ÉPOQUE ÉMILIENNE
PHILOSOPHY AND SCIENCE
1700 — 1750
International and interdisciplinary conference
Conférence internationale et interdisciplinaire
Internationale und interdisziplinäre Konferenz
Center for the History of Women Philosophers and Scientists
April 5-7, 2017
Paderborn University
Uni-Campus L-Building

"There may be metaphysicians and philosophers whose knowledge is greater than mine; I haven‘t met them yet."
WELCOME

Following the conferences in 2006 (Potsdam), 2016 (Hannover) and the publication of our books, the conference Époque Emilienne – Philosophy and Science between 1700 and 1750 is the third interdisciplinary and international conference in succession, however, the very first conducted by the newly founded international Center for the History of Women Philosophers and Scientists, which was sponsored and opened by the science minister of North Rhine-Westphalia in October 2016.

Émilie Du Châtelet is one of the central figures significantly shaping the early history of the European Enlightenment who is being increasingly recognized. The goal of the conference is to work out the main themes of the Époque Emilienne and to bring together the scholars, experienced and new, dedicated to the vibrant period and the philosophical and scientific works of Émilie Du Châtelet. Join us in celebrating, investigating, and discussing the Époque Emilienne in Paderborn, in the very heart of Germany.

In cooperation with the German Society for Philosophy in the French Language and its president, Pascal Delhom, we welcome our guests to celebrate the intellectual freedom of this time period and of the conference that might contribute not only to the intellectual but also to a societal flourishing, taking seriously Émilie Du Châtelet’s claim: “If I were king I would wish to make this scientific experiment. I would reform an abuse that cuts out half of humanity … This new system of education that I propose would in all respects be beneficial to the human species.”

We are looking forward to meeting you at the Époque Emilienne conference at Paderborn University.

As one of the organizers of the International Conference “Époque Emilienne”, Philosophy and Science from 1700-1750 I am proud to welcome you at the Center for the History of Women Philosophers and Scientists. I am currently research associate in the Center’s Émilie Du Châtelet-Project. The French philosopher Émilie Du Châtelet can rightly be regarded as one of the principal illuminators of the Enlightenment. Her works helped disseminate physics, mathematics and general philosophy in the 18th century. I am confident that the conference will contribute to an adequate appreciation of Émilie Du Châtelet. I am looking forward to seeing you.

As managing director of the Center for the History of Women Philosophers and Scientists (HWPS), I manage and oversee the administrative aspects of the Center. On the one hand, I coordinate and support our researchers and their projects, organize workshops and conferences here at Paderborn University, and assist in the planning of our Autumn and Summer Schools. On the other hand, I act as a connection between the members of our team, and am the main person of contact for anyone interested in learning more about the Center and the work that we do. I also manage the finances of the Center.

Our goal is to be as open and accessible as possible to all who are interested in HWPS and the work we do at our Center. Please do not hesitate to contact me if you have any questions. In my capacity as managing director, I have the honor of welcoming guests from all over the world to our Center and to Paderborn University. I look forward to hearing from you, and to welcoming you to Paderborn in the future.

Ruth Hagengruber
Head of the Philosophy Department, Paderborn University
Director Center History of Women Philosophers and Scientists

Julia Mühl
Center manager

Prof. Dr. Ruth Hagengruber
Founder and Director

Dr. Andrea Reichenberger

PROGRAM

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Jacqueline Taylor (San Francisco)

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THURSDAY, APRIL 6, 2017

8:30 a.m. BUS TRANSFER FROM THE HOTELS (AROSA, STADTHOTEL, GALERIE-HOTEL)

8:30 a.m. WELCOME/OPENING/REGISTRATION
ROOM L 2.201 - chair: Ruth Hagengruber

9:00 a.m. Gianni Paganini (Vercelli):
THE EPISTEMOLOGY OF HYPOTHESIS IN THE FRENCH ENLIGHTENMENT:
ÉMILIE DE CHÂTELET AND ETIENNE BONNOT DE CONDILLAC

