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Grand Valley State University

Collecting the *Encyclopédie*: An Annotated Bibliography of English Sources

Ian Curtis

Library Summer Scholars Program

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Introduction

This project was designed as a resource for students, professors, and researchers alike who are either researching the *Encyclopédie, ou, dictionnaire raisonné des sciences, des arts et des métiers* for scholarly purposes or who are simply interested in its history. The goal was to provide a single document of sources that could ease the research process, especially for those who are looking for English works. Whatever the motive of the research, it is my hope that this compilation proves useful in that it reduces the time needed to search for sources and provides a wide variety of articles and book chapters that can be easily accessed. When exploring this document, keep in mind that it is searchable; both the annotations and the citations themselves will generate results in a simple document search so continuous scrolling and reading are not necessary in the event that a specific topic is desired. Note: this bibliography is not exhaustive, by any means (see Scope and Future Projects below), and was intended to be an aide in research, not a substitute.

Scope

There is a plethora of articles, books, book chapters, dissertations, theses, and more that have been published on the *Encyclopédie* in the past century, in multiple locations, languages, subject areas, and hosted online, released in print, or both. The original timeframe for this project was one semester (twelve weeks), making it virtually impossible to search for, access, read, cite, and annotate all the scholarship that exists on the *Encyclopédie*. Thus, limits had to be placed and restrictions applied. An unavoidable limit presented itself at the beginning of the project: the timeframe fell in Spring/Summer 2020, in the middle of the COVID-19 pandemic; hence, all print resources were inaccessible, restricting the project to only those that could be found online.

Initially, all digital sources written in English were to be included; however, research proved there were a substantial number of English sources and further limits in scope were required. The requirement that sources be published (not necessarily written!) in the United States is based solely on this premise, that is, to make the project feasible in the given 12 weeks. Furthermore, after reading and analyzing the sources I had found, I discovered that I was setting some aside. The common factor in them all was that they were not “about” the *Encyclopédie* but used the *Encyclopédie* as a single piece of evidence among others to argue a certain point that was not about the work as a whole. I made the decision not to include these as well for the sake of time. In the end, the project would include all sources 1) published online (and accessible to me), 2) written in English, who were 3) published anywhere in the United States, and 4) were “about” the *Encyclopédie* (i.e. devoted all space to an aspect of the *Encyclopédie*, with the exception of background information, introductions, and conclusions).

As research went on, I found enough time to expand the scope slightly and decided to add all sources fitting criteria 1), 2), and 4) above but who came from the journal *Diderot Studies* published by the Librairie Droz in Geneva, Switzerland.

How to Use

When looking for an article on a specific subject area, a document search may be performed. Examples of search criteria include subject area (“digital humanities”, “architecture”), person in history, article title, author, publisher, or aspect related to the *Encyclopédie* (“plagiarism”, “censor”, “plates”). While these search terms are mostly self-explanatory, one in particular might

pose a problem. When looking for sources about the *Encyclopédie* article titled “Encyclopédie” it would not be useful to search “encyclopédie” as every annotation contains that word. Instead, search [article “encyclopédie”] where the double quotation marks are required and the accent on the “é” optional. The square brackets are only provided to separate the search phrase from the sentence and should not be included in the search.

All *Encyclopédie* article titles are given in French (except the “Preliminary Discourse”), all other French words, if used, are alongside an English translation; “Cross-references” is used in lieu of “renvois” but I have retained the French “*philosophe*” as it signifies more than just the translation “philosopher”. It is also important to note that some sources are available on multiple hosts (JSTOR, ProQuest, etc.) even though I only list the one I used.

Future Projects

This project was born out of an ultimate goal to create an online resource containing an annotated bibliography on all sources about the *Encyclopédie*. Following the completion of this project, I was able to begin creating a searchable website that currently contains just the sources found below. It can be accessed at www.diderotsencyclopedie.com and will be updated over the next few years as I continue to develop the site. I plan on gradually adding in more research as I expand the scope which will eventually include those sources published outside of the United States and those written in languages other than English.

The Sources

Allen, Timothy, et al. "Plundering Philosophers: Identifying Sources of the *Encyclopédie*." *Journal of the Association for History and Computing*, Spring 2010, <http://hdl.handle.net/2027/spo.3310410.0013.107>.

This article, on the application of Digital Humanities to the *Encyclopédie*, describes the process and results of a study looking at the supposed plagiarism in the work. The issue of plagiarism is one heavily contested; numerous studies have attempted to find similarities between the text of the *Encyclopédie* and that of writers in the 18th century and before. Allen et al. have attempted to do this through software which allows researchers to analyze texts online where potential hits can locate where two certain texts are similar. They start by defining the Encyclopedists' strategy of incorporating others' ideas into their own work as "plundering" rather than "plagiarizing" (and therefore communicating a slightly different connotation), Allen et al. lay out in detail the technological systems and programs they took advantage of to complete their study, also providing extensive background on the issue of plagiarism in the *Encyclopédie*. In the end, they share their results after comparing the *Encyclopédie* with two Jesuit dictionaries, each one subjected to a slightly different technological approach. The researchers did indeed find examples of "plundering" and share these findings in the article itself and through a results table linked in its notes.

Anderson, Wilda. "Encyclopedic Topologies." *MLN*, vol. 101, no. 4, Johns Hopkins Press, 1986, pp. 912–29. JSTOR, *JSTOR*, <https://www.jstor.org/stable/2905655>.

One of the most important articles in the *Encyclopédie* is the article "Encyclopédie" where Diderot, the author, describes, among other topics, the science behind creating and editing an encyclopedia. Anderson specifically dives into the art of cross-references and how they are used in the *Encyclopédie* and what they mean to the work as a whole. First comparing Diderot to his co-editor d'Alembert, then to other theorists, Anderson attempts to find Diderot's unique theory on the cross-references, which appears to be more materialistic and focusing on societal change. The cross-references in the *Encyclopédie*, according to Anderson, serve as a conversation between *philosophes* and general readers, and attempt to teach readers how to read an underlying message in the text. Anderson also discusses other roles the cross-references can play and the different ideas they communicate, ultimately concluding that the *Encyclopédie* is not a "*machine de guerre*" (war machine) as it has been labelled, but a "*machine de transformation*" (machine of transformation).

---. "Optics and the Illusion of Empiricism in the *Encyclopédie*." *MLN*, vol. 126, no. 4, 2011, pp. 869–88, 933, <https://www.jstor.org/stable/41300848>.

Anderson, in this article on optics in the *Encyclopédie*, is surprised to note a lack of influence from Isaac Newton and aims to demonstrate that the Encyclopedists (at least those who wrote articles on optics and vision) were not completely devoted to empiricism. Anderson describes Newton's theories on optics and the scientific method

and proceeds to compare them with the articles found in the *Encyclopédie*. With extensive quotes and analysis of cross-references, the definitions of empirical and optic-related words are read closely in an attempt to determine when and where they deviate from Newton's ideas; additionally, she provides web diagrams mapping out the cross-references that relate to empiricism, observation, and optics. Anderson also discusses what those differences mean in the context of the Enlightenment and how they can represent a different form of enlightened reasoning. This article describes Newton's scientific theories with advanced vocabulary; while the argument can be understood without comprehension of physics and vision, some of the specific theories and arguments are difficult to understand without.

Barthes, Roland. "The Plates of the *Encyclopedia*." *New Critical Essays*, translated by Richard Howard, Hill and Wang, 1980, pp. 23–39, <https://pdfslide.net/documents/roland-barthes-the-plates-of-the-encyclopedia.html>.

Barthes, in his essay on the eleven volumes of images published in the *Encyclopédie*, philosophically analyzes the art of the object and image and how the two are portrayed and organized as a whole. He discusses a wide variety of traits and themes associated with the plates such as the idea of creation, the prevalence of wood as a construction material, and the simplicity of images while also analyzing the different organizations of plates throughout the article. Additionally, Barthes focuses on the emotions generated from viewing the plates, especially those that depict a process or object that is no longer in use today. Calling the iconography in the *Encyclopédie* "poetic", Barthes spends time discussing the poetics of images in the *Encyclopédie* and the various messages they can send. This source is rather scholarly and advanced in language usage but provides a unique perspective and analysis on the under-researched plates, nonetheless.

Benhamou, Paul. "The Periodical Press in the *Encyclopédie*." *The French Review*, vol. 59, no. 3, American Association of Teachers of French, 1986, pp. 410–17. JSTOR, <https://www.jstor.org/stable/392669>.

In his article, Benhamou concentrates on the portrayal of the press in the *Encyclopédie* as well as roles of French periodicals in the 18th century. After spending a brief moment laying down the history of the French press, he digs into the message that the articles send about the press, citing numerous examples and authors that seem to demonstrate that the press was not favored. Benhamou mentions that the Encyclopedists, as promoters of freedom of the press, were actually not entirely supportive of other journals and periodicals, critiquing their intrusion into literature and attacking writers and readers alike and he provides multiple instances of the periodical press shined in a negative light.

Boas, George. "The Arts in the 'Encyclopédie.'" *The Journal of Aesthetics and Art Criticism*, vol. 23, no. 1, Wiley, American Society for Aesthetics, 1964, pp. 97–107. JSTOR, *JSTOR*, doi:[10.2307/428142](https://doi.org/10.2307/428142).

