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**“As I See:  
Nietzsche”**

By  
**Stephanus Fabijanovic**

**Price 50c**



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# As I See: Nietzsche

By Stephanus Fabijanovic

## I.

Nothing in all my life has proven harder to me, or a more difficult task than to have to speak of other men and to apply to my life the lessons learned from their growth. My investigation in that direction has taught me that human beings, apparently so near to each other, are in fact in their innermost being widely apart, isolated entities, each having to pursue his or her own path through life. Though at all times in the history of mankind there has been in evidence some form of collectivity of a people or of a state regulating every-day life, we nevertheless perceive at the bottom merely a historic incatenation of isolated cases and isolated incidents to teach each isolated individual a perhaps differently interpreted lesson as applied to his or her own life. Out of the individually varying cumulation of just such isolated cases and isolated incidents, human beings have written down their own interpretations and applications for a history of a collectivity of a people, or of a state. A work of this kind at all times necessitated some form of organization, which took mankind thousands of years in its making. Nothing can grow out of nothing. Everything must needs have some substantial beginnings. If we go to the bottom of the history of organization and look for its hidden roots, we will always find: that their basic motive is some idea or trend of thought germinated by human association, an idea which grows in scope and depth in the fostering organizing efforts and which aims at establishing itself in absolute power over and above all other ideas or thoughts. If we look farther back into the past of the race and turn the pages of the history of Greece, from whence our present civilization can be traced in more than one sense, we soon notice two diametrically opposed ideas or trends of thought, bitterly struggling for supremacy over and above this world—two ideas which might be symbolized as Apollo and Dionysos.

It is from this perspective that Nietzsche wrote his first book. Since it is my intention to write of Nietzsche himself, as well as of his work as I perceive them both in their relation to my own self, I must needs start out from the above mentioned two fundamental ideas or trends of thought. Apollo represented in the cult and culture of Greece the enormous pedestal upon which a whole world of huge Gods manifested themselves in splendor. This manifestation displayed a glorious superabundance, leading to a wonderfully ornamented heavenly bliss, but utterly disregarded all human duties. In Apollo trend of thought everything is deified unquestioned, be it "Good or Evil." Yet in the midst

of this (by its spokesmen so strongly declaimed) superabundance of the ruling masters, we notice equally the incipience of a different trend of thought which perceived this whole world of Gods as a huge joke, if you please, in a really comical light. That beautiful illusion was dispelled: "Not all that glittered was gold!" That idea and trend of thought was represented by Dionysos, who, not satisfied with merely looking upon the existing gallery of pictures, dared to live his life in accord with ideas of his own. For several thousand years, these two diametrically opposed trends of thought have struggled with each other, both sides bringing into the field the best they could find, in the everlasting endeavor to establish the absolute domination of their respective fundamental ideas.

During all the succeeding periods of history, we can witness in the arena of mankind the bitter life-and-death struggle between the best and strongest champions of those two fundamental ideas and trends of thought. In all these embittered battlings Apollo remained the victor. These two opposing and bitterly fighting trends of thought, rubbed and fussed themselves for thousands of years. On both sides they tried to bring the best, so to show their justification for domination. From the very beginning there was a furious battle, which overthrew the many Gods, but always, in the end, there remained one God on the throne, who was glorified with a pompous celebration.

Fundamentally was carried the fuss and fight for the very beginning thought. Down through the ages of history we see how the battle-field broadened, also how the struggle intensified. Here the leaders of both sides had to calculate, so as to change their places on the commanding bridge. With such atrocious actions, these leaders established even a new religion, namely, Christianity, and they had the nerve to proclaim that this religion is the real hereditary offspring of a prophet, Jesus Christ. On the other hand, everything that was wicked in the system remained. Tasks became difficult; harmony never could be properly applied; and therefore a bitter fight started between individuals and nations. The one side strove to maintain the permanency of their old heavenly bliss, and the other fought for their ends. At the same time the furious fight was started for the new religion, but fundamentally for the ideas of Apollo and Dionysos!

On this well calculated foundation they organized, and with this power they crushed small nations and big empires, annihilating whole populations, and again building anew to destroy in turn. In all this strife and tribulation the Apollo trend of thought remained undisputed victor. This retrospect illuminates the unending bitter struggles even of our own times. The recognized spokesmen of the powers that be—i. e., the poets, the philosophers, the scientists gathered everlastingly, and gather even today a beautifully composed data, with which they support the necessity of idols. In spite of such an organized power, there developed the Dionysian trend of thought. Doubtless there is one and the same cause at the bottom of it all. The one system wanted to establish and maintain in power the well-being of the material world, the other

aimed to establish and maintain in power **life** itself. Neither side won out definitely and the struggle goes on unceasingly, now with the sword, and now again, as opportunity arises, with the pen.

At a time when books were brought forth by various very cumbersome and difficult circumstances, consuming much time, much money, and still more labor,—and later on, when their production was in the hands of the inmates of cloisters and monasteries, the Dionysian idea and trend of thought had but a scant chance for development; suffered from restless persecution and brutal extermination at the hands of the satiated and overstimulated in power. Yet this could not last forever! From the time when the printing art became prevalent against all obstacles placed in the way, the pages of history record a far different story. Slowly but surely the Dionysian idea and trend of thought came to the surface; found ways and means for expression in spite of all persecution; though the defenders of the diametrically opposed idea and trend of thought in power mercilessly used the mailed fist, in order to crush every attempt of independent thinking, confiscating and burning at the stake all the objectionable new books they could lay their hands on, and their authors as well, there and here, and everywhere; some of these books escaped and passed on upon their silent revolutionizing mission. Thanks to these slips, the individual awakened to self-recognition with its longing for freedom, and **became conscious** of his own strength and magnitude. The recognition of self led to a self-consciousness, to a knowledge, and to a new wisdom which abolished to an equal extent the alleged power of God from this earth. Then only it was noticed, that the Dionysian idea lifted up its head ever more vigorously and its trend of thought spread in wider, ever expanding circles.

Though through all the centuries there could be found isolated instances of powerful individualities struggling to the surface to denounce the evils, which were a part and parcel of the dominant Apollonian rule of iron, it appeared only in the nineteenth century that we met a man of sufficient power and intensity to attack promptly and energetically the system based upon the Apollonian idea and trend of thought in its entirety; and that man was Arthur Schopenhauer, who put the power of all his being into the work. For his daring he had to experience a grewsome penalty in the recognition of the long-known fact that any personal interpretation and philosophy of life must need to stand in an irreconcilable conflict and strive with the predominating social interpretation and philosophy of life. What a tragic side of life had Schopenhauer, the man, to face suffering in isolated agony! The disillusion and disappointment to him, equal to social ostracism, filled his soul with bitterness. He took the hemlock cup and choked down its contents for twenty years, to the last drop, in little gulps. And when the work of his life met with an echo, which brought forth no response, no vote of understanding or appreciation to inspire confidence, he ultimately gave up and passed on and out!

However bitter the tragedy of his personal experience he left for posterity, the fact that the rule of the satiated lost its full power over

the individual diminished the corresponding rejoicing of the adherents of the Dionysian idea and trend of thought. The atmosphere became pure and refreshed, as by a stroke of lightning, in spite of the triumphant mob at the helm of human society, with all their lashing of all who dared uplift their heads. Regardless of the crushing weight of the masses of slake threatening to stifle the individual, there appeared in the year of 1871 Friedrich Nietzsche's book, "The Birth of Tragedy," which communicated directly with the ideas and trend of thought expressed by defunct Arthur Schopenhauer. To me personally the fact that during fifty years only two books of the same kind were published constitutes merely an encouragement and stimulation for the unceasing struggle before me, but never a disarming deterrent.

With bold audacity, yet nevertheless delicate form and consummate art, Nietzsche described at length and in detail the two cultures and trends of thought engaged in the bitterly fought conflict. Fearlessly he developed the Dionysian idea and trend of thought, giving it a free range as befits, in reality, the free, nomadic gypsies and friends of free wandering throughout the wide world. That was a bad thing to do at a time when the German people of the new-born German Empire were preparing themselves for the acceptance of a set of new Gods. Heretofore nobody had felt a desire to go into the mountains in order to avoid vegetation and live in the fullest sense of the word in glorious joy and superabundance of life. Thus Friedrich Nietzsche had been left by the wayside, **and without aid!** No one can fathom the mood into which such experience brought a man who could at a glance perceive, penetrate and grasp the innermost soul of a thinker of such magnitude. There is this marvelous and very characteristic fact, which we can observe: that, like all other thinkers of his girth, he proceeded towards his goal at a slow pace, but unswervingly and surely. He listened for an echo, in a spiritual wilderness, which became to him a curious puzzle. Indeed, at that time he noticed what he had overlooked: that the changed time brought new Gods, with which the regular explorers of Gods flirted. Nietzsche set about to get a close look at these new Gods, namely, the real product of his time. One of them was the author, David Strauss. That one was enough for him. Nietzsche tattered his work and wrote a book on grammatical defectiveness, which was easily overlooked by the shortsighted critics. He pointed out to them the evidences of an unpardonable neglect and superficiality which in most cases produced a philistine in letters. With this statement he swatted two flies. That is absolutely to the point, and to me personally it is one of my favorites; I do **not** wish a better written book!

In this work Nietzsche perceived himself as the isolated individual in voluntary opposition to and independent from the people. This set him apart from his own time and he designated himself as one not in accord with and no part of his time, by which he did not mean to be carried away. With this action he showed his determination against time's drunkenness. Therefore he proceeded with the greatest care, in order to hold on, on his Dionysian idea and trend of thought. He cared



to change nothing in substance; he merely reconstructed some sentences, in order to apply them somewhat effectively to his present. What he had to say in his first book directly against the Apollonian idea and trend of thought, in which he included Socrates, he practically formulated again to include the leader of his own times. For we must not forget that in the book of David Strauss we find materialized the glorification and almost inebriate cult of the war hero of his times. Nietzsche could not stand such a frenzy, and accordingly made a decided stand against it; a position too far in advance of the thinkers of his times, so that in a far lesser degree than ever before he met with any response as echo to his call.

Such isolation lifted the man Nietzsche onto a road towards truth, rich in perspective, from which he never deviated to the end of his activity. And as a result we soon see him again at work on a book entitled: "The Value of History." He was on the lookout for a value for himself alone in the first place, and also incidentally for the people, if such were possible! Again he is busy with a new dissection of his web of thought, and in the course of his analysis he discovers a new twilight of the Gods back of which a gross military culture uplifts its head, utterly devoid of character. Such a statement at such a time constituted a deed of daring; for in his work he made it plain how the German people were thirsty for personality. With this intrepid step he voluntarily severs all connection with his immediate environment, and in faultless frankness and truthfulness he assumes the role of the youth glad of his fiddle who goes through this world living his own life in accord with his own feelings, beyond the domain of the command: **Thou shall, or Thou shall not!** In this self-chosen attitude he became able to perceive things in their true colors; how, for instance, by their glorification of victories the German people metamorphosed themselves into a historical mummy, imbued with an inexpressible delusion, and how such self-praise of their own greatness and glory was bound to lead the German people to a premature grave.

Nietzsche derides this historical man of thought, who on one side is the well-rewarded trail-leaving page of the Apollonian idea and trend of thought, and on the other poses at the same time as the most just and righteous person in creation. It is this that Nietzsche aims at in the so-called thought at the bottom of the so-called culture, which by a stroke of unpardonable irony had degenerated into a cynism without bounds. From this we can see how our author, as a man imbued with a superabundant joy of life, stuck to his Dionysian idea and trend of thought in a true philosophical sense. With wonderful artistic skill he pictures for our perception how the modern man has been turned into mere spectator of the different Gods and idols placed before him. Not even great wars or horrible revolutions have been sufficiently powerful to eradicate this impregnated habit,—this habit having molded man into a mere speaking, writing and thinking automaton, not even daring to change their inherited traditional method of living. Nietzsche could not forgive this deplorable fact, and thus he perceived in every great man of science a

great numbskull, for is it not such that write our histories, and would they not know better if they were learned in fact?

In passing judgment on the German people he turns cynic himself, coming back to his old idea and trend of thought as represented by Dionysos glad of his fiddle, and from this rostrum he intimately investigated the misery into which the world had thrown itself with the recent adoption and demonstration of catchwords such as "factory," "labor market," and other terms of rampant utilitarianism. In all probability all these must have appeared to him as big nonsense, as travesty of culture, for the real life of the new culture could not find the right expression, since its spokesmen were strongly to be interested in the question how the masses could be utilized—i. e., **exploited for one money-greedy individual!** As a matter of fact, Nietzsche had in mind the great play and the little by-plays of the military culture! Under such circumstances he could not see the least possibility of a new culture, as the cultivation of above named terms absorbed an immense time, incidentally completely crippling the spirits thirsting for truth. Everywhere we see it evidenced that life must needs be a trade of its own, moving on its own accord; a trade to be learned by hard study and application—and to permit that would have constituted a menace to the powers that be. If a period of time wishes to saturate itself to satiety with a history, it has to go ahead on its own accord in self-assertion, and hence the needed time is lacking to conceive the indispensable necessity of applied teaching of sanitation. **Incurable** disease alone could develop from such a condition! Then Nietzsche reminds his time of the tremendous lies which tend to foster oblivion, rendering barely recognizable the horrid chaos of the historic Gods and idols hidden in the background of this time.

To the historic people he wanted to point a way out of this wilderness leading to its uplift. Even his negative recommendation contained also an indication of the kind of education that might enable the people to recognize their own precarious condition. But this book also met with no response. So he followed it up with another work—Schopenhauer as educator. In past works Nietzsche had thrown the flashlight of his dissective thought upon the eternal conflict of the Apollo-Dionysos ideas and the corresponding trend of thought in the human race, as well as upon the modern philistine taking under his philosophical scrutiny also the orgy of glory of the history of his time. In the first part he says:

"Why tie one's heart and soul, to this trade or that? Why give an ear all the time, to what the neighbor might have to say. It is the action of uncultured villagers to obligate and bind down one's self to expression and modes of thinking and seeing which some hundreds of miles further have no compelling effect in any one! Orient and Occident are merely chalk marks, which people draw before our very eyes to fool and exploit our timidity. I shall make an attempt to reach freedom, says the young soul to itself, and it must forsooth let its course be stopped because two nations happen to hate each other and wage war, because an ocean divided two continents, or because all around it a religion is taught and believed in which did not exist a couple of thousand years before."

Proceeding in accord with this admonition, Nietzsche says, the young

man coming to the consciousness of what life means to him, will be in a position to develop and overcome completely his past inherited traditions, and even blot them from his memory. In such a way the young man thirsting for self-culture can attain the mastery of his own self by means of which he may rule and dominate himself and ultimately find himself.

In his well-meant effort by a well-thought-out book to elevate the standard of education and thus take a further step in the direction of a new culture, Nietzsche entirely overestimated the spirit of the true philistine, who, rather proud of the damage done by him, enjoyed his new job of administrator of a new empire. Firm in his saddle of glory, the newly arrived philistine could not make up his mind to consistently follow out this modern education as applied to himself in renouncing its historical application, to go, so to say, to a foreign land, eradicating from his own mind everything hitherto taught to him in the past as truth. It was to him an unheard-of appeal, the portent of which he did not grasp, because it mattered little to him if his own actions were based upon his own thinking or not. All the Philistine had in mind was to make sure of his victory, and that became the highest aim of his life. Void of this suggestive bond of tradition, he could not so easily sever his heart, and much less was he able to liberate himself. For this reason I am not astonished at all that the German world pushed Nietzsche aside so rapidly. Fundamentally they paid but little attention to him, though the development of things forced them in the future to reach out for the writings of the thinker under discussion.

All the incidents I perceive in the passing history of the human race are to me of a grandiose aspect and thrill my innermost being with joy. Unfading and unending is my humble admiration. Hence the book came to me as a long-hoped-for relish, an elixir of life. When a man like Nietzsche introduces to us "Schopenhauer as an Educator," well aware of the fact of the benefit which he drew for himself from his writing, such prophetic counsels should not be denied due honors. According to the theory of Nietzsche it would be desirable to present to mankind, as a sincere model, men of the type and kind as the author Schopenhauer. The race would become hungry for men of such type. But as it is, alas! How astonished we will be, after going through all the lands of this globe, practically unable to discover any men of the kind!

Nietzsche goes still farther, picturing to us in his embodied thought the kind of philosopher, and still better he shows how such a philosopher could be in a position to uplift a people, leading them onward in his own steps. For that purpose he cites the history of India as related by its own philosophy, and in application he asks immediately: Why is it not possible for Germany to possess a philosophy of its own? In the search for fundamental proofs for his assertion he further finds and tells us how the imagined typical philosopher of Germany, Immanuel Kant, sinned against his own pretended wisdom in bowing to the state and to the church, living at perfect peace with the established official personalities while all the old customs and traditions remained in nefarious force as in

the past. How different the life of Arthur Schopenhauer, who consistently kept aloof from entangling alliances! Then Nietzsche pictures to us, carefully, tenderly and thoroughly, the artists who have had the courage of their convictions, living lives in full accord with their own self-made thoughts. Here he brings before us Arthur Schopenhauer, the philosopher, and Richard Wagner, the musician, as real men, who should serve us as an example in life. In thoroughness and detail he pictures to the eye of mankind the road to freedom from tyranny.

In this connection he incidentally mentions the poet Johann Wolfgang von Goethe as a sample of what heights man's mind might reach. Painfully he lays emphasis upon the gross solitude and isolation into which such minds are driven forever. These are the bitterest drops of hemlock proffered to such minds, which have driven many intellectuals to abject despair after becoming aware of the thorny path which alone will lead them and maintain them in such exalted greatness of mind. And in many cases this bitter draught is the main cause at the bottom of their flight back to the fleshpots of the enemy's camp, where they must needs be satisfied with the gnawed bones falling from their master's table! This may sound brutal, but it is the unvarnished truth, and also, perhaps the main cause for the fear expressed of the books of Nietzsche on the part of the well-fed champions of the idea of wealth. For nobody loves to see himself dissected under a flashlight. As far as I am concerned personally, matters are entirely different. I find, besides my hand-labor for daily bread, plenty of time and wealth of patience to go through his writings letter by letter, memorizing them in the finest sense of the word, learning and through the iniquity of the system of the ever-greedy profit-mongers. And with such early insight into the relations into which an unkind fate had placed me, I always managed to find a brief respite from almost ceaseless toil in order to read books, at times even politely refusing offered jobs in spite of poverty which has always been with me and is liable to dog my steps to my last hour. Here my own philosophy set in to the measure in which I was able to perceive the crass facts surrounding such master minds as applied to the life of Friedrich Nietzsche himself. I relished his teachings because he based his views upon life itself. Digging for the meaning of his writings, I penetrated into the true recognition of my personal situation and condition in life. No other choice had I than to belong to myself alone. Though knowing for a certainty that ostracism would be my only prospective share in this spook-world of systematized Wiil-O'-Wisps, I made this decision for the sole reason that I saw no other honest road leading out of it. The full recognition of this truth closed to me all return into the enemy's camp. Only after having truly found and established my personal situation and condition in life was I fitted to pass my own judgment upon others in their relation to their ideal. And solely through the incatenation of such links of reasoning could I fathom from the reading of the first few books of Nietzsche, the heights he was aspiring to reach. One thing especially became clear to me, i. e., that Nietzsche wished for the race a life of its own to the fullest measure realizing in

how far he himself had become prematurely crippled in the employ and application of a Will-O'-Wisp spook-world of useless brain work. The recognition of his own handicap in life is the key to Nietzsche's unceasing application and productiveness, I welcomed to my heart the carelessly and aimlessly strolling Dionysos who wanted to look at the world through the medium of his own web of thought rich in beauty and affection, and I was glad to kiss, as a brother in life, his ruddy cheeks. And in welcoming the dear guest I was not a victim of illusion, for I fully recognized the unavoidable necessity of a great longing for the promised freedom, which I wanted to enjoy today! Thus I had to choose between society and freedom! The choice brought in its defense the decision: a life in our days lived in freedom, however precarious its aspect may be!

For thousands of years mankind has been in search of this only true philosopher, at all times failing to connect because they looked for him in an entirely different person outside of their own selves and not in the particular make-up of self. For this reason Nietzsche never tired, in all his works, of picturing to us the idea of Dionysius. This trend of thought is especially strong in his book, "Wagner in Bayreuth," where Nietzsche's thoughts seem to reach an apex that makes my reason almost dizzy! That rhetoric of an intellectual man for the purpose of visualizing happy Dionysius is a rhapsody upon the musician.

In this work Nietzsche depicts with rapturous bliss the youthful period of the life of Richard Wagner, and his further evolution past Dionysian longings. Bitter struggles are revealed to us which in the irony of fate culminates in the grim humor of the wandering gypsy. Then he pays a devout tribute with incense to the works of Wagner and his ideal types which worship each other in devotion. "The Flying Dutchman" is received on the knees; a warm hearthstone is secured to its producer, where he can find his home and his rest. But between the lines one can already trace the bitter struggles of flight. The inexpressible inner poverty of his environment loomed too gigantic, offering no social communion, except with the rowing gypsies and with those ostracized by the culture in power. We see Dionysos incarnate fight with body and soul for his primitive right to decide for himself all questions of life and conduct. The gypsies and those ostracized by the culture in power struggle and sacrifice willingly for an ideal to live fully their own lives, not recognizing in any way a moral compromise. And yet Wagner is received at the festive board, received as a great hero and a conqueror. The dear home is secure for the artist. We see no end of glorification and incense. This seemed to me like a deviation from the old Dionysian idea and trend of thought as expressed in the term: "Freedom without a home!" The old restless fugitive was placed in a position to lay down his arms in freedom!

This picturization taught me that often the best educated man becomes very much in need of additional real life experience. For whenever man has learned his true place in human society he will not cater to the artist. At the time he wrote his book Nietzsche did not possess this experience in real life. The honest enthusiasm for Wagner culmi-

nated in a dithyrambus, and he was lifted into the position of a pure philosopher. For a long period of time this was a great riddle to me which calmed me down in every instance when temptation presented itself to sit in judgment over others. Ever since I have made it the rule in my life not to judge in any case until all is well passed and thoroughly digested. This gave me back my honest enthusiasm, and never since have I felt tempted to place others in a higher position than that of a passer-by on earth on the same level with myself. Such musing tended rather to strengthen my Dionysian trend of thought, for how could I have enjoyed home life at the warm hearth myself otherwise than in remaining a gypsy at heart? Steadily I am reminded of Heinrich Heine, who only loved those artists that advocated a complete revolution of the social system. I was led into properly discerning the differences in the aspirations of mankind. The one imbued with the ideals of the bourgeoisie calls for the double-faced artist of statecraftsmanship, and the common people long for a many-sided dispenser and interpreter of life. The former will always stick to a pattern of some kind, while the latter aspire to a complete transformation of the methods and ways of life and conduct utterly eradicating even their roots of millennial age. In his book on David Strauss the author under discussion has laid down this well-established unchallenged the philistine bourgeoisie self-satisfaction in the whirlpool of national self-adulation and self-admiration of his time, and it leads him, in his Wagner festival book, to advocate a reformation of the modern man. For such a delicate mission Richard Wagner would have been the chosen one amongst all the ostracized, as with the aid of the theatrical art he had become the real Anti-Alexander, being in the position in himself to unite respectively Christianity with Judaism, the Orient with the Occident, as a true oracle of cosmopolitan genius, as a guiding star for every free thinker and for every liberated soul.

Let me dwell here for a little while and look into the soul side or spiritual side of man. To do this thoroughly I need experience like other men, for how easily is man inclined to revert to the race he may have come from. If we view this matter closely we observe right in the first place the multitudinous tentative temptations which a diplomatic and skillful diplomacy of the powers has cunningly placed in the way, in the shape of preferred opportunities, do that often even the strongest unwittingly succumb to the lure. And the moment one has gotten his place at the warm hearth in his home, most frequently, yes, almost invariably, the mere allusion to a Dionysos becomes an immoral act and the strictest censorship will be advocated by the one who has just arrived at public recognition of his great merits. We should not harbor any illusions in this respect, nor is it advisable to pass lightly over this contemptible fact, for we must not lose sight of the fact that the well organized and exceedingly well informed human society is sufficiently clever to lay temptation in the way of the strongest mind, even being willing to buy him by public recognition of his merit, by praise, renown and glory. Some of the very best have been caught in this cunning fox-

trap and then turned against Dionysos glad of his fiddle. Suffice it to allude in this connection to the splendidly penned and thought-out types of Henry Ibsen which visualize to us in wonderful diction the over-satiated philistines and bourgeoisie who, after the day's well accomplished toil, rest up and recuperate for another round in the game, talking complacently of the prevailing general corruption and passing on stale jokes dealing with the horrid sexual entertainment of our times, in the same tones in which a constitutional old maid might lodge a protest against the immorality of Dionysos. How different by far was the life of Heinrich Heine. Far from home he died in self-chosen exile, yet a free man! But to Richard Wagner a friendly home opened a door so that he could sit down at the warm fireside, lay down his arms and armor at rest and become moral!

When Nietzsche in his "Wagner in Bayreuth" indicates art as the saving power to separate modern man from his greed, he was on a blind alley, as he soon recognized, which led him astray. Quite naturally then his aim became to ease his innermost conflict with his conscience by doing something for culture but not as a gypsy and outcast, but rather as a man of prominent academic standing. Hence he had to appear again before the reading and thinking public. At that time he had not yet made sure of the fact that he was no part of that society; that he did not belong there, forgetting the fine art of living and becoming a musician exclusively. But in his book, "The Birth of Tragedy," he tells us:

"Our art plainly manifests this general misery; in vain is all the imitative leaning upon all great productive periods and individuals, in vain is the gathering around him of the entire world literature to comfort modern men and thus in vain are all efforts to place him in midst of the art styles and the artists of all times in order that, like Adam of old to the animals, he gave them names; he remains just the same eternally hungry, the 'critic' without joy or strength, the Alexandrian man, who at bottom is but a librarian and proof reader miserably being blinded by the dust of books and by typographical errors."

This is proof that something misled Nietzsche, for how could he assert that Wagner had been an enemy of the Alexandrian man had he had only music at his disposal? It was hard for me to grasp this calculation. The explanation would not have proven such a task of doubtful outcome had Nietzsche not inserted an entirely new idea, i. e., that of an all-dramatician able and capable to transform the theatrical art into a soporific art for limbs worn out by twelve hours of daily toil. This mighty dispenser of powerful sleep potations would have to bring about a condition wherein we might imagine to have reached the top wings of emotion, of freedom and of nature, at the same time remain conscious of the bitter struggle for our daily bread, its victories and defects, and ultimately considering himself the hero might be refreshed by him to new efforts in life. A suggestion heartily to be endorsed but to be handled with great care. To us it should not matter so much if the artist reaches the height of his ambition and renown, but that we ourselves be fitted to fashion our own lives as disciples of Dionysos. This inflexible condition alone, this unbending imperative, must needs be the loadstone of my freedom. The sweating for others I gladly leave to those who

like it. For this reason my first duty in life henceforth becomes the fashioning, the moulding and the living of my own life! To do that properly I first must be in all considerations, free from glorification of any person. It is the time to be heroic in the very face of the obstacles of society, the time to transform our own words into deeds!

Nietzsche had a very good divination of all this, but in accord with his own conceptions of life he lacked courage. With this divination he aimed first at constructing an artist such as he always aspired himself to be in life, but which never existed in reality. Just as Nietzsche previously reproached the bourgeoisie and philistine for their tardiness and slowness in changing their methods and ways of living as well as their aspect of life; he reached through the glorification of Wagner an aspect and an outlook upon the art of music and the reformation of the theatre. As matters are, I am not in a position to decide if at that time Nietzsche had in mind the wisdom of life prophetically seen by him which would lead mankind to freedom that the tortured individual might come to its fullest unfoldment and development, or merely the simple art that refreshes a few tired people after a day of hard toil. It was all a riddle to me if the term "wisdom of life" was to be applied to a general public at whose cost individuals might uplift themselves, for in another paragraph Nietzsche says of Wagner:

"When the dominating thought of his life dawned in him that from the theatrical stage an incomparable influence the farthest and deepest reaching influence of all arts could be exerted, that thought set his innermost being in a state of the most powerful fermentation. The incipency of the thought was not connected with or clear beginning and definite action. At the art the thought manifested itself almost entirely and merely as a great temptation, as an expression of that sinister personal will insatiably crying out for power and splendor."

I take it that this thought was suggested to Wagner as an irresistible temptation to his longing: He had willed it to become victorious! To look at matters from this angle we are simply justified to assume that thanks were perhaps due to the incidence of glorification on the altar of his personality on the part of Nietzsche, that Wagner reached the goal of his wishes and personal ambition. "If I elevate you, in turn you will elevate me," thought Nietzsche, apparently, and lusted for the heights. The healthy originality of the book "Wagner in Bayreuth" lies in the fact that for all times it offers something for the public meal, from which we could see how Dionysos glad of his fiddle became wavering. When after years I read again in the book, "Wagner becomes the revolutionist of society; Wagner recognized the only poet in existence, the poetically creative people," I felt a pain in my breast. Does this call for an explanation? In his previous writings Nietzsche spoke only of the philistine and bourgeoisie, but in the further course he burns incense at the altar of Wagner, incidentally asserting that the people are poetically creative. These words of criticism should not be accepted in the character of a personal attack, I merely wanted to place the words upon the balance; the scales tipped toward the book and left a sick Dionysos way up in the air, leaving Wagner as the great sufferer. Never was I able to



fathom this riddle, for if an artist has for his aim to amuse suffering people and yet at the same time to be their torturer, it is really the end of all philosophy!

