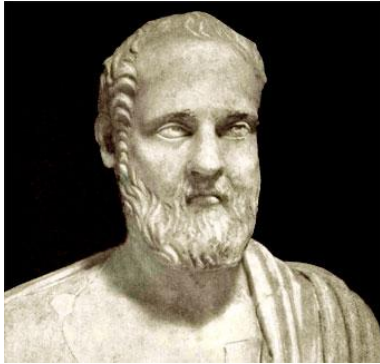


Antidosis

by Isocrates



Isocrates (436-338 BCE) was a young boy when Gorgias first brought Sicilian rhetoric to Athens. Because his father owned a highly profitable flute factory, Isocrates received the finest education money could buy, studying with Gorgias and other Sophists and perhaps also with Socrates. Isocrates was forced to earn his living after his wealthy family was ruined in the Peloponnesian War. At first he supported himself as a logographer, writing speeches for other people to deliver in their own defense in the law courts. When Isocrates was in his early forties, around 393, he opened the first school of rhetoric in Athens. It was a tremendous success, restoring his wealth and establishing his fame as the mentor of many important political leaders.

From *Antidosis*

We ought, therefore, to think of the art of discourse just as we think of the other arts, and not to form opposite judgments about similar things, nor show ourselves intolerant toward that power which, of all the faculties which belong to the nature of man, is the source of most of our blessings. For in the other powers which we possess, as I have already said on a former occasion, we are in no respect superior to other living creatures; nay, we are inferior to many in swiftness and in strength and in other resources; but, because there has been implanted in us the power to persuade each other and to make clear to each other whatever we desire, not only have we escaped the life of wild beasts, but we have come together and founded cities and made laws and invented arts; and, generally speaking, there is no institution devised by man which the power of speech has not helped us to establish. For this it is which has laid down laws concerning things just and unjust, and things honorable and base; and if it were not for these ordinances we should not be able to live with one another. It is by this also that we confute the bad and extol the good. Through this we educate the ignorant and appraise the wise; for the power to speak well is taken as the surest index of a sound understanding, and discourse which is true and lawful and just is the outward image of a good and faithful soul. With this faculty we both contend against others on matters which are open to dispute and seek light for ourselves on things which are unknown; for the same arguments which we use in persuading others when we speak in public, we employ also when we deliberate in our own thoughts; and, while we call eloquent those who are able to speak before a crowd, we regard as sage those who most skillfully

debate their problems in their own minds. And, if there is need to speak in brief summary of this power, we shall find that none of the things which are done with intelligence take place without the help of speech, but that in all our actions as well as in all our thoughts speech is our guide, and is most employed by those who have the most wisdom.

But without reflecting at all on these truths, Lysimachus has dared to attack those who aspire to an accomplishment which is the source of blessings so many and so great. But why should we be surprised at him when even among the professors of disputation there are some who talk no less abusively of the art of speaking on general and useful themes than do the most benighted of men, not that they are ignorant of its power or of the advantage which it quickly gives to those who avail themselves of it, but because they think that by decrying this art they will enhance the standing of their own.

I could, perhaps, say much harsher things of them than they of me, but I refrain for a double reason. I want neither to descend to the level of men whom envy has made blind nor to censure men who, although they do no actual harm to their pupils are less able to benefit them than are other teachers. I shall, however, say a few words about them, first because they also have paid their compliments to me; second, in order that you, being better informed as to their powers, may estimate us justly in relation to each other; and, furthermore, that I may show you clearly that we who are occupied with political discourse and whom they call contentious are more considerate than they; for although they are always saying disparaging things of me, I shall not answer them in kind but shall confine myself to the simple truth.

