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**ETHICS**  
*Selections from*  
*Classical and Contemporary Writers*

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TENTH EDITION

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Starting with the 9<sup>th</sup> edition, I who died in 2000 after a long previous editions has been main readings and some have been Oliver Johnson began the selec Gyges from the beginning of H machus in Book I. For this c changed to a more recent tran selections from Aristotle and H Part III are omitted in this edit restored the selection from A. added a recent article by Philip a religious foundation for ethic

As in previous editions, Pa Part III is also organized chro feasible nor desirable for selec emphasis on the history of mo between the history of mor emphasized by including man eral framework of one of the the connections between cont "Topical Contents," which su selections.

Several reviewers have con University of Colorado at Co Northern Colorado; Margar Oregon; Errol Katayama, Ohio of North Carolina, Greensbor Rice, Fort Hays State Univers I am grateful to them and to

## FRIEDRICH NIETZSCHE

Friedrich Nietzsche (1844–1900) is both an influential and a highly controversial figure in the history of modern thought. His principal works on the subject of morality are *The Genealogy of Morals* and *Beyond Good and Evil*. Nietzsche is primarily a critic of modern morality, and he carries out his critique through a “genealogical method” that consists of an analysis, to some extent speculative, of the origin of moral terms. Historically, moral thought in the west has been influenced by the Judeo-Christian religious traditions and has found expression in the rise of modern democratic thought. Modern moral thought is egalitarian, both affirming the equal worth of all and expressing a concern for the well-being of all. However, Nietzsche believes that once we inquire into the origins of moral distinctions, they are not what they seem on the surface. He draws a distinction between “master-morality” and “slave-morality.” Each is a set of distinctions invented by one social group, or kind of individual, for the purpose of conferring value on its own qualities and traits, in contradistinction to others. The master-morality of good and bad reflects the perspective of the noble, the powerful, the ruling class. Slave-morality is primarily a reaction by the masses to the evaluations contained in master-morality, and is based on fear and envy of the noble class. In Nietzsche’s view, modern egalitarian morality is the slave-morality. Likewise, he thought that two of the dominant institutions of western society, democracy and Christianity, are expressions of slave-morality—democracy because it advocates the equality of all citizens, and Christianity because of its concern for the meek and those who suffer.

For Nietzsche, moralities are created through human beings as an act of self-assertion, and accepted moralities reflect existing relations of power. His critical attitude toward the accepted morality of his time seems based on what he regarded as its leveling tendencies, because of which it is a barrier to the development of

*Every elevation of the type “man,” has hitherto been the work of an aristocratic society—and so will it always be—a society believing in a long scale of gradations of rank and differences of worth among human beings, and requiring slavery in some form or other.*

truly splendid human beings. To some extent that label is a label of good and evil that he rejected, having “a more severe morality.” The inconsistency is that, although he had high moral standards, although he was born in a culture. Most of his adult life was spent where he was professor of classical philology, where his health broke down, in retirement. Although Nietzsche was not very influential in the 20th century, his thought has influenced western thought.

## Beyond Good

### What Is Noble?

257. Every elevation of the type “man,” has hitherto been the work of an aristocratic society—and so will it always be—a society believing in a long scale of gradations of rank and differences of worth among human beings, and requiring slavery in some form or other. The elevation of the type “man,” is the incarnated difference of class, the looking of the ruling caste on subjects, the constant practice of obeying and the distance—that other more mysterious, the ever higher, rarer, further, more elevated, the elevation of the type “man,” is a moral formula in a supermoral sense, any humanitarian illusions about (that is to say, of the preliminary) truth is hard. Let us acknowledge that truth hitherto has originated! Men with a sense of the word, men of prey, who desire for power, threw themselves (perhaps trading or cattle-rearing)

From Friedrich Nietzsche, *Beyond Good and Evil*, Complete Works of Friedrich Nietzsche, General Editor: Walter Kaufmann, Translated by Walter Kaufmann and R.C. Marsh, London: George Allen & Unwin, Ltd.

truly splendid human beings. Nietzsche at first glance appears to be an amoralist. To some extent that label is accurate, if "morality" is identified with the morality of good and evil that he rejects. But in a letter to a friend he spoke of himself as having "a more severe morality than anybody." The explanation of such apparent inconsistency is that, although he rejected the accepted morality of his own time, he had high moral standards of his own.

