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The educational theories of
Quintilian discussed with
reference to the doctrine of interest

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THE EDUCATIONAL THEORIES OF QUINTILIAN DISCUSSED
WITH REFERENCE TO THE DOCTRINE OF INTEREST

BY

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I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

Anna Isabel Ballans

ENTITLED *The Educational Theories of
Quintilian discussed with reference to
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THE EDUCATIONAL THEORIES OF QUINTILIAN
DISCUSSED WITH REFERENCE TO THE
DOCTRINE OF INTEREST

The problems of education have furnished and continue to offer a broad field of investigation and experiment to thinkers and philosophers. The purpose of education is to gain an insight into the possibilities of each character and life, to present an opportunity for their development and thus to help along in the onward movement of the world. Any educational theory then does not refer simply to a given principle of education, a certain method and form of instruction, but is closely identified with the life of each civilization, each race, each nation. It is indicative of their standards, their viewpoints, their ideals, and its development parallels that of their advance in intellectual and social lines, such as in literature, arts, sciences, economics, so that a nation's theories of education may be considered as it were milestones on the road to a greater degree of humanization.*

In this term educational theory, "there must be included not only established truths but also hypotheses which have been worked out with a good deal of care, on the basis of some knowledge of the facts involved - hypotheses which may ac-

* J. A. Mac Vannel, Theories of Herbart and Froebel

cordingly be regarded as fairly started on the way to a place in the body of established truth"* This definition excludes the large mass of conjecture and untried suggestion so commonly denominated as theory. In the history of education there have been many conflicting principles expressed each with its loyal adherents, who have written pamphlets, books and treatises in support of their views. Schools have been founded in which their ideas have been put into practice, and have flourished for a time until other theorists have brought forward their opinions and the old has been forgotten in the new. One of the stock ideas which for a long time retained its hold upon educators and probably had its origin in a misconception of the psychologist is that familiarly known as the dogma of Formal Discipline. We will state this here briefly because of its influence and relation to the doctrine of Interest with which we are primarily concerned.

The principle of Formal Discipline presupposes the division of the mind into various faculties as memory, observation, attention, reasoning, and assumes that the strengthening of any part of these faculties will perforce result in a benefit to the quality as a whole. It is the idea that a mental ability secured by a particular training will when transferred to a different field be equally well-fitted by reason of this previous training to deal with all new situations, as if to suc-

* E. E. Brown, Educ. R. 29-36

cessfully reason through a mathematical proposition would enable one afterwards to solve the problems continually arising even in the course of a single day. The pedagogical result of this principle is shown in the statement "that no less a scientist than Helmholtz values particularly certain studies as a means of intellectual training since these studies taxed equally all the intellectual powers. The dogma of Formal Discipline stated thus is untenable for there is no general faculty of neatness nor of any mental capacity, and if there were such an entity, training it to function in one direction would not mean that it was trained equally well to function in all directions."* In the light of all the evidence obtainable there seems no reason to doubt that practice effects may be and generally are transferred from one set of activities to another. The extent of such transfer and the conditions under which it takes place are as yet matters for future investigation, and here another factor of education comes in, whether we assume that numberless qualities or a few faculties are to be developed. The student must have some direct incentive to put forth effort in these various directions, and this incentive we call interest.

"Genuine interest" says De Garmo, "is nothing but the identification of the self through action with some object or idea."** Herbart defines interest in this way, "whosoever holds

* Colvin, Univ. of Ill. Bulletin, Vol. VII, No. 7,
p. 6-16

** De Garmo, Interest and Education, p. 27

fast to his knowledge and seeks to extend it is interested in it."*

There are two contrasting views we may take of interest, it may be considered either as a means or as an end. "Interest is an end when the aim of education is to encourage and create desirable, and to discourage and destroy undesirable interest." It is a means when we depend upon interest to furnish the motives for the acquisition of knowledge and for the formation of right habits of thought and action."**

Many teachers consider that they do quite enough if the interest is kept alive until the end - knowledge is reached, but it should rather be that learning serve to develop an abiding interest. Herbart, to whom we owe the formulation of this doctrine in most of its present outlines, says that the proper sort of education to put before a youth is one in which interest develops into desire and desire into a strong will; we may be inwardly active because we are interested, yet until interest passes into desire or volition we are externally passive. The psychologist declares that interest is the result of a number of ideas or systems of ideas acting upon each other, and that to excite these ideas strength of impression and freshness of susceptibility are sufficient.

* Lang, "Outlines of Herbart's Pedagogics", p. 16

** Thorndike, "Principles of Teaching", p. 53

Thorndike gives us three causes of interest. First,- the law of association - whatever brings satisfaction to the student or a feeling that he has gained something will be retained as a source of interest. Second,- force of imitation,- what others are interested in will first excite curiosity and then interest on the part of the pupil. Third,- knowledge - learning serves to develop the interest and vice versa. There can be no real learning without interest. The more the youth employs interest as a means to an end the greater egotist he becomes - for his interest means something good or ill for himself.* The perfect scheme is a many-sided yet not a manifold interest, a well-proportioned interest. It is not to be expected that every interest be developed alike in all individuals but the larger number of equal interests any one has, the nearer he approaches an ideal of development. Such is the modern doctrine of Interest shaped as it is by the hand of Herbart, Froebel, Pestalozzi and introduced into American education by Horace Mann. Its beginnings, however, can be traced back into the centuries before the Christian era.

