

FREE COMMUNE.

No. 3.

LEEDS

OCTOBER. 1898.

Friedrich Nietzsche.

A profound thinker, a gifted writer, an inspired prophet, such is the great German philosopher whom we propose to discuss.

An inspired prophet, not merely in the vigorous, beautiful, passionate lines - written in the style of the ancient scriptures - of his 'Thus spake Zarathustra', but in the thought and power of emotion and life that lies behind them.

His philosophy may be summed up in one phrase, the apotheosis of the 'will', the holding up of the 'strong' man in the sense of moral and mental, as well as physical strength.

With the mighty energy of his thought, he batters down all superstitions and institutions that rest upon the duty of respect or submission; nay! the idea of duty altogether, for what is duty but submission to an outside rule?

He hates feebleness with a deadly hate, not from brutality, but because it bars out his ideal of a race of splendid men, powerful and joyful, knowing no other law but their own will.

For the same reason he despises sympathy and pity. 'Sympathy' he says, 'stands in antithesis to the tonic forces which elevate the energy of the feeling of life. One loses force by sympathy.'

Further, to favour the weak, is, he thinks, to bar out the strong, above all it is strong and beautiful beings that Nietzsche would see.

Like the old Spartans, he would probably prefer to kill off the weakly and deformed in their infancy, than keep them to lower the type of the race.

His morality, or rather his idea of conduct (for morality [mores - custom] he would extirpate) is that of action rather than submission, energy as opposed to restraint.

First of all, be yourselves, develop your own manhood, your own will, strive to live out your own life regardless of any law in earth or heaven.

'Art thou a new power, and a new right?

A prime motor? A wheel self-rolling?

Canst thou also compel the stars to circle round thee?'

Society is rotten, it is merely a herd that would crush the great Soul if it dared, a crowd of 'poisonous flies'.

Social life is only an apology for your own want of self capacity.

'You flee from yourselves, unto your neighbour and would fain make a virtue thereof.'

'The 'thou' is older than the 'I'; the thou has been proclaimed holy, but the I not yet.'

Above all he detests Christianity, the religion of humility, renunciation and pity.

The church fights against passion, with excision in every sense; its practice, its 'cure' is castration. But to attack the passions at the root is to attack life itself at the root, the praxis of the Church is inimical to life.'

Such is an outline of the views of Nietzsche

Here are some of his words :
'The noble one wished to create something new, and a new virtue. The good one willeth that old things shall be preserved.'

But by my love and hope, I conjure thee throw not away the hero in thy soul! Keep holy thy highest hope!

'Let your love unto life be love unto your highest hope, and your highest hope the highest thought of your life.'

'Man is a something that shall be surpassed.'

'War and carnage have done more great things than charity. Not your pity, but your bravery hath hitherto saved those who had met with an accident.'

'See how they climb, these swift apes! They climb over each other and thus drag themselves into the mud and depths.'

When the State ceaseth, then beginneth that man who is not superfluous, then beginneth the song of the necessary. The melody that is sung once cannot be replaced

'When the State ceaseth — look there I pray, my brethren! Do you not see it, the rainbow and the bridges of Beyond-man?'

It is better to act wickedly than to think pettily.'

The genius - in work in deed - is necessarily a squanderer, his greatness is that he expends himself.'

'Since man came into the world he hath had little joy, that alone is the original sin.'

When your heart overfloweth, bread and full like a stream, a blessing and a danger for those dwelling nigh, there is the origin of your virtue.'

Enough has been said to indicate the trend of Nietzsche's thought.

The danger of his teaching is that in emphasising the value of will and strength, he confounds sympathy with weakness and want of will.

Consequently arises a great contempt for the multitude, the 'poisonous flies' as he

terms them, and the admiration of power for power's sake.

His doctrine favours not the equal liberty of all, but if anything the subjection of the masses to a natural aristocracy.

Yet if the greatest mind is that which best grasps the life of nature, which touches the universe at all points, which is capable of such sensitive and sympathetic response to the beyond, that nothing in nature, and above all in human nature, the finest and completest of all, escapes having its influence upon it, then Nietzsche's doctrine is insufficient and one-sided.

There are two forces in the universe, the centrifugal, repelling and separating, and the centripetal, attracting or uniting force.

If one were wanting either in the solar system or society, the unit would be lost in the whole, if the other, the whole, the society would be dissolved into hostile elements.

On pain of death the development of one force involves an equal development of the other, and that is why the paradox exists that the strongest individualities are often the most altruistic, and it is only on the lines of a better social life that a finer personal existence is possible.

It is here that Nietzsche is outclassed by Whitman. The good grey poet was truly egoist enough, but he also felt the inspiration of human love, far keener than most of his generation.

