

Friedrich Nietzsche



by Miles Mathis

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I have a feeling this one is going to hurt. That picture above already hurts, since it tells me Nietzsche isn't who we were told. Why? The hidden hand, sign and signal of the Phoenicians. I promised I would return to this and here I am.

Meaning? Meaning Nietzsche was Jewish. Not the impression I got in college when I discovered him. I have always thought he was a Gentile and borderline anti-Semite. I have known that his promotion as a precursor of the Nazis wasn't accurate, since Walter Kaufman popped that bubble for us all long ago, but I never asked myself why the Jewish Kaufman was resurrecting Nietzsche. Now I know. Nonetheless, one could see some links from Nietzsche to Nazism in that he was neither the most tolerant man nor the most egalitarian. He had no patience with the inanities of a Modern existence and correctly predicted they would only get worse. That said, I never would have thought to see him connected to Jewish interests, so I am sort of blindsided by this whole thing. Naivete dies hard.

I discovered Nietzsche in college as a philosophy major and back then I had no idea of the Jewish

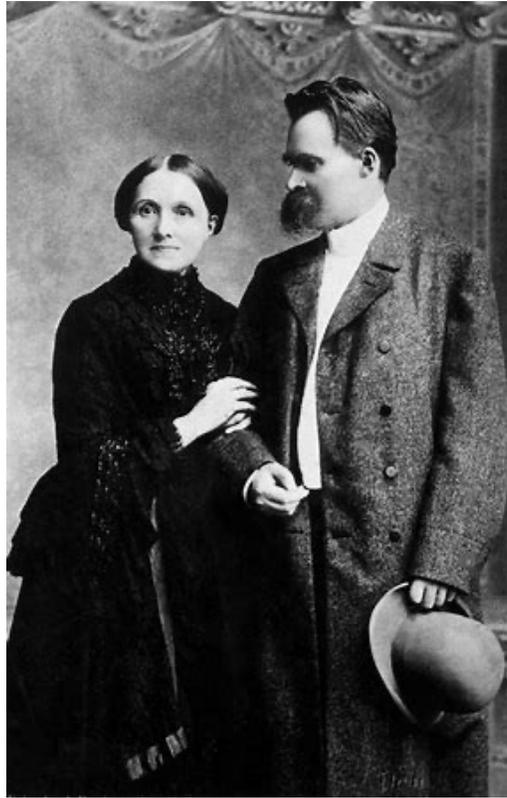
question. It had never come up for me personally, being very sheltered in small-town Texas. I never asked myself if Nietzsche was Jewish and if someone had told me he was it wouldn't have meant anything to me. In the past thirty years—unknown to me—this has sort of been admitted, since Nietzsche is now embraced by the Jews and even the Zionists. [See this page at Wikipedia](#) entitled “Nietzschean Zionism”.

You will say, “That's all as maybe, but his father and grandfather were both Lutheran ministers, so how could he be Jewish?” Well, keep reading. To start with, we know that is one way they fool us. [Luther himself was Jewish](#) and Protestantism was invented by the Jews to split and water down Christianity. Christianity had served the governors' purposes for centuries, but by the 16th century another plan was being put into place, and that plan required a phasing out of not only Christianity but all other major religions, *including* Judaism. They all got in the way of trade. It is admitted that many Jews passed as Christians, but what they don't normally tell you is that some passed as ministers or even priests. Some even passed as cardinals or Popes. See the Medici Popes as just the most obvious example. So the mainstream story of Nietzsche's father doesn't decide the question, even if it is true. And it may not be true at all. We have found most of the bios of famous people are false, often outrageously false, so just because Wikipedia or the Encyclopedia Britannica tells you Nietzsche's father was a minister doesn't mean he was.



There is the father, Carl Ludwig. I see no obvious sign of a pasted-on head, but since it is the only picture we have of him, how do we know it is Carl? No pictures of him with Nietzsche and he doesn't look like Friedrich. Friedrich had a much longer face. I note this guy has a Jewish septum. Plus, I note he does not have a cross around his neck. These hidden Jews don't like to wear crosses, which is not surprising, and we have seen it many times before.

But we need more than that to go on, I agree. I would not stand on that alone.

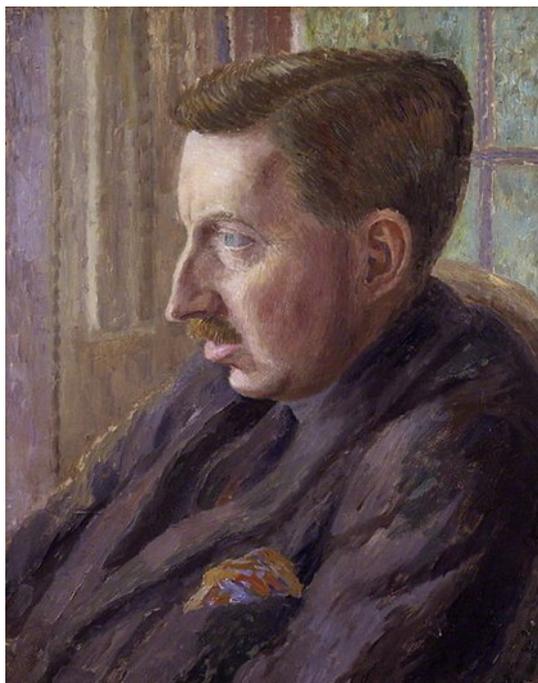


That is the only picture I could find of Nietzsche with his family. That is his sister Elisabeth. One problem: it is a paste. As they admit, Nietzsche hated his sister at that age and would not be caught gazing lovingly at her. He also didn't have a mustache like that until later. So why did they destroy all the family photos and rely on these awful pastes/paints?

