

FREDERICK WILLIAM AUGUST NOTZ:  
HIS INFLUENCE ON NORTHWESTERN COLLEGE

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Next to President August Ernst, Dr. F. W. A. Notz was probably the most important person in giving Northwestern College the character it has had for most of its history. Pres. E. E. Kowalke, Ernst's successor, says in his Centennial Story, "He [Notz] and Professor Ernst formed a solid core about which all the activities of the college revolved and which determined the character of the school."<sup>1</sup> In another place Kowalke says, "Dr. F. W. A. Notz was, with A. F. Ernst, chiefly influential in determining the policies and course of studies at Northwestern during its first fifty years."<sup>2</sup> But Notz' influence lasted at Northwestern much longer than fifty years. One has only to read his Latin essay entitled "Ecclesiae Lutheranae Gymnasiorum Quae Propria Sint," which he published in the Northwestern catalog his first year there (1872-73), and compare it with Pres. Carleton Toppe's graduation addresses to see that Notz' vision of what Northwestern should be like was still alive and well right up into the 1980s. Toppe firmly believed Notz' dictum that what was needed at a pre-ministerial "gymnasium" like Northwestern were the liberal arts with an emphasis on the languages.

In order to have made such an impact on his school, Notz must have been a great teacher. And most of his students would agree that he was a great teacher. J. P. Koehler credits Notz for much of his intellectual development. In his history of the Wisconsin Synod, he says about himself,

"Koehler's predisposition for history, literature, and art was home-grown; the stimulating teaching of Meumann, Notz, and Ernst, in his student days at Northwestern helped to foster it."<sup>3</sup> August Pieper credited his thorough knowledge of Hebrew to Notz. While studying at the St. Louis Seminary, Pieper was asked by C. F. W. Walther to proofread the Latin, Greek and Hebrew quotations in his Dogmatics which was to be printed. Pieper says about this incident, "This was exacting work, but very gratifying. I owed by knowledge of Hebrew to Dr. Notz in Watertown; he had spared no effort to give me a thorough understanding of this language."<sup>4</sup> J. P. Meyer in writing Notz' obituary in the Theologische Quartalschrift compares Notz at Northwestern to Baron von Steuben in the American Revolution. In spite of Washington's good leadership, Meyer says, the Americans would never have won the war if it were not for von Steuben's drillwork. Likewise if it hadn't been for Notz' careful drillwork in the classroom, Ernst's plan for turning Northwestern into a German-American humanistic gymnasium would never have been realized.<sup>5</sup>

Notz was definitely a scholar. But seldom will scholarship alone <sup>k</sup>made a deep impression on students. Notz also had a good sense of humor that caused his students to admire him as well as respect him. Kowalke says that Notz was "good-natured, wise in the ways of boys, inclined to be lenient, often secretly enjoying a prank as much as the students themselves."<sup>6</sup> And so Notz is a name that comes up often in NWC folk-lore as we will see.

Let's take a closer look at Dr. Notz' legacy to Northwestern (and ultimately to the synod's ministerium), looking first of all at what he brought with him from Germany and then zeroing in on his specific accomplishments on the Watertown campus.

## I. WHAT NOTZ BROUGHT FROM GERMANY

### A. Early Education

Friedrich Wilhelm August Notz was born February 2, 1841 in Lehren-Steinfeld, Wuerttemberg. His father, Gottlieb, was a pastor. His mother's maiden name was Luise Burger.<sup>7</sup> Lehren-Steinfeld was evidently a very small village (I haven't been able to find it on any map) near Weinsberg<sup>8</sup> which is itself a rather small town near Heilbronn. At this time Wuerttemberg was a small, independent kingdom. It lay in southwestern Germany where the Swabian tribe lives. Something that would later remain in the minds of Notz' students was his Swabian accent. One of the most noticable characteristics of this dialect is that "s" is pronounced like "sch."<sup>9</sup>

Notz received his earliest education at home.<sup>10</sup> At the age of ten he entered the Latin school in Leonberg, a suburb of Stuttgart. His teacher, C. Holzer, was a well-known classical scholar. When Holzer was promoted to a professorship at the Royal Gymnasium in Stuttgart (where the King of Wuerttemberg lived), Notz followed him. The year was 1853. Notz was 12 years old. He lived with Holzer's family and his teacher became somewhat of a father figure for him.

During his two years of study there, he received two silver medals "for proficiency."<sup>11</sup>

Notz' religion teacher at the gymnasium was Prelate Sixt von Kapf who was also the preacher at the Stiftskirche (college chapel) in Stuttgart. Although it was his father who confirmed Notz in 1855, it was von Kapf who gave him his confirmation instruction. According to Notz' obituary in the Gemeindeblatt, von Kapf had a lot of influence on Notz for the rest of his life.<sup>12</sup> The Lutheran Cyclopedia calls von Kapf a Pietist.<sup>13</sup> It's interesting to note that at the impressionable age of 14 Notz' life was being shaped by classical studies and pietism.

In 1855 Notz passed the Landesexamen, a difficult test that was needed to enter the Maulbronner Klosterschule.<sup>14</sup> This school was originally built in the 1100s as a Cistercian cloister. After the Reformation it was transformed into a preparatory school for boys who would eventually study theology at the university. It was financed by the state and its curriculum stressed the classical languages. Its medieval architecture and forested surroundings gave it a Romantic atmosphere.<sup>15</sup> Notz was one of only 25 boys who passed the Landesexamen and received the scholarship to Maulbronn in 1855.<sup>16</sup> Wilhelm von Baeumlein, "ephor" of the school at the time, was well-known for his writings on Greek grammar and Homer and for his commentary on John's Gospel.<sup>17</sup>

#### B. At the University

In 1859 at the age of 18 after passing his exam at the

Klosterschule, Notz entered the Stift at the University of Tuebingen.<sup>18</sup> The Stift was the Evangelical theological department of the university. At the time that Notz entered it, Tuebingen was being rocked by the controversy of the historico-critical method which had been introduced by Profs. Ferdinand Christian Baur and David Friedrich Strauss. Their claim was that the New Testament had arisen in the second century when two opposing types of Christianity (the Jewish-Christian type represented by Peter and the heathen-Christian type represented by Paul) were brought into agreement. Baur and Strauss' theory was a direct outgrowth of Hegel's (who had also studied in the Stift) philosophy of thesis-antithesis-synthesis.<sup>19</sup> It of course caused vehement opposition because it did not take Scripture as Scripture presents itself, but claimed that what had come into being by inspiration of God was simply a historical phenomenon.

Notz no doubt rejected the historico-critical method of Bible interpretation. Unfortunately he doesn't mention it in any of his writings that I came across. (Keep in mind that most of his writings are on pedagogics and he makes very few autobiographical remarks in them.) But as we'll see later, he does make some general remarks about the sad state of theology in Germany in his day. Probably the strongest statement Notz made against the historico-critical method is that he later claimed as his teacher in Tuebingen one of Baur and Strauss' most vocal opponents, Johann Tobias Beck.<sup>20</sup> Beck stressed a return to the Bible. He demanded that all doctrine be based

firmly on Scripture. However, his ideas, although more orthodox than Baur and Strauss', were not exactly the kind that would lead a young Notz to join a confessional church like the Wisconsin Synod in a little more than ten years. Beck stressed Scripture so much that the Confessions had little more than historical significance for him. His view of inspiration was a little bit philosophical and he believed there could be errors in "irrelevant" matters in Scripture. He didn't look on justification as an objective declaration of God the Judge, but stressed faith as a dynamic gift producing personal righteousness as the cause of justification.<sup>21</sup> One of Notz' other teachers at Tuebingen was Gustav Friedrich von Oehler, a specialist in Old Testament.<sup>22</sup> Of him we know very little.

In addition to theology, Notz studied philology, pedagogics and philosophy at Tuebingen. In 1863 he passed his theological exam qualifying him for the ministry and was also awarded a Ph.D. on the basis of his dissertation on the early history of the Roman state. He then spent one more year studying philology at Tuebingen.<sup>23</sup>

After leaving the university, Notz served for a time as a vicar under his father in Flacht. Then he became a private tutor for the family of Graf von Gersdorf.<sup>24</sup>

#### C. To America

In 1866 Notz came to America and became a private tutor in the family of a Georgia planter.<sup>25</sup> A friend of his from Tuebingen, Prof. A. Spaeth, and an older Tuebingen scholar,



Dr. W. Mann, who had both come to Pennsylvania, convinced Notz to take a call as Professor of German at Pennsylvania College in Gettysburg.<sup>26</sup> These two men were founders and leaders of the General Council. Mann was a strong opponent of the Definite Platform.<sup>27</sup>

In 1869 Notz took a call as Professor of German at Muhlenburg College in Allentown, Pennsylvania. Here he also worked with Pastor S. K. Brobst on his widely read periodical, Theologische Monats-Hefte.<sup>28</sup> Although I checked through all the issues of this periodical from the years when Notz was in Allentown, I could not find any articles written by him. However, many of the articles are anonymous or signed with a pen name like "Philologus," which could very well be Notz.

