

acterised German thought, literature, and culture during the last quarter of the eighteenth and the first third of the nineteenth century, covering a period of about sixty years: I there defined this movement as being led by the ideal of humanity. We may now define it as an endeavour to elevate the minds of men, to introduce a higher conception of the object of life and of the dignity of the human mind. This endeavour to elevate by the creation of ideals was in one form or other common to all the great leaders in thought and life during that period. This process of elevation or of idealisation assumed a tangible form and became a historical force in two definite directions. The first of these was the educational movement, which itself has again two distinct issues. The earlier one was the widespread interest in popular education, the later one was that referring to the higher or learned educa-

38.
Creation of
ideals.

39.
The
educational
movement.

youth; his open forehead, made for thought, was the abode of undisturbed cheerfulness and joy; thoughtful speech flowed from his lips; wit and humour were at his command, and his instructive utterance formed the most entertaining intercourse. With the same spirit in which he probed Leibniz, Wolff, Baumgarten, Hume, and unfolded the laws of Kepler, Newton, and the physicists, he also received the then appearing writings of Rousseau, his 'Emile' and 'Héloïse,' as also the most recent discovery in nature, appreciated them and always came back again to plain natural knowledge and to the moral worth of man. . . . He encouraged and forced you, in an agreeable way, to independent thought; despotism was quite foreign to his mind. This man, whom I name with the greatest thankfulness and esteem, is

Immanuel Kant; his figure stands agreeably before me" (Haym, vol. i. p. 31).

Herder also followed Kant in his criticism of the prevailing philosophy of the Aufklärung, in his dislike of traditional metaphysics of the school which he characteristically terms Averroism, and in his proposal to define the powers and the limits of human reason. But when Kant stepped forward with his own transcendental philosophy Herder seemed incapable of following him. Kant, on his part, hardly did justice to the far-reaching and suggestive writings of Herder, which in a poetical, attractive, but desultory manner led the way into newly discovered regions of anthropology and the philosophy of history. All this will be found elaborately treated in Haym's volumes.