

By ERNEST ELMHURST

WORLD HOAX



THE WORLD HOAX

By ERNEST F. ELMHURST

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WILLIAM DUDLEY PELLE

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THIS BOOK

Introduction by WILLIAM DUDLEY PELLEY

I CONSIDER this book to be one of the most damning indictments of a people ever penned. With each month that passes, a hundred manuscripts arrive in my printing house with requests that they be read for possible publication. Nine tenths of them concern what some individual merely thinks about this or that. Of a day in November the manuscript that is the text of this volume came to hand in the mail.

Its author, I knew, was a zealous young German American who had given good testimony to his integrity and intestinal vigor in combating the advocates of Jewish Communism during the Conference of Christian Ministers here in my home city in 1936—when the Jewish rabbis insisted they be allowed to participate or the conference would not be "allowed." I started to read what he had written, in an attitude of criticism. I have gone into this question of Jewish sponsorship of Communism so deeply that when a contemporary writes upon the subject, I am cast perforce upon a sort of defensive. "Does this would-be author know more about the subject than I think I do?" is the standard I set up—and the first ten pages have to indicate to me that he does, or the manuscript is returned to him with regrets. I would ultimately do a better job myself. I had not read five pages of Ernest Elmhurst's manuscript before I had forgotten my critical attitude. I forgot as well that I was reading a manuscript submitted to my printing house for national publication.

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Ernest Elmhurst had done the thing that I had hoped to find time to do—sooner or later—myself. He had assembled and produced the data in a readable story, which showed irrefutably that Communism was not merely a crackpot program of undermining the Christian governments of the world with unworkable socialistic theories carried into practice. The young man had scoured up the data in enthralling biographical form, attesting that Communism is world Jewry in action!

NOW I pride myself that I know something about Jews and Communism. In 1918 I found myself, by a trick of Fate, in Siberian Russia. I was a Red Triangle Secretary with the Japanese and Czecho-Slovakian troops. I traveled 7,000 versts in that stricken country while Communism was "coming in" and thereby engaging the world's attention.

I came back from the Far East in 1919, feeling that no one could tell me anything about the practical effects of Yiddish Bolshevism. I had been on the ground and seen what I had seen. I knew the bloodglut from having smelled it! Privately I knew that the whole dastardly mess was a Yiddish scheme to subdue the world's Gentiles and put the Jews as a race in commanding position throughout the earth. After coming home from Russia I had spent a succeeding five years in the fleshpots of Hollywood, making moving pictures shoulder to shoulder with Jews. I knew that Jews as a race were no more capable of assuming charge of Christian civilization than a crowd of drunken Lithuanian sailors. They had no executive ability. They knew the price of everything and the value of nothing.

I suspected, however, ten to fifteen years in the past, that they were financing and sponsoring Communism because its evil and vindictive cohorts gave them an aggressive arm for exterminating Gentiles but chalking up responsibility to the world's underprivileged, seeking to win their "rights." . . . After working five years in the picture business in Hollywood,

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I felt I knew Mr. Jew "down to the ground." I had served a stiff apprenticeship in Jewish psychology and temperament. When Herbert Hoover was rejected politically and the Roosevelt Administration came in, I had means of knowing in advance that the whole New Deal nonsense was Yiddish in origin, that an attempt was being made to actualize in my beloved United States much that I had seen transpire with my own eyes in Russia. I wrote in my publications and expostulated. I knew that it would take a matter of years to arouse America and make her believe that she faced any peril. But when I could find no one to tackle this job of arousing her, equipped with the experience and the knowledge which I felt I possessed, I launched the SILVER LEGION!

I was determined to stop these apostate Jews from consummating in America, an unhallowed thing.

In 1934, some Jews of Manhattan got together a fund of \$15,000—so the story was current in Asheville—to finance a crack-down that should close my institution and put me behind bars to silence my writings on this most perilous of all menaces which the United States confronts. For seven months I had to fight for my liberty—all for the dubious privilege of telling America that the Rooseveltian New Deal was a farce from top to bottom, aimed at instigating Jewish Bolshevism by Relief Legislation. Well, I won my liberty and returned to my avocation of revealing to the nation what Jews had every aspect of conspiring to do against us.

I launched the Christian Party. I refounded my printing house. I went into the Northwest and night after night faced big audiences in the public parks, declaring by word of mouth that the time was not far distant when the Roosevelt New Deal would be exposed as a Machiavellian Conspiracy to reduce our United States to the status of Jewish Russia. But underneath it all, was this fraught thought: How might I get it across to Gentile America—asleep in its own tractability - that Communism is but World Jewry in action, planning to seize control of Christian civilization and dominate it in the in-

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terests of anti-Christian Judah, reducing all Christians to the status of stricken kulaks?

Can you, therefore, in the light of the foregoing, understand my sudden exultation, that this chap Ernest Elmhurst, one of my most loyal Manhattan associates, had suddenly placed a complete book manuscript in my hands that irrefutably tied up Judah with the Communists' world-wide program?

FRANKLY, I read the complete manuscript of *THE WORLD HOAX* in one evening—at one sitting—though it took me far into the night. Repeatedly my dear lady called to me in my study, demanding to know why I did not come to bed. You know how wives are! I read Elmhurst's submitted book because it held my interest, convincingly, unflaggingly, till the last page had been reached.

This fine-principled young German had scoured the libraries of the world, the recent publications of both Christendom and Judah and compiled therefrom the devastating data and testimony out of the mouths of the Sons of Jacob themselves, that they were the instigators of this economic-politico curse which had come upon the world and that on the whole they were somewhat proud of it. Moreover, Elmhurst had presented his material in the pattern of mighty readable short biographies—telling the life stories of those outstanding Jews who have been so proudly responsible for this Gentile bloodglut that I had witnessed a fragment of, twenty years in the past, in disintegrating Russia. It was three o'clock in the morning before I reached my bed. Would I publish it? I would!

And now you, reader, are slated for the same scouring expose and revelation that came to me on that November night—you have in your hands an irrefutable bit of historico-biographical literature, exhaustively documented—proving to you what a lot of us have known from the first but could not get the badly hoodwinked public to credit: There is no such thing as Communism!—there is only Judah's stirring up the world's lower

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brackets to pull her racial chestnuts out of the economic fires, that Judah may become triumphant over Christian culture and Christian civilization!

FROM New Year's to Christmas over the past five years I have had to stand up against the blistering castigation of being an American Nazi, an un-Christian Jew-baiter, a promoter of race hatred, a sponsor of tumult and religious persecution. All along I knew what my critics did not—that the Jews had an unhallowed Plan up their sleeves which they were subtly inflicting on Americans for the ruin of Christian civilization—but the audacity and inhumanity of it were too much to ask the good natured citizen to credit. Could I "lie down and keep silent," knowing this murderous thing was in process of consummation?

Was it un-Christian to make a doughty fight for the Right against the hordes of the strategizing anti-Christ? I had Christ, the Carpenter of Galilee, to point me an example. Christ stood upon the street corners of Jerusalem and called these same Jews, murderers and liars—and the sons of murderers and liars—to their faces!

Good Christians seem to forget that Christ was the world's outstanding Jew-baiter and that the Sons of Jacob slew Him for His Nazism!

why do not these maudlin condemners of Jew-baiters in the name of modern Christianity, repudiate Christ and have done with the whole of it?

I went to my printing house next day and wrote Elmhurst that I would publish his book. And the chief reason why I would publish it was, that there was something haunting about the story he had revealed. Its atmosphere would not leave me. I felt a weird impatience to have the book out and in the hands of the disquieted Gentile public. It so happened that a fine group of men came down from War-ren, O., the next day to see me. They were some of those

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sterling Christian patriots whom the Sons of Jacob in our midst contemptuously refer to as "Pelley Stooges"—men who see this national issue in the same way that I do and who had played no small part in organizing the citizens of Warren to halt the scarlet sit-downers in the recent steel strike. "Practically all the leaders in the sit-down steel strike were Jews," these men declared. "The people of Ohio are commencing to notice it."

I found myself telling them about THE WORLD HOAX. "I've got just the piece of literature 'coming up'," I informed them, "that at last will reveal the direct hook-ups between these dis-turbant elements and World Jewry!"

They wanted to put in orders for such an invaluable piece of literature on the spot! On my description of it! Thus hungry are angered Gentiles for trustworthy attestment on this Gargantuan world crime that certain of Judah's inhuman megalomaniacs are thus caught in perpetrating.

BUT I warn you, reader, your views on Communism, Jews, Sit-down Strikes, Tumult in Industry, the Nazi reaction to Judah, are slated to undergo considerable change by the time you have finished the final chapter in this volume. To many persons, getting the information contained herein for the first time, the world will never seem quite the same again—until tumult-working Hebrews in this western hemisphere are summarily dealt with, for the suffering and despair they have caused a trusting people. We formerly gave them hospitality under the hoodwinking on Judah's part that they were God's Chosen People. "We, the Jews, invented the myth of God's Chosen People" now confesses Dr. Oscar Levy of London. An honest Jew admits that this part of the Old Testament is a gigantic piece of chicane, hatched and promoted by Jews themselves, to gain special favors from Gentiles in the name of religion.

I put this volume in the hands of perplexed and bedeviled fellow

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countrymen, therefore, in fullest sense of the responsibilities involved.

But I have seen my own Gentile countrymen suffer long enough, so that the maudlin appeals from Jewry for "tolerance" fall on mine ears gone deaf.

I give you THE WORLD HOAX as the first work of Ernest Elmhurst, knowing that he feels as I do: that no price is too great to pay personally, to see this pestilence of Jewry forever exterminated from a Christian United States!

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TRY an experiment! Walk up to the average American today and ask him to tell you what Communism is.

"Everybody knows what Communism is!" he responds, surprised and not a little nettled at having a question so childish put to him. "Well, what is it?" "It's a world-wide political party, originating in Russia, that's fighting by revolutionary methods to destroy predatory Capitalism. It invites the workers of the world to enjoy the same rights that have always been enjoyed by the aristocratic classes with influence and money!"

"No more?"

"Whatta you mean, more?"

"But where do the Jews come in?"

"What Jews?"

"All Jews! All over the world. You know that Communism with its ghastly bloodglut, wherever you find it, is confessedly Jewish, don't you?"

"That's Jew-baiting Nazism—and I don't believe in Nazism. I believe every race has the right to worship God as it pleases."

"What's worshiping God got to do with it?" "Well, Jews are persecuted because of the way they worship God, aren't they? And that's against the Constitution. It's un-American. Besides, it's race prejudice."

"But from what you've seen of Communism here in the United States, you'll agree it's mostly Jew-financed and Jew-led, won't you?"

"Well, the Jews have always been downtrodden and persecuted for their religion—just like the downtrodden in mass production. It's not to be wondered at, that as a race they make common cause with all enemies of Gentile capitalism."

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"Then you believe in sticking up for Jews, regardless of whether or not they are making 'common cause' with a 'political party' that is seeking to overthrow all governments by violence?" Your average American suddenly becomes disgruntled then and warily angry. "Well, they're God's Chosen People, aren't they? The Bible says so."

"The Bible's been rewritten about seven times since the Ascension of Christ. How much investigating have you done, to find out whether the Jews are God's Chosen People or not—or whether that's something they've put forward themselves to gain a religious edge over Christians?" "I see. You are one of them Nazis!"