What brought Notz to America? One biographer of Notz, writing in 1890, says Notz left his homeland "to see more of the world."<sup>29</sup> That seems like a pretty simplistic explanation. Was it simply the Wanderlust? Or did America perhaps offer more career opportunities? Again Notz is silent on his motives. No doubt practicality played a big role. It was probably easier to get a job teaching in America than in Germany where positions were limited. But Notz' next move would seem to indicate that there were at least a few confessional reasons among his motives. In 1872 after only four years in Pennsylvania, he left his General Council buddies for the strictly confessional Synodical Conference. From his Latin essay which I mentioned earlier, it's clear how convinced Notz was by 1872 that in America the true Lutheran

church was once again flourishing. He stresses that the German church (and its schools) had wandered from the firm basis of God's Word while in the synods of the Synodical Conference true biblical doctrine was shining like a light. He says,

Although their [the Germans'] gymnasiums have made a considerable amount of progress in the study of arts and literature, they have abandoned the pure teaching of the gospel as much as the churches themselves have. But since now by a unique blessing of God the light of that sound doctrine once restored by Luther has again shone forth in this, our part of the world, it is also proper that those things be adopted which have so far been worked out and established in school matters by our synods which embrace that sound doctrine.<sup>30</sup>

In the Latin essay, Notz stresses that all instruction in Lutheran gymnasiums must be based solidly on God's Word. He quotes the Formula of Concord in one spot: "There is absolutely no other single rule or norm according to which all doctrines and all teachers are to be evaluated and judged than the prophetic and apostolic writings of the Old and New Testament."<sup>31</sup> A little bit farther along, he says in his own words, "The canonical Holy Scriptures are to be considered the highest rule and norm."<sup>32</sup> Notz even makes a firm "quia" subscription to the Confessions in the essay: "To the Scripture must be added the so-called Symbolical Books of our church as they contain nothing but a correct and appropriate interpretation of Scripture."<sup>33</sup>

Notz had obviously come to some kind of conviction that what was being taught in Germany was wrong and that what the Synodical Conference stood for was right. Was this a

conviction he came to during his four years in American Lutheranism? Or was it something that had already influenced his move away from Germany? It ought to be kept in mind that Notz was first of all an educator and then a theologian. And so an offer to teach may have been more decisive in his move to the Synodical Conference than its strongly confessional stance. His indirect route from the German church to the Wisconsin Synod shows that he wasn't a rabid confessionalist. But the fact that he stayed in Wisconsin for the rest of his life shows that, although he may have wandered into our camp, when he got there he realized he was home.

Take one last look at young Notz' German background: emphasis on classical studies, influence of Pietism and reaction to the rationalism of the historico-critical method. Place this young man in America where he's free to choose whichever theological direction he pleases. Result? The young man chooses confessional Lutheranism. What brought him to this conviction? Nothing in his background seems to have fostered it, but God somehow used that academic and pietistic background to bring Notz into a confessional church. It was no doubt God who led this scholar to the place where his church was in need of scholarship. In modern church history God seldom guides his servants as dramatically as he did in Old Testament times. But he does lead them with a calm, steady, unobtrusive hand.

WHAT NOTZ LEFT BEHIND AT NORTHWESTERN

## A. Arrival at Northwestern

"Northwestern University" in the frontier town of Watertown, Wisconsin had by no means started out as a German gymnasium. Its founders had stressed the use of English and had envisioned a broad offering of studies. But after the school had seen several regimes come and go within just a few years, a young German by the name of August Ernst was called as its president. It was Ernst's vision to turn Northwestern into a German humanistic gymnasium. Of course the school was to retain the department known as the "Akademie" for many years. But even this was to be fashioned after the German Real-schule. The gymnasium itself was to be divided into two parts: the Obergymnasium (college) and the Untergymnasium (prep). Several factors played into this development. One was the coming of highly gifted Dr. Theodore Meumann to the faculty. Under him the classics began to be translated into German in the classroom rather than into English. Another factor was the synod's break with the German mission societies. As the synod was drawn into the Missouri Synod's orbit, the idea became popular that the Synodical Conference should operate one big seminary and that each synod should develop its own preparatory school for that seminary. When Ernst became president of Northwestern on March 9, 1871, he set about turning the school into a German gymnasium whose main goal was to prepare men for the study of theology.<sup>34</sup>

Meanwhile, Notz in Allentown ran across a copy of Northwestern's 1870-71 catalog and was impressed with it.

Realizing that the school was still struggling to get on its feet, Notz donated some old Latin editions to Northwestern's library.<sup>35</sup> Thus he came into contact with some Wisconsin men. In 1872 they invited him to come to the first meeting of the Synodical Conference in Milwaukee to discuss teaching for the synod. At first the Wisconsin men hoped to present Notz as Wisconsin's professor at the St. Louis seminary (a position which Wisconsin never did get around to filling). But some Missouri Synod pastors at the conference suggested that since the faculty at Northwestern was understaffed it would make more sense for Wisconsin to keep Notz in Watertown. They approached C. F. W. Walther with the question and he agreed. So Notz was called by the NWC board as professor. The synod proceedings from that year call Notz "einen tuechtigen Philologen und treuen Lutheraner." On September 10, 1872 he was installed as professor by the president of the board. On March 4 of the following year the board named him inspector at the request of Ernst who had up to that time been inspector.<sup>36</sup> Notz' salary was set at \$800 and he was given free living quarters in the dormitory (the old Kaffemuehle).<sup>37</sup> These may have been convenient arrangements for a 31-year-old bachelor, but living on campus and being in charge of the dorm was a demanding job.

#### B. Academic Contributions

Keep in mind that today the deans in our synodical schools usually have a reduced teaching schedule in comparison to the rest of the faculty. Notz had a full professor's

schedule and he was teaching some of the most difficult classes: Hebrew, Latin and Greek. That first year at Northwestern Notz presented the Latin essay I quoted above, "Ecclesiae Lutheranae Gymnasiorum Quae Propria Sint."

Throughout the essay Notz emphasizes again and again that every part of a gymnasium must be based firmly on God's Word. And although he says that all the arts and sciences should be taught, he puts special emphasis on language instructions.

"For," he says, "the gospel cannot easily be retained without the languages. They are like sheaths in which the sword of the Spirit is enclosed."<sup>38</sup> He goes on to say that the study of languages is necessary for sharpening the mind and for interpreting and defending Scripture. "It seems that all the languages are learned more easily if Latin is laid as a foundation for the others. Therefore more time is assigned to the study of it than to the other languages."<sup>39</sup> And that emphasis on Latin is reflected in the class schedule of that year. Latin had more class hours than any other subject. In each of the six classes that Northwestern had at that time (Prima, Secunda, Tertia, Quarta, Quinta and Sexta) Latin was required eight hours per week. The authors read were no doubt the same as Notz had read at the Maulbronner Klosterschule: Cicero, Horace, etc.<sup>40</sup>

The Primaners were required to write six Latin essays-- later four. The titles were printed in the catalogs up until 1877. Some of the titles were:

Uter in bello civili meliorem causam defenderit,

Caesar an Pompejus?  
 De veterum Germanorum terra et habitu.  
 Optime de re publica Atheniensium meritum esse  
 Periclem, paucis explicatur.  
 Mortem non esse malum, quibus argumentis possit  
 demonstrari.  
 Quibus argumentis Cicero Sext. Roscium Amerinum  
 defenderit, ita explicetur, ut appareat, tota  
 orationis compositio quid ad reum absolvendum  
 valuerit.

It's obvious that these essays were written in close connection with the literature the students were reading in their daily assignments.<sup>41</sup> (I was intrigued to find out that they were doing this exercise in the final year at Northwestern. Dr. Notz no doubt went through the same exercise either at Maulbronn or at Tuebingen. I had opportunity to study classics at Tuebingen in 1985-86. This exercise, called the Stiluebung, still plays a big part in their Latin and Greek instruction. First a section of Ceasar or some other author is read and translated by the students. Then the professor reads several paragraphs in German the story line of which is ~~the~~ similar to the section that was just read in Latin. The students write down the professors' dictation and then they translate it into Latin for the next session.)

