

"NIETZSCHE."

"Nietzsche," by Anthony M. Ludovici, is the latest of the series of books being published by Messrs. Constable and Co., London, under the title of "Philosophies, Ancient and Modern." There is a preface of Dr. Oscar Levy, an ardent disciple of Nietzsche. Within the compass of this small book of one hundred pages the author has done all that could be reasonably be expected when it is remembered that a short account of the philosopher's life, and all that is vital in his philosophy, as expressed in his half score of books, is included. The author understands the art of compression. Both in the preface and in the author's work, however, too much space is given to replying to opponents—not to say traducers—of Nietzsche. It is unreasonable to expect, as the author seemingly does, the "average European" to understand Nietzsche. He did not write for the "average European," but for a select few. The author himself gives the best excuse for the so-called traducers when he asks for time to assimilate the strange philosophy that says:—

Do I advise you to love your neighbour? Rather do I advise you to flee from your neighbour and to love the most remote. Higher than love to your neighbour is love unto the most remote future man. It is the most remote, your children and your children's children, who pay for your love unto your neighbour.

The evidences of the power of Christianity are so many, and so valuable to the world to-day—indeed they were never more so—that the wounds inflicted by Nietzsche, despite the assertions of the author, can scarcely be regarded as of a fatal nature. It is presumptuous to say that Nietzsche solved the meaning, the origin, and the intrinsic value of terms "good" and "evil." It may be true that this problem was the passion of his life. Job and his friends had the same passion. Nietzsche held that "good" and "evil" were merely terms used whereby to acquire power, and that all forms of morality are weapons in the struggle for power. To the question, was Christian morals pure? the answer is:—

He attacked Christian morals, and declared them to be like all other morals, merely a weapon in the hands of a certain type of man, with which that type struggled to power.

Nietzsche was pleased to rechristian "good" and "evil" as "noble" and "slave" moralities. He endeavoured—the author says he succeeded—in estimating the values of these moralities. The Christian morality he found to be of the slave quality.

In Christian values Nietzsche read nihilism, decadence, degeneration, and death. They were calculated to favour the multiplication of the least desirable on earth.

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He defined life practically, uprightly, and bravely, as appropriation, injury, conquest of the strange and weak, suppression, severity, obstrusion of its own forms, incorporation, and, at least, putting it mildest, exploitation.

And Nietzsche believed that the struggle is to be endless; no day will ever arrive when the misery of life will be transformed into perfect bliss. Yet he was enough of an evolutionist to see in the future a Superman. The world is never without a few specimens of the "Higher Man." Nietzsche calls on these to propagate their kind. There must be a ruling caste. The Christian belief in the moral order of things must be given up. It breeds a race of parasites.

Not contentedness, but more power; not peace at any price, but warfare; not virtue, but capacity. What is good? All that increases the feeling of power, will to power, power itself in man.

What is bad? All that proceeds from weakness. What is happiness? The feeling that power increases, that resistance is overcome. That is the moral code of Nietzsche's ideal society.