[Turns out that is his mother in that picture, but that just makes it worse, because the apparent ages don't work. When Nietzsche looked like that his mother wouldn't have looked that young. Based on Nietzsche's looks, his mother should have been almost 50 there, and she clearly isn't.]

Well, the mother is very well scrubbed, and you are about to see why. She was Franziska **Oehler**, and I believe these Oehlers were Jewish. Why? Well, because Elisabeth became a famous proto-Nazi along with her first cousins the Oehlers, Max and Richard. Of course the primary plank of the Nazis was hatred of the Jews, so why did Max Oehler marry the Jewish AnneMarie **Lemelson**? Lemelson is a Jewish name. See for example the famous inventor Jerry Lemelson, who helped invent fax machines, cordless telephones, VCRs, bar code scanners, and so on. [Or did he? *The Los Angeles Times* now says he was [a big fraud](#).] They admit his father was an Austrian Jew. His mother Ida Halpern was buried in Beth Mordecai cemetery, so also Jewish. Also see hedgefund creep Emmanuel (Gregory Manoli) Lemelson, whose father is admitted to be Jewish. Wikipedia wants you to think his mother is Christian, which would explain why he became a priest before becoming a convicted securities criminal. But as you see it could also be explained the same way as Nietzsche's father: it was part of some project. Confirming that guess is the way Lemelson got into religious studies: it was through Robert **Spitzer**, a **Jesuit** priest at Gonzaga University in Spokane. Spitzer later became university president. Is Spitzer also Jewish? Well, I remind you that the Jewish Prime Minister Disraeli admitted the Jews were behind the Jesuits. Plus, Spitzer's mother was a van **Oort**. The Oorts are Jewish. See famous astronomer Jan Oort, who they admit was Jewish. He had to go into hiding in 1942 when the University of Leiden was allegedly cleared of all Jews.

Of course the Nazi links there don't mean what they are supposed to mean either, [since we now know all the top Nazis were Jewish as well](#). Hitler and his entire cast of goons were Jewish, including Himmler, Goebbels, Eichmann, and all the rest. We find the same thing with Elisabeth Nietzsche and her set, since they were all Jewish as well. She married Bernhard Forster, supposed to be the worst anti-Semite in Germany. But Forster is also a Jewish name. See for a start E. M. Forster, the famous British author we have looked at before.



Do you really need me to tell you what to look at there?

Don't believe me about Bernhard Forster? Well, they admit he set up the German People's League with Max Liebermann von Sonnenberg. Remember Joe Lieberman, who ran with Al Gore? Jewish. So why are we supposed to believe this Max Liebermann was Gentile? The name Sonnenberg is actually the same obvious clue, since they are top German nobles, closely related to Sonderberg, Holstein, Anhalt-Bernberg, Brandenburg, Sachsen, Lauenburg, Glucksburg, Hohenzollern, and so on. All Jewish/Phoenician, closely related to *all* other top European nobles.



That is Franz von Sonnenberg, the famous poet. Besides the nose, look at his full name: the **Baron Franz Anton Joseph Ignaz Maria von Sonnenberg**.

Also see Franz von Sonnenburg from two centuries earlier:



Grand Prior of the Knights Hospitaller, aka Order of St. John of **Jerusalem**.



That is the site of their main castle in Acre, which just happens to be a city in . . . Phoenicia. It is one of their ancient ports.

The Sonnenbergs had been ennobled centuries before Franz came along (1488) by King Matthias, born Matej Korvin. I would assume Korvin=Kohen=Kommene. He was King of Hungary as well as Bohemia and other Habsburg lands. This second von Sonnenberg's mother was a Pfyffer, or Pfeiffer. Again Jewish. These Pfyffers were closely related to the Kiels, and they ran the finances of Lucerne for centuries. Meaning, they were bankers. They were also commanders of the Swiss Guard, and still are up to the present time.

At the time of Bernhard Forster, there were two Barons Forster in England: John Forster, Baron of Harraby, and Henry Forster, Baron Forster. Henry later became Governor-General of Australia in the 1920s. He came in through the treasury and banking. But what is most interesting to us here is his wife, Rachel Douglas-Scott-Montagu. She outranked him, being the granddaughter of the Duke of Buccleuch. She was also a Stuart-Wortley-MacKenzie (from the Earls of Bute), a Townshend, and a Thynne, of the Marquesses of Bath. Forster and his wife Rachel were both St. John of Jerusalem. You see how this all ties together. Their daughters both married Pitts, one marrying a Pitt-Rivers and the other marrying a Fox-Pitt-Lubbock, linking us forward to Brad Pitt.

A few years earlier we find the Baronet Sir Thomas Oriel Forster, whose mother was a Fortescue. These Forsters had married into the Eltons the previous century, linking them to this guy:



That is Sir Abraham Elton, 1st Baronet, Master Merchant Adventurer and Mayor of Bristol. In others words, East India Company and Phoenician Navy.



That is his daughter, who married Captain George Forster. Think she might be Jewish? Her mother was Abigail Bayly, daughter of Zachary Bayly of Charicot House, Westbury. [These Baylys](#) were big merchants and linen drapers from Bristol who also lived in Jamaica, dealing in slaves, rum, sugar, etc. Again indicating they were Jewish.



That is Captain Elton's brother, the 3rd Baronet Sir Abraham Elton. Doesn't look very English, does he? Strange clothes for an Englishman in the 1700s. They look vaguely Eastern or Venetian, don't they? That is because he is showing off his Phoenician heritage. It reminds me of the painting of the [mathematician Euler](#) I showed you on my science site, where he had the towel wrapped around his head. So we begin to understand that as well.

