

reached the multitude of less gifted minds, who always gave themselves to bread-studies; and it must necessarily fail yet more when not only the future teachers and leaders, but the masses of the nation, flock into the halls of the universities. Imperceptibly a differentiation has taken place in Germany between the educational work which was meant to reach the people at large and the intellectual instruction of a select few. But it is exactly this differentiation of education and higher instruction which the champions of a *liberal education* in England have desired to avoid.¹ In France, very soon after Rousseau's time, dis-

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tion.

¹ The two developments in Germany start from different centres. The purely educational movement began in Switzerland with Pestalozzi (1746-1827). His forerunner was Martin Planta (1727-1772), his successors were legion, all over Europe, including sovereigns, statesmen, and philosophers. He created an enthusiasm for education, which was to begin at home, not in the school; to depend on the influence of the mother; to be founded on a religious spirit; to direct itself to the development of the body as much as of the mind; to rest primarily on observation and experience, not mainly on memory and learning; and then to absorb the whole mind and the entire man, not exclusively the intellect. It was to begin from below, not from above, with the people, the poor, the unfortunate and deserted; on the part of the teacher it was to be a sacrifice, an end in itself, not a profession. The greatest followers of Pestalozzi were Von Fellenberg (1771-1844), the founder of Hofwyl and other industrial schools for poor and deserted children among the peasant population of Switzerland; Johannes Falk (1760-1826), the founder

of a great number of houses for the poor and the fallen, of the "Society of Friends in Need"; J. H. Wichern (1808-1881), the founder of the "Rauhe Haus" near Hamburg; lastly, the celebrated Fröbel (1782-1852, a native of Thüringen), the founder of the Kindergarten. The other—not to say opposite—development was centred in F. A. Wolf, in whose school the ideal of *Wissenschaft* with its enormous influence on universities and high schools was elaborated. In the history of this development, with which our second chapter dealt, the name of Pestalozzi does not occur. The term "popular" was for a time banished as identical with the *βαναυσία* of the ancient Greeks. The two movements find a connecting-link in the extra-academical, the classical literature of Germany, notably of Herder and Goethe, to whom we must add Fichte and Schleiermacher. The present age is working towards a fusion of both interests, of the educational and higher scientific, the bridging over of the gap which had been left; it is trying to remove the estrangement which existed in the middle of the century.