Among the early Oriental nations Egypt, Babylonia, China, Persia we find no recognition of personality in their system of education, their only aim apparently, to preserve as far as possible the established order of life and customs and

* Thorndike, "Principles of Teaching", p. 53

all were taught the same things, irrespective of interests and capabilities. With the Jewish race we receive the first intimation of an individualistic tendency in their creed that each man must work out his own salvation. The Greeks believed in greater freedom of thought and to a certain extent encouraged independent initiative, but it is with the rise of the Sophist school that the idea of individualism came into prominence. They said no satisfactory interpretation of life could be made for all but that every fact and situation should be subject to the judgment of the individual. Later Greek education so effectually absorbed these concepts that it was considered merely as a means to personal development without regard to the rest of humanity. "After 146 B.C. the history of Greek civilization and learning became so amalgamated with the Roman that they were indistinguishable, yet it was the political downfall of Greece that enabled her to spread her idea of individualism over the world. The Greeks should be credited with the greatest impulse to progress inasmuch as they started the belief in the necessity of self-expression, and the independent development, and in these are furnished the gate to social evolution."*

In order to understand the early Roman ideals of education and their influence upon Quintilian, a survey of the characteristics of the Roman people is almost necessary. We

* Graves, "History of Education" passim

find the ancient Latins a practical, energetic, persistent people unaffected by aesthetic influences, severe and reverential, happiest when defending a principle or preserving their ancient freedom. It is from a stock possessed of traits like these that sprang the conquerors of the world, who were famed for their bravery and courage, who originated the system of jurisprudence and the code of laws which have been a model for every nation since. A defect in their character was the striking lack of ideality and love for refinements and culture. Their aims and ideals were always utilitarian, caring not so much for a well-developed personality as for a well-disciplined soldier, and considering a nation of warriors and loyal, law-abiding citizens the ideal commonwealth. This want of lofty ideals and enthusiasm tended to make them calculating, selfish, and overbearing, and it is in part due to this spirit of egoism that under the influence of Greek habits and culture, when their ardent patriotism began to relax, that they fell so rapidly into a state of degeneration. They failed entirely to recognize that educating a man in all senses of the word would of necessity accomplish the more practical end of a good citizen.

Their scheme of education in the early period was but a reflection of their ideals of life and conduct. The emphasis was laid upon the practical to the exclusion of the artistic. Instead of the state being the central factor in education as in Greece, the family was held as the unit. Accordingly the

child remained at home under the care of his mother, women occupying a place of dignity in Roman society. Tacitus speaks of this in his *Agricola*, "His childhood was surrounded by a mother's love and care and so he spent his early years in none but honourable pursuits."* Children were made acquainted with the gods of the family, state laws and government, the lives of the country's great men and its heroes, and finally the duties of a good citizen. The boy became the constant companion of his father, accompanying him to the fields and to the forum. This in the very early period of Roman civilization. Later though still comparatively early there were the elementary schools, "ludi magistri", where reading, writing, and arithmetic were taught. These schools were private enterprises, generally undertaken by Greek slaves or freedmen. The more aristocratic Romans preferred like Cato, "to instruct his son himself than to send a free-born youth to be taught by a slave."

The youth entered these ludi at the age of seven and was supposed to have completed that part of his education by his twelfth year when he was passed into the grammar school. This grammar school was organized in the third century B. C. and its object was to give a mastery of the language. The aim of the education thus far was preparation for Roman citizenship and military, civic and economic interests. There entered lit-

* Tacitus, *Agricola*, Chap. 4

tle of the literary element. Plutarch mentions a school opened at Rome sometime between the first and second Punic Wars as the first grammar school but from other sources we gather that it was really the first school of a literary character to be opened there. With the conquest of Greece came Greek teachers who brought with them their literature. Gradually attention was turned through a critical study of the classical authors to the form rather than the content of the language. From this time on the literary part of an education was emphasized and we have the school of the rhetor where rhetoricians and orators were trained. At the time when the chief occupations of the Romans were those of householder, soldier or farmer each man defended his own rights before the court of justice. Now, the profession of an advocate or orator was the highest type of the educated man.

Cicero stands as the champion of the newer system of education, the old Roman ideals influenced by the Greek culture. The idea of personal freedom and development had been well established. As the master of the art of oratory, he writes *De Oratore* setting forth his opinions concerning oratory and incidentally those upon education. But the man who was the best qualified to write upon such a subject from the viewpoint of a teacher as well as an orator was Quintilian, the foremost of ancient schoolmasters.

Marcus Fabius Quintilianus was born about 35 B. C. in
—?

Calagurris, a small city in northern Spain near the borders of what is now the province of Navarre, but came to Rome at an early age and there received his education. He studied for a while under Remmius Palaemon and later under Domitius Afer, known as an eminent teacher of oratory as well as a prominent advocate. In 58 A. D. Quintilian returned to Spain to practise as an advocate, but meeting Galba some ten years afterwards he came with him to the capitol. There in the reign of Domitian he opened the first state school at Rome and received a salary from the state, all the while continuing his profession. We know that he taught the younger Pliny and quite probably Tacitus and Juvenal. This dual role of advocate and instructor was kept up for twenty years. During this period he was honored with the senatorial rank and also was appointed to a consulship. Soon after retiring to private life as he himself says, "Certain persons requested of me to write something on the art of speaking. I certainly resisted their solicitations for a long time; because I was not ignorant that authors of the greatest celebrity in both languages had bequeathed to posterity many treatises having reference to this subject, written with the greatest care."* However, that there might be a standard work deciding between the conflicting opinions heretofore expressed, he complied with their wishes and produced his Insti-

* Institutes of Oratory, Preface

tutio Oratoria. While thus engaged Domitian as a further honor entrusted to him the education of his grandnephews, heirs apparent.* His wife died a few years after their marriage leaving him two sons upon whom he based hopes of future great orators, but they too were taken from him, before reaching young manhood.** His own death occurred toward the end of the first century A. D.

Quintilian was one of the group of four distinguished writers of Silver Latin who brought with them from Spain fresh vigor and strength to add to the remnant left after the ebb of the wave of brilliance which had brought glory to the name of Rome in the days of Augustus. Seneca, Lucan, Martial, Quintilian, all are represented by some surviving work. Besides the Institutes of Quintilian there remains a collection of school exercises, or declamations, partly his and, partly no doubt that of his pupils.

