FRIEDRICH NIETZSCHE: HIS LIFE, PHILOSOPHY,
AND SOME EVIDENCES OF HIS PHILOSOPHY
IN MODERN GERMANY

APPROVED:

I. A. Odum
Major Professor

C. A. Bridge
Minor Professor

I. A. Odum
Director of the Department of Education

L. A. Snod
Chairman of the Graduate Council
FRIEDRICH NIETZSCHE: HIS LIFE, PHILOSOPHY, 
AND SOME EVIDENCES OF HIS PHILOSOPHY 
IN MODERN GERMANY

THESIS

Presented to the Graduate Council of the North 
Texas State Teachers College in Partial 
Fulfillment of the Requirements

For the Degree of

MASTER OF SCIENCE

By

Lloyd Pyron Williams, B. S. 

Dallas, Texas

May, 1941

90813
This thesis constitutes a study of the life and philosophy of Friedrich Nietzsche and an examination of the more prominent evidences of his philosophy in modern Germany.

It must be borne in mind that the average student in the United States does not have access to the knowledge as to whether or not the leaders of modern Germany have actually made a study of the writing of this idealist. As a result of this fact, it would be unscholarly to say that Nietzsche's philosophy has actually influenced the trend of events in Germany. Nevertheless, there are numerous evidences of "force," "domination," "egotism," "hatred," and "power" in Germany, and these factors constitute the positive elements in his philosophy. The relationship between Nietzsche's philosophy and events in modern Germany are parallel rather than causal.

Nevertheless Nietzsche seems to be the spokesman for typical German thought. Whether or not the contemporary German leaders have been influenced by Nietzsche is a secondary question. The important thing is to adduce examples and instances of Nietzsche's philosophy as it has found expression in modern Germany.

The material for this thesis has been gathered from three sources. First, the most recent and reliable histories
of Germany which are available; second, a number of texts on philosophy and the history of philosophy; and third, translations of the more important works of Nietzsche.

This study seems to fall into four natural divisions. First, the man Nietzsche and the environmental factors which influenced his philosophy. Second, a study or interpretation of Nietzsche's philosophy. Third, a survey of the development of force as it came to the front during the Weimar Republic. Fourth, the final division, and a most consequential one, is devoted to an analysis of Nietzschean philosophy as it has found expression and cultivation in Germany under the leadership of Adolf Hitler.

L. P. W.
<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>111</td>
</tr>
<tr>
<td>Chapter I. NIETZSCHE THE MAN</td>
<td>1</td>
</tr>
<tr>
<td>II. NIETZSCHEIAN PHILOSOPHY</td>
<td>21</td>
</tr>
<tr>
<td>III. ECLIPSE OF NIETZSCHEIAN PHILOSOPHY DURING THE WEIMAR REPUBLIC</td>
<td>44</td>
</tr>
<tr>
<td>IV. NIETZSCHEIAN PHILOSOPHY UNDER ADOLF HITLER</td>
<td>70</td>
</tr>
<tr>
<td>CONCLUSION</td>
<td>103</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>106</td>
</tr>
</tbody>
</table>
CHAPTER I

NIETZSCHE THE MAN

Philosophic idealism has been dominated for years by German philosophers. With the exception of Plato, probably the four greatest idealists have been Kant, Hegel, Schopenhauer, and Nietzsche. Kant attempted to synthesize philosophy, Hegel attempted to synthesize all knowledge, Schopenhauer condemned man’s ever-recurring will to live, and Nietzsche condemned weakness and exalted the struggle for existence.

"Nietzsche was both pessimist and idealist."¹ His early environment was of such a nature as to foster the latter attribute but not the former. The actual facts which relate to the life of Nietzsche are in reality few in number and rather simple in content.

He was born in the most dominant of all the provinces of Germany, namely, Prussia, and to be more specific, in the hamlet of Rocken in Saxony. In the United States we remember the year 1844 as the year in which James K. Polk was elected to the Presidency. In Germany, it is remembered as the year in which Nietzsche was born. The actual day and month of his birth was the fifteenth of October.²

¹Louis Aaron Reitmeister, The Gist of Philosophy, p. 155.
²Will Durant, The Story of Philosophy, p. 437.
It is a most interesting paradox to note that both of the families from which Nietzsche was descended were dominated by clergymen. The paradox lies in the fact that Friedrich Nietzsche was one of the most scathing critics with which the Christian theologians have had to contend. It seems that he attacked the Christian religion because there was so much moral spirit in him. His philosophy was an attempt to bring about a state of equilibrium with his sensitive and delicate personality. The method which Nietzsche used to bring about this balance was one of violence, assault, and contradiction.

The day on which Nietzsche was born happened to be the birthday of the reigning Prussian king, Frederick William IV. Nietzsche's father had in past years tutored several members of the royal court, and, as a result of this birth coincidence, the boy Nietzsche was named for the king. "There was at all events one advantage in the choice of this day for my birth; my birthday throughout the whole of my childhood was a day of public rejoicing."³

Nietzsche's father, Karl Ludwig Nietzsche, one of the twelve children of F.A.L. Nietzsche, D.D., was born on October 10, 1813, in Eilenburg. He studied divinity at the University of Halle, and was tutor at the ducal court at Altenburg. In 1841, through the help of King Friedrich Wilhelm IV of Prussia, he obtained the pastorate of Rocken. Out of gratitude, the first-born son of Ludwig Nietzsche was christened "Friedrich Wilhelm," as a momento of his royal benefactor.

In 1849 Ludwig Nietzsche suffered either from

³Ibid.
concussion or softening of the brain, caused, it is said, by a fall down a flight of steps. Doubtless this accident hastened his death, which took place the following year. He was a noble man, poetical and very musical, much esteemed in his parish and beloved by his wife.

Nietzsche's mother, Franziska, whose maiden name was Oehler, was born on the 2nd of February, 1826. Her father was the parish minister of Pobles. She married Karl Ludwig Nietzsche on his thirtieth birthday. At that time she was about eighteen years of age, and distinguished by her grace and beauty, combined with vigour and strength. She died at Easter, 1897, after having suffered from ill-health for several years.4

Young Friedrich was not the only child in the Nietzsche household. There were two other children. A girl, Therese Elizabeth, was born in 1846. This fact is mentioned, not because there is any value in the fact itself, but because of the important position which she played in Friedrich's later life. A few years before his death Nietzsche developed paranoic delusions of grandeur, and it was Therese who was the philosopher's closest companion and guardian and who later became his most prolific biographer. In 1850 the boy, Joseph, was born, but he failed to survive the first year.

When Friedrich was only six years of age his father died, and the family moved to the town of Naumburg. In one sense, this was a most tragic misfortune, for young Friedrich was left in the hands of the women of his family who were deeply religious. They petted him unforgivably, and the result was that he was lulled into a state of delicacy and sensibility.

This condition made it impossible for Nietzsche to lead a normal youthful life, and he failed miserably in his relationship with the boys of his neighborhood. To his way of thinking, they were thieves, profligates, and scoundrels.

While in Naumburg, young Nietzsche attended the Municipal Boys' School. His school-mates made his life unsatisfying in many ways, and some of them branded him "the little minister," while others described him as "a Jesus in the Temple." These attributions were justified, for Nietzsche derived considerable pleasure from excluding himself and reading from the Bible, or in some instances in reading it aloud to others in such a moving and feeling way as to make them shed tears.

Underneath Nietzsche's religious attitude and pious conduct was a strain of powerful stoicism and inexorable pride. Once before a group of his school-fellows he lighted a group of matches in his hand and let them burn themselves out. Such conduct, though not usually carried to such extremes, was typical of Nietzsche, for he used this means of hardening himself and convincing himself of his insuperable masculinity. "What I am not, that for me is God and virtue."6

Though it is impossible to tell exactly why, it seems probable that the reason Nietzsche left the Municipal Boys' School was to escape from the persecution of the older boys.

---

5Ibid.

6Friedrich Nietzsche, Thus Spake Zarathustra, p. 129.
He chose a private institution nearby which was for the purpose of preparing the younger students for the Cathedral Grammar School. His stay here seems to have been prosperous, and, after remaining for several years, he took and successfully passed his examinations for the well-known Landes-Schule which is located at Pforta. Nietzsche remained here until the year 1864. During that year he enrolled at the University of Bonn.\textsuperscript{7}

While he was in the University, Nietzsche passed through one of the most far-reaching transitions which he was to undergo. He was eighteen years of age when he performed the major "self-operation" of eradicating his religious beliefs. Nietzsche was an almost unforgivable egotist and tells us that he took the change easily and graciously, but his conduct after his changed state of mind does not bear out this point of view. Until this time, religion and religious thoughts had been the essence of his life. The destruction of this essence left him bitter and cynical.

It seems to be the established precedent that when one renounces his faith he must indulge in an orgy of sensuality. Nietzsche rioted to the utmost with his college class-mates. He even went so far as to master the male arts of smoking and drinking, which up to this time had been most repulsive to him.

It is not difficult for us to imagine what the result of this experiment was. To a man who was sensitive to an unusual degree and who was possessed with a powerful and critical mind, such conduct could not be long carried on. Sensualism soon lost its glitter, and Nietzsche became disgusted with smoking, drinking, and women. He strongly believed that one who drank beer and who smoked pipes was utterly incapable of thinking consistently and clearly. ⑧

Mugge paints a vivid picture of this phase of Nietzsche's life:

With several other scholars from Pforta, Nietzsche joined the Burschenschaft "Franconia," a students' club. The quiet student tried to transform himself into a beer-drinking, duel-fighting youth. At first he was present at most of their numerous carouses, which sometimes took place more than once a week.

These carouses are strange ceremonies, but have a healthy and elevating influence on the youth of Germany, in spite of all calumniating philistines and pedants. Though the chief motto of these clubs, "Gaudeamus igitur juvenes dum summus," appears to point to something quite different, they give their members a powerful education of a manly and national character, and instil a wholesome esprit de corps.

So Nietzsche thought. He hoped to learn true life by attending their meetings, and says: "I learned much thereby, and was obliged to recognize in the main their intellectual life." The dash and pluck of fencing, the cheerfulness of beer-feasts, and wantonness, amid their grave dignity, of the Bacchic songs, were some attraction to him for a while.

At these festivals, however side by side with inestimable ideals, much vulgarity of thought and manners is often to be found. Shallow and narrow-minded brains lay more stress upon the forms and rituals than the culture of the ideals they are

⑧Durant, op. cit., p. 433.
meant to promote. Nietzsche noticed this. "I could hardly endure certain individuals on account of their Beer-materialism," he says. The refined young man, who preferred to read Grecian tragedies with his friend Deussen, or revelled in the ethereal world of Faust-music, could not long be a companion of the rough-and-tumble ordinary student. His interest in these social gatherings slackened. Nietzsche at last discontinued his attendance; he no longer took part in the lively excursions along the lovely banks of the Rhine, and shortly after leaving Bonn he lost all touch with his "Burschenschaft," so his name was struck off the lists. To sever one's connection with the club of the university is a daring step, for every member considers it an honour to belong to it for life, and this membership, by the way, often proves very useful in obtaining good positions through the influence of other members.

This episode is typical of many later events in Nietzsche's life. At first he generally succeeded in getting on with people, for he endeavoured to accommodate himself to them. With his innate idealism he idealised and glorified them. Later on, however, his keen critical mind began to find out all the petty weaknesses and small hypocrisies of human nature. These repulsed and disgusted him. At last, as the deeply rooted longing for the absolutely true, good, and beautiful of the aesthetic thinker grew in him, he would not stoop to make compromises, and in the end he revolted, broke all fetters, and attained his freedom.9

Bonn had another important influence upon Nietzsche, for it was here that he met and cultivated a great friendship with the famous philologist, Friedrich Wilhelm Ritschl. Some-time after they met, Ritschl was transferred to the University of Leipzig, and Nietzsche followed him. Leipzig, even more than Bonn, constituted a major turning point in the life of Nietzsche. It was here that he became acquainted with the treatise, The World as Will and Idea, which was written by

one of the most brilliant of all pessimists, Arthur Schopenhauer.

Schopenhauer wrote with a scintillating strain which is irresistible. He faced the truth completely unafraid and wrote down the conclusions of his logic, regardless of the implications involved. Such a man could not but influence the iconoclastic Nietzsche. Schopenhauer pictured a world which was dominated by a relentless, ever-pressing, blind, omnipotent will. He portrayed the ultimate of reality as will. To Schopenhauer this was the essence of all existence. He considered this world to be the worst possible of all possible worlds. He considered love to be a deception, and he degraded marriage and the stupidity of reproduction. Schopenhauer despised religious organizations and theologians; to him, religion was "the metaphysics of the masses." The acme of his criticism was reached in his denunciation of women:

It is only a man whose intellect is blinded by his sexual impulse that could give the name of the fair sex to that undersized, narrow-shouldered, broad-hipped, and short-legged race; for the whole beauty of the sex is bound up with this impulse. Instead of calling them beautiful there would be more warrant for describing women as the unesthetic sex. Neither for music, nor for poetry, nor for the fine arts, have they really and truly any sense of susceptibility; it is a mere mockery if they make a pretense of it in order to assist their endeavor to please... They are incapable of taking a purely objective interest in anything... The most distinguished intellects among the whole sex have never managed to produce a single achievement in the fine

---

arts that is really genuine and original; or given to the world any work of permanent value in any sphere.  

Such abandonment! Such hilarious and wanton criticism. It is little wonder that the tender and sensitive Nietzsche was taken with Schopenhauer. To Nietzsche it seemed as though he were reading a materialization of his own thoughts. He read in a ravishingly hungry manner, and the more he read the more it seemed to him that Schopenhauer was addressing him personally. Nietzsche was tremendously impressed by this resignation, denial, and denunciation. In his later life, he ultimately renounced pessimism and denounced it as decadent, but the fact remains that he was an unhappy man from this time on. The ultimate extent to which this philosophy influenced Nietzsche may be judged by an examination of the next chapter which is devoted to the philosophy of Nietzsche.

While Nietzsche was growing up and passing into maturity, Bismarck was overshadowing and dominating every phase of German life. At the age of twenty-three, Nietzsche was conscripted into the German armed forces. Being the only son of a widow and likewise being near-sighted, he hoped to secure an exemption, but war mongers are not too particular whom they kill. Nietzsche's experience in the army was relatively short-lived. He was called to the colors in 1867 and joined the artillery at Naumburg. Unfortunate in one sense, but most fortunate for the philosophic world, he was thrown from his horse.

---

Ibid., "Women," p. 79.
while in training and severely wrenched his breast-muscles. This injury necessitated his permanent withdrawal from the military service.12

Nietzsche had a rather vivid imagination, and after this initial experience, the Spartanistic military life appealed to him. He liked to command, to give orders, to be obeyed, and to obey, himself. The necessity for discipline and endurance became an obsession to him. It was a natural psychological phenomenon which caused him to come to worship the soldier after he himself found that his health would not permit him to become one.13

Nietzsche followed extremes all his life. He failed to follow Aristotle's "golden mean." After resigning himself to the fact that it would be impossible for him to follow the career of a dashing artilleryman, he decided to swing to the opposite phase of life. Instead of fighting for his livelihood, he took up the professorial prerogative and became a Ph.D.

As has already been mentioned, Nietzsche was primarily interested in philology, rather than philosophy, and the first professorship which he obtained was that of classical philology at the University of Basle in 1869.14 After having


13Durant, op. cit., p. 440.

