

tion of all others, must thus far retard the complete development of the man.

Between the Stoic, with his lofty idea of virtue, and the great Common Herd, there intervened an almost insuperable chasm. Few indeed ever reached the proud standard of Stoic morality in its rigid discipline of life, and hence it was not destined to popular diffusion. "Life is history and not poetry; it consists mainly of little things, rarely illuminated by flashes of great heroism, rarely broken by great dangers, or demanding great exertions." A system of moral philosophy, to permeate the human race, must be lofty, but also far-reaching; it must be equally capable of entering the laboratory of the philosopher and the dens of vice; it must aim to raise men of every class to nobler views and grander possibilities.

We now notice a few of the salient points in the doctrines of Epicureanism, and would without further remark call attention to the manifest struggles, in each of the two systems, against the obvious errors of the other, as if it were a natural effort of the human intellect to achieve perfection, in which we need hardly say both signally failed. Epicurus, the founder of the system, was of Athenian descent, being born in the Grecian Isle of Samos, about 300 B.C., in the 109th Olympiad, seven years after the death of Plato. He began the study of philosophy at the early age of twelve, and zealously pursued the subject throughout his life. His first school was established at Mytilene, but was eventually removed to Athens, where he rendered the Garden famous. The vilest insinuations, invective, and contumely have been heaped upon the memory and doctrines of Epicurus; which, however true of the lives and doctrines of some, perhaps many, of his later followers, seem to be altogether groundless as regards the true aim of the system itself, and equally so as impugning the character of its founder, or that of his earlier disciples. Epicurus himself appears to have been a man of simple, abstemious habits, unaffected in manner, and possessing a most genial and

happy disposition. He and his associates pursued zealously their studies in the Garden, unmindful of their enemies, living in genuine fidelity and friendship. *Never* did the adherents of any of the ancient schools cling more tenaciously to the tenets of their system than did those of Epicurus. They held the memory of their master with a sacredness almost divine, while their friendly attachment is without a parallel in history. The question naturally arises here, How have they been so belied and calumniated? The answer may be largely found in the circumstances of the times. Epicureanism was antagonistic to the existing schools, particularly to Stoicism; they despised the half-concealed affectation, the artificial reserve, the unnatural mode of living, the Puritan of the Stoa. Hence enemies at once came up to oppose the school of the Garden, many of whose attacks were the basest forgeries. He who visited the Garden of Epicurus was greeted with this inscription at the very entrance: "The hospitable keeper of this mansion, where you will find pleasure the highest good, will present you liberally with barley cake and water from the spring. These Gardens will not provoke your appetites by artificial dainties, but satisfy them with natural food; will you not then be well supplied?" Their chief doctrines divided into the Canonical, the Physical, and the Ethical. They carefully avoided the subtle disputations and stern severity of the Stoics, and, teaching a philosophy more in accordance with nature, they labored to smooth the ruggedness of those paths of life, which led to the *summum bonum* of Stoic virtue, by making happiness their ideal, and by treating the practice of virtue as necessary to its attainment. Thus Stoicism and Epicureanism appear not to have differed greatly on material grounds. The warfare between the contending schools arose chiefly from an inaccurate apprehension of the true definition of pleasure in the system of Epicurus. It was not the pleasure, falsely so called, of passion, excessive appetite, earthly or sensual enjoyment; but that pleasure which flows