

THE SECRET DRIVING FORCE OF COMMUNISM

(Part one of the larger book “Plot Against the Church” by Maurice Pinay. Often Printed Separately)

CHAPTER ONE

COMMUNISM AS DESTROYER

Of all revolutionary systems, which throughout human history have been devised for the destruction of our civilised values, Communism is without doubt the most perfected, most efficient and most merciless. In fact it represents the most advanced epoch of the world revolution, in whose postulates it therefore not only acts to destroy a definite political, social, economic or moral institution, but also simultaneously to declare null and void the Holy Catholic Church as well as all cultural and Christian manifestations which represent our civilisation.

All revolutionary currents of Jewish origin have attacked Christianity in its different aspects with particular one-mindedness. Communism, spawned from this same revolutionary stream of thought, seeks to banish Christianity for the purpose of causing it to vanish from the face of the earth, without even the slightest trace remaining. The destructive fury of this satanic striving, which brings before the eyes of the world the most terrible pictures of terror and destruction which are possible to imagine, can only be based on the essence of Nihilism and the most evil, hate-filled rejection of everything hitherto existing. For otherwise, one would not be able to understand the indescribable insanity of its criminal acts and the spirit of destruction, of annihilation, of insult, of contradiction and of resistance by its leading personalities against everything, which represents fundamental features not only of Catholicism but of religion in general.

The purpose of Communism is, as we have indeed seen in Russia and in the other lands where it has been introduced, none other than to enslave the people in the economic, political, social, human and super-human sense, in order to make possible a minority rule through violence. From an international aspect, the goal cannot be clearer:

“To attain through violence world domination by an insignificant minority, which destroys the rest of humanity by means of materialism, terror and, if necessary, by death, completely indifferent to whether in the process the enormous majority of the population must be murdered.”

The urge to murder, which has characterised the leading Soviet personages, is known well throughout the world. There are few, who upon learning of the bloody purges, which have been undertaken by the Marxists in Russia, will not be seized by shudders of horror. One needs only to recall a few details to fill the most stout hearts with fear and alarm.

“In its beginnings the Red Terror strove above all to exterminate the Russian Intelligentsia.”¹ As proof of this assertion S.P. Melgunow affirms the following, in which he refers to the “Special Committees”, which appeared in Russia in the first period of the Social revolution:

“The special committees are not organs of law, but of merciless extermination according to the decisions of the Communist Central Committee. The special committee is neither a commission of investigation nor a court of justice, but itself determines its own powers. It is an instrument of battle, which acts on the internal front of the civil war. It does not pardon whoever stands on the other side of the barricades, but kills them.

“It is not difficult to form ideas of how in reality this extermination proceeds, when in place of the nullified legal code only the revolutionary experience and conscience command. This conscience is subjective and experience allows complete free play to the will, which always, according to the position of the judge, takes on more or less furious forms.”²

“Let us not carry on war against individual persons” – wrote Latsis – “but let us exterminate the Bourgeoisie as a class. Do not investigate, through study of documents and proofs, what the accused has done in words and deeds against the Soviet authority. The first question to be placed before him runs as to what class he belongs to, what is his origin, his education, his training and his profession.”³

During the bloody dictatorship of Lenin, the Committee of Investigation under Rohrberg (Rohrberg, C.), which after the capture of Kiev entered this city with the White volunteers in August 1919, reported the following:

“The entire concrete floor of the large garage (this was the place where the provincial Cheka of Kiev had carried out executions) was swimming in blood, which did not flow but formed a layer of several inches; it was a grisly mixture of blood with brain and skull fragments, as well as strands of hair and other human remains. The entire walls, holed by thousands of bullets, were spattered with blood, and fragments of brain as well as head skin adhered to them.

“A drain ditch of 25 cm width and 25 cm deep and about 10 m long ran from the middle of the garage to a nearby room, where there was a subterranean outlet pipe. This drain ditch was filled to the top with blood.

“Usually, immediately after the massacre, the corpses were removed in lorries or horse-drawn wagons from the city and buried in a mass grave. In the corner of a garden we came upon an older mass grave, which contained about 80 corpses, in which we discovered signs of the most varied and unimaginable cruelties and mutilation. There were corpses from which the entrails had been removed; others had different limbs amputated and others again were cut into pieces. Some had had the eyes poked out, while the head, the face, the neck and the torso were covered with deep wounds. Further on we found a corpse with an axe in the breast, while others had no tongues. In a corner of the mass grave we discovered many legs and arms severed from the trunk.”⁴

The enormous number of corpses, which have already been laid to the account of Communist Socialism and which increase terrifyingly all the while, will perhaps never be

exactly known, but it exceeds everything imaginable. It is not possible to learn the exact number of the victims. All estimates lie below the real figure.”

In the Edinburgh newspaper “The Scotsman” of 7th November, 1923, Professor Sarolea gave the following figures:

“28 Bishops; 1,219 priests; 6,000 Professors and teachers; 9,000 doctors; 54,000 Officers; 260,000 soldiers; 70,000 Policemen; 12,950 estate owners; 355,250 intellectuals and of the free professions; 193,290 workers and 215,000 peasants.”

The Information Committee of Denikin on the Bolshevistic intrigue during the years 1918-1919 records in a treatise about the Red Terror in these two years “one million, seven hundred thousand victims.”⁵ In the “Roul” of 3rd August 1923, Kommin makes the following observation:

“During the winter of 1920 there existed in the USSR, 52 governments with 52 Special Committees (Chekas), 52 Special Departments and 52 revolutionary courts. Besides countless subsidiary Chekas, transport-networks, courts on the railways as well as troops for internal security, there were mobile courts, which were dispatched to mass executions in the places concerned.”

To this list of courts of torture must be added the special departments, i.e., 16 army and divisional courts. All in all one must estimate 1000 torture chambers. If it is borne in mind that at that time district committees also existed in addition, then the number rises further. In addition the number of governments of the USSR increased. Siberia, the Crimea and the Far East were conquered. The number of Chekas grew in geometrical ratio.

According to Soviet data (in the year 1920 when the terror had still not ebbed and the reporting of news was not restricted) it is possible to establish an average figure for every court; the curve of executions rises from one to fifty (in the great cities) and up to one hundred in the regions recently conquered by the Red Army. The crisis of terror was periodic and then ceased; in this manner one can daily estimate the (modest) figure of five victims..., which, multiplied with the thousand courts, gives a result of five thousand, and thus for the year roughly one and a half million. We recall this indescribable slaughter, not because in its totality it was either the most numerous or the most merciless to arise from the special situation and inflamed passions consequent on the first victories of the Bolshevik revolution, but because today, forty-five years after these mass executions took place, all this might otherwise be obliterated from the present Communist picture, even for the persons who were contemporaries of the events and who today, still alive, have forgotten those tragedies with the ease with which people forget not only unpleasant events which do not directly concern them, but even those to which they fell victim.

Unhappily, time has shown us a truly demonic excess of Communism in its murderous activity, about which we give no details and do not present the monstrous statistics

because all this is known to us. Several of these cruel bloodbaths have only taken place recently, so that one still seems to hear the lament of the persecuted, the death-rattle of the dying and the dumb, the terrible and haunting complaint of the corpses.⁶

It may suffice to recall the recent giant bloodbaths in Hungary, Poland, East Germany and Cuba as well as the earlier mass killings by Stalin and the annihilation of millions of Chinese through the Communist regime of Mao-Tse-Tung. But also the Communist attempts at revolution, which failed to achieve lasting permanence, such as that of Bela Kun who occupied Hungary in such a brutal way in the middle of 1919; of Spain in 1936, where the Bolsheviks gained control of Madrid and parts of the Spanish provinces and murdered more than 16,000 priests, monks and nuns, as well as 12 Bishops; further the happily unsuccessful attempt in Germany, its most successful realisation in the Red Republic of Bavaria in the year 1919. All these attempts were in fact orgies of 1918, which was directed by Hugo Haase, and which had blood and unrestrained bestiality.

One must also not forget that this Apocalyptic storm, which brings a flood of corpses, blood and tears, falls upon the world with the sole goal: to destroy not only the Catholic Church but the entire Christian civilisation.⁷ Before this shattering picture the world asks itself with heavy heart: who can hate our Christian features in such a form and try to destroy them with such Godless fury? Who has become capable of instigating this bloody mechanics of annihilation? Who can with such insensitivity direct and order this monstrous criminal process? And reality answers us completely without doubt that the [Bolshevik] Jews are those responsible, as will later be proved.

CHAPTER TWO

THE CREATORS OF THE SYSTEM

There is absolutely no doubt, that the Jews are the inventors of Communism; for they have been the instigators of the dogma, upon which that monstrous system is built, which at present with absolute power rules the greatest part of Europe and Asia, which stirs up the lands of America and with progressive certainty floods over all Christian peoples of the world like a deadly cancerous growth, like a tumour, which steadily devours the core of the free nations, without apparently an effective means of cure being found against this disease.

But the Jews are also the inventors and directors of the Communist methods, of effective tactics of struggle, of the insensitive and totally inhuman government policy and of aggressive international strategy. It is a completely proven fact that the Communist theoreticians were all Jews, unheeded of what system the Jews lastingly use, as well as the theoreticians and the experienced revolutionaries, which has veiled from the eyes of the people, where they lived, their true origin.

