

Institutio Oratoria

Quintillian

TRANSLATED BY HAROLD EDGEWORTH BUTLER



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BOOK 1

Chapter 1

Having at length, after twenty years devoted to the training of the young, obtained leisure for study, I was asked by certain of my friends to write something on the art of speaking. For a long time I resisted their entreaties, since I was well aware that some of the most distinguished Greek and Roman writers had bequeathed to posterity a number of works dealing with this subject, to the composition of which they had devoted the utmost care.

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This seemed to me to be an admirable excuse for my refusal, but served merely to increase their enthusiasm. They urged that previous writers on the subject had expressed different and at times contradictory opinions, between which it was very difficult to choose. They thought therefore that they were justified in imposing on me the task, if not of discovering original views, at least of passing definite judgment on those expressed by my predecessors.

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I was moved to comply not so much because I felt confidence that I was equal to the task, as because I had a certain compunction about refusing. The subject proved more extensive than I had first imagined; but finally I volunteered to shoulder a task which was on a far larger scale than that which I was originally asked to undertake. I wished on the one hand to oblige my very good friends beyond their requests, and on the other to avoid the beaten track and the necessity of treading where others had gone before.

[4]

For almost all others who have written on the art of oratory have started with the assumption that their readers were perfect in all other branches of education and that their own task was merely to put the finishing touches to their rhetorical training; this is due to the fact that they either despised the preliminary stages of education or thought that they were not their concern, since the duties of the different branches of education are distinct one from another, or else, and this is nearer the truth, because they had no hope of making a remunerative display of their talent in dealing with subjects, which, although necessary, are far from being showy: just as in architecture it is the superstructure and not the foundations which attracts the eye.

[5]

I on the other hand hold that the art of oratory includes all that is essential for the training of an orator, and that it is impossible to reach the summit in any subject unless we have first passed through all the elementary stages. I shall not therefore refuse to stoop to the consideration of those minor details, neglect of which may result in there being no opportunity for more important things, and propose to mould the studies of my orator from infancy, on the assumption that his whole education has been entrusted to my charge.

[6]

This work I dedicate to you, Marcellus Victorius. You have been the truest of friends to me and you have shown a passionate enthusiasm for literature. But good as these reasons are, they are not the only reasons that lead me to regard you as especially worthy of such a pledge of our mutual affection. There is also the consideration that this book should prove of service in the education of your son Geta, who, young though he is, already shows clear promise of real talent. It has been my design to lead my reader from the very cradle of speech through all the stages of education which can be of any service to our budding orator till we have reached the very summit of the art.

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I have been all the more desirous of so doing because two books on the art of rhetoric are at present circulating under my name, although never published by me or composed for such a purpose.

One is a two days' lecture which was taken down by the boys who were my audience. The other consists of such notes as my good pupils succeeded in taking down from a course of lectures on a somewhat more extensive scale: I appreciate their kindness, but they showed an excess of enthusiasm and a certain lack of discretion in doing my utterances the honour of publication.

[8]

Consequently in the present work although some passages remain the same, you will find many alterations and still more additions, while the whole theme will be treated with greater system and with as great perfection as lies within my power.

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My aim, then, is the education of the perfect orator. The first essential for such an one is that he should be a good man, and consequently we demand of him not merely the possession of exceptional gifts of speech, but of all the excellences of character as well.

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For I will not admit that the principles of upright and honourable living should, as some have held, be regarded as the peculiar concern of philosophy. The man who can really play his part as a citizen and is capable of meeting the demands both of public and private business, the man who can guide a state by his counsels, give it a firm basis by his legislation and purge its vices by his decisions as a judge, is assuredly no other than the orator of our quest.

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Wherefore, although I admit I shall make use of certain of the principles laid down in philosophical textbooks, I would insist that such principles have a just claim to form part of the subject-matter of this work and do actually belong to the art of oratory.

