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The Role of the Teacher in Quintilian

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THE ROLE OF THE TEACHER
IN QUINTILIAN

BY

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CHAPTER I

OUTLINE OF QUINTILIAN'S SYSTEM OF EDUCATION

When this paper sets out to deal with the role of the teacher in Quintilian, it must first give an over-all summary and ground-plan of the system into which this teacher is to fit. In order to understand the character of a man it is first necessary to appreciate his background and environment just as it is necessary to form a general plan of a new house before you put the furniture into the individual rooms. Lidewise to understand the role of a single factor in a movement or organization it is first necessary to have a full realization of what that movement or organization has as its object and set purpose. Before trying to evaluate the qualities and characteristics of the instructor this paper must attempt to give the qualities and characteristics of the system of which he is a part. The size and importance of that part will be determined as the paper progresses in the delineation of his character.

Is it not only natural that the educational plan will be determined by the end the author of the plan proposes to himself? If the final product of the system is to be a man who can mechanically read, write, spell, and answer a few basic questions about a few basic sciences such as Physics and Chemistry will it
not be right for the program of study to revolve about a five hour class day? Should it not contain automaton-like training of as many pupils as can safely be packed into a classroom while, at the same time, the rules of the city about fire hazards are observed? Should not the dealings of the teacher with his forty odd pupils who to him mean only a job and steady salary be impersonal? Because of the purpose in view will it not be only natural to turn out unthinking robots instead of men who are fully able to know and love God and the ways of God? If, on the other hand, the system is concerned with the more intimate problems and ideals of the boys and girls who are under it, then the method and approach will be entirely different. There may still remain the five hour day, but it will not be five hours of drab and parrot-like repetition of facts. There may, due to conditions, still be large classrooms packed with children, but it will be due to necessity, rather than to mercenary aim. There will necessarily still exist the formal relationship between teachers and pupils. Yet due to their commingling interests it will more closely resemble the comradeship between father and son. The main difference between the two systems, though, will be noticed in the end product of the two variants of educational endeavor. In the first process pupils were ejected as from an assembly line like so many mechanical robots and with about as much intellectual individuality. In the second, the pupils have been taught to burrow through to the reasons for things and to be intellectually honest and
straightforward. After their training they can see things in their proper perspective to themselves and the people around them. In a word, they will have a correct focus on the values of life. In these two summaries the extremes of each system have been considered. They are the extremes towards which each of its very nature tends since to a great extent education is a theory and an ideal at which the system aims, but still always fails in some degree. The outlines of two systems have been shown in order to point out by contrast how the system this paper will consider differs from the other extreme.

Quintilian definitely is in the second class which has been delineated above. His aim is to produce the "perfect orator", the ideal orator who is also a man of sterling character. As he says:

Quibus ego primum hoc respondeo, quod M. Cicero scripto ad Brutum libro frequentius testetur, non eum a nobis institui oratorem, qui sit aut fuerit, sed imaginem quandem concepisse nos animo perfecti illius et nulla parte cessantis.¹

And again:

Oratorem autem instituimus illum perfectum, qui esse nisi vir bonus non potest; ideoque non dicendi modo eximiam in eo facultatem sed omnes animi virtutes exigimus. Neque enim hoc concesserim, rationem honesteque vitae (ut quidam putaverunt) ad philosophos relegandum, cum vir ille vere civilis et publicarum privatarumque rerum administrationi accommodatus,

qui regere consiliis urbes, fundare legibus, emendare iudiciis possit, non alius sit profecto quam orator. 2

This ideal is what Quintilian is aiming at as he sets forth to map out his own theory of education. We can expect his theory, method and final product to be attuned to his purpose in educating. He admits that his ideal of eloquence and goodness may never be attained, but he will never admit that it is unattainable. Quintilian's orator must be endowed with the virtues of courage, justice and self-control. Because of the variety of cases which he is expected to handle the orator must be endowed with imaginative powers and picturesque diction. If for example he is defending a slave against his master who wishes to put him to death for polluting his swimming pool, the orator must be able to describe the heated slave overcome at the sight of the clear sparkling water which is pure as the blue sky above. He must be able to describe the water as it is polluted by the sweat and grease from the slave's body and the film on the surface of the water like a dab of grease on a spotless white tunic. 3

Quintilian looks with disfavor at the philosophers who were content to keep their feet planted firmly in the clouds. The problems of real live people were as real to these men as a telegraph pole is to an aviator with five thousand feet of

2 Ibid, Pr., 9
3 Ibid, Pr., 12
altitude. Quintilian's orator must be a practical philosopher who can solve his own problems and be equally adept in solving the problems of taxes and marriage laws for others. His solutions will have to be applicable to the realities of the forum and the rostrum. This finished orator is expected to be able to step into court and take any case. If he is unacquainted with any of the sciences ranging from geometry to calculus and with any of the arts from architecture to poetry, then he will violate his position of trust in regard to his client. In educating the orator Quintilian proposes to treat of all subjects which will help him to fulfil this ideal and this trust.

By this time the blind should see that the Roman Educator is an idealist. Yet he realizes that he cannot take "just anybody" and turn him into the orator to whom the system is directed. As it is impossible to take a boy who has absolutely no control over his hands and feet and turn him into a big league ball-player, so you cannot make a genius from a boy who is without natural intellectual talent. Quintilian realizes that art builds upon nature and that if there is no solid natural foundation, then it would be trying to build on shifting sands.

Illud tamen in primis testandum est, nihil praecepta atque artes valere nisi adiuvente natura. Quapropter ei, cui decerit ingenium, non magis haec scripta sint quam de agrorum cultu sterilibus terris. Sunt et alia

4 Ibid, Pr., 18
We see from this that Quintilian intends not only to educate those who are perfectly fitted for courtroom eloquence, but sees his way clear to developing those of lesser ability who are capable of systematic training. The Roman educator’s practical sense is again shown when he says,

Verum priora ad pueros magis, haec sequentia ad robustiores pertinebunt cum grammatices amor et usus lectionis non scholarum temporibus, sed vitae spatio terminentur.  

The complete picture is shown when the Master speaks of the pupils’ future power to think for themselves. They should not need always to be taught. They should have their critical powers fully developed so that they will be able to make new discoveries for themselves. They will thus be able to tell right from wrong and so apply the principles they have learned. The chief aim of this type of education is to enable the pupils to use their intellects just as the practice of medicine is the chief aim of the studies of a future doctor.  

Since the education of the orator is to embody all that is

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6 Ibid, I, viii, 12.  
7 Ibid, II, v, 13.
needful for perfect eloquence. Quintilian's theory and program of education must include all studies. This process will begin with the letters of the alphabet and end with the practice of rhetoric which will complete the polished master of the art of speaking. To give the orator a chance to build upon his natural talent without having the trouble to readjust what has been incorrectly learned, the Educator insists that the educating of the boy must begin in infancy. There is no question here of child prodigies or over-stimulating young minds. There is question only of total war on ignorance by every means available.

Because of the child's ability and tendency to imitate, the nurse who cuddles him and takes care of him and to whom he will first listen must be a woman of excellent character and fluency in speaking. The child's father and mother as well as his earliest companions and slaves must be of the highest possible culture and learning. They are the ones who will first influence the lad and must be fitted by nature and education for the fulfilment of this tremendous task.

Because of his care for every detail Quintilian then considers the place in which this education is to be give. The Romans had been educating the boy in the home, whereas the Greeks had favored a school for this primary education. After discussing both sides

8 Ibid, I, i, 5.
9 Ibid, I, i, 8.
of the case and setting forth objections against both Quintilian finally decides that public education is better for both the pupil and his teacher. Other educators treating of the same subject might give as their reasons that it would be easier on the teacher, or they might say that it would get the lad away from home and give a chance to meet other boys of his own age, but are these Quintilian's reasons? No! He looks only to the educational aspect of the problem and to the intellectual progress of the child. The mind of the young student requires continual stimulus and excitement which it will derive best from competition with other boys. From a consideration of the others' fine points as compared with his own the boy will be stirred to a greater endeavor. Will not the boy who has received a public education speak with greater ease before a crowd? The boy, on the other hand, who has spoken only before his solitary tutor will stammer and hem and haw before his forensic audience. At home the student can learn only what the master gives him. In the classroom he will also derive the benefit of what the teacher gives the others. In this way he will get ten times as much training because he will learn from the other boys' mistakes in grammar and pronunciation. He will advance much more rapidly, therefore, than if he worked alone with his tutor.10

The Roman Master's description of his ideal pupil is a true part of the whole portrait of the ideal orator. The student is to

be agile in mind and follow the teacher intelligently so that he can ask questions about usage and hard points in difficult passages when the need arises. He is to learn by precept and example. The different characters of the boys are also taken into account. Can the boys be handled like machines responding to the pull of a lever or the push of a button? Are they not all to be treated as individuals? Some being inclined to laziness must be urged on as a donkey is encouraged with a goad. Others being opposed to restrictions and control must be guided from afar. These lads must be handled carefully because like unruly horses you want to tame them, but not to break their spirit. For some the work can be given only in small amounts and bit by bit so they can absorb it at their leisure and this will be like small doses of medicine suited to the natural constitution. To others the whole matter must be given at once so they may grasp it with the strong holds of their mind and fasten on it with the tenacious grip of a bulldog. In all this the main rule is individual attention and respect for the mental equipment of each pupil. But ultimately the fire and zeal for study must flare up from the boy's own self.

Mihi ille detur puer, quem laus excitet, quem gloria iuvet, qui victus fleat. Hic erit alendus ambitu, hunc mordebit obiurgatio, hunc honor excītabit, in hoc desidiam numquam verebor. 

These boys are not to be driven like oxen from morning to

11 Ibid, I, ii, 3.
12 Ibid, I, iii, 7.
night without respite. Growing boys need recreation and Quintilian amply provides for this relaxation. The holidays will be adjusted to the need of the boys. By being given when needed, the holiday will refresh the youngsters and give them renewed energy for their study so they will approach their work with greater spirit and enthusiasm after the free day. The Roman Master, anticipating modern schoolmen by nineteen hundred years, saw that games in the classroom can be of great advantage in helping along this drive to eloquence. By competitions in and out of class in which they ask and answer questions about grammar and syntax the pupils will revel in the sport and still pick up many things the teacher could give them only after long hours of drill and tedious labor.

Afterwards follows the instruction in grammar and in the use of diction taken from comedy in order to increase the student's eloquence. From comedy the boy will learn rules of speaking, pauses at the right place and correct sentence structure. His style of speaking must be moulded and developed along correct lines right from the very beginning by a careful and efficient teacher. The boy will learn select passages by heart and declaim them with the ease and gracefulness of forensic delivery. Gymnastics and Exercise will be used to develop the proper gestures and motions so that the speaker will not find himself in a crouched fighting stance when he is striving to demonstrate the breadth of the whole

world. These exercises and imitations of the actors will have a
lasting effect on the youths so that a certain amount of grace
may accrue to them all their life.

At the same time, then, the pupils in this educational system
will be studying many things. Quintilian ponders the advisability
of taking many subjects at once and considers the objections of
those who say that many studies tire the mind and confuse it as
well. Though older boys may be strong enough for such a task, the
younger boys will be weighed down by it. In response to these
difficulties Quintilian is once more true to his aim and his
principles of education. He replies:

Sed non satis perspiciunt, quantum natura humana
ingenii valeat; quae ita est agilis ac velox,
sic in omnem partem, ut ita dixerim, spectat, ut
ne possit quidem aliquid agere tantum unum, in
plura vero non eodem die modo, sed eodem
temporis momento vim suam intendat.... Quae
si velut sub uno conatu tam diversa parent
simul, cur non pluribus curis horas patiamur?
Cum praeertim reficiat animos ac reparet
varietas ipsa, contraque sit aliquanto difficilis
in labore uno perseverare. Ideo et stilius
lectione requiescet, et ipsius lectionis
taedium vicibus levatur. Quamlibet multa
gerimus, quodam tamen modo recentes sumus ad
id quod incipimus. 14

With true wisdom the master says that at no other age will the
boys find their work so pleasant and easy. Because their minds
are still in the process of formation they are easily moulded into

14 Ibid, I, xii, 2.
the shape the teacher desires. Would not a single teacher working on one subject tire them and make them restless? Still they can go from subject to subject without the slightest sign of fatigue because at this age most of their progress is made in listening to the teacher. 15

Before the paper can proceed any farther in considering this system of education, it must consider the final product of the educational process. What precisely does Quintilian mean when he speaks of the perfect orator? He fully answers this question in the twelfth book of the Institutio Oratoria which he devotes completely to the product of the system he has been setting forth. He here sets forth his idea of the perfect orator:

Sit ergo nobis orator, quem constituiimus, is, qui a M. Catone finitur, vir bonus dicendi peritus; verum, id quod et ille posuit prius et ipsa natura potius ac maius est, utique vir bonus...Longius tendit hoc iudicium meum. Neque enim tantum id dico, eum, qui sit orator, virum bonum esse oportere, sed ne futurum quidem oratorem nisi virum bonum...Quodsi neminem malum esse nisi stultum eundem non modo a sapientibus dicitur, sed vulgo quoque semper est creditum, certe non fiet unquam stultus orator.16

It is certainly a requirement that the perfect orator be a good man. Otherwise the many distractions of his vices will never permit him to attain the devotion to study which is required of the finished scholar.