"What's being a Nazi got to do with the facts behind this business of bogus claims by Jews, so they have an excuse to overthrow all governments by violence?"

"I dunno. And I don't care. But I'm an American and against race prejudice. You asked me what Communism is, and I answered you."

"No, you didn't answer me. You said Communism was merely a political party." "Well. What else is it?"

"Karl Mordecai didn't say so. And he should have known."

"Who's Karl Mordecai?"

"The person you know as Karl Marx. Marx wasn't his real name, you understand. It was only an alias he used to cover up the fact that he was a Jew—the same as this 'Russian' Finkelstein gets himself accepted under the bogus name of Litvinoff."

"I never knew Marx's real name was Mordecai. What of it?"

"Mordecai—or Marx—never claimed that Communism was political. He had other ideas and said so frankly." "What did he say?"

He said that his Theory of 'Scientific' Socialism—that later became Communism in practice—was simply a means of smashing all Gentile governments so that the Jews might become 'emancipated'—and supreme over Gentiles."

"Marx said that!"

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"It was the premise of his whole career. It resulted in Communism as you know it."

"The newspapers never put it so. I don't find it anywhere in the Communist literature."

"So you're familiar with Communist literature?" "I try to keep up with what's going on."

"Then why haven't you kept up with what's going on in Germany? If you keep up with what's going on, and read Communist literature, why don't you read a bit of 'Nazi' literature to balance up and give you both sides?" "I told you before, I'm against race prejudice." "You believe in class prejudice?" "Who said I did?"

"Well, you don't express the same angry opinion about the Communists' setting class against class. You don't say that is un-American."

"I didn't aim to start no argument. You asked me to tell you what I understood by Communism. I let you have it, and now you try to sell me on becoming a Nazi. Well, I couldn't be one if I thought you were right. I do business with Jews, and I owe 'em a lot o' money. The Jews get sore if you don't fall in with this panning of Hitler. And besides, I've got two boys and a brother on PWA. If the Administration heard I was anti-Jewish, it might make my relatives a lotta grief."

And determined to put a halt to your "Nazi Jew-baiting," Mr. Average Citizen stalks off and will have no more to do with you. His colossal ignorance about what is going on is not only tragic. It is heartbreakingly pathetic.

All that he has expressed in this conversation is a parroting of what he has had dinned into his ears so long and so insistently by America's kept press, tinctured with its "progressive" doctrines of "liberalism," that he actually believes he has been expressing his honest convictions—that on the whole you were disposed to sell him on substituting some Fascist form of government for Constitutionalism.

Henceforth he recalls you as an exceedingly dangerous person to

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have running around loose in the Body Politic. Jews, in the aforesaid kept press, have contrived to create that conviction in him also.

To agitate for the overthrow of Constitutionalism by violence—or even through New-Deal legislation in the name of "liberalism"—makes no one particularly dangerous. But to imply that international Judah may have picked up and promoted the anti-Gentile system of Karl Mordecai, alias Marx, in order to pull down Christian culture and substitute the Jewish, exempting itself from any possible retributions by charging up the whole bloody business to the proletariat-of-the-world fighting for its "rights," converts you into a Public Enemy Number One. And the La-Follette Committee in the Senate, or the Dies Committee in the House of Representatives, should "investigate" you pronto. You are engaged in preaching Fascism in this nation, and Fascism—holy horrors!—might succeed Constitutionalism!

NOW America is filled with millions of the foregoing average citizens—whose attitudes on Communism, Fascism, and Nazism, are dictated by the fact that they do business with Jews daily, or owe them money, or concede that this current Administration is Yiddish else a possible losing of their jobs on PWA would not be the implied penalty for talking against Jews openly. The nation is likewise filled with other millions of more erudite Gentiles, not beholden to PWA for any jobs, who are commencing to note the Jewishness of Communism, the Jewishness of our Federal government and its crack-pot schemes for rescuing the country, and the well-nigh disgusting Jewishness of the representative daily press. These two classes are clashing hourly, with growing bellicosity, in every section of the public domain. Sooner or later this sort of thing is heard—

"You say Communism is Jewish?" challenges the Liberal-Minded Gullible. "I certainly do!" the wiser man affirms.

Well, how can you prove it, aside from the fact that great num-

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bers of persecuted Jews flock into it to get them their rights the same as the workingman?"

In nine cases out of ten, the more educated Gentile is immediately nettled and at a slight loss. He knows that there are a hundred instances where Jews themselves have boasted of the Jewish character of Communism and its sponsorship, but where and how to put his hands on such statements, or fetch forth documentary proof to support his contentions, is at the instant beyond him.

Truth to tell, he actually must search the press of the nation—and perhaps the politico-economic literature of the last generation — for the devastating weapons to show his scouring correctness of position.

Well, the time has come when such plight may be remedied. "Why has no one written a book to date," exclaims the sincere critic of Communistic Jewry, "presenting the admitted hook-ups between Judah and Bolshevism?" The demand is a fair one.

In response to its persistence, this volume in your hand has found literal expression!

Communism, as you will now be shown, was hatched by a Jew—and a particularly disgusting one at that—kept alive by Jews, financed by them at the close of the world war, is staffed by them, installed by them in every country wherein it has taken its blood-toll, and at the present moment is being promoted to a lecherous "victory" in our Christian land by certain especially rapacious Sons of Judah, whilst thousands of other Jews brag openly of its "success" and readily concede its Jewish character and purpose from hide to marrow.

The only way to convince the Gentile gullible that such statements are by no means Fascist propaganda, birthed in race prejudice or serving the execrations of religious persecution, is to give him the simple but devastating life-stories of the Jewish gentlemen who have been Communism's patrons from the first. Who was Karl Mordecai Marx and how did he come to project Communism at the start? Who were Lenin, Trotsky, Bela Kun,

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the whole devil's spawn of apostate Jews—276 of them from New York's East Side—who swarmed into Russia at the birth of the Bolsheviki and clapped machine guns to the heads of White Russian Christians? What hook-ups has Stalin the present Red Dictator with officious world Jewry as we behold it today? This volume puts the whole documented narrative into your hands at last, for instant reference henceforth when the enlightened non-Jew is challenged by his critics. Endorse it or don't endorse it, as you prefer, but the Jew or non-Jew is not alive today who can refute the ensuing facts!

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THE JEW who originated Communism—Karl Heinrich Mordecai—who later changed his name to Marx, was born May 5th, 1818, in Treves Rhenish Prussia of Jewish parents. His father, a banker whose forefathers had been rabbis for 300 years, adopted Protestantism for business reasons, when young Marx was six years old. Marx's profession of Christianity was nothing more than a gesture, a mere admission ticket to society. At heart he remained a thorough Jew, and from his earliest childhood his most ardent concern was his domination of the Gentiles—but called by him the emancipation of the Jews. For in spite of being a Neo-Protestant, he considered his new religion—and religion in general, the Jewish law excluded—"an opium for the mind," thus subscribing to the doctrine of the Illuminati, founded in 1776 by Adam Weishaupt, which secret society took a most prominent part in the French Revolution. Marx professed no allegiance to any concept of Christianity or Christian institutions, Christian society, or to any nation built on Christian principles. Always boastful and of a violent temper, his persistent slogan was: "WHATEVER IS, IS WORTH DESTROYING!" AS a pretended German, when traveling in Holland he was ashamed of his nationality. In a like manner, when he wrote of Germans in his letters from London, he always referred to them as dogs. On the other hand, it may be safely concluded that he would have spoken similarly of any other nationals among whom he might have happened to find himself, just as he did of the liberal French. He was twice expelled from France on account of uncouth conduct, and particularly because of his typically Jewish behavior—always full of objections and contradictions, always at odds with the world.

The Prussian government lifted its restrictive censorship con-

siderably in the year 1841, and Marx, viewing the new press liberty as a springboard for the dreams of his race, did not hesitate to take the broadest advantage of the new liberalism. He edited the Rhenish Gazette for some months, until the authorities were forced to put a stop to his outrageous writing, for he knew no decency in the use of language. His efforts to make an impression on his contemporaries turned out to be too provocative for the Germans, and he was ousted from his position in 1842. The next year he went to France, where he edited a couple of numbers of his German-French Diary, until the French government in its turn put an end to his literary activities. It was then that his true psychology became known through the formulation of the nucleus of his Scientific Socialism. In this he revealed the fundamental fact, that his "scientific" doctrines of Socialism, on which he was then working, were the basic requisite of a potential domination by the Jewish race. For he was aware of the fact that he needed the assistance of the working masses in order to accomplish this Jewish control, while outwardly he professed to have at heart the workers' welfare. In order to win the support of the non-Jewish working masses, it was necessary to begin making an impression upon them. This could best be accomplished by making them dissatisfied with their present living conditions, and by feeding them with theories of their alleged lifelong class struggle, with the intention of finally centering their entire thinking around this point. J. Soltin, a Jew, in a pamphlet issued by the Communist Party of New York, *The Struggle Against anti-Semitism*, p. 23, reiterates: "The working class is our strongest ally." Therefore the idea of creating dissension among the non-Jewish population was Marx's most essential concern. To build a wall of separation between worker and employer, by utilizing and encouraging every imaginable sign and shade of discord that might possibly exist—or could be created in relation to each other and to use any real or imagined grounds for causing a breach between Gentile authorities and Gentile subordinates, these were the first principles around which he formulated his

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doctrines of "scientific" Socialism. Ultimately, Marx concluded, having all the working masses under the control of firm believers in his specifically planned Jewish theories, it would then be easy to work out a system, under which Jewish domination would become an accomplished and enduring fact. For Marx himself emphasized that his proposed doctrines were intended to serve the Jewish race first, and, as is proven, thereafter the non-Jewish masses. As before mentioned, he had openly made the vicious statement that "the Jews must emancipate themselves first, before they can emancipate the 'others',"—that is, the Gentiles—Marx: *Deutsch-Franzoesische Jahrbuecher*, p. 184—and this has been the pivotal point of Communism throughout its whole history everywhere! He never had a thought of emancipating the Gentiles—nor can one recall any instance throughout history that Gentiles ever pleaded to the Jews to solve social problems within Gentile countries.

THE conspicuous result of all this might be observed in the fact that wherever in the world Marx's doctrines have been accepted, whether as Socialism or Communism, they have always worked profits for the Jews, but not for the Gentiles. Those same doctrines, then in the making, have proved themselves possible of application only in strongly Jew-penetrated or Jew-influenced communities, and have served members of that race and their agents, exclusively, while their sponsors are even now promising to carry other masses of would-be Gentile "beneficiaries" toward a tragic fate!

When Marx thus laid the foundation of his "Scientific Socialism" he cunningly withheld from the broad non-Jewish masses the true purpose of his theories, through which, if applied according to his instructions, would come the desired "liberation" of all Gentile workers, after the Jews had first recorded their own "emancipation."

Disregarding all principles of Nationalism, Marx's socialistic doctrines were based upon Internationalism, because the Jews were internationalists and belonged to no land in particular, or

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rather to every land as implied in their plan for world-domination. In Lenin's pamphlet *On the Jewish Question* issued by the Communist Party in New York, it is stated on page 17: "Marxism is irreconcilable with Nationalism," and, further, "Marxism puts forward Internationalism to replace all forms of Nationalism."

