INTERNATIONAL EDUCATION SERIES

A HISTORY OF EDUCATION

BY

F. V. N. PAINTER, A.M., D.D.

Professor of Modern Languages and Literature in Roanoke College

Author of

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their leisure in following after lewd women; thieves, those that insult citizens, players at dice—having been properly warned and not reforming, besides the ordinary punishment provided by law for those misdemeanors, shall be deprived of their academical privileges and expelled.” These prohibitions give us a clear insight into the university life of the time, for it was not worse at Vienna than at Paris and elsewhere.

**IV**

**EDUCATION FROM THE RISE OF PROTESTANTISM TO THE PRESENT TIME**

**GENERAL SURVEY.**—The Protestant movement of the sixteenth century was not an isolated event. There were many concurring circumstances which prepared the way for it, and gave it power in the world. Toward the end of the middle ages there was a remarkable growth of national life and of national feeling. The great inventions and discoveries of the fourteenth and fifteenth centuries exerted a favorable influence upon the intellectual development of Europe. The invention of gunpowder, as soon as it led to the use of firearms, helped to bring about a salutary change in the organization of society. It destroyed the military prestige of the knightly order, brought the lower classes into greater prominence, and contributed to the abolition of serfdom. The discovery of America, and of a sea-passage to the East Indies, enlarged the circle of knowledge. Correct views of the earth supplanted the Ptolemaic system. The commercial activity of the world began to move in new directions, and to assume enlarged proportions. The invention of printing, about the middle of the fifteenth century, supplanted the tedious and costly method of copying books by hand, multiplied the sources of knowledge, and brought them within the reach of a larger circle of readers. All these circumstances, to which must be added the revival of classical learning, were so many levers that cooperated in lifting the world to a higher intellectual plane.
suspecting danger, became generous patrons of ancient learning: Nicholas V founded the celebrated Vatican Library, and collected for it a large number of Greek and Latin manuscripts; and under Leo X Rome became a center of classical scholarship.

Expansion of the Movement.—But this new movement was not to be confined to Italy. Eager scholars from England, France, and Germany sat at the feet of Italian masters in order afterward to bear beyond the Alps the precious seed of the new culture. During the reign of Lorenzo de Medici, several Oxford students, among whom were Linacre and Grocyn, visited Florence to complete their studies. Linacre received instruction along with Lorenzo’s own children, one of whom afterward became Leo X. Returning to England, they gave a fresh impulse to the study of the Greek language and literature. German scholars, like Peter Luder and Samuel Karneh, introduced the new learning into the German universities. Various cities—Strasburg, Nuremberg, Augsburg, and others—became centers of culture, where literature and art were pursued with engrossing ardor.

Different Results.—The revival of learning did not everywhere follow the same lines of development and produce similar results. In Italy classical learning became an end in itself; and hence, while enlarging and refining culture, it tended to paganize its adherents. Ardor for antiquity became intoxication; Athens was reproduced in Christian Rome. Unbelief became so prevalent that the Tenth Lateran Council judged it advisable to reaffirm the doctrine of the immortality of the soul by a special decree.

Among the Teutonic nations, particularly in Germany,
Holland, and England, the revival of learning produced far more salutary results than in Italy. The deep moral earnestness of the Teutonic race preserved it from pagan debasement. After a time the new learning was cultivated with as much zeal north as south of the Alps, but its results were utilized in the interests of a purer Christianity. The Greek and Hebrew Scriptures were studied as well as the Latin and Greek classics. Critical editions of the Old and New Testaments were published by able scholars, and by this means, as many believed, theological dogma was placed on a more assured foundation.

A. Agricola

Biographical Facts.—This able scholar, the father of German humanism, was born in 1443 near Groningen, Germany. His real name was Husmann (that is, houseman or husbandman), which, according to a custom of the humanists, he Latinized into Agricola. For a time he was a pupil of Thomas à Kempis; then he passed several years at the University of Louvain; subsequently he studied at Paris, and afterward in Italy, where he attended lectures by the most celebrated literary men of the age. His learning and eloquence gave him a wide reputation; and, upon his return to Germany, several cities and courts vied with one another in the effort to secure his services. At length, upon the solicitation of Dalberg, Bishop of Worms, who was an old and intimate friend, he established himself at Heidelberg. He divided his time between private studies and public lecturing; and, through his labors and influence, he was largely instrumental in transplanting the learning of Italy into his native land. He understood French and Italian, and set great store by his mother-tongue. At the age of forty-one he began the study of Hebrew, in order to be able to read the Old Testament in the original.

Opinion of Schools.—Agricola did not have a high opinion of the average school of his time. Having been called to take charge of a school at Antwerp, he wrote: "A school is to be committed to me. That is a difficult and vexatious thing. A school is like a prison, in which there are blows, tears, and groans without end. If there is anything with a contradictory name, it is the school. The Greeks named it schola—that is, leisure; the Latins, ludus literarius—literary play; but there is nothing further from leisure than the school, nothing harder and more opposed to play. More correctly did it receive from Aristophanes the name phrontizerion—that is, place of care."

Selecting a Teacher.—Agricola did not accept the school offered him at Antwerp, but in declining gave the authorities there the following advice: "It is necessary to exercise the greatest care in choosing a director for your school. Take neither a theologian nor a so-called rhetorician, who thinks he is able to speak of everything without understanding anything of eloquence. Such people make in school the same figure, according to the Greek proverb, that a dog does in a bath. It is necessary to seek a man resembling Phænix, the tutor of Achilles; that is, who knows how to teach, to speak, and to act at the same time. If you know such a man, get him at any price; for the matter involves the future of your children, whose tender youth receives with the same susceptibility the impress of good and of bad examples."

Empty Eloquence.—He thought little of the eloquence which so many students were striving after and which subsequently became still more prominent in education. "Very many devote themselves," he says, "to those phrase-
mongering and empty discussions, which people frequently take for wisdom. They waste the day in refined and tedious disputations, and, to use a fitting expression, in riddles, which in the course of centuries have found no Odipus to solve them, and will find none. With this sort of learning they torture the ears of their pitiable youths. To such nourishment they drive their students, as it were, by force. Thus they destroy promising talent, and kill the fruit in the bud.

To give fluency and worth to discourse, Agricola recommended the study of the best authors with translations into the mother tongue. "It will be very useful to you," he says in writing to a friend, "to express in the most fitting words of the mother tongue all that you read in the classic authors. For through this exercise you will bring it about that, when you must write or speak anything, you will in meditating the subjects, at once associate the Latin expressions with idioms of the mother tongue. Further, when you wish to express anything in writing, it is to be recommended that you conceive of the matter fully and correctly in the mother tongue, and then express it in pure and appropriate Latin. In this way the exposition will be clear and exhaustive." Grace of style seemed to him a matter of secondary consideration.

Method of Study.—As to methods of study, he expressed himself very clearly and forcibly. "Whoever in the acquisition of a science," he says, "wishes to obtain results answerable to his trouble, must especially consider three things. He must clearly and correctly apprehend, faithfully retain in memory what he has apprehended, and put himself in a position, by means of what he has learned, to produce something of himself. Therefore, the first requisite is careful reading, the second a trustworthy memory, and the third continued practice." In reading he held it necessary to understand the scope as well as the details of books. "Nevertheless, it is not well to spend too much time in clearing up obscurities; one often finds elucidation further on. One day gives light to another."

