

LUTHER'S VIEWS OF EDUCATION AND SCHOOLS

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INTRODUCTION

If Melancthon obtained then name "Praeceptor Germaniae," inasmuch as he was a most consummate scholar, and, at the same time, the intellectual leader, especially of the literary class of his countrymen, then Luther should be called the pastor of his people, who, with a strong faith and an active love, watched, labored, and prayed that all his beloved Germans, small and great, might be led, by means of pious discipline and sound learning, to walk humbly before God.

In Luther's writings, we find much on the subject of education, both in sermons, expositions of scripture, letters, and the table-talk; and some of his works treat of this theme exclusively. He appeals, now to parents, now to magistrates, and now to teachers, — urges them, each and all, in the most pressing manner, to interest themselves in children, while, at the same time, he lays before them blessings and curses, — blessings on right training, and curses on neglect. And withal, he presents the most admirable doctrines, on the nature of discipline, the knowledge suitable for children, the best manner of imparting it, etc.

The following extracts from Luther's works, express his views, both upon the training and the instruction of the young.

HOME GOVERNMENT: TRAINING OF CHILDREN

Luther saw that good family government was the sole foundation of good civil government and of continued national prosperity. In his exposition of Exodus 20:12., he says:

We have now explained, at sufficient length, *how* father and mother are to be honored, and what this commandment includes and teaches, and have shown of what vast consequence it is in the sight of God, that this obedience toward father and mother should become universal. Where this is not the case, you will find neither good manners nor a good government. For, where obedience is not maintained at the fire-side, no power on earth can insure to the city, territory, principality, or kingdom the blessings of a good government; and it is there that all governments and dominions originate. If now the root is corrupt, it is in vain that you look for a sound tree, or for good fruit.

For what is a city, but an assemblage of households? How then is a whole city to be wisely governed, when there is no subordination in its several households, yea, when neither child, maidservant nor man-servant. submit to authority? Again, a territory: what is it, other than an assemblage of cities, market-towns and villages? Where, now, the households, are lawless or mis-governed, how can the whole territory be well-governed? Yea, nothing else will appear, from one end of it to the other, but tyranny, witchcraft, murders, robberies and, disobedience to every law. Now, a principality is a group of territories, or counties; a kingdom, a group of principalities; and an empire, a group of kingdoms. Thus, the whole wide organization of an empire is all woven out of single households. Wherever, then, fathers and mothers slack the reins of family government, and leave children to follow their own headstrong courses, there it is impossible for either city, market-town or village, either territory, principality, kingdom or empire, to enjoy

the fruits of a wise and peaceful government. For the son, when grown up, becomes a father, a judge, a Mayor, a prince, a king, an emperor, a preacher, a schoolmaster, etc. And, if he has been brought up without restraint, then will the subjects become like their ruler, the members like their head.

For this cause, God has established it as a matter of irrevocable necessity, that men should by all means rule over their own households. For where family government is well-ordered and judicious, all other forms of government go on prosperously. And the reason is, as we have seen, that the whole human race proceeds from the family. For it has pleased God so to ordain, from the beginning, that from father and mother, all mankind should forever derive their being.

The duties of parents to their children Luther dwells upon, in his exposition of the fifth commandment.

Now let us see what parents owe to their children, if they would be parents in the truest sense. St. Paul in Eph. 6:1, when commanding children to honor their parents, and setting forth the excellence of this commandment, and its reasonableness, says, "Children, obey your parents in the Lord." Here he intimates that parents should not be such after the flesh merely, as it is with the heathen, but *in the Lord*. And, that children may be obedient to their parents in the Lord, he adds this caution to parents, directly afterward in the fourth verse: "And, ye fathers, provoke not your children to wrath," lest they be discouraged; "but bring them up in the nurture and admonition of the Lord."

The first and foremost care that he here enjoins upon parents with reference to their children, in what pertains, to the mind and heart, (for of the nurture of the body he does not speak here at all, is, that they provoke them not to wrath and discouragement. This is a rebuke to such as display a violent and impetuous temper in the management of their children. For, under such an evil discipline, their disposition, while yet tender and impressible, become permanently clouded with fear and diffidence; and so there grows up in their breasts a hatred toward their parents, in so far that they run away from them, and pursue a course that otherwise they never would have entered upon. And, in truth, what hope is there of a child, who exercises hatred and mistrust toward his parents, and is ever downcast in their presence? Nevertheless St. Paul in this passage does not intend to forbid parents altogether from being angry with their children and chastening them; but rather, that they punish them in love, when punishment is necessary; not, as some do, in a passionate spirit, and without bestowing a thought upon their improvement.

A child, who has once become timid, sullen and dejected in spirit, loses all his self-reliance, and becomes utterly unfitted for the duties of life; and fears rise up in his path, so often as any thing comes up for him to do, or to undertake., But this is not all -- for where such a spirit of fear obtains the mastery over a man in his childhood, he will hardly be able to rid himself of it to the end of his days. For, if children are accustomed to tremble at every word spoken by their father or mother, they will start and quake forever after, even at the rustling of a leaf. Neither should those women who are employed to attend upon children, ever be allowed to frighten them with their tricks and mummeries, and, above all, never in the night-time. But parents ought much rather to aim at that sort of education for their children, that would inspire them with a wholesome fear; a fear of those things that

they ought to fear, and not of those which only make them cowardly, and so inflict a lasting injury upon them.. Thus parents go too far to the *left*. Now let us consider how they are led too far to the *right*.

St. Paul teaches, further, that children should be brought up in the nurture and admonition of the Lord; that is, that they should be instructed respecting that which they ought to know, and should be chastised when they do not hold to the doctrine. For instance, they need both that you teach them that which they do not know of God, and also that you punish them when they will not retain this knowledge. Wherefore, see to it, that you cause your children first to be instructed in spiritual things, — that you point them first to God, and, after that, to the world. But in these days, this order, sad to say, is inverted. And it is not to be wondered at, for parents themselves have not learned by their own experience what is this. admonition of the Lord, nor do they know much about it from hearsay.

Still we had hoped that schoolmasters would remedy this evil, that in school, at least, children, would learn something good, and there have the fear of God implanted in their hearts. But this hope, too, has come to nought. All nations the Jews especially, keep their children at school more faithfully than Christians. And this is one reason why Christianity is so fallen. For all its hopes of strength and potency are ever committed to the generation that is coming on to the stage; and, if this is neglected in its youth, it fares with Christianity as with a garden that is neglected in the spring time.

