

## Enlightened Encounters 2018

Paris Monticello (Virginia) Nancy

"From the Enlightenment of Human Rights and the Abolition of Slavery,  
to contemporary states of emancipation  
Its *News of the Future* by intercontinental cross fertilization  
of mixed-race knowledge and practices"

**Enlightened Encounters** appeals to economic, social, and cultural actors and is aimed at all audiences.

It aims to ensure the continuity of transmitting knowledge and verified information, as conditions for the emancipation of individuals and societal progress in the filiation of the European and American Enlightenment spirit initiated in the 18<sup>th</sup> century.

The **Encounters** wish to enlighten some of the questions raised by globalization in the development of human societies:

What is the prospective for "**cross-fertilization**" in technological, economic, and social developments between Africa, the Americas and Europe?

Which adoption of *metis* practices transform and will transform how societies adapt?

**Enlightened Encounters** projects "News of the Future" answers - between universality and difference - anticipated by the Enlightenment during the first globalization.

*Enlightened Encounters* is organized by:

Lorraine Indigo. Société des Rencontres éclairées (*Enlightened Encounters*)

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## Enlightened Encounters

From Enlightenment ... to its *News of the Future*

### On a foundation of legitimacy by History

The themes of Enlightened Encounters extend the heritage of a community of men and women, bound by affection and thought, all from independent Lorraine, in Lunéville and in Nancy. In the heart of 18<sup>th</sup> century European Enlightenment, their influence is also present in Paris during the French Revolution. Having created special friendships with the Americans : Benjamin Franklin, John Adams, and Thomas Jefferson, they maintained lasting and fertile exchanges with the Founding Fathers of Independence during the writing of the American then French Constitutions.

These actors of all emancipations - religious, political, social and Human Rights - were the founders of the Society of the Friends of the Blacks around Condorcet as early as 1788 and the promoters of the very first slavery abolition act in the history of humanity, voted in France and adopted by the National Convention on February 4, 1794 (16 pluviôse Year II).

They were called: Emilie du Châtelet, translator of Newton's works, and friend of Voltaire; Minette de Lignéville, wife of the philosopher Helvetius, and federator of the circle of ideas of Auteuil; the Duke of Choiseul as protector, Chief Minister of Louis XV, and the Prince of Beauvau-Craon support of this Friends' Society's actions; Saint-Lambert, co-author of Diderot and d'Alembert's Encyclopedia; the Chevalier de Boufflers, author and once governor of the Trading Posts of Senegal; Clermont-Tonnerre, member of the Constituent Assembly and advocate for the integration of Jews; Abbé Henri Grégoire, tireless craftsman for the success of emancipation and the propagation of education, precursor of the new 19<sup>th</sup> century.

> On this base, *Enlightened Encounters* initiated partnerships with:

- **Thomas Jefferson Foundation in Monticello** and its President Ms. Leslie Bowman. With the cooperation of the American embassy in Paris, and the French embassy in Washington, and with the patronage from the Ministry of Foreign Affairs.
- **International Association of Residences and Gardens of Light** (global network)
- **Institute of European Cultural History - Bronislaw Geremek** (IHCE, University of Lorraine).

> In 2017, *Enlightened Encounters* received patronage from:

- **National Committee for the Memory and History of Slavery** (CNMHE)
- **French National Commission for UNESCO**

## The suggested issues enlightening the *Encounters*

Beyond the tribute to the history of European and American awareness in the 18<sup>th</sup> century for the progress of Human conditions,

*Enlightened Encounters* examine the continuity of the Enlightenment's meaning until today.

- **Emancipations of men affirmed by social contract**

Fights for all types of emancipation : from individual, community or religious, abolition of slavery, demonstrate that they are inseparable. The contemporary states of emancipation reveal renewals of relegations and de facto servitude, beyond the social contract displayed.

**The spreading and actual respect of Human Rights still remain a question today.**

- **Science and emancipation; dissemination of knowledge, condition of individuals**

The sequence of disseminating knowledge to mechanically generate material progress and rights can have positive linear effects but trajectory deviations as well. Hegemonic retention of know-how is combined with economic or financial fluctuation and with the deregulation of exchanges,

in new divisions of the globalized world. In competition for development resources, the exercise of their rights by humans keeps depending on **their ability to influence their conditions by mastering and appropriating knowledge.**

*Encounters* aims to face the new questions asked on Rights and Knowledge in order to enlighten their **news of the future** for the development of human societies.

- **Intercontinental Cross-fertilization Prospects**

The mutual impregnation resulting from the cohabitations of communities, from universal to differences and from diversities to similarities, extend the "metis practices". Furthermore, the constraints induced by the limitation of resources and the need to prevent risks precipitate the compulsory integration of the future of societies. At the same time, new sharing practices reveal a potential for invention, sparking **a new culture of knowledge producing a rich potential for the future.** The identification of these dynamics through the cross-sector of fluctuations "sciences and industries, crafts and economy, culture and society" makes it possible to sketch the outline of a new network of cross-fertilizations between Europe, Africa and the Americas.

**The "Traveling Plants"** illustrate *cross-fertilization* - without crossbreeding and the propagation of daily effects from a first globalization. From the profound transformations introduced in the 18<sup>th</sup> century to the capacities of nutrition and development of peoples, up to the prospects of agrobiological and food today.

## The program of *Enlightened Encounters* \*

\* The program dates will be established in consultation with our partners

### • *Enlightened Encounters at Monticello Charlottesville, Virginia, USA* \*

Study day dedicated to the partners of *Enlightened Encounters*

**"From Enlightenment shared between Jefferson and the Lorrainers, to the prospects of cross fertilization."**

Welcome by the Thomas Jefferson Foundation (UNESCO World Heritage National Monument).

Exchanges with scientific, economic, social and cultural partners, personalities concerned ;

Welcome to the **National Museum of African American History and Culture** (Washington D.C.)