1. Karl Heinrich Marx was a German Jew, whose real name was Kassel Mordekay, born in Trier, Rhineland, son of a Jewish lawyer. Before his famous work “Das Kapital” which contains the fundamental idea of theoretical Communism, whose concepts he strove with inexhaustible activity up to his death in the year 1887 to spread over the world, he had written and published with the Jew Engels in the year 1848 the Communist Manifesto in London; between 1843 and 1847 he had formulated in England the first modern interpretation of Hebrew Nationalism in his articles, as in the publication in the year 1844 in the periodical “Deutsch-Französische Jahrbücher” (German-French Year Books) under the title “Concerning the Jewish question”, which shows an ultra-national tendency.

2. Friedrich Engels, creator of the “First International”, and close collaborator of Marx, was a Jew and born in Bremen (Germany). His father was a Jewish cotton merchant of the city. Engels died in the year 1894.

3. Karl Kautski, whose real name was Kraus, was the author of the book “The Beginnings of Christianity”, in which he mainly combats the principles of Christianity. He was the most important interpreter of Karl Marx and in 1887 published “The Economic Doctrine of Karl Marx Made Intelligible for All.” “The Bloodbath of Chisinaw and the Jewish Question”, in the year 1903, “The Class Struggle”, which for Mao-Tse-Tung in China was the fundamental book for Communist instruction; and the work with the title “The Vanguard of Socialism”, in the year 1921. He was also the author of the “Socialist Programme” from Erfurt/Germany. This Jew was born in the year 1854 in Prague and died in 1938 in the Hague (Holland).

4. Ferdinand Lassalle, Jew, born in the year 1825 in Breslau. He had interfered in the democratic revolution of 1848. In the year 1863 he published his work entitled “Open Answers”, in which he outlined a plan of revolution for the German workers. Since then he worked tirelessly for a “Socialist” crusade, which was directed at the rebellion of the workers. For this purpose he published a further work under the title “Capital and Labour.”

5. Eduard Bernstein. A Jew born in Berlin in the year 1850. His principal works are “Assumptions concerning Socialism”, “Forward, Socialism”, “Documents of Socialism”, “History and Theory of Socialism”, “Social Democracy of Today in Theory and Practice”, “The Duties of Social Democracy”, and “German Revolution”. In all his writings he expounds the Communist teaching and bases it on the views of Marx. In the year 1918 he became Finance minister of the German Socialist state, which, however, could fortunately only maintain itself a few months.

6. Jacob Lastrow, Max Hirsch, Edgar Loening, Wirschauer, Babe, Schatz, David Ricardo and many other writers of theoretical Communism were Jews. In all lands are found writers, almost exclusively Jewish, who preach Communism to the masses, although with many opportunities they strive to give the appearance in their writings of a feeling of humanity and brotherhood. We have indeed already seen in practice what this means.⁸

However theoretical all Jews mentioned may have been, they were not satisfied with setting up the doctrinaire bases, but each one of them was an experienced revolutionary, who busied himself in whatever particular land he found himself, to factually prepare the upheaval, to direct or to give it support. As leaders or members of revolutionary associations known only to one another, they took more and more active part in the development of Bolshevism. But apart from these Jews, who in the main were regarded as theoreticians, we find that almost all materialist leaders, who develop Communist tactics, also belong to the same race and carry out their task with the greatest efficacy.

As indisputable examples two movements of this type can be recorded:

A) In the year 1918 Germany was showpiece of a Communist, Jew directed revolution. The Red Councils of the republic of Munich was Jewish, as its instigators prove: Liebknecht, Rosa Luxemburg, Kurt Eisner and many others. With the fall of the monarchy the Jews gained control of the country and the German government. With Ministers of State Haase and Landsberg appear Kautsky, Kohn and Herzfeld. The Finance minister was likewise a Jew, had his racial fellow Bernstein as assistant and the minister of the Interior, likewise a Jew, and sought the collaboration of his racial brother, Doctor Freund, who helped him in his work.

Kurt Eisner, the President of the Bavarian Councils Republic, was the instigator of the Bolshevik revolution in Munich.

“Eleven little men made the revolution”, said Kurt Eisner in the intoxication of triumph to his colleague, the Minister Auer. It is no more than right to preserve the unforgettable memory of these little men, who were, in fact, the Jews Max Lowenberg, Doctor Kurt Rosenfeld, Caspar Wollheim, Max Rothschild, Carl Arnold, Kranold, Rosenhek, Birnbaum, Reis and Kaiser. These ten with Kurt Eisner van Israelowitsch led the presidency of the Revolutionary court of Germany. All eleven were Freemasons and belonged to the secret lodge N.º which had its seat in Munich at No. 51 Briennerstrasse.⁹

The first cabinet of Germany in the year 1918 was composed of Jews.

1. Preuss, Minister of the Interior.
2. Freund, Minister of the Interior.
3. Landsberg, Finance Minister.
4. Karl Kautski, Finance Minister.
5. Schiffer, Finance Minister.
6. Eduard Bernstein, secretary of the State Treasury.
7. Fritz Max Cohen, director of the official information service. (This Jew was earlier correspondent of the Jewish “Frankfurter Zeitung”).

The second “German Socialist government” of 1918 was formed of the following Jews:

1. Hirsch, Minister of the Interior.
2. Rosenfeld, Justice Minister.
3. Futran, Minister of education.
4. Arndt, Minister of education.
5. Simon, State secretary of finances.

6. Kastenber, director of the department of science and art.
7. Strathgen, director of colonial department.
9. Wurm, secretary of food.
10. Merz, Weil, Katzenstein, Stern, Lowenberg, Frankel, Schlesinger, Israelowitz, Selingsohn, Laubenheim, etc., took up high posts in the ministries.

Among the remaining Jews who controlled the sectors vital to life of the German state, which had been defeated through the American intervention in the war, were found in the year 1918, and later:

1. Kohen, President of the German workers and soldiers councils (similar to the Soviet council of soldiers and workers of Moscow in the same year).
2. Ernst, police president of Berlin.
3. Sinzheimer, police president of Frankfurt.
4. Lewy, police president of Hessen.
5. Kurt Eisner, Bavarian state president.
6. Jaffe Bavarian finance minister.
7. Brentano, Industry, trade and transport minister.
8. Talheimer, minister in Württemberg.
9. Heimann, another minister in Württemberg.
10. Fulda, in the government of Hesse.
11. Theodor Wolf, chief editor of the newspaper "Berliner Tageblatt."
12. Gwiner, director of the "Deutsche Bank".¹⁰

B) Hungary in the year 1919. On 20th March 1919 the Jew Bela Kun (Cohn) took over power in Hungary and proclaimed the Hungarian Soviet republic, which from that moment on was submerged in a hair-raising sea of blood. Twenty-eight (28) Commissars formed with him the new government and of these 18 were Israelites. That is an unheard of proportion, when one bears in mind that in Hungary lived one and a half million Israelites compared to 22 million inhabitants. The 18 Commissars held the actual control of rulership in their hands and the eight Gentile Commissars could do nothing against them.¹¹

"More than 90% of the members of the government and the confidence men of Bela Kun were also Jews. Here follows a list of members of the Bela Kun government:

1. Bela Kun, general secretary of the Jewish government.
2. Sandor Garbai, "official" president of the government, who was used by the Jews as a Hungarian man of straw.
3. Peter Agoston, deputy of the general secretary; Jew.
4. Dr. E. Landler, Peoples commissar for internal affairs; Jew.
5. Bela Vago, deputy of Landler, a Jew with the name Weiss.
6. E. Hamburger, Agriculture Commissar; Jew.
7. Vantus, deputy of Hamburger; Jew.
8. Csizmadia, deputy of Hamburger; Hungarian.
9. Nyisztor, deputy of Hamburger; Hungarian.
- 10 Varga, Commissar for financial affairs; Jew by name Weichselbaum.
11. Szkely, deputy of Varga; Jew by name Schlesinger.
12. Kunftz, Education minister; Jew by name Kunstater.
13. Kukacs, deputy of Kunfi; a Jew, who in reality was chilled Lowinger and was the son of the director-general of a banking house in Budapest.
14. D. Bokanyi, Minister of labour; Hungarian.

15. Fiedler, deputy of Bokanyi; Jew.
16. Jozsef Pogany, War Commissar; a Jew, who in reality was called Schwartz.
17. Szanto, deputy of Pogany; a Jew named Schreiber.
18. Tibor Szamuely, deputy of Pogany, a Jew named Samuel.
19. Matyas Rakosi, trade Minister; a Jew, who in reality was called Matthew Roth Rosenkrantz, present Communist dictator.
20. Ronai, Commissar of law; a Jew named Rosentstegl.
21. Ladai, deputy of Ronai; Jew.
22. Erdelyi, Commissar of supply; a Jew named Eisenstein.
23. Vilmas Boehm, Socialisation Commissar; Jew.
24. Hevesi, deputy of Boehm; a Jew named Honig.
25. Dovsak, second deputy of Boehm; Jew.
26. Oszkar Jaszai, Commissar of nationalities; a Jew named Jakobovits.
27. Otto Korvin, political examining Commissar; a Jew named Klein.
28. Kerekes, state lawyer; a Jew named Krauss.
29. Biro, chief of the political police; a Jew named Blau.
30. Seidem, adjutant of Biro; Jew.
31. Oszkar Faber, Commissar for liquidation of Church property; Jew.
32. J. Czerni, commander of the terrorist bands, which were known by the name "Lenin youth"; Hungarian.
33. Illes, supreme police Commissar; Jew.
34. Szabados, supreme police Commissar; a Jew named Singer.
35. Kalmar, supreme police Commissar; German Jew.
36. Szabo, supreme police Commissar; Ruthenian Jew, who in reality was called Schwarz.
37. Vince, Peoples Commissar of the city of Budapest, who in reality was called Weinstein.
38. M. Kraus, Peoples Commissar of Budapest; Jew.
39. A. Dienes, Peoples Commissar of Budapest; Jew.
40. Lengyel, President of the Austro-Hungarian bank; a Jew named Levkovits.
41. Laszlo, President of the Communist revolutionary court; a Jew, who in reality was called Lowy.¹²

