

I have also pointed out, on several occasions, that the great forward movement which began in Germany during the second half of the eighteenth century and has continued up to recent times, started from two independent beginnings, which we may define as the higher educational movement emanating mainly from the north of Germany with its ideal of classical and humanistic studies and culture, and the popular educational movement which started in Switzerland under the influence of Rousseau, Pestalozzi, and their followers. Its foundation was not classical studies, but a simple and enlightened Christian belief which allied itself with realistic rather than classical teaching.

When, in the course of the nineteenth century, owing to the critical spirit on the one side and to political and ecclesiastical controversies on the other, the religious foundation of popular education became shaken, it was felt by many that moral teaching and discipline not only among the higher, but also among the lower classes, should be placed on an independent basis, that the ideas of right and wrong, of justice and of moral dignity, must be saved from a disintegration and internal conflict such as had been the fate of religious and intellectual creeds alike. And to force this still more strongly upon the teachers of the younger generation, a real danger seemed to present itself in the growing influence of that extramural philosophy to which I referred above. For there had crept in, mainly through the philosophy of Schopenhauer, the spirit of pessimism. The optimism which formed so distinguishing a feature of German philosophy since