

BOOK REVIEWS

FRIEDRICH NIETZSCHE: WERKE IN DREI BÄNDEN. Edited by KARL SCHLECHTA. München, Carl Hanser Verlag, 1954-56. Pp. 1282, 1276, 1476. DM 71.—.

THE TRAGIC PHILOSOPHER: A STUDY OF FRIEDRICH NIETZSCHE. By F. A. LEA. New York, Philosophical Library, 1957. Pp. 354. \$6.00.

Schlechta's new edition of Nietzsche's works represents a signal contribution to Nietzsche scholarship. Now professor of philosophy at the Technische Hochschule in Darmstadt, Western Germany, Schlechta worked in the Nietzsche-Archiv in Weimar before the War. His edition makes available to us the fruits of his intimate acquaintance with the Nietzsche manuscripts which are at present packed away and inaccessible in Eastern Germany.

The first two volumes contain all of Nietzsche's books, including those which he finished but did not himself publish, down to *Ecce Homo*, *Der Antichrist*, and *Dionysos-Dithyramben*. What is unusual is mainly that all this material is offered in two handy volumes, well printed on thin paper; but in a very few places the text of the last two titles has also been corrected from the manuscripts, generally in line with previously published information.

The third volume contains a few selected essays which Nietzsche did not intend for publication but which are familiar from previous editions; the notes "Aus dem Nachlass der Achtzigerjahre" which are widely known in his sister's arrangement under the title *Der Wille zur Macht* (pp. 415-925); a selection of Nietzsche's letters, chronologically arranged (pp. 927-1352); and over 100 pages of first-rate editorial material.

About eighteen of the letters had not been published before, and the so-called *Will to Power* has been broken up completely to destroy the last pretense that this was Nietzsche's *magnum opus*. Schlechta asserts expressly that "*The Will to Power* contains nothing new—nothing that could surprise those who know everything that Nietzsche published or prepared for publication" (p. 1403). The "Notes of the Eighties" are presented in the order in which they were found in Nietzsche's many notebooks, which does not always reflect the chronological order—in short, in no order. This reflects the same view of *The Will to Power* which I put forward in my *Nietzsche* (1950; pp. 5 ff. and 384 ff.) and put to practice in the Nietzsche volume I did for the Viking Portable Library (1954; pp. 440, 455 ff.); but Schlechta's approach, however sound philologically, has the obvious disadvantage

that one can no longer check quickly what Nietzsche has to say about morality, epistemology, or Christianity. Few readers can be expected to do more than browse in this chaotic part of volume III. If the result of this were that most readers turned to Nietzsche's finished books instead, Schlechta would no doubt be satisfied.

The most interesting part of Schlechta's important "Philologischer Nachbericht" (pp. 1383-1432) deals with the forgeries perpetrated by Nietzsche's sister, Elisabeth Förster, who became his editor, biographer, and interpreter, and helped to determine the Nietzsche picture of millions. Schlechta lists 32 "letters to mother and sister" of which there were no originals in the archives "but only copies in the sister's hand," or edited by her; and, usually, drafts in Nietzsche's hand. He relates in detail how he first discovered erasures in the addresses and signatures of these drafts and then found out that "Liebe Mutter" had often been changed to "Liebe Schwester." He records other minor changes, too, including a forgery concerning the causes of the father's death (p. 1359). The sister's role was perfectly clear before this, but this ample documentation is, of course, fascinating. None of this changes the picture of Nietzsche available before, nor does Schlechta claim that it does. His approach throughout is thoroughly unsensational and scholarly. One might say that he has driven the last set of nails into the coffin of the Nietzsche legend woven by Elisabeth.

To all who wish to buy Nietzsche's *Werke*, this set may be very highly recommended. Indeed, it is of sufficient value to warrant acquisition even by libraries which have larger sets.

Lea's study, printed handsomely in Great Britain, "is not a biography . . . Nor is it a systematic exposition of his philosophy . . . Its principal aim is to trace the *development* of Nietzsche's thought" (p. 9). It is highly sympathetic without being uncritical, and often it is quite perceptive. But it makes no important contribution of any kind, and it is marred by some wholly unnecessary faults.

Lea cites Nietzsche according to the English edition of the *Complete Works* and says: "Though long out of print, and scandalously inaccurate, it is still the best edition available" (p. 10). What is the reviewer to say, seeing that he has published a volume of fresh translations, including four main works, complete, and selections from the other books, the notes, and the letters? Nor does it inspire confidence when the author apologizes for having made no use of *My Sister and I*, "its authenticity being open to question" (p. 12). Readers may recall my comments on this wretched pornographic fabrication (*The Philosophical Review*, LXIV, 1955, 152 f.).

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Lea's report on the father's death is dated by Schlechta's remarks and by Richard Blunck's German biography (1953); he is mistaken in his claim that Nietzsche's friend, Lou Salomé, was a Jewess; and there are other similar flaws, all relatively trivial. The book is based on wide reading in Nietzsche, and although it ignores all recent contributions to the literature it is by far one of the better books on Nietzsche.

However disparate, the two works here reviewed suggest that we are past the high watermark of Nietzsche calumny, and that the philosopher is gradually taking his rightful place as perhaps the greatest German since Goethe.

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BEING AND NOTHINGNESS. An Essay on Phenomenological Ontology. By JEAN-PAUL SARTRE. Translated and with an Introduction by HAZEL E. BARNES. New York, Philosophical Library, 1956. Pp. lxix, 638. \$10.00.

This translation of Sartre's major work is, on the whole, a good one. The French text presents, notoriously, a thankless task; it is endlessly repetitive, full of ugly neologisms, and in places quite unintelligible. Inevitably, the English version shares these defects to a degree and readers are not likely to find it much easier going than the original. It is unfortunate, too, that occasional errors in rendering French idioms have been allowed to slip through. Nevertheless, it is doubtful whether this translation could be much improved except by taking considerable liberties with the original; and thanks to Professor Barnes's labors, English and American readers are now able to form their own estimate of a book that occupies a central place in the literature of Existentialism.

The subtitle of the book is "An Essay on Phenomenological Ontology." The qualification "phenomenological" cuts two ways. Negatively, it rules out any form of Cartesian dualism and commits Sartre to a phenomenistic theory of the status of material objects. But at the same time it poses the central problem of the book—that of the phenomenological constitution of the "world." Sartre's way of putting the matter is to say that even though it is "being" that appears in experience and not just its proxy, there remains a question about the "being of this appearing." This question turns out to be an inquiry into presuppositions. Something else is necessary in order for being-in-itself to become a "world"; and the inadequacy of the traditional theories, which reify consciousness by encapsulating it in a mind where