9:45 a.m. Jacqueline Taylor (San Francisco):
ÉMILIE DU CHÂTELET AND BERNARD MANDEVILLE ON WOMEN, HONOR, AND SHAME

10:30 a.m. COFFEE BREAK

11:00 a.m. SECTION I - ROOM L 2.201
chair: Andrea Reichenberger

Fritz Nagel (Basel):
LES CORPS AGISSENT SUR LA LUMIÈRE. ÉMILIE DU CHÂTELET ET ETIENNE BONNOT DE CONDILLAC

11:45 a.m. Marco Storni (Paris/Bologne):
DU CHÂTELET ON NEWTONIAN ATTRACTION

12:30 p.m. ANGAR LYSY (Munich):
LEIBNIZIAN CAUSES IN A NEWTONIAN WORLD - DU CHÂTELET ON CAUSATION

1:15 p.m. LUNCH/END OF CONFERENCE

THURSDAY, APRIL 6, 2017

3:30 p.m. COFFEE BREAK

ROOM L 2.201 - chair: Gianni Paganini

3:45 p.m. Osoo Pekonen (Jyväskylä):
MAUPERTUIS: UN HOMME DU DÉSIR

4:30 p.m. Bertram Eugene Schwarzbach (Paris):
MME DU CHÂTELET – A PHILOSOPHER OR ONLY A PHILOSOPHE?

5:30 p.m. CHANGE OF LOCATION

EVENING EVENT
Technologiepark 21 (Ground-Floor), Paderborn University

6:00 p.m. DINNER
7:00 p.m. EVENING TALK:
chair: Andrew Brown
Annie Jourdain (Val-et-Châtillon/Khartoum):
ÉMILIE DU CHÂTELET INVISIBLE EN SES CHÂTEAUX

9:00 p.m. BUS TRANSFER TO THE HOTELS (AROSA, STADTHOTEL, GALERIE-HOTEL)

FRIDAY, APRIL 7, 2017

8:30 a.m. BUS TRANSFER FROM THE HOTELS (AROSA, STADTHOTEL, GALERIE-HOTEL)

ROOM L 2.201 - chair: Ulla Köving

9:00 a.m. Christophe Martin (Paris):
D’UNE MARQUISE L’AUTRE. FONTENELLE ET MME DU CHÂTELET

9:45 a.m. Natalia Speranskaya (St. Petersburg):
LES MANUSCRIPTS DE MME DU CHÂTELET CONSERVÉS À LA BIBLIOTHÈQUE DE VOLTAIRE
(LA BIBLIOTHÈQUE NATIONALE DE LA RUSSIE)

10:30 a.m. COFFEE BREAK

11:00 a.m. SECTION I - ROOM L 2.201
chair: Natalia Speranskaya

Stefanie Ertz (Paderborn):
THE GENEVA EDITION AS LINK BETWEEN DU CHÂTELET’S INSTITUTIONS PHYSIQUES AND
PRINCIPES MATHÉMATIQUES

11:45 a.m. Dieter Suisky (Berlin):
ÉMILIE DU CHÂTELET’S INSTITUTIONS CONSIDERED AS A PHILOSOPHY OF SCIENCE BASED ON
THE HISTORY OF SCIENCE

12:30 p.m. ANGAR LYSY (Munich):
LEIBNIZIAN CAUSES IN A NEWTONIAN WORLD - DU CHÂTELET ON CAUSATION

1:15 p.m. LUNCH/END OF CONFERENCE

WEDNESDAY, APRIL 5, 2017: OPENING CEREMONY
Deelenhaus, Krämerstraße 8-10, Paderborn

5:30 p.m. REGISTRATION

6:00 p.m. WELCOME:
Ruth Hagengruber (Paderborn)
Andrea Reichenberger (Paderborn)
Pascal Delholm (Flensburg)

6:15 p.m. Lieselette Steinbrügge (Bochum):
DIE GELEHRTE FRAU UND DIE WISSENSCHAFT VOM MENSCHEN IN DER FRANZÖSISCHEN
AUFKLÄRUNG

