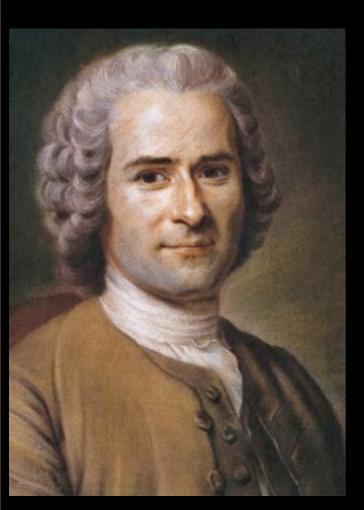
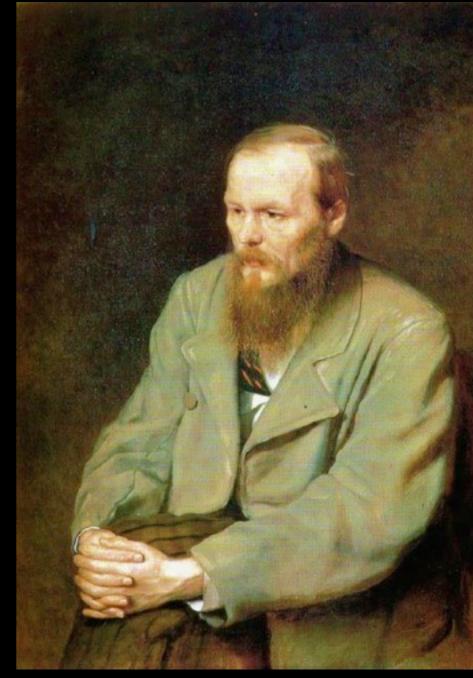


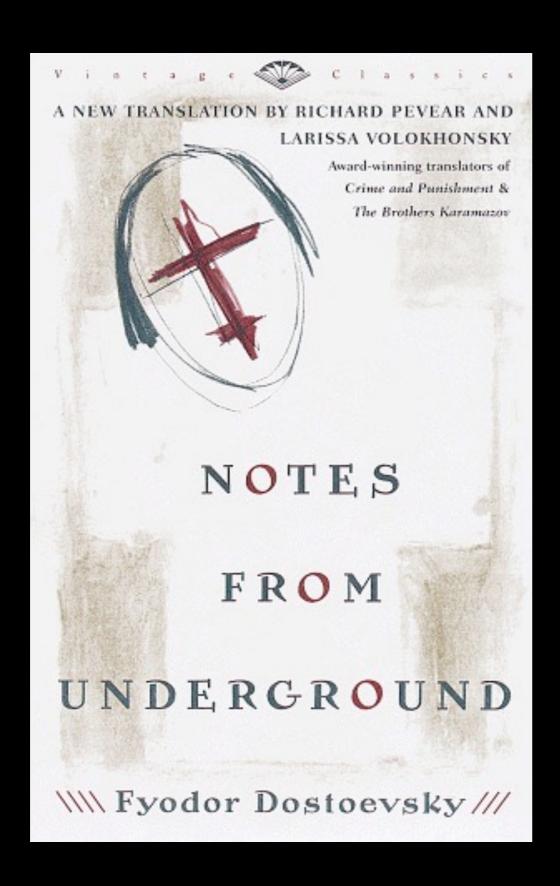
Fyodor Dostoevsky, 1821-1881



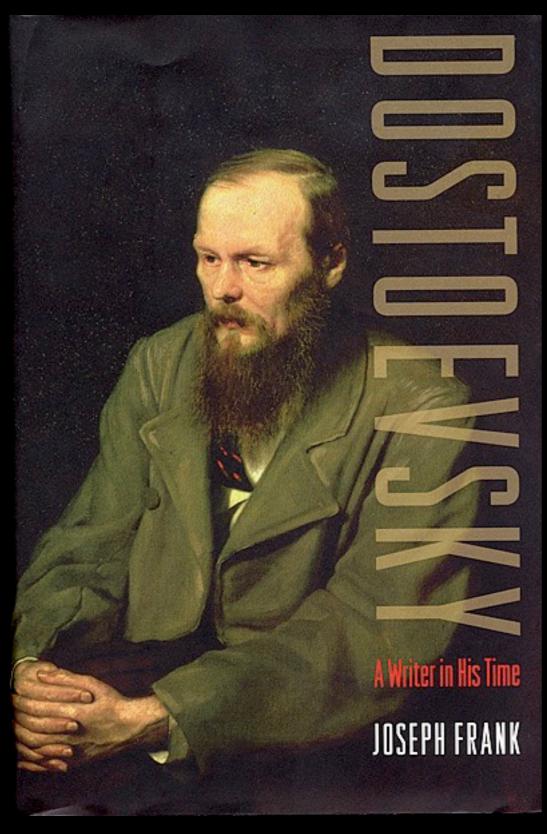




A Critique of Romanticism



"Notes"..a brilliant analysis of Romanticism the Romantic Hero The Crystal Palace



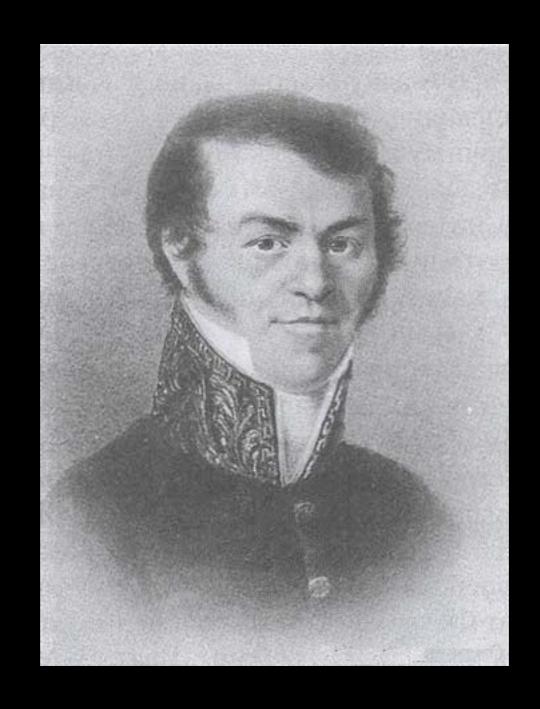


Joseph Frank, 1918-2013 (94)

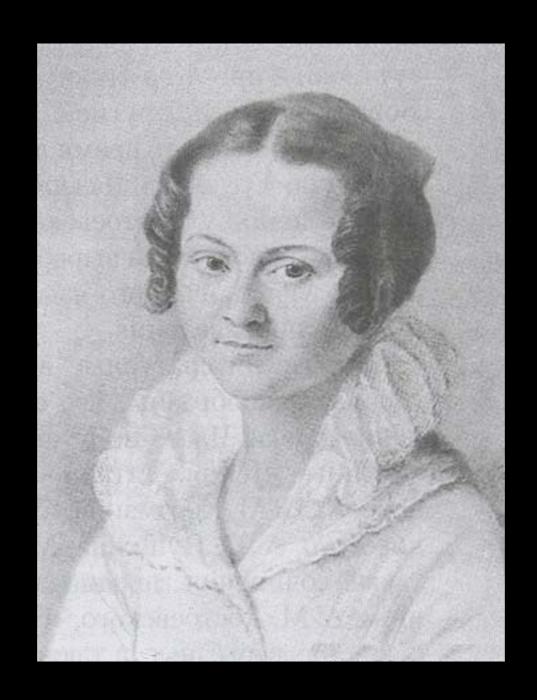




Moscow's Hospital of St. Mary, Oct 30, 1821



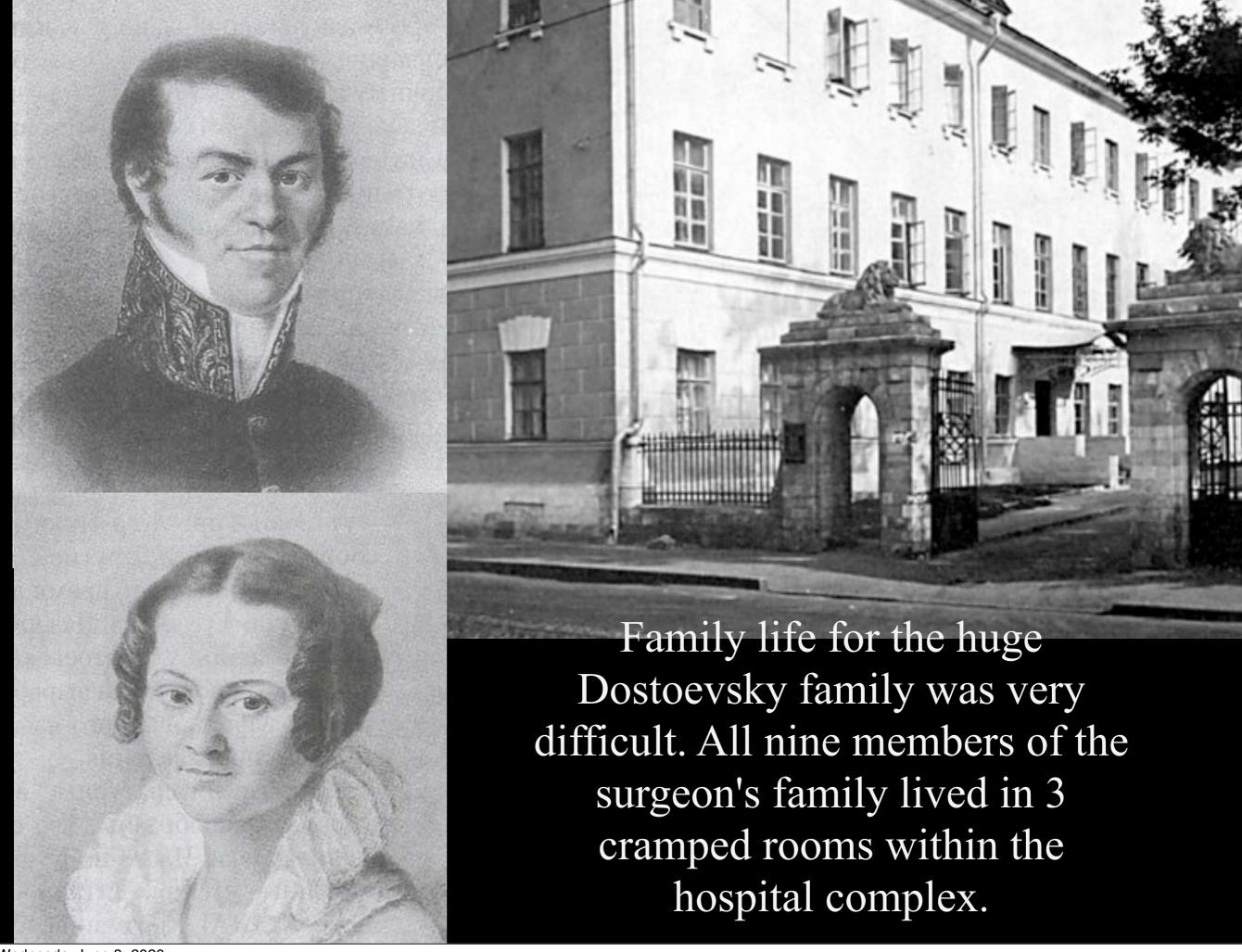
Mikhail Andreyevich Dostoevsky, a surgeon



Maria Fyodorovna Dostoevsky

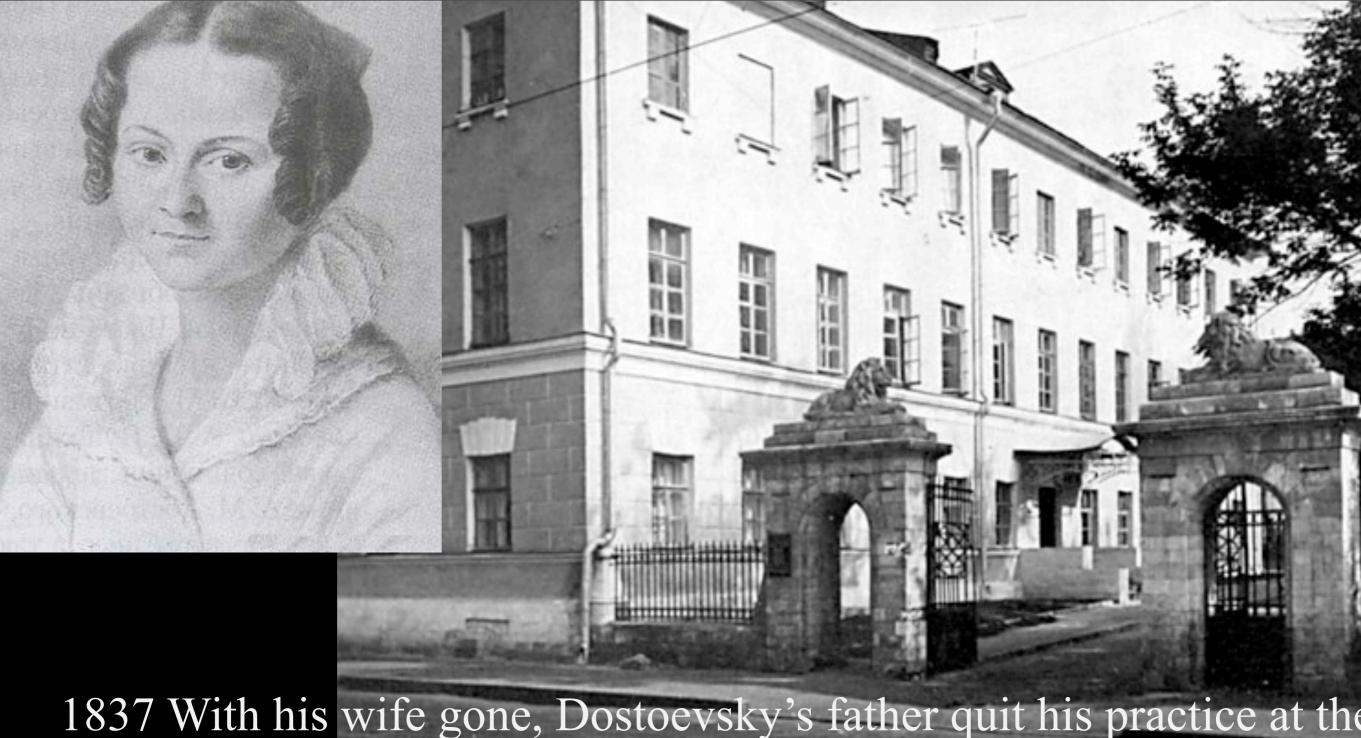


WednesdayJune 3, 2020





1837, In Fyodor's sixteenth year his beloved mother died.

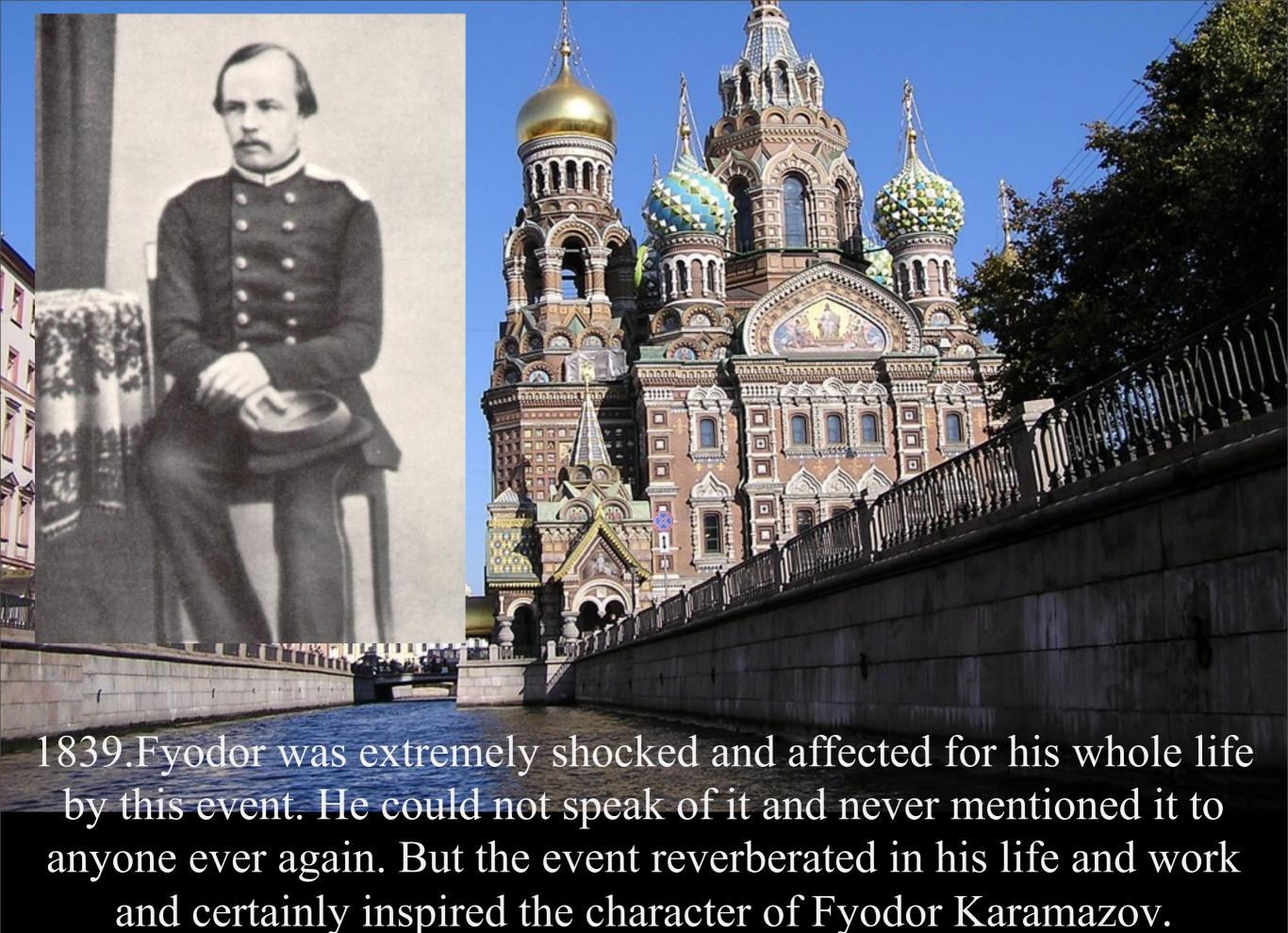


1837 With his wife gone, Dostoevsky's father quit his practice at the hospital, gave up his quarters, moved to the country and sent the children off to various locations. Thus for the children it was a traumatic moment: they lost their mother and then their home and then their whole family structure all at once.





As an overlord of the property he was absolutely impossible. He was cruel with his serfs and in retaliation they murdered him.





1846. Dostoevsky had written **Poor Folk** now friends intervened and got it into the hands of a publisher. Like Byron, Dostoevsky a had huge youthful success: He is published to great acclaim at age 25.





1849 Dostoevsky is sentenced to death.



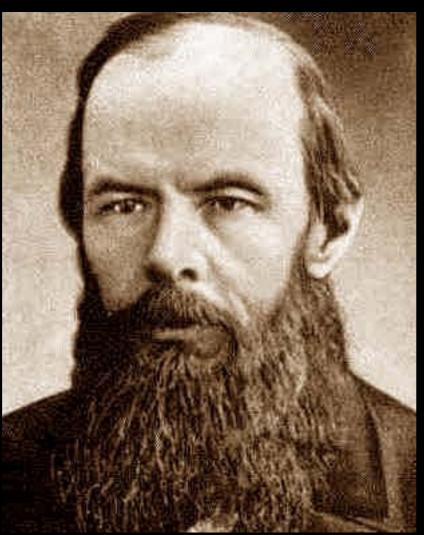
1849 Dostoevsky is sentenced to death. At the moment of the execution messenger arrives with commutation of sentence from the Czar. Dostoevsky is sent off to four years penal servitude in Siberia.

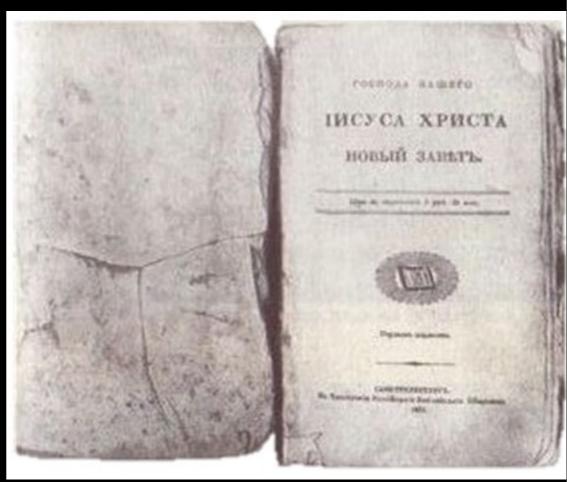


1849-1853

Horrible imprisonment (described in Notes from the House of the Dead)."And I consider those four years as a time in which I was buried alive and closed in a coffin. How horrible that time was I have not the strength to tell you, dear friend. It was unspeakable, interminable suffering because every hour, every minute weighed upon my soul like a stone." (Mochulsky, p. 147)

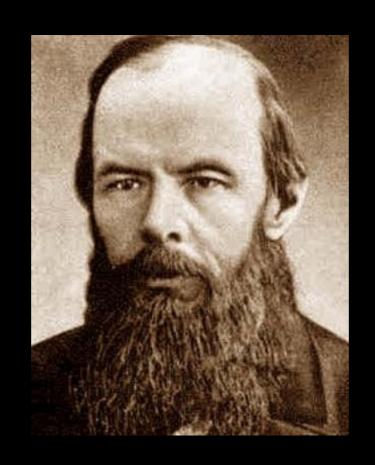






Has only the New Testament to read. He reads it ncessantly. Undergoes conversion. Gives up his radical socialist ideas. Becomes convinced Christian (Russian Church).

"Before all things, humble yourself, consider what your past life has been, consider what you may be able to effect in the future, consider how great a mass of meanness and pettiness and turpitude lies lurking at the bottom of your soul."

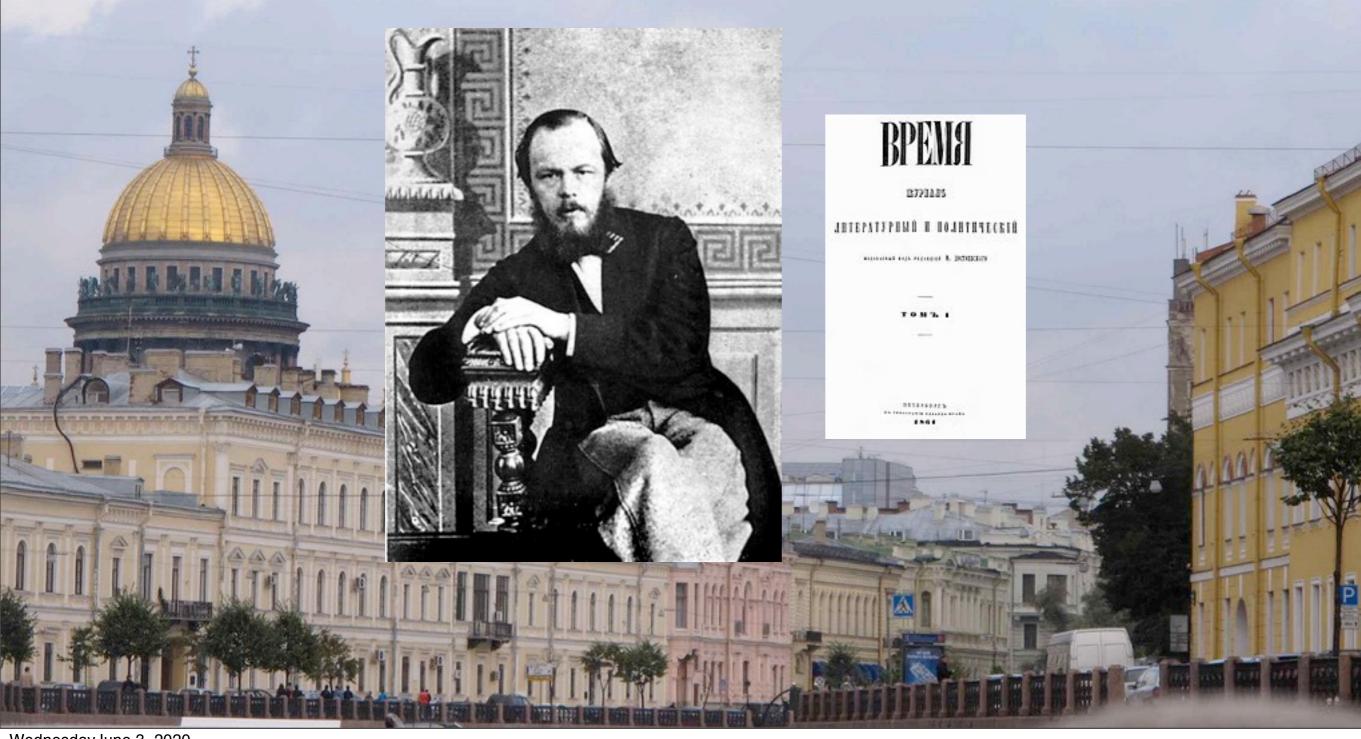


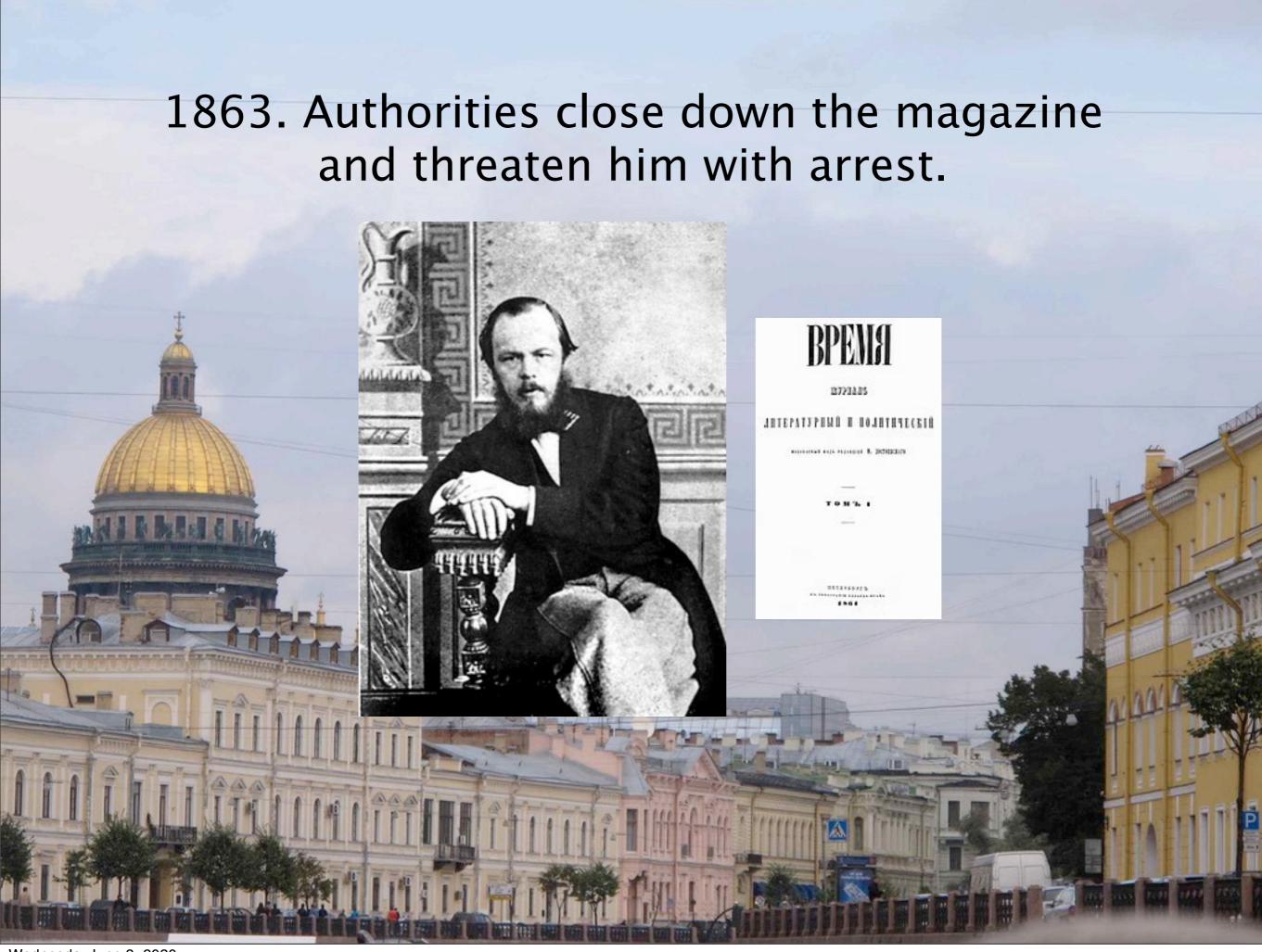
1853-1857 Dostoevsky is now sent to Siberia to complete his sentence serving as a private in the Russian army. "I do not complain. This is my cross and I have deserved it."