This article, focusing on d'Alembert's "Preliminary Discourse", focuses on a specific idea: the *Encyclopédie*'s role to explain how various subject areas relate to one another

and to mention the basic principles of each science and art are closely related. Boas breaks down d'Alembert's theories on the origins and organization of ideas, demonstrating the extent to which the arts and sciences overlap each other. However, the differences between the two are not forgotten and Boas particularly points out the specific, unique aspects of the *Encyclopédie*'s organization, such as ethics and logic being placed into the "arts" category. Following a brief discussion on d'Alembert's second theory (that there are three areas of classification: history/memory, philosophy/reason, and imagination/fine arts), Boas moves to the articles in the *Encyclopédie* and an analysis on their relation to the ideas expressed in the "Preliminary Discourse" in an ultimate attempt to determine the aesthetics of the *Encyclopédie* as a whole.

Brandenburg, David J. "Agriculture in the 'Encyclopédie': An Essay in French Intellectual History." *Agricultural History*, vol. 24, no. 2, Agricultural History Society, 1950, pp. 96–108. JSTOR, <https://www.jstor.org/stable/3741058>.

In a captivating article, Brandenburg compares the drastic changes in agriculture that took place in England in the 18th century with those in France, positing that France did not in fact have an agricultural revolution, let alone one on scale with England. Using the *Encyclopédie* as a major source to determine French opinions and practices in agriculture, Brandenburg, who read around one hundred *Encyclopédie* articles, discusses the recent history of agriculture and whether or not the farming methods and equipment depicted in the text of Diderot and d'Alembert were vastly different from those in the past. Eventually, he comes to the conclusion that the practices found in the *Encyclopédie* did not demonstrate any radical change in agricultural thought, citing the still-conservative methods used in France as depicted in the *Encyclopédie*.

Brewer, Daniel. "Language and Grammar: Diderot and the Discourse of Encyclopedism." *Eighteenth-Century Studies*, vol. 13, no. 1, Johns Hopkins University Press, American Society for Eighteenth-Century Studies (ASECS), 1979, pp. 1–19. JSTOR, *JSTOR*, doi:[10.2307/2738062](https://doi.org/10.2307/2738062).

Even though modern linguistic study was not prevalent in the 18th century, Brewer focuses on Diderot's theories of language in how it relates to "encyclopedic discourse". While Diderot's article "Encyclopédie" is not a formal study of language it nevertheless contains his ideas on its specific usage in an encyclopedia and communicates important information on how an encyclopedia conversed with itself and its readers. Diderot especially emphasizes the impact of language on future generations and the idea that words hold meaning. He recognizes that what words signify are not going to remain the same and discusses how to create a truly universal language that surpasses time and holds meaning throughout generations. Brewer also draws out Diderot's description of various modes of communication in the *Encyclopédie*, particularly the tree of knowledge, the alphabetical order, and cross-references. Calling Diderot's ideas more of a practice than actual theory, Brewer posits that Diderot's intention with encyclopedic discourse is to bridge the gap between text and reader and, since words represent things imperfectly, to find a method in which meaning can persist through time. This article contains rather

advanced vocabulary relating to linguistics and is more geared towards those familiar with that discipline.

Burns, Anthony. "The Sources of the *Encyclopedia* Article on Justice: A Reply to Professor Thielemann." *Diderot Studies*, vol. 22, Librairie Droz, 1986, pp. 27–39. JSTOR, <https://www.jstor.org/stable/40372603>.

Leland Thielemann's article on the *Encyclopédie*'s treatment of justice contains a section discussing the *Encyclopédie*'s source material and the major works it drew upon. Burns, in his addendum to this article first complements Thielemann's conclusions as they are sound and reliable but describes a source that Burns believes plays a larger role in the *Encyclopédie* than that of Thielemann. While acknowledging the possibility that two or more sources can be quoted or plagiarized in a single *Encyclopédie* article, Burns insists that the source he found takes precedence and no longer places Thielemann's as the immediate one.

Burson, Jeffrey D. "Vitalistic Materialism and Universal Histories of Philosophy in the Contributions of Abbé Claude Yvon to the 'Encyclopédie.'" *Historical Reflections / Réflexions Historiques*, vol. 40, no. 2, Berghahn Books, 2014, pp. 7–33. JSTOR, <https://www.jstor.org/stable/24720583>.

This article dives into the Abbé Claude Yvon's relations and contributions to the *Encyclopédie*, including his recruitment, theological beliefs, and inclusion in the de Prades affair of 1752. Burson connects Yvon to the broader context of what is known as the Catholic Enlightenment and the varying perspectives associated with it. He discusses Yvon's varying beliefs that often appeared to cross over from radical to orthodox and back again, especially in regard to the soul and afterlife. Burson claims that Yvon represents the side of the 18th century affiliated with "vitalistic materialism"; that is, that life and objects are based on science (rather than an outside force) yet can still attain immortality and have unexplainable experiences. Focusing on a small selection of Yvon's articles in the *Encyclopédie*, Burson demonstrates these phenomena and brings in a unique perspective on the Catholic and theological side of the Enlightenment, which was not always completely distinct from the one associated with the *philosophes*.

Cassirer, Thomas. "Awareness of the City in the *Encyclopédie*." *Journal of the History of Ideas*, vol. 24, no. 3, University of Pennsylvania Press, 1963, pp. 387–96. JSTOR, *JSTOR*, doi:[10.2307/2708214](https://doi.org/10.2307/2708214).

Cassirer's article on the city discusses *Encyclopédie* articles relating to architecture and modern opinions regarding improvements to cities (especially Paris) on which there was a large debate. Cassirer opens with an analysis of Diderot's interests and ideas regarding the current architecture in France but notes that Diderot did not contribute any articles on the subject. The main focus of the article is to assess the novelty of the treatment of architecture in the *Encyclopédie*, especially the contributions of the well-known architect Jacques-François Blondel and, after his departure from the project, the faithful Chevalier de Jaucourt, who, while not an architect, was educated enough to describe cities.

Additionally, Cassirer adds the perspective of the Physiocrats, specifically François Quesnay, and how their focus on urbanization and economic reforms related to the critiques of the city. Comparing to other encyclopedias of the time, Cassirer notices that the *Encyclopédie* develops a unique awareness of modern changes that is not present elsewhere while remaining “essentially conservative.”

Cavanaugh, Gerald J. “Turgot and the ‘Encyclopédie.’” *Diderot Studies*, vol. 10, Librairie Droz, 1968, pp. 23–33. JSTOR, <https://www.jstor.org/stable/40372375>.

The main object of Cavanaugh’s article is to determine the reasons why Turgot, a government official supposedly admired by other colleagues, cut ties with the *Encyclopédie* and ceased contributions. Claiming that the suppression of the *Encyclopédie* in 1759 was a major reason behind Turgot’s abandonment of the project, Cavanaugh also analyzes other potential explanations such as his religious beliefs and preoccupation with government positions. However, Cavanaugh claims that the most likely reason was that Turgot did not support Claude Adrien Helvétius, whose work *De l’esprit* was condemned shortly before the *Encyclopédie*, and was not willing to be a part of a group of Encyclopedists who were seeming to become a more unified sect, rather than a unique society of letters.

Cherpack, Clifton. “Warburton and the *Encyclopédie*.” *Comparative Literature*, vol. 7, no. 3, Duke University Press, University of Oregon, 1955, pp. 226–39. JSTOR, *JSTOR*, doi:[10.2307/1768228](https://doi.org/10.2307/1768228).

The question of plagiarism and use of sources in the *Encyclopédie* is almost as widely discussed in scholarship today as it was critiqued in the 18th century. Instead of starting with an *Encyclopédie* article and determining what, if any, authors were plagiarized, Cherpack starts with a writer, William Warburton in this case, and discusses where he is cited and quoted. Claiming that Warburton had already been known as an “indirect contributor” to the *Encyclopédie*, Cherpack also posits that his “contributions” are more numerous than previous scholars have understood and devotes his article to listing the entries where Warburton is quoted and pointing out unique and interesting aspects related to them including how Warburton was cited (or not cited) as well as the articles’ authors and interrelationships.

Clark-Evans, Christine. “Language Theory and Empirical Method in Diderot’s ‘Encyclopédie.’” *Romanic Review*, vol. 83, no. 2, 1992, pp. 177. *ProQuest*, <http://search.proquest.com/docview/1290879819?accountid=39473>.

Focusing on Diderot’s article “Encyclopédie” and his “Prospectus”, Clark-Evans compares the actual methodology of the *Encyclopédie* with the claims found in Diderot’s articles. She dives into the role of the *Encyclopédie* in its dealings with information and asserts that empiricism and language are connected in the way Diderot describes it. She also dissects Diderot’s desire to retain the meaning of words throughout time through a general vocabulary that finds its origins in classical texts and “dead” languages. While analyzing the problems, motives, and practicalities of creating an “*alphabet raisonné*”

(reasoned alphabet) that surpasses the change of language over time, Clark-Evans compares Diderot's ideas on language to more modern theories and how we understand similar problems that Diderot brings to light. This article assumes the reader is familiar with linguistic terminology, but the essence can be understood without.

Coleman, Patrick. "The Idea of Character in the *Encyclopédie*." *Eighteenth-Century Studies*, vol. 13, no. 1, Johns Hopkins University Press, American Society for Eighteenth-Century Studies (ASECS), 1979, pp. 21–47. JSTOR, *JSTOR*, doi:[10.2307/2738063](https://doi.org/10.2307/2738063).