The Institutio Oratoria is the result of twenty years actual experience in teaching and is written from the standpoint of an experienced schoolmaster, not from that of a theorist. He was recognized as the best instructor of his day. Cicero's treatise on Roman education, De Oratore, is the opinion of an orator and man of affairs. In it we have the ideas of an educated man concerning the education which he had re-

* Institutes of Oratory, Book IV, Introduction

** Institutes of Oratory, Book VI, Introduction

ceived and its results. The general conception of Quintilian is the same, the perfect orator, but while professing to treat merely of the preparation of an orator it deals with questions of broader and deeper significance. For as Bennett says, "it penetrates to the root of many of the fundamental problems of education, problems that not merely confronted the Romans of Quintilian's day but which confront us also and will confront our children's children."* It is this very comprehensiveness which gives the work its permanent value, and the object of this careful analysis and discussion is to discover if what we consider such a comparatively ^{new} tenet as the doctrine of Interest may not have been believed in and subscribed to, though not recognized as such among the educational theories of Quintilian.

The first two books of the Institutes are devoted to a discussion of his views on education in general, applicable to every calling but to the orator in particular. In the preface he states his intention " of conducting a treatise, from the very cradle as it were of oratory through all the studies which can at all assist the future speaker, to the summit of that art."** The remainder of the twelve books with the exception of a chapter in the eleventh book on the memory and the first two chapters of book twelve which depict the character of the ideal orator, is concerned with the more technical portion

* Bennett, *Classical Journal*, February 1909

** Institutes of Oratory, Preface

of the orator's forensic equipment, with the consecutions of arguments and rebuttals, the formation of the units of the argument, the various categories of eloquence, into the intricacies of which the discussion of our problem does not properly lead us. The aim is a perfect orator, but a perfect orator can not exist save as a good man, upright, honorable, with strong moral and ethical principles in fact with every excellence of mind, so precepts have been added from the writings of the philosophers as part of his proposed curriculum. This was the prevailing attitude among the Romans at that period, regarding the teacher in the light of a moral as well as an intellectual instructor.

At the very outset Quintilian assumes that it is natural for the mind to comprehend and learn and that dull and unteachable persons are produced by improper training, rather than that this mental deformity was their birthright. It is conceded, however, that one person may have the ability to accomplish more than another. In the beginning of this discussion we see the principle of individualism recognized and the tenet that each pupil needs particular attention and incentive to develop his possibilities to the utmost, and for this reason the parent is urged to have large aspirations for his son. To further these aspirations "the best nurses as far as circumstances allow should be chosen" so that no objectionable habits be formed for "good habits are easily changed for the worse

but when will you change bad ones into good,"* and to prevent the learning of anything that later will have to be unlearned with a waste of time and energy. He thus emphasizes the position that right habits and interests must be cultivated while the mind is pliable and imitative of whatever is brought into vital relations with it. The same cautions are advised with respect to his companions and associates.

In Quintilian's time when Greek thought and influence were in the ascendant, the parent found less time for personal intercourse with his children and it was customary to send them to school or leave them in charge of a competent household slave known as the pedagogue. This pedagogue often of considerable education was to be selected with discrimination "he should either be a man of acknowledged learning, which I should wish to be the first object, or that they should be conscious of their want of learning, for none are more pernicious than those who having gone some little beyond the first elements, clothe themselves in a mistaken persuasion of their own knowledge and teach their own folly."**

It is desirable that the youth be taught to speak Greek first, for he will of himself learn the Latin as he hears it spoken. Too much attention is not to be given to the Greek else the Latin pronunciation will become corrupted and foreign

* Institutes of Oratory, Book I-1-5

** Institutes of Oratory, Book I-1-8

idioms will interfere with the purity of the native tongue.

The age of seven should find the education well started, indeed our author inclines toward the theory of Chrysippus that no part of a child's life should be exempt from tuition. For why should not that age belong to learning, which already belongs to manners or morals, for small as may be the acquisition, the next year he will learn something greater in the time he might have spent in learning something less. Furthermore, the memory is much more tenacious in youth.

Quintilian is lenient and sympathetic towards his little pupils and urges that they be not forced to their work so harshly that a distaste for their studies will be developed and a dread of future school-days be engendered, before a sufficiency of knowledge shall inspire an interest. Reverting to our technical phraseology, the interest at this immature stage is a means, that is, the child is to be attracted toward the object through a sense of pleasure, of delight. "Let him be praised - let him be given an opportunity to match his powers with those of other pupils - let his powers be called forth by rewards, such as that age prizes."* As a means for learning his letters ivory figures and carved tablets are suggested, which will be pleasing to the child and delight his touch and sight. All this sounds not unlike Froebel, who centuries later made work seem a veritable pastime and demonstrated that the

* Institutes of Oratory, Book I-1-20

instincts for play, without which a child is not normal or healthy, can be utilized for a gain in education. Their abounding energy and activities are but instruments for the teacher's purposes and are indications of high potentiality and capacity for work. Froebel perfected his system after fifteen years of study, but the germ from which the modern kindergarten grew may be seen in its primitive form here.

So far the ideas of Quintilian have not varied widely from those propounded today, even to the learning of the alphabet notnby mechanical repetitions of letters in their order but by associating together the name and its symbol. We have entirely passed beyond his scheme of syllables and indeed it seems scarcely consistent with his own ideas of natural relationship and association. Would it not be more natural to learn words, short words which represent an idea at first, then longer, rather than learning meaningless syllables, and then join them together in a more or less arbitrary fashion to form words and from words phrases. They knew nothing of this simple method but persisted in the more artificial device of syllables. In their copy books economy of time and effort was practised, in that moral precepts, a good quotation from a national hero, a bit of information, something of use in the future may as well be imitated and impressed upon the mind as a mere jumble of words.

Quintilian was a staunch defender and advocate of the

public school system, giving many instances to disprove one of the chief objections advanced that the morals of the youth were corrupted more at school than at home.