The Study of Philosophy.—Agricola recommended especially the study of philosophy, in which he included ethics and physics. "If you cherish the correct idea," he writes, "that what is noble is to be sought for its own sake, then I advise you to turn to philosophy, that is, to give yourself the trouble to gain a correct knowledge of all subjects and the ability to give fitting expression to what you have learned. Now knowledge, just as the nature of the things that form its object, is twofold. The one department aims at our acts and morals. Upon it rests the whole theory of a righteous and well-ordered life. It detaches from the trunk of philosophy the science of ethics, and deserves very especially our attention. But we need not seek it alone with the philosophers who treat it as a branch of literature, as Aristotle, Cicero, Seneca, and others, but also with the historians, poets, and orators. They by no means teach ethics systematically, but they show—and that is precisely the most effective teaching—through praise of the good, through censure of the bad, and through the presentation of examples, virtue and its opposite, as it were, in a mirror. Through a reading of these authors one should pass on to the Holy Scripture. For according to its precepts, one must order his life, and trust it as an experienced guide in matters of the soul's salvation." The study of natural philosophy seemed to him less important. Though not strictly necessary in the development of a morally good man, it is still favorable to virtue. "For when a genuine interest for scientific
he could exclaim, in the language of Horace: "I have erected a monument more durable than brass." Luther wrote him, in appreciation of his labors: "The Lord has been at work in you, that the light of Holy Scripture might begin to shine in that Germany where for so many years, alas! it was not only stifled but extinct."

A BITTER CONTROVERSY.—In the year 1510 there began in Germany a long and acrimonious controversy about Hebrew literature, in which Reuchlin became a prominent figure. A baptized Jewish rabbi, John Pfeferkorn, with the zeal of a proselyte, appealed to the Emperor Maximilian to have all Jewish books, except the Bible, destroyed. Reuchlin, having been asked to give his opinion, advised the destruction of only such books as were written against Christianity. "The best way," he added, "to convert the Hebrew language in each university, who should teach the theologians to read the Bible in Hebrew, and thus refute the Jewish doctors." This attitude brought upon Reuchlin a most virulent attack from the Dominican friars of Cologne. The controversy became general. The friends of learning naturally rallied to the support of the great Hebrew scholar; and after a conflict of nine years, the pope, to whom the case had been appealed, decided in Reuchlin's favor.

During this controversy Erasmus wrote to Cardinal Raphael: "In supporting Reuchlin, you will earn the gratitude of every man of letters in Germany. It is to him really that Germany owes such knowledge as it has of Greek and Hebrew. He is a learned, accomplished man, respected by the Emperor, honored among his own people, and blameless in life and character. All Europe is crying shame that so excellent a person should be harassed by a detestable
persecution, and all for a matter as absurd as the ass’s shadow of the proverb. The princes are at peace again. Why should men of education and knowledge be still stabbing each other with poisoned pens?"

C. Erasmus

Biographical.—Erasmus, born in Rotterdam in 1467, was perhaps the acutest scholar of his day. In his youth he gave promise of the eminence he afterward attained. His teacher at Deventer, who belonged to the Brethren of the Common Life, once enthusiastically embraced him with these words: "You will one day attain the highest summits of knowledge." In his youth Erasmus was persuaded to become an Augustinian monk; but finding conventual life entirely unfit to his tastes and character, he was released by the Bishop of Cambrai, and sent to the University of Paris. To eke out his meager allowance he took pupils in Greek, the elements of which he had acquired by private study. "I have given up my whole soul to Greek learning," he wrote, "and as soon as I get any money I shall buy Greek books, and then I shall buy some clothes."

At various times he visited England, France, Germany, and Italy, and everywhere his wit, learning, and fame secured him a cordial reception. In 1497 he went to England, where he met Thomas More, then a young man of twenty, heard Colet lecture at Oxford, and admired the learning of Linacre and Grocyn—all, like himself, enthusiastic humanists. "I have found in Oxford," he wrote, "so much polish and learning that now I hardly care about going to Italy at all, save for the sake of having been there. When I listen to my friend Colet, it seems like listening to Plato himself. Who does not wonder at the wide range of Grocyn’s knowledge? What can be more searching, deep, and refined than the judgment of Linacre? When did nature mold a temper more gentle, endearing, and happy than the temper of Thomas More?" Later he became, for a brief period, a lecturer on Greek at the University of Cambridge. Henry VIII, of England, was his friend and patron; and among his acquaintances were Pope Julius II and Leo X.

Chief Works.—Among his best known works is the Encomium Moris, or the Praise of Folly. It is a satire upon various classes of society. But of still more importance was Erasmus’s edition of the Greek New Testament, accompanied with a Latin translation and notes. "It is my desire," he said in the preface, "to lead back that cold dispute about words called theology to its real fountain. Would to God that this work may bear as much fruit to Christianity as it has cost me toil and application." This work, which appeared in 1516, helped to make Europe acquainted with the Gospel as it was preached by Christ and his apostles.

Pedagogy.—An enthusiastic student of the ancient classics, the pedagogical views of Erasmus do not differ materially from those of Plutarch, Quintilian, and Seneca. What he has written on education appears at times a mere paraphrase of these ancient educators. Among his educational writings may be mentioned the Adages (1500), The Order of Studies (1512), The Education of a Christian Prince (1516), and The Institution of Christian Marriage (1526). He dwelt upon the importance of early domestic training, during which the soil should be prepared for subsequent instruction. The health of children should be carefully attended to through proper food and clothing, healthful rooms, and merry companionships. - By
own sake, but as necessary adjuncts in understanding and explaining the classics.

IMITATION OF CICERO.—Erasmus valued thought more than style, and inveighed against the superficial imitation of Cicero then prevalent. He laughed at the verbal trifling of the grammarians, and the insignificant quibblings of the philosophers. "You are charged," he said to the Ciceronians, "with a very difficult task; for, besides the errors of language that have escaped Cicero, the copyists have sown his works with a multitude of mistakes, and many of the writings attributed to this author are not authentic. Finally, his verses translated from the Greek are worth nothing. And you would imitate all that, the good and the bad, the authentic and the non-authentic! Certainly, your imitation is very superficial; it is unworthy of your master. Your imitation is servile, cold, and dead, without life, without movement, without feeling; it is an apishness in which one discovers none of the virtues that have made the glory of Cicero, such as his happy inspiration, the intelligent disposition of his subjects, the wisdom with which he treats each subject, his large acquaintance with men and affairs, and his ability to move those who hear him. These are what should be imitated in Cicero; and, in order to imitate him, we must, like him, identify ourselves with the age in which we live, that we may be able to adapt our language to it; otherwise, our speech has no longer that seal of reality which animated the discourse of Cicero."

METHOD IN TEACHING.—Erasmus favored a mild discipline; praise and rewards, he said, accomplish more than threats and blows. The business of the teacher was to help his pupils, and not to display his own learning. Too much talk on his part was a hindrance rather than a help. "The
teacher,” he said, “ought to explain only what is strictly necessary for understanding the author; he ought to resist the temptation of making on every occasion a display of his knowledge. The end of this rule is to concentrate the attention of the pupil upon his author, to bring him into contact with him. Too many digressions break the force of the author, and prevent the pupil from feeling and enjoying that inspiration, so well suited to quicken him who breathes it freely.”

RELIGIOUS CULTURE.—Erasmus placed moral and religious culture in the foreground of education. Throughout his writings he advocated a genuine piety of heart as over against theological refinements and religious ceremonialism. “Unless I have a pure heart,” he says, “unless I put away envy, hate, pride, avarice, lust, I shall not see God. But a man is not damned because he can not tell whether the Spirit has one principle or two. Has he the fruits of the Spirit? That is the question. Is he patient, kind, good, gentle, modest, temperate, chaste? Inquire if you will, but do not define. True religion is peace, and we can not have peace unless we leave the conscience unshackled on obscure points on which certainty is impossible.”

The first religious instruction should teach the child to fear and love God, the omnipresent and omniscient Creator and Upholder of all things; who through his Son has given eternal life to those who believe in him and keep his commandments; who dwells through the Holy Spirit in the hearts of the righteous; and who rewards the good and punishes the wicked. Belief in angels and reverence for the Scriptures should be inculcated. The child should be taught to contemplate the splendor of the heavens, the fulness of the earth, the welling fountains, the flowing rivers, the immeasurable sea, the numberless species of ani-

mals, and to look on all these things as created for the service of men. The best means of inculcating morality and religion is example, for children have a special aptitude for imitation.