There is also the earlier baronet Sir Humphrey Forster, who married a Tyrell, linking us to [my paper on the Farrells](#). The Farrells are also Tyrells. Think Tyre, capital of ancient Phoenicia. Humphrey's sister Mary married Elias **Ashmole**, for whom the Ashmolean Museum at Oxford is named. He was a famous Freemason, Rosicrucian, crypto-Jew, alchemist, and founder of the Royal Society, closely related to James **Paget**, Baron of the Exchequer (banker). Ashmole's sister Mary married the **Booth** baronet.

Taking this all together tells us the whole anti-Semitic faction of the German People's League was controlled opposition. Jews pretending to be anti-Semites. Same thing that is continuing to happen in the US today, where the [ADL sets up its own opposition in the form of fake neo-Nazi groups](#).



Seeing the photos I had never seen before is helping immensely in sorting this out, as usual. For instance Wikipedia publishes that picture of Elisabeth Forster-Nietzsche prominently. There's something wrong with it, isn't there? They have gone in and made her cross-eyed, to help in the blackwash. Though she is really Jewish, they want you to hate her as an anti-Semite, so they go in and subtly repaint the eyes to make her look crazy. We have caught them at it many times. We know she wasn't cross-eyed from the previous picture of her. Wikipedia almost admits the photo is tampered with: they say "a reproduction of a reproduction in a book", but don't tell you which book so you can compare with the original.

Elisabeth's page is a goldmine, since they admit she was born **Therese Elisabeth Alexandra Nietzsche**. Three given names, again indicating nobility. So why didn't Friedrich have three given names? We are told he had only two, and dropped his middle name Wilhelm. It looks like he dropped two middle names and they don't want to tell us what the second one was. Why? Well, they admit Elisabeth was named for three princesses her father worked for! What? He is supposed to be a Lutheran minister in Lutzen, so why and where would he be working for princesses named Alexandra and Elisabeth? I suppose they mean the [Princess Alexandra of Russia](#), daughter of the Duke of Saxe-Altenburg. In Nietzsche's time, Lutzen was part of Saxony. Alexandra's sister was indeed Elisabeth, spelled with an s.



That's Alexandra and one of the earlier Dukes of Saxony. She married Grand Duke Constantin, son of the Tsar Nicholas Romanov. So this is all very strange. Why would Nietzsche's father be working for her? Were the Romanovs Lutheran? You have to be kidding. Were the Dukes of Saxony Lutheran? Only in name, since they were selling Protestantism to the people to compete with Rome. In reality they were Phoenicians, the people of El, so they had no need of Lutheran ministers, much less poor small-town ministers like Carl Nietzsche.

Here is something most people haven't seen:



Who is that? Another princess? No, see the subtext. That is Elisabeth Nietzsche. Wow. It is now kind of difficult to believe her father was a Lutheran minister, and even harder to believe her mother was a “rustic”. Meaning a peasant or daughter of a poor farmer.

If we go to Geni.com, we find Nietzsche's mother *also* had three given names: Franziska Ernestine Rosaura Oehler. Hah, that isn't the name of a rustic girl, so we are just being lied to.



There she is. Not looking very rustic, is she, in that big silk dress? And with her mother we hit paydirt: Johanna Elisabeth Wilhelmine **Hahn**. Hahn is another Jewish name, think Goldie Hawn, formerly Hahn. Johanna died in Merseberg, and my guess is she was connected to the castle there.

That may be the place the “minister” Carl Nietzsche was hanging out with princesses. Johanna's mother is Dorothea Juliane Karoline Pfeiffer. We already saw the Pfeiffers above, didn't we, indicating these are cousins of the noble von Sonnenbergs. It explains why they were working together on the Aryan project, doesn't it? Another cousin project, as we always find.

That means Nietzsche was linked to the highest levels through his *mother*. His mother the rustic. So this project is well and fully blown.

If we go back another step in Nietzsche's maternal line, we find he was also a Wagner. So he and Richard Wagner were also probably cousins, which would explain that whole thing as well.

Here's another clue they leave: Friedrich's paternal grandmother was named Erdmuthe, so she was also named for a Saxon princess. See [Princess Eleonore Erdmuthe Louise of Saxe-Eisenach](#), again indicating very high noble connections for the Nietzsches. Princess Erdmuthe, though the daughter of a Duke of Saxony, managed to marry UP, marrying the Elector of Saxony John George IV, who was like a King. Through his mother the Princess of Denmark, John George was descended directly from Barbara Jagiellon, who we have seen many times. She is also an ancestor of the current King Charles of England.

If we take Nietzsche's paternal lines back at Geni.com, we find more clues. One recent ancestor is Melchior Schneidenbach. Also the names Reissmann, Krause, Roth, Stossel, and Schwender. All Jewish. We can also look at Nietzsche's father's half-brother [August Engelbert](#). His mother is a Richter and his grandmother is a Herold. His great-grandmother is a Geytebruggen, and her mother is a Hoffmann. Her mother is a von Schlegel. We also find a Karl Sigismund Nietzsche in this family who married Anne Hummel in about 1780.

So we can now more fully read the clue Nietzsche is giving us with the hidden hand under title. Nietzsche was also named after a royal, being named for King Friedrich Wilhelm IV of Prussia, father of Kaiser Wilhelm I, Emperor of Germany. You can see now why Nietzsche dropped the Wilhelm. The last thing they want you realizing is that Nietzsche is actually a cousin of Kaiser Wilhelm. That doesn't fit the story very well, does it? But Nietzsche is famous, so we should have known he was a Phoenician like the rest. No one else gets promotion.

