

assertion, of disregard of all existing dogmas and authorities, and of the attainment of a higher and more satisfactory life and being by rising beyond the level of prevailing morality to a position above and beyond the present level of existence. This is the well-known doctrine of the Super-man who sacrifices everything and everybody to the attainment of his own ideal, to his own personal self-elevation. While Schopenhauer is systematic, and bases the whole of his practical philosophy upon a theoretical groundwork in immediate connection with the whole course of intellectual philosophy from Descartes to Kant, Nietzsche disdains all systems and opposes all great thinkers, beginning with Socrates.

Although both Schopenhauer and Nietzsche take up a hostile position to traditional beliefs, especially in their clerical form, it must be admitted that they have aroused a renewed interest in the religious problem, and that their teachings absorb important elements of Christian doctrine—Schopenhauer by emphasising what have been termed the Christian Virtues as distinguished from those of later antiquity, Nietzsche by pointing to the supreme value of individuality, of the personal element. Both also recognise that the ethical problem must be solved through the belief in and the realisation of a new order of things. This new order may, indeed, as they define it, appear paradoxical, a mere caricature, still it cannot be denied that they extol a spirit of other-worldliness. It is, therefore, quite correct and significant when modern historians of religion and philosophy attach considerable importance to these latest creations of philosophical speculation abroad, even if these do little

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