14Alfred Weber and Ralph Barton Perry, History of Philosophy, p. 567.
made this decision and taken up his position, Nietzsche was
taken with apprehensions concerning the soundness of his de-
cision. On the one hand he was strongly drawn toward the
life of a young and vigorous man, toward the life of a pro-
fessional man. He was also strongly attracted toward the
more aesthetic phases of life. Music was especially appeal-
ing to him. He was considerably more than a dilettante mu-
sician, having become an expert pianist and having written
a number of sonatas. Music had a most peculiar and moving
effect upon Nietzsche. In one of his numerous letters he
wrote that "without music, life would be a mistake."\textsuperscript{15}

Two years after his appointment as a professor at the
University of Basle, the Franco-Prussian War developed.
Friedrich secured a position as an ambulance attendant in
the Hospital Corps; but his health was entirely too poor to
stand the severe strain of campaigning. The work proved
too much for him. Nietzsche contracted diphtheria and se-
vere dysentery, and it was necessary for him to discontinue
his duties entirely. His sister has written that this ill-
ness greatly undermined his health and was the first cause
of his subsequent condition. Following his usual line of
impetuous action, Nietzsche did not wait until he was well
before resuming his duties at the University. The renewed
strain placed upon Nietzsche was more than his depleted

\textsuperscript{15}James Huneker, \textit{Egoists}, p. 251.
condition could long stand and had much to do with bringing on his final breakdown. 16

The year 1872 stands as a landmark in the life of Friedrich Nietzsche. It was in this year that he published his first book, The Birth of Tragedy Out of the Spirit of Music. This was the only book which Nietzsche completed out of the sum total of his prolific writings. It is written in an extremely pleasing and simple style—a condition which was most unusual. Philosophers up to that time seemed to have taken delight in constructing metaphysical systems which only they themselves could fathom. It is interesting to note that this first work was dedicated to Richard Wagner, who was then the reigning monarch of the musical world. 17

In brief this book was an attempt at an interpretation of history, which was to show the conflict between the principles of Dionysius and those of Apollo. The first represents the blind but inexhaustible force of life, while the latter is a representation of balance, rapport, and gracious form. It was at this stage of his development that Nietzsche came under the influence of the philosophy of naturalism and both its positive and negative aspects influenced him. On the positive side he was strongly attracted to scientific biology; on the negative side, he accepted pessimistic

17 Ibid., pp. 165-166.
disillusionment. Both of these aspects of naturalism constituted a psychological subterfuge through which he hoped to escape from the lure of romanticism.18

In the year 1873, Nietzsche began a series of pamphlets which later were put into book form under the title of *Thoughts Out of Season*. While writing this material, his health was steadily declining, and during the holidays at the University he spent some of his time in Switzerland and the other part in Italy in an endeavor to recuperate. While in Switzerland, Nietzsche was with Wagner, whom he strongly admired. Friedrich Nietzsche was a warm enthusiast for the music of Wagner, and he considered it the music of the future. On the part of Wagner the friendship was reciprocated more for the prestige that goes with universities and scholarships, than for his genuine affection for Nietzsche as a man.

The attraction which existed between these two geniuses began to cool about 1876. It was in this year that Nietzsche had gone to Bayreuth to hear "Der Ring des Nibelungen," and there, after hearing its performance, became bitter and disgusted because it seemed to him that Wagner was compromising with Christianity. Such a course of action was more than Nietzsche could tolerate, even in his best and most esteemed friend. He fled from Bayreuth without speaking to Wagner; he was completely disgusted with the evidences of feminism,

---

romanticism, and idealism which he detected in Wagner's music. Nevertheless, it is interesting to note that Nietzsche's affection was so strong for him that it was not until ten years had passed that he could bring himself to write the now famous attack which he had long had in mind.\textsuperscript{19}

\textbf{Human All Too Human} ("Menschliches Allzu Menschliches") was the title of Nietzsche's second work. It made its appearance only one year before illness compelled him to resign his professorship at Basle. In this book, Nietzsche played the part of a psychologist and made an objective analysis of human emotions, feelings, beliefs, and concepts. The work was dedicated to the scandalous Voltaire during the midst of reaction. The volumes were generously sent to Wagner, and in return Nietzsche received a copy of \textit{Parsifal}. This was the last time that they ever communicated.\textsuperscript{20}

Very little of the writing which Nietzsche did was of a constructive nature; most of it was destructive. The only genuinely constructive book which he ever wrote was entitled \textbf{The Dawn of Day} ("Morgenroten"), and it appeared two years after the publication of \textbf{Human All Too Human}.

Nietzsche was only thirty-five years of age when he completely broke down. The disintegration this time was not restricted to his physical being, but also affected his mental

\textsuperscript{19}Nietzsche, \textit{The Philosophy of Nietzsche}, (The Modern Library Series), p. viii.

\textsuperscript{20}Durant, \textit{op. cit.}, p. 443.
self. He resigned himself to the fact that his end was near, but not in a gentle manner; he became belligerent and defiant. Speaking to his sister, Nietzsche said:

Promise me that when I die only my friends shall stand about my coffin, and no inquisitive crowd. See that no priest or anyone else utters falsehoods at my graveside when I can no longer protect myself; and let me descend into my tomb as an honest pagan. 21

This was a brave gesture, but his plans for such a funeral had to be postponed, due to the fact that he did not die.

The remainder of Nietzsche’s life was spent in the quest for health. The next eight years in particular were devoted to travel in an attempt to find a climate which could rescue him from his debilitated condition. He visited Switzerland, Genoa, Monaco, Rome, Nice, Venice, and the Riviera, but it was all to no avail. 22

To a pugnacious nature like that of Nietzsche, simple relaxation without work would be unbearable. He did not idle away his time while travelling, but wrote prolifically. During these eight years Nietzsche wrote Thus Spake Zarathustra ("Also Sprach Zarathustra"), The Joyful Wisdom ("La Gaya Scienza"), Beyond Good and Evil ("Jenseits Gute und Bose"), The Genealogy of Morals ("Zur Genealogie der Moral"), The Case of Wagner, The Twilight of the Idols ("Gotzendammerung"), The Antichrist ("Der Antichrist"), Ecce Homo, Nietzsche contra


Wagner, and an unusual quantity of notes and sketches which constituted his final and culminating work, *The Will to Power* ("Die Wille zur Macht").

The actual "events" which took place during this period of Nietzsche's life were relatively few and, outside of his writing, rather unimportant. Many of his biographers have placed a great deal of emphasis upon this phase of his life. It has been deemed important not because of its positive aspects but rather because it represents a period of isolation and drab uneventful existence.

It seems to be the consensus of opinion among scholars in the field of philosophy that Nietzsche's relentless and intensive thought had a great deal to do with his premature disintegration. He was a warrior who was fighting against a moral system. The opposition exacted its revenge, however, for few iconoclasts can pass through such an ordeal unscathed.\(^{23}\) Towards the end of his life, Nietzsche not only attacked traditional ideals, but leveled his vitriolic pen against men as well. Such prominent men as Christ and Wagner in particular felt its scorching breath.

January 1889 was the beginning of the end. On this date Nietzsche suffered an attack of apoplexy. His conduct and manner suddenly became alarming. He exhibited numerous eccentricities, so grave as to mean but one thing: his mind was now seriously affected and had become unbalanced. It

seems entirely possible that this final breakdown could have been prevented if Nietzsche's burning egotism could have been satiated in some manner. His insanity and self-praise was a defense mechanism which compensated him for the lack of recognition which his philosophy and his books brought. He did, however, receive recognition from several noted individuals. Adolphe Taine, the famous nineteenth century historian and critic, sent him a generous word of praise when practically all others had deserted him. George Brandes paid Nietzsche a flattering compliment when he wrote him that he would give a series of lectures on his philosophy at the University of Copenhagen. August Strindberg, the Swedish novelist and dramatist, wrote Nietzsche that he would put his ideas to dramatic use. These bits of recognition were of a most pleasing nature, but more useful than all of these was a gift from some anonymous admirer of a check for $400.24 By the time this recognition began to come to light, Nietzsche was blind in sight and had become hopelessly pessimistic. Writing in his last book, Ecce Homo, Nietzsche carries this point well. "My time is not yet, only the day after tomorrow belongs to me."25

Nietzsche's breakdown was due to a number of causes. He was constantly troubled with insomnia and, as a result,

24Durant, op. cit., p. 485.
25Friedrich Nietzsche, Ecce Homo, p. 56.
frequently indulged in the use of chloral. An over-satura-
tion of his system with this potent drug would undoubtedly
aid in bringing about a structural disorder. Further cause
can be found in the tremendous strain to which he put his
mind. Some psychologists deny that mental exertion can re-
sult in insanity. If what they say is true, then we can say
with definite assurance that at least this strain had physi-
ocal repercussions. Other contributive factors can be found
in his constantly recurring disappointments and privations,
his mental solitude, and finally his prolonged physical suf-
fering.

Immediately after his stroke of apoplexy, Nietzsche
stumbled back to his attic room and began to write the most
fantastic and incoherent letters. He wrote to Cosima Wag-
ner--Richard's second wife and the daughter of Franz Liszt--
swearing passionate love for her. He wrote a long letter to
Brandes and signed it "The Crucified." This unbalanced cor-
respondence also included such men as Jacob Burckhardt--
author of The Civilization of the Renaissance in Italy--and
Overbeck. In response, the latter hurried to Nietzsche's
side and found him in Turin, broken. Nietzsche was plough-
ing up and down the piano with his elbows and was singing
and crying in wild hysteria.

At first he was taken to an asylum. Commenting upon
this event, the German Jewish Socialist Nordau wrote in a
rather hectic attack on Nietzsche that this was "the right
man in the right place." Nietzsche did not remain in the asylum for very long, however, for his pious old mother came and took him home to Naumburg. She died in 1897, and the aging Friedrich was taken to live with his sister in Weimar. The picture from this point on is not quite so gloomy. Nietzsche was not at all unhappy. On the contrary, he could now enjoy the peace and quiet which were never his when he was sane. His sister was gentle and considerate and made his last days easy. On one occasion Nietzsche came upon his sister while she was weeping. To the dimming mind of our philosopher, such conduct was not understandable. He queried, "Lisbeth, why do you cry? Are we not happy?" Upon another occasion Nietzsche heard someone talk of books; his clouded eyes brightened and his wan face lighted, "Ah, I too have written some good books."

In August, 1900, Nietzsche was suddenly taken ill and had to keep his bed. He was troubled with a cold, accompanied with fever and difficulty in breathing. He became worse, and died on August 25, 1900, about noon. The immediate cause of his death, according to Dr. Reicholdt, was pneumonia with oedema of the lungs. His last word was "Elizabeth."

From far and near came the mourning friends and disciples. The young Horneffer, later an editor in the Nietzsche-Archiv, came from Gottingen, and over the coffin in the house of mourning he delivered a worthy funeral oration. "To all futurity his life has become a school of independence. We do not wail over his coffin. The man who lies here is not dead. It is not the night of death which has come here—it is the dawn of a new day. I seem to see the dead man raise himself; he stands erect, and a world throws itself at his feet ..."

---

Nietzsche was buried in his native village, Rocken. Peter Gast, in his rather flamboyant address at the grave, said: "Now that thy body, after the great Odyssey of thy mind, has returned to its home, the earth, I, as thy disciple, and in the name of all thy friends, utter unto thee a fervent cry of thanks in memory of thy great past. Thou wast one of the noblest, one of the purest men that ever set foot on this earth. And though it is known to both friend and foe, I do not deem it superfluous to speak thereof at thy sepulchre. For we know the world, we know the fate of Spinoza. In the same manner, around the memory of Nietzsche posterity may throw shadows. And for that very reason, I conclude thus: 'Peace be with thy ashes! Holy be thy name to all future generations!'" 27

When nature is generous enough to give genius, she seldom does so, without ultimately exacting a price. In the case of Nietzsche, the price was an ultra-sensitive nature, a hypersensitive egotism, and an outward obstreperousness which covered the real man—a man of gentleness, piousness, chastity. Nietzsche was the cross between an angel and a saint who was trying to be a rebel and a heretic.

CHAPTER II

NIETZSCHEAN PHILOSOPHY

Nietzsche, for the most part, wrote profoundly and often-times in aphorisms which are difficult to understand. For these reasons it might be well to first summarize his philosophy before attempting to make a rather comprehensive interpretation of it. The following paragraphs comprise an excellent introduction to his philosophy:

1. Discontent with all the traditional conceptions of truth and knowledge reaches its climax in Nietzsche.
2. Nietzsche antedated American pragmatism. Brought up in traditional Lutheran circles he condemns old values and the entire trend of modern civilization. Philosophy, he declares, must create new values, new ideals, and a new civilization.
3. Nietzsche accepts the fundamental notion of Schopenhauer that the will is the principle of existence. It is the will for power because life is a striving for power and this striving (instinct) is good.
   a. The mind is an instrument in the control of instinct (the will for life and power).
   b. Knowledge has value only as it promotes and preserves life.
4. Nietzsche abandons all spiritualistic metaphysics and adopts the standpoint of biology.
   a. Life is essentially a force of self-assertion, hence the need of a new and more powerful type of person (superman) is desired in civilization.
   b. Strength must triumph over weakness, meekness, and pity. The will is supreme and the life that can survive deserves to survive. Man must stretch his powers to the limit and become superman.
5. Knowledge, ethics, religion, interpreted by this Will to Power must bow to self-affirmation and mastery.
a. Any moral code that does not include an aristocracy of ethics built by superior men in body and mind, must be regarded as useless.

b. Christianity, with its glorification of meekness, the poor, humility, is condemned.

c. Peace, happiness, self-denial, effeminacy, and like virtues are repudiated.

d. The strong, brave, domineering, proud, fit best the society that is to be.

6. The danger of life is the mania of equality. Women are inferior to men in initiative, energy, will. Socialism, democracy, communism, are impossible. They prevent the development of strong individuals.1

This paragraph from a German materialist is also a lucid and laconic exposition of Nietzsche's philosophy:

Friedrich Wilhelm Nietzsche held the ideal of the Superman, that the march of life is from the lowest to the highest, ever perfecting itself a little more, always up and onward to the perfection of the Superman. Life is a struggle to exist and the best and the strongest survive while the weak and ignorant are eliminated in the battle for existence. Men, like other animals, are not born equal, and it is this very inequality of men that is the basic root of all progress. That which does not hinder the evolution of the Superman is good, and that which bars the road of evolution with the weak and idiotic is destructive and should be eliminated. Christianity is a stupid and terrible system that has perverted the lives of millions and only so much delayed the perfection of humanity. The priest is a faker or an idiot, one or the other. No sane man, he holds, can "love" his enemies, for if he loved them they could not be his enemies, and to turn the other cheek to receive another blow is the way, not of men, but of resigned cowards. As man is still in the infantile stage of perfection and intelligence, History is still empty and worthless; the great achievements are, as Carlyle put it, "still hidden in the bosom of centuries." Contrary to the notion of man,

1 John Edward Bentley, Philosophy, p. 133-134.
Nietzsche did not believe in war as a positive or just method of eliminating the less fit. Nietzsche was both pessimist and idealist who saw the realization of his goal very dimly waiting thousands of years hence; who saw war as but one of the helpless and inevitable struggles of men still in their ignorant and blind chrysalis, who dreamed of that glorious age of wise and great men who will be so far above the struggles of ignorance and its offshoots—greed, power, superstition, war, and all sorts of discontent, fear, and jealousy—that they will not even be able to conceive of such a thing as war. Man struggles because he is still weak; he is still on the way—mankind and life, that long, almost endless chain of evolution from the lowest to the highest, whose beginnings are enshrined in the darkness behind, whose goal is still the hidden jewel of Time. Nietzsche's ideal is embodied in the sanctum of the future—man is still on the way to the Superman.