For this reason children must be taught the doctrine of God. But this is the doctrine of, God, which you must teach your children, namely, to know our Lord Jesus Christ, to keep over fresh in their remembrance how he has suffered for our sakes, what he has done, and what commanded. So the children of Israel were commanded of God to show to their children, and to the generation to come, the marvelous things which he did in the sight of their fathers in the land of Egypt. Psalm 18:4, 12. And when they have learned all this, but nevertheless do not love God, nor acknowledge their obligations to him in grateful prayer, nor imitate Christ, then you should, lay before them the admonition of the Lord; that is, present to their view the terrible judgments of God, and his anger at the wicked. If a child, from his youth up, learns these things, namely, God's mercies and promises, which will lead him to love God, and his judgments and warnings, which will lead him to fear God, then, hereafter, when he shall be old, this knowledge will not depart from him.

For God calls upon men to honor him in two ways; namely, to love him as a father, for the benefits which he has rendered, is now rendering, and, ever will render toward us; and to fear him as a judge, for the punishments which he has inflicted, and which he will inflict upon the wicked. Hear what he speaks by the mouth of the prophet Malachi 1:6, "If then I be a father, where is mine honor? And if I be a master, where is my fear?" Therefore, the children of God should learn to sing of mercy and judgment, Ps. 101:1. And St. Paul intends to convey this two-fold meaning, when he says that children should be brought up, in the nurture and admonition of the Lord. It belongs to nurture, to tell your children how God has created all things and how he has given them their senses their life, and their soul, and is daily providing them with the good things of his creation. Again, how he has suffered for us all, worked miracles, preached to us, and how he has promised yet greater things. And with all this, you should exhort them to be grateful to God, to

acknowledge his providence, and to love him as a father. It belongs to admonition, that you tell them how God, afore time, smote with great plagues the Egyptians, the heathen, the inhabitants of Sodom, the children of Israel, yea, all men in Adam; again, how he is now daily smiting many with pestilence, the sword, the gallows, water, fire, wild beasts, and all manner of diseases, and how he menaces the wicked with future punishment.

This admonition God requires us to make much more prominent to our children than that of men, or human penalties. And this, not without reason; for thus they will be taught always to look out of themselves, and up to God, and to fear not men, but God. For, should they be accustomed to fear their parents alone, it will finally come to pass that, even in respect to things which are pleasing to God, that they will fear, the opinions of men, and so will become vacillating and cowardly. On this account children should be educated alone, not to fear their parents, but to feel that God will be angry with them if they do not fear their parents. So will they not be faint-hearted but courageous, and, should they be deprived of their parents, they will not depart from God, either while good betides them, or when evil days come upon them; for they have learned with the fear of God to fear their parents, and not through their fear of their parents to stand in awe of God.

But what an acceptable sacrifice it is to God, to bring up children thus, we perceive in Genesis, 18:19, where it is said that God could not hide from Abraham what he was about to do, and that, for this reason; "for I know him," God said, "that he will command his children, and they shall keep the way of the Lord." Do you not see that God herein indicates that the knowledge of the doom, which was to come upon Sodom, would prove to the pious Abraham a strong motive to lead him to bring up his children in the fear of the Lord? So Jonadab, a father among the Rechabites, was gloriously extolled and blessed in his children; and that, because he had brought them up in a pious and godly manner, in the fear of the Lord. In such a manner were Tobias, Joachim and Susanna brought up. On the other hand, the judgment pronounced against Eli, because he restrained not his sons, stands forever to warn us in 1 Sam. 3: 13.

BAD TRAINING

Luther points out the consequences of the bad training of children in the following paragraphs:

Are we not fools? See, we have the power to place heaven or hell within reach of our children, and yet we give ourselves no concern about the matter! For what does it profit you, if you are ever so pious for yourself, and yet neglect the education of your children? Some there are, who serve God with an extreme intensity of devotion: they fast, they wear coarse garments and are assiduous in such like exercises for themselves; but the true service of God in their families, namely, the training up their children aright, this they pass blindly by, even as the Jews of old forsook God's temple, and offered sacrifice upon the high places. Whence, it becomes you first to ponder upon what God requires of you, and upon the office that he has laid upon you; as St. Paul spake in 1 Cor. 7: 20, "Let every man abide in the same calling, wherein he was called." Believe me, it is much more necessary for you to take diligent heed how you may train up your children well, than to purchase indulgences, to make long prayers, to go on pilgrimages to distant shrines, or to impose numerous vows upon yourselves.

Thus, fathers and mothers, ye see, what course it is your duty to adopt toward your children, so that you may be parents indeed, and worthy of the name; wherefore, be circumspect, lest you destroy yourselves, and your children with you. But those destroy their children, who knowingly neglect them, and suffer them to grow up without the nurture and admonition of the Lord; and though they do not themselves set them a bad example, yet they indulge them overmuch, out of an excess of natural affection, and so destroy them. "But," they say, "these are mere children; they neither know nor understand!" That may be; but look at the dog, the horse, or the ass; they have neither reason nor judgment and yet we train them to follow our bidding, to come or go, to do or to leave undone, at our pleasure. Neither does a block of wood or of stone know whether it will or will not fit into the building, but the master-workman brings it to shape; how much more then a man! Or will you have it that other people's children may be able to learn what is right, but that yours are not? They who are so exceedingly scrupulous and tender, will have their children's sins to bear, precisely as if these sins were their own.

There are others who destroy their children by using foul language and oaths in their presence, or by a corrupt demeanor and example. I have even known some, and, would God there were no more of them, who have sold their daughters or their wives for hire, and made their living thus out of the wages of unchastity. And truly, murderers, beyond all question, do better for their daughters than such parents. There are some who are exceedingly well pleased if their sons betray a fierce and warlike spirit, and are ever ready to give blows, as though it were a great merit in them to show no fear of any one. Such parents are quite likely in the end to pay dear for their folly, and to experience in sorrow and anguish, when their sons, as often happens such cases, are suddenly cut off; nor, in this event, can they justly complain.

Again, children are sufficiently inclined to give way to anger and evil passions, and hence it behooves, parents to remove temptation from them, as far as possible, by a well-guarded example in them selves, both in words and inactions. For what

can the child of a man, whose language is habitually vile and profane, be expected to learn, unless it be the like vileness and profanity?

Others again destroy their children by inducing them to set their affections on the world, by taking no thought for them further than to see that they cultivate graceful manners, dress finely, dance and sing, and all this, to be admired, and to make conquests; for this is the way of the world. In our day, there are a few who are chiefly solicitous to procure their children an abundant supply of those things that pertain to God, and to the interests of the soul; for, the most strive to insure them wealth and splendor, honor and pleasure.

Thus Luther censures a rough, passionate severity in parents, as well as a spirit of indulgence; and, wisely commends to them to inspire their children with a dread, rather of God's displeasure than of human penalties, to chasten, them betimes, etc.