1857 Dostoevsky meets the already married Maria whose husband is dying. Her husband dies and Dostoevsky proposes marriage. Marries Maria Demetrievna.

1859 Friends get his sentence reduced and allow him to return to St. Petersburg. Settles down with wife and stepson.

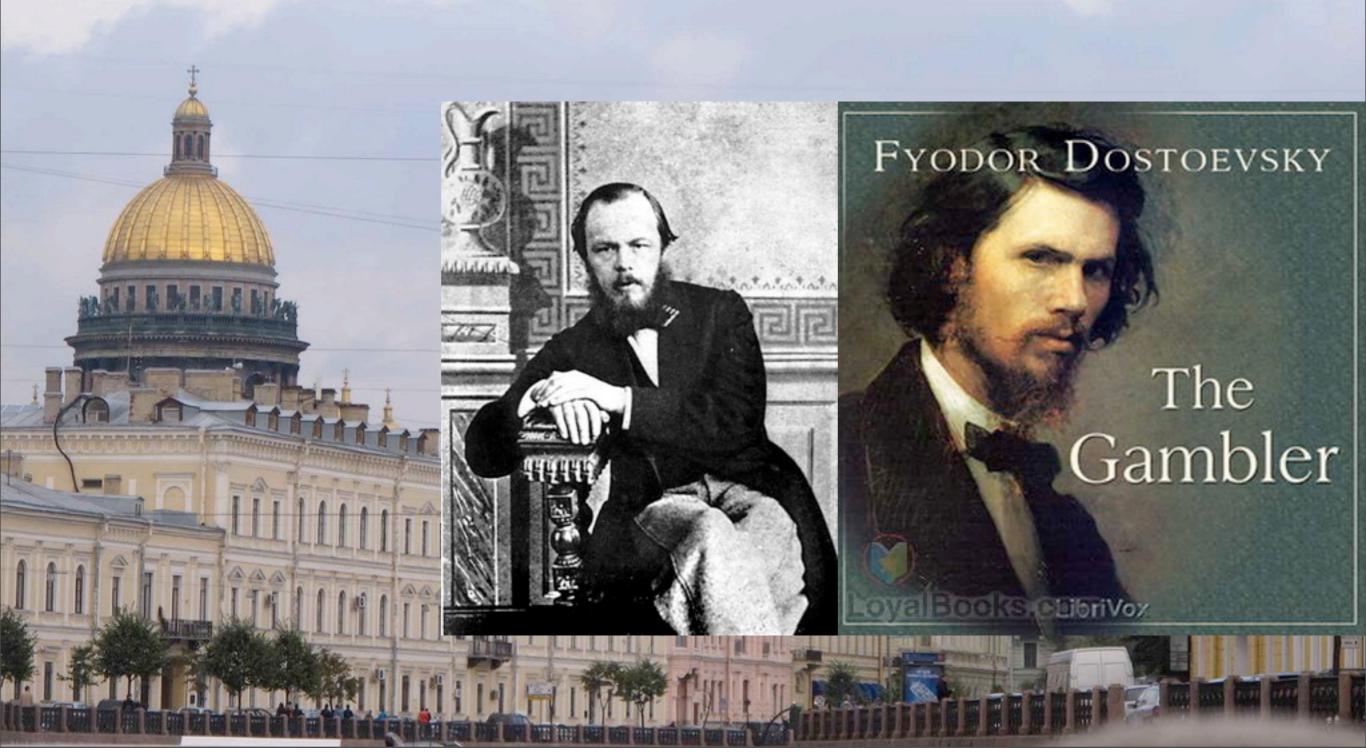
1859. Settles down with wife and stepson. Starts journal "Time" with brother Michael. Publishes own works in journal.





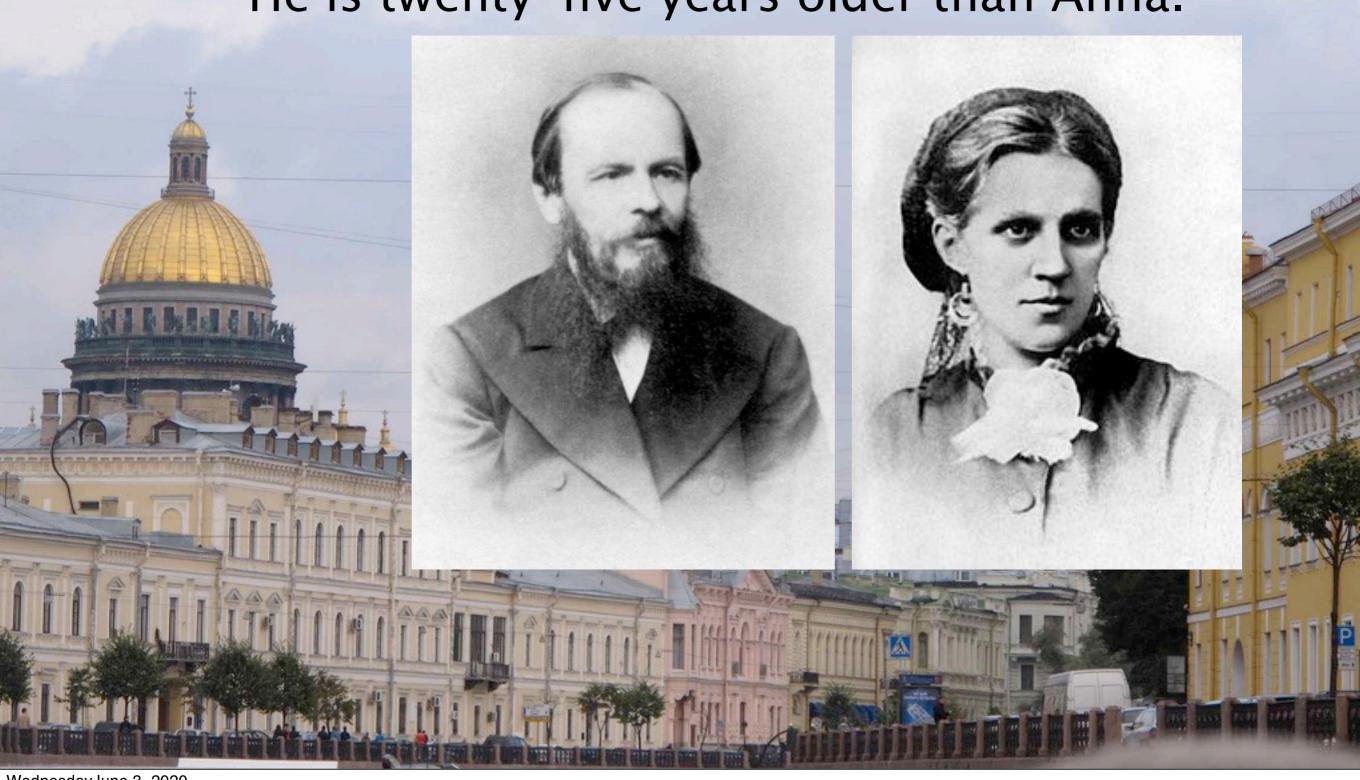
On April 15, 1864, his wife Maria Dmitrievna died after an excruciatingly painful illness suffering with tuberculosis. Dostoevsky recorded the moment: "Just now, at 7 o'clock in the evening, Maria Dmitrievna passed away, and wished you all a long and happy life (her words). Remember her with a kind word. She suffered so much during this time, that I don't know who could refuse to be reconciled with her."

1866. Dostoevsky pressed with debts and with a publishing contract requiring a book by a certain date, hired a twenty-year old young woman named Anna Grigorievna to be his stenographer, In one month he dictated the whole of the novel ,The Gambler.



1867

1867. Feb. 15, Dostoevsky marries Anna Grigorievna. He is twenty-five years older than Anna.



Anna remained his faithful partner in family and work for the rest of his life and brought order into his writing and his publishing.



1860-1881

Dostoevsky writes his greatest works.

1864 Notes from the Underground.

1866 Crime and Punishment.

1868 The Idiot.

1872 The Devils(or The Possessed).

1875 Raw Youth.

1878 Dostoevsky begins work on The Brothers







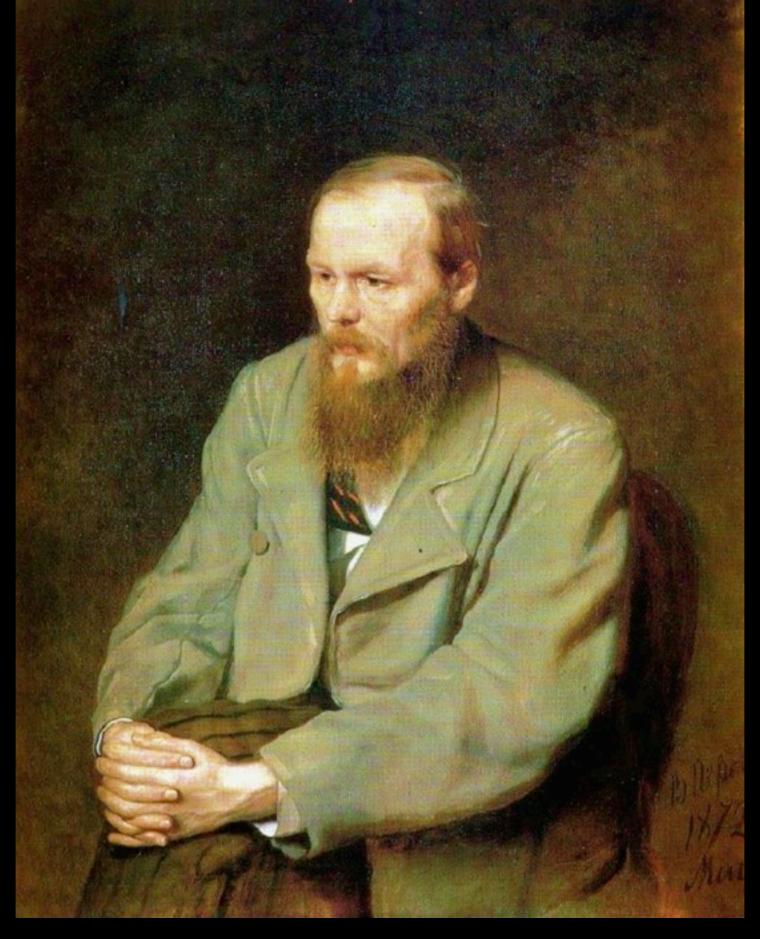
The memorial apartment of one of Russia's most renowned and prolific writers is conveniently located just one block away from Vladimirskaya metro station. Dostoyevsky lived here, his last apartment in St. Petersburg, between 1878 and 1881 and the flat is still filled with memorabilia relating to his life and work. Dostoyevsky based many of his stories and novels in St. Petersburg, especially in the Vladimirsky region of the city where his apartment is located. In celebration of his literary genius, the city erected a monument to the great writer in the spring of 1997, not far from Vladimirskaya metro station and from the Dostoevsky Memorial

Museum. Address: 191002, Kuznechny Pereulok 5/2

Metro: Vladimirskaya / Dostoyevskaya

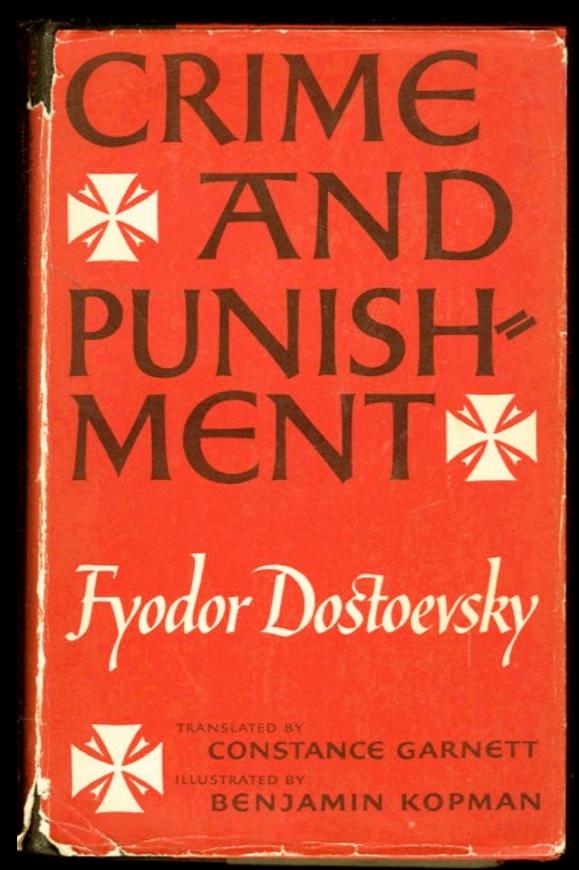
Telephone: +7 (812) 311-4031, +7 (812) 169-6950

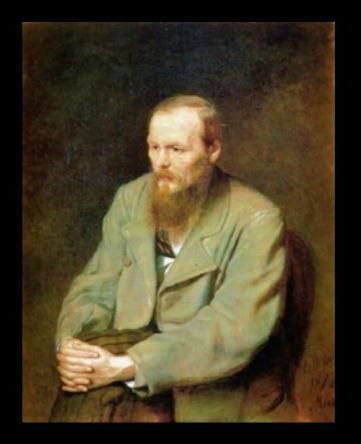
Open: Tuesday to Sunday, 11am to 6pm



Fyodor Dostoevsky (1821–1881)









Crime and Punishment is a novel by the Russian author Fyodor Dostoevsky. It was first published in the literary journal *The Russian Messenger* in twelve monthly installments during 1866.

Later, it was published in a single volume.

It is the second of Dostoevsky's full-length novels following his return from 5 years of exile in Siberia.

Crime and Punishment focuses on the mental anguish and moral dilemmas of **Rodion Raskolnikov**, an impoverished ex-student in Saint Petersburg.

He formulates a plan to kill an unscrupulous pawnbroker for her money.

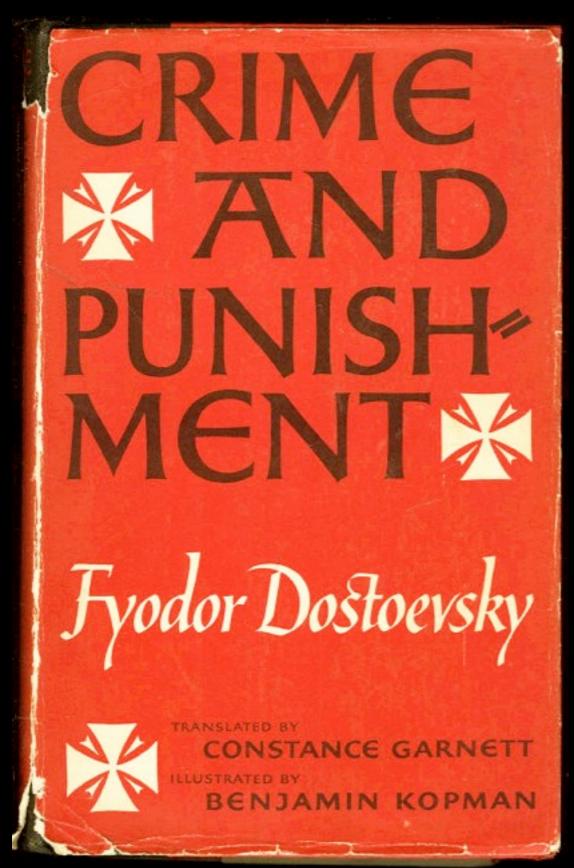
Before the killing, Raskolnikov believes that with the money he could liberate himself from poverty and go on to perform great deeds; but confusion, hesitation, and chance muddy his plan for a morally justifiable killing.

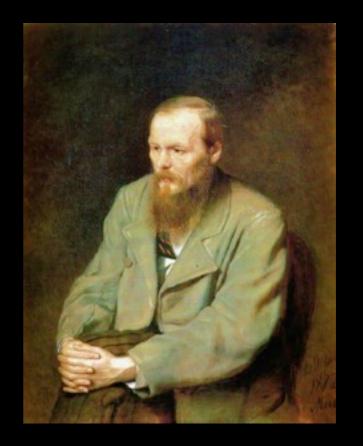
Crime and Punishment is written from a third-person omniscient narrative perspective.

It is written from the **point of view** of **Raskolnikov**; however, it does at times switch to the perspective of Svidrigailov, Razumikhin, Peter Petrovich, or Dunya.

This narrative technique, which fuses the narrator very closely with the consciousness and point of view of the central characters of the plot, was original for its period.

Joseph Franks notes that his identification, through Dostoevsky's use of the time shifts of memory and his manipulation of temporal sequence, begins to approach the later experiments of Henry James, Joseph Conrad, Virginia Woolf, and James Joyce. A late nineteenth-century reader was, however, accustomed to more orderly and linear types of expository narration.







Raskolnikov

(Rodion) is the protagonist, and the novel focuses primarily on his perspective. A 23-year-old man and former student, now destitute, Raskolnikov is described in the novel as "exceptionally **handsome**, above the average in height, slim, well built, with beautiful dark eyes and dark brown hair."

Perhaps the most striking feature of Raskolnikov, however, is his **dual personality**. On the one hand, he is cold, apathetic, and antisocial; on the other, he can be surprisingly warm and compassionate. He commits murder as well as acts of impulsive charity. His chaotic interaction with the external world and his nihilistic worldview might be seen as causes of his social alienation or consequences of it.

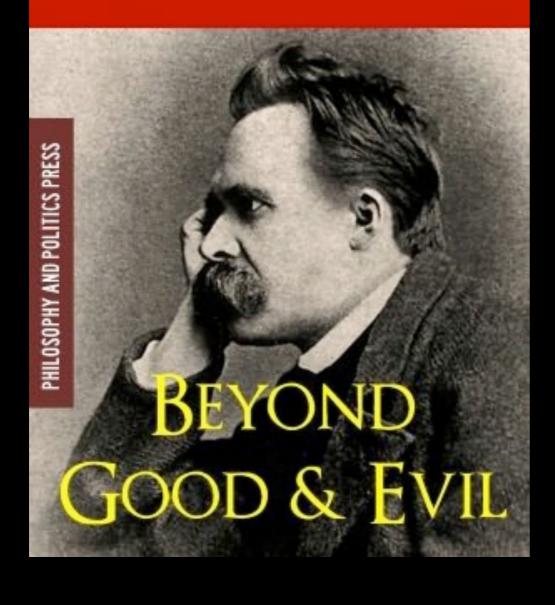
Raskolnikov's

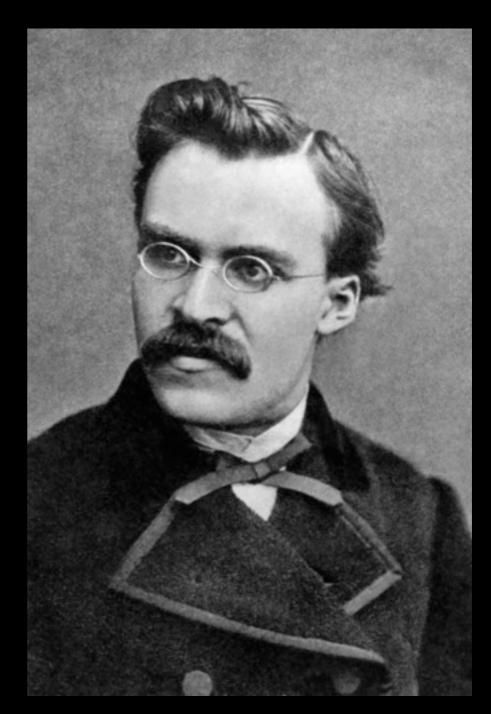
rationality, his intellectual detachment, leads him to believe that **morality is a purely subjective** matter and based largely on each individual's perspective:

if "one needs, **for the sake of his idea**, to step even over a dead body, over blood, then within himself, in his conscience, he can, in my opinion, allow himself to step over blood"

This thinking liberates Raskolnikov to ignore societal rules and replace them with rules of his own.

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1886

Raskolnikov's

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Sofya Semyonovna Marmeládova,

Sonya (THE GIRLFRIEND)

is the daughter of a drunkard named Semyon Marmeládov, whom Raskolnikov meets in a tavern at the beginning of the novel. She is often characterized as self-sacrificial, shy, and even innocent despite the fact that she is compelled into prostitution to help her family. She also, as Raskolnikov discerns, shares the same feelings of shame and alienation as he does and becomes the first person to whom Raskolnikov confesses his crime, and she supports him even though she was friends with one of the victims (Lizaveta).

Avdotya Romanovna Raskolnikova

Dunya (SISTER) Raskolnikov's dominant and sympathetic sister. She initially plans to marry the wealthy, yet smug and self-possessed, **Luzhin**, to free the family from financial destitution. She has a habit of pacing across the room while thinking. She is followed to Saint Petersburg by the disturbed **Svidrigailov**, who seeks to win her back through blackmail. She rejects both men in favour of Raskolnikov's loyal friend, **Razumikhin**.

Pulkheria Alexandrovna Raskolnikova – (MOTHER) Raskolnikov's naïve, hopeful and loving mother.

Following Raskolnikov's sentence, she falls ill (mentally and physically) and eventually dies. She hints in her dying stages that she is slightly more aware of her son's fate, which was hidden from her by Dunya and Razumikhin.

Dmitry Prokofyich Vrazumikhin, (THE GOOD FRIEND) often referred to as **Razumikhin**, is Raskolnikov's loyal friend and also a former law student.

In terms of Razumikhin's contribution to Dostoevsky's anti-radical thematics, he is intended to represent something of a reconciliation of the pervasive thematic conflict between faith and reason. The fact that the name **Razumikhin means "reason**" shows Dostoevsky's desire to employ this faculty as a foundational basis for his Christian faith in God.

Porfiry Petrovich – (THE DETECTIVE)

The head of the Investigation Department in charge of solving the murders of Lizaveta and Alyona Ivanovna, who, along with Sonya, moves Raskolnikov towards confession.

Unlike Sonya, however, Porfiry does this through psychological games. Despite the lack of evidence, he becomes certain Raskolnikov is the murderer following several conversations with him, but gives him the chance to confess voluntarily. He attempts to confuse and provoke the unstable Raskolnikov in an attempt to coerce him to confess.

THE BEGINNING of July, during an extremely hot spell, towards evening, a young man left the closet he rented from tenants in S—y Lane, walked out to the street, and slowly, as if indecisively, headed for the K—n Bridge.

He had safely avoided meeting his landlady on the stairs. His closet was located just under the roof of a tall, five-storied house, and was more like a cupboard than a room. As for the landlady, from whom he rented this closet with dinner and maid-service included, she lived one flight below, in separate rooms, and every time he went out he could not fail to pass by the landlady's kitchen, the door of which almost always stood wide open to the stairs. And each time he passed by, the young man felt some painful and cowardly sensation, which made him wince with shame. He was over his head in debt to the landlady and was afraid of meeting her.

It was not that he was so cowardly and downtrodden, even quite the contrary; but for some time he had been in an irritable and tense state, resembling hypochondria. He was so immersed in himself and had isolated himself so much from everyone that he was afraid not only of

by, the young man felt some painful and cowardly sensation, which made him wince with shame. He was over his head in debt to the landlady and was afraid of meeting her.

It was not that he was so cowardly and downtrodden, even quite the contrary; but for some time he had been in an irritable and tense state, resembling hypochondria. He was so immersed in himself and had isolated himself so much from everyone that he was afraid not only of meeting his landlady but of meeting anyone at all. He was crushed by poverty; but even his strained circumstances had lately ceased to burden him. He had entirely given up attending to his daily affairs and did not want to attend to them. As a matter of fact, he was not afraid of any landlady, whatever she might be plotting against him. But to stop on the stairs, to listen to all sorts of nonsense about this commonplace rubbish, which he could not care less about, all this badgering for payment, these threats and complaints, and to have to dodge all the while, make excuses, lie-oh, no, better to steal catlike down the stairs somehow and slip away unseen by anyone.

This time, however, as he walked out to the street, even he was struck by his fear of meeting his creditor.

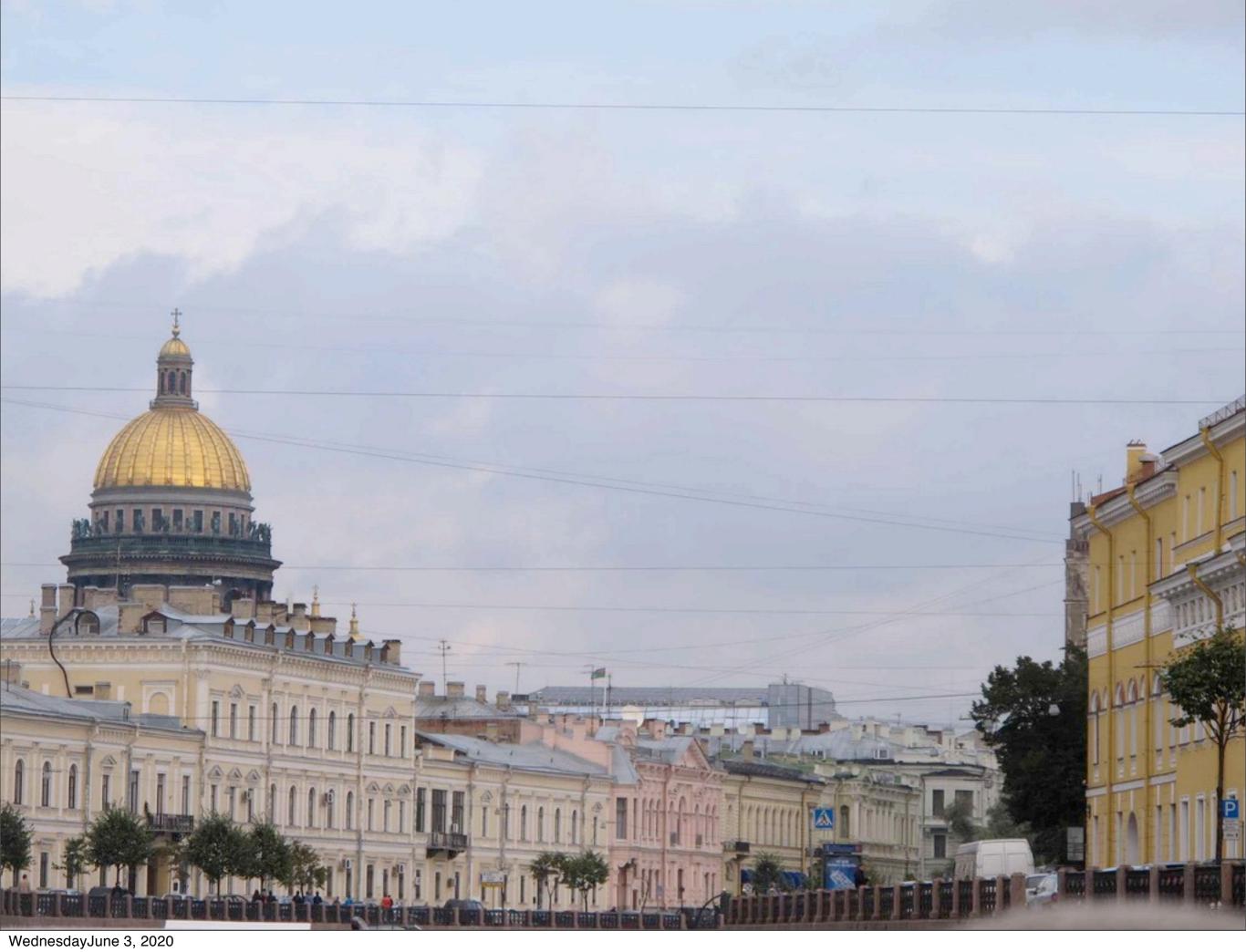
"I want to attempt such a thing, and at the same time I'm afraid of

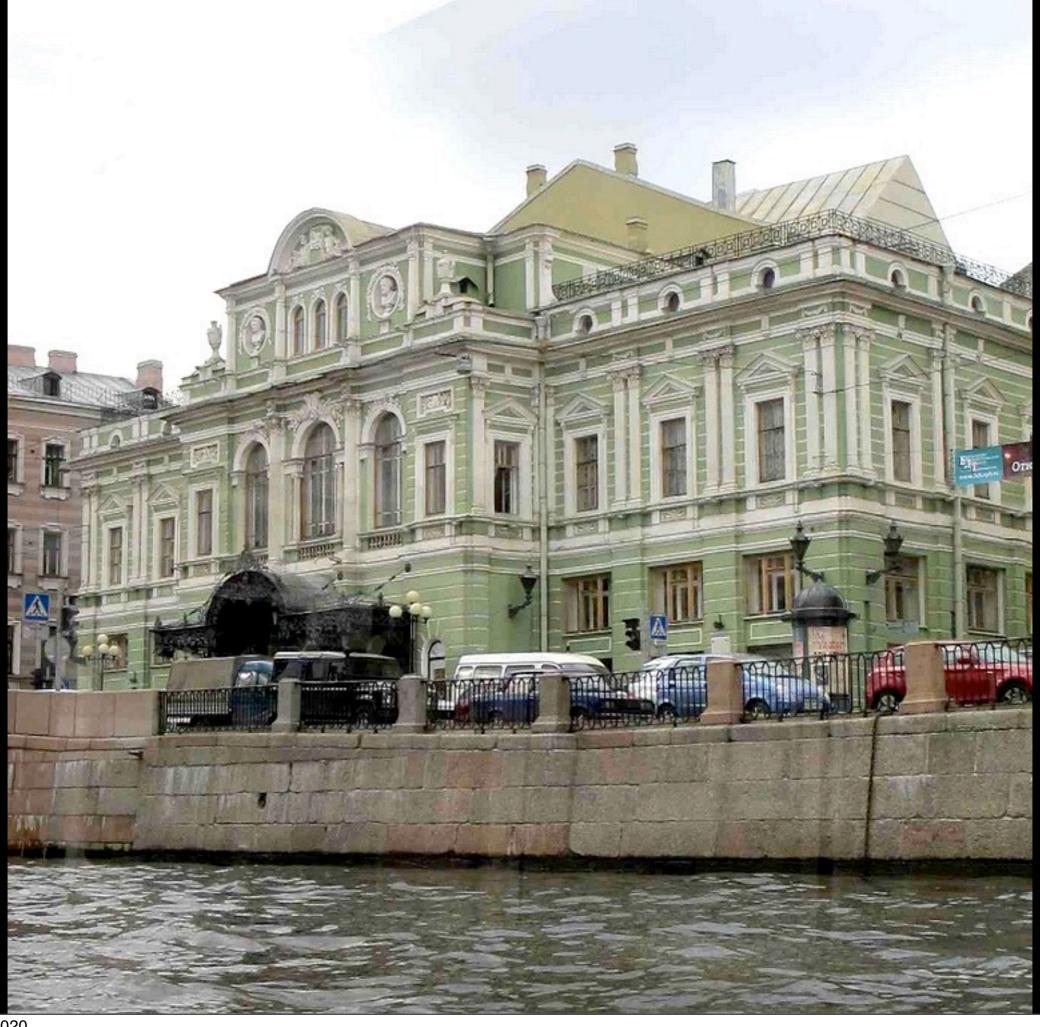
such trifles!" he thought with a strange smile. "Hm . . . yes . . . man has it all in his hands, and it all slips through his fingers from sheer cowardice . . . That is an axiom . . . I wonder, what are people most afraid of? A new step, their own new word, that's what they're most afraid of . . . I babble too much, however. That's why I don't do anything, because I babble. However, maybe it's like this: I babble because I don't do anything. I've learned to babble over this past month, lying in a corner day in and day out, thinking about . . . cuckooland. Why on earth am I going now? Am I really capable of that? Is that something serious? No, not serious at all. I'm just toying with it, for the sake of fantasy. A plaything! Yes, a plaything, if you like!"

