

incorporated not only in German, but also in the languages of other European countries, rousing, especially young minds, to individual thought and action. He has tried to impress his age and the youth of his country with the conviction that something radically new is going to happen or is already happening, and that an understanding of, as well as a participation in, this new movement is a matter of individual effort, of ruthlessly sweeping away, not of patiently enduring, the evils of the day as well as the generally accepted methods for combating them. Thus it is not the greatest happiness of the greatest number, but the favouring of the selected few, which is to be of importance and value; not the elevation of the masses, which would end only in a general levelling down to mediocrity, but the existence and encouragement of exceptional ability and force, constituting what has been termed the "overman," which is to be the gospel of the future; in fact an accentuation and encouragement of the struggle for existence and the supremacy of the individual over the masses.

In coining and scattering broadcast these incisive phrases, Nietzsche not only showed his radicalism but also embodied ideas and tendencies which surrounded him, some of which were especially characteristic of his country and its recent history. Thus the alliance of radical and—as it seems to many—ruthless activity with essentially conservative and aristocratic leanings was to be found in Bismarck, the hero of the day: a real type of the overman. The impotence of democracy and of philosophical radicalism with its