\* Under the auspices of the Thomas Jefferson Foundation, in coordination with the International Association of Residences and Gardens of Light, in cooperation with the French Embassy in Washington and the United States Embassy in Paris.

### • *Enlightened Encounters Economic Forum. Paris* .

***The news of the future of Africa-America-Europe cross fertilizations***

Large corporate foundations and cooperation organizations that develop international sustainable economic actions are invited to present their activities

in front of a targeted audience of guests: media, development actors, laboratories universities, institutions, etc. Partners Dinner and special guest speakers.

### • *Enlightened Encounters highlights. Nancy.*

They combine several days of simultaneous and various events which are aimed at all audiences and especially the youngest.

They call on all actors of the social, economic and cultural Contract, private and public.

The events are free.

### • **Round table and conference cycles**

- Round tables and thematic conferences
- Gourmet conferences. Workshops
- Thematic radio and television programs (Arte, France Inter, France Culture, etc.)
- Inaugural address
- Representation speeches (institutions and patronage)
- The concluding proposals from *Enlightened Encounters*.
- Closing address presented by the special guest "Grand Témoin"

### • **Associated exhibitions continuously available over several weeks**

### • **Written**

Bookstore: guest authors. Signings. Readings.

Writing workshops.

### • **Image**

Screenings and multimedia. Documents and fictions

### • **Performing Arts**

**Contemporary visual arts**

Some events will be broadcast on networks and publications.

## Enlightened Encounters preliminary projects

### From issues to events \*

which will be offered to the public throughout the "highlights": exhibitions, round tables and talks, written material and bookstores, images and screenings, etc.

\* The titles and contents are neither exclusive nor exhaustive

### Emancipation of men, abolition of slavery Affirmations by the Social Contract

- **Enslavement, the system**  
Slave trade, productions, and triangular trading. Africa, the Americas, Europe.  
Conferences. Exhibition.
- **"Lorrainers acts: all emancipations are One" ©**
  - **their friendships and exchanges with Franklin and Jefferson**
  - **"Alsace, pathway for the European Enlightenment"**. The Philanthropic Society of Strasbourg, Grégoire and Oberlin. Rhenish republican desire, from Alsace to Mainz.  
Round tables, broadcasts, conferences. Exhibition
  - **"Lorrainers of abolition, the places and men"**  
Photo creations. Garden Exhibition
  - **A metis society interview: "Les Caprices d'un fleuve"**. (The Whims of a River)  
Tribute by Richard Bohringer to Bernard Giraudeau director and actor of the film, biography of the knight of Boufflers. In the Written and Image part of the program.
- **Taking freedom.**  
**Resistance and abolitionist actions; end of the slave system**  
Round tables, broadcasts, conferences. UNESCO Exhibition "Slave Routes"
- **Servitude without slavery: question of objects?** A perpetuation in Eastern Europe  
CERCLE Colloquium (University of Lorraine)
- **Dissemination of Human Rights and protection of the autonomous Integrity of individuals.**  
**Contemporary states of emancipation. De facto servitude; new forms of slavery**  
Round tables, broadcasts, conferences

## Science and emancipation

### Appropriation of knowledge and conditions of individuals

- **Enlightenment spreads knowledge, promises of Progress \***  
The apprehension of knowledge, experimentation. Diffusion, the encyclopedia of know-how as much as ideas. Applied sciences, invention and machines.  
Conference. Exhibition "The cabinet of objects"
- **Beauty makes the city ©, the aesthetic creator of citizen utopia**  
The Ideal City of Enlightenment, exemplarity and public architecture.  
- **The Thomas Jefferson Residence in Monticello** (Foundation).  
- **Residences and Gardens of Lights**  
Reception of the global network delegations by the French section of the International Association of Friends of the Residences and Gardens of Light.  
Presentations. Exhibition
- **Invention and ownership of know-how: story of the worst and the best for slavery**  
The contradictory effects of the possession of knowledge on enslavement.  
In cooperation with the National Conservatory of Arts and Crafts (CNAM)  
Conferences. Exhibition
- **From Human Rights to the means for ensuring their conditions**  
From hegemonies by technology, to their appropriations for developments.  
Valorization of public and private actions  
Round tables, broadcasts, conferences

\* The scientific direction of Enlightenment is led by Daniel Roche, honorary professor at the Collège de France.

## Intercontinental *Cross Fertilization* Prospects

### The invention of a new 'know-how to produce' culture

- **Demographics, resources, migration, and development management**  
Sharing resources and environmental constraints. Division of the implementation of means by global financial and economic mechanisms.  
Round table. Conferences
- **News of the Future on cross fertilization Africa America Europe**  
Inventions of new "know-how to produce".  
Valorization and presentations on the potential of multiple and various sectors.  
Participation of economic, financial, scientific, social, and cultural actors.  
Round tables. Broadcasts. Exhibitions

## "Metis practices". From Universal to Differences, from diversities to similarities. Cosmopolitanism, cohabitations, juxtapositions.

- **Birth of Afro-descendant societies** : Caribbean, North American, Brazilian, etc.  
From slavery deportation to intercontinental settlements.  
Round table and conferences. Exhibitions
- **Global cities and metis practices**, development networks ; territories of new citizenships?  
selective concentrations ?  
Round table and conferences
- **Adopted practices, integrated mixed-races (metis)**
  - **Artistic creation.** Metamorphosis of the visual arts at the beginning of the 20th century.  
**Music** vector of mixed-race (South American, jazz, world music, rap, etc.
  - **Young generations and metis practices.** Instant communication, picture, language, music.  
Conferences. Concerts. Shows. Broadcasts. Exhibitions

### The illustration by "Traveling Plants"

First *cross fertilizations* ©; consequences of nutrition and on demographics.

