

The Teachings of Friedrich Nietzsche.

The eccentric and influential writer whose teachings form the topic of the present paper is a man ~~whose~~ ^{not} readily to be understood, nor easily to be estimated, by those students to whom ^{as to all Americans,} his language is foreign, and ~~to~~ ^{to} whom his social and natural environment can be ~~known~~ ^{known} only through a comparatively ~~distant~~ ^{distant and} superficial ~~perusal~~ ^{observation}. I myself feel very strongly, as I approach him.

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the limitations both of my power to understand his mental processes, and of my ^{natural} sympathy with ^{some of} his interests. Yet when one notes how passionately he has been both attacked and defended by his foes and by his partisans in recent German discussion, - when one observes the so far continuous growth ^{both} of his ^{general} influence and of ~~the~~ ^{the} efforts ^{of his disciples} to expound ^(and to apply) his meaning, one feels that Nietzsche is, for good or for ill, a power in the literature of the moment, ^{a power} ~~with~~ ^{which} which serious people must take account.

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The present paper, wholly tentative
in its nature, is in my own case a
sort of ~~first~~ effort to come to clear^{ness}
as to the main outlines of Nietzsche's
world. In the absence of any ~~adequate~~^{sufficient}
~~knowledge~~^{acquaintance with his writings}
~~preparation~~^{preparation}
for the part of our American public
~~with~~^{for a study of his} skeptic, individualist,
~~I suppose~~^{I suppose} that even so imperfect
an effort as this one may be of tempo-
rary service ^{to some of those who hear me}. In addition to some use
of Nietzsche's own, always problematic
writings, this paper is much dependent,
for its facts, and for its estimates,
upon some of his recent German
critics and expositors, and ~~the~~^{the} ~~work~~^{work}

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no pretence of offering anything, ^{wholly} independent or ^{critically} final. We ^{Americans} are still in the position of needing to learn to understand Nietzsche. ^{Now in} ~~order~~ ^{in order to understand} a man, it is not ^{in the least} necessary to become a follower of his cult; but it is ^{very} necessary to be patient with his anomalies of style and of ^{opinion} ~~attitude~~, and to ^{be willing to} ~~assume~~ the attitude of waiting for further light as to ^{the} ~~his~~ final significance of the new tendencies that he represents.

In this spirit I undertake a sketch which is intended to be neither an attack nor a defence, but an effort to help him for

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our extraordinary, and unhappy thinker,
a fair hearing, and to increase the
circle of those who may come to read
him with ~~the~~ profit, as well as with
critical coolness and ~~dispassionate~~ gentleness.
I.

Friedrich Nietzsche belongs to
the now so much discussed type of pathological genius.
He was born in 1844, and became incurably
insane in 1889. Since the latter year he has,
for the most part, under the private care of
his relatives. Long before he
became insane, he was a heavily bur-
dened invalid, whose ^{more serious} troubles seem to
have dated ~~from~~ from a ^{first} ~~very~~ ^{badly} injury
accidentally incurred during his year
of service as recruit in the winter of
1867-68. ^{But his mind} ~~He~~ ^{was} ~~decidedly~~ ^{decidedly}

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greater ^{forms in consequence of the} ~~depression~~ ^{the} strains that
 attended his service in the ^{German} hospital
 corps in the war of 1870. He ^{long} had in
 addition, ^{to his other disorders} a serious ~~acute~~ chronic af-
 fecti^{on} of the eyes, ^{which} ~~was~~ ^{was} a ~~very~~ ^{very} painful and stubborn digestive ~~derangement~~ ^{derangement} of ~~the~~ ^{the} ~~stomach~~ ^{stomach} ~~and~~ ^{and} ~~the~~ ^{the} ~~liver~~ ^{liver} ~~and~~ ^{and} ~~the~~ ^{the} ~~pancreas~~ ^{pancreas} ~~and~~ ^{and} ~~the~~ ^{the} ~~intestines~~ ^{intestines} ~~and~~ ^{and} ~~the~~ ^{the} ~~kidneys~~ ^{kidneys} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~uterus~~ ^{uterus} ~~and~~ ^{and} ~~the~~ ^{the} ~~vagina~~ ^{vagina} ~~and~~ ^{and} ~~the~~ ^{the} ~~ovaries~~ ^{ovaries} ~~and~~ ^{and} ~~the~~ ^{the} ~~testes~~ ^{testes} ~~and~~ ^{and} ~~the~~ ^{the} ~~epididymis~~ ^{epididymis} ~~and~~ ^{and} ~~the~~ ^{the} ~~seminal vesicles~~ ^{seminal vesicles} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} ~~and~~ ^{and} ~~the~~ ^{the} ~~ureters~~ ^{ureters} ~~and~~ ^{and} ~~the~~ ^{the} ~~bladder~~ ^{bladder} ~~and~~ ^{and} ~~the~~ ^{the} ~~prostate~~ ^{prostate} <