6:45 p.m. GÁBOR BOROS (Budapest):
SCIENTIA SEXUALIS: VOLTAIRE, LA METTRIE, AND ÉMILIE DU CHÂTELET

7:15 p.m. TRIALOGUE ÉMILIEN:
Direction and Dramaturgy: Gerhard E. Ortner, Ana Rodrigues (Paderborn)

8:00 p.m. CONFERENCE DINNER
EMILIE DU CHÂTELET AND ANNE-THERÈSE DE LAMBERT ON ILLUSIONS AND SELF-ESTEEM
Andreas Blank (Berlin)

In her Discourse on Happiness, Madame Du Châtelet makes some thought-provoking claims concerning the importance of illusions for happiness. She compares illusions not to errors but rather to the structure of perception that represents things according to our own nature and according to our own interests. One such illusion is the desire that we have for reputation with posterity, where our imagination turns out to be a source of pleasure in the present. Generally, she binds pleasure to the esteem in which we are held by persons who exemplify honnêteté—as characterizes it, the quality of meeting the expectations of particular social groups that can be regarded as a virtue because it contributes to the happiness of society and, hence, to our own happiness. The present paper offers some critical reflections concerning the question of how persuasive this line of thought was even within the culture of the eighteenth-century salon by exploring the issue of illusion and self-esteem in the somewhat earlier moral essays of another marquise and salonnière, Madame de Lambert. Lambert follows Malebranche in understanding imagination as the specific capacity of the female mind and ascribes to this capacity a central role for living happily. However, she is aware of the distortions that imagination can undergo through misguided education. This is why she is much more aware of the role that illusions can play in pathological forms of the economy of esteem. Her solution is to develop a clear-cut distinction between qualities that are pleasurable and qualities that are genuinely estimable.

SCIENTIA SEXUALIS: VOLTAIRE, LA METTRIE AND EMILIE DU CHÂTELET
Gábor Boros (Budapest)
The philosophical and literary work of these three thinkers concerning love can be seen as a well-identifiable group with cross-references to each other’s writings and ideas. Within the group, Voltaire was the seminal figure also in regard to love. The main outlines of Voltaire’s concept of love will be collected from his Philosophical Dictionary, where he inserted articles on love, friendship, self-love and “Socratic love” (amour, amitié, amour-propre, amour nommé Socratique). We will compare their solutions to the problem of vis viva which are more widely known and discussed. Bolskovic, the interacting and interconnected forces, connected through the point atoms, act as the nexus points, or nodes, of the network that is the fundamental reality of existence. Through this dynamic interpretation of reality of forces, we connect Bolskovic’s ideas with the ones of Du Châtelet (and Leibniz), which are more widely known and discussed.

THE CONCEPT OF TIME IN DU CHÂTELET:
HISTORY OF PHILOSOPHY BETWEEN LEIBNIZ AND KANT
Clara Carus (Freiburg/Boston)
My talk concerns Du Châtelet’s reflections on the concept of time. I show how Du Châtelet’s thoughts on time lead from a notion of time gained through an observation of motion and change in nature, as is to be found in Leibniz, towards an idea of time within a theory of knowledge, as is later developed by Kant. While Du Châtelet emphasises, following Leibniz and against Newton and Clarke, the dependency of time upon the existence of beings, she gives an explanation for the “ideal being” of time created through our power of imagination. She thereby makes time contingent upon the succession of ideas rather than
THE INFLUENCE OF EPICUREAN THOUGHT ON MME DU CHÂTELET’S DISCURS SUR LE BONHEUR
Aleksandra Gieralt (London, Ontario)

Du Châtelet has evidently studied and analyzed Epicurus in order to establish her own philosophy of happiness, however, through dialogue with and a reading of her contemporaries and predecessors, such as Montaigne, who she refutes, as well as through application of theory to her own experience, especially to her love of study and romantic relationships she transforms epicureanism into a thought system distinctly her own. We propose a close reading of Du Châtelet’s Discours in comparison and contrast with Epicurus’s thoughts, particularly those elements which were most readily available in France and most popular among her philosophy colleagues, such as La Mettrie, author of Système d’Épicure, to examine this dimension of her philosophy.