Some fifty years have now elapsed since Friedrich Nietzsche was carried off to the asylum. But this length of time has in no way had an obscuring effect upon his works; on the contrary, he is doubtless more extensively and understandably read now than either of his precursors Kant or Hegel. Their philosophy merely constitutes an instrument of adumbration which the academically trained philosopher uses to mystify the common man. Nietzsche's writings, on the other hand, are most forcible and direct. He, unlike many other philosophers, can be read and understood with only an average amount of study. In some instances his ideas may even have an influence on conduct. Some skeptics would like to dismiss the philosophy of Nietzsche and say that his writings are merely the expressions of a maniac, but the present

\[\text{Reitmeister, op. cit., pp. 154-156.}\]
condition of world affairs gives evidence of the fact that the philosophy of this "megalomaniac" is more than idle spec-
ulation.\textsuperscript{3}

"Friedrich Nietzsche occupies a conspicuous position among those who have awakened the public by radical utter-
ances without adding to constructive thought."\textsuperscript{4} In spite of the fact that he did not indulge in constructive speculations, there is much that can be learned from a study of his philos-
ophy. To begin with, we may dismiss the suggestion that the Nietzschean attitude towards life is sheer lunacy and unw-
worthy of attention. The generation of a new idea is such a rare event in the history of mankind that we cannot afford to ignore even one of them, be it pleasing or repulsive.

It is necessary, however, to be extremely critical of Nietzsche's works because of the unusual form in which he ex-
pressed his philosophy. For reasons of his own he preferred to express his philosophy in the form of aphorisms. It is a natural tendency for a person who indulged in this type of expression to be given to paradoxes and exaggerations. As students we must discount the effects of this technique and give him credit for being a systematic thinker and a coher-
ent writer. It is quite obvious from a study of the various drafts which Nietzsche was compiling for his great work, the

\textsuperscript{3} C. S. Schiller, Must Philosophers Disagree?, pp. 106-107.

\textsuperscript{4} Horatio W. Dresser, A History of Modern Philosophy, p. 353.
Will to Power, that he was well in command of the literary situation and that his aphoristic style was merely a literary device.\textsuperscript{5}

It must be said, however, that Nietzsche has prejudiced his work by greatly overrating himself. He lived by himself for years upon years, and the result was that he had completely lost his sense of proportions. He filled his last book, Ecce Homo, with such mad self-praise as has seldom been seen. It is not unnatural for men to entertain a higher opinion of themselves than those who are less intimately acquainted with their work; in any event it need not spoil an autobiography. In this case it came very nearly doing so, however, for Nietzsche's autobiography throws very little light on the genesis of his character and thought, and shows only the author's anger at the neglect which the uncomprehending world has exhibited. It does not satisfy our curiosity as to how a professor came to revolt against pedantry; or how the son of a minister could become an anti-Christian; why he ultimately threw over Schopenhauer and Wagner; and lastly why he chose to live the life of a hermit and recluse. Unfortunately his autobiography leaves these personality paradoxes completely unsolved.\textsuperscript{6}

As has been mentioned before, the early stages of

\textsuperscript{5}Schiller, \textit{op. cit.}, p. 108.

\textsuperscript{6}Ibid.
Nietzsche's thought were influenced by the philosophy of the great German pessimist, Schopenhauer. To Schopenhauer it seemed that life was one continuous struggle for goods and glory, but worse than this both of these are completely beyond our power to obtain. Since victory is here impossible, then it should be spurned and a pessimistic attitude toward life and its problems should be adopted. However, as Nietzsche matured and his thought reached a profound fruition, he rejected his pessimism and the philosophy of the will to live in favor of the will to power.7

Nietzsche made it clear that those who are striving for power must realize that the forces of the universe are completely indifferent to all the personal objectives of human beings. It is fallacious to believe that nature could be for or against any being or group of beings. This world is oblivious to human desires and it is only through self-advancement, ruthless egoism, and a disdain for the weak and inferior that one can achieve power. It is nothing short of fatuousness for a person to look heavenward in an attempt to find aid and assistance which will help him in this world of strife. These people who tell us that there is order and design in nature are living in a state of ignorant delusion, for power and aid comes from two sources, first from one's

7Joseph B. Burgess, Introduction to the History of Philosophy, p. 523.
self, and second, from any source that one is able to exploit.  

"For power, as Nietzsche rightly saw, is in a sense the whole good of life, identified as it is with the inner urge and push of the will itself against a world of obstacles." Nietzsche not only considered power as the essence of the good life, but believed that the evolutionary process which led to the development of the super-powerful man was justified by any means. Throughout nature, it is obvious that all things are eternally striving and competing in an attempt to attain superiority or to maintain it after they have achieved it. It would hardly be an exaggeration to say that this law of struggle is one of the most, if not the most, fundamental law of nature. Life from its beginning to its end is one continuous struggle between the weak and the strong. Contrary to the current view, Nietzsche did not consider "struggle" and "self-perpetuation" to be evils, but rather considered them as a means to which a higher state of existence could be reached. This point is in many respects the fundamental point in the entire evolutionary philosophy of Nietzsche. He felt certain that he had discovered the secret of evolution in so far as its trend and direction is concerned. Nature does not take her

---

8 Wilhelm Windelband, A History of Philosophy, p. 678.
course from conscious purpose and design, but rather she moves toward higher and higher forms of life through the struggle for existence, and thereby eliminates the weak and inferior while preserving the stronger species which survive.\textsuperscript{10}

Of all the animals that inhabit the earth, man is the most superior. But just because man is at present the monarch of the world is no reason for believing that the present state and condition of man is the ultimate goal which nature intended man to occupy. When we view the entire species in a critical manner, we see that there are unusual and striking differences among the various members, some are superior, and some are inferior. In order to bring about the universal development of the superior men, the strong must cease to tolerate the existence of those beings who are weak and inferior, for if the weak are allowed to continue to propagate and live they will stand in the way of the evolution of the species.

The course which the species as well as the individual must follow to attain the level of the superman is one which is fraught with struggle, war, pain, and hardship. It is of such a nature, and is in its essence so strenuous, that only the strongest and most powerful of beings can possibly come through as survivors. According to the general law of life, the weak must perish. Evolution is a process whereby the

\textsuperscript{10}Burgess, \textit{op. cit.}, p. 524.
unfit are eliminated and whereby the strong are preserved. This process results in the creation of a natural aristocracy of those who are strong. "The most excellent type of being is to be found in the courageous, intellectual aristocrat, in one whose life is the expression of the eternal yea." Nietzsche was against everything that was opposed to the will to power. These obstacles are to be found in the things which are most attractive to the common man, namely, the idea of equality, a high code of morals, religion and ethics, and a humanitarian outlook.

To Nietzsche it appeared that every moral code was merely a scheme or device which aided some unscrupulous group to achieve a given end. There is no such thing as a code of ethics which is immutable; absolute "righteousness" or "wrongness" is merely a theological myth which does not exist in reality. It was clear to Nietzsche that all human institutions must constantly be re-examined, but the one which was most distasteful to him was the traditional morality which stereotyped people and society. It serves as a rope which ties the thoughts and conduct of people and thus prevents them from reaping the fruits of progressive thinking. Traditional morality results in social stagnation.

From his study of history, Nietzsche came to the

11 Walter S. Gemertsfelder and Luther Evans, Fundamentals of Philosophy, p. 479.
conclusion that there were two types of moral codes which were ever in competition with one another. One of these was the high code, or the moral code of the ruling class and the dominant group. The other was the low code or the one which was adhered to by the classes which were ruled by the upper classes. It seemed to Nietzsche that the code of the lower groups had come to be accepted as the right one by practically all of the peoples of Europe. He blamed the Jews for this condition. It was they who had fixed the conviction that all peoples who suffer and who are persecuted are the god-chosen and godlike ones; while those who are strong, courageous, forceful and manly are the sinners.12

The ethics of the common and lowly man is not compatible with that of the superman, because the former is of such a nature that it fosters and nourishes the weak and the incompetent rather than teaching its elimination. It sanctions love, peace, and contentment, instead of war, egoism, hatred, and force. Like democracy and Christianity, it places a premium upon those individuals who are only average in ability. Also it develops the idea of sinfulness and brands all those impulses which would aid in bringing about the existence of a superman as iniquitous. This distortion of the values of the superman has been going on for more than two thousand years, and in order that it may be adjusted, and the superman

12 Burgess, op. cit., p. 525.
given his just and proper evaluation, human values and human institutions must be studied and reevaluated. The new code of ethics which will govern mankind will be the decalogue of hate, anger, revenge, egoism, bravery, strength, arrogance, cruelty, unscrupulousness, and force. These characteristics of the new morality will be the medium and the conditioning factors which will ultimately result in the emergence of the superman. They will not be considered as sins but rather as virtues! Nietzsche was indeed "a destructive genius of the first order." 13 It seemed to him that everything which was the result of, or which was, suffering, pity, or weakness, should be relegated to the category of the "bad." He renounced it and would have no dealings with it. On the other hand, the "good" was to be found in everything that enhanced man's egotistical desire for power. Nietzsche could visualize only one source of true, pure, and genuine happiness. That was to be found in the knowledge that one's power was actually increasing. Exultation soon follows when we become aware that the general masses are constantly being bettered by the irresistible surge of power. Every individual must do his share in bringing about this improvement in order to make the ultimate emergence of the superman a reality. This is a goal which is far in the future and which is by no means easy to achieve. Everyone must constantly work with this one

objective in view and must do so in a ruthless and dangerous manner.\textsuperscript{14}

Nietzsche's attack upon Christianity is a most logical one, for it is this institution which fosters the slave morality and which stands in the way of the superman's development. Nietzsche was most bitter and relentless in his attack upon this institution, for he believed that it had a weakening influence upon the will to power. To him there was no element in Christianity that could command respect. It did not adhere to force, and there was little of the domineering element in it. Contrariwise, it did foster feebleness, weakness, humility, sympathy, and elevates these qualities to the highest good.\textsuperscript{15}

Sometimes it is difficult for us to take Nietzsche as seriously as he would have liked us to. Religion as an important social movement, and Christianity in particular, is not of such a nature as to be easily eradicated from man's life and being. Nietzsche writes that God is dead and that Christianity is a decadent institution.\textsuperscript{16} Such extravagant statements are hardly to be taken seriously when men are still willing to pray to "God" and when they still look at Christianity as the one ethical institution which can save

\textsuperscript{14}Burgess, op. cit., p. 526.

\textsuperscript{15}\textit{Ibid.}

\textsuperscript{16}Friedrich Nietzsche, \textit{Thus Spake Zarathustra}, p. 92.
mankind from the trammels and complexities in which he has
inwrapped himself. People are realizing more and more that
it will take a much more powerful force than mere logic to
eradicate religion from the life of the average man.17

Early in Zarathustra's Prologue, Nietzsche has his su-
perman say: "Could it be possible! This old saint in the
forest hath not yet heard of it, that God is dead!"18 Of
course this hilarious atheism is only figurative and is ex-
pressed in order to aid Nietzsche in carrying his point.
Some people will, of course, consider this irreverent, but
Nietzsche has Zarathustra complain that no one any longer
knows how to be reverent, and therefore he is not being ir-
reverent.

Nietzsche continued his vitriolic attack upon all con-
cepts which favor equality. Therefore his is of necessity
opposed to democracy or socialism in any of its various forms.
Ideals which embody such principles as equality, justice,
mercy, and humanitarianism will aid in the preclusion of the
development of the superman. Nothing, absolutely nothing,
must occupy such a position. There is nothing in the world
which is so sacred as to be justified in preventing the cul-
mination of the superman. Institutions, ideals, precepts,
standards of conduct, or any related things must fall or aid
the superman's development; he is all important.

17Schiller, op. cit., p. 111.
18Nietzsche, Thus Spake Zarathustra, p. 27.
There is only one political law which is of such a nature as to claim the respect and allegiance of human beings, and that is the law of the strong. There is only one government which is of such a nature as to claim the reverence of men, and that is the government of the powerful despot. Nietzsche did not believe that the monarchies of Europe were of such a nature as to foster the development of the superman, for they were merely cold and stagnant monsters. The monarchies like the current dictatorships sought economic power instead of creating the superman. Present leadership is usually the result of election or birth, and both means are detestable and should be eliminated. Nationalism will not serve as a means to superman development, and for this reason most of the existing political organizations are rather beside the point. The correct route for the nations of Europe to follow would be that of consolidation and amalgamation, rather than continuing to foster the nationalism which has been dominant during the nineteenth century. A cosmopolitanism should be the dominant force rather than narrow nationalism. The virtues of all the peoples should be preserved and enhanced, while their weakness should be bred out of them. Only by selecting the best qualities of all the peoples from all the nations will it be possible to preserve those qualities which are most necessary for the development of the superman.

To Nietzsche, Germany was not the proper model for social
or political organization. He expressed this point very forcefully after the Franco-Prussian War. His thesis was that it was not good for Germany to have won the war, for her objectives were of a nationalistic character, rather than being of such a broad nature as to be conducive to the emergence of the superman.

To those of us who have followed the unfortunate developments in Germany during the last decade, it is surprising to learn that Nietzsche was much opposed to the anti-Semitic practices of the imperial state. He was certain that this attitude was one which was based upon a myoptic condition with regard to the true merits of the various national groups. From his own personal point of view, Nietzsche did not approve of the Jews, but he was fair-minded enough to give credit where it was due. He condemned the Jews because he believed that they were responsible for the inception of the morality of the weak, but nevertheless considered them as a strong race of people who had pure blood in their veins. Without question he believed that they had produced two of the greatest men that the world has ever known, namely, Spinoza and Jesus. It seemed to Nietzsche that the Germans persecuted the Jews because they were fortunate enough to possess qualities and characteristics which the average man does not have. First, they were endowed with unusual mental ability and seemed to be at the top in nearly all the professions. Second, they possessed material wealth. It is
most appropriate to note that in this day of German persecution and anti-Semitism, that one of Germany's most celebrated intellectual figures was opposed to this inhuman treatment. However, we must bear in mind that it was not an unselfish attitude which motivated Nietzsche in this, but rather his insistence on the preservation of all good virtues in order that they may be incorporated into the superman. ¹⁹

If a will to power beats at the heart of the world, it is natural, and therefore meet, right, and fitting, that the race should be to the swift and the battle to the strong. The law of nature is, as Plato makes Callicles remark in The Gorgias, that the stronger should rule the weaker. The only morality sanctioned by nature is that might is right. In that case it is right that man should strive to make "superman" to inherit the earth. This can be accomplished only by the freeing of the "few strong," to use once more the Platonic phrase, from the "many weak," and by enabling them to exercise their natural right to dominate and rule the common herd. ²⁰

Since the evolution of the superman cannot be brought about by mass hatred and war, what procedure is to be used? To Nietzsche, the road was clear and straight, but was one which it would be difficult to make the nations traverse. All the good qualities of all the races of the earth must be preserved while all the bad qualities must be eliminated. The races must interbreed and thereby hang the most important step in the process. He saw in the Germans a strength which it would be desirable to preserve. He admired the

¹⁹ Burgess, op. cit., p. 527.
energy of the Russians. The Jews possessed both intelligence and a sense of humor which it would be desirable to preserve. All of these qualities, plus other good ones, should be combined to make the superman of the future. Nothing should attempt to eliminate these qualities, but, on the other hand, should seek to enhance them and to preserve them. Nietzsche was well aware of the importance which heredity plays in the life of a person or in the life of a nation. He also saw the tremendous influence of eugenics. If they were employed properly and administered in a scientific manner, it would aid a great deal in the development of the superman. Nevertheless, he held strongly to the opinion that education and indoctrination were more powerful and therefore must be employed accordingly. Just any sort of education would not fulfill the purpose, for it must be education of the proper kind. It must be of such a nature as to teach the true values of life and not fictitious or illusory ones. It must not be the kind which is traditional and which aids in the perpetuation of the old existing form of morality and ethics. Thus it is clear that Nietzsche did not exempt education from the category of institutions which needed change. Politics, religion, ethics, morality, all must undergo a revision which would aid in the creation of a new order out of the old chaos. 21

21 Burgess, op. cit., p. 528.
When we first begin to study Nietzsche, it seems that he is hoping for a production or creation of a completely new species. Later, however, it becomes increasingly clear that he was thinking in terms of a superior individual which was to rise out of the mass mediocrity and which was to owe its existence to careful breeding and nurture. He realized that natural selection was precarious and that the biological processes do not favor the superman evolution by themselves. Nature seems to have established a mean toward which she is constantly working. Weak strains either become extinct and pass from the picture or rise to the mean. The unusually strong strains sooner or later lose their potency and they tend toward the mean. Thus nature takes care of her own from either point of view.