It was terribly hot out, and moreover it was close, crowded; lime, scaffolding, bricks, dust everywhere, and that special summer stench known so well to every Petersburger who cannot afford to rent a summer house—all at once these things unpleasantly shook the young man's already overwrought nerves. The intolerable stench from the taverns, especially numerous in that part of the city, and the drunkards he kept running into even though it was a weekday, completed the loathsome and melancholy coloring of the picture. A feeling of the

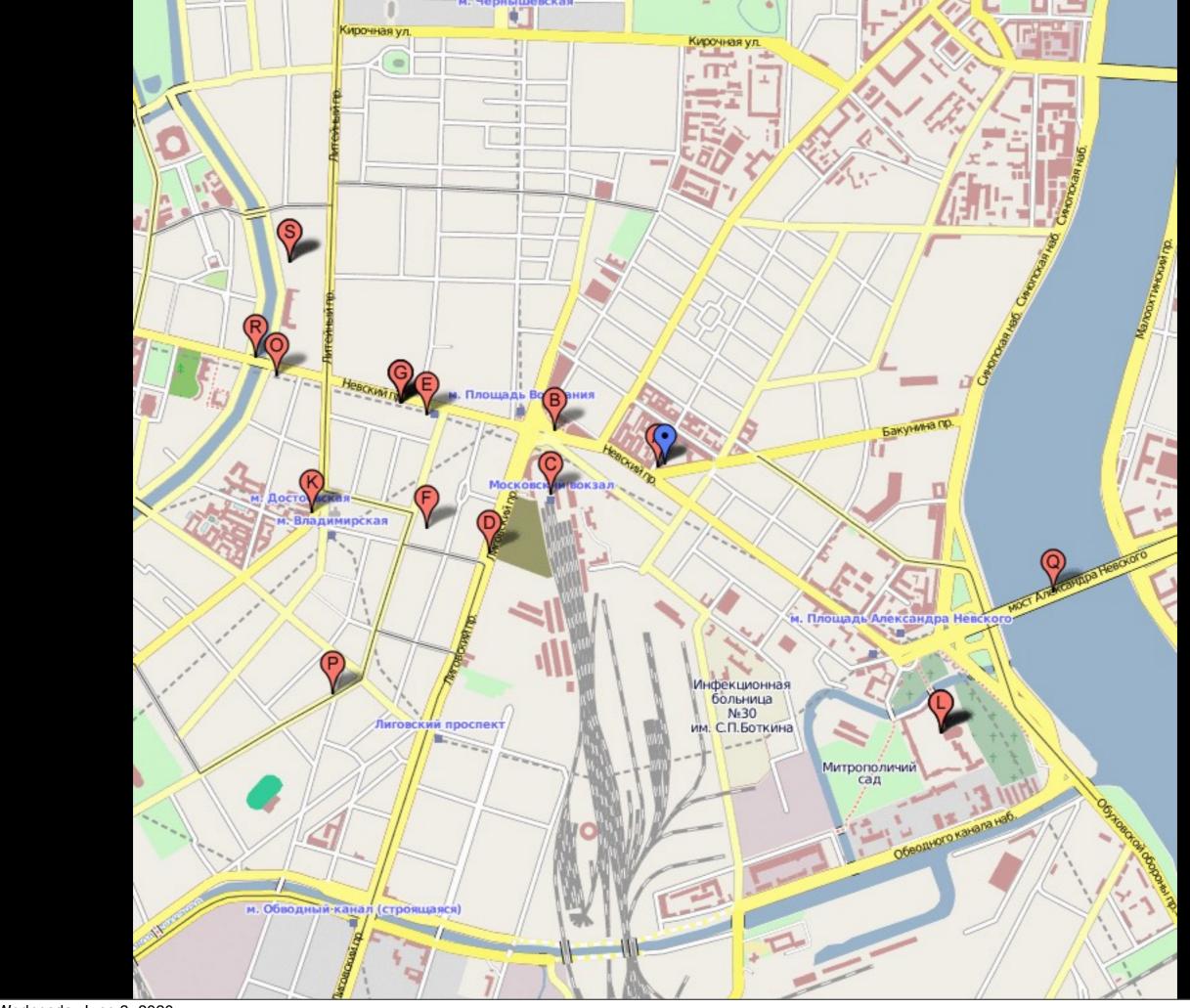
summer house—all at once these things unpleasantly shook the young man's already overwrought nerves. The intolerable stench from the taverns, especially numerous in that part of the city, and the drunkards he kept running into even though it was a weekday, completed the loathsome and melancholy coloring of the picture. A feeling of the deepest revulsion flashed for a moment in the young man's fine features. Incidentally, he was remarkably good-looking, taller than average, slender and trim, with beautiful dark eyes and dark blond hair. But soon he lapsed as if into deep thought, or even, more precisely, into some sort of oblivion, and walked on no longer noticing what was around him, and not wishing to notice. He only muttered something to himself from time to time, out of that habit of monologues he had just confessed to himself. And at the same moment he was aware that his thoughts sometimes became muddled and that he was very weak: it was the second day that he had had almost nothing to eat.

He was so badly dressed that another man, even an accustomed one, would have been ashamed to go out in such rags during the daytime. However, the neighborhood was such that it was hard to cause any surprise with one's dress. The proximity of the Haymarket, the abundance of certain establishments, a population predominantly of craftsmen and artisans, who clustered in these central Petersburg streets and lanes, sometimes produced such a motley of types in the general pano-



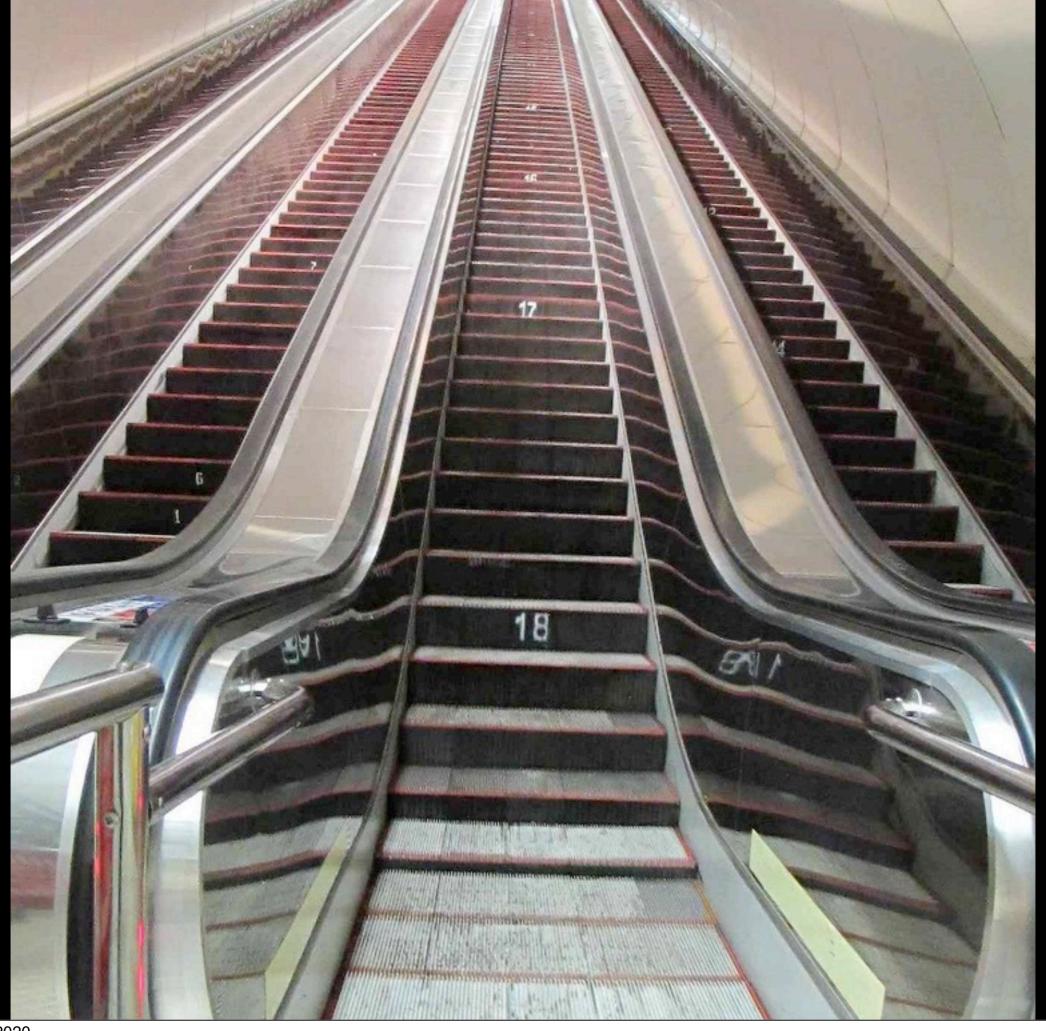






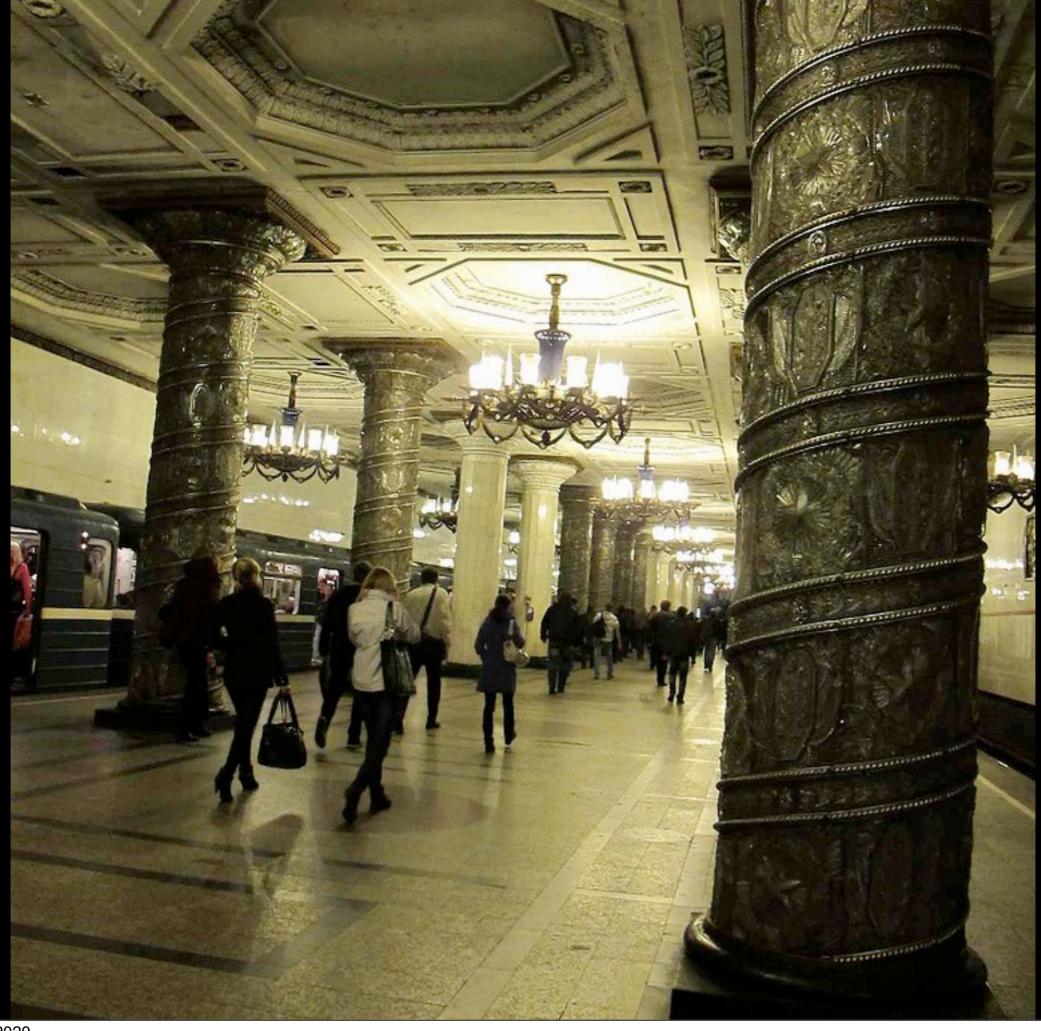


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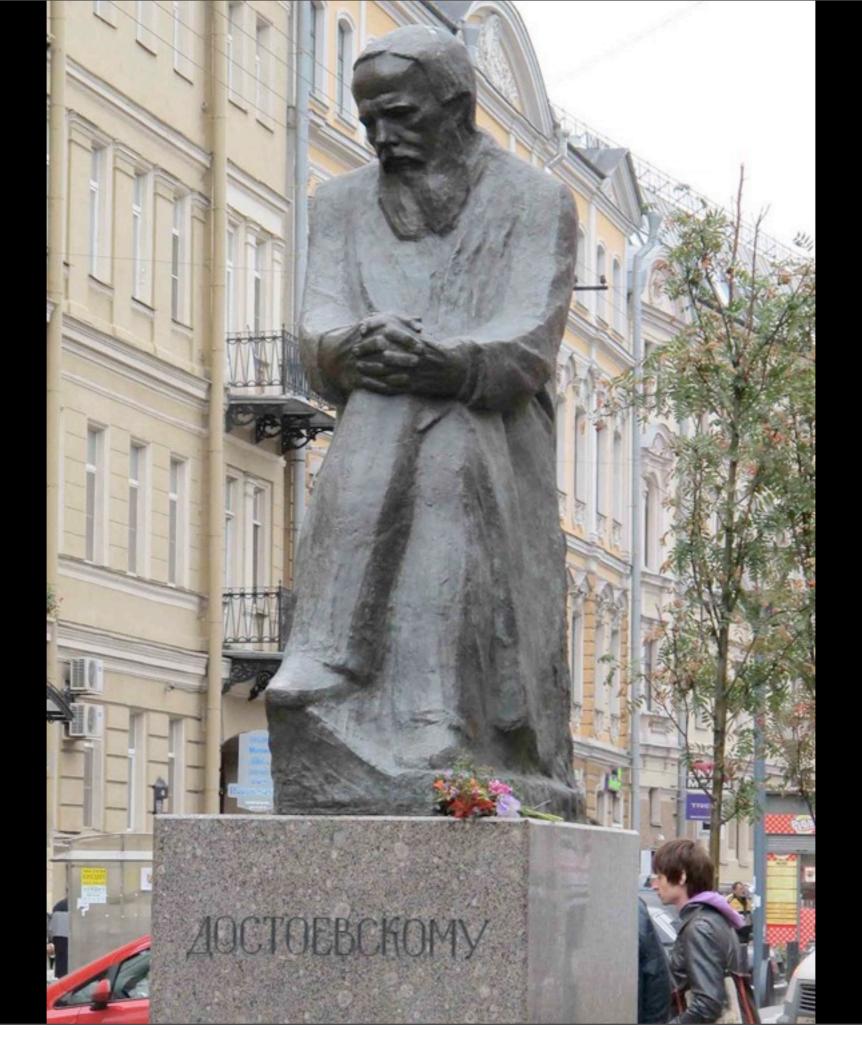


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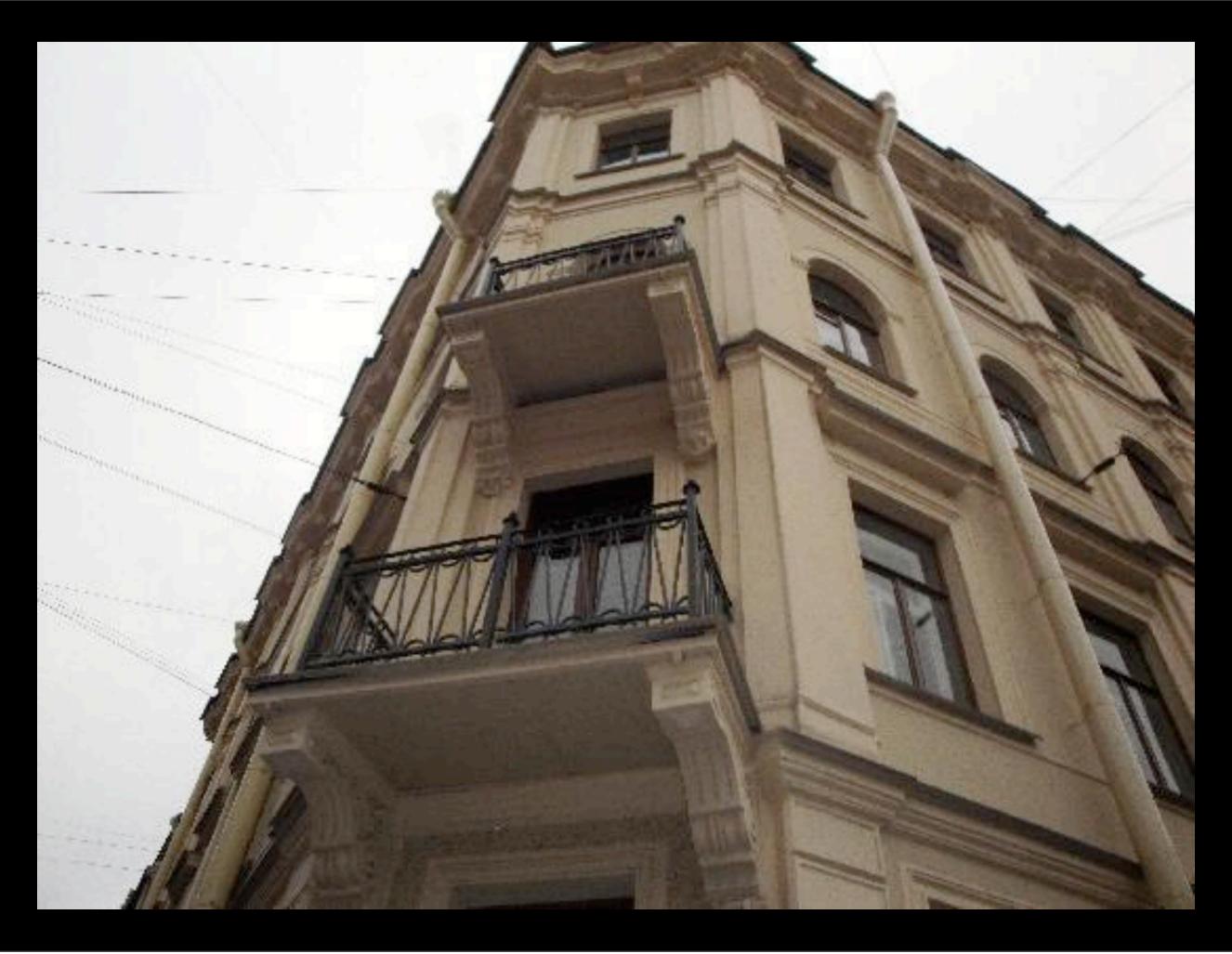


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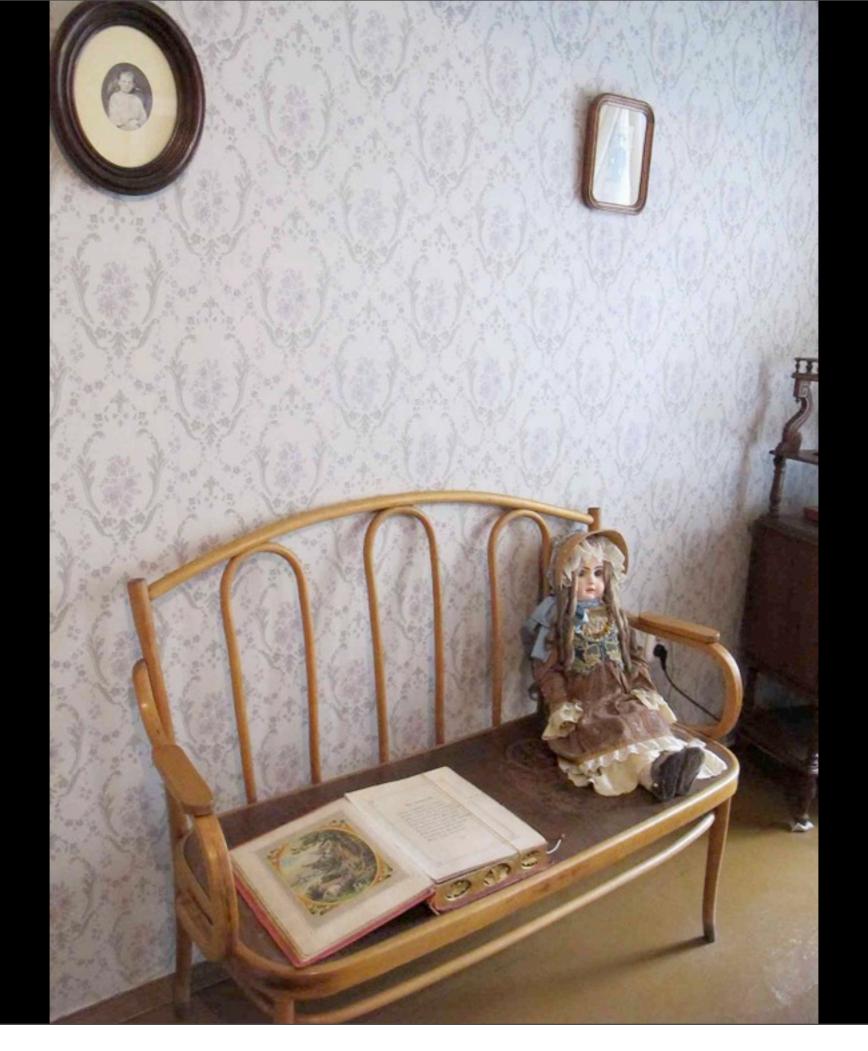
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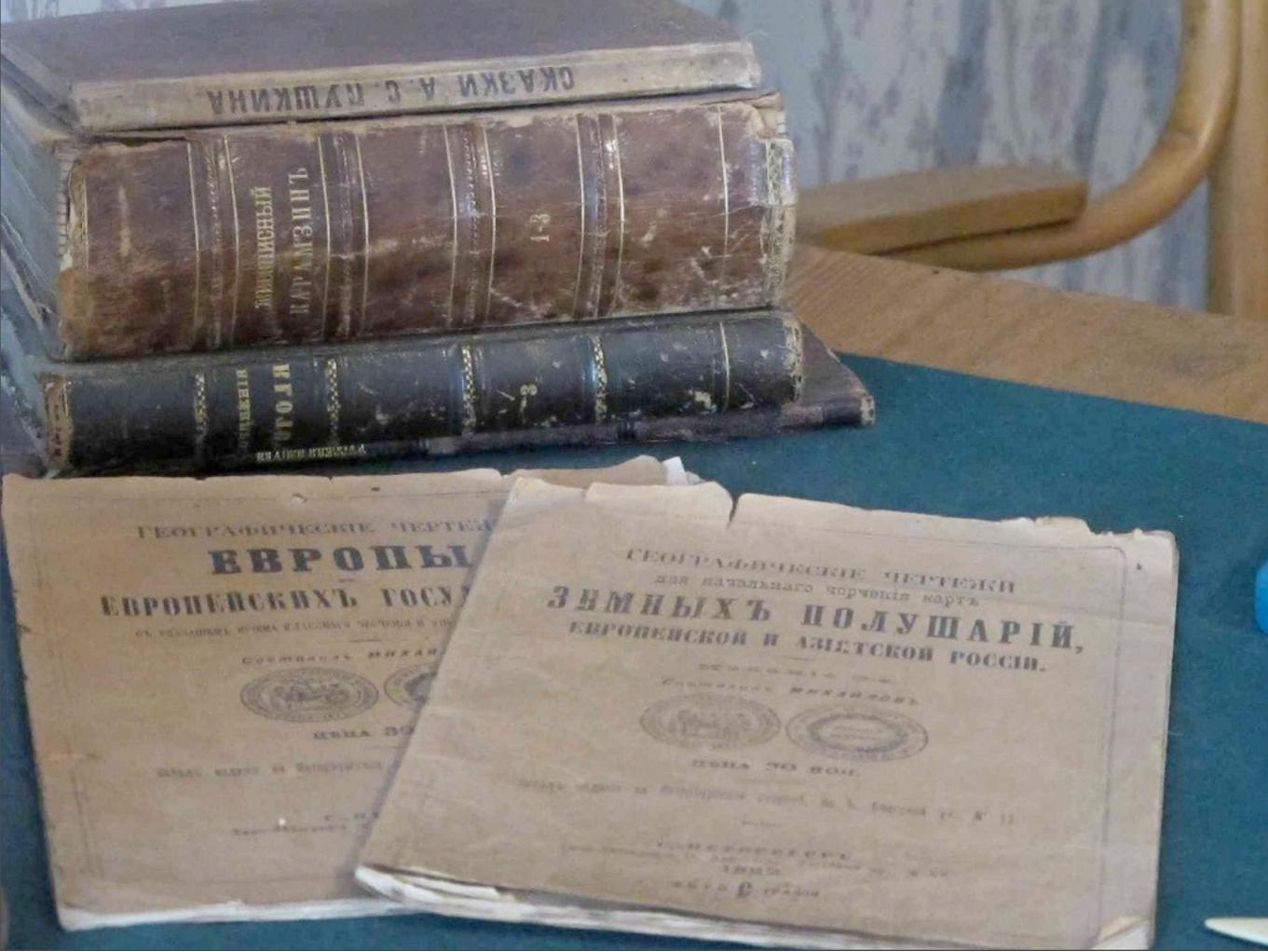