FEMALE EDUCATION.—Erasmus entertained enlightened views about female education. He maintained that girls should have intellectual as well as moral and domestic training. Though most persons thought it foolish, he said, intellectual culture was advantageous in maintaining a noble and chaste spirit. More care should be taken in the moral training of girls than of boys. The first effort should be to fill their hearts with holy feelings; the second, to preserve them from contamination; the third, to guard them from idleness. As innocence suffers most through evil example, Erasmus admonished parents against all unseemly conduct in the presence of their daughters. Mingling in society seemed to him less dangerous for young women than to be kept in monastic seclusion.

2. THE RELATION OF PROTESTANTISM TO EDUCATION

PREVALENT DISSATISFACTION.—The ecclesiastical revolution of the sixteenth century—that great movement which divided the Church and established Protestantism in northern Europe—was not due, as has been sometimes alleged, to insignificant causes. At the beginning of the century and for many years previously, there existed, for various reasons that can not here be examined in detail, a profound dissatisfaction within the Church. The growing intelligence of the people and the development of a strong national self-consciousness tended to bring about a reaction against ecclesiastical authority; meanwhile writ-
ers like Erasmus attacked with bitter sarcasm the schools of the church and the lives of the monks, and undermined the confidence and loyalty of a large part of the laity. The times were thus ripe for the religious revolution which almost simultaneously broke out in Germany, Switzerland, and England and changed the subsequent course of European history and education.

3. THE PROTESTANT LEADERS

A. Luther

Biographical.—The greatest of these leaders, whether we consider his relation to the Protestant Church or to education, was Martin Luther. He was born of humble parentage at Eisleben, Germany, November 10, 1483. His home training was exceedingly strict in its austere piety. At the age of fourteen he was sent to the school at Magdeburg, conducted by the Brethren of the Common Life. A year later he passed to Eisenach, where, in a school conducted by the learned humanist, John Trebonius, his secondary training was completed. In 1501 he entered the University of Erfurt, which, unlike many other universities of the day, had welcomed the study of the Latin and Greek classics. After taking the Master's degree in 1505, he entered the Augustinian convent of mendicant friars at Erfurt, where he passed through a profound religious experience. In 1507 he was ordained to the priesthood, and a year later was called to the newly founded University of Wittenberg, where he lectured first on Aristotle and then on the Scriptures. In 1511 he made a journey to Rome on some mission connected with the Augustinian order. On the 31st of October, 1517, in opposition to John Tetzel, who was distributing indulgences throughout Germany,

EDUCATION SINCE RISE OF PROTESTANTISM

Luther nailed his famous Ninety-five Theses to the door of the Castle Church at Wittenberg. This event, which led to the subsequent conflict with the papacy, is commonly regarded as the beginning of the Protestant movement.

Interest in Education.—The necessities of Protestantism gave Luther an intense interest in education. Apart from frequent discussions of the subject in other writings, he prepared two treatises which exhibit great breadth of view and a marvelous energy of expression. The first of these is a Letter to the Mayors and Aldermen of the Cities of Germany in Behalf of Christian Schools, which was written in 1524, and the second a Sermon on the Duty of Sending Children to School, which was prepared in 1530. These treatises touch on nearly every important phase of education, and are admirable in their statement of principles and suggestion of methods. The commendation of Ditters is not unmerited. "If we survey the pedagogy of Luther in all its extent," he says, "and imagine it fully realized in practice, what a splendid picture the schools and education of the sixteenth century would present! We should have courses of study, text-books, teachers, methods, principles, and modes of discipline, schools and school regulations, that could serve as models for our own age. But alas! Luther, like all great men, was little understood by his age and adherents; and what was understood was inadequately esteemed, and what was esteemed was only imperfectly realized."

Method of Instruction.—Luther's practical insight led him to discourage ungenteel methods of instruction. His attitude toward children was one of tenderness and sympathy. As a means of fixing truth in the childish mind, he recommended simplicity and repetition. In pre-
senting a truth or principle, the child should not be confused by a needless variety of expression. There should be no undue haste in teaching. "Allow ample time for the lessons," he says in reference to his catechism. "For it is not necessary that you should, on the same occasion, proceed from the beginning to the end of the several parts." Naturally Luther insisted on thoroughness; and the practical duties of religion were to pass from the memory into conduct. The Seventh Commandment, for example, he would have enforced with the utmost earnestness upon those who might be inclined to theft or dishonesty.

End of Education.—With Luther education was not an end in itself, but a means to more effective service in Church and State. If people or rulers neglect the education of the young, they inflict an injury on the cause of Christ and on the weal of the commonwealth; they advance the cause of Satan, and bring down upon themselves the curse of heaven. This is the fundamental thought that underlies all Luther's writings on education. "The common man," he says, "does not think that he is under obligation to God and the world to send his son to school. Every one thinks that he is free to bring up his son as he pleases, no matter what becomes of God's word and command. Yes, even our rulers act as if they were exempt from the divine command. No one thinks that God has earnestly willed and commanded that children be brought up to his praise and work—a thing that can not be done without schools. On the contrary, every one hastens with his children after worldly gain, as if God and Christianity needed no pastors and preachers, and the State no chancellors, councilors, and scribes."

In his letter to the mayors of the German cities, Luther says: "But even if there were no soul, and we had not the least need of schools and the languages for the sake of the Scriptures and of God, this one reason should suffice to cause the establishment of the very best schools everywhere, both for boys and girls, namely, that the world needs accomplished men, and women also, for maintaining its outward temporal prosperity, so that the men may be capable of properly governing the country and people, and the women of superintending the house, children, and servants. Now, such men must come of boys, and such women of girls; therefore, the object must be rightly to instruct and educate boys and girls for these purposes."

Civil Government.—As already indicated, Luther placed great emphasis on the importance and sanctity of the State. In his Sermon on the Duty of Sending Children to School, he says: "Civil government is a beautiful and divine ordinance, an excellent gift of God, who ordained it, and who wishes to have it maintained as indispensable to human welfare; without it men could not live together in society, but would devour one another like the irrational animals. . . . It is the function and honor of civil government to make men out of wild animals, and to restrain them from degenerating into brutes. It protects every one in family, so that the members may not be wronged; it protects every one in body, house, lands, cattle, property, so that they may not be attacked, injured, or stolen."

Compulsory Education.—It is not strange that Luther, holding the views just presented, should advocate compulsory education. He maintained that the sovereign had a right to compel towns and villages to maintain schools, and likewise to require parents to send their children. In his Sermon on the Duty of Sending Children to
School, he says: "I maintain that the civil authorities are under obligation to compel the people to send their children to school, especially such as are promising. For our rulers are certainly bound to maintain the spiritual and secular offices and callings, so that there may always be preachers, jurists, pastors, scribes, physicians, schoolmasters, and the like; for these can not be dispensed with. If the government can compel such citizens as are fit for military service to bear spear and rifle, to mount ramparts and perform other martial duties in time of war, how much more has it a right to compel the people to send their children to school, because in this case we are warring with the devil, whose object it is secretly to exhaust our cities and principalities of their strong men, to destroy the kernel and leave a shell of ignorant and helpless people, whom he can sport and juggle with at pleasure. That is starving out a city or country, destroying it without a struggle, and without its knowledge."

DOMESTIC TRAINING.—Luther cherished a beautiful ideal of domestic life. Marriage should be honored as a divine institution—the source of the sweetest earthly pleasures. The family occupies a fundamental relation to both civil and divine government, since it has the training of the future citizen and servant of God. Children are to be regarded as a precious gift of God, and their training should be conducted in wisdom and love. The parents should in all things set an example of upright living; and as long as the children are under parental control, they should be held to respect, love, and obedience. "A principality," Luther said, "is a collection of districts and duchies, a kingdom a collection of principalities, an empire a collection of kingdoms. These are all composed of separate families. Where now father and mother govern badly, and let children have their own way, there can neither city, town, village, district, principality, kingdom, nor empire be well and peacefully governed. For the son will become a father, judge, mayor, prince, king, emperor, preacher, schoolmaster; if he has been badly brought up, the subjects will become like their master, the members like their head."

