

A. Le Grand's Divine Epicurus

Post by “Cassius” of June 5, 2026 at 5:59 AM

I have scanned over about 50% so far. Couple of comments:

1. I am not able to get the link in Don's original post to work anymore. Not sure what's up with that.
2. It's difficult to read because of its archaic constructions and flowery language, much worse than the sections of Frances Wright that I also find overly-flowery. (As we are discussing "suavity" in another current thread, I'll say that if this kind of floweriness were what was meant by "suavity" I would be in favor of banishing it from the face of the earth. But I don't think *this* is what is meant by "suavity.")
3. I definitely think this is historically useful. As in my original comment above this seems to be a Gassendi-like attempt to blend Christian morality with Epicurus, and I am seeing long sections that are sort of "conventional morality" that don't make much effort to tie back to Epicurus at all.
4. At the moment my reaction is that this work may constitute a milestone in the "corruption" of Epicurus into something that the Christian world could find acceptable. Parts of it are no doubt ok, but it seems to contain lots of material such as the following from page 45 of the PDF:

Quote

Almighty God, who wrought this Miracle, fetch'd the Woman from his side during his Extasy, that so those two Persons should make but one and the same All, that their Bodies should be but one and the same Flesh, and that their Minds should aspire but to one and the same felicity. Marriage is an image of the Divinity, the Unity does not Derogate from the plurality of their Persons, they are but one though they be two, and though they are of a different Sex, they still have the same Nature. This advantage heightens the glory of Marriage, and there is no person but would boast that he resembled his Creator, if he was not pursued with so vast a retinue of Miseries, and if there was not an absolute necessity to be Miserable, because he was of the Number of those that were Married.

The Wife is as it were, the bought Servant of her Husband, she loses her Liberty in becoming his Spouse, and she obliges her self to serve and obey him, from the time that she promises her self to be faithful to him.

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My main thought is that this is going to be very useful in tracking down the process of "dumbind down" Epicurean philosophy over the centuries. In what I've read so far there's no mention of Epicurean Physics and Epicurean Canonics and so what's left is being massaged - with many words and flowery phrases - into something very meek and mild that anyone of any philosophical position could accept.

I'd like to know more about this Le Grande so we could place him in context with Gassendi.

So again thank you very much Tau Phi!

I will add this to the files section.