Of the like import are his reflections when commenting on 1 John 2:14,

There is that in the nature of young children, which exults, when the reins discipline are slackened. Nor is the case otherwise with youth, and if they are held in, even with so firm a hand that they cannot break away, nevertheless they will murmur. The right of fathers over their children is derived from God; he is, in truth, the Father of all, "of whom the whole family in heaven and earth is named." Eph. 3:15. Wherefore, the authority of earthly fathers over their children should not be exercised in a hard and unfriendly manner. He who governed in anger only adds fuel to the fire. And, if fathers and masters on earth do not acknowledge God, he so orders it that both children and servants shall disappoint their hopes.

Experience, too, shows us abundantly, that far more can be accomplished by love, than by slavish fear and constraint. But it is the duty of children to learn the fear of God first of all; then, to love those who labor for their improvement. The fear of God should never depart from them; for, if they put it away, they become totally unfit to serve God or man. Correction, too, which includes both reproof and chastisement, saves the soul of the child from the endless punishment of hell.

Let not the father spare the rod, but let him remember that the work of training up children is an honor which comes from God; yea, if they turn out well, let him give God the glory. Whoso does not know to do this, hates his children and his household, and walks in darkness. For parents, who love their children blindly, and leave them to their own courses, do no better in the end than if they had hated them. And the ruin of children almost invariably lies at the door of parents, and it commonly ensues from one of these two causes; namely, either from undue lenience and foolish fondness, or from unbending severity, and an irritable spirit. Both these extremes are attended with great hazard, and both should be shunned alike.

Against indulging children Luther likewise inveighs, in a sermon on the married state.

There is no greater obstacle in the way of Christianity than neglect in the training of the young. If we would re-instate Christianity in its former glory, we must improve and elevate the children, as it was done in the days of old. But, alas! parents are blinded by the delusiveness of natural affection, so that they have come to regard the bodies of their children more than their souls. On this point here the words of the wise man; Prov. 13:24, "He that spares the rod, hates his son; but he

that loves him, chastens him at times." Again, Prov. 22:15, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Again, Prov. 23:14, "You shall beat him with the rod, and shall deliver his soul from hell."

Wherefore it is the chief duty of the father of a family, to bestow more, greater, and more constant care upon the soul of his child than upon his body for, this is his own flesh, but the soul is a precious jewel, which God has intrusted to his keeping, and which he must not suffer either the world, the flesh or the devil to steal or to destroy. And a strict account of his charge will be required of him at death and the judgment. For whence, think you, shall come the terrible wailing and anguish of those, who shall there cry out, 'Blessed are the wombs that never bare, and the paps which never gave suck?' (Luke 23 : 29). Doubtless, from the bitter thought that they have not brought their children back to God, from whom they had only received them in trust."

MONKISH TRAINING OF THE YOUNG

Luther disapproves of isolating children from the world, after the usage of the monks. "Solomon," says he, "was a right royal schoolmaster. He does not forbid children from mingling with the world or from enjoying themselves, as the monks do their scholars; for they will thus become mere clods and blockheads, as Anselm likewise perceived. Said this one; 'a young man, thus hedged about, and cut off from society, is like a young tree, whose nature it is to grow and bear fruit, planted in a small and narrow pot.' For the monks have imprisoned the youth whom they have had in charge, as men put birds in dark cages, so that they could neither see nor converse with any one. But it is dangerous for youth to be thus alone, thus debarred from social intercourse. Wherefore, we ought to permit young people to see, and hear, and know what is taking place around them in the world, yet so that you bold them under discipline, and teach them self-respect. Your monkish strictness is never productive of any good fruit. It is an excellent thing for a young man to be frequently in the society of others; yet he must be honorably trained to adhere to the principles of integrity, and to virtue, and to shun the contamination of vice. This monkish tyranny is moreover all absolute injury to the young; for they stand in quite as much need of pleasure and recreation as of eating and drinking; their health, too, will be firmer and the more vigorous by the means."

OFFENSE GIVEN TO CHILDREN

In Luther's exposition of the sixth commandment, he pointedly condemns the offense which is given to the young by the use of foul language.

It is a great sin to use such infamous language in the presence of innocent boys and girls. Those who do it are guilty of all the sins which their inconsiderate words beget. For the tender and inexperienced minds of children are very quick to receive an impression from such words; and, what is far worse, this filthy language clings to their memory, and long abides with them, even as a stain on a fine white cloth is much harder to efface than if it came on one that is rough and coarse. This the pagans, too, learned from experience. Horace, for example, who says that a new vase long retains the odor of that substance that happened first to have been put into it! (*Quo semel est imbuta recens servabit odorem testa diu.*)

And Juvenal, 'you should: pay the utmost regard to your boy; and, if you meditate any thing base, think not that his age is too tender to remain unsullied.' (*Maxima debetur puero reverentia, si quid turpe paras, huius tu no contemseris annos.*)

We will now inquire more particularly: what do these people do, who thus offend children? Since it is a good thing to pay regard to their tender years and to keep them in the observance of propriety and decorum, (for it is an acceptable sacrifice to God, to seek the welfare of souls) we should, therefore, with all diligence, watch over young boys and girls, and prevent them either from seeing or hearing any thing infamous; for their evil tendencies are strong enough by nature. If you seek to quench fire, not with water, but by adding fuel to it, what good do you think you will do? But, alas! how many wicked people there are, who make themselves the tools of the devil, and destroy innocent souls with their poisonous and corrupt language. The devil is truly. called a destroyer of souls, but he does not do his work, unless with the help, of the infamous tongues of such as are on his side, and take pattern by his example.

Can a child root out of his soul the vile word, that has once passed in at his ear? The seed is sown, and it germinates in his heart, even against his will. And it branches out into strange and peculiar fancies, which he dares not utter, and cannot rid himself of. But, woe to you! whoever you are, who has conveyed into an artless mind, that had otherwise been free from the guile, such troubles, perils and poison! You have not, indeed, marred the body; but, as much as in you lay, you have disfigured that much nobler part, the soul. You have poured, through the ear of a fellow-being, a deadly bane into his life-blood ; yea, you have slain his soul.

Such people are of the race of Herod, who slew the innocents in Bethlehem. You would not suffer your own children to be murdered before your eyes — why then will you destroy souls, that are not yours, but God's? St. Louis, king of France, said that his mother would rather have seen her children die by violence than commit a deadly sin. And what a terrible condemnation does our Lord pronounce upon such corruption of children. 'But whoever shall offend one of these little ones, which believe in me, it were better for him that a millstone were, hanged about his neck, and that he were. drowned in the depth of the sea.' (Matt. 18 : 6).