We get the same clue from Elisabeth Forster-Nietzsche's married name. No one has ever asked, *why the hyphenated name?* That wasn't common back then, except among the nobility. You wouldn't expect the poor daughter of Lutheran clergy to hyphenate her name like that, keeping her maiden name in the important final slot. It only makes sense if the name Nietzsche was noble and outranked the name Forster.

So many clues sitting in plain sight, passed over by everyone else.

The story of Elisabeth and her husband Bernhard starting an Aryan colony in Paraguay also makes no sense. It allegedly failed bitterly after two years, being so bad Bernhard killed himself with strychnine. He just happened to kill himself in 1889, the same year Friedrich went mad. Nonetheless, Elisabeth stayed *four more years* in Paraguay. She spent the first two years writing a book selling the thing as a great success. Which begs this question: if Bernhard was just a teacher, now dead, and she from a poor family, how did she manage to live in Paraguay? Remember, her father died when she was three and they moved in with her *maternal* grandmother in Naumburg. But wait, her mother was a “rustic”, so this means they were living on a peasant farm? Why weren't they taken care of by Nietzsche's father's

family, a family that hobnobbed with princesses? They actually tell us that Nietzsche's paternal aunts also moved in with this peasant maternal grandmother. How is that for a wild story? It is starting to sound like one of Abe Lincoln's log cabin stories. Six adults in one wattle hut, with pigs snuffling in the corner and chickens in the beds.

We now know the whole anti-Semitic thing was a put-on by these Jewish people, so the Paraguay adventure was meant to fail from the start. It now begins to look to me like the usual CIA project, a much earlier and tamer precursor to later huge fakes like the [Jim Jones massacre](#) and many others, whereby some group is blackwashed into oblivion. The Jones event was manufactured to blackwash religious people, making them look like nuts; and the Forster event—also in South America—was to blackwash anti-Semites, making them look like nuts. But both events were false flags, manufactured from the ground up by Jews for their own interests. Did Bernhard Forster and Elisabeth Nietzsche even go to Paraguay? I don't know, but the project could have been done on paper, with no travel required. Or they could have just stopped in the Canaries, mailing fake reports back from there.

Which means Friedrich and Elisabeth were on the same page as far as the Jewish question goes. Maybe Friedrich didn't go to her wedding because there wasn't one, her marriage to Forster being the usual Intelligence fraud. They were just co-agents on a project. Whatever the case may be there, the mainstream is no longer selling Nietzsche as an anti-Semite. They are selling him as an anti-anti-Semite, quoting him as saying that all anti-Semites should be killed. Hmmm. That wasn't the story back in the 1980s, I assure you. So why the flip? I can only guess, but I would say it is because the ever-rising popularity of Nietzsche gummed up their original project. They had originally propped him up as the bad guy, giving ideas to the Nazis. But in the last forty or fifty years they have had to make a 180, recruiting him for the Zionists. He is now being promoted as selling the New Jew, the Israeli Jew who has outgrown his own religion and now looks down on Hasidic Jews. This New Jew is the real *Übermensch*, they tell us at Wikipedia.

These people have a promotion package for anything, infinitely malleable and with no least tie to the truth, that they can reverse overnight. They could have you believing the Sun is a big ball of ice by next month, cooling off a boiling space.

Nietzsche was an early hero for me, so he can't be all bad, but I admit I will have to reread everything he wrote now. I am fast but I can't do that overnight. I will get back to you. For now I can tell you that what Nietzsche gave me as a young man was the courage to become an artist. I was always far more impressed by *The Case of Wagner* than by *The Antichrist* or any of the others, and that concerns art. Not only did it help give me the courage to become an artist (and writer), it gave me the standing to later take on the Moderns. It showed me an initial path through that wilderness. Nietzsche confirmed and bolstered my individuality. Coming from small-town Texas and the Bible Belt, I found Nietzsche like a breath of fresh air, clearing the room of all smallness and pointing to greater things. These were things I hadn't heard before, since the greater things had nothing to do with politics, business, or money. In Nietzsche's reckoning, the real artist was more important than any senator or elector, and that suited me right down to the ground. Like Nietzsche, I was born unimpressed by all politicians and rich people.

So I will wait to address Nietzsche's writings. But I do want to continue going down the Wikipedia page, looking for more clues. We are told

Because his father had worked for the state (as a pastor) the now-fatherless Nietzsche was offered a scholarship to study at the internationally recognised [Schulpforta](#).



That's a highschool, and that quote is more wind since we can be sure the scholarship wasn't based on that. They tell us it wasn't based on his grades, which sounds true, so my guess is it was based on his nobility. That is the way the real world works, as we know. That school is an old monastery the Duke of Saxony Maurice stole from the Vatican in 1543. For centuries it taught only the children of the nobility. Nietzsche's grades were also not good there, again confirming he was a noble. If a poor boy had scored a scholarship there, he would be sure to apply himself. Nietzsche didn't, doing poorly in physics, history, and math.

Nietzsche didn't graduate highschool until he was almost 20, and then went to the University of Bonn to study philology. On what funds? Another scholarship for poor mediocre students? We aren't told. He graduated in 1868 at age 24. They admit he didn't have a doctorate or a teaching certificate (habilitation), but as you see he hadn't even *started* a masters or doctorate. He hadn't written anything or otherwise distinguished himself by that time, but Leipzig University decided to give him an honorary doctorate and the University of Basel followed immediately with a professorship at age 24. We are told this was all due to his teacher Friedrich Ritschl, but that is very unlikely since Ritschl had no connections to Basel. Ritschl admitted at the time that this had never happened in Germany and he had little hopes of his recommendation succeeding in Basel. But it did. This made Nietzsche the youngest tenured Classics professor in Europe, a record that still stands to this day. Indicating it was all the usual by, and that someone way above Ritschl was pulling the strings here. Nietzsche drew up a doctoral thesis in 1870 on Diogenes Laertius, but it was never submitted. This seems like another joke, since not enough was known about Laertius to cover a post-it note, much less a doctoral dissertation.