15 Ibid, I, xii, 8.
16 Ibid, XII, i, i end iii.
Adde quod ne studio quidem operis pulcherrimi vacare mens nisi omniis vitiiis libera potest: primum quod in eodem pectore nullum est honestorum turpiumque consortium, et cogitare optima simul ac deterrima non magis est unius animi quam eiusdem hominis bonum esse ac malum; tum illa quoque ex causa, quod mentem tantae rei intentam vacare omnibus aliis etiam culpa carentibus curis oportet. Ita demum enim libera ac tota, nulla distingente atque alio ducente causa, spectabit solum ad quod accingitur.17

The aim of every speech will be to convince the judge that the case is true. Certainly the good man, as Quintilian insists, rather than the evil one will have a better chance of doing this. His own character will carry much weight with both judge and people. The orator thus educated is to be a special blessing to mankind, one to whom all history can find no parallel. He will be uniquely perfect in every detail and utterly perfect in thought and speech. With these qualities certainly the product of the system will be one of the best of men. This orator will certainly play his part in the law courts, but his most important duties will be in guiding and leading the people in public affairs. Like Washington, Lincoln and Webster he must inspire his followers with confidence in order to encourage them in the path of virtue and justice.

The character of the perfect orator must be in keeping with his knowledge and wisdom so he may be a worthy representative of those whom he is guiding. He must necessarily devote his attention

17 Ibid, XII, iv.
to the formation of an excellent character and acquire a knowledge of all that is just and honorable. He must have therefore a healthy wonder at the wonders of nature such as the constant course of the planets and the reappearing of the flowers in the springtime, as well as a firm understanding of the final goal of philosophy and sound reason. He must not be a philosopher who dabbles solely with the concept of abstract being, but he must be a realistically practical philosopher who can apply his learning in the forum. 18 He must have, besides, a complete understanding of civil law which pertains to the laws of the state. A knowledge of the customs and religion of the state must also be included in his repertoire because much of his court room dealings will be concerned with these matters. He must be a legal expert in order to be able to inform the common people what they may and may not do. 19

Since education builds on the natural abilities of man, the orator must have the qualities which are required in a good speaker. His knowledge of the laws and customs will be his chief instrument for defending justice. This knowledge will be supported by an equipped battalion of words and figured, power of imagination, skill in arrangement, retentiveness of memory and grace of delivery. He will not shrink from danger and will advance

18 Ibid, XII, ii, 7-9.
19 Ibid, XII, ii, 18-20.
anywhere boldly on behalf of justice. His own self-confidence will dispel all fear in those who trust him. Finally his vocal qualities must be adequate to even the noise of a large and boisterous crowd.

In every case, whether it concerns the widow's garden or the senator's villa, the orator will give his full attention and care to the case so that at all times he may show himself a worthy defender of the one for whom he speaks. The product of this system of education must never speak against justice and law and order. He will place the welfare of the client above any selfish desire for praise. In speaking, the orator will always conduct himself as a gentleman in the law court and will never attack another man's reputation for the sake of showing off his own rhetoric. His speeches will be his own and will have these qualities:

Sed et copia habes at modum, sine quo nihil nec laudebile nec salutare est, et nitor ille cultum virilem et inventio iudicium. Sic erunt magna non nimia, sublimia non abrupta, fortia non temeraria, severa non tristia, gravia non tarda, laeta non luxuriosa, iucunda non dissoluta, grandia non tumida. Similis in ceteris ratio est ac tutissima fere per medium via, quia utriusque ultimum vitium est. 20

Before he is unable to be heard over the roar of the crowd the perfect orator will retire from active court life and devote himself to private study and writing. He will not wait until his

20 Ibid, XII, x, 80.
great beam of light has been reduced to the faint glow of the candle
to quit the court room, but will leave while he is still the best
orator in the forum. He will afterwards spend his time in prepar-
ing the way for future generations. Perhaps he will interpret the
law for those less skilled than himself or else compose some
treatise on the art of oratory for those who are later to follow
in his footsteps.

Ac nescio an eum tunc beatissimum credi oportet
fore, sum iam secretus et consecratus, liber
invidia, procul contentionibus famam in tuto
collocavit et sentiet vivus eam, quae post fata
praestari magis solet, veneracionem et, quid apud
posterum futurus sit, videbit.21

The next step in the paper is to discover how Quintilian sets
out to fulfil his purpose of educating the perfect orator. What
tools does the Roman educator propose to use in constructing this
edifice?

There is so much to be accomplished in the formation of the
perfect orator that his education must begin practically at birth.
The father of the child should entertain the highest hopes for his
son so that he will miss no opportunity of encouraging the boy in
his education. The first subject to be studied is Greek. Since
the child is being raised in a Roman household he will pick up
Latin naturally from hearing it spoken. But the longer Greek is
put off the harder it becomes to learn it. The study of Latin

21 Ibid, XII, xi, 7.
should follow shortly and then proceed simultaneously with Greek so that they may be like the two arms of the body which the lad may use at will. The early proficiency in both subjects will prevent the boy from mixing Greek idioms with his Latin which later he would find difficult to remove. The study of reading will follow as soon as possible - perhaps when he is but three or four years old. Thus the boy's mind will not be allowed to lie fallow. Instead the best possible cultivation will be made of his quickness of intellect and natural ability. Quintilian readily admits that the profit of these early years may be slight; yet refuses to concede that any profit, no matter how small, is to be neglected. The time gained by this early training will profit the child when he reaches the stage where his mind becomes capable of a fuller understanding. In this way, too, the boy will not be trying to acquire a language at fourteen which he should have mastered when he was five years old. Most of the rudiments of education consists in memorizing rules, forms, vocabulary and declensions. For this memory work the mind of the young is especially adapted.\(^\text{22}\)

When our educator is insisting on the early training of youth, are not his wisdom and foresight especially observable? How well he knows that if a child is ever so forced to study that he becomes weary of that study, then most of the hope for future progress in that branch of knowledge is gone. He realizes that the same hours

\(^\text{22}\) Ibid, I, i, 18.
and the same application to study cannot be demanded from both the kindergarten pupil and the university student. With the very young the chief care should be that the child does not come to hate his studies and to dread the bitterness which through them has come to him. To avoid this the studies of the young must be rather an amusement than a task. If his hours with his instructor can be regarded as merely a serious aspect of the day's play, the chief obstacle will be hurdled. The pupil should receive meet praise for his answers to the teacher's questions, and should be proud when he has distinguished himself by an exceptionally good performance.

Since the boy is only human there will be times when he will give his attention to the birds of the air and the call of the wonderlust rather than to his instructor and the lessons of the day. This interest in beauty must be encouraged, but also must be confined to the proper time and place. Once again the Roman educator shows his wisdom. Should the teacher argue with the pupil so as to convince him of the fundamental necessity of the matter he is studying? Should he punish him for being inattentive? What does Quintilian advise?

*Lusus hic sit; et rogetur et laudetur et numquam non fecisse se guadeat, aliquando ipso nolente doceatur alius, cui invideat; contendat interim et seepius vincere so putet; praemiiis etiam, quae capit illa aetas, evocetur.*

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23 Ibid, I, 1, 20.
The pupil should be praised and encouraged by receiving prizes suited to his age. Quintilian realizing that these early instructions may seem strange to many of his readers, sets down his reasons:

Parva docemus oratorem instituendum professi, sed est sua etiam studiis infantia; et ut corporum mox fortissimorum educatio a lacte cunisque initium ducit, ita futurus eloquentissimus edidit aliquando vagitum et loqui primum incerta voce temptavit et haesit circa formas litterarum. Nec si quid discere satisfacit non est, ideo nec necessae est. Quodsi nemo reprehendit patrem, qui haec non negligenda in suo filio putet, cur improbetur, si quid ea, quae domi suas recte faceret, in publicum promit? Atque eo magis, quod minora etiam facilius minores percipiunt, et ut corpore ad quosdam membrorum flexus formari nisi tenera non possunt, sic animos quoque ad pleraque duriores robur ipsum facit.24

Perhaps the ordinary educator would say that a mediocre teacher would be quite sufficient for a mind which is only beginning to grasp the basic fundamentals which any teacher knows. Yet, even in this early stage the educator avoids mediocrity as he would polio. From the beginning Quintilian prescribes the best teacher for the child. Many other educators take for granted the learning of the alphabet as mere routine or neglect it entirely.

Likewise the consensus of opinion among psychologists and educators favors the word method instead of the letter method and the method of the whole instead of the part in memorizing poetry.25

24 Ibid, I, 1, 21.
Since the Roman realizes nothing plays an insignificant part in education, he enters into the problem of teaching the youth his letters in a way which will be immediately profitable for him. He considers it a waste of time to teach the child the names of the letter and not at the same time teach him how they appear. Quintilian, therefore, will have the letters taught according to both their appearance and their sound. Instead of having building blocks for play, the child will have ivory letters so that he may grow accustomed to their shape through handling them. After this introduction he will be given a board in which the letters will be carved most accurately. By guiding his writing instrument along these lines he will learn to form the letters without error. While learning to form these letters, the child will also be developing his dexterity and strength of wrist action. Quintilian emphasises the importance of writing well:

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Non est aliena res, quae fere ab honestis
negligi solet, cura bene ac velociter
scribendi. Nam cum sit in studiis praecipuum,
quoque solo verus ille profectus et altis radi-
cibus nixus peretur, scribere ipsum, tardior
stilus, cogitationem moratur, rudis et confusus
intellectu caret; unde sequitur alter dictandi,
quae transferenda sunt, labor. Quere cum
semper et ubique tum praecipue in epistolis
secretis et familiaribus delectabit ne hoc
quidem neglectum reliquisse.26
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In contrast to these modern days when children are taught the alphabet by being taught to read, it will be strange to hear what this educator has to say about the arrangement of the greater to the

26 Quintilian, I, 1, 28.
He insists on teaching syllables first and on these syllables being so taught as to be impressed on the child's memory. Unless the orderly sequence of syllables will naturally conduce to rapid reading, for example, *puer vidit patrem*, Quintilian will encourage the child to read slowly and make sure of the individual letters. The teacher will be content to have the child read accurately at first. Once these letters are learned well, the boy will be taught to construct words with the letters and sentences with the words. In contrast to Quintilian's method the system of many modern educators insists on speed rather than efficiency. More and more matter is to be read. Understanding is secondary:

Much of school learning may be characterized as the recitation of symbols of learning, meaning that both teachers and pupils are satisfied with the mere repetition of meaningless memorized symbols. Whenever these symbols pass for true learning, the fault lies with teachers. Pupils do what is set for them to do; they follow the directors of learning. Pupils memorize theorems, rules, formulas, steps, provisions, etc., with never an inkling into their derivation or meaning or application. 27

The best reasons for Quintilian's position are those he himself gives:

Hinc enim accidit dubitatio, intermissio, repetitio plus quam possunt audentibus, deinde, cum errarunt, etiam illis quae iam scilunt diffidentibus. Certa sit ergo in primis lectio, deinde coniuncta et diu lentior, donec exercitatione contingat emendata velocitas. 28

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28 Quintilian, op. cit., I, 1, 32.
Since this Roman educator is outlining a complete expose of his system of education, he does not hesitate to enter into what seem to the modern reader insignificant details. For example, when Quintilian is engaged in delineating the initial process of education, he makes certain that the boy does not waste his time by practising common everyday words like dog and playmate. The teacher prefers him to learn more obscure words, like delineate, so that later on he will not have to devote special time and effort to learning what he could so easily have picked up in childhood. The lines or paragraphs which the child must imitate or copy should not be merely words strewn together. They should contain some simple moral lesson like the fable of the fox and the grapes so that even as an old man these aphorisms may recur to him. These early impressions will also contribute to the moulding of his character.