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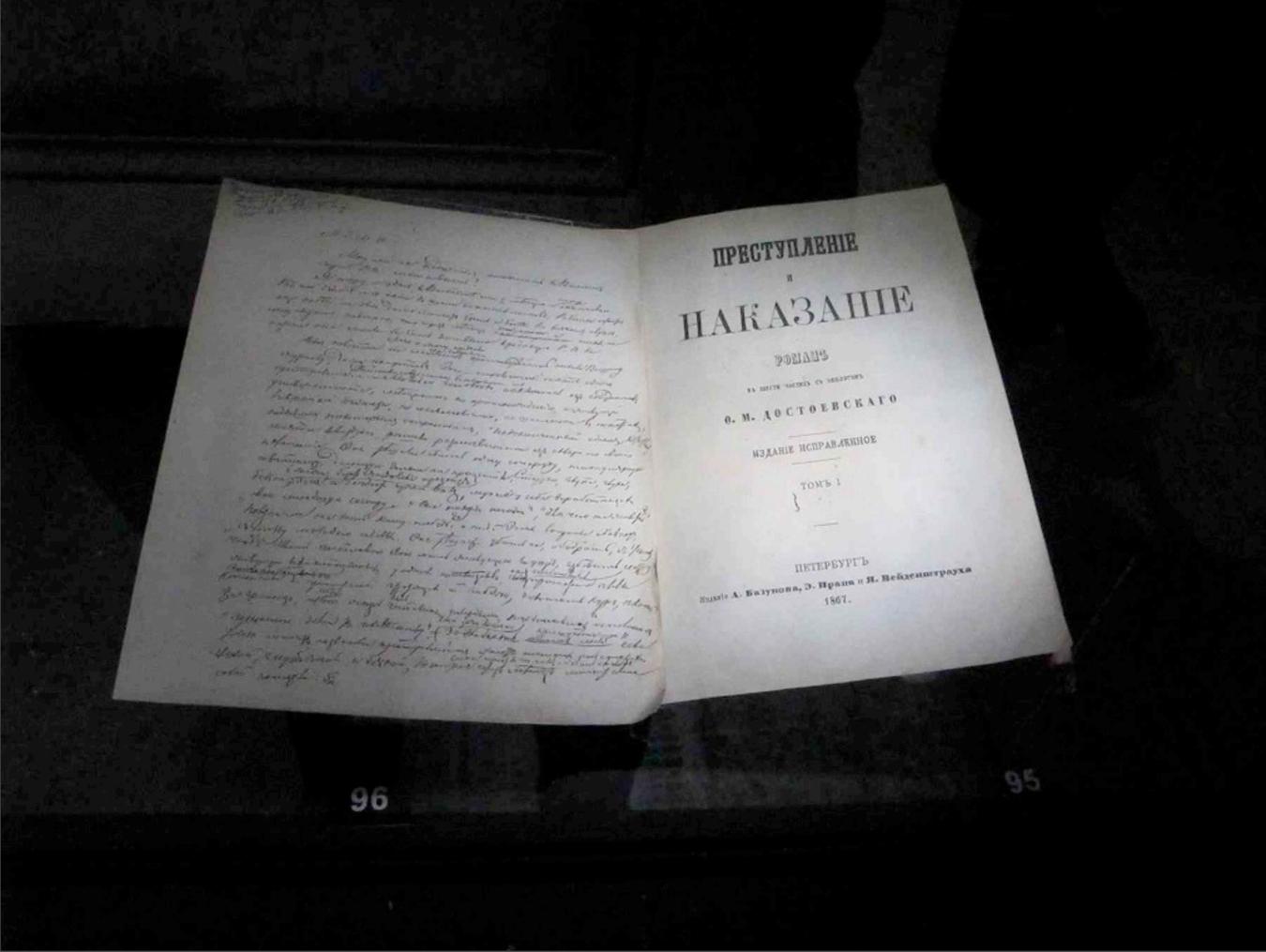


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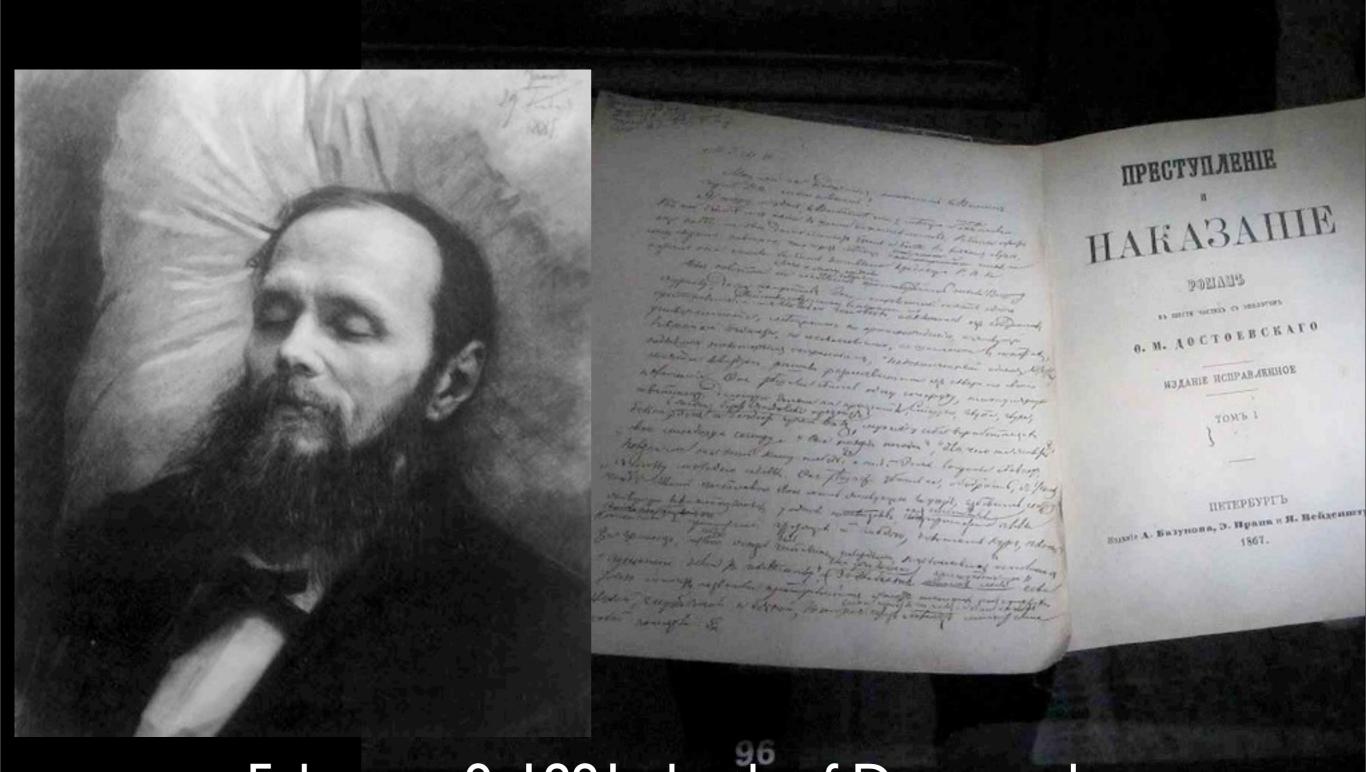
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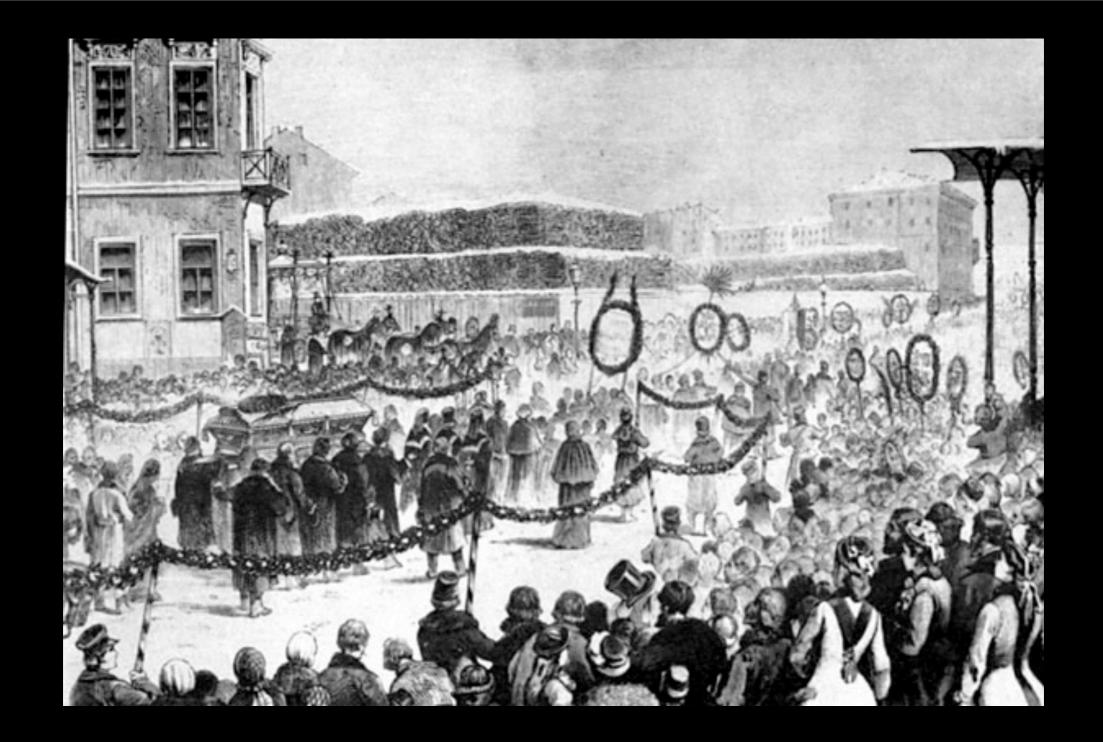
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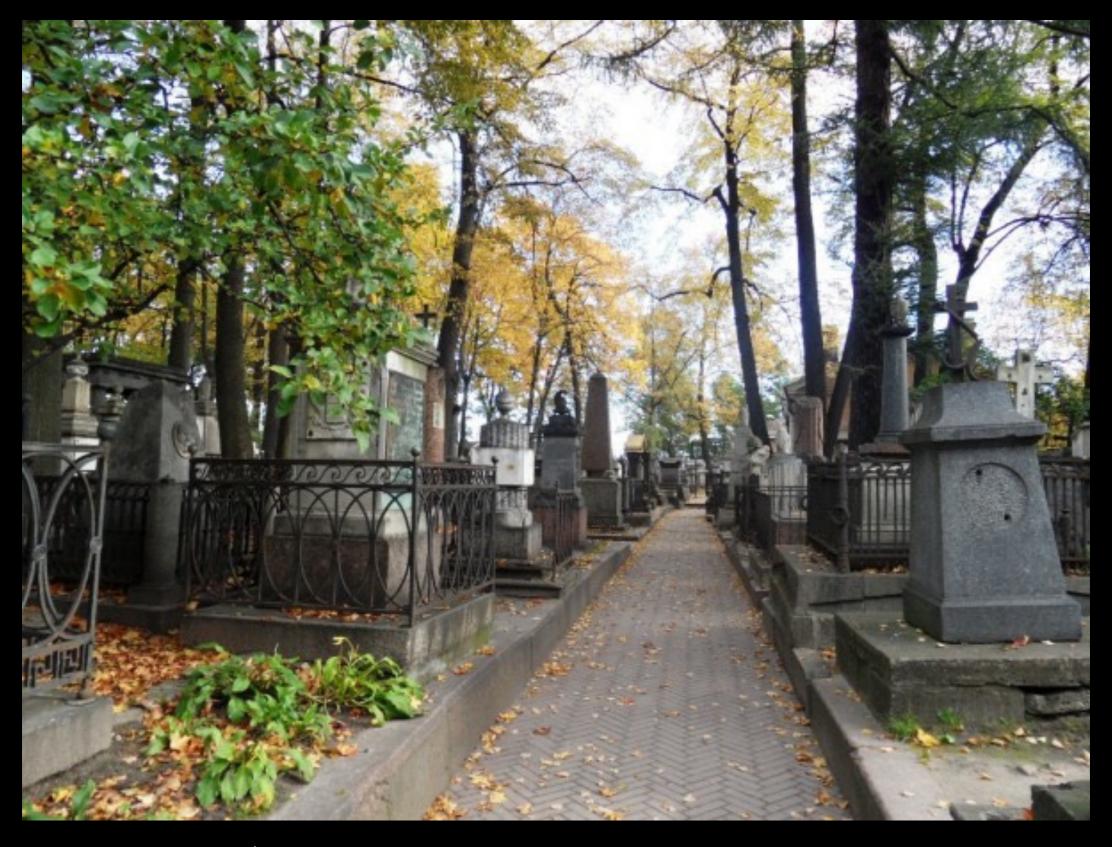
February 9, 1881, death of Dostoevsky



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Feb 1881. At his death he had achieved extraordinary fame and success. His funeral was an occasion for one of the most remarkable demonstrations of public feeling ever witnessed in the Russian city.

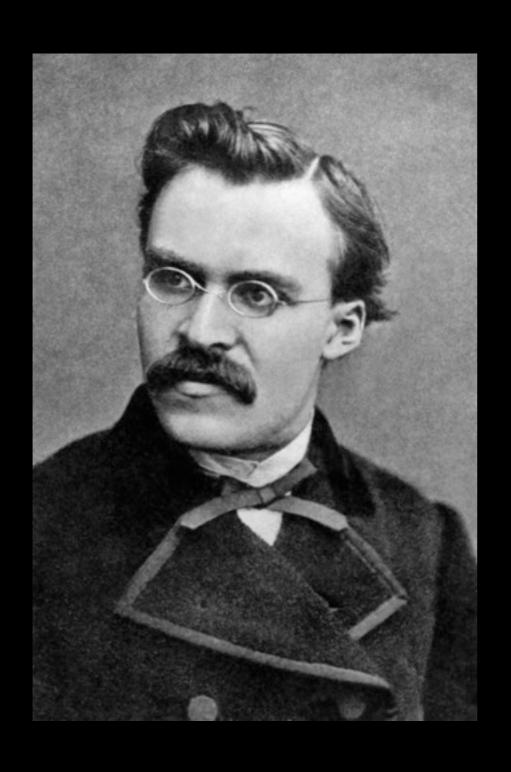


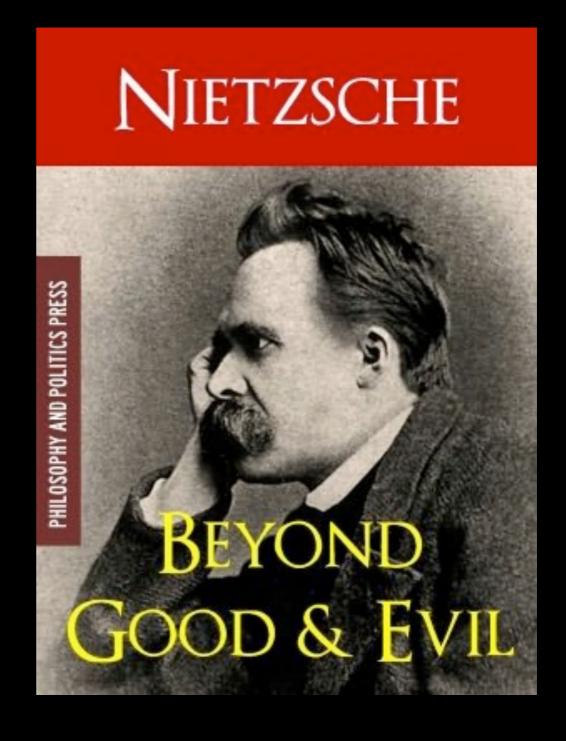
Tikhvin Cemetery, Saint Petersburg

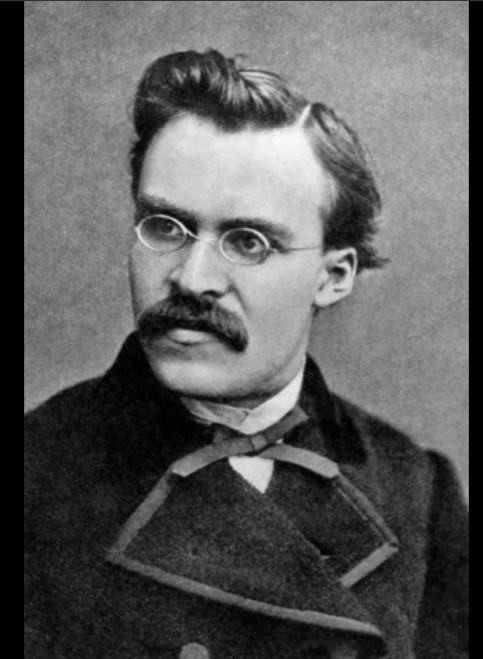


Fyodor Dostoevsky, 1821-1881

Friedrich Nietzsche 1844-1900

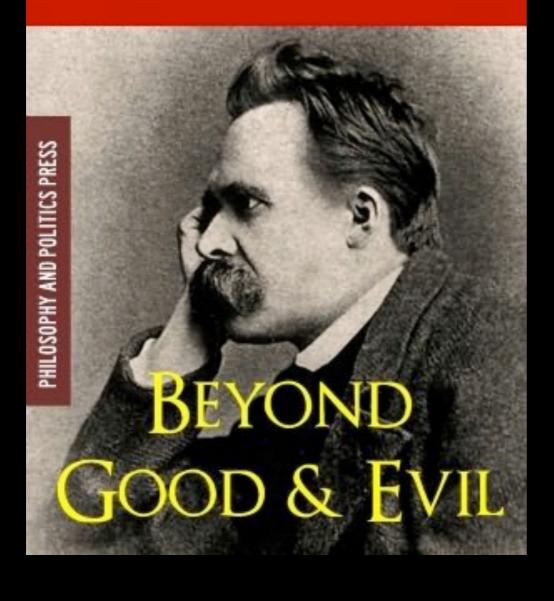


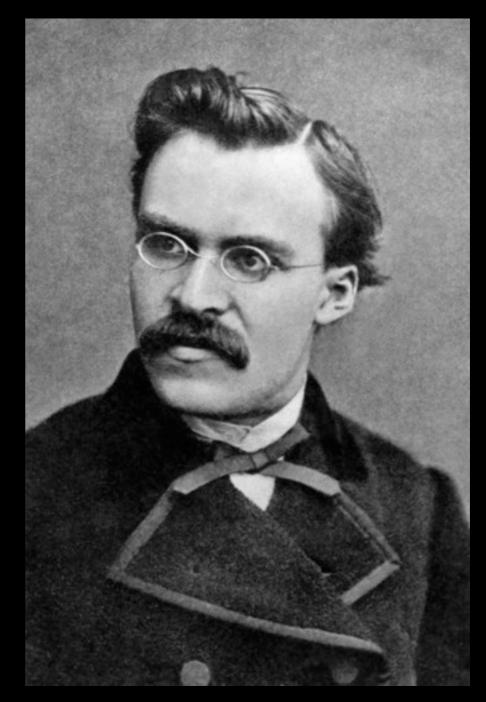


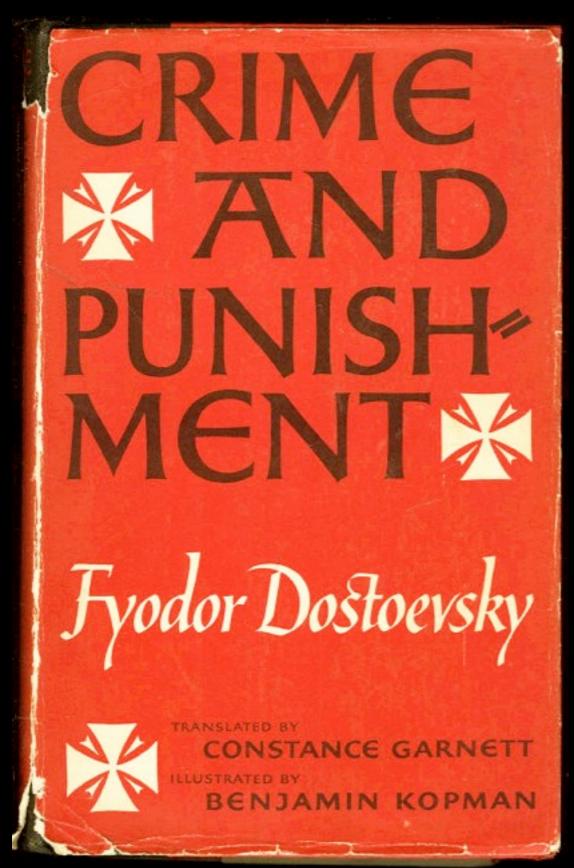


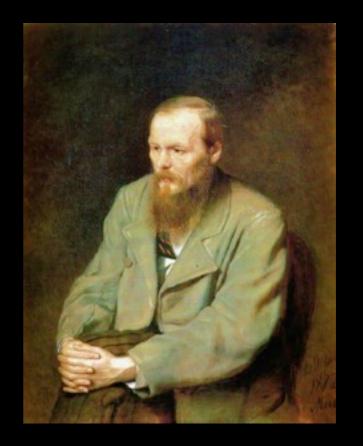
- I. He is a Christian who rebels against Christianity.
 - 2. He is a Classicist who rebels against Greeks.
- 3. He is a German who leaves Germany for Italy.
- 4. He is Romantic (Wagner) who leaves Romanticism.

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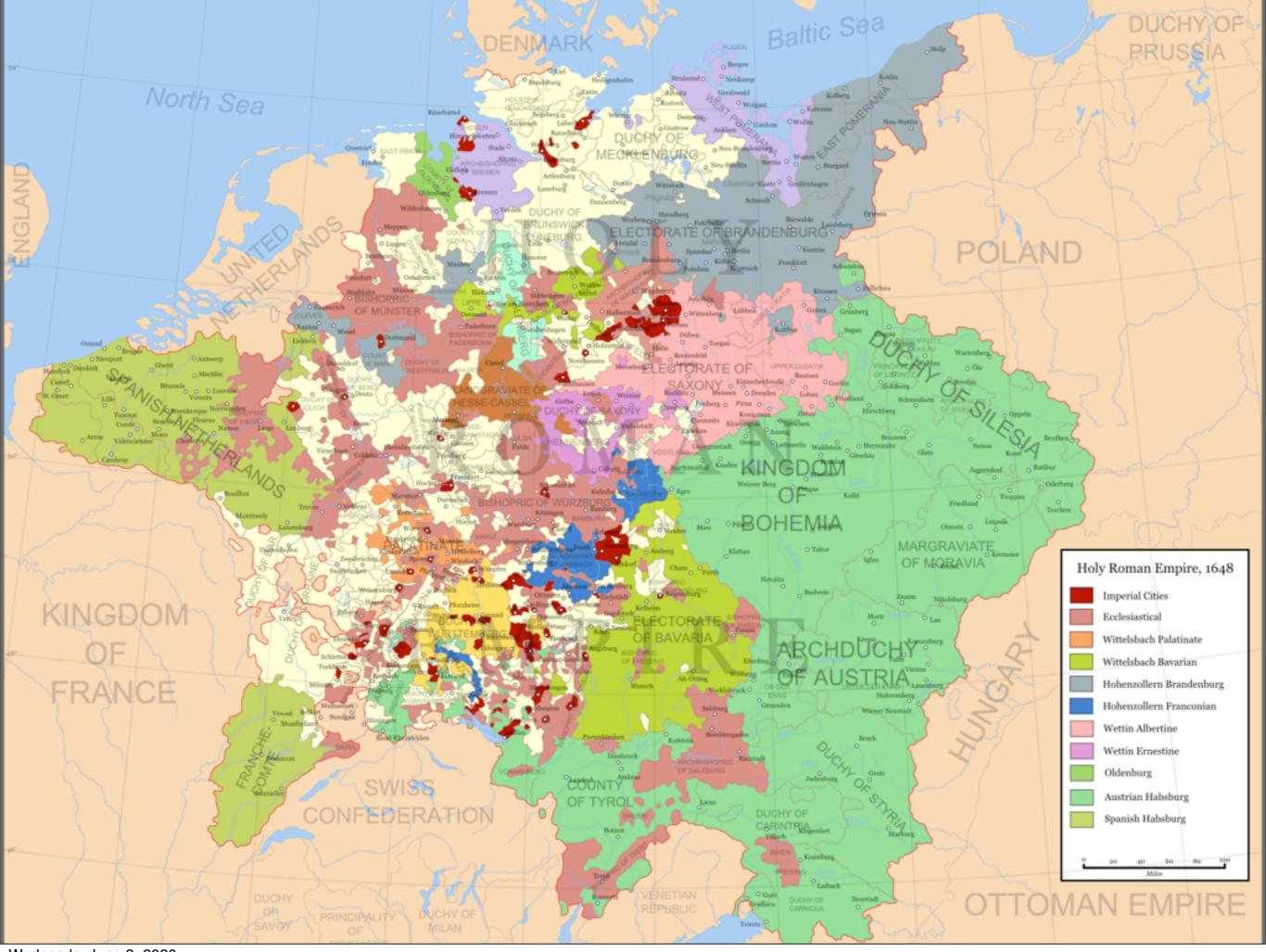








Nietzsche grew up in the small town of Röcken, near Leipzig, in the Prussian Province of Saxony. He was named after King Frederick William IV of Prussia, who turned forty-nine on the day of Nietzsche's birth. (Nietzsche later dropped his middle name "Wilhelm")









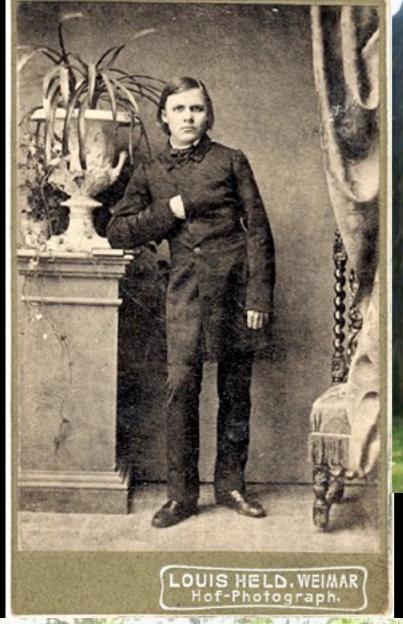
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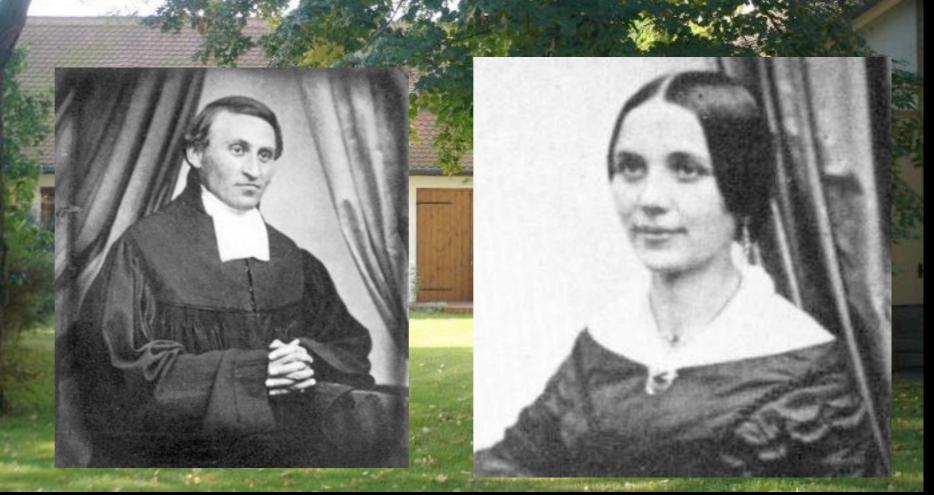