Prospective of agrobiolgy and food today.

- **The Vegetable Garden of Enlightenment** © "Traveling plants" and products  
Ephemeral garden. Pavillons du Goût (Taste Pavilions)  
Conferences
  - **The vegetable garden and the vines of Monticello**  
Presentation (Foundation). Exhibition
  - **Coffee**  
Demonstrations (Malongo). Exhibition
  - **"Traveling plants"**  
Permanent Collection Botanical Gardens
  - **"One must cultivate their garden"** Valorization of market farming knowledge.  
Initiative of a participative training. Workshops
- **Gourmet Conferences**  
Food, gastronomy and social practices ; market farming economy.  
Gastronomic demonstrations; invitation of prestigious chefs
- **The new "traveling plants"**  
Biodiversity and prospective: nutritional, pharmacological, cosmetic.  
Conferences. Demonstrations

\* The scientific direction of the history of the "traveling plants" gastronomy is led by Denis Saillard, research professor at the University of Versailles Saclay St Quentin

## The Lorrainers' acts in emancipation and anti-slavery

**The role of women and men linked by a fraternal friendship born at the Court of the Independent State of Lorraine and then joined by Henri Grégoire, in emancipation and as actors of the success in February 1794 of the First Institutional Abolition of Slavery in the history of humanity.**

**The importance of their well-kept links, during the invention of modern democracy and the birth of the United States of America, with their plenipotentiaries.**

The success of the Enlightenment in the 18<sup>th</sup> century is mainly due to a group of women and men, united by a complicity of convictions born from the circulation of ideas, on the geopolitical base of Lorraine, *State of Spirit* acquired during the European exchanges, in Nancy, Lorraine's capital and at the Ducal Court of château de Lunéville.

The perseverance of their philosophical fraternity makes them known throughout the century as generous conspirators determined to model liberties. History must illuminate their names together:

**Charles-Juste de Beauvau-Craon, Jean-Francois de Saint-Lambert and Elisabeth-Sophie d'Houdetot, Etienne-François de Choiseul-Stainville, Françoise de Graffigny, Anne-Catherine de Ligneville-Helvetius, Stanislas-Jean de Boufflers, Stanislas-Marie de Clermont-Tonnerre, St. John Crèvecoeur, Hertz Cerf-Ber, Henri Gregoire.**

What their encounters illuminate is the prodigy of convergence though the Enlightenment of a dominant aristocratic elite with the isolated determination of individuals coming from nothing. Everything separates the aristocrats from the merchant coming from the ghettos, and from the country priest; each coming from separate worlds and even "other planets". For the aristocrats, with fidelity in friendship for purpose: reason which must diffuse knowledge in order to put society in agreement with the elites. For the integrated Talmudist: the rehabilitation of a people and its culture in order to open a right to citizenship for the pariahs of the ghettos. For the common priest, with the humanism of faith: to rebuild a Church without caste, to generate Judeo-Christian reconciliation, a condition for redemption, to eradicate segregation and to provide the humble with the knowledge and means to improve their condition.

The common proximity of roots and especially realities learned, will serve the opening by

intelligences to go beyond the simple sharing of convictions, and allow them to be embodied in personal links of efficiency. They will find themselves and lead common struggles for the Universal that will recognize the merits of individual rights, the dignity of civic emancipation against relegation towards all communities, the abomination of the owning a human being and servitude by another.

Their concerted actions will lead them to join the Encyclopedists; to add the denial of justice denounced by Voltaire to the ecumenism of Grégoire in favor of the Protestants; to adopt the exchanges woven between Abbé Grégoire and Cerf-Ber in favor of the Jews; to act on the royal power through Choiseul and Malesherbes, on the opinion with Mirabeau; to mobilize for the American democratic promise, first with Franklin, then Adams and Jefferson, future second and third elected Presidents of the Union, to affirm with the Society of the Friends of the Blacks, the fight against the Slave Trade and, enlarge it to its universal dimension against slavery.

These actors will not be alone in implementing the new principles of humanity; but the truth and the long-term reports distinguish the "Lorrainers". The intimate benefits of their cohesion explain the coherence of their enterprises, and perhaps a large share held by these 'conspirators' in the collective successes for liberties and emancipations.

Thus we can see that the same actors will bind the power of ideas and initiate emancipation as a global process; that they apply to relegated Protestants, Jew pariahs, or black slaves. Those who engage in one of these fights will be involved in the others, so much so they seem necessary to them against the strains to natural Human rights, unbearable anomalies that society henceforth perfectible must abolish.



If the individual wants to guarantee the permanence of their liberties, emancipation must be one, to obtain broad popular support for all and to make everyone accept it. This vision already included at the beginning of the French Revolution, will contribute to give it its universal meaning.

*Sheet 3 Actes des Lorrains page 2*

## Why Lorraine?

### NANCY CAPITAL OF AN INDEPENDENT STATE

At the end of nine years of war between France and a large European coalition, the 1697 Peace Treaty of Ryswick, restores the effective independence of Lorraine and the integrity of the Duchy. Duke Leopold, in exile in Austria and nephew of the emperor, marries the niece of Louis XIV Elisabeth-Charlotte d'Orléans, and returns to his States, and to Nancy their capital.

Lorraine begins the 18<sup>th</sup> century as an independent state with its own laws, armies, currency, measures and weights, relies on the income from its silver mines and its salt manufactures, develops various manufactures. It also has one of the three European universities founded in the 16<sup>th</sup> century, in Pont-à-Mousson with Ingolstadt and Krakow.

### ENLIGHTENMENT AT THE COURT OF LORRAINE

In 1702, Duke Leopold had the Palace of Lunéville erected to appoint his Court, away from its capital Nancy, as a symbol of the restored independence of the Duchy and the restoration of its dynasty in the high rank of royal families. It is also the precursor of economic reconstruction and reorganization of Lorraine territories, to inaugurate a State model.

