there is no distinction between his literary work and his political activism. The first was deeply marked by the second, which led him to confront the most important political and artistic personalities of his time and liberal currents that furrowed the social scene of the French third Republic. From his early years in Paris he began to develop a system of political philosophy that mixed notions of Roman order, Greek harmony and contemporary positivist thought spuriously. During the social controversy that provoked the *affaire Dreyfus* the impeachment of an official Jewish of course spy that shook French society, in , polarizing political views among ultraconservative and anti-Semitic right and an openly social democratic left , Maurras was declared as a recalcitrant monarchist and a convinced enemy of the Jews. Indeed, Maurras lost early the faith that had been instilled in its infancy, adopting, in return, a front hostility to the influence of the Church in society. Since then, he acted as unofficial organ of the royalist party and of the French far right. To small, virulent disputes unleashed by the newspaper were followed public demonstrations and turbulent political trials against collaborators. Both exerted an enormous influence on the ideology of the French right in the following decades and, hence, on the thought of nationalist and far-right politicians in Europe. During the interwar period , Maurras was expressed publicly in favor of a strong alliance with the Fascist Italy of Mussolini , in order to curb German expansionism. At the outbreak of the Spanish Civil War, openly supported the rebel fascist side. In he was imprisoned by his threats to a group of parliamentary Democrats. Maurras was confident that the new regime would end the democracy of the third Republic and would serve to launch its monarquico-nacionalista project, under the protection of the Third Reich of Adolf Hitler. When France was liberated by the Allied troops in , Maurras was arrested and tried for treason. Found guilty of the charge of intelligence with the enemy, he was sentenced to life imprisonment and interned in Tours. In his sentence was revised due to his precarious health, and was allowed to live under police custody at a clinic near tours. He died soon after, at the age of 84, after belatedly have been reconciled with the Church. His last works were: His memoirs, *Au signe de Flore* under the sign of Flora appeared in In the four volumes collecting his complete works were published in Paris. The intellectual life of France in times of Maurras.

Chapter 5 : , Dreyfus rehabilitated : Charles Maurras (-)

Photo Request Fulfilled. Thank you for fulfilling this photo request. An email has been sent to the person who requested the photo informing them that you have fulfilled their request.

In his early teens he became deaf. In , at the age of seventeen, he came to Paris and began writing literary criticism in the Catholic and Orleanist *Observateur*. In December , he demonstrated to the cry of "Down with the robbers! According to Maurras, Dreyfus was to be sacrificed on the altar of national interest. The AF mixed integral nationalism with reactionary themes, shifting the nationalist ideology , previously supported by left-wing Republicans, to the political right. This other death threat earned him eight months in prison, from 29 October to 6 July There are certain conservatives in France who fill us with disgust. Because of their stupidity. What kind of stupidity? These French "conservatives" crawl on their bellies before Hitler. These former nationalists cringe before him. A few zealots wallow in dirt, in their own dirt, with endless Heils. The wealthier they are, the more they own, the more important it is to make them understand that if Hitler invaded us he would skin them much more thoroughly than Blum, Thorez and Stalin combined. This "conservative" error is suicidal. We must appeal to our friends not to let themselves be befogged. We must tell them: Be on your guard! What is now at stake is not anti-democracy or anti-Semitism. Most of them belonged to the staff of the fascist newspaper *Je suis partout*. Opposing Adolf Hitler because of his germanophobia, Maurras himself criticized the racist policies of Nazism in , and requested a complete translation of *Mein Kampf* " some of its passages had been censored in the French edition. This position was contrasted to the attitude of the Gaullists, who fled France and continued the military struggle. Maurras also criticized the Statute on Jews for being too moderate. In , the Germans planned to arrest Maurras. Maurras was arrested in September with Maurice Pujo , and indicted by High Court of Lyon for "complicity with the enemy" on the basis of articles published by Maurras since the start of war. At the issue of the trial, during which there were many irregularities in the proceedings such as false dating or truncated quotations , [18] Maurras was sentenced to life imprisonment and deprivation of civil liberties. Imprisoned in Riom and then Clairvaux , Maurras was released in March to enter a hospital, assisted by Henry Bordeaux, who repeatedly asked President of the Republic Vincent Auriol to pardon Maurras. He was transferred to a clinic in Tours , where he soon died. In his last days, he readopted the Catholic faith of his childhood and received the last rites.