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and peace. ~~He retired~~ His ill health forced
him to retire upon a pension in 1879.
Thereafter, until his final catastrophe,
~~he lived~~ ^(for the most part) he lived as invalid, ~~in~~ ⁱⁿ ~~the~~
foreign lands. He ~~generally~~ ^{generally} spent the
the winters in Italy, in the neighborhood
of the gulf of Genoa. The summer
he passed in the Engadin; and the
landscapes described in his *Zarathustra*
are derived from his ex-
periences as ~~mountain~~ ^{back & forth from mountain to sea} wanderer. ~~His~~ ^{His}
most important literary work belongs
altogether to this post-academic period
of his life, and is the product of ~~his~~ ^{his}
abandonment of ^{all} worldly activities,
and of ~~his~~ ^{his} hermit like loneliness of
life. ~~This character of his life itself resulted largely~~
~~from his~~ ^{This character of his life itself resulted largely} ~~from his~~

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ill health, but ~~irrevocably~~ ^{also} partly from his deliberate choice. His circle of ^{more intimate} friends was always ^{relatively} small, and his ^{radical} changes of opinion and attitude more than once led him to sacrifice, in later years, ~~many of the~~ friends ^{whom he} had been dear to him. A notable trait of his ~~peculiar~~ tempera-
ment, viz his particular ^{high} degree of social sensitivity, ^{and explains} something of this loneliness of feeling, ^{and explains} the type, not ^{very} ~~at all~~ ^{uncom-}mon, but in him peculiarly marked, ~~that~~ ^{the} ~~character~~ of the person who feels, as soon as he meets people, an irre-
distributable sense that he somehow follows by intuition their inmost personal char-
acter, or divines their most intimate sentiments. Where such tendencies

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to judge people at right, by mere ^{instinct} ~~reflex~~ ^{instinct} are strong, the intuitions in question may or may not be ^{objectively} accurate; but they are sure to seem portentous to the one who strongly experiences them; and because their revelations seem often painful, and also often very merciless to one's fellows, those in whose ^{inner} ~~inner~~ ^{inner} experience such ^{direct} ~~direct~~ ^{direct} character are prominent, ^{often} feel ~~exactly~~ in an uncanny relation to mankind. Nietzsche ^{repeatedly} ~~often~~ mentions these experiences. They arrived in twin ^{various and} ~~contradictory~~ ^{contradictory} feelings — a keen fascination ^{for} ~~in~~ the study of mankind, a rather extravagant pride in his ^{suffered} ~~power~~ ^{suffered} to plumb the depths of the human heart, — and an aristo-

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cratic repugnance for the ^{hidden} weaknesses
of most men, which he felt himself thus
able to detect, - and a consequent con-
tempt for the average human being,
- a contempt such as
~~which~~ led him in his later years of
thought to shun men altogether, and
to live in a world of fantastic poetical
creations. The consequence of all this
was a curvius union, in ~~all~~ his
later writings, of a keen and constant
^{analysis}
~~examination~~ of human nature, with an
impatience ~~examination~~ regarding all
detailed study of historical, or of
other records of ^{the actual life of ancient minds.} ~~ancient writers.~~ He
was self-critical enough, and was

