

STEINER'S NIETZSCHE

Friedrich Nietzsche: Fighter for Freedom, by Rudolf Steiner. Translated from the German by Margaret Ingram deRis. Englewood, N.J.: Rudolf Steiner Publications, Inc., 1960. \$4.75.

This book has been issued in English as "volume two of the major writings of Rudolf Steiner," the founder of anthroposophy. Because Steiner was an unusual man, and interest in Nietzsche is increasing in the United States, the book is attracting some attention. It was originally published in German in 1895; but by 1900, when he wrote the two short essays on Nietzsche and psychopathology which were reprinted in the second edition of 1926, after Steiner's death, and which are included in the American edition, too, Steiner had changed his mind about some central points. The memorial address, delivered after Nietzsche's death, also in 1900, which concludes the volume, is of little importance.

For the student of Steiner, the book may be of interest because it reflects Steiner's development. All others may safely consider this work dated. The preface of 1895 concludes with "hearty thanks to Nietzsche's sister" and an acknowledgment of the author's debt to her. Early in 1900, however, Steiner published a withering attack on the sister, quoted in the Prologue of *Nietzsche*, but not mentioned in the present volume. The two papers on psychopathology carry the author's new animosity against the sister into his interpretation of Nietzsche, who is now accused of the same lack of regard for truth that had enraged Steiner in the philosopher's sister. The very points at which Steiner had found Nietzsche's greatness five years earlier are now turned into faults. As efforts in psychopathology, the two essays are hopelessly amateurish and thus as dated in their way as the study of 1895.

The American edition merits no admiration. The twenty-five page introduction by Paul Marshall Allen, written especially for this volume, shows no awareness of the points just made and contains several errors. The translation is unreliable. Where Steiner says, "For this positive part of his philosophy he was never able to find any substantial content," the translator says (p. 167): "He has been able to fill only this positive part of his philosophy with any substantial content." On the following page, "this art," meaning "the art of reading," becomes "art." In the following sentence, a phrase meaning "is more meritorious than" is rendered as "compensates for the service of." Some mistranslations in the quotations from Nietzsche's works pervert his meaning and are utterly gratuitous, seeing that the translator could have consulted published translations. Nietzsche's *Ecce Homo*, not published in full until 1908, is still cited according to secondary sources. Steiner deserved better than this. So does Nietzsche.