Next to Latin Greek received the most attention. Starting in Quarta it was taught six hours a week--the Primaners had it seven hours. Hebrew did not get as much stress. It was only taught twice a week beginning in Tertia.<sup>42</sup> This was in keeping with the model that Notz advocated in his Latin essay. There he says, "In a gymnasium

it is sufficient for the basics of the Hebrew language to be learned so that it can be used properly in the theological seminary where it is of most use."<sup>43</sup>

In the language instruction Notz was the successor of Meumann who had recently taken a call. Although Ernst was the one who proposed that the curriculum be reshaped in order to be more like the humanistic gymnasium in Germany, it was really Notz who carried this out. Koehler, who was a student during Notz' first years at Northwestern, writes, "Prof. Ernst was not of a creative bent or inclined to pursue original paths in learning and shape the school accordingly." In the reorganization it was Notz who "became the crack schoolmaster."<sup>44</sup>

Whereas Meumann appreciated the contents in language study, Koehler says, Notz concerned himself more with form and grammar. Koehler attributes this to the fact that Meumann was a musician while Notz enjoyed drawing. As an artist he was always concerned about form more than content. In Hebrew class Notz would give special credit for drawing the Hebrew letters instead of just writing them. (For a glimpse at Notz' Hebrew calligraphy, see Appendix 3.) As a student he had drawn cartoons for a comic paper and during his first years in the synod he served as cartoonist for his friends at synod meetings. Later on in life, after his inspectorship was over, he began painting in water-color and oil. Also in later years he took over a two-year course in drawing for the preparatory department. In the class he stressed drawing simple geometric



shapes, concentrating on perspective. He demanded exactness and neatness. All this goes to show that a sense of form was most important to Notz. In all arts, whether visual or lingual, he demanded exactness.<sup>45</sup>

"In the study of the Latin and Greek authors," Koehler says, "he harped on grammar and meter and made of the latter the same fetish as in Hebrew of the rules of accent."<sup>46</sup> Notz was so picky about Hebrew accent that he put together a set of rules that was more detailed than any Hebrew grammar of that time. When reading authors like Horace, Aeschylus and Sophocles, Koehler says, Notz would seldom comment on the content which is necessary for understanding the spirit of such writers. Only when the content helped in understanding the peculiarities of the language would he bring it to the attention of the class. Drama and rhetoric didn't interest him.<sup>47</sup>

Notz put a lot of stress on speaking Latin. The first year when Koehler was in Quarta, Notz had the students write down Latin phrases from Cornelius Nepos and Ceasar in a notebook and then practice speaking them in class. In Tertia he had them translate German dictations into Latin poetry and vice versa. Finally in Prima Notz used Latin as the language of instruction in reading Sophocles and in Hebrew class.<sup>48</sup>

Notz also taught Greek and Roman history in Tertia and Secunda, although Koehler doesn't think that history was Notz' best subject. "He lacked the political mind that is in place there." Despite the fact that he didn't always grasp all the

political workings of history, Notz could tell the stories well, showing that he knew the details.<sup>49</sup> In the Latin essay, Notz is not very enthusiastic about history. He says that the study of history is valuable in recognizing God's judgement, but there is so much material in history that it is best to study most of it in overview while studying a few important events in detail.<sup>50</sup> Although I don't know how much of Notz' ideas on history instruction rubbed off on Northwestern, I did hear Prof. Korthals a few years back lament the fact that too much of the college's history curriculum was overview.

If it sounds like Notz must have had a lot of class hours, he did. Each professor taught an average of 32 hours a week in those early years. One year the average was as high as 36-37 hours. On top of that came the hours demanded for correcting papers. During the 1870s the faculty usually numbered six or seven. The enrollment for those years varied from 132 to 216, with about half of these in the gymnasium.<sup>51</sup>

### C. Other Academic Accomplishments

Dr. Notz was involved in several other academic undertakings. In 1876 his German translation of Conrad Dieterich's Institutiones Catecheticae was published. This Latin work is an exposition of Luther's Catechism in question and answer form. Dieterich was an orthodox Lutheran living between 1575 and 1639.<sup>52</sup> Notz' translation came out to 505 pages and so was no small task for someone in charge of a dorm and teaching full time. In his introduction Notz gives us some valuable insight into his love for educating children in

the truths of the Bible. Quoting Luther frequently he stresses how important the study of the simple catechism is-- next to the study of God's Word the most important study. He stresses the importance of childlike faith.<sup>53</sup> He condemns the theological atmosphere of his day, calling the times "glaubensarm." He defends his translating such an old orthodox book by saying that his age doesn't need new "Lehrsysteme," but needs only to hold on to the Word.<sup>54</sup> Notz' introduction to Institutiones Catecheticae is ample proof that he was no adherent of the modern theology coming out of Germany but rather a pious follower of the orthodox teaching of Luther.

Another pedagogical undertaking of Notz' was the editing of the Lutherische Schul-Zeitung which also first appeared in 1876. It was published monthly by the Lehrerverein of the synod. During his 18 years as editor, Notz wrote many of the articles in the Schul-Zeitung. They were aimed mainly at the elementary teachers of the synod's schools. Many of Notz' articles had to do with such things as penmanship and spelling since he was such a stickler for detail. Probably the best example of an article that shows his attention to detail is one entitled "Die Haltung der Feder beim Schreiben."<sup>55</sup> In the days when much of learning was done through dictation and rote memorization, Notz stresses such "visual aids" as the blackboard. Actually, even though pedagogics has made a lot of progress in the last century, many of the underlying principles that Notz advocates are still being taught today.

The title of his article "Was ist unter einer Frage zu verstehen?"<sup>56</sup> sounds like something that Prof. Kuske might discuss in education class today here at Sem. The editing of the Schul-Zeitung was given over to the New Ulm faculty in 1894 when Wisconsin's teacher candidates began to be trained there.<sup>57</sup>

Perhaps the most unusual task assigned to Notz during his early years at Northwestern was as athletic director. He evidently hired the teacher of the Watertown Turnverein to come to the school and teach the boys gymnastics. After bringing a set of parallel bars and horizontal bar to the campus, he gathered the boys for the first lesson. Koehler recalls that "it was only once, on the occasion of the town teacher's introduction, that we saw the Doctor hanging on the horizontal bar and then not even as much as chinning himself."<sup>58</sup>

#### D. Inspectorship

In considering all of Notz' activities, don't forget his duties as inspector. A quick look through the faculty minutes from the years of his inspectorship is eye-opening. Cases of stealing come up surprisingly often. Church skipping, loafing in the streets on Sunday when students were to be at St. Mark's afternoon Sunday School, misconduct in church, frequenting saloons all come up frequently. Incarceration was first introduced as punishment in 1873 (interestingly Notz' first year as inspector).<sup>59</sup> The carcer was the square room on the top of the old Kaffeemuehle where misbehaving students

were locked for a prescribed amount of time.<sup>60</sup> Attempts were made to solve the Sunday problems by gathering the student body and marching them down to St. Mark's en masse or making all the students sit together in the balcony with one member of the faculty in charge of discipline.

Koehler points out that many of the disciplinary problems that Notz faced during his first years were due to the growing number of dormitory students and to the fact that the students came from different backgrounds. Quite a large number of students initially followed Notz from Pennsylvania. There were also quite a few boys from Chicago and Milwaukee with no church background, the sons of rich merchants.<sup>61</sup>

Prof. Kowalke points out how fondly the early pastors of the synod remembered Dr. Notz and how indelibly connected he was in their minds to the two old dormitories, the old Kaffeemuehle and the dormitory built in 1875. Notz' office was strategically located off the corridor on the south side of the second floor of the Kaffeemuehle.<sup>62</sup> One of the anecdotes often told about Notz' discipline is his punishment of making a student saw a large amount of wood late at night and then move that wood to a distant part of campus. When the student would return to tell Notz that he had finished, Notz would let a smile come across his face and then say in his Swabian accent, "Dann <sup>h</sup>osch wieder" (Now bring it back).<sup>63</sup>

One of the most oft repeated anecdotes about Notz is the inspector-on-the-rope story. Kowalke says that the story "is almost certainly legendary in part." Kowalke's version goes

this way:

The story goes that one night the boys in one of the large rooms decided to have a feast. Since the toilets were out of doors, it was easy enough for a boy to leave the building without arousing suspicion, but to get back with a bag containing the various items necessary for a feast was a different matter. So they planned to let down one of the fires escape ropes with a large basket attached, into which the purchased items were to be deposited and at a signal hoisted up to the room. According to the story the signal was given by a determined jerk on the rope. The boys above pulled and decided that their errand boy must have crawled into the basket together with his goods. At any rate, it was all they could do to get the basket a few feet off the ground. Just then they saw their confederate slip around the corner of the building with a bulging bag in his arms and realized that they were hauling up the inspector in a basket, like St. Paul in reverse. There was only one thing to do: they let go of the rope. Here the story always ended, which makes one suspect that it was apocryphal or at least exaggerated.<sup>64</sup>

Prof. Edward Fredrich's version of the anecdote goes this way:

The most memorable of the authenticated tales begins with Inspector Notz's discovery of a Paul-at-Damascus type of elevator to smuggle back into the dormitory those who overstayed their leave from campus. He noted the signaling set-up and then employed it one evening to trap the culprits. Unfortunately for him, the haulers recognized the rider when he was halfway up. They stopped the elevator pronto. In the ensuing dialog the Inspector pledged eternal silence in exchange for a safe landing. He broke that pledge at one of his anniversaries, but not before securing the consent of the human elevators in attendance--one of them soon to be a synodical school head.<sup>65</sup>

If this anecdote has any truth to it, probably the funniest part about it is that Notz himself was responsible for getting the rope ladders installed in the buildings. In a board meeting of July 14, 1874, Dr. Notz pointed out a fire hazard in the Kaffeemuehle and it was suggested that rope ladders be

installed which would reach from the second story windows to the ground.<sup>66</sup>