Schopenhauer's influence makes itself manifest on the question of marriage and love, and their relation to the superman. Nietzsche was of the opinion that "marriage was a profanation of love." To him it was both foolish and absurd to let those members of the race who were superior and capable marry with those who were not. Such a practice was just exactly what nature wanted and just exactly what man should not want. He agreed that love blinded the intellect and was of the opinion that those members of the species who were in love should not be permitted to make selections.

concerning mates. Man is not of such a nature that he can love and be wise at the same time. In fact, Nietzsche felt so much concern over this fact that he did not believe the vows of lovers should be considered valid: they should be invalidated, and love should be considered as a disqualification for marriage rather than a sanction for it. The best and superior members of society should marry only the best and superior. The rabble and masses may play with love if they like, but not the superior members of society. Marriage was not established merely for reproductive purposes, but it should also be for development.

Thou art young, and wishest for child and marriage. But I ask thee, art thou a man who darest to wish for a child? Art thou the victorious one, the self-subduer, the commander of thy senses, the master of thy virtues?--or in thy wish doth there speak the animal, or necessity? Or solitude? Or discord with thyself? I would that thy victory and freedom were longing for a child. Thou shalt build living monuments unto thy victory and thy liberation. Thou shalt build beyond thyself. But first thou must build thyself square in body and soul. Thou shalt not only propagate thyself, but propagate thyself upward! Marriage: thus I call the will of two to create that one which is more than they who created it. I call marriage reverence unto each other as unto those who will such a will.²³

Hertzberg has this to say about philosophers and marriage:

Attention has been drawn by Schopenhauer, and with special emphasis by Nietzsche, to the remarkable phenomenon that numerous great philosophers

²³Nietzsche, Thus Spake Zarathustra, p. 94.
were unmarried. "Up to the present what great philosophers have been married?" Nietzsche asks.
"Heraclitus, Plato, Descartes, Spinoza, Leibniz, Kant, Schopenhauer—they were not married, and further, one cannot imagine them as married. A married philosopher belongs to comedy, that is my rule; as for that exception of a Socrates—the malicious Socrates married himself; it seems ironical, just to prove this very rule." Nietzsche exaggerates; in point of fact a number of great thinkers were married, in particular—besides Socrates—Aristotle, Bacon, Berkely, Rousseau, Pichte, Hegel, Schelling, Herbart, Comte, Fechner, Feuerbach, Mill Stirner, and Hartmann even married twice. But, as is typical of Nietzsche, his exaggeration has a kernel of truth: of all men, 90 per cent marry, but of our philosophers, only 50 per cent did so, and this points therefore unmistakably to their failure to follow the general rule.24

Nietzsche, as has already been mentioned, placed considerable importance on education, but he likewise did not disparage good birth. It appeared to him that nobility would be impossible without it. The intellect alone could not result in the superman: blood was needed—blood which was strong and pure, and which was of such a nature as not to become diluted by the approach of danger or the sounding of drums. Discipline must also enter the picture. There must be few comforts and many responsibilities. The body must be taught to bear up under pain and suffering. There must be a great deal of obeying and commanding: the will must be trained to do both. Free license and libertarianism must be eliminated from the process of developing the superman. There must be no weakening of the physical or

moral make-up through an indulgence of the flesh. A man who was born and bred under such conditions would be beyond both good and evil. He would be so well-rounded that if the condition demanded he could be very brave. His basic characteristic would be that of fearlessness rather than good. Good to Nietzsche was the brave, the strong, the aggressive, and the overbearing. All that tends to increase power is good; all that tends to weaken power is bad. Probably the most prominent mark of the superman will be that he is a lover of danger and strife, provided that they have a legitimate purpose. He will not be a seeker after safety, but contrariwise, will plunge headlong into a purposeful fight. Happiness is something with which he is not concerned, and he will leave it to the masses upon whom he looks with disdain.

To Nietzsche all war was not good, but there were some wars which could find justification in his eyes. Revolution also was good. Not because of the chaotic upheaval in itself, but rather because it would tend to bring greatness to the front and bring forth latent greatness. Out of every chaos comes some sort of order, out of every turmoil some great individual or individuals.

Into the being of the superman must be incorporated an abundant amount of energy, a penetrating intellect, and a pride which is insuperable. These elements must be so blended as to make a harmonious being, one whose passions
will be controlled and who thus molds himself into a powerful personality. Impulses must be checked; they must be guided and controlled. It is only the weak and inferior who are not able to control them. The weakling lacks the power to hold back; he is unable to say No; he is in a constant state of turmoil and is existing in a state of decadence. The evolving, or embryonic, superman must be hard upon others, but above all he must be hard upon himself. By doing so he will rise above the masses and thereby justify his place as a ruler. He must also have a purpose which will enable him to be hard upon others. "We must have an aim for whose sake we are all dear to one another." 25

Thus we see that the superman is Nietzsche's term for the ideal human type which is to arise when man pays careful attention and attempts to guide his own evolutionary process. This is an excellent principle to follow, even though we as individuals differ with Nietzsche as to the kind of superman we want. At present we know very little about how the race may be improved or how it may be prevented from degenerating, but with the aid of science this field should soon become a very practical one. At any rate we do know that all individuals and all societies are doing at least some things wrong and that there is plenty of room for improvement. It is obvious that Nietzsche's preference

for aristocracy is justifiable, for progress depends upon those few exceptional individuals who are capable of forging ahead and pulling the masses behind them. Just because of this fact, however, it does not follow that all aristocracies are justifiable, nor does it follow that all democracies are weak and should be eradicated. The basic point is this: men are unequal in numerous ways, and for us to ignore this fact would be fatuous. If the abilities of all were leveled off, it might even be fatal to the human race.

"But some good he has done; and in the mystic halo which already encircles him in the popular imagination his figure is now, since worse leaders have succeeded him, as beneficent as it is unique."26

Such is the philosophy of an interesting though erratic genius.

26 C. S. Hall, Aspects of German Culture, p. 65.
CHAPTER THREE

ECLIPSE OF NIETZSCHEAN PHILOSOPHY
DURING THE WEIMAR REPUBLIC

Many men, and some of them extremely important men, have been influenced by Nietzsche. Oswald Spengler, one of Germany’s recent political prophets, numbers himself among them. Spengler lived after Nietzsche and was tremendously dependent upon him as a source of supply for his philosophical ideas. He admits this, for, writing in his magnum opus, The Decline of the West, he says:

And now, finally, I feel urged to name once more those to whom I owe practically everything: Goethe and Nietzsche. Goethe gave me method, Nietzsche the questioning faculty—and if I were asked to find a formula for my relation to the latter I should say that I had made of his "outlook" (Ausblick) an "overlook" (Überblick). But Goethe was, without knowing it, a disciple of Leibnitz in his whole mode of thought. And, therefore, that which has at last (and to my own astonishment) taken shape in my hands I am able to regard and, despite the misery and disgust of these years, proud to call a German philosophy. 1

Spengler is brought into view because of the importance of his works and his affinity with Nietzsche. Following Nietzsche, he became a disciple of force and spent the majority of his mature years writing a treatise which was foretelling The Decline of the West. He writes in a scholarly

1Oswald Spengler, The Decline of the West, p. xiv.
vein and tells us in flowing terms that the decline of the Western civilization is at hand. He studies the western countries and sees in them only turmoil, chaos, despondency, and degeneration. It seems to Spengler that the West is sterile, for he writes of "the metaphysically-exhausted soil of the West" and concludes that it is impossible for a new and stimulating philosophy to come out of such a culture.\(^2\) It is the East to which we must look in the future.

It is interesting to note the irregularity of the development of Nietzsche's philosophy in Germany. Under William II it found innumerable expressions and disciples, but after the collapse of Germany in 1918, there followed a period of some thirteen to fifteen years in which the masses of Germans lost the "force technique." They were a frustrated and defeated people; force had failed them when they had expected so much of it, and the ensuing consequences left them in a state of turmoil. Spengler's predictions were wrong, for the entire West did not degenerate; it was only Germany and middle Europe that was to suffer. True, Germany has bounded back stronger than ever today, but the intervening period was one of trial and tribulation.

It became apparent to the German high command that Germany must collapse after the Spring offensive of 1918 had failed. The relationships between the officers of the army and the men themselves were reaching a most unsatisfactory

\(^2\textit{Ibid.}, p. 5.\)
condition. Supplies were becoming scarce and in September of 1918 the Germans requested an armistice. The great German commander Field Marshal Ludendorff admitted that Germany was failing. In October the Kaiser abdicated his throne and fled for Holland. Events passed from bad to worse. The sailors at Kiel refused to attack the British fleet, and they revolted while the Bavarians were proclaiming a republic in Munich.

"The 'revolution' of 1918 was not a mass movement against the monarchy. It was the improvisation of a new regime necessitated by the political vacuum created through the abdication of the old." 3 Thus it was helplessness that brought the Weimar Republic into being. The year 1918 saw no new forces coming into power, but rather men who had once venerated the regime which was passing.

On November the 9th, Philip Scheidemann, one of the Social Democratic leaders, proclaimed a republic from the steps of the Reichstag. During the ensuing months there was serious conflict in Germany. The Social Democrats constituted the only organized party able to take over the government. Power was literally forced into the hands of the majority party.

A constitutional convention was called, and the list system of proportional representation was used. It provided that all German men and women over twenty years of age would be qualified to vote. On January 19, 1919, there were four

3 Frederick L. Schuman, Germany Since 1918, p. 13.
hundred twenty-one delegates elected to the constituent assembly. There were thirty million votes cast; thus only eighty-three per cent of the qualified voters exercised their prerogative.

Two days after the election, the assembly was summoned to meet in Weimar on February 6. Here the delegates assembled away from the disturbances of metropolitan Berlin.

The convention contained a very distinguished and capable group of delegates, among them being such persons as Kahn, Schucking, Delbruck, Koch, and the Graf zu Dohna. The number of lawyers and judges was much smaller than in the ill-fated Frankfurt assembly of 1848, while the number of workers, writers, and journalists was much greater. The jurists were not able, therefore, to run away with the constitution, although they were able to make great contributions to its excellence.4

This convention met for eighty-six different sittings, and all but one of them were held in the city of Weimar. After the date of September the 30th, this assembly became the Reichstag of the German Republic, and it met in Berlin. The last meeting which the assembly held was from May 21 to June 6, 1920. As the Reichstag it came into office on June the 24th.

The Republic was from the very first burdened with inferiority complexes, as though from the hour of her birth she had felt ashamed of her existence; and in order to understand what followed we must realize that she never got over this idea. So timid and uncertain of herself was she, that she did not venture to refute the accusation that it was she who had brought Germany to ruin. It would nevertheless have been so easy to consolidate her position! With

a little energy, with a little elan and an open profession of the theory of democracy—until then unknown in Germany—the support of the masses, even deep into the ranks of the middle class, might have been permanently won. It should have been their policy from the very beginning to adopt an attitude which would have made a return to pre-war conditions impossible. For it must be obvious to men of understanding that the Great War, with all its sacrifices, would only then find justification when there should emerge, at its end, an entirely new and free German people.  

However, the constitution which these people evolved was one of which any nation could be proud. It drew on the constitution of 1848, and likewise liberally from the American, British, and French experience in constitution making and practice. There are a number of features of this organization and constitution which are worthy of elucidation.

First, the German system of parliamentary government operated under several handicaps. The Reichsrat, or upper chamber of the legislative body, had the right to approve all laws before they could be put into effect. The weakness here lay in the fact that it was the Reichstag, or lower house, which was the popular legislative body, and thus the select or upper house could block legislation which would be conducive to the health, social, political, or economic welfare of the nation. Next there was a serious discrepancy in the executive branch of the government. The president could refuse to give his signature to pieces of legislation and thus block desired laws. The chancellor was not like

---

5Hubertus Loewenstein, The Tragedy of a Nation, pp. 34-35.
the one under the imperial government. He was not a power and a leader, but merely the presiding officer in the cabinet, with a deciding vote.

Further, there was a number of different political parties in Germany. This created serious problems in the government. Parties could always be found to vote against any government or cabinet and at the same time not be willing to take the responsibility of such acts themselves. It is almost always the rule that government in a country which has a multi-party system will work under some difficulty, but in the case of Germany this multiplicity of parties completely crippled the entire system.

Pollock enumerates other difficulties under the democratic form:

The formation of cabinets was always a difficult task. The struggle between the parties for places, and within the parties among individuals desiring appointment became a real embarrassment for the democratic system. At times many days elapsed before a new cabinet could be constructed. In 1925 it required forty-six days and in 1926 forty-three days to form a new cabinet. In the meantime, the old cabinets continued as acting cabinets. Places were not always allotted to the leaders of the parties, and often the largest party was not included in the government. In the fourteen years of the republic, up to the accession of Adolf Hitler in 1933, Germany had twenty different cabinets, an average tenure of office of slightly over eight months. Fortunate it was under these conditions that the civil service was permanent and efficient and thus able to soften the vicissitudes of party warfare.6

---

The difficulties did not stop here. The nominating process in Germany was pretty much in the hands of the party leaders, and thus there was a representation of economic and class interests. This did not make for an efficient democracy nor did it make for efficiency in any other form.

Viewing these conditions in the light of Nietzsche's philosophy, it becomes apparent that the techniques which he would advocate were not in use. They had of course been much in vogue during the reign of Kaiser William, but the disbandment of his government had eliminated the centralization which makes the use of concentrated and devastating force effective.

Nietzsche would have abhorred this confusion and lack of purpose. Such ideals as liberty, equality, justice, and humanitarianism were the most hated of theories. To Nietzsche they represented all that was bad in man and his life and existence. They were rampant in the early days of the Weimar Republic and constituted an expression of everything that he disliked. In the eyes of Nietzsche, the democratic inefficiency was to be shunned by any thinking man. It retarded development—the development of a superman and a superrace. Democracy stands for caution, deliberative action, tolerance, and debate. Such practices could not find approval in the vitriolic Nietzsche.

Germany in the early days of the Republic would, according to Nietzsche, be the antipodes of the proper social
and political model. The bickering of the administrative agencies, the inefficiency resulting from the two-house conflicts, and the multi-party system would all hinder any kind of a forceful and purposive administrative agency. Nationalism was, of course, not the road to the superman and satisfactory social adjustment and organization, but then neither was an inadequate and plastic government. Of the two bad choices, Nietzsche would undoubtedly take the former. At least it represented the qualities which a "man" would manifest, not the qualities of a weakling and a craven.

