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## ENGLISH SUMMARIES

S. BONZON, Montaigne's critical philosophy, RThPh 2009/III, p. 227-236.

Charles Gagnebin's life-work presented here seeks to inscribe the thought of Montaigne in the line of critical philosophy. The polymorphic nature of the critical paths that Gagnebin finds in Montaigne might leave the reader doubtful about the very meaning of the term, here. But the essential lies elsewhere: for Gagnebin, it is to defend the thought of Montaigne against any accusation of scepticism, by reading and re-reading the *Essays* with a passion.

C. GAGNEBIN, The figure of Socrates in Montaigne's *Essays*, RThPh 2009/III, p. 237-242.

This unpublished work, apparently prepared in view of a conference, presents several characteristic traits of C. Gagnebin's work on Montaigne: his interest for «exemplary figures» in the *Essays*, the use of a method that is attentive to the text and its different stages, consideration for various interpretations, the questioning of the «scepticism» and the «naturalism» of Montaigne.

P. GROSOS, Montaigne and the Pyrenees. Self-portrayal in the *Essays*, RThPh 2009/III, p. 243-252.

Far from a purely narcissist temptation, for which he was reproached by 17<sup>th</sup> c. moralists, the self-portrayal of Montaigne was the perfect place for testing the instability of the world. By thus going so far as to name himself in his writing, while saying he was only speaking of himself, Montaigne reached a degree of paradoxical humility and great honesty.

J.-P. VAN ELSLANDE, To philosophy is to be a child. Montaigne as pedagogue, RThPh 2009/III, p. 253-259.

This article treats the way Montaigne sees philosophy as a form of pedagogy. While, in the *Essays*, those developments are well known which, inspired by neo-stoicism, make of the finiteness of existence a lesson in philosophy, the developments dedicated to learning are generally only considered within the perspective of the history of education. Yet they bring Montaigne to an interest in how the critical spirit blossoms rather than in its ultimate ends; in consequence, they enrich our idea of the essay writer's relation to philosophical knowledge. Their originality, notably, leads to a redefinition of writing as a source of knowledge and a conception of literary pleasure as an experience of thought and of re-invigorating life.

C. ARRUZZA, The refusal of happiness. Negligence and Fall in the thought of Origen, RThPh 2009/III, p. 261-272.

As has already been shown, it is likely in negligence (ἀμέλεια) that must be seen the first cause of the fall of rational creatures producing life in the world of sensitivity,

of which Origen vaguely speaks in *De principiis*. This article seeks to examine the notion of negligence, by analysing biblical and philosophical sources, notably Philo of Alexandria, as well as the meaning that must be attributed to it in the light of the theodicy elaborated by Origen in more general terms.

H.-C. ASKANI, Hölderlin and Theology, RThPh 2009/III, p. 273-292.

The subject of this study is ex-centricity, the shattering of the circle. The fundamental question is the possibility of a way out of this form, from accomplishment, from the return to oneself.