Again he says: "But this is another sad evil, that all live on as though God gave us children for our pleasure or amusement, and servants that we should employ them like a cow or donkey, only for work, or as though all we had to do with our subjects were only to gratify our wantonness, without any concern on our part as to what they learn or how they live; and no one is willing to see that this is the command of the supreme Majesty, who will most strictly call us to an account and punish us for it, nor that there is no great need to be intensely anxious about the young. For if we wish to have proper and excellent persons both for civil and ecclesiastical government, we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the world, and we must not think only how we may amass money and possessions for them. . . Let every one know, therefore, that above all things it is his duty (for otherwise he will lose the divine favor) to bring up his children in the fear and knowledge of God; and if they have talents, to have them instructed and trained in a liberal education, that men may be able to have their aid in government and in whatever is necessary."

RELIGIOUS TRAINING.—Luther had a profoundly religious nature. He looked upon Christianity not only as the highest interest of life, but as the basis of all worthy
living. It was natural, therefore, that he should emphasize religious instruction, and make the Scriptures prominent in schools of every grade. "In schools of all kinds," he said, "the chief and most common lesson should be the Scriptures, and for young boys the Gospel; and would to God each town had also a girls' school, in which girls might be taught the Gospel for an hour daily, either in German or Latin! ... But where the Holy Scriptures are not the rule, I advise no one to send his child." To promote this knowledge of the Scriptures, Luther translated the Bible into German, which was seized upon with such avidity that in a few years nearly half a million copies were in circulation. It became a mighty influence, not only in unifying the German language, but in uplifting the German people.

Subjects of Study.—Besides the Bible and the catechism, Luther's scheme of studies embraced the mother tongue, the ancient languages, rhetoric and logic, history, natural science, music, and gymnastics. In determining a course of study, he was guided by considerations of practical utility. In the study of language he distinguished between the knowledge of words and the knowledge of things. "Knowledge," he said, "is of two kinds—one of words, and the other of things. Whoever has no knowledge of the things will not be helped by a knowledge of the words. It is an old proverb that 'one can not speak well of what one does not understand.' Of this truth our age has furnished many examples. For many learned and eloquent men have uttered foolish and ridiculous things in speaking of what they did not understand. But whoever thoroughly understands a matter will speak wisely and reach the heart, though he may be wanting in eloquence and readiness of speech."

Study of Languages.—Luther was loyal to his native language. He introduced it into public worship, and encouraged the establishment of primary schools in which it was employed. Through his sermons, books, hymns, and especially his translation of the Bible, he gave the German language a literary form, and laid the basis of its cultivation and development. A few years after his death, John Clajus published a German grammar, in which Luther's writings were taken as the standard.

At the same time Luther set great store by the ancient languages, not indeed for their superiority as a mental gymnastic, but for their utility in the service of the Church and State. In his Letter to the Mayors of Germany he discusses the subject at great length. "In the same measure," he says, "that the Gospel is dear to us, should we zealously cherish the languages. For God had a purpose in giving the Scriptures only in two languages, the Old Testament in the Hebrew, and the New Testament in the Greek. What God did not despise, but chose before all others for his Word, we should likewise esteem above all others. ..."

"And let this be kept in mind, that we shall not preserve the Gospel without the languages. The languages are the seabbard in which the Word of God is sheathed. They are the casket in which this jewel is enshrined; the cask in which this wine is kept; the chamber in which this food is stored. And, to borrow a figure from the Gospel itself, they are the baskets in which this bread, and fish, and fragments are preserved. If through neglect we lose the languages (which may God forbid), we shall not only lose the Gospel, but it will finally come to pass that we shall lose also the ability to speak and write either Latin or German."
Study of Nature.—Luther's attitude to nature is full of interest. He was brought up in schools in which, according to the methods of the middle ages, nature was studied, not by observing the earth, air, and skies, but by perusing the works of Aristotle and Pliny. It was the reign of words, not of things. Luther's great sympathetic heart was open to the beauty of the world about him. "We are at the dawn of a new era," he said, "for we are beginning to recover the knowledge of the external world that we had lost through the fall of Adam. We now observe creatures properly, and not as formerly under the papacy. By the grace of God we already recognize in the most delicate flower the wonders of divine goodness and omnipotence. See that force display itself in the stone of a peach. It is very hard, and the germ it encloses is very tender, but when the moment has come the stone must open to let out the young plant that God calls into life. Erasmus passes by all that, takes no account of it, and looks upon external objects as cows look upon a new gate."

Music and Gymnastics.—Luther's fondness for music was remarkable. He desired the young to be diligently exercised in vocal and instrumental music, and insisted on musical attainments as an indispensable qualification in the teacher. In the schools that were established under Luther and his coadjutors, music formed a part of the regular course of study. It was honored not only as a useful adjunct in public worship, but also as a beneficial influence upon character and life. Luther regarded gymnastic exercises as salutary both for the body and the soul. "It was well considered and arranged by the ancients," he says, "that the people should practise gymnastics, in order that they might not fall into reveling, unchastity, glut-

tony, intemperance, and gaming. Therefore these two exercises and pastimes please me best, namely, music and gymnastics, of which the first drives away all care and melancholy from the heart, and the latter produces elasticity of the body and preserves the health."

Establishment of Libraries.—For the preservation and encouragement of learning, Luther favored the founding of public libraries. He devoted to this subject the concluding pages of his Letter to the Mayors of Germany, and his recommendations abound in practical wisdom. "No cost nor pains," he urges, "should be spared to procure good libraries in suitable buildings, especially in the large cities, which are able to afford it. For if a knowledge of the Gospel and of every kind of learning is to be preserved, it must be embodied in books, as the prophets and apostles did. This should be done, not only that our spiritual and civil leaders may have something to read and study, but also that good books may not be lost, and that the arts and languages may be preserved."

"In the first place, a library should contain the Holy Scriptures in Latin, Greek, Hebrew, German, and other languages. Then the best and most ancient commentators in Greek, Hebrew, and Latin. Secondly, such books as are useful in acquiring the languages, as the poets and orators, without considering whether they are heathen or Christian, Greek or Latin. For it is from such works that grammar must be learned. Thirdly, books treating of all the arts and sciences. Lastly, books on jurisprudence and medicine, though here discrimination is necessary."

Estimate of Teachers.—Luther set a high estimate upon the office of teaching. "Where would preachers,
lawyers, and physicians come from,” he asks, “if the liberal arts were not taught? From this source must they all come. This I say, no one can ever sufficiently remunerate the industrious and pious teacher who faithfully educates children, as the heathen Aristotle has said. And yet people shamefully despise this calling among us, as if it were nothing, and at the same time they pretend to be Christians! If I were obliged to leave off preaching and other duties, there is no office I would rather have than that of school-teacher; for I know that this work is with preaching the most useful, greatest, and best: and I do not know which of the two is to be preferred. For it is difficult to make old dogs docile and old rogues pious, yet that is what the ministry works at, and must work at, in great part, in vain; but young trees, although some may break, are more easily bent and trained. Therefore, let it be one of the highest virtues on earth faithfully to educate the children of others who neglect it themselves.”

Conclusion.—In his pedagogical writings Luther had in mind three classes of schools, which form a comprehensive system of education: (1) Schools for the common people, in which they might be fitted for the various non-professional callings of life; (2) Latin schools, to which he gave most prominence as the agencies of secondary instruction; and (3) the universities, which he desired to see reformed. His efforts in behalf of education were far-reaching. All Protestant Germany was aroused by his appeals. In 1525 he was commissioned by the Duke of Mansfeld to establish two schools in his native town, Eisleben, one for primary and the other for secondary instruction. Both in the course of study, and in the methods of instruction, these schools became models after which many others were fashioned. As a direct and comprehensive result of Luther’s educational endeavors, the forms of Church government adopted by the various Protestant cities and states contained provisions for the establishment and management of schools. In a few years the Protestant portion of Germany was supplied with schools. They were still defective in almost every particular; but, at the same time, they were greatly superior to any that had preceded them. Though no complete system of popular instruction was established, the foundation for it was laid. To this great result Luther contributed more than any other man of his time; and this fact makes him the leading educational reformer of the sixteenth century.