In that same meeting, Notz informed the board that he would soon be getting married. The board decided to incorporate quarters for Notz' new family in the new dormitory it was planning.<sup>67</sup> In 1875 at the age of 34, Dr. Notz married Miss Julia Schulz of Watertown. They had five children, two sons and three daughters.<sup>68</sup>

Raising a family in a dormitory must have been difficult. Dr. Notz got help with his dormitory responsibilities from other members of the faculty (Profs. Preller and Snyder),<sup>69</sup> but finally in December, 1885 he asked the board that he be relieved of the inspectorship. He complained that he found his quarters too cold and draughty, and he and his wife had often been sick because of it. The Notz' were considering buying a house on the northwest corner of Western Ave. and Ninth Street. The board didn't want to release him because they knew it would be difficult to get another member of the faculty to take the dirty job of inspector. But they knew that Dr. Notz had already served as inspector for 13 years and that he was teaching difficult courses besides. Finally they convinced him to stay on as head inspector with two new graduates who had just been called as professors to serve as his assistants. John Henry Ott would be in charge of the 1875 dormitory and William Weimar in charge of the Kaffeemuehle.<sup>70</sup> In 1886 the Notz' moved off campus and Prof. Weimar later said that Notz never appeared in the dorm again. He was no doubt

tired of the job. Notz was officially retired from the inspectorship in 1888 when J. P. Koehler was called as inspector.<sup>71</sup> When the Kaffeemuehle burned down in 1894, Dr. Notz was again approached with the request to take over the inspection, but a call to the field soon filled the vacancy.<sup>72</sup>

#### E. Later Years

In 1889 the synod became concerned over the Bennett Law which was passed by the Wisconsin state legislature. It put some pretty stringent state controls on private schools, stressing English as language of instruction, imposing its calendar on Christian schools, and discouraging religious and German instruction. Dr. Notz was one of the men the synod appointed to work for the repeal of the law. Working together with other churches, especially the Missouri Synod, the committee was able to get the bill repealed in 1891. Notz' part in the campaign won him the respect of some prominent Democrats in the state and as a result Governor Peck later appointed him as a regent of the University of Wisconsin.<sup>73</sup>

On a Tuesday in June, 1897 Northwestern celebrated the 25th anniversary of Dr. Notz' professorship at Northwestern. That morning his son, F. Wilhelm Notz, graduated from the college giving the German address entitled "Die geistige Erhebung Deutschlands nach der Unterdrueckung durch Napoleon." In the afternoon the Alumni Society had arranged for the surprise anniversary celebration. Dr. Notz and his wife were driven to the new Recitation Hall that replaced the old Kaffeemuehle and found it decorated with flowers and black and



red bunting (which colors Notz himself supposedly chose as Northwestern's colors because they were the colors of Wuerttemberg)<sup>74</sup> and filled with guests. After taking the seat of honor, Notz heard congratulatory speeches from President Philip von Rohr, President John Bading (of the board), Prof. Ernst, and others. The synod presented him with the gift of a landscape painting--appropriate for an artist. For the evening the faculty had arranged for music and a buffet luncheon. The celebration lasted till almost midnight. Pastor Christian Sauer from Juneau presented a humorous poem parodying Homer. It began, "Tell me, O Muse, of that man, the versatile teacher," and recapped the old Doctor's life from his student days to his experiences as inspector to his battle against the Bennett Law. At 10:00 while many of the guests were still there, a storm arose and lightening struck the flagpole of the Recitation Hall but did no damage to it as it did to the Kaffeemuehle three years earlier.<sup>75</sup>

By now Dr. Notz was nearing the age of 60. His eyesight was becoming very poor. When someone would misbehave in class, he would come down off his podium to collar the boy. But by the time he got off the podium, he would loose his aim and often collared the wrong man.<sup>76</sup> Many stories from Dr. Notz' classroom were recalled in later years by his students. For more of them, see Prof. Kowalke's book. Notz was so fondly remembered because he knew how to get along with students. He enjoyed their youthful liveliness and was not above laughing at some of their pranks. "When he was really

amused," Kowalke writes, "his enjoyment showed mainly about his ample middle, which then quaked with laughter." Only rarely would he explode in anger, but even then "his explosions were enjoyed rather than feared."<sup>77</sup> As he grew older he became more and more dear to the students who called him "der alte Doktor" or "Old Dox." His sense of humor was even rather earthy at times. Notz was sick at the time the new dormitory was being dedicated in 1905. He told one of the guests who had come for the event that he felt like Aeolus, the Greek god of winds. He "was unable to release the winds because the bunghole was stopped."<sup>78</sup>

During the 1910-1911 school year Notz became sick and had to stop teaching. A substitute was hired until he would regain his strength. But his illness lingered until he was finally retired in 1912. He retired to Milwaukee with his family. In 1913 the University of Tuebingen renewed his doctoral degree and Northwestern again celebrated the event with him.<sup>79</sup> Notz' life was drawing to a close and those who had learned from him were showing their <sup>S</sup>respect and thanks to him.

On December 16, 1921 he died. Again all the important people in synod turned out to honor their teacher at his funeral. Pastor Gausewitz of Grace in Milwaukee had a 9:00 memorial service for him. The body was then transported to Watertown where he lay in state from 12:00 till 2:00 at St. Mark's and those who knew him came to pay their last respects. For the funeral Gausewitz preached on John 12:26: "Where I

am, there shall my servant also be." J. P. Koehler, August Pieper and E. E. Kowalke presented eulogies. The entire student body then accompanied the body to Oak Hill Cemetery where he was buried. Among the pall-bearers were Profs. J. P. Meyer and William Henkel.<sup>80</sup>

Notz' final legacy to Northwestern was a collection of 1200 books for the library. The collection consisted of Greek and Latin classical texts, books on philology, theology and pedagogy, Judaica and Hebraica, and books on art.<sup>81</sup>

#### CONCLUSION

F. W. A. Notz' influence on Northwestern was immeasurable. As a scholar devoted to classical education, he came to a little school on the American frontier, was asked to teach its most difficult courses and discipline its rowdy students. He faced such a situation with some pretty lofty goals. He set out to teach those students some languages that hardly anyone could speak anymore. Against these great odds, he planted a firm idea of what pre-ministerial education should be like in the minds of the Wisconsin Synod's leaders--so much so that Northwestern College has not changed its curriculum very noticeably in the many years since then. Especially when we compare Northwestern to all the other Lutheran colleges in the United States, we will have to admit that the ideals of men like Notz really stuck at Northwestern. He accomplished this not only because he was a great scholar,

but also because he had a personality that got along well with students. He brought to Northwestern scholarship tempered with human warmth. May God grant that Northwestern continue to produce such a mixture of scholarship and human warmth in the pastors it produces for God's church.

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END NOTES

<sup>1</sup>Erwin Ernst Kowalke, Centennial Story: Northwestern College 1867-1965 (Watertown: Northwestern College, 1965), p.77.

<sup>2</sup>Ibid., p.125.

<sup>3</sup>John Philipp Koehler, The History of the Wisconsin Synod (Sauk Rapids, MN: Sentinel Printing Co., 1981), p. 190.

<sup>4</sup>August Pieper, "Reminiscences," WELS Historical Institute Journal (vol. 1, no. 2, Fall, 1983), p. 56.

<sup>5</sup>J. P. Meyer, "Notz," Theologische Quartalschrift (vol. 19, no. 1, January, 1922), p. 56.

<sup>6</sup>Kowalke, p. 84.

<sup>7</sup>O. Hagedorn, "Dr. F. W. A. Notz," Evangelisch-Lutherisches Gemeinde-Blatt (vol. 57, no. 1, Jan. 1, 1922), p. 10.

<sup>8</sup>J. C. Jensson, "Rev. Frederick W. A. Notz, Ph.D." American Lutheran Biographies (Milwaukee: A. Houtkamp and Son, 1890), p. 554.

<sup>9</sup>Kowalke, p. 82.

<sup>10</sup>Hagedorn, p. 10.

<sup>11</sup>Jensson, p. 554.

<sup>12</sup>Hagedorn, p. 10.

<sup>13</sup>"Kapff, Sixt Karl (von)," Lutheran Cyclopedia (Erwin L. Lueker, ed., St. Louis: Concordia Publishing House, 1975), p. 439.

<sup>14</sup>Hagedorn, p. 10.

<sup>15</sup>Hermann Hesse, Unterm Rad (Frankfurt am Main: Suhrkamp

Verlag, 1977), passim.