George Foster, late professor of philosophy at the University of Chicago, has this to say about Nietzsche and the state:

...we find that he regards the State as a creation of the weaker elements of the race, who by dint of their greater cautiousness, slyness, deceit, trickery and self-possession, have succeeded in out-maneuvering the stronger and fiercer elements. The State is the instrument of the protection of these weak and treacherous elements. The rule of the State is the rule of jobbers and place hunters—forced to resort to all manner of bribery, including the holding out of visions of the future which appeal to the worst passions of the masses, visions which tempt their cupidity and excite their malice and envy. The result of this dependence of the political place-holders on the masses is the enactment of legislative measures in the highest degree prejudicial to the well-being of the race as a whole, prejudicial to individual liberty and initiative, prejudicial to social progress or organization. The State, therefore, is one of the chief obstacles to the realization of that ideal of force, of beauty and of integral life, which Friedrich Nietzsche preached. 7

---

7George Burman Foster, Friedrich Nietzsche, pp. 35-36.
In the Constitution of Weimar, the first words are, "The German Reich is a Republic." This is a significant statement and has several important implications. There is often a confusion over the terms "democracy" and "republic." It is entirely possible for a country to be a democracy and not a republic, and conversely, it is possible for a country to be a republic and not a democracy. The terms are not interchangeable. The German Empire was a republic during the years from the abdication of the Kaiser until the advent of Adolf Hitler in 1933. It was a democracy only in so far as it practiced constitutionalism.

This distinction becomes important when we consider the conditions and times during which the Weimar Constitution was framed. One must remember that the red flag had made its appearance in Germany and had floated over a number of her buildings. In fact, Germany came very nearly getting a constitution which was of the Russian model rather than that of a true republic. To insure a rejection of the Communistic theories, provision was also made in the Constitution to recognize the capitalistic order and thereby forestall any economic planning or domination by the state. The article reads:

Property is guaranteed by the Constitution. Its content and limit are defined by the laws. Expropriation can only take place for the public benefit and on a legal basis. Adequate

---

8Herbert Kraus, The Crisis of German Democracy, p. 177.
compensation shall be granted, unless a Reich law orders otherwise. In the case of dispute concerning the amount of compensation, it shall be possible to submit the matter to the ordinary civil courts, unless Reich laws determine otherwise. Compensation must be paid if the Reich expropriates property belonging to the Lands, Communes, or public utility associations.

Property carries obligations. Its use shall also serve the common good.9

Such expressions of weakness Nietzsche would shun. To those of us today it may be a moot question as to whether or not democracy and capitalism are a weak form of social and economic organization. To the redoubtable Nietzsche, however, there was little if any question. "Nietzsche is a most ardent champion of aristocracy."10 He is antisocial and looks with contempt upon the masses. They are merely fodder in the relentless struggle for existence. Nietzsche sees salvation not in the masses or in mass protection such as is found in democracy; it is only to be found in strong individuals.

In saying that Germany was a republic during the days following Weimar, there is the implication that a monarchical ruler is lacking. A republic does not necessarily have a President at its head. Switzerland is a republic which does without a single executive and many of the German states were in this same condition. It would be accurate to say that a monarchy exists only if the executive person is not

9Ibid., p. 211.
10Foster, op. cit., p. 107.
responsible in a constitutional manner. This would be the acme of social organization to Nietzsche, but during Weimar, and thereafter, the Kaiser was exiled in Holland.

One of the essential features of a democracy is that the people play either a direct or an indirect part in the formation of the policy and will of the state. Thus three things are necessary to a democracy. First, there must be a popular election in order to determine who is to be the head of the state, provided that there is one executive head. Second, there must also be an election in order to determine who the representatives to the legislative or parliamentary body are to be. Third, the legislative body must actually represent the people and not occupy the position of a functionless figurehead. This analysis might be carried further and include the fact that a truly democratic state should include the idea of comparative equality of citizens. As has been stated, Nietzsche considered democracy in all of its expressions to be repulsive. Again Foster interprets Nietzsche's attitude for us:

But what is the slogan of democracy, so fascinating to the rabble? "Equal rights for all!" — a leveling, flattering thing! Equality before God, so it begins! — then equality before nature; equality before the law; equality before morality; and finally equality before opportunity. It is all false! cried Nietzsche, false from top to bottom! Not equality of all, but inequality of all! And just because men are so unequal in will and worth, Nietzsche hates the Gleichmacherei of democracy; Nietzsche sees in it a wrong against nature, which has created men unequally. Nature itself has pronounced to us the "problem of the order or rank."
We sin against nature when we inaugurate an artificial equality where nature has evoked in her wisdom an inequality. And this inequality of kind must carry with it inequality of right. The superior, the powerful, the energetic, are born to rule, the mass of the inferior, the weak, the will-less, are to be ruled, and the rulers must keep them at the necessary "distance of dependence." But if the masses take the reins into their own hands, then the superior and noble draw back instinctively. Nietzsche finds the vocation of the masses to serve as a sort of pedestal for the few aristocratic spirits.11

The German Reich from 1920 until 1932 manifested tendencies toward a highly developed form of democracy. The institution of a plebiscite—initiative and referendum—is included in the Constitution of Weimar as well as in the constitutions of the various German states. The development of the constitution since its inception has demonstrated that this is no empty phrase, for it has been used quite often. The actual list of questions which can be submitted directly to the people for decision comprises nearly every matter which, according to the Constitution, can be an object of legislation. The people had democratic powers to the extent that they could remove the President of the Reich if they chose to do so. The Constitution also provided that a declaration of war and the conclusion of peace could be submitted to the people for approval by plebiscite. In this connection, it is very interesting to note that there was a tendency in Germany, initiated by Right Wing circles, to

11 Ibid., pp. 113-114.
submit to a plebiscite the question of whether or not Germany shall resign from the League of Nations.

Primarily the German Reich during Weimar was a representative democracy, just as the United States is an indirect one. It was difficult for the situation to be otherwise and could not be otherwise in the United States. The initiative and referendum are such clumsy measures that they can only play a real role under quite narrow circumstances. Under such broad circumstances as existed in Germany and as now exist in the United States, they are only suitable to be used as last resort safety valves. The German Reich was a representative democracy, because the will of the people was not formed directly by the people themselves, but by parliament—the Reichstag—which, as the result of a fiction of political theory, is put in the place of the people.

The German Reich was that particular variety of representative democracy which we call parliamentary democracy. This point must be especially emphasized, for it is one of the fundamental differences between the constitutions of the United States and Germany.

The idea of parliamentary democracy is a subject of much dispute. Much confusion can be eliminated if we speak of a parliamentary democracy when the parliament is the decisive factor not only in the province of legislation, but also in the government. In other words, we have a parliamentary regime when the highest government organs, especially
the Ministers, are constitutionally dependent upon parliament. The constitutional dependence must not entail the appointment of the Prime Minister by parliament. In the United States the heads of the different departments are quite independent of Congress. The President of the United States is not obliged to dismiss a Cabinet member if one of the two houses of Congress, or both, demand that he do so. This, however, was quite different in Germany. There the Minister was obliged to hand in his resignation if the Reichstag passed a vote of censure against him, and the Reich President had to dismiss him. The Reichstag was thereby given quite extensive power—especially over the executive—as an expression of the democratic idea which it incorporates.

There are many quarters which claim that party rule is the essence of democracy; that democracy is of necessity a party type of government and organization. This is not exactly true, but it would be difficult to imagine a modern democracy without parties. Caution must be observed here, for a state may have a highly developed party system and not be a democracy, and conversely, a state may have no parties and be a democracy. In reality, when the party system is incorporated into a system of political organization, democracy, that is, pure democracy, is impinged upon. A party state, to a greater or lesser extent, is a perversion of democracy.

It seems to be a fact that Germany was a party state
during the regime of Weimar. For example, the representatives in the German legislative bodies were not particularly observant of a personal code of ethics. They more or less had one loyalty and that was their own narrow party affiliation. He supported, with almost complete disregard for the issues, the fractional group to which he belonged. The representatives do not strive to fulfill the will of the people, but rather to establish the interest of their small party. It might appear that here was an evidence of disregard for ethics and authority and thereby an expression of Nietzscheanism, but in reality this would not be the case. The result was a mild form of chaos. Chaos is the antipodes of order and efficient, and thus could not receive the sanction of Nietzsche. "What is bad? All that proceeds from weakness."12

In order to accurately conceive democracy, one must include the principle of equality. A state which rests upon the inequality of its citizens is not in the precise sense a democracy. The essence of democracy is to be found in equality, not only in so far as advancement is concerned in the state, but also before the legislative and judicial bodies. We must use caution, however, for it is not the function of the democratic state to provide its citizens with an equal amount of worldly goods. On the contrary it is opposed to this ideal, which is more in harmony with the ideology of

12Mugge, op. cit., p. 264.
Karl Marx. In principle and practice the Germans have been following this typical democratic ideal and again would only receive the disapprobation of Nietzsche and his philosophy.

In the beginning the Weimar Constitution and the German Republic were designed by their authors to give the Germans equality, peace, and plenty. These ideals in the ensuing confusion lost their glitter and finally died out completely. Until the very last moments of the existence of the Weimar Republic, its followers did not recognize the fact that a storm was blowing and that revolution was in the air. The Free Trade Unions, for example, clung to the ideology and ignored the facts. They were so bold as to affirm that nothing could take them by surprise and that they were armed against all emergencies. Their misunderstanding, along with that of many other groups in Germany, led to the breakdown in German democracy.13

From its inception, the German Republic never properly understood the magnitude of the multitudinous problems which confronted it. Preeminent among the pressing problems was that of the German youth. It seemed to remain a theoretical question, and not a vital one, as to what the future of the destitute and hapless youth of Germany was to expect. The government merely passed weak resolutions and gave expression to sentimental reflections, but that was apparently

13Loewenstein, op. cit., p. 132.
all that she could accomplish. In reality, it might have been rather easy to give some consideration to the young people and thus have united them behind the new state and its political ideology. As it was, the youth found another outlet for its energies and political allegiance.

The young Germans saw more clearly than did the adults that the dismal hour of 1918 was a breakdown which would require years before recovery could be effected. While the adults of Germany were disputing among themselves and splitting the country asunder, the youths still had a sense of unity which had come to them during the war. Youth was courageous, and subsequent history has shown that they were right in so far as Germany was concerned.

Nietzsche was in a near total eclipse during this phase of German national existence. It was not until 1930 that a forceful element in Germany raised its head. It is true that Hitler did, in 1923, attempt to overthrow the republican government in what is known as the Munich Putsch. Hitler had laid careful plans, and on November the 8th his forces made an attempt to show their military strength and thus take over the government. This sedition was suppressed when the Reichswehr—the German army—met Hitler's followers and dispersed them with several fusillades. It is known that Hitler himself was injured when he fell to the pavement in an attempt to avoid machine gun bullets.

The whole affair was a misadventure, and led to the
outlawing of the party which he was leading, along with the arrest and conviction of the party leaders. Hitler was sentenced to five years in the Landsberg prison, but over the objections of the state prosecutor, he was released from prison about nine months after he was sentenced. During his sojourn in prison, Hitler wrote Mein Kampf, which is his autobiography. It is an amazing piece of work when one considers the fact that Hitler was only thirty-five years old when he wrote it and that it was written within the period he was in prison.

This episode is the only application, or attempted application, of force that took place before 1930. It was a complete fiasco but gave indication of the fact that discontented elements were at work in Germany. There is one authority who discounts the efficacy of Nietzsche and his philosophy in this or any other attempt at application. James Huneker says:

Friedrich Nietzsche was more poet than original thinker. Merely to say Nay! to all existing institutions is not to give birth to a mighty idea, though the gesture is brave. He substituted for Schopenhauer's "Will to Live"--(an ingenious variation of Kant's "Thing in Itself")--the "Will to Power;" which phrase is mere verbal juggling.\(^4\)

He was wrong, however, as a survey of the development of Hitler's party would indicate.

The organization which Hitler now heads, and through which he rules Germany has had an interesting history. It

\(^4\)Huneker, op. cit., p. 238.
began in the year 1919 under the name of the German Worker's Party. Its membership was negligible, for there were only six men on the Party rolls. None of them had money with which to back the Party, and, worse than this, they did not have a unified program of action.

A political party in such a state hardly deserves the name of "party." Under these conditions it is surprising that it did not become extinct and pass into the realm of oblivion. However, the seventh member of the organization was a fairly small man with a scheming and revengeful mind. His name was Adolf Hitler. After the admittance of Hitler into the Party, it immediately began to prosper. In one year's time its membership had risen from seven members to sixty-four; it had a definite program and money in the treasury. The name of the organization was changed from the German Worker's Party to the National Socialist German Worker's Party. It rapidly became evident that Hitler was the impetus behind the revitalized Party and that he was destined for political heights. Hitler developed great speaking ability during these early days, and he wrote leaflets of Party propaganda for distribution. Before many months had passed he was dominating the other group leaders and occupying the most powerful seat in the Party.

Up until the time of Hitler's union with the political party of the workers, his life had been a series of frustrations and ordinary experiences. His birth place was in the
city of Braumau in Austria just across from the province of Bavaria. His parents were mediocre in ability and of peasant stock. The occupation which Adolf's father followed was that of a small and unimportant customs official. Hitler's mother impressed on the youth the fact that he was considerably different from the other young men of his neighborhood. This early training undoubtedly had considerable influence upon the neurotic tendencies of his later life.

When he was thirteen years of age his father died and the same fate befell his mother two years later. This left the hapless and orphaned youth in a state of confusion. He travelled to Vienna with the intention of studying painting. This phase of Hitler's life was a most impressive one and finds expression later when he comes to power as dictator of Germany. On every hand the Jewish element were in control of the professional and artistic centers of Vienna. They were stringent business men and anything but friendly to the shiftless Hitler. The result of his callous treatment at the hands of the Jews left an indelible mark upon Hitler's mind. Later he was to exact a terrific penalty for this insensible treatment.

The unpleasantness of Vienna forced Hitler to leave and he took up residence in Munich. This change was influential and in his autobiography Hitler states his point of view concerning Munich:
In the spring of 1912 I came to Munich for good. The town itself was as familiar to me as if I had lived inside its walls for years. The reason for this was that my studies, step by step, directed me towards this metropolis of German art. One has not only not seen Germany if one does not know Munich—no, above all else, one does not know German art if one has not seen Munich.

At any rate, this period before the War was the happiest and most satisfying time of my life. Although my income was still very meager, I did not live in order to be able to paint, but I painted in order to secure the possibility of my existence, or rather in order in this way to permit myself further study. I harbored the conviction that, nevertheless and finally, I would reach the goal that I had set before myself. And this alone made me bear all other little troubles of my daily life easily and indifferently.15

This enjoyable phase of Hitler's life was cut short for the World War came in the year 1914, and he enlisted in the Bavarian Army. It is interesting to note at this point that Hitler's first attempt to enlist in the army was unsuccessful. The Austrians did not consider him fit for service and therefore would not permit him to enlist in their army units. The Bavarians were more hospitable and took him for the duration of the war.

It is not a well known fact, but Hitler fought for four years during the war and proved himself on many occasions to be a brave and useful soldier. During his tours of action, he was wounded on two different occasions. Hitler's bravery was rewarded, for he received the Iron Cross of the first class degree. Just at the end of the war, Hitler suffered

15Adolf Hitler, Mein Kampf, p. 163.
severely from a gas attack and was in the hospital when the war ended. He was still in the process of recuperating when the German revolution occurred. From his bed Hitler viewed the past history of Germany and the chaos and turmoil which beset her in 1918. It was during this time and under these conditions that he resolved to become a politician and a man of power and action. Current history bears out to us plainly the extent to which his affirmation has become a reality.