See what care Christ bestows on innocent little children, in that he affixes a new and peculiar penalty upon the sin of those who offend and injure them; a penalty that is denounced upon no other sin. By this he would doubtless indicate, that, such persons shall undergo an aggravated punishment in the world of woe. And hear him further, in the 7th verse, 'Woe unto the world, because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense comes!' And, in the 10th 'Take heed, that you despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.'

If any one should be disposed to judge these persons mildly, and say their words may raise a blush, but they themselves are clean, as Ovid falsely alleges of himself, 'My manners differ widely from my verse; The muse may dally, I am none the worse,' let him hear what Christ says, and *keep silence*. 'Out of the abundance of the heart the mouth speaks.' 'A tree is known by its fruits.'

And hence it is, too, that the Christian faith is at so low an ebb, because the children have been led out of the way; and, if the Christian church is again to rise from the dust, we must begin with a careful instruction of the young.

DEGENERATE CHILDREN

When, despite the conscientious efforts of parents and teachers, children turn out ill, Luther casts a consoling view upon the case.

What is greater and more glorious than this your labor, you faithful taskmasters? You are, in all truthfulness, to instruct, to teach, to chasten and admonish the youth committed to your care, in the hope that some will keep in the way of wisdom, though some too may turn aside. For whoever will do any good, must bear in mind, that this effort may prove all in vain, and his benevolence be thrown away; for there are always many who scorn and reject good counsel, and but few who follow it. We should be satisfied, if our good deeds are not wholly fruitless; and if, among ten lepers, one returns and gives thanks, it is well (Luke, 17 :17). So, if among ten scholars, there is but one who bends to discipline and learns with zeal, it is well; for our kindness is not wholly lost; and Christ himself bids us, after the example of his Heavenly Father, do good to the thankful and the unthankful alike.

Therefore, stand in your lot, and labor with all diligence; and, if God does not crown you with success, yet ascribe to him glory and dominion in the highest, and faint not, neither be impatient. Think what an admirable example Solomon has set us; for Solomon himself, or any other king, may train up his son from infancy in the best, most painstaking, and most godly manner, thinking and hoping, he shall succeed, and may fail, notwithstanding all. Have you a pious son; then say, "thanks be to God, who has made him and given him to me;" – but, if your son has grown up to evil courses, you can but say, "such is this poor human life; I have toiled to train up my son aright; but it was not the Lord's will he should prosper; yet blessed be the name of the Lord."

Nor must parents ever cease to seek their children's good, however degenerated and ungrateful they may be.

ALLOWED DISOBEDIENCE

But should parents, in the training of their children, transgress God's commandments, then, Luther thinks, they can not justly claim their obedience.

If parents act with such thoughtless folly, as to bring up their children to worldly pleasure and dissipation, then the children may cease to obey them. For we see by the first three commandments that God will be honored before earthly parents. By bringing them up to, the world, I mean, pointing them to nothing higher than pleasure, honor and worldly good.

SCHOOLS

The establishment of institutions of learning by magistrates as a means of providing a constant succession of well-educated and able men for the church, the school and the government and a defense of study, especially the study of languages and the founding of libraries are treated in Luther's *Address to the Councilmen of all the towns of Germany* calling upon them to establish and sustain Christian schools (A.D. 1524 Note: This can be found in a separate reprint volume or in the American Edition of Luther's Works, vol. 45,

pp. 339-378).

DUTY OF SCHOOL ATTENDANCE

In his sermon, "On keeping children at school," Luther says:

God has given you children and the means of their support, not that you should idolize them, or lead them into the vanities of the world. But he has laid his most solemn injunctions upon you, to train them up for his service.

He speaks in terms of praise of the learned classes, especially the clerical, and presses conviction upon consciences of parents, when, out of avarice, they withhold from study a boy who is strongly bent upon learning.

Cheerfully let your son study, and should he the while even be compelled to earn his bread, yet remember that you are offering to our Lord God a fine little block of marble out of which he can hew for you a masterpiece. And do not regard the fact that in these days the lust for gain is everywhere throwing learning into contempt; nor say, in your haste, "If my son can write and read German and keep accounts it is enough, I will make a merchant of him;" for they will soon be brought to such a pass, that they would gladly dig ten ells deep in the ground with their fingers, if, by so doing, they could find a learned man, for a merchant, I think, would not be a merchant long, should law and theology perish.

Of this I am full sure, we theologians and jurists must remain with you, or the whole world will go to ruin together, and that without remedy. If theologians turn aside, then the word of God will come to naught, and we shall all become heathen, yea, very devils; if jurists turn aside, then law will fly away, hearing peace with it; and, amid robbery, murder, outrage, and all manner of violence, we shall sink below the beasts of the forest. But, how much the merchant will make and heap together, when peace shall have fled from the earth, his ledger will tell him better than I; and how much good his possessions will do him, when preaching shall be no more, this let his conscience declare.

Luther did not mean, however, to insist that all boys should go through a complete course of study, as we may perceive from the letter to the German nobility. He expresses himself in the most decided terms, on the duty of magistrates to compel the attendance of children at school.

I hold it to be incumbent on those in authority to command their subjects to keep their children at school; for it is, beyond doubt, their duty to insure the permanence of the above-named offices and positions, so that preachers, jurists, curates, scribes, physicians, schoolmasters, and the like, may not fail from among us; for we can not do without them. If they have the right to command their subjects, the able-bodied among them, in time of war, to handle musket and pike, to mount the walls, or to do whatever else the exigency may require; with how much the more reason ought they to compel the people to keep their children at school, inasmuch as here upon earth the most terrible of contests, wherein there is never a truce, is ever going on and, that with the devil himself, who is lying in wait, by stealth and unawares, if so

be that he may drain city and kingdom, and empty quite out of them all the brave and good, even until he has removed the kernel utterly, and naught shall be left but a mere shell, full of idle mischief-makers, to be mere puppets in his hands to do his pleas. Then will your city or your country suffer a true famine, and, without the smoke of conflict, will be silently destroyed from within, and that without warning. Even the Turk manages in another way; for he takes every third child throughout his empire, and trains him to some calling perforce. How much more, then, ought our rulers to put at least some children to school; not that I would have a boy taken away from his parents, only that he should be educated, for his own good and the general welfare, to some calling that shall yield him abundant fruits of big industry. Wherefore, let magistrates lay these things to heart, and let them keep a vigilant look-out; and, wherever they see a promising lad, have him pledged at school.

Those fathers who feared that learning would be pernicious to their children, Luther pacified by using their own arguments.

But, you say, "What if it turns out ill and my son become a heretic or a villain? For the proverb says, "The scholar's skill turns oft to ill?" Well, and what of it? Venture, nevertheless. Your diligence and toil will not be thrown away. God will reward you according to your faithfulness, whether your work prosper or fail. Besides, you must act on uncertainties in respect to any pursuit whatever, that you may train him for. How was it with good Abraham, when his son Ishmael disappointed his hopes? How with Isaac and Esau? Or with Adam and Cain? Was Abraham on that account to neglect training Isaac up for the service of God? Or Isaac, Jacob? Or Adam, Abel?

