

students sickened him, and he cast off the Christian faith. At 24 he was made Professor of Classic Philology at Basle, at the munificent salary of \$700 a year. He sought to build his universe out of romantic art, and the music of Wagner, but finally turned away in despair from these, and with the help of Schopenhauer constructed a philosophy of his own. His health gradually failed, he lived more and more alone, and his books grew more and more rhapsodical until they culminated in *Also Sprach Zarathustra*. Finally, in 1889 his mind gave way, and he had to be put into a lunatic asylum. There he died in 1900.

### 1.

The essence of Nietzsche's teaching is the frontal assault on Christianity, and the exaltation of selfishness into a gospel. In it there is nothing essentially new; it is as old as the Devil himself. But it was the first time in history that good had been deliberately and philosophically called evil, and evil good.

Christianity, says Nietzsche, is "the One great curse, the One great inward corruption, the One great instinct of revenge, for which no weapon is venomous, clandestine, subterranean, or *mean* enough; the One ineradicable blot on human nature." Why does he hold this extraordinary view? It is because he has followed Darwinism to its logical conclusion. All the exponents of that doctrine had tacitly admitted that after a certain point the struggle for life ceases to be the supreme factor, and that in his development man passes from being a self-regarding to being an other-regarding or altruistic creature. They admitted the superiority of the Christian morality. And most thinkers had seen that this attempt to get at Christian morality by evolution was a failure because at some point it involved a break, a reversal in the process. Nietzsche faced the logical consequences of evolution without blenching. He maintained that the struggle for life was still the dominating rule of human life, and that the man who sought at all costs to survive was the superior man, the one who was fittest to survive. He taught that through the struggle for life a higher being would be evolved, and this higher being, who was beyond our temporary stage of the distinction between good and evil, he called the Superman.

The practical lesson of all this is that the best man is he who resolves to survive. He must hack his way through at all costs. There are two classes in the world, conquerors and conquered, masters and slaves. Christianity teaches a morality that is good for slaves; the virtues of this slave-morality are humility, sympathy, and self-sacrifice. Christianity would put down the mighty from their seat, and exalt those of low degree. Nietzsche would reverse the process. "Be a master," he says. "Repudiate the virtues of a slave-morality."