

1900), who stands in a certain historical connection with Schopenhauer. From him he adopted the habit of unmeasured denunciation of the views and persons which he opposes, and a fundamental dislike for all that is traditional, conventional, and generally accepted. But whereas the line of Schopenhauer's thought found its consummation and end in his own teaching, beyond which no important step could be taken without abandoning the master's central position, the writings of Nietzsche, through their very absence of consistent reasoning and logical conclusiveness, have acted greatly as stimulants, and certainly have tended to reveal and make plain to ordinary readers the unsatisfactory and lifeless condition of the current philosophy of the day. Moreover Nietzsche has succeeded more than any other contemporary thinker in coining for his ideas watch-words and incisive expressions which have become

attempted. That he had arrived at this, the *sine qua non* of all useful speculation, can hardly be maintained even by his greatest admirers, but he was in search of it. He belongs to that line of thinkers during the nineteenth century, beginning with Schopenhauer and represented, in the middle of the century, by Feuerbach in Germauy, by Comte in France, and by Mill and Spencer in England, who had completely broken with that body of traditional Christian thought which lay in the background of the great idealistic systems, and contains still, in its core, the basal conceptions of the transcendental and spiritualistic schools, wherever they are to be found. In this quest for a new faith and a firm but novel foundation Nietzsche's writings deserve

to be fully appreciated as a characteristic sign of the times. From being extolled mainly by ardent young minds, whom he not infrequently unsettled, and denounced by mature thinkers, he has risen to the position of being considered by some as worthy to be placed in the company of the small number of great original thinkers of modern times from which others, such as Lotze, Schleiermacher, and Spencer, have been excluded: thus, *e.g.*, by E. von Aster in the important collection of essays entitled 'Grosse Denker' (vol. ii.). This contains an excellent characteristic of Nietzsche's thought, by Prof. A. Pfänder, dwelling mainly upon the successive stages in his mental development.