- <sup>16</sup>Koehler, p. 135.
- <sup>17</sup>Jensson, pp. 554-5.
- <sup>18</sup>Hagedorn, pp. 10-11.
- <sup>19</sup>"Baur, Ferdinand Christian," Lutheran Cyclopedia (Erwin L. Lueker, ed., St. Louis: Concordia Publishing House, 1975), p. 80.
- <sup>20</sup>Hagedorn, p. 11.
- <sup>21</sup>"Baur, Ferdinand Christian," pp. 80-1.
- <sup>22</sup>Hagedorn, p. 11.
- <sup>23</sup>Jahres-Bericht ueber das Schuljahr vom 4. September 1872 bis zum 24. Juni 1873 (Northwestern's 1872-3 catalog), p. 17.
- <sup>24</sup>Hagedorn, p. 11.
- <sup>25</sup>Koehler, p. 135.
- <sup>26</sup>Hagedorn, p. 11.
- <sup>27</sup>"Mann, Wilhelm Julius," Lutheran Cyclopedia (Erwin L. Lueker, ed., St. Louis: Concordia Publishing House, 1975), p. 515.
- <sup>28</sup>Hagedorn, p. 11.
- <sup>29</sup>Jensson, p. 555.
- <sup>30</sup>F. W. A. Notz, "The Essentials of an Evangelical Lutheran Gymnasium" (Bill Tackmier, tr.), p. 2.
- <sup>31</sup>Ibid., p. 2.
- <sup>32</sup>Ibid.
- <sup>33</sup>Ibid.
- <sup>34</sup>Arthur Hoermann, Unser Northwestern College: Sein Werden und Wachsen (Milwaukee: Northwestern Publishing House, 1915), pp. 16-26.
- <sup>35</sup>Koehler, p. 135.
- <sup>36</sup>Verhandlungen der 23. Versammlung der Deutschen Ev.-Luth. Synode von Wisconsin und anderen Staaten (1873) (Milwaukee: John D. Razaff and Co., 1873), p. 21.

- <sup>37</sup>"Excerpts from the Minutes of the Board of Control of Northwestern College 1864-1961," Erwin E. Kowalke, ed., p. 19.
- <sup>38</sup>Notz, p. 5.
- <sup>39</sup>Ibid.
- <sup>40</sup>Jahres-Bericht (1872-3), pp. 13-16.
- <sup>41</sup>Hoermann, p. 34.
- <sup>42</sup>Jahres-Bericht (1872-3), pp. 13-16.
- <sup>43</sup>Notz, p. 5.
- <sup>44</sup>Koehler, p. 137.
- <sup>45</sup>Ibid.
- <sup>46</sup>Ibid.
- <sup>47</sup>Ibid.
- <sup>48</sup>Ibid., pp. 137-8.
- <sup>49</sup>Ibid., p. 138.
- <sup>50</sup>Notz, p. 5.
- <sup>51</sup>Hoermann, pp. 36-7.
- <sup>52</sup>Conrad Dieterich, Institutiones Catecheticae (F. W. A. Notz, tr., St. Louis: Verlag von Fr. Dette, 1876), p. VI-VII.
- <sup>53</sup>Ibid., p. III.
- <sup>54</sup>Ibid., p. XI.
- <sup>55</sup>F. W. A. Notz, Lutherische Schul-Zeitung (vol. 6, no. 1, March, 1881), p. 3.
- <sup>56</sup>F. W. A. Notz, Lutherische Schul-Zeitung (vol. 4, no. 2, April, 1879).
- <sup>57</sup>F. W. A. Notz, "Abschiedswort," Lutherische Schul-Zeitung (vol. 19, no. 1, March, 1894), p. 2.
- <sup>58</sup>Koehler, p. 140.
- <sup>59</sup>"A Digest of the Minutes of Faculty Minutes 1865-1965," E. E. Kowalke, ed., p. 2.

- 60Ibid., p. 12.
- 61Koehler, p. 141.
- 62Kowalke, pp. 81-2.
- 63Hoermann, p. 32.
- 64Kowalke, pp. 82-3.
- 65Edward C. Fredrich, WELS History (part I, chapter 8), p. 21.
- 66"Board Minutes," p. 21.
- 67Ibid.
- 68Jensson, p. 555.
- 69"Board Minutes," p. 26.
- 70Ibid., p. 30.
- 71Kowalke, p. 133.
- 72"Board Minustes," p. 38.
- 73Koehler, pp. 184-5.
- 74Kowalke, p. 118.
- 75Watertown Weltbuerger (June 22, 1897) and Elmer Carl Kiessling, Centennial Memoir: Northwestern College Alumni Society 1879-1979 (Watertown: NWC Alumni Society, 1979), pp. 15-16.
- 76Kowalke, p. 83.
- 77Ibid., p. 84.
- 78"Faculty Minutes, p. 22.
- 79Hoermann, pp. 60-61.
- 80Hagedorn, p. 11.
- 81"Alumni," The Black and Red (vol. 25, no. 8, Jan., 1922), p. 244.

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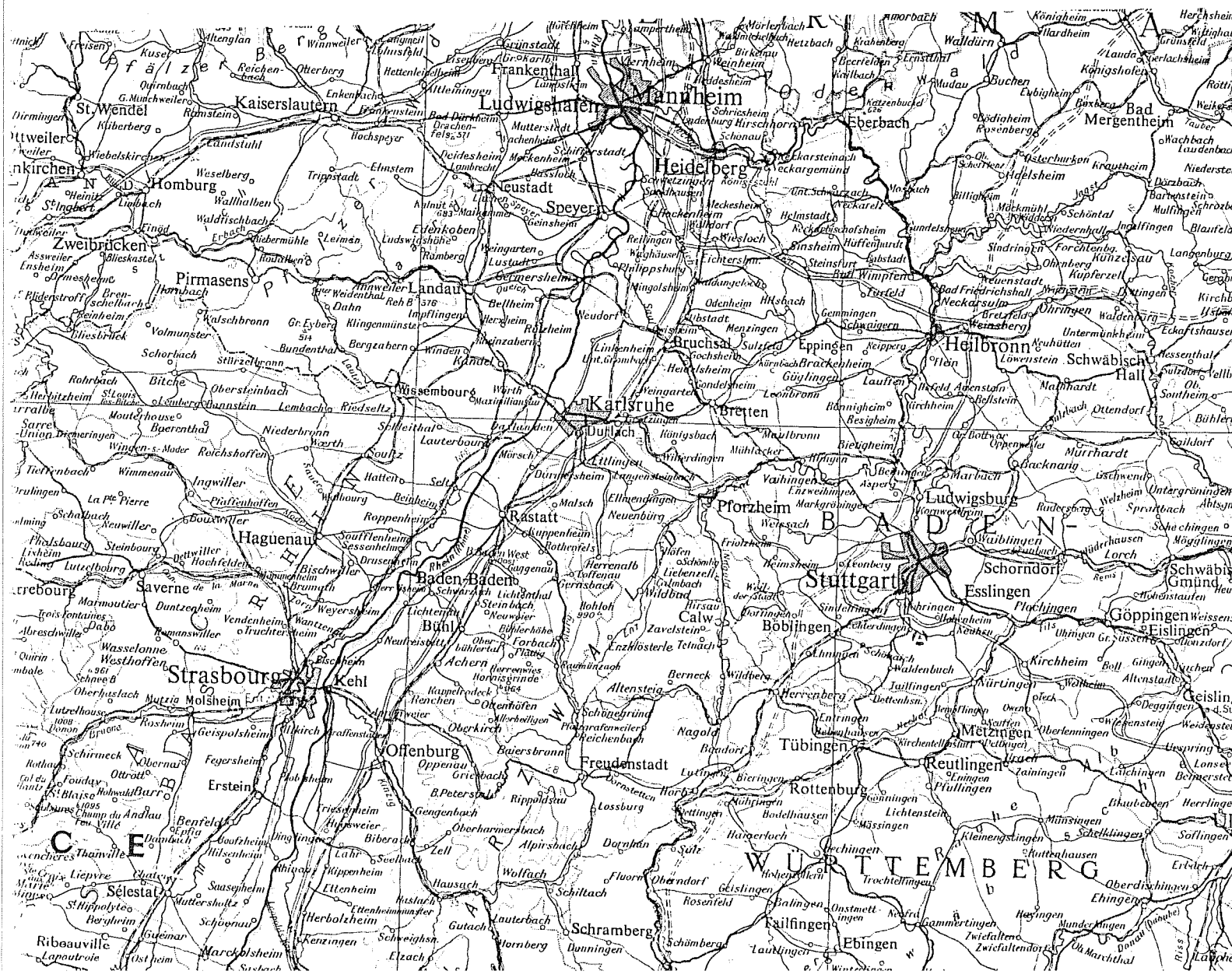
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APPENDIX 1

On the map of Notz' homeland below, the towns in which he lived as a youth are high-lighted in yellow.

Scale:  
(in miles)



## APPENDIX 2

This is my translation of Dr. Notz' Latin essay entitled "Ecclesiae Lutheranae Gymnasiorum Quae Propria Sint." The essay appeared in Northwestern's 1872-3 catalog. The translation, although precise, is rather wooden since I didn't have a lot of time to refine it. I also did not have time to translate the footnotes which are sometimes lengthy.

### THE ESSENTIALS OF AN EVANGELICAL LUTHERAN GYMNASIUM

by

Frederick William August Notz, Ph.D.

