

lectual or æsthetical ideals which appeal only to a very small number of persons; and they are strengthened in their alarm by the widespread influence which some recent schools of thought have had, notably on the Continent, where Free Thought and Free Inquiry have become watchwords in the teaching of the higher schools. Religion has been termed the Metaphysics of the Masses. This metaphysical interest cannot be destroyed, and if traditional beliefs are excluded from the authorised programme of instruction, the metaphysical interest, the demand for an interpretation of Reality, will seek satisfaction in other directions. This explains how it comes about that some modern philosophies have attained such widespread and alarming influence. Since the middle of the century two new gospels have been preached by distinguished thinkers who have collected around them many admirers, and have compelled opponents into thoughtful reflection. It is not so much the gospel of unbelief which has invaded modern popular philosophy: this can never be consistently elaborated. It is the gospel of Pessimism or Despair on the one side, and following on the heels of it—as a last resort—the gospel of extreme Individualism or Selfishness.

72.
Pessimism
and extreme
Individual-
ism.

These two phases of modern thought may be identified with the names of Arthur Schopenhauer and Friedrich Nietzsche. Both thinkers stand outside of the general development of philosophic thought in Germany, and were for a long time ignored by the academic teachers of philosophy; but in different ways they have contributed to overcome the one-sidedness

73.
Schopen-
hauer and
Nietzsche.