During the first phases of the National Socialist Party's history, it was of consequence only on a local scale. Its power in Bavaria and Munich was extensive, but out of these regions its power was limited. The Party under Hitler's leadership held regular meetings, and on February 25, 1920, a meeting was held in which the actual party platform was drawn up. It consisted of twenty-five points and was declared to be unalterable by the leaders of the Party.

The actual success which Hitler experienced as a speaker finds evidence in the crowds which turned out to hear his orations. One of his most important speeches, that is, early speeches, was given in 1921 and it was in this speech that he made his first fiery denunciation of the Treaty of Versailles. Authorities are of the opinion that this treaty had a two-fold purpose.

The first was to disarm their defeated enemy, Germany, down to a level at which she would be militarily helpless in the face of the victors. The second purpose was to use this one-sided disarmament of the once strongest military power in the
world as an opportunity for bringing about a reduction of armament all around.16

Such terms are stringent and, according to Hitler's viewpoint, entirely unjust. He referred to this treaty as the "Dictate of Versailles" and ridiculed it on all available occasions, vowing ultimately to remove its yoke from the German economic neck with the use of force.

During the summer of 1921, Hitler had become the official leader of the Party. He established the leadership principle and would tolerate no interference with his orders or desires. On the evening of November 8, 1923, as has been mentioned, Hitler attempted his "Beer Hall Putsch." After its failure and Hitler's incarceration, the National Socialist Party was in a state of disorganization and confusion. But reconstruction was immediately begun after Hitler's release from Landsburg Prison. This sojourn was of great value for Hitler. It gave him time to think and to plan and also to convince himself of the virtue and rightness of his movement.

On February 27, 1925, in exactly the same hall where the first putsch was attempted, he reopened his campaign to awaken Germany against the overbearing victors and the Treaty of Versailles. Several states forbade him to speak within their limits, but by 1928 these restrictions had been removed. In the elections for the Reichstag of that year the

16Andre Tardieu, The Truth About the Treaty, p. 56.
Party made no important showing. Between 1923 and 1930, however, the trend of thought and voting changed and Hitler's candidates began to fill the offices. In 1930 the National Socialists secured one hundred seven seats in the Reichstag. The Party was becoming a factor in national politics.

But its relatively slow, though steady, growth from 1924 to 1929 and its sweeping gains in the first two depression years made explicit that the electoral success of 1930 was by no means primarily due to the appeal of the "unalterable" party program, the Twenty-five Points, adopted as early as 1920. Many National Socialist voters had never read it. Others entertained considerable mental reservations as to the relegation of the Jewish population to "guest" status, whatever that plank of the party platform might involve. Those, however, sufficiently inquisitive to glance at the plain phrases of the Twenty-five Points could find there, each according to his personal taste, a lot of good things which no other party offered in such a generous assortment.17

From 1930 to 1933 the National Socialist Party knew nothing except success. It is true that there was one temporary set-back in the elections of 1932. There were two presidential elections during that year and on both occasions Von Hindenburg defeated his opposing candidates. In the first election his opponents were Hitler, Thalmann, Duesterberg, and Winter. No one candidate secured a majority, and for that reason there was a second election on April 10. Hitler increased his vote over two million but he was still unable to defeat Von Hindenburg who polled

17Fritz Morstein Marx, Government in the Third Reich, p. 44.
over 19,000,000 votes. This defeat was only transitory and of little consequence when the final issue came to the fore. While Hitler was losing his race for the Presidency, his followers were electing many representatives to the local legislative and executive bodies. He was also able to attract many to his standard who had never voted for him before this occasion. The astonishing National Socialist gains brought about a state of stalemate in the main legislative body. This deadlock was soon taken advantage of by the intriguing and opportunistic National Socialists. Following the elections of July, 1932, they became the first party to secure a majority in the Reichstag, their seats numbering two hundred thirty. The result of this majority was the election of the National Socialist Hermann Goering to the presidency of the Reichstag.

Seldom in her history has Germany seen such demonstrations, speech-making, and intense propaganda as the National Socialists were directing. Tremendous sums of money were expended by the Party in directing the mass appeals to the public. These appeals were for the purpose of working the people into a frenzy over the National Socialists and their program. Not only because of these successful mass appeals, but also because of some rather doubtful methods and procedures, the Party reached its goal on January 30, 1933, when

18Pollock, op. cit., pp. 31-32.
Adolf Hitler was called in to become Chancellor of the German Reich.

Immediately upon the accession of power by the National Socialists, events moved with dizzying rapidity. Force found its first genuine application since the World War. By July all other political parties had disbanded voluntarily or they had been officially dissolved. Germany was from this time on to be governed by one party, the National Socialists, and they were to have one leader, Adolf Hitler. Again the philosophy of force, after weaving a devious course, was coming into prominence.
CHAPTER IV

NIETZSCHEAN PHILOSOPHY UNDER ADOLF HITLER

The philosophy of Friedrich Nietzsche has found expression in many phases of life in Germany today. Probably the political life of Germany is the most easily analyzed, for it is here that the philosophy of force has found its most prolific expression.

It is important to keep in mind that there is in reality no affinity between Adolf Hitler's philosophy and that of Nietzsche, for both philosophies aim at completely different objectives. The similarity lies in their method. Friedrich Nietzsche is preaching the doctrine of force in order to remold society and bring about a finer and stronger race of men. He is the protagonist of the superman. On the other hand, Hitler does not give this doctrine serious consideration, for he has a different aim in mind. He identifies himself with the masses and with their desire to materialize national aggrandizement. He is seeking a greater Germany: a Germany which is powerful and dominant; a Germany which is supreme on the continent and which is able to successfully compete with any of the major powers of the world.¹

The medium which these two philosophers utilize in an

¹Hitler, op. cit., p. 127.
attempt to make their objectives a reality are very closely related, even though their ultimate goals are divergent. Each is willing to employ force in nearly any form. They approve of overrunning the weak in order to make way for the strong. They both seem willing to employ Machiavellian techniques and cunning in order to attain their objectives. Both are strong advocates of power seeking in the struggle for self-preservation. They realize that this struggle will either result in victory or elimination and being forceful personalities they have no intention of accepting the latter alternative.

Evidences of force and domination in Germany can be found in the Weltanschauung or that general philosophy which is the basis or foundation upon which all the political conduct in Germany is built. To begin with, the National Socialist movement in Germany is an anti-intellectual movement throughout. Thinking and problem-solving by the people as a whole is not one of the social practices. The thinking is done by the political hierarchy and the people have little to say with regard to the problems that are to be solved or the means which are to be employed in order to bring about this solution. The philosophy of the New Germany also lauds to a very extensive degree the white races and on almost all occasions disparages the Jews. In fact, they carry this practice so far that many interpreters in Germany have had the presumption to say that all the corruption in the world is due to the existence of the Jews, while all the culture
in the world is due to the Nordics.

Despite the relatively small percentage of Jews in the Reich, Hitler told his followers for ten years and more that the Jews were responsible for all the German difficulties, and promised that once in power he would eliminate "Jewish influence" from all phases of German life. The first step toward achieving this end was the Jewish boycott on April 1, 1933. The second was the promulgation of the Civil Service Law which, as has been stated, formed the basis for all subsequent anti-Semitic action as well as action against Socialists, liberals, etc. 2

In conclusion it must be said that the position of all "non-Aryans" in the Reich is uncertain and precarious, for, aside from the humanitarian and social aspects of the situation, their economic future appears black. The younger generation of "non-Aryans" will not only be unable to earn a livelihood, but the educational opportunities open to them are strictly limited. 3

The Germans follow Nietzsche only partially here, for they want to preserve all the Aryan virtues and eliminate all the attributions of the Jews. Nietzsche, of course, did not conceive the Germans as the purest of all races nor did he consider the Jews the basest of all races; he faced the problem in an open-minded manner and found virtues and faults in both. 4

In Germany the dominant party, in fact the only party, is termed the National Socialist German Worker's Party. It must be borne in mind, however, that the word "socialist" as

3 Ibid., p. 254.
4 Pollock, op. cit., p. 51.
it is used here does not refer to Marxian socialism, for the Nazis are strongly opposed to both Marx's teachings and to the existence of trade unions. In actual practice, it has meant the destruction of both of these, the development of economic nationalism, and the extension of the services of the state to all the workers, mothers, and young people who are within the Third Reich. The practice of fighting socialism would blend harmoniously with the philosophy for Nietzsche, for it seemed to him that a leveling of the social and economic strata, such as socialism attempts to bring about, would impede the evolution of a strong and dominant race, in short, the emergence of the superman.\footnote{Tbid.}

Likewise current German thought is opposed to democratic concepts and practices and to parliamentary procedure. Contrariwise, it is based upon the inequality of men and upon a system of authority which is running from the top to the bottom, and which has responsibility running from the bottom to the top. Here emphasis is placed upon the Fuhrerprinzip, or the leadership principle wherein the greater portion of power is placed in the hands of the ruling oligarchy. Even though Nietzsche does not sanction the leadership principle, his philosophy does sanction the opposition which the Nazis are voicing in theory and practice against democracy and its practices. The reason is not far to find for democracy as it was viewed by Nietzsche is degrading to mankind, and makes for
weakness and engenders frailty, thus preventing the materialization of his dream for a race of near-perfect and powerful men. 6

The Nazis place a great amount of emphasis upon the importance of the German race and its relationship to the soil. Two of the most important things in the life of every German are his Blut und Boden or the blood and soil. German soil is almost holy ground while the German blood is the purest and most salutary that exists. Nietzsche, of course, would not agree, even though he was a German, to such a narrow concept. He saw good and strength, or if not strength, at least some admirable virtue in practically all of the races. His idea was to blend these virtues and thus create a super being. He did in a certain sense, however, highly appraise German blood, but on some occasions he could be most bitter and resentful, and upon these occasions he severely ridiculed the Germans as a people and as a nation. 7

The National Socialist philosophy is a creed of radical nationalism which teaches that the Nordic races are the chosen ones and that they will ultimately triumph over everyone. German blood working in conjunction with German soil will produce a race of strong men which will justly be called supermen. They will live in a community in which the individual as an individual counts for nothing and in which he takes

6 Ibid.
7 Ibid., p. 52.
on significance only in the light of his relationship to the community.

All of the items in this Nazi ideology are old. But the pattern is new and it is dressed up in the most complete manner to dazzle the public. In fact the Nazi program is much more significant as a masterpiece of practical political psychology than it is a system of political thought. The ideas are those of Gobineau, of Chamberlain, of Hegel, of Nietzsche, of Naymann—somewhat blended and modified to be sure.  

Of course we must constantly bear in mind the fact that it is difficult to speak with precision, that is exact precision, of the underlying philosophy of National Socialism. The only absolute statement of the principles which guide the Party were promulgated in the twenty-five point program which was adopted February 25, 1920, and which were affirmed by a Party congress on May 22, 1926. These adoptions are, however, only partially accurate guides for it is well known that this program can and has been modified when the situation demanded such modification.

The book which Hitler wrote while he was in Landsburg prison, Mein Kampf, is in one sense an important authority on the doctrine of the Party. It was written in 1924, however, and being written before the present situation cannot be expected to be a complete and comprehensive exposition of the Party doctrine. The writings of some of the other prominent leaders can be taken as at least partial guides to this

\(^{3}\text{Ibid.}\)
doctrine. Some of the more prominent authorities and Party philosophers are Hess, Feder, Goebbels, and Rosenberg.9

By making a careful and scholarly study of the speeches of the leaders of the Party which have been delivered during the long years of the Party's struggle for power, it would be found that almost every theory and idea which might serve the purposes of propaganda have been advanced at one time or another. Certain circumstances have made it necessary for the Party to appear to be different things to different men in all parts of Greater Germany at the same time. This is a rather deceptive form of action, but, in all probability, Nietzsche would approve of it, for he writes that "it is the business of the very few to be independent; it is a privilege of the strong."10 He seems to reason that the leaders are the strong men and that therefore they are justified in seeking to bring about a good which the masses are not capable of understanding. Writing again in the same work, Nietzsche sanctions the deception which is involved in propaganda when he says that, "we have now to cease being 'merely moral' men."11 He saw that those peoples who constantly rely upon their moral code in order to preserve themselves were simply following the line of action that all weak and frail peoples follow. The strong must manifest an attitude of

9Calvin B. Hoover, Germany Enters the Third Reich, p. 152.
10Friedrich Nietzsche, Beyond Good and Evil, p. 35.
11Ibid., p. 40.
independence and they must also break away from the old code of ethics which simply kept the people morally straight and which did nothing for the advancement of their well-being, that is, which did nothing toward making them a stronger and purer race.

"A new Germany does actually exist, a new body and a new constitution, a new spirit and a new conviction."12 This is true because the leaders of modern Germany, and Adolf Hitler in particular, have revitalized the theorizations of Nietzsche and other philosophers of force. They have begun to practice the modes of conduct that were written about and promulgated some fifty years ago.

This philosophy as it is now materialized has become a mighty movement. It has built up a system of organization which for efficiency and control has never been equalled in the history of the world. It is complex in many of its phases and simple to a surprising degree in other aspects. The National Socialist Party itself is nearly an exact parallel of the state organization. This highly complicated and expensive organization might at first appear to be a wanton expenditure and also might appear to be a form of overorganization. In reality such is not the case, however, and Nietzsche would in all probability find little fault with the present Nazi organization. He firmly believed that the strong were entitled to rule the weak, and that their means of doing

12Ernst Jackh, The New Germany, p. 17.
so was to be left to their own initiative. The important thing to him was not the method or means of rule, but the fact that the weak and powerless must not be permitted to dominate the conduct and thought of the strong.

Nietzsche's doctrines of the will to power and of the natural right of the strong to dominate the weak, and his ethical ideal of the superman, had a widespread and profound influence. They appealed especially to youth, and particularly to German youth, and they may be reckoned among the predisposing causes of the World War. We have only to look about us today to perceive them still at work.13

This powerful statement comes from a professor of philosophy at the University of Southern California and from a man who has spent the majority of his mature years studying and analyzing the various philosophical systems and their influence on human life and destiny. It is a strong indictment. It is clear and understandable that a philosophy which teaches the right to rule by force should appeal to young people. This is especially true of young people who have been caught in the mesh of international politics and who have had their opportunities for leading a normal existence removed. The young German of the early nineteen thirties had practically nothing to look forward to. His country was in shackles; financial opportunities which had been his father's were nonexistent; his country was almost completely disarmed; there was a shortage of food; money was worthless; chaos was reigning in place of order.

13 Fuller, op. cit., p. 563.
A youth growing into maturity under such conditions could hardly be expected to retain or to develop an optimistic philosophy of life. On the contrary, the most normal thing in the world would be a pessimistic outlook. With all avenues of honest and competitive advancement closed, the only alternative left to him was to force his way to the top and to the front. The most immature of youths is well aware of the inefficacy of individual effort under such conditions. He knows almost instinctively that the solution lies in organization. The efforts of one against the many are practically futile. It is only when the numerically superior, who are down-trodden, unite and bind themselves to a common cause that they can overcome the trammels which retard them.

The above quotation was written in 1938 and at that time, of course, the author could not envisage the events which are taking place in 1941. He mentioned that the German philosophy of force was one of the causes of the World War. We can add appropriately here that this same philosophy, to a greater or lesser degree, is responsible for the present world holocaust. The young German of today is seething with the idea of his Nordic superiority; with the necessity of overpowering his oppressing neighbors; with the urge to show his strength and convince himself as well as his fellow beings that his is the dominant race of all mankind.

They believe that at last the superman has arrived and that it is their destined duty to bring forth a new order and a
new race to supplant the old and decadent one which is now in existence.