Although he was born in Germany, Nietzsche was contemptuous of German culture. Most of his adult life was spent outside his native land, first in Switzerland, where he was professor of classical philology at the University of Basel, and after his health broke down, in retirement in Italy, where he did most of his writing. Although Nietzsche was not widely read in his own lifetime, his work became very influential in the 20th century, and he is now regarded as a major figure in western thought.

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## Beyond Good and Evil

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### What Is Noble?

257. Every elevation of the type "man," has hitherto been the work of an aristocratic society—and so will it always be—a society believing in a long scale of gradations of rank and differences of worth among human beings, and requiring slavery in some form or other. Without the *pathos of distance*, such as grows out of the incarnated difference of classes, out of the constant out-looking and down-looking of the ruling caste on subordinates and instruments, and out of their equally constant practice of obeying and commanding, of keeping down and keeping at a distance—that other more mysterious pathos could never have arisen, the longing for an ever new widening of distance within the soul itself, the formation of ever higher, rarer, further, more extended, more comprehensive states, in short, just the elevation of the type "man," the continued "self-surmounting of man," to use a moral formula in a supermoral sense. To be sure, one must not resign oneself to any humanitarian illusions about the history of the origin of an aristocratic society (that is to say, of the preliminary condition for the elevation of the type "man"): the truth is hard. Let us acknowledge unprejudicedly how every higher civilisation hitherto has *originated!* Men with a still natural nature, barbarians in every terrible sense of the word, men of prey, still in possession of unbroken strength of will and desire for power, threw themselves upon weaker, more moral, more peaceful races (perhaps trading or cattle-rearing communities), or upon old mellow civilisations in

From Friedrich Nietzsche, *Beyond Good and Evil*, translated by Helen Zimmern, Vol. 12 of *The Complete Works of Friedrich Nietzsche*, General editor, Oscar Levy [1909–1911] (New York: Russell & Russell, 1964; London: George Allen & Unwin, Ltd.). Reprinted by permission of George Allen & Unwin, Ltd.

which the final vital force was flickering out in brilliant fireworks of wit and depravity. At the commencement, the noble caste was always the barbarian caste: their superiority did not consist first of all in their physical, but in their psychical power—they were more *complete* men (which at every point also implies the same as “more complete beasts”).

258. Corruption—as the indication that anarchy threatens to break out among the instincts, and that the foundation of the emotions, called “life,” is convulsed—is something radically different according to the organisation in which it manifests itself. When, for instance, an aristocracy like that of France at the beginning of the Revolution, flung away its privileges with sublime disgust and sacrificed itself to an excess of its moral sentiments, it was corruption: it was really only the closing act of the corruption which had existed for centuries, by virtue of which that aristocracy had abdicated step by step its lordly prerogatives and lowered itself to a *function* of royalty (in the end even to its decoration and parade-dress). The essential thing, however, in a good and healthy aristocracy is that it should *not* regard itself as a function either of the kingship or the commonwealth, but as the *significance* and highest justification thereof—that it should therefore accept with a good conscience the sacrifice of a legion of individuals, who, *for its sake*, must be suppressed and reduced to imperfect men, to slaves and instruments. Its fundamental belief must be precisely that society is *not* allowed to exist for its own sake, but only as a foundation and scaffolding, by means of which a select class of beings may be able to elevate themselves to their higher duties, and in general to a higher *existence*: like those sun-seeking climbing plants in Java—they are called *Sipo Matador*—which encircle an oak so long and so often with their arms, until at last, high above it, but supported by it, they can unfold their tops in the open light, and exhibit their happiness.

