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Descrizione fisica	1 online resource (x, 428 pages) : illustrations (some color)
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Nota di contenuto	Intro -- Contents -- For Leo and Viola -- Preface -- 1. Introduction: The Curious Materialist -- 2. 'Toutes les imperfections de l'inachèvement': The Mystification about the Manuscript Fragments -- 3. Material World and Embodied Mind -- 4. Diderot the Physiologist -- 5. 1790: Naigeon and the Adresse a l'Assemblee nationale -- 6. 1792: Naigeon's Article on 'Diderot' in the Encyclopedie methodique: Philosophie ancienne et moderne -- 7. 1794: 'Le citoyen Garron', the Comite d'instruction publique, and the Lost Manuscript of the Elements de physiologie -- 8. 1794-95: Garat and the Ecole normale 9. 1796-97: Cabanis and Destutt de Tracy at the Institut national -- 10. 1798, 1802: Naigeon, the Œuvres de Diderot, and the Censored Preface to Montaigne -- 11. 1820: Garat's Memoires historiques sur la vie de M. Suard, sur ses ecrits, et sur le XVIIIe siecle -- 12. 1823: Naigeon's Memoires historiques et philosophiques sur la vie et les ouvrages de Denis Diderot -- 13. Conclusion -- Acknowledgements -- Bibliography -- Index -- About the Team.
Sommario/riassunto	'Love is harder to explain than hunger, for a piece of fruit does not feel the desire to be eaten': Denis Diderot's Elements de physiologie presents a world in flux, turning on the relationship between man, matter and mind. In this late work, Diderot delves playfully into the relationship between bodily sensation, emotion and perception, and asks his readers what it means to be human in the absence of a soul. The Atheist's Bible challenges prevailing scholarly views on Diderot's

Elements, asserting its contemporary philosophical importance, and prompting its readers to inspect more closely this little-known and little-studied work. In this timely volume, Warman establishes the place of Diderot's Elements in the trajectory of materialist theories of nature and the mind stretching back to Epicurus and Lucretius, and explores the fascinating reasons behind scholarly neglect of this seminal work. In turn, Warman outlines the hitherto unacknowledged dissemination and reception of Diderot's Elements, demonstrating how Diderot's Elements was circulated in manuscript-form as early as the 1790s, thus showing how the text came to influence the next generations of materialist thinkers. This book is accompanied by a digital edition of Jacques-Andre Naigeon's *Memoires historiques et philosophiques sur la vie et les ouvrages de Denis Diderot* (1823), a work which, Warman argues, represents the first publication of Diderot's Elements, long before its official publication date of 1875. *The Atheist's Bible* constitutes a major contribution to the field of Diderot studies, and will be of further interest to scholars and students of materialist natural philosophy in the Age of Enlightenment and beyond.

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