B. Melanchthon

Biographical.—Philip Melanchthon, who has been called the Preceptor Germaniae, was born at Bretten in 1497. He received his early education from a faithful schoolmaster, who held his young pupil rigidly to grammar and punished him for mistakes with a rod. His precocity and thirst for knowledge were remarkable, and Rauchlin one day playfully brought him a doctor’s hat. Melanchthon took his bachelor’s degree at the University of Heidelberg at the age of fifteen. He then went to the University of Tübingen, first as a student and then as a lecturer, where he became a warm advocate of classical learning. It was here that his career as an author began; for, as early as 1516, he published an edition of Terence. A little later he prepared a Greek grammar, in which he announced “that he intended, in conjunction with a number of his friends, to edit the works of Aristotle in the original.” In 1518 he accepted a call to the University of Wittenberg
as professor of Greek, where he became the friend and co-laborer of Luther until the latter’s death in 1546. With the possible exception of Erasmus, Melanchthon was the greatest scholar of his time.

**INTEREST IN LEARNING.**—During his whole life Melanchthon was a student of remarkable industry. He often arose as early as two or three o’clock in the morning to pursue his studies, and many of his works were written between that hour and dawn. The twenty-eight folio volumes of the Corpus Reformatorum that contain his works exhibit the results of his prodigious activity. Literature was his passion, and it was against his will that he was drawn into theological controversy. He earnestly desired the diffusion of learning. “I apply myself solely to one thing,” he says, “the defense of letters. By our example we must excite youth to the admiration of learning, and induce them to love it for its own sake, and not for the advantage that may be derived from it. The destruction of learning brings with it ruin of everything that is good—religion, morals, and all things human and divine. The better a man is, the greater his ardor in the preservation of learning; for he knows that of all plagues ignorance is the most pernicious.”

**AS TEACHER.**—Melanchthon exerted an influence upon the educational progress of Germany in various ways. First of all, he was an able teacher, whose instruction was largely attended. Two thousand students, from all parts of Europe, thronged his lecture-room at Wittenberg, and bore away the precious seed both of the gospel and of ancient learning. His personal relations with students were peculiarly cordial. He welcomed them to his home, and gave them individual encouragement and aid. “I can truthfully affirm,” he says, “that I love all the students with a fatherly affection, and feel the greatest solicitude for their welfare.”

For the benefit of the students who came to the University of Wittenberg without adequate preparation, he opened a private school in which, along with history, geography, and mathematics, the ancient languages were given special prominence. Many of the leading educators of Protestant Germany, among whom may be mentioned Camerarius, Michael Neander, and Trotzendorf, were once his students.

**AUTHOR OF TEXT-BOOKS.**—Melanchthon exerted a still wider influence upon education through his text-books. At the age of twenty-one, he published a Greek grammar which was used in the schools of Germany for a hundred years. His Latin grammar, in more than fifty editions, was used in all the schools of Saxony down to the beginning of the eighteenth century. He wrote also text-books on rhetoric, dialectic, ethics, and physics, and edited nearly the whole circle of ancient classics studied in the secondary schools and universities. All these works were written in a clear, scientific form, and most of them long held their place in the schools of the time. His *Loci Communes*, which appeared in 1521, has the distinction of being the first work on dogmatic theology produced in the Protestant Church.

**SECONDARY SCHOOLS AND UNIVERSITIES.**—The advice and help of Melanchthon, as an able teacher and distinguished scholar, were sought far and wide in relation to schools. We still have the correspondence between him and fifty-six cities, in which his assistance is asked in founding and conducting Latin schools and gymnasias. In many cases he wrote the basis of organization, laid out the courses of study, and nominated the principal instructors. The gym-
naisal course of instruction recommended by Melanchthon, which included Latin, Greek, Hebrew, rhetoric, logic, mathematics, and cosmology, remained essentially unchanged in Germany till the beginning of the nineteenth century. His influence in university instruction was scarcely less extended. He prepared the statutes by which the faculties of the University of Wittenberg were reorganized. The University of Königsberg, which was founded in 1544, and the University of Jena, which was founded in 1548, were organized according to directions given by Melanchthon. His plans were adopted also in the reorganization of the Universities of Tübingen, Leipzig, and Heidelberg. The influence thus exerted by Melanchthon on the secondary and higher education of Germany is beyond all estimate.

Pedagogical Views.—Though Melanchthon was preeminently a humanist, he substantially agreed with Luther in his pedagogical views, and worked in harmony with the great reformer in the preparation of forms of Church government for various cities and principalities, in which provision was made for the establishment and maintenance of schools. In the Saxony School Plan, which he drew up in 1528, he directs that parents be admonished to send their children to school both for the sake of the Church and of the civil government. This, it will be remembered, was the fundamental view of Luther. "Preachers should admonish the people," Melanchthon says, "to send their children to school, in order that people may be brought up who are able to teach in the Church and to rule in the State. For some think that it is enough for a preacher to be able to read German. But such a belief is a hurtful delusion. For whoever is to teach others must have large experience and especial skill, which are to be obtained only by study from youth up. . . . And such competent people are needed, not alone for the Church, but also for the civil government, which God wishes to have maintained."

Evils to be Corrected.—In the Saxony School Plan, Melanchthon points out certain evils in the schools, and at the same time indicates the means by which they are to be corrected. The teachers of the time were accustomed to make an ostentatious display of their learning, and to burden the children with too great a multiplicity of studies—evils which, unfortunately, it may be observed, were not confined to the schools of the sixteenth century. Melanchthon says: "There are now many mistakes in the schools. In order that the young may be properly instructed, we have drawn up the present form. In the first place, teachers should instruct the children only in Latin, and not in German or Greek, as some have hitherto done, who burden the poor children with a multiplicity of subjects, which is not only not profitable, but even hurtful. It is evident that such schoolmasters seek not the welfare of the children—in teaching so many languages, but their own reputation. In the second place, they should not burden the children with many books, but in every way avoid a multiplication of studies. In the third place, it is necessary that the children be divided into three grades."

The Latin School.—Melanchthon gives minute directions for the instruction of each grade. These instructions are of the greater interest because they lie at the basis of the humanistic or classical instruction which came to prevail not only in Germany, but also in England and America. It is almost exclusively a literary training, the basis of which is Latin grammar and Latin literature. Other subjects of study are entirely subordinate.
The first grade embraces primary pupils. "They shall first learn to read the primer, in which are found the alphabet, the Lord's Prayer, the Creed, and other prayers. When this has been learned, they shall take up Latin grammar and Cato, the former to read, and the latter to translate. . . . At the same time the children must learn to write, being required to show their copy-books daily to the teacher. In order to enlarge their Latin vocabulary, a list of words shall be given them every evening. The children shall be kept at music, and sing with the others."

For the second grade Melanchthon gives still more numerous directions, which are in substance as follows: After an exercise in music for the whole school, the teacher explains to the second grade the fables of Aesop. When these have been mastered with their declensions and constructions, the teacher proceeds to Terence, which the pupils are required to learn by heart. "Yet the teacher must see to it that the children are not overburdened." Then follow such fables of Plautus as are suitable. The morning hours are always to be devoted to grammar, including etymology, syntax, and prosody. "And the grammar shall always be gone over again and again, until it is firmly fixed in the minds of the children. For when this is not done, all learning is lost and in vain."