I had considered Nietzsche as ostracized by society and accepted him as a courageous fighter. But where he declares himself as one with fellow sufferers who in turn wind garlands of flowers for themselves at the expense of a suffering people, I lose the liking for that art and its artists, and I have fully resolved to devote my life to one alone, to Dionysos glad of his fiddle! In doing so I do not make an apology nor do I ask for mercy! Much more could be said in this book on Wagner, but soon an opportunity will be offered to point out what a deep wound it left in the heart of Nietzsche himself. The book represents the closing of a chapter of his life, a chapter which he never could forget, however anxious he was to do so!

## II.

When at my past middle age in life I dwell hidden in a corner of this great world, passing in review in my mind and thinking over the happenings great and small the men, the arts, including artists, my whole being is filled with joyful gladness coupled with the sadness of incurable pain. I see all things pass by like tales from the "Arabian Nights." The best to me in that passing show are the phases of the bitter struggle of philosophy to secure for itself a firm footing upon this world. From the beginning up to Nietzsche I see but variations of one and the same difficulty placed in its path. Time and again a flood of bitter invectives and grave accusations have been directed against the men who endeavor to give philosophy a solid footing. Among these victims of infamy may be counted the many independent minds who, having been hampered more rapidly in their evolutionary paths, are stamped as so-called political criminals, are calumniated, expelled from the realms of the established culture, and often soon forgotten!

These people I liked best to observe, and I was interested to see how hard they tried to break through the enemy's lines, but could not succeed, and finally, miserably tired by their efforts, took advantage to slip through and over into the hostile camp in order to lighten their existence. After donning the glad armor of joyful victory they generally fall rapidly upon all efforts toward freedom, and vilify the cherished ideals of the past. Not satisfied with that, they even denounce their former friends and try to bring them to the gallows, for every living witness of a lost manhood was liable to become a stumbling-block upon the road of ease. This is the most shameful and miserable end imaginable and might have had no other cause than the superficiality of their daily course in their new existence of the most polite submissiveness. Very few of them possessed the moral courage of their convictions to die in the poorhouse, by the roadway, or in exile. Among these political refugees I count Miss Malwilda von Meysenbug. After the German revolution of 1848 she had to flee and found a safe refuge in London. There

she had a terribly hard struggle for her daily bread. This unexpected struggle brought her near to despair, and three times she was at the point of committing suicide. Her desperate straits made pressure upon her way of thinking until ultimately she changed her opinions. New courage filled her soul and a new sun arose for her, when she was permitted to return to her native land. She took it so joyously to heart that she became a real pillar of the new epoch and, mind you, her great artist and idol was now—Bismarck! The principle of liberty and philosophy became a thing of the past. The German Empire, with its recently widened frontier, became her measure of the new art, and the revolutionist of olden times boasted of her new art. The mere pattern was called art, culture, and a guarantee of the safety of the further development. But the pattern soon turned into an impediment and a life of insupportable boredom resulted.

The newly evolved high art of politics and policies smoothed the ways for all the old revolutionists. They found a field of activity to round out their development. The well established authors wrote, and their writings were read. The academically trained orators discussed and indeed were listened to. The musicians composed, and they were seen, listened to, and well applauded. The finely molded art machinery worked excellently to conjure the boredom following the brief period of inebriate enthusiasm of the new high art of politics and policies. To head off this hardly describable boredom the great festival of Bayreuth was arranged. R. Wagner became the undisputed master of the situation. The refugees, returned from exile, were only permitted to nod approval. But Friedrich Nietzsche also surveyed the spectacle, though he absolutely refused to nod approval! The unexpected events shook his innermost being; the whole picture suddenly was transformed into another world from that idealized in his: Wagner's book written for the occasion! This new work, bleak, empty and dark, filled our man with horror. He fell back powerless, wondering at the miracle. Profound and utter disillusionment gnawed his body and soul like an incurable disease,—and whose fault was it? Could the answer to that bitter question be kept forever from the public?

Excellent observers may not be able to penetrate into the hidden recesses of the shaping of things in a life history. An unsolved riddle remains. But truth will come out, just the same, in some shape or form to give away everything. With the sincerest conviction, Miss Malwilda von Meysenbug tells us in her "Last Memoirs of an Idealist": "The festival was so grandiose that I cannot forget a thing of it!" This I readily believe, for a person suffering from insupportable boredom such a pageant as a pastime must needs be unforgettably beautiful. How posterity would judge it was forgotten at the moment; all went there, remained at a standstill and simply forgot the art of living "Dionysos glad of his fiddle." That became a bitter certainty for Nietzsche about which there is not the least doubt.

After satiating the great boredom for a while by a great spectacle, the different individuals crawled back into their hidden recesses to enjoy

the well earned rest in accord with the opportunity proffered them. It is part of our aim to follow them there to get at the bottom of the history. By the road we will always get at the truth and be able to respect the men and women involved as far as we know them. One sentence in the above referred to "Memoirs" of Miss Meysenbug proves the correctness of our fundamental assertion, at the same time throwing a clear light upon the whole affair:

"The high sentiment of magnanimous prince assisted here also with a helping hand as the number of signed pledges of patronage would have been insufficient to bring in the necessary sum."

Could a clearer and deeper penetrating flashlight have been thrown upon the great festival than contained in this revelation?—a light which illumines as well the princes, the artists, the reformed returned revolutionists; but not lighting upon the gypsies of the established social order and upon those ostracized on account of their character? And it was these latter that Nietzsche had been yearning for, but, alas, of no avail. He did not find them, but in their place he found **himself!** That strikes us hard, because such a sudden awakening and recognition might have brought a far stronger man than Nietzsche to his deathbed! His disease set in at this time, and in fact he was more than sick—he was **in despair!** And the cause? The untimely festival book on Wagner which produced results in fullest accord with the times that were: **glorious!** He proved it thus to himself by taking French leave from Wagner; a very unhealthy procedure, for henceforth Nietzsche lived in a memory. The ill-applied enthusiasm of a great heart eternally staring into his face from the paper **affected his eyesight!**

This is a lesson to me to aid me in my own experience, and warn me that there are moments in life when cruel traps get hold of us and press us hopelessly in a corner in atonement for some act committed in the past, and hold us there in a despairing bondage. He who cannot free himself from such deplorable conditions must needs miserably succumb in the morass. A philosophical investigation will reveal willful cause at the bottom of everything. Such an investigation in the case before us would connect the sudden indisposition of Nietzsche with his previous malady. But did he not meet with disappointment in his life at Bayreuth? There he met the naked truth which was poison for him in body and soul. A man at the height of enthusiasm was robbed of his ideal and driven to despair! He shivered in self disgust, grieved almost to death and hardly could make up his mind to take flight. The world was to him inevitably round, and nowhere was there a hiding place. What was he to do then?

He knew as well as I do that there is no hope for our present society, and that sooner or later it must break down. I do not say this to stamp Nietzsche as a revolutionist. One thing is certain, that he had cultivated an intimate and great friendship with Wagner. (Some people go too far with this point, but I do not care to mention all that I heard!) Through this close contact he learned much of political refugees, and with it of the art of living, of insight into social institutions, of the re-

pairs and their mind they might be in need of. Such ends could be accomplished by a well ordered agitation. Nietzsche had been well aware of that fact and looked up to the musical art as a means to that end. But when he discovered by opportune demonstration what the musical art amounted to, in fact, **he trembled!** What he found out was a fundamental viewpoint, that truth is naked and that no fig leaf of any art is ever sufficient to cover up that nakedness! He thought much and well over this kind of agitation. The fancied gypsies and ostracized wanderers had vanished, and only the proletariat of the large cities was yearning for liberation! But that course did not appeal to his taste and he saw no road to turn to. Solitude opened its majestic portals to his soul,—the most terrifying experience to meet any man or woman. All his preconceived delicately and conscientiously worked-out fabric of art melted in the sun of merciless truth like wax! Re-entry into society was barred to him, and, worst of all, the friends whom he had cherished so dearly had left at the same time as his illusions. I can paint in my own soul the thoughts of Nietzsche in his solitude as a ragged wanderer, but figuratively speaking he drifts along like a lost soul returned from its grave. But in spite of this deadly blow, he found strength to hold onto life and to think of the beauty of the new culture to come. The worst was to follow: a general dissatisfaction with everything; and last but not the least of all, he wanted to go back to his old professional work. **Bitter sarcasm gnawed at his heart!** In short, he sickened to his end. After these many years it is still a beautiful task to consider Nietzsche's condition at that period of his meteoric life and to go at the root of his ultimate terrible affliction. But, alas, what is being written on the subject in these days! It is almost a disgrace to witness what so-called literature is bringing to light within the last few years. Not a single one of the various writers seems to be able, or capable, to get at the root of the matter. Nothing that has been written has anything to do with Nietzsche's hopelessly looking for an outlet from his misery of mind and soul!

### III.

All the arbitrary outrages inflicted upon our plastic inner being in our youth leave their indelible imprint upon our soul to the end of our days. However we try to escape, we remain what society in power and in charge of our young years has decreed us to be. We may change our condition, but we never can get far from the effect of that early cruel stamp. We need not look long if in need of its outcropping! This is a terrible consciousness and often a tragic realization! From the low and vile traits in us, thanks to the iniquities inflicted upon our souls in the making, there is no escape; time and again they will come to the surface under pressure of circumstances over which we have no control, and grin mockingly into our faces like a jail acquaintance of a reformed ex-convict! When those traits break out in myself occasionally I unquestioningly submit reluctantly for the time being as to a matter-of-

fact calamity—to be endured until the fagged-out ego rallies again to overcome and conquer the insidious foe, at least temporarily. Can this bitter truth give us an insight and key to Nietzsche's life? Let us see if the confessions of his associates of that period can throw a light upon the question. I reach out for the previously quoted memoirs of Miss Malwilda von Meysenbug and find, on page 44, the following data:

"After passing with Olga some time at some German Springs and Health Resort, I returned in autumn to Italy in execution of a plan thought out by myself and to be put in application at that place. The health of Friedrich Nietzsche, a close friend since the year of 1872, showed such alarming symptoms that he saw himself forced to ask the university of Basle for an extended leave of absence in order to take a thorough rest, and he left drawn to the South as if his Greek soul thirsting for beauty might recuperate in midst a dazzling vista of superabundantly beauteous nature. He needed careful surroundings and caretaking, and as neither his mother nor his sister could accompany him at that time, and I had not yet established for myself a fixed asylum in Rome, I had offered him by letter to go together to Sorrento, to pass there the winter and in a happy 'dolce far niente' of Southern climes to recuperate if not fully regain his health."

This paragraph indicates to us in which direction Nietzsche tried to find his conclusions. In the midst of ex-revolutionists of 1848 he became the Greek soul thirsting for beauty! And this lady continues, on pages 45-46, as follows:

"I had already made a preparatory trip to Sorrento and located a dwelling fitted for the small colony to which the original two had grown in the meantime. It was Nietzsche who had suggested as companions for Sorrento a highly estimated friend of his, Dr. Paul Ree, and one of his disciples, a Mr. Brenner of Basle, and since I had no objection to the proposition (as I knew the latter from Rome where he had come for his health) we took in consideration the possibility of living together in one house. I found an unoccupied boarding family hotel established by a German, situated in a vineyard. The second story had rooms for me and my virgin, and it had a large salon for social purposes. From the terraces one had a glorious view past the green garden upon the gulf and Mount Vesuvius, at that time very restive, at night sending up pillars of fire. After having thus prepared an abode I returned to Naples to wait for the companions. They arrived by boat from Genoa, and Nietzsche was somewhat disappointed, because the sea voyage and the arrival at Naples with its clamoring noisy invasive people had been very unpleasant for him. Toward evening I invited the gentlemen for a ride to the Posilippo. It was one of those evenings that one wanted only experience in that part of the globe. Heaven, earth and sea floating in a glory of color tints that baffle all description, that permeate the soul with the spell of sweet music and with a harmony that absorbs and dissoles every discord. I noticed in Nietzsche's face the kindling beauty and almost childlike astonishment, how deep emotion overwhelmed him and he ultimately broke into a rhapsody upon the South which I gladly welcomed as a good omen for his sojourn."

Very well do I understand these details, and the motives at bottom reminding me of Giordano Bruno's star "Big Dipper." I can very well fathom also from these incidents the thoughts and the emotions of Nietzsche. And pretty soon he gives us a taste of it in his next work. Hence I do not dwell further into psychological proofs of my assertions and I take all the time deemed necessary, like a prosecuting attorney, to prove my case. I do not doubt that the disventure started already in the South. But consulting the memoirs of Miss von Meysenbug's book further, we read:

"Often we four were invited to pass an evening with Wagner. At these occasions it was rather strange to me to note in Nietzsche's words and actions kind of a restraint in naturalness and expression of joy, an attitude not usual with him. As he never expressed disapproval or opposition to these evenings in company I never had a suspicion that a change might have taken place in his views, and I dedicated and devoted my full heart to this additional enjoyment after the days of Bayreuth in association with such excellent people."

This was the main point and constituted perhaps the most beautiful incident that happened to her in society, except the meeting with the warring prelate Joseph Strossmayer. She was in rapture over these meetings imaging herself the motive power behind these pleasing associations. Alas, the great tricks and art of diplomacy enter every nook and corner of this globe and seem to try to use her for the nefarious schemes of the powers that be. We can see from all these how little choice Nietzsche has had in the whole matter; and how his presence there was artificial, because not of his liking and forced because not of his own selection and choice, for Nietzsche knew exactly what it all amounted to! He could never close up and settle down in this manner. And yet, regardless of all, the social meetings were kept up, and at one of them Miss von Meysenbug recited the following beautiful verse of Goethe:

"Blessed he who without hatred shuts himself off this world, holding a friend in close embrace, enjoying with him what men have never known nor thought before and what passes at night through the labyrinth of our own breast!"

She continues her account:

"Wagner was not familiar with the quotation but deeply impressed with it so that I had to repeat it. How little did I guess at that time that the demons who pass at night through the labyrinth of the breast and view with hostility the divine secret of sympathy, were already at work to disunite and separate."

This picturization of a process is marvelous, and creates in me the wish to be transcended into an eternity where there is no manifold kindred movements of awakening and revivification, under guidance of Will o' the Wisp leaders to bother me. But such wishes are no part of a prosecuting attorney, who with soft step and cat-like vigilance probes deep for hidden truths! Since from the quotations it becomes evident that Miss von Mysenbug was perfectly innocent and absolutely sincere in her role of peace-maker between waving demons, I should be the last person to keep mental reservations in the background and doubt the truth of plain words. At this point my everlasting study and thinking on the subject sets in. For twelve years I have endeavored to penetrate into the complex sentences of heavy books and always I found new food for thoughts—and especially composed proofs for my hidden nets of eager expectancy! I marvel at this, and I find greater joy and satisfaction than ever in the struggle of my own soul; quite a remarkable condition since old age is nearing my path through life and with it solitude becomes certitude. At such times I delve into the books and study the possibility of a translation a matter into actual life, probe into the hidden recesses of a great and deep soul, of an art or of a movement; and incidentally my memory dwells in dreamy, lovely and yet smiling solemnity upon the despairing warning uttered years ago with the last strength of a long departed fighter:

"Rather I would starve than depend upon the mercy of the high people in life. For the time being I am not sick, but, friends of the future, you know already what is my fate. And if I keep silent on many subjects you know well why I act like that."

To judge from mere appearances from the account of Miss von Meysenbug, Nietzsche was not sick as generally rumored, for he was always present at the social evening gatherings and walks. Of what value were they to Nietzsche? Let us see what the lady had to reveal on the subject. She tells us:

"On the morning of January 8th of 1877, I walked alone with Nietzsche along the sea shore and we sat down upon a rock promontory truding far into the deep blue sea."

During this walk they pondered over the tone aims in life with a harmonious consonance on the part of Nietzsche, and wisdom as to the solution. Yet incidentally we get an expression of Nietzsche that reveals his soul: "To the true man everything is of service, even suffering, and for that I bless even the past year."

Here we have in fact a genuine and good confession of faith, from which we are justified in drawing the conclusion that the past year referred to constitutes the parting of the ways from Wagner and logically with it from all the inherited, antiquated notions and beliefs which had fettered him to the people, their customs and moral-code, and even to the question of his own struggle for existence. That was entirely ready at that time to stand by the consequences, which can hardly be verified. So far he had only obtained a temporary release from the university of Basle. He had to think hard on how to make a living in the future, a matter often spoiling the appetites of many of the very best, sharpening that fate with all the ostracised to whatever class of human society they previously may have belonged.

In accordance with this fact there can be no question of sickness with Nietzsche, but rather of a pending decision with regard the rest and recuperation needed in order to be able to go that way. In utter wonderment I thought if he perhaps recalled to memory the strange reasoning of Schopenhauer who bragged of his full pocketbook because it helped him so well in philosophizing. That may have been an alluring incentive to ally himself with the recognized builder of culture because there had come an end to the linguistic artist and professor: **He dared the attempt.**

In regard to the mathematical thesis of the soul that every role played in life has its cause in the fact that man cannot withdraw a very great distance from his destined place in human society, we find further items in the private account of Miss von Meysenbug. First she had arranged the meetings between Wagner and Nietzsche. When this led to unavoidable shipwreck, she thought out another attempt. Suggestions contained in many letters received in praise of her book, "Memoirs of an Idealist," originated with her an extraordinary idea. She formulated the plan of establishing a mission home for both sexes in which Nietzsche and Ree consented to function as teachers. In this Mission-Home the youth were to be trained for the sublime idea and then scattered throughout the world to plant the seed of the new culture. As the plan was not

well-worked-out in detail, they could not agree upon a **definition** of culture. The view of the gentlemen and the lady lay wide apart and the new plan was shattered beyond any possible redemption, to all appearances due to a strong reaction in the part of Nietzsche. Well can I imagine the prospect of Nietzsche's visions. In his mind he looked curiously upon the coming young crop of bourgeois and philistines. He viewed the old story of a miserably eked-out existence and the clear concept—that an agitator for truth cannot be educated in accordance with the teaching of any pedagogic art. These facts perhaps made his head dizzy. We can well imagine the course of that discussion, as some time in our life we may have been witnesses ourselves of some **equally fruitless** deliberations!

The abortive outcome of plans of this kind brought about a change of vistas in the little colony. The men drifted away from the old Greek-view-point and turned to our blessed present period with the French moralists of the long heralded positivists' school. This caused terrible indignation on the part of Miss von Meysenbug who saw in Mr. Ree the scape-goat to be blamed for the seduction of Nietzsche. Especially does she hold him responsible for the subsequent aphoristic form of the philosophy of Nietzsche. No better assertion could be wilfully manufactured for the deliberate purpose of misleading the rising young generation. I claim, and feel fully justified in so doing, that these statements of Miss Meysenbug are made with the deliberate intention of warning and **eventually freeing** the world of a menacing philosophy! We see that very well pronounced on pages 59-60, as follows:

"In the course of many conversations I noticed how deeply Ree's method of approaching philosophical problems influenced Nietzsche. So on one of our walks Nietzsche and I had a philosophical quarrel because he denied the law of causality stating that there existed only a succession of thing and condition but not in a casual correlation to each other, and that what we conceived in the form of cause and effect were but unexplained facts. I replied to him that certainly the being, the unchanging is the tone of reality, the matter per se, so-called metaphysical. That we must have no fear to concede this. The apparently ever changing world was merely the appearance of the being, only to us, to our limited senses, it bore an aspect of change. But in all the changes, in life and death, in growth and decay was manifested the same All-One, the being. The Mindoolis already knew that truth in expressing it in the term of "tat wam asi," i. e., that art thou."

We imagine the painful feeling of Nietzsche under the strain of such reasoning, but we will continue reading on pages 61-62 as follows:

"At another occasion during a discussion on Schopenhauer he said, that it was the error of all religions to seek for a transcendental unity back of all manifestations and that it was also the error of all philosophy as well as of Schopenhauer's idea of a unity of the will to live. That philosophy was also a gigantic error like religion. That the only curable and good thing was science which gradually adds stone to stone to erect a solid structure."

We may well assume that Nietzsche added here that life was not exclusively a question of continued existence but also one of power. He has made that clear with his definition and exposition of the Dionysian idea and trend of thought. If in his further remarks he adduces science, he was well aware of its weakness because in the fact of its declamations against religion it glorified the great labor of the newly arisen national



God and idol, Bismark, advancing and the black banner of the reactionary Centrum!

All she had to reply was:

"This seems to me to be nothing but the ancient conceit of man which after the theory of the descent of man from the monkey has done away with the inblowing of the divine breath, takes refuge behind a dignified denial of the metaphysical, transcendental, and relies in the experiment alone, in the often so miserable fact."

This is really splendid. After all these years it is a treat for me to read time and again, how Miss von Meysenbug convicts, or convinces Nietzsche of his error. But let us not be disconcerted and follow up the little colony which intended to send agitators out into the world. In the following spring Professor Ree and Mr. Brenner took their departure, Nietzsche and Miss von Meysenbug remaining. As they could not well deliver lectures to each other, they had many conversations. One evening they discussed Goethe's "Bride of Korinth" and she reports on page 62 as follows, Nietzsche's comments:

"Goethe must have had in mind the old legend of the vampire which is antique and was known to the Greeks and he intended to exemplify how the customs and legends of antiquity transferred into a Christian world are turned and obscured into spooky things, and that the dark turn taken by Christianity so soon after its birth disturbed the beautiful, free, flourishing natural life into an atmosphere of sepulchres and skeletons." "Yes," I returned. "We should always keep in mind that historical Christianity was born in the catacombs."

I can no more imagine delicious musings than those unexpressed thoughts at the bottom of Nietzsche's thinking apparatus arising in him during such discussions. One thing is perfectly clear to me, that he considered quite seriously the historical revolutionists. Nietzsche's method of investigating deeply, circumspectively and thoroughly knew no limitations he was deciding for his ultimate affliction, the "sickness" of which he had to rid himself. He saw a possibility opened in that direction. But the beautiful climate and surroundings of the South, the happy associations as well as the careful ministrations of Miss von Meysenbug were of no help or relief. Quite suddenly he then took his departure and went into self chosen social exile. After all, he had to press solitude to his breast however terrible the aspect. This is a part which we must not lose sight of in our investigation. The most portentous and sublime feature of this phase of his mental evolution was that he could not endure conversations with his friends any more. How well do I know that bitter and yet healing truth from my own experience! Let us review this phase through the self-confessions of Miss von Meysenbug and then depart from the book as well as from the established historical fact:

"One day Nietzsche came with a big package of written papers in his hand, and said I might read them, because they were thoughts which came to him on his lonesome walks, especially he called attention to a tree, from which fell always a thought, when he stood below. I read them with great interest, because in them were great thoughts, especially those which sustained his views on Greek culture; there were others, too, with which I sympathised, which did not belong to Nietzsche, and proved to me, that the positive line which I observed last winter retained a strong foundation, and gave him new imagination. Therefore I had to mention to him something about them, and begged him to leave the

whole matter in peace for a while, so as to revise it before he let it be printed. Farther I said to him, that he, especially regarding the women, cannot drop the **final statement**, because he has not the complete knowledge of women. The French moralists have had the right to make positive statements, because they knew fundamentally the society in which they lived, and they covered the society with their sayings; but without such positive and manyfolded observation, it is not advisable for the higher intelligence to speak so positively about psychological facts. I quoted a proverb of Ree's previously published book, which was against my taste, and indeed false, namely that woman always lured the men, who had enjoyed plentifully the life. Nietzsche smiled over my indignation, and said: 'But do you believe then, that there is only one young man who thinks differently?' Indeed I was very angry and grieved to hear that from him, and I told him so, too, that this was a new proof to me how superficially he knows the women, and that no general remark on them becomes to him. Later we came anyhow in our Greek's navigation, and became friends as before. Unfortunately I found that the writings were published under the title, 'Human-All-Too-Human'; in spite of it my belief in Nietzsche's higher intelligence was too strong, except to take the whole matter as a pleasing phase of his evolution, from which his ideal will come victorious."

Nietzsche knew how he had to depart!

#### IV

I followed Nietzsche in this circle only in so far, because I thought truthful and serviceable the trend of thought which he took in the separation of Wagner for his future,—I mean to put the whole matter in its true light before the readers! With this I want to stipulate how he investigated every point before he decided to **fight alone!** In spite of the fact, that he lived with these new-culture-transformers in a so-called peace, he investigated the fluctuation of thoughts of those, who **kept their crampy fingers on the skirt of the old culture!** From there he drew his vengeance,—if I can say it that way! His headache and the pain in his eyes were secondary to him:—**and only the principle remained to him the main thing!**

That this point is correct, will be soon proven by his next move. His next book, "Human-All-Too-Human," was indeed very different from his four previously published books. Dionysos with his fiddle did not jump around with more **foolish** unconsciousness! It proved a daring challenge to **all the** revolutionists! The simple title "A book for free spirits" was indeed the long prepared and well sharpened sword, with which he threatened to cut everything to pieces that came his way! It echoed as an imperious **Halt!** for all of them, who did not swing themselves upward! Herein he wanted to know the modern movement and the cowardice of the Many-too-Many! That effected the reader like a ghost from a fable. This book was then received very coolly. With an exception of an unsigned present of Voltaire's bust from Paris, **nobody** responded! Who this unsigned-one was,—anybody who is acquainted in literature knows.

From that time on Nietzsche was alone, and the festival writing for Wagner could not save him from bitter hermitage. Nothing could **rescue** him from the material and otherwise approaching fall! For such a one, with a bitter gall fulfilled and outspoken open-heartedness, there was no

more cure; except in an energetic assault against the old culture and its trail-carriers! But alas, the men whom he called did not respond! The radicals did not care even to **look at him!** From such an historical fact I learned **very much!** That called my attention on all sickness, which resulted from deceptiveness!

For to avoid deception, I was forced to concede, that there was a trap even for Nietzsche, where he strongly considered the points, which ought to keep the body in a good condition. That was more than enough **for me!** The whole matter was fundamentally only a physiological one,—but the case can be taken **even** as a **psychological** one! From this function and from that time on, it can be noticed that Nietzsche's writing was on this point only a wonderful autobiography, in which lonesomeness he protested very much against society, its terrible injustice, and neverending state of distress! That point could be more than enough for the poor people, who had to **endure** the state of distress! **He himself was one of them!** No matter how the different reporters tried to hide the truth, and turn a false light on it,—**the fact remains as stipulated!** That is the point which we looked for, and to which investigation we sacrificed much time!

After the whole falsehood has been unveiled, I do not care to exaggerate one point, and imagine something that was not so! At least I will try to imagine and believe, that a man **can overthrow** well established systems with **one below!** Further, I am positive that Nietzsche was the last man who would think that such an exaggerated point was correct. Nevertheless, after he investigated the great error in its foundation, he knew, that the individual was entitled to his own opinions, and to tell them openly against unjustifiable culture. He took a strong hold thereon, because he knew from his own experiences, how easily a man can plunge unconsciously into corruption, especially when he has no other way out of a rounded labyrinth!

The manyfold cases of the freedom-fighters, who after their hard fight surrendered their guns, were laying on his stomach! That is an incurable sickness,—**which is very hard to digest!** With such a digestion he could not make complaisant service for the two-thousand-yearly inveterated patterns, which were already carefully investigated with the well known categorical imperative, undersigned, and for which a sacred oath was openly glorified, and then confessed:—Everything in this culture is good, and even impartially regulated! Nietzsche was standing **at a great distance** regarding this point—namely Emanuel Kant! He, the scientific investigator and still stronger experimentalist of life upon this earth, saw in the form of metaphysics,—that the living man must have a foundation on **which he has to live his life!** Only with such a well known weapon, he turned with a well founded fact toward the biological, psychological, and physiological laws, **from which not one iota can be taken away!** For to look through these laws fundamentally, investigate them, and work out a passably good system, he had to take a different way than that of the generally accepted pattern! His experiences drove him to the well loved and nevertheless cool science, no matter how the result may come. He did not care for the primitiveness of man, but a

question came to him:—How should the man live his life upon this world? Evidently and fundamentally he recognized the art of life as the biggest of all the arts and sciences! That was not a small matter for him, especially when he considered the many authors who **run** into the enemy's camp! With this fact he already was busy when he published his first book, "Birth of Tragedy," namely the well directed inheritance of pattern of the metaphysical thing-in-itself, and took energetic stand against it,—the system of Socrates! There and then he thought more about it, and so recognized the system of Schopenhauer which brought him the inevitable psychology, which **seemed** to him a big monster. Hence, he discerned the need for a fundamental investigation and far more work, for which he badly needed qualified helpers. And because the new-culture-transformers did not like such rough work, he expected to find in Wagner a truthful friend! But, alas, his experience taught him otherwise! Therefore he turned to himself, and determinedly undertook the big and nevertheless hard work. That was his candid resolution, because he did not know anybody who could enthuse him for this kind of work. The French positivists were the last one; and although they had a scientific method of investigation, they greatly lacked the necessary courage to sail near the truth and unveil it to the awaiting world!

