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## ENGLISH SUMMARIES

B. BINOCHÉ, Rousseau: The First *Discourse*, Without the Second One, RThPh 2019/IV, p. 319-336.

*Instead of reading the first Discourse on the Moral Effects of the Arts and Sciences as a draft of the second one, an attempt is made here to read it for what it says, in order to understand both its enduring success and the difficulties which pertain to it. First, its success can be explained by the all-encompassing nature of the critique, which targets both the theologians and the philosophers, but also all of the institutions, and which concerns all histories, ancient and modern. Second, the difficulties can be analyzed through an examination of the main objections which were made against Rousseau's thesis, and to which he replied, concerning the underdetermined character of the morality/sciences correlation, the supposed necessity to sacrifice the sciences in order to save morality, and the performative contradiction of his analysis. The debate would continue in the years of the French Revolution, we may consider that it was closed by Condorcet.*

F. GUÉNARD, The Stability of Institutions (Rousseau, Rawls), RThPh 2019/IV, p. 337-351.

*How can we ensure the stability of institutions and, in this way, foster an enduring civil peace? Rawls addressed this classic question in two ways. First, there is the practical response, which seeks to convince those who reject what is viewed as a legitimate political conception, but also to coerce them, including through the use of sanctions. This was Hobbes' model. The second response tries to give rise, through varying institutions, to a sense of justice among the citizens, so that they themselves will defend these institutions. This is institutional stability for the right kind of reasons, according to Rawls, and Rousseau in this regard. Did Rawls read Rousseau correctly? On the basis of a very different vision of human beings than Hobbes, Rousseau did indeed search for ways to render the republican political institutions stable, but it is not certain that he thought this would be possible, given his sense of the intrinsic frailty of these institutions. Rawls does not appear to have adequately pondered the non-democratic institutional forces which democratic institutions themselves generate.*

J.-M. TÉTAZ, Theological Liberalism in Germany. On Some Questions Which Lurk Beneath the Theological Cypher, RThPh 2019/IV, p. 353-391.

*The first part of the article focuses on the history of the expression "liberal theology" in order to distinguish the various historical phenomena which it refers to. The second part of the article offers a reconstruction of the systematic profile of liberal theology, through five key terms: 1. freedom; 2. religion; 3. the status of theology; 4. history; 5. ethics.*

J. PIÀ-COMELLA, When a Billionaire Praises Poverty. Seneca's Cynicisms in his Moral Letters to Lucilius, RThPh 2019/IV, p. 393-420.

*References to Cynic philosophy are very infrequent in Seneca's Moral Letters to Lucilius. And yet, the Roman philosopher adopts a very ambivalent attitude toward*

*it: as he vehemently condemns some of his contemporary Cynics for their indigence and their freedom of speech, he sets up Diogenes and his friend Demetrius as models of virtue, especially with regard to their utter indifference toward material goods. Moreover, Seneca's political and personal situation leads him to pay close attention to the ideal of autarcy. Consequently, far from limiting itself to explicit mentions of Cynicism, this article seeks to explore certain traces of it, with the aim of disclosing a complex network of motifs and themes which, albeit not specifically Cynic, are akin in varying degrees to that philosophy. With its relations to philosophical traditions, and having undergone certain modifications in order to fit Seneca's personality as an extremely wealthy Roman and as a mere Stoic student and philosopher, Cynic asceticism is thus reshaped in particular ways. In this sense, Seneca's Moral Letters of Lucilius represent a key turning point in the inculturation of Cynicism in Rome.*