Memory at this age is the faculty which is capable of most development. It is up to the teacher to insist that the pupil strengthen and develop it by constant practice. The child's pronunciation should be checked by having the child rattle off lists of studied difficult pronunciations, like the seething sea ceaseth.

After thoroughly imbibing these first principles of his education, the boy graduates to his formal studies in the school of Grammar. In the primary school where the teacher of literature reigns, two things, according to Quintilian, must receive special
attention. The first is the art of speaking correctly; the second is the meaningful interpretation of the poets. Here once again the master displays his pedagogical wisdom by indicating that a thorough study of these two subjects would erect an incomplete foundation of grammar. Along with these must be coupled the art of writing, speaking correctly, and criticizing the writing and speaking of others. The art of writing must go hand in hand with the art of speaking. Correct reading necessarily precedes interpretation and in both reading and interpretation criticism has its own task to perform. It is not enough to have read the poets alone, no matter how thoroughly, but every kind of writing must be studied for the vocabulary as well as the subject matter. In this matter Quintilian shows us something that many modern educators are tending more and more to forget, namely, that absolute specialization in one field is even more dangerous than a slight smattering of knowledge in many fields.

If we look at the modern American university, we have some difficulty in seeing that it is uniformly either one. It sometimes seems to approximate a kindergarten at one end and a cluster of specialists at the other. The specialists are frequently bent on collecting more and more information rather than grappling with fundamentals. So much is already known, so much is being discovered, so many new fields are opening up, that this approach requires more courses, more hours, more laboratories, and more departments. And the process has carried with it surprising losses in general intelligibility. 29

In the school of grammar there must also be lessons in music because literature would be incomplete without some mention of metre and rhythm. To understand the poets in their measurement of time the pupil must know some astronomy since frequently the poets tell time by the position of the stars. It is a prerequisite to the philosophy of nature, concerning which the poets consistently treat, to know at least the fundamentals of philosophy. So here the whole foundations of the study of oratory must be laid:

Eloquentia quoque non mediocri est opus, ut de quaque eorum, quas demonstravimus, rerum dicit proprie et copiose. Quo minus sunt ferendi, qui hanc artem ut tenuem atque ieiunam cavillantur, quae nisi oratoris futuri fundamenta fideliter iecit, quidquid superstruxeris, corruet; necessaria pueris, iucunda senibus, dulcis secretorum comes et quae vel sola in omni studiorum genere plus habeat operis quam ostentationis. 30

The teacher to insure a thorough and complete knowledge of the literature must linger long on the fundamentals. The boys must learn the intricacy of the subject which will not only sharpen his wits but will enable him to exercise the most profound knowledge and erudition. In the beginning he will necessarily dwell on minutiae and fundamentals like the sounds of, a, e, i, o, u, and on reading, writing and arithmetic. For even in the distinguishing of two like sounds care must be taken because many ears make no distinction at all. This distinction between similar sounds must

30 Quintilian, I, iv, 5.
be learned for correct and polished speaking. The young boys must begin, therefore, by learning – *amicus, amici, M.*, and *amo- amare- amavi- amatus*, otherwise they will advance to their next subject ill-equipped. In contrast to this wisdom of getting the simple things well, we find many modern educators insisting on quantity rather than quality.

As for the rest of us, we have taught our students in harmony with the worst American tradition. We have assumed that they could learn nothing except in the classroom or from textbooks. The reading periods at Harvard and Yale are ridiculous because they show how little time those universities feel should be devoted to thought. Courses get longer and longer. There are more and more of them. The number of hours in the classroom is the measure of the labors of both teacher and student. And the hours in the classroom are devoted to the exposition of detail. 31

Even in the time of the emperors teachers were more eager to display the knowledge already imparted to their students than to give them more knowledge. Against this custom Quintilian warns:

Nomina declinare et verba in primis pueri scient, neque enim aliter pervenire ad intellectum sequentium possunt; quod etiam monere supervacuum erat, nisi ambitiosa festinatione pleisque a posterioribus inciperent et, dum ostentare discipulos circa speciosiora malunt, compendio morarentur. 32

The Roman educator thus insists that enough time be given to fundamentals to make the journey into the real literature more easy and pleasant.

31 Hutchins, 37. and Sauier, 373
32 Quintilian, I, iv, 22.
In the intensive grounding required for correct speaking and writing this educator devotes careful attention to the treatment of barbarisms and solecisms. He indeed gives such minute attention to them that he tends to become tedious. And yet this drill is necessary because faults in words and word connection would certainly be a very noticeable and detracting part of an orator's address. In opposition to this the modern educator would object that such minute details would clutter up his mind rather than educate the student to a fine point of perfection. Instead, many of these present-day educators would be teaching the student the name of Henry VIII's fifth wife.

We have in every university in America the interesting spectacle of pure scientists teaching in ways which cannot be reconciled with the way they work. They offend as much as, or more than, the rest of us in filling their students full of facts, in putting them through countless little measurements, in multiplying their courses, in insisting they have more of the student's time so that they can give him more information, and in dividing up their subjects into smaller and smaller bits.33

Correct spelling, the elimination of barbarisms from writing and speaking, the correct placing of accents in both writing and rhetoric, the ousting of solecisms from their sentence constructions play an important role in this stage of the youth's education. There are many details, of course, but as Quintilian

33 Hutchins, 36 and Butler, 40.
continually insists, the boy is a virgin field. Only by sowing the right crop of knowledge can the teacher develop that field to the fullest possible fertility.

For the casual reader Quintilian at this point becomes dry and uninteresting as he enters into the fine points which require assiduous attention in the school of grammar. For the young teacher, however, he is a ceaseless font bubbling up information. He becomes a source of freshness not only for the study of Latin grammar, but for all grammar study in any language. The Roman dwells at length upon the etymology of words and the analogy by which we can arrive at their gender and declension. With a keen sense of discernment he ridicules the absurdities to which these arts of etymology and analogy have been carried.34 He treats rules for correct writing at length and cautions against laying aside these rules as mere ornaments and as serving no practical purpose. Entering into the rules for reading Quintilien gives one that stood, is standing, and must stand for all ages to come.

Unum est igitur, quod in hac parte praecipiam: ut omnia ista facere possit, intelligat. Sit autem in primis lectio virilis et cum suavitate quadam graviae et non quidem prosae similis, quia et carmen est et se poetae canere testantur.35

Should those authors be read who will give examples of

34 Quintilian, I, vi, 33 and 36.
beautiful style and form and yet who will not trouble the boys with much thought content? Would it not be easier for the students to concentrate on developing gracious form without bothering about intellectual content? No, says Quintilian because education is an over-all process and the facets of the mind must all be trained at once as much as possible.

Sed puérīs, quae maxime ingenium alant atque animum augeant, præelegenda; ceteris, quae ad eruditionem modo pertinent, longa aetas spatium dabit...Sanctitas certe et, ut sic dicam, virilitas ab iis petenda est, quando nos in omnia deliciarum vitia dicendi quoque ratione defluximus.36

Here once again Quintilian indicates frankly that his method of education is an unusual one and is full of surprises to all except those endowed with common sense. He gives a summary account of the training the youth will receive in the school of grammar which corresponds to the modern high school. This school is to be devoted to learning how to speak and write. The reader would expect him to set forth his program for speaking and writing and be done with it. But after Quintilian has written the rules for these two branches of knowledge, he takes the next logical step without compunction.

Nam iisdem fere annis alīrum quoque disciplinarum studia ingredienda sunt, quae, quīs et ipsae artes sunt et esse perfectae sine orandi scientia possunt nec rursus ad efficiendum oratorem satis valent solae, an sīnt huic operī

36 Ibid, I, viii, 8,9.
necessariae quaeritur. ...Aut quo melius vel defendet reum vel reget consilia, qui citharae sonos nominibus et spatiis distinxeit?... Quibus ego primum hoc respondeo, quod M. Cicero scripto ad Brutum libro frequentius testatur, non eum a nobis institiu oratorem, qui sit aut fuerit, sed imaginem quandam concepisse nos animo perfecti illius et nulla parte cessantis... nos mirabimur, si oratio, qua nihil praestantius homini dedit providentia, pluribus artibus egeat, quae, etiam cum se non ostendunt in dicendo nec proferunt, vim tamen occultam suggerunt et tacitae quoque sentiuntur? "Fuit aliquis sine iis disertus": sed ego oratorem volo. "Non multum adiicem": sed seque non erit totum, cui vel parva deerunt; et optimum quidem hoc esse conveniet; c uis etiamsi in arduo spes est, nos tamen praecipiamus omnia, ut saltem plura fiant. Sed cur deficiat animus? Natura enim perfectum oratorem non prohibet, 37 turpiterque desperatur quidquid fieri potest.

No subject which in any way can directly influence or help the pupil to attain his goal of being the perfect orator will be omitted in this system. Music and mathematics will play an important role in the child's education because the rhythm of music is helpful in gaining control over the emotions of the audience. Its influence is able to sway the orator's listeners with its eloquence and power. The knowledge of mathematics will assist in exercising the mind of the future orator. It will give him general quickness of perception, as well as a working acquaintance with numbers and figures. In work with numbers logical development is of prime importance in the proof. For there is certainly no greater argument in oratory than the logical proof of the case.

37 Ibid., I, x, 2-8.
In this question of proof, mathematics (geometry) and oratory are essentially the same. In geometry we have the proof that the square of the two sides in a right angle triangle are equal to the square of the hypotenuse. In oratory we find: All bad men should be banished. But Catiline is a bad man. Therefore Catiline should be banished. In both, the argument goes from what was certain to what before was unknown. Since both Mathematics and oratory use the syllogistic method, they have to work hand in hand for the future orator. 38

When the child is prepared to enter the school of rhetoric, Quintilian once more is in conflict with most modern educators. Are there to be a certain number of credit-hours for a definite number of years required in the school of grammar? Must the student go through the progressive scale of stistics before he can enter the school of rhetoric? Many moderns hemmed in by restrictions say, yes.

The application of progressive principles of teaching, then, should be continuous, constituting a unified program from the kindergarten through the graduate school.... Our conclusion is that if the project method or any other method is effective in one stage of education, it is useful in all stages. Commonly, from the primary grades to senior high school, teachers condition children to follow instructions rather than to exercise initiative and resourcefulness. They tell them what to do and how to do it. But

38 Ibid, I, x, 34 and 37.
pupils who have been thus habituated are poorly prepared to profit by the freedom sometimes given them at the beginning of adolescence in the senior high school. 39

The Roman educator says, no! He states that the boy should proceed from one school to another, "When he is fit." 40 Yet with another display of wisdom which is completely in keeping with the system so far, Quintililian insists that the two schools of knowledge should be only rationally distinct. The boy is not to make such a complete shift from one school to the other that he drops one subject when he takes up the other.

Neque hunc (ut aliqui putabunt) festinationem meam sic quisquam calumnietur, tanquam eum, qui sit rhetori traditus, abducendum protinus a grammaticis putem. Dabuntur et illis tum quoque tempora sua, neque erit verendum, ne binis preceptoribus oneretur puer. Non enim crescit sed dividetur, qui sub uno miscabatur, labor, et erit sui quisque operis magister utilior; 41

Then the Educator discusses what will be included under the head of rhetoric. From the very beginning he cautions temperance in the boys' displays. When they are listening to an oration, they will wish to show their approval. It is only too easy to do this in a way which will disrupt the class and prevent the good effects intended from the oration. Applause is a germ for good or evil. A mutual aid society though indiscriminate applause must be guarded

39 Saucer, 294.
40 Quintilian, II, 1, 7.
41 Ibid, II, 1, 13.
against from the very beginning because it is a real foe to genuine study. If even the worst performance will merit thunderous applause, it will take away incentive for genuine study and preparation. The pupils, like a radio studio audience catching cue to laugh from the announcer, should learn to take their cue from the teacher so they may the more easily distinguish between that which is praiseworthy and that which is not.