"In cases where such labor is a vexation to the teacher, as often happens, he shall be dismissed, and the authorities shall seek another, who will keep the children at their tasks. For no greater harm can be done the arts than to fail to exercise the young in grammar. One day each week, Saturday or Wednesday, shall be set apart for religious instruction. For some learn nothing at all from the Holy Scriptures, and others nothing at all but the Holy Scriptures, neither of which is to be tolerated. For it is necessary to teach the children the beginning of a Christian and godly life. Yet there are many reasons why other books are to be placed before them. The teacher shall hear the whole grade, one after another, repeat the Lord's Prayer, the Creed, and the Ten Commandments. Afterward he shall explain them in a simple and proper manner, so that the children may thoroughly understand the fear of God, faith, and good works, which are necessary to an upright life. He shall not accustom the children to make sport of monks or of others. He shall require them to learn a few easy Psalms, in which are contained the principles of a holy life."

"When the children have thoroughly learned the Latin grammar, the brightest among them may be selected to form the third grade." Musical instruction is continued. Virgil is studied, and afterward Ovid's Metamorphoses taken up. In the evening the Offices or Letters of Cicero are read. The pupil is trained in writing verse. Rhetoric and logic take the place of grammar. In the second and third grades written exercises, such as letters or verses, are required once a week. The boys are required to speak Latin, and the teacher himself, as far as possible, speaks nothing but Latin to them, in order that they may be accustomed and stimulated to the exercise.

C. Other Leaders

A few words must suffice for the other leading reformers. Calvin and Zwingli both appreciated the importance of learning, and contributed directly to its advancement.

Calvin.—The ecclesiastical policy that Calvin established in Geneva in 1541 did not overlook the interests of education. A few years later he reorganized the Latin
school there, and impressed upon it a rigorous type of discipline and piety. In summer the recitations began at six in the morning; in winter at seven. The students were required to attend divine worship once every school-day, and thrice on Sunday. The Lord's Prayer and the Creed were in the course of study, and all the students were taught to sing and intone the Psalms. As in the gymnasias of Germany, the ancient languages, as an aid to biblical exercises, occupied a large part of the seven years' course. Calvin himself was one of the teachers, and it is said that his auditors daily numbered a thousand. In discussing a suitable head for the institution, he said: "Let the principal, being a man of at least average knowledge, be especially of a debonair spirit, and not rude or severe in his manner, in order that he may give a good example to the children in all his life, and that he may thus bear so much more gently the labor of his office."

**Zwingli.**—As early as 1524, the same year in which Luther made his appeal to the authorities of the German cities, Zwingli published a little work entitled, How to Educate the Young in Good Manners and Christian Discipline. It is divided into three parts: (1) Instruction in the things that belong to God; (2) in the things that pertain to self; and (3) in the things that concern our fellow men.

As with the other Protestant leaders, religious instruction is made prominent. "Although it is not in human power," he says, "to bring the heart of man to believe in God, even with an eloquence greater than that of Pericles; and, although our heavenly Father alone, who draws us to himself, can accomplish that work, yet faith, as Paul teaches, comes by hearing, namely, the hearing of the Word of God. Therefore, we must seek to instil faith in youth by the clearest and commonest words from the mouth of God, at the same time praying that He who alone begets faith would enlighten him whom we instruct. It also seems to me not discordant with the teaching of Christ, if we lead the young through visible things to the knowledge of God, placing before their eyes the beauties of the whole world, and showing them under the mutations of Nature the immutable Being who holds the manifold world in such admirable order. Then we may lead them to see that it is not possible for Him, who has so wisely and beautifully ordered all things, to neglect the work of his hands, since even among men we blame the father who does not watch over and provide for his household."

Under the second division, Zwingli advocated a study of Hebrew and Greek as an aid to the clear and assured apprehension of Scripture truth. Latin was to be studied for its general utility. Yet these linguistic attainments should not be associated with pride, but with a sincere and unpretentious love of truth. Christ was held up as the prototype of every virtue, upon which life should be formed. Zwingli encouraged the study of mathematics and gymnastics, and urged especially the learning of a trade, by which, in case of necessity, a livelihood might be earned.

In regard to the duties of social life, he emphasized the truth that men are born to live, not for themselves alone, but also for the welfare of others. To this end they should cultivate the virtues of righteousness, truth, fidelity, faith, and steadfastness, by which they will be most useful to the Church, to society, and to the State. Parents should be held in reverence. "He is no true Christian," Zwingli says, "who only knows how to talk about God, but does not endeavor to do noble things."
4. ABSTRACT THEOLOGICAL EDUCATION (1550–1700)

THREE TENDENCIES.—After the rise of Protestantism various influences, often in conflict with one another, control the course of events. During the period extending from the middle of the sixteenth to the beginning of the eighteenth century, three leading tendencies are apparent in education. These may be characterized as the theological, the humanistic, and the practical. As the theological tendency, however, maintained an ascendancy over the others in the schools, it is allowed to give name to the period. The humanistic tendency, which was most marked in secondary schools, was an echo from the revival of learning. The practical or realistic tendency was a reaction against the sterile learning cultivated by ecclesiasticism and humanism.

THEOLOGICAL ACTIVITY.—The period under discussion was one of extraordinary theological activity. A large share of the intellectual strength of the age was turned to theology. Every phase of religious truth, particularly in its doctrinal and speculative aspects, was brought under investigation. Theology was elevated into a science, and doctrinal systems were developed with logical precision, and extended even to trifling subtleties.

But this great effort to reduce the whole body of religious truth to an infallible logical statement was attended with unfortunate results. Theologians became bigoted and intolerant. In their efforts to give Christian doctrine a scientific form, they lost its spirit. Losing its earlier freedom and life, Protestantism degenerated in large measure into what has been called “dead orthodoxy.” The intellectual apprehension of elaborate creeds was made the basis of Christian fellowship. Christian life counted for little, and the Protestant world broke up into opposing factions. Says Kurtz, who is disposed to apologize for this period as far as possible: “Like medieval scholasticism, in its concern for logic theology almost lost vitality. Orthodoxy degenerated into orthodoxyism; externally, not only discerning essential diversities, but disregarding the broad basis of a common faith, and running into odious and unrestrained controversy; internally, holding to the form of pure doctrine, but neglecting cordially to embrace it, and to live consistently with it.”

STUDIES AND DISCIPLINE.—The schools, which stand in close relation to religion, were naturally influenced in a large measure by the theological tendencies of the age. Theological interests imposed upon the schools a narrow range of subjects, a mechanical method of instruction, and a cruel discipline. The principle of authority, exacting a blind submission of the pupil, prevailed in the schools of every grade. The young were regarded, not as tender plants to be carefully nurtured and developed, but as untamed animals to be repressed and broken. “Education,” says Dittes, “in the form that it had assumed in the sixteenth century, could not furnish a complete human culture. In the higher institutions, and even in the wretched town schools, Latin was the Moloch to which countless minds fell an offering in return for the blessing granted to a few. A dead knowledge of words took the place of a living knowledge of things. Latin school-books supplanted the book of Nature, the book of life, the book of mankind. And in the popular schools youthful minds were tortured over the spelling-book and catechism. The method of
teaching was almost everywhere, in the primary as well as in the higher schools, a mechanical and compulsory drill in unintelligible formulas; the pupils were obliged to learn, but they were not educated to see and hear, to think and prove, and were not led to a true independence and personal perfection; the teachers found their function in teaching the prescribed text, not in harmoniously developing the young human being according to the laws of Nature—a process, moreover, that lay under the ban of ecclesiastical orthodoxy. The discipline answered to the content and spirit of the instruction; it was harsh, and even barbarous; the principle was to tame the pupils, not to educate them. They were to hold themselves motionless, that the school exercises might not be disturbed; what took place in their minds, and how their several characters were constituted, the school pedants did not understand and appreciate.”