In Lunéville, in the radiance of the Court of Versailles – the French language, ideas, and tastes - in Europe, the "Age of Enlightenment" reinforces old and continuous intellectual exchanges between Lorraine and Paris, Vienna and Berlin, as well as between Tuscany and Flanders.

The "enlightened" duke, sovereign eager to embody the meaning of the new State, had the Leopold Code written into a judicial appeal in the contradictions of privileges and rights of use, and which separates the Church into a private entity. It protects intelligence against obscurantism, organizes education, constitutes a library, promotes it by funding a renewal of the arts, encourages progress of science and technology.

In 1736, following agreements between France and the Austrian Empire, the duchy falls to Louis XV's father-in-law, Stanislas Leszczyński, the dethroned king of Poland. Although actually under French tutelage, Lorraine is able to benefit from a period of peace, away from European conflicts. Stanislas continues the action of his predecessor in favor of education, opens a public library, charitable institutions, creates an academy of scholars. Himself author of a "civic utopia", he corresponds with philosophers and gives a festive flair to castle life where he adds more pavilions and decorations.

A step in the European circuit of intelligences, the Court of Lunéville attracts Montesquieu to stay before and after the release of "L'Esprit des Lois", and Voltaire with his friend Emilie du Châtelet who completes translation and comments on Newton's works, as well as many other beautiful minds like Abbé Morellet or the scientists La Condamine and Maupertuis.

In 1766, the death of Stanislas definitively puts an end to the State of Lorraine by it "reuniting" with France.

Excerpt from '*Correspondances ignorées sur la servitude. Histoire transverse des émancipations*'.  
Chapter '*L'apport fécond des Lumières d'un Etat disparu*'. Gérard Benhamou

## Friendships of "Lorrainers in Paris" with the American plenipotentiaries at the birth of the United States of America

### Reception at the salons of Minette of Helvetius, Sophie Houdetot and the Prince of Beauvau-Craon

In December 1776, the American plenipotentiaries led by Benjamin Franklin and accompanied by Deane and Lee, arrive in France to seek support. They are welcomed by a popular fervor and by Voltaire. Man of Enlightenment, Franklin seduces public opinion with his ideas, all the way up to the king, who was impressed by his scientific creativity. In Paris, Franco-American intellectual partnerships owe a great deal to the salon of "Minette" Anne-Catherine de Lignéville, whom Helvetius, a wealthy tax collector ("Fermier-Général") and philosopher, had come to the Court of Independent Duchy of Lorraine in Lunéville to marry her. Widowed in 1771, she inherited her husband's enormous fortune. Her Auteuil house becomes the center of many exchanges; Minette of Helvetius developed loyalty and a regularity there with a circle of first-rate minds : Chamfort, Daunou, Condorcet and his brother-in-law the doctor Cabanis, Mirabeau's friend, Marmontel, Condamine, Buffon, and many others. Hume, Wilkes, Sterne, Abbé Galliani, Lord Shelburne, and the Chevalier de Chastellux who traveled extensively across the English colonies of North America.

Minette of Helvetius associates her friends of Lorrainer nobility living in Paris since the unification of the duchy with the kingdom in 1766. Among them: her relative Prince Charles-Juste de Beauvau-Craon was the most eminent political figure, who since 1774 extended at the Court of Louis XVI part of the influence which the "Lorrainer party" had had around the Duke of Choiseul, Louis XV's Prime Minister until 1770. The Prince came with Jean-François de Saint-Lambert, his childhood friend, author of articles of the Encyclopedia, who was in turn accompanied by the Countess Sophie d'Houdetot. He also introduced his nephew Stanislas de Boufflers, writer who will later exposed the realities of the slave trade, as governor of Senegal from 1785 to 1787. Other Lorrainers also joined them: Abbé Morellet and the young Count Stanislas-

Marie de Clermont- Tonnerre who would be a deputy at the Estates-General of 1789.

The Auteuil circle also sheltered the Masonic lodge of Nine Sisters founded by the astronomer De Lalande in 1776 with Minette of Helvetius, one of the first example of intellectual gatherings beyond social or corporative barriers ; philosophers were welcome there: the Baron of Holbach, for example, and of course Voltaire upon his return to Paris.

### In the War of Independence

Franklin meets Gilbert du Motier, Marquis de LaFayette whose fortune makes it possible to arm his own battleship in April 1777 to fight alongside George Washington. The action of the "Lorrainer party" merges at the Court with the one of the "Patriot Party" and allows Vergennes, the Minister of Foreign Affairs to convince King Louis XVI to endorse American independence in 1778 by an Alliance Treaty which launches the war with England by sending a royal fleet ; while diplomacy maintained a European balance, avoided continental conflict and obtained the alliance of Spain. Franklin, whose residence in Passy next to the one of Madame of Helvetius, was chosen as "venerable" in the lodge of Nine Sisters in 1779; he proposed to Minette, and befriended Navy captain John Paul-Jones.

Back in France in 1779, LaFayette led s a campaign of sympathy, and set out again in 1780 to announce to Washington the military and naval support of France.

The Prince of Beauvau-Craon supported the efforts for independence and expressed his interest in the development of American democracy. He also followed the progress of military operations since Louis XVI had agreed in 1780 to send an expeditionary force of 6,000 men commanded by Rochambeau, to help to win the war on land while the French navy would secure victory on seas. With Saint-Lambert, former brothers in arms joined the French army alongside the "insurgents": the Lorrainers Antoine-Charles de Vioménil, appointed

second-in-command to Rochambeau, and his brother Charles-Joseph at the head of a regiment, which stood out in the decisive victory of Yorktown in October 1781.

