

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,

and 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 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 clearness
as to the main outlines of Nietzsche's
world. In the absence of any ^{sufficient} ~~previous~~
~~acquaintance with his writings~~ ^{preparation}
on the part of our American public,
~~with for a study of his skeptical, individualist,~~
~~I suppose that even so imperfect~~
an effort as this one may be of tempo-
rary service ^{to those 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 ^{on} ~~the~~ ^{made}

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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 last} 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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and peace. ~~He retired~~ His ill health forced
him to retire upon a pension in 1879.
Thereafter, until his final catastrophe,
~~thereafter~~ ^(for the most part) he lived as invalid, ~~in~~
foreign lands. He ~~was~~ ^{was} really 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}

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ill health, but ~~irritation~~, partly ^{also} 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, ~~some of the~~ friends ^{whom he} had been dear to him. A notable trait of his ~~character~~ tempera-
ment, ^{in his particular} ~~was~~ ^{his} type of social sensitivity, ^{and explains} something of his ^{and explains} loveliness of feeling, ^{and explains} ~~the~~ ^{his} type, not ^{very} ~~at all~~ ^{uncom-} mon, but in him peculiarly marked, ^{and explains} ~~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 tender re-

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cratic repugnance for ^{hidden} the 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 our kind} ~~the actual life of our kind~~. He
was self-critical enough, and was

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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 of
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} ~~present~~ assertions. He ^{has} moves by rule
and principle, by thesis and antithesis.

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He in so far shares the Socratic irony
And he is himself conscious of this fact. It is partly honest
yet in Nietzsche's case this method has
not the deliberateness, the ^{calm gaiety} ~~gentleness~~,
the coolness, of the Socratic irony. The
dialectical process has for him more
^{often} a tragic or a scornful character. He
believes it necessary. But he ~~sees it~~ ^{views} it
~~as~~ rather ^{as} the fatal process of self-destruction
to which the higher man is subject
in all his ~~misdeeds~~ ^{misdeeds and errors} ~~and errors~~ ^{and misunderstandings}
than as the vicarious ^{as fully accepted} Socratic ignorance
every ultimate truth. To be sure, Nietzsche
has his own kind of gaiety; ^(even in the process of change) ~~but it is~~
not the serenity of a Socrates, but rather
the ~~tragic~~ ^{tragic} ~~and~~ ^{the passing} ~~joy~~ ^{of} ~~that~~ ^{at times}
resilience brought to the ^{divine} ~~sufferer~~, the

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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 der Zeit. Nietzsche's prin-

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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, ~~and~~ ^{he was somewhat} ~~was~~ ^{kindly} disposed to loneliness, ~~was~~ ^{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 Kalorvris' continued stories
and writings. A higher study of music
took the place of the plays, as these passed
into the background; and Meißner studied
musical composition with some early success,
and occasionally composed later. ^{By the time} ~~when~~
in 1838, he passed into the school at
Nürnberg, 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.