

socialistic proclivities to bring about what the German nation had written and sung about for two generations—the unity of the German empire—appeared in glaring contrast to the success of the policy of blood and iron; whilst the struggle for existence and the survival of the fittest, proclaimed by the Darwinians, found a ready response in the exaltation not only of individual talent, of the military virtues of courage and self-control, but also of individual ferocity and aggressiveness.¹

Thus we have two distinct and novel developments in the ethical province of philosophical thought in Germany, characteristic of academic and extra-academic, of professional and non-professional thinking: a differentiation which has made itself felt in German philosophical thought much more than in that of any other country in modern times. On the one side we have a new field of research, the general theory of value, a practical acknowledgment and appreciation of Lotze's idea of an independent realm of values or

¹ "Nietzsche is most convincing when the *Uebersensch* is left undefined. Imagined as ideal Man, i.e., as morality depicts him, he becomes intelligible; imagined as Nietzsche describes him, he reels back into the beast, and that distinction which chiefly separates man from the animal world out of which he has emerged, viz., his unique power of self-consciousness and self-criticism is obliterated" (H. H. Williams, Article, "Ethics," 'Encyclop. Brit.,' 11th ed., 1910, vol. ix. p. 842). Besides drawing the extreme conclusions of a theory of natural selection which prompted T. H. Green on the other side to seek for a not merely "natural"

explanation of the facts of morality, Nietzsche has the merit of taking special note of the difference of individual ability and occupation and of facing the question of practical morality. Once swept away the idea of equality of all men before a Higher Tribunal and the greater part of moral theory which deals with human nature in general and not with human nature as existing in different classes of society, in different peoples, nationalities, and races of mankind, becomes purely academic, particularistic, or parochial, and a relapse into the ancient difference of *Herrenmoral* and *Sklavenmoral* becomes almost inevitable.