Professor and Inspector of the Watertown College

I. There are two kinds of schools. The one kind is where the basics of literature are taught and where boys are educated for the common life. The other kind is where students, after they have made their first attempts at learning, are educated with deeper and more profound studies to carry out the duties of the state and the church and to undertake the leadership of others in general. There is, however, a two-fold division of the second kind of school. For while those schools which have a higher rank have as their object the study of the individual arts and disciplines such as theology, law, etc., those of the lower rank have been established to prepare young people for those studies and to form a firm, general foundation in the liberal arts. And of these latter schools the ones which give more emphasis to the study of so-called ancient literature are called in German by the proper name "gymnasium."

II. But although there is a certain common goal and method set up for the gymnasium, nevertheless there is very little agreement about how these things are to be approached and pursued. For example it is obvious that there is a great deal of diversity in Christian instruction. What should be taught about the doctrine and commands of the Christian religion is of the greatest importance and the difference of opinion has been proven by the disputations of many men. This is confirmed by the testimony of God's Word itself. For the Apostle Paul says that the spiritual man judges all things and the Holy Spirit himself testifies and makes commands more than once concerning the education of the youth in Holy Scripture. And since the Apostle adds that the spiritual man is judged by no one and the natural man does not perceive those things that come from the Spirit of God, it is clear that the Lutheran church as the watchman of pure gospel teaching has a proper and particular doctrine and method in all school matters including those things that pertain to the

establishing and governing of the gymnasium.

III. Now if anyone undertakes to investigate and shed some light on what is proper for the Lutheran Church in this matter he must keep in mind above all that "there is absolutely no other single rule or norm according to which all doctrines and all teachers are to be evaluated and judged than the prophetic and apostolic writings of the Old and New Testament" (Form. Conc. I pref.). Yet since the education of boys is not placed by itself or by the church among those things which are called "adiaphora" (indeed the church has always claimed education as its duty), it follows that the canonical Holy Scriptures are to be considered the highest rule and norm also in those matters which pertain to the solving of our question. To the Scripture must be added the so-called Symbolical Books of our church as they contain nothing but a correct and appropriate interpretation of Scripture. And we ought to consider the same way the writings of Luther and of the other defenders of sound gospel teaching who particularly rendered assistance to shaping educational matters. Clear examples of this are those schools which Luther, Melancthon, Bugenhagen and others founded on the firm basis of the gospel and which were guided by Weller, Trotzendorf, Wolf, Neander and similar men almost up to the middle of the seventeenth century. The laws and regulations of these schools in Germany have recently been collected and edited by Vormbaum. However in using this material presented by Vormbaum, we need to be a bit cautious that the ideas that were established by John Sturm, the renowned follower of so-called Reformed teaching, in his day and were accepted into some Lutheran schools do not creep in. Of more doubtful reliability are those things which have been brought in by the Germans in the schools they established after that time right up to this time, although there are a few possible exceptions. Although their gymnasiums have made a considerable amount of progress in the study of arts and literature, they have abandoned the pure teaching of the gospel as much as the churches themselves have. But since now by a unique blessing of God the light of that sound doctrine once restored by Luther has again shone forth in this, our part of the world, it is also proper that those things be adopted which have so far been worked out and established in school matters by our synods which embrace that sound doctrine.

IV. Therefore if we measure that definition of the gymnasium, as we set out to do, by this norm, it is clear that it is in keeping with the Word of God that schools are to be places where boys are educated to rightly carry out civil and church duties. For God commanded both through Moses that the wise and knowledgable men were to be made the leaders of the state and through the Apostle Paul that faithful men who were apt to teacher others were to be

properly educated. And just as God wanted Moses to be educated in the literature and wisdom of the Egyptians in order that he might properly carry out his duties as leader of his people and Paul to be educated in the literature and wisdom of the Greeks and Romans in order that he might teach the gospel correctly, so it is proper that the talents of our youth also be developed in our gymnasiums with the science and teaching of the best and most useful arts of our time. But since now there is a study of human things and also a study of divine things and since God wanted the study of human things to be subject to the study of divine things, it is agreed that first of all the gymnasium be conformed to a just norm so that the study of human things in no way gets neglected by the study of human things, but that the studies of students be directed with a considerable amount of care to the study of God and of divine things. For the two are not contrary to each other but the one is the aim of the more superior one and thus its supplement. So all science of human matters and arts would be futile and empty without the light of truth revealed to us in the Word of God. From this it follows that in a Lutheran gymnasium all the instruction which has as its purpose the enrichment of the mind with doctrine ought to be shaped in such a way that it leads students to a knowledge of God.

But the highest goal of Christian education is not confined to doctrine and science, if indeed Holy Scripture testifies that even the demons not only know but also believe. Nor is the mind itself which is educated with doctrine a unique and superior part of the soul. Although it is valuable for guiding the human soul, the true master and ruler of man is the will which, the more it struggles with the depravity ingrafted in it by nature, the more it lacks care and diligence. For whenever the will roams free with uncurbed desire and ferocity, the development of the mind is also impossible and comes to nothing. But although the will can be bridled to a certain extent and be conformed by the external discipline of the law so that it strives with great effort to learn literature, nevertheless all its effort will be empty and destitute of God's love revealed to us in Christ Jesus and therefore will be lacking the highest divine wisdom. For the natural man does not perceive the things which come from the Spirit of God, for they are foolishness to him and he cannot understand them because they are spiritually discerned. Indeed unless that new birth of the soul takes place which Scripture demands, the soul opposes divine wisdom and will use whatever powers it has to fight against rather than to defend the gospel. Therefore since Psalm 111 affirms that the fear of God is the beginning of wisdom, Lutherans have desired to have as the highest goal of all education that students are instructed in "a learned piety" and are seedbeds of Christ's church and workshops of the Holy

Spirit.

V. Yet just as piety based on justifying faith in Christ cannot be ingrained in the souls of boys by human effort, so it is also certain that piety comes from God through word and sacrament. From this it follows that the correct and only way of obtaining this is the use of the word and sacraments. All proper education consists in the correct administration of these and is that which does not pertain to the one or the other part of life and studies but which pervades, shapes, illuminates and consecrates all of a boy's studies and all his life.

VI. Now since the time of school is distributed in such a way that the one part is devoted to the leisure and recreation of the body and soul and the other part to work and the study of literature and the arts, the use of the word and sacraments in education pertains first of all to arranging the free time of the students well. Therefore those who have undertaken the care of students ought to see to it that the students diligently and attentively take part in the public worship of the orthodox church and that they be prohibited from the worship of those who shun its doctrine. Then piety ought to be encouraged and nourished by fervent prayer to God, by reading and meditating on God's Word and by similar exercises which are properly observed during certain hours of the day. Finally boys ought to be watched no matter what they are doing during their extra hours--whether they're playing, walking, eating or drinking--so that the teachers might know what they are doing and might remind them when the circumstances demand it that God is always present. And now since the age of boys is prone to certain secret vices and they can easily escape the teachers view, it is useful and sometimes necessary that they be wisely questioned individually by impartial judges from time to time in private conversation. The more diligently this is observed the more closely students will usually become bound by close ties of reverence and love for their teachers.

VII. In the same way the work and study of boys ought to be consecrated by the use of word and sacrament. These ought to first of all be applied to the choosing and determining of their studies. For whatever is prohibited by God's Word such as magic or whatever tends to battle against or subvert it ought to be excluded and prohibited from the Lutheran gymnasium. But those things which are in agreement with the Word and are most apt and appropriate for preparing boys for the leadership of others in church and state ought to be chosen. Three kinds of studies tend to be distinguished: study of God, study of man and study of nature. The individual disciplines which fall under these three categories are: the doctrine of the Bible and catechism, language, logic, rhetoric, history, mathematics, geography, natural science and music. The individual studies are to be distributed and their value is to be

estimated by the Word of God. Therefore there can be no doubt that the highest place is to be given to the study of Holy Scripture and the catechism which is surely by far the most useful and necessary--if for other Christians then certainly for those who are the leaders in this. The study of Scripture and the catechism is so far superior to other studies that other studies are to be placed in a subservient position rather than an equal position. Of these other studies the most important is the study of languages which is divided into grammar, dialectic and rhetoric. For the gospel cannot easily be retained without the languages. They are like sheaths in which the sword of the Spirit is enclosed. While some are vernacular languages and used in everyday speech, others are foreign languages not in common use. Of these languages those ought to be chosen which are most suited for sharpening and developing the mind and for interpreting and defending the Holy Scripture. And it has been proven by practice and confirmed by learned men that among the ancient languages Hebrew, Greek and Latin are superior to the others. Of the modern languages one or the other may be added as long as the emphasis is not taken away from these more important ones by taking on too many. It seems that all the languages are learned more easily if Latin is laid as a foundation for the others. Therefore more time is assigned to the study of it than to the other languages. In a gymnasium it is sufficient for the basics of the Hebrew language to be learned so that it can be used properly in the theological seminary where it is of most use. There is a similar rationale for the other studies except perhaps for music.