ÉMILIE DU CHÂTELET INVISIBLE EN SES CHÂTEAUX
Annie Jourdain (Val-et-Châtillon/Khartoum)

Nous nous efforcerons de montrer comment et pourquoi il est possible ou difficile, voire impossible de mettre à l’honneur cette femme illustre dans certains des lieux qu’elle a éclairés de sa présence: Semur en Auxois, Cirey sur Blaise, Lunéville. On associe Ferney au nom de Voltaire. On associe Les Charmettes à celui de Rousseau. Ce sont des lieux de tourisme culturel. Ce sont des lieux de pèlerinage. Il n’en est pas de même pour Émilie du Châtelet: de 2017, un rude combat a été mené par le Cercle de Madame du Châtelet pour “désinvisibiliser” ce qui appartient à la traductrice de Newton, notamment, sa dernière demeure dans l’église St-Jacques à Lunéville. Nous évoquerons la mise en place d’une création artistique (picturale et musicale) des habitants du Lunévillois, l’essaie de jumelage entre Cirey sur Vezouze (autrefois Cirey en Vosges) et Cirey sur Blaise, le “lobbying” auprès des élus du Conseil Général et de l’Hôtel de Ville pour un renouveau authentiquement LUMINEUX.

LEIBNIZIAN CAUSES IN A NEWTONIAN WORLD – ÉMILIE DU CHÂTELET ON CAUSATION
Ansgar Lyssy (Munich)

Causation is a core concept that connects philosophy of science to metaphysics and epistemology. It plays a major role in the conflict between the Cartesian, Leibnizian and Newtonian approaches to science. The avoidance of an all too metaphysical concept of causal forces has shaped the development of modern science, especially the rise of modern mechanics. – In this presentation, I want to investigate some aspects of Du Châtelet’s Dissertation and the Institutions with regard to their implicit and explicit conceptions of causation. Du Châtelet strives to integrate a moderate version of Leibnizian dynamics and metaphysics into the Newtonian worldview, which means that she also strengthens a conception of causation that derives from Aristotle and Leibniz and that is alien to Newton’s rational mechanics. However, with this recontextualization of a Leibnizian concept of causation within a Newtonian framework, she develops a theory of causation that is uniquely her own.
D’UNE MARQUISE L’AUTRE, FONTENELLE ET MME DU CHÂTELET
Christophe Martin (Paris)
Dans Les Avantages que les femmes peuvent recevoir de la philosophie, publié en 1667, Louis de Lesclache brossait le portrait grotesque d’une femme savante animée d’une passion si dérégée pour la science qu’elle passait les nuits à observer la lune dans l’espoir d’observer ses habitants. Tout se passe comme si en 1686, dans les Entretiens sur la pluralité des mondes, Fontenelle s’était appliqué à enfreindre ses interdits posés par Lesclache, exploitant l’énergie “impure” de la curiosité de sa marquise imaginaire pour lever les résistances s’opposant au désir de savoir et au développement d’une philosophie critique moderne. Cinquante ans plus tard, le regard que la Marquise Du Châtelet porte sur le Newtonianisme pour les dames d’Algarotti, cette “bigarure d’arlequinades et de vérités sublimes”, ainsi que sa “Lettre sur les Éléments de la Philosophie Newton” dans laquelle elle “loue un peu M. de Fontenelle, [...] afin d’avoir la permission de le blâmer indirectement” permet de mesurer ce qui, de Fontenelle et de sa marquise imaginaire, était devenu inassimilable pour Mme Du Châtelet, ainsi que le basculement dans une autre configuration des savoirs.

NATURE AND MATHEMATICS: DU CHÂTELET ON CONTINUITY
Iulia Mihai (Ghent / Paderborn)
This paper examines the view according to which Du Châtelet’s account and use of the law of continuity in her 1740 Institutions de physique guarantees and legitimizes the application of mathematics to nature. This view is mainly supported by the presence of continuity in nature and in mathematics, as well as by a strand of determinism in her text. However, this view fails to accommodate other key points of Du Châtelet’s text, such as her explicit views on nature and phenomena, as well as Du Châtelet’s idea of determination. This paper argues that the relationship between mathematics and nature is crafted on multiple pillars and that continuity does not exhaust nor does it accurately trace it.