The American plenipotentiaries who succeed each other in Paris such as Thomas Paine and John Laurens from October 1780 to May 1781, received, just like Franklin, a warm welcome to the Auteuil circle and met all Minette of Helvetius' diverse friends. They also welcomed back LaFayette on his return after the victory of 1781.

In 1783, the Treaty of Versailles, England recognized the independence of the United States, in the presence of Franklin joined by John Adams and John Jay.

### Inventing democracy

American statesmen were eager to broaden and enrich a secular political thought capable of counterbalancing the moral preaching of Quakers and Methodists. In return, the Americans demonstrated how settler communities, mostly but not entirely of Anglo-Saxon origin, were able to come together to fight the British colonial power. By the Articles of Confederation, adopted as soon as 1777 and applied from 1781, the thirteen sovereign states affirmed their unity within the United States of America.

For the French, the discovery of religious, economic and social diversity tempered universalist aspirations.

*Sheet 4 Amitiés page 2*

### The Lorrainers, citizens of a young democracy

One of the close friends of the Auteuil circle of "Lorrainers" was Michel Guillaume Jean de Crèvecoeur known as J. Hector Saint-John, Normand friend of the Count d'Houdetot. He spent twenty years in the Americas, first as a surveyor officer in the Royal Montcalm Army in French Quebec, then as a farm owner in Orange County (New York), where he married an Anglophone. He fled the fights between "insurgents" and English troops. In London he published *Letters from an American Farmer* (1782), a book expanded with each reissue, including a French version of it (*Lettres d'un laboureur américain*, 1784). In 1782 when he returned to France, he was hosted in the hotel of Prince de Beauvau-Craon in Faubourg Saint-Honoré. The latter recommended him to Marshal Castries, Minister of the Navy, for a memorandum on the

new Union; his report also pleased Louis XVI and, in October 1783, after the recognition of Independence, he was appointed Consul, first in New York. Crèvecoeur built on the contacts made at the salons of Helvétius and Houdetot and always praises the role of Parisian supporters. Through his intervention, eleven Frenchmen were granted American citizenship: Prince de Beauvau-Craon, his wife and brother-in-law Count de Jarnac, Countess Sophie d'Houdetot and her friend Saint-Lambert, the Duke de la Rochefoucauld, the Marquis of Condorcet, the lawyer Lacrosette were among them.

### Jefferson, Saint-Lambert, Sophie d'Houdetot

Thomas Jefferson arrived in Paris in 1784 to succeed Franklin who would return to the United States in 1785, assisted by David Humphreys, secretary of Franklin and Adams. Jefferson was in the salons of Minette d'Helvetius, Sophie d'Houdetot and Prince de Beauvau-Craon, and creates many friendships. Sophie d'Houdetot, who had custody of Crèvecoeur's son during his diplomatic posting in New York, took him to lunch at Jefferson's every week "so that he does not lose his English".

In the fall of 1785, Jefferson began working with Abbé Morellet on a French translation of his "Notes on the State of Virginia". Eventually, he was not happy with the French version which was published in 1787 under the title: "*Observations sur la Virginie*". In 1786 Saint-Lambert, engaged in his fight for religious tolerance for Protestants and Jews, suggested to Jefferson a European diffusion of his "Act for establishing religious freedom", which soon became another joint translation.

The thoughts from exchanges in the circle of "Lorrainers in Paris" would feed the writing of the first two Declarations of Rights, both French and American.

Jefferson attended the meeting of the Estates General convened in May 1789. On this occasion, the list of members of the Society of the Friends of the Blacks, against trafficking and slavery, including the "Lorrainers" Beauvau-Craon, Saint-Laurent Lambert, Boufflers and Clermont-Tonnerre, who were among the founders of this early abolitionist society. Many new members were added to the list, among whom were Abbé Henri Grégoire, a Lorrainer deputy, Saint-John de Crèvecoeur, a French representative in the United States, and William Short, secretary of Jefferson.

After his departure in September 1789, now back in the United States, Jefferson was appointed Secretary of State. He found J. Hector St. John Crèvecoeur whom he had known in Paris, again consul in 1789 and 1790. Crèvecoeur organized a regular "trunk" service with France. He published under the name of Agricola letters in various American newspapers and was elected to the American philosophical society. With Jefferson, they shared a passion for agronomy, including the introduction to the Americas of alfalfa.

Friendship ties between Sophie d'Houdetot and Saint-Lambert with Thomas Jefferson would be extended by a correspondence on various topics, contributing thus to the library, the scientific and agronomic collections of Monticello, Virginia from where he ran the American philosophical society from 1797, in anticipation of the creation of the University of Virginia.

The will to signify the universal of the French Revolution finds its mark in the decree of August 26 1792 of the Legislative Assembly before the elections by Universal suffrage of the new "Convention" : "Considering that at a time when a National Convention will fix the destiny of France, and perhaps prepare that of the Human race; it belongs to a generous and free people to call all the lights and to defer the right to contribute to this great act of reason, to men who, by their feelings, their writings and their courage, have shown themselves so eminently worthy, [this Assembly] declares that it will confer the title of French citizen to: Joseph Priestley, Thomas Payne, Jeremy Bentham, William Wilberforce, Thomas Clarkson, Jacques Mackintosh, David Williams, N. Gorani, Anacharsis Cloots, Crow Pauw, Joachim-Henry Campe, N. Pestalozzi, George Washington, Jean Hamilton, N. Madison, H. Klopstock and Thadeus Kosciuszko."

Thomas Paine himself was elected to the National Convention.

Excerpt from *'Extrait de Correspondances ignorées sur la servitude. Histoire transverse des émancipations'*.  
Chapter *'L'apport fécond des Lumières d'un Etat disparu'*. Gérard Benhamou

## Jefferson in Paris 1784-1789

### 1784

**May 7.** Jefferson is appointed as representative and trading delegate

by the Congress, to join John Adams and Benjamin Franklin in negotiating friendship treaties and trade with the European nations.