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trained ~~philosophical~~ ^{scholarly} enough, to recognize the ~~little~~ incompleteness of his mastery over precisely the classes of psychological facts that, in his later period, he most desired to use and to comprehend; yet his intuitions about people and about human motives, were always at hand whenever he

needed to pass judgment. ^{aware as he} ~~was~~ ^{often} reflectively was of the insufficiency of such methods, ^{and} ~~he~~ ^{consciously} ~~made~~ ^{made} up for the lack of ~~methodical~~ ^{any}

scientific grounds ^{by} for his ^{particular} ~~assertions~~ ^{assertions} ~~by~~ ^{by} a ~~willingness~~ ^{willingness} to contradict himself, and so to correct

- one partial or extravagant statement by another. At the moment when he seems most confident

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and appalling in his ^{views} ~~opinions~~ about
life and about men, he is often upon
the verge of a profound alteration in
his attitude towards these very objects;
and the unity of his doctrine is far
more like the ^{well-known} unity of a Socratic ar-
gument in one of Plato's dialogues,
than it is the unity of anything formally
consistent. That is, in the dialectical
fashion so frequent with the Platonic
Socrates, our thinker, ^(even in the course of a single argument) shifts his view,
or contradicts his former position,
yet without wholly losing touch with the
spirit which lies at the heart of his
previous assertions. He ^{has} moves by vote
and pulvis, by thesis and antithesis.

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joy that such a sufferer feels in seeing
the vanity of his own sufferings, even
while he knows that they belong to
his permanent self, and will certainly
recur. It is in some such way as
this that the irony of Nietzsche is colored.
II.

The stages of our thinker's de-
velopment have ^{now} been repeatedly set
forth by his biographers, and were sum-
marized by himself in various of his
later utterances. I follow here in considerable
measure the summary given by Gallwitz,
in his biography published in the series
called Männer des Zeit. Nietzsche's prin-

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chief periods are: first, his ~~time~~ development as student and as scholar up to the time when he began to turn away from ~~to the (later)~~ his academic activity in 1875 or 1876, ^{the year before his final retirement;} ~~the year before his final retirement;~~ secondly, his ^{positive} positivistic period, ^{extending from 1876 to 1884,} a period when he was, ^{must} under the influence of the doctrine of evolution, ^{and} the modern efforts to found an ethical theory upon this doctrine; and thirdly, his most characteristic and creative period, that of the Zarathustra, of the genealogy of morals, and of the collection of ~~the~~ aphorisms and brief essays entitled Beyond Good and Evil. Each of these periods included rapid changes of sentiment and of opinion; and

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his third period itself was in process of passing over into something decidedly different when his career was interrupted by the final crisis of his ~~mental~~ invalidism. The works of the third period are peculiarly the product of a struggle with intense sufferings. One need not approach them with any expectation of finding in them either the ^{entirely} wholesome or the triumphant teacher. Their value lies in the record of conflict that they contain. Their human interest is the interest of tragedy.

As the entire teacher's life is made up of such ^{early} periods is ~~periods~~ as ~~successive~~ ~~periods~~ needed for the purpose

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of appreciating the characteristic
thoughts of the final period. Yet we
must be content, in our general sur-
vey, with bare outlines.

As child and in early youth,
Nietzsche ^{is said to have been} ~~was~~ rather silent in manner,
conscientious, ~~but~~ self-controlled, ^{he was somewhat} ~~and~~ ^{kindly}
was disposed to loneliness, ^{was} interested
in religious matters. He studied music,
and was much absorbed in the love
of it. He played ^{much} ~~ever~~ ^{for} with his sister,
and with two or three other companions,
and his sister, now has written the
~~most detailed~~ ^{most detailed} biography of Nietzsche that has
been published, records that their
play took the form of a very earnest

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idealization of soldier's life and of
war, and extended to the time of the
Crimean war, which they followed and
idealized in Calverley's continued stories
and writings. A higher study of music
took the place of the plays, as these passed
into the background; and Metcalf studied
musical composition with some early success,
and occasionally composed later. ^{By the time} ~~when~~
in 1858, he passed into the school at
Naimberg, a devotion to poetry ^{had} joined
itself with an ambition for general
encyclopedic knowledge to enlarge his general
interests; but he accepted the stricter
discipline and required course of study
at the school with success and pleasure.