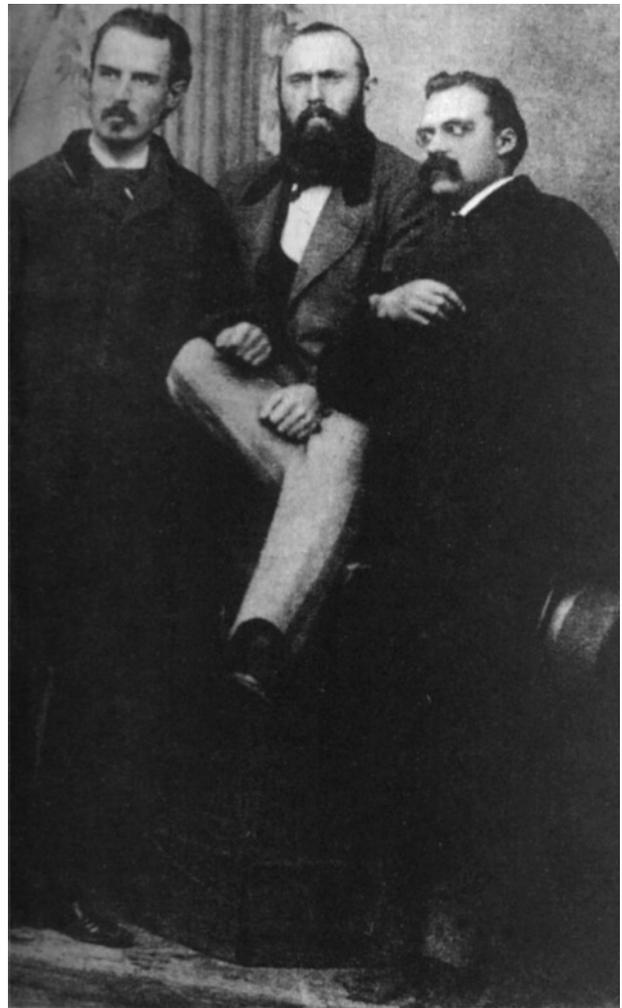
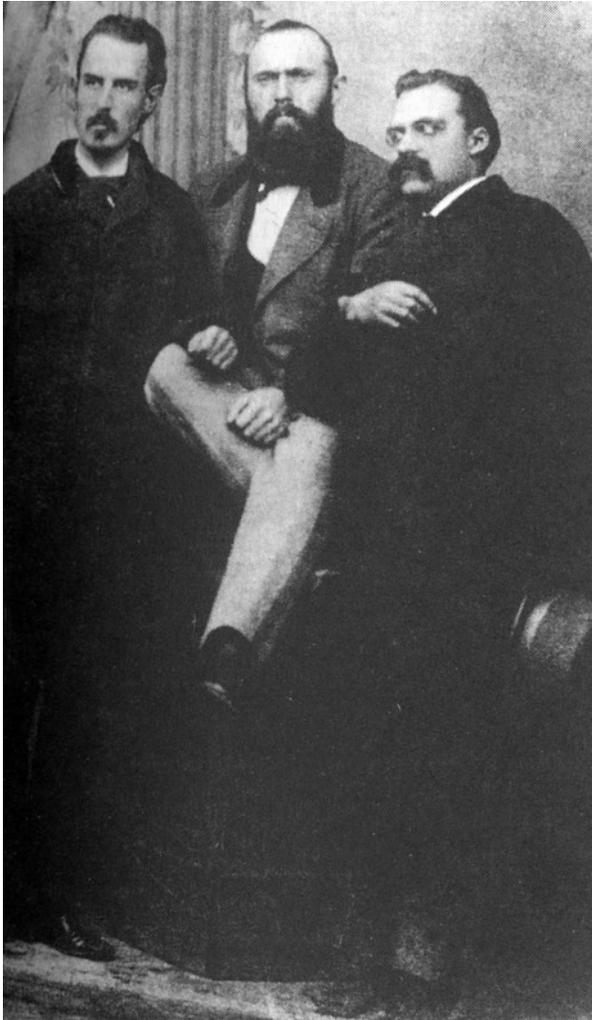
In preparation for his trip to Basel, Nietzsche gave up his Prussian citizenship, being afterwards stateless. This also makes no sense and is hiding some deeper mystery. Being stateless would have made his later travels very difficult, and in 1869 at age 24 there was no reason for him to annul his citizenship, much less for Prussia to allow it. This is doubly true if he was a secret noble.

They tell us Nietzsche served a few months in the Prussian army as a medical orderly in 1870, but since

he knew nothing about medicine that also makes no sense. They don't make professors medical orderlies. They also don't allow stateless people into the Prussian military, so these two stories contradict each other. Why would Nietzsche renounce his Prussian citizenship and then a few months later serve in the Prussian army? It is just another test of your gullibility.