In this government which for a time held Hungary in thrall, the chief of the Hungarian Cheka Szamuely, besides Bela Kun, distinguished himself through countless crimes and plunderings. While the latter rode through the land in his luxury automobile (with the symbol of a large gallows mounted on the vehicle, and accompanied by his capable Jewish woman secretary R. S. Salkind, alias Semliachkay), the former travelled through Hungary in his special train and sowed terror and death, as a contemporary witness describes:

“That train of death travelled snorting through the black Hungarian nights; where it stopped, one saw people hanging from trees and blood which ran on the ground. Along the railway line naked and mutilated corpses were to be seen. Szamuely dictated his judgements in his train, and whoever was forced to enter never lived to tell the tale of what he saw. Szamuely lived constantly in this train. Thirty selected terrorists ensured his security. Selected executioners accompanied him. The train consisted of two saloon wagons, two first-class wagons, which were occupied by the terrorists, and two third-class wagons for the victims. In the latter executions were carried out. The floor of this wagon was stiff with blood. The corpses were thrown out of the windows, while Szamuely sat comfortably in the elegant workroom of his compartment which was

upholstered in rose-coloured damask and decorated with polished mirrors. With a movement of the hand he decided over life or death.’¹³

CHAPTER THREE

THE HEAD OF COMMUNISM

There exists therefore not the slightest doubt, that the Marxist theory (Communism) is a Jewish work, just as is also its every action, which aims at putting this doctrine into practice.

Before the final establishing of Bolshevism in Russia the directors and organisers of all Communist movements in their entirety were almost solely Jews, just as the great majority of the true organisers of the revolutions were to which they gave the impetus. But in Russia, as the first land where Bolshevism finally triumphed, and where it was and still is the fulcrum or driving force for the Communising of the world, the Jewish paternity of the system of organisation and of Soviet praxis also allows no doubt or error. According to the irrefutable data, which has been fully and completely proved and recognised by all impartial writers who have dealt with this theme, the Communist work of the Jews in the land of the Czars is so powerful that it would be useless to deny this disastrous triumph as their monopoly.

It suffices to recall the names of those who have formed the governments and the principal leading organs in the Soviet Union, in order to know what one has immediately to think of the clear and categorical proof of the evidence.

I - MEMBERS OF THE FIRST COMMUNIST GOVERNMENT OF MOSCOW (1918) (Council of Peoples Commissars)

1. Ilich Ulin (Vladimir Ilich Ulianov or Nikolaus Lenin). President of the Supreme Soviet, Jew on mother's side. His mother was called Blank, a Jewess of German origin.
2. Lew Davinovich Bronstein (Leo Trotsky), Commissar for the Red Army and the Navy; Jew.
3. Iosiph David Vissarionovich Djugashvili-Kochba (Joseph Vissarianovich Stalin), Nationalities Commissar; descendant of Jews from Georgia.
4. Chicherin; Commissar for foreign affairs; Russian.
5. Apfelbaum (Grigore Zinoviev), Commissar for internal affairs; Jew.
6. Kohen (Volodarsky), Commissar for press and propaganda; Jew.
7. Samuel Kaufmann, Commissar for the landed property of the State; Jew.
8. Steinberg, law Commissar; Jew.
9. Schmidt, Commissar for public works; Jew.
10. Ethel Knigkisen (Liliana), Commissar for supply, Jewess.
11. Pfenigstein, Commissar for the settlement of refugees; Jew.
12. Schlichter (Vostanoleinin) Commissar for billetings (confiscation of private houses for the Reds); Jew.
13. Lurie (Larin), President of the supreme economic council; Jew.
14. Kukor (Kukorsky), Trade Commissar; Jew.

15. Spitzberg, Culture Commissar; Jew.
16. Urisky (Radomilsky), Commissar for “elections”; Jew.
17. Lunacharsky, Commissar for public schools. Russian.
18. Simasko, Commissar for health; Jew.
19. Protzian, Agriculture Commissar; Armenian.

In the [Appendix](#) at the end of this volume can be found the interesting and illustrative lists of the Jewish officials in all the government bodies of the Soviet Union, the Communist Party, the Red Army, the Secret Police, the trade unions, etc.

Of a total of 502 offices of first rank in the organisation and direction of the Communist revolution in Russia and in the direction of the Soviet State during the first years of its existence, no less than 459 posts are occupied by Jews, while only 43 of these offices have been occupied by Gentiles of different origin. Who then has accordingly carried out this terrible revolution? The Gentiles perhaps? Another statistic, which was published in Paris by the counter-revolutionary newspaper “Le Russe Nationaliste”, after the victory of the Jewish Communists in Russia, reveals that of 554 Communist leaders of first rank in different offices the racial composition was as follows:

Jews	447
Lithuanians	43
Russians	30
Armenians	13
Germans	12
Finns	3
Poles	2
Georgians	2
Czechs	1
Hungarians	1

During the Second World War, and from then on up to our present time, the Jewish clique which rules the Union of Socialist Soviet Republics, continues to be very numerous, for at the head of the names stands Stalin himself, who for a long time was regarded as a Georgian of pure descent. But it has been revealed that he belongs to the Jewish race; for Djougachvili, which is his surname, means “Son of Djou”, and Djou is a small island in Persia, whither many banished Portuguese “Gypsies” migrated, who later settled in Georgia.

Today it is almost completely proved that Stalin had Jewish blood, although he neither confirmed nor denied the rumours, about which mutterings began in this direction.¹⁴

Let us look at a list of the Soviet officials in the government of Stalin:

1. Zdanov (Yadanov), who in reality was called Liphshitz, foriner commander in the defence of Leningrad during the 2nd world war. Member of the Politbüro up to 1945 and one of the instigators of the decision which excluded Tito from the Cominform in the year 1948 and who shortly afterwards died.

2. Lavrenty Beria, Chief of the M.V.D. Police and of Soviet heavy industry, member of the Soviet Atom industry, who was executed upon orders of Malenkov, and in fact for the same reason for which Stalin liquidated Yagoda.

3. Lazar Kaganovich, director of Soviet heavy industry, member of the Politburo from 1944 to 1952, then member of the Presidium and at present President of the Supreme Presidium of the USSR.

4. Malenkov (Georgi Maximilianovich Molenk), member of the Politburo and Orgburo until 1952, then member of the Supreme Presidium, President of the Ministerial Council after the death of Stalin; Minister in the government of Bulganin since 1955. He is a Jew from Ornsenburg, not a Cossack, as is asserted. The name of his father, Maximilian Malenk, is typical for a Russian Jew. In addition there is a very important detail, which reveals the true origin of Malenkov and also of Khrushchev. The present wife of Malenkov is the Jewess Pearlmutter, known as "Comrade Schans chuschne" who was Minister (Commissar) for the fish industry in the Soviet government in the year 1938. If Malenkov had not been a Jew, it is extremely unlikely that he would have married a Jewess, and the latter would also not have married him. There exists no official description of the life of Malenkov. This is certainly to be attributed to the fact that he does not want his Jewish origin to be discovered.

5. Nikolaus Salomon Khrushchev, present chief (1963) of the Soviet Communist party, member of the Politburo since 1939, i.e. since the year when Malenkov was chosen member of the Orgburo. He is the brother of Madame Malenkov, i.e. of the Jewess Pearlmutter. Khrushchev is a Jew and his real name is Pearlmutter. Also, the present wife of Khrushchev, Nina, as well as the wives of Mikoyan, Voroshilov, Molotov, etc., are Jewesses.

6. Marshal Nikolaus Bulganin, at present first Soviet minister, former bank official, was one of the ten Jewish members of the Commissariat for the liquidation of private banks in the year 1919.

7. Anastasio Josifovich Mikoyan, member of the Politburo since 1935, member of the Supreme Presidium since 1952, Trade Minister and Vice-president in the Malenkov government. He is an Armenian Jew and not a true Armenian as is believed.

8. Kruglov, chief of the M.V.D. after Beria. Upon command of Kruglov the imprisoned Jewish doctors were released who had been imprisoned by Riumin, sub-chief of the police, during the rulership of Beria, in the year 1953. Likewise Jew.

9. Alexander Kosygin, member of the Politburo up to 1952, afterwards deputy in the Supreme Presidium and Minister for light industry and food in the Malenkov government.

10. Nikolaus Schvernik, member of the Politburo up to 1952, then member of the Supreme Presidium and member of the Presidium of the Central Committee of the Communist party; Jew.

11. Andreas Andreievich Andreiev, who was known as the "Politbureaucrat" of 3 A, member of the Politburo between 1931 and 1952, Jew from Galicia (Poland). He writes under a Russian pseudonym.

12. P. K. Ponomareno, member of the Orgburo in the year 1952; afterwards member of the highest Presidium and culture minister in the Malenkov government.