Marx's expulsion from France in 1845 led him to Brussels where, in collaboration with his fellow-Jew Moses Hess, and collaborator Friedrich Engels, he drew up the basic lines of the Communist Manifesto which appeared in 1848. This, therefore, may properly be regarded as the composite expression of the leading Jewish minds of the time.

Since, as has been shown, the complete control of the non-Jewish masses had to be Marx's first step toward his ultimate objective—complete Jewish state control—it was essential to create a literature with the sole purpose of instilling and fomenting dissatisfaction with existing Gentile institutions and dissension, and class hatred between workers and employers, as well as disrespect for and aversion to their governments. Marx's sets of "class literature," in which he also embodied various doctrines contributed by extreme labor leaders in Germany, France, Belgium and England, fulfilled this purpose.

Taken all in all, the whole burden of Marx's message may be summed up in the statement that only if the workers of the whole world unite under the absolute leadership of revolutionaries of the calibre of Marx himself and his associates, can their "emancipation" be assured. Thus he was cleverly hiding from them the knowledge that their combined cooperation would primarily cause the Jews' domination over the non-Jews themselves—in fact that the Jews could obtain such domination only through their leadership of the non-Jewish workers. These facts concerning the ultimate objective of the Jews, constitute a point about which the Jew, Marx, and his followers until this very day, have remained conspicuously silent, and in very truth embody the most gigantic swindle ever perpetrated, because it is done on a world-wide scale.

Any student of revolutionary movements must have noticed with no small wonder that during, and particularly after, each period of socialistic turmoil, Jews always have been the beneficiaries in one way or another, just as it has been a demonstrable fact that Gentiles always have been the losers. The Sigilla Veri—Bodung Verlag, Erfurt, Germany—that remarkably inclusive Who's Who in world Jewry, says pointedly that if the Marxists within the Communist and Socialist Parties are working toward the long-announced world revolution, this obviously must mean "the removal of all Aryan authorities, princes and churches, and their substitution by Jewish powers, Jewish princes and rabbis. The Marxist movement," it concludes summarily, "never had anything to do with the liberation of any oppressed party be it that of any vocation, nor that of the bourgeoisie nor that of the workers or the proletariat in general."

It cannot be denied that Marx, since he camouflaged his ulterior Jewish-domination objective so cleverly with his theories of "Socialization," even at that time attracted considerable attention, although he himself was very well aware of the consummate rape that was implied in his Scientific Socialism. In spite of being a baptized Protestant, and having married the race-ignoring daughter of a German aristocrat, also of the Protestant faith, his race consciousness came to be a literal obsession with him and he remained at heart a Jew until his death, like other Jews whether they got baptized or became Mohammedans. At a miners' congress at Lille, France, 1873, he introduced his illegitimate daughter, Eleanor, to the audience as a Jewess. All his life-work was devoted solely to the advancement of his race in so far as its members still shared the disabilities of the subordinated masses, and so he rent the air again and again with his symposia of hatred toward the non-Jewish people, whether the Gentile ruling classes or the more indifferent bourgeois. In fact in this latter group he correctly recognized the particular and most formidable obstacle to his schemes.

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THE Gentile world was not intended to learn that the broadly planned revolutions to be propagated from one country to another were meant to serve only the interests of the Jewish race. Outwardly, however, Marx proclaimed as his objective the liberation of the working masses of the world from the alleged yoke under which they were laboring, though he himself never chanced sharing the lot of a hard-working man who has to toil with his hands for his daily bread. On the contrary, while in London and occupied with his larger literary works, Marx subsisted sumptuously, year after year, on the generosity of his wealthy "angel," Friedrich Engels, who covered his daily bills as well as his seasonal trips to domestic and the more fashionable foreign spas. Marx, theoretically fighting the capitalists, was by no means ashamed to accept his subsistence from the capitalist Engels, who had inherited a cotton mill in Manchester, England, from his father. Moreover, in this very cotton mill of Ermen & Engels from the profits of which Marx drew up to three hundred fifty pounds Sterling a year as well as his extra expenditures such as trips and doctors' bills, child labor was extensively employed! It might not be out of place here to throw a side light on the total ignorance—or the consummate deceit—of the present-day American press as to the true nature of this pair's alleged emancipation program: for the American weekly, *Time*, of May 11, 1936, refers to Marx's collaborator Engels as follows:

"He made such a success of the English mill at Manchester that he was eventually made a partner in spite of his regrettable politics...."

At all events it was the basic point of understanding between Marx and his fellow-Jews at the time, that through the spreading of his class literature for the conquest of the proletariat of the world, the Jew should become the principal beneficiary; for if Jews were to lead the "proletarian slaves" out of their alleged bondage, it could be not unreasonably taken for granted that they would not overlook the ample opportunities for their own racial advancement.

Therefore all this made it imperative that the Jews in all political

activities become, and remain, the actual leaders. It may be recalled that during an anarchists' congress in Paris in 1872, Marx withdrew his support when it became apparent that its leadership would be Gentile and that the viewpoint of the Jews would therefore become of secondary importance. It was then the Gentiles who were plotting a coup d'etat. Hence, no radical movement in which the Jews did not take the lead could result in what Marx had in mind when compounding his doctrines of Socialism—the real name for which should have been, "Doctrines for the Domination by the Jewish Race." Marx's refusal to participate further in the Anarchists' Congress in 1872 was therefore clearly motivated.

AT the side of Marx, Engels and the before-mentioned Moses Hess—all stressing the Jewish purpose in their "Socialism" — was at that time also Ferdinand Lassalle, the son of the silk merchant Loslauer, alias Lasel, who came from Poland to Breslau, Germany, as Chaim Wolfsohn. A letter which Lassalle's father wrote to young Ferdinand on December 7, 1806, contained this: "Don't give up writing in the language and letters of our people—the Jews—as well as in that of the others—the Germans." Marx, as well as his companion, Lassalle, was well pleased with the idea of posing as the Messiah of the Gentile masses. Undoubtedly these words spoken in 1860 by the founder of the Alliance Israelite Universelle in Paris, Adolphe Cremieux, according to the London Morning Post September 6, 1920, "The doctrines of the Jews will some day cover the entire world," must have made a deep impression on these Jews. They not only knew nothing of the Gentile workers' aims and desires but were even estranged from them to such an extent that Ferdinand Lassalle, who became the founder of the Social-Democratic Party in Germany, expressly objected to shaking hands with any "dirty worker,"—whose class he was to "liberate" from its capitalistic oppressors! On the other hand, as reported in the *Sigilla Veri*, this Jew, Lassalle, succeeded in impressing Gentile workers to such an extent that their wives even taught their children prayers

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in which Lassalle was elevated to divinity! It is recorded that a certain worker's child, of Berlin, when asked to say a nice prayer, repeated the following lines:

"Ich bin klein, mein Herz ist rein, soll niemand drin wohnen, wie Lassalle allein!"

"My heart is pure, though I am small, none others shall live therein but only Lassalle!"

However that same "Messiah" Lassalle, as he boasted in a letter to Marx, in 1859, made attempts to incite a war between France and Prussia for the sole purpose of creating revolutionary chaos in Prussia through which he expected to actualize his plans for seizing power by means of an uprising of the German workers—whom he then believed he had well under control. Marx's Communist Manifesto was compiled and written "to order" in 1847 by command of the international secret society then known as the League of Communists, so as to have at hand class literature for use in the coming years' revolutions which were planned by this group of Jewish "intellectuals" for the sole purpose of destroying bourgeois and capitalistic Gentile society. It actually created in the minds of superficial readers the effect of a real devaluation of everything existing in so far as it was not created by or under the control of the Marxists. The new "common enemies" of the Gentile worker, according to Marx, were the Gentile state, Gentile capitalism and the Christian church.

Preceding his alarm signal for a general insurrection in 1848, Marx sent an appeal to all the workers to refuse the payment or taxes in any form to Prussia's king. However, not being as successful with his "call to arms" to the German Gentile worker as he had expected he would be, he was finally ousted, only to attempt a similar revolutionary enterprise in France the following year. After being turned out of France also, he took a last refuge in England, where this "workers' leader," who himself

could do no manual work, became absorbed in his writings, the essence of which is now known to the world as Marxism.

SIGNIFICANT are the words of the Jew D'Israeli (Lord Beaconsfield) in his novel *Coningsby*, p. 250, in connection with the 1848 revolution: "This mighty revolution, which is at this moment preparing in Germany and of which so little is as yet known, is developing entirely under the auspices of Jews, who almost monopolize the professional chairs of Germany." The first international roll call of workers of the world, known as the "First International," was arranged by Marx and held in St. James' Hall, London, in 1864. The second "Communist International" was held in Paris in 1889,

Marx's basic preoccupation throughout his whole life was the relentless preaching of class-hatred among the Christian workers against their Christian authorities. Indeed, he frankly states in his *Communist Manifesto*: "The Communists refrain from keeping their views and intentions secret. They openly declare that their goal can only be achieved by a forcible destruction of all existing orders of society. The ruling classes shall tremble before the Communist revolution."

How superficially this program of Jewish domination through Marx's doctrines has been studied by the great masses of Christian workers, is shown by the fact that in most countries where the seeds of Marx's "Scientific Socialism" have been sown, these doctrines have been most trustingly accepted at their face value and hardly one person out of a thousand has taken the trouble to investigate why the Jew, Marx, should so passionately want to "help" the Christian worker.

In general, it may be stated that these doctrines, superficially considered, are apt to please those who lack any but the most materialistic conceptions of life. Furthermore, it is noteworthy that Marx's racial kinsmen, including the Jewish capitalists, neither during his lifetime nor afterwards, displayed much interest in his theories as such. Neither did the Jews nor Jew-mates care particularly to live up to them—see Engels and Las-

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salle, for instance. On the contrary their general aim was to obtain material and political advantage of others not of their race, and in particular of those who by nature happened to be less aggressive. In brief, Marx's teachings like most other Jewish products manufactured for the use of Gentiles, have proven, curiously enough, of very little practical value when followed by the Jews themselves.

Marx's frivolity towards those of his followers who were naive enough to believe in the sincerity of his "Scientific Socialism" has been adequately recorded in the case of one of his co-socialists, a certain Wilhelm Weitling, who was jailed in Switzerland for dispensing Marxian views. A London Democrat, after interviewing Marx in connection with his Gentile co-fighter's arrest, pictured him—Marx—as follows: "He is laughing about these fools who echo his proletarian catechism. I am convinced that the most dangerous ambition—power-drunkenness—has consumed everything in him, and that the purpose of his scufflings is motivated in nothing but personal power."—*Der Schulungs-brief*, Berlin, July, 1937, page 262.

The indisputable fact remains that his teachings were planned and adapted for the exclusive purpose of deceiving the Gentile worker, who was unequipped to analyze the real scheme behind his strategies. Says James Guillaume in his *Karl Marx, pan-Germaniste*, "His—Marx's—plan from the first day was to make the great workers' organizations the instruments of his personal views, i.e., to enforce the emancipation of the Jewish race." Jewish interest in furthering all left-wing activities is shown by a quotation from the *Juedisches Volksblatt*, Vienna, July, 1900: "Let us promote the Social Democrats wherever possible; but let us be careful that the broad masses do not notice that they are just outpost for the Jews."