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I shall frequently be compelled to speak of such virtues as courage, justice, self-control; in fact scarcely a case comes up in which some one of these virtues is not involved; every one of them requires

illustration and consequently makes a demand on the imagination and eloquence of the pleader. I ask you then, can there be any doubt that, wherever imaginative power and amplitude of diction are required, the orator has a specially important part to play?

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These two branches of knowledge were, as Cicero has clearly shown,¹ so closely united, not merely in theory but in practice, that the same men were regarded as uniting the qualifications of orator and philosopher. Subsequently this single branch of study split up into its component parts, and thanks to the indolence of its professors was regarded as consisting of several distinct subjects. As soon as speaking became a means of livelihood and the practice of making an evil use of the blessings of eloquence came into vogue, those who had a reputation for eloquence ceased to study moral philosophy, and ethics,

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thus abandoned by the orators, became the prey of weaker intellects. As a consequence certain persons, disdaining the toil of learning to speak well, returned to the task of forming character and establishing rules of life and kept to themselves what is, if we must make a division, the better part of philosophy, but presumptuously laid claim to the sole possession of the title of philosopher, a distinction which neither the greatest generals nor the most famous statesmen and administrators have ever dared to claim for themselves. For they preferred the performance to the promise of great deeds.

[15]

I am ready to admit that many of the old philosophers inculcated the most excellent principles and practised what they preached. But in our own day the name of philosopher has too often been the mask for the worst vices. For their attempt has not been to win the name of philosopher by virtue and the earnest search for wisdom; instead they have sought to disguise the depravity of their characters by the assumption of a stern and austere mien accompanied by the wearing of a garb differing from that of their fellow men.

[16]

Now as a matter of fact we all of us frequently handle those themes which philosophy claims for its own. Who, short of being an utter villain, does not speak of justice, equity and virtue? Who (and even common country-folk are no exception) does not make some inquiry into the causes of natural phenomena? As for the special uses and distinctions of words, they should be a subject of study common to all who give any thought to the meaning of language.

[17]

But it is surely the orator who will have the greatest mastery of all such departments of knowledge and the greatest power to express it in words. And if ever he had reached perfection, there would be no need to go to the schools of philosophy for the precepts of virtue. As things stand, it is occasionally necessary to have recourse to those authors who have, as I said above, usurped the better part of the art of oratory after its desertion by the orators and to demand back what is ours by right, not with a view to appropriating their discoveries, but to show them that they have appropriated what in truth belonged to others.

[18]

Let our ideal orator then be such as to have a genuine title to the name of philosopher: it is not sufficient that he should be blameless in point of character (for I cannot agree with those who hold this opinion): he must also be a thorough master of the science and the art of speaking, to an extent that perhaps no orator has yet attained.

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Still we must none the less follow the ideal, as was done by not a few of the ancients, who, though they refused to admit that the perfect sage had yet been found, none the less handed down precepts of wisdom for the use of posterity.

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Perfect eloquence is assuredly a reality, which is not beyond the reach of human intellect. Even if we fail to reach it, those whose aspirations are highest, will attain to greater heights than those who abandon themselves to premature despair of ever reaching the goal and halt at the very foot of the ascent.

[21]

I have therefore all the juster claim to indulgence, if I refuse to pass by those minor details which are none the less essential to my task. My first book will be concerned with the education preliminary to the duties of the teacher of rhetoric. My second will deal with the rudiments of the schools of rhetoric and with problems connected with the essence of rhetoric itself.

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The next five will be concerned with Invention, in which I include Arrangement. The four following will be assigned to Eloquence, under which head I include Memory and Delivery. Finally there will be one book in which our complete orator will be delineated; as far as my feeble powers permit, I shall discuss his character, the rules which should guide him in undertaking, studying and pleading cases, the style of his eloquence, the time at which he should cease to plead cases and the studies to which he should devote himself after such cessation.

[23]

In the course of these discussions I shall deal in its proper place with the method of teaching by which students will acquire not merely a knowledge of those things to which the name of art is restricted by certain theorists, and will not only come to understand the laws of rhetoric, but will acquire that which will increase their powers of speech and nourish their eloquence.