Carl Ludwig Nietzsche 1813-1849



Franziska Oehler 1826–1897







Pastor Nietzsche died Family moved in with grandparents in Naumberg, Germany

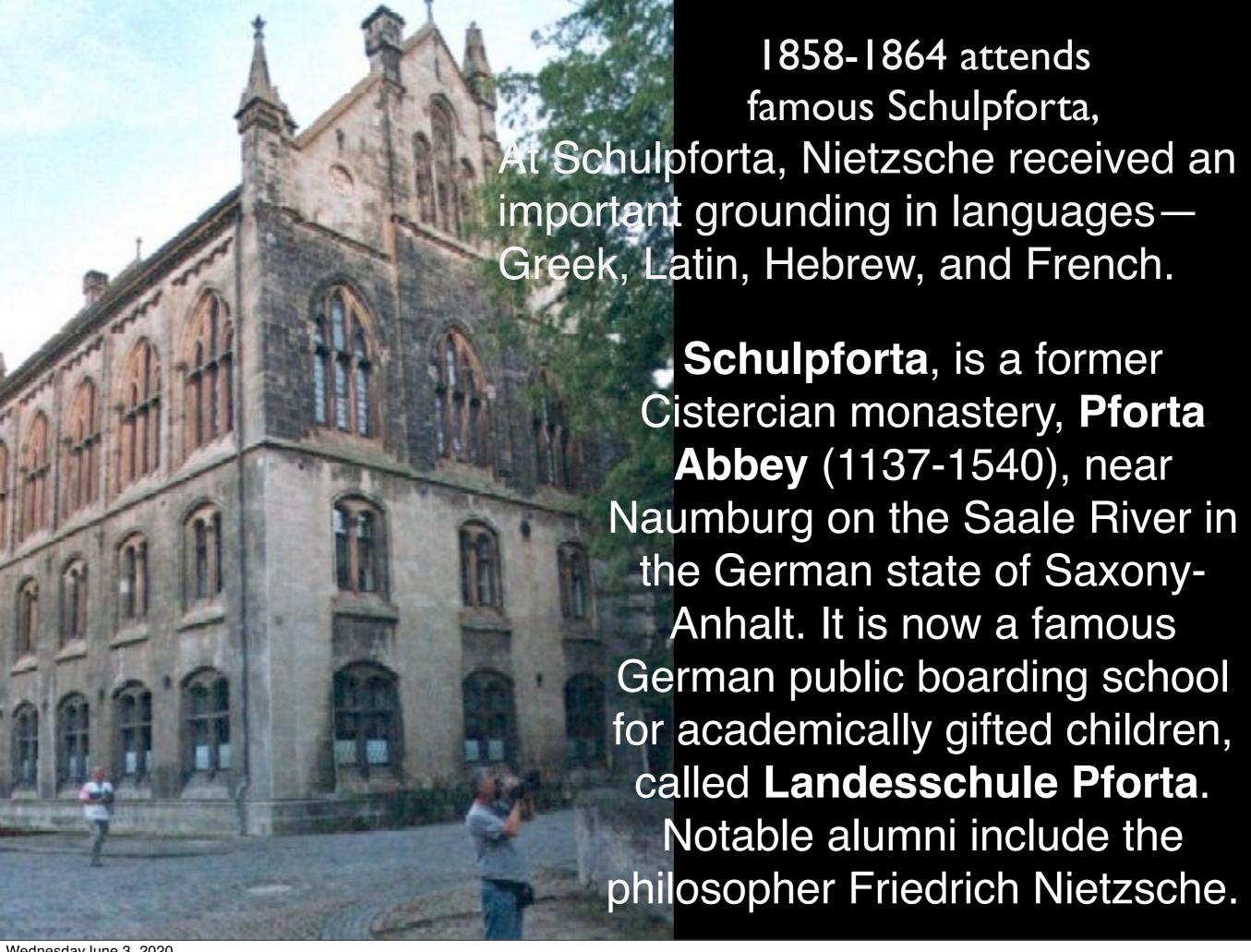
WednesdayJune 3, 2020



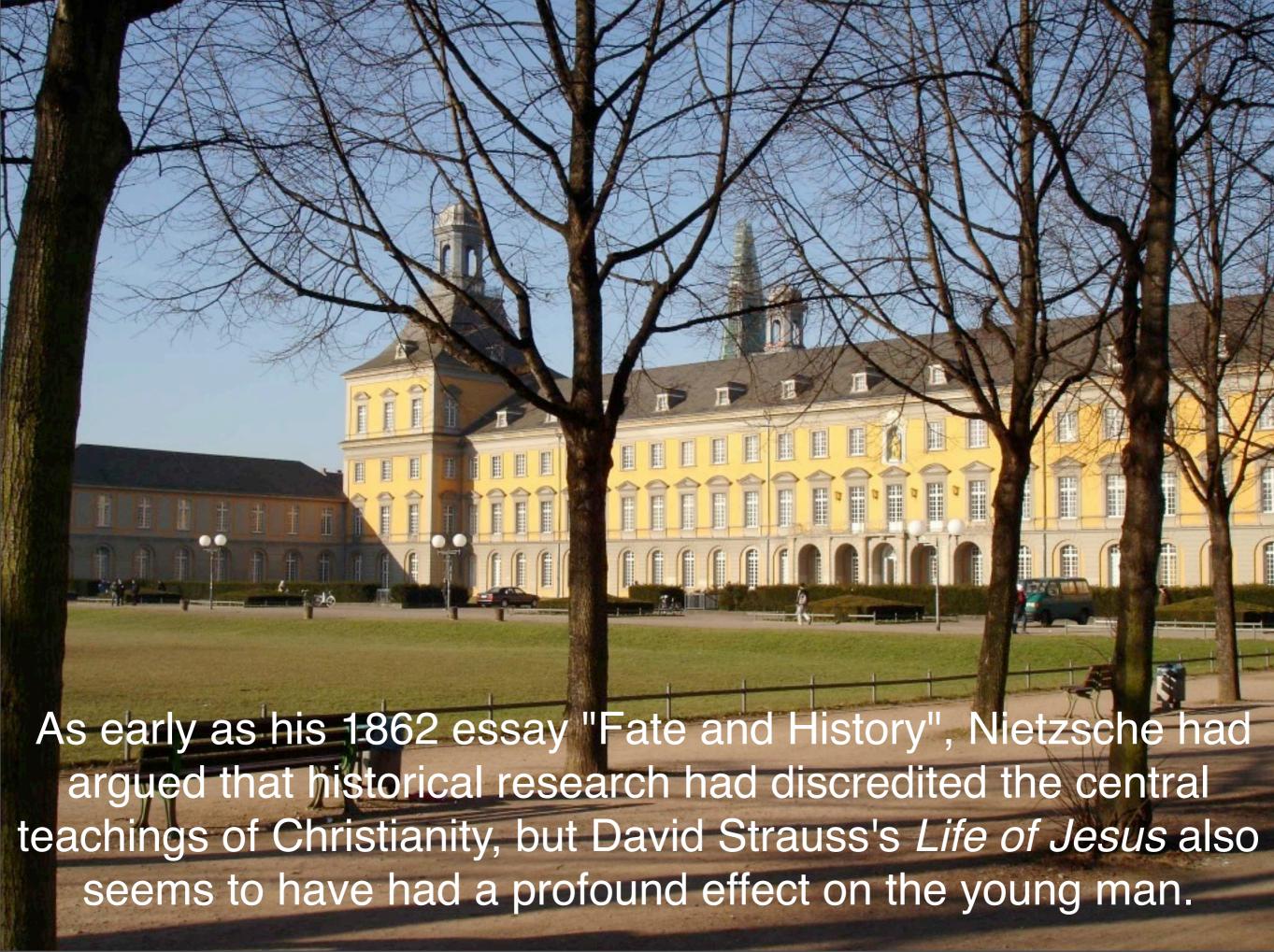


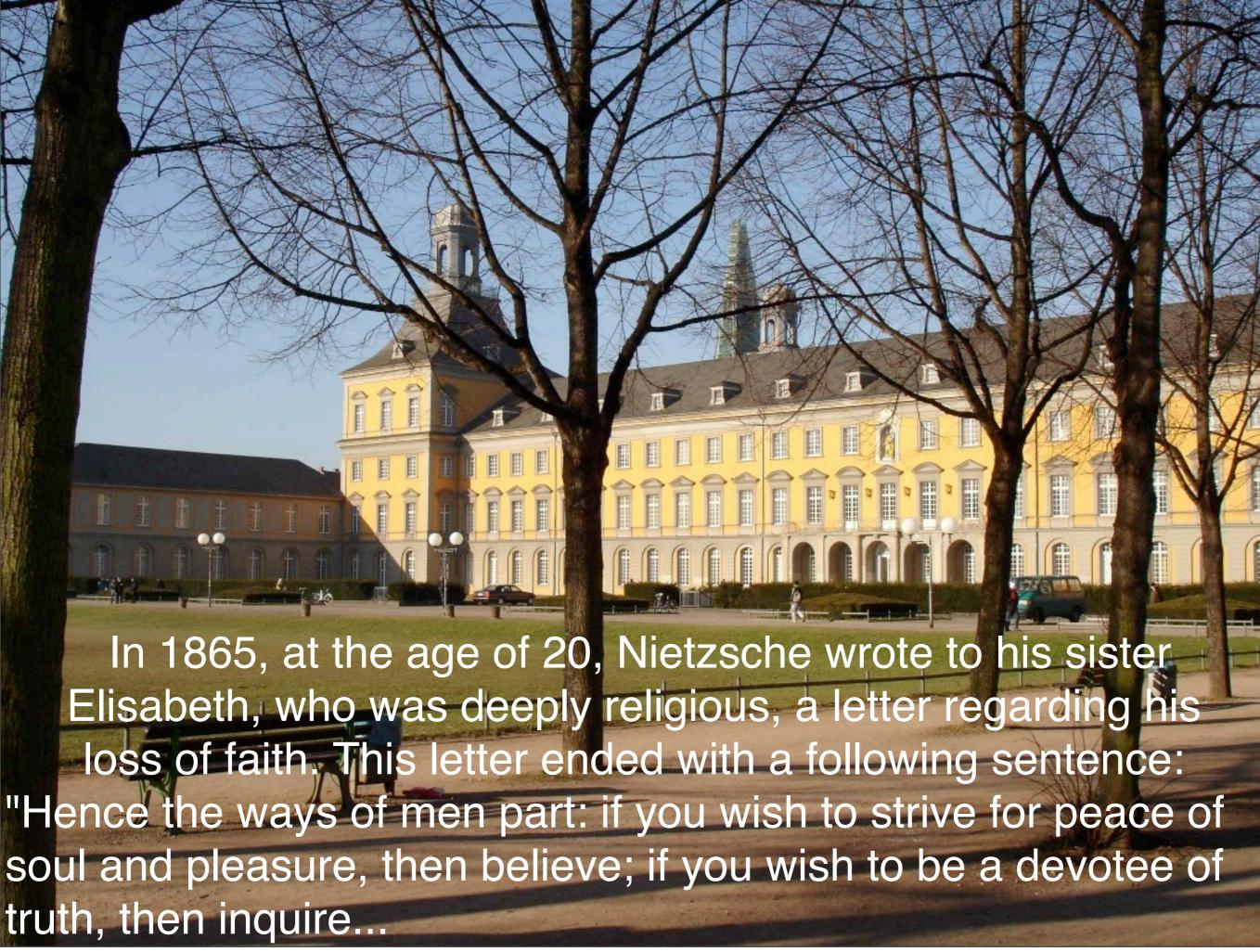
The Nietzsche-Haus in Naumburg, Germany In the summer of 1858 Nietzsche's mother, Franziska Nietzsche, moved with her two children, Elisabeth and Friedrich, to 18 Weingarten in Naumberg, the site of the Nietzsche-Haus. She rented a bright, spacious apartment on the upper floor. In 1878 she bought the house and continued to live there until her death in 1897. Since 1994, the Nietzsche-Haus has been open to the public as a museum.

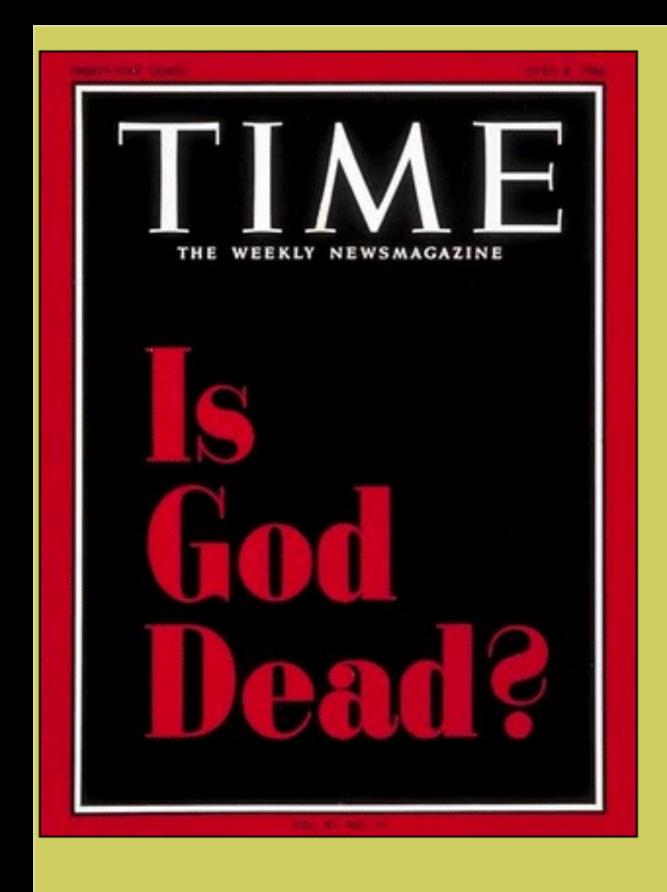


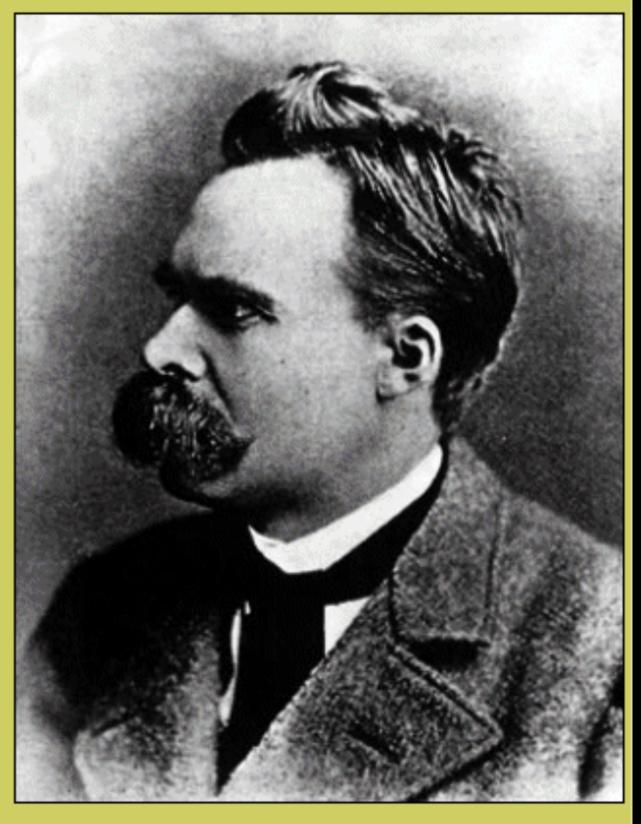










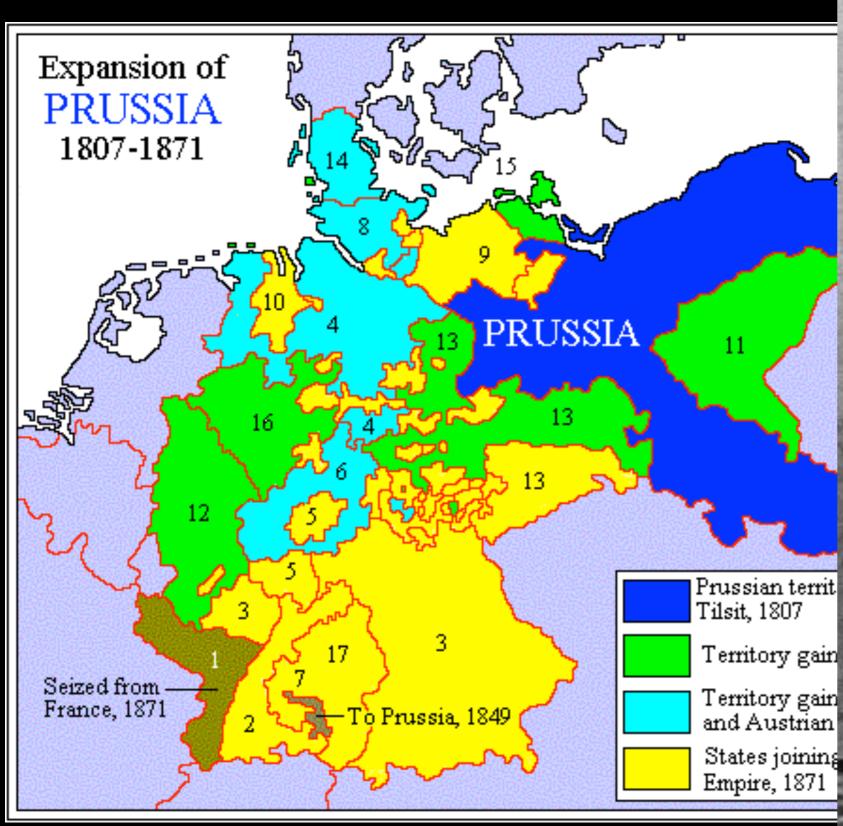


Time issue of April 8, 1966

Friedrich Nietzsche



WednesdayJune 3, 2020





1870 Franco-Prussian War

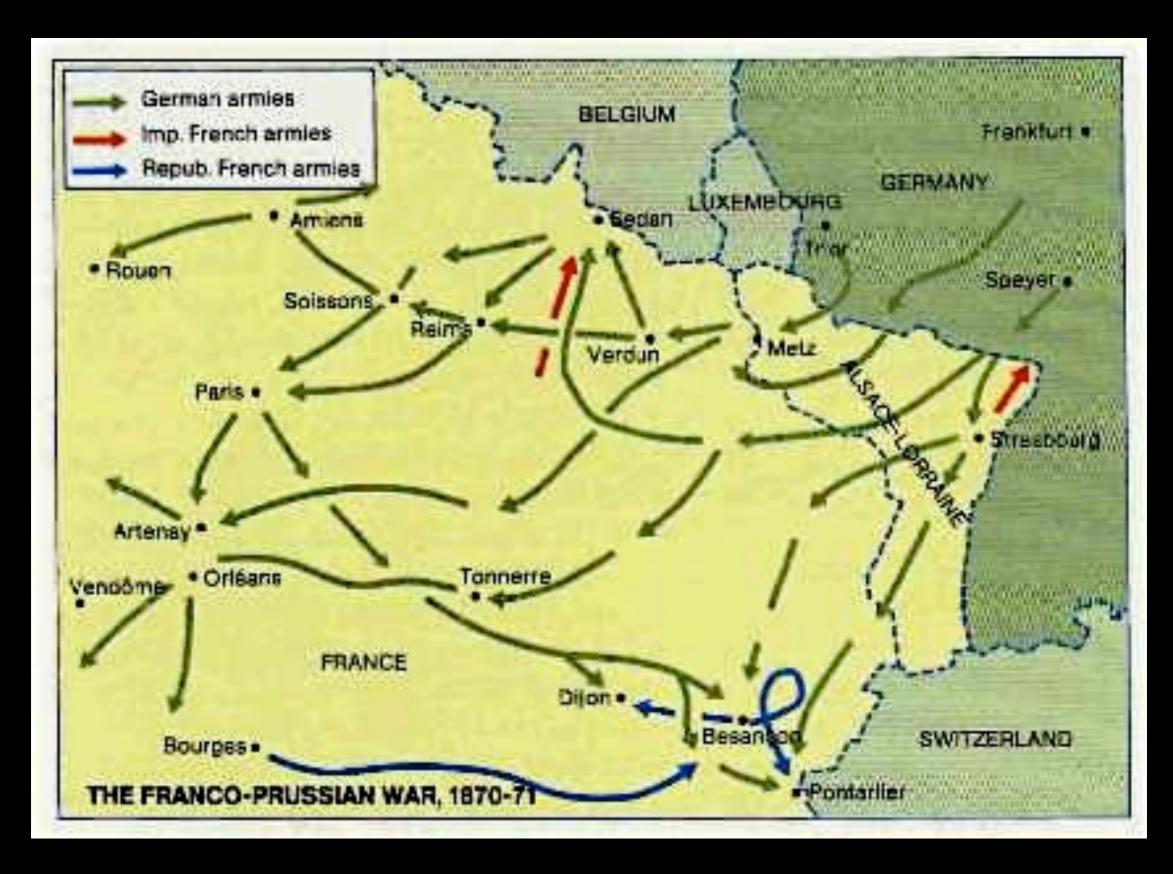


Nietzsche served in the Prussian forces during the Franco-Prussian War (1870-1871) as a medical orderly. In his short time in the military, he experienced much and witnessed the traumatic effects of battle. He also contracted diphtheria and dysentery. Walter Kaufmann speculates that he might also have contracted syphilis along with his other infections at this time.



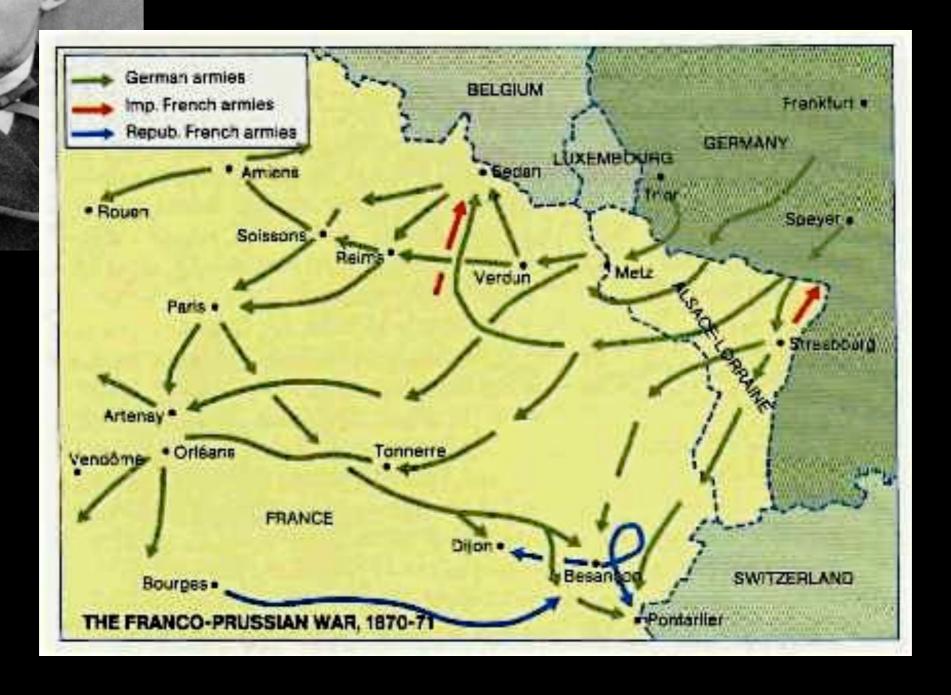
William I, Wilhelm I, (1797-1888) King of Prussia Emperor of Germany 1861-1888

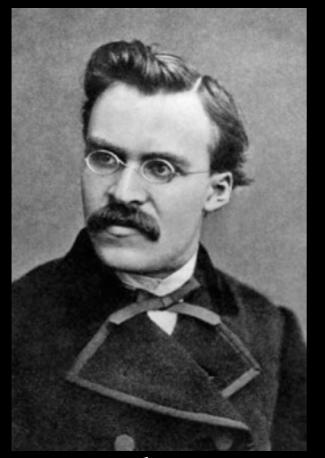




Franco-Prussian War, 1870-1871

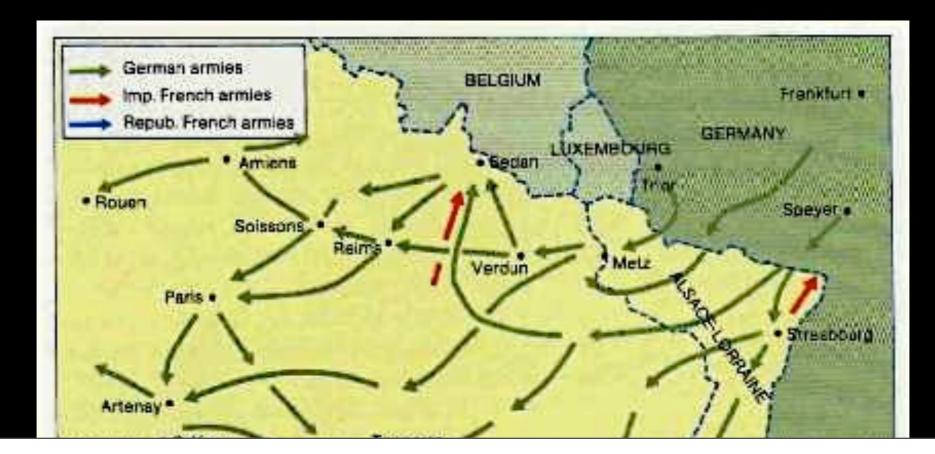




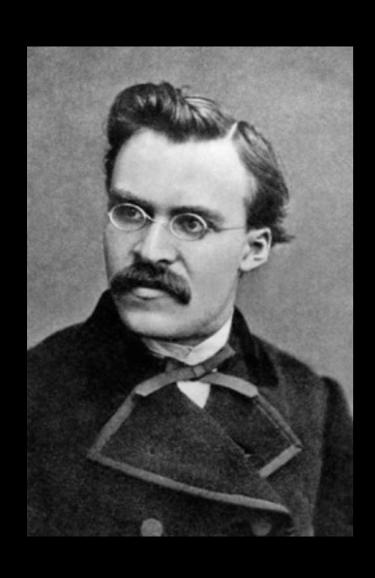


"And yet when when our country calls, our souls become forgetful of themselves; at its bloody appeal the multitude is urged to courage and uplifted to heroism."

Here is the Rousseau Romantic dreaming of heroism in a cold, hard, international chess game by German gov.



Nietzsche the Road to Frankfurt to Volunteer



At Frankfurt, on his way to the front, he saw a troop of cavalry passing with magnificent clatter and display through the town; there and then, ...

he says, came the perception, the vision, out of which was to grow his entire philosophy.

"I felt for the first time that the strongest and highest Will to Life does not find expression in a miserable struggle for existence, but in a Will to War, a Will to Power, a Will to Overpower!"

At Frankfort, on his way to the front, he saw a troop of cavalry passing with magnificent clatter and display through the town; there and then, ...

he says, came the perception, the vision, out of which was to grow his entire philosophy.

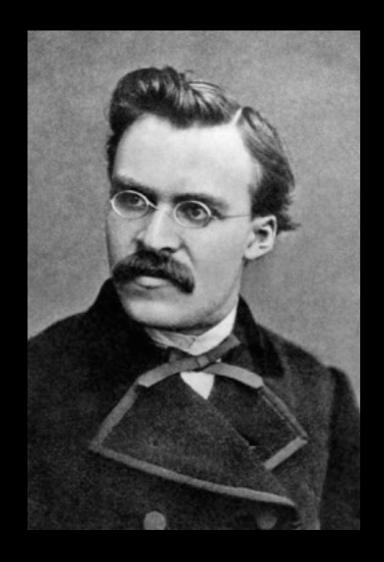
"I felt for the first time that the strongest and highest Will to Life does not find expression in a miserable struggle for existence, but in a Will to War, a Will to Power, a Will to Overpower!"

BUT REALITY BREAKS IN...

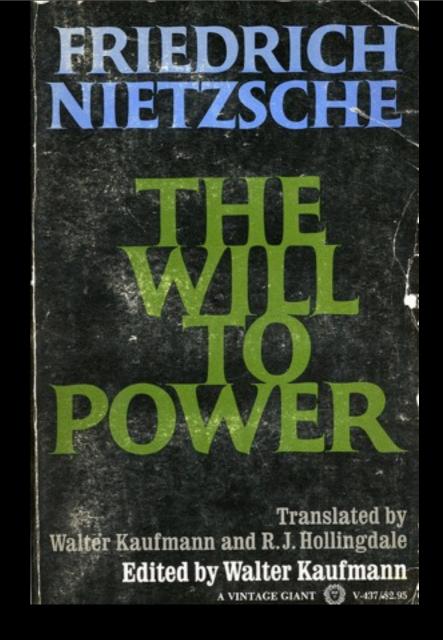
Bad eyesight disqualified him from active soldiering,

he had to be content with nursing; and though he saw horrors enough, he never knew the actual brutality of those battle-fields which his timid soul was later to idealize with all the imaginative intensity of inexperience.

