CARLETON S

GERMANY AND POWER

Nietzsche, Teacher, Poet and Philosopher This Is No. 6 of a Series of Ten Articles Written For The Times By W. FRANK HATHEWAY.

away most human links and fed on his own morbid reflections. The last ten years of his life to 1900 shows him uterly broken in health and quite insanct and hat one aim, and he saw his aim realmed. Nietzsche was of a very different tramp. He declared himself opposed to German nationality and demanded a "United States of Europe." Between the lines it seems plain that he wanted his united Europe to be led by German aupermen. From the beer drinking and intelling youth at Bonn University, he developed into the lonely hater of Christian teaching. Everywhere in his books the because Wagner and others did not laud him enough, he turned his vindictive pen years of the fighest rank that no man cap do low adays."

"Before my time there was no psychology." Could egotism be pushed

"Look for the trade mark dog on it"

away most human links and fed on his doeries pity. "A man loses power when he he between he he says, "The weak and the botched should be helped to perise pity. "A man loses power when he pittes." Again he says, "The weak and the botched should be helped to perise pity. "A man loses power when he pittes." Again he says, "The weak and the botched should be helped to perise pity. "What a capacious tyrant he would have a deep pit the would have a deep pit the would have been I he would have a deep pit the would have been I he would have a deep pit the would have been I he would have a deep pit the follows at the most reasonable rates. Carlyle once said, "It is appointed that German many would be the spiritual leader of Europe." In this, his seconds that German language that have ever existence it is the struggle for power them he helped to perise pity. "A man loses power when he pittes." Again he says, "The weak and the botched should be helped to perise pity. "A man lose spower when he pittes." Again he says, "The weak and the botched should be helped to perise pit whe he pittes." Again he says, "The weak and the botched should be helped to perise." A say pout the follows and the botched have been I he would have

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essor at Bale University. Of what sort were the learned classes in Germany that they would receive, study and applaud his books? Was it because they saw in his "supermen" and his "Will to Power" a highway to German world-It is not the Spencerian struggle for

existence, it is the struggle for power that he demands. How Nietzsche de-

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instinct is concerned only with destruction."

How do bishops in Austria and Germany like this renunciation by this wise philosopher? No doubt those German professors who signed the 1915 memorial about war will approve Nietzsche's words, because his "Will to Power" and "Zarathustra" point to German superman supremacy.

He speaks of the "holy epileptics" of the gospels, and says, "By means of the invention of sin the priest is able to rule."

He tells us that Christianity is against human love, against art, and "the gospel died on the cross." He attacks the idea of God—"too much miscarried with this potter who has not learned thoroughly," "the Christian concept of God is one of the most corrupt concepts of God that has ever been attained on earth."

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ressors?

The influence of 1780 to 1810 is swept away, and we see only the animal man seeking power. In 1800 Hegel said, "The self-enlargement of man's consciousness is the evolution of God, or the spirit in man. At last he learns that all consciousness is the manifestation of the law of spiritual life, and finally of the law of spiritual life, and finally of the law of spiritual life, and finally of the law of spiritual life.

God."

This faith and this philosophy are ridiculed by Nietzsche, Treitschke and Delbruck. They have taught the German youth since 1860 that the "moral majesty" of war, and the glory of supermen make a higher religion than even the Sermon on the Mount. Is it not better for nations to die upholding the philosophy of Emerson, Maeterlinek and Hegel than to live as supermen dominating and crushing all who are weaker than they? W. FRANK HATHEWAY. St. John, N. B., June 29, 1918.

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He finally says: "I call Christianity the one great curse, the one enormous perversion, the one instinct of revenge for which no means are too verseless."

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too underhand. I call it the one immortal blemish of mankind."

In his "Superman" he talks to the people of a great future—"we need conquerors who do not believe in chance, but would bend it to their will." He believes in guarded marriages, eugenics and nutrition.

He repudiates the idea of the soul astaught by Hegel, and he upholds the body and the self in that body—always an animal self, never informed by spiritual yearnings.

Nietzsche not once refers to that "emphasis of the soul" which makes Emerson so sure a guide.

His superman is to be as much above man as man is above the ape.

These supermen are to be Teutons. The Germans recognize in Nietzsche the prophet who tells them that they will be the supermen, the rulers, the aristocracy of Europe.

Rising through all classes in Germany comes the clamor for power. Will the day come when they will curse this "Will to Power" taught by such professors?

The influence of 1780 to 1810 is swept

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