THAT Socialism, Communism and Bolshevism in reality are only links in the plan of world-embracing Judaism, with its final purpose of forcing the entire world under Jewish domination,

has not only been recognized by far-seeing, race-conscious Gentiles all over the world, but it is today being quietly admitted by even some of the least educated workers in many nations. Not inappropriately, Julius Streicher, one of Europe's foremost students of the race problem and editor of the *Stuermer*, has said, "Only a few know of their—the Jews'—last plans. If the Gentile Marxists throughout the world had a suspicion of what ultimate end they are serving, they would assuredly tear all Jewish agents and functionaries to pieces!"

The following letter written to Karl Marx by his fellow Jew, Baruch Levy, as quoted in *La Revue de Paris*, of Paris, June 1, 1928, p. 574, should prove also of exceptional interest at this point. "The Jewish people as a whole will be its own Messiah. It will attain world dominion by the dissolution of other races, by the abolition of frontiers, by the annihilation of monarchy which has always been the support of individualism, and by the establishment of a world republic in which the Jews will everywhere exercise the privilege of citizenship. In this new world order the Children of Israel, who are scattered over the world, will furnish all the leaders without encountering opposition; and this will more particularly be the case if they succeed in getting the working masses under their control. The governments of the different peoples forming the world republic will, through the victory of the proletariat, fall without difficulty into the hand of the Jews. It will then be possible for the Jewish rulers to abolish private property, and everywhere to make use of the resources of the state. Thus will the promise of the Talmud be fulfilled, in which it is said, that when the Messianic time has come, the Jews will have the property of the whole worn in their hands." Marx was expelled from France for the second time in 1845, and from Belgium in 1848. When in 1849 he returned to Germany and made preparations to publish a *New Rhenish Gazette*, the Prussian government ousted him for good. On again going to France he was for the third time deported as an undesirable. London finally became his haven of refuge, and he died there on March 14, 1883.

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One may safely take for granted that the Jews would not support any revolutionary movement unless their own gain and advancement thereby were assured, or at least considered before that of others. It is solely for this reason that most radical activities are Jew-inspired, since Judaism and Bolshevism run on parallel tracks—the one is like the other. From the earliest days of the inception of Communism it has been recognized by a certain few, that this is a cunningly camouflaged strategem for the domination by the Jewish minority at the expense and for the thorough oppression of the "hypnotized" non-Jewish majority. Communism's destructiveness is most strikingly shown by Marx himself in his Communist Manifesto, p. 27, where he emphasizes: "Abolition of the family! On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form this family exists only among the bourgeoisie." In anticipation of what the Jews, as promoters of Communism, may expect in the United States when the truth shall have become sufficiently recognized, James W. Gerard, former United States Ambassador to Germany, and who as a Tammany politician is personally familiar with American psychology, may be quoted. According to the New York Times of October 8, 1934, Mr. Gerard said, "As a friend of the Jewish race I want to state that if ever the American nation gets the idea that the Jewish race and Communism are synonymous, there is the possibility of a pogrom in the United States that will make those of the Czars look like a small parade!"

It is our purpose to provide further proofs of the assertion that Judaism, and Communism in all its phases, actually are synonymous. Communism has at present become the most powerful weapon of the Jews for the furthering of their program for world domination, which means the literal and complete subjugation of the Gentile races of the world.

L E N I N

LENIN—whose true name was VLADIMIR ILYICH ULYANOV—was the world's most active propagator of the Marxian doctrines. He was born, according to one source, the son of a merchant whose wife was of German-Polish descent. For a long time attempts were made to prove him a Russian, although his widow, N. Kroupskaya, was always known to be a Jewess. Yiddish was always spoken in their home, and Lenin always issued his official orders in that idiom. Dr. Gerald Winrod of Wichita, Kansas, reports advices from a former general in the Czar's army, now living in Paris, that D. Petrovsky in his book, on page 86, states that Lenin as a boy of seven was left in Simbirsk by a convoy of prisoners going to Siberia, and was brought up by a gentleman named Oulinoff. Years after, a letter came from a Jew, Ilko Troul Goldman, in a Siberian prison, asking about this boy, his son. This information tallies with that from another source, which adds that he was circumcised as Chaim Goldman. With all probability of truth it can be stated that "Vladimir Ulyanov" was born April 21, 1870. As a student of 17 he participated in anarchistic activities against the government of Czar Alexander III, and the story went that a brother of his who took part in the plot to kill the Russian Imperial ruler, was sentenced to death. Lenin then for a time took a more theoretical attitude toward the Marxian doctrines—never, however, losing sight of their final aim, the destruction of the existing Czaristic government. But gradually he drifted into continuous attempts to organize terroristic movements, as he came to realize the futility of the mere dogmatic following of the teachings of Marx, Engels and Lassalle.

In 1895 Lenin went abroad to contact other radical groups. Thus

in Germany, Switzerland and England, his ideas of immediate violence for the overthrow of the existing governments became transplanted into the minds of the hitherto more temperate adherents of Marxian Socialism.

AFTER Lenin's return to St. Petersburg his extreme propaganda of anarchism attracted the attention of the government officials, and he was arrested and exiled to East Siberia for a term of three years. Returning to Russia in 1899, he started off anew for Germany and for a while edited his radical paper *Iskra* in Munich. This publication later, with the assistance of Trotsky, was transferred to London.

During a convention of radical leaders of Central Europe which was held in Brussels in 1903, Lenin promulgated his plans for a still more radical and more anarchistic system of government which he termed "Bolshevism," the central idea of which was nothing less than the direct overthrow by violence of all governments and their traditional institutions. January 22, 1905, was the date set for Lenin and his associates to render proof of their theories, and their plans consisted of brutally wresting sociopolitical control from the hands of the Czaristic government in St. Petersburg, then the capital of Russia. Subsequently a crowd of tens of thousands pressed towards the Czar's palace, led by a number of vociferous Jews who were prepared to announce the "claims of the proletariat" before the Russian ruler— in which connection consider the similarity of present-day marches on Washington or on our city halls. The Czar made known that the Duma was presently due to convene and that this national assembly would take up their grievances. However this did not satisfy the Jewish spokesmen, who demanded an immediate hearing. When this was refused they incited the mob to furious rioting and an attempt to storm the palace. Troops were ordered to fire, and after frightful bloodshed the mob was forced to disperse. History recalls the massacre thus staged, as "Bloody Sunday."

Jewry's active participation in the above uprising is further

attested by the Jewish Zionist organ *The Maccabean*, New York, November 1905, p. 250, under the headline "A Jewish Revolution": "The revolution in Russia is a Jewish revolution, a crisis in Jewish history. It is a Jewish revolution because Russia is the home of about half the Jews of the world, and an overturning of its despotic government must have a very important influence on the destinies of the millions living there and on the many thousands who have recently emigrated to the other countries. But the revolution in Russia is a Jewish revolution also because Jews are the most active revolutionists in the Czar's empire."

About Jacob H. Schiff's share in that massacre, the *New York Times*, March 24, 1917, under "Kennan Retells History," states in part: "He (the Jew, Schiff) had conceived the idea of putting revolutionary propaganda into the Russian Army. . . . The movement was financed by a New York banker you all know and love (the Jew, Schiff), and soon we received a ton and a half of Russian revolutionary propaganda. At the end of the (Russo-Japanese) war (1905) 50,000 Russian officers and men went back to their country, ardent revolutionists. The Friends of Russian Freedom had sowed 50,000 seeds of liberty in 100 Russian regiments...."

British Government reports attest that Lenin was financed in large part in his attempts to crush the Czar's government, by the American-Jewish banker, Jacob H. Schiff of the banking house of Kuhn, Loeb & Company, in New York City; thus definitely indicating that the Bolshevik program was not a plan intended to benefit the Gentile worker, but only international Jewry, which is exactly a fulfillment of Edouard Drummond's prediction in his book *The End of the World* published in 1882 in Paris: "At a given hour Jewish finance will be let loose at the ruin of the world in order to erect on the remnants of the Aryan nations the Jewish world power."

While the anarchist groups in Russia at that time, however, were not strong enough to accomplish their objectives, it should nevertheless be recalled that even the then existing socialistic organiza-

tions were Jewish in their nuclei. The first Jewish socialistic workers' union was founded in the city of Vilna as far back as 1888. In 1897 there had been organized a "Jewish Workers' Union for Russia and Poland," which was generally referred to as the "Bund." Its first congress was held in 1898 in the city of Minsk under the sponsorship of the Jew, Dimanstein, whose goal it was to create, under the cloak of socialistic activities, a Jewish-national state with the principal object of furthering Jewish interests and preserving Jewish traditions—F. O. H. Schulz: *Jude and Arbeiter*, Berlin and Leipzig, 1934. After this, some other proletarian and even bourgeois unions, became amalgamated with the Jewish "Bund," mistakenly expecting to find embodied in this "Bund," principles identical with those of their wholly Gentile organizations. Thus it was that the fairly well developed Russian Gentile organizations blindly came to accept the outlines of the Jewish socialistic theories along with their concealed program of Jewish advancement. It was only for this reason of course, that Jacob Schiff by his financial support made possible the "Bloody Sunday" revolt, for he correctly recognized in this anarchistic plot a specified Jewish aggression with Jewish principles embodied throughout.

This was the first time in modern history that Gentile organizations were trapped by Jewish elements and directly led out to battle for the Jews' purpose of founding a state of their own. To all appearances, however, the Marxian doctrines of the workers "emancipation" were worshipped and adhered to. But in reality the Jewish "Bund" had been cunningly fanning and exploiting any incipient discontent on the part of these mostly Russian workers in order to make use of them for the Jews' own purpose.

THE final result of this united revolutionary movement as we shall see later, came to be the Communistic Union of Soviet Socialist Republics of today, where now, at the expense of the overwhelming Gentile majority, the 1.7 per cent, alien-Jewish minority is enforcing its racial domination through revolting ter-

rorism. The putsch of January 22, 1905, was distinguished by the fact that the rioting Jewish element set aside all pretense, overnight, and reverted to the most outrageous barbarities. The obvious lesson here, should be marked and never forgotten. Lenin, after his defeat in the "Bloody Sunday" uprising, soon made off for London. So as to strengthen the lines of organized workers for his purposes, he began that same year, 1905, to propagandize for the unification of industrial and rural workers. This proposition seemed to appeal, theoretically at least, to the great mass of industrial workers, for it would increase their fighting ranks by untold numbers. It was then that the Communistic emblem, the hammer—for industry, and sickle—for agriculture, came into being. In 1907 Lenin carried to France and Switzerland also this idea of uniting factory and farm workers under that common emblem of Communism, or rather Bolshevism. It was in this way that the present formula of class struggle was first established. History, however, fully proved within the next decade, that the process of turning the Marxian principles into practice in a peaceful way, was not exactly what the Jewish leaders wanted; for the period following close upon the revolutionary years has by no means disclosed a gradual transformation of Russia from a capitalistic state into a "government of the workers." On the contrary, there has been abundant evidence of Russia's being gradually—but nevertheless forcibly and inexorably—changed from a Christian country, into a Judaized state under the absolute and ruthless dictatorship of the Jewish overlords.