For although history, for which geography is of some help, is useful for recognizing God's judgement, nevertheless it works with such a mass of material that it ought to be considered enough to treat a few, important things in depth and get an overview of the rest. Likewise it will be more useful to go through arithmetic and geometry and the main points of algebra, stereometry, trigonometry, physics, chemistry, botany and zoology in order to perceive the wisdom and power of God in making the world than it is to digest all of mathematics and natural science.

VIII. But now since God wishes that whatever we speak or do we do it in the name of Jesus Christ, it is proper for us to apply his Word also in forming a method of teaching and learning. And in order for the studies to succeed, it is above all necessary that so much time and effort be expended on each subject as is called for by its degree of difficulty. For this reason neither the sluggishness of the students or of the teachers should be allowed nor should we be content that they know and remember only what they are taught in the schools, but things should be worked out in a method of teaching which

accommodates itself to both the talent and age of the students and to the nature and quality of each individual art so that they understand everything with the soul and use sound judgement in those things which need to be distinguished as false or true and in solving and searching out those things which are intricate and difficult to understand. Now it would not be enough to educate boys in such a way that they could speak and write many languages easily or solve problems or write and sing poems. The highest judgement and true wisdom is finally that which is able to "examine things spiritually," which does not belong to this age or the rulers of this age who are being destroyed but is found rather among the perfect, i.e. those who can take their reason captive to the articles of the Christian faith in compliance to faith, who strive with this reason for the true faith and are opposed to those who want the judgment of their reason to be the rule of faith. Yet just as it is certain that this wisdom does not come to men unless God gives it, so we know that the Holy Spirit does not operate outside of the Word, but through the law and the testimony. For these are aids by whose help the Holy Spirit supplies truth, not by any internal and enthusiastic inspiration. From this it follows that the best way and method of teaching is the one in which the teacher in explaining and inculcating the rules and properties of the individual arts skilfully uses the method of God's law and gospel. The law and the gospel alone shed light on the arts, show the students the true origin, nature and use of the arts, keep their minds from human errors and confirm their souls in faith and piety before God.

IX. If we look into this, it is clear that in shaping the education of students the use of God's Word is the five-fold one defined by the Apostle Paul in his second epistle to Timothy where he writes: All Scripture inspired by God is useful for teaching, for rebuking, for correcting, for instructing in righteousness so that the man of God might be perfect, equipped for every good work. To these should be added the words from Paul's letter to the Romans: Whatever has been written was written for our instruction so that through patience and comfort of the Scriptures we might have hope. The first use is "useful for teaching," i.e. for handing down and defending the pure doctrine of Scripture which the Lutheran Church confesses. The second use is "useful for rebuking," refuting and condemning errors and false doctrine. The third is "useful for correcting," i.e. waking sinners from their sleep and castigating them when they sin. The fourth is "useful for instructing," i.e. educating by exhorting to righteousness. Finally there is "useful for comforting," cheering up with hope and consoling those who are broken by the misery of life and subdued by distress. Therefore it is of the greatest importance in education that for the age of boys



the proper distinction be observed between law and gospel. Those who think that there is no need for law in the gymnasium, those who use only law, those who apply law only to refuting external sins, not to condemning the depravity of souls, those who want to make students pious by the law and those who convert gospel into law are all equally in error. Certainly the law is to be applied so that students recognize their sins, so that they see what pleases God and what they ought to do, and so that the obstinate are coerced at least by outward discipline on their behavior. On the other hand, righteousness and piety flow out of the gospel. From this it is clear that both the law and the gospel must be administered with the greatest diligence both to the pious and the impious. But in order that the law of Moses might be a schoolmaster to Christ, it is clear that the leadership of the school ought to be in the possession of Christ and the law ought to be subjected to the gospel.

X. Now all this education rests on the sacrament of Baptism. Since a man is reborn and renewed in Baptism, it is first of all clear that education proceeds from that basis. For education is not a matter of investigating and providing certain new and good things for the students which they did not know before they entered school, but it is rather a matter of conserving and confirming those things which they obtained long ago as infants in Baptism. Therefore it is clear that the road is paved for school education by the sacrament of Baptism. It is rather certain that the efforts of teachers will not be entirely in vain if faith is not given and sealed to infants in Baptism. Therefore a form of education is also prescribed for Baptism. Indeed since Baptism signifies that the old Adam as he inheres also in the baptized ought to be drowned and destroyed constantly through daily contrition and repentance and that the new man should daily come forth and arise, it is clear that the correct way of educating cannot and should not be any other than that which is described above, i.e. the public and private administration of the Word, the law and gospel. Finally in baptism a constant and clear goal has been prescribed and established for education. What I mean to say is that that piety rests on the true faith which pervades, rules and consecrates all of a student's studies and all his life. Therefore since all of education rests on Baptism, it is obvious that it is rightly called the sacrament of initiation. The sacrament of confirmation, on the other hand, is the Lord's Supper. But since those alone are to be admitted to Lord's Supper who are able to test, i.e. examine, themselves, it is clear that the use of the Lord's Supper in education pertains mostly to those students who have reached the age of maturity. But because the administration of the Lord's Supper is more in the possession of the public ministers of the Word than in the possession of teachers, we refrain at

this time from expounding on its use in the school.

XI. Since the gymnasium furthermore, just like every kind of school, is an assembly of teachers and learners, we seem to need to add a few things which are proper and necessary for instructors, administrators and students of the Lutheran gymnasium. And that the performance of these things is both useful and sacred is both clear from the things which were discussed above concerning the business of education and has always been known and professed by the Lutheran Church. It flows from and has its origin in the authority of the parents. When they are not able to expend enough time or effort on the education of their children, they hand over the care for that education and as much of their authority as is necessary to the teachers. Therefore since the performance of these duties consists properly in the administration of the Word and is public, it follows that it is part of the church's ministry. For all public administration of the word and sacraments is in the possession of ministers rightly called by the church, nor is there found in the truly Christian gymnasium any other doctrine or discipline than that which teaches the Word of God itself or which is accommodated to its teaching.

Therefore since teachers hold a position among their students as regular ministers, students are subject to their care in two ways. Furthermore in order to function properly in their duty, it is necessary that teachers not only be knowledgeable of other literature and arts and be experienced in teaching, but above all that they thoroughly know the pure doctrine of the Lutheran Church, embrace it with their souls, confess it with their mouths and prove it with their example and life. Therefore it is good that theologians be teachers in the gymnasium, if not all of them then certainly the foremost ones. Also for the sake of preserving order it is appropriate that one of their number function alternately as the leader of the school. And since it was the sacred practice of the fathers and confirmed by the authority of the most skilful teachers that the most progress is made in the study of literature and in the discipline of behavior when each of the classes has its own teacher who directs its main studies, it is by no means fitting for Lutheran gymnasiums to imitate the method of those who want to entrust the care of individual students to individual teachers in such a way that the entire gymnasium is broken up into individual schools dedicated to individual studies under individual teachers.

XII. But it is necessary that the students be divided into classes on the basis of age and educational development "not only because those who are learning are of different ages, talents and advancement, but also for the sake of order which is so useful in all of life and its individual parts but especially in the guidance of studies." However the number of classes varies according to the duration of the school's course. It seems that

scarcely less than eight years ought to be considered so that in the individual studies at the gymnasium as much progress can be made as is necessary in order to undertake the superior studies of theology, law and other disciplines. And since the gymnasium itself is a school of a higher order, it is appropriate that it be required from those who wish to enroll that they have a reading and writing knowledge of the vernacular language and some knowledge of arithmetic. But now since it is of much greater importance in obtaining a good education that students have been received as infants into the covenant of Baptism, that rule is to be considered the highest and most blessed which says that those "who belong to the school ought also to be members of our church and confess our faith which is most true and certain so that nothing bad happens to the entire school on account of perhaps one impious person as Hesiod says: [Often the entire state suffers because of the vice of one person]." Now those who are accepted into the student body and go through the curriculum in order to get some benefit out of it ought to be led by the hand of the teacher but they also ought to help one another themselves. It has been proven by practice that in this way by their guidance the older students perform certain school duties and share in the leadership of the younger students. This appears to be very useful because it prepares them for carrying out both civil and church duties.

XIII. So in the Lutheran gymnasium everything that is taught and done is undertaken and carried out in the name of Jesus Christ. For he who is the head of the church alone is author, ruler and watchman of the church's schools. Therefore every effort of those men who are experts in this would be in vain if they wanted to establish Christian gymnasiums by their own power. But that has never been attempted nor will it ever be. For those who hate the head will also always hate and ridicule his unspotted church. Therefore it is no wonder that they have always persecuted church schools. But by the will of God these schools arise and flourish wherever the pure doctrine of God's Word flourishes, disseminated by ministers rightly called by the church. Therefore whoever has schools established and governed in this way has more than anyone else the grace of the Father of lights from whom every good and perfect gift comes down. Those who have been entrusted with the care of these schools will not be troubled about tomorrow asking: what will we eat, what will we wear? But let everyone seek first the kingdom of God and his righteousness and implore God day and night: Hallowed be your name, your kingdom come, your will be done on earth as in heaven!



