

NIETZSCHE, FRIEDRICH. 19th c. German philosopher.

The Jews are the most remarkable people in human history because, whenever they have been faced with the question, "to be or not to be," they have always decided, with an uncanny insight, *to be*, at any price—even if that price was the radical falsification of human nature, naturalness, reality, and the entire inner world as well as the external world. They have entrenched themselves within all the provisos under which a people can survive intact, or has been allowed to survive. Out of their own consciousness they have evolved a set of ideas in opposition to all natural conditions of living—one by one they have taken religion, culture, morality, history, and psychology, and converted them irreparably into a contradiction of their natural meaning. We meet with the same phenomenon elsewhere, but all disjointed, a mere copy—for the Christian church lacks all claim to originality as compared with the "holy race" . . . Because of their capacity for distortion, the Jews are the most fateful people in human history. In the course of their operations they have hoodwinked mankind so much that, even to this day, the Christian can feel anti-Semitic without realizing that he himself is the logical consequence of Judaism.

In my *Genealogy of Morals* I give the first psychological explanation of the distinction between a noble morality and a morality of resentment; the latter being merely a negation of the former—and this latter is the Jewish-Christian morality through and through! In order to be able to say no to life on the up-grade, to success, power, and beauty, and self-affirmation on earth, it was necessary for the instinct of resentment, or for the genius of resentment, to discover another world, one from which that affirmation of life could be regarded as evil and reprehensible. Psychologically considered, the Jews are a people very hard to suppress, who when they had to face impossible surroundings, deliberately selected the part of decadence, and made their choice with a profound worldly wisdom in order to preserve themselves intact. I do not mean that the Jews were overcome by decadence, but that they saw in it a method by which they could assert themselves against the world. The Jews are the opposite of decadent: they have simply been obliged to take on the part, so much so that with an incredible degree of histrionic genius, they have managed to place themselves in control of all decadent movements (such as Paul's Christian-

ity) in order to make themselves stronger than the assertive forces of life. The kind of man who seeks power under Judaism or Christianity (that is, the priest) uses decadence as no more than a means to an end. This kind of fellow has a real interest in making people sick, and in upsetting the ideas of "good" and "evil," "true" and "false," in a way which is dangerous to life and a slander against this world in which we live. . . .

The Gospels are invaluable as evidence of the corruption which had already attacked the early Christian community. At the death of the savior, a process of decay began which Paul, with the cyclical logic of a rabbi, merely developed to its conclusion. These Gospels cannot be read with too much care; there are difficulties in every word of them. I admit, and I hope it will not be held against me, that it is this very fact which makes them such a delight for a psychologist. For they are the reverse of a merely naive corruption: they represent an ultimate refinement, an artistic triumph of mental rotteness. . . .

Here we are among Jews: this is the first thing to be remembered if we don't wish to lose the scent. In this book, the illusion of personal "holiness," which literally amounts to genius, and has never been even approached in other books or by other men; the elevation of deceit in attitude and phrase to the status of an art—is not any accident due to the exceptional talents of any one individual. It is a racial matter. In the formulation of Christianity, the art of concocting holy lies, which is the essence of Jewishness, after many centuries of earnest apprenticeship and practice in Judea, has reached technical perfection. The Christian, who is the last word in falsity, is the Jew repeating his type—thrice a Jew. . . .

Little super-Jews, fit only for the madhouse, reversed all values to suit themselves, as if the followers of Christ alone were the meaning, the salt, the standard, and even the supreme court of mankind. . . . Such a calamity was only possible because a species of megalomania, similar to this one, and racially like it (orthodox Jewish) was already in existence. When a division appeared between official Jews and Christian Jews, the latter had no alternative but to employ the self-protective measures peculiar to the Jews themselves, whereas the Jews had used it only against Gentiles. The Christian is only a nonconformist Jew. . . .

13 JAN 10

Hail Braxton! Many thanks for your profound letter of 6 JAN 10 in which you raise major aspects of the meaning of life. These items are not complex, but quite simple, for they address our goals & our behavior in achieving those goals. They are radical because they pertain to the roots of our actions & our interaction with people.

Others have observed that life is politics, that is, people-power. Some say, with good reason, that it's not so much what you know as WHO you know. Politics is a matter of timing, as well, in regard to whom we meet & what we do. Because we are not all-powerful, & we come into contact with competitors & opponents, a good rule in politics is "Don't get mad. Get even." Dr. Goebbels advised us not to forget our main goals amid the details & trivia of everyday life.

At the best of times, we should consider how little control we have over our own lives. This is why thinkers have spoken of Fate, Destiny, Fortune & "God's Will." I think it was Robert Burns who noted that "The best laid plans of mice & men often go astray." As a child I saw time pass slowly, & I thought in terms of years & decades because my society was decaying gradually (for me) under jew-rule in Judeo-America of the 1940s & 1950s. As I matured, time & its changes erased any long-term plans I may have had, for I never knew where I'd be nor what I'd be doing from one year to the next, nor from one month to the next. So far, I've been able to plan from one week to the next, but it's conceivable that my plan-span could shrink into matters of days, hours & minutes.

Thoreau believed that "The unexamined life is not worth living." It appears that the majority of people give little or no thought to their doings, nor the consequences thereof. One thing logically & inescapably leads to another, unless we could take 'time out' from life's continuum, like Rip van Winkle, who slept for 20 years, as I seem to recall. As I recall, he didn't give much thought to his experience, aside from noting how things had changed from the time he knew.

I see people who thoughtlessly have children, without knowing the responsibilities which follow, as if they were the first humans on earth. The parents may learn that their children require care, as do the parents, whose aging requires care from their children. Many of us think that we shall always be young, strong & healthy, until death or its cohorts of sickness surprise us. A neighbor of mine lost the use of a leg, all of a sudden, so she uses crutches, but mainly relies on a wheelchair to get around. She can't stand up on her legs, so she can't reach up very high, not even with a ladder, which she can't use, anyway. She now needs someone to do simple tasks for her, but, aside from a few neighbors, there's no one else. Her life has changed radically, in a way totally unforeseen by her. She has scheduled a leg operation which she assumes will return her life to its previous norm. At least she hopes so, but, as is said, "Time will tell." Should we worry about all such possibilities? No, but we should understand that our lives are subject to sudden limitations, so we should press our abilities to the maximum, while we have them, since life & politics are the arts of the possible.

Our goals in life relate to who we are. I see myself as a member of The White Race, whose value I learned when I was in Africa. My Folk is my wealth, & also the supporters of my life. Hence, my goal is to help them, to the best of my abilities. I don't seek greatness, but I seek to serve a great cause, the cause of My People.

Let's consider 2 great men of history: Napoleon & Hitler. Napoleon sought greatness for himself. Hitler sought greatness for his people. The jew-banksters sought to use both men for their anti-White purposes. Hitler seemed to know that, but Napoleon seemed not to know who he served. Judeo-American Goyim (Gentiles) have served jew interests from colonial times to the present, so if we continue, we shall be flushed down the talmudic toilet of infamy, as our just reward. Those who serve ZOG are consumed by ZOG.

In the end, we are all playing our parts in The Universe, even down to the smallest particle of matter or energy, so our job, in our present form, is to serve our cause consciously & capably within the realm of the possible. As Hitler said, "Life is struggle, & those who do not struggle are unfit to live." To that I say: "The struggle is the victory." ORION!

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