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For as a rule the result of the dry textbooks on the art of rhetoric is that by straining after excessive subtlety they impair and cripple all the nobler elements of style, exhaust the lifeblood of the imagination and leave but the bare bones, which, while it is right and necessary that they should exist and be bound each to each by their respective ligaments, require a covering of flesh as well.

[25]

I shall therefore avoid the precedent set by the majority and shall not restrict myself to this narrow conception of my theme, but shall include in my twelve books a brief demonstration of everything which may seem likely to contribute to the education of an orator.

For if I were to attempt to say all that might be said on each subject, the book would never be finished.

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There is however one point which I must emphasise before I begin, which is this. Without natural gifts technical rules are useless. Consequently the student who is devoid of talent will derive no more profit from this work than barren soil from a treatise on agriculture.

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There are, it is true, other natural aids, such as the possession of a good voice and robust lungs, sound health, powers of endurance and grace, and if these are possessed only to a moderate extent, they may be improved by methodical training. In some cases, however, these gifts are lacking to such an extent that their absence is fatal to all such advantages as talent and study can confer, while, similarly, they are of no profit in themselves unless cultivated by skilful teaching, persistent study and continuous and extensive practice in writing, reading and speaking.

Chapter 2

I would, therefore, have a father conceive the highest hopes of his son from the moment of his birth. If he does so, he will be more careful about the groundwork of his education. For there is absolutely no foundation for the complaint that but few men have the power to take in the knowledge that is imparted to them, and that the majority are so slow of understanding that education is a waste of time and labour. On the contrary you will find that most are quick to reason and ready to learn. Reasoning comes as naturally to man as flying to birds, speed to horses and ferocity to beasts of prey: our minds are endowed by nature with such activity and sagacity that the soul is believed to proceed from heaven.

[2]

Those who are dull and unteachable are as abnormal as prodigious births and monstrosities, and are but few in number. A proof of what I say is to be found in the fact that boys commonly show promise of many accomplishments, and when such promise dies away as they grow up, this is plainly due not to the failure of natural

gifts, but to lack of the requisite care. But, it will be urged, there are degrees of talent.

[3]

Undoubtedly, I reply, and there will be a corresponding variation in actual accomplishment: but that there are any who gain nothing from education, I absolutely deny. The man who shares this conviction, must, as soon as he becomes a father, devote the utmost care to fostering the promise shown by the son whom he destines to become an orator.

[4]

Above all see that the child's nurse speaks correctly. The ideal, according to Chrysippus, would be that she should be a philosopher: failing that he desired that the best should be chosen, as far as possible. No doubt the most important point is that they should be of good character: but they should speak correctly as well.

[5]

It is the nurse that the child first hears, and her words that he will first attempt to imitate. And we are by nature most tenacious of childish impressions, just as the flavour first absorbed by vessels when new persists, and the colour imparted by dyes to the primitive whiteness of wool is indelible. Further it is the worst impressions that are most durable. For, while what is good readily deteriorates, you will never turn vice into virtue. Do not therefore allow the boy to become accustomed even in infancy to a style of speech which he will subsequently have to unlearn.

[6]

As regards parents, I should like to see them as highly educated as possible, and I do not restrict this remark to fathers alone. We are told that the eloquence of the Gracchi owed much to their mother Cornelia, whose letters even to-day testify to the cultivation of her style. Laelia, the daughter of Gaius Laelius, is said to have reproduced the elegance of her father's language in her own speech, while the oration delivered before the triumvirs by Hortensia, the daughter of Quintus Hortensius, is still read and not merely as a compliment to her sex.

[7]

And even those who have not had the fortune to receive a good education should not for that reason devote less care to their son's education; but should on the contrary show all the greater diligence in other matters where they can be of service to their children.