259. To refrain mutually from injury, from violence, from exploitation, and put one's will on a par with that of others: this may result in a certain rough sense in good conduct among individuals when the necessary conditions are given (namely, the actual similarity of the individuals in amount of force and degree of worth, and their co-relation within one organisation). As soon, however, as one wished to take this principle more generally, and if possible even as *the fundamental principle of society*, it would immediately disclose what it really is—namely, a Will to the *denial* of life, a principle of dissolution and decay. Here one must think profoundly to the very basis and resist all sentimental weakness: life itself is *essentially* appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of peculiar forms, incorporation, and at the least, putting it mildest, exploitation; but why should one forever use precisely these words on which for ages a disparaging purpose has been stamped? Even the organisation within which, as was previously supposed, the individuals treat each other as equal—it takes place in every healthy aristocracy—must itself, if it be a living and not a dying organisation, do all that towards other bodies, which the individuals within it refrain from doing to each other: it will have to be the incarnated Will to Power, it will endeavour to grow, to gain ground, attract to itself and acquire ascendancy—not owing to any morality or immorality, but because it *lives*, and because life *is* precisely Will to Power. On no point, however, is the ordinary consciousness of Europeans more unwilling to be corrected than on this matter; people now rave everywhere, even

under the guise of science, about coming conditions of society in which “the exploiting character” is to be absent: that sounds to my ears as if they promised to invent a mode of life which should refrain from all organic functions. “Exploitation” does not belong to a depraved, or imperfect and primitive society: it belongs to the *nature* of the living being as a primary organic function; it is a consequence of the intrinsic Will to Power, which is precisely the Will to Life. Granting that as a theory this is a novelty—as a reality it is the *fundamental fact* of all history: let us be so far honest towards ourselves!

260. In a tour through the many finer and coarser moralities which have hitherto prevailed or still prevail on the earth, I found certain traits recurring regularly together, and connected with one another, until finally two primary types revealed themselves to me, and a radical distinction was brought to light. There is *master-morality* and *slave-morality*—I would at once add, however, that in all higher and mixed civilisations, there are also attempts at the reconciliation of the two moralities; but one finds still oftener the confusion and mutual misunderstanding of them, indeed, sometimes their close juxtaposition—even in the same man, within one soul. The distinctions of moral values have either originated in a ruling caste, pleasantly conscious of being different from the ruled—or among the ruled class, the slaves and dependents of all sorts. In the first case, when it is the rulers who determine the conception “good,” it is the exalted, proud disposition which is regarded as the distinguishing feature, and that which determines the order of rank. The noble type of man separates from himself the beings in whom the opposite of this exalted, proud disposition displays itself: he despises them. Let it at once be noted that in this first kind of morality the antithesis “good” and “bad” means practically the same as “noble” and “despicable”—the antithesis “good” and “evil” is of a different origin. The cowardly, the timid, the insignificant, and those thinking merely of narrow utility are despised; moreover, also, the distrustful, with their constrained glances, the self-abasing, the dog-like kind of men who let themselves be abused, the mendicant flatterers, and above all the liars: it is a fundamental belief of all aristocrats that the common people are untruthful. “We truthful ones”—the nobility in ancient Greece called themselves. It is obvious that everywhere the designations of moral value were at first applied to *men*, and were only derivatively and at a later period applied to *actions*; it is a gross mistake, therefore, when historians of morals start with questions like, “Why have sympathetic actions been praised?” The noble type of man regards *himself* as a determiner of values; he does not require to be approved of; he passes the judgment: “What is injurious to me is injurious in itself”; he knows that it is he himself only who confers honour on things; he is a *creator of values*. He honours whatever he recognizes in himself: such morality is self-glorification. In the foreground there is the feeling of plenitude, of power, which seeks to overflow, the happiness of high tension, the consciousness of a wealth which would fain give and bestow: the noble man also helps the unfortunate, but not—or scarcely—out of pity, but rather from an impulse generated by the superabundance of power. The noble man honours in himself the powerful one, him also who has power over himself, who knows how to speak and how to keep silence, who takes pleasure in subjecting himself to severity and hardness, and has reverence for all that is severe and hard. “Wotan placed a hard heart in my breast,” says an old Scandinavian Saga: it is thus rightly

