

tion. The former aimed at an education and elevation of the masses; it centred in Pestalozzi, who was influenced by Rousseau. It had a distinctly religious side, based upon an enlightened interpretation of Christian doctrine. The later educational movement aimed at an elevation of the middle and higher classes through a reformation of the teaching at the high schools and universities. It had a distinctly classical, in some instances even a romantic bias, but in some of the greatest leaders of thought, such as Lessing, Kant, Herder, Schiller, and Goethe, the process of education and elevation took a still higher flight, being conceived as the process of the education of mankind under Divine guidance. This fruitful but somewhat vague conception assumed a more realistic aspect when the general tendency of the age towards elevation and liberation was led into the channels of political life during the Anti-Napoleonic Revolution, which crystallised into definite shapes in the administrative reforms led by Stein in Prussia, and culminated in the war of Liberation and the overthrow of foreign despotism. The general tendency towards liberation and elevation became a definite and real national movement, and, in this its realism, it was not infrequently opposed to the vagueness of those who would not descend from the ideal heights of Classicism and Romanticism. Something of this realism attached also to the endeavours of popular educationalists who experienced the necessity of descending from the transcendental heights occupied by Kant and Fichte on to the level of practical psychology and pedagogics. It is known that Kant's academic teaching was in a different

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The political  
movement.