The value of Nietzsche is in his smashing of the old idols, the old cant, the snuffing sentimentality, which makes altruism an excuse for cowardice and even, exploitation; and in his valuation of human will and dignity.

And though he has chastised us brutally — we the lovers of equality, socialists, — we bear him no illwill but rather look upon him as one of those noble ones, who drive deep the plowshare of their thought into the hard soil of ignorance and leave the future to reap rich harvests of truth, justice and of love. B

The Free Commune

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We are pleased to tell our readers and
comrades generally, that we are making
arrangements to produce a small quarterly
magazine, devoted to libertarian thought.

It will be retailed at 1d, and will, we hope,
be an useful addition to the anarchist propa-
ganda.

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TRUTH

The art of government consists in taking
as much money as possible from one part
of the citizens to give to another.

VOLTAIRE

That government is the best which gov-
erns not at all, and when men are prepared
for it, that is the kind of government they
will have.

THOREAU.

Three Thoughts.

A woman tortured herself and starved
herself of meat and passion and love, and
lived a hell upon earth, in order to be 'good'
here and happy in Heaven.

And God laughed pitifully.

~

A man accumulated riches, and goods,
and wares manifold, was proud and would
be master over men, in order to be happy
in this world.

And God laughed scornfully.

~

A man lived upon the earth and enjoyed
the beauty of it, and cared nought for God
nor man; he lifted high his head and gave
to the poor of what he had; he lived and
loved, and had children like himself, he
spoke up for the oppressed and met suffer-
ing with a smile; he died like a child going
to sleep in its mother's arms.

And God bent over him and kissed him.

~

B.

THE ASSASSINATION OF THE AUSTRIAN EMPRESS.

To us who are anarchists, the assassina-
tion of the Austrian Empress, is but
another sign of the times. We do not ap-
plaud nor deplore the act, we are indif-
ferent, knowing as we do, that such actions
are but the natural outcome of a society
based upon robbery and murder.

But why this howl from the reformers?

Is it because it is a woman? If so, why
not raise rouse the world each time a
working woman is killed by the profit-mon-
gering system? Votes are hard to get, but
need our friends crawl? M.

The world may be divided into three sections, the Originators, the Imitators, and the Fossils.

The Originators are the men of thought and ideas, who break out of the beaten path of routine and prejudice, who conceive new worlds and overthrow old ones, the thinkers and the revolutionists; the Fossils are the men of the past, who are bound by the dead hand, who see no farther than the narrow horizon of their forefathers, who seek to bind fresh fetters on the human race, the governors, the authorities and the bigots; the imitators are the large class of persons who have no convictions beyond the moment, who are influenced by surface considerations, who 'sit on the fence' ready to fall in with the successful party.

The failure of politics is that it must wait upon the majority, that is of the unthinking 'imitators' who with the 'fossils', almost without exception carry the day against the progressive minority.

On the other hand, the advocates of direct action of the people, whether voluntary or revolutionary do not wait for the majority, which, they know, is always ready to shout for and follow them as soon as they show on the winning side in the struggle with the 'fossils' and the past

The following list of books, if carefully studied, would in themselves, be a liberal education.

- 'Primitive Man.' by Elie Reclus.
- 'Martyrdom of Man' Winwood Reade.
- 'Body and Will' by Maudsley.
- 'Story of an African Farm' O Schreiner.
- 'Underground Russia' by Stepniak.
- 'News from Nowhere' W Morris.
- 'Leaves of Grass' by Walt Whitman
- 'Self Reliance' by Emerson.

He who has not read these books, will stand at the Day of Judgement, a great risk of being sent to Heaven. B

HAVE YOU READ?

Freedom.

JOURNAL OF
ANARCHIST COMMUNISM.
1d monthly. 7. Lambs Conduit Street
London, W. C.

Free Society.

AMERICAN ANARCHIST JOURNAL
Published in San Francisco, California.

New Order.

Edited by J. C. KENWORTHY and is devoted to the exposition of Christian Anarchism. 2d monthly from 26 Paternoster Square, London E. C

Solidarity.

AMERICAN ANARCHIST JOURNAL
Published in New York.

Freedom Pamphlets

Talk between workers, by E. Malatesta
Anarchist Communism: its basis and principles. by P. Kropotkin.
Anarchism: its philosophy and ideal by Kropotkin.

All the above to be had from the FREE COMMUNE office. Sample copies for stamp. Subscriptions also taken for the continental anarchist journals.

PUBLISHED BY W. MAC QUEEN
MARKHAM AVENUE, HAREHILLS, LEEDS.