THE DIGNITY AND DIFFICULTY OF THE WORK OF TEACHING

In the same sermon, Luther takes especial pains to magnify the office of the school-teacher.

Where were your supply of preachers, jurists, and physicians, if the arts of grammar and rhetoric had no existence? These are the fountain, out of which they all flow. I tell you, in a word, that a diligent, devoted schoolteacher, preceptor, or any person, no matter what is his title, who faithfully trains and teaches boys, can never receive an adequate reward, and no money is sufficient to pay the debt you owe him; so, too, said the pagan, Aristotle. Yet we treat them with contempt, as if they were of no account whatever; and, all the time, we profess to be Christians. For my part, if I were compelled to leave off preaching and to enter some other vocation, I know not an office that would please me better than that of schoolmaster, or teacher of boys. For I am convinced that, next to preaching, this is the most useful, and greatly the best labor in all the world, and, in fact, I am sometimes in doubt which of the positions is the more honorable. For you can not teach an old dog new tricks, and it is hard to reform old sinners, but this is what by preaching we undertake to do, and our labor is often spent in vain; but it is easy to bend and to train young trees, though haply in the process some may be broken. My friend, nowhere on earth can you find a higher virtue than is displayed by the stranger, who takes your children and gives them a faithful training, -- a labor which parents

very seldom perform, even for their own offspring.

To the like effect, does Luther speak of schoolteachers in the Table Talk

I would have no one enter the ministry, who has not first been a schoolmaster. Our young men, nowadays, do not think so; they shrink from the toil of teaching, and rush at once for the sacred office. But, after one has taught school for ten years or thereabouts, he may, with a good conscience, break off; for the labor is great, and the reputation small. Still, as much depends in a city on a schoolmaster as on the preacher. And, if I were not a preacher, I know not the position on earth which I had rather fill. You must not be swayed in this matter by the opinions or the rewards of the world, but consider how God regards the work, and how he will exalt it at the last day.

Though Luther thought so very highly of the office of the teacher, yet he remarks, in his commentary on Galatians, that this office is for the most part in ill-repute with children, and that severe teachers, particularly when their severity is habitual, are any thing but loved by their pupils,

It is impossible that a disciple, or a scholar, can love the teacher who is harsh and severe; for, how can he prevail on himself to love one who immures him, as it were, in a dungeon; that is, who constrains him to do that which he will not, and holds him back from doing that which he will; and who, when he does any thing that has been forbidden him, straightway flogs him, and, not content with this, compels him to kiss the rod too. A most gracious and excellent obedience and affection this in the student that comes from an enforced compliance with the harsh orders of a hateful taskmaster! My friend, do you suppose that he obeys with joy and gladness? But, what does he do when the teacher's back is turned? Does he not snatch up the rod, break it into a thousand pieces, or else throw it into the fire? And, if he had the power, he would not suffer his teacher to whip him again; nay, he would turn the tables on him, and not simply take the rod to him, but cudgel him soundly with a club. Nevertheless, the child needs the discipline of the rod; but it must be tempered with admonition, and directed to his improvement; for, without this, he will never come to any good, but will be ruined, soul and body. A miserable teacher, indeed, would that man be, who should only know how to beat and torment his students without ever being able to teach them any thing. Such schoolmasters there have been, whose schools were nothing but so many dungeons and hells and themselves tyrants and gaolers; where the poor children were beaten beyond endurance and without cessation, and applied themselves to their task laboriously and with over-pushed diligence, but yet with very small profit. A well-informed and faithful teacher, on the other hand, mingles gentle admonition with punishment, and incites his pupils to diligence in their studies, and to a laudable emulation among themselves; and so they become rooted and grounded in all kinds of desirable knowledge, as well as in the proprieties and the virtues of life, and they now do that spontaneously and with delight which formerly, and under the old discipline, they approached with reluctance and dread.

PLAN FOR SCHOOL ORGANIZATION

Luther writes, in 1524, to Spalatin :

I send you my sketch of the school as it should be, that you may lay it before the elector, and though I do not expect that much heed will be given to it, yet I must venture, and leave the issue with God.¹

Four years later (1528), Melanchthon's "Manual of Visitation," made its appearance, in which he communicated a full and complete plan for the organization of schools, which had received the sanction of the elector, and which was, undoubtedly, based upon the sketch that Luther had sent to Spalatin."

UNIVERSITIES

In the letter to the Christian nobles of the German nation on the elevation of the Christian order, Luther takes occasion to express himself on German universities as follows.

Our universities need a good thorough purging; I must say it, let whoever will be offended. For, what are they, save a few recently instituted, but "places of exercise for the chief young men," as the 2nd Book of Maccabees, 4 :12, has it; where a free life is led, after "the glory of the Grecians;" where the Holy Scriptures and faith in Christ are lightly accounted of; and where that blind pagan, Aristotle, reigns solitary and alone, even to the dethroning of Christ? Now this is my counsel, that Aristotle's books on physics, metaphysics, the soul, and ethics, which have been ever esteemed his best should be thrown away, with all the host of those which pretend to treat of natural science, while in reality nothing can be learned from them, of things natural or things spiritual either: add, that what he does not advance not a soul has hitherto understood, and yet so many noble intellects have been weighed down and paralyzed under the cost, toil, time and study that they have been forced to devote to him.

But I would, nevertheless, be willing to retain his logic, rhetoric and poetics abridged, I would prefer them, for they are useful to direct the young to a good style of speaking, either for the bar or the pulpit; but the commentaries and glosses are useless. Cicero's rhetoric, likewise, may be read, but only the pure and simple text, unencumbered with your unwieldy and interminable commentaries. But now, they teach neither how to plead nor how to preach, but all the result they show is mere wrangling and stupidity.

And we ought, moreover, to adopt the languages Latin, Greek, and Hebrew, the mathematics and history, all which I commend to the more intelligent. But, the claims of these studies will need no urging, as soon as there is a right earnest desire for a reformation. And truly, this is a matter of the utmost consequence. For, here our Christian youth, and our nobles, in whom rest the hopes of Christianity, are to

¹Luther's plan referred to here was not known to von Raumer. He does note, however that Melanchthon's school plan essentially agreed with Luther's. This especially appears to be the case from a letter that Melanchthon wrote to Camerarius on the subject of the Manual. He says in that letter: "you will see that I have written nothing more that what Luther has propounded, *passim*."

be taught, and to be fitted for action. And, accordingly, it is my firm belief that a reformation and a renovation of our universities would be a work of greater magnitude than pope or emperor ever undertook, since there is not a more crafty, or a more devilish device on the face of the earth than a university overgrown with the thorns and the briars of godless ignorance.