It is surely true that these ideas of force and domination are still in vogue. As a point of fact, they are much more animated today than they were in 1914, just at the outbreak of the World War. Then there was not so much the idea of proving superiority as it was a manifestation of avidness. The nations were greedy in 1914. Now in 1941 they are consumed with the desire to show their superiority and to convince the world that theirs is the chosen race; the race which has proven itself by undergoing the severest of all tests, that of natural selection.

The importance of the rise of Adolf Hitler and the advent of National Socialism and the philosophy of force can be found by cursorily examining the daily papers. Germany draws more space and more readers than nearly any other country in the news today. It would be a gross understatement and a misrepresentation to say that the government in Germany just changed hands when Hitler came into power. Rather, it would be more accurate to say that there was a complete philosophical revolution. Landslides are a periodic feature of a normal democratic country, but in the case of Germany, the change was swift, certain, and inevitable.

Hitler's appointment as the German Chancellor in 1933 was infinitely more far reaching than the swing of the pendulum in the politics of Great Britain. Most people were
not aware of this at the time but now events bear this point out. For the most part, people looked upon the new German Chancellor as a boisterous fool. He was not considered or mentioned with respect in most quarters, and others went so far as to completely ignore him. This has proven a tragic mistake, for he has now convinced us all that he is not a fool and that he is utilizing a practical, forceful, and efficacious philosophy—a philosophy of force.

It is a question as to whether or not Hitler is personally sensitive to criticism, but the fact remains that he has not suffered any political handicaps from being exposed to ridicule. In fact, today the helmsman in charge of the Third Reich is no longer considered a blundering dilettante but rather a relentless and determined sadist. He has vowed to remove from the back of Germany the burden which was placed there under the Treaty of Versailles in 1919. He has materialized this vow with the aid of Nietzschean philosophy.

Nietzsche was a defiant philosopher, and Hitler is a defiant dictator. The latter has flung a challenge to the world and it is now universally recognized. The leaders and political philosophers in Germany are also well aware of the condition which is prevailing. Friedrich Schonenmann, who is a professor at the University of Berlin, skillfully stated the situation when he delivered an address before the German Academy of Politics in 1934. He said: "We Germans
of today, we National Socialists, perturb the world with what we desire, what we are, and what we plan, much more than Italian Fascism has ever done.\textsuperscript{14}

The National Socialists are attempting to bring about a new order in the continent of Europe and in all probability they are aiming at the creation of a new world order as well. Many of us today do not approve of the techniques and methods which they are using, but we are forced to admit that they are effective. We who are civilized, or who are pleased to call ourselves civilized, look aghast at the ravages which are brought about by the Nazis, but their means would be justified in the eyes of Nietzsche, for, writing in his most analytical and most polished book, he says: "Every one who has ever built anywhere a "new heaven" first found the power thereto in his own hell."\textsuperscript{15} He is saying in so many words that the power or inspiration to rise from lower depths to higher depths comes when we are existing in a state of discontent and misery and find a desire to improve our condition. It is the squalor which gives us the impetus. Such was and is the condition of the Nazis. They found themselves existing in the hell which was created out of the Treaty of Versailles. They were in a state of discontent and therein lay the source of their inspiration to form a new government.

\textsuperscript{14}Marx, op. cit., p. 3.

\textsuperscript{15}Nietzsche, The Genealogy of Morals, p. 119.
and a new social order. They had stood all that they could possibly endure; they had lived in a state of humiliation as long as they could endure it. Their groveling state had been the source from which emanated their power to rise. Thus with the desire and the power at hand, they, that is, the National Socialists, set out to bring about the evolution of the social order. They were going to uproot the old ways of life; they were going to bring into being new ways of life. The hell which had been theirs, and which had been forced upon them, was to be supplanted by a new heaven which they themselves were to create.

The momentous events which have taken place to bring about this change have come in swift succession. Nevertheless, the average American is somewhat baffled by the maze of European politics. It is fascinating but incomprehensible. It follows unknown rules and is a dangerous game which is safer to watch than it is to play. The imponderables of national prestige, of depression, of fright, of conceit, of hypocrisy and passion, seem altogether out of harmony with the idea of reasonable judgement and adjustment. The Germans are determined to make their nation the dominating one in Europe. They have made rapid strides in this direction and at present seem to be very near their goal. Nietzsche's philosophy comes to the fore and we see the Germans practicing it on all sides. They are bringing Nazi order out of democratic chaos; they are creating a new
heaven in place of the old hell; they are following the philosophy of Friedrich Nietzsche.

National Socialism is fundamentally opposed to the democratic principle, whether in the economic or the political field. According to the doctrines of the Party, reliance upon majority rule makes for indecision, hesitation, and cowardice. Consequently, the principle of leadership is substituted for the principle of democratic rule. Just how this leadership is to be selected as a matter of principle and routine remains very vague. Under such circumstances, a change in the supreme leadership would probably be accompanied by a scramble for the chair of power, just as happened in Soviet Russia during the illness which preceded Lenin's death. The most ruthless, the most calculating, and the best manipulator of the Party machine would be likely to win. This presents no problem at the present time, however, since the unquestioned fountainhead of authority is Hitler.

Nietzsche's philosophy is not compatible with this principle, i.e., this theory or practice which gives one man unlimited control in order that he may determine the course of a nation. To Nietzsche the proper objective was one of building a race of supermen, and in order to bring about this race the processes of evolution must be permitted to follow their natural courses. One man who is supreme in his power and who can control the activities of eighty million people will serve more as a retarding agent rather than as a catalytic
agent in this evolutionary process. As has been mentioned in the second chapter, Nietzsche thought the solution to this problem lay in the crossbreeding of the various races and national groups rather than in the application of violent processes.

Even more important than this is the contempt which the Germans feel for legal procedure and considerations and for the whole system of abstract and rational jurisprudence. This is manifested in some degree by the expressed intention of the National Socialists to substitute the old Germanic law for Roman law as the basis for the legal code. More practically this is expressed by the actions of the National Socialists on all fronts, which have in no case waited upon the passage of statutes or upon court decisions. There is no recognition at all of the theory of the protection of life and property by the courts against the action of any branch or organ of government. If an individual or corporation has suffered damage on account of some action by a governmental organ or by some Party organization, redress cannot be counted upon through the claim that the action transgressed the general rule or was contrary to precedent or to statutory law.

Thus we find another perversion of Nietzschean philosophy. The strong are overpowering the weak and utilizing their power for their own aggrandizement. It is true that Nietzsche was a devotee of power and that he admired those
who could utilize it to the utmost, but basically he never lost sight of the ultimate goal which it could aid in bringing about. That goal in a rather negative phase was the elimination of the weak and dominant slave morality. Those people who are now in power in Germany are good in the eyes of Nietzsche, for to be good to him was to be brave. They, that is, the leaders, are brave, for they have exposed themselves to numerous dangers and have overcome many obstacles in order to elevate themselves to the position which they now occupy.

The world in which the Germans live is not entirely a new one. The lives of men during the period of the religious wars, for example, were governed by fanaticism, suspicion, and hate. So today in Germany, hate of the Poles, the Czechs, the French, the Jews, the Catholics, the Communists and the Social Democrats, and the thrill of direct action on all fronts, are substitutes for the tamer pleasures of life. To live the liberal, rational, and comfortable bourgeois life in Germany is becoming constantly more difficult. Given this reversal of men to the more primitive emotions, it is not likely that future developments in Germany will be either peaceful or moderate. Conditions in Germany were particularly favorable for throwing off the mantle of modern liberal rationalism, and in Hitler there existed the leadership to carry out the transition in a remarkably short time. With similar conditions and similar leadership, it is
probable that the mantle will be cast aside in other countries as well.

It is fundamental in the code of principles which guide the National Socialists, that the race must play an active and decisive role in all the aspects of national and human life. Practically all the other principles of the Party are related to this one. The Germans are sure that the Nordic race is the most superior of all the races on the earth. They consider one who has Nordic blood in his veins to be blessed with the most noble of all virtues. Likewise they consider the Nordics to be the most warlike of all races and the most fitted to rule. It is their strength and courage which gives them the right to dominate the other peoples of the globe. The task of National Socialism is first to unite all Germans under one rule and to insure that there will be adequate room for the expansion of the Germanic race. Second, they must assume the supreme leadership in the creation and spread of world culture, for they reason that this is the logical mission of the race and the state.

When the situation is stated in such a manner, it seems to be relatively simple. However, there are several serious complications which the Nazi propagandists are well aware of. They know that only about ten per cent of the total population in Germany is purely the Nordic type. Blue eyes, blond hair, and the tall type, which is the truly Nordic type, are now in the minority in the Third Reich. There has been a
general admixture during the past ages and the proportion of men who are possessed with striking Germanic characteristics is steadily on the decline. The urban and industrial life which is so dominant in Germany is not conducive to the development or the preservation of the pure Nordic type. In all probability the continuation of the existing conditions in Germany will lead finally to the extinction of this supposedly pure element.

Nevertheless the National Socialists have taken the theory and made it one of the most important articles of their faith. What they have done in particular about this matter of race remains somewhat obscure. Apart from the Jews, all other inhabitants of Germany are considered for practical purposes to be Aryan. In fact, the official definition of an Aryan in Germany at the present time is one who is not a Jew. It is not true, however, that all Aryans in Germany are of the pure Germanic type. Thus the condition exists that is rather paradoxical in nature. The German leaders tell us that they have the purest breed on earth under their guidance and yet they admit that there are impurities present and that all the inhabitants of their country are not pure after all.

Even though the philosophy of Friedrich Nietzsche does deify power and the right of the strong to rule the weak, he himself would not wholly approve of the present arrangement in modern Germany. Of course he would consider the Nazi dictatorship as being much more advanced than are the democratic
governmental organizations, but in nowise would he consider
the German organization as an end in itself. At present they
are simply in a stage of development. They have progressed
further than have the democracies with their parliamentary
procedures, but they have not reached the ultimate peak in
development. Fuller explains this point in relationship to
Germany when he says:

Life and existence are, after all, concrete de-
veloping processes, and the will to be is a will to
do, to get on, to develop, and to become. Life is
an exhibition and a utilization of power. It in-
volves, as Schopenhauer himself stated, a drive to-
wards worldly success and a struggle for existence
in which the strongest succeed. The same idea had
been set forth by Darwin in his theory of the strug-
gle for existence and the survival of the fittest.16

Thus, when we look at contemporary Germany in the light
of Nietzsche's philosophy, it is obvious that she cannot fol-
low Nietzsche and remain stagnant. His philosophy calls for
an upward movement, for progression, for development, and for
constant striving in order to become superior. Superiority
is not exactly a tangible goal, for one must constantly strive
to attain it, but few if any ever succeed. It rather reminds
me of the Indian Nirvana or the Becoming of Heraclitus. The
real is a process in which everything is changing. Nothing
in all the universe can resist change. There is relative
permanency only; the one eternal thing in all the flux is
the principle of change.

16 Fuller, op. cit., p. 582.
Like most philosophers, however, Nietzsche was afflicted with the disease of seeing too far into the future. He came to the conclusion that once the slave morality had been eradicated and the weak destroyed, the supermen themselves would pass into oblivion and then the procedure would start all over again. It seems to be one of the universal laws that nature travels a circular path and that as soon as an end is achieved the process starts again at the beginning and repeats itself through the various and tedious steps of human history until another civilization arises; until another prophet of force lights the way to superman achievement; until the superman is developed and everything again falls into decay. Eternal recurrence is the cosmic law. Nietzsche is well aware of the fact that it will require a stout heart to face the prospect of eternal recurrence, to know that all will be repeated over and over again. None but the brave, the strong, the powerful, can be reconciled to it.

There are some prophets today that will tell us the advent of the superman is at hand. They say that Germany is now taking the reins of the world into her hands, and that soon all chaos will be eliminated with Nordic aid and domination. Christian and slave morality is being eliminated and a real heaven is being created on earth. Time alone will give us the answer. It is a moot question, indeed a doubtful one, as to whether or not Germany is today the nation which is to lead us to this Utopia. There are indications that the
philosophy of Nietzsche is perverted and that the Germans are not seeking a universal order, but merely complete domination for the Third Reich. It is evident that the German leaders are guided by a nationalistic and personal motive rather than an ulterior one. Under such conditions, Nietzsche's philosophy cannot materialize but only certain phases of it will be used in order to aid in German aggrandizement.

Hitler agrees with Nietzsche that cultures rise and fall in a periodic manner. In explaining his writings, the editors of Hitler's most famous treatise included this footnote:

For 'culture'...is once again become the principal concern of Europe. The 'Aryan' succeeds in pushing his way onward and upward by conquering lesser peoples and using them as 'helping forces' (slaves). Then, however, master and slave intermarry, and the 'culture' decays. Perhaps this is only an analogy borrowed from some pictorial history of European colonizing effort; perhaps it is more philosophical. Spengler had taught—in the Decline of the West—that cultures arise and fall cyclically; and Hitler here provides a convenient illustration of why they fall. Therewith the riddle proposed by Spengler is solved; the 'culture-making' folk is that which, obeying the law that only the fittest survive, embarks on conquest and exploitation; and the 'culture-destroying' folk is the slave breed which tempts the aristocratic group into intermarriage. This is Nietzsche materialized.\textsuperscript{17}

What Nietzsche actually thought about social organization is rather vague and inconsistent. In one sense we may characterize it as an aristocratic anarchism. He believed in the domination by the superior, that is, the aristocrats; and likewise, he wanted an elimination of the various

\textsuperscript{17}Hitler, op. cit., pp. 397-398.
institutions which retarded the peoples. The whole structure of his organization is built around the superior individual and the weak must not be allowed to drag him down. To the bitter Nietzsche, it appeared that the general run of the masses were nothing but so much fertilizer for the genius of the rising great. The proper culture and the proper political organization should be of such a nature as to make possible the exploitation of the inferior by the superior. Moreover, he looked upon life and believed that it was, in one sense at least, an adventure. Individuals, nations, and the leaders of nations must "live dangerously." War, when it will aid in the creation of a superman culture, is entirely justifiable; in fact it should be considered as a good. War was only a temporary expediency in the eyes of Nietzsche, for after the evolvement of his ideal society, it would be unnecessary. He laid out a three-fold plan which would restore humanity to a normal state of affairs and eliminate the dominating chaos. (1) All obstacles to the individual's development are to be removed, so that the superman may be produced. (2) The only obligations that are to be recognized as binding on the individual are those of enlightened egoism. (3) All institutions and ideals connected with the doctrine of altruism are to be done away with.18

An examination of Germany today gives evidence that the

people and the leaders are following Nietzsche's advice to "live dangerously." They have dared to defy not only all the nations of the world but likewise God. The most powerful nations of Europe have been defied and some of them have been beaten to their knees. The international relations of Germany are not the only phases of life which have renounced moderation. The economic policy of the Third Reich is anything but conservative; it is radical, dangerous, and if dangerous living and conduct is what Nietzsche approved of, then here is an excellent example of his philosophy. The religious aspects of contemporary Germany are also in rapport with the philosophy of force. For the most part the churches and the religious element in Germany have suffered severely because the government chose to "live dangerously." Theoretically this is not the case, for in the National Socialist program, point number twenty-four states:

We demand the freedom of all religions in the state in so far as they do not endanger its welfare or offend against the morals and sense of decency of the German race.

The Party as such represents the standpoint of a positive Christianity without binding itself to a particular belief. It fights the Jewish materialistic spirit within and without and is convinced that a permanent convalescence of our nation can only succeed from within on the foundation of public interest before private interest.¹⁹

The Führer, in his autobiography, and in his utterances since this book appeared, has said that the religious teachings and institutions of his people must remain inviolable,
and that the Party movement is not concerned with religious reformation. But in practice, the vague phrase "positive Christianity" has been interpreted in such a way as to permit the totalitarian state to intrude more and more into the religious sphere. The basic assumption of a totalitarian regime is that the state is the final arbiter of all phases of social life, and religion is looked upon as one phase of life. Hence the religious developments in National Socialist Germany have been the natural result of the Nazi Weltanschauung and the methods of the Nazi regime.