Coleman's in-depth article attempts to analyze all of the *Encyclopédie* articles under the title "Caractère". Starting with Diderot's theories on encyclopedic organization and classification, Coleman claims that the definition of character is unique and can take on various connotations with each one carrying its own importance. All of the eighteen articles on "Caractère" are studied for their content, organization, and delivery regardless of source material which, as Coleman claims, doesn't matter as much as the fact that the information was included for a reason. Taken together, an understanding of what "character" meant in 18th century France can give us insight into the true character of the *Encyclopédie* as a whole and into the relations between strategies described in the "Preliminary Discourse" and the "Prospectus" and the actual practices in the work.

Creech, James. "Chasing After Advances': Diderot's Article 'Encyclopedia.'" *Yale French Studies*, no. 63, Yale University Press, 1982, pp. 183–97. JSTOR, *JSTOR*, doi:[10.2307/2929839](https://doi.org/10.2307/2929839).

This article delves into Diderot's lengthy article "Encyclopédie", taking it part by part and discussing its meaning and implications in Diderot's theory of creating an encyclopedia and the ideas of the Enlightenment in 18th century France. Creech touches on the issues and problems that Diderot faced, the shortcomings and failures of the *Encyclopédie*, and especially the system of cross-references and its connections to the tree of knowledge. Creech provides a complex argument relating Diderot's comparison of the *Encyclopédie* and its readers to a man and a mirror (drawing off of Jacques Lacan's psychological experiments of an infant in a mirror and the "mirror stage" of development) where the *Encyclopédie* must attend to the flaw of humankind and cannot be pure and perfect. This philosophical look and psychoanalysis of Diderot's article can be quite heavy in material and language at times, but nevertheless provides a compelling analysis of regarding his claims and thoughts.

Darnton, Robert. "Philosophers Trim the Tree of Knowledge: The Epistemological Strategy of the *Encyclopédie*." *The Great Cat Massacre and Other Episodes in French Cultural History*, Hachette Book Group, 2009, pp. 191–214, <https://hdl.handle.net/2027/heb.01687>.

Looking to explore the connections made in the *Encyclopédie* between knowledge and power, Darnton investigates the *mappemonde*, or world map, as drawn out in the front matter of Volume I that deals with the organization of knowledge. He digs into some of the prior attempts to classify knowledge (especially Francis Bacon), comparing them to

that of the Encyclopedists noting that the order of knowledge was, in some ways, significantly different in the *Encyclopédie* which allowed the Encyclopedists to attempt to change the way of thinking. Darnton also mentions specific aspects of the Encyclopedists' tree of knowledge which pose a particular problem with the belief systems of the day or are an interesting choice such as the placement of religion near superstition. Included in the chapter are visuals of three tree diagrams: the one in the *Encyclopédie*, the one in Ephraim Chambers's *Cyclopaedia*, and the one formulated by Bacon.

Dibos, William G. "CONCERNING A QUOTATION COMMONLY ATTRIBUTED TO ABRAHAM LINCOLN." *Romance Notes*, vol. 11, no. 3, University of North Carolina at Chapel Hill for its Department of Romance Studies, 1970, pp. 579–80. JSTOR, <https://www.jstor.org/stable/43800599>.

This brief article provides evidence that a quotation ("you can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time") that was heretofore claimed to originate from Abraham Lincoln actually occurred first in the *Encyclopédie* in the article "Dieu". There is a request for further research on the source of the quote in the *Encyclopédie* and there is no analysis on the relation between the *Encyclopédie* and Lincoln other than the observation that the quote appeared around 100 years before Lincoln's presidency.

Doig, Kathleen Hardesty, and Dorothy Medlin. "André Morellet's Theological Articles for the 'Encyclopédie': Text and Subtext." *Diderot Studies*, vol. 26, Librairie Droz, 1995, pp. 89–107. JSTOR, <https://www.jstor.org/stable/40372760>.

Following the death of the Abbé Mallet in 1755, André Morellet became the primary contributor for religious matters; however, he appeared to emphasize philosophy more than actual theology. Doig and Medlin analyze the articles written by Morellet and discuss their content, the public response to them, and how they fit within what we know of his personal beliefs. The authors also briefly discuss Morellet's later relations with the *Encyclopédie* even after he officially stopped contributing. An appendix is included listing Morellet's contributions in chronological order alongside the publication of each volume.

Doolittle, James. "Jaucourt's Use of Source Material in the *Encyclopédie*." *Modern Language Notes*, vol. 65, no. 6, Johns Hopkins University Press, 1950, pp. 387–92. JSTOR, *JSTOR*, doi:[10.2307/2908748](https://doi.org/10.2307/2908748).

As Doolittle states, the Chevalier de Jaucourt has developed the reputation as one of the most prolific authors of the *Encyclopédie*, writing the largest number of articles for the work. However, he is also notorious for compiling sources for his articles, rather than writing his own according to extensive research and has been accused of plagiarism not a few times. Doolittle investigates, through specific examples, the different methods Jaucourt took when using source material in his articles, including use with traditional citation (i.e. quotes, author's name), verbatim copying, and modification of original

source. Doolittle notices that, when using other's sources, Jaucourt rarely added his own writing; in fact, he reverted the order of sentences, deleted the sections he didn't want, and rearranged paragraphs. Taken together, Doolittle intends to make Jaucourt's intentions clearer behind his inexhaustible work for the *Encyclopédie*.

---. "Robert James, Diderot, and the *Encyclopédie*." *Modern Language Notes*, vol. 71, no. 6, Johns Hopkins University Press, 1956, pp. 431–34. JSTOR, *JSTOR*, doi:[10.2307/3043164](https://doi.org/10.2307/3043164).

Prior to coming on as editor of the *Encyclopédie*, Diderot worked as a translator and one of his biggest accomplishments was a collaborative translation from English into French of Robert James's *Medicinal Dictionary*. Doolittle, in his reading of the *Encyclopédie* has noticed (and shared) instances where James's dictionary is quoted or borrowed from but admits his inability to run a complete study on the similarities and recognizes that a more in-depth analysis is required to make any large conclusions.

Downs, John A. "The Treatment of German Literature in the 'Encyclopédie.'" *Studies in Philology*, vol. 54, no. 4, University of North Carolina Press, 1957, pp. 564–72. JSTOR, <https://www.jstor.org/stable/4173218>.

This article examines the influence and appearance of German literature in the *Encyclopédie* while also attempting to assess its availability to the public of "literate French." Downs claims that German literature was quite accessible to the French public thanks to the increase in emigrants from Germany, led by Frédéric-Melchior Grimm, Diderot's close friend and contributor to the *Encyclopédie*, who were interested in France's increasing appreciation for Germany. In the *Encyclopédie* itself, Downs notices that most references to German scholarship are to scientists and philosophers, and that the Chevalier de Jaucourt specifically refers to and quotes from German scholars such as Leibniz, Wolf, and Kepler. Downs provides direct examples of each. He takes this as evidence that the Encyclopedists were well aware of the scholarship occurring in Germany yet is perplexed that German literature in and of itself is not present (with the exception of a few remarks on birth and death dates of authors), especially considering the significant amount of attention to German science.

Edelstein, Dan. "Humanism, l'Esprit Philosophique, and the *Encyclopédie*." *Republics of Letters: A Journal for the Study of Knowledge, Politics, and the Arts*, vol. 1, no. 1, 2009, https://arcade.stanford.edu/sites/default/files/article_pdfs/roflv01i01_Edelstein_072009_0.pdf.

The *Encyclopédie* has been considered by many to be a grand and revolutionary work full of new information, breaking strides towards the French Revolution of 1789. While this may be true, Edelstein claims that the Encyclopedists were not as "modern" as some claim and that they more often than not stuck to the past traditions of humanist erudition, so much so that it is tempting to call the *Encyclopédie* "the greatest book the seventeenth-century ever produced" (pg. 4, my emphasis). Through an analysis of citation strategies, Edelstein aims to demonstrate the Encyclopedists' tendencies to quote and cite antiquity

and d'Alembert's in particular to encourage the study and appreciation of past works and to still value erudition. Due to Digital Humanities technology from the ARTFL *Encyclopédie* (University of Chicago), Edelstein is able to provide detailed statistics regarding the dates of sources quoted and fields of authority that occur in the *Encyclopédie*, with explanations. A final section discusses the problem of plagiarism or "extraction" in the *Encyclopédie* and the problems associated with it in regard to the study.

Edelstein, Dan, et al. "To Quote or Not to Quote: Citation Strategies in the *Encyclopédie*." *Journal of the History of Ideas*, vol. 74, no. 2, 2013, pp. 213–36. DOI.org (Crossref), doi:[10.1353/jhi.2013.0012](https://doi.org/10.1353/jhi.2013.0012).

This study contains the application of Digital Humanities to the *Encyclopédie* through the University of Chicago's ARTFL PhiloLine systems to find relations (both cited and not) between other texts and the *Encyclopédie*. The authors claim that the Encyclopedists often *chose* not to cite their sources, which allowed them to include quotations from banned or burned books as well as books published anonymously or under a tacit permission. However, the authors also mention other strategies utilized by the Encyclopedists such as just naming the title or author of a work and attempt to determine if the strategies can be considered actual plagiarism. Although the main claims of the article are generally understood by all, a basic knowledge of data mining is recommended to have a complete understanding of their methodology of comparing two texts and their "scoring" system which assigns an article to a certain citation strategy.