[8]

As regards the boys in whose company our budding orator is to be brought up, I would repeat what I have said about nurses. As regards his *paedagogi*, I would urge that they should have had a thorough education, or if they have not, that they should be aware of the fact. There are none worse than those, who as soon as they have progressed beyond a knowledge of the alphabet delude themselves into the belief that they are the possessors of real knowledge. For they disdain to stoop to the drudgery of teaching, and conceiving that they have acquired a certain title to authority—a frequent source of vanity in such persons—become imperious or even brutal in instilling a thorough dose of their own folly.

[9]

Their misconduct is no less prejudicial to morals. We are, for instance, told by Diogenes of Babylon, that Leonides, Alexander's *paedagogus*, infected his pupil with certain faults, which as a result of his education as a boy clung to him even in his maturer years when he had become the greatest of kings.

[10]

If any of my readers regards me as somewhat exacting in my demands, I would ask him to reflect that it is no easy task to create an orator, even though his education be carried out under the most favourable circumstances, and that further and greater difficulties are still before us. For continuous application, the very best of teachers and a variety of exercises are necessary.

[11]

Therefore the rules which we lay down for the education of our pupil must be of the best. If anyone refuses to be guided by them, the fault will lie not with the method, but with the individual. Still if it should prove impossible to secure the ideal nurse, the ideal companions, or the ideal *paedagogus*, I would insist that there

should be one person at any rate attached to the boy who has some knowledge of speaking and who will, if any incorrect expression should be used by nurse or paedagogus in the presence of the child under their charge, at once correct the error and prevent its becoming a habit. But it must be clearly understood that this is only a remedy, and that the ideal course is that indicated above.

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I prefer that a boy should begin with Greek, because Latin, being in general use, will be picked up by him whether we will or no; while the fact that Latin learning is derived from Greek is a further reason for his being first instructed in the latter.

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I do not however desire that this principle should be so superstitiously observed that he should for long speak and learn only Greek, as is done in the majority of cases. Such a course gives rise to many faults of language and accent; the latter tends to acquire a foreign intonation, while the former through force of habit becomes impregnated with Greek idioms, which persist with extreme obstinacy even when we are speaking another tongue.

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The study of Latin ought therefore to follow at no great distance and in a short time proceed side by side with Greek. The result will be that, as soon as we begin to give equal attention to both languages, neither will prove a hindrance to the other.

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Some hold that boys should not be taught to read till they are seven years old, that being the earliest age at which they can derive profit from instruction and endure the strain of learning. Most of them attribute this view to Hesiod, at least such as lived before the time of Aristophanes the grammarian, who was the first to deny that the *Hypothecae*, in which this opinion is expressed, was the work of that poet.

[16]

But other authorities, among them Eratosthenes, give the same advice. Those however who hold that a child's mind should not be

allowed to lie fallow for a moment are wiser. Chrysippus, for instance, though he gives the nurses a three years' reign, still holds the formation of the child's mind on the best principles to be a part of their duties.

[17]

Why, again, since children are capable of moral training, should they not be capable of literary education? I am well aware that during the whole period of which I am speaking we can expect scarcely the same amount of progress that one year will effect afterwards. Still those who disagree with me seem in taking this line to spare the teacher rather than the pupil.

[18]

What better occupation can a child have so soon as he is able to speak? And he must be kept occupied somehow or other. Or why should we despise the profit to be derived before the age of seven, small though it be? For though the knowledge absorbed in the previous years may be but little, yet the boy will be learning something more advanced during that year, in which he would otherwise have been occupied with something more elementary.

[19]

Such progress each successive year increases the total, and the time gained during childhood is clear profit to the period of youth. Further as regards the years which follow I must emphasise the importance of learning what has to be learnt in good time. Let us not therefore waste the earliest years: there is all the less excuse for this, since the elements of literary training are solely a question of memory, which not only exists even in small children, but is specially retentive at that age.

[20]

I am not however so blind to differences of age as to think that the very young should be forced on prematurely or given real work to do. Above all things we must take care that the child, who is not yet old enough to love his studies, does not come to hate them and dread the bitterness which he has once tasted, even when the years of infancy are left behind. His studies must be made an amusement: he must be questioned and praised and taught to rejoice when he

has done well; sometimes too, when he refuses instruction, it should be given to some other to excite his envy, at times also he must be engaged in competition and should be allowed to believe himself successful more often than not, while he should be encouraged to do his best by such rewards as may appeal to his tender years.