expressed from the soul of a proud Viking. Such a type of man is even proud of *not* being made for sympathy; the hero of the Saga, therefore, adds warningly: "He who has not a hard heart when young, will never have one." The noble and brave who think thus are the furthest removed from the morality which sees precisely in sympathy, or in acting for the good of others, or in *désintéressement*, the characteristic of the moral; faith in oneself, pride in oneself, radical enmity and irony toward "selflessness," belong as definitely to noble morality, as do a careless scorn and precaution in presence of sympathy and the "warm heart." It is the powerful who *know* how to honour, it is their art, their domain for invention. The profound reverence for age and for tradition—all law rests on this double reverence—the belief and prejudice in favour of ancestors and unfavourable to newcomers, is typical in the morality of the powerful; and if, reversely, men of "modern ideas" believe almost instinctively in "progress" and the "future," and are more and more lacking in respect for old age, the ignoble origin of these "ideas" has complacently betrayed itself thereby. A morality of the ruling class, however, is more especially foreign and irritating to present-day taste in the sternness of its principle that one has duties only to one's equals; that one may act towards beings of a lower rank, towards all that is foreign, just as seems good to one, or "as the heart desires," and in any case "beyond good and evil": it is here that sympathy and similar sentiments can have a place. The ability and obligation to exercise prolonged gratitude and prolonged revenge—both only within the circle of equals—artfulness in retaliation, *raffinement* of the idea in friendship, a certain necessity to have enemies (as outlets for the emotions of envy, quarrelsomeness, arrogance—in fact, in order to be a good *friend*): all these are typical characteristics of the noble morality, which, as has been pointed out, is not the morality of "modern ideas," and is therefore at present difficult to realise, and also to unearth and disclose.—It is otherwise with the second type of morality, *slave-morality*. Supposing that the abused, the oppressed, the suffering, the unemancipated, the weary, and those uncertain of themselves, should moralise, what will be the common element in their moral estimates? Probably a pessimistic suspicion with regard to the entire situation of man will find expression, perhaps a condemnation of man, together with his situation. The slave has an unfavourable eye for the virtues of the powerful; he has a scepticism and distrust, a *refinement* of distrust of everything "good" that is there honoured—he would fain persuade himself that the very happiness there is not genuine. On the other hand, *those* qualities which serve to alleviate the existence of sufferers are brought into prominence and flooded with light; it is here that sympathy, the kind, helping hand, the warm heart, patience, diligence, humility, and friendliness attain to honour; for here these are the most useful qualities, and almost the only means of supporting the burden of existence. Slave-morality is essentially the morality of utility. Here is the seat of the origin of the famous antithesis "good" and "evil": power and dangerousness are assumed to reside in the evil, a certain dreadfulness, subtlety, and strength, which do not admit of being despised. According to slave-morality, therefore, the "evil" man arouses fear; according to master-morality, it is precisely the "good" man who arouses fear and seeks to arouse it, while the bad man is regarded as the despicable being. The contrast attains its maximum when, in accordance with the logical consequences of slave-morality, a shade of depreciation—it may be slight and well-intentioned—at last attaches itself even to the "good" man

of this morality; because, according to the servile mode of thought, the good man must in any case be the *safe* man: he is good-natured, easily deceived, perhaps a little stupid, *un bonhomme*. Everywhere that slave-morality gains the ascendancy, language shows a tendency to approximate the significations of the words "good" and "stupid." A last fundamental difference: the desire for *freedom*, the instinct for happiness and the refinements of the feeling of liberty belong as necessarily to slave-morals and morality, as artifice and enthusiasm in reverence and devotion are the regular symptoms of an aristocratic mode of thinking and estimating. Hence we can understand without further detail why love *as a passion*—it is our European speciality—must absolutely be of noble origin; as is well known, its invention is due to the Provençal poet-cavaliers, those brilliant ingenious men of the "*gai saber*," to whom Europe owes so much, and almost owes itself.