LOST IN TRANSLATION: READAPTING MANDEVILLE
Elena Muceni (Geneva)
The paper explores various (French and German) contemporary translations of Mandeville’s work, and particularly of The Fable of the Bees. Within this context - which allows a comparative analysis of the different attitudes adopted in translating this author - we will focus on the first of these attempts to “assimilating” Mandeville: the unfinished and never published translation of The Fable of the Bees by Émilie of Châtelet. By studying the elements available on this translation we will highlight the distinctive features of the work of Émilie Du Châtelet and also examine the reasons for the choices made by the translator.

THE EPISTEMOLOGY OF HYPOTHESES IN THE FRENCH ENLIGHTENMENT:
ÉMILIE DE CHÂTELET AND ETIENNE BONNOT DE CONDILLAC
Gianni Paganini (Vercelli)
In recent years, the contribution of Émilie Du Châtelet to the epistemology of the eighteenth century has been fully recognized; in particular, the scholarship has realized that the methodology of hypotheses, to which she devoted an entire chapter (IV) of Institutions de Physique, paved the way to an original synthesis of Newtonianism and Leibnizianism, across the great rift that had divided these two different theories of scientific knowledge.

MAUPERTUIS: UN HOMME DU DÉSIR
Osmo Pekonen (Jyväskylä)
Pierre Louis Moreau de Maupertuis fut un homme agité. Surnommé « la Puce » de son vivant, il sauta d’un sujet de recherche à un autre, se précipita d’une aventure héroïque à une autre et, parfois, d’une conquête féminine à une autre. Qu’est-ce qui l’a poussé à tant de fébrilité ? Sans doute le désir de connaissance, un motif louable pour tout scientifique. Mais aussi le désir de gloire dont Élisabeth Badinter a beaucoup parlé à son propos. Maupertuis, qui fut un des premiers « savants » à se faire immortaliser par un portrait à la manière des aristocrates ? Finalement, dans son Vénus physique, Maupertuis consacrera quelques belles pages à ce désir à qui toute la Nature obéit et qui permet la pérennité de la vie.

ÉMILIE DU CHÂTELET AND CHRISTIAN WOLFF ON THE CONNUBIUM BETWEEN REASON AND EXPERIENCE
Tinca Prunea-Bretonnet (Bucharest)
The purpose of this paper is to analyze Émilie Du Châtelet’s understanding of the connubium between reason and experience in the Foundations of Physics and to compare it to Wolff’s perspective as developed in his theoretical philosophy. Despite her Newtonian background and her admiration for the new physics, in the late 1730s Du Châtelet becomes increasingly dissatisfied with what she considers to be a lack of metaphysics.
The guiding «compass» ceases to be experience alone – as Voltaire put it –, even if experiments must remain, according to the Marquise, an indispensable «cane» for science. She argues that physics should go further and take into account hypotheses and metaphysical principles, such as the principle of sufficient reason, for instance, which is «the compass capable of leading us in the moving sands of this science» of metaphysics. Without renouncing her Newtonian convictions, as it is sometimes argued, Émilie Du Châtelet thus tries to provide a new approach of the union between reason and experience. It is the aim of this paper to study her reception of the Wolffian doctrine of this connubium and her attempt to overcome the abrupt and perhaps sterile distinction between an empiricism of Newtonian inspiration and a rationalism typical for the German speculative metaphysics.

**THE GENEVA EDITION AS LINK BETWEEN DU CHÂTELET’S INSTITUTIONS PHYSIQUES AND PRINCIPES MATHÉMATIQUES**

Andrea Reichenberger

The aim of my talk is to demonstrate that the wrongly-called Jesuit Edition of Newton’s Philosophiae Naturalis Principia Mathematica, edited by Thomas Le Seur and François Jacquier in 1739-1742, provides a crucial link between Du Châtelet’s Institutions physiques and her Principes mathématiques. A precise comparison between the different versions of the laws of motion, presented by Newton himself, by Du Châtelet and by Le Seur and Jacquier, confirms this thesis.

