

A third influence which made itself felt alongside and independently of the abstract intellectualism and the refined æstheticism of the leaders of German thought after Kant, was the movement in the direction of popular education, which had independent beginnings. It came into Germany from Switzerland, where the educational spirit of the Reformed Church was as strongly marked as it was in Scotland, while, in Switzerland, it had been enlivened and tempered by the love of nature and the sympathy with the common people so characteristic of Rousseau's writings. The great exponent of this realistic spirit was Pestalozzi.

A distinct movement actuated by a similar popular spirit had already existed for the greater part of the eighteenth century in North Germany: it was that started in Halle through the labours of Spener and Francke and in the educational establishments which they founded. It grew up in the bosom of the Lutheran Church, and was identified with the evangelical section termed Pietists.

Later in the eighteenth century there spread from the same neighbourhood a realistic educational movement under the name of Philanthropinism. Though its founder, Basedow, was an eccentric person, the movement soon counted a large number of important educationalists: it produced, as did likewise the school of Pestalozzi, a large and important educational literature.

All these three movements combined together in a general reform, a deepening and uplifting of popular education. They were at one in their practical and moral tendencies. They all three breathed a genuine

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