261. Vanity is one of the things which is perhaps most difficult for a noble man to understand: he will be tempted to deny it, where another kind of man thinks he sees it self-evidently. The problem for him is to represent to his mind beings who seek to arouse a good opinion of themselves which they themselves do not possess—and consequently also do not "deserve,"—and who yet *believe* in this good opinion afterwards. This seems to him on the one hand such bad taste and so self-disrespectful, and on the other hand so grotesquely unreasonable, that he would like to consider vanity an exception, and is doubtful about it in most cases when it is spoken of. He will say, for instance, "I may be mistaken about my value, and on the other hand may nevertheless demand that my value should be acknowledged by others precisely as I rate it: that, however, is not vanity (but self-conceit, or, in most cases, that which is called 'humility,' and also 'modesty')." Or he will even say, "For many reasons I can delight in the good opinion of others, perhaps because I love and honour them, and rejoice in all their joys, perhaps also because their good opinion endorses and strengthens my belief in my own good opinion, perhaps because the good opinion of others, even in cases where I do not share it, is useful to me, or gives promise of usefulness: all this, however, is not vanity." The man of noble character must first bring it home forcibly to his mind, especially with the aid of history, that, from time immemorial, in all social strata in any way dependent, the ordinary man *was* only that which he *passed for*—not being at all accustomed to fix values, he did not assign even to himself any other value than that which his master assigned to him (it is the peculiar *right of masters* to create values). It may be looked upon as the result of an extraordinary atavism, that the ordinary man, even at present, is still always *waiting* for an opinion about himself, and then instinctively submitting himself to it; yet by no means only to a "good" opinion, but also to a bad and unjust one (think, for instance, of the greater part of the self-appreciations and self-depreciations which believing women learn from their confessors, and which in general the believing Christian learns from his Church). In fact, conformably to the slow rise of the democratic social order (and its cause, the blending of the blood of masters and slaves), the originally noble and rare impulse of the masters to assign a value to themselves and to "think well" of themselves, will now be more and more encouraged and extended; but it has at all times an older, ampler, and more radically ingrained propensity opposed to it—and in the phenomenon of "vanity" this older propensity overmasters the younger. The vain person rejoices over *every* good opinion which he hears about himself (quite apart from the point of

view of its usefulness, and equally regardless of its truth or falsehood), just as he suffers from every bad opinion: for he subjects himself to both, he *feels* himself subjected to both, by that oldest instinct of subjection which breaks forth in him. It is "the slave" in the vain man's blood, the remains of the slave's craftiness—and how much of the "slave" is still left in woman, for instance!—which seeks to *seduce* to good opinions of itself; it is the slave, too, who immediately afterwards falls prostrate himself before these opinions, as though he had not called them forth. And to repeat it again: vanity is an atavism.

262. A *species* originates, and a type becomes established and strong in the long struggle with essentially constant *unfavourable* conditions. On the other hand, it is known by the experience of breeders that species which receive superabundant nourishment, and in general a surplus of protection and care, immediately tend in the most marked way to develop variations, and are fertile in prodigies and monstrosities (also in monstrous vices). Now look at an aristocratic commonwealth, say an ancient Greek *polis*, or Venice, as a voluntary or involuntary contrivance for the purpose of *rearing* human beings; there are these men beside one another, thrown upon their own resources, who want to make their species prevail, chiefly because they *must* prevail, or else run the terrible danger of being exterminated. The favour, the superabundance, the protection are there lacking under which variations are fostered; the species needs itself as species, as something which, precisely by virtue of its hardness, its uniformity, and simplicity of structure, can in general prevail and make itself permanent in constant struggle with its neighbours, or with rebellious or rebellion-threatening vassals. The most varied experience teaches it what are the qualities to which it principally owes the fact that it still exists, in spite of all Gods and men, and has hitherto been victorious: these qualities it calls virtues, and these virtues alone it develops to maturity. It does so with severity, indeed it desires severity; every aristocratic morality is intolerant in the education of youth, in the control of women, in the marriage customs, in the relations of old and young, in the penal laws (which have an eye only for the degenerating): it counts intolerance itself among the virtues, under the name of "justice." A type with few, but very marked features, a species of severe, warlike, wisely silent, reserved and reticent men (and as such, with the most delicate sensibility for the charm and *nuances* of society) is thus established, unaffected by the vicissitudes of generations; the constant struggle with uniform *unfavourable* conditions is, as already remarked, the cause of a type becoming stable and hard. Finally, however, a happy state of things results, the enormous tension is relaxed; there are perhaps no more enemies among the neighbouring peoples, and the means of life, even of the enjoyment of life, are present in superabundance. With one stroke the bond and constraint of the old discipline severs: it is no longer regarded as necessary, as a condition of existence—if it would continue, it can only do so as a form of *luxury*, as an archaising *taste*. Variations, whether they be deviations (into the higher, finer, and rarer), or deteriorations and monstrosities, appear suddenly on the scene in the greatest exuberance and splendour; the individual dares to be individual and detach himself. At this turning-point of history there manifest themselves, side by side, and often mixed and entangled together, a magnificent, manifold, virgin-forest-like up-growth and up-striving, a kind of *tropical tempo* in the rivalry of growth, and an extraordinary decay and self-destruction, owing to the savagely opposing and seemingly exploding egoisms, which strive with one another "for sun and light," and can no longer assign any limit, restraint, or forbearance for themselves by

