

**THE INFLUENCE OF CICERO UPON
AUGUSTINE IN THE DEVELOPMENT OF
HIS ORATORICAL THEORY FOR THE
TRAINING OF THE ECCLESIASTICAL
ORATOR; A DISSERTATION. PP. 1-56**

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JAMES BURNETTE ESKRIDGE

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The Influence of Cicero Upon Augustine
in the Development of his Oratorical
Theory for the Training of the
Ecclesiastical Orator

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND
LITERATURE IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

(DEPARTMENT OF LATIN)

BY
JAMES BURNETTE ESKRIDGE

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PREFACE

This dissertation is the outcome of a year's work, 1902-03, in the University of Chicago, with Professor George Lincoln Hendrickson, now of Yale University. The work done under his direction was a technical study of the rhetorical writings of Cicero. In studying the influence of Cicero upon Augustine with regard to the three styles, while preparing a thesis for the degree of Master of Arts, it was impossible not to be impressed with his influence upon Augustine's oratorical system as a whole. I have, therefore, attempted to show the influence of Cicero in its entirety upon Augustine's theory of oratorical training for the preacher.

Augustine, in an earlier work, entitled *Contra Cresconium*, touched somewhat upon matters of a rhetorical character, though the best of his technical treatment of the subject is to be found in a small work entitled *De Doctrina Christiana*, in four books, three of which are devoted to the method of interpreting Scripture through the ascertaining of its proper meaning, and the fourth to the manner of making this meaning known in the most effective way. The fourth book, then, is rhetorical and literary and draws on the theory of Cicero as treated in the *De Oratore*, the *Brutus* and the *Orator*.

Finally, whatever excellence of method of treatment this dissertation may possess is due, in no small measure, to the instructors, in general, with whom I came in contact, and in particular, to Professor Hendrickson. Any errors of interpretation, treatment or detail, are chargeable to myself alone.

J. B. ESKRIDGE.

NOTE. In *Die Antike Kunstprosa*, von Eduard Norden, Zweiter Band, Zweiter Abdruck, 1909, page 617, the statement is made that the first three books of *De Doctrina Christiana* pertain to inventio, and the third to elocutio; and that as regards Augustine, his grosse Lehrmeister war Cicero, der auctor Romani eloquii. He further calls attention to the fact that the three styles are taken from Cicero. This is what Augustine himself tells us in so many words. On page 505 Norden cites a passage of Scripture quoted by Augustine as showing membra and caesa, and in other places free reference is made to Augustine.

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I have not seen Colincamp's *La Methode Oratoire dans St. Augustine*, 1848, nor Lezat's *De Oratore Christiano apud St. Augustinum*, 1871.

In my Master's dissertation, 1903, as above mentioned, the question of the three styles of Augustine and his dependence upon Cicero was treated. In *A. J. P.* Vol. XXVI, p. 276 ff., Professor Hendrickson, in a historical treatment of the "Origin and Meaning of Characters of Style", in so far as his purposes are concerned, bears out my conclusions.

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I. INTRODUCTION

The controversy between the philosophers and rhetoricians regarding the relative merits of philosophy and rhetoric, respectively, had gone on for centuries before St. Augustine's day.¹ Feeling, therefore, that neither philosophy nor rhetoric was sufficient within itself for the education of the ecclesiastical orator, but that both were alike essential, in *D. D. C. IV*, 7 and 8, he encourages the employment of both to the end that the orator may equip himself with the best training possible for his profession.² He would have

¹ Notes from Prof. Hendrickson's Research Course in Cicero, University of Chicago, 1903.

In *A. Gellius XV*, 11.2, Crassus banishes the teachers of rhetoric.

Sextus Empiricus contains an account of the attack of the philosophers on rhetoric. Πρώτος μαθηματικός Β (Bekker p. 678. 20 f.) Πρώτος Ρήτορας, section 20.

² *D. D. C. IV*, 7, 8: Sed cum alii faciant obtuse, deformiter, frigide; alii acute, ornate, vehementer; illum ad hoc opus unde agimus, iam oportet accedere, qui potest disputare vel dicere sapienter, etiamsi non potest eloquenter, ut prosit audientibus, etiamsi minus quam prodesse, si et eloquenter posset dicere. Qui vero affluit insipienti eloquentia, tanto magis cavendus est, quanto magis ab eo in iis quae audire inutile est, delectatur auditor, et cum quoniam diserte dicere audit, etiam vere dicere existimat. Haec autem sententia nec illos fugit, qui artem rhetoricam docendam putarunt: facti sunt enim sapientiam sine eloquentia parum prodesse civitatibus; eloquentiam vero sine sapientia nimium obesse plerumque, prodesse nunquam. Si ergo hoc illi qui praecepta eloquentiae tradiderunt, in eisdem libris in quibus id egerunt, veritate instigante coacti sunt confiteri, veram, hoc est, supernam quae a Patre lumen descendit, sapientiam nescientes; quanto magis nos non aliud sentire debemus, qui hujus sapientiae filii et ministri sumus? Sapienter autem dicit homo tanto magis vel minus, quanto in Scripturis sanctis magis vel minus, quanto in Scripturis sanctis magis minusve profecit. Non dico in eis multum legendis memoriaeque mandandis, sed bene intelligendis, et diligenter earum sensibus indagandis. Sunt enim qui eas legunt, et negligunt; legunt ut teneant, negligunt ne intelligant. Quibus longe sine dubio praeferendi sunt qui verba earum minus tenent, et cor earum sui cordis oculis vident. Sed utrisque ille melior, qui et cum volet eas dicit, et sicut oportet intelligit.

Huic ergo qui sapienter debet dicere, etiam quod non potest eloquenter, verba Scripturarum tenere maxime necessarium est. Quanto enim se pauperiorem cernit in suis, tanto eum oportet in istis esse ditioerem; ut quod dixerit suis verbis, probet ex illis; et qui propriis verbis minor erat, magnorum testimonio quodammodo crescat. Probando enim delectat qui minus