Northwestern faculty in 1875 (above)  
Back row: Joel Smith, F. W. A. Notz,  
Eugen Notz (F. W. A.'s brother). Front  
row: Theodore Brohm, August Ernst,  
Amos Easterday.



Dr. Notz at his lecturn. (left). No-  
tice how careful he was in writing  
Hebrew letters on the blackboard.

Dr. Notz' autograph (below). This  
autograph is found in the autograph  
book of one of Notz' students, Oscar  
Griebing. It's a quotation of Pro-  
verbs 16:9. The book is in the display  
case at the entrance of the WLS library.

*Und Manufraun Gnuoz pflegt frimur Rikngau, aber der Gnuoz  
allain gibt, des is forngaf. Per. 16,9.*

*Zum Autarken an hinnen Lafere*

*F. W. A. Notz.*

*Wabertown Jan 20. März 1877.*

## † DR. F. W. A. NOTZ †

An highly esteemed friend and educator has passed away. Of the thousands of students who have sat at the feet of Dr. F. W. A. Notz, covering a period of over fifty scholastic years, there is not one in whose memory the sainted Doctor will not live on as a friend and teacher of unusual worth.

Dr. Notz was not one of the great men of the world in the sense generally accepted. He was not a man who has gained admiration for brilliancy of thought, not a great organizer or teacher of men, not a man who would sway the masses by force of eloquence. Still he was a great man. Not to speak of his keen intellect and logical mind, of his profound erudition



† DR. F. W. A. NOTZ †

and learning, of his unexcelled mastery of the ancient classical languages, of his eminent qualifications as an educator—his scholarship and pedagogical excellence has been acknowledged by educational authorities both in America and Europe—Professor Notz was great in faithfulness and true service.

The one outstanding feature of his work as an educator was accuracy. We have never met a teacher who was so accurate, so minute, so painstaking in his instructions. It was a pleasure to attend his classes and to be taught the minutest details of the lesson treated, until one was enabled fully to understand the subject matter. It is, therefore, not surprising that such accurate work on the part of the Professor had left its mark on the individual student, and that under such tutorship many a young man not only learned to perform his studies with painstaking, but that accuracy of work had become characteristic with him in his whole subsequent life calling.

But aside from this, our beloved Doctor was great in faithfulness as a servant of the Lord and His Church. Teaching at an institution whose chief purpose is to train young men for future service in the Church, he had ample opportunity, not only to mould their character, but to prepare them for their future calling. And he took much pleasure in it. Imbued with the spirit of Christ through faith in His merits, the Doctor spent the prime of his life in such service. Refusing all offers to positions which might have been more lucrative and remunerative, he was bound to remain in the calling into which the Lord had placed him. The great truths of God as revealed in the Bible, vested in the Hebrew language of the Old Testament and in the Greek of the New Testament, were of far greater value to him than all the science of the world. "To discover, search into, investigate those ideas by thoroughly mastering the Hebrew and Greek idiom of the divine Book, by analyzing each word and unfolding its true and practical original meaning, was his delight. Throughout his public career he strictly adhered to what Luther says in his celebrated open letter: "To All the City Councilors of Germany, That they Establish and Maintain Christian Schools": "Let us cling to the study of the ancient languages as steadfastly as the Gospel is dear to us, for it is not a trifling matter that God so ordained that the Scriptures were written in the two languages, the Old Testament in the Hebrew and the New in the Greek. Let us realize that we shall not retain the Gospel without the languages. These languages are the scabbard which sheathes the sharp blade of the Spirit; they are the setting which holds the precious jewel of the Word. Indeed, were we to lose possession of the ancient language (which God forbid) we should not only lose the Gospel but we should soon find that we can neither speak nor write either Latin or German properly." And thus working along these lines with his exceptional abilities the venerable Professor has undoubtedly done much, not only in moulding the character of the pastors of the Joint Synod for three generations, but in helping the Lutheran Church of our country to gain that stamina which has made her so conspicuous for her zealous and conservative work in the spreading of the Gospel.

As an educator of exceptional ability, as a loyal friend upon whom his many students always could count, as a true and faithful servant of the Lord and His Church, it surely devolves upon all the members of the Lutheran Joint Synod of Wisconsin, and other States, to heed, at the departure of Dr. F. W. A. Notz, the admonition of Scripture: "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation."

Frederic William August Notz was the son of a Lutheran clergyman, Gottlieb Notz, and his wife, Louise nee Burger, and born at Wuerttemberg, Germany, on February 2nd, 1841. During his boyhood he received his first training at the home of his parents, and then entered the Latin school at Lemberg, and later the college of Stuttgart. It was at the latter school that, by means of the religious instruction given by Prelate von Kapf, pastor of the most prominent church in that city, this promising boy received wholesome and lasting impressions for the whole of his subsequent life. For four years he was an interne in the celebrated convent school of Maulbronn (Protestant), to which school only pupils of exceptional ability were admitted, and where very properly young Notz received a most enviable training at the hands of exquisite teachers. Having graduated at the Maulbronn Seminary in 1859 the promising young man, at the age of 18 years, was matriculated in the university of Tuebingen, where he studied theology, philosophy and philology, and in 1863 he received the degree of Doctor of Philosophy; in the same year he also passed the first state examination for theology. After serving as vicar in the congregation of his father, and later as private tutor in the family of count Gersdorf, he came with the latter family to Georgia, U. S., acting in the same capacity. On suggestion of two of his former university friends, Dr. W. Mann and Prof. A. Spaeth, he accepted a call as professor of the German language at Gettysburg College in Pennsylvania. In 1868 he went to Mühlenberg College at Allentown, Pa., in a similar capacity, where he remained until 1872. Meanwhile, through various important articles he had contributed to a theological review issued by Rev. Brobst, Dr. Notz became associated with Rev. J. Bading and Rev. R. Adelberg of the Wisconsin Synod, and with Dr. C. F. W. Walther of the Missouri Synod. Highly recommended "as an excellent philologist and faithful Lutheran" he was called to the Northwestern College at Watertown, Wis., and in the board-meeting of September 10, 1872, President Bading welcomed him in his new field of labor and formally installed him in his office. Ever since then he was associated with our college until 1912, when, on account of heart disease, he was forced to resign. During the remaining years he lived with his family at Milwaukee, Wis., where on December 16, he was called to his last reward, at the age of 80 years, 10 months and 24 days.

Dr. Notz was married to Miss Julia Schulz of Watertown in 1875, with whom he had raised a family of five children, two sons and three daughters, one of his sons, Marcus, having died a number of years ago, while the other, Dr. Wm. Notz, formerly professor at the Northwestern College, has, for the last nine years, occupied, and is still occupying a prominent position at

Washington, D. C., being Chief of the Foreign Department of the Federal Trade Commission.

The funeral of Dr. Notz took place on Decmbr 20, Rev. C. Gausewitz, of whose congregation the departed had been a member since residing in Milwaukee, officiating, both at the house of mourning, and at St. Marcus Lutheran Church at Watertown, where the last remains were interred at the Oak Hill Cemetery. Speaking at the home of the bereaved family the officiating pastor very fittingly applied to the dear departed Doctor the words of Solomon: "The memory of the just is blessed," whereas at the funeral services in the church he addressed most comforting and highly instructive words to the mourning assembly on the saying of Christ, whom our beloved friend and Doctor had so faithfully served: "Where I am, there shall also my servant be." Addresses of condolence were also made by three of the Doctor's former students, Dir. J. Koehler, Dir. E. Kowalke and Prof. A. Pieper, each one pointing out the great merits of the beloved teacher, emphasizing that those who have sat at his feet can hardly measure the debt of gratitude they owe him.

J. J.

#### WHY DO CHOIRS SING IN THE SERVICES?

By Adolf Hult

Put that question to choirs, leaders, and organists, and few will be able to give a definite reply.

Did you ever ask yourself why we inject a choir song into a given order of worship? Our church services,—the liturgy,—has a clear-cut idea running through it. That is, our Lutheran order of worship has. Choir song in worship is comparatively a rare thing in the history of the church. Only a relatively small part of Christendom has choir singing as a regular number (or rubric) of the service. Why, then, do we inject a choir song?

True, you can give the meaningless reply that fits a thousand cases: "For inspiration." But that applies to a brass band at a circus, or a tambourine in a Spanish dance. But a choir in a service, **why?**

The out and out musician might say,—"Because music is refining, and art ought to have its place in the Christian Church. "And that solution, too, would from Christian standpoint be meaningless. The worship in the Church is too sacred, too solemn, too soul-centered a function of life to admit of any distraction, even the most beautiful. Art as **mere art** would be a gross and crude distraction, in worship. The life and faith of the true Christian lies on a plane much too conscious of purpose, and goal, and inner meaning of things, to allow knowingly the least disturbing particle to begin coursing through its veins. It might strike the heart, and death would ensue, as in the corresponding fatal ailment of the human body.