"It is the disposition of the individual pupil and the care taken of him that makes the whole difference. Suppose that his mind be prone to vice, suppose that there be neglect in forming and guarding his morals in early youth, seclusion would afford no less opportunity for immorality than publicity; for the private tutor himself may be of bad character. From evil practices observed in the home spring habit and afterwards nature. The unfortunate child learns these vices before he knows that they are vices and hence rendered effeminate and luxurious, he does not imbibe immorality from the schools but carries it himself into school."*

It is objected that one tutor can do justice to no more than one pupil, but will any master spend the whole day with his pupil? There is no need for him to be constantly with the student, for he can think and learn by heart much better when alone. The tutor would, therefore, have a large part of his time unoccupied. His instructions, however, are of such a nature that they can as well be given to many as to few. "For the voice of the teacher is not like a meal which will not suffice for more than a certain number, but like the sun, which

* Institutes of Oratory, Book I-2-4

diffuses the same portion of light and heat to all."* It is to be desired that the master be a friend of each pupil and not overlook their individual needs of attention and personal interest for with the young the interest follows the teacher more than the subject taught.

By far the greatest advantage to be gained from the public school system is that realized through the associations with fellow students. An orator must of necessity live in the eye of the public and from boyhood up should become accustomed to speak and act in the presence of others so that he will not blush and stammer when confronted by a large audience. A mind too undisturbed by contact with other minds will either grow dull or swollen with conceit since he who compares himself to no one else will naturally attribute too much to his own powers, and an unprejudiced view of life is not thus acquired. Froebel made a study of this point and "insists that in order to furnish children with opportunities for displaying and developing all their natural capabilities they must be brought together in numbers. The mutual action and reaction of forces and activities thus necessitated present, in fact, a miniature picture of the larger life for which they are destined. The passions, emotions, sufferings, and desires of our common humanity have here both scope and occasion for their fullest manifestation, while their intellectual powers, under the stim-

* Institutes of Oratory, Book I-2-14

ulus of curiosity and of aptitude for imitation and invention are excited to constant action."*

At home the youth learns only what he himself is taught, while at school he absorbs the instruction given to others. He profits by the correction of their mistakes, and the reproof of his fellows will serve as a warning to him while by praise of their efforts his own ambitions will be stimulated. This praise and blame method frowned upon by modern educators is to a large extent advocated by Quintilian as a means of securing the accomplishment of the required amount of work, although he acknowledges its relation to the theory of interest in so far as it awakens and excites the mind. In a subsequent paragraph we find that notwithstanding his reliance upon the power of praise to excite effort, corporal punishment as a penalty for the neglect of duties is looked upon with horror and loathing.

An interesting incident from Quintilian's own school-days is cited as an illustration of how interest was aroused, resulting in an increase of effort, though it is true the interest was more a means than an end. "Having divided the boys into classes, they were assigned their order in speaking according to the abilities of each, and thus each stood in the higher place to declaim as he appeared to excel in proficiency. Judgments were pronounced on the performances and great was the

* Payne, History of Education, p. 122

strife among us for distinction, but to take the lead was by far the greatest honor, nor was the sentence given on our merits only once; the thirtieth day brought the vanquished an opportunity for contending again. Thus he who was most successful did not relax his efforts, while uneasiness incited the unsuccessful to regain his honor."* His comment upon this plan is significant, for he says "the method stimulated more real effort upon the pupil's part for the study of eloquence than all the exhortations of teachers or watchfulness of tutors or even the wishes of parents."** It was very apparent that the boys did not lack interest, only their interest was in the rivalry and its probable outcome instead of the more distant end of a proficient orator. "The teacher has not only to create but direct interest. The most careless and inattentive boy at school is not without interest, not even without attention. He is only interested in the wrong thing and naturally pays attention to what he is interested in."***

Quintilian does not venture farther and suggest that an inkling of the future value of the studies to the man and of their intrinsic value as well would relieve the drudgery of the tasks and give them a relation to life, an interest. Although what the teacher says and does is of prime interest, yet many will not imitate him because he represents such a far-off ideal,

* Institutes of Oratory, Book I-2-23

** Institutes of Oratory, Book I-1-25

*** Adams, Herbartian Psychology Applied to Education, p.259

beyond their reach at this stage of progress, whereas the sight of others struggling along cheers them on to greater effort. The tutor by using words and expressions above the heads of his pupil will make him discouraged and take no interest in his instruction, for when there is not an understanding of what is taught, there is little learning of it. "The master should moderate his strength and let himself down to the capacity of the learner,"* until such time arrives when an increase of knowledge will of itself through an awakened interest in his subject make the pupil strive for greater excellence. "The school should not content itself with pouring knowledge into the pupil as a passive recipient, but attempt to arouse all his native energy."**

The teacher does not feel it necessary to exert all his powers over the instruction of one pupil as he would if a number awaited his lecture. He feels no enthusiasm nor interest in expounding a subject before a single auditor and above all is an audience necessary for an orator, since to use his own words, "there would be no eloquence in the world if we were to speak only with one person at a time."***

Thus ends his plea for the public school and we do not wonder that such an ardent advocate of the system was the first to open a state school. He does not touch upon the economic and

* Institutes of Oratory, Book I-2-27

** De Garmo, Interest and Education, p. 115

*** Institutes of Oratory, Book I-2-31

social conditions which in our day are strong arguments for state education. On the pedagogical side, the advantages far outweigh the disadvantages and manifestly the pupil is the gainer. An earnestness in school work is developed which may grow into a love for the studies in themselves and then because of their distinct value to him. The amount of drudgery is made as small as possible that an aversion and dislike of his profession may not be aroused, this entirely aside from the lasting friendships through a common bond of like studies, like interests, which often endure throughout life and serve to brighten the solitary hours of the old statesman when he has been forced to withdraw from active public life.