[21]

These instructions may seem but trivialities in view of the fact that I am professing to describe the education of an orator. But studies, like men, have their infancy, and as the training of the body which is destined to grow to the fulness of strength begins while the child is in his cradle and at his mother's breast, so even the man who is destined to rise to the heights of eloquence was once a squalling babe, tried to speak in stammering accents and was puzzled by the shapes of letters. Nor does the fact that capacity for learning is inadequate, prove that it is not necessary to learn anything.

[22]

No one blames a father because he thinks that such details should on no account be neglected in the case of his own son. Why then should he be criticised who sets down for the benefit of the public what he would be right to put into practice in his own house? There is this further reason why he should not be blamed. Small children are better adapted for taking in small things, and just as the body can only be trained to certain flexions of the limbs while it is young and supple, so the acquisition of strength makes the mind offer greater resistance to the acquisition of most subjects of knowledge.

[23]

Would Philip of Macedon have wished that his son Alexander should be taught the rudiments of letters by Aristotle, the greatest philosopher of that age, or would the latter have undertaken the task, if he had not thought that even the earliest instruction is best given by the most perfect teacher and has real reference to the whole of education?

[24]

Let us assume therefore that Alexander has been confided to our charge and that the infant placed in our lap deserves no less

attention than he—though for that matter every man's child deserves equal attention. Would you be ashamed even in teaching him the alphabet to point out some brief rules for his education?

At any rate I am not satisfied with the course (which I note is usually adopted) of teaching small children the names and order of the letters before their shapes.

[25]

Such a practice makes them slow to recognise the letters, since they do not pay attention to their actual shape, preferring to be guided by what they have already learned by rote. It is for this reason that teachers, when they think they have sufficiently familiarised their young pupils with the letters written in their usual order, reverse that order or rearrange it in every kind of combination, until they learn to know the letters from their appearance and not from the order in which they occur. It will be best therefore for children to begin by learning their appearance and names just as they do with men.

[26]

The method, however, to which we have objected in teaching the alphabet, is unobjectionable when applied to syllables. I quite approve on the other hand of a practice which has been devised to stimulate children to learn by giving them ivory letters to play with, as I do of anything else that may be discovered to delight the very young, the sight, handling and naming of which is a pleasure.

[27]

As soon as the child has begun to know the shapes of the various letters, it will be no bad thing to have them cut as accurately as possible upon a board, so that the pen may be guided along the grooves. Thus mistakes such as occur with wax tablets will be rendered impossible; for the pen will be confined between the edges of the letters and will be prevented from going astray. Further by increasing the frequency and speed with which they follow these fixed outlines we shall give steadiness to the fingers, and there will be no need to guide the child's hand with our own.

[28]

The art of writing well and quickly is not unimportant for our purpose, though it is generally disregarded by persons of quality. Writing is of the utmost importance in the study which we have under consideration and by its means alone can true and deeply rooted proficiency be obtained. But a sluggish pen delays our thoughts, while an unformed and illiterate hand cannot be deciphered, a circumstance which necessitates another wearisome task, namely the dictation of what we have written to a copyist.

[29]

We shall therefore at all times and in all places, and above all when we are writing private letters to our friends, find a gratification in the thought that we have not neglected even this accomplishment.

[30]

As regards syllables, no short cut is possible: they must all be learnt, and there is no good in putting off learning the most difficult; this is the general practice, but the sole result is bad spelling.

[31]

Further we must beware of placing a blind confidence in a child's memory. It is better to repeat syllables and impress them on the memory and, when he is reading, not to press him to read continuously or with greater speed, unless indeed the clear and obvious sequence of letters can suggest itself without its being necessary for the child to stop to think. The syllables once learnt, let him begin to construct words with them and sentences with the words.