THE STUDY OF THE BIBLE

We have given, in the preceding pages, Luther's opinion of many of the university studies. It is not desirable, he says, to read a multitude of books; among such as are read, however, the Holy Scriptures demand our chief care.

Books should be fewer, and we must choose out the best. For many books do not impart knowledge, nor much reading either; but, that which is good, if it be read often, no matter how small its compass, that it is which throws light upon the Word, and inspires piety besides. Yea, even the works of the holy Fathers, are to be read only as a means by which we may the better come at the sense of the Word; but now we read them for themselves and abide in them, without ever coming to the Scriptures. In this, we are like men who look at the guideposts, but who never follow the road. The dear Fathers would have their writings lead us into the Scriptures. Let us, then, carry out their intention. For the Scriptures, and they alone, are our vineyard, in which we are to exercise ourselves, and to labor.

Above all things, let the Scriptures be the chief and the most frequently used reading-book, both in primary and in high schools; and the very young should be kept in the gospels. Is it not proper and right that every human being, by the time he has reached his tenth year, should be familiar with the holy gospels, in which the very core and marrow of his life is bound? Even the spinner and the seamstress impart the mysteries of their craft to their daughters, while these are yet in girlhood. And, again, when the high schools shall have become grounded in the Scriptures, we then are not all of us to send our sons there, as is the practice now, when numbers alone are regarded, and each will have his boy a doctor; but we ought to admit only those who are best fitted, and who have previously been well trained in the preparatory schools; to which matter, princes or magistrates ought to pay special attention, not allowing any to be sent to the high schools but the most capable.

But, where the Holy Scriptures do not bear sway, there I would counsel none to send his child. For every institution will degenerate where God's word is not in daily exercise. In proof of this, we need but look at those who have been molded by, or who are now in the high schools. The high schools ought to send forth men thoroughly versed in the Scriptures, to become bishops and pastors, and to stand in the van, against heretics, the devil, and, if need be, the whole world. But, what do we find them? I greatly fear they are no better than broad gates to hell, wherever they do not busily exercise and practice our youth in the Holy Scriptures.

STUDY OF THE LANGUAGES

In what high esteem Luther held the languages, we have already had occasion to remark. To Hebrew, in particular, he frequently recurs in terms of praise.

The Hebrew tongue surpasses all others; it is the richest in words of any, and it is pure; it borrows nothing, but has its own independent hue. The Greek, the Latin, and the Germans all borrow; they have, moreover, many compound words, whereas the Hebrew has none. From a simple word the Germans make twenty compounds, which all proceed from it, and are pieced together out of it as from *laufen* to run, come *entlaufen* to run away from; *verlaufen*, to run wrong; *umlaufen* to run about; *belaufen*, to run to see; *zulaufen*, to run toward; *ablaufen*, to run from a place; *weglaufen*, to run from one's duty; *einlaufen*, to run in; etc. On the contrary, the Hebrew has no compound, no patchwork word, but each idea is expressed by a word wholly its own. So, again, the word heart, for instance, has with us quite a generic use. For it means a part of the body, as if we should say, "he has no heart," that is, he is spiritless and cowardly; or again, "my heart tells me that his heart burns within him," that is, that he is angry. In each of these cases, the Hebrew employs a special and peculiar word.

In reference to the manner of learning the languages, Luther lays great stress upon continual practice, though he does not undervalue grammar, by any means.

We learn German or other languages much better by word of mouth, at home, in the street, or at the church, than out of books. Letters are dead words, the utterances of the mouth are living words, which in writing can never stand forth so distinct and so excellent, as the soul and spirit of man bodies them forth through the mouth.

Tell me, where was there ever a language which men could learn to speak with correctness and propriety by the rules of grammar? Is it not true that even those languages, like the Latin and the Greek, which possess the most unerring rules, are much better learned by use and wont, than from these rules? Is it not then extremely absurd for one who would learn the sacred tongue in which divine and spiritual things are discoursed of to neglect a straightforward and pertinent search into the subject-matter and attempt, instead, to pick the language out of grammar alone?

He gives his view of the relation of the things signified to the words which express them, as follows, holding that an understanding of words is only possible where there is an understanding of things first.

The art of grammar teaches and shows, what words imply and signify; but we must first learn and know what the things are, and what the matters mean. Hence, must he, who would teach and preach, first know his subject and its bearings before he can speak of it. For grammar only teaches the names and forms of the words which we use to set forth our subject.

Our knowledge is two-fold; relating to words on the one hand and on the other to things. And accordingly, he who does not possess a knowledge of the thing or the subject of which he is to speak, will not find a knowledge of words of any service to him. There is an old proverb, which runs thus: If you do not know what you are talking of, you may talk forever and no man will be the wiser. Many such people there are in our day. For we have many very learned and very eloquent men who appear exceedingly foolish and ridiculous because they undertake to speak of that which they have never understood.

But, whoever has the matter inwrought into his being, so that he comprehends it fully is an able teacher and reaches the heart, whether he be eloquent. and have ready flow of words or not. So Cato, when he spoke in the council had more influence than Cicero, albeit, his language was rough and devoid of all polish and elegance, and though his speech was not skillfully framed to produce conviction, yet no one ever gave a thought to his manner.

Accordingly, the understanding of words, or grammar, is easy, when we well understand the subject; as Horace also says: that words come of their own accord, when the subject has been duly admitted to the mind, retained there, and fully considered; but, where the subject is obscurely apprehended, there the utmost knowledge of words will do no good. I have dwelt upon this point so fully for this reason, namely: that you may know, if you shall ever read the [Jewish] Rabbins, what sort of masters you will have. They may well understand the language, but the subjects that are conveyed in it they know nothing about, nor can they ever teach them in a true and proper manner.

But, through the goodness and the grace of God, we have the knowledge and the understanding of the matters, of which the Holy Scriptures treat, while they are left in blindness. Hence, though they know the grammar, yet they have no correct understanding of the Scriptures; but, as Isaiah, (29:11,) says: "And the vision is become as the words of a book that is sealed. Who then shall follow them?"

Now let no one think or conclude from all this that I would reject the grammar, for this is altogether necessary; but this much I do say: he who, with the grammar, does not study the contents of the Scriptures also, will never make a good teacher. For, as a certain one has said, "the words of the teacher or preacher should follow the subject, and grow, not in his mouth, but out of his heart."