means of the hitherto existing morality. It was this morality itself which piled up the strength so enormously, which bent the bow in so threatening a manner: it is now "out of date," it is getting "out of date." The dangerous and disquieting point has been reached when the greater, more manifold, more comprehensive life *is lived beyond* the old morality; the "individual" stands out, and is obliged to have recourse to his own law-giving, his own arts and artifices for self-preservation, self-elevation, and self-deliverance. Nothing but new "Whys," nothing but new "Hows," no common formulas any longer, misunderstanding and disregard in league with each other, decay, deterioration, and the loftiest desires frightfully entangled, the genius of the race overflowing from all the cornucopias of good and bad, a portentous simultaneousness of Spring and Autumn, full of new charms and mysteries peculiar to the fresh, still unexhausted, still unwearied corruption. Danger is again present, the mother of morality, great danger; this time shifted into the individual, into the neighbour and friend, into the street, into their own child, into their own heart, into all the most personal and secret recesses of their desires and volitions. What will the moral philosophers who appear at this time have to preach? They discover, these sharp onlookers and loafers, that the end is quickly approaching, that everything around them decays and produces decay, that nothing will endure until the day after tomorrow, except one species of man, the incurably *mediocre*. The mediocre alone have a prospect of continuing and propagating themselves—they will be the men of the future, the sole survivors; "be like them! become mediocre!" is now the only morality which has still a significance, which still obtains a hearing. But it is difficult to preach this morality of mediocrity! It can never avow what it is and what it desires! It has to talk of moderation and dignity and duty and brotherly love—it will have difficulty *in concealing its irony!*

263. There is an *instinct for rank*, which more than anything else is already the sign of a *high rank*; there is a *delight* in the *nuances* of reverence which leads one to infer noble origin and habits. The refinement, goodness, and loftiness of a soul are put to a perilous test when something passes by that is of the highest rank, but is not yet protected by the awe of authority from obtrusive touches and incivilities: something that goes its way like a living touchstone, undistinguished, undiscovered, and tentative, perhaps voluntarily veiled and disguised. He whose task and practice it is to investigate souls, will avail himself of many varieties of this very art to determine the ultimate value of a soul, the unalterable, innate order of rank to which it belongs: he will test it by its *instinct for reverence*. *Différence engendre haine*: the vulgarity of many a nature spurts up suddenly like dirty water, when any holy vessel, any jewel from closed shrines, any book bearing the marks of great destiny, is brought before it; while on the other hand, there is an involuntary silence, a hesitation of the eye, a cessation of all gestures, by which it is indicated that a soul *feels* the nearness of what is worthiest of respect. The way in which, on the whole, the reverence for the *Bible* has hitherto been maintained in Europe, is perhaps the best example of discipline and refinement of manners which Europe owes to Christianity: books of such profoundness and supreme significance require for their protection an external tyranny of authority, in order to acquire the *period* of thousands of years which is necessary to exhaust and unriddle them. Much has been achieved when the sentiment has been at last instilled into the masses (the shallow-pates and the boobies of every kind) that they are not allowed to touch everything, that there are holy experiences before which they must take off their shoes and keep away the unclean hand—it is

almost their highest advance towards humanity. On the contrary, in the so-called cultured classes, the believers in "modern ideas," nothing is perhaps so repulsive as their lack of shame, the easy insolence of eye and hand with which they touch, taste, and finger everything; and it is possible that even yet there is more *relative* nobility of taste, and more tact for reverence among the people, among the lower classes of the people, especially among peasants, than among the newspaper-reading *demimonde* of intellect, the cultured class.