Let him that is skilled in teaching ascertain first of all when a boy is entrusted to him, his ability and interests. Here Quintilian formulates the foundation principle on which modern theories of education are based, individualism, the personality of the pupil, his tendencies, his peculiar characteristics; and from observation of these traits, is to be deduced the method of instruction to be pursued, and the career for which he is adapted. This is the first thing to learn, it is not to be left to chance discovery through the inability of the pupil to profit by the regular routine and the failure of the iron-clad curriculum to develop adequately his individual resources and powers. As Cardinal Gibbons says, "the professor who would aim at shaping the character of all his students according to one uniform ideal standard would be attempt-

ing the impossible because he would be striving to do what is at variance with the laws of nature and of nature's God."* Experience in the schoolroom forces us to conclude that by the time a child comes to school their minds have all the appearance of differing in original quality. Herein lies the fascination of teaching, besides the joy in imparting knowledge there is the privilege of studying and developing character, of directing rather than inhibiting the natural tendencies. "Can the teacher who denounces this or that child as stupid or incapable, honestly declare that he has not been made stupid by the very means employed to teach him - 'He is stupid at his books', you say - and yet he is able to play in the sense of play as the spontaneous activity of the natural energies. Then it must be inferred that the books have made him stupid in that the teacher has misunderstood the child's nature and acted in direct contradiction to it."**

Two criterions are stated by which to judge the ability of the beginner. The first is that of memory "of which the excellence is two fold, to receive with ease and to retain with fidelity. Nor is this always to be relied upon and again we draw our illustration from Froebel. 'But he has no memory. He can not learn what I tell him to learn.' No memory! can not learn! Let us put that to the test. Ask him about the pleasant

* North American Review, July 1896

** Payne, History of Education, p. 131

holiday a month ago, when he went nutting in the woods. Does he remember nothing about the fresh feel of the morning air, the joyous walk to the wood, the sunshine, the agreeable companions, the climb up the trees, the bagging of the plunder? Are all these matters gone clear out of his mind? 'Oh no, he remembers things like these.' Then he has a memory and a remarkably good one. He remembers, because he was interested; and if you wish him to remember your lessons, you must make them interesting. He will certainly learn what he takes an interest in."*

"The next mark of ability is imitation, for that is an indication of a teachable disposition but with this provision, that it express merely what is taught and not a person's manner or walk, for instance, or whatever may be remarkable for deformity."** This instinct of general mental activity which prompts imitation on the part of children is really a better guide to ability than memory, for a child imitates what he is interested in and thus he is apt to have a rapid intellectual growth in the direction of his interests.

Precocious pupils are not to be desired. There is no real power behind. "They are like seeds which have been scattered on the surface of the ground and shoot up prematurely, and like grass that resembles corn and grows yellow with empty ears before the time of harvest."*** They may show up brilliantly

* Payne, History of Education, p. 131

** Institutes of Oratory, Book I-3-1

*** Institutes of Oratory, Book I-3-5

for a time but the slower intellect will gradually outdistance them.

The ideal pupil will easily learn what is taught him and will ask questions about some things but will still rather follow than run on before. His is the nature easy to govern, easy to stimulate. A school by no means consists of this type, some are indolent some are indignant at being commanded, fear restrains some and unnerves others. The different "animi" must be taken care of individually. "In all the Creator's works there is variety, no two stars in the firmament are equal in magnitude or splendor, 'for star differeth from star in glory', no two leaves of the forest are alike, no two grains of sand, no two human faces, neither can there be two men absolutely identical in mental capacity or ~~or~~ moral disposition. The teacher must take his pupils as God made them and aid them in bringing out the hidden powers of their soul. If he tries to adopt the leveling process by casting all in the same mold, they will lose heart, their spirit will be broken, their manhood crippled and impaired."* "'I will respect human liberty', says Monseigneur Dupanloup'in the smallest child even more scrupulously than in a grown man, for the latter can defend himself against me while the child can not!'"**

Nor is Quintilian a hard taskmaster, "some relaxation is to be allowed to all, not only because nothing can bear per-

* Cardinal Gibbons, N. Amer. Review, 1896

** North American Review, 1896

petual labor, but because application to learning depends on the will which can not be forced."* He realizes that the pupil can not assimilate a large number of facts at once and "that they are pernicious when they subjugate but do not quicken the mind that grasps them. The pupil should be called upon to think, to observe, to form his own judgment at the risk of error and crudity."** It is undoubtedly true that a lack of interest may result from weariness of the routine rather than any material fatigue.

"Nor will play in boys displease me, it is also a sign of vivacity, and I can not expect that he who is always dull and spiritless will be of an eager disposition in his studies, when he is indifferent even to that excitement which is natural to his age."*** We come again upon a suggestion of Froebel's idea of play as a perfectly natural and normal feeling without which a child is not possessed of all its faculties. "Play usually produces happiness in children because their efforts involve their own personal experience and as a measure of their own capacities interests them. Through play involving associate-ship and combined action, they begin to recognize more relations, to feel that they can not live for self alone and that as members of a community the rights of others must be acknowledged if their own are to be respected. Play, therefore,

* Institutes of Oratory, Book I-3-8

** Palmer, "The Teacher"

*** Institutes of Oratory, Book I-3-10

resolves itself into an education, education independent of the formal teacher, which the child virtually gains for and by himself."* In their plays, too, their moral dispositions are displayed and the child is warned against hasty, impulsive action. The Roman virtue of self-control is especially enjoined for through its cultivation, bad habits will be less apt to spring up, and the maxim of Virgil must be kept in mind "adeo in teneris consuescere multum est" of so much importance is the acquirement of habit in the young so that he may act always honestly and honorably.

If these admonitions are of no effect how then is the pupil to be disciplined, what are the means whereby the indolent, unambitious, the manifest wrong-doer is to be turned into the path of duty. We read of Martial's arraignment of the schoolmaster who disturbed his slumbers with his noisy school, and "who before the crested cocks have broken silence begin to roar out your savage scoldings and blows."** Quintilian raises a voice of loudest protest against such a practice.

"That boys should suffer corporal punishment, though it be a received custom and Chrysippus makes no objection to it, I by no means approve: first, because it is a disgrace and a punishment for slaves and in reality an affront; secondly, be-

* Payne, History of Education, p. 104

** Martial,

Book 9- 68

cause if a boy's disposition be so abject as not to be amended by reproof, he will be hardened like the most of slaves, even tonstripes, and lastly because if one who regularly exacts his tasks be with him, there will not be the least need of any such chastisement."* Compare this with Montaigne in the sixteenth century, "put aside I say violence and force. There is nothing in my opinion which so degrades and stupefies a naturally fine and noble disposition. If you wish your pupil to fear disgrace and punishment, do not innure him to them."** Quintilian puts stress on the duty of a teacher as the alternative of punishment, if the same teacher performs his duty at all times to the student there will be regular and consistent work as the result. The instructor has much to do with the interest and liking a pupil exhibits in his tasks - he can point out how his studies will aid him in the future, how they are improving and broadening him now, and thus create an interest in them. This interest does not mean the removal of all the hard labor but only the giving to it of a meaning. The inflicting of any penalty will not arouse interest or determination on the part of the student. It either causes a blind submission to his now dreaded master or incites an effort of will to learn sufficient to avoid a repetition of the punishment, thus curbing all real growth which proceeds from a love and interest in the means of

* Institutes of Oratory, Book I-3-14

** Essai de l'Institution des Enfants, Book I- 25

development.