NATURAL SCIENCE

In commenting on Erasmus' want of appreciation of natural science, Luther remarks:

We are new in the morning-dawn of a better life; for we are beginning again to recover that knowledge of the creation which we lost through Adam's fall. By God's grace, we are beginning to recognize, even in the structure of the humblest floweret, his wondrous glory, his goodness, and his omnipotence. In the creation we can appreciate in some measure the power of Him who spoke and it was done, who commanded and it stood fast. Consider the peach-stone: although it is very hard, yet, in its due season, it is burst asunder by the force of the very tender germ which is inclosed within the shell. But all this Erasmus passes by, not regarding it for a moment and views this new knowledge of the creature only as cows look upon a new gate.

HISTORY

The importance that Luther attached to history, we have before adverted to ; he has more, to the same purport, in his preface to Galeatti Capella's history of the Duke of Milan.

Says the highly-renowned Roman, Varro, (so this preface runs) the best instruction is that which combines illustration and example with precept. For

through these we apprehend the speech or the doctrine more clearly and also retain it the more readily in our memories; but, where the discourse is without illustration, no matter how just and excellent it may be in itself yet it does not move the heart with such power, neither is it so clear, nor so easily remembered.

Hence, we may see what a priceless value resides in histories. For all that philosophers, sages, and the collective wisdom of humanity can devise or teach, relative to the conduct of life, this, history, with her incidents and examples, enforces, causing it all to pass before our eyes, so to speak, as if we ourselves were on the spot, beholding those things in action, whose nature we had heard before in doctrine or in precept. There we learn what things those who were pious and wise pursued, what they shunned, and how they lived, and how it fared with them, or how they were rewarded — and again, how they lived who were wicked and obstinate in their ignorance, and what punishments overtook them.

And did we but think of it, all laws, arts, good counsels, warnings, threatenings, terrors, — all solace, strength, instruction, foresight, wisdom, prudence, together with every virtue, — flow from records and histories as from a living fountain. For histories are an exhibition, memorial, and monument of the works and the judgments of God; how he upholds and rules the world, and men more than all, causing their plans to prosper or to fail, lifting them on high, or humbling them in the dust, according as their deeds are good or evil. And though there be many who neither know nor regard God, yet even such can not fail to start back before the portraitures of history, and to fear lest the same evils come upon them, too, that overtook this or that person, whose course is graven, as a warning, forever upon the page of history; whereby they will be far more deeply moved, than if you should strive to restrain and curb them with the bare letter of the law, or with mere dry doctrine. So we read, not in the Holy Scriptures alone, but in pagan books too, how the men of old instanced and held up to view the example of their forefathers, in word and in deed, when they wished to arouse the enthusiasm of the people, or when on any occasion they would teach and admonish, or warn and deter.

Hence, too, historians are the most useful of men, and the best of teachers. Nor can we ever accord too much praise, honor, or gratitude to them; and it should be the work of the great ones of the earth, as emperors, kings, and the like, to cause a faithful record to be made of the history of their own times, and to have such records sacredly preserved and set in order in libraries. And, to this end, they should spare no expense, which may be needful, to educate and maintain those persons whose talents mark them out for this task.

But he who would write history, must be a superior man, lion-hearted and fearless in writing truth. For most manage to pass by in silence, or at least to gloss over the vices or the mischances of their times, to please great lords or their own friends; or they give too high a place to minor, or it may be, insignificant actions; or else, from an overweening love of country, and a hatred toward foreign nations, they bedizen or befoul histories, according to their own likes or dislikes. Hence it is that a suspicious air invests histories and God's providence is shamefully obscured; so the Greeks did in their perverseness, so the Pope's flatterers have done heretofore, and are now doing, till it has come to this, at last, that we do not know what to admit or what to reject. Thus the noble, precious, and highest use of history is overlooked, and we have only a vain babble and gossip. And this is because the worthy task of writing annals and records is open to every one without

discrimination; and they write or slur over, praise or condemn, at their will.

How important, then, is it, that this office should be filled by men of eminence, or at least by those who are worthy. For, inasmuch as histories are records of God's work, that is, of his grace and his displeasure, which men should believe with as much reason as if the same stood written in the Bible, surely they ought to be penned with all diligence, truth and fidelity. This, however, will, I fear, never come to pass, unless the enactment which was in force with the Jews shall again bear sway. Meanwhile, we must rest content with our histories as they are, and reflect and judge for ourselves, as we peruse them, whether the writer has been warped through favor or prejudice, whether he praises or blames either too little or too much, according as the persons or the events that come under his notice, please or displease him; just as in such a loose government as ours, we must endure to have carriers dilute their foreign wine with water so that we can not buy the pure growth, but must content ourselves with getting some part pure, be this more or be it less.

LOGIC-RHETORIC

Luther has much to say, in the "Table Talk," both on logic and on rhetoric:

Logic is a lofty art, it speaks direct, whether of wrong or right, as if I should say "give me some drink." But rhetoric adds ornament, as thus: "give me of the pleasant piece in the cellar, the curling, sparkling juice, that makes the heart merry."

Logic tells us *how* to teach every thing; still, for all this, though we have learned it so that we thoroughly understand it, it does not, of itself, give us the *ability* to teach any thing; for it is only an instrument and a tool by means of which we may impart, in a correct and methodical manner that which we already understand and know. For instance I cannot speak of mining or of the duties of the overseer of a mine because I neither know how to open a mine, nor how to sink a shaft, nor can I tell where the galleries should run; but, had I searched into this matter, and become familiar with it, I should then be better able to speak on the subject than the surveyor himself. Logic does not furnish the subject of which we are to speak, or the branch that we are to teach; it only directs us how to teach such a branch or to speak of such a subject, in a just and appropriate manner, with method, directness, and brevity.

Logic is a useful and a necessary art, which we ought with as much reason to study and to learn as we do arithmetic or geometry. And, though there are some heads so sharp by nature, that they can draw conclusions and form judgments on almost any subject, from the impressions they receive from it — yet this is an uncertain and a dangerous gift, unless art come to its aid. For logic gives us a clear, correct, and methodical arrangement, showing us the grounds of our conclusions, and how we may know, to a certainty, from the nature of the subject itself, what is right or wrong, and what we should judge and decide.

Logic teaches, rhetoric moves and persuades; the latter controls the will, the former the understanding. St Paul includes them both, in Romans, 12:7-8, "He that teaches, let him wait on teaching or he that exhorts, on exhortation."

The most excellent fruit and use of logic is to define and describe a thing with completeness and brevity, and, in accordance with its nature, neither more nor less

than it is. Hence, we should accustom ourselves to use good, pointed, and intelligible words, words that are in common use, and thereby fitted. to call up and set forth the matter, so that men may understand just what it includes. And if any man has this power, let him give God the glory, for it is a special gift and grace, since blinded writings often disguise their sentiments designedly, with astonishing far-fetched, or obsolete words; inventing a new style and mode of speaking, so double-sided, double-tongued, and intertangled, that, when convenient, they can bond their language into whatever meaning they choose, as the heretics do.

