

more than reduce earlier philosophical arguments *ad absurdum*, revealing the dilemmas and paradoxes in which such arguments ultimately entangle themselves. More even than of Schopenhauer and Nietzsche may this be said of E. von Hartmann's 'Philosophy of the Unconscious,' which boldly faces the burning religious questions of the day.

Philosophical thought in this country has not produced any elaborate system of Pessimism such as that of Schopenhauer, nor any extravagant doctrine of Individualism such as that of Nietzsche, though the writings of both these thinkers have received due attention both in translations and in expository and critical writings.¹ But the whole practical question of the relation of religion to morality and of the ground of belief was forced upon thoughtful readers in a series of articles by Mr W. H. Mallock, which followed immediately (1877 and following years)² upon the 'Symposium' contained in the first volume of 'The Nineteenth Century,' and already referred to in the last and earlier chapters. A history of philosophic thought, as distinguished from that

76.
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¹ Schopenhauer's principal work, 'The World as Will and Idea,' has been translated by R. B. Haldane and J. Kemp (3 vols., 1883-86); the smaller works by T. B. Saunders, 1891, &c.; Hartmann's 'Philosophy of the Unconscious,' by W. C. Coupland (3 vols., 1884). A critical exposition of pessimism is contained in Prof. Jas. Sully's 'Pessimism: A History and a Criticism' (1877). A translation of Nietzsche's complete works is now in course of publication. A concise summary of Schopenhauer's

philosophy is to be found in Mr Whittaker's little volume, quoted above, and Prof. W. R. Sorley treats of the 'New Morality' of Nietzsche in the first of his three lectures 'On Recent Tendencies in Ethics.' But the English literature dealing with these two thinkers is enormous and still growing.

² The whole of the discussion is brought together in a very readable volume, entitled 'Religion as a Credible Doctrine: A Study of the Fundamental Difficulty' (1903).