Charles Maurras () - "Alors j'Ã©tais Ã la fois traditionnel et coupÃ© des traditions".

Text Nature and Reason The sovereign freedom of a state makes it externally independent of its neighbors, but internally renders it subject to the disciplines of strength, fruitful endeavor, justice and peace. The freedom of the different associations, institutions, and groups of which it is composed consists in remaining in control of their own rules of conduct: Finally the freedom of the citizens themselves, according to their different roles and stations in life, is but a proposition to each that he should pursue a mode of life which is appropriate to what he must do, and wishes to do. Freedom cannot authorize them to break ranks in disorder, it is the binding force against death, it is the defensive force against division. In contrast, the political freedom of revolutionary doctrine utters without distinction one single appeal for the general liberation of every section of society, supposedly all equal, states, enterprises, persons, entirely without taking account of their different functions. The level of this indeterminate freedom is pitched so low that men bear no other label but that which they share with every plant or animal: Individual liberty, social individualism, such is the vocabulary of progressive doctrine. How ironical it is. A dog, a donkey, even a blade of grass are all individuals. Naturally, the jostling throng of disorganized "individuals" will willingly accept from the revolutionary spirits its dazzling promises of power and happiness: Reason foresees that the quality of life will decline when the unbridled individual is granted, under the direction of the state, his dreary freedom to think only of himself and to live only for himself. Posterity when it pays the price will declare this prediction all too well justified. In close parallel to this, the critical mind of the future will challenge the libertarian aspirations of romanticism, and literary history will see clearly the damaging effect they had upon the poet and his work: Thus we find, in politics as in art, the harmony of nature and reason. Criticism and logic, history and philosophy, far from being in conflict, come to the aid of each other. We have had to dwell on this point before. Foreign influences English mainly at work in reverse upon the French conservative spirit, tended to represent the principles of the Revolution as an expression of the rational, and the principles of reaction as the voice of the natural world. Abstract reason had erred. This amounted to saying that all theories are false, all generalizations suspect. With one accord we have rejected this contradictory system and refused to dismiss all ideas simply because they are ideas. This rejection applies equally to the gratuitous notion that some special honor is due to an undefined "idealism" which admits any old system of ideas if it seems to oppose reality. In fact reality and ideas are in no sense opposite or incompatible. There are ideas which are consistent with reality and these are the true ideas. There are realities which are consistent with the noblest ideas and these we call great men, beauty, sacred things. If contradiction we must establish, it is between true ideas and false ideas, between good reality and bad reality. No man of sense will condemn revolutionary ideas merely because they are abstract or generalized. Let us throw light upon this confusion. Politics is not morality. What satisfies general man, can be profoundly disagreeable for the particular state. By losing its head in these metaphysical clouds, concentrating upon these insubstantial wraiths, the Constituent Assembly managed to overlook entirely the problem it was called upon to resolve. Its mind wandered and what followed is the proof. Furthermore, as if it were not enough for the Assembly to use a pair of scales to measure a gallon of water, it compounded the error by using false weights. From the standpoint of reason as invoked by itself, the general ideas of the Revolution are the antithesis of truth. In drawing up the French constitution, it felt inclined to speak of an ideal and absolute type of man in Article I of the Declaration of the Rights of Man: In exactly the same way, if the Assembly was disposed, when dealing with a tangible entity called France, to reason in terms of political society in general, it should have avoided the pitfall of holding that the social group is an "association" of individual wills whose "aim" is to "conserve" "rights" as Article 2 has it since society is in being before the will to associate, since man is a part of society even before he is born, and since the rights of man would in any case be inconceivable without the existence of society. Any affirmation to the contrary, belied in nature, is totally untenable in reason. Whoever drafted such articles produced a mere collection of words without having examined what they meant. There is nothing more irrational. Nor is it rational that all men should command everyone to be

