

which he found to prevail in the 'Encheiridion.' The passages or chapters taken from the 'Dissertations' are those which seemed to him most characteristic of the philosophy or the personality of Epictetus, and he has made it his aim to omit nothing which is essential to a full and clear understanding of the message he had to deliver to his generation. Mr. Rolleston's introduction gives an excellent account of Epictetus and his teachings, and his notes are brief and helpful. In his translation he has attempted to give a flavor of antiquity by the use of Elizabethan English, but his success has not been entirely satisfactory. His style is not forcible enough, and it does not fully bring out the grandeur and moral inspiration of the noblest passages of Epictetus. Its literary quality and eloquence are not equal to those of the translation of Miss Carter, as revised by Col. T. W. Higginson. On the whole, however, Mr. Rolleston has made an excellent, even an indispensable, book for the English student of this masterpiece of moral teaching.

#### A New Epictetus \*

IN THE Camelot Series has been published a new translation of Epictetus, with introduction and notes by T. W. Rolleston. It is given the title of 'The Teaching of Epictetus,' and it consists of the 'Encheiridion,' with selections from the 'Dissertations' and 'Fragments.' Arrian, one of the students of Epictetus, made copious notes of the teaching of his master, as they fell from his lips at Nicopolis. He published these notes in eight volumes (four of which we now possess), under the title of 'Dissertations of Epictetus.' From this work he afterwards compiled the 'Encheiridion' or 'Manual,' by eliminating the repetitions, redundancies and incoherencies, and arranging the sayings in a systematic manner. Mr. Rolleston has taken the 'Manual' as the basis of his work, arranged its teachings under the five divisions of the first principles of Stoicism, the application of philosophy to life, man's relation to his fellow-man, his relations to God, and practical counsels of behavior. Into the chapters of the 'Encheiridion' he has set chapters or passages from the 'Dissertations,' selected for their relevancy to the matter in hand. In fact, he has reversed the process by which the 'Encheiridion' came into being: that having been condensed out of the 'Dissertations,' he has expanded it again by drawing into it a large quantity of material from the original work, and subjecting the new matter thus gained to the system and order of sequence

\* The Teaching of Epictetus. Translated by T. W. Rolleston. 40 cts. New York: T. Whitaker.