Fletcher, Dennis J. "The Chevalier de Jaucourt and the English Sources of the Encyclopedic Article 'Patriote.'" *Diderot Studies*, vol. 16, Librairie Droz, 1973, pp. 23–34. JSTOR, <https://www.jstor.org/stable/40372418>.

As is commonly understood, the Chevalier de Jaucourt is notorious for his acts of plagiarism and copying in order to write his articles for the *Encyclopédie*. Fletcher claims that although this is true, Jaucourt still had good character and skill and that his process for creating articles is valuable for historians. Focusing on Jaucourt's sources for the article "Patriote", Fletcher demonstrates the interactions between French and English intellectuals. He also touches on the similarities between the source material in "Patriote" and a few other articles written by Jaucourt, comparing the sources and the way in which they are quoted. He insists that Jaucourt's compilations required skill in order to select the right information for the article while also creating a cohesive, coherent article that could spread a political opinion.

Frail, Robert J. "French Catholic Writers and Enlightenment Contributors to the *Encyclopédie*." *1650-1850: Ideas, Aesthetics, and Inquiries in the Early Modern Era*, vol. 19, AMS Press, 2012, pp. 313–26. MLA International Bibliography with Full Text.

Even though the Catholic church officially remained staunchly opposed to the freedoms expressed in the *Encyclopédie*, many educated clergy members chose to contribute articles, becoming a part of what we now call the Catholic Enlightenment. Frail's goal in

writing this article is to update prior studies on those who were associated with the Catholic Church and who were also contributors to the *Encyclopédie*; he focuses on fifteen specific authors, giving brief biographical information and cataloguing the articles written by each. This article is available online, but no direct link is available.

Frautschi, R. L. "A Project for Author Discrimination in the *Encyclopédie*." *South Atlantic Bulletin*, vol. 32, no. 4, South Atlantic Modern Language Association, 1967, pp. 14–17. JSTOR, *JSTOR*, doi:[10.2307/3197186](https://doi.org/10.2307/3197186).

Discrimination, in this sense referring to the ability to tell one thing apart from another, between different authors in the *Encyclopédie* has been, and still is, a tough mountain to climb. The authorship guidelines as established in the first volume of the *Encyclopédie* are not always followed, especially in the anonymous articles, of which there are plenty. Frautschi focuses on Diderot, describing recent (prior to 1967) attempts to determine the articles written by Diderot. Then, in a study run with students and a computer programmer that serves as a precursor of modern digital humanities studies, Frautschi identifies specific "discriminators" that characterize an article by Diderot. Results are provided directly in the article. By comparing unsigned articles to these discriminators associated with Diderot, Frautschi claims that finding authors for the unsigned articles becomes significantly easier.

Horton, Russell, et al. "Mining Eighteenth Century Ontologies: Machine Learning and Knowledge Classification in the *Encyclopédie*." *Digital Humanities Quarterly*, vol. 3, no. 2, 2009. openresearch-repository.anu.edu.au, <http://www.digitalhumanities.org/dhq/vol/3/2/000044/000044.html>.

Horton et al. state that the *Encyclopédie* has three main strategies of organization (as stated in Volume I): alphabetical order, a tree of knowledge, and cross-references. The classification system, based off of the tree of knowledge, is quite complex and while editors Diderot and d'Alembert were able to classify 55,000 articles, their naming system is inconsistent, and some articles are labelled with categories that cannot be found directly in the tree. Using data mining techniques, Horton et al. create a digital classifier and, by "training" it on the existing, pre-classified articles, work to classify the articles that have no category. Additionally, they turn to the pre-classified articles and attempt to re-classify them and then apply the classifier to other 18th century texts. Results, charts, and conclusions are provided in the text. While the goals and results are understood by a general audience, an average understanding of data mining technologies is required for full comprehension of the methodology.

Hunting, Claudine. "The Philosophes and Black Slavery: 1748-1765." *Journal of the History of Ideas*, vol. 39, no. 3, University of Pennsylvania Press, 1978, pp. 405–18. JSTOR, *JSTOR*, doi:[10.2307/2709385](https://doi.org/10.2307/2709385).

As Hunting explains, most studies and articles prior to 1978 have claimed that the *philosophes* and Encyclopedists were fighting for slavery, promoting and encouraging it. Calling these articles anachronistic and accusing them of overlooking critical

information, Hunting demonstrates, mainly through *Encyclopédie* articles (there are also brief quotes from authors such as Voltaire and Rousseau), that the *philosophes* were against slavery and everything associated with it. She insists on viewing the situation in the context and from the point of view of the 18th century, not only to avoid anachronism, but understand the culture in which the *philosophes* were operating. Hunting includes extensive quotes and analysis from *Encyclopédie* articles, digging behind the lines in order to find the true thoughts of the Encyclopedists, claiming that they declared freedom for all men (as man is born free) and therefore slavery was against their ideals.

Jackson, Dianah Leigh. "Bodies of Enlightenment in Diderot's *Encyclopédie*." *Literature Criticism from 1400 to 1800*, edited by Thomas J. Schoenberg and Lawrence J. Trudeau, vol. 126, Gale, 2006. *Gale Literature Resource Center*, <https://go.gale.com/ps/i.do?p=LitRC&id=GALE|H1420072043&v=2.1&it=r&sid=summon>. Originally published in *Paroles Gelées*, vol. 16, no. 1, 1998, pp. 42-72.

Jackson claims that the *Encyclopédie*, as well-planned and far-reaching as it is and was, serves as a gateway into understanding the French Enlightenment; in other words, it contains general opinions, practices, and criticisms that open up the world of the Enlightenment as a whole. Attempting to answer the question "How to see the Enlightenment?", Jackson analyzes the language of the *Encyclopédie* and how scientific inquiry mixed with vocabulary involving sight and vision relate to sensory experiences of the Enlightenment. She discusses specific word usage and focuses on the influence of "lumen" and "lux" in Diderot's discourse. Using articles on the anatomical body, Jackson aims to determine a character for the Enlightenment and states that the symbol of light (illustrating discovery) mixed with an emphasis on other senses represents the Enlightenment as an age of scientific reasoning and philosophical research.

Kafker, Frank A. "Diderot's *Encyclopedia*: A Call to Reason or to Arms." *The Historian*, vol. 25, no. 2, Phi Alpha Theta, Feb. 1963, pp. 151-171, <http://search.proquest.com/docview/1296509990?accountid=39473>.

Kafker, in this article on the *Encyclopédie*, investigates the motives of the Encyclopedists and whether they were trying to coerce people into joining their ranks or if they were simply reformers pushing for change while avoiding intense violence. Starting with a thorough background of the *Encyclopédie* containing some of its defining characteristics, Kafker includes quotes from popular and lesser known articles to prove that the Encyclopedists were just trying to rectify wrongs and not provoke outrage and extreme change; for instance, the political articles, according to Kafker, show that the Encyclopedists wished to modify the Old Regime, not completely destroy it. The ultimate purpose of the *Encyclopédie* was to enlighten its audience and promote different ideas in order to invite and instigate reform in multiple areas of life.

---. "Gua de Malves and the 'Encyclopédie.'" *Diderot Studies*, vol. 19, Librairie Droz, 1978, pp. 93-102. JSTOR, <https://www.jstor.org/stable/40372495>.

In this article focusing on the early editorship of the *Encyclopédie* surrounding the Abbé Gua de Malves, Kafker attempts to determine why Gua de Malves is not mentioned anywhere in the work, in neither the articles nor the front matter. Kafker cites newly (1970s) found letters written by Briasson, a publisher of the *Encyclopédie*, that give more clues as to why this occurs. Kafker posits that Gua de Malves performed no exceptional work for the *Encyclopédie* and was mediocre as an editor; moreover, he was unreliable with money and payments, didn't recruit a large number of famous contributors, had poor judgement, and held a reputation of leaving projects unfinished. However, Kafker does call Gua de Malves a bright scholar as his research is interesting and accurate for the time, but he just didn't fit the role of editor as well as the publishers had wished.

- . "A List of Contributors to Diderot's *Encyclopedia*." *French Historical Studies*, vol. 3, no. 1, Duke University Press, Society for French Historical Studies, 1963, pp. 106–22. JSTOR, *JSTOR*, doi:[10.2307/285896](https://www.jstor.org/stable/10.2307/285896).

Still cited in numerous articles, books, and essays, Kafker's illustrious article provides a lengthy index of all the contributors to the *Encyclopédie*, as known and researched up until 1963. The ultimate goal was not only to correct faults from past lists and provide a single source of information, but to remove any stereotypes attached to the "Encyclopedist." Kafker claims that being an "Encyclopedist" did not indicate a certain religious group or social status but that the Encyclopedists varied greatly in their backgrounds, careers, beliefs, and contributions. The list includes contributors to the *Encyclopédie*, complete with name, birth and death date (if known), which volumes they contributed to (plates included), what sources were consulted to get the information, and any notes. Some in the list have been identified as an author of a previously anonymous article while others of articles in both the *Encyclopédie* and the *Supplément*.

- . "The Recruitment of the Encyclopedists." *Eighteenth-Century Studies*, vol. 6, no. 4, Johns Hopkins University Press, American Society for Eighteenth-Century Studies (ASECS), 1973, pp. 452–61. JSTOR, *JSTOR*, doi:[10.2307/3031579](https://www.jstor.org/stable/10.2307/3031579).