13. P. F. Yudin (Jew), deputy member of the highest Presidium and titular of the Ministry for building material in the Malenkov government in the year 1953.
14. Mihail Pervukin, member of the Presidium of the central committee of the Communist party since 1953.
15. N. Schatalin, official in the sub-secretariat of the Central Committee of the Community Party.
16. K. P. Gorschenin, Justice minister in the government of Malenkov.
17. D. Ustinov (Zambinovich), Soviet ambassador in Athens (Greece) up to the second world war; defence minister in the Malenkov government.
18. V. Merkulov, Minister for state control at the time of Malenkov.
19. A. Zasyadko, Minister for the coal industry under Malenkov.
20. Cherburg, Soviet propaganda chief.
21. Milstein. one of the Soviet espionage chiefs.
22. Ferentz Kiss, Chief of the Soviet espionage service in Europe.
23. Postschreibitscher (Poschebicheve), former private secretary of Stalin, at present chief of the secret archives of the Kremlin.
24. Ilya Ehrenburg, delegate for Moscow in the Supreme Soviet, Communist writer; likewise Jew.
25. Mark Spivak, delegate from Stalino (Ukraine) in the Supreme Soviet of Moscow.
26. Rosalia Goldenberg, delegate from Birobudjan in the Supreme Soviet.
27. Anna E. Kaluger, delegate of Bessarabia in the Supreme Soviet, Her brother, not Koluger, but Calugaru in Rumanian, is a Communist official in the government of Rumania.

Also Kalinin, one of the great Soviet officials under Stalin who died some time ago, was a Jew.¹⁵

It is only too well known, that the Anti-Semitism of Stalin was a misrepresentation of the facts, and that the blood bath among the Jews (Trotskyists) which he carried out in order to assert his power, was performed by other Jews. In the last instance the struggle between the Jew Trotsky and the Jew Stalin was a struggle between parties for control over the Communist government, which they created, it was purely a family dispute. As proof, the following list of Commissars for Foreign Affairs, during the period when Stalin got rid of some certain Jews, who had become dangerous for his personal power.

1. Maxim Maximovich Litvinoff, Minister for Foreign Affairs up to 1939, when he was replaced by Molotov. He afterwards occupied high offices in the same ministry up to his

death in February 1952. He was born in Poland as son of the Jew Meer Genokh Moiseevich Vallakh, a bank clerk. In order to conceal his real name Maxim Moiseevich Vallakh, Litvinoff used various pseudonyms during his real career, among them Finkelstein, Ludwig Nietz, Maxim Harryson, David Mordecay, Felix, and finally, when he became an official in the Communist regime of Russia, he took on the name of Litvinoff or Litvinov. When this Jew was replaced by Molotov in the Year 1939, the Jews of the western world and the entire Jewish-Freemasonic press began to cry out that he had been removed by Stalin because he was a “Jew”, but they kept quiet afterwards concerning the fact that up to his death Litvinov remained in the ministry. Why also say this, if it was not of interest for the conspiracy? In the Memoirs of Litvinov, which were published after his death, he wrote that in his opinion nothing would alter in Soviet Russia after the death of Stalin. In fact, Stalin died a year after Litvinov and nothing was altered in the Soviet’s internal and external policies.

What the West calls change in the policy of the USSR, is simply nothing further than a skilled propaganda for the necessities of the plan for world rule through the Jews. Nothing has altered since the death of Stalin. A certain unrest may have arisen on account of the lack of a new leader of the stature of Stalin or Lenin, that is all. For this reason the Jewish-Freemasonic conspirators of the West wish to paint the Soviet-Communist black raven over with the glittering colours of “Pacifism”, “Coexistence”, “Human friendliness”, etc., in order to introduce it to the world as something harmless, until a dictator with the same lusts of his predecessors arises.

When Litvinov asserted that nothing would alter with the death of Stalin, he knew very well, that this would be so, because Stalin was nothing more than one of the handymen of the Jewish band, which rules the USSR, and because after him other Jews would be at hand, to carry on the plan of world domination, for which Bulganin, Baruch, Reading, Thorez, Mendes France, David Ben Gurion and many others are cooperating.

In continuing the list of Jews in the Ministry for Foreign Affairs of the USSR, we mention:

2. Andreas Januarevich Vishinsky, now dead, who was foreign minister of the USSR before the death of Stalin and afterwards permanent representative of the Soviet Union in the UNO. There he missed no opportunity to sling his obscenities against the non-Communist lands, exactly as in the times when he was “Peoples Judge.” His Jewish name was Abraham Januarevin.
3. Jakob Malik, Soviet representative in the UNO and a great personality in the Soviet diplomatic hierarchy; Jew.
4. Valerian Zorin, for a time ambassador in London and likewise a great figure of Soviet diplomacy, who changes his post according to necessity.
5. Andrei Gromyko, diplomat, Minister for foreign affairs since 1958.
6. Alexander Panyushkin, former Soviet ambassador in Washington, ambassador in Peking during the year 1955, who is regarded as the actual dictator of Red China.
7. Zambinovich (Ustinov), ambassador in Athens up to 1940.

8. Admiral Radionovich, ambassador in Athens between 1945 and 1946, i.e., as the Communist coup d'état in Greece was prepared; Jew.
9. Constantin Umansky, ambassador in Washington during the Second World War and afterwards official in the Ministry for foreign affairs in Moscow.
10. Manuilsky, former representative in the Ukraine and in the UNO, at present President of the Ukraine; likewise Jew.
11. Ivan Maisky, ambassador in London during the war, afterwards high official of the Foreign Ministry in Moscow.
12. Madame Kolontay, ambassador in Stockholm until her death in March 1952; Jewess.
13. Daniel Solod, ambassador in Cairo in the year 1955. The latter, supported by a Jewish group which belongs to the diplomatic corps in Cairo, directs the Israelite conspiracy inside the Arab world under Soviet diplomatic protection, without the Egyptian government noticing this. This government should not forget that David Ben Gurion, first minister of Israel, as well as Golda Meyerson, Israel's Minister in Moscow, are Russian Jews like David Solod.

At present, according to confirmed data, 80% to 90% of the key positions in all ministries in Moscow and the remaining Soviet republics are occupied by Jews.

“I do not believe that there can be any doubt of the origin of all those who occupy the highest posts in Moscow since the first moment of the revolution; for the Russians it is a lamentable fact that after all this course of time things are much worse, for the number of Jews who live in Russia has increased in frightening degree. All important leading positions are in their hands...”¹⁶

As in Russia the countries of Europe where Bolshevism has gained control, are also completely ruled by a Jewish minority; the latter always appears in the direction of the Communist government with an iron, criminal and merciless hand, so as to attain the utter enslaving of the native citizens through an insignificant group of Jews.

More convincing than any other proof is an exact surveying of the most principal leaders of the Bolshevik governments of Europe, which are always found in the hands of the Israelites. We will quote the most principal ones:

A - HUNGARY

1. The most important Communist leader since the occupation of this land by Soviet troops is Mathias Rakosi, an Israelite, whose real name is Mathew Roth Rosenkranz, and who was born in the year 1892 in Szabadka.
2. Ferenk Münnich, First Minister in Hungary in the year 1959 after Janos Kadar.
3. Erno Gero, Minister of the Interior until 1954.

4. Szebeni, Minister of the Interior before the Jew Gero.
5. General Laszlo Kiro, Jew, Minister of Interior since July 1954, simultaneously chief of the A.V.O., i.e. the Hungarian police, which corresponds to the Soviet M.V.D.
6. General Peter Gabor, chief of the Communist political police of Hungary up to 1953, a Jew, who in reality was called Benjamin Ausspitz and was earlier a tailor in Satorai-
Jeujhely, Hungary.
7. Varga, State secretary for economic planning; a Jew, who in reality is called Weichselbaum; former Minister of the Bela Kun government. He was also President of the supreme economic council.
8. Beregi, Minister for foreign affairs.
9. Julius Egry, Agriculture minister of the Hungarian Peoples Republic.
10. Zoltan Vas, President of the supreme economic council; a Jew, who in reality was called Weinberger.
11. Josef Reval, the editor of the Hungarian press and director of the Red newspaper "Szabad Nep" (The Free People); a Jew; who is really called Moses Kahana.
12. Revai (another), Minister for national education; a Jew named Rabinovits.
13. Josef Gero, transport minister; a Jew named Singer.
14. Mihaly Farkas, Minister for national defence; a Jew named Freedman.
15. Veres, Minister of State.
16. Vajda, Minister of State.
17. Szanto, Commissar for purging of enemies of the State, in the year 1951 sent by Moscow; a Jew named Schreiber; former member of the Bela Kun government.
18. Gyula Dessi, Justice Minister up to 1955; today chief of the secret police.
19. Emil Weil, Hungarian ambassador in Washington; he is the Jewish doctor who tortured Cardinal Mindszenty.

Among other important Jewish officials to be mentioned are:

1. Imre Szirmay, director of the Hungarian radio company.
2. Gyula Garay, judge of the Communist "Peoples court of Budapest."
3. Colonel Caspo, Sub-chief of the secret police.
4. Professor Laszlo Benedek, Jewish dictator for educational questions.

The sole important Communist of Gentile origin was the Freemason Laszlo Rajk, former minister for foreign affairs, who was sentenced and executed by his Jewish “brothers” for his “betrayal.”