Eloquence does not consist in a tinselled flourish of gaudy and unfamiliar words, but in that chaste and polished expression, which, like a beautiful painting, shows the subject-matter in a clear, suitable and every way admirable light. They who coin and foist in strange words, must also bring in strange and novel things, as did Scotus, with his "hiccidity," "nominality," etc., or the Anabaptists, with their "immersion," "purification," "quietism," etc. Hence, you should beware, above all things, of those who make frequent use of new, unfamiliar and useless words ; for such a mode of speaking is at war with all true eloquence.

MATHEMATICS

Luther was desirous, as we have seen, to have the mathematics introduced into the universities. In astronomy, he took ground against Copernicus. Nevertheless, he could not abide astrology though Melanchthon maintained its truth. Among other arguments against it, that of Augustin was his chief stronghold, namely, that Esau and Jacob were both born at the same time, consequently under the same constellation, and were, nevertheless, wholly unlike each other in all respects.

PHYSICAL EXERCISE

Exercise and music both, Luther commends highly; and he opposed, as we have seen, the moping and joyless tenets of the monkish teachers.

It was admirably provided and ordered by the ancients that the people should have honorable and useful modes of exercise to resort to, so that they might not fall into gluttony, lewdness, surfeiting, rioting, and gambling. Accordingly, I pronounce in favor of these two exercises and pastimes, namely, music, and the knightly sports of fencing, wrestling, etc., of which, the one drives care and gloom from the heart, and the other gives a full development to the limbs, and maintains the body in health. And another argument for them is this, that they keep men from tippling, lewdness, cards, and dice, which, alas! are now so common everywhere, at court and in the town, where we hear nothing but "fair play !" "more wine!" and the like phrases. And then, in their flush, they stake you, perhaps, an hundred gulden or more, at a cast. So it goes, when those other honorable exercises and knightly sports are scorned and neglected.

MUSIC

Music was Luther's joy and delight.

Music is one of the fairest and best gifts of God ; and Satan hates it, nor can he bear it, since by its means we exorcize many temptations and wicked thoughts.

Music is one of the best of the arts. The notes breathe life into the words. It chases away the spirit of melancholy, as we may see by the case of King Saul. Some of our nobility think that they have done some great thing when they give three thousand gulden yearly toward music, and yet they will throw away, without scruple perhaps, thirty thousand on follies. Kings, princes and lords must maintain music (for it is the duty of great potentates and monarchs to uphold excellent, liberal arts, as well as laws), inasmuch as the common people and private individuals desire it, and would have it if their means were sufficient. Music is the best solace to a wearied man; through it, the heart is again quieted, quickened, and refreshed ; as that one says, in Virgil: "*Tu calamos inflare leves, ego dicere versus.*" Do you play the air, and I will sing the verse.

Music is a half-discipline, and it is a teacher. It makes men gentler and milder, more mannerly and more rational. And even poor violinists or organists do us this service, they show us what a noble and excellent art music is, as we can distinguish white the better if we place black beside it.

On the 17th of December, 1538, while Dr. M. Luther was entertaining some musicians at his house, who sung many sweet tunes and lofty cantatas, he exclaimed , in his rapture:

"If in this life our Lord God has scattered around and heaped upon us such noble gifts, what will it be in that immortal life, where all is perfection and fullness of delight? But here we have only the beginning, the *materia prima*. I have always loved music. He who knows this art is in the right frame, and fitted for every good pursuit. We cannot do without music in our schools. A schoolmaster must know how to sing, or I would not allow him to teach. Nor ought we to ordain young theologians to the sacred office, unless they have first been well-tried and practiced in the art in the school."

As they sang a cantata of Senffel's, Luther was filled with emotion and wonder, praising it highly. He then said: " Such a cantata it is not in my power to compose, even though I should try to my utmost; nor, on the other hand, could Senffel expound a psalm as well as I. For the gifts of the Holy Spirit are of divers kinds; so in one body there are different members. But no one is contented with his own gift, no one rests satisfied with what God has bestowed upon him, for all wish to be, not members merely, but the whole body.

Music is a fair, glorious gift of God ; and it lies very near to theology. I would not part with my small faculty of music for vast possessions. We should practice the young continually in this art, for it will make able and polished men of them.

Singing is the best art and exercise. It has nothing in common with the world; it is far-removed from the jar and wrangling of the court and the lawsuit. Singers, too, are never overwhelmed with care, but are joyful; and, with their singing, they drive care out and away.

And he said further:

How comes it to pass that, in carnal things, we have so many a fine poem, and so many a sweet song, while, in spiritual things, all is so cold and listless?

He then recited some German odes, *The Tournament*, by Bollen, etc,

I hold this to be the reason, as St. Paul has expressed it, in Romans, 7: 23; "I see another law warring in my members," a law that will not be overcome, and that does not yield up its power so readily as does the law in the soul.

If any one despises music, as all the fanatics do, I cannot confide in him. For music is a gift and bestowment of God; it does not proceed from man. It drives away the devil and makes men happy. In it, we forget all anger, lasciviousness, pride, and every vice. Next to theology I rank music, and hold it in almost equal honor. For look how David and all holy men have uttered their heavenly meditations in verse, rhyme and song. "*Quid pacis tempore regnat musica.*"

I am convinced that my readers would feel aggrieved, were I to offer them an apology for dwelling so long upon Luther. In fact, were any apology in place, it would be for my having omitted so much; and this I have done because I feared lest I might communicate some passages that we were all perfectly well acquainted with. Among such I would place the admirable preface to the little book, the book which he composed at the same time with the writings above cited, the shorter catechism.

Who will not be delighted to recognize this great man as a reformer of German education, also? His admonitions have reached the hearts of myriads of our countrymen, awakened many sleeping consciences, and strengthened many feeble hands; his utterances have been to both princes and people as the voice of God.

And he has deserved such confidence in the fullest measure, because he also received into his own heart, so abundantly, that faith which works by love. What could not such a divinely-governed, and untiring love accomplish, seconded as it was by such great gifts; so clear an eye, so sound an understanding, such aptness for the languages, such creative skill in speech, such a soaring imagination, and such profound speculation? Who among all of Luther's contemporaries can compare with him in genuine, comprehensive culture? Only let us not gauge culture with the measuring-rod of the Latinized school pedant, neither with that of the Mephistophelian scoffer; for we have to do with large spiritual gifts, which were brought into the service of a consecrated, determined, irresistible will — a will made free by the Son, a will that governed itself, inasmuch as it purposed to serve God, and God's will alone.