## V

To put his primitive thoughts (I am just wondering here, if such a thing exists in our life, that truth hides irreconcilable vengeance?!) on paper, Nietzsche wrote, in his first sentence of the book "Human-All-Too-Human," about "Chemistry of Ideas and Sensations." That was indeed wonderful, and he could not make the point better even when advised by others. To put the conceptions and sentimentalities under a chemical perspective, was indeed more than a man could ever think. He slowed up his sensitiveness about external pressure, and handled it scientifically. With such a well worked out perspective, he sounded the herald's call to the free spirits! They should work industriously on the necessary investigation, and find in culture the primitiveness of the fundamental sensibility of the ambitious people, and then only grasp the inevitable result of it. In the mean time they should not consider the external things which are openly exposed, but try to catch their grip upon this earth, and courageously tear down the mask from the infamous **LIE!** That should be a plaything for the free spirits!

So as not to be misunderstood, he wrote in the second article about the four-thousand-yearly misinterpretations of philosophical stipulation about the foundation of a right culture. This curious misinterpretation worked in such a low degree on the primitiveness of man, that he had not changed psychologically throughout the milleniums. Therefore it would be absurd if we took the pretended truth of theology as shining gold! Therefore he turned an energetic front against it, so as to paint on the wall the culture glorified thing-in-itself of the Theologians, and **predicted to them their ruin!** With this well directed proportion he measured art,—namely the truthful servant of the Teleologists' system—and

presumptuously dared to pull the artists' ears. He wrote on pages 16-17 the following:

"Respecters of forms, certainly, with their standard of the beautiful and noble, will first of all have good reasons for mockery, as soon as the appreciation of unpretentious truth, and the scientific spirit, begin to obtain the mastery; but only because their eye has either not yet recognised the charm of the **simplest form**, or because men educated in that spirit are not yet completely and inwardly saturated by it, so that they still thoughtlessly imitate old forms (and badly enough, as one does who no longer cares much about the matter.) Formerly the spirit was not occupied with strict thought, its earnestness then lay in the spinning out of symbols and forms. This is changed; that earnestness in the symbolical has become the mark of a lower culture. As our arts themselves grow evermore intellectual, our senses more spiritual, and as, for instance, people now judge concerning what sounds well to the senses quite differently from how they did a hundred years ago, so the forms of our life grow ever more **spiritual**, to the eyes of older ages perhaps **uglier**, but only because it is incapable of perceiving how the kingdom of the inward, spiritual beauty constantly grows deeper and wider, and to what extent the inner intellectual look may be of more importance to us all that the most beautiful bodily frame and the noblest architectural structure."

Here we have everything in a nutshell! We do not need to go further in order to reach the spiritual dainties! From this fact it is apparent that man must build his thoughtfulness even in time of need; **in a very poorly nourished body!** This is indeed a true fact, which Nietzsche felt in himself! His own experience he transferred to the human race, and here I am doubting, that the French positivists at that time saw or at least wanted to acknowledge **such** a postulatory assertion! To this I do not care to be small hearted, and I too admit that the officially engaged savants of that time declined most vigorously to accept such a fact about nourishment of thoughtfulness! On the other hand, they lacked the necessary courage, for ventilation of the thousand-yearly Lie-Veil of Teleology! Nevertheless with this energetic unveiling Nietzsche changed even the inherited grammar. He did not care very much if the well handed 'IT' represented the first or the third person. Upon foundation of this contrasting assertion, there issued from his writings a very cold air, which smelled strongly after scientific investigation over life itself. He knew well, that his stipulated fact was not for everybody, and so he resolved to write **only** for free spirits! Therefore he warned the common man before reading his book, namely that one, who was not yet able to swing himself above reading the system of Teleology!

To paint better the art of teleologists on the wall, he brought to use astrology and relative points to it. When a man reads this explanation a gorgeous ecstasy it drives his mentality to such a pitch, that death seems inevitable. Everything in it is very intelligible and noble. Here he described the real philistine in his fundamental thoughts: how he tries, with his aestatical, logical, religious and moral feelings, to touch the heart of our earth, but has not the real courage for scientific education, so as to confirm that he himself is the heart! Hence, the result is that the people of philistines' mentality acknowledge the external things, and **never themselves!** With this confirmation there arrives usually the well nursed and easily applied visions, which forms right-angled imagination, with the possibility to show the real road **where God's country can be built.**

A very interesting question follows: "How could we investigate scientifically such a marvelous and generally sustained case as the system of the teleologists?" For him, who carefully and truthfully observes the subjugation of life, the whole matter seems an easy point. It has to be investigated individually; the industrial investigator dissolves everything, and places each case on its well ordered place, and classifies it as **good** or **bad**! Working along such a well marked line, the right result of our social life has to come as answer. In such a well applied work no point is important, neither sensitive nor impossible! but remains clear and plain as the sun is! The careful investigator feels himself as a part of the physical visible and not of the metaphysical invisible things and directions. Through this well founded fact a man feels himself contented upon this our beloved earth, and gladly renounce that kingdom behind the clouds! Therefore only that is interesting, which is visible **and tangible** to the end! For such a careful investigator of the smallest things, directions, and different movements, a man does not need art, philosophy, or at least a man as a helper, who admires such arts or philosophies! He simply convinces himself of the necessary knowledge for himself, and repels the teaching of officially acknowledged rulers, so as to declare: I am now here, and I can venture to investigate the life and all its subordinated obstacles! What the result might be, has nothing to do with me so long as I reach the full measure of acts! Here I have one suggestion: Provided my head is beheaded! Well, then, all of my cunningly worked-out proportions, namely the indescribable beauty of this world is at an end! This assertion is final, but very brief!

Hence I hope, that sometime this will be the real fact: the general public will not have time for calculation about the clouds and their hidden metaphysical resources! Yes, indeed, if I am not mistaken, this time is already here! To this I want to mark a fact: The general public has a strong impregnable custom, which compels them on Sundays to think of the metaphysic,—otherwise they roll up their sleeves and with the sweat dropping from their foreheads hustle so as to produce the round of things, which their insatiable ambitions calls for; because this ostensible fact is the present ruling art and Diplomacy, and not for the called-for metaphysics! This self forced fatigue of body and mentality with exhaustible work though nevertheless with art and Diplomacy, must end some day, and then arises an unexpected question: "Why such exhausted weariness and negligence of own life?" Then only will come the acknowledgement of a true science of life! So felt Nietzsche, who dared to look through our old, decayed system of speculative calculation, and finally as a necessary measure had to ask: "What for all this immense work?" That only brought him the inevitable acknowledgement that his well composed language supposed to be decisive; which supposition forced him to see the difference between himself and the other people. At the same time he sincerely acknowledged, that he belonged to the human race, and hardly could be separated **from it**!

Herein he acknowledged the faculty of language, which could serve the man,—even in a strong attack on the system of teleology,—because

the destiny of man lays not in an invisible being, neither should it be ordered to a visible artist; but the individual, the people, the nation, and at last the whole human race have to **make their own destiny!** Such a declaration the leaders of the ruling pattern could not and **did not want to acknowledge!** They felt in their well besieged and artful ambush, strongly threatened, and therefore they wanted to arm themselves **still stronger!** Herein lays the foundation of a culture, which crippled the human mentality to such a degree, that it continued for milleniums! In order to make an energetic assault against the decadence of the teleological system, Nietzsche turned his appeal to the free spirits, and not a word more to the, previously **acknowledged artists!** These artists, he meant, were the real cause themselves, because they **lacked** the weapons and still more, the **necessary courage!** Hence he acknowledged, that, so far the teleological art is authorized from state officials, and by them well protected, and at last but not least with a well applied politeness upheld before and behind the throne, there can not be talk on a right-angled application for the desired economical system! That was a badly knotted point, **which could not be so easily unknotted!** In this direction after this well sorted explanation, each reader ought to work cautiously, and as quickly as possible acknowledge,—in which form of writing, composition, or selection of declamatorial speech he intends to make his attack on the present system! Ah, what a warning for me; sometimes, I have sought the right opportunity to say only a few words about my own views in regard the culture,—and there has come already a strong storm of bitter antagonism! Therefore, Nietzsche chose the form of aphorism for his preliminarily slumbering thoughts! He was forced to use only small indications, so as to be able to disparage the system of the teleologists!

Upon a foundation of such a fact, he brought 'home' the rightful and scientific proof, which carried him away over the candid rule of historical individuals, who lead and mislead the human race for milleniums! With this acknowledgment he inserted that, even when some reformation in society happened, the fundamental part of teleology was sustained with full power of brutality; but forever the art of form as the usual mediation was made use of, so as to apply to the "momentarily demanded" reformation a new name, which should correspond more ostensibly to modernity! But deep below these officially demonstrated deeds, the old decayed system remained triumphant!

He viewed history with keen eyes, and interpreted it, as he thought, to be correct; when even the fact was officially marked, that history showed great and far-sighted men, who keenly overlooked their own time, and who had great aspiration for a new culture. They knew only too well that they lacked the scientific ground for their attack against the enormous power of the teleologists' system. Therefore Nietzsche made a slight indictment on Luther and his time,—illuminating with a flash of light in a short aphorism. He was accustomed to look upon centuries as upon quickly passing minutes. Nevertheless, right after he points at Schopenhauer, who completely proved the deficient, minute scientific investigation, with which was only possible the introduction of

a new and higher culture, which would dare to turn its back to the system of teleologists. Here Nietzsche meant that only by this means of intelligence, was it possible to carry out, and justly sum up a complete investigation of the world's history. Only with such good material could it be possible to carry on the flag of scientific education; and indeed the names of Petrarca, Erasmus and Voltaire are at the front! But, alas, he meant, for this purpose, we need such brave and courageous men as Voltaire, who openly said to the barbarous king: "I beg your part pardon, your majesty, not to worry yourself in the future for my lodgings!"

That was enough for the comprehenders, and they are supposed to be only the free spirits, who will dare to carry on the utmost fight against the teleological system,—without receiving the necessary permission for an art from the state. Here undoubtedly he meant Richard Wagner, but would not mention his name. Here we have to account for fundamentally the open and free-hearted ones, who would not give way to any sentimentality by the transformation of a new culture, and to whom a small prejudice in their provincial surroundings was nothing, but the human race above everything else!

With this little glance aside Nietzsche wanted to show to the free spirits how they have to arm themselves with intellectual weapons, so as to carry on the embryonic scientific investigation, and with it to take the right position against any pressure! That was indeed a very good hint! This well considered and courageous appellation found no favor from those men who **glorified** statesmanship! The truthful acknowledgment was lacking, and in this way Nietzsche was deadly silenced! The future men can try for themselves to find clearness! This lead me to see the excellent and nevertheless well grounded thoughts of Nietzsche! The outcast wanderer stood before him **like** a scare-crow! No wonder, that his beloved sister mentioned somewhere, the thoughts of Zarathustra originated in the seventy's years! Indeed, he thought very much on the vagabondizing wanderers when he wrote,—namely, those wanderers who composed once upon a time the immortal songs of Niebelungen, and whose names nobody knows! Such wanderers were indeed for him the **free spirits**! Nietzsche himself longed very much for a long wandering! But alas; years must pass, before an intellectual man **dare** to **go** on such a **rampant** road! Whoever doubts this statement, he can oblige himself in the life of Leo Tolstoy, the great Russian thinker, and see there how long it took Tolstoy to decide upon a rampant wandering.

By the courageous jump which Nietzsche made we should not undermine the great carefulness for the free spirits, especially when we take in consideration the direction of the teleological system in the scientific navigation. On the one hand he calls their attention to the jump, and he advised them to be very careful! Each one should throw himself at an art, but only as a means for a purpose,—because the sentiments of the people are still tied up with the old, impressive and alluring admiration of art, and thence are to be respected with great care! With this view-point he came to an acknowledgement, that he had to recognize the fact of a possible contradiction, on which foundation a man easily



becomes a victim of pessimism or of optimism! Because a belief **never was anything** when compared with a scientific investigation! Only one main point should be taken as irremissible and truthful,—namely, to know both sides, and everything which belongs to them! Therefore the devotee should go ahead, regardless what the results might be. Nietzsche turned blamelessly, and warned the free spirits before the people of general opinion and mainly before their malicious inclination in rendering calumniously at a character. The free spirit should avoid making a prattler of himself, because when a man is a thinker the necessity ceases of thinking on God or at least of talking or writing **of Him!** To indicate briefly how to act properly,—the free spirit should take care before the silly interpreter of God,—foremost before the theologian, who is the fundamental standard carrier of the teleological system! Because we should not cheat or at least deliver ourselves to the brutal power which is behind the theologian. Beautifully he speaks on page 44:

“Apart from theology and its contentions, it is quite clear that the world is not good and not bad (to say nothing of its being the best or the worst), and that the terms ‘good’ and ‘bad’ have only significance with respect to man, and indeed, perhaps, as they are usually employed; in any case we must get rid of both the calumniating and the glorifying conception of the world.”

No man could write more beautifully or majestically about this point. Here is nothing strange or at least misunderstood. Here a man does not need to be a philosopher, so as to understand the reference, with an especially molded interpretation. It must be at last certain, that a man who devotes himself to free spirit’s idea, must know what he has to do! Individually, I do not like to go further into this difficult point, because I am writing my individual interpretation of Friedrich Nietzsche. But to put a still better characteristic on the individual’s fictitious elevation he indicated further, how the man easily beguiles himself through the arts and religion, and in the most cases unconsciously serves the teleological system. Please, see the remark on page 45:

“Not the world as thing-in-itself, but the world as representation (as error) is so full of meaning, so deep, so wonderful, bearing happiness and unhappiness in its bosom. This result leads to a philosophy of the logical denial of the world, which, however, can be combined with a practical world-affirming just as well as with its opposite.”

For the comfort of the free spirit’s doubts referring to the energetic attack on the teleological system, where everything should be sacrificed for unveiling the whole truth in reference to the possibility of the corruption of the philosophical system, Nietzsche asked: “Will there be a tragedy of it, and should a man rather comply with life or death?” As if to answer his own question, he said: “The free spirits have **no must!**” Namely, as they are on a long wandering, they do not need morals, and therefore are all religions abolished in this world, and of course do not exist for free spirits, and therefore the road for scientific ground is open! Namely that direction on which a man can slowly bring the individual granule to its ordained place, without to glorify before a religion or art.

## VI.

In the second division, Nietzsche brings moral feeling as a well laid

foundation against the teleological system. That is more than anybody could ever expect! With a few aphorismen he overshadows the whole system, and slowly depreciates it. For to explain closer the foundation of the system, namely that artfully created moral feeling, and in a certain measure to paint it on the wall as he felt it after Wagner's departure, he mentioned the tried souls of their own observation and their results, and not without purpose, because he calls it even **prejudice!** A free spirit should study this foundation by individuals, so as to build a psychology from it, which he himself may believe with full confidence! For this practice he recommended an unusual mentality and cold-bloodedness, because there will come many bitter moments during such a work, where even a well informed man will lose his mental balance. Here speaks Nietzsche's own acknowledged experience, and such an outspoken self-confession is remarkable. A sincere man could ravish on such a truthful warning. But that is not enough; he meant a man must go cautiously about such a difficult work, with such a brave perseverance, as to be ready at any time with utmost firmness to look at the many years, which will pass by without results. That, would be the only word for such a man, who strives to forget his present in obtaining his ultimate object.

To consider the whole point with my well-weighted intelligence, the result remains, that we have not such people in our society, because everybody is too much complicated in the terrible Maelstrom of our chaotic present, where each one is thankful, with ordered politeness, for his poorly constructed existence! Therefore I can even claim, that a person seldom has time to read such books, and less time to investigate them so as to prepare the scientific road for the coming generations. To judge the conclusion, a careful investigator can easily see how the individual becomes the victim. This fact is as old as the entire literature itself. Here the careful investigator, who reads good books, can easily recall Voltaire's remark in "The Forty Crown Man." Nevertheless, the same point can be seen in H. Heine's "The Romantic School." Here preponderance of scepticism came more strongly than ever to the front. All these recapitulations Nietzsche repeated and pondered on, and his sincere warning against useless tragedy is not so **strange** as to be **unintelligible!** Whence, it should be clearly seen through the legally enforced opinions of our poorly constructed existence, that the stronger we hold with crampy thoughts on it, the **quicker we run** to the region of bloody tragedy! Here is explanation for it: The legally enforcements of our daily existence robs us of our necessary time for thinking, and in the meanwhile the representations of the teleological system works industriously behind our backs on the well-weighted disunion, which representations easily lure the individual as well as nations **into bloody** battles! That is the result of negligence, which leads to unspeakable tribulation and bloody tragedy, and indeed, this point **ought to** compel our intellectuals to meditation!

Therefore Nietzsche urged his reader to have courage and remain faithfully on the once started work, and not to get discouraged! Here an investigator can see how he (Nietzsche) vegetated on his work, but nevertheless he tried to be courageous. In his own energetical onward march, he explained what kind of a profession psychology was; what kind of

tools,—as for instance a big operating table, many and very sharp knives, and very strong tongs,—we need for it.

These are all such indications as cannot be understood by everybody! Therefore, he turned his urgency of request to the free spirits and wanderer, because the operation of an individual's moral feelings constitutes the utmost attack upon the strongly armed terribleness of the teleological system. This the investigator has to see clearly, because the ever-repeatedly coming obstacles are too many in our over-crowded circle of existence, where the boastfully hurled grace-bones are received with cowardly, but nevertheless very bitter and cunning looks, so as to exchange it opportunely with dreadful indignation! **At last each one droops!** Such a selfmade elevation for courage and sharp looks is linked with a very sensitive suffering and usually brings discouragement. Nietzsche only too promptly acknowledged this and therefore he longed for a free life,—a prolonged wandering! Out from such study he came to the conclusion, that a wanderer becomes a play-ball in any circle of existence, and how the same wanderer must elevate himself to a merciless carving of his own mentality, if he ever wants to overcome the cunning boss of his present subjugated existence.

This remarkable point of our daily existence Nietzsche supported sincerely, and mainly because of the necessity for education in mental sharpness, so as to reach every moral feeling with such an obvious fact of our daily misconstrued existence. With this tacit foundation, an investigator could easily reach the authoritative difficulty of the social problem, **about which all the old philosophers never vexed themselves!** In such a manner we can see the whole history of Nietzsche's thinking, which was carefully wrapped in a nutshell. Therefore, the future became to him **gray!** This was the main cause of his energetic attack on the artists who continually supported the present and dominant power of the teleological system! Therefore he pointed his finger at the leaders of history, who knew how to change the remotest thoughts and emotions in their books, so as to grant very respectfully the highest praise to the whole phraseology of teleology, so that nothing else would seem to be more important upon this world of ours than the old **form of God!!!** In between likewise the niggardly compelled existence of the present, as well as the fact of the hungers of nations, subjects of the brutal state power, which swung with the ninetail whip, and made everybody ready for a Zippel-polka, where brutal and merciless whipping ruled the dancing! For this we receive a flashlight on pages 56-57:

"If it is certain, however, that superficiality in psychological observation has laid, and still lays, the most dangerous snares for human judgments and conclusions, then there is need now of that endurance of work which does not grow weary of piling stone upon stone, pebble on pebble; there is need of courage not to be ashamed of such humble work and to turn a deaf ear to scorn."

This sentence would not allow doubt; but the present of Nietzsche's time, **did not want to understand!** The intellectuals, who indeed were able to carry on progressive education, thought it over cunningly before they started on this dangerous road. We have certain facts for it! We never failed to investigate! Nobody is excluded from it! It is a wonder, however we could reach such a conclusion! With such a positive result

we became simply negligent toward our daily existence, and only with such pernicious tactics we gained the necessary time for an onward march regardless what might happen to us, and in such a manner we could see the fundamental fact of people's moral feelings! We took time for thinking, and everything else became to us of equal values! With such actions we could lose nothing, **because we never had anything!** On the contrary we won without a false imagination a true world! **This indeed was payment!**

For the purpose of maintaining his indication, which overturned the economical question of all the previous philosophies, Nietzsche brought psychology in as a well entitled addition to science, which should be worked out for the welfare of the individual as well as the masses. With such a characteristic concession he intended to abolish the main factor of our economical question. But at the same time, whenever the economical question arises in society, our teleological representation have a cunning question, namely about the intelligible freedom! That question, Nietzsche knew too well, and he sincerely answered: "It is always the same old act of espionage: **if the new-culture-maker will remain truthful to the teleological system, and act accordingly.** So as to be defended from further attack, Nietzsche recommends pressing forward in science, regardless of prejudice for or against the teleological system! For him this was the main point only, that science for the sake of justice and truthfulness reached its point of evolution, and to everything else he remained indifferent. With this situation triumphed the cause of life and still more the sociological problem! That this indication is true, please, consider the attack of a teleological representative's book, Johannes Schlaf, says on page 125:

"As for the rest and essential consideration it is but a wantonness; and we say, that the old Schopenhauer equally to Nietzsche indicates on the just mentioned spot, who deducted from it the understanding of a moral responsibility in his metaphysical form of dejection ('guilt of consciousness'), which pulls frequently behind itself certain action—a view-point which is current to us from Christian ethics—is to be taken ten times more seriously than that, what Nietzsche give us here for best amusement!"

That is indeed enough! After years came an answer, indictment, and even proof **not to take Nietzsche seriously!** But the fact remains: the big imaginable wantonness, which he recommended to free spirits became nonsensical to the teleological followers! Even I myself want to acknowledge this fact, and even so far as to the point of jota! The teleologists never imagined such a strong attack! Therefore I am not wondering what Miss Malwilda von Meysenbug had to say at that time against that book. Nevertheless, Nietzsche knew, from the well founded ground of his experience, what kind of fruit—scientific investigation would bring. He did not care for any party, at least party of politicians, and far less for the existence built up by political power, but he cared very much for the interests of life, which were disguised, and hindered in evolving establishment through the false form and sound of teleology. To strengthen this stipulation, he talked of Schopenhauer, who acknowledged that there is a tremendous power in man, which he positively thought, **what he wanted to be!** That desire as security for character,

is the most important part, **even before any existence!** With this assertion, he attacked Plato and Kant, and indicated both as **accomplices of the teleological system!** In this manner came continually the many conclusions. When a man is constantly under threat, in his existence, even before he has time to reflect fundamentally, then it was not his guilt how he acted 'good or bad,' but it was very important question **for the monster system,** because it demanded, under the protection of state authority, **that every man must have a moral feeling!** A bad action against the teleological system **ought to call forth** repentance and sting of conscience! With such enforced doctrine upon him, **man thought himself always free, although he never was free!** That fact was true in the past, and is still the motto today! No people upon this globe are excluded **from it!** With this, Nietzsche wanted to concede, that nobody is personally responsible for his actions. Please, read on page 61:

"Nobody is responsible for his action, nobody for his nature; to judge is identical with being unjust. This also applies when an individual judges himself. The theory is as clear as sunlight, and yet every one prefers to go back into the shadow and the untruth, for fear of the consequences."

His maxims are beautiful sunrays, and arranged so well that nothing could remain misunderstood. Everything has its well-selected place, namely as the teleological system **furnished** the best disvaluation! But, for to turn the real light this disvaluation, he called attention to the frightful beast in man, which drives him to faintness **if he has not moral feeling!** Upon this foundation, man has made for himself a merciless law, with which he parted from animal with disgust! In this category surely belongs the slave, **who even today is no man!** This is an undisputed reference or acknowledgement of science. Our world has existed for millions of years—but: upon this same globe is still taught the story of Kain and Abel! This again was his finger on the gentlemen of teleology, because he writes on page 62:

"But if one were to imagine a man of eighty thousand years, one would have in him an absolutely changeable character, so that a number of different individuals would gradually develop out of him."

With it he explained, how long a time it takes to **discipline** a character! But when we look around us today on the discipline of people for characted, we have at a moment's notice enough, because another channel is being opened, through which rushes misconduct and wretchedness. Here is a ready proof for it: We teach our children reading, writing, and a little arithmetic; then in a furious haste we compell them to produce for others, who satiate themselves on it even to dyspepsia, and with such a malady entangled, they gather together the greatest arts (about which we know a well founded fact, namely, they give service to the teleological system!), which these dyspeptics show to the public as winded-up sensation, behind which these gentlemen of dyspepsis like to make believe their 'humanity.' Further and better, no man could describe the whole point of our entangled arts with our modern money-kings! Nevertheless, if one has good Common-sense for a thorough investigation, he can easily and without any doubt find here that Nietzsche deliberately put up an obvious protest against our present economical corruption! To all these energetic attacks, **he did not care**

**to be called an agitator!** Nevertheless, he knew only too well, how to bring the hidden point of our never ending injustice on the **right road**, and handle it to the **right man!** He did not cheat himself with such a stipulation, at least he under-estimated the tremendous power of a tyrannical system. Therefore he turned like a tricky sneak, **so as to save the cause of Justice!** He knew only too well the hidden thoughts of the teleologists! After more than thirty years, we find a very ingenious reference to this writing, in the book of Johannes Schlaf, on page 277-8:

"Once again is the world and time so restless and full of 'sin,' of decay, insipidness, perpetuation, shallow and silly intellectual chattering and gabbling! Is it not "epilepticbecoming?" And just for those, who have all truth and power of kind and individuality? For to see such a complete hospital—example as the philosopher Nietzsche, how it is allowed such a free talking, yes, how it impresses the utmost operation over all Europe for twenty years, and find the most extensive resonance; yes, that is epileptic—even 'krazybecoming.' May God take care, that all these should not make the true man and the true kind of manhood to one, and who knows to what an intriguing and 'bad' daemon!"

In the begining the literates intended to keep silent about Nietzsche; then they accused him of lack of earnestness, but when courage spread all over Europe, then the literates **hallooed** their heads off, like a pitiless censor, who shall have all the armament of the best bubble-instrument of academical education' **All this insipid agitation** did not matter to the progress of understanding the exactness of our corrupt society! Nietzsche spread his thoughts with ink upon our globe, but more on the freedom fighting descendants, who suck fresh courage, which no power of modern diplomacy can drive away! Seldom had I tears upon my rough cheeks, but just now I feel an unexpected happiness, which draws from my eyes some tears! A strong vigor flows in my vein, which makes me positive that all the yearnings of freedom feel stronger; that we all together have molded a tremendous WILL, on which strong foundation **we want sincerely to remember the case of our** unfortunate Nietzsche! This day of remembrance shall be for us a magnificent warning against the tyrannical power of the teleological system! Did he leave us many truthful warnings; we must digest carefully all of them in our mentality!

Nietzsche knew only too well what he wanted to write, and he never became shy, thereby denying his own convictions! It may be that he wrote only for the highest intellects. But right there he had a strong warning for them, namely their unexpected entanglement with a party, or what should prove far worse, **not to try to be a Herald!** But what should we do, when our daily existence drives us into the different schools of experience? and **we have to talk for long time out of it!** This he knew, and therefore he fetched the gabbler by his honor, and warned him against mixing with power of custom! Not to convict him of cowardness, but to open for him a road on which the unconscious gabbler **could finish** his work of reconstruction already begun! This very remarkable point claimed our attention, and indeed, we became very industrious with less gabbling. We therefore renounced the very ancient conceptions of society because we knew that every new idea called **for martyrs!** This hint showed us all the chosen directions **on which a lover of freedom**

deliberately put the saying from New Testament 18.14: "Who lower himself, he will be elevated." That is easy to understand! But, to make his point still stronger and more final for the free spirits, he writes on page 107:

"The complete irresponsibility of man for his actions and his nature is the bitterest drop which he who understands must swallow if he was accustomed to see the patent nobility of his humanity in responsibility and duty."

This remark drove many and brave freedom fighters to bitter desperation, because they became melancholic, when they found out that they never were on the right track, and what was for them far worse, peculiar acknowledgment reaches only a very careful investigator, who know to transform positively his daily meagerness to a vivid loftiness of a frivolous wanderer or free spirit; who know **that he has to go further and further, and always songless!** Armed with such indications there came to many men of understanding a flashing perception, which molded a new doctrine for them: "Where we cannot sing, there we have to be in a hurry." With such a self-constructed doctrine, we nursed in ourselves a sweetness, and indeed, we became ready to forget the frightfulness of the states—deliberately we drove the Christian pity from our head, and still further, **we refused to confess any guilt!** With this resolute decision we freed ourselves from the **enforced antiquity of the teleological system.**

## VII

Nietzsche wrote only that which he had conquered! In such a manner he liked to see the free spirits! Whoever could not digest the first and the second division of his "Human-All-Too-Human" might as well stay away! He was a mere pie-crust, because he knew how the highest intellect hung on the art and the brought hither system! He knew more and even positively the fickleness of the most ardent freedom-fighters, whom he wanted now to **illuminate** with a brisk flashlight! No one should dare to imagine that our thousand years' system of tyranny is standing on weak feet! Therefore he hurled strikingly into the infinitely big battle ground of the many battles for freedom before the new-constructors, and again warns them, **that not one had the right to mix-up individually!** Explanation: All the imagined possibilities of ending our tyrannical system with a moment strike on a leader, was for Nietzsche an unforgiving foolishness! He meant, that the big evil was deeper than any one could imagine! Here he wanted to **stipulate** the unavoidable necessity of psychology being used in all the coming battles for freedom! In spite of such a well founded conception of the future, the necessary work for the reconstruction of our decaying society has to be taken up, and only with grain-like digestion and more with barbaric operating knives! Then he resolved to go on a prolonged wandering, so as to lose his identity entirely! This indication could drive us to bitter tears, and we were not quite so innocent in the whole proceeding. The cunning fox has nothing against our acknowledgment! In between we had to continue our work, piece by piece, until we threw away the

ancient 'clothes' of the teleological system. After the division of Moral Feeling appears as conclusion in his book, *The Religious Life*.