B - CZECHOSLOVAKIA

1. Clemens Gottwald, one of the founders of the Communist party in Czechoslovakia and president of the country between 1948 and 1953; a Jew, who died shortly after Stalin.
2. Vladimir Clementis, former Communist minister of Czechoslovakia for foreign affairs, “sentenced and executed” in the year 1952; Jew.
3. Vaclav David, present foreign minister of Czechoslovakia (1955); Jew.
4. Rudolf Slaski, former general secretary of the Communist party of Czechoslovakia, “sentenced” in the year 1952; a Jew by name of Rudolf Salzman.
5. Firi Hendrich, present general secretary of the Communist party; Jew.
6. Andreas Simon, sentenced in the year 1952; a Jew named Otto Katz.
7. Gustav Bares, assistant of the general secretary of the Communist party; Jew.
8. Josef Frank, former assistant of the general secretary of the Communist party, “sentenced” in the year 1952; Jew.

C - POLAND

1. Boleslaw Bierut, President of Poland up to 1954; Jew.
2. Jakob Berman, general secretary of the Communist party of Poland; Jew.
3. Julius Kazuky (Katz), minister for foreign affairs of Poland, who is well known for his violent speeches in the UNO; Jew.
4. Karl Swierezewsky, former vice-minister for national defence, who was murdered by the Anti-Communist Ukrainian country population in south Poland (the mass of the people is not always amorphous); Jew.
5. Josef Cyrankiewicz, first minister of Poland since 1954, after Bierut; Jew.
6. Hillary Mink, Vice-prime minister of Poland since 1954; Jew.
7. Zenon Kliszko, minister of justice; Jew.
8. Tadaus Kochcanowicz, minister of labour; Jew.

The sole important Polish Communist of Gentile origin is Wladislaw Gomulka who was removed from political leadership since 1949, when he lost his post as first minister.

Sooner or later he will share the same fate as Rajk in Hungary.

D - RUMANIA

1. Anna Pauker, Jewess, former minister for foreign affairs of the "Rumanian Peoples Republic", and spy No. 1 of the Kremlin in Rumania up to the month of June 1952. Since then she has remained in the shadows in Bucharest up to the present day, naturally in freedom. This Jewish hyena, who was originally called Anna Rabinsohn, is the daughter of a rabbi, who came to Rumania from Poland. She was born in the province of Moldau (Rumania) in the year 1892.

2. Ilka Wassermann, former private secretary of Anna Pauker, at present the real directress of the ministry for foreign affairs.

3. Josef Kisinevski, the present agent No. 1 of the Kremlin in Rumania, member of the central Committee of the Communist party and vice-president of the council of ministers. He is a Jew and comes from Bessarabia; his correct name is Jakob Broitman. Also he is the real chief of the Communist party of Rumania, although "officially" the general secretary of the party is the Rumanian locksmith Gheorghe Gheorghiu Dez, who, however, only plays the simple role of a political front. Kisinevski took his present pseudonym from the name of the city of Kisinou in Bessarabia, where before the arrival of the Red Army he owned a tailor's workshop.

4. Teohari Georgescu, minister for internal affairs in the Communist government of Bucharest between 1945 and 1952; at the present time he has been reduced to a second-rank post, although he was "officially" "expelled" from the Communist party. He finds himself in the same position as Anna Pauker. His real name is Baruch Tescovich. He is a Jew from the Rumanian Danube harbour of Galatz.

5. Avram Bunaciu, likewise a Jew, is the present (1955) general secretary of the Presidium of the great national assembly of the "Rumanian peoples republic", i.e. the real leader of this assembly, for the "official" president Petru Groza is only an old Freemasonic marionette, who is married to a Jewess and plays only a purely static role. Avram Bunaciu is called in reality Abraham Gutman (Gutman translated into Rumanian is the corresponding name for "Bunaciu", i.e. the pseudonym taken on by this Jew).

6. Lotar Radaceanu, another Minister of the Communist government of Bucharest "deposed" in the year 1952, but who in 1955 reappeared on the honorary tribune. He is a Jew from Siebenbürgen and is called Lothar Würtzel. Since the "Würtzel" in Rumanian translates "Radicinu", this Jew has simply transferred his Hebraic name into Rumanian and is now called "Radaceanu".

7. Miron Constantinescu, member of the central Committee of the Communist party and minister for mining and petroleum. Now and then he changes his ministerial posts. He is a Jew from Galatzi (Rumania), who in truth is called Mehr Kohn, and as is customary among them, uses a Rumanian pseudonym.

8. Lieutenant General Moises Haupt, commander of the military district of Bucharest; Jew.

9. Colonel General Zamfir, Communist "security chief" in Rumania and responsible for thousands of murders, which this secret police has perpetrated. He is a Jew and comes from the Danube harbour of Braila. He is called Laurian Rechler.

10. Heim Gutman, chief of the civil secret service of the Rumanian Peoples republic; Jew.
11. Major-General William Suder, chief of the information service and of counter-espionage of the Rumanian Communist army. He is a Jew, by name Wilman Süder and former officer of the Soviet Army.
12. Colonel Roman, former director of the E.K.P. service (education, culture and propaganda) of the Rumanian army up to 1949, and at the present time Minister in the Communist government. His name as Jew is Walter.
13. Alexander Moghiorosh, minister for Nationalities in the Red government; Jew from Hungary.
14. Alexander Badau, chief of the Control Commission for foreigners in Rumania. He is a Jew who originates from the city of Targoviste whose real name is Braustein. Before 1940 his family in Targoviste possessed a large trading firm.
15. Major Lewin, chief of press censorship, Jew and former officer of the Red Army.
16. Colonel Holban, chief of the Communist "Security" of Bucharest, a Jew named Moscovich, former Syndicate (Union) chief.
17. George Silviu, general governmental secretary of the ministry for internal affairs; a Jew named Gersh Golinger.
18. Erwin Voiculescu, chief of the pass department in the ministry for foreign affairs. He is a Jew and is called Erwin Weinberg.
19. Gheorghe Apostol, chief of the general labour union of Rumania; he is a Jew named Gerschwin.
20. Stupineanu, chief of economic espionage; Jew by name Stappnau.
21. Emmerick Stoffel, Ambassador of the Rumanian Peoples Republic in Switzerland; a Jew from Hungary and specialist in bank questions.
22. Harry Fainaru, former legation chief of the Rumanian Communist embassy in Washington up to 1954 and at present official in the ministry for foreign affairs in Bucharest. He is a Jew named Hersch Feiner. Before the year 1940 his family possessed a grain business in Galatzi.
23. Ida Szillagy, the real directress of the Rumanian embassy in London; Jewess; friend of Anna Pauker.
24. Lazarescu, the "Chargé d' Affaires" of the Rumanian government in Paris. He is a Jew and is really called Baruch Lazarovich, the son of a Jewish trader from Bucharest.
25. Simon Oieru, State under-secretary of the Rumanian state; Jew with name of Schaffer.

26. Aurel Baranga, inspector general of arts. He is a Jew; Ariel Leibovich is his real name.
27. Liuba Kisinevski, president of the U.F.A.R. (Association of anti-Fascist Rumanian women); she is a Jewess from Cernautzi/ Bukowina, and is called in reality Liuba Broitman, wife of Josif Kisinevski of the central Committee of the party.
28. Lew Zeiger, director of the ministry for national economy; Jew.
29. Doctor Zeider, jurist of the ministry for foreign affairs; Jew.
30. Marcel Breslasu, director general of arts; a Jew by name Mark Breslau.
31. Silviu Brucan, chief editor of the newspaper "Scanteia", official party organ. He is a Jew and is called Brükker. He directs the entire campaign of lies that attempts to deceive the Rumanian people concerning the true situation created by Communism. At the same time the Jew Brükker directs the fake "Antisemitic" campaign of the Communist press of Rumania.
32. Samoila, governing director of the newspaper "Scanteia"; he is a Jew; Samuel Rubenstein.
33. Horia Liman, second editor of the Communist newspaper "Scanteia"; Jew with the name of Lehman.
34. Engineer Schnapp, governing director of the Communist newspaper "Romania Libera" (Free Rumania), the second Communist newspaper on the basis of its circulation; likewise a Jew.
35. Jehan Mihai, chief of the Rumanian film industry, Communist propaganda by means of films; a Jew, whose name is Jakob Michael.
36. Alexander Graur, director general of the Rumanian radio corporation, which stands completely and solely in the service of the Communist party. He is a Jewish professor and is called Alter Biauer, born in Bucharest.
37. Mihail Roller, at present President of the Rumanian academy, is a sinister professor, a Jew, unknown before the arrival of the Soviets in Rumania. Today he is "President" of the Academy and in addition he has written a "new history" of the Rumanian people, in which he falsifies the historical truth.
38. Professor Weigel, one of the tyrants of the university of Bucharest, who directs the constant "purging actions" among Rumanian students who are hostile to the Jewish-Communist regime.
39. Professor Lewin Bercovich, another tyrant of the Bucharest university, who with his spies controls the activity of Rumanian professors and their social connections; an immigrant Jew from Russia.
40. Silviu Josifescu, the official "literary critic", who censures the poems of the best poets like Eminescu Alecsandri, Vlahutza, Carlova, etc., who all died centuries ago or more than half a century ago, and alters form and content, because these poems are "not

in harmony” with the Communist Marxist ideas. This literary murderer is a Jew, who in truth is called Samoson Iosifovich.

41. Joan Vinter, the second Marxist “literary critic” of the regime and author of a book with the title “The problem of literary legacy” is likewise a Jew and is called Jakob Winter.

The three former secretaries of the General Labour League up to 1950, Alexander Sencovich, Mischa Levin and Sam Asriel (Serban), were all Jews.

