

scientific law, a law of biology. . . . It is *unjust* that a rapidly-increasing master race should be struggling for room behind its own frontier, while a declining, inferior race can stretch its limbs at ease on the other side of that frontier. The inferior race will not be educated in the schools of the master race, nor will any school be established for it, nor will its language be employed in public. Should it rebel, it is necessary to use the most violent means to crush such insurrection, and not to encumber the prisons afterward. Thus the conquerors can best work for the annihilation of the conquered, and break for ever with the prejudice which would claim for a beaten race any right to maintain its nationality or its native tongue.

Here, we see, an easy but very significant transition has been effected. Nietzsche knew nothing of any master nation existing in the world to-day. His doctrine was that within all nations there was (or ought to be) a master aristocracy, and a 'herd' living in more or less disguised slavery. But Herr Wolff gaily transfers the 'master' quality from individuals to a whole nation—the Germans—and the slave quality to a whole nation, manifestly the French, who have no right to 'stretch their limbs at ease on the other side of their frontier.' This is, of course, a misreading of Nietzsche, but it is a misreading to which he lends himself only too readily; and there is every reason to believe that it is a misreading very widely accepted in Germany.

That Nietzsche was a man of genius there is no doubt. He had flashes of amazing lucidity. He had a disintegrating intellect of such abnormal power that at last it disintegrated itself. To his mastery of language German testimony is unanimous, though an English reader is apt to find more than a touch of the falsetto in his constant underscorings and points of exclamation. But