Multiplication of Schools.—This is the darker side of the theological or ecclesiastical influence. In other particulars it was favorable to education. In Protestant countries it led to a multiplication of schools of every grade; and in Catholic countries, the Jesuits in particular displayed an extraordinary activity in secondary and higher education. The country or village schools were connected with the local church, and were usually taught by the sexton or some other subordinate officer. In addition to the catechism and singing the course of instruction included reading, writing, and arithmetic.

With the town schools it was somewhat better. The range of instruction was of a higher order; the theological influence was felt in a less degree; the needs of practical life were better kept in view. But these schools were still very far from being models. They did not emancipate themselves from the mechanical methods and cruel discipline then in vogue, and the teachers, as a rule, were unfit for their vocation. They were usually people who for some reason had been unsuccessful in other pursuits. They were poorly paid, and but little respected. In the school ordinances of the time they are admonished to refrain from cruel discipline, and to maintain, both in and out of school, a becoming deportment.

Education of Princes.—The education of princes was usually in the hands of special instructors. As the princes of Europe exerted great influence in ecclesiastical affairs, special care was exercised in their religious culture. Whether Catholic, Lutheran, or Reformed, they were thoroughly drilled in the distinctive doctrines of their respective branches of the Church. The daily routine of George III of Saxony, who was born in 1647, may be taken as a type of princely education. At seven o'clock in the morning he arose with a brief prayer. While he was being dressed, the attendants sang a hymn; then with the court he went to morning prayers; afterward he retired to his apartment for private worship, or on days of preaching to the church. Then followed two hours of study, which began with a brief prayer for divine assistance and concluded with a psalm of thanksgiving. The hour from ten to eleven was devoted to recreation. After dinner several hours were devoted again to study, including instruction in dancing. From five to six recreation and supper; at eight, prayer with the whole court, after which the prince withdrew to his apartment, and after private worship, retired promptly at nine o'clock.

Schools for Girls.—The numerous school orders adopted in Protestant Germany made provision for the education of girls. In every community separate schools, presided over by well-approved female teachers, were to
be maintained at public cost. The range of studies was narrow, but these schools laid the foundation for better things. The school order of Braunsweig, promulgated in 1548, may be taken as an example. It required that in all towns and villages girls' schools should be established, in which reading and writing, the singing of hymns, and Luther's catechism should be taught. The pupils were to read stories from the German Bible at home, and at school repeat the substance of them from memory. The school day embraced two hours in the forenoon and two hours in the afternoon. Before leaving the school each day, the girls were required to sing a psalm or hymn, in order that they might learn singing with delight and without effort. An honorable matron was to be chosen as teacher, who loved God's Word and was fond of reading in the Bible and other good books. She was to be paid out of the common treasury from twenty to thirty florins a year; and in case the towns were able to afford it, she was to have an assistant with a salary of twenty florins a year.

Latin Schools.—In the Latin schools, or gymasia, humanism asserted itself by the side of theology. As indicated by the name, Latin formed the chief subject of study. These schools, some of which became famous, were founded in large numbers in the sixteenth century, and some of them, especially in England, have continued to the present day. In Germany, Camerarius established a flourishing school at Nuremberg (1526), Trottendorf at Goldberg (1531), Sturm at Strasburg (1538), and Neander at Ilfeld (1543). These distinguished school directors were all more or less influenced by Melanchthon, with whom they had maintained cordial relations as pupils or friends. Academic gymasia, which occupied a middle ground between the Latin schools and universities and were provided especially for such students as were too young to enter upon the freedom and dangers of university life, were founded at Danzig, Hamburg, Bremen, Zürich, and elsewhere. In England the great public schools of Shrewsbury (1551), Westminster (1560), Rugby (1567), Merchant Taylors' (1561), and Harrow (1571), were established. As Sturm represented most completely the humanistic tendency of his age, it is worth while to consider his educational work in some detail.

A. John Sturm

Biographical.—John Sturm was born at Schleiden, Prussia, in 1507; he died at Strasburg in 1589. After teaching at Louvain and Paris, he was appointed rector of the gymnasium at Strasburg, over which he presided for forty years. He boasted of his institution that it reproduced the best periods of Athens and Rome; and, in fact, he succeeded in giving to his adopted city the name of New Athens. In religion he was a Calvinist, and he is justly regarded as the greatest educator that the Reformed Church produced during this period. More than any one else, perhaps, he gave shape to the secondary classical instruction of Europe and America for the next two hundred and fifty years.

Aim of Education.—Sturm had a definite idea of what he was to accomplish in his work at Strasburg. His ideal of education was that of Protestantism in general, namely, an intelligent Christian manhood. “A wise and persuasive piety,” he said, “should be the aim of our studies. But, were all pious, then the student should be distinguished from him who is unlettered, by scientific culture and eloquence. Hence, knowledge, and purity and elegance of dic-
tion, should become the aim of scholarship, and toward its attainments both teachers and pupils should sedulously bend their every effort."

For attaining this culture the chief instrumentality was Latin. It constituted, as we shall see, the backbone of the course of study, and its use was enjoined upon both teachers and pupils. The teachers were to use German only in explanations; and the students were forbidden to speak German even on their way to or from school. It was permitted, however, to vary Latin with Greek! The supreme aim of Sturm was to Latinize his students. "Cicero," he said, "was but twenty years old when he delivered his speeches in behalf of P. Quintius and Sextus Roscius; but in these latter days where is the man, of fourscore even, who could bequeath to the world such masterpieces of eloquence? And yet, there are books enough, and there is intellect enough. What, then, do we need further? I reply, the Latin language, and a correct method of teaching. Both these we must have, before we can arrive at the summit of eloquence."

**Method and Discipline.**—In his Classic Letters, Sturm clearly sets forth his ideas of method and discipline. Step by step, with a careful cultivation of the memory, the student is to mount from the alphabet to the mastery of elegant discourse. Nothing is to be forgotten. "To keep what has been acquired," he says, "is no less an art than the first acquisition of it." The students are not to be tasked beyond their powers. The structure of language as revealed in grammar and rhetoric is made prominent from beginning to end. The students are to be drilled in the use of dialectic or logic. Throughout the gymnasium course the discipline is to be sufficiently strict. "In these classes," says Sturm, "the boys must be kept under the discipline of the rod, nor should they learn according to their own choice, but after the good pleasure of the teacher."

The gymnasium at Strasbourg owed its reputation in no small degree to the unity of method and purpose that Sturm knew how to give it. He was a model rector. He advised his teachers as to the best methods of doing their work, and cheered them on in their tasks. He reminded them that all were working in a common cause, and that their labors were mutually complementary. Their work of the upper classes could not be done successfully, unless a good foundation had been previously laid; and the work of the lower classes would be largely in vain, unless it was completed in the subsequent courses. All the teachers were to follow the same method, and thus make the gymnasium a well-ordered machine for turning out classically trained scholars.

**Popularity of the School.**—In a few years Sturm's school became famous, and attracted students from all parts of Europe. "The man was," to quote the words of Raumer, "of one piece, a whole man—a man of character, in whom strength of will was admirably united with force and tact in execution. Hence, it is not to be wondered at that Sturm found recognition among his contemporaries, and enjoyed their highest confidence. In 1578 the Strasbourg school numbered several thousand pupils, among them about two hundred of noble birth, twenty-four counts and barons, and three princes. Not simply from Germany, but from the most different countries, from Portugal and Poland, Denmark, France, and England, youths were sent to Sturm. But his pedagogical activity was not limited to the Strasbourg Gymnasium; in wide circles he exerted by counsel and example, and through his pupils, a very great influence as a second *Preceptor Germaniae.*"

**Course of Study.**—The course of study at the Stras-
burg Gymnasium was divided into ten classes. As this institution became a model for many other classical schools, it is well to present briefly the work of each class. We thus gain a clear insight into the Latin schools of this period, and are prepared to appreciate both their excellence and their defects:

**Tenth Class.**—The alphabet, reading, writing. Latin declensions and conjugations. The German or Latin catechism.

**Ninth Class.**—Latin declensions and conjugations continued. Memorizing of Latin words used in common life. Irregularities of formation were introduced.

