After the defeat of the revolutions of 1848 in Central and East Europe, Paris became the adoptive city as well as a transit and meeting point for many of the exiled revolutionaries. The houses of the Michelets, Dumesnils, Alexander Herzen and Adam Mickiewicz were among the focal points of such meetings. The republican sculptor Auguste Préault, a friend of Michelet’s, also received the exiles, facilitating encounters between the foreigners and the French artists and writers of the day, Courbet and Georges Sand among them. The Russians Mikhail Bakunin and Ivan Golovin, the Italian writer Niccolò Tommaseo – a former member of Daniele Manin’s provisional government in Venice – the Hungarian László Teleki, the Rosettis and their Franco-Romanian circles, Heinrich Heine, Karl Marx and lesser-known German refugees, were among the expats whose paths intersected at that time in Paris. As the political climate veered towards reaction and conservatism in Europe, closer bonds of friendship, marriage and political sympathies now united the circles of Michelet, Quinet, Mickiewicz, Rosetti and Brătianu. On 12 March 1849, the widowed Michelet had married the much younger Athénaïs Mialaret, a former governess in the household of the Princess Alexandrina Cantacuzino in Vienna, a connection which brought him closer to the Romanian cause and its main expatriate champions in Paris. Edgar Quinet himself, widowed in March 1851, was to marry, on 21/2 July 1852, the Romanian Hermione Asachi. She was the well-educated daughter of the Moldavian poet, editor and politician Gheorghe Asachi and a published

186 ‘Asachi’ in Romanian, ‘Asaky’ in French-language sources.
author in her native country. Significantly, she was also the translator into Romanian of Silvio Pellico’s *Doveri degli Uomini* (On the duties of men, 1834). The choice of a Carbonaro, a liberal freedom-fighter who braved Austrian conservatism and repression, must have recommended her to Quinet.187

On 18 January 1850, responding to a congratulatory letter from Marie Rosetti, who had been attending his lectures at the Collège, Jules Michelet set the tone for the next stage of his life: retired from public life, he lived “like a monk”, he explained, but this seclusion enabled him to “get a better view, understanding and admiration, from our pale West, for your heroic East.”188 In her response, Marie defined presciently the shared experience which was going to unite Michelet, Quinet and the Romanian ‘proscrits’ over the next few years: the pain of exile and of the martyrdom of nations. “Pray, then, good monk”, she wrote, picking up on Michelet’s assumed persona, “and, as you touch one by one the rosary beads of nations in mourning, arrest your eye from time to time on a tiny one: la Roumanie.”189

To Constantin Rosetti, however, the lives of the East-European exiles in Paris must have seemed less than heroic. The year 1850 started with continuous in-fighting among the Moldo-Wallachian émigrés around issues of power and tactics. Rosetti was awakened from his despondency only by the occasional moment of grace. In mid-January the Rosettis were invited to a “splendid dinner” by their shoemaker, friend and political ally, Charlemagne Hallegrain. “In truth, it is the kindness in the heart of some people that will keep us from falling into misanthropy; it shows us that man could be good if his education were perfected”, Rosetti wrote.190

On 28 January 1850 Rosetti’s second child, a son, was born. “At seven in the evening my wife gave birth to an infant and the midwife announced the baby’s sex by saying: ‘un Romain’ [a Roman]. So, my beloved son, be a true Romanian. I may give you the name Charlemagne, because he is the patron of the day. [… ] May you not repeat

187 *Despre îndatoririle oamenilor* (On the duties of men, Iaşi, 1843). Silvio Pellico was a Piedmontese poet (1789–1854), a Carbonaro, and a representative of the Risorgimento, imprisoned by the Habsburg authorities for his revolutionary activities, an experience which he narrated in *I Miei Prigioni* (1832; translated into English in 1853 as *My Prisons*).
188 “mieux le suivre des yeux, le comprendre, admirer, de ce pâle Occident, votre Orient héroïque”, in Michelet, *Correspondance*, 6: 322.
189 Ibid., 325.
190 Rosetti, *Diary*, 299.