By 1872 the dream was over in Basel, as Nietzsche published *The Birth of Tragedy* and even Ritschl abandoned him, calling it "brilliant bull". Finished at 27. His students deserted him, and not even support for the book by Wagner could save him. Nietzsche remained in Basel seven more years, and we suppose his dean was ordered not to fire him. But in 1879, at age 34, Nietzsche's health was already so bad he had to resign. We are told he then lived on his pension from Basel and help from friends, but again that isn't believable. He hadn't paid much into his pension in Basel, but we now know Nietzsche was secretly wealthy, with connections very high up. Like other nobles, he didn't really need a job. That was only for the prestige and promotion. All of Nietzsche's famous works except *The Birth of Tragedy* were written as an independent writer, living alone, and most were published after his breakdown, by his sister. You have a lot of free time in such a situation, as I can attest. Too bad Nietzsche didn't have a keyboard like mine, where you can type 90 words a minute with no effort. Except that his problem was his eyes, and working on a computer screen probably wouldn't have helped that.

Here's a strange photo allegedly from 1871:



What is most strange is not Nietzsche's googly eyes, it is that we have these two conflicting forms. The other two guys are Erwin Rohde and Karl von Gersdorff. If you look closely, you will see that Rohde doesn't match across the two photos. I noticed that his head seems to be pulled vertically in the first one, as published at Wikipedia, so I did a websearch, where the other one came up. I will be told the first one wasn't properly scanned, stretching his head, but it isn't just that. His head is actually higher in the second one, with his eyes and the top of his head both being higher. His head is also considerably darker than the other two. Another problem is the leaf near von Gersdorff's head, to your left. Although the leaf should be on the background behind, it looks like von Gersdorff's head has gone behind it. My feeling is that we have found another paste, with Rohde's head initially stretched in the paste, later corrected and somehow raised and tilted at the same time. Besides, Nietzsche was in Basel in 1871 and the others weren't, so I don't know where this was shot.

Von Gersdorff is also a clue, and I am surprised they still publish this. Does his name look familiar? How about [Rudolf-Christoph von Gersdorff](#), the major general who allegedly attempted to assassinate Hitler? His father was the Baron von Gersdorff and his mother was the Countess of Dohna-Schlodien, who was also a Schleswig-Holstein-Sonderburg-Beck. Quick, why did I purple the name Sonderburg? We already saw it above, didn't we? They are same as the von Sonnenbergs related to Nietzsche, the ones promoting anti-Semitism, remember? So von Gersdorff and Nietzsche were more cousins.

The Nazi von Gersdorff later married a von Waldenburg of the Princes of Prussia, though Geni.com scrubs her from his bio. His first wife wasn't as royal but was a lot richer, being of the Scheiblers and Kramstas, billionaire silk merchants. That is, Phoenician Navy. His fake plot to kill Hitler failed when Hitler rushed through the Heroes Commemoration Tour in Berlin, giving von Gersdorff no time to set off his explosives. We are supposed to believe this plot was never exposed and von Gersdorff went on to work for the US Army Historical Division after the war, never being inconvenienced by the Nuremberg trials or any other trials, despite being a major general. He was also Order of St. John of Jerusalem, so an obvious spook all along. Was he related to Nietzsche's buddy? Of course, they are both of the Freiherrs von Gersdorff related to the von [Bismarcks](#), the von Hardenbergs, the von Scheeles, the von Strachwitz, and many others.

All that from one photo. So let's do another one:



That's supposed to be Nietzsche with Lou Salome and Paul Ree. The subtext at Wiki is:

[They] travelled through Italy in 1882, planning to establish an educational commune together, but the friendship disintegrated in late 1882 due to complications from Rée's and Nietzsche's mutual romantic interest in Salomé.

So that is supposed to be a travel photo? That is supposed to be Italy? It's obviously a joke photo shot in a studio. But is it even the people were are told it is? Why do their heads look as fake as the fake mountains? I say this is another paste-up, created to sell the mainstream story of Ree and Nietzsche competing for Salome. They are pulling the cart together while she whips them? Really? Not very convincing, is it?



What they don't tell you is that Salome was really Luiza Gustavovna von Salome, a Russian Jew from St. Petersburg and another cloaked noble. Or not cloaked, since the “von” indicates it.

They try to sell her as a good French Huguenot, but that is just the usual dodge. She wasn't, her grandmother being a von Oedingen, also from St. Petersburg. St. Petersburg is not in France, last time I checked. The von Oedingens go back to the year 1300 in Lower Saxony, so they are cousins of all the rest of these people. Lou's father Gustav was a Russian general, merchant, and broker, and Russian generals in the 1860s were not Huguenots. The Salome line goes back to Mannheim, and I could not find any line at Geni that went back to France. We are told the Nazis thought Salome was a Finnish Jew, but though I found lots of Jewish names, I found no lines going back to Finland. However, since almost all the female lines are scrubbed at Geni, and no other sites list her, there isn't much to go on. She has been very scrubbed, for what you are seeing are obvious reasons. My best guess is that Salome is a fudge of Salomon/Solomon.

As for Paul Ree, they admit he was Jewish, being born on a noble estate in Bartelshagen, Pomerania, his father being Lord of the Manor. So Ree was yet another rich kid in this tale, his father being a wealthy merchant. Ree died when he skied into a gorge at age 51.

I would say the most interesting thing about Ree is that Nietzsche asked him to propose for him to Lou Salome, and he allegedly did, Salome refusing. She had previously refused Ree. All very strange, reminding us somewhat of Yeats' later theatrics with Maud Gonne. Nietzsche later blamed Ree, Lou, and Elisabeth for his failure with Lou, but I would say it is pretty obvious the fault was his own (if any of this actually happened): what woman would respect a man who can't even propose on his own?

I will end with this crazy photo:



That, unfortunately, is Nietzsche's grave at Rocken, with the awful and deplorable sculpture by Klaus Messerschmidt from 2000. How they ever got permission to defile the place like that is beyond me. If anyone ever erects some garbage like that on or near my grave, I hope some of my readers will destroy it in the dark of night or dig me up and rebury me someplace clean.

