

THE 11 FIRST
ORIGINAL DEVAS:
THE 2ND DIVA
MARQUISE
DU CHATELET

By Anonymous
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INTRODUCTION TO THIS SERIES

As of this writing, all the Civilized World know s about Devas, what they are how the air, their names, and what they have done in society in many, many different ways.

But it seems that Devas did not begin to be known as such until the coming of Madam duplessis, the 1st Deva.

Devas have brought into existence an incredible amount of literary, artistic, scientific, musical, revolutionary, poilitical, cultural, new fashions.

Now in our 21st century, it is time to see the “Diva Movement” in the world of Women, to be a major ongoing thrust of power that will continue “pushing” cultural development forward, and cultural linkages that can only be visualized by trying to (an failing) visualizing an ongoing, growing, changing, and rechanging all thought and actual energies and patterns.

The First 11 Divas are:

1. **Ninon de l’Enclos** (November 10, 1620 – October 17, 1705)
2. **Gabrielle Emilie La Tonnelier de Breteuil, Marquise du Chatelet**
3. (December 17, 1706 – September 10, 1749)
4. **Marie Antoinette, Queen of France** (May 10, 1774 – September 4, 1791)
5. **Citoyen Theroigne de Miricourt** (August 13, 1762 – June 9, 1817)
6. **Mary Wollstonecraft Shelley** (August 30, 1797 – January 17, 1861)
7. **Lola Montez [Marie Dolores Eliza Rosanna Gilbert, Countess Landsfeld, Pretender as Queen of Bavaria]** (February 17, 1821 – January 17, 1861)
8. **Marie Duplesses** (January 15, 1824 – February 3, 1847)
9. **Adelina Patti** (February 10, 1843 – September 27, 1919)
10. **Lotta Crabtree** (November 7, 1847 – September 25, 1924)
11. **Mata Hari [Margaretha Geartruida MacLeod Zelle]** (August 7, 1876 – October 16, 1917)
12. **Theda Bara** (July 29, 1885 – April 7, 1955)

Caiyros Arlen Strang
November 14, 2015

GABRIELLE EMILIE LA TONNELIER DE BRETEUIL, MARQUESE DU CHATELET.

(December 17, 1706 – September 10, 1749)

The head of the list of scientific ladies stands Gabrielle Emilie le Tonnelier de Breteuil, Marquise du Châtelet, the French translator of Newton's "Principia." She was the daughter of the Baron de Breteuil, was born in 1706, and was married to the Marquis de Chastelet, or Châtelet, when very young. Voltaire became acquainted with her in 1733, and he has described what he found her to be in the memoir which he has left us of a part of her life. Her father, he says, had caused her to be taught Latin, and she knew that language as well as Madame Dacier. She had by heart the finest passages of Horace, Virgil, and Lucretius; all the philosophical writings of Cicero were familiar to her. But her predominating taste was for the mathematics and metaphysics. There had rarely been united in any one more correctness of judgment, with more taste and ardour for the acquisition of knowledge; nor was she for all this the less attached to the world, and to all the amusements proper to her age and sex.

Yet she had given up everything to go and bury herself in an old dilapidated chateau, situated in a barren and wretched country, on the borders of Champagne and Lorraine. She had, however, made this country house at Cirey an agreeable retreat for study and philosophical intercourse. Pleasant gardens, with which the marchioness had embellished it, a good collection of philosophical instruments which Voltaire formed, and an extensive library, enabled Maupertius, John Bernouilli, and other distinguished literary and scientific visitors, who sometimes came to spend a few weeks or months, both to enjoy themselves and to pass their time not unprofitably. Voltaire resided here for about six years. He taught the marchioness English, and, he says, at the end of three months she knew the language as well as himself, and was equally able to read Locke, Newton, and Pope. Italian she acquired with the same facility; Voltaire and she read several of the Italian poets together; and when Francesco Algarotti came to Cirey to finish his work, entitled "Newtonianismo par le Dame"—"Newtonianism for the Ladies"—she was able to converse with him in his own tongue, and to give him many valuable suggestions.

"We sought for nothing," continues Voltaire, "in this delicious retreat, except to cultivate our understandings, without taking any trouble to inform ourselves about what was passing in the rest of the world. Our chief attention for a long time was

given to Leibnitz and Newton. Madame du Châtelet at first attached herself to Leibnitz, and gave an explanation of a part of his system in a work written with great ability, which she called 'Institutions de Physique.' She did not seek to decorate this philosophy with ornaments foreign to its nature; no such affectation belonged to the character of her mind, which was masculine and true. Clearness, precision, and elegance were the constituents of her style. If it has ever been found possible to give any plausibility to the notions of Leibnitz, it is in that book that it has been done." The "Institutions de Physique" has received high commendation from the most competent authorities as well as from Voltaire. It is described as "a series of letters, in which the systems of Leibnitz and Newton are explained in a familiar style, and with a degree of knowledge of the history of the several opinions, and of sound language and ideas in their discussion, which we read with surprise, remembering that they were the production of a Frenchwoman, thirty years of age, written very few years after the introduction of the Newtonian philosophy into France. She takes that intermediate view between the refusal to admit the hypothesis of attraction and the assertion of it as a primary quality of matter, from which very few who consider the subject would now dissent. At the end of the work is an epistolary discussion with M. de Mairan, on the principle of *vis viva*—the vital energy, the metaphysical part of which then created much controversy." Her translation of Newton's "Principia" was published at Paris in 1759. It stands so high that it has been used by Delambre in his "History of Astronomy," whenever he has to make a quotation from Newton. Madame du Châtelet had been dead for ten years when the work appeared. Her life is supposed to have been shortened by her close application in preparing it, and she died at the age of forty-three.