"Besides after you have forced a boy to his studies through fear of stripes, what will you do when he is a young man and can no longer be treated as a child and must pursue still more difficult studies."* And this is a point not to be passed over lightly, for a man's life is being made or marred by his training and education in boyhood - and if no worthy interests have been created or a sense of true values developed, his education has fallen far short of its function. In the choice of tutors and instructors, therefore, great discrimination should be exercised since so much depends upon their being of reputable character and their lives such as may be an inspiration and object of emulation to pupils.

When the youth has advanced so far in his education as to be able to read and write, the next study to be taken up is grammar. The preference is given to the Greek, though the same method is to be pursued in both. Nor can grammar be complete without a knowledge of music, nor of astronomy, and a small degree of eloquence which he may use in speaking fitly upon other subjects.

"Let no man, therefore, look down on the elements of grammar as small matters, for they are quite necessary."**

"Let boys in the first place learn to decline nouns and conju-

* Institutes of Oratory, Book I-3-15

** Institutes of Oratory, Book I-4-6

gate verbs, for otherwise they will never arrive at an understanding of what is to follow, an admonition which it would be superfluous to give were it not that most teachers through ostentatious haste begin where they ought to end and while they wish to show off their pupils in matters of greater display retard their progress by attempting to shorten the road."* Our author urges a thorough study of the grammar - derivations, changes in words, parts of speech, barbarisms, accent, figures of speech, analogy, etymology, orthography. However he does not think that one ought to descend to extreme solicitude and puerile disputation about these matters and considers that the mind may be weakened and contracted through being fixed upon them. Says De Garmo, "There should be no premature emphasis on grammar alone, for grammar is at best a useful instrument like a spade. If it is made an end in itself we have at once concreteness, vividness, and interest."**

Evidently Quintilian taught his grammar partly at least in connection with the reading of the poets, but much of the technical part was acquired by sheer effort and determination as other abstractions must be learned. The method of combining the grammar with the critical study of literature gained ground and we see it formulated with distinctness in Ascham's Schoolmaster. "For when the master shall compare Tully's book

* Institutes of Oratory, Book I-4-6

** De Garmo, Interest and Education, p. 57

with his scholar's translation, let the master, at the first, lead and teach his scholar to join the regular rules of his grammar book with the examples of his present lesson, until the scholar by himself be able to fetch out of his grammar every rule for every example, so as the grammar book be ever in the scholar's hand and also used of him as a dictionary for every present use. This is a lively and perfect way of teaching rules where the common way used in common schools, to teach the grammar alone by itself is tedious for the master, hard for the scholar, cold and uncomfortable for them both."* A union of the two would establish a relation between theory and practice, it would not do away with drudgery but make it seem worth while, through a consciousness of the end to be accomplished.

The art of reading remains to be considered. In order that he may read well let him understand what he reads. If this latter clause only had a more general application a better quality of instruction and learning would result, for learning depends upon the degree of understanding. As for the authors to be read - "It has been an excellent custom that reading should commence with Homer and Virgil, although to understand their merits there is need of maturer judgment. In the meantime let the mind of the pupil be exalted with the sublimity of the heroic verse, conceive ardor for the magnitude of the subjects,

* Ascham, The Schoolmaster, Book I

and be imbued with the noblest sentiments."* Roman poets are especially advised, which would indicate that they were of more interest to the pupil, considering that the Greeks had by far the better literature. The comedies of Plautus and Terence were a source of delight to the populace but were to be read by the boys only when their morals were out of danger."** "But those writings should be the subjects of lectures for the boys, which may best nourish the mind and enlarge the thinking powers. For the love of letters and the benefit of reading, are bounded, not by the time spent at school, but by the extent of life."** For their little exercises in composition, something easy and interesting to the child was selected, for instance, the relating of Aesop's fables.

Language may be the chief study for the grammarian but about the same age, the study of other accomplishments must be commenced; which, though themselves art, are not complete without the art of oratory and are insufficient to form an orator. "Yet to our mind an idea of the perfect orator is one deficient in no point whatsoever."*** Here Quintilian approaches the modern idea of education. The more interests a man has, the more sides of one's character and intellect that have been appealed to, the better educated is the man. He does not argue that the training to reason in geometry will enable an orator

* Institutes of Oratory, Book I-8-5

** Institutes of Oratory, Book I-8-8

*** Institutes of Oratory, Book I-10-4

to build up his array of premises and syllogisms, but only that he may use his knowledge of geometry in some question arising for discussion, and further that to train his mathematical faculty will make a better-rounded education and consequently a more perfect orator. Astronomy, music, dancing, all are made interesting through the suggestion that a knowledge of each may be found very useful some time in an obscure and difficult cause. The common opinion was that through geometry the thinking powers were excited and the intellect sharpened, and a quickness of perception produced, but it was not like other sciences profitable after it has been acquired but only whilst it was being studied. Quintilian, however, maintains that the training given in one study will affect another study to a certain extent, but usually in proportion as one has elements in common with the other.

His stand on the question of formal discipline seems pretty clearly defined in several passages. "Order, in the first place, is necessary in geometry and is it not also necessary in eloquence? Geometry proves what follows from what precedes, what is unknown from what is known, and do we not draw similar conclusions from speaking?"* The time devoted to the study of acting is not lost either. "It is not even every gesture or motion that is to be adopted from the actor; for though the orator ought to regulate both to a certain degree yet he will

be far from appearing in a theatrical character, for if there is any art used by speakers in these points, the first object of it should be that it may not appear to be art."* The raising, lowering and flexion of the voice tend to move the feelings of the hearers and to excite pity or indignation of the judge, while niceties of speech and gesture will first interest and then influence the decision in the advocate's favor.