Then the educator proceeds to develop the subjects which should be taught and given chief attention. In the school of rhetoric there must be a gradual progression from one type of study to the other. It would be as foolish for the pupil to attempt a forensic address in his first endeavor as it would be for him to attempt an epic poem the first time he tried to write poetry. The boy will be given bits of learning in proportion to the point to which he has advanced. These bits of learning will be like clues on a treasure hunt, for their purpose will be to encourage the boy to go farther in his search. The teacher must adjust himself at all times to the needs of his pupils. At first the boy will write out the full narration and then memorize it and deliver it. Let the boys be imaginative and even go to excess in their diction and word pictures. Life and experiences will tone them down, but life will utterly fail to develop imagination and exuberance if it has not already been encouraged and developed in the boy in his early years.
Due attention is given here to the teacher's handling of his pupil. There must be order and discipline in the classroom, but care must be taken to avoid great severity. Strictness, yes, but severity and the fear resulting therefrom, no! The teacher must be reasonable in dealing with his young charges because at this stage of their training the young minds are so very impressionable. Praise can help them, but unreasonable corrections can hinder their work seriously. The teacher should work with the boys and at least occasionally dictate whole themes of his own to have them commit to memory and recite in class. Improvised impromptu speeches must not be permitted, for they lead only to bad habits and the exercise of natural faults. At the first stage the aim of both teacher and boy should be to produce something worthy of approval. As the pupil advances farther he will be brought closer and closer to the point of speaking fluently.

In the beginning of this course in rhetoric the themes will consist of defending or refuting the credibility of a story or a

42 Ibid, II, iv, 7.
narration of history. In due time the student will proceed to declamation on the virtues or vices of famous men. The next step will be a comparison of the natures of two men; and later, actual accusations against prominent vices, because these declamations were then so much in vogue in the law courts. As the powers of the student increase, they should be applied to the praise or denunciation of certain laws which will allow for more deliberative and controversial oratory.

in hoc assuescat, huius sibi rei naturam faciat. Ille demum in id, quod quaerimus, aut ei proximum possit evadere, qui ante discet recte dicere quam cito.43

Quintilian keeps steadily to the path he has determined for himself in this system of education when he chooses Livy and Cicero as the authors to be studied. Afterwards the authors who most closely resemble Cicero in style and content are to be permitted for the pupils' reading. Cato and the Gracchi should be avoided, especially at first, because as The Roman critic says:

fient enim horridi atque ieiuni; nam neque vim eorum adhuc intellectu consequetur et elocutione, quae tum sine dubia erat optima, sed nostris temporibus aliena est, contenti, quod est pessimum, similes sibi magnis viris videbuntur.44

After the pupils' mind and style have been formed by Cicero and Livy and other Romans like them, the older authors may be read, for their robust vigor and virility will make the youngsters oratory

43 Ibid, II, iv, 17.
shine with an added grace. Here, too, Quintilian's contemporaries may be studied for their style, rather than for their content and ideals. Quintilian then proceeds with the unrolling of the foundations of the school of rhetoric by discussing the writing and delivering of speeches. He recommends memorizing the speeches of famous orators and historians rather than the boys' own original compositions. These more famous orations will provide more liberty in delivery and more leeway in style. If the boys succeed in memorizing the speeches of others, they will certainly find no difficulty in memorizing their own speeches later. From the speeches of other men the pupils will acquire a more abundant vocabulary, a command of artistic structure, and a plentiful supply of figures of speech which will be genii ready at their beck and call in the forum and law courts. Here as in the school of literature there must be no fruit of the tree of knowledge left untasted. Every sort of oratory must be known and practised so that the students may earn the title of "perfect orator."

Quintilian does not attempt to prescribe fixed and unchangeable rules for oratory because he well knows that rules will have to fit the style of speaking; just as the fashion in clothes has to fit the season of the year. The style of speaking will have to be adjusted to the personality of the orator. Each

speaker will have to adjust himself to nature and his own talents so as not to be set in a fixed artificial mode which would not allow personal freedom and exercise according to the individual nature of each one. But if you are to reap a harvest, you have first to plow and sow; and this our educator insists upon:

Multo labore, assiduo studio, varia exercitatione,
plurimis experimentis, altissima prudentia,
presentissimo consilio constat ars dicendi.
Sed adiuvatur his quoque, si tamen rectam viam,
non unam orbitam monstrant; e qua declinare
qui crediderit nefas, patiatur necesse est
illam perfunes ingredientium tarditatem. 47

Now that the complete system of Quintilian's program of education has been delineated, this paper can proceed to the specific subject stated in its title, "The Role of the Teacher in Quintilian." This paper does not propose to undertake a discussion of the minute details which make up the teaching of rhetoric. Nor will it attempt a consideration of the differences which Quintilian makes in his explanation of different words and expressions. Nor again does it undertake a treatise on the art of oratory as set forth by Quintilian. It will not attempt a minute and detailed description of the various stages of schools in the education of the perfect orator. This paper, finally, is not concerned with an eulogy of Quintilian, the man and educator.

The purpose of this thesis is, then, to consider the role of the teacher in Quintilian's pedagogical system. It will enter into

a consideration of the intellectual, pedagogical and moral qualities of the teacher in Quintilian. Its purpose finally is to show why these definite qualities are a prerequisite for the successful outcome of the education of the perfect orator.
CHAPTER II
THE INTELLECTUAL AND PEDAGOGICAL QUALITIES
OF THE TEACHER

After having shown the full effect of Quintilian's system of education, the paper will now proceed to the main part of its subject in the discussion of the requisite qualities, both intellectual and moral, of the educator himself. Quintilian really sets no definite chapters aside for this specific purpose. Here and there in the first, second and twelfth books he expresses himself so forcefully as to leave no doubt in the reader's mind what he wishes to say. In these second and third chapters, therefore, much of what is said will be drawn by induction from the main body of the Roman's work. The purpose which Quintilian sets for his system of education will give the first hint as to the qualities required in the teacher. The perfection of the finished product will provide another clue in our search. The method which he pursues throughout the whole system is a third landmark and the final clue in our search which will lead to the treasure.

The finished product of this educational system is to be the perfect orator who will be of perfect character. Naturally, as we may infer from his general purpose, the boy will always be striving to increase his powers of rhetoric. At the same time because of example and encouragement he will be trying to form a
perfect character in himself. Anyone is always influenced very much by the ones with whom he deals the most. The child in his early training especially will be very much in the company of his teacher. It follows, therefore, that the boy will be influenced largely by his instructor. The student will call on his teacher for help in his difficulties with his school work. The boy will also depend on the teacher for the fine example which he requires so much. To instil confidence and trust in the boy the teacher must have all the qualities which the boy is striving to acquire for himself.

Since the lad during the course of his training must acquire a knowledge of everything which will aid him in becoming a more accomplished orator, the first quality in the teacher must be that of certain knowledge. His duty it is to instruct the boy in all branches of learning. If his own knowledge is not clear and reliable, he cannot be expected to be able to give what is required any more than muddy water can be expected to give the taste of fresh spring water. If the boy asks questions of a teacher who merely hems and haws without giving a straightforward answer, the pupil cannot be long expected to maintain his interest and thirst for new bits of wisdom. The teacher must have on his finger-tips the broader points, at least, of subjects ranging from geometry to music. And must he not know where and how to find the answers to any difficulties which at the moment he is unable to answer?
Quintilian answers the objections of those who say: "Well, then, if an orator has to speak on every subject, he must be the master of all arts; and this is impossible!"

Possem hic Ciceronis respondere verbis: Mea quidem sententia nemo esse poterit omni laude cumulus orator, nisi erit omnium rerum magnarum etque artium scientiam consecutus; sed mihi satis est eius esse oratorem rei de qua dicet non inscium. Neque enim omnes causas novit, et debet posse de omnibus dicere. De quibus ergo dicet? De quibus didicit.¹

The teacher, therefore, must be fully equipped for his task. Not even the slightest details can be slighted, or disaster results!

Equidem omnia fere credo posse casu aliquo venire in officium oratoris; quod si non accidet, non erunt ei subjecta. Ita sic quoque recte diximus, materiam rhetorices esse omnes res ad dicendum ei subjectas: quod quidem probat etiam sermo communis.²

Along with this quality of certain knowledge must go a firm self-confidence. The teacher must have assurance in his own standards and judgments because the teacher's judgment is often the supreme authority of the boy.³ If the supreme authority falters, the whole system will as surely totter and eventually fall as a house built on sand.

The second characteristic of the teacher must be his sense of discrimination. The instructor must have a knowledge and insight

¹ Quintilian, II, xx1, 14.
² Ibid, II, xx1, 19.
into a boy's ability and needs. Each boy will differ from every other one in a thousand ways. This sense of discrimination will be required in the teacher to assist him in seeing the difference between individual boys and to adjust himself to their individual and peculiar needs. If he does not have this sense of discrimination, he will be trying to form the boys like jello in little tin casts - which is all right for jello, but not for boys.

Virtus praecceptoris haberi solet nec immerito diligenter in iis, quod erudiendos susceperit, notare discrimina ingeniorum et, quo quemque natura maxime ferat, scire. Nam est in hoc incredibilis quedam varietas nec pauciores animorum paene quam corporum formae.4

Along with this special adaptability the teacher must have a common method which is suited for the boys as a class.

Nam proprietates ingeniorum dispicere prorsus necessarium est. In his quoque certum studiorum facere delectum nemo dissuaserit. Namque erit alius historise magis idoneus, alius compositus ad carmen, alius utilis studio iuris, ut nonnullus fortasse mittendi. Sic discernet haec dicendi magister, quomodo palaestricus ille cursorem faciet aut pugilem aut luctatorem aliudve quid ex iis, quae sunt sacrorum certaminum. Verum ei, qui foro destinabitur, non in unam partem aliquam sed in omnia, quae sunt eius operis, etiam si que difficultiora discenti videbuntur, elaborandum est. Nam et omnino supervacua erat doctrina, si natura sufficeret. An si quis ingenio corruptus ac timidus, ut plerique sunt, inciderit, in hoc eum ire patiemur? Aridum atque ieiunum non alemus et quasi vestiemos? Nam si quaedam detrahere necessarium est, cur non sit edicere concessum? Neque ego contra naturam pugno. Non enim deserendum id bonum, id quod ingenitum est, existimo, sed augendum addendumque quod cessat.5
Included in this acute discrimination of what the boy needs and can handle must be an over-all discrimination in the whole of the boy's training. From one boy the teacher will patiently have to draw out the answer to his question. This will be like pulling teeth one by one. With another boy he will have to content himself with the lecture method. With a third he will use the example, practice, and correction system most profitably. If education is to attain its full effect, as is easily seen, much of the progress will ultimately depend on the teacher's handling of the individual boy. There can be no set rules for this because each one must have a special adaptation of rules for himself. The teacher must show his discriminatory wisdom not only in the selection of subjects and in the special handling of the boys, but as well in the fine points of grammar and rhetoric. It is his task to point out barbarisms, as well as solecisms, in writing and speaking. His judgment in these matters, as we have already seen, is the ultimate criterion in these matters.

If the instructor here lacks discrimination and judgment, the speech and writings of the young orator will be full of those faults which will prevent his success in the law courts. The distinctions in both usage and style will depend on the teacher because he is the pupil's guiding star in such matters. If he fails, then this whole system of education from its very beginning will be unable even to approach its goal of producing the perfect
His example and conduct before the boy will also eventually determine whether or not the product of the school will be of perfect character. The young lad will be so much influenced by the conduct of the teacher that he will desire to imitate him in anything he does. In the beginning the boy is like the monkey who will learn good tricks or bad just as they are displayed before him.

The possession of a well-balanced judgment is the third and one of the most important qualities which Quintilian demands of the teacher. In handling such an impressionable mind as the teacher encounters in his young pupil certainly nothing is more important than sound judgment. The mind and heart of the youth are like clay in the hands of the sculptor; so much so that the youth's formation is completely in the teacher's hands. He has the power to fashion a perfect statue or to leave him deformed through carelessness and haste. If the teacher lacks the judgment to be able to discern the innate qualities of the lad before him, and if he has not the sensibility to appreciate the youngster's background and abilities, then right from the start he will appreciate his chances of influencing and forming the perfect orator. The teacher is to guide the pupil not only in the pursuit of knowledge, but in

6 Ibid, IX, 2.
the pursuit of a life-long happiness and peace of heart as well. This happiness is to consist in the possession of virtue first acquired and put into practice in the early years of his training and education. Much of this happiness will depend on the goal the boy has and on the means he takes to achieve this goal. Since it will be the boy's early teacher who will present the ideals and purpose in living to him, much of his happiness will depend then on those ideals.