Here, Kafker describes in detail the process and history of recruiting authors and artists for the *Encyclopédie*, which Diderot expressed regret at not coordinating sooner as many articles, in Diderot's opinion, are poorly written. Beginning with the original publishers (Le Breton, Briasson, David, and Durand) and editor (Abbé Gua de Malves), then moving on to new editors Diderot and d'Alembert (who had access to academic scholars), and then just Diderot, Kafker discusses who became contributors and how they were recruited, which was not necessarily directly through the editors. He states that even though the process was messy and often yielded articles of varying quality, the *Encyclopédie* nevertheless remains a great achievement, containing articles from an array of experts and scholars (who had great liberty in the content of their articles) and a unique look into Enlightenment thought.

- . "The Risks of Contributing to Diderot's 'Encyclopedia.'" *Diderot Studies*, vol. 16, Librairie Droz, 1973, pp. 119–43. JSTOR, <https://www.jstor.org/stable/40372423>.

In response to a claim that there were little risks for the Encyclopedists, Kafker explores the potential dangers associated with contributing to the *Encyclopédie* and the amount of concern about them. Kafker divides the *Encyclopédie*'s history into two periods, 1751-1757 and 1757-1789, specifying potential sources of fear including anonymity, writing a theological article, and being an editor. However, even though fear increased drastically post-1759, Kafker finds that persecution decreased (except for Diderot). All in all, while many contributors were not punished for contributing to the *Encyclopédie*, fear remained as the monarchy could be quite harsh in its discipline and the authors were well aware of the risks they were taking by writing for a scandalous work such as the *Encyclopédie*.

---. "Some Observations on Five Interpretations of the 'Encyclopédie.'" *Diderot Studies*, vol. 23, Librairie Droz, 1988, pp. 85–100. JSTOR, <https://www.jstor.org/stable/40372642>.

Kafker notes that there are five leading ways in which the *Encyclopédie* can be interpreted and for each he finds relevant scholarship and provides observations on its origins and perspectives. The interpretations Kafker analyzes are "Detestable" (epitomized by the Père Berthier and Élie Fréron), "Admirable" (a way to learn, a perspective taken by scholars Pierre Grosclaude and John Lough), "Masonic" (analyzes the possible masonic influences), "Bourgeois" (the role of the *Encyclopédie* as a spokesman and part of the bourgeoisie), and "Work of a Sect" (Were the Encyclopedists a unified whole? Did they want agreement?).

Knothe, Florian. "Depictions of Glassmaking in Diderot's 'Encyclopédie.'" *Journal of Glass Studies*, vol. 51, Corning Museum of Glass, 2009, pp. 154–60. JSTOR, [JSTOR, https://www.jstor.org/stable/24191236](https://www.jstor.org/stable/24191236).

Emphasizing that research on the plates is not as extensive as that on the text, Knothe focuses on the plates of glassmaking as found in the *Encyclopédie* and analyzes them through the lens of Diderot's more scientific approach to the arts and crafts. Knothe has discovered that the coverage of glassmaking is very comprehensive, including more than fifty plates depicting and describing processes and tools. The text, almost exclusively anonymous, contains an impartial account of glassmaking and technological descriptions with comparisons between French and English productions, calling the latter more advanced. All in all, the plates, Knothe claims, fit within the general Encyclopedic goal to spread knowledge about specific, technical arts and instigate a communication between bourgeois and artisans.

Libby, Susan H. "The Mechanical Plantation: Picturing Sugar Production in the *Encyclopédie*." *Studies in Eighteenth-Century Culture*, vol. 47, no. 47, Johns Hopkins University Press, 2018, pp. 71–88. *Project MUSE*, doi:[10.1353/sec.2018.0007](https://doi.org/10.1353/sec.2018.0007).

In the era in which the *Encyclopédie* was published, France still owned colonies in the Caribbean who contributed to the economy through crop plantations. Libby, in this article, asserts that the plates on agriculture and the plantation scenes help connect mainland France to its colonies by providing a visual system of vignettes on the activities on the colonies. Looking to emphasize the positive impact of technology on the French

economy, the plates on the colonies demonstrate their importance to economic functions as well as the increasing favor towards colonialism. Containing a background on the *Encyclopédie* and its plates, including visual properties, strategies, and organization, the article focuses on the art of sugar production, especially man's possession over nature through machinery, using the sugar series to analyze the rhetoric of the plantation plates. Libby describes the process of production while also analyzing specific details of the images and what they indicate about Encyclopedist views, aims, and advances in technology.

Lynn, John A. "The Treatment of Military Subjects in Diderot's *Encyclopédie*." *The Journal of Military History*, vol. 65, no. 1, 2001, pp. 131–65. JSTOR, *JSTOR*, doi:[10.2307/2677433](https://www.jstor.org/stable/10.2307/2677433).

Lynn, in this article, attempts to assess the ways in which the military is depicted in the *Encyclopédie*, with a focus on land warfare as naval affairs were not covered extensively in the work. After a brief background on the *Encyclopédie*, Lynn breaks down the military entries and articles, discussing specific subjects and aspects of them such as the authors (specifically Le Blond), political and moral aspects of war and armies, military history, and technology and strategy. Lynn also provides a complete index (nineteen pages) of all the entries in the *Encyclopédie* on or relating to the military, organized by volume, including the titles, classification from editors, classification from Lynn, author, and length of column in inches.

May, Georges. "Observations on an Allegory: The Frontispiece of the 'Encyclopédie.'" *Diderot Studies*, vol. 16, Librairie Droz, 1973, pp. 159–74. JSTOR, <https://www.jstor.org/stable/40372425>.

May notes that modern studies, especially surrounding literature, are becoming more and more interdisciplinary but points out that scholarship in the Enlightenment epitomized crossovers between disciplines and arts. May claims this is particularly prominent in the *Encyclopédie* and is represented in the Frontispiece, designed by Charles-Nicolas Cochin, an artist and contributor to the work. He then describes the features of the Frontispiece, the problems they brought, and how it relates to the Enlightenment maxim regarding the search for truth and desire to determine ultimate hierarchy of subjects. He also discusses Diderot's explanation of the Frontispiece, paying special attention to the aspects that Diderot does not mention and ends with an analysis of the Frontispiece as influenced by the Freemasons.

McDonald, Christie V. "THE UTOPIA OF THE TEXT: DIDEROT'S 'ENCYCLOPÉDIE.'" *The Eighteenth Century*, vol. 21, no. 2, University of Pennsylvania Press, 1980, pp. 128–44. JSTOR, *JSTOR*, <https://www.jstor.org/stable/41467214>.

Utopia, in this case indicating a state of completeness or wholeness, is a topic covertly present in the article "Encyclopédie", according to McDonald. In her text here, the idea of an encyclopedic utopia is pitted against and combined with Diderot's quest to find and represent all knowledge and determine the origins of the sciences. The first section discusses the tree of knowledge and other metaphors describing the *Encyclopédie* (map,

city, landscape) and the attempt to perfectly organize knowledge. This “perfection” would begin with science’s origins and eventually break into every specific term in a field, bringing about “encyclopedic totality” (pg. 134). After a brief section comparing past encyclopedias’ strategies to those of the *Encyclopédie*, McDonald details the *Encyclopédie*’s art of cross-references and their relationships with editors, readers, and writers, which assist in uniting the whole work. As McDonald reads from Diderot, connecting related and unrelated branches of the tree and creating a language that can hold all knowledge (including its history and origins) is how utopia in the *Encyclopédie* can be achieved. This article is complex in some areas and contains a few sections that require a basic linguistic background but is manageable.

McDonough, Katherine, and Matje van de Camp. “Mapping the *Encyclopédie*: Working Towards an Early Modern Digital Gazetteer.” *Proceedings of the 1st ACM SIGSPATIAL Workshop on Geospatial Humanities - GeoHumanities’17*, ACM Press, 2017, pp. 16–22. DOI.org (Crossref), doi:[10.1145/3149858.3149861](https://doi.org/10.1145/3149858.3149861).

In the introduction to this conference proceeding, the authors emphasize a lack in mapping technology and of gazetteers for Early Modern era geography (ca. 1450-1750). Thus, McDonough and van de Camp aim to demonstrate a method with which historians and geographers can map the 18th century accurately and thoroughly. Their project begins with the *Encyclopédie* and its many articles on cities and locations. The authors claim that by mapping the place names as described in the *Encyclopédie*, it will become easier to do the same to those mentioned in other French texts, especially through the semi-automated process that they explain and intend to use. The study uses existing geoparsers (technology that can automatically find place names in text) on the *Encyclopédie* and discusses the problems associated with them while providing suggestions and improvements for working with French works in that era and goals for future projects.

Moscovici, Claudia. “Beyond the Particular and the Universal: D’Alembert’s ‘Discours Préliminaire’ to the *Encyclopédie*.” *Eighteenth-Century Studies*, vol. 33, no. 3, Johns Hopkins University Press, American Society for Eighteenth-Century Studies (ASECS), 2000, pp. 383–400. JSTOR, <https://www.jstor.org/stable/30053949>.

Referring to debates between universalists and relativists, Moscovici claims that Enlightenment philosophy has been misinterpreted as many scholars have omitted the middle ground between the two sides. Through an analysis of the “Preliminary Discourse” written by D’Alembert for the *Encyclopédie*, Moscovici aims to expose a “double dialectical” theory of knowledge where the journey towards truth is paired with an acknowledgement of human differences and limitations. First discussing the *Encyclopédie* in context of modern debates, then introducing the debate of empiricism and rationalism, Moscovici dives into the “Preliminary Discourse”, analyzing D’Alembert’s thoughts, especially on the crossovers between universalism and relativism and how they relate to the tree of knowledge and classification system in the *Encyclopédie*.

