

of the family, relations which in the later school of life acquire larger dimensions and a deeper significance, but are in danger of being lost where and whenever the sense of a higher obligation of mutual and collective responsibility and dependence becomes obliterated or even materially weakened.

It is an extraordinary phenomenon in modern literature, especially in the higher intellectual literature of Germany, that this view was strongly urged by one who stood outside systematic thought, but who nevertheless absorbed all the best influences of modern science and culture, who had early liberated himself from the fetters of purely conventional and traditional doctrine, and who stands out as the greatest representative of what has been called the doctrine or gospel of Inner Freedom: by one who, although his life reached only into the first third of the century, may perhaps be considered as the greatest representative of Nineteenth Century thought, of its aspirations as much as of some of the most important of its later developments; exhibiting in his own large view of the world and life, its strength as well as its shortcomings and limitations. This was Goethe, who in one of the most philosophical of his imaginative creations laid it down as the highest duty of the teacher and educator to cultivate the spirit of reverence and worship.¹ If we look at the very

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Goethe on
the spirit
of worship.

¹ See Wilhelm Meister's *Wanderjahre* in Thomas Carlyle's 'Translations from the German' (vol. ii. p. 220). "Wilhelm could have wished to gain some previous knowledge of these sacred things, but his companion answered: 'The Three will doubtless, in return for

the confidence you show in leaving us your son, disclose to you in their wisdom and fairness what is most needful for you to learn. The visible objects of reverence, which I named sacred things, are collected in this separate circle; are mixed with nothing, interfered with by