

either the universe or the power behind it he must be given some ground to believe that his adoration is not misplaced. He will not worship that of which he knows nothing or of which he knows only that it wields irresistible force. What could be blinder than an apotheosis of the universe as such? what could be more dishonouring to that moral nature which is our most sacred possession than to undertake to fashion it after any similitude moral or immoral in which the world-process may come to be conceived by advancing science? Whatever may happen to us in outward fate our moral nature is surely autonomous in the sphere of inward valuation.

Nietzsche's literary activity ran through many volumes and there is not one from which one might not select similar paradoxes. Absurdities abound, or perhaps I should rather say variations of a few absurdities, for von Hartmann's phrase "*ein paar dürrtige Gedanken*" is thoroughly appropriate. Perhaps his philosophy of religion is on the whole the most diverting. It is gravely endorsed by the writer of the introduction to the new English translation which is edited by Dr. Oscar Levy: he even singles this out as one of his hero's conspicuous merits:

"As 'the first psychologist of Christianity,' he has successfully accounted for the anomalous phenomenon of the Christian religion—the special embodiment of slave-morality—by showing that it is an artful device, consciously and sub-consciously evolved for the self-preservation and advantage of the inferior classes of society, who have thus, to the detriment of the race, gained an abnormal and temporary ascendancy over the better class of men, to whom the mastership belongs, under the sway of the