Nablow, Ralph Arthur. “JAUCOURT’S INDEBTEDNESS TO ADDISON IN THE

‘ENCYCLOPÉDIE.’” *Romance Notes*, vol. 21, no. 2, University of North Carolina at Chapel Hill for its Department of Romance Studies, 1980, pp. 211–14. JSTOR, <https://www.jstor.org/stable/43801697>.

In this brief article, Nablow calls attention to the presence of the English essayist Joseph Addison in the writings of Jaucourt for the *Encyclopédie*. Most passages, Nablow notices, are copied almost verbatim and rarely contain a citation or mention of Addison’s name. The article contains a side-by-side comparison of Addison and Jaucourt as well as a potential explanation why Jaucourt chose to resort to this plagiarism of Addison while neglecting to include his name.

Pannabecker, John R. “Diderot, the Mechanical Arts, and the *Encyclopédie*: In Search of the Heritage of Technology Education.” *Journal of Technology Education*, vol. 6, no. 1, Sept. 1994. DOI.org (Crossref), doi:[10.21061/jte.v6i1.a.4](https://doi.org/10.21061/jte.v6i1.a.4).

Citing Walter Waetjen and the lack of a history of technological education, Pannabecker attempts to begin that history with Diderot’s *Encyclopédie*, one of the earliest texts to describe mechanical arts. The article aims to find what aspects of the field Diderot thought were important, his method of explaining them, and the problems associated with obtaining information. After a detailed account of the *Encyclopédie*’s background, Pannabecker explores the process of creating an article or plate on a mechanical art, particularly as explained in the “Preliminary Discourse” and the “Prospectus” as well as Diderot’s limitations as editor in creating a truly detailed and accurate image of the mechanical arts.

Perkins, Jean A. “Gardening in the ‘Encyclopédie.’” *Diderot Studies*, vol. 19, Librairie Droz, 1978, pp. 145–62. JSTOR, <https://www.jstor.org/stable/40372498>.

In the early 18th century, the art of gardening went about a major shift; beginning in England, more and more people became interested in actually looking at their gardens as well as regularly walking through them. Perkins notes that the influences of this change are present in the *Encyclopédie*’s articles on gardening and its related subjects of geometry, architecture, and botany. Perkins introduces the various types of gardens and landscapes, then moves on to the treatment of them in the *Encyclopédie*, discussing the contributors and their expertise on the subject, and even the associated images in the plates. The *Encyclopédie*, Perkins claims, seemed quite open to the idea of botanical change and promoted experiments to test the effectiveness in planting while also leaving instructions for garden design.

Perla, George A., and Richard N. Schwab. “The Authorship of Unsigned Articles in the *Encyclopédie*.” *Eighteenth-Century Studies*, vol. 4, no. 4, Johns Hopkins University Press, American Society for Eighteenth-Century Studies (ASECS), 1971, pp. 447–57. JSTOR, <https://www.jstor.org/stable/2737715>.

This article is divided into two parts, the first by Perla as a response to a two-part article by Schwab titled “The Diderot Problem, the Starred Articles and the Question of

Attribution in the *Encyclopédie*”, and the second Schwab’s response to Perla. Perla’s goal is to un-attach articles, specifically those of geography, from Diderot that Schwab had determined were authored by him. Looking at the use of the asterisk, a symbol that Diderot was the author, Perla remarks that Diderot’s explicit authorship on geographical articles declines after Volume II and claims that a new author came about. This author, Perla asserts, is Edmé Mallet, who wrote articles in a wide variety of categories before he ceased contributing and she provides evidence both against Schwab’s claims and for her own. Schwab’s response includes an acknowledgment of, and agreement with Perla’s findings and that Mallet should be included on a list of highly potential authors; however, he is not willing to completely discredit Diderot. He also provides a few updates to his previous articles based on new information he did not have access to and that weren’t published in time.

Rex, Walter E. “‘Arche de Noé’ and Other Religious Articles by Abbé Mallet in the *Encyclopédie*.” *Eighteenth-Century Studies*, vol. 9, no. 3, Johns Hopkins University Press, American Society for Eighteenth-Century Studies (ASECS), 1976, pp. 333–52. JSTOR, *JSTOR*, doi:[10.2307/2737514](https://doi.org/10.2307/2737514).

Rex’s article on the Abbé Mallet’s contributions to the *Encyclopédie* exposes a new side of Mallet and provides a unique perspective on his articles. First devoting a substantial amount of time to his article “Arche de Noé” (Noah’s Ark), Rex picks apart the content decisions Mallet made. Noticing that the article focuses more on the logical issues and questions relating to the ark, rather than the theological significance, Rex questions Mallet’s orthodoxy and the purpose of the article (Was he as orthodox as many people thought? Is the article actually satire like other parts of the *Encyclopédie*?). Rex also compares d’Alembert’s observations on Mallet to Mallet’s other writings and the personality they portray, highlighting a significant difference between the two. Rex claims that Mallet was actually quite hostile to the tolerance advertised by the Encyclopedists, citing numerous articles where Mallet depicts other religious denominations as heretical and questions why Mallet was accepted as a contributor to a work that expressed tolerance of all forms, including religion.

Rice, Allison L. “The Geography of Authorship in the *Encyclopédie*: Jaucourt’s Literary Landscapes.” *Cincinnati Romance Review*, vol. 18, Department of Romance Languages, University of Cincinnati, 1999, pp. 109–15. <http://www.cromrev.com/volumes/1999-VOL18/14-1999-vol18-Rice.pdf>.

Rice states that numerous studies have been conducted that focus on the idea of authorship (biographies of contributors, etc.) in the *Encyclopédie*, but none have discussed the topic of authorship in it (biographical information in articles). It is fairly well-known that the *Encyclopédie* contains very little historical and biographical information, but Rice argues that the articles on geography, especially those by Jaucourt, serve as a bibliography and a biography of sorts. After briefly explaining the idea of the *mappemonde*, or world map, as an organization strategy for the subject areas in the *Encyclopédie*, Rice demonstrates that many of Jaucourt’s articles on geography contain short, biographical information on the birthplace and works of authors. It is also through

Jaucourt's articles that it becomes possible to create a bibliography of works that he deemed important to read, own, or both.

Roche, Christian. "Music in the Age of Encyclopedism: Two Recent Studies." *Eighteenth-Century Studies*, vol. 37, no. 3, Johns Hopkins University Press, Mar. 2004, pp. 497–500. *Project MUSE*, doi:[10.1353/ecs.2004.0030](https://doi.org/10.1353/ecs.2004.0030).

In the 18th century, music went through numerous changes and many musicians attempted reforms and desired to express their opinions on theory in music. Roche here provides a mix between a summary, an annotated bibliography, and an analysis of two studies on music in the time of the *Encyclopédie*, exploring their similarities and differences as well as their eye-opening thoughts and contributions to studies on music. The first source, *Penser la musique dans l'Encyclopédie* by Alain Cernuschi, explains the editors' placement of music into the classification system and tree of knowledge. The second, Claude Dauphin's *La musique au temps des encyclopédistes*, focuses on the actual content of the articles on music, what they mean and how they relate to past beliefs as well as the choice of authorship (i.e. Diderot choosing Rousseau over Rameau).

Roe, Glenn. "A Sheep in Wolff's Clothing: Émilie Du Châtelet and the *Encyclopédie*." *Eighteenth-Century Studies*, vol. 51, no. 2, 2017, pp. 179–96. *DOI.org (Crossref)*, doi:[10.1353/ecs.2017.0059](https://doi.org/10.1353/ecs.2017.0059).

Roe, one of the pioneers in the application of Digital Humanities to the *Encyclopédie*, here claims that Madame du Châtelet's work *Institutions de physique* was quoted and referenced more than a few times, enough to name her a contributor, albeit a largely indirect one. Roe provides background on physics and physicists in France prior to du Châtelet's work but notices that she quickly became an authority on the matter; for Samuel Formey, Diderot, and d'Alembert, all contributors to the *Encyclopédie*, use her work in their writing. Using data mining and sequence aligning software, Roe compares *Institutions de physique* to the *Encyclopédie*, finding numerous cases where du Châtelet's work was quoted or used. Results and charts are provided.

Rosenberg, Daniel. "An Eighteenth-Century Time Machine: The 'Encyclopedia' of Denis Diderot." *Historical Reflections / Réflexions Historiques*, vol. 25, no. 2, Berghahn Books, 1999, pp. 227–50. JSTOR, <https://www.jstor.org/stable/41299144>.

In this article on Diderot's article "Encyclopédie", Rosenberg takes a unique look at the *Encyclopédie*'s placement in time and history as well as the status of knowledge in time. He claims that while Diderot's theories on the language of an encyclopedia are important, so are his ideas on the relations between the *Encyclopédie*, the past, and posterity. Calling the *Encyclopédie* a symbol of a newer, more intellectual time, Rosenberg discusses Diderot's thoughts on the process of making the *Encyclopédie* useful to future generations by creating a universal, unchanging system of explanation and on the urgency of finishing the *Encyclopédie* before information became obsolete. Rosenberg then asks why Diderot chose to create an encyclopedia, discussing, from the article

“Encyclopédie” once more, the stylistic and structural choices behind the *Encyclopédie* including the alphabetical (i.e. dictionary) order, genealogical tree, and cross-references.