Quintilian has demonstrated how all these studies will be of service to the orator and that his preparation can not be complete without them, but since so much must be included in the preliminary course of study, the question naturally arises, is there danger in too many studies.

"It is a common question whether, supposing all these things to be learned, they can be taught and acquired at the same time for some deny that this is possible, as the mind must be confused by so many studies of different tendency for which neither the understanding, nor the body, nor time itself, can suffice; and even though mature age may endure such labor yet that of childhood ought not to be thus burdened."** In answer to this objection he reasons thus. Is not the mind of necessity filled with several ideas and motor impulses at the same time continually? If then but one thing were given it to do while at school, would the child not be furnished with a poor mental equipment for the struggle of life? Do not advocates have to

* Institutes of Oratory, Book I-11-12

** Institutes of Oratory, Book I-12-1

say one thing while thinking of another and to simultaneously adjust words, gesture, delivery, look and attitude to the thought expressed? Variety lessens the possibility of fatigue. Hour upon hour of lecture on one topic become sadly monotonous and wearisome, so the change of occupation brings renewed vigor and attention and a brain comparatively fresh for each different task. So much more easy is it to do many things one after the other, than to do one thing for a long time. We get a glimpse of his attitude toward Formal Discipline in his arguments for rest through change. "Ought we to attend to the teacher of geometry only and cease to think during the second course of what we learned in the first."* Here there seems to be a hint of belief in the transfer of mental activity.

"That boys will be unable to bear the fatigue of many studies is by no means to be apprehended for no age suffers less from fatigue. From the fact that children run hither and thither all day, apparently tireless, he infers that boys are better able to bear labor than men."** The idea has been proved false through experiments showing that abnormal fatigue was of more serious consequence to the growing body than to the adult. No reference is made to the efficacy of interest in preventing fatigue. "What is interesting is by no means necessarily pleasant, but it is something that impels us to exertion,"*** and

* Institutes of Oratory, Book I-12-5

** Institutes of Oratory, Book I-12-8

*** Adams, Herbartian Psychology Applied to Education, p.263

"when the mind deals with things in which it is interested, all its activities are energized; it grows keen, alert, vigorous. Tasks performed with interest do not fatigue one as readily as those one hates, though they may be far more severe."* "Consideration about labor is as yet unknown to them and as we ourselves have frequently experienced, toil has less effect upon the powers than thought."** An experienced teacher says that "a lack of interest is readily recognized by inattention, restlessness, and a consciousness of the difficulties weighing down the subject, and a general distaste for the subject."*** Says Quintilian, "we shroud our own indolence under the pretext of difficulty, for we have no real love of our work nor is eloquence ever sought by us, because it is most honorable and noble of attainments or for its own sake; but we apply ourselves to labor only with mean views of sordid gain. I would not wish to have even for a reader of this work a man who would compute what returns his studies will bring him."**** Here is a wonderful vision of true learning. Pestalozzi had about the same conception of it, as well as the duty of a teacher in creating this attitude toward work. "He secured the thorough interest of his pupils in the lesson and mainly through their own direct share in it; by his influence upon them he got them to concentrate all

* O'Shea, Education as an Adjustment

** Institutes of Oratory, Book I-12-11

*** J. C. O'Hara, Education, 25-465

**** Institutes of Oratory, Book I-12-16

their powers upon it, and this concentration, involving self exercise, in turn, by reaction augmented the interest; and the result was an inseparable association of the act of learning with pleasure in learning. Whatever else then Pestalozzi's teaching lacked, it was intensely interesting to the children, and made them love learning."*

Thus far the boy has been in attendance at the grammar school; now he is ready for the school of the rhetor, where the art of speaking will be taught him. The only question asked upon his application for entrance there is whether he has made satisfactory progress in his studies. No age limit is set. He may enter whenever qualified by reason of his attainments. At this period when a boy should begin to develop an absorbing interest in his future career he is put into the hands of a skilled orator from whom he may receive the best instruction possible and his own work may reflect the enthusiasm and interest felt by the tutor. "The teacher if he instructs rightly will be loved and revered. How much more readily we imitate those we like." Nor does this imply a slackness of discipline on the part of the teacher, or neglect of duty in correcting his pupils. "If pleasure be the sole object the teacher has in view in cultivating interest, he will fail miserably. The pleasure attending interest only comes when the interest has no direct thought of pleasure." The instructor takes the place of a parent and should

* Payne, History of Education, p. 108

adopt the feelings of a parent toward his pupils. "Let him neither have vices in himself, nor tolerate them in others. Let his austerity not be stern, nor his affability too easy, lest dislike arise from the one, or contempt from the other. Let him discourse frequently on what is honorable and good, for the oftener he admonishes the more seldom will he have to chastise. Let him not be of an angry temper, and yet not a conniver at what ought to be corrected. Let him be plain in his mode of teaching and patient of labor. Let him reply readily^{to} those who put questions to him, and question of his own accord those who do not."* Another writer says "that the question is a great means for securing growth for it can turn indifference into interest, torpidity into activity, ignorance into knowledge."** And further that "we could well-nigh secure an adequate interest in any study by arousing and satisfying the scientific curiosity that is possible in connection with it, for the natural curiosity of the mind must be considered as an important factor in education."*** Quintilian closes his fine characterization of a teacher with this advice. "Let him every day say something, and even much, which, when the pupils hear, they may carry away with them, for though he may point out to them, in their course of reading, plenty of examples for their imitation yet the living voice, as it is called, feeds the mind more nutritiously and es-