**MME DU CHÂTELET – A PHILOSOPHER OR ONLY A PHILOSOPHER?**

Bertram Eugene Schwarzbach (Paris)

1. The word « philosopher » used to have more and more diverse meanings than it does now. To call Mme Du Châtelet a philosopher today, as this conference proposes to do, is interesting and challenging, but has a different meaning than it had in the 18th century and thus is of dubious validity.

2. Justifying the characterization of the 18th century as “l’époque émilienne” implies that she had an international reputation as a philosopher, which we cannot justify because her longest work, the Examens de la Bible, first published in 2011, never circulated among any French people or among foreign free-thinkers, much less than among the pious who might have been challenged to refute it.

3. There are philosophical ancestors for ch. ii of the Institution de physique that propose to demonstrate the existence of God and claims that a God is necessary for physics, but they are not the same as the philosophical ancestors of the Examens de la Bible, her longest and most ambitious work.

4. The Examens de la Bible has philosophical ancestors among the pogan philosophers of the first several centuries of Christianity who criticized the new religion and, in her criticism of N. T. sources of Christianity, she has ancestors among the Medieval Jewish polemists like David Kimhi.

5. This intellectual genealogy of Mme Du Châtelet’s attack upon Christian theology and the sources from which Christianity was created was obvious even to Dom Calmet and to other pious contemporaries, but when they could not refute them, they turned them aside nevertheless to retain their articles of faith however much they strained credulity.

**ÉMILIE DU CHÂTELET, PHILOSOPHE CLANDESTINE**

Maria Susana Seguin (Lyon)

Emilie Du Chatelet is not only a woman implicated in the debate of the scientific and philosophical «official» of her time, she is also the only woman involved in scientific debates. Émilie Du Châtelet shows – factually – how women’s intellectual and literary activity that is studied in this paper to study her reception of the Wolffianism and her attempt to overcome the abrupt and perhaps sterile distinction between an empiricism of Newtonian inspiration and a rationalism typical for the German speculative metaphysics.

**LES MANUSCRIPTS DE MME DU CHÂTELET CONSERVÉS À LA BIBLIOTHÈQUE DE VOLTAIRE (LA BIBLIOTHÈQUE NATIONALE DE LA RUSSIE)**

Natalia Sporanskaya (St. Petersburg)

After a brief overview of the history of the displacement of Voltaire’s writings kept in St. Petersburg, we will communicate some observations on the manuscripts of Mme Du Châtelet, written or annotated by her main, who are conserved at the Bibliothèque de Voltaire and at the Department of the manuscripts at the Bibliothèque Nationale de la Russie, St.-Petersburg. The characteristics of the manuscripts will be described, and the documents will be studied in relation with other testimonies of her work that are conserved at the BNR, like some books annotated by Voltaire or Mme Du Chatelet.

**DIE GELEHRTE FRAU UND DIE WISSENSCHAFT VOM MENSCHEN IN DER FRANZÖSISCHEN AUFKLÄRUNG**

Lieselotte Steinbrügge (Bochum)

The Vortrag geht der Frage nach, warum die weibliche Natur allmählich konstituiert, wird die Herausbildung einer „weiblichen Son- deranthropologie“ nachgezeichnet.

In dem Maße, in dem die Aufklärer sich in ihren erkenntnistheoretischen Positionen von Rationalismus Descartes’ entfernen und der traditionelle Dualismus von Natur und Geist tendenziell überwunden wird, können die körperlichen Unterschiede zwischen Mann und Frau, die noch ein wichtiger Egalitäts-theoretiker wie Poullain de la Barre auszugrenzen ver-
für aber über eine größere Imaginationsfähigkeit. Sie sind zu bestimmten abstrakten, aufgrund ihrer körperlichen Disposition, nischen Theorien (Roussel) setzt sich zunehmend auseinander, dass die Idee der menschlichen Natur, Paradigma für aufklärerische Vernunftkritik (Rousseau) die Aufteilung des Menschen in zwei ungleiche und letztlich auch ungleichwertige Teile.


