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(b. [Le Mans](#), France, June 1640; d. Rouen, France, 29 January 1715)

mathematics, mechanics.

Lamy found his vocation at the Oratorian *collège* in [Le Mans](#), where his parents, m Alain Lamy and Marie Masnier, had sent him. As soon as his "Rhétorique" ended, he entered as a novice at the Maison d'Institution in Paris on 6 October 1658.

Lamy was both a product and a master of Oratorian pedagogy. In his principal work, *entretiens sur les sciences*, the first edition of which appeared in 1683, he proposes an art of learning and teaching all the secular and religious disciplines. This book, admired later by Rousseau, is simultaneously an educational treatise, a discourse on method, and a guide to reading.

During his career Lamy taught almost all subjects. Following his novitiate (1658–1659) and two years to philosophical studies at the *collège* of Saumur, he became professor of classics at Vendôme (1661–1663) and at Juilly (1663–1668). In 1675, drawing on his knowledge of belles lettres, he composed *De l'art de parler*, which in 1688, became *La rhétorique ou l'art de parler*.

Ordained a priest in 1667, Lamy in 1669 finished his training at the École de Théologie de Notre-Dame des Ardilliers, at Saumur. There his teacher was Père André Marin, who found in Descartes support for his Augustinianism. Lamy's admiration for and attachment to Descartes were unwavering. When he became a professor of philosophy, it was Cartesianism that he taught, first at the *collège* of Saumur, and then, beginning in 1673, at the *collège* of Angers, which bore the title Facult' de Arts. This instruction was the cause of his misfortunes. Attacked and denounced for Augustinianism, Cartesianism, and antimonarchical opinions, Lamy was exiled by order of the king in Dauphiné at the beginning of 1676.

At first Lamy lived in a "solitude" at Saint-Martin de Misété, but soon, thanks to the support of the bishop, Le Camus, he moved into the seminary in Grenoble, where he was again able to teach. During this period he published his principal scientific works: *Traitez de mécanique*, *Traité de la grandeur en général*, and *Les éléments de géométrie*.

These works were still those of a good teacher and not of a researcher; Lamy was more concerned with diffusion than with discovery. Connected with the small Oratorian group of mathematicians that his very good friend Malebranche inspired and animated, he asked of it more than he brought to it. He himself acknowledged his debt to his colleague Jean Prestet. Even when in 1687, in an appendix to the second edition of his *Traitez de mécanique*, Lamy stated, at the same time as Varignon, the rule of the parallelogram of forces, he did not see all of its implications and consequences. Despite Duhem's opinion, Varignon must be conceded the greater originality and awareness of novelty.

In 1686 Lamy obtained permission to live in Paris, but a work on the concordance of the evangelists provoked sharp polemics and his superior general judged it best to send him away again. Beginning in 1690 he lived in Rouen, where he remained until his death, occupied with historical and scriptural studies.

BIBLIOGRAPHY

I. Original Works. Lamy's writings include *Traitez de mécanique, de l'équilibre des solides et des liqueurs* (Paris, 1679); *Traitez de mécanique... Nouvelle édition où l'on ajoute une nouvelle manière de démontrer les principaux théorèmes de cette science* (Paris, 1687); *Traité de la grandeur en général* (Paris, 1680); *Entretiens sur les sciences* (Grenoble, 1683), also in critical ed. by François Girbal and Pierre Clair (Paris, 1966); *Les éléments de géométrie* (Paris, 1685); and *Traité de perspective* (Paris, 1701).

II. Secondary Literature See Perre Costabel, "Varignon, Lamy et le parallélogramme des forces," in *Archives internationales d'histoire des sciences*, no. 74–75 (Jan.–June 1966), 103–124; Pierre Duhem, *Les origines de la statique* (Paris, 1906), II, 251–259; and François Girbal, *Bernard Lamy. étude biographique et bibliographique* (Paris, 1964).

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