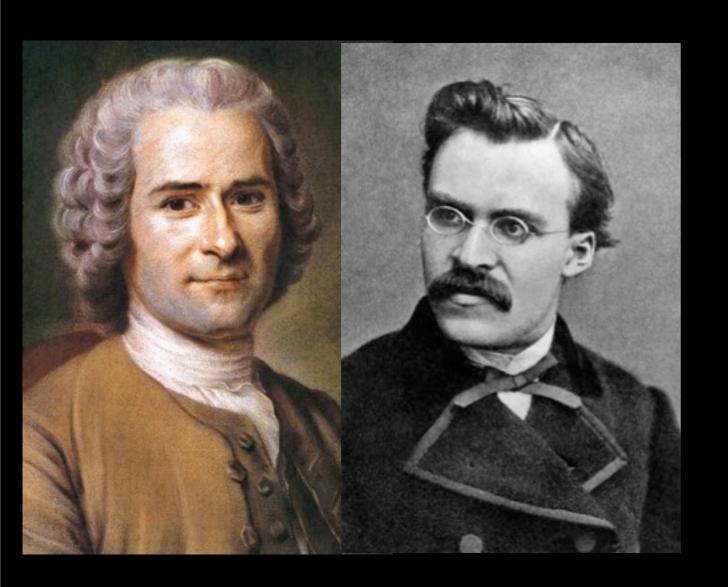
Even for nursing he was too sensitively delicate; the sight of blood made him ill; he fell sick, and was sent home in.



The Romantic Philosopher

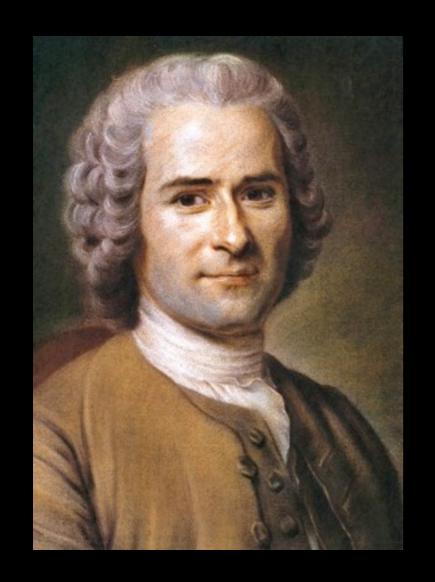


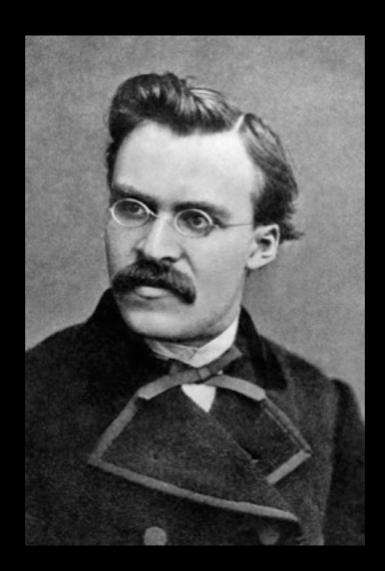
"I felt for the first time that the strongest and highest Will to Life does not find expression in a miserable struggle for existence, but in a Will to War, a Will to Power, a Will to Overpower!"

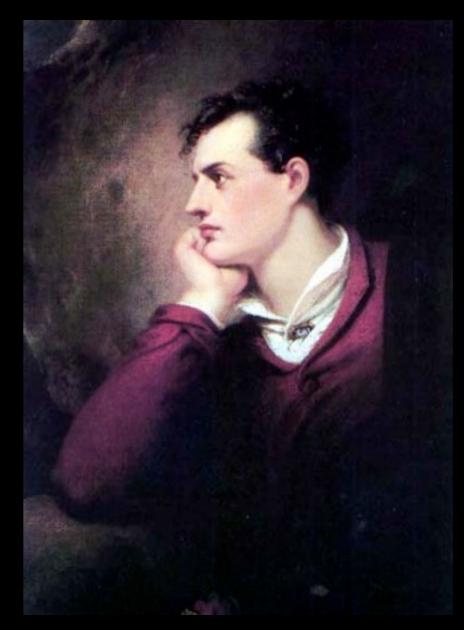


Romanticism
Action
Power
War (purifies weak)

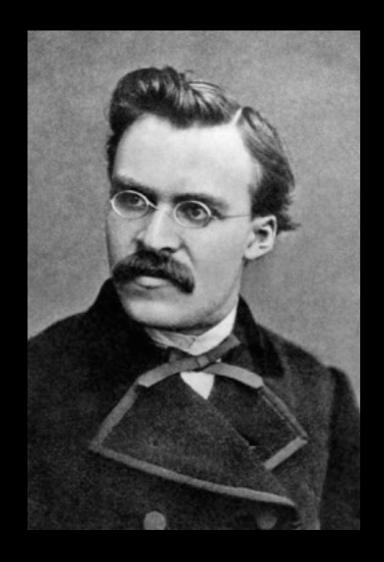
8.introduces cult of violence
violence always is intense
always non-traditional
egomaniacal
thus the world of the military popular in romanticism
soldiers=favorite portraits



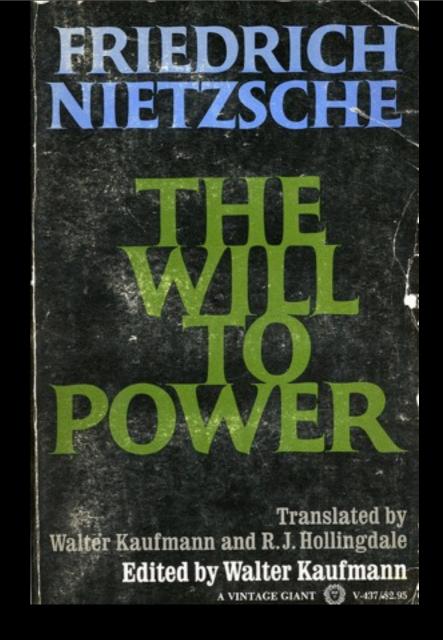




At least the Dreamy Romantic poet Byron really went to war and died in it.



The Romantic Philosopher



"I felt for the first time that the strongest and highest Will to Life does not find expression in a miserable struggle for existence, but in a Will to War, a Will to Power, a Will to Overpower!"

The Driving Force of the Universe: Will to power

The will to power describes what Nietzsche believed to be the main driving force in humans – achievement, ambition, and the striving to reach the highest possible position in life.

St Paul on what can drive the universe.

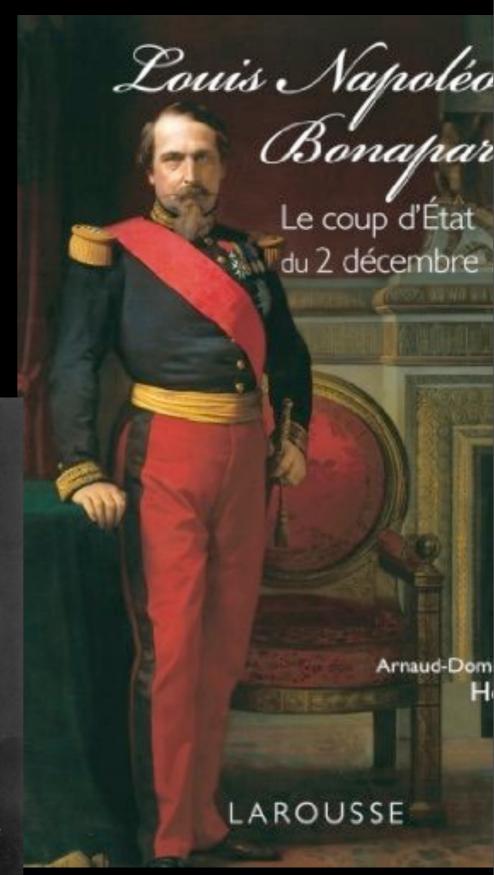
Paul's First Letter to the Corinthians, Chapter 13. (from the Revised Standard Version) 1. If I speak with the tongues of men and of angels, but have not love, I am nothing more than a noisy gong or a clanging cymbal. 2. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith so as to move mountains, but have not love, I am nothing. 3. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. 4. Love is patient and kind; love is not jealous or boastful; (5)it is not arrogant or rude. Love does not insist on having its own way; it is not irritable or resentful; (6)it does not rejoice at wrong but rejoices in the right.7. Love bears all things, believes all things, hopes all things, endures all things. 8. Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. (9) For our knowledge is imperfect and our prophecy is imperfect, (10) but when the perfect comes the imperfect will pass away. 11. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. 12. Now we see in a glass darkly, but someday we will see face to face. Now I know only a part, but someday I will understand fully, even as I have been understood. 13. So faith, hope, and love abide. But the greatest of these is love.

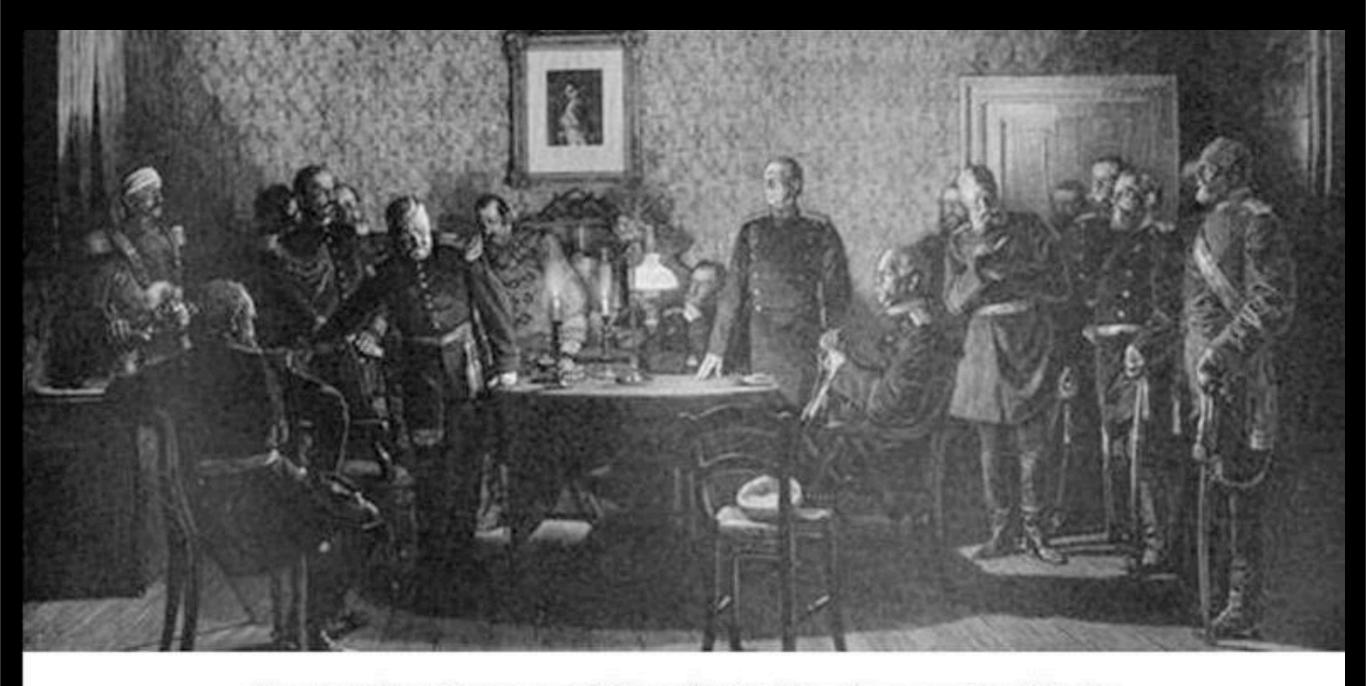
1870 Nietzsche and Franco-Prussian War











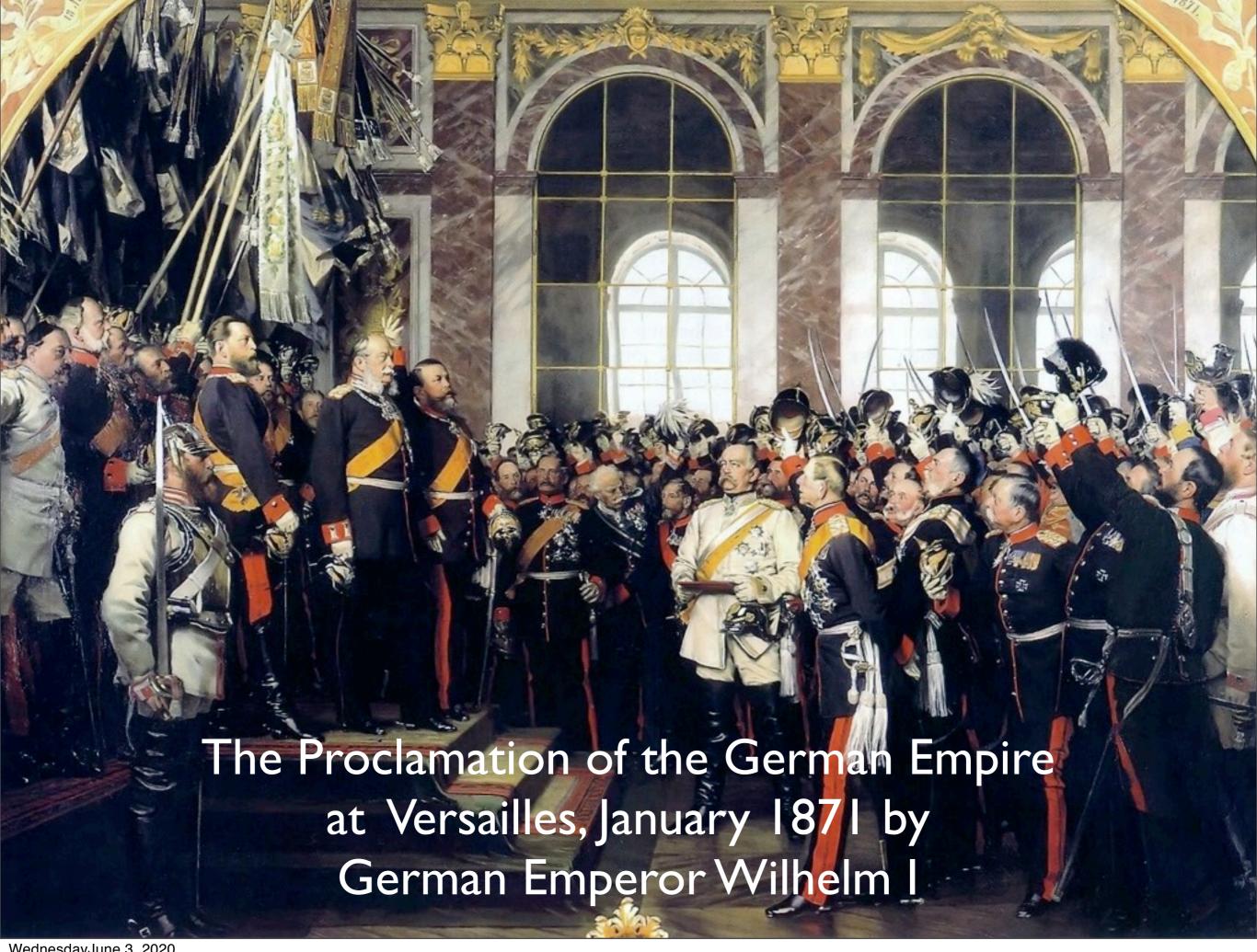
An engraving shows negotiations for the French surrender at Sedan.

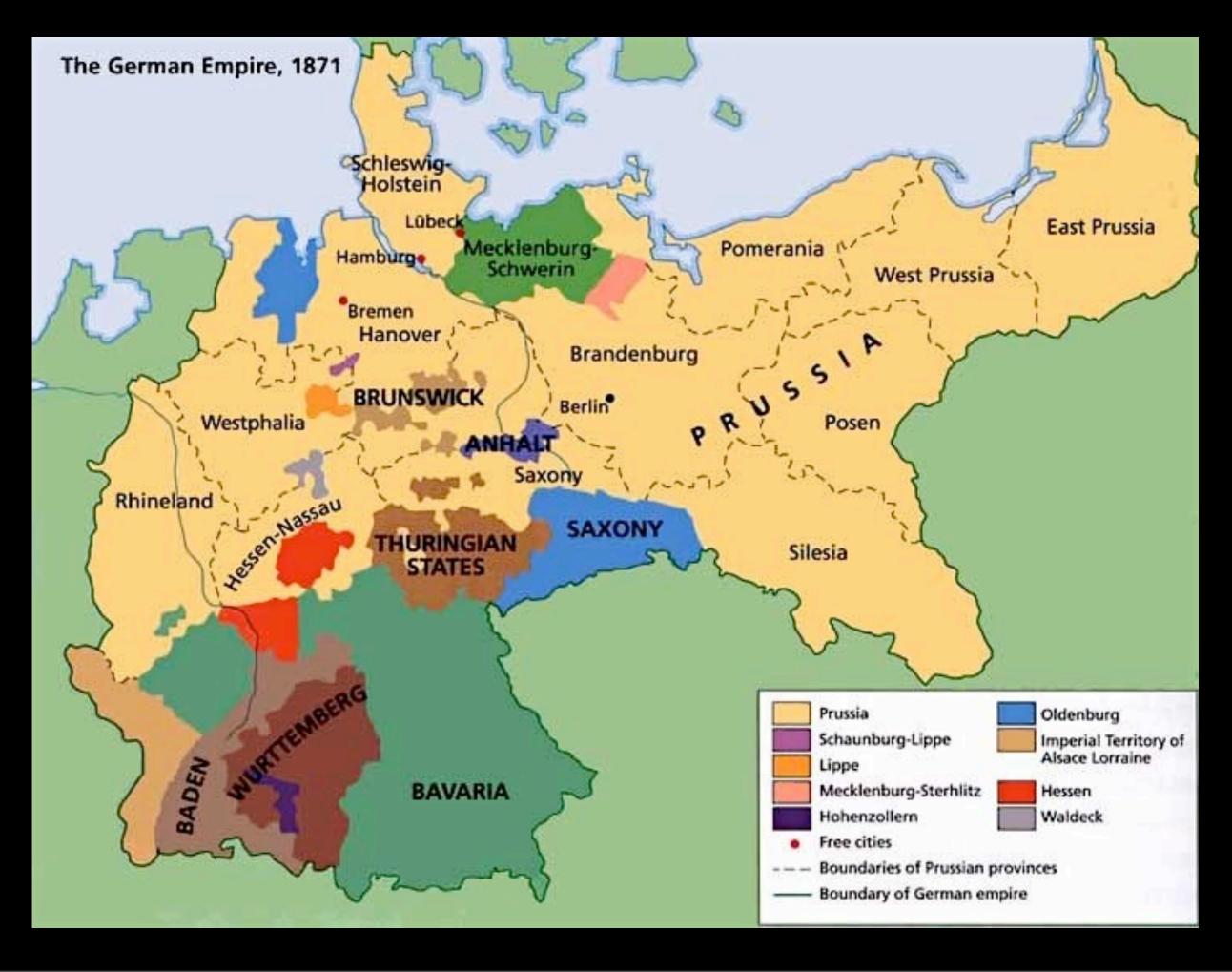
The French are on the left and the Prussians on the right: Moltke stands with his hand on the table and Bismark seated to his left: the first Napoleon looks down from a picture on the wall.





The Siege of Paris by Jean-Louis-Ernest Meissonier







Brandenberg Gate, Berlin, 1871

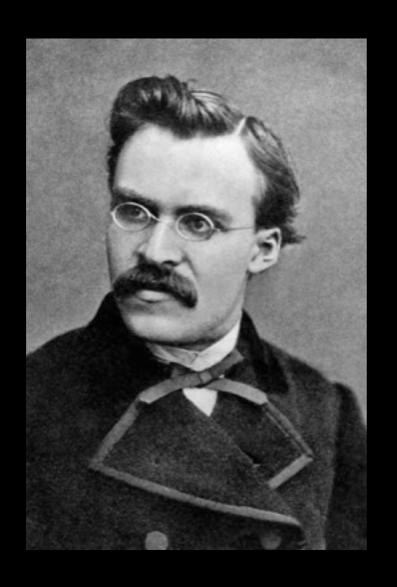
BUT NO WAR FOR NIETZSCHE INSTEAD BECOMES A UNIVERSITY PROFESSOR

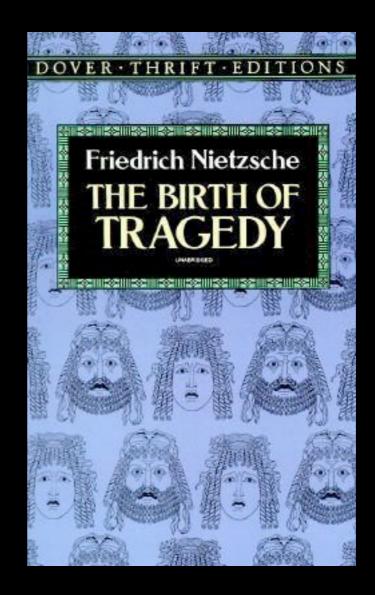




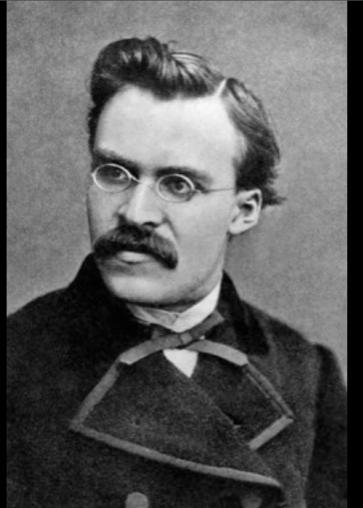
Professor of Classical Studies at University of Basel. He was only 24 years old and had neither completed his doctorate nor received a teaching certificate. To this day, Nietzsche is still among the youngest of the tenured Classics professors on record. Before moving to Basel, Nietzsche renounced his Prussian citizenship: for the rest of his life he remained officially stateless

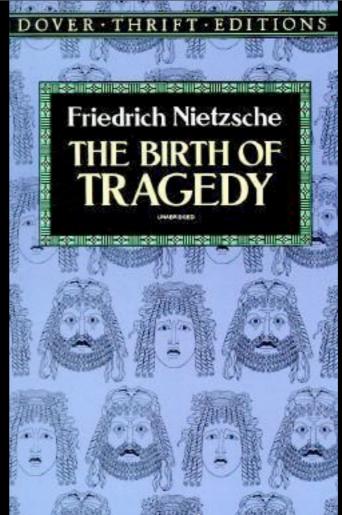




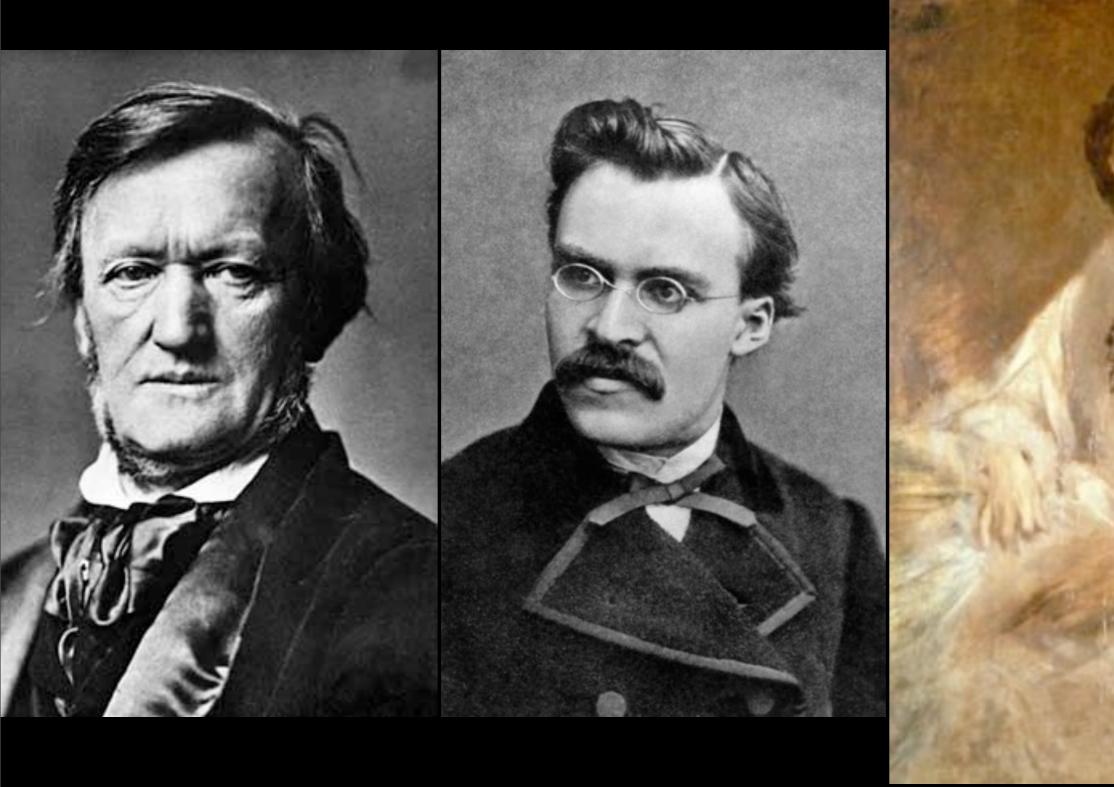


1872, published his first complete book: The Birth of Tragedy Out of the Spirit of Music





He told of the two gods whom Greek art had worshipped: at first Dionysus (or Bacchus), the god of wine and revelry, of ascending life, of joy in action, of ecstatic emotion and inspiration, of instinct and adventure and dauntless suffering, the god of song and music and dance and drama;— and then, later, Apollo, the god of peace and repose, of esthetic emotion and intellectual contemplation, of logical order and philosophical calm.



Richard Wagner, 1813-1883 Cosima Wagner 1837-1930 Nietzsche's flirtation with the Wagners

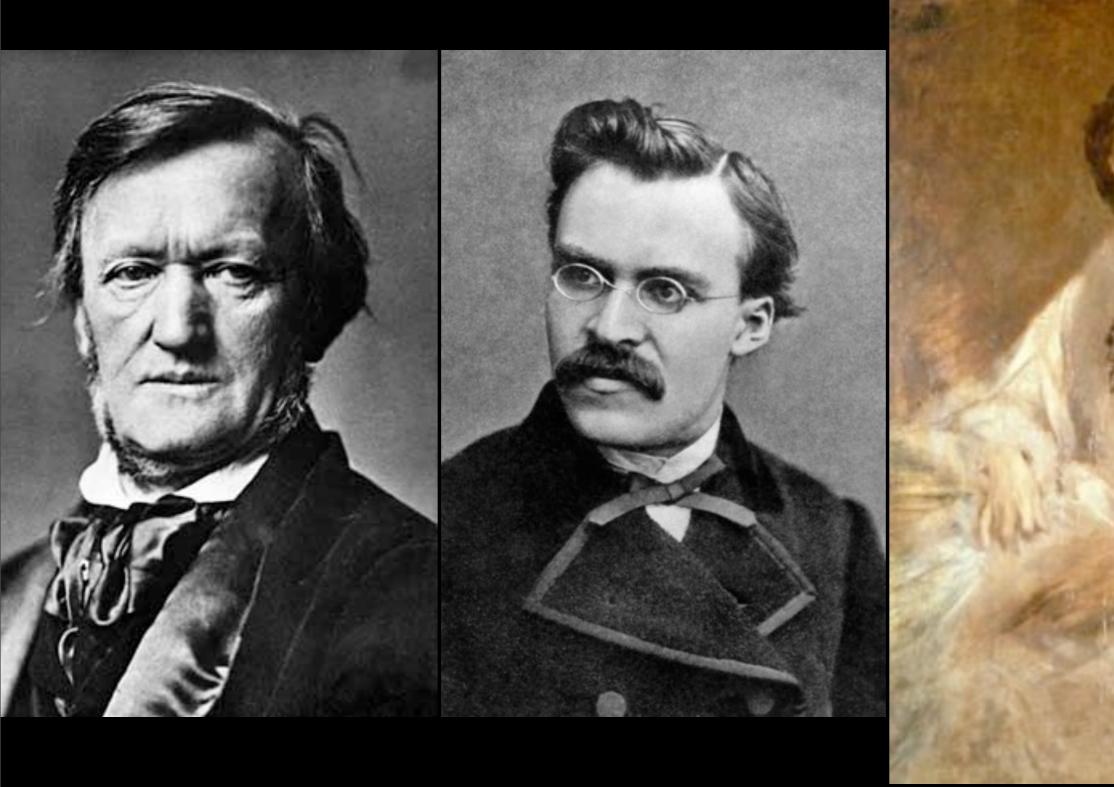


Then all of a sudden Nietzsche leaves Bayreuth

And so he fled, without a word to Wagner and in the midst of Wagner's supreme triumph, while all the world worshipped; Nietzsche fled, "tired with disgust of all that is **feminism** and **undisciplined rhapsody** in that **Romanticism**, that idealistic lying, that **softening of the human conscience**, which had conquered here one of the bravest souls."

And then, in faraway Sorrento, whom should he encounter but Wagner himself, resting from his victory, and full of a new opera he was writing—Parsifal. It was to be an exaltation of Christianity, pity, and fleshless love, and a world redeemed by a "pure fool," "the fool in Christ."

