

NIETZSCHE.

THE MODERN SAVAGE.

RESULTS OF HIS DOCTRINES.

"The Superman of Nietzsche" was the subject of yesterday afternoon's address to men by Rev. H. N. Baker, M.A., rector of St. John's.

There can, Mr. Baker said, be little doubt that Nietzsche's doctrines have inspired the Germans to launch out upon their present war of aggression. Nietzsche bears much the same relationship to the present war as Rousseau did to the French Revolution. It is his thought turned into deeds. He developed his ideas in reaction against Schopenhauer, by whom he had been strongly influenced in early days. Both these men attempt to answer the eternal question, "Is life worth living?" Schopenhauer concluded it was not, because life is full of evils, and is indeed itself an evil. Nietzsche, on the other hand, affirmed the worth and the glory of life. It is the duty of man to live, and to live intensely. His very existence imposes upon him the necessity of living out all that is in him. The greatest wickedness of which he is capable is to be negative, anaemic, indefinite. And this is exactly what the majority of men are. They are tame house animals, either without the capacity of living greatly, or not daring so to do, or not willing to endure the suffering which is the cost of intense living.

Nietzsche derived his ideal from the Greeks, to whom the value of life lay not so much in moral power as in capacity to create and enjoy beauty, especially the beauty of tragedy, in which was felt the sublimity of force, and of suffering, and of destruction. He maintained man must give expression to all his feelings, to those of lust and conquest equally with other desires. Entire self-assertion must be realised at the cost of everything, even of inflicting suffering. Nietzsche is the greatest egoist the world has seen. Not only is self to be more to a man than all humanity, but he must inflict much intense suffering on others in order to give expression to the fierce lust of domination which is in him. But the man must suffer himself, and pain must be welcomed as crossing the hardness of soul, without which the intense life is impossible. He must be beyond sympathy, beyond fear, beyond restraint of any kind, except that which springs from his own choice. He must be immoral, because morality is a restraint upon the tendencies within, and to enjoy such tendencies is the complete life. Nietzsche, therefore, would welcome a pagan life, barbarian and savage. But he believed only a few men are capable of this life. These are the supermen, superior anthropologically, physically, above all in their mighty passions. Such were Julius Caesar and Napoleon. It is the duty of humanity to produce a race of supermen, because only in the men who can live greatly does humanity find a meaning and expression. The rest

who can live greatly does humanity use as a meaning and expression. The rest of humanity is utterly valueless, except as a means to give support to the supermen. Humanity is to be divided into masters and slaves. Among the latter are the masses and the inferior races, and these should be ruled by the masters with a rod of iron, and should have suffering inflicted upon them at the will of the latter. To Nietzsche everything which militates against the development of superman is a curse. Democracy, morality, and, above all, Christianity, are the forces which tend to reduce men to a dead level, and have hindered the progress of the race. Christianity is a slave religion. It elevates weakness, sympathy, meekness, obedience as virtues. It opposes the audacious, joyous, forceful life. As Christianity had transvaluated the old Pagan virtues, now Nietzsche, the anti-Christ, will transvaluate the Christian virtues, putting force, hardness, beauty, pride, magnificence into their place.

The carrying out of this pernicious doctrine is seen in the destruction of Louvain, in the barbarities of the Germans, who are, through Nietzsche, following a pre-Christian culture. Nietzsche quite misunderstood Christianity. Christ came to all men, to a complete and intense life, and He unlocks the true possibilities of the inward being. But this is for all men, not merely for a minority. With Christ also a negative existence is a sin—"Because thou art neither cold nor hot I will spue thee out of my mouth." Talents are bestowed in order to be developed. But Christ shows how the riches of the self can be developed in such a way as not to conflict with the interests of humanity, but, indeed, to serve them. This means inward direction, control, mastery—in a word, morality. It is by such a development of the possibilities of each personality that humanity will progress unitedly to a true superman—"till we all attain to the measure of the perfect man, to the measure of the stature of the fulness of Christ." Christ is the true superman. In Him are the possibilities of humanity realised; therefore He is our ideal. But this ideal can be approached unitedly through mutual help, sympathy, by each one living his true life intensely, and contributing to wealth and glory to the welfare of fellowmen.