**July 5.** Jefferson embarks from Boston to Europe, accompanied by his twelve-year-old daughter Martha (Patsy) and William Short (1759-1849) his young protégé and personal secretary, trained with George Wythe who served on the Executive Council of Virginia.

**August 3.** Jefferson arrives in Le Havre and goes to Paris. First he settles at the Hôtel de Landron, then at the Hôtel de Langeac on the now Champs-Élysées. David Humphreys, secretary of Franklin and Adams joined them. Jefferson hires a Frenchman, Adrien Petit, as steward of his house and brought in James Hemings, his nineteen-year-old slave to learn the art of French cooking.

At about the same time, Abigail Adams and John Quincy arrive in Paris with their children to join John Adams, who will soon be appointed first ambassador to the Court of St. James in London.

It is Jefferson who will replace Benjamin Franklin in France as diplomat in charge.

- Like his predecessors Jefferson is welcomed at the Auteuil circle "Chez Minette" (Helvetius' widow), a group which includes many of his Lorrainer friends in Paris, coming from the former Court of the Duchy of Lorraine in Lunéville; he especially befriends the Prince of Beau-Craon, his friend author and encyclopedist Saint-Lambert, and his partner Countess Sophie d'Houdetot.

### 1785

**April /May.** Adams and Jefferson successfully negotiate a loan from Dutch bankers to consolidate the American debt, to pay the long deferred military wages of the French veterans of the American Revolution, and to pay off the ransom of American captives held by Algerian and Moroccan pirates.

**Fall.** Jefferson starts working with the Abbé Morellet on a French translation of his "Notes on the State of Virginia", published in 1787 under the title: "*Observations sur la Virginie*."

### 1786

**January 7.** Jefferson writes to John Sullivan, Governor of New Hampshire, in order to find and send to Paris the skeleton and the skin of a moose; in fact, he wants to refute the arguments of the naturalist Georges de Buffon claiming that nature, animals and humans of the New World are less developed and smaller sizes than those of the European continent.

**January/March.** Jefferson writes a proposal to form an alliance of powers to oppose the actions of "pirates of Barbary" in North Africa who take over American and European merchant vessels; his friends present their proposal to Congress, but it is rejected, as John Adams had predicted.

**March/April.** Jefferson visits the Adams in London; they visit the English countryside. Jefferson, presented to the Court, is ignored by King George III. At the end of the summer, at the Grain Market in Paris, the American artist John Trumbull introduces Jefferson to Maria Cosway, a talented English artist who grew up in Italy and is married to the miniaturist Richard Cosway; they start a relationship.

**October/November.** Jefferson is informed by John Adams and John Jay of the "rebellion of Shay" in western Massachusetts. The rebellion led by Daniel Shays is carried out by the farmers from the west of the State in debt to the creditors from the east of the state and against the courts. Abigail Adams, who regularly corresponds with Jefferson, also writes about the insurrection, and Jefferson who is not as worried as are the Adams, answers her in February 1787: "I like a little rebellion from time to time; it's like a storm in the air."

### 1787

**March/June** Jefferson travels to the South of France and Northern Italy. He draws a machine to make macaroni and gives instructions for making pasta.

**May/September.** The Constitutional Convention meets in Philadelphia chaired by George Washington. Madison kept Jefferson informed of the proceedings. Under the Articles of Confederation, the government has the power to negotiate treaties but cannot regulate trade, which hinders Jefferson's efforts to negotiate trading treaties with France.

**July.** The other daughter of Jefferson, Mary (Polly) nine years old, arrives in Europe with Sally Hemings, a 14-year-old slave and sister of James the cook. They stay in London during a short time with John and Abigail Adams before getting to Paris. Most historians today believe that Sally Hemings became at that time the mistress of her master, who fathered her six children.

**In November,** Jefferson receives a draft of the Constitution project and endorses it in principle, but urges Madison and others to add a Bill of Rights and to limit the number of terms for a President.

## 1788

**March/April.** Jefferson travels to Holland and Central Europe.

## 1789

**May 5.** Jefferson attends the opening of the French Estates General and the debates in Versailles.

**June.** Jefferson drafts a charter of Rights with Lafayette; it serves as a basis for the French Declaration of Human Rights which Lafayette presents to the National Assembly in July.

**July.** Riots occur in the streets of Paris leading to the taking of the Bastille on July 14th. In August, Lafayette and the French liberals secretly meet at Jefferson's house, Hôtel de Langeac, to discuss a first French Constitution.

**September 26.** The US Senate confirms the appointment of Jefferson as Secretary of State in the Administration of George Washington, first President of the United States.

**September 28.** Jefferson is recalled and leaves Le Havre on board of the "Clermont" without knowing of his appointment until his arrival in Norfolk, Virginia, on November 23. He only accepts it on February 14, 1790, so much had he hoped to devote time to Monticello and his private affairs.

*Sheet 5 Jefferson à Paris page 2*

## Jefferson and France Man of Enlightenment, from political philosophy to the arts and cuisine

Jefferson travelled a lot while he was ambassador in Paris: he visited France, northern Italy, the Rhineland, Holland and England. During his trips, he acquired all kinds of information, with a special interest in agronomy and architecture.

Back in Virginia at the end of 1789, just before the revolutionary storm France, Jefferson was convinced that was France is the friendly country that helped America shake off the yoke of the British monarchy. This is the country of Enlightenment philosophers, whose writings he was familiar and had a lasting influence on his own ideas.

Jefferson supported the revolutionary ideas that ignited France; all his life, he would defend the alliance with Paris, against London, judging that the future of the republic in America depended on the strength of this link, even at the time of the Terror, whose excesses he nevertheless deplored and criticized openly.