Sackett, Amber. “The Anti-Islam Narrative in Diderot’s Entry ‘Sarrasins’ for the *Encyclopédie* (1751-1772).” *McNair Scholars Journal*, vol. 21, no. 1, Jan. 2017, <https://scholarworks.gvsu.edu/mcnair/vol21/iss1/15>.

Overall, the *Encyclopédie* is a work full of calls for freedoms and liberties and claimed to adopt a radically tolerant attitude towards religions and other groups that were ostracized by the monarchy and church. However, as Sackett demonstrates, the tolerant spirit was not at all universal. She quotes the article “Sarrasins” on the Islamic religion claiming that it is actually anti-Islam. Before diving into the article itself, Sackett examines the potential reasoning behind these sentiments. She first discusses Diderot’s tendency to attack other religions when he his real audience is the Catholic church, then what she names “Diderotian Style-Markers”, representing typical European views that likely shaped Diderot’s portrayal of the Muslims. Citing the article, Sackett draws out the sections where Diderot attacks the Christian God and the monarchy (sometimes without even mentioning Islam) and dehumanizes Muslims, refreshing readers’ preexisting beliefs. Overall, Sackett posits that the *Encyclopédie* was and is not able to accurately represent non-European cultures due to the biases and culture of Europe in the Enlightenment.

Schwab, Richard N. “The Diderot Problem, the Starred Articles and the Question of Attribution in the *Encyclopédie* (Part I).” *Eighteenth-Century Studies*, vol. 2, no. 3, Johns Hopkins University Press, American Society for Eighteenth-Century Studies (ASECS), 1969, pp. 240–85. JSTOR, *JSTOR*, doi:[10.2307/2737689](https://doi.org/10.2307/2737689).

In a very in-depth study, Schwab addresses the authorship of articles, particularly the unsigned ones, focusing on assigning Diderot to those previously anonymous. Schwab discusses the problems associated with his study, particularly the inconsistencies in the Encyclopedists’ labelling system (Diderot typically signed with an asterisk, but the asterisk held other uses as well), stating the difficulty to determine exactly which articles Diderot wrote. Schwab explains he began by finding articles that were definitely not by Diderot, claiming that many were previously missed due to scholars ignoring specific rules set by the editors, but Schwab’s main goal is to find asterisked articles and front matter that had not yet been placed into Diderot’s authorship. The majority of the article is devoted to a long list of starred (asterisked) articles that occur in Volume I of the *Encyclopédie*, along with various notes regarding irregularities and special circumstances.

---. “The Diderot Problem, the Starred Articles and the Question of Attribution in the *Encyclopédie* (Part II).” *Eighteenth-Century Studies*, vol. 2, no. 4, Johns Hopkins University Press, American Society for Eighteenth-Century Studies (ASECS), 1969, pp. 370–438. JSTOR, *JSTOR*, doi:[10.2307/2737636](https://doi.org/10.2307/2737636).

The beginning of this article, a continuation from Part I (annotated above), contains information about the pattern of asterisk usage following Volume II, pg. 272, where Diderot used the asterisk less and seemed to write longer articles. Schwab expresses his intent not to analyze the content of starred articles, but to list them all as a resource for those who wish to study them further. Following the text, there is a table listing the total number of entries, number of pages, average length of article (in columns, and number and percent of starred entries for each volume of the *Encyclopédie*. Then, continuing where his previous article left off, Schwab lists the starred articles found in volumes II-X. Schwab also provides analysis on different publications and versions of the *Encyclopédie* whose starred articles differed from the first edition and provides insight into the “18th Volume” of articles censored by Le Breton, one of the publishers, also analyzing differences.

- . “The Extent of the Chevalier de Jaucourt’s Contribution to Diderot’s *Encyclopédie*.” *Modern Language Notes*, vol. 72, no. 7, Johns Hopkins University Press, 1957, pp. 507–08. JSTOR, *JSTOR*, doi:[10.2307/3043519](https://www.jstor.org/stable/10.2307/3043519).

In a short article, Schwab provides evidence that the Chevalier de Jaucourt’s contributions to the *Encyclopédie* are actually of less number than previously estimated. Even though he wrote around 28% of the articles for the work, his contributions of text totals around 24% due to the majority of his articles being shorter than the average. As Schwab mentions, this is still an impressive number and it is safe to say that the *Encyclopédie* would never have been completed had Jaucourt not stepped in post-1759. There is a chart laying out the percentages of Jaucourt’s contributions to each volume.

- . “The History of Medicine in Diderot’s ‘Encyclopédie.’” *Bulletin of the History of Medicine*, vol. 32, no. 3, The Johns Hopkins University Press, 1958, pp. 216–23. JSTOR, <https://www.jstor.org/stable/44444059>.

Primarily focusing on the article “Médecine”, written by Jaucourt, Schwab discusses the treatment of the history of medicine and claims that the article represents the methods through which the *Encyclopédie* was compiled. Briefly discussing Jaucourt’s background and credentials (he was medically trained and a noble who wrote many of the medicinal articles), Schwab describes the creation of Jaucourt’s article. He notices that Jaucourt fits his accounts of history into an Enlightenment mindset, breaking the connection to religion while also maintaining the classic Jaucourt strategy of copying and pasting others’ works together. Drawing mainly on Robert James’s *Medicinal Dictionary*, Jaucourt picked out the pieces he deemed necessary and important and placed them directly into his articles, often skipping over references to religious figures and events. Direct quotes, comparisons, and examples are provided.

- Shackleton, Robert. “The ‘Encyclopédie’ as an International Phenomenon.” *Proceedings of the American Philosophical Society*, vol. 114, no. 5, American Philosophical Society, 1970, pp. 389–94. JSTOR, <https://www.jstor.org/stable/985804>.

Shackleton concentrates on the aspects of the *Encyclopédie* that occurred or originated from locale outside of France. Investigating the backgrounds of the editors and predecessors of the *Encyclopédie*, Shackleton claims the work both originated and was influenced by other areas in Europe. He also lists the authors and contributors who were not born in France and details their origins and specific contributions. Outside of authors, Shackleton includes allies to the Encyclopedists residing in other countries (such as the future Catherine the Great) and discusses foreign publishing agencies that helped authors avoid persecution inside France (which many subsequent editions of the *Encyclopédie* took advantage, although the original work did not). All in all, Shackleton states, although the *Encyclopédie* originated outside of France and had a far-reaching influence, in and of itself it was and is “essentially French.”

Sheridan, Geraldine. “An Other Text: Rationalist Iconography and the Representation of Women’s Work in the *Encyclopédie*.” *Diderot Studies*, vol. 29, Librairie Droz, 2003, pp. 101–35. JSTOR, <https://www.jstor.org/stable/40372863>.

Claiming that women’s contributions to the *Encyclopédie* are under researched, Sheridan, who studies the roles of women in 18th century Europe, looks at the ways the plates can communicate ideas that the text cannot, especially in regard to the role of women. She notes that women are occasionally included in the plates, an anomaly as most dictionaries and encyclopedias in the 18th century contain images of only men or of no people at all. Sheridan makes several observations on this occurrence but notes that the *Encyclopédie*’s depictions are not indicative of a specific moment in time but instead demonstrate patterns and traditions over time and comments on the “aliveness” of women in the plates that was not always true to real conditions. Sheridan provides images and direct analysis of how women are portrayed in a range of traditional practices and notes how they differ from those which men belonged to. Also, she discusses how the roles of different genders in various practices often had a cultural aspect holding something that readers then would have understood and accepted in a way that modern scholars can only gain through research.

St. Louis, Scott. “Big Data and the Search for Balanced Insight in the Digital Humanities: Macroscopic and Microscopic Reading of Citation Strategies in the *Encyclopédie* of Diderot (and Jaucourt), 1751-1772.” *Student Summer Scholars Manuscripts*, Jan. 2016, <https://scholarworks.gvsu.edu/sss/181>.

Continuing the pattern of growing interest in the application of Digital Humanities to plagiarism and the *Encyclopédie*, St. Louis comments on particular strategies used in the past while emphasizing that technology does not always give a concrete, correct answer. Referring to Edelstein et al.’s previous data mining attempt (To Quote or Not to Quote..., 2013) to determine where in the *Encyclopédie* outside texts were used (often without citation), St. Louis detects an error in authors’ claims. The software Edelstein et al. employed led them to state that John Locke’s *Second Treatise of Government* was copied, but not explicitly named in any *Encyclopédie* article. St. Louis reports the results of his close reading of the *Encyclopédie* by naming two articles where Locke’s work is in fact mentioned. He posits that this error provides insight into the citation strategies of the

Chevalier de Jaucourt while also making it imperative to include “micro-analysis” of articles in any “macro-analysis”. Attempts to analyze the *Encyclopédie* as a whole, especially in a technological manner, must be accompanied by close reading in the actual text to gain accurate results.

Stalnaker, Joanna. “Diderot’s Word Machine.” *The Unfinished Enlightenment: Description in the Age of the Encyclopedia*, Cornell University Press, 2010, pp. 99–123, <https://www.jstor.org/stable/10.7591/j.ctt7v7tg>.