For I believe that the teachers who are skilled in disputation and those who are occupied with astronomy and geometry and studies of that sort do not injure but, on the contrary, benefit their pupils, not so much as they profess, but more than others give them credit for. Most men see in such studies nothing but empty talk and hair-splitting; for none of these disciplines has any useful application either to private or to public affairs; nay, they are not even remembered for any length of time after they are learned because they do not attend us through life nor do they lend aid in what we do, but are wholly divorced from our necessities. But I am neither of this opinion nor am I far removed from it; rather it seems to me both that those who hold that this training is of no use in practical life are right and that those who speak in praise of it have truth on their side. If there is a contradiction in this statement, it is because these disciplines are different in their nature from the other studies which make up our education; for the other branches avail us only after we have gained a knowledge of them, whereas these studies can be of no benefit to us after we have mastered them unless we have elected to make our living from this source, and only help us while we are in the process of learning. For while we are occupied with the subtlety and exactness of astronomy and geometry and are forced to apply our minds to difficult problems, and are, in addition, being habituated to speak and apply ourselves to what is said and shown to us, and not to let our wits go wool-gathering, we gain the power, after being exercised and sharpened on these disciplines, of grasping and learning more easily and more quickly those subjects which are of more importance and of greater value. I do not, however, think it proper to apply the term "philosophy" to a training which is no help to us in the present either in our speech or in our actions, but rather I would call it a gymnastic of the mind and a preparation for philosophy. It is, to be sure, a study more advanced than that which boys in school pursue, but it is for the most part the same sort of thing; for they also when they have

labored through their lessons in grammar, music, and the other branches, are not a whit advanced in their ability to speak and deliberate on affairs, but they have increased their aptitude for mastering greater and more serious studies. I would, therefore, advise young men to spend some time on these disciplines, but not to allow their minds to be dried up by these barren subtleties, nor to be stranded on the speculations of the ancient sophists, who maintain, some of them, that the sum of things is made up of infinite elements; Empedocles that it is made up of four, with strife and love operating among them; Ion, of not more than three; Alcmaeon, of only two; Parmenides and Melissus, of one; and Gorgias, of none at all. For I think that such curiosities of thought are on a par with jugglers' tricks which, though they do not profit anyone, yet attract great crowds of the empty-minded, and I hold that men who want to do some good in the world must banish utterly from their interests all vain speculations and all activities which have no bearing on our lives.

Now I have spoken and advised you enough on these studies for the present. It remains to tell you about "wisdom" and "philosophy." It is true that if one were pleading a case on any other issue it would be out of place to discuss these words (for they are foreign to all litigation), but it is appropriate for me, since I am being tried on such an issue, and since I hold that what some people call philosophy is not entitled to that name, to define and explain to you what philosophy, properly conceived, really is. My view of this question is, as it happens, very simple. For since it is not in the nature of man to attain a science by the possession of which we can know positively what we should do or what we should say, in the next resort I hold that man to be wise who is able by his powers of conjecture to arrive generally at the best course, and I hold that man to be a philosopher who occupies himself with the studies from which he will most quickly gain that kind of insight.

What the studies are which have this power I can tell you, although I hesitate to do so; they are so contrary to popular belief and so very far removed from the opinions of the rest of the world, that I am afraid lest when you first hear them you will fill the whole court-room with your murmurs and your cries. Nevertheless, in spite of my misgivings, I shall attempt to tell you about them; for I blush at the thought that anyone might suspect me of betraying the truth to save my old age and the little of life remaining to me. But, I beg of you, do not, before you have heard me, judge that I could have been so mad as to choose deliberately, when my fate is in your hands, to express to you ideas which are repugnant to your opinions if I had not believed that these ideas follow logically on what I have previously said, and that I could support them with true and convincing proofs.

I consider that the kind of art which can implant honesty and justice in depraved natures has never existed and does not now exist, and that people who profess that power will grow weary and cease from their vain pretensions before such an education is ever found. But I do hold that people can become better and worthier if they conceive an ambition to speak well, if they become possessed of the desire to be able to persuade their hearers, and, finally, if they set their hearts on seizing their advantage--I do not mean "advantage" in the sense given to that word by the empty-minded, but advantage in the true meaning of that term; and that this is so I think I shall presently make clear.