Among the thousands of volumes of his library, French books form a large section. If one takes time to read Jefferson's letters, we can discover his repeated advice on the need to learn French, "language of knowledge "he says, since "France occupies the central place in all fields of science".

But Jefferson does not only embrace France's political ideas; he adopts its culture, its taste of living well. He brings back not only 86 cases of furniture, paintings or sculptures, but also wine, and a trained cook, as mentioned above.

### HÔTEL DE SALM. Paris

Hôtel de Salm, built according to the plans of Pierre Rousseau, at the initiative of Frederick III of Salm-Kyrburg when Thomas Jefferson arrived in France in 1784, had a strong influence on American architecture.

In March 1787, Jefferson writes that he was "violently struck" by this construction. He also wrote to the French architect Pierre L'Enfant, who later conceived plans for the federal city of Washington that the two fronts of the Hôtel de Salm were among the "famous facades of modern buildings" that could serve as models for America. Jefferson drew on this to design his home in Monticello.

The naturalist Bernard Germain de Lacépède named Grand Chancellor of the National Order of the Legion of Honor acquired it in 1804 and had it redesigned by the architect Antoine-François Peyre. It now houses the National Museum of the Legion of Honor and Orders of Knighthood; located in Paris in the 7th arrondissement, between the Quai Anatole-France, rue de Lille, rue de Bellechasse and rue de Solferino, the main entrance is at 64 rue de Lille.

Jefferson also saw the construction of the Hôtel Thellusson built in Paris in 1778 by the architect Claude-Nicolas Ledoux; its half rotunda and its six columns announce the modifications of the South facade of the White House in Washington DC in 1824. Today destroyed, it opened at the now 30 rue de Provence in the axis of rue d'Artois (rue Laffitte) in a park extended to the rue de la Victoire.

Sheet 6 *Thomas Jefferson biography*

Sheet 7

## Residences and Gardens of Light global network

**The International Association of Friends of the Residences and Gardens of Light (AIARJL - French section)** aims to contribute to common actions - under the auspices of the Enlightenment historical sites which manifested the combination of Thought, Architecture and Nature. It calls for the sharing of initiatives in a European and international dimension of exchanges; in particular, it attaches great importance to cultural and educational activities aimed at young people.

International Association of Friends of Residences and Gardens of Light  
39, Boulevard de Scarpone - 54000 Nancy - France Email: [aiarjlfrance@gmail.com](mailto:aiarjlfrance@gmail.com)

The AIARJL-French section builds on the work undertaken for several years by the global "Gardens of Light" network and expands it by creating links between new sites, particularly in France.

Six residences cooperating.

Sheet 8 *Monticello*

## NANCY

### the city that knows how to remain an *enlightened* capital

**In each era Nancy's growth is linked to a vision of society and European circulation: of men, ideas, and productions.**

Here are five key moments.

#### Birth a thousand years ago

Shortly after the year 1000, the Dukes of Lothringia, inherited from the division of Charlemagne's European Empire, choose the uninhabited center of a basin at the confluence of the Meurthe and Moselle rivers descending from the Vosges mountain range, to build what will become their capital.

The medieval Nancy encircles the ducal palace, surrounded by the crown of the plateaus of a vast forest (10,000 ha) that continues to give Nancy its backdrop today.

#### At the heart of the European Renaissance

Five centuries later, Lorraine arises as an independent State and the continuity of the Ducal lineage is recognized by European Princely Dynasties. Even more than Renaissance, the unitary mobilization instilled by the Catholic Counter-Reform puts Nancy in the European circulation from South to North: from Italy to Flanders, and from East to West: from Vienna and Krakow to Paris.

The capital, geopolitically and religiously decisive, is cramped in the "Vieille Ville" (*Old Town*). From 1600 and within twenty years, the Duke builds a "Ville Neuve" (New Town), contiguous to the former and very fortified, with a large number of religious congregations in trans-European networks as promoters.

#### In the European Enlightenment

Early in the "Age of Enlightenment", Nancy enjoys its status as a capital of a State where "enlightened" minds converge on their journeys from Paris to Vienna and Berlin. Indeed, its tolerant independence allowed many publishers to print books here, that were censored in Paris, Versailles or Vienna. Nancy also welcomed the Jesuits when they were expelled from France.

In 1736, Stanislas, the dethroned King from Poland, became Duke replacing the lineage of the House of Lorraine henceforth associated by marriage to the imperial House of Habsburg, and the Dukes of Tuscany in Florence. He built a third urban entity linking the two previous cities around three symbolic "places": the *Place Royale de France* in honor of his father-in-law Louis XV, the *Place Carrière* to put the city hall into perspective with the government palace's hemicycle; and the *Place d'Alliance* - of the Empire with France- to celebrate the new guarantee of European peace.

In 1766 the 'reuniting' of Lorraine to France puts local realities in accordance with the commitment of Lorrainer aristocrats already settled in Paris. Among them a circle of friends linked by ideas; they will play a decisive role in supporting American Independence, in affirming Human Rights and all emancipations, in the writing of American and French constitutions.



### Showcase capital at the border

Nancy becomes a border town facing the annexation of Northern Lorraine and Alsace by the German Empire from 1870 to 1918. Francophiles and democrats, many scientists, artists, industrialists, and businessmen, find refuge in Nancy to affirm the boom of the Third Republic. At the hinge of the 19<sup>th</sup> and 20<sup>th</sup> centuries, the capital of Lorraine concentrated developments of the iron, coal, and salt mines, metallurgy (cast iron from Pont-à-Mousson, neighboring steelworks for the Eiffel Tower), chemistry and lye (Solvay). Nancy has become a "showcase" city; by linking: arts, industries, and social intentions, creators (Gallé, Daum, Majorelle, etc.) a new aesthetic was born: l'Ecole de Nancy, a branch of Art Nouveau that also hatches on the European crossroads of Vienna and Prague in Brussels and Paris. The university of Nancy becomes more complete in bringing together faculties, institutes, and Grandes Ecoles, from engineering and exact sciences to the humanities, social and medical sciences. The standing is international: the advances in psychiatry and psychology attracted Freud; those of other sciences justified the presence of students sent by Japan eager to learn the new, modern ways; a brilliant exhibition combined the know-how to the resources of the French colonial empire.

