

chosen from the four works of his complete maturity—written at a time when his ideas had attained their full development, yet before any unmistakeable symptoms of insanity had set in. They are *The Joyful Wisdom*, *Thus spake Zarathustra*, *Beyond Good and Evil*, and *The Genealogy of Morals*. As Nietzsche seldom pursued a sustained argument, but chose rather to write in staccato aphorisms, he suffers less than almost any other author by the detachment of quotations from their context. In no case, so far as I am aware, does the context of the following passages modify their meaning in any favourable sense. From other portions of his writings, inconsistent and even contradictory passages might no doubt be selected; but, as I have already pointed out, they are far vaguer, far feebler, far less characteristic. It may safely be asserted that the Nietzschean thought-germs which inhere and rankle are those which are barbed with inhumanity.

If we look for the key-note of the whole war; where shall we find it but in this aphorism :

The time for petty politics is past : next century<sup>1</sup> will bring the struggle for World-Dominion—the compulsion to great politics. (*Beyond Good and Evil*, § 208.)

It is perhaps worth noting that the term rendered 'World-Dominion' is not 'Welt-Herrschaft', which might be taken in a more or less figurative sense, but 'Erd-Herrschaft', dominion over the earth or globe.<sup>2</sup> Can it be doubted that such a philosophic-historic

<sup>1</sup> Written in the eighteen-eighties.

<sup>2</sup> In another place Nietzsche writes: 'The refrain of my practical philosophy is, "Who is to be master of the world?"'—and this phrase is taken by one of his English disciples as the title of a book expounding the Zarathustrian gospel.