264. It cannot be effaced from a man's soul what his ancestors have preferably and most constantly done: whether they were perhaps diligent economisers attached to a desk and a cash-box, modest and citizen-like in their desires, modest also in their virtues; or whether they were accustomed to commanding from morning till night, fond of rude pleasures and probably of still ruder duties and responsibilities; or whether, finally, at one time or another, they have sacrificed old privileges of birth and possession, in order to live wholly for their faith—for their "God,"—as men of an inexorable and sensitive conscience, which blushes at every compromise. It is quite impossible for a man *not* to have the qualities and predilections of his parents and ancestors in his constitution, whatever appearances may suggest to the contrary. This is the problem of race. Granted that one knows something of the parents, it is admissible to draw a conclusion about the child: any kind of offensive incontinence, any kind of sordid envy, or of clumsy self-vaunting—the three things which together have constituted the genuine plebeian type in all times—such must pass over to the child, as surely as bad blood; and with the help of the best education and culture one will only succeed in *deceiving* with regard to such heredity. And what else does education and culture try to do nowadays! In our very democratic, or rather, very plebeian age, "education" and "culture" *must* be essentially the art of deceiving—deceiving with regard to origin, with regard to the inherited plebeianism in body and soul. An educator who nowadays preached truthfulness above everything else, and called out constantly to his pupils: "Be true! Be natural! Show yourselves as you are!"—even such a virtuous and sincere ass would learn in a short time to have recourse to the *furca* of Horace, *naturam expellere*: with what results? "Plebeianism" *usque recurret*.

265. At the risk of displeasing innocent ears, I submit that egoism belongs to the essence of a noble soul; I mean the unalterable belief that to a being such as "we," other beings must naturally be in subjection, and have to sacrifice themselves. The noble soul accepts the fact of his egoism without question, and also without consciousness of harshness, constraint, or arbitrariness therein, but rather as something that may have its basis in the primary law of things: if he sought a designation for it he would say: "It is justice itself." He acknowledges under certain circumstances, which made him hesitate at first, that there are other equally privileged ones; as soon as he has settled this question of rank, he moves among those equals and equally privileged ones with the same assurance, as regards modesty and delicate respect, which he enjoys in intercourse with himself—in accordance with an innate heavenly mechanism which all the stars understand. It is an *additional* instance of his egoism, this artfulness and self-limitation in intercourse with his equals—every star is a similar egoist; he honours *himself* in them, and in the rights which he concedes to them, he has no doubt that the exchange of honours and rights, as the *essence* of all intercourse, belongs also to the natural condition of things. The noble soul gives as he takes,

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prompted by the passionate and sensitive instinct of requital, which is at the root of his nature. The notion of "favour" has, *inter pares*, neither significance nor good repute; there may be a sublime way of letting gifts as it were light upon one from above, and of drinking them thirstily like dewdrops; but for those arts and displays the noble soul has no aptitude. His egoism hinders him here: in general, he looks "aloft" unwillingly—he looks either *forward*, horizontally and deliberately, or downwards—he knows that he is on a height.

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### Study Questions

1. Nietzsche distinguishes two dichotomies, "good" versus "bad," and "good" versus "evil." How does he think that these two dichotomies originate? What are the values associated with each of these dichotomies? How plausible is Nietzsche's account of their origin?
2. What do you think Nietzsche means by the title of his book?
3. Nietzsche presents a critique of the "morality of modern ideas" (or "the morality of utility") by calling it "slave-morality." What is his critique? If Nietzsche's account of the origin of "modern morality" is correct, what should our response be?
4. What is Nietzsche's attitude toward democracy? Christianity? What is your response to his views?
5. Using Nietzsche's descriptions, how would you classify yourself—as one of the "masters"? One of the "slaves"? Neither? Why?
6. What is Nietzsche's own positive ethical outlook in this essay?

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