[32]

You will hardly believe how much reading is delayed by undue haste. If the child attempts more than his powers allow, the inevitable result is hesitation, interruption and repetition, and the mistakes which he makes merely lead him to lose confidence in what he already knows.

[33]

Reading must therefore first be sure, then connected, while it must be kept slow for a considerable time, until practice brings speed unaccompanied by error.

[34]

For to look to the right, which is regularly taught, and to look ahead depends not so much on precept as on practice; since it is necessary to keep the eyes on what follows while reading out what precedes, with the resulting difficulty that the attention of the mind must be divided, the eyes and voice being differently engaged. It will be found worth while, when the boy begins to write out words in accordance with the usual practice, to see that he does not waste his labour in writing out common words of everyday occurrence.

[35]

He can readily learn the explanations or glosses, as the Greeks call them, of the more obscure words by the way and, while he is still engaged on the first rudiments, acquire what would otherwise demand special time to be devoted to it. And as we are still discussing minor details, I would urge that the lines, which he is set to copy, should not express thoughts of no significance, but convey some sound moral lesson.

[36]

He will remember such aphorisms even when he is an old man, and the impression made upon his unformed mind will contribute to the formation of his character. He may also be entertained by learning the sayings of famous men and above all selections from the poets, poetry being more attractive to children. For memory is most necessary to an orator, as I shall point out in its proper place, and there is nothing like practice for strengthening and developing it. And at the tender age of which we are now speaking, when originality is impossible, memory is almost the only faculty which can be developed by the teacher.

[37]

It will be worth while, by way of improving the child's pronunciation and distinctness of utterance, to make him rattle off a selection of names and lines of studied difficulty: they should be formed of a number of syllables which go ill together and should be harsh and rugged in sound: the Greeks call them "gags." This sounds a trifling matter, but its omission will result in numerous

faults of pronunciation, which, unless removed in early years, will become a perverse and incurable habit and persist through life.

Chapter 3

But the time has come for the boy to grow up little by little, to leave the nursery and tackle his studies in good earnest. This therefore is the place to discuss the question as to whether it is better to have him educated privately at home or hand him over to some large school and those whom I may call public instructors.

[2]

The latter course has, I know, won the approval of most eminent authorities and of those who have formed the national character of the most famous states. It would, however, be folly to shut our eyes to the fact that there are some who disagree with this preference for public education owing to a certain prejudice in favour of private tuition. These persons seem to be guided in the main by two principles. In the interests of morality they would avoid the society of a number of human beings at an age that is specially liable to acquire serious faults: I only wish I could deny the truth of the view that such education has often been the cause of the most discreditable actions. Secondly they hold that whoever is to be the boy's teacher, he will devote his time more generously to one pupil than if he has to divide it among several.

[3]

The first reason certainly deserves serious consideration. If it were proved that schools, while advantageous to study, are prejudicial to morality, I should give my vote for virtuous living in preference to even supreme excellence of speaking. But in my opinion the two are inseparable. I hold that no one can be a true orator unless he is also a good man and, even if he could be, I would not have it so. I will therefore deal with this point first.

It is held that schools corrupt the morals.

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It is true that this is sometimes the case. But morals may be corrupted at home as well. There are numerous instances of both,

as there are also of the preservation of a good reputation under either circumstance. The nature of the individual boy and the care devoted to his education make all the difference. Given a natural bent toward evil or negligence in developing and watching over modest behaviour in early years, privacy will provide equal opportunity for sin. The teacher employed at home may be of bad character, and there is just as much danger in associating with bad slaves as there is with immodest companions of good birth.

[5]

On the other hand if the natural bent be towards virtue, and parents are not afflicted with a blind and torpid indifference, it is possible to choose a teacher of the highest character (and those who are wise will make this their first object), to adopt a method of education of the strictest kind and at the same time to attach some respectable man or faithful freedman to their son as his friend and guardian, that his unfailing companionship may improve the character even of those who gave rise to apprehension.