* Institutes of Oratory, Book II-2-5

** De Garmo, p. 198

*** De Garmo, p. 121

pecially the voice of the teacher."*

In Quintilian's opinion the majority of people consider a teacher of moderate ability good enough for beginners but "for my part I do not consider him, who is unwilling to teach little things, in the number of preceptors; but I argue that the ablest teachers can teach little things best if they will: first, because it is likely that he who excels others in eloquence has gained the most accurate knowledge of the means by which men attain eloquence; second, because method, which with the best qualified instructors, is always plainest, is of great efficacy in teaching; and last, because no man rises to such a height in greater things that lesser fade entirely from his view."** Clearness and vividness are one of the first essentials to interest, for what is vague and indefinite makes no appeal to a youth, while a problem thoroughly understood will make him eager to find other fields of investigation. "To be interested a thing must find a natural place for itself in the cosmos of the child's mind. An entirely unknown thing can have no interest whatever for a child, or indeed for an adult. In the last resort all interest comes from within."***

Exercises in composition and narration are taken up with the rhetor. Great liberty is to be permitted in style as well as in subject matter. "From boys perfection of style can

* Institutes of Oratory, Book II-2-7&8

** Institutes of Oratory, Book II-3-5&6

*** Adams, Herbartian Psychology App. to Educ. p. 272

neither be required nor expected. Let that age be daring, invent much, and delight in what it invents though it be often not sufficiently severe and correct. The remedy for exuberance is easy, barrenness is incurable by any labor."* Says Palmer, "Temporary one sidedness and extravagance is not too high a price to pay for originality."** Excessive severity in correction is to be deplored. A boy may readily be stimulated to renewed effort through the assurance that he can do still better. He will seize the opportunity for self-expression and with self-expression comes the interest. "The power of vigorous, rapid and sustained thought is one of the choice fruits of education. It is only attained by constant and long-continued effort on the part of the child. This end is not to be attained through compulsion, but is attained rather through that joy and work which the pupil experiences when skill and charm of teaching incite to noble effort."***

The questions to be discussed in this course of public speaking were either such as would be found useful in^a real speech through the information thus gained, or from the nature of the topic itself, would prove interesting. "My teachers were accustomed," says Quintilian, "to prepare for us conjectural causes, a kind of exercise far from useless and very pleasant to us, in which they wished us to investigate and show why Venus among the

* Institutes of Oratory, Book II-4-4&6

** Palmer, The Teacher, p. 40

*** De Garmo, Interest and Education, p. 120

Lacedaemonians was represented armed, why Cupid was thought to be a boy and winged and armed with arrows and a torch."* This practice of speaking on fictitious questions made the pupil feel more thoroughly that he was accomplishing something and was in a fair way to reach the goal of his ambition. The advantage gained from personal observation and experiment is emphasized. The idea is made more vivid since the pupil himself has a hand in it, and consequently more interest is aroused. "What another of trained powers, standing on a different platform of advancement, does for him is comparatively uninteresting. If such a person, from whatever motive, interferes with a youth's spontaneous activity, he arrests the movement of his force, quenches his interest, at least for the moment, and he resents the interference."**

The authors to be read by beginners need not be the best, but the clearest in style and the most intelligible. "Cicero as it seems to me is agreeable, even to beginners and sufficiently clear, and may not only profit but can even be loved."*** The modern writers may have more interest from the fact that they are modern, but should not be read or imitated until the youth has formed his judgment by a study of the ancient and is competent to select from the body of modern productions. Pupils are urged to declaim passages from eminent writers

* Institutes of Oratory, Book II-4-26

** Payne, History of Education, p. 124

*** Institutes of Oratory, Book II-5-20

rather than their own productions though permission to recite something of their own composition might be granted as a reward for unusual excellence. Here again are the incentives of rivalry and praise introduced to stimulate interest.

The elective system is ably defended by Quintilian. "To distinguish peculiarities of talent is absolutely necessary and to make choice of particular studies to suit them, is what no man would discountenance, for one youth will be fitter for the study of history than another; one will be qualified for writing poetry, another for the study of law, and some perhaps fit only to be sent into the fields. The teacher of rhetoric must decide in accordance with these peculiarities because nature attains far greater power when seconded by culture; and he that is led contrary to nature can not make due progress in the studies for which he is unfit, and makes those talents, for the exercise of which he seemed born, weaker by neglecting to cultivate them."* This is practically the position which modern educators take upon this subject only they discriminate still more sharply and say that "in determining what studies one should choose, he must not fail to distinguish between interests, that are transient because of the novelty of the subject or the manner of the presentation, and those that are vital and relatively permanent because rooted in bodies of vivid ideas."**

The orator, however, as the highest type of intellec-

* Institutes of Oratory, Book II-8-6

** De Garmo, Interest and Education, p. 64

tual development in Roman society must strive to excel in every accomplishment requisite for that art. No matter how trivial or how difficult, every good quality must be retained and amplified and whatever is inactive or deficient should be invigorated and supplied.

Quintilian from this point enters upon an extended and elaborate discussion of the technical part of an orator's training. He treats of the various forms of arguments to be used - their divisions, the proper concatenations of syllogisms and evidence. However, here and there we find hints confirming his views with respect to education. Speaking of his own treatise he says, "that he has purposely embellished it that he might more successfully attract youth to the study of those matters which he thought necessary for their improvement, that through pleasure in the reading they might willingly learn. Lucretius for the same reason put the precepts of philosophy into verse."* This is but one phase of Herbert Spencer's conclusion "Experience is daily showing with greater clearness that there is always a method to be found productive of interest, even of delight, and it ever turns out that this is the method proved by all other tests to be the right one."**

Quintilian's theory of education forms a broad, well-rounded, comprehensive system. In comparison with modern doc-

* Institutes of Oratory, Book III-1-3

** Herbert Spencer, Third Essay on Education, p. 79&80

trines, the larger part of his tenets are fundamentally the same, the change being only in a more general application and an elaboration of the details. As a strong advocate of the public school system, he was the first to have charge of the state schools at Rome. He defends the elective system with practically the same arguments its adherents use today. Corporal punishment is emphatically denounced. Any suggestion of Formal Discipline in its extreme and radical form we find nowhere introduced. The doctrine of Interest while not denominated as such constantly recurs and when his time is considered, we marvel at its modern tone. Quintilian, then, seems to have had a thorough understanding of the primary idea from which has developed the concrete and essential principle of human interest.

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