Since his judgment will be the ultimate criterion of disputed questions in class, he will have to be most cautious in employing the last word in a discussion. In his attention to the fine points of writing and speaking, this characteristic of sound judgment will stand him in good stead. If he were to give long lists of exceptions, like a list of all the irregular verbs in the Latin language, then the boys would have a papyrus full of lists, but heads empty of knowledge. If he takes those lists and gives them to the pupils in the form of examples or apt illustrations, then he will be administering the castor oil in the form of a candy bar. The young students could then accustom themselves to the practical application of the rule without the bother of learning a complicated list of words.

The teacher will also select the boy's reading. Here once more the responsibility for the result of the system will fall upon his judgment. If the teacher should select mediocre poets and
orators for the young man to imitate, then he is developing only a mediocre orator, for if you always race a horse at the pace of a nag, then he will never be able to compete with thoroughbreds. If the teacher, on the other hand, selects the right passages from Horace and Vergil together with those from Cicero and Livy, the boy will make acquaintance with the best in the literature. This way he will have the opportunity for developing into the best orator in the forum.

Ideoque optime institutum est, ut ab Homero etque Vergilio lectio inciperet, quamquam ad intelligendas eorum virtutes firmiore iudicio opus est; sed huic rei superest tempus, neque anim semel legentur. Interim et sublimitate heroica carminis animus adsurgat et ex magnitudine rerum spiritum ducat et optimis imbuatur. Utiles tragoediae, alunt et lyrici; si tamen in his non euctores modo sed etiam partes operis elegeres,...Sed pueris, quae maxime ingenium alant atque animum augeant, praelegenda; ceteris, quae ad eruditionem modo pertinere, longa aetas spatium dabit. Multum autem veteres etiam Latini conferunt, (quamquam plerique plus ingenio quam arte valuerunt) in primis copiam verborum, quorum in tragoedias gravitas, in comedia elegantia et quidem velut ἀττικὸς inveniri potest.7

As the boys progress, the teacher must introduce them to a new form of writing and speaking. He must teach them to take the sayings of an ancient author and then repeat them in their own words. Sometimes the boys will have to embellish the story. At other times they will leave out irrelevant parts. The sound

7 Ibid, I, viii, 5, 8.
capable judgment of the teacher will have not only to instruct, but also to set an example for his charges.

Igitur Aesopi fabelles, quæ fabulis nutricularum proxime succedunt, narrare sermone puro et nihil se supra modum extollente, deinde eandem gracilitatem stilo exigere condiscant; versus primo solvere, mox mutatis verbis interpretari, tum paraphrasii audacius vertere, quæ et breviare quædam et exornare salvo modo poetæ sensu permittitur. Quod opus etiam consummatis professoribus difficile qui commode tractaverit, cuiunque discendo sufficiet.8

The teacher's solid judgment becomes even more important when it is considered how much the master's criticism of the boy's work makes for good or evil. His criticism will be the final work as far as the class is concerned. Many good or evil habits, therefore will be planted in the young minds according to the habits of the teacher himself. He will always tend to criticize by the standards he himself uses and follows. Unless these standards are the very best, the boys will regress rather than progress by the criticism in class.

Vultum igitur præceptoris intueri tam, qui audiant, debent, quam ipse qui dicit; ita enim probanda atque improbanda discernet, si stilo facultas continget, auditione iudicium.9

The teacher must have the insight required to see into the character and ability of each, and to judge accordingly how each individual is to be handled. If he makes a point of strengthening the lad's weak points while encouraging and forwarding the subjects

8 Ibid, I, ix, 2.
9 Ibid, II, ii, 11.
in which the youth is proficient, then the finished product will certainly be a well-rounded orator. The boy will avoid the disabilities of the over-specialization system which plants the same crop year and year and takes no cognizance of the needed rotation.

Today, filled with useless facts, 60 per cent of which he has had to repeat to pass countless quarterly tests, his intellectual interest stifled by the hopeless prospect of acquiring all the information he is told he must possess, the student treads his weary round, picking up a fragment here and a fragment there, until he has been examined on fragment after fragment and has served his time. Without intellectual grasp or scope, with the belief that thought is memory and speculation vanity, with no obvious incentive but the need to make a living, he becomes the proud product of our institutions of higher learning. 10

With all knowledge as his background, with discrimination in the use of his learning and talent, and with sound judgment in directing youth the teacher next requires assiduous attention to details to make the other qualities efficacious. This is the fourth quality in the teacher upon which Quintilian insists so strongly; namely, an assiduous attention to minor details and thus a proper fulfillment of the task entrusted to him. With the young especially one can never be too careful about the little details. 11

Each brick is all important in construction and one flaw spells ruination. It is simple enough for the teacher to dwell on broad outlines, on general rules and structure. To keep checking up on

10 Hutchins, 57 II, III, 2.
11 Quintilian, II, III, 2.
little things consistently, as we can easily understand, soon becomes a killing grind. It is the same as in construction, for building a house is not too difficult, it is mixing cement and nailing boards which can drive the builder to distraction.

Still, it is this daily repetition and insistence on the small observances and minor details that are going to insure the success of the entire program. If the fine points, the careful observance of custom, the correct punctuation and pronunciation, the balanced style, a modulated pitch and tone, and the little things which are so noticeable to the audience of a reader or speaker are not observed, then it will not benefit the orator to have a grandiose manner of speaking and writing. His good points of style will be drowned in the flood of apparently insignificant errors.

The teacher, therefore, must devote much time to accentuating the rules for correctness in both writing and speaking. He must insist time and again on a simple straightforward style, for it is in the make-up of youth to embellish rather than to tone down. This means that the teacher has always to be reminding his pupils, and to be checking them constantly in their orations and compositions. By giving them good example in his own speaking and writing, the teacher will help them to become so accustomed to a smoother and simpler style that it will become second nature with them. The teacher, in order to earn the title of teacher, must dwell long on the elementary details of speaking and writing so that the boys will
be well grounded in the fundamentals on which they will be building for the rest of their life. Once more Quintilian replies to one objecting to the use of the best teacher right from the very beginning.

alter ille etiam frequentior, quod eos, qui ampliorum dicendi facultatem sint consecuti, non putant ad minora descendere, idque interim fieri, quia fastidiant praestare hanc inferioribus curam, interim quia omnino non possint. Ego porro eum qui nolit in numero preceptiorum non habeo, posse autem maxime, si velit, optimum quemque contendo; primum, quod eum, quae eloquentia ceteris praestet, illa quoque, per quae ad eloquentiam pervenitur, diligentissime percepisse credibile est; deinde, quia plurimum in preceptiendo valet ratio, quae docessimo cuique plenissime est; postremo, quae nemo sic in maioris esse, ut eum minora deficiant.12

As part of his duties the teacher must ask questions to ascertain how well his pupils are following him, as well as to test the powers of criticism in his youthful audience.

Neque solum haec ipse debebit docere praeceptor sed frequenter intelligere et iudicium discipulorum experiri. Sic audientibus securitas aberit nec quae dicentur superfluent aures, simulque ead id perducentur, quod ex hoc quaeritur, ut inventant ipsi et intelligant. Nam quid aliud agimus docendo eos, quam ne semper docendi sint?13

Also in this characteristic of assiduous attention to his duties must be included an acute observation of the needs and special abilities of each boy. If he insists on as much time being

12 Quintilian, II, iii, 4.
given to those subjects which the boy dislikes as to those towards which he is naturally inclined, the teacher is liable to give the child a distaste for knowledge of any kind. In his demands on the leads and in his assignments for the individual boys he must take care that these are accommodated to each character. It is more than foolish, as we may infer, to give a boy who cannot get mathematical concepts hour after hour of extra drill on formulas, and never give him a word of encouragement about the language study which he likes and in which he is proficient. The teacher is not to relinquish his attempts to teach the boy any certain subject, but merely to present all subjects in proportion to inclinations and natural talents.

Since the child is being trained in the art of being a fine writer, it is to be expected that the fifth quality of the instructor in this system would be his ability to write in a polished manner. A teacher who knew little or nothing concerning the elements and fine points of composition could hardly be expected to produce an author with a beautiful style of expression. If the boy is to have a mastery of usage, style and diction, then

14 Ibid, II, iv, 5.
it is easily inferred that Quintilian's instructor must also have
the qualities of style, diction and correct usage.

Iam cum omnis oratio tris habeat virtutes, utemenda, ut dilucide, ut ornata sit (quia
dicere apte, quod est praecipuum, plerique
ornatiu subliuent), totidem vitia, quae sunt
supra dictis contraria, emendate loquendi
regulam, quae grammatices prior pars est,
examinet...Prima barbarismi ac solocismi
foeditas absit. Sed quia interim excusantur
haec vitia aut consuetudine aut suctoritate
aut vetustate aut denique vicinitate virtutum
(nam seepe a figurisæ separare difficile est),
ne qua tam lubrica observatio fallat, acriter
se in iilud tenue discrimen grammaticus intendat,
de quo nos latius ibi loquemur, ubi de figuris
orationis tractandum erit. 15

Besides being a correct and polished writer, the young student
is also to become the perfect orator. No one would expect a man who
lisped or who could not fashion a whole sentence at a time to be
able to instruct another in the art of speaking with vivid
expression and eloquence. So here again it is easily inferred that
the next quality of Quintilian's teacher must be that of being a
polished orator. As no two occasions ever call for the exact same
type of address, one of the first duties of the teacher will be to
acquaint his pupils with the different styles of oratory and the
appropriate place and occasion for each. Along with this he will
have to teach them voice and tone modulation so that in every
instance the speaker's words may carry their full weight and
expression. In this respect the teacher will be like the comic

15 Ibid, I, v, 1 and 5.
actor in producing sounds and expressions so as to demonstrate to his class exactly what he means.

Ne illas quidem circa litteram delicias his magister feret, nec verba in faucibus patietur audiri nec oris inanitate resonare nec. quod minime sermoni puro conveniat, simplicem vocis neturam pleniore quodam sono circumliniri, quod Graci καταπλασμὸς ἡγοῦσιν. Sic appelatur cantus tibierum, quae praeclausis quibus clarescunt foraminibus, recto modo exitu graviorem spiritum reddunt. Curabit etiam, ne extremae syllabae intercidant, ut par sibi sermo sit, ut, quotiens exclamandum erit, lateris conatus sit ille non capitis, ut gestus ad vocem, vultus ad gestum accommodetur.16

Then, too, the teacher in knowing his theory of oratory thoroughly must be able to decide what special type each boy should cultivate for his own. It is well to be able to speak in many different manners, but it is necessary to have a special manner of speaking suited to himself just as each successful baseball pitcher has a special pitch all his own. From his own knowledge of oratory the teacher must be able to guide the boy in his imitations and special efforts in securing a suitable style. It will, of course, be impossible and inadvisable to imitate any speaker exactly. Still, the pupil can pick out certain qualities or tones which are most suited to his type of speaking and by imitating them perfect his own delivery. But this imitation and selection will depend to a great extent on the instructor and his powers of eloquence.

16 Ibid, I, xi, 6.
Utile deinde plerisque visum est ita quemque instituere, ut propria naturee bone doctrina foverent et in id potissimum ingenia, quo tenderent, adiuverentur; ut si quis palaestrae peritus, cum in aliquod plenum pueris gymnasium venerit, expertus eorum omni modo corpus animumque discernat, cui quisque cetamini praeparendus sit, ita praeeptorem eloquentiae, cum sagaciter fuerit intuitus, cuius ingenium presso limetoque genere dicendi, cuius acri, grevi, dulci, aspero, nitido, urbano maxime gaudeat, ita se commodaturum singulis, ut in eo, quo quisque eminet, provehebatur; quod et adiuta cura natura magis evalescat, et qui in diverse ductur neque in iis, quibus minus aptus est, satis possit efficere et ea, in quae natura videtur, deserendo faciet infirmiora...Si vero liberelior materia contigerit et in qu~ merito spem oratoris simus aggressi, nulla dicendi virtus ommenda. N~m licet sit aliquam in partem pronior, ut necesse est, ceteris tamen non repugnabit, et quae ea cura peria faciet iis, in quibus eminebat;17

This quality of the teacher's being a perfect orator is summed up by Quintilian:

namque ea causa vel maxima est, cur optimo cuique praeeptori tradendus puer, quod apud eum discipuli quoque melius instituti aut dicent, quod inutile non sit imitari, aut si quiderreverint, statim corrigentur; at indoctus ille etiam probabit fortasse vitiose et placere audientibus judicio suo coget. Sit ergo tam eloquentia quam moribus praestantissimus, qui ad Phoenicis Homerici exemplum dicere ac facere doceat.18

If a perfect writer and speaker is to be produced, helpful criticism is required. The sixth quality required in Quintilian's teacher, therefore, is that of being an expert critic. He must be

17 Ibid, II, viii, 3 and 12.
18 Ibid, II, iii, 11.
able to teach by pointing out the mistakes and the excellent work of the students. Many men are capable and self-assured writers and speakers, but when they come to judge another person's work are incapable of appreciating his strong points and indicating his weak ones. For the instructor this quality of being a critic must go hand-in-hand with the other qualities of being an expert writer and speaker. Otherwise, we may judge, all his other powers will not be able to secure the end of perfect oratory required for those placed in his care.

