

to whom these books appeal—those persons who are permanently at war with everything whether good or bad which has the disadvantage of being respectable. The situation is somewhat analogous to that period in the early Roman empire when those who had abandoned the Roman cults turned with frantic enthusiasm to the religious importations from the East. They would have no dealings with Jupiter, Juno and Minerva but they were extremely hospitable to the gods of Egypt and Syria, especially to those that were adored with an elaborate ritual. If it were not a human necessity to have something to worship we could not easily understand the attempt to localize in the Rome of Augustus the rites of Isis and Serapis.

When mankind cease to believe in morality they will no doubt seek out many a weird invention. Possibly they might as well turn Nietzscheans as anything else. In the end it would be a question of temperament, and although I think that for my own part I should try everything else first I am not Nietzschean enough to claim for my personal tastes any authority over the tastes of others. But in this country we are showing little sign of giving up our faith in the moral order. The soil is unpromising for those foreign gentlemen who are endeavouring to operate upon our minds. We are not impressed by their epigrams and still less by their hysterics about British insularity. The effort to prove that Nietzsche's autobiography was the work not only of a sane but of a supremely gifted and philosophical mind will leave most of us cold. Despite Aristotle's *μεγαλόψυχος* we do not sympathize with the great man who both knows that he is great and says that he is great. And after all Aristotle himself has left us no self-