E - YUGOSLAVIA

1. Marshal Tito, who with his real Jewish name is called Josif Walter Weiss, originates from Poland. He was an agent of the Soviet secret service in Kabul, Teheran and Ankara up to 1935. The true Brozovich Tito, in origin a Croat, died during the Spanish civil war in Barcelona.

2. Moses Pijade, general secretary of the Communist party and in reality the “grey eminence” of the regime, is a Jew of Spanish origin (Sefardit).

3. Kardelj, member of the Central Committee of the Yugoslav Communist party and minister for foreign affairs; is a Jew of Hungarian origin and is called in reality Kardayl.

4. Rankovic, member of the Central Committee of the Yugoslav Communist party and minister for internal affairs, is an Austrian Jew and was earlier called Rankau.

5. Alexander Bebler, member of the Central Committee of the Communist party and permanent representative of Yugoslavia in the UNO, is an Austrian Jew.

6. Iozza Vilfan (Joseph Wilfan), economic advisor of Tito, in reality the economic dictator of Yugoslavia, is a Jew from Sarajevo.

Since not so many Jews live in Yugoslavia as in other lands, we find a greater number of natives in the Communist government of this land, always however in posts of the second rank; for the abovementioned principal leaders in reality control the Yugoslav government completely and absolutely.¹⁷

CHAPTER FOUR

THE FINANCIERS OF COMMUNISM

International Jewry strives in its entirety towards Communistic socialism in accordance with the doctrine of Marx, which has at present been realised by it in the Union of Socialist Soviet Republics and all its satellites. The direct goal of Communism is the striving for world domination and complete power over all peoples of the earth. This standpoint it has always manifested and from the beginning onwards striven for this goal. This Communist aim is understood with absolute unanimity by all Jews as their own

goal, although many non-Jewish persons, who are lacking in knowledge and who are intentionally deceived, think that the great number of Jewish multi-millionaires which there are in the world and who even control world finance, must necessarily oppose this current, which attempts to snatch their wealth away from them.

At first sight there is nothing more self-evident than to see in a rich financier, a well-to-do trader or an important industrialist, the natural and keenest enemy of Communism. But if the industrialists, traders or financiers are Jews, there is not the slightest doubt that they are also Communists; for the Communistic Socialism of Marx has been created and carried out by them, and in fact not in order to lose their goods and chattels which they possess, but to steal everything which does not belong to them and to hoard together in their own hands the entire wealth of the world, which according to their assertion is unlawfully withheld from them by all who do not belong to the Jewish race.

The well-known Jewish (?) writer Werner Sombart says: “The fundamental characteristic feature of the Jewish religion consists in the fact that it is a religion which has nothing to do with the other world, but, as one might say, is solely materialistic. Man can experience good or evil only in this world; if God wishes to punish or reward, then he can do this only in the lifetime of man. Therefore the just man (righteous) must attain well-being here on earth and the Godless suffer.”¹⁸

“It is useless to dwell upon the difference which derives from this contrast of two outlooks, relating to the attitude of the devout Jew and of the devout Christian, with regard to the acquisition of wealth. The devout Christian who has got into debt with the usurer, was tortured on his deathbed by pangs of regret (repentance) and was ready to abandon everything which he possessed; for the knowledge of the unjustly acquired goods consumed him. On the other hand the devout Jew, when the end of his life approached, regarded with contentment the trunks and cases filled to bursting-point, in which the profits were accumulated, which during his long life he had taken off the wretched Christians and also the poor Musulmans. It was a spectacle on which his devout heart could feast, for every roll of money which lay locked up there, he saw as a sacrifice brought to his God.”¹⁹

Simultaneously, Jewish money (which at present represents the greatest part of the money in the world) is the most powerful tool of all, which in vast extent has made possible the financing of revolutionary movements without the help of which the latter would never have been able to triumph and be able in such manner to destroy Christian civilisation in all its appearances; be it whether the individual is materialistically influenced by it being taught that money is to be preferred to other-worldly values, or be it through the direct methods, which they know how to use so energetically, like bribery and embezzlement in public offices and taxation swindling as well as the general buying of consciences.

The Jewish idea of accumulating all the money in the world through Communism appears in all transparency with many famous Jewish writers like Edmond Fleg, Barbusse, Andre Spire and others; in particular most expressly in the well-known letter

that the famous new Messianer Baruch Levy sent to Karl Marx, which was discovered in the year 1888 and published for the first time in the same year. The text is as follows:

“The Jewish people as a whole is its own Messiah. Its kingdom over the universe is obtained through the uniting of the other human races, through the suppression of frontiers and of monarchies, which are bulwarks for particularism and hinder the erection of a world republic where citizenship is everywhere recognised to the Jew. In this new organisation of mankind, the sons of Israel, who at present are scattered over the entire earth surface, will all be of the same race and of the same traditional culture, without, however, forming another nationality, and will be without contradiction the leading element in all parts, particularly if it is successful in laying upon the masses of workers a permanent leadership by some Jews. The governments of peoples all pass with the formation of the universal republic effortlessly into the hands of the Israelites in favour of the victory of the proletariat. Then the personal property of the rulers will be able to be suppressed by the rulers of the Jewish race who will everywhere govern over the property of the Peoples. Then the promise of the Talmud will be fulfilled, that when the time of the Messiah has come, the Jews will have the goods of all peoples of the world in their possession.”²⁰

If one follows these tactics of economic accumulation, then it is completely natural that we see how the richest financiers and the most important bankers of the world finance the Communist revolutions; it is also not difficult, bearing in mind the data mentioned, to explain a situation, which superficially studied appears senseless and absurd, namely that one always sees the richest Jews of the world united with the Israelite leaders of the Communist movements. If the explanations of the most well-known Jews suffice to show us this close connection with clarity, then the evident facts are still all the clearer, so that they wipe away even the slightest trace of doubt.

After the French defeat of 1870 and the fall of the Emperor Napoleon III, the Marxists, led by Karl Marx from London, formed the Commune from the 18th March 1871 onwards. During this period of more than two months, in Paris the National Guard, which had been transformed into an armed organisation, was through and through dependent on the Marxist International.

When the Commune could not resist the attack of the troops of the government, with its seat at Versailles, and the Communists saw their defeat as unavoidable, they devoted themselves to robbery, murder and incendiarism, in order to destroy the capital, in accordance with the plan already proposed by Clauserets in the year 1869:

“Ourselves or nothing! I promise you, Paris will belong to us or cease to exist.”

Upon this occasion was clearly revealed the joint guilt of the French Jewish bankers together with the Communists, when it is established how Salluste in his book “Les origines secrètes du bolchevisme” alludes to the fact that Rothschild exercised pressure on one side in Versailles with Thiers, the President of the republic, in order to prevent a decisive fight against the Marxist Communists, by his talking of a possible understanding

and agreements with the central committee of the Federals (Marxists), and on the other side enjoyed a total protection of his person as also of his property in the city of Paris, which was thrown into a horrible and bloody chaos.

In this respect Salluste tells us in his afore-mentioned work, page 137:

“It is certain that M. Rothschild had good reasons to hold a conciliation possible: his villa in the Rue Saint-Florentin was protected day and night by a guard troop of the Federals (Marxists), who had the task of preventing any plundering. This protective troop was maintained for two months, up to the moment when the great barricade, which was only a few paces away, was taken by the Versailles troops.

“While hostages were shot, the most beautiful palaces of Paris went up in flames and thousands of Frenchmen died as victims of the civil war, it is worth mentioning that the protection granted by the Communists to the great Jewish banker did not cease for a moment.”

In the year 1916, the Lieutenant-General of the Imperial Russian Army, A. Nechvolodof, described secret information which had been received from one of his agents, which on the 15th February of the same year reached the supreme command of the Russian General Staff and read as follows:

“The first secret assembly, which reveals the beginning of the acts of violence, took place on Monday, the 14th February, in the East Side of New York. Of the 62 representatives gathered, 50 were veterans of the revolution of 1905, and the others new members. The greater part of those present were Jews and among them many educated people, as for example, doctors, writers, etc... Some professional revolutionaries were also found amongst them...

“The first hours of this assembly were almost exclusively devoted to testing the methods and the possibilities of carrying out a great revolution in Russia. It was one of the most favourable moments for this.

“It was stated that the party had just received information from Russia, according to which the situation was completely and absolutely favourable; for all previously agreed conditions for a favourable rising were present. The one serious hindrance was the question of money; but scarcely was this remark made, when several members at once answered that this circumstance should cause no reflection, for, at the moment when it was necessary, substantial sums would be given by persons who sympathised with the movement for freedom. In this connection the name of Jakob Schiff was repeatedly mentioned.”²¹

At the beginning of the year 1919, the secret service of the United States of America provided high officials of the French republic who visited America with a memorandum, in which the participation of the most principal bankers in the preparation of the Russian Communist revolution was categorically revealed:

In February 1916 it became known for the first time that a revolution was being promoted in Russia. It was discovered that the following named persons and firms were involved in this work of destruction:

1. Jakob Schiff; Jew.
2. Kuhn, Loeb & Co; Jewish firm.
Directors:
Jakob Schiff; Jew.
Felix Warburg; Jew.
Otto Kahn; Jew.
Mortimer Schiff; Jew.
Hieronymus H. Hanauer; Jew.
3. Guggenheim; Jew.
4. Max Breitung; Jew.