[6]

Yet how easy were the remedy for such fears. Would that we did not too often ruin our children's character ourselves! We spoil them from the cradle. That soft upbringing, which we call kindness, saps all the sinews both of mind and body. If the child crawls on purple, what will he not desire when he comes to manhood? Before he can talk he can distinguish scarlet and cries for the very best brand of purple. We train their palates before we teach their lips to speak.

[7]

They grow up in litters: if they set foot to earth, they are supported by the hands of attendants on either side. We rejoice if they say something over-free, and words which we should not tolerate from the lips even of an Alexandrian page are greeted with laughter and a kiss. We have no right to be surprised. It was we that taught them:

[8]

they hear us use such words, they see our mistresses and minions; every dinner party is loud with foul songs, and things are presented to their eyes of which we should blush to speak. Hence springs habit, and habit in time becomes second nature. The poor children

learn these things before they know them to be wrong. They become luxurious and effeminate, and far from acquiring such vices at schools, introduce them themselves.

[9]

I now turn to the objection that one master can live more attention to one pupil. In the first place there is nothing to prevent the principle of “one teacher, one boy” being combined with school education. And even if such a combination should prove impossible, I should still prefer the broad daylight of a respectable school to the solitude and obscurity of a private education. For all the best teachers pride themselves on having a large number of pupils and think themselves worthy of a bigger audience.

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On the other hand in the case of inferior teachers a consciousness of their own defects not seldom reconciles them to being attached to a single pupil and playing the part—for it amounts to little more—of a mere *paedagogus*.

[11]

But let us assume that influence, money or friendship succeed in securing a paragon of learning to teach the boy at home. Will he be able to devote the whole day to one pupil? Or can we demand such continuous attention on the part of the learner? The mind is as easily tired as the eye, if given no relaxation. Moreover by far the larger proportion of the learner's time ought to be devoted to private study.

[12]

The teacher does not stand over him while he is writing or thinking or learning by heart. While he is so occupied the intervention of anyone, be he who he may, is a hindrance. Further, not all reading requires to be first read aloud or interpreted by a master. If it did, how would the boy ever become acquainted with all the authors required of him? A small time only is required to give purpose and direction to the day's work, and consequently individual instruction can be given to more than one pupil.

[13]

There are moreover a large number of subjects in which it is desirable that instruction should be given to all the pupils simultaneously. I say nothing of the analyses and declamations of the professors of rhetoric: in such cases there is no limit to the number of the audience, as each individual pupil will in any case receive full value.

[14]

The voice of a lecturer is not like a dinner which will only suffice for a limited number; it is like the sun which distributes the same quantity of light and heat to all of us. So too with the teacher of literature. Whether he speak of style or expound disputed passages, explain stories or paraphrase poems, everyone who hears him will profit by his teaching.

[15]

But, it will be urged, a large class is unsuitable for the correction of faults or for explanation. It may be inconvenient: one cannot hope for absolute perfection; but I shall shortly contrast the inconvenience with the obvious advantages.

Still I do not wish a boy to be sent where he will be neglected. But a good teacher will not burden himself with a larger number of pupils than he can manage, and it is further of the very first importance that he should be on friendly and intimate terms with us and make his teaching not a duty but a labour of love. Then there will never be any question of being swamped by the number of our fellow-learners.

[16]

Moreover any teacher who has the least tincture of literary culture will devote special attention to any boy who shows signs of industry and talent; for such a pupil will redound to his own credit. But even if large schools are to be avoided, a proposition from which I must dissent if the size be due to the excellence of the teacher, it does not follow that all schools are to be avoided. It is one thing to avoid them, another to select the best.

[17]

Having refuted these objections, let me now explain my own views.

[18]

It is above all things necessary that our future orator, who will have to live in the utmost publicity and in the broad daylight of public life, should become accustomed from his childhood to move in society without fear and habituated to a life far removed from that of the pale student, the solitary and recluse. His mind requires constant stimulus and excitement, whereas retirement such as has just been mentioned induces languor and the mind becomes mildewed like things that are left in the dark, or else flies to the opposite extreme and becomes puffed up with empty conceit; for he who has no standard of comparison by which to judge his own powers will necessarily rate them too high.