FOR the purpose of impressing further the theories of Marx and Lenin on the minds of Socialistic and Communistic leaders in the various European countries, a congress, which in retrospect has become extremely significant, was held in Copenhagen, in the Logenpalast, 28 Bredgade, in August and September of 1910. Under the guise of being merely an "Oddfellows' Congress," many delegates, who later came to be outstanding representatives of radical thought in the various European coun-

tries, met there to outline and unify their left-wing programs on a world scale. The radicals Liebknecht, Ebert, Scheidemann and the Jewess Rosa Luxembourg came from Germany, the Jews Trotsky and Lenin as confidence men represented Russia, Clemenceau as delegate from France, Ramsay MacDonald from the United Kingdom, the then "red" Mussolini as representative of Italy, Vandervelde (alias Jew Epstein) from Belgium, Branting from Sweden, and Stauning in his native Denmark, all played their parts in mapping out the future form of government in their respective countries in accordance with the gospel of Marx and Lenin. The disproportionate part taken by Jews in this Congress was another indication of the consuming interest which these Asiatics had in destroying the old order, so that they could replace it with a state regimentation extending to the world's Jewry all the material advantages to satisfy its "old racial dreams."

It was the purpose of this Congress, that the next indication of discontent on the part of the mass of Gentile workers should be the signal for general uprisings, through which revolutionary Jewry could destroy entirely the existing Gentile states, and replace them with an order of purely Marxian planning. The "workers' paradise" was thus to be established under rulers who were either Jews or their mere tools. Clearly, in this Congress were sown the seeds that have matured into the condition of spiritual and economic upheaval in which the world finds itself today.

IN 1911 Lenin kept his headquarters in Switzerland, from where—with the assistance of such Jews as Zinovieff (Apfelbaum), Kamenev (Rosenfeld) and Radomiolski—his Bolshevistic theories were spread over Europe through local agencies, for the greater part manned by Jewish scum. After that, their next center of activity was in Prague, where Lenin during an anarchist convention, urged his undercover terror gangs to employ still more violent measures against the existing governments, although this cost him the support of the more moderate Socialists. During

1912-13 Cracow, Galicia, was his next base of operations. His orders to all affiliated groups always were to spare no means of destruction whatever against the existing governments. At the outbreak of the war in 1914, Lenin was interned by the Austrian government in the capital of Galicia, then a part of the Austrian empire. However, certain influential Jews inter-vened in his behalf, and he was granted refuge in Switzerland, where he opened up new headquarters in the city of Berne; Zinovieff was then, and remained until 1916, his right hand. At this time, the before mentioned radical paper Iskra was their main instrument of further corrupting more or less discontented labor groups in Central Europe.

BUT Lenin's effective work during the war was done among German workers and soldiers. By means of urging sabotage within the German industrial centers on one hand, combined with ideas of insubordination and desertion on the other, Lenin contributed considerably toward the demoralization of the Central governments' fighting units.

His far-reaching influence in radical circles in Russia was fully recognized by the German Social Democrats and the Centrist Party with its politics Catholically colored. The latter party's leader, Matthias Erzberger, a half-Jew, was the outstanding and instrumental figure in furthering Lenin's eventual crossing through Germany. Lenin became at this time intimately connected with the immensely wealthy Russian Jew Parvus (Helphand), who, by means of passports of five different countries, acted as the food supply agent-general for Germany. This man suggested to the German left-wing parties. that Lenin, with his crowd of anarchists, be sent to Russia so as to demoralize still further the already crumbling and partly deserting Russian fighting forces. The then almighty Jew of Germany—as almighty as Baruch was in the United States—Walter Rathenau, approved this idea, and through his influence the German government granted Lenin and his gang of known Jewish revolutionaries admittance into Russia via Germany and

Sweden. Parvus had formerly become known through his radical writings, which in pre-war days had earned him a jail-term in Siberia. At the outbreak of the war he had offered his services to the government of Turkey, where as that nation's oil-purchasing agent he had accumulated his huge fortune. Rev. Dennis Fahey of Blackrock College, Dublin, Ireland, in his book *The Mystical Body of Christ in the Modern World* refers to Dr. Ziv's *Life of Trotsky*, and states that when Trotsky was asked "How is Parvus?" the latter replied: " 'Completing his twelfth million.'" Because of this acquired wealth, as well as through his being Germany's all-powerful provision agent during the war blockade, his political influence with the Social Democrats was very great. It was through intervention of these groups that the then Jewish-controlled German government made it possible for Parvus to finance Lenin, with his 33 anarchists, who, all in a sealed railroad car, crossed Germany from Zurich and Berne to Stockholm, Sweden, on April 9, 1917, for the express purpose of overthrowing the then existing regime of Adler-Kerensky, the latter being the head of the Menshevik government, after Czar Nicholas II had been forced to abdicate on March 15, 1917. Influential Jews in Germany had stressed the point to the German military authorities, that Lenin would be the very type of man capable of seizing power in Russia, with his bands of organized radicals, plus the liberal financial support of international Jewish bankers.

GERMANY, conversely, as a counter action to America's entry into the war, consented to Lenin's crossing the country because of the prospect of his being able to break up the remainder of the Russian forces. This step, the Jewish advisers of the German government cunningly pointed out, would therefore automatically eliminate Russia as an enemy, and the German troops thus released from the Eastern front could be diverted to the West. It should not be difficult to comprehend the tremendous appeal of this prospect to harassed and encircled Germany. All this coincided with the aims and activities of Trotsky, who

had been mysteriously liberated from a jail at Halifax, Nova Scotia, and who reached Petrograd with large financial support from Jewish banking firms of the U. S. A., Germany and Sweden. Lenin, arriving in Russia, and having first assured himself of the fullest cooperation of all Jewish revolutionary elements, immediately introduced a bill prohibiting all anti-Jewish activities on penalty of death. All Jewish criminals and political prisoners were then freed by his order, every Russian jail opened, all exiles in Siberia granted amnesty, and all these lawless elements combined in creating a reign of terror of the most gruesome kind. The massacre of everyone who offered opposition to these liberated convicts, of whom a considerable number were Jewish, brought the pandemonium to a ghastly climax. The odds turned temporarily against Lenin, and in July 1917 he had to flee to Finland. But he soon returned to resume his work of destruction, and gradually all Gentile opposition was suppressed. Supreme power in Russia was seized by the Bolsheviki, under his direction, on November 7, 1917. The Jew Sverdlov, Chief of the Executive Committee of the Communist Party, gave orders for the assassination of the Czar and his family, "and this order was carried out in the little town of Ekaterinburg, Siberia, on July 16, 1918, by the Jews, Yourovsky, Goloschchekin, Syromolotov, Safarov and Voikov."—Gerald B. Winrod: *The Truth About the Protocols*, Wichita, Kansas, 1935, page 49. "The extermination of the entire Imperial house of the Romanoffs was the culmination of an age-old grudge on the part of the Jews."—Cherep-Spiridovitch: *The Hidden World Government*, New York, 1926. It was intended as absolute deterrent against any counter-revolutionary attempts. It was the Jew, Jankel Sverdlov, as President of the Executive Committee of the Communist Party, who approved the Czar's assassination by the hands of his racialists. The town of Ekaterinburg, in honor of the above-mentioned Jews' verdict against the Romanoffs, has been renamed Sverdlovsk.

A proof that after the Czar's assassination by Jews, the German

Kaiser was listed to be the next victim of Jewish politico-ritual murder is shown by a piece of Jewish poetry from the pen of the Jew, Dr. Wilhelm Eckstein, a former Munich lawyer who deserted to the French and under the pen name, Siegfried Balder, produced the Ghetto verses of which an appropriate translation is given thus:

"We'll swear by God's eternal name
all Hohenzollerns' death.

There'll be no peace till from the frame
will roll their bloody head.

"Don't go to work, vacate the shop
till they are 'liquidated.'

Soon you will find that castle's top
with a red flag decorated.

"All culture, liberty and luck
Be yours through courage bold.
Give us your oath—yours is the flag
we'll make from black-red-gold."

From Muenchmeyer: *Marxisten als Moerder*, page 133.

The struggle for power from 1917 to 1919 between the Kerensky government—equivalent to the Socialists of today—and the Bolshevik Party of Lenin, was eagerly watched by Russia's Jewry. It was observed, that with any shift of power the support of the Jews was generally transferred to whichever side seemed likely to gain the upper hand in the situation. Thus after Kerensky was defeated in November 1917, the Jews increasingly became the driving force within the newly established regime of Lenin. Therefore this new and self-made ruler of Russia necessarily had to cement his authority by favoring Jews for all types of key positions. Entirely Jewish in his sentiments as well as in his political views, he realized that only among Russia's Jewry would he be able to find co-workers with the natural instinct for crushing all civilization not of Jewish origin and structure. An interesting note on this point is to be found in the Jew Basil Mathews' book, *The Jew and World Ferment*, Edinburgh House Press,

1934, page 117: "A nation like the Jews, that produces a surplus of intellectuals, from the point of view of earning a living, automatically provides through its unemployed intelligentsia a leadership for revolution."

Until 1919, the remainder of the Menshevik Party still offered resistance to Lenin's regime. And the battle for supremacy in the civil war that smoldered until late in 1919 between the White forces and the Bolshevik regime was amply aided by Jewish conspirators during its whole course. Thus, for instance, the White troops of the Mensheviks were handicapped by a sabotaged ammunition supply, as well as being subjected to extensive espionage, which factors were mainly responsible for the party's ultimate defeat long after Kerensky had abdicated. Thus Lenin's Jewish Bolsheviks finally gained the upper hand. Jewry's destructiveness through organized revolutionists was reported on by U. S. Major M. Schuyler, upon his return from the American Expedition to Siberia in 1920. On January 11 of that year, in an address at the Church of St. John the Evangelist, New York, according to A. S. Leese's *Bolshevism is Jewish*, p. 7, he stated, "The government of Russia is almost entirely Jewish, and our United States Army in Siberia was full of Bolshevik Jews straight from Moscow. They had entered the United States and enlisted in the U. S. Army going to Siberia. General Graves, the commander, had a staff that was almost entirely Jewish. . . . Owing to the Bolshevik Jews in our army, all information that should have reached Kolchak went straight to Moscow." Marx's Jewish revolutionary program of 1848 became a reality in the Soviet regime under the leadership, through 1918 and 1919, of the trio Lenin, Stalin, and Sverdlov. A Jewish state was in the making—one of the Zionists' dreams had come true.

The five-pointed red star of Zion was adopted as the insignia of the Jewish Soviets, and has since been made the national emblem. And according to Marx's precepts, in the newly created state Jews were given all opportunities for advancement before the Gentiles' interests were even so much as thought of. The Gentile majority, in fact, came to be regarded as "the dull

beast, the public," an expression used by Louise Bryant, the widow of the Communist poet John Reed, and the divorced wife of former U. S. Soviet ambassador William C. Bullitt. Lenin's radical Jewish affiliations in neighboring countries were no less active in order to Jewify their governments, as may be seen from a report in the Dearborn Independent, Dearborn, Mich., September 18, 1920, p. 9: "The Lithuanian and Lettland Cabinets have each created a Ministry of Jewish Affairs"—as in the United States, one might just as well add. On March 28, 1919, Lenin sent 100 million Hungarian crowns— according to report—to the Hungarian Jew Bela Kun with the order to form an army for use against Austria, after the Third International had been called on the 6th of the same month by the Jew Manuilsky.