Quintilian's instructor, just like any other teacher, must be able to point out the youths' failings in their writing and speaking. He must be able to perceive their mistakes, show why these points are mistakes, and help in remedying the situation. In giving his students the principles of writing and speaking he will show them by illustrations from the poets and orators what points are to be avoided in their writing and speaking. In this way he will ward off the budding errors and will be able to concentrate more on the finer points of style and expression in correcting the boys' themes.

As the most important part of speaking, in the beginning, is getting accustomed to hearing the correct thing and understanding why it is correct, he will read or have one of the boys read selections from the orators. The teacher will then indicate why the orator used this form of expression or this order of words in place.
of some other. He will indicate why the orator used this to get
the utmost beauty from the picture or poem and why such a manner
was most calculated to win the approval of the audience. Through
such criticism the boys will become adept in the use of their talents.

Interim, quia prima rhetorices rudimenta
tractamus, non omittendum videtur id quoque,
ut moeneem, quantum sit collatorus ad profectum
discernitum rhetor, si, quernmodum a grammaticis
exigitur poeterum enarratio, ita ipse quoque
historiae atque etiam magis orationum lectione
susceptos a se discipulos instruxerit;...At
demonstrare virtutes vel, si quando ita incidat,
vitia, id professionis eius atque promissi,
quo se magistrum eloquentiae pollicetur,
maxime proprium est, eo quidem validius, quod
non utique hunc laborem docentium postulo, ut
ad gremium revocatis cuius quisque eorum velit
libri lectione deserviant. Nam mihi cum
facilium tum etiam molto videtur magis utile,
facto silentio unum aliquem (quod ipsum
imperari per vices optimum est) constituere
lectorem, ut protinus pronuntiationi quoque
assuescent; tum exposita causa, in quam scripta
legetur oratione, (nam sic clerius quae dicentur
intelligi poterunt) nihil otiosum pati, quodque
in inventione quoque eloquuntur additandum
erit, narrandi lux, brevitas, fides, quod
aliquando consilium et quam occulta calliditas
(namque ea sola in hoc ars est, quae intelligi
nisi ab arsitice non possit); quanta deinceps
in dividendo prudentia, quam subtilis et crebra
argumentatio, quibus viribus inspíret, qua
iucunditate permurcçat, quanta in mal ditis
asperitas, in locis urbenitas, ut denique
dominetur in effectibus atque in pectora
irruptat animumque judicium similem iis, quae
dicit, efficiat. Tum in ratione eloquenti, quod
verbum proprium, ornatum, sublime; ubi amplificatio
leandæ, quae virtus el contraria, quid speciose
translatum, quae figura verborum, quae levis et
quadra ta sed virilis tamen compositio.17

17 Ibid, II, v, 1 and 5.
From what has been already noted of the certain knowledge, discrimination, sound judgment, polished writing and speaking, attention to details, and critical ability which are essential notes of Quintilian's instructor it is easily deduced that he must have at least a touch of genius himself. It is not difficult to draw forth the qualities which must go with Quintilian's teacher's intellectual faculty. Since he is the one who has to judge the capabilities of the youth under him so as to lead each in the way best suited to him, he must certainly be endowed with an acuteness of mind, and a fine awareness or sensibility as regards individual character and attainment. This intellectual perception is the seventh quality required in the teacher. The perfection of the finished product will depend largely on the steady progression the young men makes from study to study and endeavor to endeavor. He must never be called upon to exceed his strength or yet to be left in a class where he has already derived the fullest possible amount of benefit.

The instructor must be logical himself to be able to see the logical progression of steps. He must be sympathetic with the boy's moods so as to know when to encourage him to take the next step upwards. The teacher must also know when and how to introduce the other subjects which the future orator will need. The youth knows that he is studying to be an orator. If he sees no

20 Ibid., II, I, 3.
connection between the subject he is engaged in and the final goal of speaking in the forum, it is quite likely he will slight the present subject. The boy's interest is most important and must be kept alive.

The teacher, therefore, must be able to show the pupil how geometry and music and the study of the poets will make him a better orator. Unless he is so able to sum up the various steps in the progression, the student will soon be lost in a labyrinth where the trails all lead nowhere since there is no fixed goal. The child will wander lost in the blind maze of facts, figures, classes, and books without any knowledge of where he is going, as so many of the students seem to be doing in the modern system of education. To give but one instance:

If enlarging the social vision of the child ever enters the teacher's mind as a leading objective for the literature course, it is not commonly expressed in theory or practice. The content of the course evidently is judged to be valuable mainly as a medium for fostering literary appreciation and as furnishing material for examinations. The teacher passes over the mines of sociological and philosophical truths seemingly without the least inkling of their presence. Thus he fails to see that "literature may be studied in its concrete, human context and so become the expression, not only of artistic qualities, but of a complex social, economic, and political background." 21

If the instructor can present the bold outlines of the system to the boys in a way which they can appreciate, then the main

21 Saucier, 332.
problem of maintaining their interest will be solved. When the boy sees where he is going, he will find it much easier to find his way and keep to his path which will lead to the final goal of perfect rhetoric. Along with this intellectual quality of logicality the teacher must have a great deal of intellectual prudence. His judgment in disputed matters is the last decision. It is he who is to decide the rate of progression in the pupil's studies. He is to be the exemplar of the correct speaking and writing. He is the student's sole intellectual guide, so if he is not prudent with Solomon's prudence and yet daring with the daring of lion trainers, the system will not have a chance for success.

Since the teacher is to be the pupil's sole guide in his studies, he must be imbued with those qualities which will help him to influence his charges. It is his task to give the students the castor oil of all knowledge - the fundamentals. If he is not the very font of lucidity, he will not have a chance to introduce the boys into the mysteries of good speaking and writing. The next requisite quality in the teacher, therefore, is that of clarity. The teacher is a medium for the knowledge of his pupil; it is quite clear that on a bright day you can see for great distances, but if the medium is dull and hazy you cannot see at all. He has first to have a full knowledge of the subject with which he is dealing. His teaching ability has to make this wreath of knowledge something tangible that the youth can grasp without too much difficulty. The
master's manner of presentation, his method of repetition, his response to questions will all determine collectively whether the system is to succeed or not. If he has all the other qualities which Quintilian insists upon, and does not have these pedagogical qualities, then he is a complete failure.

sed hunc disertum praecceptorum prudentem quoque et non ignarum docendi esse oportebit summittentem se ad mensuram discentis; ut velocissimus quoque si forte iter cum parvulo faciat, det manum et gradum suum minuat nec procedat ultra quam comes possit. Quid? si plerumque accidit ut facillora sint ad intelligendum et lucidiora molto, quae a doctissimo quoque dicuntur? Nam et prima est eloquentiae virtus perspicuitas,22

Just as freshness makes food, the substance of the body, palatable, so does freshness make knowledge, the food of the mind, easily digestable. This is the quality which will endear the teacher to the hearts of his pupils, namely, an exuberent freshness. The teacher could be as clear and lucid as the sunbeams and yet be unable to give his pupils a share in this knowledge because of his arid presentation of the subject. An arid soil kills the best seed and a dry teacher can too easily ruin the intellectual harvest. The instructor must be able to present his subject in such a way that the boys will want to make the knowledge of that subject their own. The subject, whatever it is, geometry, syntax, rules for writing, practice in addressing an audience, must entice the young hearts in order to entice the young minds. If they appreciate it, the pupils

22 Quintilian, II, iii, 7.
will tussle avidly to win the mastery of any subject matter. If the teacher does not instill this interest and will to learn in his students right from the beginning, then there will result a distaste for intellectual endeavor in the young minds. This distaste always tends to cramp and confine the boys' enthusiasms and endeavors to acquire wholesome knowledge.

Quapropter in primis evitandus et in pueris praecipue magister aridus, non minus quam teneris adhuc plantis siccum et sine humore ullo solum. Inde fiunt humiles statim et velut terram spectantes, qui nihil supra cotidianum sermonem attollere audeant. Macies illis pro sanitate et iudicii loco infirmitas est, et dum satis putant vitio carere, in id ipsum incidunt vitium, quod virutibus carent. Quare mihi ne maturitas quidem ipsa festinet, nec musta in lecu statim austera sint; sic et annos ferent et vetustate proficient.

Then finally the teaching knowledge of the teacher is going to play a most important part in this drama of producing the perfect orator who is also the man of perfect character. This teaching knowledge is the last quality which Quintilian requires in his instructor. Quintilian himself has said all that can be said on this point of the necessity of the science of teaching. He is answering the objection that an inferior teacher will be better than an accomplished orator in the early stages of the child's training:

Quid ergo? non est quaedam eloquentia maior, quam ut eam intellectu consequi puerilis infirmitas possit? Ego vero confiteor: sed hunc disertum praeceptorem prudentem quoque et

23 Ibid, II, iv, 9.
non ignerum docendi esse oportebit summittentem se ad mensuram discentis;... Nam et prima est eloquentiae virtus perspicuitas, et quo quis ingenio minus valet, hoc se magis attollere et diletere contur ut statura breves in digitos eriguntur et plura infirmi minantur. Nam tumidos et corruptos et tinnulos et quocunque alio caccoeliae genere peccantes certum habeo non virium sed infirmitatis vitio laborare, ut corpora non robore sed valetudine inflantur et recto itinere lassi plerumque devertunt. Erit ergo etiam obscurior, quo quisque deterior.24

These, then are the intellectual and pedagogical qualities which Quintilian demands of the teacher in his system of education. The final aim of the process is to produce a perfect orator who is also a perfect man. The production of a perfect orator, a man skilled in writing and speaking, with a broad knowledge of all subjects which in any way pertain to his field of endeavor, requires a teacher who is a skilled orator and author and who is acquainted with the many subjects which go hand in hand with forensic excellence. The teacher, thus, must have a certain knowledge of all subjects. He must have keen discrimination and a sound judgment, He must be a polished writer and an elegant speaker. He must be a critic of no mean ability who has the faculty of reasoning which will enable him to guide the young boys under his care. And finally he must be as lucid in his teaching as he is exuberantly fresh in his manner of presentation. A teacher with such qualities as these will be capable of stooping to the pupil's level and instilling in them the fundamentals and habits which are so

24 Ibid, II, iii, 7 and 9.
necessary for a successful orator. Such a teacher will be sensitive in his dealings with boys and will have a fine sensibility regarding his charges and their ever-recurring problems. This teacher will be capable of guiding the boys and of judging their respective talents and abilities. He will thus be able to assist them in attaining their goal. Such a man, in short, will be equipped to accomplish the final purpose of Quintilian's system by turning out a finished orator who is perfect in his manner, presentation, and adaptability and who is at the same time a man of perfect character.
CHAPTER III
THE MORAL QUALITIES OF THE TEACHER

Thus far this paper has attempted to show that the theory of education proposed by Quintilian aims to produce a perfect orator who is also a man of sterling character. In the preceding chapter the intellectual and pedagogical qualities required in the teacher have been explained so as to indicate how important are these qualities in the formation of the perfect orator. In this present chapter the thesis proposes to discuss the moral qualities of the teacher in reference to the simultaneous development of the pupil's character. It would be as logical to expect a crow to give birth to an eagle as it would be to expect a poorly educated man to produce a speaker who would be perfectly educated even down to the least details. Likewise it would be absurd to suppose that a man of moral decrepitude could produce a man of perfect character since a man's character depends so largely on his environment, his companions, and his instructors.

Again in this chapter most of the matter must be gathered by a process of induction. Quintilian does not go into very explicit detail about the teacher's virtues. But from a consideration of what he expects his teacher to do and of the influence he intends this instructor to wield it, is easy to compile a list of the moral qualities which are a prerequisite for the complete success of the
teacher in this and in any other system of education.