Whenever a sincere investigator meddles with scientific investigation, he is instantly elevated to a higher degree of expression; and he can handle quite differently the daily words used, which he endeavors to **explain** to the right point of his conception for the general idea of human progress! An honest man for instance, who could not free himself from the primitive conception of teleological imagination, usually views the religious life with different senses than a man of science. To the honest man religion is a necessary sublimity, which brings the man to the higher steps of life. **Tolstoy was one of them!** But when a free spirit puts the words 'religious life' on his operating table, and cuts them over, he comes to different results. In regard to such a fact, the careful investigator feels a praiseworthy sensation, but he does not know **where to place it!** Nobody else is there—only a human shadow: **I!** In such a manner, Nietzsche wanted his followers to proceed and indeed **that way we progressed!** Therefore we do not need to ask: "What is our work good for?" In the first line we owe **something** to ourselves! Namely: **Justice!** Should that point prove a failure, then we must find the cause. The state for instance is a **form of tremendous power** with a person as a leader! The foundation of it is: the teleological system! Such an acknowledgment is justice which we **owe** to ourselves! Over such a fact we should not nurse cheating. With such an assertion and as free spirits, we intend even to uphold and nurse the hidden doctors of honorable science. To such a devotion, Nietzsche recommended to the free spirits. We accepted it, and freshly resolved to carry on the good cause, regardless of our socially forced existence! This is in so far consequent, as the authorities of our system worry themselves about our well-being and doing! But that is in our view-point nothing more **than an act of espionage!** Therefore, we are daring enough to show our backs to such actions! With lofty unconcern we want to go wherever it pleases us! Therefore and in spite of all tyrannical actions against the frivolous wanderer, we know, that we can dare to sing as it pleases us on our rampant wanderings! With such a cheerful amusement we can take up our investigation of "Religious Life"!

"The Double Fight Against Evil." That is the introduction. In a moment of our meditation about the big battle ground, we construe a view of a **tragedy**. That is indeed a remarkable case. Somebody, somehow, somewhere, intended to affirm that Nietzsche was influenced through the parting of Wagner. The intelligence of the double fight against the inveterated evil, which we under no consideration can extirpate, at least we are able to turn in a certain direction, so as to distract: all these must end in desperation for a sincere investigator. But on the other hand, daily life knocks upon the door every morning. Therefore Nietzsche acknowledged the primativeness of thoughts, which always lead to a nonessential tragedy, from which the poets of tragedy **nursed** their work and fame. Here is a free acknowledgment: Art was forcible compelled to **glorify** senselessness! This fact gave the foundation for



narcotic drunkenness, which deliberately bred our visible state of distress. The priests took this well nourished movement with their too much announced love, and blessed pompously the perished people, **so as to nurse better their teleological system!** In order to avoid the created evil, Nietzsche warned the free spirits before the new certainly coming tragedy, and instead recommended: the scientific investigation **as a candid necessity!**

Nothing is new under our sun, said once upon a time Ben Akiba. Just so old is the fight against tragedy. On this unexpected occasion, we wish to look hastily for a moment into the culture of the old Grecians. The old Grecian (if I may speak that way?) cynic, Diogenes, worked all his life against tragedy: to our sorrow, he **was made** a laughing stock from the authorities of that system! **of form!** He had to pay dearly for it! Epictetus, once a slave, and later a philosopher, performed the same action, but to our enjoyment, the gentlemen of the form system never could play with him as with Diogenes! Nevertheless, he was made a banished outcast, and died in Exile. Every following century brought forth all over our globe such brave men, even then, when we have no historical proof **of it!** Such an obvious fact has its well founded cause. There existed in Christian development for eleven centuries a bloody and destructive war as means for the destruction of all amateur philosophy! High above the frightful and long times, remained for us, the acknowledgers of philosophy, a beautifully shining star: **EPICTETUS!** To this historical proof, we know only too well, that there in history shone many beautiful stars of noble character, but **they were individually and forcefully blotted out.** To all this historical atrocity, there came ever repeatedly individual fighters on the battle ground for freedom, who died individually for the cause. One century followed another, but the unnumbered individual victims became a big bulk! Each one was a pioneer in the battle of freedom. In this way came the row on Nietzsche. Hastily he acknowledged the continued evil of the corrupt system, and accordingly noticed in it **a double fight!** Even when we take Nietzsche as an honest reverencer of the old Grecian culture, we can clearly see that the bitter fight against the senseless tragedy did not start there for him;—therefore, we must look somewhere else for the cause. The “Romantic School” of the 18th and 19th centuries did not dare to point its finger against the primitive evil. Accordingly this fact was true that, the individual had to go alone upon the battle-ground, and this time we find Schopenhauer there. The “Romantic School” lulled itself into a deep sleep, slowly forgetting its purpose, and therefore blunderingly praised the art of its present system! Schopenhauer did not like this flattery, and therefore dared to offend publicly the priests and their black art! Why was he able to do that? Short measure! My dear gentlemen and well-ordered and curious ladies, he simply **refused to accept** any of their classified professions! Further he resolved to be idle, and herewith **to be a philosopher!** Nevertheless, it is a fact that he was hatched out from the teleological representation, and indeed, his life remains as a great warning for the coming fighters of freedom. This deliberately delivered warning’s medicine impressed

the followers in such a manner that their awakening came:—One rushed into the enemy's camp, and the other remained hanging onto the fight. **This one was Nietzsche!** He knew, that, and further he knew, that he **had to give** further this acknowledged warning! In between he observed carefully the question of existence, and saw, how the men of a well supplied existence declined **to take up** this long and very bitter fight! The well known motto, "After me the deluge!" exasperated Nietzsche. But on the other hand the system of tyranny pressed on him with full force, from which came to him a well understanding that the bitter fight **had to begin** momentarily! Then he turned his sincere appeal to the free hearts. When we take the whole matter into consideration, we see instantly our compelled classification of individual character for the fight, and herewith simultaneously comes **the economical field!** There is **no room** for doubt! When Nietzsche dared to take such a dangerous position in his writing, then remains for us to investigate **his social position!** Now we have to bring our operating knives to the front. He knew what was waiting for him. At the same time, he wanted a complacent rest from the unbearable tyranny, because the eternal working for the old system appeared to him comical, even foolish! Through such a social mud we had to go through with our simple occupation, and the cause was ever the same: **degradation of man! but never our classification!** What was there the main tactic? Nothing else, but the power of custom **under the leading inspiration** of the priests! Therefore Nietzsche wished to avoid the fundamental idea of solution, so as to change the further consequences. Such a strong idea touched his health, and he longed for good advice. This acknowledgment showed him a new tragedy,—or should we say, a fatality?! He could no more like his well supplied position as professor on the Basle university, because he acknowledged already the **unavoidable DEGRADATION** in his monotonous work! **NOW, he had to take courage!** The motto "Health or Death" ruled his life! This bitter drop we, too, had to taste, and through our experiences we acknowledged in his book the prophecy of our own future! The whole matter of such a calculation became still stronger and **more tragic**, because we saw positively the indescribable lonesomeness in the tremendous world's fight for freedom!

It is true that Nietzsche masked his thoughts in individual aphorisms, but they follow by ranks nicely woven and concatenated. The term was always the same. From such a well ordered prospect of double fight, could only come as a result of knowledge, which dictated to him: "Sorrow is Knowledge!" Here he simply and personally confessed, and protested against the brutal power of the "Homines Religiosi," **who constantly wanted to be** the watchman and witness of every moment of **his neighbor!** From now on nothing was to him more frightful, and even fatal, that the teleological power, which took for its service the whimsical medium of cunningness, so as **to sneak** into the privacy of any individual! **Even that we tasted in our life of very simple social occupation!** For this purpose he recommended as medicine the glorious frivolity of a Horaz not for constant steadiness, but anyhow until the solar-eclipse of our soul **enter!** Matter of fact: It would be far more sensible for a

fighter to hold on the well founded "matter of fact," than to run back into the "Romantic School," so as to **fetch** there the triumphing standard of Christianity! Please, read on page 113:

"For according to the present condition of knowledge it is absolutely impossible to approach it without hopelessly soiling our intellectual conscience and giving ourselves away to ourselves and others."

To show the primitive cause of sorrow, he dwelt on the great likeness of the teleological system, which claimed eternally the service of truth, and Justice, **no matter which religion there existed!** Therefore he wrote:

"'sensus allegoricus' of religions, who always and at any time took an energetic advance toward Science."

With such a discrimination he separated religion from science, and even the old philosophical systems. Herein he even acknowledged the eloquence of Schopenhauer, in which eloquence the decaying religions found new nourishment, which he threw overboard, including Schopenhauer, and then said:

"As surely as from Schopenhauer's religious-moral interpretation of men and the world much may be gained for the understanding of the Christian and other religions, so surely also is he mistaken about the value of religion for knowledge."

Nietzsche was a peculiar character in the matter of investigation of the social system, and here he pointed his finger daringly on the big mistake of Schopenhauer's time, namely, that the whole science glorified the movement of "Romantic School," and accordingly Schopenhauer could not do otherwise, than go with his time. Had Schopenhauer lived, Nietzsche said, forty years later, when science placed its investigation on a well grounded fact, then Schopenhauer could hardly talk about "sensus allegoricus" of the different religions, and he would have most certainly decided on the following conclusion: "**No religion, direct or indirect, either as dogma or as allegory, has ever contained a truth.**"

Every sally he made against the many religions, he knew how to sustain, each one with a new blow, and again meant, that all religions knew most cunningly how to place their dogmas parallel with the progress of science, so as to claim the standard of a new philosophy, which should later on represent religion. Here Nietzsche thought that this cunning trick was a masterpiece of our theologians of olden times, where a religion **doubted its own salvation!** Therefore he meant, a man can lie only **once, but not always!** At last the whole truth has to come to the front, because through the intensive fighting grew-up slowly but surely from itself the grave doubts of religion. The fact sustained the point: Religion and science never could **harmonize!** Science will have always its new facts in its investigation, which will nail-up positively the primitive **LIES!** Short talk, in spite of all the cunning combination of religions for their standard of pretended triumph, Nietzsche never cared to accept the belief **that there was such a thing as a superbeing, and he went with ease ahead!** What he advised to the free spirits, he first did himself: **The Hero to the front!** \*

That was indeed an extraordinary hazard, which he expected once upon a time from Wagner, but to our sorrow he certainly was very much disappointed in his expectation! We might imagine, that Nietzsche was satisfied with his extreme attack but we never meditate how such a resolute man as Nietzsche felt, when he was touched with doubt. Then a firmness came to him such as never before experienced for rummaging through the foundation of scientific investigation, so as to be able to bring forth the utmost clearness in the whole proceeding. Throughout his industrious work he suffered terribly, which caused mostly the disappointment in the progressive man; but now he even took new courage, so as to investigate his own seemingly incurable sickness. Upon this foundation, that great intellectuals lead humanity, he turned his method of investigation to religious culture, and eagerly looked for the primitive cause of it. This action was just such a circumstantial and lost investigation, and indeed a fresh risk.—The man lived in the middle of nature, and **never** knew a point of the laws which nature **hid in itself!** Therefore he took everything that was here as a fact, which had to come or stay away. The primitive man lacked every conception about the fundamental and **natural law of causation!** Everything was to him a magic ceremony,—**which fulfilled its own perfection!**

This peculiar position of the primitive man, Nietzsche observed from the pedestal of science. From this came the firm decision, that in the so-called progress of modern and eventful industrial life the man received tremendous feeling through the immense rattling,—**which changed even the form of music!** Therefore, the modern man feels quite differently his position in nature than the primitive man. Any sensible man can signify this obvious fact. An honest investigator should observe the “Rag-Time” music of our modern brother, the American, and he will quickly come to the conclusion, **why Nietzsche longed at that time for a peaceful rest!?**

The one unwelcome point came through the next, and the primitive man had to comply his life according to the frightfulness of nature. This tremendous power unveiled to him an infinite and full empire of secrecy, which became so endless, that he imagined it as supernatural; or he thought and imagined the whole natural proceeding as God! Through such a peculiar intercalation of the colossal power of nature, the primitive man thought that he could arrange his life better, and he practiced so long on it, that therefrom came slowly but surely a dominant cult, **a sure result of his meditation of this point!** Through this incantation with nature, there developed different and many ceremonies;—no doubt, therefrom must have come naturally and necessitiously as parallel an earthly power of domination, which **employed** the human race generally throughout the whole year with cultus. The purpose of the whole proceeding was, to order certain lawfulness to nature, which nature **never possessed!** Of course, the religious cultus sustained itself upon imagination of such a magic, and we should not forget between man and men,—**and the main magician is even older than the present black-clothed, white-faced gentleman:—the priest!**

With such a maskless imagination Nietzsche observed the real re-

ligious life, and meant that this cultus was a primitive art of sympathetic relation between man and men. Therefrom must have come the so-called personal prosperity upon account of collectivity, and unconditionally an art of thankfulness sprang forth, through which conclusion certain contract came even toward enemies! In connection with this fact, Nietzsche brought his old study about Grecians, and marked, how the Olympic world came to understanding **without any shame!** That was even a noble action, he meant, which we can find in Greek religious cultus.—With such an explanation, and in connection with other cases, he meant further,—that a modern man can explain a cause, as for instance a religion, or even any politic with a well thought language, even when this language is the **most corrupt in regard reason!** Therefrom comes to us a very good evidence, that Nietzsche tried and even succeeded in combating Christianity upon the foundation of old Greek Cultus! Nevertheless, we have to take here in consideration, that he never could operate so sharply against Christianity, if there had not been the dominant power of modern science, which shone **high above all primitiveness!** This obviousness shows us, that an institution like that of teleology, has nothing to do with the old time Grecians, because the whole system of the Olympic Gods was **well supported with a trickily** molded base of the teleological system,—which he sharply criticized! The autocratic system of the old Grecians, educated and nursed the general public with different Gods, for which action the rulers needed the dramatic poets; **the same thing over again** Christianity **did in the past, and still the same thing is being done over again!** All we need is to observe our condition and we will be convinced **without cheating!** This point of our tacit reality points out its accusing finger even at Nietzsche, who felt a special elevation on academical intellectuality, and as such declined to be classed with the common proletarians,—**who indeed were and are deprived continually** of their entitled daily piece of bread **on account** of that phantom hallucination, **against which** Nietzsche **protested so much!** Had he been mistaken as to his road in such a way, then he would have had to correct himself in his next steps. With such an acknowledged design, he even overlooked the main issue in his proceedings, namely, those free spirits, whom he called for eternal battle with herald's bugle, **were no others than those, who were outcasts from society on account of their rebellious thoughts!** Although he glorified outcasts, and gypsies in his dedication to Wagner, **he now refused to go the same road they had to go,** and the cause of it was **he lacked power and health, and even the inflexible resolution!** Nothing is more true than his masterly indication of the coming fact, that these outcasts are those heroes, who will forsake the old system of decadence, and they are **sure to come!** This is a very satisfactory hint for us well experienced wanderers, and we are not so small minded, **as not to thank him for his literary daring!!!** With this venerable thankfulness we acquired a new acknowledgment, **with which we went ahead cautiously!** Therefore we deliberately decline **to rush on the road of so-called reformation!..** From now on, we dare to look squarely at the proceeding of the art,—the primitive and **obligatory savant** of the teleological system. Knowledge

and not belief becomes our motto! We decline no less to see the Olympic Gods as the present Gods! We too have the cause at hand to investigate only that **which we can see and feel!** When there is no further discrimination between gods and men, **then we too decline to recognize a God!** Nothing in our life will be able to change our acknowledgment, **not even then when the God was educated in the best school, and we never saw the inside of a school!** Here we lack all the understanding of any Justice, by which a ten or eleven year old child is forced with brutal means through our social production, **and the other one at the same time is carried into the school with finest gloves!**

It might be true, as Nietzsche somewhere stipulated, that education is the least point in development of character, but on the other hand we can easily observe, **that no author ever could express his view-point without it!** Therefore we do not care to acknowledge the terrible fact, that our well organized society put one child upon this, and the other upon another road, on which both have to go, so as to serve the authority behind the curtains! Who would **dare to assert here, that such an action does not produce bad blood among the population?!** I am too mild, **yes even too cold-blooded to doubt this very fact!** But, once an investigator has discovered the social injustice, **then he has to put the same upon the golden scale!** Every individual **should receive his rights, or there will be trouble!** Nietzsche dared to judge our social system with his own incurable sickness, and discovered how bad and corrupt the whole system was in managing the production and classification of the present and coming generations; so we too want to present our case, that we too may have the same social experience! Therefore, nothing can keep us back from an energetic protest against the frightfulness of our social compulsion, **which exploits our life, health, and welfare!** and **forces us to do what is contrary to our taste!** **This visionary design shall be from now on our self-made WILL!** Upon this tacit point we do not care to cheat ourselves and therefore take a firm position against the social duties forced upon us, and everything else that will cross our road as obstacles against human development. Should individuals be informed and completely conscious of this fact, then we feel ourselves justified in our present purpose! Had Nietzsche a written protest against our corrupt social system, then we want to replace the same with an energetic deed! We can hardly see the fruit ahead—but we are mounted upon a strong pedestal from which **no missile can bring us down!** The fact remains, we reflect differently today, on any aspect of our social gathering **than we used to do!** We walk around more cheerfully **because we are sure of our knowledge!**

In the next three articles Nietzsche again takes the part of the Grecians against Christianity; where he wanted it understood that all the ceremonies which Christians show forth concern a man who was crucified two thousand years ago. As a contrast he shows us the Olympian Gods. To make this case more obvious, to signify that he is right in his indication, I would like to put a question: "Why was Prometheus, the philosopher, chained alive to a cliff?" This historical fact shows me

that the Greek Gods, who were indeed the authorities of the state, did not play with an individual, who dared to take a "French" salute from **all** the social duty! This was indeed a daring step, and such individuals knew **why they did it!** They knew only too well that the time was short for them, for to rob the sunlight, and **bring it between** the population! This fact existed throughout their whole history and brought always a certain prospect of death, banishment or imprisonment to the individuals who dared to assert the opposite to the moral, which the teleological system secretly set up **under the mark of a religion!** Here, we should not be too lazy to look up the middle age, so as to **see there the pitiful and of all the foremost scientists!** No one of these men ever wanted to become a martyr, but each was beheaded for his daring through the dominant power of the teleological system. Nevertheless, when science gained the open road through such victims, it became easy even for Nietzsche to **write more freely!** But please, who gave him such a protection? The fact remains that the people who thirsted for knowledge provided that protection; **but they were not all free spirits!** This fact of the struggle which science put up for a free road, we have to acknowledge, and with this acknowledgment to stipulate our aim, so as to remain truthful to the centuries' old and bravely fought-for fruit, which we want to bring to a riper maturity. Here we should not forget that there were **forever too early victims!** With this free confession we want to recognize our own social condition, nevertheless we want to remain firmly on our undertaken aim. If we recognize this fact, then it must become clear to us that we will advance and that we will reach our aim! even when we know: **that a terrible struggle is before us!** This became true even for Nietzsche, and we can see, on page 126, how he calls out with a herald's voice:

"Christianity arose for the purpose of lightening the heart; but now it must first make the heart heavy in order afterwards to lighten it. Consequently it will perish."

We do not doubt this wonderful prediction, even now when we know how far away the reaching point is; nevertheless and in between time we claim, that Nietzsche relinquished too soon from his fundamental investigation about the primitive cause of religious life throughout the teleological system, and **plunged with his whole life power upon the present system** of Christianity! That will not change my view-point when we both find ourselves upon the big battle-field, where eternally comes some terrible contradiction. We know very well how he meant his point, and therefore we want to keep ourselves on the well-praised present. We are thankful for the information about the gray antiquity! However, we do not care to call it back, not even in our sleep! With this indication we wish to keep ourselves strictly in the present, and never wonder too much about a book, because each book decides its own time, and with it goes its accounting. When Nietzsche illuminated us with a marvelous aphorism, then we should take it as granted, and therefore be warned by all the **unnecessary chatterings!** At the same time this warning helps us to gain a complete firmness in our daily life,—namely

to work industriously further along such scientific investigation. Nietzsche did the same deed, and therefore we want to honor him. He never forgot the real foundation of the detailed investigation for such a deed! With such a carefully molded determination he rushed into the infinite chaos, where he lighted up a dazzled light, as glorification for psychology, which value we never can underestimate in the purpose of this investigation.

In conclusion, he explained the individual mentality in different directions, which are known to the scientists,—even in the highest degree! In this direction he talked on Homer, remaining by the Olympic Gods, and nursing there his old “hobby-horsical” aim! Then he said joyfully, that Homer run around the rule of the Olympic Gods,—as when he would be a very religious man. The cause of it is plain that Homer was forced from his well sheltered superstition to play with the Gods as a sculptor plays with his stone. From this fact he does not care to exclude Aeschyles, Aristophanes, Shakespeare, Goethe, and I want to add to it H. Heine. To mark this point psychologically, we too feel the same goodness in us and we want to **handle** the words just as well as the Gods **themselves!** Nevertheless, there remains only one point:—whether **I dare or not!** **The individual has to decide the proceeding!** Did I nurse and indeed reached the frivolity of a Horace with my scientific investigation, then I can claim, that I carry the deed of my aim with perfect lust! Should I lack courage for it, then I have to wrap myself in a cover of religiousness, to **keep quiet and wait for my time!** This acting results from the sincere warning of Nietzsche, which I took as a dear law for my personal and present protection! On this point I will rest easy on “the field of patience!”

Nietzsche knew only too well that he was incurable; if that indeed was the real case, then I want to investigate this written hint. In the first moment of my meditation, I remark: **We live sorrowfully in an undescriptive and ardent desire for salvation!** This fact certainly belongs to the religious feeling! Nietzsche wanted the case of the religion to be understood in this direction! Therefore he produced a very long article in which he lead psychology strongly to the front **without any support of methology!** That is delightful for us, because we see the infinite complication of our present as it is in all its tacit realities! That was Nietzsche’s daring against religion which we never care to underestimate! With this remarkable point he unveiled the primitiveness of all awaiting salvationists, who felt restless and discouraged in their social duty! Here we confess, that these ardent and desirable struggle for salvation were and still are a **pitiful act of the utmost desperatism imaginable!** Another confession: It is not possible for us to meet this kind of people with the same feeling as when we meet with our equals! We can not dodge from this, hence our meeting with such people naturally becomes a horror!

This extreme explanation Nietzsche set momentarily aside, because of its unclear mental action; and then he came swiftly back, so as to talk on the ascetic,—for whose moral foundation many great thinkers meditated uselessly! That for Nietzsche was not marvelous, because science



did not have time for a final statement in this case of a hermit and his moral standard! Proof of it: The cunning hermit, with his meek and holy face, wanted a **dominion!** And because he could not find it on this earth, he darkens the atmosphere above his head. We can read on page 140:

“This crushing of one’s self, this scorn of one’s own nature, this **spernere se speirni**, of which religion has made so much, is really a very high degree of vanity.”

This urgency (so to speak!) was made, by the different religions, a high point to their own advantage; on which moral foundation the religions hung strongly and nursed their purpose. This step of profitable prejudice, the cunning hermit quickly noticed, and took for his own use; but at the same moment an ardent desire existed in him for an **easy life!** Now comes the most remarkable point of psychology:—Because this hermit could not work for his own welfare and freedom, he had to decide to serve the will of a stranger, whoever he might be, so long as his call was represented in that individual! Then he worked industriously on an extensive law, or better to say on a standard rite equal to the well-known Brahma’s rule, which **odered through its sacred ordinance the medicine for every minute!** Such a forceful subjugation Nietzsche meant was the most mighty means for the ruling of his own self! Namely, such a “vision” created occupation, and killed lonesomeness without any force to his own mentality,—but beneath this “vision” stood the most characteristic view-point of impertinence; the hermit felt responsibility to no man after his finished deed! With such a conscience disappeared every self torture, and still more **repentance never showed up!** This conclusion sprang from the fundamental thoughts of the ascetic, who became quickly the leader and spurner of all the religions!

To investigate psychologically this, indeed veracious conspicuousness, which worked through the ascetic example so strongly upon the mentality of the subordinated people,—that we must see as a result an endless and desperate fight! The fact remains: Through such a well established and pompous example everybody **declined to use his own will, and served** the teleological institution! This characteristic remark could not be better expressed than in Nietzsche’s following words on page 142:

“When we remember the present relation of man to the State, we find that, even here, unconditional obedience is more convenient than conditional. The saint, therefore, makes his life easier by absolute renunciation of his personality, and we are mistaken if in that phenomenon we admire the loftiest heroism of morality. In any case it is more difficult to carry one’s personality through without vacillation and unclearness than to liberate one’s self from it in the above-mentioned manner; moreover, it requires far more spirit and consideration.”

This minutely investigated meditation brings us back to ourselves, and shows us what kind of a position we must take as individuals against the big thousand years’ monster system of **teleology!** This willing submission to the State where nobody accepts his obligation toward his neighbor, Nietzsche mentioned here for the first time. Indeed, that does not belong as a conclusion to the Olympic Gods! And if I may connect it with this foundation, we can make for ourselves a most gorgeous picture of the whole system. Here we can not wonder: **When we forget**

**to glorify the State's greatness!** Armed with such a momentarily approaching fact should we be astonished, or at least frightened **when we are made the early victims of our neighbors!** But in spite of these truthful facts, we may not allow in us a feeling, as will compell us to confession of the guilty one! Therefore **no repentance may worry us!** In connection we may put to ourselves many questions, but, at last, **we must answer them personally!** In this manner we attain a most remarkable result: **Our life is strictly a personal matter!** Therefore we always have some weights in our hands, which we can throw in the golden scale, when we want to equalize our position to Nietzsche's Herald's Challenge for the eternal fight against the teleological system, and its most faithful servant: **the State!** Through this daring resolution, we come back to the Gypsy-road. **Woe to us then, if we lack the brave armament of psychology!** Relative to this unexpected point, Nietzsche wrote on pages 142-143:

"After having found in many of the less easily explicable actions manifestations of that pleasure in emotions per se, I should like to recognise also in self-contempt, which is one of the signs of holiness, and likewise in the deeds of self-torture (through hunger and scourging, mutilation of limbs, feigning of madness) a means by which whole natures fight against the general weariness of their life-will (their nerves); they employ the most painful irritants and cruelties in order to emerge for a time, at all events, from that dullness and boredom into which they so frequently sink through their great mental indolence and that submission to a strange will already described."

The most beautiful point in the whole of his magnificent explanation is, that he knew how to illuminate with a small ray the willing submission of the people, and their followers in their present outrageous actions. They have no other choice than **to justify their own lives;** they have to give to themselves an explanation of their actions **before they begin!** Such a hair-splitting makes life intolerable, and an ardent desire calls for victory or even for surrender! With the first point, the willing submissive people go around proudly, and with the second point **they look for a righteous vengeance!** That is very clear for us, and therefore we need no further explanation for our decision in the whole proceeding! Nevertheless, we want to stipulate a point: A man who has his own well nursed **WILL,** will always think the matter over **before he consents to submit to the State!** There are so many tricks which can keep us away from impertinence! Only from such a conclusion can come to us an awakening for personal progress! But we should not worry when we discover here, **that we face at this moment the life of the Gypsy!** In opposition to this fact of our own life's condition, the matter of an ascetic stands differently. With his willing submission he has discovered a terrible enemy in himself, **whom he must fight involuntarily!** This extraordinary action would not be so terrible if the ascetic would keep it in his hermitage; but he wishes to bring the case of his abstemious life before the public, **so as to catch their admiration, and with this admiration he hopes to get a new charm for his own life!** There is no mistake in such an action of our pitiful ascetic, because the great problem of life only becomes interesting when **he can throw his anger abruptly upon the useless sensuality!** Here we must carefully meditate: How far can such a proceeding go in our well organized society!

Here Nietzsche brought sensuality to the front for the first time and only because he pointed at the value of regular sexual intercourse which corresponds with propagation of the specie. Further he said, that abstinence calls for admiration from the exhausted and vulgar, and that such a declamation accuses the true sensualist of heresy and **even damns them!** Under such declaimed influence throughout the centuries children came to us who brought the awful mark of a bad conscience as an inheritance. There is no true moral uplift as a cure for such damage, Nietzsche meant, that if Christianity and the other religions ever wanted to sustain truth, then they had to drive away unconditionally such a nonessential idea from our social life! It remains true, that this view of inherited bad conscience poisoned the public opinion when it claimed **that every child is born with a sin!** Yes, indeed, a glorified man of Christianity went even so far as to say: "The greatest sin of man is that he was ever born!" (144).

Completing the division on religious life, Nietzsche brought the most important significance of the Spirit as the opposite of the vulgar,—which has indeed a historical value! The Saint pushed his idea of domination vigorously against all risks to the highest step, and reached it. The careful definition of the immense Infinity otherwise well known as all-mighty God, the Saint incorporated so strong that he appeared together with Christianity high up, there to wait on the last day, **when the judgment will come to both!** Here Nietzsche became aghast, and wondered that there were still many thinkers, **who believed on a Saint in a period, where seldom a person believed on God!**

## VIII.

The fourth division "Concerning the Soul of Artists and Authors" had to come as a kind "crown" to the other three divisions as an illumination—just because the artists and authors surely belonged to the teleological system. In between we will not become terrified, when we find Methodology, some old Gods—artists, and momentarily plunge into the lauded present, where we can see the drag-chains of our artists! For this purpose Nietzsche had his cause, he indicated his meaning clearly! To put a perfect characterization on his hidden thoughts, he turned the most ticklish sarcasm upon the artists who imagined great things for their appearance in public opinion. Nobody ever asked: "What can come from such vain coquetry?" But Nietzsche said everything about it on page 154:

"It is the business of the science of art to contradict this illusion most decidedly, and to show up the mistake and pampering of the intellect, by means of which it falls into the artist's trap."

