

tion introduced for all those whose schooling extended beyond their thirteenth or fourteenth year. One of its most important results is to be found in the complete destruction of that difference of class which clung to the few older and celebrated classical schools. These resembled in some ways the public schools of England, through which class distinctions are still intentionally or unintentionally upheld.¹

For the moment this subject is for us only of collateral importance, our present object being to follow the critical spirit in its various developments. That, applied to the study of the classical authors, it led to the establishment of a rigid method and a strict discipline was one of its chief recommendations in the eyes of educationalists. This brought about its widespread introduction in the learned schools. In the year 1872, thirty-eight headmasters and thirty-six professors were counted as belonging to the school of Ritschl.² But at that time the critical spirit

¹ The difference of class which in England is expressed by the term higher and middle class was, through the teaching at the older Fürstenschulen of Saxony, exhibited rather in the distinction between classical and non-classical education; the absence of a thorough knowledge of Latin in reading, writing, and poetical composition being considered by many as equivalent to an absence of real culture. This standard shut out not only the uneducated, the industrial, and the tradesman, but also those who possessed merely literary attainments such as polite learning and proficiency in modern languages.

² Of Ritschl's enormous activity

and extraordinary personal influence both at Bonn and later in Leipzig, a full account is given in Otto Ribbeck's 'Life of Ritschl' (2 vols., 1879-1881; see especially vol. ii. pp. 42, 299, 408, &c., also the long list of eminent classical scholars who were trained in Ritschl's seminary, p. 560, &c.) A very interesting and spirited picture of Ritschl's personality and influence during the heyday of his career is to be found in the Biography of Fr. Nietzsche by his sister E. Förster-Nietzsche (3 vols., 1895-1904). It is, however, interesting to note that Nietzsche, in spite of his admiration for Ritschl, had some misgivings that the value of the method might