At the beginning of the year 1917, Jakob Schiff began to protect the Jew and Freemason Trotsky, whose real name is Bronstein; the mission given to him consisted in the directing of the social revolution in Russia. The New York paper "Forward", a Jewish-Bolshevist daily paper, likewise protected him for the same purpose. Also he was aided financially by the Jewish firm of Max Warburg, Stockholm, the Rheinisch-Westfalische Syndicate, the Jew Olaf Aschberg of the Nye Banks, Stockholm, and the Jew Jovotovsky, whose daughter Trotsky married. In this manner relations were established between the Jewish multi-millionaires and the proletarian Jew.

"The Jewish firm of Kuhn, Loeb & Co. has links with the Rheinisch-Westphalian Syndicate, a Jewish firm in Germany; just as it has links with Lazard-Freres, a Jewish house in Paris, and also with the Jewish firm of Gunzbourg of Paris, and with the same Jewish firm of Gunzbourg of Petrograd, Tokyo and Paris; if we observe in addition that all affairs are likewise handled with the Jewish firms of Speyer & Co., London, New York and Frankfurt/Main, exactly as with the firms of Nye-Banks, who are the agents for Jewish-Bolshevist business affairs in Stockholm, then we can draw the inference from this that the banking firm has relations with all Bolshevist movements; one can see that in praxis it represents the true expression of a general Jewish movement, and that certain Jewish banking houses are interested in the organisation of these movements."²²

In the pamphlet of S. de Baamonde we again find something new about the banking house of Kuhn & Co. Jakob Schiff was an Israelite of German origin. His father, who lived in Frankfurt, was in that city a modest local agent of the firm of Rothschild. The son emigrated to the United States. There he rapidly made a career which soon made him chief of the large firm of Kuhn, Loch & Co., the most important Israelite bank of America.

“In the Jewish banking world Jakob Schiff not only distinguished himself through his knowledge of business and the dare-devilry of his inventive power, but he also occasioned very resolute plans and intentions, even if neither new nor original, concerning the leading political activity that each banking System should exert over the fates of the world: ‘The spiritual direction of human affairs.’ ”

Another of the constant concerns of this plutocrat was mixing at all cost in the political affairs of Russia, in order to bring about a change of regime in that land. The political conquest of Russia, which up to then had evaded the influence of Freemasonry thanks to its regime of reason, should be the best circle of effect to secure the power of Israel over the entire universe.²³

In the spring of 1917, Jakob Schiff began to instruct Trotsky, a Jew, how he should carry out the social revolution in Russia. The Jewish-Bolshevistic newspaper of New York, “Forward”, also concerned itself with the same theme:

“From Stockholm as centre, the Jew Max Warburg authorized Trotsky & Co., as did Rheinisch-Westphalian Syndicate, an important Jewish Company, as well as Olaf Aschberg of the Nye Bank of Stockholm, and Yivotousky, a Jew, whose daughter married Trotsky.”²⁴

“At the same time a Jew, Paul Warburg, was found to have such a close connection with the Bolsheviks that he was not selected again to the ‘Federal Reserve Board’.”²⁵

The “Times” of London of 9th February 1918 and the “New York Times” alluded in two articles by Samuel Gompers, which were published in the issues of 10th May 1922 and 31st December 1923, to the following:

“If we bear in mind that the Jewish firm of Kuhn, Loeb & Co. is connected with the Rheinisch-Westphalian Syndicate, a Jewish firm in Germany, with Lazard Freres, a Jewish firm of Paris, and also with the banking house of Gunzbourg, a Jewish firm in Petrograd, Tokyo and Paris, and if we in addition point out that the aforementioned Jewish trading firms maintain close relations to the Jewish firm of Speyer & Co. in London, New York and Frankfurt/Main, as likewise with Nye Banks, a Jewish-Bolshevist firm in Stockholm, then we can establish that the Bolshevist movement in itself is to a certain degree the expression of a universal Jewish movement, and that certain Jewish banking houses are interested in the organisation of this movement.”²⁶

General Nechvolodof alludes in his work “L’Empereur Nicholas II et Les Juifs” (1924) to the strong Jewish financing of the Communist revolution in Russia:

“During the years which preceded the revolution, Jakob Schiff had supplied the Russian revolutionaries with twelve million dollars. On their side the triumphant Bolshevists, according to M. Bakmetieff, the ambassador of the Russian Imperial government in the United States, who died some time ago in Paris, transferred six hundred million gold roubles between 1918 and 1922 to the firm of Loeb & Co.”

According to these convincing proofs I do not believe that it occurs to anyone to arrive at the optimistic conclusion that there exist wicked Jews (the Communists) and good Jews (the Capitalists); further, that, while the ones strive to cut off the wealth of private persons and to cause private property to vanish, the others strive for the defence of both things, so as not to lose their enormous riches. To the misfortune of our civilisation the Jewish conspiracy shows features of unconditional unity. Judaism forms a monolithic power, which is directed at forcing together all riches of the world without exception, by means of Communist Socialism according to Marx.

At the present time one sees in our civilised world the admission of racial discrimination as the greatest sin into which man could fall. It is alleged to be a fault that leaves behind an eternal and ugly world of barbarity and animal nature, always presupposing that the Jewish people does not in practice commit this fault. Thanks to Jewish propaganda, which is controlled almost exclusively in the world by the Israelites (cinema, radio, press, television, publishing, etc.), anti-Semitism is the most disgraceful of all racial manifestations; for the Jews have made out of anti-Semitism a truly destructive weapon, which serves to nullify the efforts of countless persons and organisations who have clearly recognised who the real head of Communism is, in spite of the camouflage and cunning that this race uses to conceal its true activity. Particularly such persons and organisations that have tried to sound the alarm, since they were filled with horror at the fatal end which draws nearer and nearer.

This network of lies is so successful that the majority of anti-Communists who wish to make an end of the Marxist monster, direct their energetic and courageous attacks against the tentacles of the octopus and know nothing of the existence of the terrible head which renews the destroyed limbs, conducts its movements and brings the activities in all parts of its system into harmony. The sole possibility of destroying the Communist Socialism of Marx consists in attacking the head of the same, which at present is Jewry as the undeniable facts and irrefutable evidence of the Jews themselves allow to be discerned.

While the Christian lands are anti-racialist, because they build up their ideas on the concept of loving one's neighbour, the Jews were and are at present the most fanatical representatives of racial discrimination, which they base on ideas from the Talmud, because they proceed from the principle that the non-Jew is not even a human being.

However, this Christian opposition to racial discrimination is very skilfully utilised by the Jews; and in the shadow of the same they weld their devilish intrigues against the Catholic Church and all Christian order, by their forming the Communist system, where there is neither God nor church nor supersensual norms of any kind. As soon as they are attacked, they protest with crying lamentation and show themselves as victims of inhuman racial discrimination, only for the purpose of crippling that work of defence which opposes their destructive attacks.

In spite of this, one can regard the real defence against Communism, which must be forcefully directed against the Jews (against the head), in no manner as a sinful manifestation of a feeling of revulsion towards a definite race; for the characteristic of

racial discrimination is completely alien to our culture and our Christian principles; however, one cannot avoid a problem of such weight and range out of fear of being described as an “Antisemite”, which doubtless occurs with those who do not understand the present situation of the world.

Thus it is not a question of combating a race out of considerations of racial order. If one at present brings the problem under close inspection, the Jews alone must bear the responsibility of leaving us no other choice because of their racial discrimination in life and death, with their absolute disregard of all who are not of their race and with their greed for world domination.

For Catholics in particular, and for the civilised world in general, who still firmly believe in their established principles and other-worldly values, the confirmation cannot be simpler; for it is a problem of self-defence, which is accepted completely in the moral and just order, if the pure dilemma, which Judaism shows us, is the following: “Either Jewish-Communist domination or extermination.”

CHAPTER FIVE

JEWISH TESTIMONY

In spite of their accustomed seclusion, and even in spite of their deceptive and clandestine manoeuvres, by which they have been successful in remaining concealed, so as not to reveal their Communist plan for world conquest, the Jews have had several weak moments, to which they have been induced either through optimism or excessive jubilation in the studying of their successes and which upon different occasions have called forth impetuous but highly factual declarations. Kadmi-Cohen, a highly regarded Jewish writer, affirms that:

“As far as the Jews are concerned, then, their role in world socialism is so important that one cannot pass quietly over it. Does it not suffice to recall the names of the great Jewish revolutionaries of the 19th and 20th centuries, such as Karl Marx, Lasalle, Kurt Eisner, Bela Kun, Trotsky and Leon Blum, so that in this manner it is clear who are the theoreticians of modern Socialism?”²⁷

“What a brilliant confirmation do the strivings of the Jews find in Communism, apart from the material cooperation in party organisations, in the deep revulsion which a great Jew and great poet, Heinrich Heine, felt against Roman law! And the personal and passionate motives for the anger of Rabbi Aquila and Bar Kocheba of the years 70 and 132 after Jesus Christ, against the Roman peace and the Roman law which was understood personally and passionately and felt by a Jew of the 19th century, who had apparently preserved no bond with his own race.”