The teacher meets the boys at the age when they are most in need of guidance and direction. A teacher who is not of sound character himself will damage his pupils infinitely more than anyone could suppose. A few heedless words here and there, an inadvertent move, a show of sloth or laziness are like a smear of pigment which spoils the picture before it is really begun. The purity of the teacher's character, on the other hand, can have such a profound influence on the boy that it will never be forgotten. By his advice and watchfulness the teacher will ward off all corruption from the young spirits. He will thus enable them to get a running start in pursuit of virtue and the perfect life.

Nam et adulti fere pueri ad hos praeceptores transferuntur et apud eos iuvenes etiam facti perseverant; ideoque maior adhibenda tum cura est, ut et teneriores annos ab inuiaria sanctites docentis custodiat et ferociores a licentia gravitas deterreit.¹

As part of this first moral quality of goodness which would be an integral part of his character, we can easily infer that the teacher must have perfect self-control in such a way as to gain the pupil's respect as well as their esteem. He must resemble a fair sky which can cloud up during a storm. For if the teacher is so self-controlled and with such absolute serenity that he can never bring himself to show displeasure, it will be worse for the youth

¹ Quintilien, II, ii, 3.
then if he had no self-control at all. If he lacked control of his temper or of his anger, the boys would live in fear of his punishments. They would keep order, an order proportionate to the order of prisoners in jail, all set to break out at the slightest opportunity. Such a teacher might exert no influence outside class hours, but, at least, his class during school hours would not resemble a playground or a circus with clowns, flying erasers, and galloping horses. The teacher who has too perfect control of himself will have the opposite trouble. In the beginning the boys would esteem him outside the classroom, but the classroom itself would soon be a mad shambles.

When the boys discovered the teacher could not be aroused, the teacher would soon find that he had lost control and that not he, but the boys were in charge of the classroom. Along with this loss of control in the class would go also the loss of the boys' confidence and esteem outside class hours. Much less than forming men of solid virtue, the instructor would be helping to form men without regard for authority. From this it can be seen why Quintilien ranks control of the pupils alongside of purity of character in the teacher.

*et ferociores a licentia gravitas deterrest.*

*Neque vero sit est summam preestare abstinentiam,*

*nisi disciplinae severitate convenientium quoque ad se mores estrinxerit.*

2 Ibid, II, ii, 4.
To keep control of the boys the teacher must have a sense of his own authority. This possession of commanding authority is the second moral quality required in the teacher. We can induce what this must necessarily mean. The teacher certainly has to be strict in his dealings with his pupils, or else he will be useless to them as an instructor. He must be strict to keep them in order and to instruct them in all branches of knowledge. On the other hand, he must not be severe. Severity will alienate their affections from him and take away that influence which Quintilian is banking on so heavily in forming the youth's character. Severity means harshness and harshness means a lack of serenity and control. A lack of serenity and control reveals a trait of character which the young lads will soon grasp and play upon. All authority and influence then vanishes and the whole cause is lost. Strictness, though, means steadiness which supports moderation and control. The teacher's moderation and control will allow his pupils to laugh in the classroom and enjoy themselves at the proper times. It will mean that despite the strict discipline the boys will be able to enjoy their hours of confinement each day. They will thus be to find the utmost pleasure in their school life, just as in any other good thing.

With this strictness must go the property which will prevent it from becoming severity. This property is geniality, and is the

3 Ibid, II, II, 4 and 5.
third moral quality which Quintilian requires in the teacher.\textsuperscript{4} The teacher must be genial and always ready to welcome with a smile any boy coming to him. This will help him to exert the influence and render the full amount of help which the entire system presupposes. Here there is a caution against something approaching geniality, but which is its worst enemy, and this is too much familiarity. If the teacher is too familiar with one or a few white-haired boys, then he automatically loses his influence over the rest who will feel that they hold only a weak second place in his affections. If somehow or other he should manage to attain an equilibrium of great familiarity with all his pupils, then the whole order of his classroom would be disrupted since he would fear to break the bonds of friendship by reprimanding any boy who got out of order. The whole system would be torn asunder at its very foundations by the boys casting off the influence and authority of the teacher.

Since the purity of his character will shun anything spurious, the teacher will have the fourth moral quality of being free from all affectation. He will not try to impress his pupils with an affected dignity of an assumed manner of speaking. If he should put on airs to further his influence with his students, he will find that throwing dust as a screen not only blinds the one who sees it, but drives him away as well. The very candid lads will not take long to discover anything unnatural in their instructor. If they

\textsuperscript{4} Ibid. II. II. 5.
see this would-be disguise in his classroom manner, they will be afraid to approach him with their personal problems lest he should betray confidences by an unnatural approach to their problems. All this the educator sees clearly as he lists the qualities which the instructor in his system must have.

Non austeritas eius tristis, non dissoluta sit comites, ne inde odium hinc contemptus oritur. ...Minime iracundus, nec tamen eorum, quae emendanda erunt, dissimulator, simplex in docendo. 5

Since the boy needs parental affection as much as he needs food and drink, Quintilian insists that the teacher must have also a parental attitude towards the boys under his care. This attitude of a father towards his son is the fifth moral quality demanded in the teacher. The pupils cannot be merely a business proposition for the teacher; that the students attend classes taught by the teacher for a certain number of hours, and that he in return receives a certain stipend. This is a fault of much modern education where the teacher seems content if the pupil be mouse-like and not disturb the class. The teacher is content to carry the burden of the class, as long as the students do not cause a disturbance.

Teachers often fail to realize that pupils must pay the price for every ability acquired; and, as a result, teaching frequently becomes the process of lifting, carrying, dragging, pulling, shoving, and otherwise assisting pupils along to

5 Ibid. II, ii. 5.
the end of the course, subject, or term. Teachers do the reading, the explaining, the thinking, the talking, the appreciating, the devising, the planning; the problems are teacher-worked, the reasons are teacher-thought-out, the formulas are teacher-derived, the apparatus is teacher-set-up, the beautiful is teacher-selected, the wicked is teacher-condemned, the right is teacher-praised; all that the pupils do is to remain passive, to listen, to copy, to memorize, and finally to recite or write at a stated time what they can squeeze out of crammed minds.  

This is depersonalizing education because a teacher is trying to know a person by putting him on the spot where he cannot be himself. The results of this are only too apparent in the half-educated boys of unformed, and sometimes even deformed, character which many schools today are producing.  

The teacher must have a care for the boy as if he were his own precious child. To attain this parental attitude the teacher cannot be content with respecting the person of the boys and treating them with dignity. Love for his charges is of the greatest importance since boys sense nothing more quickly than genuine love. If the teacher truly loves them, they will certainly recognize it and repay him with like love. The boys, too, will constantly strive to do well so as to merit this love of the teacher's. This love coupled with his intellectual qualities will enable the instructor to realize the full scope of the educational

6 Butler, 64.
7 Hutchins, op. Cit., 57.
system by producing a man of perfect character who is likewise a perfect orator.

Sumat igitur ante omnia parentis erga discipulos suos animum, ac succedere se in eorum locum, a quibus sibi liberis tradantur, existimet. Ipse nec habeat vitia nec ferat. 8

The moral quality which follows immediately upon this one of parental regard is that of kindliness to his young charges. Since the boys are still only boys, though they be the ones destined to be the best of men, there will always be a certain amount of restlessness and commotion. The teacher himself, not so long ago a boy, will readily sympathize with this restlessness and commotion. By admonition and gentle warning he will be able to subdue the lively spirits much more effectively than by the use of flogging or other bodily punishment. By reining in quietly the teacher will gain the boys' respect as they see he is really trying to help them.

In correcting them, as occasion demands, the instructor must be extremely careful to avoid sarcasm and abuse. Sarcasm and abuse are like a bully attacking a child who has his hands and feet tied. Neither the child nor the boys in the classroom can strike back. The teacher can make a fool out of the young pupil without fear of retort. Such abuse can make the lad sullen and uncomplient, and give his character that definite twist for life. As Quintilian

8 Quintilian. II. ii. 5 and II. ix. 1.
says: "In emendando, quae corrigenda erunt, non acerbus minimeque contumeliosus; nam id quidem multos a proposito studendi fugat, quod quidam sic obiurgant quasi oderint."9

By kindness, on the other hand, the instructor can gain the boy's confidence and support so that he will be able to have the tremendous influence for good which is expected of him. This kindness will be shown not only in disciplinary matters, but even more so in the instructor's teaching method and personal approach. We suppose that the teacher will have to answer exasperating questions when he personally would much rather go on with his class in the new matter. It is only too easy to snap off any answer and continue with the class. That precisely is what irritates the boy. He asks a question because he seeks information, just as he takes a machine apart to see the place and purpose of each cog. This ought to be encouraged since the boy's best training will come through the medium of questions asked and graciously and honestly answered.

The kindness of the teacher's manner in asking questions of all the boys and in striving to help rather than hinder the youths in their responses will be greatly appreciated by the boys, who will gain greater confidence in him. The teacher will also give proof of his kindness in recognizing the success of a boy's effort.

in recitation or writing. By giving no sign of pleasure at a boy's honest effort and by evidencing great displeasure at his slightest mistake, the teacher would fail in justice and would lose the boy's esteem.

Interrogantibus libenter respondeat, non interrogantes percontetur ul tro. In laudandis discipulorum dictionibus nec malignus nec effusus, quia res altera taedium laboris, altera securitatem parit. 10

This quality of gentle kindness will also be shown in the teacher's manner of correcting. When a correction is made in a theme, the reasons for the correction should be given, if they are not apparent. Then the boy will know that the correction is not merely a whim of the teacher or correction for correction's sake.

Ne illud quidem quod admoneamus indignum est, ingenia puerorum nimia interim emendationis severitate deficere; nam et desperant et dolent et novissime oderunt et, quod maxime nocet, dum omnia timent, nihil conantur. Quod etiam rusticis notum est, qui frondibus teneris non putant adhibendam esse falcem, quis reformidare ferrum videntur et nondum cicatricem pati posse. Iucundus ergo tum maxime debet esse praeceptor, ut remedia, quae aliqui natura sunt aspera, molli manu lenientur; laudare aliqua, ferre quaedam, mutare etiam, reditae cur id fiat ratione, illuminare interponendo aliquid sui. 11

The next moral quality which Quintilian requires in his teacher is one of very great importance both for himself and for his

11 Ibid, II, iv, 10.
pupils. Only hard work and steady honest application can bring success to intellectual endeavors. This seems to be in direct opposition to what many modern educators are advocating. They say not to give the child work to do which he does not like for such tasks are liable to put inhibitions in his mind which will spoil him for his work in life. As so many employers are discovering now, the educational system may not have spoiled the young student with inhibitions, but it has in many cases spoiled him for life by giving him a distaste for work. In the factory if a man wants to forge ahead, he must work and work hard. In the classroom if a boy wants to get an education, he must study and study hard. Getting educated is a bit like getting wet and you do not get soaked merely by standing on the beach watching the lake or by wishing you were in the water. So you do not get educated by sitting in the classroom or by wishing you had a great fund of knowledge.

If the teacher demands that his pupils study hard, then we may infer it is only right and just that the teacher himself be fully employed. This industriousness is the next moral quality which is required in the teacher. The instructor must keep himself busy looking for opportunities to help the boys, to encourage them, and to forward their intellectual endeavors. This cannot be done by

12 J. Dewey, Interest and Effort in Education, Houghton Mifflin Company, Boston, 1913, Ch. II.
13 Quintilian, II, 11, 8.
wishing it were so. The teacher has to go out of his way to find the best method and means of being a worthy instructor because one learns to teach only by teaching, just as one learns to drive only by driving. The teacher must encourage his pupils by his own example so that when they see him at work the boys will be encouraged to work for themselves. If the young students see their teacher striving for their advancement, they are more likely to take some concern for it themselves. The teacher must declaim daily so that the pupils may see and imitate the correct manner of speaking. When the boys see this quality of earnest endeavor in their teacher and feel this benevolence in action, they will more easily submit themselves to his guidance and influence.

Teaching ability is necessary to complete the intellectual qualities of the teacher and loveableness is equally a prerequisite for the working influence of his moral qualities. The teacher may be good and he may possess competent authoritativness. He may have the kindness resulting from his fatherly attitude towards the boys. He may be industrious. Yet if he is not loveable, then, despite all his other qualities he cannot hope to wield the influence he should have on those under his charge. When the boys find pleasure in the company of their master, we infer that is is only natural that they will certainly come within his orbit of influence. If they do not find pleasure in their teacher's company and avoid him outside class hours, his power to help and guide them will be
greatly minimized and consequently destroyed. As he loves them with the love of a father, they must love and trust him with the love of sons.

