

thou must regard thyself as recognizable, thou mayest not remain *concealed* from thyself, thou mayest not even believe in the possibility of thy ever *changing*.”¹

This slave-morality which is all that the mass of men are capable of must be nurtured by the great in much the same way in which a Roman noble and a South American planter encouraged the virtues of loyalty and obedience in the *ergastulum* and on the estate. But the master-morality is something wholly different. “We scholars” and “we immoralists” have “our virtues.” These comprise in a word all that self-assertiveness and scorn for every interest but our own which mankind have so far agreed to call vices. A complete transvaluation is wanted. And above all we must eliminate in our emancipated community all trace of those slave morals which we owe to the blighting influence of the Christian religion. From it have arisen the effeminacy, the maudlin sentiment, the cowardice by which degenerate Europe is marked to-day. “Christianity is mainly responsible for the deterioration of the European race.”

I have quoted directly from translations of Nietzsche’s works lest the reader who is unfamiliar with his opinions should suppose I was exaggerating or distorting. In truth Nietzsche was a man whose thought it would be impossible to caricature. It is shown at its worst when reported in his own frenzied language, and I feel that I ought to apologize for taking it seriously. It is difficult for the English reader to believe that the views we have just summarized were intended otherwise than as a joke, or perhaps as a burlesque on philosophical arguments in general. But the disciples of the cult take them-

¹ “The Will to Power” (Transl. edited by O. Levy), vol. i. pp. 228, 229.