

BEYOND GOOD AND EVIL.

The publication of English versions of the work of Friedrich Nietzsche was begun about a dozen years ago, and most people who take their reading seriously have, it is to be hoped, thus made the acquaintance of "Thus Spoke Zarathustra." The publication, however, did not get very far. Now it is being taken up again by T. N. Foulis, who issues "Beyond Good and Evil," translated by Helen Zimmern, and provided with an introduction by Thomas Common. Nietzsche possessed that dynamic order of mind which sometimes sets the current of thought for a century. Already his influence is unmistakable in the case of very many younger writers and thinkers, and the movement he started is likely to gather momentum as the twentieth century moves on. Nietzsche in fact is an epoch-marking man, with whom it is necessary to be acquainted. "Beyond Good and Evil" is little more than an epigrammatic note-book, yet it is full of strong and new thoughts. Nietzsche is a strong tonic, and after a dose of him, carefully repeated at intervals, such persons as Herbert Spencer, T. H. Green, Benjamin Kidd, and Frederic Harrison seem to belong to a long-distant and hopelessly-lost past. All these represent the compromise of transition. But Nietzsche is nothing if not uncompromising. His criticism of moral values penetrates like sharp steel. At the same time he is to be regarded as a prophet rather than a pioneer, and his philosophy is poetry rather than science, though science recognises in it its song of triumph. His philosophy is rather an index than a formula. Cut off in the middle of his career, he left formula-making to others. "Beyond Good and Evil" is an attempt to get at the absolute values of moral ideas, and it is a sufficiently scathing criticism of less penetrant philosophers. To synthetic philosophy he did not live to attain, but his Zarathustra gave the world the splendid vision of Beyond Man. "Man is a bridge and not a goal; man is that which must be surpassed." He stands for the criticism of science on ideas based in mythology, and, in another aspect, for a kind of new paganism—the cult of strength and beauty as the supreme "moral" ends. Apart from that he is the one modern champion of aristocracy—the aristocracy of strength and intellect—and he is thus the best antidote to pseudo-philosophic socialism. The serio-comic writings of Mr. H. G. Wells are a distorted refraction of many of the ideas of Nietzsche, although Mr. Wells has now become a socialist. (From George Robertson.)