

70.  
Reaction  
against  
these  
analytical  
researches.

researches conducted in the dispassionate spirit of the natural sciences, extending though they do the meaning of the word nature so as to comprise the phenomena of the individual as well as those of the collective mind in society and history. This opposition to the Ethics of naturalism in the widest sense of the word, to the systematic as well as critical studies within the schools, has been vehemently proclaimed by a thinker whose teachings attained popular influence and renown long before historians and professors of philosophy condescended to take serious note of his writings. In fact the increasing attention latterly bestowed upon them is largely due, as was formerly the case with the writings of Schopenhauer, to this: that their influence, especially on young minds, has become clearly pernicious and alarming.

71.  
Fr.  
Nietzsche.

The thinker referred to, though we can hardly call him a philosopher,<sup>1</sup> is Friedrich Nietzsche (1844-

<sup>1</sup> The influence of Nietzsche on European thought is quite as important as that of Schopenhauer, and more so than that of von Hartmann, but it cannot be satisfactorily dealt with in the History of philosophical thought; it belongs to that larger and deeper-lying region of what I have variously termed subjective, individual, or spontaneous thought, which is not reduced to any system or subjected to scientific, critical, or logical methods. The treatment of this region of thought should, according to the programme of this History, form the third and concluding section in which such names as Herder and Goethe in Germany, Victor Hugo and some of the great novelists in France, Scott, Wordsworth, Carlyle, and

Ruskin in England, would stand out prominently, their works containing or revealing the origin of the characteristic traits of philosophical, and, in some instances, even of scientific, thought in recent times. To this class of thinkers Nietzsche likewise belonged; not least on account of the excellence of his style, which gives him a place in the general literature of the age and in the history of literary taste. So far as the strictly philosophical value of his writings is concerned it seems to lie especially in this, that he has demonstrated the necessity of arriving at a definite creed or basal conviction on ethical and religious questions before a philosophical systematisation and application to separate philosophical problems can be