[19]

Again when the fruits of his study have to be displayed to the public gaze, our recluse is blinded by the sun's glare, and finds everything new and unfamiliar, for though he has learnt what is required to be done in public, his learning is but the theory of a hermit.

[20]

I say nothing of friendships which endure unbroken to old age having acquired the binding force of a sacred duty: for initiation in the same studies has all the sanctity of initiation in the same mysteries of religion. And where shall he acquire that instinct which we call common feeling, if he secludes himself from that intercourse which is natural not merely to mankind but even to dumb animals?

[21]

Further, at home he can only learn what is taught to himself, while at school he will learn what is taught others as well. He will hear many merits praised and many faults corrected every day: he will derive equal profit from hearing the indolence of a comrade rebuked or his industry commended.

[22]

Such praise will incite him to emulation, he will think it a disgrace to be outdone by his contemporaries and a distinction to surpass his seniors. All such incentives provide a valuable stimulus, and though ambition may be a fault in itself, it is often the mother of virtues.

[23]

I remember that my own masters had a practice which was not without advantages. Having distributed the boys in classes, they made the order in which they were to speak depend on their ability, so that the boy who had made most progress in his studies had the privilege of declaiming first.

[24]

The performances on these occasions were criticised. To win commendation was a tremendous honour, but the prize most eagerly coveted was to be the leader of the class. Such a position was not permanent. Once a month the defeated competitors were given a fresh opportunity of competing for the prize. Consequently success did not lead the victor to relax his efforts, while the vexation caused by defeat served as an incentive to wipe out the disgrace.

[25]

I will venture to assert that to the best of my memory this practice did more to kindle our oratorical ambitions than all the exhortations of our instructors, the watchfulness of our paedagogi and the prayers of our parents.

[26]

Further while emulation promotes progress in the more advanced pupils, beginners who are still of tender years derive greater pleasure from imitating their comrades than their masters, just because it is easier. For children still in the elementary stages of education can scarce dare hope to reach that complete eloquence which they understand to be their goal: their ambition will not soar so high, but they will imitate the vine which has to grasp the lower branches of the tree on which it is trained before it can reach the topmost boughs.

[27]

So true is this that it is the master's duty as well, if he is engaged on the task of training unformed minds and prefers practical utility to a more ambitious programme, not to burden his pupils at once with tasks to which their strength is unequal, but to curb his energies and refrain from talking over the heads of his audience.

[28]

Vessels with narrow mouths will not receive liquids if too much be poured into them at a time, but are easily filled if the liquid is admitted in a gentle stream or, it may be, drop by drop; similarly you must consider how much a child's mind is capable of receiving: the things which are beyond their grasp will not enter their minds, which have not opened out sufficiently to take them in.

[29]

It is a good thing therefore that a boy should have companions whom he will desire first to imitate and then to surpass: thus he will be led to aspire to higher achievement. I would add that the instructors themselves cannot develop the same intelligence and energy before a single listener as they can when inspired by the presence of a numerous audience.

[30]

For eloquence depends in the main on the state of the mind, which must be moved, conceive images and adapt itself to suit the nature of the subject which is the theme of speech. Further the loftier and the more elevated the mind, the more powerful will be the forces which move it: consequently praise gives it growth and effort increase, and the thought that it is doing something great fills it with joy.

[31]

The duty of stooping to expend that power of speaking which has been acquired at the cost of such effort upon an audience of one gives rise to a silent feeling of disdain, and the teacher is ashamed to raise his voice above the ordinary conversational level. Imagine the air of a declaimer, or the voice of an orator, his gait, his delivery, the movements of his body, the emotions of his mind, and, to go no further, the fatigue of his exertions, all for the sake of one listener! Would he not seem little less than a lunatic? No, there would be no such thing as eloquence, if we spoke only with one person at a time.