The *Encyclopédie*, contrary to most encyclopedias and dictionaries prior to it, includes extraordinary details on the mechanical arts and crafts; however, as Stalnaker accentuates, certain problems arose when writing about them, requiring the volumes of plates for supplementary information. The vast majority of artisans specializing in the mechanical arts had little to no experience in writing, notes Stalnaker; therefore, the *Encyclopédie* serves as a unique communication between Diderot’s ability to describe and artisans’ ability to create products and relay information accurately. Therefore, it is imperative to view the plates and images alongside the articles to gain a more holistic view of an art or craft. Additionally, the plates allow readers to apply a visual understanding to the parts of a craft and the whole production in general, something that an article struggles to do due to the challenges of describing intricate parts and assemblies in detail. Stalnaker claims that objects can convey meaning in a different fashion that text alone and the combination of the two, article and image, language of knowledge and language of the merchant, is what makes the *Encyclopédie* unique.

Taska, Betty Keene. “Grammar and Linguistics in the *Encyclopédie*.” *The French Review*, vol. 46, no. 6, American Association of Teachers of French, 1973, pp. 1159–71. JSTOR, <https://www.jstor.org/stable/388315>.

Taska introduces her article with an explanation of the 18th century’s struggle to find a way to maintain and preserve knowledge through a language that is continuously changing. Each grammarian, she explains, had to be a *philosophe* in order to contribute to the idea of an unchanging, stable language. After quickly giving context to the history of the study of grammar, Taska focuses on the *Encyclopédie*, and its vast number of articles under that category. Since it is nearly impossible to perform an in-depth study all of the grammar articles in one article, Taska pulls out those that are the most important to grammarian logic of the 18th century. The contributors and content are discussed (with direct quotes from many) and how the ideas contained within contribute to Enlightenment ideals of sensationalism, logic, origins of language, and specific and general grammar topics.

Thielemann, Leland. “Diderot’s Encyclopedic Article on Justice : Its Sources and Significance.” *Diderot Studies*, vol. 4, Librairie Droz, 1963, pp. 261–83. JSTOR, <https://www.jstor.org/stable/40372313>.

Thielemann claims, from reading *Encyclopédie* articles such as “Juste” (“Justice”), that Diderot operated under a veil of “materialistic naturalism” and this quality hence

destroyed not only the morality of the Catholic Church, but all morality whatsoever. Thielemann discusses past quotations of the article as well as studies regarding Diderot's principles and thought on the "materialistic naturalism." However, Thielemann attempts to prove that Diderot's article "Juste" is not original and while it contains multiple references to classical texts, it mostly takes its body from a work by the Russian Frédéric-Henri Strube de Piermont. Thielemann provides numerous examples of this supposed plagiarism, and supplements with explanations and analysis of the two texts. However, he assumes (with a moderate amount of skepticism) that Diderot is the author of this anonymous article and admits that there may very well be other sources quoted in the text other than Strube's.

Thorndike, Lynn. "L'Encyclopédie and the History of Science." *Isis*, vol. 6, no. 3, The University of Chicago Press, The History of Science Society, 1924, pp. 361–86. JSTOR, <https://www.jstor.org/stable/224317>.

Primarily focusing on the first seven volumes (published before the *Encyclopédie's* suppression), Thorndike analyzes the treatment of various sciences and the place of the *Encyclopédie* in the history of science. Thorndike states that the Encyclopedists were well aware of the increasing interest in the sciences, specifically anatomy, physics, and new processes such as the scientific method; however, the history of scientific evolution is not well treated. Thorndike demonstrates that the Encyclopedists stress the importance of scientific antiquity (e.g. Hippocrates) but completely discredit almost all medieval science. However, there is an emphasis on the artisanal sciences, the mechanical arts, and even though it was often difficult to accurately describe these arts and to obtain accurate information from the artisans, it was agreed that the sciences were needed alongside the arts. Thorndike continues through various sciences and how they are represented but ultimately concludes although that overall the Encyclopedists relied on past science which has now been abandoned. The *Encyclopédie* can only be useful in this sense for a historian studying the scientific change over time.

van Roosbroeck, G. L. "Who Originated the Plan of the 'Encyclopédie?'" *Modern Philology*, vol. 27, no. 3, University of Chicago Press, 1930, pp. 382–84. JSTOR, <https://www.jstor.org/stable/433511>.

In a brief article, van Roosbroeck discusses previous theories on the origins of the *Encyclopédie*, namely the Abbé Gua de Malves under the instructions from Parisian publishers to translate Ephraim Chambers's *Cyclopaedia*. However, van Roosbroeck presents a quote that could attribute the idea of a full encyclopedia (and not just a translation of Chambers) to the Dutch publisher J. Néaulme who claimed that he originated the idea and advertised for it before it was taken up by Gua de Malves and Diderot.

Wade, Ira O. "ORGANIC UNITY IN THE ENCYCLOPÉDIE." *The Structure and Form of the French Enlightenment, Volume 2: Esprit Revolutionnaire*, Princeton University Press, 1977, pp. 180–248. JSTOR, *JSTOR*, <https://www.jstor.org/stable/j.ctt13x13h7.8>.

Wade, in a lengthy yet compelling article, examines the idea of a united whole in the *Encyclopédie*, which Encyclopedists' ideas referred to unity, and how they attempted to reach it. Their essential goal was to not only make knowledge more factual and scientific, but to contain all knowledge and unite all classifications in one work. The contributors themselves, despite their differences, were united, as Wade asserts, through a desire to be useful and productive and were driven by social interactivity and less by wealth. Moreover, Wade analyzes the "Preliminary Discourse", "Prospectus", and the article "Encyclopédie" to determine the editors' theories on unity, especially in a common language and in a vast tree of knowledge. She also looks at articles in an attempt to see the contributors' points of view on approaches to the *Encyclopédie*, claiming that each article must be examined in light of the whole work. Furthermore, each article contributes to the "*esprit*" (spirit/intellect) of the *Encyclopédie* which comes together and applies to the "*esprit*" of the Enlightenment. This article also contains a very detailed summary of the history of the *Encyclopédie*.

Wernick, Robert. "Declaring an Open Season on the Wisdom of the Ages." *Smithsonian*, vol. 28, no. 2, Smithsonian Magazine, May 1997, p. 72. Science Reference Center, <http://connection.ebscohost.com/c/articles/9705073640/declaring-open-season-wisdom-ages>.

Wernick provides here a summary of the *Encyclopédie*, inspired by an exhibition run by the Bibliothèque Nationale, covering all important details related to its conception, creation and publishing. Even touching on contributors, context, problems (censorship, accusation of plagiarism, etc.), and its ultimate reach and influence, Wernick's article is a resource for researchers looking for a brief, yet saturated summary of the important aspects and effects of the grand work that is the *Encyclopédie*.

Will, Robert M. "Economic Thought in the Encyclopédie." *Southern Economic Journal*, vol. 32, no. 2, Southern Economic Association, 1965, pp. 191–203. JSTOR, *JSTOR*, doi:[10.2307/1055146](https://doi.org/10.2307/1055146).

Outside of François Quesnay's articles "Fermiers" ("Farmers") and "Graine" ("Grain"), the treatment of economics had not been researched or studied extensively, at least prior to Will's article in 1965. In fact, Will observes that in the *Encyclopédie* the subject is rarely addressed, neither in the "Preliminary Discourse" nor other editorial articles. There is a surprising lack of articles regarding the subject and the ones that are present are written by Jaucourt who, according to Will, does not seem to have ever been educated in economic policies as his articles are not very up to date with modern theories and observations. Will selects a few of the articles closely related to economics and analyzes their content and how they related to "modern" economic thought, ultimately concluding that there were not unified or consistent ideas on reforms in physiocratic thought. Will insists that had the *Encyclopédie* placed more of an emphasis on the economy, it would have been able to inspire significant reforms in France and surrounding areas.

Wilson, Arthur M. "*Encyclopédie*." *Encyclopedia of Philosophy*, edited by Donald M. Borcherdt,

2nd ed., vol. 3, Macmillan Reference USA, 2006, pp. 221–25. Gale eBooks, *Gale*, <https://go.gale.com/ps/i.do?&id=GALE|CX3446800565&v=2.1&it=r&asid=b615f6eb>.

Wilson's article on the *Encyclopédie* provides a rather detailed summary of the publishing of the work including key contributors and editing staff, problems and hurdles, and famous articles and key topics (such as ethics, religious tolerance, and linguistic theory). This article is a great source for scholars looking for a brief résumé of the *Encyclopédie* with an emphasis on its main ideas and general areas of focus.

---. "Why Did the Political Theory of the Encyclopedists Not Prevail? A Suggestion." *French Historical Studies*, vol. 1, no. 3, Duke University Press, Society for French Historical Studies, 1960, pp. 283–94. JSTOR, *JSTOR*, doi:[10.2307/285970](https://doi.org/10.2307/285970).

Wilson, aware his title begs the question, claims that there is more political theory in the *Encyclopédie* than most expect to see as the Encyclopedists had to evade censors by hiding their political thoughts within other articles and adopt special techniques such as devious cross-references. The political theory of the *Encyclopédie*, Wilson asserts, is neither "Rousseauistic" nor physiocratic and closely resembles that of John Locke and Thomas Jefferson with a stress on rights for individuals (and their guarantee) and a small government with a limited role in the lives of citizens. However, after the French Revolution, the "Rousseauistic" style government persisted which Wilson claims was due to the French retaining their tradition of favoring strong governments, since they can promote nationalism better than Diderot's style. However, Wilson asserts that elements of the *Encyclopédie*'s political theory have appeared throughout history and, while they are often disputed, have become engrained in French thought.