In order to strengthen his point, he showed us, how the artists are less inclined toward truth than the thinkers; and furthermore, the artists even resist the pensive interpretation of life; they do not care to see the cold-blooded result of scientific investigation, because that circumstantially ruins their reputation. Therefore their throng becomes stronger for the simply selected work, and thus they avoid the scientific and gran-

ular investigation. But Nietzsche was not yet satisfied with his sarcastic remark; he worked still more industriously on his undertaking, which he wanted to bring to perfection; then he pointed out abruptly that the artists are indeed only very curious shadows of the **plastered sepulchres!** The farther he went with his explanation, the more personal he became, also more competent in his fundamental utterance.

In the next article he put the poet on the same pedestal with the Saint, because both have an inclination for the creation of **an easy life!** A poet is a man, who through the pressure of his purpose has to uproot antidulivian history, and take from it what he most needs to fulfill his expectation of an easy life, and decorate them with the colors of the present so as to hide the old dust from the thoughtful present! Furthermore, the poet is inclined to gather together the most wonderful decoration of the old religions and cultures, and mold them to a shining beauty in the present. For this work Nietzsche called the poets: **Epigones!** That was indeed a **very strong dose for the artists,**—and I must confess: for me, the real butter for my daily bread. Furthermore, what I read on page 155:

“There are, however, certain drawbacks to their means of lightening life, they appease and heal only temporarily, only for the moment; they even prevent men from labouring towards a genuine improvement in their conditions, inasmuch as they remove and apply palliatives to precisely that passion of discontent that induce to action,” **delighted me very much.**

Nothing that we read surprises us, because the clearness of the deeply investigated intelligence is too correct! But in a moment he shows us again a new hint: When the artist raised his standard, then the different religions stopped swinging their banner! Art takes over in its busy hand the emotional feeling of the crowd, and holds them strongly with an iron grip, hiding the ghostlike antiquity, the thick cloud of heavy incense, and all the church-shadows which hang behind the well ornamented curtain; but a well informed investigator well sees otherwise. Here Nietzsche became angry, and protested vigorously against the soul controlled by custom which never wanted to allow that the ugly man has place in the art-work! Art always brings beauty to the front because that is the custom! Such a conclusion brings to our art the almost forgotten metaphysic on the daylight. That makes the heart of a thinker heavy and here we can read farther on this point, on page 158:

“How strong metaphysical need is and how difficult nature renders our departure from it may be seen from the fact that even in the free spirit, when he has cast off everything metaphysical, the loftiest effects of art can easily produce a resounding of the long silent, even broken, metaphysical string. It may be, for instance, that at a passage in Beethoven's Ninth Symphony he feels himself floating above the earth in a starry dome with the dreams of immortality in his heart; all the stars seem to shine round him, and the earth to sink farther and farther away. If he becomes conscious of this state, he feels a deep pain at his heart, and sighs for the man who will lead back to him his lost darling, he it called religion of metaphysics. In such moments his intellectual character is put to the test.”

He meant that we still have many free spirits, who lose their heads entirely in such an occasional moment. Nobody could ever bring such

a sarcastic remark. Out of such a tacit reality; where the intellectual character is put on brink for trial, Nietzsche jumped back into antiquity, from which he brought the inconsiderateness of Homer, and put it in the present light, so as to show, how necessary it would be for us today: **to do the same thing!** He showed how Homer inconsiderately tried hard to hush-up the unspeakable sharpness of the Greek mentality! It might be true (and who dares to know, what Nietzsche meant occasionally?), that he intended to make another sarcastic remark upon the old Grecians, who bowed unavoidably with great loyalty before their Gods—but when we bring the whole construction of his hidden thoughts before our present thoughtful investigation, we quickly discover our own artists! Again, it might be, that the whole indication becomes mysterious, but it is clearly seen that in the present proceedings of the teleological system there is no change whatsoever. Everything is here as it ever was over there, and at least our artists dare to take the real time, **so as to talk on the fundamental and true case of our social life!** Obviously we can see in Nietzsche's thoughts the triumphant recurrence of the old Grecians' cowardness,—coming back into our vaunted present!

In the next article Nietzsche showed how our art had always cause to watch eagerly, that the surprised crowd **should believe** on the well-ornamented conceptions! Farther more, with this forced belief the crowd should **take** and politely **accept** all the art's performances as a letter of grace from the Heaven, and still more **as a true earthly wisdom!** Here comes the fact: The "artful genius" is only that artist, who can make the crowd happy! In the meantime he is elevated on his pedestal, from whence his sound tinkles too remotely, and so the artist can not find the right kind of enjoiner for his lawful indication. It is true that tremendous pathos frequently comes, but fundamentally, he has no right to make the exhausted crowd happy. There is no doubt here must follow the parting of tragedy, and fatality ransacks humanity! Here even the "artful genius" notices how he is deprived of the right to mingle with the present. This knowledge drives him to desperation, and his eloquence becomes sharper and his voice harsher. Such an expression calls for deep sorrow and just because ambition and envy are too strong. Here Nietzsche separated drastically the customarily glorified character from the genius of knowledge, who seeks to hide all the world's pain, and with it to feel secure for the future construction of our society. Furthermore, this genius of knowledge knows how to forget the present; conversely the daring artist of public happiness **must play a desperate play!** Oh! If only this truthful hint could be once understood!

Nietzsche had not finished his critic so quickly and therefore he went ahead: Once the daring artist has made his pompous, momentary, and admirable effect, then degeneration must follow inevitably, because the vain, onlooking crowd can not imitate, and therefore the artist becomes himself vain, which vanity makes him see lonesomeness in the nature. The happiest moment in such a chaos would be when the different geniuses would check themselves in a corner. There would be the possibility then that even the inferior writer might appear in the limelight. That this is the dangerous point is acknowledged, Nietzsche showed from

it how the art becomes very dangerous to the artist. Once the artist is caught away from the art, he shudders terribly, and instantly **up-roots** once more **the period**, where **the art blossomed most beautifully** in the shadowy antiquity! This means nothing more than to work backward, and **obligingly do service to the teleological system!** With this tactic acknowledging of the momentary appearance, the artist is compelled to believe on the old Gods, and methological Demons, and becomes through his negligence degenerated to such a degree that he at last **hates the science!** Such a terrible effect, Nietzsche meant, could even drive a Homer and Aeschylus to an incurable melancholy, and to die of grief!

This well worked out observation of our artists easily can be traced to Nietzsche's own life, wherein he investigated the teleological system with the fundamental part of the art, and upon the drastic fact **saw the system's future**, but at the same time **acknowledged his own pitiful end!** Very much had been set already on paper about his end. His excruciating pain made him prophetic enough, so as to show up the result of the delicate question of the art! Only that way, he could look through the mentality of the artist! The true psychology comes after the experience. In spite of such a palpable intelligence, Nietzsche could not give up his cause, —he freely nursed his passion for strong sensitiveness, so as to put on paper the short comings of the art, which is really the primitive loyalty to the teleological system, as a warning to the free spirits. Right behind he came in full swing against the dramatic art, and said that this art is clumsy and worthless, **and never created with its poesy a true TYPE!** Dramatic art, as well the other customary art, expose the external man **but never the internal!** Therefore he meant, he never would care, as a scientist, to meddle with the externality of a man, because the earthly life **depends on thoughts, and never on externality!** That fact, he meant, **had driven back so many free spirits into the enemy's camp!** —because no one cared for such a new system: where the entire art of custom was excluded. From this we can see clearly that Nietzsche had thought for a long time about a prolonged wandering: either wandering for mental conclusion, or upon the country road like an aimless and strolling gypsy! This necessary parting for the cause of truth brought him the **most bitter gall!** Nevertheless, there were only a few, who read his sentences, and never construed thoughts over them! In opposition to this psychological fact, he could not hide what was working in the other man, and therefore he armed himself with thoughts for the coming battle. Here he reminded us of the inconsideration of a "human-all-too-human" man, who noticed in himself all the antique's art-performances of great decadence, and put them thoughtfully on paper. That was Nietzsche himself, because we see indicated how he gave way to art **and declined to make the crowd merry!** With this deliberate denunciation he abandoned the name of artist, and **daringly protested** against the existing injustice of society. This was at that time an incomparable daring and who knows but it would be so today too! Therefore we need not wonder in astonishment **why he wrote only for the free spirits!** Furthermore, we should not deceive ourselves about it, **because on his writing still depends our earthly and social life!** The experience

taught us how terrible it is to see our scanty and vegetated existence, but when the talk comes to development of humanity, then our daily life: **is transformed into a tragedy!**

Nietzsche was abrupt, sarcastic, and in his deliberate sensitiveness he reached the utmost point of psychology, with which knowledge he had at hand a well founded acknowledgement, and with this he became angry, and threw back at the artists any kind of belief! Yes, he even went further, and rejected the enormous vanity which the pompous genius claimed for himself! Briefly speaking, he wanted to be closely chained, and declined to accept as a fact **that a genius falls from Heaven like the rain!** Therefore he denied every so-called talent, and even the well known smartness. From this we should learn, that a master must be nursed throughout long years. He recommended that the firm self-made man remain at his chosen profession, and further work industriously so as to command by such a practice his coming thoughts! To this resolute individual this determination was a sacred case, regardless what his neighbors would think or speak of such a profession! That was easily understood,—nevertheless also correctly written, and with it Nietzsche **nailed the prattling tongue of custom on the pillory!** Only an energetic man can progress in his profession of gathering thoughts, and thus **discover** the fundamental cause of every social evil. **Such** tactic, **can** make of us firm and perfect men!

There is no chaos in Nietzsche's book. His thoughts and explanations came as if they had to come that way! In the meantime he grazed every field, **which could give any nourishment to the teleological system!** After he illuminated the customary genius, he asked himself, "What was the danger and the gain in the cult of genius?" and he answered on page 168:

"The belief in great, superior, fertile minds is not necessarily, but still very frequently, connected with that wholly or partly religious superstition that those spirits are of superhuman origin and possess certain marvelous faculties, by means of which they obtained their knowledge in ways quite different from the rest of mankind. They are credited with having an immediate insight into the nature of the world, through a peep-hole in the mantle of the phenomenon as it were, and it is believed that, without the trouble and severity of science, by virtue of this marvelous prophetic sight, they could impart something final and decisive about mankind and the world."

And again on the page 170-171:

"In a few rare cases this form of insanity may also have been the means by which an all-round exuberant nature was kept within bounds; in individual life the imaginings of frenzy frequently exert the virtue of remedies which are poisons in themselves; but in every 'genius' that believes in his own divinity the poison shows itself at last in the same proportion as the 'genius' grows old; we need but recollect the example of Napoleon, for it was most assuredly through his faith in himself and his star, and through his scorn of mankind, that he grew to that mighty unity which distinguished him from all modern men, until at last, however, this faith developed into an almost insane fatalism, robbed him of his quickness of comprehension and penetration, and was the cause of his downfall."

This warning is clear, and I think a firm man who has determined inclination toward fatality **can make this peculiar point still stronger!** A genius never flew down from a cloud, but was slowly nursed through

a well-ordered system, or even through obstacles though impressed with the belief of genius! We find creditable evidence, that there is a strong dose of superstition in the highest intellectuals. For this perfection we can look with easy repose at a momentarily appearing art. Here we should not be so foolish as to overlook an artfully composed strategem of policy, but still stronger we should look obligingly at a great field-marshal like Ceasar, Napoleon, Bismark, and then at all the men back of such heroes, as for instance Richard Wagner the great musician; then at all the great intellectuals who compose the very stable machinery of our States! When we study these men, and their great deeds, and mentally digest their accomplishments we should consider ourselves as small as a church-mouse:—very small:—**YES, still smaller:—until we disappear to nothing!** This very cowardly feeling is quickly noticed by the State Genius and he rushes into the modification of the well-established Cult, which elevates him so high that his eloquence and longing for truth comes to a collapsing brink! **DOWN WE GO!** This artfully composed distance was always **up-held** with a well-arranged system! **Whoever has eyes: looks at it!** With such an observation we can easily discriminate between classic antiquity and modern Democracy, **which was indeed created through the cunningness of Christianity!** Here we have to include the general public, and Nietzsche did it, because tragedy is linked to the proceeding creation and can not be divided. That is the work of the dramatic art! Through a well organized system of diplomacy the public became **chained** to the **WORK-A-DAY WORLD** and in this manner became **crushed with exhaustion!** Such a proceedng creates a terrible suffering; but to lighten this burden, the dramatic art is compelled to bring out some very sensational plays **which will drive the public to crocodile tears!** That is the seed-corn, **from which the public can reap their fruit!** Therefore we have glowing evidence that the proceeding of a spoiled and lying system **can not go on forever that way!** Who could sober up through such a sentimental opportunity, or recollection and then designate **what was the real intention** of such a corrupt system **toward** the general public, **who had thirsted for ages for the imagined truth?** The whole case is not so very ticklish, nor even enigmatical, because the preparation and delivering worked slowly behind the curtain, which carefully covered the primitive cause of the public call for relief from their unbearable burden! When even the immediate necessity of the dramatic art made the general public deadly pale, and weeping-blessed, so we can see **that some other feeling developed!** The expected damage never came, and the general public **even** became witty, **and laughed instead of weeping!** This fact, Nietzsche called the most comical point in the whole progress of dramatic art!

After he had completely finished the dramatic art, he turned delightfully his attention to the authors. That is for us desperate wanderers living in faraway countries the real water from the highest mountains for our almost **idle mill!** When there is nothing more to amuse us in our stagnated society, then we seclude ourselves in a peaceful corner, well marked, regardless of our social classification, and there, in that grave seclusion we crack the nuts of life, which we find in the



different and glorious books! We do not care to cheat ourselves with the articles forced upon the public to the discouragement of our modern commerce, which still commemorates the big Egyptian Holy-Book, as a standard against all the other books! Oh! my dear contemporary friends, how many books do you think we have put aside, because they have no nourishment for our appetite? We often laugh very sweetly, when we read in Nietzsche's books, how a thinker unveils his thoughts too much; how a poet gives too much of his thoughts to a beautiful rhyme and just because they **can not** find the right step; they declare the books which can not be translated are not worth reading! Then comes the best author **who is ashamed to be one!** That certainly pacifies us still more in our seclusion, and **we bear the daily tragedy with ease!** With such self enlightenment we discover **what Nietzsche originally intended to say!** He touched upon the social system of our vaunted present, and instantly pointed out, how **most authors suffer a real proletarian need!** That is an obvious hint from his own life, and you can read his confession on page 189:

"The thinker, as likewise the artist, who has put his best self into his work, feels an almost malicious joy when he sees how mind and body are being slowly damaged and destroyed by time, as if from a dark corner he was spying a thief at his money-chest, knowing all the time that it was empty and his treasures in safety."

From such a marvelous composition regarding the lives of the best authors, we gain a metaphysical vision, but our sensitiveness grows stronger when we see in his writing the true case of a writer's own experience. How lovely it is to read on page 190:

"Should pity and fear really be unburdened through tragedy, as Aristotle would have it, so that the hearers return home colder and quieter? Should ghost-stories really make us less fearful and superstitious?"

Once more he came back upon the artists, and wrote on page 195:

"By virtue of extraordinary intellectual exercise through the art-development of the new music, our ears have been growing more intellectual. For this reason we can now endure a much greater volume of sound, much more 'noise,' because we are far better practised in listening for the sense in it than were our ancestors."

At last he embraced with unspeakable enjoyment other points of the art, and finished the division on authors in this way, as we read on pages 205-6:

"Just as in old age we remember our youth and celebrate festivals of memory, so in a short time mankind will stand towards art: its relation will be that of a **touching memory** of the joys of youth. Never, perhaps, in former ages was art dealt with so seriously and thoughtfully as now when it appears to be surrounded by the magic influence of death. We call to mind that Greek city in southern Italy, which once a year still celebrates its Greek feasts, amidst tears and mourning, that foreign barbarism triumphs ever more and more over the customs its people brought with them into the land; and never has Hellenism been so much appreciated, nowhere has this golden nectar been drunk with so great delight, as amongst these fast disappearing Hellens. The artist will soon come to be regarded as a splendid relic, and to him, as to a wonderful stranger on whose power and beauty depended the happiness of former ages, there will be paid such honour as is not often enjoyed by one of our race. The best in us is perhaps

inherited from the sentiments of former times, to which it is hardly possible for us now to return by direct ways; the sun has already disappeared, but the heavens of our life are still glowing and illumined by it, although we can behold it no longer."

\* \* \* \* \*

The fifth division "The Signs of Higher and Lower Culture"—had been introduced in Herr Johannes Schlaf's book on page 143 as follows:

"Here too Nietzsche becomes in some way straightforward, even intolerable. He does not see the 'Human-All-Too-Human,' that someone of his equals would have had certainly, however, differently perceived and in a nobler conception of needy condition; he sees only the plain vulgar, the falsehood of the man, and drops on it, as when it would be, who knows what!"

That is for us evident and conceivable, although intolerable to swallow even the predigested. It is a writing, which can hardly be translated, and therefore we want to prepare our appreciation, exquisitely for the utmost point, so that we can meet our beloved defenders of the teleological system. Just because we investigated so bravely the last division, and never for a moment perturbed our mentality, and because the proceeding from the last division flowed into this division, I avoided deliberately the numeration of it, and instead put seven stars as symbolic meaning of life's seven principles. In putting such a cabalistic symbol, I was instantly reminded of the self-construed maxim, that, when a man plunges into a rushing tide, **he might as well flow to unknown regions, regardless of his destination!** Literary points should never represent anything else than the life of the author! So do I understand Nietzsche, and so I want to believe!

Whatever was or still is, constitutes the brutal and barbarous circumstances in our social organization which point of culture was called by the carrier "so and so," and besides, all the lies which abnegated the true fact of human living; forever putting the undescriptive stipulation of righteousness to twist the truth; everything that was pressed from horrible fighting to reaction, wherein the past, as well as the present struggle of the truthful and assiduous Free-Spirit can be accounted for; then the thousand years' monster of the teleological system, will be swept for all time out from society; and everything else, which could be held able for the struggle of culture, Nietzsche bound together in a bundle, and put in orderly in this fifth division. As we know, he was very free, and as such a free spirit he did not care a rap what became of his well investigated results, so long as he nailed down the fundamental fact of social evil. After he had put the whole system, from the beginning of our historical proof throughout the centuries, under his sharp knives of psychological operation, leaving it bleeding to the last drop, he discovered at last a noble character, remaining from decaying system: **who was willing** to do things differently, and who determinedly wanted a higher culture, and even know the possibility of it! Until this time he has talked only of a certain system, which **always resisted** with the most dirty means a higher and nobler culture, in order to **sustain** itself, and **remain** under the same outrageous rule! Coming to this point, obviously he saw that out of this terribly big chaos of undescriptive decadence were flaming some individual characters, who would fight such a systematic falsehood bravely to their last drop of

blood, and bring it to a collapsing brink! The stronger and bitterer the struggle, the stronger and more visible the degeneration, the more barbarous will become the bloody fight! From such a tremendous fight can not come the old pretended peace, and we saw, and see it today, that the states-authorities (and not the so-called capitalists!) were ever on the alert to receive with barbarous vigilance the ever repeated riots of the different groups: **all over the world!** To this states-chaos of Ceasar's antiquity to put a **stable, and firm HALT**, that only would be the starting point of evolution to a higher and nobler culture! That would be the only real application to free ourselves from our unheard-of barbarous condition!

Provided, some intellectual reads this conclusion without security on his own life's power, he will throw this most excellent book in a dusty corner, from where he never will pick it up! We do not care to cheat ourselves in this and therefore we shall also be on the alert against our customary antagonists! **Who are they? YOU**, my friends knew them better than my pen can describe! The human composition in writing and oratory did not start yet, **save Nietzsche!** Nevertheless, when we conceive the present frightfulness, **nothing else should scare us!** Now we have to go fearlessly aside and there in our chosen seclusion **think more** on this very serious point! No matter what our neighbors might gossip about us, **we should remain on guard!** We know why we do that! We know, too, what kind of cultivated memory we have, and therefore we do not care to forget all those noble characters, who bled throughout the centuries, and who **are still marked** as the most infamous TYPES by the representation of the teleological system! We know to whom honor belongs! When we have no other occasion to satisfy our rightful indemnification, then we want honor, **in spite of all chicannery; this excellent book as exchange!** However the censors all over the world arrested the free thoughts in writing and oratory, and whenever they could to force them back! **But the time came**, as we see in Nietzsche's book, when the censors **can cease their obliging work!** **There is nothing for them to do!** Now they do not know, what to mark blue in a progressive writing, **and far less they know whether a rooster is singing** his song loyaly or not on his back-yard fence! This precautious alarm or well selected warning which Nietzsche left us we took with bowed head, and we are bound to give it further attention. How shall we sail? Probably free, **even when darkness surrounds us!**

With such alerted attention, we stay, and listen! Nietzsche never cared, what kind of social classification a free spirit had; but he cared very much, how a free spirit composed his thoughts about the many infamous actions, which were done to the human race under the masked auspices of a system ordained by wealth. Therefore he drew a sharp line between the free spirit and the emotional every-day, loyal vulgar one! This point surely belonged to psychology recommended as an unavoidable condition of general existing facts! For a short change, and to remind my readers, I would like to go back to the lady, Miss Malwilda von Meysenbug, who claimed the knowledge of psychology for herself about the revolutionary movement and the characters of it. The

noted historical individual, who firmly resolved to go forward upon the irreconcilable road, regardless what might happen to him, was lured in a trap of **unhoped-for** initiative, where he was **forced to a public confession!** Many of such kind became weak, and confessed their sins, but they stood before their accusers **with stripped honor!** The whole fact seems a trickily composed curiosity! Giordano Bruno died at the stake,—and he was surely a **fearless** character! But when we investigate the whole proceeding of his intention after 300 years, we find he was concerning himself about a repentant petition, which he wanted to put before the Pope's feet, for no other reason than to receive mercy for his personal life! But his energetic advance was too far ahead of the time, and so it ended in the terrible Auto-da-fe of the **Inquisition!** The case of our memorable Emanuel Kant, who publicly took a pompous oath for the only reason, his scanty daily existence, **is well known!** These are only individual cases of the history. By this untimely opportunity we can look over the 48th revolutionary movement, which was overwhelmed with outrageous assassinations, and at last, the rest who slipped the firing squad (including the above mentioned lady) had to look for an asylum. Garibaldi became a ship's captain, Mazzini a very good friend of the king of Italy, the third one saved himself through a suicide,—and the great musician Richard Wagner became a lover of princesses, and **dared to renounce publicly his** previous deed of '48! Here we have a long line of chosen men, who traveled the road of free spirit, but soon landed in the enemy's camp, **where they became very loyal servants of our** (by now!) **well known** teleological system! I am not averse to any of them, because I know the bitter fight, especially: when a free spirit acquires matrimony. This last fact, as a conclusion of the previous one, reflected strongly in Nietzsche's writing, **though he never intended to admit it!**

Let us proceed. The Herald's call becomes stronger. What do you think my friend: Who is the bound man of daily life? He has only one sacred, hidden duty forced upon him, which consists of loyal service to the system, namely, to spy upon his surroundings, and find out everything that he can about people's sacredness as opposition to the system: **to report it at the right place!** In this way, and with a very smiling face are trapped the men of different ideas! We should meditate for a moment about such an important and extensive warning! At last, how could a thoughtful man of well composed mind ever think, that in such a case, where the great but nevertheless subterranean act of espionage is carried on from all against all could exist a human Harmony? But only now comes the apex of an extraordinarily molded warning: Should the free spirit be so careless, that he could not realize this obvious fact of that infamous act of espionage, then it might happen on one nicely shining morning, that he will meet his bad omen **under which he will bleed to death!** Such a shameless production of unnecessary victims has to be stopped, Nietzsche **ordered!** Furthermore, he said, when the daily spy feels that he can not become the ruler of a free spirit, and can not otherwise injure and undermine him, then the spy will use the most ardent eloquence, and utter falsehoods behind the free spirit, not be-

cause the spy believes that which he utters: but only for one reason: **to do damage to the free spirit!** Therefore Nietzsche called attention to the point that the free spirit should be careful in his daily movements, because no matter how he fixes his affairs there will always be some points forgotten, which will distinguish him from other people. The free spirit even moves differently. On such a remarkable road comes the **parting of existence!** How to get a job? **That** remains a mystery! As this mystery can not be solved, there must come an unexpected moment for the free spirit, where he is bound to subjugate himself to an aimless strolling upon the country roads of foreign lands,—as much a vagabond **as ever a gypsy was!** That was Nietzsche's confession, as a sure answer to the formidable system,—which never could otherwise maintain its boastful rule, **than to turn its subjects one against the other!** For this statement: **we have no apology!**

In this we do not care to cheat ourselves. Furthermore, the unconditional view remains: That the academical gentleman, who gained their high education for a certain profitable purpose, will play forever very foolish deeds to such a Herald's call as Nietzsche uttered! Therewith we have at hand a very frank and obvious case, over which we can argue freely, and truthfully. Upon the well-created foundation of the invisible, and ordained act of espionage, the daily spy becomes a Christian, and a citizen—no matter in which corner of our globe he is located! Otherwise to mark such a case,—it is only a matter of believing. Nevertheless, that becomes dangerous for a free spirit, when he is **not on the alert!** Furthermore it remains self-evident, should the free spirit notice the whole proceeding of the secret tricks of the psychology of his surroundings then he will have an easy play, but until he reaches this important apex, he has to fight **so many** bitter battles! Wonder if this explanatory point about the development of a free spirit is understood? And there fore because we are not sure of the whole explanation of the case we should arm ourselves with the sharpest knives of psychology, and mercilessly **cut to pieces** everything which crosses our road! As you act toward me, so I will repeat! There is no way out of it: we have to keep constantly the power of resistance for our service, and be ready every second for a bitter fight! In conclusion to this, he wrote on pages 211-212:

“All states and orders of society, professions, matrimony, education, law: all these find strength and duration only in the faith which the fettered spirits repose in them—that is, in the absence of reasons, or at least in the averting of inquiries as to reasons. The restricted spirits do not willingly acknowledge this, and feel that it is **pudendum**. Christianity, however, which was very simple in its intellectual ideas, remarked nothing but faith, and passionately repulsed the demand for reasons; it pointed to the success of faith: ‘You will soon find the advantages of faith,’ it suggested, ‘and through faith shall ye be saved.’”

This primitiveness of our neighbor's mentality, can only be discovered when we are well armed with psychology, and watchful in all of our steps of the old and effeminate thoughts, which frequently come from within, and tempt us into the danger. This hint contains so many tricky ideas for a thinker, **of which a common revolutionary never has an idea!** Nevertheless, I have a suggestion: Should this hint ever be

understood,—then I am sure there will be an obvious shaking of the old dust from the customary boots! This view can not be denied, and therefore it remains true all over our globe. Only now, we see how small in reality is our big globe! We know, that in the long course of our experience, many and different maliciousness will reach us, but what should all these indications mean to us? We will be compelled to move on, and forward through the orders of the **Higher-up** bars of iron! However we should not forget, that through such a bitter struggle we will learn to honor the real and true meaning of “Hunger is the best cook!” When Nietzsche pointed out in the next article as a case, where such a man dies from hunger, then we know the meaning, and right here, we want to account for **the living of all free spirits!** Should that prove that we ourselves are entangled in such an awful case, then we can look for a solution in the customary proceedings. My dear friends, you say: “That is exaggeration!” Very well! But just look on the young tree, when it grows,—it grows down too! Only when we come through such terrible experiences can we be ready for a decision of a new culture. Self-consciousness becomes then a shining sun; the present a free field, upon which we can **freely, and laconically dance!** When once this view is caught then only can we handle our psychological operation, and never for a moment flinch with fear about the would-be criminal in us who could be punished! You then become the real prosecuting attorney, and only then you know: **that you are free spirit!** Nevertheless while we stay with our present, well composed acknowledgement, we are prepared earnestly for a **century long chaos!** That is a daring hint for all the world’s powers, which act hastily and produce such geniuses, **who will be able to overturn the whole old civilization!** Nietzsche claimed, that he talked **only** to the highest, and the best statesmen! Very well! They should be on guard! Whatever has to come will appear! With such a stipulation, Nietzsche opened a free field, upon which each individual can go as it pleases him: forward or backward! Here we can put a sure bet: **There will be only a few who will go ahead!** Truth in itself points out that the man who is well equipped with the sharp knives of psychology, has still one main desire or unsatiated thirst, and that is: to reach the **top most** point of literature. “A general!” as Tolstoy said, and as we interpret it, to become a real ruler of the centuries’ old chaos! That is the determined resolution obligatory for the strict duty which we call philosophy! and he who can not see the point of a new culture in it, he might as well keep out of the rank and file of the new army!

