

the inkstand at his adversary. And the student of Luther's Table Talk cannot help noting the strongly emphasized views Luther holds about the Devil. For him Satan is no mere impersonation of evil, no abstract shadowy doctrine, but a being whose power is terrible, and who plays a mighty part on the earth as a destroyer. "Whoso," said Luther, "would see the true picture, shape or image of the Devil, and would also know how he is qualified and disposed, let him mark well the commandments of God in order, one after the other, and then let him place before his eyes an offensive, a shameless, a lying, a despairing, an ungodly, insolent, blasphemous man or woman whose mind and cogitations are directed in every way and kind against God, and who taketh delight in doing people hurt and mischief; then he seeth the right devil carnal and corporeally." And he traces through, the analogy between "head, tongue, throat and neck, breast, heart, belly, hands and claws, will, lust and desire." It recalls the saying of a New England divine* that the existence of such a man as Napoleon I. is an *a priori* argument for the existence of a personal devil.

Luther held that the devil is causer of death and of all sickness and diseases. "I verily think that all dangerous diseases are merely blows and plagues of the devil. . . . When ungodly doings and all manner of sins get the upper hand, then the devil must be our Lord God's hangman. As then he bloweth in the world plagues, pestilences, famines, etc." Somnambulism, in his view, was also a work of the devil. "He leadeth some also sleeping out of their beds and chambers unto high, dangerous places, insomuch that if, through the defense and service of the loving Angels they were not kept and preserved, he would throw them down and cause their deaths."

It is a singular instance of the mixture of faith and credulity in the Great Reformer, that while he eschewed all exorcism by priestly office or muttered formulas, that he made him (the devil) often flee with jeering and ridiculous words and terms, giving a specimen too coarse for quotation here. In short, some of his views about Satan are sheer superstition. Instances of this are given on pp. 386-7 of the Folio Edition of 1652. "How the Devil can Deceive People and Beget Children." "Of a Changed Child at Dessau." The old folk lore of the changeling is made by him the property not of fairies malign or benevolent, but of the Devil. He "hath this power that he changeth children and instead thereof layeth devils in the cradles. . . . But," he adds, "such changelings live not above eighteen or nineteen years." Chapter xxxv, in which he talks about the devil, is a very strong mixture of sense and superstitions. It shows one thing very clearly, however, that he was in dead earnest when he flung that inkstand at the Wartburg, and thought he was flinging it at the devil himself. It was not a dream or vision, as Coleridge seems to think. Our age has so far

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