For, in the first place, when anyone elects to speak or write discourses which are worthy of praise and honor, it is not conceivable that he will support causes which are unjust or petty or devoted to private quarrels, and not rather those which are great and honorable, devoted to the welfare of man and our common good; for if he fails to find causes of this character, he will accomplish nothing to the purpose. In the second place, he will select from all the actions of men which bear upon his subject those examples which are the most illustrious and the most edifying; and, habituating himself to contemplate and appraise such examples, he will feel their influence not only in the preparation of a given discourse but in all the actions of his life. It follows, then, that the power to speak well and think right will reward the man who approaches the art of discourse with love of wisdom and love of honor.

Furthermore, mark you, the man who wishes to persuade people will not be negligent as to the matter of character; no, on the contrary, he will apply himself above all to establish a most honorable name among his fellow-citizens; for who does not know that words carry greater conviction when spoken by men of good repute than when spoken by men who live under a cloud, and that the argument which is made by a man's life is of more weight than that which is furnished by words? Therefore, the stronger a man's desire to persuade his hearers, the more zealously will he strive to be honorable and to have the esteem of his fellow-citizens.

And let no one of you suppose that while all other people realize how much the scales of persuasion incline in favor of one who has the approval of his judges, the devotees of philosophy alone are blind to the power of good will. In fact, they appreciate this even more thoroughly than others, and they know, furthermore, that probabilities and proofs and all forms of persuasion support only the points in a case to which they are severally applied, whereas an honorable reputation not only lends greater persuasiveness to the words of the man who possesses it, but adds greater luster to his deeds, and is, therefore, more zealously to be sought after by men of intelligence than anything else in the world.

I come now to the question of "advantage"--the most difficult of the points I have raised. If anyone is under the impression that people who rob others or falsify accounts or do any evil thing get the advantage, he is wrong in his thinking; for none are at a greater disadvantage throughout their lives than such men; none are found in more difficult straits, none live in greater ignominy; and, in a word, none are more miserable than they. No, you ought to believe rather that those are better off now and will receive the advantage in the future at the hands of the gods who are the most righteous and the most faithful in their devotions, and that those receive the better portion at the hands of men who are the most conscientious in their dealings with their associates, whether in their homes or in public life, and are themselves esteemed as the noblest among their fellows.

This is verily the truth, and it is well for us to adopt this way of speaking on the subject, since, as things now are, Athens has in many respects been plunged into such a state of topsy-turvy and confusion that some of our people no longer use words in their proper meaning but wrest them from the most honorable associations and apply them to the basest pursuits. On the one hand, they speak of men who play the buffoon and have a talent for mocking and mimicking as "gifted"--an appellation which should be reserved for men endowed with the highest excellence; while, on the other hand, they think of men who indulge their depraved and criminal

instincts and who for small gains acquire a base reputation as "getting the advantage," instead of applying this term to the most righteous and the most upright, that is, to men who take advantage of the good and not the evil things of life. They characterize men who ignore our practical needs and delight in the mental juggling of the ancient sophists as "students of philosophy," but refuse this name to those who pursue and practice those studies which will enable us to govern wisely both our own households and the commonwealth--which should be the objects of our toil, of our study, and of our every act.

It is from these pursuits that you have for a long time now been driving away our youth, because you accept the words of those who denounce this kind of education. Yes, and you have brought it about that the most promising of our young men are wasting their youth in drinking-bouts, in parties, in soft living and childish folly, to the neglect of all efforts to improve themselves; while those of grosser nature are engaged from morning until night in extremes of dissipation which in former days an honest slave would have despised. You see some of them chilling their wine at the "Nine-fountains"; others, drinking in taverns; others, tossing dice in gambling dens; and many, hanging about the training-schools of the flute-girls. And as for those who encourage them in these things, no one of those who profess to be concerned for our youth has ever haled them before you for trial, but instead they persecute me, who, whatever else I may deserve, do at any rate deserve thanks for this, that I discourage such habits in my pupils.