Nietzsche turned away without a word, and never spoke to Wagner thereafter. He preferred Siegfried the rebel to Parsifal the saint, and could not forgive Wagner for coming to see in Christianity a moral value and beauty far outweighing its theological defects.



Richard Wagner, 1813-1883 Cosima Wagner 1837-1930 Nietzsche's flirtation with the Wagners



In 1879, after a significant decline in health, Nietzsche had to resign his position at Basel. Since his childhood, various disruptive illnesses had plagued him, including moments of shortsightedness that left him nearly blind, migraine headaches, and violent indigestion. The 1868 riding accident and war diseases in 1870 may have aggravated these persistent conditions, which continued to affect him through his years at Basel, forcing him to take longer and longer holidays.

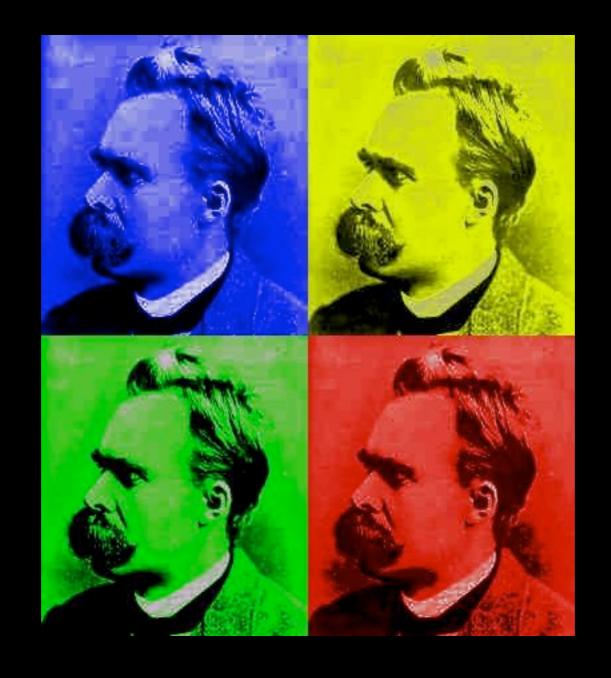




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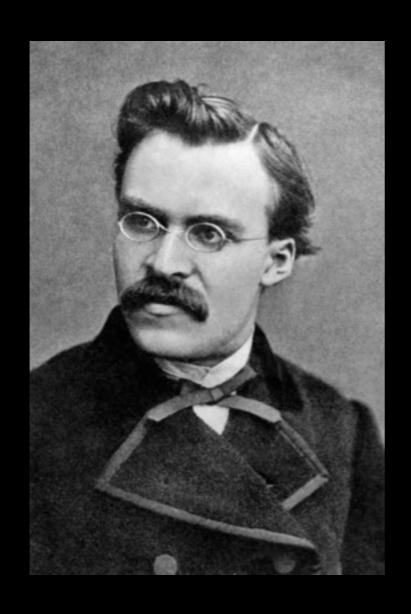


Nietzsche travelled frequently to find climates more conducive to his health and lived until 1889 as an independent author in different cities. And winters in Genoa, Rapallo, Turin.

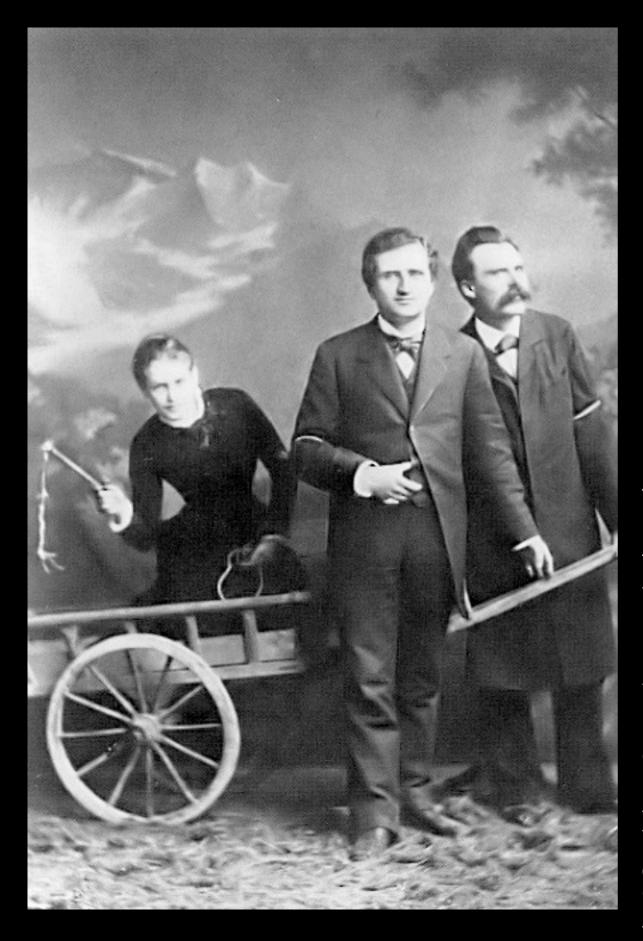


1880-1888, Very productive, sometimes a book a year.

1882: Nietzsche in Love



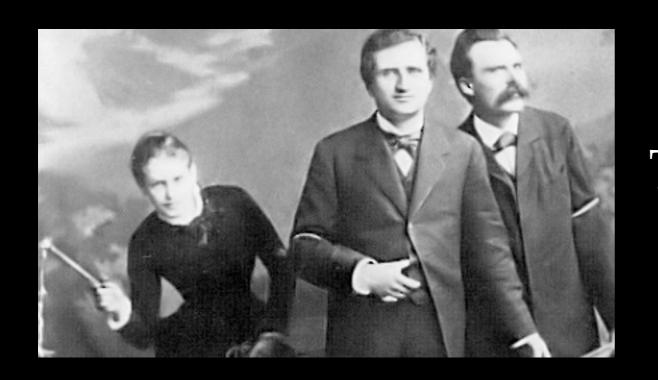






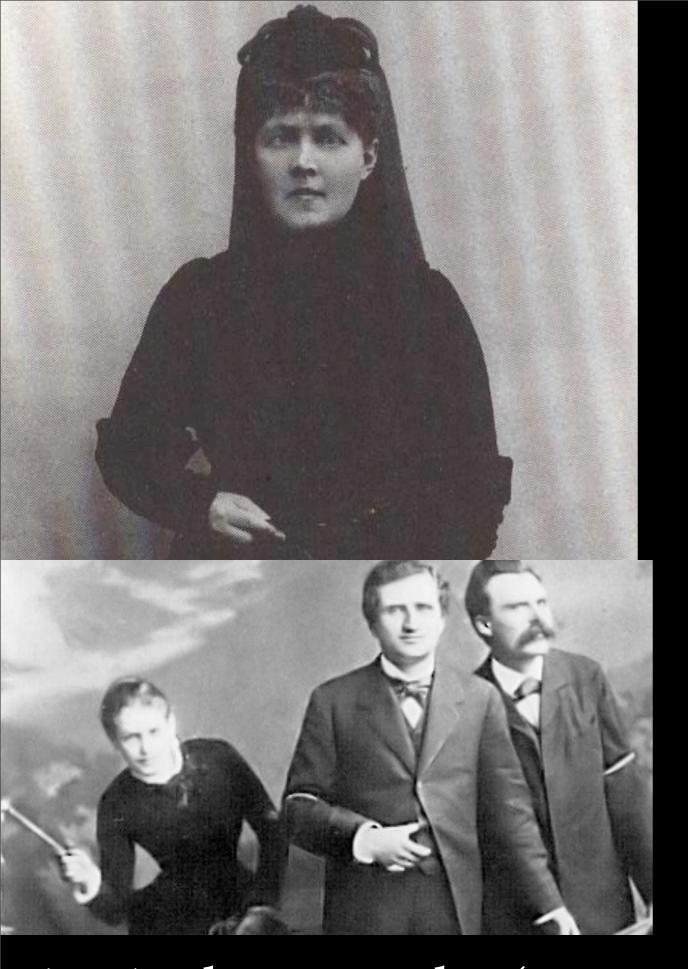
Lou Andreas-Salomé 1861-1937

was a Russian-born psychoanalyst and author. Her diverse intellectual interests led to friendships with a broad array of distinguished thinkers, including Friedrich Nietzsche, Sigmund Freud, Paul Rée, and Rainer Maria Rilke.



The Love Affair That wasn't a Love Affair

Nietzsche is believed to have instantly fallen in love with Salome, as Rée had earlier done. Nietzsche asked Rée to propose marriage to Salome, which she rejected. She had been interested in Nietzsche as a friend, but not as a husband. Nietzsche nonetheless was content to join together with Rée and Salome touring through Switzerland and Italy together, planning their commune. On May 13th, in Lucerne, when Nietzsche was alone with Salome, he earnestly proposed marriage to her again, which she rejected again. He nonetheless was happy to continue with the plans for an academic commune.



After discovering about the situation, Nietzsche's sister Elizabeth became determined to get Nietzsche away from what she described as the "immoral woman" but the three traveled on with Salomé's mother through Italy and considered where they would set up their "Winterplan" commune. This commune was intended to be set up in an abandoned monastery, but as no suitable location was found, the plan was abandoned.

Elizabeth Nietzsche (1846-1935

THE END OF THE AFFAIR

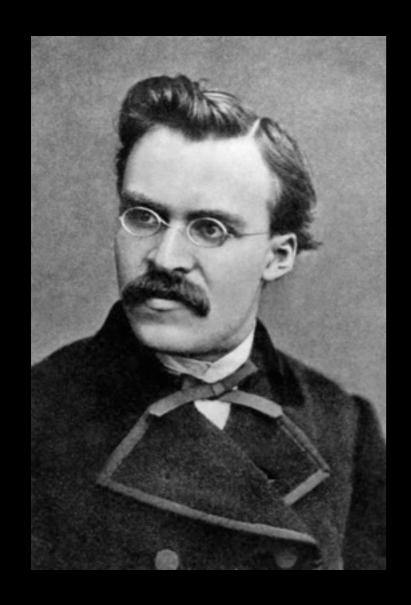


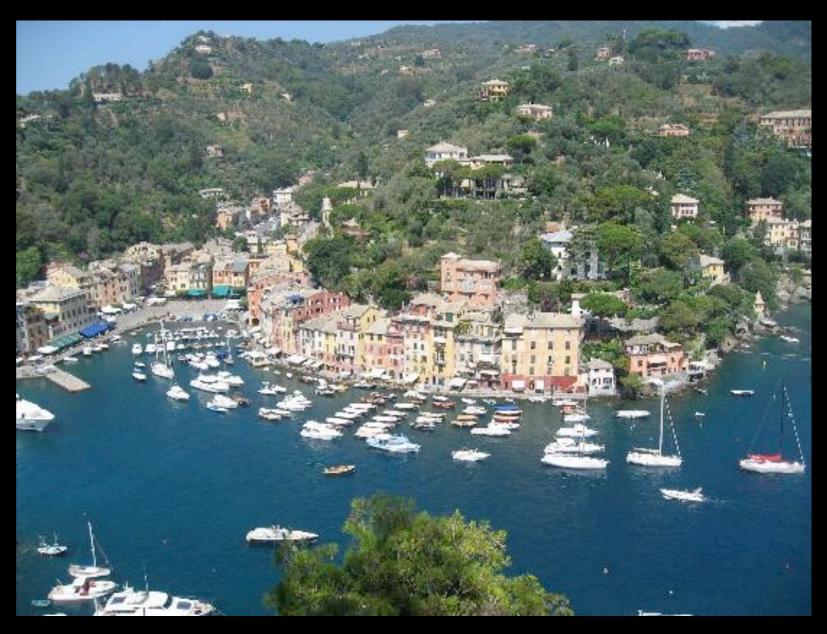
Arriving in Leipzig, Germany in October, Salomé and Rée separated from Nietzsche after a fallingout between Nietzsche and Salomé, in which Salomé believed that Nietzsche was desperately in love with her. While the three spent a number of weeks together in Leipzig in October 1882, the following month Rée and Salome ditched Nietzsche, leaving for Stibbe without any plans to meet again. Nietzsche soon fell into a period of mental anguish, although he continued to write to Rée, stating "We shall see one another from time to time, won't we?" In later recriminations, Nietzsche would later blame the failure in his attempts to woo Salome both on Salome, Rée, and on the intrigues of his sister (who had written letters to the family of Salome and Rée to disrupt the plans for the commune). Nietzsche wrote of the affair in 1883, that he now felt "genuine hatred for my sister.



Nietzsche's relationship with Salomé broke up in the winter of 1882–83, partially because of intrigues conducted by Elisabeth. Amidst renewed bouts of illness, living in near-isolation after a falling out with his mother and sister regarding Salomé, Nietzsche fled to Rapallo, Italy.

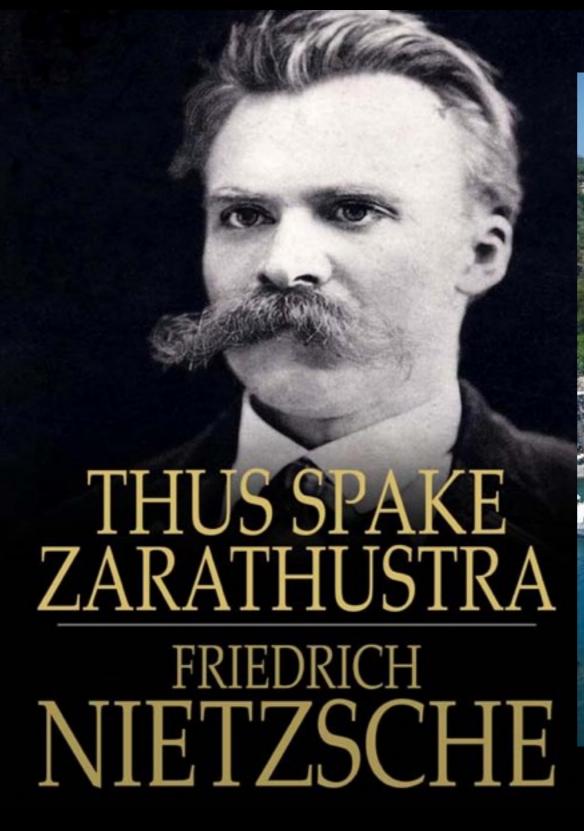




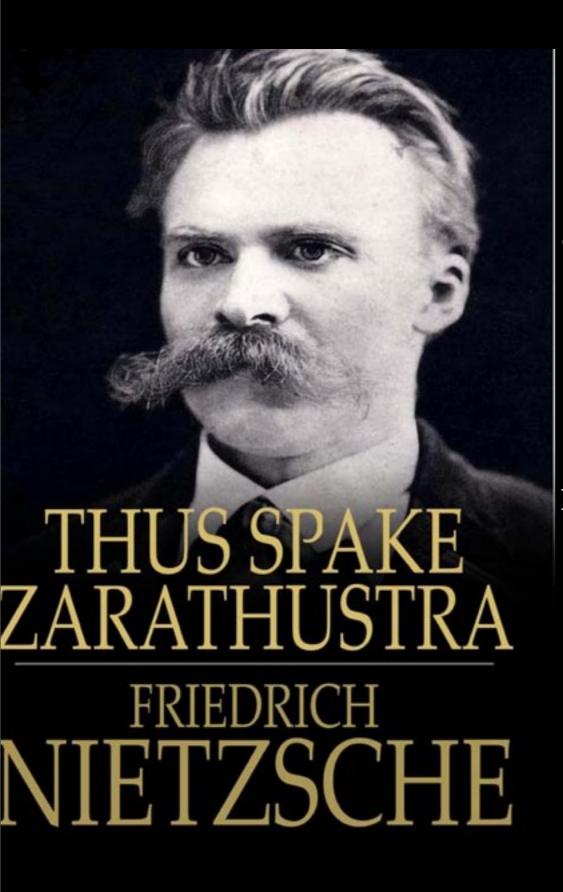


By 1882 Nietzsche was taking huge doses of opium but was still having trouble sleeping. In 1883, while staying in Nice, he was writing out his own prescriptions for the sedative chloral hydrate, signing them "Dr. Nietzsche"

1883

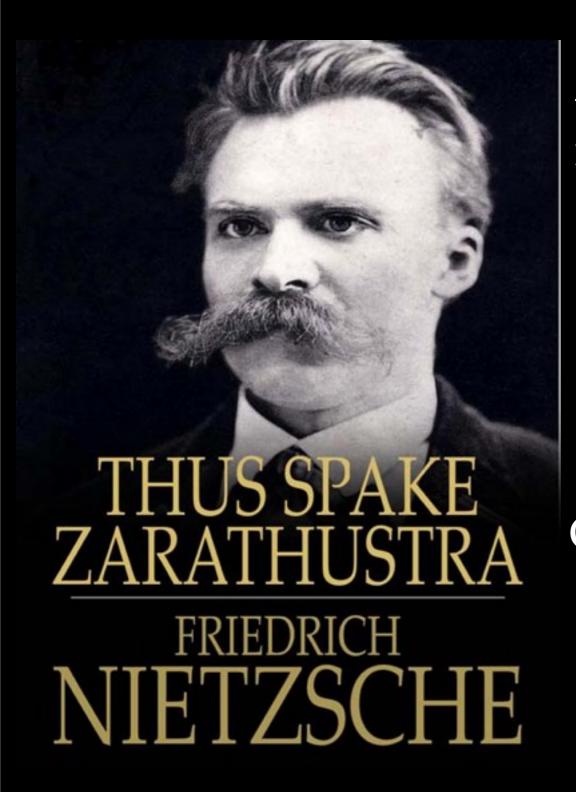






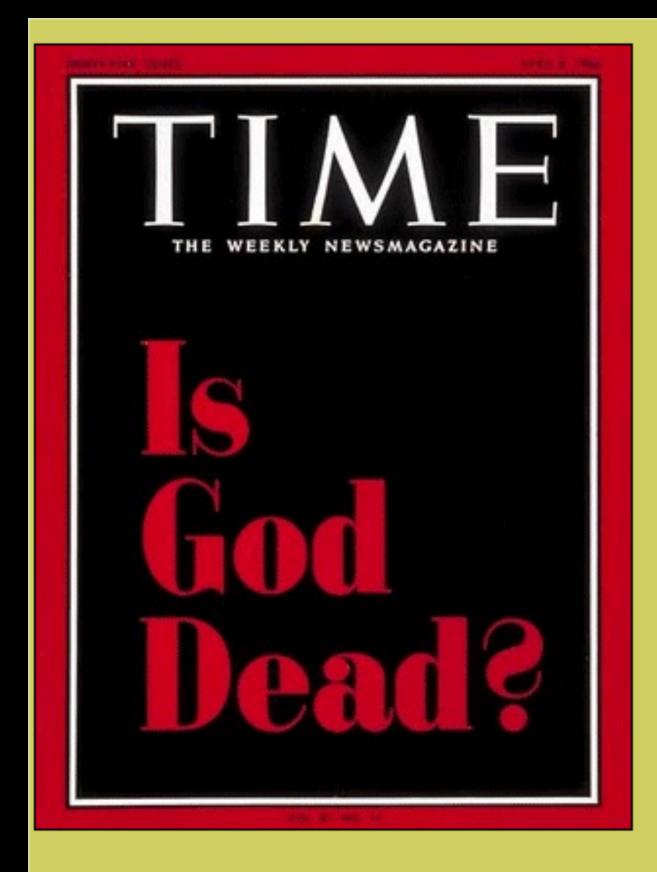
Now his "soul rose and overflowed all its margins." He had found a new teacher—Zoroaster; a new god the Superman; and a new religion — eternal recurrence: he must sing now—philosophy mounted into poetry under the ardor of his inspiration. "I could sing a song, and will sing it, although I am alone in an empty house and must sing it into mine own ears." (What loneliness is in that phrase!) "Thou great star!— what would be thy happiness?"

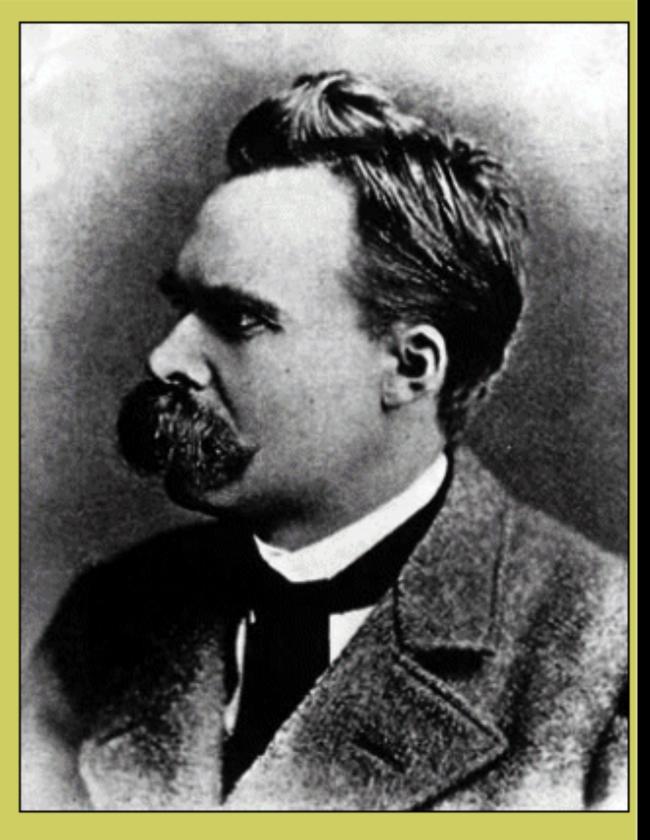
It was his masterpiece, and he knew it. "This work stands alone," he wrote of it later. "Do not let us mention the poets in the same breath; nothing perhaps had ever been produced out of such a superabundance of strength If all the spirit and goodness of every great soul were collected together, the whole could not create a single one of Zarathustra's discourses." 47 A slight exaggeration!— but assuredly it is one of the great books of the nineteenth century. Yet Nietzsche had a bitter time getting it into print; the first part was delayed because the publisher's presses were busy with an order for 500,000 hymnbooks, and then by a stream of anti-Semitic pamphlets; 48 and the publisher refused to print the last part at all, as quite worthless from the point of view of shekels; so that the author had to pay for its publication himself. Forty copies of the book were sold; seven were given away; one acknowledged it; no one praised it. Never was a man so much alone.



And remember to disbelieve. Zarathustra, coming down from the mountain, meets an old hermit who talks to him about God. But when Zarathustra was alone, he spake thus with his heart: "Can it actually be possible? This old saint in his forest hath not yet heard aught of God being dead!" But of course God was dead, all the Gods were dead. For the old Gods came to an end long ago. And verily it was a good and joyful end of Gods!

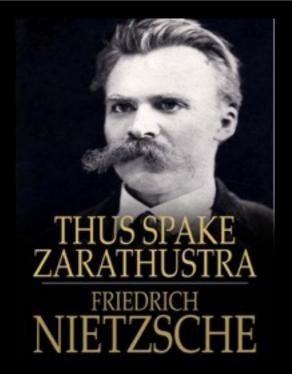
Nietzsche and the 20th Century





Time issue of April 8, 1966

Friedrich Nietzsche





The goal of human effort should be not the elevation of all but the development of finer and stronger individuals.

"Not mankind, but superman is the goal."

The very last thing a sensible man would undertake would be to improve mankind: mankind does not improve, it does not even exist— it is an abstraction; all that exists is a vast ant-hill of individuals. The aspect of the whole is much more like that of a huge experimental work-shop where some things in every age succeed, while most things fail; and the aim of all the experiments is not the happiness of the mass but the improvement of the type. Better that societies should come to an end than that no higher type should appear.

Love and Marriage do not go together like a horse and carriage

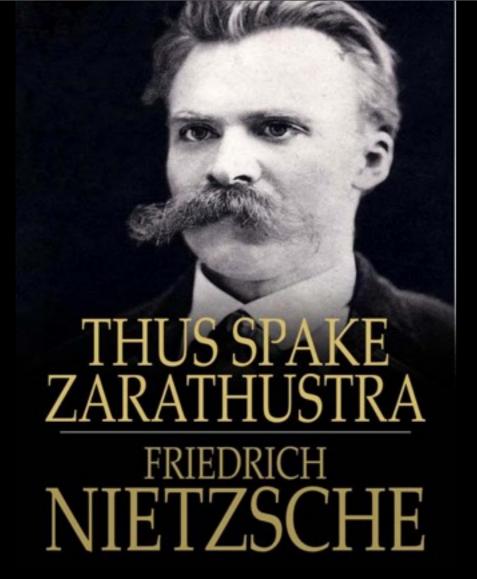


How absurd it is, after all, to let higher individuals marry for love—heroes with servant girls, and geniuses with seamstresses! Schopenhauer was wrong; love is not eugenic; when a man is in love he should not be permitted to make decisions affecting his entire life; it is not given to man to love and be wise. We should declare invalid the vows of lovers, and should make love a legal impediment to marriage. The best should marry only the best; love should be left to the rabble. The purpose of marriage is not merely reproduction, it should also be development.

The road to the Superman must lie through aristocracy.

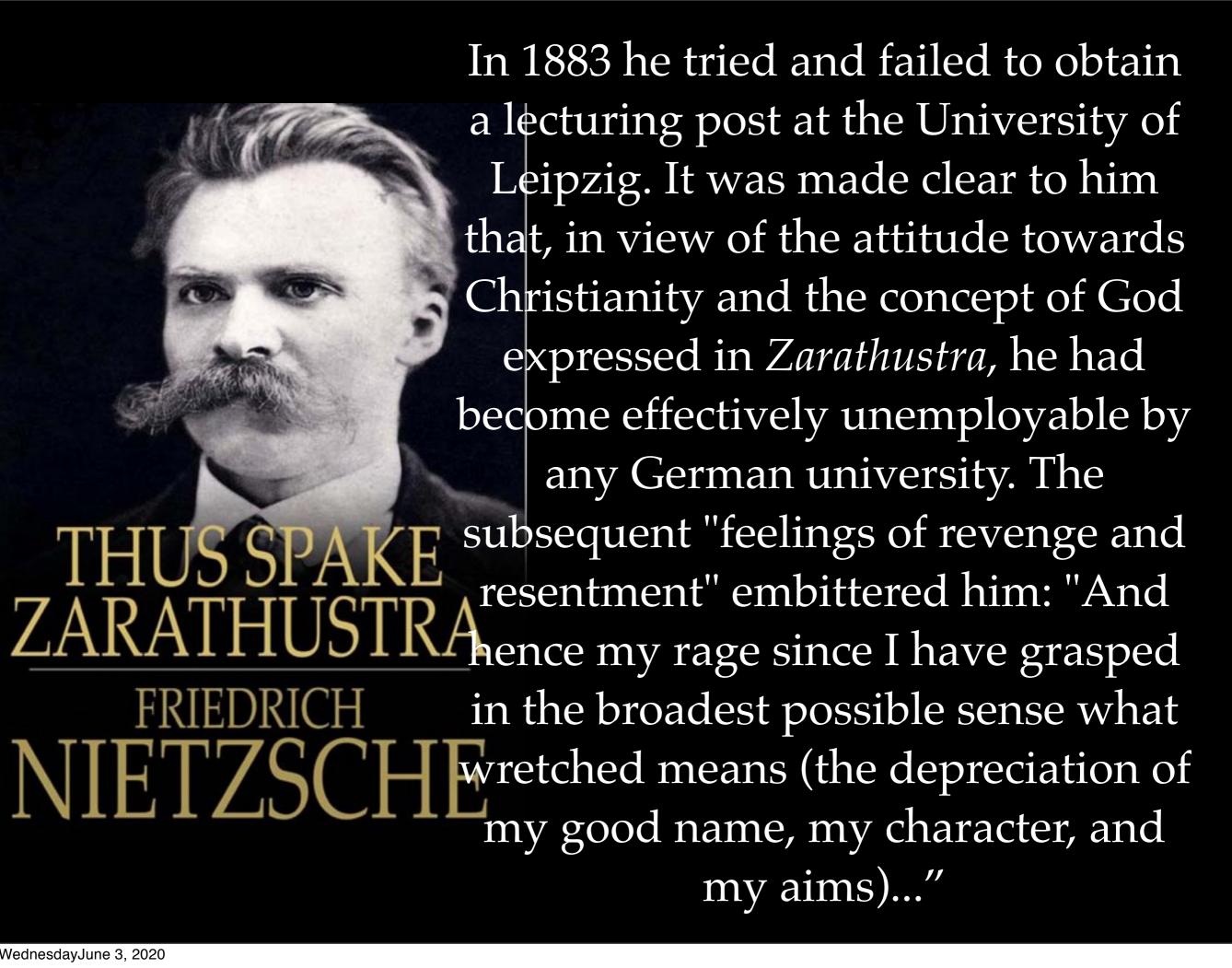
Democracy—" this mania for counting noses"— must be eradicated before it is too late. The first step here is the destruction of Christianity so far as all higher men are concerned. The triumph of Christ was the beginning of democracy; "the first Christian was in his deepest instincts a rebel against everything privileged; he lived and struggled unremittingly for 'equal rights'"; in modern times he would have been sent to Siberia. "He that is greatest among you, let him be your servant"— this is the inversion of all political wisdom, of all sanity; indeed, as one reads the Gospel one feels the atmosphere of a Russian novel; they are a sort of plagiarism from Dostoievski. Only among the lowly could such notions take root; and only in an age whose rulers had degenerated and ceased to rule. "

Democracy means drift; it means permission given to each part of an organism to do just what it pleases; it means the lapse of coherence and interdependence, the enthronement of liberty and chaos. It means the worship of mediocrity, and the hatred of excellence. It means the impossibility of great men—how could great men submit to the indignities and indecencies of an election? What chance would they have? "What is hated by the people, as a wolf by the dogs, is the free spirit, the enemy of all fetters," the man who is not a "regular party-member." How can the Superman arise in such a soil? And how can a nation become great when its greatest men lie unused, discouraged, perhaps unknown? Such a society loses character; imitation is horizontal instead of vertical—not the superior man but the majority man becomes the ideal and the model; everybody comes to resemble everybody else; even the sexes approximate the men become women and the women become men.