Early in the Hitler government, a Concordat with the Holy See was concluded. This movement constituted a great achievement, for in the previous fourteen years of the republic no understanding with the Papacy could be worked out to the satisfaction of the various German political groups.20 This negotiation was only one of a series which was to startle the world and give evidence of the fact that Hitler was more than a bluff. In fact, no Concordat had been concluded with the German Reich since the reign of Pope Eugene IV.21 This was about a hundred years before Protestantism, for he was Pope from the year fourteen thirty-eight until fourteen-forty.

Regardless of Hitler's good intentions or of the agreement which was drawn up between the German government and

20J. B. Mason, Hitler's First Foes, p. 72.
the Church officials, it would be fatuous to expect such a contract to be of long duration, when the Nazis are employing force in order to achieve their ends. As time has gone on increasing difficulties have arisen between the Catholic Church and the German authorities. The Hitler Youth and the Labor Front have more and more excluded all other organizations from the field of social activity, and the vigor and influence of such leaders as Dr. Rosenberg and Baldur von Schirach have developed a fanatical German spirit which is anything but Christian and Catholic. Such prominent prelates as Cardinal Faulhaber of Munich have even insisted that the Concordat be denounced. The situation has been further aggravated by the addition of nearly six million Catholics to the twenty-one million already in Germany by the acquisition of Austria and Czechoslovakia.

In the Protestant Church, similar conflicts have occurred. Following the elevation of Hitler's friend Ludwig Muller to the position of Reich Bishop of the Lutheran Church, the so-called German Christians, with the aid of the Minister of the Interior and the secret police, were able to gain control of the Evangelical Church. Thus with the aid of subterfuge and the subtle use of force, the Nazis have gained control of the largest Protestant church in Germany.22


A new Ministry for Church Affairs was created in 1935 with Hans Kerrl at the head, which took over the supervisory functions formerly exercised by the Ministers of the Interior and Education. By the law of September 24, 1935, the Minister of Church Affairs "is empowered to enact decrees with binding legal force" in order to restore "ordered conditions" in the Evangelical Church.

It is possible to determine to just what extent the Nazis have employed a philosophy of force in dealing with the religious problem by referring to some statistics which were recently published in a current magazine. According to this authority, eighty per cent of the occupants of prison camps are not Jews but rather Christians. The National Socialists have jailed over ten thousand pastors, priests, and monks because they would not conform to the Nazi philosophy, and in all probability there have been many more who have been beaten to death and forgotten.

It is interesting to note in this connection that regardless of the vindictives of Nietzsche against the Christians, and Hitler's attempts to destroy them, the sale of Bibles in Germany is now up from eight hundred and thirty thousand in 1933 to one million two hundred thousand in 1939. This sale which was recorded in 1939 even is greater than were the copies of Mein Kampf which totaled only nine hundred thousand.

---

Hitler fears the Christians, for he is well aware that they are dangerous. It is true that they do not constitute an active menace, but their passive resistance is most provoking. It has been a well-known fact that Christians in Germany have refused to pray for a Nazi victory since the beginning of the war in the Fall of 1939. The Gestapo can prevent loose talk and can forestall sedition, but it cannot make devout Christians pray for a victory which they do not want. In reality, many Christians pray for a Nazi defeat or at least that Hitler's power may be weakened or broken.

The leaders of Germany resort to many foul tactics in order to subjugate the Christians. Their means, however, in harmony with Nietzsche's scorn of the weak and his contempt for Christianity and the slave morality. One of the most effective means so far is to muster the most troublesome ministers into the army and assign them to front-line duty. Here, of course, the mortality rate is high and many of them are destroyed. Another device which they employ is to confiscate the salaries and property of clergymen who are suspected of opposing the Nazis. Either means is usually sufficient to silence them. Statistics show that in 1939 more than seven hundred German monasteries and convents were closed and that over sixty priests were expelled from their parishes.

What will be the final result from the church conflict it is impossible to say. Some of the more extreme Nazi
leaders like Himmler would like to break the ties between church and state. Others, like Rosenberg, whom Hitler has designated as the cultural leader of the new Germany, are developing a new pagan cult, "A Roman-Protestant Counter Reformation," as Rosenberg refers to it, in which Germanic character values are the eternal facts to which everything else, including religion, has to adjust itself. Hitler himself is fundamentally indifferent to variations in dogma, although he does not wish to be considered anti-Christian. He has insisted, however, that everyone accept the National Socialist Weltanschauung, and whether the young people will follow the teachings of the Bible of Christianity, the bible of National Socialism, Mein Kampf, which is supplemented by Nietzschean philosophy, or the Rosenberg gospel, remains to be seen.

One of the soundest sources upon which to draw information for a study of contemporary Germany is the program of the National Socialist German Labor Party. It is as follows:

The program of the National Socialist German Labor Party is a time program. We decline, after achievement of the purposes laid down in the program, to set up new goals only for the purpose of making possible the continuance of the Party through the artificially stimulated dissatisfaction of the masses.

1. We demand the inclusion of all Germans in a Great Germany on the ground of the right of self-determination.

2. We demand the recognition of the right to equality of the German nation with all other nations; the cancellation of the Treaties of Versailles and St. Germain.

3. We demand land and soil (colonies) for the nutrition of our people and for the settlement of our surplus population.
4. Only those who are members of the nation can be citizens. Only those who are of German blood, without regard to religion, can be members of the German nation. No Jew can, therefore, be a member of the nation.

5. He who is not a citizen shall be able to live in Germany only as a guest and must live under a code for foreigners.

6. The right to decide on the leadership and on the laws of the state may belong only to citizens. Therefore we demand that every public office, of whatever sort, whether of the Reich, of the state, or of the municipality, shall be occupied only by citizens. We oppose the corrupt parliamentary system of filling offices only from the party viewpoint without respect to character or ability.

7. We demand that the state be obliged, in the first instance, to provide the possibility of work and life for the citizen. If it is not possible to feed the entire population of the state, the subjects of foreign states (non-citizens) must be expelled from the Reich.

8. All further immigration of non-Germans is to be prevented. We demand that all non-Germans who have immigrated to Germany since the second of August, 1914, shall be compelled to leave the Reich immediately.

9. All citizens must possess the same rights and duties.

10. The first duty of every citizen is to work intellectually or physically. The activity of the individual must not transgress against the interests of the community but must serve within the limits of the whole to the advantage of all. Therefore we demand:

11. The elimination of income which is obtained without labor or effort.

12. Out of regard to the frightful sacrifice in goods and blood which every war demands from the nation, personal enrichment through war must be designated as a crime against the nation. We demand, therefore, summary confiscation of all war profits.

13. We demand the nationalization of all trusts.

14. We demand profit-sharing in large concerns.

15. We demand a grandiose extension of the old-age pension system.

16. We demand the creation of a sound middle class and its maintenance, immediate communalization of department stores and their rental at low cost to small merchants, the consideration of small merchants in purchases by the federal government, the states or the municipalities.
17. We demand land reform adapted to our national needs, the enactment of a law for the uncompensated expropriation of land for public purposes, the elimination of land interest and the prevention of land speculation.

18. We demand the most ruthless campaign against everyone who injures the public interest through his activity. Those who commit crimes against the people, usurpers, profiteers, and so forth, must be punished by death, without respect to religion or race.

19. We demand the substitution of Germanic Common Law for the materialistic Internation Roman Law.

20. In order to make possible the attainment of higher education for every capable and industrious German and thereby the entrance into a leading position, the state has the responsibility to bear for a fundamental extension of our entire educational system. The teaching plans of all educational institutions must be adapted to the demands of practical life. The development of national consciousness must be attained by the teaching of civil government in the schools from the moment that the child is able to understand. We demand the education at state expense of especially gifted children of poor parents without regard to profession or position.

21. The state must care for the improvement of the peoples' health through the protection of mother and child, through the forbidding of child-labor, through development of physical capability by means of legislative provision of a gymnastic and sports duty and through the greatest support of all associations engaged in physical education of youth.

22. We demand the elimination of the mercenary army and the formation of a people's army.

23. We demand legislative action against conscious political lies and their broadcasting through the press. In order to make possible the creation of a German press, we demand that:

(a) All editors and contributors of newspapers which appear in German must be members of the nation.

(b) Non-German newspapers must have the special permission of the state in order to be published. They shall not be allowed to be published in the German language.

(c) Every financial participation in German newspapers or the influencing by non-Germans is to be forbidden and we demand as punishment for violation the closing of such a newspaper plant, as well as the immediate expulsion from the Reich of the participating non-German.
Newspapers which work against the public welfare are to be forbidden. We demand legislative action against an artistic and literary tendency which exerts a destructive influence over our national life and the closing of institutions which work against these demands.

24. We demand the freedom of all religions in the state in so far as they do not endanger its welfare or offend against the morals and sense of decency of the German race.

The Party as such represents the standpoint of a positive Christianity without binding itself to a particular belief. It fights the Jewish materialistic spirit within and without and is convinced that a permanent convalescence of our nation can only succeed from within on the foundation of public interest before private interest.

25. For the carrying out of all these we demand:
The creation of a strong central power in the Reich; absolute authority of the political central parliament over the entire Reich and all its organizations.

The formation of profession or trade chambers for the carrying out of the general laws of the Reich in the individual federal states.

The leaders of the Party promise, if necessary under the pledge of their own lives, to work ruthlessly for the carrying out of the points above set forth.25

There are, of course, many phases of this program which have nothing in common, or nothing which could be attributed to Nietzsche, but there are some aspects which show a fair resemblance. There is a positivism and a determinism which savors of Nietzsche. The Nazis are resolved, both in practice and in theory, to carry through their program. Fuller interprets Nietzsche by saying that "if a will to power beats at the heart of the world, it is nature, and therefore meet, right, and fitting, that the race should be to the swift and the battle to the strong."26


26 Fuller, op. cit., p. 562.
The emphasis upon self-determination, blood, the rejection of democratic inefficiency, all were original expressions of Nietzsche. It would not be reasonable to expect the platform or program of the Nazis to agree or follow wholly the philosophy of Nietzsche. They have paralleled him closely, however, and with successful results.

"Never did a Government have a finer chance of serving both the recovery of its own nation and the creation of a common supernational order than the new German Government of January, 1933."27 It assumed this position by, consciously or unconsciously, following Friedrich Nietzsche.

CONCLUSION

Nietzsche was both a prophet and a guiding light. He was not only philosophizing but he was also predicting what was to come. It is an academic question as to whether or not the contemporary leaders of modern Germany have made a study of him. The important fact is that they are and have been making a magnificent application of his concepts of relentless force, and that there is a parallel relationship rather than a causal one between them.

Following the collapse of Germany after the World War, the democracies imposed a democratic political form upon her. The results, as we have seen, were disastrous. The inefficient procedures of the democratic way of life could not effectively meet the myriad of problems which the Treaty of Versailles subjected her to. A lack of centralization and unified effort resulted in chaos and a "loss of face."

Out of the disorder came a leader with an effective philosophy. The leader was Adolf Hitler, and the philosophy was a modified form of that of Friedrich Nietzsche. Within a period of eight years, depleted and despised, Germany has become one of the most powerful and one of the most feared nations in the world. She has thrown off the humiliating shackles of the Treaty of Versailles and has raised herself from the state of a second-rate nation in 1918 to a state of world domination in 1941.
It is true that economics and national persistency played a leading role in this miraculous recovery. But behind the economic power and the will to recover was a philosophy—an effective system of thought. It was the philosophy of Friedrich Nietzsche. It was well organized, ruthless, and exceedingly efficacious. Nietzsche wrote and philosophized, but it took an obscure Austrian to make a practical application of his thinking. No one will, I think, dispute the fact that force and organization, accompanied by persistence, will solve problems and remove obstacles. This type of solution may not be the one desired, but for a harassed and beleaguered nation it has proved satisfactory.

It is nothing more than common knowledge that Fascism, or that political organization which relies upon force to secure its ends, is finding wide expression in the world today. It has not only done so in Europe but finds many adherents in the United States as well. The shadow of German force is on the visible horizon. Czechoslovakia, Poland, Norway, Holland, Belgium, and France have all felt the dull blasts of Nazi force. England is now exposed to them.

It seems that there is little hope that force will not be applied to the United States by the Fascists, unless the very foundations upon which it rests are swept away. If the world trend toward Fascism is to be reversed, what is left of democracy must be reinforced. This can be done in two manners, first the unification, temporarily or permanently,
of those nations whose faces are against the nations that use guileless methods in their international politics; second, the adoption or absorption of certain elements of the Nazi philosophy. In particular, force must be used in international dealings. The use of force is not truly democratic nor is it the thing we would prefer. By nature democracy is not the kind of political organization that is fluent in the use of force. Its methods are pacificatory, mediative, and deliberative; methods with which the force-using nations are unfamiliar.

Pacifism cannot withstand the shock of militarism. And for that reason it is imperative that the democracies, that is, those which are left, reconstruct their basic philosophy. They can profit from the rise of Germany and the fall of their brother democracies.

The spectre of Nazism and force looms upon the horizon. Nazi force condemns all the arts and science. They do everything to stifle originality and the full development of each individual. Creative activity is frowned upon or more effectively dealt with. No author may carry on his work unless it is in complete rapport with the Nazi ideology; no scholar or scientist can search for "truth" in an unbiased atmosphere. In fact, the ideas and morals that we are familiar with are discarded, ignored, or brushed out of the way to make room for a new philosophy and a new and powerful peoples--the Nazi, the force infested German.
It is difficult to forecast the outcome of this twentieth century monster. It requires full mobilization of all the military elements and resources in the country. It autocratically controls all social levels and all business in the country. The nation is not only put in arms in the figurative sense, but in reality as well. The army, the navy, and the air force are expended to their utmost. They are the means that will serve as agents of force.

We must, if a trustworthy conclusion is to be drawn, put aside our personal prejudices in the matter. Whether we approve of Nietzsche and Hitler or whether we do not is of no consequence. Whether we admire the German or not is of no consequence. The important thing is to attempt to evaluate Nietzsche's philosophy and to determine its status in modern Germany.

Regarding the former, we can safely say, and with the support of abundant evidence, that it is operative and competent. The German adoption of portions of Nietzsche's speculations has changed the history of the world. Nietzsche's philosophy needs no protagonists, for it speaks for itself. At present it is overshadowing a philosophy which finds fertile support from such men as Rousseau and Woodrow Wilson. With regard to the latter, this philosophy is securely entrenched. It pervades every phase of German life and none can escape it. There seems to be only one likelihood of its reduction in status and that would be by military defeat.
at the hands of the democracies. Under present conditions this seems a distant conquest, if it is at all possible. Indeed Nietzsche has left his mark upon the world. He has not only painted his name in red across the German sky but across the heavens of the entire world.
BIBLIOGRAPHY

Books

Bentley, John Edward, Philosophy, New York, Longmans, Green, & Co., 1939.


Ellis, Havelock, Affirmations, Berkeley Heights, Oricle Press, 1929.


Foster, George Burman, Friedrich Nietzsche, New York, MacMillan Co., 1931.


Hitler, Adolf, Mein Kampf, New York, Reynal & Hitchcock, 1939.


Articles

Encyclopaedia Britannica, 14th ed., Vol. XVI, Article, "Friedrich Nietzsche."


Periodicals