Pardon me, my dear friends! Do you see any point, but more the command of such a well instructed general as Friedrich Nietzsche was? No? Well, I will start anew! To judge correctly the conclusion of a previous chapter, and extend my interpretation, this necessitates: Forever in the history an individual always came to the front, grasped maliciously the scepter in his hasty hand, and started anew to rule! This fact shows us that the possibility is always open for a well equipped individual! The modern armament Nietzsche ordered is psychology! Nevertheless, he was witty enough to say that a period can be submerged with derision; as for instance: the case of Voltaire! Napoleon!

and we know today that Nietzsche would rule some centuries! Not with the power of a War-Lord, but with psychological instruction, which would surely undermine the old diplomacy! Drop today one psychological view, and the strongest states of our globe shake like the young branches of a tree! Just watch the censor's machinery, how it works industriously behind each psychological malefactor! But what is the use, Nietzsche the greatest of the many malefactors is gone! The work he left behind belongs to the whole human race, and the gentlemen who still wants to make new states on the old fashion might better be on guard! The whole observation shows us farther, that a period makes its own fruit, and Nietzsche pointed it out! To show that my conclusion is founded on reality, I shall quote here two sentences from Herr Johannes Schlaf's book, who is still an obnoxious defender of the teleological system, and who strongly believes that he can turn the wheels of progress backward to the big Egyptian Holy-Book. He remarked well on page 144:

"In this division comes forth even that glorification of Italian Renaissance, which for Nietzsche is so important, and will be, and with which he ruined fundamentally the most modern at home, and in whole Europe. A true evangel of Decadence, and of Satans, that Nietzsche disbursted, and whose effect we have on our neck!"

He was very free with his underscoring, and exclamation mark, and why should we keep the same mark out of our writing! The time of Laurence Sterne, the great (may be even the greatest!) English psychologist, whom Fredrich Nietzsche envied for his free writing, and who always had to sniff whenever he had to put an exclamation mark **is over forever!** Therefore the writing of our literary friend from the enemy's camp comforts, tickles, and even to some extent ravishes us, because of the period "with-the-alarm-clock-in-the-hand," which longed for redemption, received a tremendous big mill-stone on its farewell proceeding, and is now down at the bottom of the deepest sea, and accordingly out of our surroundings! Furthermore, we can confess that even here a new acknowledgment came. That can not be argued away, even not from our sternest antagonist, who frequently reports the fact. But to all these remarks it is better **we stay on guard!** The account must end only in one book: **the new culture!** Evidence for it is the unspeakable rushing of the tide, and falling of the ebb of our enormously progressing degeneration!

The time is approaching where the degenerates will fight with their last life's power,—for their very life before they are forced to go **down, and out.** It might be that with this terrible occasion it will be a fact that the most noble character will die; but this battling period **undoubtedly must bring forth its good fruit!** Out of these many, awful, and unhappy accidents, there must remain one noble character, who will find the saving roads; and upon it bring his own destiny to a most wonderful blossom on account of the monster system! With such a happy viewpoint, and a well accounted-for, profitable intelligence, we can at last, even today, turn delightfully to the social outcasts, and gypsies, and welcome them with heartfelt sincerity as our guests! But dear friends! **could you acknowledge that there never was such a point in history at**

least in the educational view-point; before Nietzsche gave us the psychological intelligence? Furthermore, I have to confess: In this homely, and hidden hint is still some indication which longs for sunlight! Oh! friends, if we could only put on this paper our own understanding of this proceeding or our interpretation of it. Nevertheless, to all these positiveness of expecting the clash of persecution, one thing remains sure for us: From now on we can be still more trustful and positive, that there are many secret paths open for us, upon which the real culture-carriers **can not be so easily caught!** Should that be indeed the reality, that there is nobody here now who could signify the possibility of our assertion, then there are some wanderers left, who can signify freshly, this unheard-of assertion from their own **well tasted experience!** But why should we talk so much about hidden things at present; we will have more opportunity to talk about them when we investigate the other works of Friedrich Nietzsche. At present we have many books on our shelves about Nietzsche, but lack the real interpretation of his view-point about the new culture; before anything else, these many critics lack the real meaning of Nietzsche's view-point in regard to the management of our collective system; i.e., the Human race! Just as we said a while ago, we want to leave this remarkably delicate point until we come to the other books of Nietzsche.

Let us proceed. In between such extensive indication, he did not forget to talk about a wonderful education. That is a point for us, because it belongs here. He meant that this wonderful education would be most important especially, when out of it eventually will come unheralded to the front a new God. He meant further, that with such an unexpected fact every wonder will disappear, and there will be a mysterious question in the minds of the most thoughtful intellectuals, namely: "How then will the inquisitive intellect **sail through such a well armed society?**" Here we may not forget, that with a new God will come even the thousand years' tidily melted, and freshly forged chains of society, behind which will hide an irreconcilable tyranny,—and then the free spirits may look with wide open eyes upon the new situation, and investigate it, **and at last find the way out of such a chaos!** Therefore, it should be our duty now, to prepare for such a future! Nevertheless, this well accounted for warning should serve as an important hint to all true men who believe on modern progress, and who work industriously for it: without the social education! It is necessarily important here to remark on this point: The greatest intellectuals knew how to nurse their intellect to the highest degree of the most imposed power, but under an extraordinarily, and trickily case they were influenced by hardly ever imagined deed! Just think of the pitiful case of a Poe! **Hush!** Is there anybody here, who knows what became of Rabelias? These obviousness we find throughout history! In spite of all our thoughtful experiences, we can point out how the modern civilization prepares further, and further, and forever to bring upon the battle-ground stronger, sharper, more bitter, and still more irreconcilable, yes, even hardly conquerable weapons, **which indeed** so greatly discourage the individual, that he becomes **afraid to think a thought in opposition to the monster system!**



And where should we look for such a pitiful idea? Just look carefully on the customary power, and soon you will see how this invincible **Might** works mercilessly forever, yes, even disgustingly **against the peaceful meditation of an individual!** This undescriptive power of custom will even go so far with its claim, that it will drive the individual to such an extreme degree, **where he will rave, or even run mad!** Here comes an obvious point: The history of public opinion has reached the gate, whereon the word "Democracy" is written! In spite of that the tremendous power of the modern monster system, namely custom, works outrageously, unceasingly and strongly against the evolution of the individual,—**everybody is getting more thirsty for the truth!** This shows us **how the deliverance of the individual becomes an unavoidable necessity!**

This insatiated thirst for the truth in between the high tide of degeneration brought to us an incurable disease as a result. In spite of such a well known reality, we use no eloquence about our insane asylum! This beguiled, and hidden weed of our modernity, Nietzsche saw clearly and therefore, he instantly pointed out the future work of the medicine man. That is a very delicate meal for an inquisitive taster, because the future man of medicine will not only appropriate his professional science for the body **but will assume the cause of the modern disease: which result from the thoughts!** On such a roundabout road Nietzsche reached our goal: **psychology!** That is a distinguished hint for all the fighters for freedom, because with it we can prepare ourselves for such deeds with which we intend to carry out our private as well as our social life. The artful trick of a freedom fighter not only consists in vulgar dishonorableness, **but in a well composed eloquence of diplomatic art!** Each freedom fighter should retain a well marked firmness in the manner in which he means to fight.

Here Nietzsche showed where degeneration ended, and therefore, it will be hardly possible to avoid the outcome. There would not be any other help for this unspeakable frightfulness than cold-blooded science, which will be able to overcome and deny the antique stipulation: **That the destiny of man ever can depend on a God!** Therefore, we must again wilfully open our eyes which were almost blinded by the customary power, so as to fetch the hand of destiny, and bring it with an enthusiastic lust to the frivolity of **our beloved Dionysos!** We can equalize this point: The progressive man wants to take **the full responsibility for his own action!** That never happened in the history of the organization of our well known teleological system! Perhaps our understanding of our social proceedings leads us even to fatalism,—nevertheless **nobody can deny the sweeping degeneration!** At last we discover a new acknowledgment: The legally nursed Doll-Play of the enormous Self-automatism **must stop!** But to avoid a still worse catastrophe, Nietzsche wrote on page 229:

"But just because we are able to face this prospect, we shall perhaps be able to avert such an end."

However it reaches us: The bitter fight must be carried on! Should we despair? **Never!** With a firmness we must hopefully turn our whole attention upon the daily customary movements of our neighbors,—because

in them we can recognize easily the end of our modern, Money-Aristocracy's period which intentionally presents the pompous **Might**; but in reality shows tactfully the **extensive** insolvency! For this compliance, we need not go to the halls of our **extreme radicals**, to find there the real significance! **Never! Instead we will go in security to the most honored banker**, and politely ask him for his last bank-report: **That will settle all our mysterious suspicions!** As soon as we recognize the real facts, we never can avoid seeing how the customary movement becomes more boastful, or even frightful and vulgar,—because the insolvent employers cannot as of old demand more glorification of his importance! Who will dare to say that Nietzsche exaggerated is his explanation? Just look around yourself carefully, and observe, and investigate the momentarily molded awkwardness of our employers, no matter who they are, how it turns still doltish;—but at the same time you can see, on the other side, the comically pointed finger of your contemporary fellow man! The more we take into consideration the antique genuflection of receiving trustworthiness,—the more obvious strong is the irony. The **LIE** has come to a Halt,—and Truth wants to rule the daily life! Do you think, with this, that our condition becomes more mysterious? And then, what would be the salvation for it? Nietzsche claimed again: **Science!** The Self-acknowledged proudly arises its head! Therewith meant he, we will become the real explorers, and straightway reach the high apex of philosophy,—but never such philosophy, as criticizes the empty air, but one, which energetically **investigates** the immediate field of our wrecked present, on which field it **must find** its existence, and upon it build the roads, and crosspieces, upon **which** this philosophy **can proceed without any fear!** With such a conception this new explorer, or would-be philosopher, will decline to observe nature, but on the other hand he will guard himself so as to oppose it! By taking great care he will have better eyes for the different authorities of the evaporizing modernity,—which continually **nurses** itself **upon the blood of its subjects!** These are indeed the pearl, which Nietzsche threw to us,—which we took with respectful submissiveness. There is no cheating. Based upon such a foundation our surroundings will become palpably clear. At this point, we can easily forget the old time pliable rattan, which used to swing very flexible upon our back by the rotary of the little spinning-wheel, so as to impress the frightfulness of the corrupt antiquity upon us! This momentary turning back excites in us new curiosity. Here we have two doors open to an important case. At this moment we feel suddenly free of all the imaginable crimes, and shake our head joyfully about our old fear of the prophecied penalty to come after our death. Only through such an unavoidable manifestation can the possibility of a human **without fear be continued!** From now on we will have only one acknowledgment left:—Whatever we see and feel shall be welcome, and everything else **remain** upon the by-ways! From now on, we shall not be affected by the shrieking of the so-called progressive Sirens! Of this we who are living in the twentieth century are surely **convinced!** Consequently our view-point shall remain sane, and open for further investigation in the future. There will be no more guess work **and less skepticism!**

To better paint for us the coming heaven, Nietzsche introduced "The Mental Tyrants." In this he showed us where gloominess began, and how the old Greeks fought bravely against it. Each wanted to overthrow the other, and so they all took a triumphant stand. But the severity of their insolence rose so high that from it developed tyrannic discretion, yes, even malevolence. All men become tyrants, or at least all intended to if possible. That was nothing new with the old Greeks, because they had well compelled Mythology at hand, which urged them to the high step of God, to the ever praised rank and file of the starry heaven and so to immortality. The bloody fight became more bitter, that at last they all lacked good judgment. At last a law was made even against nature;—for only one purpose: to guard their overstrained life's power. Thus led them to meditate upon the organization of a philosophical state. Plato considered repeatedly with a fearful sadness the impossibility of his organizing this ideal state. The more the failure manifested itself, the stronger came the passion abuse; and gall filled their lives. From this developed a bitter contest upon the public streets, —where rhetoric became leader. Here their gall changed to poison which worked like a true assassin upon the general, and assiduous mentality, and consequently, each one was **completely ruined**, or better say: **killed!** ..That is the way this reaction came to its own triumph. The great men like Aeschylus, Pinder, Demosthenes, and others, came too late,—just because the best men had already ruined themselves with their personal grievances. This immortal battle was so terrible, that they all together forgot to leave a right type of their own countenance to their posterity. But Nietzsche meant, **whoever** intends to recreate **their** so-called classic type for monumental recommendation he will have to have a great hope for his undertaking and still more for his success! This indescribable period, which concluded with vulgar argumentation upon the crowded streets of Athens, became the doctrine of Socrates. Rhetoric, at last, triumphed in the politic of the Greek's collectivity. Nevertheless, we have to confess that this pitiful period continued even to our own time: otherwise we never could perceive the fact. To make from this a solicitous hint for the free spirits, Nietzsche ended on page 243 as follows:

"Oligarchs are necessary to each other, they are each other's best joy, they understand their signs, but each is nevertheless free, he fights and conquers in his place and perishes rather than submit."

That is enough for present deliniation of the classical antiquity. I am just wondering, if I may be courageous enough, to bring out here Poe's diction on this point in his article, "Ligeia":

"It was the radiance of an opium-dream—an airy and spirit-lifting vision more wildly divine than the fantasies which hovered about the slumbering souls of the daughters of Delos. Yet her features were not of that regular mold which we have been falsely taught to worship in the classical labors of the heathen."

The most beautiful thing we see in this book (likewise in Poe's) is the continuous fight against the **centralized** Monster System of teleology, which crawled as a glittering, and false swath down through the centuries to the present period. In the next article Nietzsche wrote on page 243-244:

"The greatest fact in Greek culture remains this, that Homer became so early Hellenic. All mental and human freedom to which the Greeks attained is traceable to this fact. At the same time it has actually been fatal to Greek culture, for Homer levelled, inasmuch as he centralized, and dissolved and more serious instincts of independence. From time to time there arose from the depths of Hellenism an opposition to Homer; but he always remained victorious. All great mental powers have an oppressing effect as well as a liberating one; but it certainly makes a difference whether it is Homer or the Bible or Science that tyrannises over mankind."

This inner feeling which Nietzsche tried to hide, and in his book veiled publicly by its antiquity,—was at that time a fresh-born weak offspring which saw the sun light for the first time between the Jura mountains in Switzerland. Why should we care even though we know, that Nietzsche liked "to pilfer dainties," and always declined to report **his** resources! Just because we are so "**forgiving**," we preserve our peace, so as to follow further our hidden feelings,—and **treasure** the hints **received**! Armed with such a profitable gain we can go into the modern school of the greatest thinkers,—even when we are **not** academicians! As such prominent explorers, we nurse an unshaken confidence, with which we can easily find out, how the modern thinkers refuse with all their life's power to attack this very centralization, which is the **greatest cancerous affection of all human independence!!!** This judicious synopsis makes us **very** happy! Believeing this we can courageously await the prolonged bitter fight, **which has to come!**

In spite of his excellently summed up eloquence Nietzsche failed to give the right expression of his own feeling; as he held himself always to the primitive fact of science. His coldbloodedness in investigation never ended,—and we wonder many times:—Which way he will "sail?" In such a tremendous chaos of ingenious thoughts he dared to bring out a true fact, which does us more good than everything else in this life, namely:—that people should know **how** to read books! With this hardly acceptable recommendation he foisted-in a new conception for people, namely: philology, or—**slow reading!** This daring reference was at that time (and who knows but it is today, too!) an unforgiving insult, and simultaneously a-down-coming-from-heaven-wonder, because his contemporary friends neither cared to nor could still less understand **his** earnestness! This fact should tickle us, who live in the twentieth century even more, when we read on page 250:

"False conclusions are the rule in older ages; and the mythologies of all peoples, their magic and their superstition, their religious cult and their law are the inexhaustible sources of proof of this theory."

Whatever has been already written in this book, and what Nietzsche intended to write, and could not (it was not allowed!) so as indirectly to avoid the dissensions of his readers through their exposure, we want to overlook, because we have a very positive perception of his time, and from this we know our own time, is **not** very much **better!** In spite of all his acute carefulness, and forcefully deliniated the **CYNIC!** ..Could we ever accept this without an imemense feeling of protest mixed simultaneously with joyful happiness! It is true that his philosophy intended to **split** on the very start with organized society? Could he ever give a better warning to the free spirits? What did he wish to say here?

Nothing more than that the free spirits need only one effort for their advancement, and this is the hardening of their bodies and minds! Therefore, it would be very good for them to go in the fresh air, giving the strongest wind an opportunity to **blow them through, and through!** That was a carefully concealed hint on wandering, but this hint never pulled righteously. How would it ever be possible, that those pale and striving philosophers would dare to put their lives under the tyrannous scepter of the blowing wind? This compromising honor nobody wanted to take upon himself. The careful perception of impossibility worked backward. The most of them chose the timid home-life, even when it was full of despair. With their wisdom-finger upon their thinker's forehead, they rather glorified in their homely timidness, any Pan-Nationalism, or even Patheism, but they never could decide to wander under the scepter of the **furious** tempest! They consciously surrendered their weapons, and surely enough, from this inevitableness came the unavoidable **glorification of the** central power! We can easily discover the feeling of Nietzsche, when he later on called himself only "good European;" that cannot be misunderstood! **Hush!** Germany's government was the last admirer who ever could possess a good "Conscience" **for him!** He did not give a rap for that, and so he answered harshly: that he never wanted to acknowledge, **any** loyal work **for the** central power! Therefore he pointed at the **CYNIC**, and with this move he deliberately turned the water on the mill of the gypsy life! Nevertheless, however he twisted the yarn, we know, that such a deliberate action was called in the old times Cynism, and at present **REVOLUTIONISM!** That is a very harsh word, but it gives us the **only** definition of the independence of a man! From this must come a firmness to the man either **for or** against the central power! The first brings to him a heartfelt complacency, and the secondly the outwitted, lonesome, and troublesome outcast. That is an obvious fact! In such a manner Nietzsche's result of scientific investigation worked against the "noble goodness" of the centralized states! There is nothing here for doubt! To put a golden crown on the whole chaos, so as to illuminate the enfeebleness of the pale, timid philosophers, he wrote on page 258:

"It is, perhaps, the advantages of our epoch that bring with them a backward movement and an occasional undervaluing of the **vita contemplative**. But it must be acknowledged that our time is poor in the matter of great moralists, that Pascal, Epictetus, Seneca, and Plutarch are now but little read, that work and industry—formerly in the following of the great foddess Health—sometimes appear to rage like a disease. Because time to think and tranquillity in thought are lacking, we no longer ponder over different views, but content ourselves with hating them. With the enormous acceleration of life mind and eye grow accustomed to a partial and false sight and judgment, and all people are like travelers whose only acquaintance with countries and nations is derived from the railway. An independent and cautious attitude of knowledge is looked upon almost as a kind of madness; the free spirit is brought into disrepute, chiefly through scholars, who miss their thoroughness and ant-like industry in his art or regarding things and would gladly banish him into one single corner of science, while it has the different and higher mission of commanding the battalion rear-guard of scientific and learned men from an isolated position, and showing them the ways and aims of culture. A song of lamentation such as that which has just been sung will probably have its own period, and will cease of its own accord on a forcible return of the genius of meditation."

We never could receive a better hint, explanation, or warning. It must follow, that the real **active** man can only transform himself with his thoughts into the action! There is nothing else that he lacks personally, **except** independence! Here we should not deceive ourselves for most men are forced indirectly by well organized society to carry-on a classified occupation which they can never dodge. From this conclusion obviously comes an unavoidable compromise, therefore each one of these "pale, striving philosophers" guards his official conscience carefully so that they **may not point** their "wisdom-finger" at the central power! We could write many books on this conclusiveness. But let us proceed out of this chaos, and listen for one moment to what Nietzsche had to say on page 259:

"All mankind is divided, as it was at all times and still is, into slaves and freemen for whoever has not two-thirds of his day for himself is a slave, be he otherwise what he likes, statesman, merchant, official, or scholar."

That is the most remarkable sentence, which we have **yet found!** How was it possible for Nietzsche to write with such **astute** cleverness? How careful he was to end the list with the scholar. On the other hand he deliberately forgot to mention the people "down below," because they have shown us their desire for the **Eight-Hour-Day!** According to this view, from "down below" comes the real action against the central power. May we rap a little on his own deliberate conscience? From our investigation we see a contrast, which hurls Nietzsche's conclusion back, because we see that he deliberately avoided the general desire **for truth!** That hectors us like the red cloth does the bull in the bull-fight in an Arena. Immediately we desire to confront every great movement of the new culture! Our courageous look becomes at once very intense and the unavoidable splitting with the other side **must be terrible!** When we take this fearless stand we make an obvious acknowledgment about the **WILL for Power!** That is what we learned from our beloved and affectionate friend, Nietzsche! For this we thank him sincerely! Our reverant thankfulness will be the mighty factor to protect us from despair throughout the coming **dreadful** period! From now on our trust will avoid false but pretending fighter, who **always** has sufficient excuses for the many **lost** battles for higher culture! Nothing will be too hard for us from now on! The finish of our being on a lonesome country road will eventually become a **delightful** delivery! Thereby we never intend to dream: about the **fight to the enemy's camp!** We will be **animated** by a new and brisk courage! Forward will remain our motto!

These are the Herald's calls which came to us from Nietzsche. His commanding firmness was: You have to fight individually! We must resolve to fight that way; our experiences are mighty weapons which so command, and from now on to carry out this resolution will be our most important task, because we do not know how the situation will stand in the near future. We discover in our lives one thing: the murderous subjugation of our Youth that held sway over our evolution! Nevertheless we taught ourselves through our bitter struggle **how a philosopher must develop!** We want to follow this obscure track and

deliberately wish "Good By-the-By!" to every officially declaimed complacency. We know, from this that we are the true culture carriers! Nothing can happen to us other than a secure future to which we travel delightfully, and with the frivolity of the dying roses. Our personal life assumes its true value, and even rescue the future. And with this well composed enthusiasm we want to listen to the last Herald call in this division on page 263-4-5:

"Forward.—And thus forward upon the path of wisdom, with a firm step and good confidence! However you may be situated serve yourself as a source of experience! Throw off the displeasure at your nature, forgive yourself your own individuality, for in any case you have in yourself a ladder with a hundred steps upon which you can mount to knowledge. The age into which with grief you feel yourself thrown, thinks you happy because of this good fortune; it calls out to you that you shall still have experience which man of later ages will perhaps be obliged to forego. Do not despise the fact of having been religious; consider fully how you have had a genuine access to art. Can you not, with the help of these experiences, follow immense stretches of former humanity with a clearer understanding? Is not that ground which sometimes displease you so greatly, that ground of clouded thought, precisely the one upon which have grown many of the most glorious fruits of older civilization? You must have loved religion and art as you loved mother and nurse—otherwise you cannot be wise. But you must be able to see beyond them, to outgrow them; if you remain under their ban you do not understand them. You must also be familiar with history and that cautious play with the balance: 'On the one hand—on the other hand.' Go back, treading in the footsteps made by mankind in its great and painful journey through the desert of the past, and you will learn most surely whither it is that all later humanity never can or may go again. And inasmuch as you with all your strength to see in advance how the knots of the future are tied, your own life acquires the value of an instrument and means of knowledge. It is within your power to see that all you have experienced, trials, errors, faults, deceptions, passions, your love and your hope, shall be merged wholly in your aim. This aim is to become a necessary chain of culture—links yourself, and from this necessity to draw a conclusion as to the necessity in the progress of general culture. When your sight has become strong enough to see to the bottom of the dark well of your nature and your knowledge, it is possible that in its mirror you may also behold the far-away visions of future civilization. Do you think that such a life with such an aim is too wearisome, too empty of all that is agreeable? Then you have still to learn that no honey is sweeter than that of knowledge, and that the overhanging clouds of trouble must be to you as an udder from which you shall draw milk for your refreshment. And only when old age approaches will you rightly perceive how you listened to the voice of nature, that nature which rules the whole world through pleasure; the same life which has its zenith in age has also its zenith in wisdom, in that mild sunshine of a constant mental joyfulness; you meet them both, old age and wisdom, upon one ridge of life—it was thus intended by Nature. Then it is time, and no cause for anger, that the mists of death approach. Toward the light is your last movement; a joyful cry of knowledge is your last sound."

## IX

In the sixth division, "Man in Society," the classification is excellent. Under no circumstances could it be better. Everything in this book is as well sorted, and arranged, as though so destined,—and yet, just listen to Herr Johannes Schlaf's foaming expression on page 146:

"A straight, classical chapter indeed! What form of meditation has science induced Nietzsche to follow in 'human-all-to-human?' This and other cunning

trickeries, such as only a Frenchy could develop, I may overlook; but Nietzsche dwells less on this trickery, in the utmost shallowness of the problem, the unequal depths of which should be taken into consideration today."

A real German could not write these three sentences better! Therefore we have our happiness in them, no matter **who we are!** We are by this time well acquainted with the powerful steam-tugs of the commanding central power! Just **as we are**, we want to observe with lovable premeditation the two opposing defenders of culture. We have a reason for it; because then only can we properly decide for the one or the other,—that was ever the manner upon this world, when there were difficult problems for solution. No man **ever** could **go ahead** on two roads! Such was the Herald's call of an old Roman slave: Epictetus. In the same manner Nietzsche called to us, and so we must call to ourselves. With such a methodical meditation we love to smirk, and with such a wanton smile we must listen here and now to such a man: **who is indeed more truthful!** We confess truth amuses us more. And only for one reason: **It always creates danger!** The forbidden fruit is always sweet; nobody looks a presented nag in his mouth! The meaning of it? Well, with such a laconic remark we catch the thought behind! This we learned when we were children:—Power came and we became ripe for the earthly life! With such a remarkable acknowledgment we recognized too quickly the crooked By-ways, upon which we were compelled to become the very **sagacious** sneaks! Indeed, we are living under the glorius stars Juspiter and Venus, and therefore we should know; how to act in our present society, which wants to quell its insatiated thirst with **persecuted victims!** We acknowledge this intelligence as magnificent, **even appeasing!** Therefore the time for a careful investigation will **fly-by** like a milky white Albatros. What means that? Nothing more, and nothing less than:.. **We will have plenty of time for our necessary reading!** i. e., **for slow reading, if you please!** And as we are living in the twentieth century, we will easily forget through our slow reading the drooling manifestation of our four-minute men! **Hush!** Even today the silent question rules! **Which one?** There is reason enough to discover it, because nobody dares to answer, and therefore we make a big **Hallo** about other things, to distract from the main issue in our society! **Selah!**

The division's beginning is as follows: "In intercourse with men a well-meant dissimulation is often necessary, as if we did not see through the motives of their actions." That is very amusing, and with it, our lives become to us a lovely darling! Can you swallow that? Did you ever meditate about the valuable of such sentence as a warning? Well, here it is:—We have to be on guard against the persons **whom** we meet! Furthermore: Only the nearby person can use **discretion** about our personal life! That is a magnificent search-light with which Nietzsche illuminated **his** surroundings! Whoever is covetous enough to throw slander on this characteristic remark, and claim different points, might as well travel through our many sided slums as they are found all over the globe, and there acquaint himself to gain further intelligence. Otherwise in the illumination of Nietzsche's expression as to human meeting, there remains always the same tactics: Failure rules triumphantly our



well **pretended** glorious friendship! That is, even for us, a little too sharp, but however a **very philosophical** deduction. From now on we must study a lesson, which may illuminate the whole matter. The system which always intends to keep the **UPPER HAND**, must drastically confuse its **SUBJECTS** with antagonism, so as to **hold its triumphant standard** upon the foundation of a thousand years' **secrecy of power!** What is the remedy for it? Just to acquire with cunning subtlety the utmost patience, and with a brief outlook wait **until** a sensible perception reaches the **right kind of ground!** Is that the so much slandered fatality? The better for it! Is this too strongly affirmed? Let us see: The same remarkable curiosity which Nietzsche grasped with his scientific investigation about the educated people, we marked around us among the uneducated toilers! And this is no wonder, because we know how to draw the exact parallel between these two conditions;—Exception **became** Regularity! Is that too much? Nietzsche literally accounted for a prolonged wandering, but we on the other hand jumped over all the hills and valleys, and sailed over all the five seas without ever making a mistake in our account! Was it too dangerous for us as Non-academicians? Just as it pleases you: "Yes or No!" That depends upon how the one or the other man contrives to mold his impressions. Aside from everything else we can assert one point: We became, through our wandering, well **hardened** in our body and our mentality! At last we became so immune that **no kind of weather could damage us!** And please; what do you think the people said who met us, and our hardening bones? They never said one word; they were satisfied when we went away: our absence **was a great relief to them!**

These are such strongly distorted points that only a few can understand, **yes!** probably even some of those few **decline to understand!** The cause for this is that not everybody is willing to **live such a life!** Most men think, with such a life on their back might **reduce** their value and **bring** curses upon **their** reputation; and then, a life without that **lovely clapping** upon the shoulder as **signified** grace, seems to be cause for a **most real lamentation!** There are not a few men, who want to do that, and so they continue following the ordained dictation, and surrendered their lives to the customary vaunted sweetness (when even with sorrow) which acquiescence nailed their souls strongly and rapidly to the ruling authorities of the present system. They carried the thousand-years' old **rattling** chains **without** murmur! and said politely: "After us the deluge!" But in-between the time all of them **declined to show intellect!** There was nothing else as a daily duty, but their forceful compromise, which **brought** frightfulness to them! The cause for this was that the socially, and officially elevated men **declined** to be under the small social stratum of the densely stupid people **in the slums!** Therefore our pale, striving philosophers looked amorously on the music or sculpture **which they lowered to their profession!** Brisk indication! They wanted deliberately to hide the **TRUTH** with their actions, **but still**, everybody guarded carefully the invisible tempest **which threatened a complete clean-out!** It mattered not if the one wanted to go or not; that was a **subordinate** part! No matter how they calculated, they had to **bite** on

the well-larded bait, which strangled in their gullet, and then they called for a Doctor! There was no satisfaction gained;—but how could those pale, homely, colorless philosophers ever follow Nietzsche's Herald's call? The most of them were **very sick of primitiveness**, and so they threw down their weights of opinion as the last decree in the kingdom of limited possibility, **which** actions drove them to the brink of oblivion, hardly knowing how they were **misused**, and indeed **investigated**; and **at last they gave up without protest!!!** As soon as they were there, they acknowledged they had acted **mercilessly** toward themselves; **but this acknowledgment came too late!** At the same time these "well-instructed men of official philosophy" discovered the third generation of their lives, **where** the hungry wolves hallooed their heads off before their door, while fright **paralyzed** their once **formerly very elastic** thoughts! Penance pulled, sorrow ransacked, and long maggots of remorse industriously chewed their lives and **left them in horrible** sadness! And **ere** these gentlemen of official wisdom could brace up, they found themselves upon a country road traveling **without any aim!** Upon this so cleverly built foundation, Nietzsche made, in his "Thus spake Zarathustra" the well-known article "Shadow." Nevertheless the once true servants of the monster system lost their courage for advancement, and danger wanted to shake hands with them! They were standing on the brink and **knew not how to conduct a personal struggle!** The recommendation to disregard precedent became a very hard nut **which they could not crack!** Therewith their lives became to them a very intricate question. But not **for** Nietzsche, because on page 292-3-4 he poured out his personal wisdom:

"Just consider with thyself how different are the feelings, how divided are the opinions of even the nearest acquaintances; how even the same opinions in thy friend's mind have quite a different aspect and strength from what they have in thine own; and how manifold are the occasions which arise for misunderstanding and hostile severance. After all this thou wilt say to thyself, 'How insecure is the ground upon which all our alliance and friendships rest, how liable to cold downpours and bad weather, how lonely is every creature!' When a person recognizes this fact, and, in addition, that all opinions and the nature and strength of them in his fellowman are **ustj** as necessary and irresponsible as their actions; when his eyes learn to see this internal necessity of opinion, owing to the indissoluble interweaving of character, occupation, talent, and environment—he will perhaps get rid of the bitterness and sharpness of the feeling with which the sage exclaimed, 'Friends, there are no friends!' Much rather will he make the confession to himself: Yes, there are friends, but they were drawn towards thee by error and deception concerning thy character; and they must have learnt to be silent in order to remain thy friends; for such human relationships almost always rest on the fact that some few things are never said, are never indeed, alluded to; but if these pebbles are set rolling friendship follows afterwards and is broken. Are there any who would not be mortally injured if they were to learn what their most intimate friends really knew about them? By getting a knowledge of ourselves, and by looking upon our nature as a changing sphere of opinions and moods, and thereby learning to despise ourselves a little, we recover once more our equilibrium with the rest of mankind. It is true that we have good reason to despise each of our acquaintances, even the greatest of them; but just as good reason to turn this feeling against ourselves. And so we will bear with each other, since we bear with ourselves; and perhaps there will come to each a happier hour, when he will exclaim:

"Friends, there are really no friends."