Addendum January 1, 2024: I was continuing my research on Nietzsche by watching the 2016 German film *Lou*. It's not terrible. Not accurate, but watchable. Katarina Lorenz is perfect as Salome, even looking like her (though everyone is too tall, of course). Nietzsche's asks Lou to marry him himself. Anyway, I took this screenshot that is interesting:



Check out the two devils in the background. They don't really fit in this scene, do they?

Another strange moment is at minute 46, when Lou has told Nietzsche she doesn't need the Dionysian sexual experience, preferring the Apollonian side of reason and "independence of emotions". In despair, Nietzsche gets out his pipe and starts to smoke something that isn't tobacco or hash. He says it is "the path to the core of all things." A little black ball. Opium? So she won't try sex but she will try opium? Hardly rational. Equally irrational is that she is smoking cigarettes the whole time, despite having tuberculosis. More interested in showing the world how independent she is than her own health. The Modern woman *par excellence*.

At minute 52 they are reading from Elisabeth Nietzsche's book (which I haven't read), and she says Ree and Salome are Jewish. The Lou character as an old lady says, "everyone has a Jewish ancestor if you look hard enough". Yeah, except not everyone has a Jewish mother and father. But the main point of this scene is obvious: misdirection away from the fact the Nietzsches are *also* Jewish.

In an earlier scene Lou has just met Gillot in a library, and she introduces herself as Louisa von Darmy. Or that is what it sounds like. The subtitles say Salome, but that isn't what she says. Could be Duve, since that is her maternal Grandmother's maiden name. Are they giving us a hint? Regardless, these Duves are rich bankers and merchants of Hanover, going back centuries. See [Johann Duve](#), the biggest silk and metals (gold) merchant in Hanover in the 17th century. He became chief councillor of the city, personally financing the rebuilding of the main cathedral. As a banker he financed the King of Denmark. Findagrave scrubs him of all relatives, which is curious:



Looks like a real sweetheart, don't he?

Here's another problem: Gillot is depicted as balding and unattractive, pushing himself on her. But he was still in his 30s and was very attractive, and by her own accounts she was initially at least as interested in him as he was in her. They admit this in the library scene, where she speaks to him first, not the reverse. But they need you to find him an unattractive creeper, because it might begin to explain her whole subsequent history of repulsion for the sex act, instead of placing the fault with her own extreme narcissism.

Watching this film reminded me of reading Salome's book *Ruth* years ago. I couldn't get through it. Most men can't. Even the women reviewers at Goodreads don't think much of it. Could be because Salome was apparently a 33-year-old virgin when she wrote it, and wouldn't have sex for several more years after that. It is about sexual relationships or at least feelings, so what did she know about that? Nothing. It shows in the work. Looking back, that is exactly how it reads, though I didn't know it at the time. A virgin writing about sex. I am well acquainted with the type, unfortunately, having a vast experience dating them when I lived in Austin for 20 years in my 20s and 30s. Every other week it was a new Lou Salome: beautiful, brainy, alluring from a distance, but cold, frigid, and quickly annoying up close. They think they know everything just because they are women and want to control every situation, but they really know nothing except how to parrot the things they have read in a pretty manner and torture men. They end up turning all the men around them into simps, as Lou does in the film. Not really worth it for her "freedom". The freedom for what? To write books like *Ruth*?

We are told her sexuality was ruined by the older Gillot falling in love with her at age 18, and that she was unfortunate to be a female intellectual in the 1880s. Except that Salome, as a rich girl, was always able to do exactly as she wished, with only her mother to disapprove. But who—male or female—has ever been free of that constraint? And that explanation doesn't really fly in another way since the newer Lou Salomes I was meeting in the 1990s had every advantage and yet were still frigid, confused, and annoying. Even moreso than the original Lou. It seems that feminism had done very little for them other than get them into colleges and the workforce. Could it be that Lou and her "sisters" had been building the wrong sort of feminism all along?

For instance, we see Lou building her own personal feminism on a rejection of God, because he had let her beloved father die when she was 16. It's not clear what one had to do with the other: atheism and

feminism, but she stirred them in together as if they were fatally linked. Reject God: reject the man. You can see the connection. Blame the guy next to you for the patriarchy, though he didn't create it and is suffering from it just like you are. But don't create an alliance with him: make the whole world your enemy and constantly demand reparations. Talk equality but always expect special treatment.

Such a misdefined feminism leads to where we are now, with institutions—including universities and even churches—discouraging the very words “husband” and “wife” as “hurtful language”. As an old-school liberal, I can't say that I see how the proscription of language is progressive. Just the opposite. Trying to ban normal and applicable words is just the veiled attempt to destroy all communication and turn us into stuttering morons. I don't even understand the argument here: due to transsexuality or non-married partnerships, those terms are no longer inclusive enough? But they weren't inclusive before. As descriptors, they have a limited applicability. They apply to people who *are* husbands and wives, and not to people who aren't. You see how that works? Before the rise of transsexuality, there were lots of people who weren't married, but they didn't complain about the existence of words. They just expected that if they weren't married, you wouldn't call them a wife or husband. If they were married, you would. Pretty simple. It is called the definition of words. Twenty years ago, if you were in an unmarried relationship and someone called your partner your wife, you either ignored it as minor—since she was indeed *like* your wife—or, if it was really important to you, you just said, “Oh, we're not married”. Letting the person know what you wished them to know. Communication. Why do we need something new and more “inclusive” now? Is it because unmarried people are being irreparably harmed by these awful words? No. It is because we have reached the point in the long war on family and marriage that the governors feel emboldened to take it to this next level, where marriage itself is anti-promoted as regressive and intolerant. It is as clear as a bell this is what is going on, and it has nothing to do with liberalism, tolerance, or inclusion. It has to do with exploding society from the ground up.

