

dialectici, ut iudicent, verumne sit an falsum, et, si coniuncte sit elatum, et adiuncta sint alia, iudicant, rectene adiuncta sint et verane summa sit unius cuiusque rationis, et ad extremum ipsi se compungunt suis acuminibus et multa quaerendo reperiunt non modo ea, quae iam non possint ipsi dissolvere, sed etiam quibus ante exorsa, et potius detexta, prope
 159 retexantur. Hic nos igitur Stoicus iste nihil adiuvat, quoniam, quem ad modum inveniam quid dicam, non docet; atque idem etiam impedit, quod et multa reperit, quae negat ullo modo posse dissolvi, et genus sermonis affert non liquidum, non fustum ac profluens, sed exile, aridum, concisum ac minutum, quod si quis probabit, ita probabit, ut oratori tamen aptum non esse fateatur. Haec enim nostra oratio multitudinis est auribus accommodanda, ad oblectandos animos, ad impellendos, ad ea probanda, quae non aurificis statera, sed populari quadam trutina examinantur.

160 Qua re istam artem totam dimittamus, quae in excogitandis argumentis muta nimium est, in iudicandis nimium loquax. Critolaum istum, quem cum Diogene venisse commemoras, puto plus huic nostro studio prodesse potuisse. Erat enim ab isto Aristotele, a cuius inventis tibi ego videor non longe aberrare. Atque inter hunc Aristotelem, cuius et illum legi librum, in quo exposuit dicendi artes omnium superiorum, et illos, in quibus ipse sua quaedam de eadem arte dixit,

whether it be true or false; and, if again it be stated hypothetically, with collateral propositions annexed, then they decide whether these others are properly annexed, and whether the conclusion drawn from each and every reasoning is correct: and in the end they prick themselves with their own barbs, and by wide investigation discover not only difficulties such as they themselves can no longer solve, but also others by which webs already attacked, or rather well-nigh unwound, are tangled up again. In this connexion then that eminent Stoic is of no help to us, since he does not teach me how to discover what to say; and he actually hinders me, by finding many difficulties which he pronounces quite insoluble, and by introducing a kind of diction that is not lucid, copious and flowing, but meagre, spiritless, cramped and paltry; and, if any man commends this style, it will only be with the qualification that it is unsuitable to an orator. For this oratory of ours must be adapted to the ears of the multitude, for charming or urging their minds to approve of proposals, which are weighed in no goldsmith's balance, but in what I may call common scales.

160 "Let us therefore renounce entirely that art which has too little to say when proofs are being thought out, and too much when they are being assessed. That Critolaus, whose visit in company with Diogenes you recall, might have been more useful, I think, in this pursuit of ours. For he was a follower of your Aristotle, from whose doctrines you think my own differ but little. And between this Aristotle (I read also that book of his, setting forth the rhetorical theories of all his forerunners, and those other works containing sundry observations of his own on the same art),

Insight of Aristotle and ability in argument of Carneades.

et hos germanos huius artis magistros hoc mihi visum est interesse, quod ille eadem acie mentis, qua rerum omnium vim naturamque viderat, haec quoque aspexit, quae ad dicendi artem, quam ille despiciēbat, pertinebant; illi autem, qui hoc solum colendum ducebant, habitarunt in hac una ratione tractanda non eadem prudentia, qua ille, sed usu in hoc uno
 161 genere studioque maiore. Carneadi vero vis incredibilis illa dicendi et varietas perquam esset optanda nobis, qui nullam umquam in illis suis disputationibus rem defendit, quam non probarit, nullam oppugnavit, quam non everterit. Sed hoc maius est quiddam, quam ab eis, qui haec tradunt et docent, postulandum sit.

162 XXXIX. Ego autem, si quem nunc rudem plane institui ad dicendum velim, his potius tradam assiduis uno opere eandem incudem diem noctemque tundentibus, qui omnes tenuissimas particulas atque omnia minima mansa ut nutrices infantibus pueris in os inserant. Sin sit is, qui et doctrina mihi liberaliter institutus et aliquo iam imbutus usu et satis acri ingenio esse videatur, illuc eum rapiam, ubi non seclusa aliqua acula teneatur, sed unde universum flumen erumpat; qui illi sedes et quasi domicilia omnium argumentorum commonstret et ea breviter
 163 illustret verbisque definiat. Quid enim est, in quo haereat, qui viderit omne, quod sumatur in oratione

and these true professors of this art, there seemed to me to be this difference,—that he surveyed these concerns of the art of rhetoric, which he disdained, with that same keen insight, by which he had discerned the essential nature of all things; whereas those others, considering this the only thing worth cultivating, have dwelt upon the treatment of this single subject, without his sagacity, but, in this one instance, with larger practice and closer application. As for Carneades, however, the extraordinary power
 161 and diversity of his oratory would be extremely to our liking; since, in those debates of his he supported no contention without proving it, and attacked none which he did not overthrow. But this is rather more than should be asked of the authors and teachers of these maxims.

162 XXXIX. "For my part, if just now I were to want a complete novice trained up to oratory, I should rather entrust him to these untiring people, who hammer day and night on the same anvil at their one and only task, for them to put into his mouth none but the most delicate morsels—everything chewed exceedingly small—in the manner of wet nurses feeding baby-boys. But should he, whom I have had liberally educated in theory, and who by this time has some tincture of practice, show also signs of sufficient natural acuteness, I will hurry him off to that source where no sequestered pool is landlocked, but from it bursts forth a general flood; to that teacher who will point out to him the very homes of all proofs, so to speak, illustrating these
 163 briefly and defining them in terms. For in what respect could a speaker be at a loss, who has contemplated everything to be employed in a speech,

The doctrine of 'topics,' which are derived either from the case itself or from without.