"Those cried the expiring old sophist;"

"Foes, there is really no foe"—thus shout I, the incarnate fool."

In proceeding with our investigation we have to be very careful, and never forget our personal aim in the literary investigation of a mighty character and his work. We undertook to follow his writing, but the more we read the better we discovered his actual living within his immediate surroundings, which fact appeased us instead of disturbing. We feel very happy for this result, and now, that we have read his epistle to his contemporary friends, we want kindly to remember the place where he wrote such ardent epistle. That place was, as we well know, in that beautifully situated Hotel, which was selected by Miss Malwilda von Meysenbug, for a certain purpose, which we know, too. How he felt there we know, too, from the book of the above mentioned lady, whose description corresponds correctly with his magnificent characteristic of the friends of free spirits! Therefore we understand clearly the tenor of his personal life coupled with, and his sincere literary aim. **He proclaimed a bitter war!** Against whom? Well, we know already the wrong part in the society of his time. But at the same time we are exhilarated by our summing up, and consider our surroundings, where we have to vegetate throughout our existence. There is no change since Nietzsche's time for a man who sees deeper into the social condition officially sustained. Here, I do not accuse or complain, because I am not a gossip. I am stating a fact. The sniffing agent of the espionage act, who, clothed in the uniform of a friend, is moving among us, tries to confuse our mentality for his pre-arranged report! We are so far ahead of him as to disturb that disguised gentleman, because he shows how ignorant he is to explore our mentality! We are so wide awake about our own personal life, that we are astonished at the Nietzsche's "Northpole Expedition" of the friendly, intelligent people surrounding him, where he discovers the same fact we did about that employed "agent"! Well, to be frank, that investigation of his was not so very extraordinary, but the point we wonder about is, that he molded these little daily occurrences in a classical language, and **published them!** That was beyond any expectation, and covers such a general custom with mighty corruption, which signifies the rottenness of our system to the topmost part of its diplomatic existence. Oh! We never were cheap, and this time we have another confession to make: The publication of the book "Human—All-Too-Human," after the officially arranged festival in Bayreuth, was **too much for the artists,** and as these gentlemen glorified the new established art of German Kultur with Mr. Bismark, the greatest artist on the top, this book was put under the sharpest knives which were at the hands of the authorities at Wilhelm Strasse, Berlin. They tried to do "things" against Nietzsche, but he was too far away and too much on a pinnacle, from which he could not be brought back! **He knew that!** Therefore his daring was fresh, his frivolity rough,—he did not give a rapp about his job, although **had to perform it!** Can we imagine why he wrote so much about wanderers, outcasts, gypsies, and proclaimed a bitter war to the last drop of his blood? **Yes!** Everything comes so clearly to the front in our present investigation, so we hardly wondering: when the educated

gentlemen laid his writing aside, and left his future to his own expected fatality!

## X.

Seventh division "Wife and Child" is a very delicate case, which we should not underestimate, especially, when we meditate on the brave men, who intended to dash upon their present system! Here again we have to separate them, and follow each one individually through his personal actions so that we may see his **real** thoughts! When we have the individual at the front, we will decline to take into consideration his social classification! So Nietzsche took each case of social stability, and suited it to the action of an individual, so as to reach the true conclusion of the whole combined system; **so we, too, must investigate!** In the first line, we learn some points about the freedom fighters, and their forthcoming, **when** they accommodated themselves to matrimony. What kind of aim had they? Friendship, voluptuousness, or simple following of custom? At present we do not care to dig deeper into their motives because we know what kind of Nietzsche's writing we are investigating. We have a very good knowledge of how matrimony **at present fails** to supply the freedom's fighter with a friendship! The cause? What signifies the general restlessness? Merely the dense ignorance? **Of what?** Well, when a man acquires matrimony, and has not the aim that **gravitation commands**, then and there tyrannous sensuality becomes the **real boss!** Then "Good by-the-by!" to the patience for the reading of philosophical books! That accounts for our fighters of freedom, **too!**

Whoever longs after freedom in a well organized society, must **free** himself from the fundamental evil! For this reason we too have to examine the foundation of the whole system, and investigate it in detail. For this very delicate work we must have the sharpest knives for the operation, so as to be able to uncover the last point of hidden rule of a corrupt system. We saw in the other divisions how Nietzsche interpreted the actions of the whole art to the last point, and we understood this proceeding. He did not care to overlook a single point, nor **to trot ahead blindly!** It might be a fact, that the other gentlemen were fooled by his actions, but we acknowledge that was not the case with Nietzsche! With genuine truthfulness he only wanted **to warn** the freedom fighters of the fundamental part of matrimony! **Why did he do that?** Just because he suffered "Human—all-too-humanly" on the **languishing point of all the great men!** With such consciously sentimental part of his dignity he pointed out the falseness of the rulers and their verification of the true facts of the whole history!

The movement for a higher culture showed some bitter battles, where in public the firm fuss raged for or contra. The real motives of such endless controversy were always deliberately **veiled or even hidden!** But, at the front of this bloody fighting we see the individual character, who was lacerated by the enemy and **bathed in his own blood!**

Further we see that many a brave man was lost and yet, we are standing,—again as **individuals** before that tremendous big historical false interpretation of authority, and calculating on **our decision!** We come here to the A. B. C. school of most important teaching: **the Sexual Education!** In the mean time, just because the **credit** system juggles with the value of life, and tries whenever **it can, to conduct all our earthly** possession, bodily, mentally on a false road, we have to know how to decide. Our personal Will must most certainly govern tither in **freedom** or **matrimony!** **And why?** However we may interpret the desires of our personal Will the **real accounting comes in the future!** And after the experience, we are strong enough to recall to our own mind the **big unlimited** challenge of the social duties, wherein we waste **TWO-THIRDS** of a day! **THEN** we shudder for we know that disease **ruins our life!** At the time of our visionary recognition we see our own future degenerated **SHADOW**, which is hunch-backed, lame, and crawling blindly without an aim and **at last dropping faintly!** In this **Shadow** of our own truthful visions, we recognize the utmost feebleness, and we realize that such a **Shadow can not have power** except for an **imagined freedom!** Armed with such a well founded acknowledgement, we see at present a **well twisted web stretched out for victims of opportune matrimony!** The pitiful conclusion drives us to soberness, and resolution follows. While we are meditating negation, custom brittles in its power, for the victim of matrimony,—who feels like the man before the gallows, who was very ticklish on his neck, but had to allow the rope on it! If we persistently decline to recognize the urgent call for the matrimony in our classification, we are marked as woman-haters—(in New Zealand they prefer a married man for any **JOB**, and I am talking from experience!)—on the other hand, when we accept the situation with false politeness: **we are surely lost!** Thus we can see how truth is able to find the right road without publicly declaimed defenders! But, whoever tries to gainsay truth, **he will justly be harder hit** by the invisible cruel power of the dear lady: **TRUTH!**

The truth must be acknowledged: woman, as a being of ordained necessity for the propagation of human species is no enemy to no man, at least to a free spirit, and according to this fact, woman can not be in the road of any human development! Therefore we can not allow any slandering of such a thinker as Nietzsche was; at least not from the defenders of the Egyptian custom, who try to rule here, and make a dummy of every individual! They might think that they had done away with Nietzsche; but never with the psychological truth **which he left for the use of future generations!** Here we make another confession: the very old customary gossip, the real ruler of the economical part of our opportune matrimony, **is indeed very contradicting!** That is the search-light, which we reach through our carefully considered investigation, and we know that the resolution for an honest man will be **cordial!** Nevertheless we warn once more our beloved friends of the other side: to leave the sincere student at his work. They should never try to slander a "**woman-hater**"! Every **WHY** has its **BECAUSE**, and

when a bad venereal disease undermine our life, we have to take energetic precaution against it. Whoever wants to live in lazy complacency he must sit down in the predistined corner, **there** to eat the well assorted Loyalty, slowly but surely know his ordered nuts, and accordingly nurse the long maggots of customary penance, and at last to comply with the murderous affliction of daily life,—so as to await the promised mercy, salvation, and recommendation to the old man at the big door: **Who has the KEY to it!**

In conclusion to this result, I have a short extract from the book II:331, of Eduard von Hartmann:

“No matter where we listen, there we hear the stereotyped complaint of our state officials and army officers over backward setting and bad advancement, the complaints of artists and scholars over subjugation through envy and intrigue; everywhere the vexation over the unworthy preference of the worthless one. Upon hundreds mortification of ambition comes only one satisfaction; the first are bitterly felt, the second are regarded as long gained toll of justice. The general Self-overestimation urges every individual for high demand, and the universal, opposing grudge and degradation of income leaves even the righteous claim refuse the recognition.”

Those are indeed good indications for those men who imagine they may with such actions reach freedom! Nietzsche could not be impressed with such lives! Consequently he turned to the other side;—appealed to himself,—which we can see in the following sentence: “In the meantime: the raging, suggestive old grumbler and the old bachelor from Frankfort-on-Main, can not bother us!” As an opposing sentence Henri Lichtenberger wrote for us in his book, “The Gospel of Superman,” on page 147-8:

“Mingling freely with the multitude, and even striving to elbow their own way through the mob of egotistic appetites, woman is depoetising herself! And at the same time, under the pretext of artistic culture, she is losing her nerves—especially by the abuse of Wagner’s music—and is thus becoming unfitted for her natural vocation, which is the bringing of fine children into the world. Europe is becoming uglier; it is tending to transform itself into a huge lazarus-house or hospital. Without severe sorrows, but also without very great joys, an uninteresting multitude of men, equal in their mediocrity and impotence, lead a dejected life on this earth without hope and without object.”

Here must follow for us the exact investigation, and the result must be obtained according to the conclusions reached. Should our choice be complacency: then every fight for freedom stops! On the other hand it must be clear to us, that first, we want completeness of thought, and consequently we need every minute of free time! We have to comprehend that the present is the tune for the true development of free personalities! Therefore we have to condemn frivolty about every Loyalty! Just because our life need hardening we do not care to cheat ourselves!

When we investigate with such a perspective the whole system, the result will show some puzzles, especially, when we come, as a free spirit, **to look for a wife!** There comes the first puzzle: The mental armament is perfect, and the woman is on her guard—**Nobody ever will pass a meeting with woman disguised!** Therefore the meeting with woman will be more enigmatical! The scientific investigation will not allow one word without an outbreak of opinion! That surely will illuminate

the free spirit, and the ladies will **decline** to have **him** even for amusement! Such tactic will surely prove a failure for the gentleman **who was looking for a wife!** All of his meagerly composed conception about "Happy matrimony" **will be gone forever!** The whole structure of matrimonial conceptions crumbled before the free spirit could grasp **how it ever happened!** Then comes one question: "Why is this?" A man of scientific investigation will find his answers, and then look freely into the future **and take a new dose, of course!** There will be no exaggeration, and everything will be as clear as the sunlight!

This final result will not overpower the free spirit for the ways and by-ways of a Saint, but he will be far more careful in meeting with people, and last but not least: He will be just a little **cooler against the matrimonial bait!** The whole customary power, and all its arrogant, challenged Loyalties, **will leave him completely in peace!** Such an intelligence will elevate him above imminent punishment, and just because he is **supposed to be fearless,** he will be straightforward banished by the power of custom, and made **outcast!** A short while ago he was in a certain direction outcast. Now he is completely outcast. Should he reach an independent aspect, then he can take apart, piece by piece, the whole question which governs the division of "Wife and Child," and place it under the sharp knives of psychological operation, and work industriously for some time—upon this investigation.

In no manner am I prejudiced against any group of people who have different experiences, whom I found under different nationalities, but each of those had some exceedingly curious points, very different each from the other, and which could be very easily distinguished. A "Slav" as a Type, has a primitive inheritance of the old Greeks. With his traditional education, he has something in his mind, that corresponds more nearly to the true psychology **than all the other nations!** The peculiar melancholy which follows this "Slav" Type like a black Shadow, is indeed the best proof of my conclusion. This melancholy permeates him so strongly that he forgets himself entirely on hearing music, and even on seeing sculpture. Although submerged in such a difficult position yet he remains brave, and **despair** is banished from his daily life! That is the very point **we have been looking for!** With complimentary trustworthiness he **observes and investigates his own rough, or absurd feelings so that he may understand his own nature!** From now on the life's mystery becomes to him more interesting, and everything else transitory things and **of no concern to him!** From this indeed curious "Slav" Type develops an especially molded art, i. e., meditation, which **compels** him into solitude as a **simple necessity of nature!** There is no such a thing as "Free-Wil!" and anything he does, he does it because **forced to!** **But,** what is he meditating so much about? There!—that is just another puzzle for **all the other Types!** There can not be any enjoyment, or any other point which corresponds with so-called modernity! Well, what is it then, that he is meditating about? He is undoubtedly meditating about true friendship, which finally results **in nothing!** This painfully repeated recognition of him-

self, and the startling reflection of a wife confronts him! Could that be understood in the so-called Western Countries? I very much doubt it! And this point of his self-enforced meditation is very characteristic (and not at all mysterious). We could write a very thick book on this curious controversy, but who knows if it would be understood? As to my point, I would like to mention few words: You do not talk to this "Slav" Type about matrimonial happiness, because he knows better than any one the fatality of the propagation of any species. He is wrapped up in his meditation, which commands him to observe the necessity of eternal life upon this globe, and he knows too: that he must be with his wife the creator of life!

Such thorough Self-Study can not be found in any books, save Slavic's and then only in those written by excellent psychologists! It is indeed a concentrated cause of the whole and best investigated psychology! Because this very curious "Slav" Type cannot articulately express his conclusions but still is forced to voice them, he compiles in his language the most wonderfully molded stories (just look up the Slavic's literature!), which we know as—Mythology! Is that saying too much? **By no means**, because we know very well that the Beauty of the Greek Mythology blinds even today the eyes and senses of the entire human race! On the other hand, there are many nations, that are so terribly blinded with this Beauty, that they, too, tell stories,—but what a pitiful contrast in purpose! Imitation is an attribute degeneracy! Therefore they act as their degeneracy commands them, and instead of meditating so as to find for themselves the point of life's necessities, they start to amuse each other, and distract from the main issue of life's fundamental decree commanding the propagation of a right-kind specie, which should correspond with the fatality on our globe: which is strongly influenced from the planets Mars and Saturn! Intention and recognition are two opposing sides, which clash in a terrible contest, and whoever mixes up has to clash with the surrounding elements: **There is sure to be TRAGEDY!** No nation knows how to handle so wonderfully the Mythological aspect for the present as the Slavonic races! The Slav as he exists with his traditional teaching is able to understand his surroundings in a roundabout way through Mythology, and then point out to others the psychological point. His supposition of correct prophesy marks his present! The positive result for us is that the cult of genius by this "Slav" Type could not progress very well, because the generally recognized God was put characteristically by Mythological indication to be endowed with human feebleness, and so they tore down the genius from his pedestal! Therefore we can find this "Slav" Type had quite a different conception of the legal God than any other nations! Through such a Self-acknowledgment as the transformation of Mythological supposition to his own present, he created for himself an invincible melancholy, from which pours an endless chaos! That is the real psychological point we were looking for, and which made so much fear among the other nations, that they turned from meditation to amusement, and accordingly away from the



**real necessity of life!** This obvious fact only Nietzsche dared to investigate, and he tried to clarify it through detailed explanation; but he had to choose for his writing, as a foundation, the **Greek culture!** That forced him: to write with **the fragrance of the rose!** But, the longer he worked at his very peculiar undertaking of magnificent ornamentation, the more he was forced to accommodate himself to his present, and therefore more to write directly, and at last (as it could be expected!) **he had to take a firm stand against all Mythology!**

To be just in his intellectual investigation Nietzsche was forced to bring out the eternal question about "Wife and Child." Under no circumstances, could he leave out or overlook that important point! But now comes the most important point for us: How did Nietzsche feel, when he was forced to look through such a complicated perspective at his present society, where he instantly recognized how woman had become degraded to a **pitiful being through the ruling power?** Yes, he was compelled to see still more in that society, namely: **that the husband, too, was harnessed on the same scale and through the same power, and further that the custom slandered him for his meager provision for his family!** Reason for it: To tear him down from his primitively ordained, and **true pedestal!** **What followed?** Custom made the sin of inheritance the whole cause of **slandering!** which should be **right here and now punished with all the legally provided means!** It made no difference to which class a husband belonged! If the man once became complicated in the matrimony, then he could calculate, figuratively, **how he would finish his own battle against such an alien powerful army of custom!** Indeed, Nietzsche meant that no man could ever think of such a continuous battle without longing for freedom or at least longing to establish in his own family the ever-wished-for true friendship. That is what he saw in the timely matrimony—**and nothing more!** Therefore he decentralized the centralization of such a strong custom, and acknowledged each point separately, or opposed it **strongly!** Whoever has eyes, he may see: **There is no religion but necessity!**

When Nietzsche called attention in a previous division to the free spirits' actions on meeting with men, so he told here how they will get "Wife and Child!" The whole case is clear and obvious. How the one or the other man will feel occasionally, is another important point! Therefore he explored the most choked and secret corners of custom, and explained the tremendous struggle. "There was no doubt on his part!" He claimed, further, that the eternal beauty of a woman should never influence a man of conscious aim! On the other hand the purpose for the sex connection should call for a **true understanding of inner desires, because all the other points are immaterial and do not need any consideration.** Therefore a free spirit should not seek amusement in a wife, at least to put his thoughts before hand on happiness or complacency, because all these points are very strongly in opposition to the free spirit. He is bound by aspects in case of meeting them—when it comes to being loved by a woman. Acknowledging this, the free spirit gains a broad field, where he should not allow any disturbance

in his proceeding of scientific investigation. Firmness will mark his future road and he can avoid **deliberately** all the **concentrated** power of custom! The point of it is, should he act differently, then the above-mentioned power could trick him so that he **never** could **repair the damage!** That is the sincere conclusion of moral condition if you please: which needs always and forever a good, **true** and **brave** friendship!

Nietzsche took **difficult** task into consideration, and looked for such a friendship, because it is the inevitable foundation of life. Again, we can find this only between people of intelligence, and **equal** morals, but it can **never exist** between **legalized** people! Most certainly this regularity applies to **woman, too!** Here is light on the experience, and Nietzsche is neither the first, nor the last one, who pointed at it, in this way. Milton talked of the same thing in "Paradise Regained," hence Nietzsche's experience was not the exception **but the rule!** Each one of us, has a risky story at his hand of **such** a regularity! What is the reason that the whole matter of this **gossiping** power is still veiled in mystery like the deluge of Atlantis? Where is the heralded and declaimed intelligence of modern social explorers? From them we learn pitiful stories of our young men, who pay first big sums of money for their sweethearts' operation, and **then to hide** the girls' destruction, **marry them,** and boastfully talk about **their matrimonial happiness!** In spite of such a well calculated intelligence the unavoidable necessity of sex connection thronged upon Nietzsche the man, too, but the very peculiar question was faced boldly by his intelligence which continued plan the manner in **which his personal sex connection should be carried on!** He could not accept the regular form of the legalized opportune matrimony, because it was too strongly in the lime-light of social corruption. There came to him a new intelligence, showing that the whole basis of the sex question should be builded on a foundation of friendship—otherwise the connection with the opposite sex **will prove almost an impossibility!**

Nietzsche longed, as a common man longs, for freedom from this result in his personal condition. One more question came to him: "can he follow or not a careful measurement in the **present** condition of opportune matrimony?" This question unveiled itself to him only after a prolonged investigation in such a manner that he had to put it under a doubt. This kind of observation, taking into consideration, conclusion, and decision, was indeed the fundamental part of his own self, **which longed for freedom!** Therefore he concluded finally that a man never choses two roads in his life **as an obligation!** Whoever dictates himself to freedom, he needs a road, and time without obstacle: **for his free progress!** That decision strengthened his already well considered conclusion, and he firmly decided that a free spirit must decide **to go alone through** this life, **regardless** of the movement or the persistent calls of nature **for sex connection!** As foundation for this, he said he did not want to have an agent of the customary power **around him!** Here is no doubt, that this opinion was far too advanced for most of the free spirits, because the strength of the primitive **triumphed over them!** This fact

caused Nietzsche no headache, at least not so much that he had to **jerk** his shoulder! He became through his marvelous inquisitiveness so stubborn and ambitious that he had to hold fast to his result until he overpowered all the previous saying of the defenders of opportune matrimony. Nietzsche never could be satisfied with the officially declaimed decision of the inaugurated law of Ethics! He was a very industrious man in inquisitiveness, and he investigated the question until he reached the fundamental basis of the social system.

When we observe carefully the different men, who nursed themselves upon the mental food in Nietzsche's books, we can see, that they **enjoyed very much** the result **about** the teleological monster system! But his published opinion on "Wife and Child" was too much for all concerned. They parted, and **left him to his own fate!** Furthermore, they felt no further responsibility toward him, and **regarded him as a gloomy writer!** After this came deliberate silence. Nevertheless, that could not touch him, because he himself wanted a conditional proof of the primitive point of life, and therefore he continued his well selected work of inquisitiveness. The work compiled, the time became short. At last came the **impossible of finding a publisher!** But even that did not bother him; because he printed what he could pay for printing, and he welcomed it with all his joyfulness; and what he could not print: he **left in his drawer for future purposes, and even advised the free spirits to do the same thing over again!** This fact kept us, too, on our very **meager work!** And so we are publishing a short sketch of him: **as a sincere dedication to our brave teacher!** What was good for Nietzsche **could not harm us!** Through his stubbornness he became more prosaic, and therefore more resolute in Ethics. He counted himself a member of the human race, and as such he **did not want to be an outcast!**—But explain our proceeding when we start this writing, so as to talk consciously on the primitiveness, which we know so well, we want to say: Each social proceeding of the human race in its continuous evolution requires for its establishment some centuries. This fact became a melancholy case for Nietzsche; but after longer consideration even this brought him consolation! Therefore he **declined to serve the present moment as it was officially declaimed!** He turned like a sneak, and investigated the cause of detailed points. Therefore his merciless explanation about the customary power,—and just **how this power undertook woman's control!** Therefore we do not wonder at this question: "When woman surrenders the power of custom to what can she cling?" That is for us an eloquence, with which we catch science **upon** the road to freedom! We are forced to look back into history, where we see the horrible actions of the wondrous Oracle which knew always to **fight murderously against the longings of freedom!** Even though centralized custom strongly repelled his explanation, **yet it came forcibly to the front, and flooded the standard opinion of literature!** This deep impression no earthly power can wipe away. On the other hand, our society was forced to read his writings, so as **to find the right solution of life's questions!**

This fact is indeed obvious today: all we need now is to look upon the big pile of writing, which has been published all over the world for and against Nietzsche! But what does that mean? Are these writers merely looking for fresh air, or for freedom? Neither! Well, what is the point then? Can it be, that the primitiveness of the present, which likes always to impress one officially that it represents truth, is nervous about the fundamental security of the old Ethics? That is very interesting and it reminds us of the restless wanderer, **who could never find a resting place!** But how could we wonder at this when we know that the endless and tremendous obstacles are only the embodiment of the **centralized power of custom!** The free spirit has no business in the present form of our opportune matrimony,—or he must become a corrupt cross-spider as all the other leaders of the **centralized society!** Therefore he has to move on forever, so that the steady change always may bring him new thoughts! Even that was, and is still today, too strong, because each intellectual longed, and longs yet for social fame: which brings **POWER** and **WEALTH!** There never was so much cheating of the intellectuals as there now is, **on this very confusing point,** because social power and wealth **never can represent the individual power of thought!** Nietzsche saw the **big and restless mentality,** which always followed its own indication in this and **forever opposed the centralized WILL!** His view-point became clear, that primitiveness **must be fought to the end, so as to become master!** From this already had resulted his Antichrist; and we do not need to wait for his last book to find out what he meant with his Antichrist! In such a roundabout way he finished this very interesting division, we really can hope for the next connecting explanation!

## XI.

The eighth division was composed of "A Glance On the State." That is very easy to understand, and therefore we are not surprised at what is coming. We breathe freely, and we feel refreshed from the wonderful air, which indeed looks different—yes, we never could hope for such a blue, clear air! Everything is entirely changed, and every black cloud of mistrust **is gone forever!** In the beginning of the new situation we first wonder, then try to understand the marvelous capacity and the sharpness of such an intellect, **who never cared to hide his thoughts under the little shadow of a tallow candle!** The Greek culture became present: The Mythology **absolutely clear!** That is the most exquisite Beauty in a writing, which we **ever could imagine!** Now we feel full of confidence, and we **even do not care to antagonize the opposition to Nietzsche's writings!** Our dandruff has disappeared, and we **feel like a fish in slimy water!** The whole matter of the primitive power of custom become at once a **very personal question!** Now we know **how to avoid** the officially put up nests! Our **WILL** to test the power of thoughts became the **only real purpose** of our personal life! We became a sort of Renardt—the fox, and we turned, and acted on our own per-

sonal decision, without receiving orders from the state or customary power! That became for us **an incomparable victory!** Even Nietzsche jumped over the fence of prohibition, and forget **all the values of centralized society!** With such a colossal jump he ask, on starting for permission to say (317):

“The dogmatic disposition and the intention of working upon the masses is at present common to all political parties; on this account they are all obliged to hange their principles into great *al fresco* follies and thus make a show of them.”

Here we may overlook the tricks of politeness, because it **can help us even today!** We have the same chaos of politics today, as there has always been. No matter how Nietzsche distorted his views, he approached a magnificent forest, where he carefully observed the different bugs, to whose buzzing he listened. The glory of his conscience demanded peaceful meditation about a higher culture, and therefore we are **going to do the same thing over!** What kind of a comparison do you think he made there? He compared the state with a very small border **where the man moves around headless!** That was **too much for the step-children!** Is this indication clear? No! Very well! The human race is divided into two very combatant war camps! The point? **A new tragedy is inevitable!** We are now wondering on what a proposition Nietzsche found such a view-point? But on the other hand we know that he started to write this very book with such a modification! Furthermore, with the parting of Wagner’s friendship his thoughts became still sharper, and who knows, perhaps, harsher, too! He saw only free spirits, to whom he dedicated his book, but at the same time he acknowledged the necessity of warning them, and so he wrote **only for them!** There will be a sure change in the evolutionary movements when that point is fully understood!