Is marriage regressive? No, it is basically the encouragement for a couple to stay together, to better have and raise healthy and happy children. The governors don't want that anymore, so it is they who are regressive. They have a problem with populations, so they don't want the children anymore, so they don't want the couples to stay together for that reason. They also don't want you to stay together because they need you to be split, so they can sell you twice as much crap. Make that four times as much, because as miserable and lonely singles you will need double the compensatory projects, including antidepressants, gym memberships, wigs, plastic surgery, comfort food, expensive diets after comfort food, and 1000 TV/internet channels of propaganda.

Despite the utter failure of the Modern project, they keep selling it to young women, as with this *Lou* movie. The full title is *Lou Andreas-Salome: the Audacity to be Free*. Sounds great, except that Lou contradicted it herself, saying in her later years:

I have really done nothing but work all my life, work ... why? If I let my thoughts roam I find no one. The best, after all, is death.

Not really a thrilling testimonial, is it ladies?

At min. 1:24:30, the film paints Rilke as a big baby, needing her more than she needed him. Hmmm, then why did she pair up with this kid who was 16 years her junior to start with? She knew he was “feminine” when they started, since she told her friend that was why she got on with him. But now he is weak for wanting to marry her? So why didn't she ever pair up with a strong man? Why these sexual milktoasts like Rilke and Ree and Nietzsche? We know why: because in that case she could call

all the shots. It had to be all about her. A man who asserts himself is a pig and a man who doesn't is a wimp, so you can't win. *She* can't win, and she never did, ending up alone, begging for death.

You will say I am alone at 60, so I must have done the same thing. No, since I was perfectly willing to share power with a woman. I just never met a woman who was anywhere near my equal who had time for me or would treat me well. In general they were all too into themselves to even notice I existed. Despite always having a lot of ambition and a lot of irons in the fire, I have always had plenty of time for a woman and a relationship. It was a very high priority. The reverse has not been true. For me it was *cherchez la femme*. But for them it was also *cherchez la femme*, the femme being themselves.

And to be fair, there were a couple who slipped through my hands, for what are mysterious reasons. We all have our Marikas and Alexandras, who we look back on as what-ifs. Those who came and went before we even had time to assess them. For that reason I am pretty sure this was my destiny, a destiny I now accept. I do believe in free will and I don't believe in pre-destination, but I do believe in destiny, which isn't quite the same. Nothing is pre-ordained and it could have very easily happened otherwise. I could have failed, and I think the odds were actually very good I would fail. But this was my destiny in that it was what I was put here to do. There was no guarantee I would do it, but the road was open if I should do it. The help was there if I asked for it. And there may be some amount of steering going on as well, though I don't think it amounts to predestination. It is still up to us to agree to be steered or not, in each case—especially in my case, where I know I am being steered. A lot of people balk, and that would never happen without free will.

The film is actually quite thought-provoking: more than any American film I have seen in years, maybe ever. What I would say is the climax comes when Lou accidentally gets pregnant. Rather than being excited about a new experience, she sees it like she previously saw sex (wrongly, as she later admitted): as a horrible intrusion upon her independence. I couldn't help thinking of Joni Mitchell here. If Lou had really been poor and up against the wall, I can see why a pregnancy might scare her: she would have to spend all her time caring for the child and would have no time to be princess of the world. But she was from a rich family, living with rich men: they could hire all the nurses and maids they needed.

[The same was true of Sylvia Plath, which is why that film and bio make no sense. They show her living in a tiny grubby house alone, doing all the housework with a screaming baby in the corner. But when they go to visit her mother in Boston, we see something just short of a chateau, with extensive gardens in the front and black servants. Ted also wasn't poor like the script makes him out to be. They could have easily hired a nurse and we can be sure they did. So that was just more propaganda against motherhood.]

In the film, Salome throws herself from a tree to induce an abortion. I don't know if that is the way it happened, but she did abort the child. That action pretty much uses up any last shred of sympathy we had for her, one reason among many being that she can no longer claim to have a "healthy level of narcissism". Throwing yourself from a high branch is not my idea of health. She could very easily have died. Fortunately, one of the many men she doesn't need finds her within moments, saving her.

In the next scene Salome meets Freud and asks him to be her teacher. By that time she was about 50 and he 55, so it is strange they picked an actor much younger than that, one who looks nothing like Freud. They haven't aged her at all either, which is equally strange. In real life, she had put on weight and grown into her Habsburg chin by then, but we see none of that here. She is thin, 35, and no gray in the hair, despite still smoking like a bandit.

In the next scene they sell the old Nazi theater by having Lou summoned. She quickly begins getting rid of all her Jewish books—which would be all of them, I assume, though they can't admit that. But this is fake since the Nazis left her alone. They didn't raid her house until after she died and even then I assume it was just a formality, part of the vaudeville. There is no evidence her library was burned by the Gestapo and lots of evidence it wasn't, such as the fact that many of those books still exist. They admit that in the film, in the text in German at the end. Her secretary Pfeiffer “retrieved her possessions from Gottingen townhall.” Anything that burned in 1937 she burned herself.

That scene is sad for another reason, one most will miss. Salome's housemaid turns out to be her step-daughter, who her husband Andreas had with another woman. Yet another person caught in Salome's net of narcissism, since you may wish to ask yourself why this attractive young woman doesn't have a life of her own, instead acting as a servant to her step-mother.