**Eighth Class.**—Continuation of words in common use. The parts of speech. Declension and conjugation in connection with sentences. Composition of Latin phrases. Some letters of Cicero were read and explained. Toward the close of the year, exercises in style.

**Seventh Class.**—Latin syntax, with a few rules and examples from Cicero. Rules to be constantly applied in reading Cicero’s letters. Exercises in composition. On Sunday, translation of German catechism into classic Latin, in which, however, such terms as Trinitas, sacramentum, and baptismus might be employed.


**Fourth Class.**—Well acquainted with Latin and Greek grammar, the pupils were required to read a great deal, to learn by heart, and to explain. The sixth oration against Verres was read, because it contains almost all kinds of narration. Epistles of Horace. Greek grammar continued, with reading. Exercises in style. Reviews. Reading and paraphrasing some of Paul’s epistles.

**Third Class.**—Reviews. Rhetoric. Oration pro Cluentio. Select orations of Demosthenes. The Iliad or Odyssey. Paul’s epistles. Exercises in style. Translation of oratorical extracts from Greek into Latin, and from Latin into Greek. Composition of poetry and letters. Representation of the comedies of Plautus and Terence in the four higher classes. All the plays of these authors to be acted.

**Second Class.**—The pupils explained, under the direction of the teacher, the Greek orators and poets. Peculiarities of oratorical and poetical language. Remarkable passages copied. Dialectic and rhetoric studied in connection with orations of Cicero and Demosthenes. Exercises in style. Oratorical composition and declamation. Memorizing and recitation of the Epistle to the Romans. Representation of the comedies of Terence and Plautus, and some drama of Aristophanes; Euripides, and Sophocles.

**First Class.**—Dialectic and rhetoric continued. Virgil, Horace, Homer. Translation of Thucydides and Sallust. Weekly dramatic entertainments. All written composition to be artistic. Reading and explanation of Paul’s epistles.

**Curriculum.**—This course has the merit of being well fitted together, and of harmoniously tending to the desired end. It is carefully graded throughout, each class furnishing a definite preparation for the succeeding one. Yet it has obvious and serious defects. It is too narrow in its scope. An unjustifiable prominence is given to Latin
and Greek, while many other important studies are wholly neglected. History, mathematics, natural science, and the mother-tongue are ignored. A great gap is left between the gymnasium and life—a gap that could not be filled even by the university. In aiming to reproduce Greece and Rome in the midst of modern Christian civilization, Sturm’s scheme involves a vast anachronism.

“And what a strange mistake,” exclaims Paroz, “to wish to confine the scientific culture of a nation in the forms of a foreign language! In order to succeed, it would have been necessary at the start to overcome the resistance of a young, vigorous, popular, national language. But such a result was neither possible nor desirable. The future belonged to the mother-tongue; and true modern culture, the culture suited to modern needs and to the genius of the people, was not found in the Latin gymnasia of the sixteenth and seventeenth centuries—it lay germinally in the religious work of the period; that is, in the translation of the Bible, in hymns, sermons, and catechisms, and in those poor popular schools in which the mother-tongue was spoken. We are astonished to-day that Sturm did not make the German language a branch of instruction, and that he even despised French and German, although he somewhere acknowledges that Luther and Philippe de Comines have written as well as the most celebrated of the ancients.”

B. The Universities

Ecclesiastical Relations.—The universities were affected most, perhaps, by the theological influences of the period. These institutions were established in considerable numbers for the promulgation of particular types of theology. The universities established between 1550 and 1700, with their ecclesiastical relations, are as follows: Strasbourg, Lutheran, 1621; Geneva, Reformed, 1558; Jena, Lutheran, 1557; Dillingen, Catholic, 1554; Helmstadt, Lutheran, 1576; Altorf, Lutheran, 1575; Herborn, Reformed, 1654; Gratz, Catholic, 1586; Paderborn, Catholic, 1592; Giessen, Lutheran, 1607; Rinteln, Lutheran, 1619; Salzburg, Catholic, 1622; Münster, Catholic, 1631; Osnabrück, Catholic, 1632; Bamberg, Catholic, 1648; Duisburg, Reformed, 1655; Kiel, Lutheran, 1665; Innsbruck, Catholic, 1670; Halle, Lutheran, 1694. Of these, Helmstadt, Altorf, Rinteln, and Duisburg were subsequently dissolved.

Courses of Study.—No important changes were made in the organization of the universities. The course of instruction, which continued in the hands of the four faculties of philosophy, theology, law, and medicine, remained narrow. History and the modern tongues were entirely neglected; mathematics received but little attention; physics, astronomy, and natural history—the only natural sciences recognized—were taught out of Aristotle, Ptolemy, and Pliny, and medicine out of Hippocrates and Galen. Even Greek was accorded only an inferior position. In the universities, as in the gymnasia, Latin was the chief subject of study. “Thus was the circle of studies,” says Raumer, “at the schools as at the universities extremely restricted, as compared with the range of subjects in our time. It is clear, as I have repeatedly remarked, that all the time and strength of the youth were forcibly concentrated upon the learning and exercising of Latin. Grammar was studied for years in order to learn to speak and write Latin correctly; dialectic, in order to use it logically; and rhetoric, in order to handle it oratorically.
Facility was sought by means of debate, declamation, and representations of Terence. The classics were read in order to collect words and phrases from them for speaking and writing, without particular concern for the thought.

State of Morals.—The state of morals at the universities of the sixteenth and seventeenth centuries was very low. Idleness, drunkenness, disorder, and licentiousness prevailed in an unparalleled degree. The practice of hazing was universal, and new students were subjected to shocking indignities. The following graphic description, contained in a rescript of Duke Albrecht of Saxony to the University of Jena in 1634, would apply equally well to any other university of the time: "Customs before unheard of," he says, "inexcusable, unreasonable, and wholly barbarian, have come into existence. When any person, either of high or low rank, goes to any of our universities for the sake of pursuing his studies, he is called by the insulting names of pennal, fox, tape-worm, and the like, and treated as such; and insulted, abused, derided, and hooted at, until, against his will, and to the great injury and damage of himself and his parents, he has prepared, given, and paid for a stately and expensive entertainment. And at this there happen, without any fear of God or man, innumerable disorders and excesses, blasphemies, breaking up of stoves, doors, and windows, throwing about of books and drinking-vessels, looseness of words and actions, and in eating and drinking, dangerous wounds, and other ill deeds; shame, scandals, and all manner of vicious and godless actions, even sometimes extending to murder or fatal injuries. And these doings are frequently not confined to one such feast, but are continued for days together at meals, at lectures, privately and publicly, even in the public streets, by all manner of misdemeanors in sitting, standing, or going, such as outrageous howls, breaking into houses and windows, and the like; so that by such immoral, wild, and vicious courses, not only do our universities perceptibly lose in good reputation, but many parents in distant places either determine not to send their children at all to this university—founded with such great expense by our honored ancestors, now resting in peace with God, and thus far maintained by ourselves—or to take them away again."

The custom of hazing was broken up in Germany about 1660, after which time the moral condition of the universities showed a marked improvement.

C. The Jesuits

Historical.—Within the Roman Catholic Church education was promoted chiefly by the Jesuits. This order, established by Ignatius Loyola in 1534, found its special mission in combating the Reformation. As the most effective means of arresting the progress of Protestantism, it aimed at controlling education, particularly among the wealthy and the noble. The organization was, perhaps, the most compact that has ever existed. Only men of marked ability were admitted to it, and on entering they gave up their personality in complete consecration to the interests of the order. The will of the general was supreme, and from his headquarters in Rome he directed the movements of the society with absolute precision and certainty. At length the order excited opposition by its ambitious schemes and increasing power, and after banishment from nearly every country in Europe, it was finally abolished by Pope Clement XIV in 1773. Though restored by Pope