The chief figures at this congress were the Jews Zinovieff, Felix Kohn, and Karl Radek (Sobelsohn), and it was at this time that the Jewsectia—the Jewish section of the Comintern—was formed. The favoring of the Jews with primary rights and privileges, whenever possible, was then stipulated in the Soviet, and henceforth the Central Committee of the Communist Party was committed to enforcing all laws tending to grant the Jews state preferences, to which no other race or religious sect should be entitled. Therefore the Russian revolution was a strictly Jewish revolution, and in no sense a workers' revolt. Says a report from the "Jewsectia" of 1919: "In the course of developments during the past 25 years in the Western District (Poland and West Russia) the Jewish worker constituted the only revolutionary element. The Jewish worker expanded his activities during the revolutionary epoch into almost every town and borough." The London Times of March 29, 1919, supports the above with the following: "Of the leaders who provide the central machinery of the Bolshevist movement, not less than 75 percent are Jews. Among the minor officials the number is legion."

Accordingly, Lenin's first step after the revolution was the appointment of Jews to practically all important government positions. Out of the 276 Jews, who emigrated from the lower East

Side in New York with Leon Trotsky in 1917, no less than 170 were reported to have been made legal officials immediately upon their arrival in Russia, though most of them could not even speak the Russian language. R. B. Dennis, a former functionary of the Y. M. C. A. in Russia, testified before the Overman Congressional Committee in 1918: "Our general opinion in Moscow was, that anywhere from 20 to 25 percent of the Communists in Soviet Russia had lived in America." Defender Magazine, Wichita, Kansas, of January, 1939, p. 6, features another attestation from the Jew M. Hermalin, of New York, alleged to have been made in 1917: "The Russian revolution was made by the Jews. We have created secret societies, planned the reign of terror. The revolution succeeded by our conniving propaganda and our mass assassinations in order to form a government truly ours." The all-important authority for enforcing the new Soviet laws, by which the Jewish revolutionaries were to interpret their concepts of social order, during the following transitional period, was placed in the hands of a military cabinet of eight, of which five were Jews, with Trotsky at the head. The following detailed list further discloses some of the principal appointments of Jews during the regime of Lenin:

Latchevitch as Commissar of the Siberian District. Poser as Commander of the North Front. Zinovieff in the same capacity in Petrograd. Kamenev as Military Chief of Moscow. Sokolnikov as War Councillor of the Civil Front. Serebroski as Chief of the Artillery Plants. Messing as Chief Councillor for Labor Defense. Yourenev as Military Commissar of the Army and Navy. Pjatnitzki as Chief of the General Staff of the World Revolution. From authentic sources it has been stated, that in the Central Committee of the Communist Party in Russia before Lenin, from 1903 to 1917, Jews constituted 29.5 percent, from August to October, 1917, 40 percent, in 1918, 34.8 percent, in 1919, 22.2 percent, in 1920, 25.8 percent, in 1921, 25 percent, and during

Lenin's last year, in 1922, 23.9 percent. (Herman Fehst: *Bolschewismus und Judentum*, Berlin and Leipzig, 1934.) In the Politbureau, the strongest government department under Lenin, Jews numbered 8 times the strength in proportion to their membership in the Communist Party, while in the party itself they only averaged 5 percent of the total membership. The Politbureau was 40 percent Jewish in 1919, 28.6 percent in 1920, while their strength increased to 42.9 percent in 1922. The chief positions in the Press Bureau were likewise held by Jews, Radolsky being the appointed censor of all Soviet journalistic activities during the whole of Lenin's regime. Thus the Aryan, and other non-Jewish races, were supplied with Jewish-filtered news and views exclusively. All the Jewish-Marxian ambitions were amply satisfied under Lenin's oligarchy, while the submerged non-Jewish population of 98.3 percent—think of it!—ever since that time has been deprived of all opportunities of journalistic—as well as political—representation! The proletarian revolution, for which the Russian worker had been so deceitfully urged to fight, never became a reality. Instead, he has witnessed a Jewish domination from the very first day of the revolution. The nationalization of all Russian property was started under Lenin with the simultaneous confiscation of all private bank deposits, jewelry, gold and silver and all other articles of value, for instance, art and stamp collections, books and so on. This enactment at one stroke enabled the Jewish underworld to strip Gentile Russia bare of all its portable valuables. The marplots thereby were given full opportunity of looting all the nation's monetary resources. Thus, two Russian Jews, Levy and Samuel, were arrested on November 12, 1920, by the French Surete, when they arrived in Paris by way of Constantinople with trunks loaded with gold to the amount of 72 million roubles (36 million dollars) according to *Dearborn Independent*, Dearborn, Mich., Nov. 13, 1920, p. 9. As an example of the honesty of Jewish officialdom *World Service* of Erfurt, Germany, on Dec. 1, 1936, cites the Russian paper *Russ* of Buenos Aires, to the effect that two women had been claiming at a Paris Rothschild bank the

(stolen) fortune of the supposedly executed "comrade" Zinovieff (Apfelbaum) whose bank deposits in France had been around 10 million gold francs.

This corresponds with a confidential statement made by a Russian Jew (now living in Washington, D. C.) to the author, that he went to Russia in 1934 to ascertain whether his buried gold, "confiscated" during the revolution of 1917-18, was still safe in its hiding place, so that it could be found when conditions ultimately become safe for the Jews in Soviet Russia. During 1920, the Central Council of Commissaries consisted of 20 members, of which 17 were Jews and only 3 Russians. The Commissariat of War then consisted of 43 members, of which 34 were Jews. In the Commissariat for Foreign Affairs, out of 17 members 14 were Jews, while in the Commissariat of the Provinces, 21 out of 23 were of the same race, as were 45 out of the 55 members of the Commissariat of the Interior. In the Department of the "Fourth Estate," the Press, out of 42 members 41 were Jewish, the only exception being the "shabes goy"—Gentile front—Maxim Gorky. Altogether the percentage of Jews in the Commissariats, the highest offices of the land, was during the regime of Lenin as follows: In 1917-18, of 316 Commissars 300 were Jews In 1920, of 457 Commissars 322 were Jews In 1921, of 550 Commissars 447 were Jews In 1922, of 525 Commissars 445 were Jews Even under the Gentile Stalin's regime this ratio has not changed materially, as will be seen in the chapter Stalin. The nationalization of the industries remained during Lenin's regime largely a theoretical point in Russia's Judaization program. And the first attempt to collectivize the farms and their products was met by the farmers with a flat refusal, when it became apparent that the agents appointed by Lenin for that purpose were Asiatic Jews exclusively—this discovery coming as a great shock to rural Russia in 1920.

A great many factors were responsible for the general farmers' strike that swept Russia in 1921. The former farm owner was

being made just a hired hand, with Jewish overseers and Jewish Commissars to collect his crop. So in that year the farmers refused to sow, in a nation-wide protest against the Jewish regime, and the terrible famine of the following winter and spring, which, according to the Soviet statistician Oganovsky, took a toll of 5,200,000 lives, was the tragic outcome. The problems of the Russian proletariat have indeed been a great deal farther from their solution since the Jewish usurpation than had been the case in any previous period even under the most despotic Czar who ever ruled Russia.

Mr. R. Wilton, Russian correspondent of the London Times, as quoted from the Fascist, London, wrote in September 1920: "The Jewish domination is supported by certain Russians. They are mere screens and dummies, behind which the Sverdlovs and the thousand-and-one Jews of Sovdepija—meaning Soviet officialdom—continue their work of destruction." This conclusion is supported by the following statement by the Jew, M. Cohen, in The Communist Charkov under date of April 12, 1919: "Without exaggeration, it may be said that the great Russian Revolution was indeed accomplished by the hands of the Jews." Clare Sheridan, traveler and lecturer, confirmed this in an interview which appeared in The New York World of December 15, 1923: "The Communists are Jews, and Russia is entirely administered by them."

The destruction or desecration of the Christian churches, as well as the dispersion or annihilation of the congregations—all this too was included in the program indispensable for the assurance of permanent Jewish success. In Lenin's Socialism and Religion he declares: "Communist propaganda necessarily includes the propaganda of Atheism." Therefore the national persecution of all Christian worshipers has been made legal under a regime that is and has been Jew-controlled throughout. While the Communist Party already, from 1919, had a Jewish section, no Catholic or Protestant or Mohammedan section ever was established though the adherents of any of these religions outnumbered by many times those of the Jewish faith.

Subsequently, "Lenin did abolish the Sunday and replaced it with Saturday, the Jewish Sabbath. The explanation of all this may be that he married a Jewess (Kroupskaya)"—Dearborn Independent, Dearborn, Mich., September 25, 1920, p. 8. The following report from the early revolutionary days is extremely significant, coming from Victor Marsden, Russian cor-respondent of the London Morning Post: "At present (1918) all Bolshevik Commissars are Jews. All the agitation for the 'glorious revolution' both in 1905 and in 1917 was worked out by Jews. These Jews have stripped Russia bare of all portable property. The Jews today are the only people in Petrograd able to walk steadily; they have food, no one else has. Indeed, the Jews have all along been well fed, and never was a Jew seen in the queues for food. Yet they come in ever-increasing numbers from all parts of Russia—and even from England and America—and all are well-fed."

With such an incredible state of affairs inevitably fomenting violent retribution on the part of the deceived and despoiled Russian Gentiles, no less than 1,236 pogroms were recorded throughout Russia during Lenin's time, with casualties numbering over 31,000. The Russian workers and farmers had learned their lesson well, and now all of Russia knows that Communism is a plot of the Jews to enforce their own racial world domination. There is in existence a circular letter, which throws a sharp light on these Jewish aspirations, and also is singularly revealing regarding the whole Russian situation. It was printed in Hebrew and found in the pocket of the dead Jew Zunder, Commander of the 11th Sharpshooters Battalion of the Bolshevik Army. Printed in the Russian paper Prizyv in Berlin, on February 5, 1920, it was addressed to the representatives of all branches of the Israelite International League, and read as follows: "Sons of Israel! The hour of our ultimate victory is near. We stand on the threshold of command of the world! That which we could only dream of before, is about to be realized. Only quite recently feeble and powerless, we can now—thanks to the world's catastrophe—raise our heads with pride!

"We must, however, be careful. It can surely be prophesied that after we have marched over ruined and broken altars and thrones, we shall advance further on the same indicated path. "The authority of the—to us—alien religions and doctrines of faith we have through successful propaganda subjected to a merciless criticism and mockery. We have brought the culture, civilization, traditions and thrones of the Christian nations to stagger. We have done everything to bring the Russian people under the yoke of the Jewish power, and ultimately compelled them to fall on their knees before us. We have nearly completed all this, but we must all the same be very cautious, because oppressed Russia is our arch-enemy.