sovereign: It is not rational that men should meet to elect their leaders, for leaders have to command and an elected leader is little obeyed; elected authority is an instrument which bears no relation to its intended function, an instrument first ridiculous then defunct. If it is not rational, it is contradictory, that the state, founded for the purpose of building unity amongst men, unity in time which we call continuity, unity in space which we call concord, should be legally constituted by competition and discord between parties which by their very nature are divisive. All those liberal and democratic concepts, principles of the revolutionary spirit, are no more than an essay in squaring the circle. It should not be supposed that even at the outset the needle of reason failed to pierce the skin of revolutionary principle and expose its weakness. Its first critics were not just simple practical men like Burke whose sense of politics and history had been somewhat shocked. Good critical minds, clear vigorous spirits like Rivarol² and Maistre, found intolerable the absurd because it was absurd; in the unreason of liberal and Jacobin they foresaw disasters to come; error and catastrophe. The catastrophes they predicted came to pass. Revolutionary legality has broken up the family, revolutionary centralism has killed community life, the elective system has bloated the state and burst it asunder. While the enfeeblement of peaceful crafts has brought about the recession of the economy; five invasions, each more severe than the last, have demonstrated, both in defeat and in victory, despite the immense sacrifices of our nation, the total inadequacy of the New Spirit and the New State. Oblivious, negligent and disdainful of these natural and spiritual laws, the French state threw discretion to the winds and exposed itself to the gravest dangers and corruptions. The second of the revolutionary ideas, the principle of equality, essence of the democratic system, handed over power to the most numerous, that is to say the most inferior elements of the nation, to the least vigorous producers, to the most voracious consumers, who do the least work and the most damage. The Frenchman is continually discouraged, if he is enterprising, by a meddling administration legally representative of the greatest number, but finds himself, if he is meek and humdrum, in receipt of the favors with which the same administration gratefully blesses his idleness, and so he has resigned himself to being an office parasite to such an extent that the flame of French national life burnt low and almost died because individuals are not helped to become people or rather because people are dragged down to the level of a herd of individual sheep. Finally the third revolutionary idea, the principle of fraternity, the essence of cosmopolitan brotherhood, imposed on the one hand a limitless indulgence towards all men, provided they lived far enough away from us, were unknown to us, spoke a different language, or, better still, had a skin of different color. On the other hand this splendid principle allowed us to regard anyone, be he even fellow citizen or brother, as a monster and a villain if he failed to share with us even our mildest attack of philanthropic fever. The principle of universal fraternity which was supposed to establish peace among nations, has taken that frenzy of anger and aggression built by nature into the secret mechanism of that political animal, that political carnivore rather, called man, and turned each nation upon itself, upon its own compatriots. Frenchmen have been instructed in the arts of civil war. And that is not all. The same ideas, distributed worldwide as French merchandise to all our customers, brought great harm to them and returned with interest upon our own heads. His passionate provincialism influenced both Barres and Maurras. He contributed frequently to the Cocarde when it was run by Barres. Respectfully received in England by Pitt and Burke.

Chapter 7 : Results for CharlesMaurras | Book Depository

Nationalism, positivism, and Catholicism: the politics of Charles Maurras and French Catholics, by Michael Sutton (Book) *The rise of integral nationalism in France: with special reference to the ideas and activities of Charles Maurras* by William Curt Buthman (Book).

Chapter 8 : charles maurras | Download eBook PDF/EPUB

Charles Maurras, French writer and political theorist. From the description of Charles Maurras manuscripts, (Unknown). WorldCat record id:

Chapter 9 : Maurrassisme - Wikipedia

Find this Pin and more on Foucault by E Michaels. Michel Foucault born Paul-Michel Foucault October - 25 June was a Foucault with hair. When you think of Michel Foucault, it's hard not to think of the bald head that's so part of his persona.