This is a consideration of the teacher, though, rather than of the boys. Suppose a father wishes to have great influence on his son's development and tells him that he will be most welcome anytime he wishes to stop into his study for a chat. But this same father greets his son with a cold smile and never has an encouraging word to say to him. He shows no interest in his son's hobbies or games and finally he gives no demonstration of the love which is rooted in his heart because he does not believe in display. This father wonders because his son does not take advantage of his offer to have someone in whom to confide.

The same thing is true of the teacher. If he tells the boys he wants to help and guide them and then waits for them to come to him, he, too, will end up wondering why the pupils do not take up his offer of assistance.\(^{14}\) The teacher has to do more than talk; it is an old spiritual maxim that actions speak louder than words, and incidentally are more appreciated. For example, the teacher has to show interest in the sports in which the boys engage, though he may not have the athletic ability to compete with them. He must furthermore endeavor to show an active interest in their life.

\(^{14}\) Ibid, II, ix, 3.
Interest, then, is the final moral quality required by Quintilian for his teacher. This active interest will manifest itself in a sympathy of understanding. When the pupils come to him, he will not treat them as inferiors. Their problems will not be problems that he has solved many times before, but each problem will be something entirely new for him. Each boy must be the only one in whom he is interested as the teacher is speaking to him. Each problem must require reflection and consideration, no matter how many times he has solved it before. Each boy with his problems and difficulties will be his own son coming to him in his trouble. Then because of this manifestation of love and concordant sympathy the teacher will be loved and will be able to exert the influence he ought on the growing boys. In this way, as Quintilian insists, the purpose of the whole educational system will be attained.

Plura de officio docentium locutus discipulos id unum interim monere, ut praeeptores suas non minus quam ipsa studia ament, et parentes esse non quidem corporum sed mentium credant. Multum heec pietas conferet studio; nam ita et libenter audient et dictis credent et esse similes concupiscit in ipsos denique coetus scholarum laeti alacresque convenient, emendati non irascentur, laudati gaudebunt, ut sint carissimi, studio merebuntur. Nam ut illorum officium est docere, sic horum praebere se dociles; alioqui neutrum sine altero sufficit. Et sicut hominis ortus ex utroque gignentium confertur, et frustra sperseris semina, nisi illa praemollitus foverit sulcus; in eloquentia coalescere nequit nisi sociata tradentis accipientisque concordia.15

15 Quintilian, II, ix.
CHAPTER IV

THE ROLE OF THE TEACHER

IN THE SYSTEM

In this paper has been discussed the over-all system of education proposed by Quintilian, the intellectual qualities required in the teacher, and the moral qualities which the Roman master insists the instructor must have. Now it is time to discuss the role of the teacher in the system. How important is the teacher? Will the system of education succeed whether the teacher does or not? To answer these questions it is necessary to review all that we have seen thus far. After a compact view of the far-flung aspirations of this educational theory it will be easier to get the role of the teacher into the correct perspective.

The purpose of Quintilian's process of educating the boy is to produce a perfect orator who is also a man of perfect character. This orator is to be a man who is extremely well educated. He is to have at least a passing acquaintance with all subjects which have anything to do with the art of oratory. He is to be well-informed and well read so as to be able to display a knowledge of whatever subject may come up in conversation or in the professional court. This interest in reading and fine literature is not to terminate with the finish of his formal school education. It is to continue so as to be a hobby and subject of interest all his life. Then
also this young man is to be trained in the moral virtues as well.
At the finish of his training the orator is to have not only the
appearance of virtue and well-bred behavior, but is to have also the
principles which will enable him to keep up his outward observance.
He is to be a man who places public interests far above any private
concerns so as to be always looking out for the public welfare and
the welfare of the state. He is to be a man who will feel he has a
heavy responsibility both to the state and to himself and his
family in the manner in which he conducts himself both in public
and private life. This newly-formed orator, therefore, is to be the
pillar on which the state may rest. This is certainly a very lofty
ideal, but it is nonetheless the ideal at which Quintilian aims in
this whole system of education.

The teacher is to be the guiding star of the youth in his
pursuit of intellectual achievement. In order to be a capable
guide and adviser the teacher must have the complete set of
intellectual qualities at which the boy is aiming. As this paper
has set forth in detail, the instructor must have a certain
knowledge of all subjects pertaining to oratory. He must have fine
discrimination and a balanced judgment in his direction of the boy's
studies. He must be assiduously attentive to his duties in order
to give an example of studiousness to his pupil. He must be a
polished speaker and writer who is also a fine critic of the
writing and speaking of others. Finally along with his expert
reasoning faculties must go a clarity of expression and an exuberant freshness which will tend to make his classes interesting and profitable for the youth. All these qualities are of prime importance in this system of education because of the goal at which the educational process is always aiming.

Along with these intellectual and pedagogical qualities must go the moral attributes which will enable the teacher to help the boy become a man of perfect character. As has been explained in the last chapter, the teacher in this system must himself be a good man who has a great deal of kindness emanating from his paternal attitude towards his pupils. He must have authority in order to keep the class under control. His industry must flow from a desire to help the boys and to direct them in every need. Finally he must be loveable because only through a perfect sympathy with the boys can he hope to influence them the way he hopes to. In this paper the teacher has been considered as only one man, whereas Quintilian divides these qualities between the teacher of grammar and the teacher of Rhetoric. It has been simpler in this paper to consider all these qualities, both intellectual and moral, as being part of one man's character because it is essential that both of these teachers have all these qualities. If one of these two did not have the complete equipment which Quintilian insists is so necessary, then like a player offside on a touchdown run, he would be offsetting the other's endeavor.
If there is one thing more than any other which boys need during their training, it is guidance. They are beginning to climb the ladder of knowledge, and from the beginning it is most important to perceive how far apart the rungs are. The energy must be estimated which is going to have to be expended in going from rung to rung. If the pupils understand the difficulty right from the start, then they will not be so easily disheartened when they find how laborious a climb it is to the top of the ladder. The students need encouragement to take the first step and then to hold what they have gained while they gather energy to take the next step up the ladder.

The boys as they climb this ladder of knowledge will often-times require assistance from someone who has already climbed it to the top. They will need to know how far off the next steady foothold is so that they can know how much they have to depend on smaller niches on their way to it. This guidance, encouragement, and direction are invaluable aids for the climbing boy. In fact they are so invaluable that without them he cannot attain the highest rung. It is up to the teacher who has already made this climb safely to grant the pupils this guidance, encouragement, and direction. He is the one they rely on and he must not fail them if they are ever to attain this lofty perch overlooking the valley of knowledge.

On the effectiveness of the teacher's counsel rests the effectiveness of the whole system of education. In proportion to
his effectiveness the finished products will be either educated men or merely run of the mill students who have achieved something in the line of intellectual development, but who fall far beneath their goal of being perfectly educated orators. The influence the teacher can and will have on the boys will depend largely on his own interest in them. If the students see that the teacher is interested in their work and their problems, more readily will they permit themselves to be helped by him. The boys at this age do not know what they really want. If they can talk to an experienced teacher who is also their friend, they can straighten out their aims and ideals. If the teacher is sincerely interested in the boys under his charge, he will have the power of removing obstacles to their progress. He will be able to show the youth that all else is secondary, even sports and a good time. By his earnest endeavor he will be able to help them attain a mean in their use of sports and hobbies. He will make study an enthralling pursuit which will be more a game than a labor because he will persuade the boys that the pursuit of knowledge is a race and only the one who runs fast and straight will reach the finish line.

Right from the beginning the teacher will point out the various steps of the progression. Lest the boy should study blindly and incompetently, the teacher will endeavor to show him the purpose of the complete progression and the purpose of each individual step as well. He will need to explain why the initial
labor on grammar and fundamentals is so necessary, though often so dull. He will have to make sure that the boy knows why he is studying grammar in the beginning and not in the middle or at the end of the progression of studies.

It is the teacher who must decide when the boy is ready to leave the school of grammar for that of rhetoric. This is all important for the boys. If the teacher should push him ahead too swiftly, he will find the matter in the school of rhetoric too advanced and difficult and will lose heart in his endeavors. If the boy is retained too long in the school of grammar, he will be wasting his time and growing in disappointment because of the useless drill and repetition to which he is being subjected. From this it is easily seen how important a role the teacher does play in this system of education. It is only he at this time who can keep the youth striving earnestly for his goal. And the continuance of the boy's striving depends very largely on the master's insight and direction.

The teacher must always be present or nearby where he can easily be reached so that he is at the boy's service at all times. Then, too, he cannot wait for his students to come to him. The instructor must go out of his way to go to them. He must make the first advances, or else find that no advances at all will be made. He must go to the boys individually, find out the individual difficulties along intellectual lines of each, and then adapt himself
to these difficulties in his direction of the boy. In this way he will secure close intimate contact, and will be able to afford much greater help to each youth. The teacher will thus be able to give adequate and careful advice in regard to the various stages in the boy's training. He will be able to guide and lead his pupil, to regulate and control his energy, and to play a most important part in the intellectual formation of the boy. Much of the success of the intellectual development of the boy in Quintilian's system of education rests on the shoulders of the teacher. A perfect teacher can insure the process producing perfect orators. A poor teacher will undoubtedly have the effect of producing inferior orators.

In the formation of the boy's character, as well as in the formation of his mind, the teacher has to play a most important role. At this stage of their lives during the period of progressive education the boys are very pliable. They are on the verge of manhood and are looking forward to their station in life. If they become convinced that only a good man can be a real success in life, they will strive with all their efforts to become good men. It is up to the teacher to help give them this assurance. By his teaching and personal example he must show them that goodness is a prerequisite for complete success in the life of any great man. The teacher cannot achieve this in a day or a week or a year, but the over-all total of days and weeks and years will make the impression that is most needed in these young lives. From the
very beginning the teacher must handle the boys with respect and love. If he loves them and is able to show his affection in the proper way, then they in turn will love him. He must win their earnest and whole-hearted love in order to influence and guide them. The teacher's example in and out of the classroom will mean a great deal in the development of the boy's character. He is a sample of a class of good men who have made a success in life. If his own life proves that men have to be good in order to succeed fully, his students will take his example as their own norm.

By being observant, as well as always being near when needed, the teacher will be able to help the individual boys when they most require help. By noticing their reactions and moods he will sense their being in trouble and will be present to strengthen and help them. He will give his pupils the impression that they do not stand alone in their difficulties, but that there are two of them facing the difficulty because the problem of each boy is the teacher's own problem. In this close observation, too, the teacher will perceive how their personalities differ and what virtues each one needs most. For one it will be strength of will, for another meekness, and for still another more confidence. It will be up to the teacher then to help each one acquire exactly what he needs.

He will therefore adapt his assistance to the individual, and will not endeavor to turn out the whole class of boys as the same in every moral respect. They will all be firm in all the virtues,
but still each boy will excell in those virtues which are especially adapted to his character. The virtues of each will be in accord with his personality. When a boy is naturally capable, he will be encouraged to develop self-assurance and strength of will. When a boy is easily excitable, then his attention will focus on meekness and on self-control while yet retaining all his natural energy.

Much of this direction on the part of the teacher must come without awareness on the part of the boys. When the teacher does advise and suggest, he must make it seem as though it were really the boy who thought of the idea and the means of converting it to a reality. The teacher's influence here must be most subtle and discerning, and yet its power be such as to be beyond the range of calculation. In this development of the moral qualities in the boy as he strives to become a man of perfect character the teacher has the most important role. If he is not worthy of his position and fails in what is expected of him, then the product of the system will certainly not be a man of perfect character.

From this it is easily seen that the role of the teacher is one of the utmost importance in the entire system of Quintilian's theory of education. It is up to the teacher to produce the perfect orator with the requisite intellectual powers and perception. It is on his shoulders that the burden rests of producing a man of perfect character. Only the influence of the teacher can turn
Quintilian's theory and ideal into an actual fact. It is with the teacher, therefore, that the system stands or falls. According as the teacher is a success or failure will the system of education be a success or failure!
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The thesis submitted by John Joseph Trainor, S.J. has been read and approved by three members of the Department of Classics.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

June 2, 1947

Date

Signature of Adviser