"Our victory over Russia, gained through our intellectual superiority, may in a future generation be turned against us! "Russia is conquered and brought to the ground. Russia is in the agony of death under our heel, but do not forget—not even for a moment—that we must be careful! The holy care for our safety does not allow us to show either pity or mercy. At last we have been allowed to behold the bitter need of the Russian people, and to see it shed tears! By taking from them their property and gold we have reduced this people to utter slavery! Be cautious and silent! We ought to have no mercy for our enemy. We must make an end of the best and leading elements of the Russian people so that this vanquished Russia may not find any leader! Thereby every possibility will vanish for them to resist our power. We must excite hatred and disputes between workers and peasants. War and class-struggle will destroy all treasures and culture created by the Christian people. But be cautious, Sons of Israel! Our victory is near because our political and economic power and influence upon the masses are in rapid progress. We buy up government loans and gold, and thereby we have controlling power over the world's exchanges. The power is in our hands, but be careful—place no faith in traitorous shady powers! "Bronstein (Trotsky), Apfelbaum (Zinovieff), Rosenfeld (Kamenev), Steinberg—all of them are like unto thousands of

other true sons of Israel. Our power in Russia is unlimited. In the towns, the Commissariats and Commissions of Food, House Commissions, etc., are dominated by our people. Be careful cautious, because no one excepting ourselves will protect us! "Remember we cannot rely upon the Red Army, which one day may turn its weapons of warfare upon ourselves. "Sons of Israel! The hour for our long-cherished victory over Russia is near; close up solid your ranks! Make known our people's national policy! Fight for eternal ideals! Keep holy the old laws, which history has bequeathed to us! May our intellect, our genius, protect and lead us!

"Signed, The Central Committee of the Petersburg Branch of the Israelite International League."

No other testimony than this could better confirm the Jews' insolent scheme of incessantly fomenting workers' insurrections against their employers and all civil authority, for the sole purpose of obtaining control of Russia as a first step toward their ultimate objective: world control. And within Russia, for decades, Jews have been found undermining the old structure of Christian civilization, under every imaginable pretext. Another quotation, bearing even more directly upon the labor question, should not be omitted here. It is a statement, asserted by the Russian newspaper in Paris, *Vosroschdenje*, of February 2, 1931, to have been made in 1919 by the author, Karl Radek (Sobelsohn) to his fellow-Jew Walter Rathenau, then at the height of his power in the German government: "We Bolshevists will know how to force the Russian worker into subjugation, and we will know how to check any objections to our orders—with machine guns. The worker who enjoys liberty soon becomes arrogant and undisciplined; the deprived worker, being driven by hunger, works all day for a miserable piece of bread, that he will receive at night; the worker stripped of all civil rights, who is afraid to be shot at the least opposition—that is the obedient worker." Plain speaking, is it not?

However, the horrifying realization of the potential effects of the

revolution is reflected in W. C. White's book *These Russians*, New York, 1931, wherein it is stated on p. 29, "When this damned system (Bolshevism) breaks there will be a pogrom. You will be able to row on Jewish blood from Arbat Gate to Red Square... Now they are everywhere, running everything. It is all Jewish. . . . Wait until the trouble begins. The first thing will be a pogrom, and the worst in history. Before the revolution the Jews lived in one section. Now they are everywhere, a family in each apartment. And each apartment will have its own little pogrom." While on the surface it appeared that Jewry, in and under the Soviet regime, had achieved a complete victory, underneath, however, the ostensible subjugation of the Gentile Russians was far from being a perfect state of harmony. From a retranslation from the German, in the *London Jewish World*, of June 22, 1922, we extract this: "Not only in the revolutionary circles, but even in the Red Army the hatred of Jews is so great that only the iron discipline of the Bolsheviki and the threat of death penalty, keep the soldiers and the women from starting pogroms. Everyone in Russia hates the Jews: The peasants, soldiers, women, and citizens. Jews all over in Russia agree on one point: Should the Soviet regime collapse and the power be transferred into the hands of others, the worst disaster imaginable would befall the Jews. The flame of hatred against the Jews is burning in Russia today more violent than ever before."

In order to fully conceive the smoldering spirit of revenge among the 98.3 percent, Russian Gentiles, we quote one Jewish Soviet leader, the Commissar Leo Kamenev (Rosenfeld)—Dearborn Independent, Dearborn, Mich., October 16, 1920, p. 9, explains the Gentile's anti-Jewism: "The Kovno correspondent of the *London Times* states that Leo Kamenev told the Peace Delegates in Lithuania that the Soviet Government rests on Jewish brains, Lettish and Chinese bayonets, and the stupidity of the great masses of the Russian people." Up to now, the Jewish world-wide press control has prevented the American public from learning but very few of these facts.

The American worker will come to understand that Communism is a purely Jewish scheme and never was intended to help the Christian worker, but on the contrary, planned solely to form a step toward world domination by the Jewish race, at the expense of all Christians. The rosters of Red officials in Russia during the regimes of both Lenin and Stalin constitute irrefutable proof of this statement.

Lenin died on January 21, 1924, in an advanced stage of syphilis—causing total paralysis. "During his last days he crawled on the floor like a helpless child, imploring forgiveness of each piece of furniture for his misdeeds," says Percival Phillips in the *Evangelisch-Lutherische Gemeindeblatt*, Milwaukee, Wis. According to *Voelkischer Beobachter*, Berlin, June 18, 1927. Count Cherep-Spiridovich in his book *Secret World Government*, New York, 1926, p. 23, reports of Lenin as having shouted shortly before his death: "God save Russia and kill the Jews!" His embalmed body, in a glass coffin, is placed in a monument in the center of Red Square, Moscow, under a constant guard of 16 sentries. The worshiping crowds of misled Russians do not know Lenin's life history. Through the perversion of Jewish teachers and press agents, the new generation of Russians is having Lenin pictured as a national saint. For had he not labored, as no one else ever had, for the holy cause of Jewish world domination?

Ironically enough, one of Lenin's many, allegedly, self-composed literary efforts bears the title: "The Self-Determination of the People." It is of this, precisely, that the great masses of the Russian people have been deprived. The only group that has been granted the right of self-determination in the Soviets, and this by the blood and sweat of the other groups, is the 1.7 percent, Jewish minority. The Bolshevik dictatorship has plunged the non-Jewish majority there into a state of slavery unequalled in any age, while the Jews are gloating over the creation of their Jewish state, exactly as planned in 1888 by the first Jewish Workers' organization, the "Bund."

T R O T S K Y

IN THE rise of modern Communism, the Jew Laiber Davidovich Bronstein, later to be known as Leon Trotsky, has played a part second in importance only to Lenin's murderous and destructive career. Trotsky was born October 5, 1877, in Khersonsky, near Elisabet-grad; his father was a miller. At the age of 15, Trotsky was expelled from school because of his violent temper. Following this discharge he went to a university for a brief period, but there also his objectionable personality, as well as his subversive activities, put an end to the course of his education. But it was continued in other fields. Next, his association with the South Russian Workers' League led to his arrest in the year 1898. A year later he was exiled to East Siberia, whence, however, he managed to escape during the third year of his term. As Bronstein he then went to London on a forged passport, thenceforth using the name Trotsky. In England he collaborated with his red comrades, Lenin and Litvinoff, on the radical newspaper Spark. At the side of Lenin the present-day Leon Trotsky became one of the ringleaders of the anarchistic plot directed against the Czaristic government in January, 1905. He was arrested in the "Bloody Sunday" rioting and again exiled to Siberia the next year, his sentence this time calling for a life term. But he escaped in 1907, when, through malingering, he was sent to the station hospital at Beresof, and thereafter for a time remained in hiding in various Continental cities, making Vienna and Paris the chief bases for his inflammatory activities. Besides writing for workers' papers in Central Europe, he also at this period contributed to the Jewish Russian paper Pravda. But writing for workers' newspapers at that time was not an occupation sufficiently lucrative to provide Trotsky his daily expenses. So it came to pass

that for once in his life for a short time he actually went into a chemical factory in Vienna in the capacity of common laborer when his wealthy co-racialist, Dr. Herzenstein—who had largely financed Trotsky's printing enterprises—began to discontinue his money support.

The Jewish world conspiracy became an acknowledged fact through the Oddfellows' Congress held in 1910 in Copenhagen. In this Congress he participated, along with delegates from the Social Democratic Parties in the various European countries, as described in the chapter preceding.

During the period of Balkan unrest in 1912-1913, Trotsky acted as correspondent for a group of left-wing newspapers. Another equally important purpose of his sojourn in the Balkan states at this time was that of Bolshevizing the armed forces through his organizing efforts among the working classes. Leaving Constantinople, Turkey, in 1914, he went to Austria, Switzerland and Germany, and, like Lenin, engaged in revolutionary propaganda within the armies of the warring countries, with the aid of his racial and spiritual co-workers. An eight-months' term of imprisonment in Germany was once the result of his agitations. In 1915 he arranged an International Women's Conference in Berne, urging the women to redouble their anti-war propaganda for the purpose of assisting the Jews in seizing power through sabotage and strikes. During 1916 Trotsky advocated the idea of a United States of Europe, a proposal to which he neglected to add: "—under Jewish control!"

Having failed in his efforts to interfere with the programs of Austria and Germany at that time, he proceeded to France in 1916 with the purpose of continuing the same propaganda of sabotage and refusal to render patriotic service to one's country; and his affiliations with the Russian military units at the French-German front resulted in numerous cases of mutiny, with the ultimate effect that the French High Command ordered the whole Russian detachment to be returned to its native country. The French authorities, who soon became aware of Trotsky's activities,

subsequently deported him. On crossing the border to Spain he was again arrested, but later released on producing proof that he merely intended to take a steamer from a Spanish port to the United States. This trip was made in January, 1917, when he arrived in New York over the Cuban route. There his racial kinsmen, proletarians as well as Jewish high financiers, who had been anxiously awaiting him, received him with music and flowers. The condition of Russia, long on the brink of demoralization and collapse, now seemed ripe for the final Jewish onslaught, for which the last preparations were to be made in New York. Intensely preoccupied with this, Trotsky nevertheless was in close touch at the same time with both the scum of the New York Ghetto, and prominent Wall Street Jews.

He published at this time some highly inflammatory articles in the Jewish paper *Novy Mir*, and occasionally delivered soap-box orations in Yiddish to the rebellious crowds of the lower East Side. "His last speech in New York in March, 1917, on the eve of his departure for Russia, contained the following order: 'I want you people to organize, and keep on organizing, in order that you may be able to overthrow this dirty, rotten government of the United States. I am going back to Russia to overthrow the government there and stop this war with Germany!'"—Rev. W. E. Biederwolf, Poinciana Chapel, Palm Beach, Fla., in a radio sermon on January 26, 1936. This was all the more astonishing, since the leading Jewish daily in the U. S. A., *The New York Times*, on January 15, 1917, had contained the information that Trotsky had arrived in the U. S. after having been expelled from European countries for his "Pacifist activities!"

Trotsky's all-important purpose in coming to New York, however, was to seek from wealthy Jews, sufficient financial support to carry through the final break-up of the Russian empire and make of it a Jewish state. "And it was for the main part, Jacob H. Schiff of the banking house of Kuhn, Loeb & Company, New York, who finally furnished Trotsky with the required capital.—Col. Sanctuary: Are These Things So?, pages 216

and 362. "This was the same Schiff who had financed the insurrection that culminated in the 'Bloody Sunday' massacre in St. Petersburg on January 22, 1905."—L. Fry: *Waters Flowing Eastward*, page 61.