“The Jewish revolutionaries and Jewish Communists, who dispute the basic principle of private property whose firmly established foundation is the civil law book of Justinian, of Ulpian, etc., only imitate their forefathers who opposed Vespasian and Titus. In reality it is the ‘dead who speak’.”²⁸

The blasphemous Jewish writer Alfred Nossig tells us:

“Socialism and the Mosaic law in no way oppose one another, but there exists on the contrary a surprising similarity between the basic ideas of both teachings. Jewish nationalism may not remove itself, as a danger that threatens the ideal, further from Socialism than the Jew from the Mosaic Law; for both parallel-running ideals must arrive in the same way at execution.”²⁹

“From the examination of the facts of the case it is revealed in a completely irrefutable manner that the modern Jews have cooperated in a decisive way and manner in the creation of Socialism; their own fathers were already the founders of the Mosaic Law. The seed of the Mosaic Law took effect over the centuries upon doctrine and command, in conscious manner for the one and unconsciously for the other. The modern Socialist movement is for the great majority a work of the Jews; the Jews gave it the stamp of their understanding; it was also Jews who had a striking share in the leadership of the first Socialist republics. In spite of this, the enormous majority of Jewish Socialist leaders were divorced from the Mosaic Law; for in an unconscious manner there took effect within them the racial principle of the Mosaic Law, and the race of the old apostolic peoples lived in their brain and in their social character. Present world socialism forms the first State in fulfilment of the Mosaic Law, the beginning of the realisation of the future World State, which was announced by the prophets.”³⁰

In his book “Integral Jews” he confirms this idea of Socialism as Jewish teaching, when he writes the following:

“If the peoples really wish to make progress, they must lay aside the Mediaeval fear of the Jews and the retrogressive prejudices which they have against the latter. They must recognise what they really are, namely the most upright forerunners of human development. At the present day the salvation of Jewry demands that we openly recognise the programme facing the world; and the salvation of mankind in the coming centuries depends upon the victory of this programme.”³¹

The reason for this Jewish revolutionary conduct is clearly explained by the well-known Jewish writer E. Eberlin in the following excerpt:

“The more radical the revolution is, all the more freedom and equality for the Jews comes about as a result. Every current of progress strengthens further the position of the Jews. In the same manner, every setback and every reaction attacks it in first place. Often, only a simple orientation towards the Right will expose the Jews to boycott. From this aspect the Jew is the pressure-valve for the social (steam) boiler. As a body the Jewish people

cannot stand on the side of reaction; for reaction is the return to the past and means for the Jews the continuation of their abnormal conditions of existence.”³²

The ill-reputed Jew, Jakob von Haas, says to us in “The Maccabean” quite clearly that “the Russian revolution that we experienced is a revolution of Jewry. It signifies a change in the history of the Jewish people. If we speak openly, it was a Jewish revolution; for the Jews were the most energetic revolutionaries in Russia.”

In the Jewish-French newspaper entitled “Le Peuple Juif” of February 1919, one can read the following: “The Russian Revolution, which we see at present, will be the exclusive work of our hands.”

One finds the following passage in a book by the famous Jewish writer Samuel Schwartz with a foreword by Ricardo Jorge: “When we ascend from the heights of pure science to the place of battle, which the passions and the interests of men clash against each other, there rises before us the oracle of the new social-political religion, the Jew Karl Marx, the dogmatic leader of war for life and death. He finds in the head and in the arm of Lenin the realisation of his confession of belief and sees in him the forefighter for the Soviet State that threatens to overthrow the firm foundations of the traditional institutions of society.”³³

In the same way another Jew, Hans Cohen, confirms in the “Political Idea” that “the Socialism of Marx is the purpose of our striving and efforts.”

In Number 12 of the newspaper “The Communist” which was published in Kharkov on the 12th April 1919, the Jew M. Cohen writes:

“Without exaggeration one can make the assurance that the great social revolution in Russia was carried out by the Jews. It is true that in the ranks of the Red Army there are soldiers who are not Jews. But in the committees and in the Society organisations, just as with the Commissars, the Jews lead the masses of the Russian proletariat to victory with courage.”

“At the head of the Russian revolutionaries marched the pupils of the Rabbinic school of Lidia.” Jewry triumphed over fire and sword, with our brother Marx, who had the mandate for the fulfilment of all that our prophets have commanded, and who worked out the suitable plan for the demands of the proletariat.” All these sentences appeared in the Jewish newspaper “Haijut” of Warsaw of 3rd August 1928.

“The Jewish World”, of 10th January 1929, expressed this blaspheming view: “Bolshevism, the very fact of its existence, and that so many Jews are Bolsheviks, further – that the ideal of Bolshevism is in harmony with the most sublime ideal of Jewry, which in part formed the foundation for the best teachings of the founder of Christianity, all this has a deep significance, which the thoughtful Jew carefully examines.”

In order not to range too widely at this point, we quote in conclusion the allusions which the Israelite Paul Sokolowsky makes in his work, entitled “The Mission of Europe”, where he boasts of the predominant role which the Jews played in the Russian Revolution and reveals details concerning the secret codes which they used to reach understanding with each other, even by means of the press, without the attention of the authorities being drawn to themselves, and how they distributed the Communist propaganda that they prepared through the Jewish children, whom they carefully schooled for these services in their settlements.³⁴

The hellish, Jewish-Communist hate, which is chiefly revealed against Christian civilisation, is not unfounded, but it has its very deep causes, which can be judged with full clarity in this following excerpt from the “Sepher-Ha-Zohar”, the holy book of modern Jewry, which represents the feelings of all Jews:

“Jesu (Jesus), the Nazarene, who has brought the world away from belief in Jehovah, who be praised, will each Friday be again restored. At daybreak of Saturday he will be thrown into boiling oil. Hell will pass, but his punishment and his tortures will never end. Jesus and Mohammed are those unclean bones of offal of which the Scripture says: ‘Ye shall cast before the dogs. They are the dirt of the dog, the unclean, and because they have misled men, they are cast into Hell, from which they never again come out.’ ”³⁵

[1] Léon de Poncins: *Las fuerzas secretas de la Revolucion*. F. M. Judaismo, Ediciones “Fax” Madrid, page 161.

[2] S. P. Melgunov: *La terreur rouge en Russie*, [1918-1923], Fayot, 1927.

[3] Latsis: “Red Terror” of 10th November, 1918.

[4] S. P. Melgunov: *Ibid.*, p. 161.

[5] Léon de Poncins: *Ibid.*, p. 165.

[6] A complete statistical account of the victims of Communism has been published in the little volume “Rivelazione d’interesse mondiale”, Vermijon, Rome 1957, whose author for his part has taken information from the newspaper “Russkaja Mysl” of 30 Nov. 1947, published in France.

[7] Traian Romanescu: *La gran conspiracion judia*, Tercera Edicion, Mexico, D.F., 1961, p. 272.

[8] Data taken from Traian Romanescu: *Ibid.*, pages 19-23.

[9] Msgr. Jouin: *Le péril Judéo-maçonnique*. Vols. 1919-1927, Part 1, p. 161.

[10] Traian Romanescu: *Ibid.*, page 259.

[11] J. Et. J. Tharaud: “Causerie Sur Israel”, 1926, M. Lesage, p. 27.

[12] Traian Romanescu: *Ibid.*, pages 203-205.

[13] C. de Tormay: *Le livre proscrit*, page 204.

[14] Bernard Hutton: French magazine “Constellation” No. 167 of March 1962, p. 202.

[15] Traian Romanescu: *Ibid.*, pages 174-175.

[16] Duque de la Victoria: *Israel Manda*, Editora Latino Americana, S. A. Mexico, D.F., page 287.

[17] Countless Catholic writers have, similarly to those quoted in this chapter, made further statistical investigations, which always close with the categorical statement that Bolshevism is a Jewish work. The book “La Guerra Occulta” by Malinsky and de Poncins, Milan, 1961, contains an appendix with a study carried out in this respect, compiled by Msgr. Jouin. A further study worthy of mention is published in the periodical *Civiltà Cattolica*, the organ of the famous Society of Jesus, in the city of Rome, which began its publication of this material from the end of the preceding century, and which has published a special work dealing with this theme under the title “La rivoluzione mondiale e gli ebrei”, which corresponds to pamphlet 1836 of the year 1922.

- [18] Werner Sombart: *Les juifs et la vie économique*, p. 277 & 291.
- [19] Werner Sombart: *Ibid.*, p. 286.
- [20] Salluste: *Les origines secrètes du bolchévisme*, Henri Heine et Karl Marx, Edicion Jules Tallandier, Paris, page 33.
- [21] Esteban J. Malanni: "Communismo y Judaismo", Editorial La Mazorca, Buenos Aires, 1944, p. 54.
- [22] Duque de la Victoria: "Israel Manda", page 312.
- [23] *Ibid.*, page 318.
- [24] Esteban J. Malanni: *Ibid.*, page 58.
- [25] Esteban J. Malanni: *Ibid.*, page 60.
- [26] Esteban J. Malanni: *Ibid.*, page 62.
- [27] Kadmi-Cohen: *Nomades [essai sur l'âme juive]*, 1929, p. 80].
- [28] Kadmi-Cohen: *Ibid.*, page 86.
- [29] *Westfälischer-Merkur, Zeitung von Munster*, No. 405 of 6th Oct. 1926.
- [30] Alfred Nossig: *Integrales Judenum*, page 74 & 79.
- [31] Alfred Nossig: *Ibid.*, page 21.
- [32] E. Eberlin: *Les Juifs d'Aujourd'hui*, page 201.
- [33] Ricardo Jorge: *Os cristiaos novos en Portugal no seculo XX*. Foreword by Samuel Schwartz. Page X. Lisbon, 1925.
- [34] Lic. Alfonso de Castro: *El Problema Judio*, Editorial Actualidad, Mexico, D.F., 1939, pages 152 & 153.
- [35] *Sepher-Ha-Zohar*, translated by Jean de Pauly, Paris, Ernest Leroux, 1907. Volume II, page 88.