So long Nietzsche lived, nobody dared to approach him, therefore the critic could not come, and **in that silence he remained alone!** As soon as he disappeared some writers dared to put Nietzsche’s opinions under a perspective. But free spirits to whom he really talked, **did not report!** Some writers tried to defend their social position against Nietzsche’s opinion, but failed to reach the mark. When Herr Johannes Schlaf, another defender of the teleological system, wrote at the end of this division, “How tragical! How tragical!” we better understand how Nietzsche’s written influence became a new tragedy indeed. No matter how the future officials of the teleological system saw the new tragedy, they still gnashed their teeth, and denied most artistically such a thing as new tragedy. They worked marvelously before the multitude, so as to hide the inevitable rupture, and the tremendous clash of all the existing governments! Nietzsche’s point in this regard was to call the attention of the free spirits to this perverted conscience, and they should regulate their sleepy belief with a strong preparation for a very **hard battle!** The reason being the centralized society still expects from **educated men** the fundamental support,—and **woe to him who dares to come with sharp criticism against the rulers!** This is no exaggeration,

because we need only to turn some leaves in the book of Herr Johannes Schlaf, and read how he handled our beloved Nietzsche:

"When Bebel would give us such things for our amusement, we would let it go, but in Nietzsche's mouth it is hardly believable!"

That is enough for us, because we can see that the central Might knows how to arrange its pillars for the support of the impressive system: **Might is Right!** But Nietzsche knew this point, too, therefore he wanted to indemnify himself against it, and declined publicly to be a supporter of **centralization, or a loyal servant of a state!** That point is obvious enough for us, to see plainly why he wrote for the free spirits, and **not for the servants of the state!** He knew only too well how to throw away his primitive thoughts of state,—and believe me: Only in such an emergency, he could go into a beautiful forest where he **indeed breathed freely!** That was the primitive view-point of our already introduced lofty boy, Dionysos, who wanted to live his own life **freely and without any interruption from a central power!** Nietzsche had not here changed a point from his first book, and we are wondering how it was possible that such a well educated man as Herr Johannes Schlaf changed his view-point about Nietzsche when he wrote in the beginning of his book, page 17:

"Nietzsche did not cheat himself, whatever he intended to write down. He put the whole state with all its designation against the determination of the individuality, which must subjugate itself without murmur 'to the sharpest knives of operation of Patria Amo's honor:'—'either something dishonorable or a sign of being behind the times!' (The half sentence after the colon was taken from Nietzsche's article 442 on page 320-2, which reads in its full compilation: 'At present, when quite other and higher tasks are assigned than patria and honor, the rough patriotism is either something dishonorable or a sign of being behind the times!')"

With such an utterance Nietzsche washed his hands of patriotism, and when anyone claims, even today, that he intended to elevate the politics of the German's state, he is very much mistaken, and such a claimant does not know **how to understand what he reads!** The fundamental part of Nietzsche's intention and the point made in his writing are very obvious, because he never wanted to be more or less than a human being, who is "human—all too human." That was the title of his book, and it signifies everything necessary in a literary explanation. As such a **simple man** he wanted stubbornly to **preserve his unimpeachable Individuality!** This assertion is only ordained for courageous men who want to be free right now, **regardless** of all the officially existing **obstacles!** From such an indicated and well meant explanation, we, the self-chosen and rightful heirs of Nietzsche's doctrine, received a magnificent hint, **which we understood positively!** Furthermore, we knew, likewise, that Nietzsche never was so foolish as to rush madly into the state nets or the penitentiary! He was far from being a fatalist, and not so malicious as to believe in the crown of a martyr! Once more we want to repeat: "**What was good for him, cannot be wrong for us!**" Therefore we feel very joyful when we read, on page 321:

"Our social order will slowly melt away, as all former orders have done, as soon as the sun of new opinions has shone upon mankind with a new glow. We

can only wish this melting away in the hope thereof, and we are only reasonably entitled to hope when we believe that we and our equals have more strength in heart and head than the representative of the existing state of things. As a rule, therefore, this hope will be a presumption, an over-estimation."

That is not exaggerated, or at least not underestimated. He knew how to find the right expression for his thoughts, and he greeted the struggle as the means for his purpose, which had its working and its wintry time! Amid such a preparation for a wintry recreation, Nietzsche turned a magnificent search-light upon that well known head-artist of state affairs—Chancellor Von Bismarck! With this energetic examination of this much declaimed statesman, he wanted to prove the well conscious disregard of the state, and he **corroborated** this point with the Might of the state, **but never** with the Right of suffering humanity! Then he burst out, on page 323:

"Socialism acquires a right only if war seems to have taken place between the two powers, the representatives of the old and the new, when however, a wise calculation of the greatest possible preservation and advantageousness to both sides gives rise to a desire for a treaty. Without treaty no right. So far, however, there is neither war nor treaty on the ground in question therefore no rights, no 'ought.'"

This is obvious, and the men of the changeable thoughts, who still glorify the road of the politicians, may take a good dose of it for their incurable mental disease! It is very easy to notice what Nietzsche meant: The war should follow against the state, and not between the states, because the subjects of the state want freedom, and can reach it only on the above mentioned proposition! **How could we underestimate this point?** From it we can teach ourselves: what the state is, and what Humanity means for us! Oh! believe me, my friends, he knew too well his lesson in psychology, and we have no cause to question his sincere warning to the free spirits! He warned them only about further nonsense in dealing with the state, and thus avoid the merciless persecution! With such a well directed hint he wanted to give a new aim, and with this goal a new tactic in warfare to his friends: the **combatants of freedom!** There is no doubt, because we sniffed the fragrance in the last war, **which never seems to end!** At last, should this colossal uplift happen against the state, then we would reach an evolution greater than we **have even imagined!** But once more human blood flowed in a big stream! Just think, what Nietzsche intended to say! Or is there any misunderstanding of his writing? When Joseph, the brother of the great Napoleon, knew at that time, "Only a fool remains in his falsified condition. In my forty years of life I learned **almost nothing** but what I knew on the starting of it, namely, everything is vanity, except a good conscience and self-respect" (a letter to Napoleon from 2.19, 1809); then why should not Nietzsche know the point he was striving for? In the tactics of the struggle of humanity against the state, Nietzsche put a heavy weight into the state-scale, and only for one reason,—the indescribable dishonesty of the state against the individual whom it **uses up as scape-goat!** At the same time he illuminated the money-man as the real representative of the state, and again for only one reason: Because this modern aristocrat uses the most publicity for his private purposes **against Humanity!** It

is clearly to be seen that this money-man has always the party and the state-power behind himself; **so as to fight through the most bitter war against Humanity?** This view was never acknowledged by the modern reformers, even though some of them were radicals! These gentlemen of the pretended opposing party always denied such assertions, and as such they did not want to come into the lime-light of suspicion! That was the real cause why they left Nietzsche's warning on the side-track, went boastfully ahead, and declined the ornamentation of his writing for their purpose! That was even the fundamental cause of their endless and deliberate blindness, so as not to be forced **to see** the roughness or the dishonesty in **the best propagated press!** The energetic attack is made obvious, and the aim of the state made very clear. Just look up, on page 325, for consolation:

"To draw such a distinction between Government and people as if two separate spheres of power, a stronger and higher, and a weaker and lower, negotiated and came to terms with each other, is a remnant of transmitted political sentiment, which still accurately represents the historic establishment of the condition of power in most States."

To make his point still better and clearer, Nietzsche pointed out the deliberation of the state political body proposed always the greatest interest for the neighboring state, in order to spy around the people's conscience, and confessions, to poke fun at them, and just as it is opportune, to elevate toward Heaven, or to calumniate them,—but fundamentally the whole proceeding serves the purpose of the government, and its power. Nietzsche was not a fool. He knew too well who rocks the multitude of any state, therefore he wrote for free spirits, as a warning **against any political conflagration!** Can you imagine the point? No! Well, what do you think Victor Hugo meant when he pointed to the gallows as a means of discovering an honest man? Another puzzle! Well, let us proceed: With such a well defined illusion of their constitutional tactics nations sprung up, claimed the right to pillage, declaimed their "honesty," **but the human part was forgotten entirely!** Nobody wanted to take that peculiar point upon his own responsibility in Nietzsche's time, **and so stands the point today!** Most of the gentlemen of officialdom thought over first to be a human man, because it sounded too cynical; besides the lonesome loafing upon the road of an exile **was so horribly near**, which fright served the well supplied fruit for the state! That was too much for Nietzsche's contemporary friends, but he added: A man is changed in a second to a strolling gypsy,—and this fright again found a too happy home-sweet-home in the gentlemen's most silent thoughts, which were guarded with their whole life's power before escape,—and most certainly the case applied still more to the academicians, because they knew how hard it was to find a well prepared artistic home in a foreign land; and so this lovely world of ours **seemed to them ash-colored!** That is not surprising to us, as we know that the academicians acted very modestly toward Nietzsche. On the other hand, we were in some way "fearless," if you please, and we "**run out**" into the world to satisfy and pacify our curiosity in this line! No matter why and how we went, we are sure of what we found all over the globe:



There we saw, in many corners, the brave men of old times battles, who nursed their scanty existence with the most common labor, and in their free times they cracked the hardest nuts of their destiny, and at last they took few kernels of the best smelling quality of incense and put it on nicely reddened charcoal, and glorified their present ruling power!

What Nietzsche intended to reach in every line of life with his many abrupt jumps is clear to us: he undoubtedly wanted fresh air, and a clearance of primitive perceptions, so as to reach on such a roundabout road his own honorable individuality! The statesman, the prince, the God were to him too complicated with a covering of rough primitive falsehood; but on the other hand he did not care to mingle with the Rebels, because they were too much of the slums crowd! Therefore he often became real angry, and turned abruptly against the "Romantic School" and hallooed: "Ecrasez infame"! That is easy to understand, because we know his resources,—but we know, too, that Voltaire was sleeping in the Bastille! No matter what we find in the proceeding of our investigation, we pass by such an indicated point, or at least we want to scratch our dandruffless head and ask: "Who was the instigator of the great French revolution?" No doubt: That revolution had to come, even as many others will follow! Here we may even prophesy that there will come such a great revolution that the official investigators may grow white-haired wondering who were the instigators of it:—but they will be forced through mysterious hands to signify the impossibility of the modern arranged states! Parallel with this prophecy and the historical facts, we must have at our hands a positive result: Napoleon could never have shown himself great **without the great revolution!!!** And last but not least, our beloved Nietzsche never could have come so drastically sharp and secure without the influence of Voltaire and Napoleon! Our opinions are greatly confused, and we never would point that way if we would not be sure about the endless, great, and well hidden Might of Rome, which always wanted to **banish all human longings for higher culture!** What remains, then, to be wondered at? Somebody, somehow, somewhere, had to start the wheel of **Evolution!** The state stagnation, as an obstacle of human evolution, had to stop once upon a time! In spite of the historical facts, the epidemical episodes are still very fresh in our memories and not easily forgotten. Only with this characteristic stipulation the air of the primitive forceful conceptions becomes clarified! This fact became plain to us; our enlightenment results; we can see, or **must see**, the further development of our present chaos! The wonderfully written word in poesy and prosa of Nietzsche, which lashed with the utmost sharpness the have-to-go monster system made us feel very confident, and so his books became a great necessity for us! We lived our daily life following his well indicated directions,—and **progressed excellently!** This acknowledgment sustained our trust from year to year, and at last we discovered something that we never had imagined: Neither Schopenhauer nor Nietzsche **could be brought before the Court of Justice!** Yet, their books are broadcast in all our libraries—**even for the social outcasts!** This not-to-be-denied fact we always honored because

we knew that individuals all over our globe built up the power of thoughts; in the meantime the rough fury of the statesman slept securely, and so thirsted for its victims,—but at last it grew fainter and cannot now recover from its terrible “FLU”! The circumferential hushing of the multitude while waiting of the explained power of thought was more certain than the result of a carefully written book itself! What is the point? The statesmen of darkest Russia (if you please) thought it over first before they transported a philosopher like Tolstoy to Siberia because of the edict of the **legally administered command!** Each time they were ready for the exiling of the old philosopher they had to stop and ask their own crafty conscience: “But, what will the world say to our actions?” These shrewd statesmen of darkest Russia, who had the most free privileges for investigating their subjects, at once acknowledged that they could not handle every subject **alike!** The same case applied in other states; the modern philosophers with their emphatic opinions opened a new road for the individual; **he received his right of action!** Not entirely free action, but the writings of the modern philosophers became a positive fact in the exposition of psychology, **which** received a hearing, was acknowledged and respected by the authorities of modern states! Nevertheless, in spite of the fact that the power of custom is in preponderance, we are not mad over this tremendous movement against our general custom, because we know the human weakness has always been used for a profitable prejudice. Just because we know that, we are reviewing the writings which explore the feebleness of our contemporary friends. When we read today in an editorial of our big newspaper, “What good does it do to tell your most intimate secrets? If you enjoy the respect and confidence of others, keep them relying on you by living up to the standard they have shown they think you represent,” then we again take a stand against the weakness of our most educated men. This is a real point, which we have to clear up in order to understand the customs or habits which undermine our collective life. Therefore such philosophers as Tolstoy, Nietzsche, and others, came to the front. There are still some states which destroy every road open for the development of philosophers, but even these states must acknowledge the existence of a philosopher, and that is very encouraging. Nietzsche was, and is still, a well marked target for the politicians, nevertheless he knew how to **preserve** his individuality as a good seed for the future!

His writings are obtainable and they speak forcibly to those men who long for the power of expressing thoughts. Are we, therefore, happy? **Yes, and we even emphasize the answer!** And when Nietzsche gave his views of the state, cannot we keep them in our perspective? We are patient, and listen: He pointed out why the state must keep the church institution in legal order. He meant that the statesman inherits the necessity of governing ecclesiastical institutions, because every statesman knows that there is no better institution than the church for preparing good medicine for hush-work! Right here he pointed out the truth that the great Napoleon also knew that he **could do nothing** “legiti-

mately" without the help of the church! Here, again, he said, the movement of the free spirits became its fundamental base!

Let us look for a moment into history. Voltaire, and even his great admirers, "The Jacobins," knew that point, too; but the custom of burning the best written books must be slowly but surely wiped out! Evolution takes more time than an absurd proclamation of a world-wide war! And only evolution, if you please, will be able to clarify the cause of such an abrupt declaration of war! Now that we are just a little more frank with our opinion in our interpretation of Nietzsche's writing, we dare to claim that the customary preponderance of democratic measures gained a tremendous victory, namely, the modern movement of the democratic statesmen went so far as to glorify the church-institution as the **people's WILL**, and even declaimed legally as a **private matter**! Just let us look behind this great victory: It is a fact, it works most orderly, but we see how the different sects throw their principles higher and higher, still declaiming strongly to be the carriers of democratic principles, but only for one reason: to grasp as quickly as possible the power of politics in their hands; then woe to him who dares to say one word against such a custom or rule!!! We understand Nietzsche perfectly, and we regard his statements with interest, because we can see from them how the **political case of a state** always squirms itself more strongly into the metaphysical atmosphere,—which always emanates from Rome! The most interesting point in the whole proceeding is: That even the most modern political movement uses the same tactics for gaining the power of state! Shall we turn at this point and talk about a well arranged Devil's dance? We have no such an Idee! On the other hand, we know that so long as a tricky intention hidden behind the curtain, just so long the conscious individuality has to keep quiet, and wait patiently for a **riper time**! We do not need to shake the tree: The fruit falls when it is ripe,—that is evolution: if you please! Nietzsche called the attention of the free spirits to the fact that they should be on their guard, and not wastefully throw away their conquered power of thoughts to a pernicious custom which wanted to **renew the old ruling**! Here he then deliberated a moment, and thought out, figuratively, that his expression was too ponderous for the contemporary intelligence, and for to avoid a complete rupture he jumped to the next elevation like the joyful Dionysos,—which trick we interpret into a plain language: **In his book he was strolling once more upon the road of exile**! We know too well his purpose! His explanation showed us that, and it will teach us (forever) how far the customary power of a state can go against a conscious individuality! There is **nothing to be misunderstood**! While the whole case of political control is tragical, yet we have no power at present to resist it! We understand why Tolstoy became a non-resistant philosopher. In spite of the incontrovertible evidence of the historical deeds, as well as our present facts, we cannot go back to Rabelais' time, and therefore we **must go ahead**! We need this for the psychology of our present lives, and **so needs the whole human race**! We must go on the traveled road, and acknowledge the value of a philosopher, no matter where he lived, or in

what a language he wrote his view-points! As psychologists **we must go ahead, and concede the psychological facts!** Why? For the necessity of the human race! Should it prove to us that we cannot build up our existence with our eloquence, **well and good,** we will go ahead, **even though we have to live through frightful tragedy!** Can we dare to write a point? Happy the man who can feel joyful as **an outcast between the outcasts!** This saying of ours, haunted Nietzsche's thoughts too many times, but: The necessary firmness came to him to enable him to live on an unavoidable road! **That is the road of an outcast!** He wrote very much about the wanderers, whom he liked very much in his imagination, **but never as a naked reality!** Oh! friends! how well we can see all these points in his writing! At last, dear friends, the lonesomeness is tragical yes,—**because the man is there forced to live on herbs!!!** That point we should not overlook; we should always keep our eyes open when we approach **such a situation,** still more be on our guard when we see the many individuals **who live an "independent" life!**

The great vision that gave Nietzsche so much material from which to write on state affairs made him very restless on a beautiful morning; he even became angry, and at last he hallooed: "So little of a state as possible!" Should we wonder at this? **Not at all!** But when we follow his recollections of the wanderer's conceptions, where he lay exhausted on a lonesome road, and momentarily perceived in himself a feeling of horrible vandalism, we ask: "From where could he perceive such a feeling?" The short article, "War Indispensable" (349), makes us aghast. Should a war against the state be an unavoidable enjoyment? That even amuses us! The new tragedy becomes **delightful!** It compels meditation, and in a moment we see a new star. Society cannot reconstruct itself until after a **complete destruction harassing conditions!** The higher culture can begin its work when state is gone! That gives us enlightenment and hope for to reach the aim: **No State!** We have no doubt of this, because upon the long road of eternity **everything is possible!**

## XII.

The ninth division was called: "Man Alone by Himself." What a wonderful arrangement of thoughts in compiling a book! Here we remember momentarily the book, "Ego and His Own," by Max Stirner. Equally to his book, only in different form and detail, Nietzsche cleared away theoretically the fearful obstacles against the progress of psychological as well as biological investigation. Only the individual man remained to take a **responsible action!** Here he stands alone, aghast, almost petrified! "Which way?" he asks. "Ahead, or back?" As an individual, the man has to decide for himself the future road upon which he **has to travel!** Nietzsche **never** became tired of this opinion! No matter how the representatives of the teleological system mixed together the different opinions in order to claim these important points for themselves,

he abruptly changed his opinion concerning the system's maxims, and claimed: That a man in his short life can investigate nothing righteously until he has full knowledge of himself! Then followed another requirement: That the man needs enormous time to spend in industrial work, if he ever wishes to investigate freely the difficulty of an old and outlived system. Therefore, the man who longs for true investigation may not lay down and rest in lazy complacency. The devotion to simple necessities of life and the aimless social calls which usually rob one of **two-thirds of a day**, must be put then under proper perspective, so as to catch the right clearance for himself. The last stand is not of much account, and the first two points preponderated in his view-point. He did not force himself to this conclusion, and therefore his proceeding became **an easy matter!** When we investigate carefully the firmness of his tactic, and compare our social classification to his, then we ask only one question: "What could frighten us in the face of such firmness, and tactics?" His fearless enlistment in the difficult and prolonged investigation of these problems was accounted for only to **few men**, whom he called free spirits. Who will now dare **to be one of them?** It was one and the same thing to him who the man was, but he knew the difficult tasks through which every man has to go to reach **his aim!** Furthermore, he knew how the human race always depended **on an individual thinker!** This point should never be neglected by men who seek a new system! The following very interesting point is obvious: The big performance of crooked and secret diplomacy can easily be accounted for, with the preponderant mass of people, but in the first line the account comes to the self-armed, iron-willed individuals, who were pushed ahead into such a dangerous position, where they could be easily crushed **without a big scandal!** Here we must remember as a historical fact that the whole history runs passionately with murderous tools behind the individuals—and yet, the long road of that murderous hunting remained full of gallows, stakes, penitentiaries, and **other many signs of frightfulness!**

From this must be seen the fundamental fact of the education through the state. This education must have unavoidably used as a base for the education of the population in groups; these, again, should be **inflamed** with manifold pamphlets and simply written books; but only in accordance with the command of the statesman who frequently prohibits the freedom to the individual in a direct way, endeavoring to keep back the effort to gain the high step of knowledge of one's self! The population became party and nation's defenders only through such diplomatic tricks; **but never independent man!** Nietzsche meant to show that as the cause of our indescribable failure to attain a great personality! The population were forced with power and command from a party or government to speechless order, and when the right time came in the well prepared and deliberate purposes of the state, the masses were inflamed for hallowing: "Hurrah!" In the meantime, should it happen that some individuals jumped the prohibited fence, then the government, which felt threatened in its ruling part, knew how to take the

utmost means, and without any mercy to **calumniate** the malefactors, and when necessary **even put them out of the way!** The history is full of such cases. The cases of Spinoza and Giordano Bruno are only too good proofs, which bear passing mention. But the most beautiful, renowned and wonderful part had to come: After many centuries some individuals awakened to these **outrageous** facts took courage, gathered together the writings of men driven to Martyrdom, and **published them!** Nietzsche, who made the most careful investigation in this very peculiar line, thought and acted equally; and we can see from his actions the necessity of methodical self-teaching, which **never** was too much work for him! Yes, he was even far more noble in this regard. He thought, and said, that no sacrifice was too much for the enormous work of Self-teaching! The point caused his "Human-All-Too-Human" feeling for the eternally unfortunate individuals for whom he wrote his books: namely, the **free spirits!** He never questioned to himself whether or not the men would travel the recommended road, but he struggled to write down, so far as he was conscious of it, and so far as he was able to write, his own conclusions! He did it only from human interest,—**even when he should fall as victim!** He had a good vision of the danger, but he still remained fearless! The main point for him in his exposition of so many complicated problems was to bring the truth to the front, **even though he should be a marked man from it!**

Today, forty years after the first publishing of his book, we find many answers to it, which make us joyful! These answers talk both for and contra, but fundamentally, in no one writing can be found the real view-point of the free individual, who should be energetically **willing to take a stand against the state!** It is far more a crime when modern writers claim atrociously that Nietzsche **founded** Prussianism! He wanted only the conscious individual, and **nothing more!** Before an E. A. Poe he **bowed**, but **not before** a Bismarck! Every point in his writings showed obviously the fact that Germany's constitutional politicians were the last who would **dare** to explore or establish his doctrine in Germany! (Yes, Herr Johannes Schlaf deliberately forgot this division in his book. Why did he do that? Undoubtedly he was most afraid of a terrible lashing! In the division, "A Glance on State," he slipped at once to Volume III, page 51 in the next division, "Wanderer and His Shadow," and says: "It makes us here and there for a while read.")

We read many books on Nietzsche, and instead of becoming antagonistic we become generous, or even non-resistant. A lady critic of Nietzsche received from us, long ago, 200 pages of the most polite criticism. We had once been friends, but at once were cast out from the "intellectuality" for our view-points of the near-by things; we **lacked metaphysics in politics!** Such was our instruction from our beloved master: we were to read the individual sentence, and not **swallow** the whole book **at once!** When we find in Herr Johannes Schlaf's book the following sentence: "In individual points Nietzsche's explanations are correct; in the whole they are not durable, even sometimes impossible, and often direct, pitiable dilettantic," we feel indeed poetic, and we ask

ourselves: "But for heaven's sake, is it not pitiable, dilettantic when he writes: 'The doctrine of the freedom of the Will is an invention of the ruling classes'?"

We, who make this detail investigation years after, regard such writing as the best ordained composition, because we are sure at last of his worthless position as protector of the **kingdom** and **ROME**, and consequently we are able to draw the right conclusion of our opposing gentlemen critics' investigation we feel amiable when we see daily description of magnificent murder stories about Nietzsche! All these deliberate ascriptions of the critics on a "gloomy" philosopher, as they say, make us frivolously cheerful, because we ask ourselves: "Why such endless criticism on such a gloomy philosophy?" Very well, we know that the real freedom-fighters were forever deliberately concealed, **calumniated**, and as ever before **sentenced to death!** This is no mere joke, because we see therein a mischievous Dilettantismus, in which we discover consequently the vigilant party-defence of the old monster system! From now on we must carefully connect the individual books in modern literature which are recommended as artful, so as to be able to compose a **new opinion**,—because our social life depends **only on such an opinion!** Whoever tries to hide behind the opinion of the old system is marked as at the parting of the roads, where the moment is ruled through fierce fatality! We will not be lazy when we investigate. At the same time we will keep our eyes open, and place everything in its right place, and **mark** it with especially thought-out remarks, in which we are **real specialists!** We had rather read the books from those times, which cover the most noble men with the atrocity of the modern "big-stick" of the greater states. This enthusiasm **never** touched us, and when the time comes we, too, will have a **pointing finger!**

We learned a good deal from Nietzsche. He read the old writings eagerly, where he invariably noticed the real point of the developing of the greater system, even when other writers contradicted his view-point. That was the art of meditation,—a man like Edgar Allan Poe wrote only weary stories—that is enough! Nietzsche wanted to establish only one kind of a school for sincere individuals, and therewith he felt compelled to do his duty. In this division, "Man Alone by Himself," he called attention to the individuals: **How they should take themselves!** Whenever the man is alone, or when he belongs to a party and wears a hypocrite's mask; at what time he has a friend, and what drives him to an illusion; how he must read a philosophical book, and what he must conclude from it; how a man must avoid egotistical boastfulness, and never go farther than the visible point he is able to grasp! Never to look for a point externally, because whatever we need for our lives we can find it at home. **Charity begins here!** Just to make these points into opinions, then culture **must** progress! Why should we want that, and even more? Just because we owe all this to ourselves, regardless of our social classification! To go ahead **fearlessly, regardless** of where we will end! To keep the point of higher culture in mind forever! **Never** to try to

educate another so long as we are not willing to go the same road! Never to look around so long as we follow our own inner belief!

In order to judge correctly the many hints, explanations and indications, he strived, partly concealing his object to **part** the individuals **entirely from** organized society! The free spirits did not always care to recognize this fact! Therefore we do not wonder, when he wrote on the end of this marvelous division, "The Wanderer":

"He who has attained intellectual emancipation to any extent cannot, for a long time, regard himself otherwise than as a wanderer on the face of the earth—and not even as a traveler towards a final goal, for there is no such thing. But he certainly wants to observe and keep his eyes open to whatever actually happens in the world; therefore he cannot attach his heart too firmly to anything individual; he must have in himself something wandering that takes pleasure in change and transitoriness. To be sure such a man will have bad nights, when he is weary and finds the gates of the town that should offer him rest closed; perhaps he may also find that, as in the East, the desert reaches to the gates, that wild beasts howl far and near, that a strong wind arises, and that robbers take away his beasts of burden. Then the dreadful night closes over him like a second desert upon the desert, and his heart grows weary of wandering. Then when the morning sun rises upon him, glowing like a Deity of anger, when the town is opened, he sees perhaps in the faces of the dwellers therein still more desert, uncleanness, deceit, and insecurity than outside the gates—and the day is almost worse than the night. Thus it may occasionally happen to the wanderer; but then there comes as compensation the delightful mornings of other lands and days, when already in the grey of the dawn he sees the throng of muses dancing by, close to him, in the mist of the mountain; when afterwards, in the symmetry of his antemeridian soul, he strolls silently under the trees, out of whose crest and leafy hiding-places all manner of good and bright things are flung at him, the gifts of all the free spirits who are at home in mountains, forests, and solitudes, and who, like himself, alternately merry and thoughtful, are wanderers and philosophers. Born of the secrets of the early dawn, they ponder the question how the day, between the hours of ten and twelve, can have such a pure, transparent, and gloriously cheerful countenance; they seek the ante-meridian philosophy."

Nevertheless, in the midst of our careful reading, we are shook from an un-descriptive Self-acknowledgment, which a freedom-fighter can hardly avoid. We, too, must make some similar maxim, through which we will be able to see ourselves as we are! Never to be in haste, at least **not to be so chattering as before!** With this carefully thought-out summary we will even think on the Chinamen, who honor their old writings with consideration! Should our intention be wisdom, then we **have to keep tidy** with all our life's power to the conquered part of cheerful humanity! Therewith we show our colors, and hope that we, too, give something for the enlightenment of the general understanding of Nietzsche's philosophy! If anyone asks us, "Why we did not explore the other books of Nietzsche," there can be only one answer: "We begin to work with small things for the great things." Should this writing be received with human friendliness, and support assured, then: nothing should keep us from devoting more time to the rest of his writings! This is my personal explanation, and I hope it will be understood as I mean it.

Nietzsche never bothered himself whether if ever his trust of his innermost thirst for truth should be quenched! He went courageously



ahead, regardless of **where he landed!** For this conclusion we were on the guard at the very beginning of this marvelously written book, but we **never quivered** an eyelash! When he finished his work he secluded himself. He was true to his own words, even though he did not go on the recommended wandering. We meditated on this for a long time, and resolved to follow his example! Our long years of wandering compensated us and we gained our request! We found continuous change, self-command, regeneration, if you please, and—at last our precious knowledge masked itself before curious people! Now we are ready with ease to face **any fatality!**

**HONOR, TO WHOM HONOR BELONGS!**

**END.**



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