

children might come too, and soon began to come to see for themselves. An old nobleman visited her home-school, and found a real vocation in starting a school himself. The pastor grew interested, and realized that his sermons had been dry, and began to preach in earnest. The spirit of home life and mutual improvement appeared. The beerhouse ceased to be the centre of the village life. A few citizens met weekly to discuss the larger educational questions of public and private weal. At length a Royal Commission was sent to study Bonal, which had become the thriftiest village in the realm, and reported that they had discovered here the true principle of reform, prosperity, and universal government in education, with Gertrude's school at the root of all.

For Bonal is the world. All its degradations are but the natural offspring of ignorance, and Gertrude is the good teacher by whom alone society, state and church can be regenerated. This tale of Pestalozzi's shows us what a simple and unlearned man can do if he is in earnest, and if his cause is just. It was read everywhere; it was wept over; royal personages came to see the author, and gave him presents and decorations, and many greater men than he have since lit their torches at the fire he kindled.

Sixteen years later, in 1806, the power of Prussia was shattered at a blow by the battle of Jena. Its army was swept away; its allies, industries, and trade gone. The country was impoverished and exhausted, and its capital garrisoned by French soldiers. Its soil had never been fertile, nor its spirit practical. Its military situation, with strong nations on all sides, was the worst in history, and its record had shown more discord than unity. The race had never felt such humiliation, and the future had never seemed so dark. But the German stock was still vigorous, and on every hand the cause of this unexpected collapse was explained. Scharnhorst began to plan a comprehensive re-organization of the military system on its present basis, and Stein set about reconstructing the land laws and the status of the peasants. Jahn founded everywhere his patriotic turner societies, and preached again the gospel of ancient Greece, that only strong muscles can make men great and nations free. But the key-note which guided and unified all was spoken by Fichte in his so-called "Addresses to the German Nations," which were given in Berlin every Sunday evening for an entire winter to large audiences of the best classes, with Napoleon's sentries at the door, and his spies scattered throughout the hall. He said in substance this:—