### The World Culture of The Future

As a warning signal for cultural and social change requirements, between 1965 and 1980 the World Theater Festival, born from university students' vitality under Jack Lang's instigation, anticipated the fall of the East-West divisions in Europe. For the first time, public attention was drawn to the necessary implementation of exchanges on the Individual's questions about the ultimate aim of society, and this was effected through a major cultural event.

In the European construction and globalized openings, to cope with the reconversions of heavy industries based on mining, Lorraine had to redeploy the know-how to producing diversified and strong added value knowledge. Today Nancy capitalizes on them, and with Metz its sister city (long separated by history and by only 60 kilometers) has been able to build centers of excellence and research, supported by the University of Lorraine and international networks, for the development of new, vibrant industrial activities in all kinds of areas, from materials or food processing to software and medical supplies.

A capital of human resources, places of knowledge and training (45,000 students) and economic decisions, but also health, social, judicial, and administrative center, Nancy is at the heart the Metropolis of Greater Nancy and is constituted by one third of the 300,000 inhabitants in the agglomeration, with a total of 430,000 including the related urban area.

Sheet 9 page 4 Map

### Nancy

**A thousand years in the European circulation of men, ideas, and knowledge  
- from Italy to Flanders, and from Paris to Vienna, Krakow and Berlin.**

## Nancy actors from the *News of The Future of the Enlightenment*: from know-how to *cross-fertilizations* of the new know-how to produce culture.

**The ARTEM Alliance campus - Art, technology, and management - campus**, - juxtaposes the National School of Art and Design of Nancy (ENSA), Mines Nancy, and ICN Business School, with more than 3,500 students. Re-establishing the same approach as the of the Ecole de Nancy: arts, sciences, industries, ARTEM implements pathways of cross-disciplinary teachings.

This dynamic of synthesis comes from the precursor concept (Paris Dauphine University, 1990) to train cross-disciplinary "*passeurs*" (*transmitters*) between knowledge logics, project leaders for excellence and innovation required by the performance of a new know-how to produce culture.

For more information: [www.alliance-arterm.fr](http://www.alliance-arterm.fr)

**The Botanic Gardens**, open through "*traveling plants*" the most concrete illustration for all audiences, intercontinental cross fertilization and the dissemination of their effects on a daily basis over globalization. Within the University of Lorraine and supported by two centuries of knowledge, the collections number 12,000 species in 35 ha and 2,500m<sup>2</sup> of greenhouses. In particular, they demonstrate: the acclimatization and adoption of cultures, the transformations of the social conditions of production - from slavery to its abolition, mechanization and chemistry, and especially the mutations in nutrition and development capacities, as well as peoples' development; up to today's biodiversity, agro-biology, and food outlooks.

For more information: [www.jardinbotaniquedenancy.eu](http://www.jardinbotaniquedenancy.eu)

### Partners to enlighten the *Encounters*

**The CNAM, National Conservatory of Arts and Crafts** joins the *Enlightened Encounters* on sharing its founding principles, formulated in 1794 by the Abbé Grégoire, one of the most influential Enlightenment Lorrainers: - the acquisition of knowledge and the democratization of their access at all levels and at all stages of life; - their concrete transcription in: Arts and Crafts, for the promotion of individuals through skills.

The CNAM has a network configuration: in Regions, European and international. "University without walls", it extends the interdisciplinarity of its teachings by partnerships with other educational institutions and with companies; it develops its Research advances through the international cooperation of its laboratories.

The CNAM can thus ensure its dual mission:

- social promotion and training through work placement;
- heritage conservation and scientific and technical culture dissemination.

Predisposed to their transversal approach, the CNAM participates in the transmission of know-how to prospectives of new know-how to produce.

For more information: [www.cnam.fr](http://www.cnam.fr)

**The Institute of European Cultural History, Bronislaw Geremek.** (IHCE, University of Lorraine) is closely associated with *Enlightened Encounters*. The IHCE, led by Professor Didier Francfort, constitutes a research and documentary center on: European modes of apprehension and dissemination of social and cultural knowledge and practices. IHCE powers interventions, publications and international exchanges with more than 50 correspondents around the world; it is thus at the origin of the exchanges of the global network "Résidences and Gardens of Light". The IHCE also offers acculturation programs dedicated to economic actors, targeted to serve the geo-strategic efficiency of their establishments.

For more information: [www.ihce.eu](http://www.ihce.eu)

### **In Nancy, the resources of strong cultural institutions attracts an audience**

Six museums: the Lorraine Historic Museum; the Museum of Fine Arts (Jacques Callot, Georges de la Tour, Claude Gellée, Grandville, Victor Prouvé, etc.); the Ecole de Nancy Museum (Gallé, Daum, Majorelle, etc); the Iron Museum (4,000 years of metallurgy, the Eiffel Tower, Jean Prouvé, etc.); Museum of Zoology and Tropical Aquarium; the Conservatory and Botanic Gardens; and an old rich Library. The National Opera of Lorraine (Dir. Laurent Spielman) and the orchestra (Dir. Rani Calderon) The National Drama Center - The Manufacture (Dir. Michel Didym), the National Choreographic Center - Ballet of Lorraine (Dir. Petter Jacobsson)

The **Nancy Jazz Pulsation Festival** is each year in October, the crossroads of encounters between audiences and metis musical practices of "world culture".

The **Livre sur la Place** opens the French-language literary season in September by bringing together the world of authors and publishers for more than 100,000 readers.