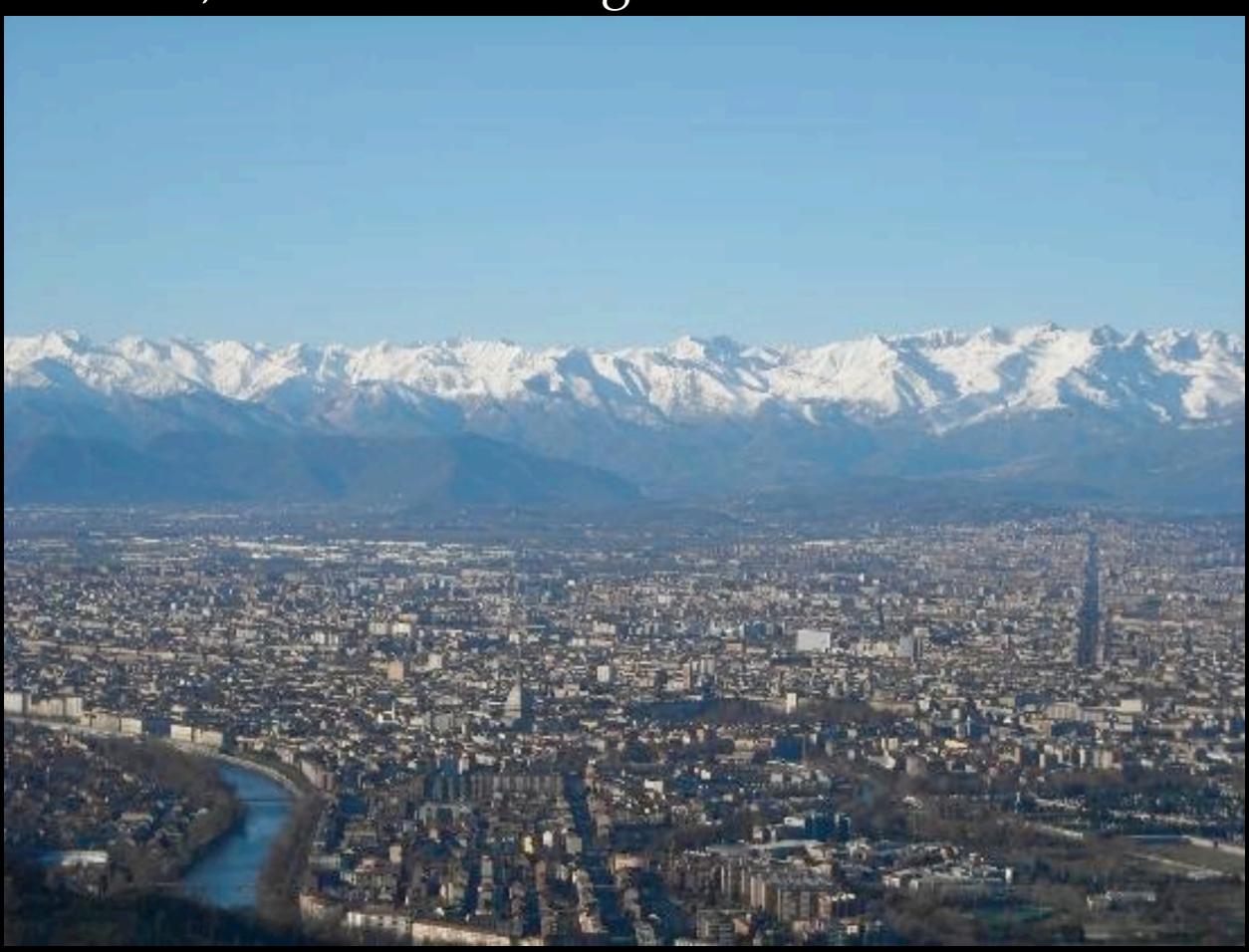




Nietzsche had few remaining friends. Now, with the new style of *Zarathustra*, his work became even more alienating and the market received it only to the degree required by politeness. Nietzsche recognized this and maintained his solitude, though he often complained about it. His books remained largely unsold. In 1885, he printed only 40 copies of the fourth part of *Zarathustra*.



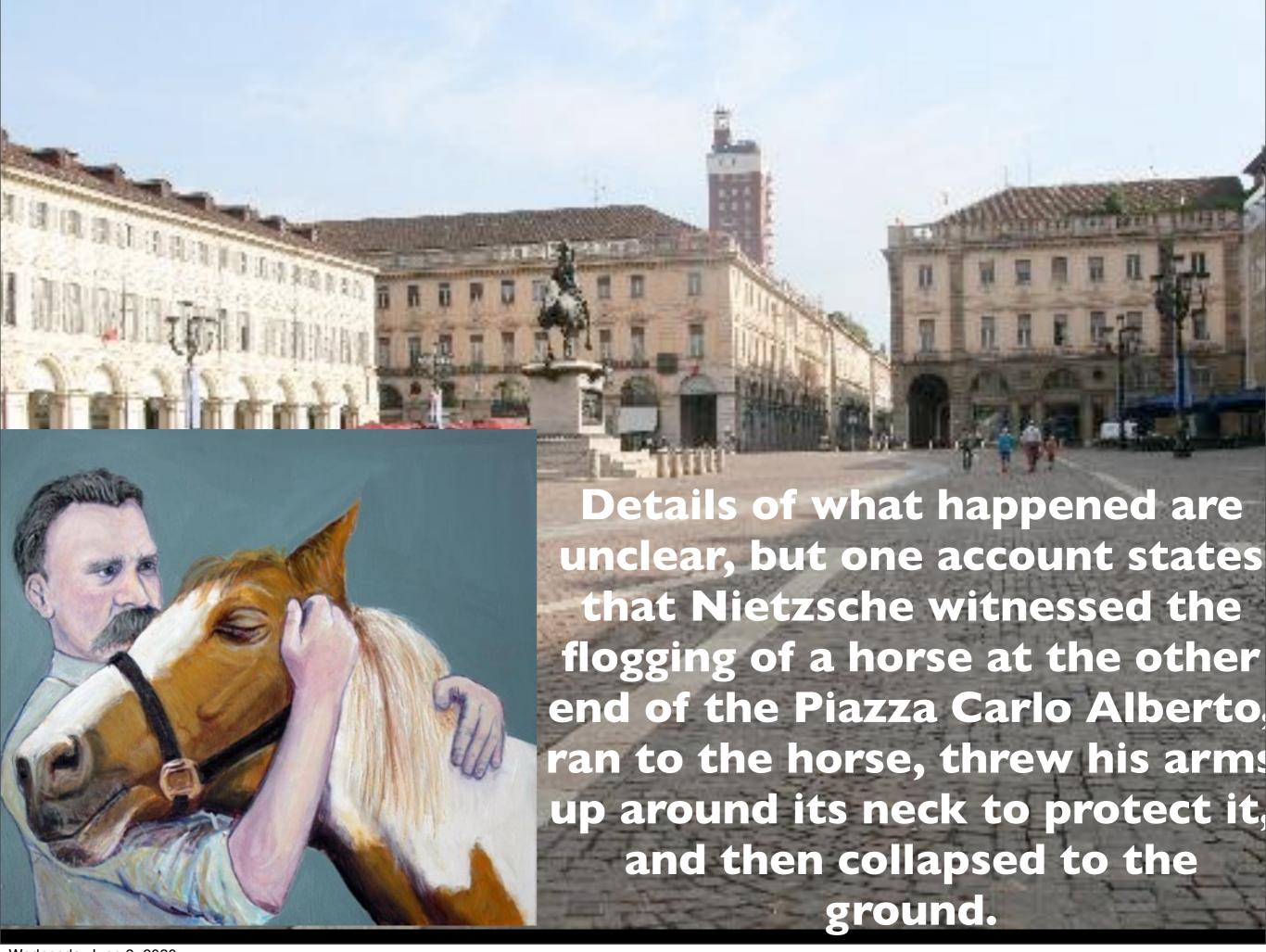
1889, Nietzsche living in Turin. All alone.





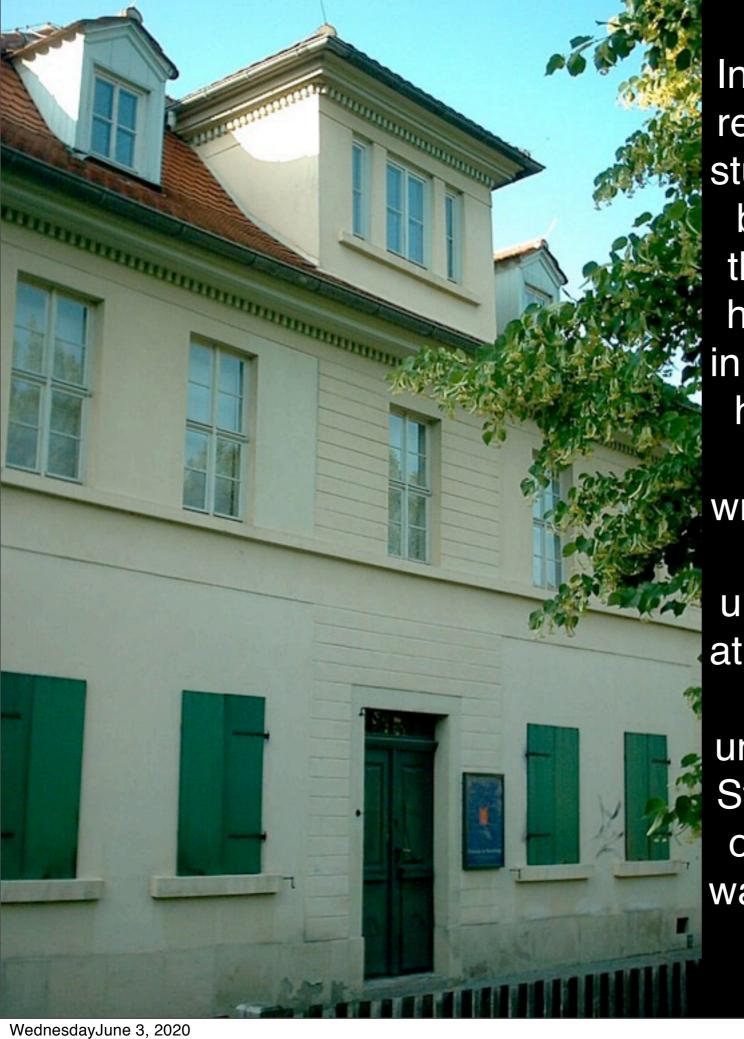


On 3 January 1889, Nietzsche suffered a mental collapse. Two policemen approached him after he caused a public disturbance in the streets of <u>Turin</u>.





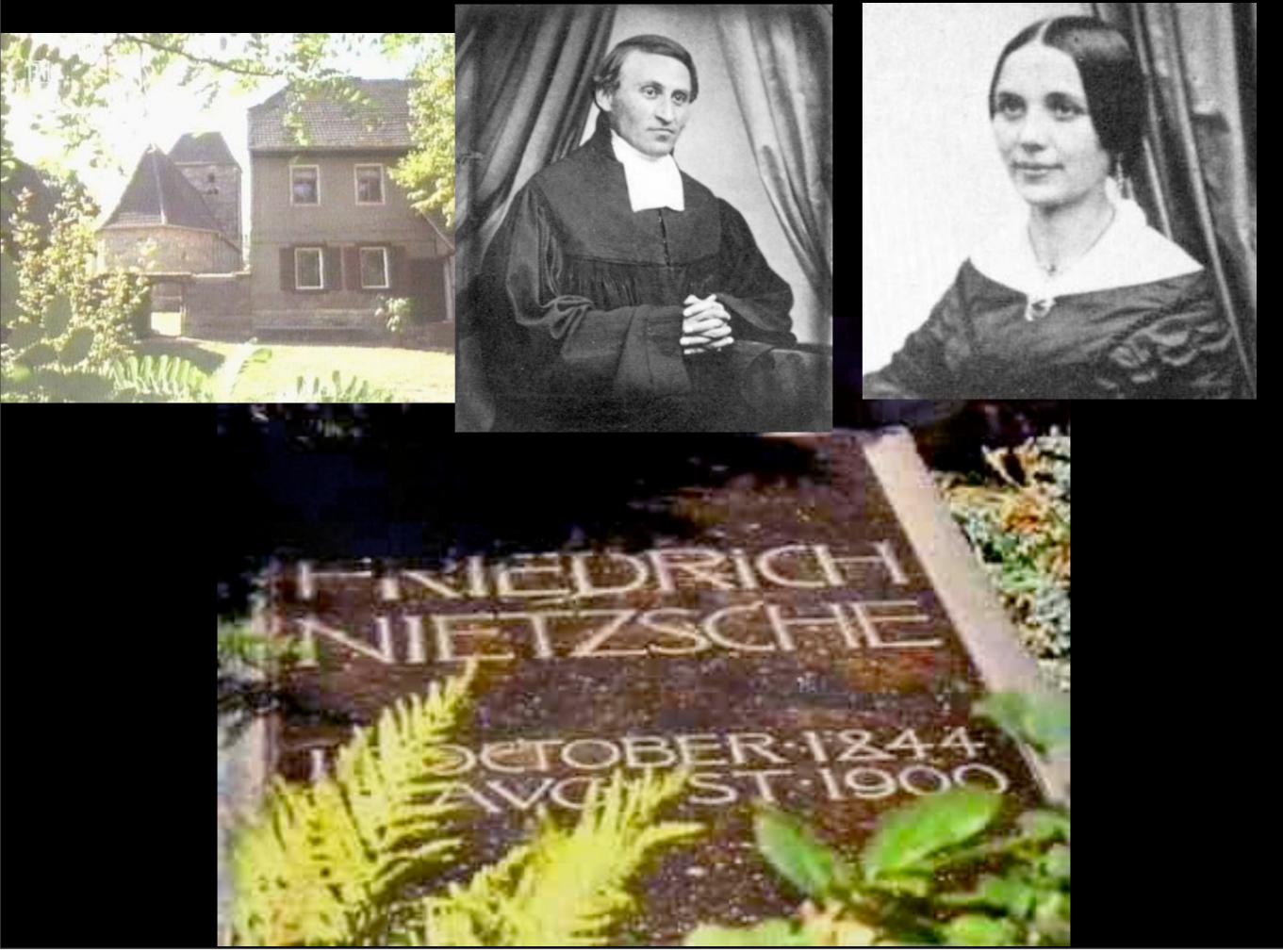
1890,
his mother removed
Nietzsche from the clinic
where he was being
cared for and, in May
1890, brought him to her
home in Naumburg

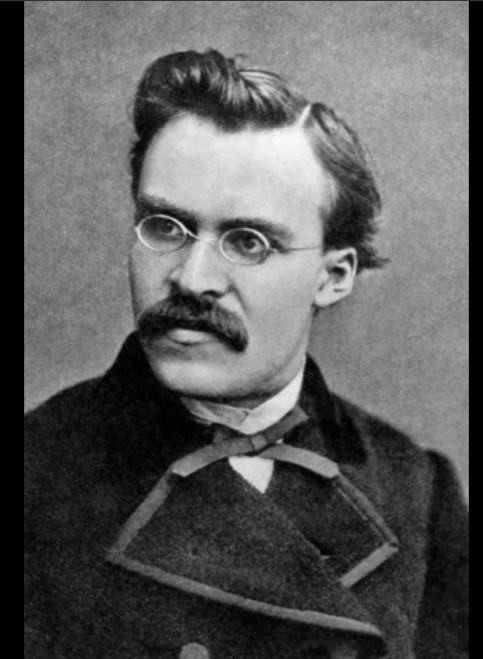


In 1893, Nietzsche's sister Elisabeth returned to Germany. She read and studied Nietzsche's works and, piece by piece, took control of them and their publication.. After the death of his mother in 1897, Nietzsche lived n Weimar, where Elisabeth cared for him and allowed visitors, including Rudolf Steiner (who in 1895 had written one of the first books praising Nietzsche) to meet her uncommunicative brother. Elisabeth at one point went so far as to employ Steiner as a tutor to help her to understand her brother's philosophy. Steiner abandoned the attempt after only a few months, declaring that it was impossible to teach her anything about philosophy



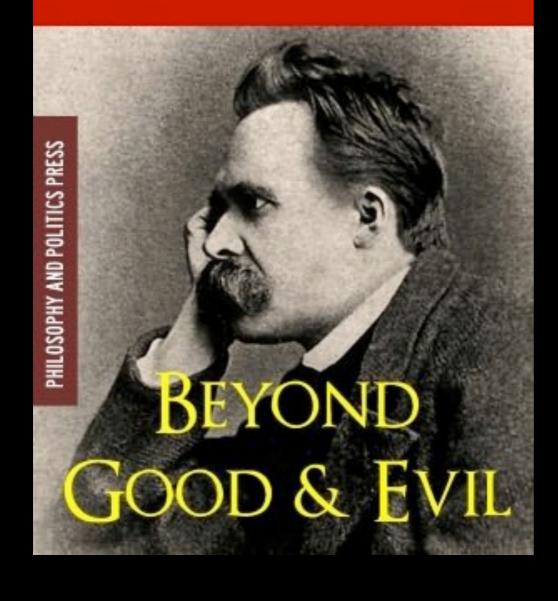
After contracting pneumonia in mid-August 1900, he had another stroke during the night of 24–25 August and died at about noon on 25 August.

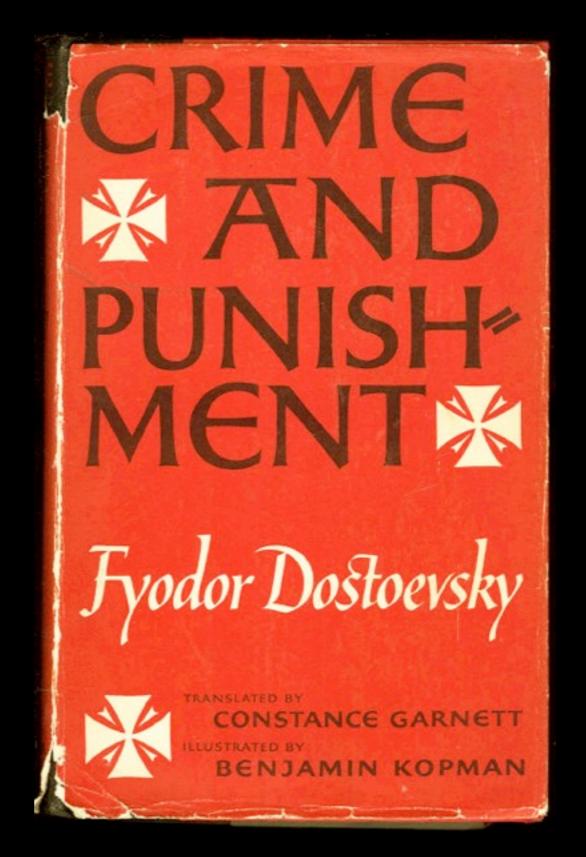




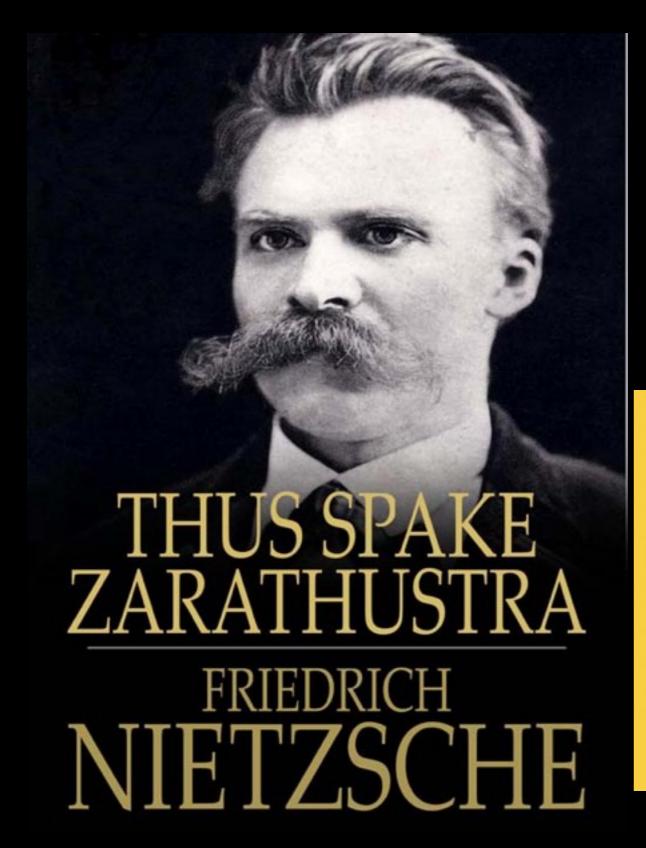
- I. He is a Christian who rebels against Christianity.
 - 2. He is a Classicist who rebels against Greeks.
- 3. He is a German who leaves Germany for Italy.
- 4. He is Romantic (Wagner) who leaves Romanticism.

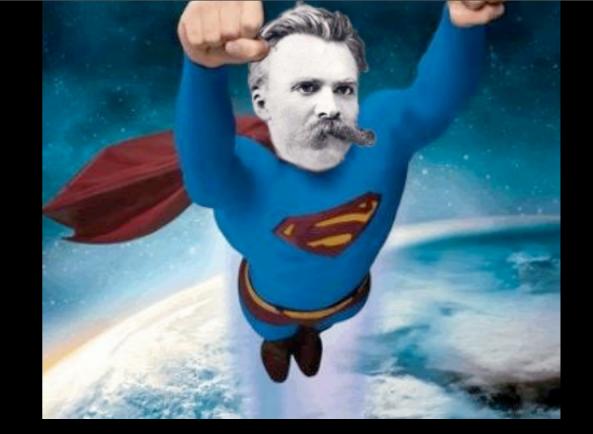
NIETZSCHE





"Everything is permitted."







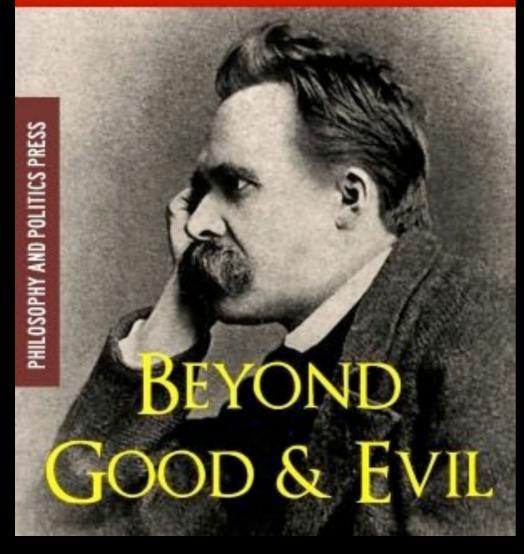
The Superman

Nietzsche and Hitler

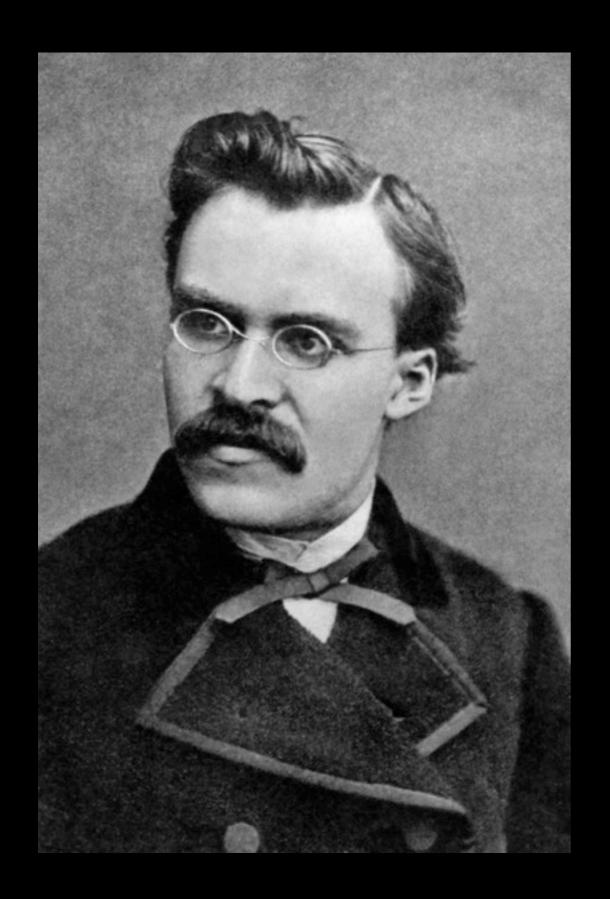




NIETZSCHE



"Postmodernism" is a denial of the objectivity of the historian, of the factuality or reality of the past, and thus of the possibility of arriving at any truths about the past. For all disciplines it induces a radical skepticism, relativism, and subjectivism that denies not this or that truth about any subject but the very idea of truth – that denies even the ideal of truth, the truth that is something to aspire to even if it can never be fully attained.





Friedrich Nietzsche, 1844-1900



1900

Better to destroy reason than to abide by its dictates. After the enormous human developments brought about by the exercise of reason, all this should seem bizarre. But the death of reason could have been predicted once reason alone failed to provide us with meaning. The existentialist philosophy of Jaspers, Heidegger, and Sartre left man alone at the edge of the cosmos—an odd conglomeration of stardust, sentient but purposeless, incapable of making sense of the chaotic universe around him. All logic could be deconstructed

deconstructed into interplay of social forces; all individual decisionmaking could be degraded to the level of reactionary biology. None of this was new, of course. It was merely a return to a very old way of thinking—a pagan way of thinking. Where the Greeks had insisted on a telos discoverable in the universe by way of investigating nature and thereby piercing through to the Unmoved Mover's design, the post-World War II West discarded telos altogether. Where Judeo-Christian values had insisted on a unified master plan, an objective moral standard, a progression in history, and the inescapable importance of free choice, the post-World War II West substituted chaos and subjectivism.

For the Enlightenment thinkers, science had ripped man from his place at the center of the universe, but reason could restore him to the center of meaning. However, this was no longer true, thanks to the new knowledge of science. God was dead at the hands of man; now man was dead at his own hands. There was no grand design behind the confusion of everyday life. Human morality was just that: a construct created by some at the expense of others. History was not a story of progress, but a story of oppression and suffering—as Voltaire wrote in "Jeannot et Colin," "all ancient histories, as one of our wits has observed, are only fables that men have agreed to admit as true; with regard to modern history, it is a mere chaos, a confusion which it is impossible to make anything of." I And individual human beings had no power of choice—they were corks bobbing on the eddies of time.

The story of humanity was over; human beings were animals once again. Unless. Unless purveyors of Athens and Jerusalem had been wrong all along. What if those purveyors of Athens and Jerusalem, those creators of the Constitution and the Magna Carta, those thinkers behind the scientific method and deductive reasoning what if they had all pulled a fast one? What if, as it turned out, man was born free but was everywhere in chains because of these systems of thought themselves? What if objective truth was a trap? What if reason was a trap? What if the system of rights promoted by the Enlightenment was actually a cleverly disguised method for enshrining the power of the few at the expense of the many? What if the system itself could be torn down? And if the system could be torn down, how could it be torn down? The answer, as it turns out, was simple enough: by rejection of all prevailing societal norms in favor of precisely the tribal paganism and animalistic passion that had preceded those norms. Only by going back to the beginning could humanity be built again from scratch. Everything had to be torn down in order to be built back up again.



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