**DU CHÂTELET ON NEWTONIAN ATTRACTION**

 Marco Storni (Paris/Bologna)

In this paper, I intend to analyse Du Châtelet’s interpretation of Newtonian attraction. I shall do this by relying on two texts: her review of Voltaire’s Éléments de la philosophie de Newton (1738), published in September 1738 on the Journal des savants, and chapter 16 – “De l’attraction newtonienne” of her institutions de physique, published in 1738. In parallel with Du Châtelet’s texts, in order to underscore the originality of her reasoning, I shall also take into account two other eighteenth century sources, namely Voltaire’s own discussion of Newtonian attraction (part three of the Elements), and the Cartesian Jesuit Noël Regnault’s Lettre d’un physicien sur la philosophie de Newton mise à la portée de tout le monde par M. de Voltaire, published in 1738 as a critique of Voltaire’s work.

**ÉMILIE DU CHÂTELET’S INSTITUTIONS CONSIDERED AS A PHILOSOPHY OF SCIENCE BASED ON THE HISTORY OF SCIENCE**

 Dieter Suisky (Berlin)

In this contribution, Du Châtelet’s institutions de physique is considered as a document for the transition from Cartesianism to Newtonianism in France in the second quarter of the 18th century. Since 1687, the scientific community was involved in the paradigmatic turn which resulted in the actual “division of the thinking world by the systems of Descartes and Newton”.

Émilie Du Châtelet and her contemporaries looked at themselves from a history-based point of view, namely as members of a new generation of young scientists who were fully aware of that what they owed to their great predecessors including those whom they criticized. (“How much we owe to Descartes” [Du Châtelet, Institutions])

It will be argued that Du Châtelet was right in additionally accentuating the merits of Leibniz which she did not confine to metaphysics and methodology as important scholars including Voltaire did in that time, but which she also recognized in mathematics and physics. Du Châtelet was right that almost all further progress in physics was connected with advanced applications of the calculus in Leibniz’s representation, especially in the writings of Euler, d’Alembert and Lagrange. Likewise, Leibniz’s treatment of living forces which was still under debate in that time contains the seed of the latter notion of energy.

It will be concluded that, in view of the debates running in the 1730s, Du Châtelet was, as far as the relation to her predecessors was concerned, was following Newton and Leibniz in goal and spirit, rather than Wolff whose disciples accused her of plagiarism.

Later, D’Alembert included decisive parts of the institutions into the Encyclopedia (articles on space, on time, on hypotheses) and followed Du Châtelet in acknowledging the merits of Descartes and Newton in describing the development of science in the 17th century and in the first half of the 18th century.

**ÉMILIE DU CHÂTELET AND BERNARD MANDEVILLE ON WOMEN, HONOR, AND SHAME**

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Émilie Du Châtelet and Bernard Mandeville both started their intellectual careers with translations: Mandeville translated La Fontaine’s Fables from French into English; Du Châtelet translated from English into French some of Mandeville’s Fable of the Bees, not the long poem, but his Enquiry into the Origin of Virtue and some Remarks. Du Châtelet described the Remarks as little moral treatises. The Remarks contain Mandeville’s “anatomy” of human passions, which serves as the basis for his science of human nature and civil society.

One of Mandeville’s most important claims centered on the principle of honor as a crucial artefact required for regulating conduct if society was to flourish. This artificial principle of honor regulates differently the conduct of men and women, but works in both to make them avoid shame and seek the esteem of others. While a man’s honor lies both in his bravery and his word, a woman’s honor is reflected in her modest and chaste conduct. Mandeville’s insight that women’s education makes them modest strikes a chord with Du Châtelet. She writes with compassion about women’s sexual regulation. Her Translator’s Preface makes reference to her own “impudence” as a woman translator, contributing to the cultural exchange of ideas. More significant is her analysis of the loss to society when women are excluded from education in the arts and sciences, and denied the opportunity to contribute to the stock of knowledge.

In this paper, I focus on the significance of regarding honor as an artificial principle, and its influence on the passions of pride and shame and the creation of sexed social identities.