

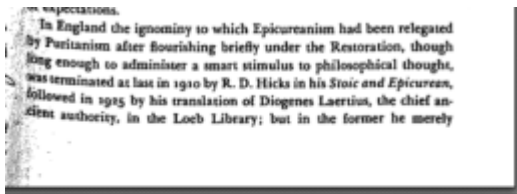
Best Way to Introduce Teachings?

Post by "Cassius" of March 16, 2019 at 8:53 PM

I've said elsewhere and this discussion of and England-based philosophy is a good place to repeat it that the British "stiff upper lip" approach seems to continually get in the way of their good sense and lead them to stoic-like views.

To be charitable, maybe they were under more pressure than other places to conform to Christianity or Christian/Humanist idealism, but for whatever the reason they do not seem to have been able to keep Epicurean views unpolluted from Stoicisms. (I do need to exempt Frances Wright from that generalization!)

Here is a comment about scholarship in England made by DeWitt in the intro to his book - I wish I could read Italian - maybe [michelepinto](#) could tell me if he has read Bignone and likes him!



EPICURUS AND HIS PHILOSOPHY

enlarged with lucidity upon Zeller's mistakes while in the latter he confirmed tradition by the benedictory *correscit Usener*. A new text and translation was made available in 1925 by Cyril Bailey, soon followed in 1928 by *The Greek Atomists and Epicurus*, the old errors and fallacies being repeated in both books and amplified in the second one with such urbanity that to dissent seems like discourtesy.

It was in Italy that new ground was first broken. This was the good fortune of Ettore Bignone, who in 1926 began to set the account straight in respect of the life of Epicurus and the development of his doctrine in his *L'Aristotele perduto e la formazione filosofica di Epicuro*.