On March 28, 1917, Trotsky embarked for Europe with a gang of 276 East Side anarchists, many of them Jewish-Russian in origin. But the British-Canadian authorities detained the expedition in Halifax and interned Trotsky at the Amherst Prison Camp; for the Allied Secret Service there had been well-informed of the subversive purposes of the expedition. It was due to the intervention of a group of Washington Jews, high in the counsels of President Wilson and the Democratic War Administration, that our State Department prevailed upon the Canadian authorities to release Trotsky's gang. After one month's delay, the journey to Russia was resumed by way of Stockholm; for also the provisional government of Kerensky had agreed to Trotsky's return—not suspecting its ulterior purpose. Besides the confessed financial support from certain heads of the Jewish banking house of Kuhn, Loeb & Company, of which Felix M. Warburg and Otto H. Kahn—both born in Germany—Mortimer Schiff, Jerome H. Hanauer, and Guggenheim then were responsible directors, Trotsky received further capital from Jewish firms in Europe such as Nya Banken in Stockholm, the Rheinisch-Westphaelische Syndikat in Germany and Max Warburg, Hamburg banker—a brother of our Felix Warburg—so as to assure ample success for his subversive undertaking. Upon arriving in Russia, Trotsky immediately took the initial steps by ordering his gang of 276 Ghetto radicals to occupy—within the police, judicial, federal and municipal bodies throughout the whole of Russia—the official chairs, with the view of issuing new laws in order to make the entire Gentile populace obedient to Jewish-Bolshevik fiats. It was from all Russia's principal cities that the Trotsky terrorists, composed of New York Ghetto Jews exclusively, penetrated the rural population, inflicting upon them laws and orders to suit the needs of assuring to that Jewish minority the success of their domination-plot as the

major step in acquiring the means of making the entire world surrender to the plans of their racial subjugation. As the head of the Cheka, Trotsky placed at least one Jew in every military detachment to do the spy work and to report every deviation that might be considered derogatory to Jewish plutocratic aims. The immediate dissolution of the Russian White Army and Navy, after two years of civil warfare, was, then, directly due to Lenin's and Trotsky's organized efforts, the final success of which was now in sight—because of these vast sums of Jewish money, pooled solely for the destruction of the Imperial Russian regime. All of the revolutionary groups as well as the liberated criminals could now be bribed and armed so as to crush, also, the Kerensky-Menshevik regime which had succeeded the Czaristic government. This regime, as outlined before, still clung to some small sort of order, as prescribed by Marx. But Marxian Socialistic doctrines were declared out of date, and it was adherents of anarchistic-Bolshevik theories who confronted the disintegrating remainder of the Imperial Russian forces. The Red terror group finally gained the ground, due to its relentless and fiendish methods of murder and destruction, so that finally the outward symbols of Russian-Christian civilization were wiped out. Thus came the gradual collapse of the opposition by Kerensky and the White Russian Menshevik army. When finally Trotsky's murderous gang from the ghetto of New York City was gaining political ground by way of looting and ransacking Gentile Russia, Schiff was allegedly "strutting up and down Wall Street like a proud peacock, saying, "Mein leetel Russian Revolution has succeeded at last!" - Col. E. N. Sanctuary: Are These Things So?, Page 362.

LEON TROTSKY then, besides heading the Department of Railroads and the Foreign Ministry, also was made War Minister. It was he, too, who organized the Red terror police—the Cheka, later called OGPU—the Jew Uritzky with fellow-Jews filling up the ranks of this new police force fifty percent, so as to create that state of terroristic despotism so necessary for

the maintenance of the Jews' newly acquired power. The Jew Herschel Jagoda, alias Jehuda, later succeeded Uritzky as head of the Cheka. Throughout the whole country Jews were appointed as district chiefs of this terrorist police, such as Umschlicht, Messing, Mogilevsky, Artusov, Kat-zenelson, Trillisser, Kogan, Breslau, Goloschchekin, Yourovsky—the murderer of the Czar and his family—Safarov, Kohn, Lander, Nachimson, Weinberg, Lariss, Schwartz, Finkelstein, Ehlenkrieg, Gruenstein, Schulman, and finally the monster Bela Kun, who after his failure in Hungary was made chief of the Cheka in the Crimean peninsula and South Russia. Henceforth it was the Jews who represented the Great Russian Union in practically all phases of public life. Russia became in very fact a Jewish state, the Gentiles subsiding into the role of subordinates only, who had to carry out Jewish orders. Trotsky, being the War Minister, was appointed with three other Jews—Joffe, later the first Soviet Ambassador to Germany, Kamenev, and Sokolnikov—to represent Russia in the peace negotiations at Brest-Litovsk with the Central powers. Of the final peace delegation on January 9, 1918, consisting of fourteen members, six were Jews, five non-Jews, while the racial origin of the remaining three could not be ascertained. The signing of the peace treaty with the Central powers on March 3, 1918, was done by a delegation of five, of which two were Jews. In other words, with a Jewish population in Russia of less than two percent, the signing of the peace was carried out by a Jewish representation of forty percent! It is unnecessary to stress further that all of the new councils, such as the all-powerful Revolutionary Military Commission, and offices of lesser rank, were staffed with Jews. In Trotsky's office as War Lord, his chief adviser was the Jew Ephraim Sklyansky. The program of Jewish world domination thus made swift headway, while the overwhelming Gentile majority was being robbed of its right to self-government in its own native country!

During the years from 1917 to 1922 conditions in Russia constituted a chaos of the worst imaginable kind. The fiendish per-

sonality of Trotsky time and again showed up conspicuously. His satanic gloating over the fall of the former regime was shown by an act of specific Jewish barbarism, for he ordered the heads of the murdered Czar and Czarina to be brought to Moscow where they were featured as public exhibits in alcohol-filled glass jars, to the power-mad promulgators of anarchism, and finally were burned in public under his personal supervision. Quite in accord with this Jewish barbarism, a la Queen Esther, Trotsky's inhumanity towards the Russian bourgeoisie is recorded in a statement, which appeared in the Red Gazette on September 1, 1918. This "People's Commissar" expressed himself as follows: "We will harden our hearts into iron. We will temper them in the fires of endurance, and in the blood of the enemies of liberty(!). We will be cruel, hard, pitiless, until we feel no pity and are unmoved by the sight of our enemies' blood. We will open wide all the outlets of sentiment. Without pity, sparing nothing, we will massacre our enemies by the hundreds. We will drown them by thousands in their own blood. For the blood of Lenin, Zinovieff, and Voladarsky, let us shed torrents of bourgeois blood, more blood, more blood!" His co-racialist Zinovieff (Apfelbaum), in the paper of Leningrad, La Commune du Nord of September 18, 1918, featured an identical mentality typical of Jewry: "We will dominate! 90 million of the Russian population are already under the reign of the Soviets. The rest we are going to exterminate." So as to secure further the results of the revolution according to such Jewish ethics, Trotsky made large promises to the Red soldiers, as well as to his hired mercenaries, who, thus bribed, became willing tools of his terror system of suppressing every bourgeois activity not in its final aim an addition to Jewish strength and power. Chinese mercenaries and other semi-savages were put into Russian military uniforms, so as to carry out Trotsky's orders for the massacre of the hundreds and thousands of Christian Russians, who were to be "liquidated"—the Soviet expression for murdering Christians daring to object to any form of Jewish rule. Jews all over the world are said to worship their

kinsman Trotsky, for was it not he who had taken revenge for all the "sufferings" they were supposed to have endured through-out the centuries? Whoever offered resistance to the kind of government, which this one and seven-tenths percent Asiatic minority was forcing upon the ninety-eight percent Gentile majority, could expect either to be exiled to the remotest labor camp or mine in Siberia, or be summarily slaughtered by order of these newly-empowered Jewish overlords. And still it is the Jews-in Russia and elsewhere, who have proven themselves the most cruel oppressors of humanity, who have inflicted infinitely greater suffering on their fellow human beings than has been recorded during any other period in history—who are constantly and incessantly, in the press of every country of the world and in personal contact, crying about themselves as being persecuted! Samuel Roth, a Jew, says in his book *Jews Must Live*: "We come to you prating of persecution—we, the most deadly persecutors in the history of mankind!"

Trotsky, during the regime of Lenin, was held to be directly responsible for the slaughter of more than three million human beings! "Trotsky did this butchering just for the fun of it," reported one of his Gentile Commissars who then happened to be subordinate to that Jewish ritual murderer."—Defender: Trotsky. "There are volumes of reports on these happenings, by eye-witnesses," says A. D. Fredex in his *Soviet America*. . . . "The details are in the main of such frightful nature that it is impossible to describe them."

For the carrying-through of their plans toward Jewish world domination, these barbarous Asiatics did not refrain from any act of terrorism, if offered resistance, during their criminal capture of Russia. And the financing of the Jew, Trotsky, by international financiers of his own race, yields overwhelming evidence of their common determination to subjugate or even annihilate all non-Jewish society. Quite fittingly for a Talmudic Jew who had subjugated the Gentiles under his overlordship, Trotsky him-self in his autobiography *Leon Trotsky*, Berlin, 1930, on page

39, delights in naming his Gentile loyal Red soldiers "monkeys without a tail."

The irresponsibility and dishonesty of the Jewish leaders in financial matters had been reported ever since they first set foot on Russian soil. Trotsky as War Minister, and his aide, Stecklow, through their purchases of war materials and ammunition—mainly from the Jew Sir Basil Zaharoff (David Zacharios—according to Scotland Yard, London, born in Odessa, Russia) —robbed the Russian people of millions of gold roubles, part of which Trotsky is said to be still using for initiating new, and fomenting old, radical movements in other countries since he was "ousted" by Dictator Stalin. The Jews, Trotsky and Stecklow, are known to have become Russia's wealthiest men, in spite of the widely advertised introduction of a "proletarian regime" within the Soviet Union where all class distinction is supposedly wiped out! Since the entire press in Russia is Jewish, it has been possible to keep such "details" from common knowledge, but they have long been known to insiders. Today the formerly so-credulous Russian worker is aware of the truth behind the facts—that he rendered aid for the overthrow of the Imperial government, only to see now the lowest of all yellow tribes overrun his country at their barbaric pleasure.

FOR the special purpose of furthering Communistic propa-ganda in the Ruhr district, during the French occupation, Trotsky, furthermore, reportedly robbed the devastated Russian nation, in 1923, of four million gold marks—one million dollars! In 1924, two years after the ending of Lenin's regime, and after a lengthy period of wrangling between Stalin and Trotsky over the dictatorship in the Soviet Union, Stalin finally "disposed of" Trotsky by first giving him a "furlough" until 1927. Trotsky then went to Turkey to investigate the chances of Bolshevizing the Dardanelle states. His familiarity with the Turkish Reds from pre-war days might now be used to good advantage. Returning to Russia in 1929, Trotsky was "expelled" by Dictator

Stalin for good. Secret information, however, disclosed that Trotsky at that time was "removed" so as to justify his remain-ing abroad; for a passionate Red Jew of the calibre of Leon Trotsky could be used to even better advantage abroad than at home. He then first turned to Turkestan, where the ground already had been well prepared by itinerant Jewish agitators. Later, he went to Turkey.

Eye-witnesses are testifying that Trotsky was, with Stalin's consent, given the privilege of using the late Czar's private train, for carrying the Trotskys and their huge bulk of baggage, contain-ing an uncounted fortune of treasures and money, to Odessa. There the Steamship Iljitsch, taken off her regular schedule between Odessa and Constantinople, was waiting to carry the "exile," Trotsky—with his loot—to Turkey. The removal of this ransacking Jew, who allegedly went to Russia for the purpose of "liberating" the Russian workers from their "yoke" of Imperialistic Czardom, resembled the departure of a most powerful world-potentate.

Stalin's pretense for "exiling" Trotsky, his rival-comrade, was the latter's "too great deviation to the left." For, while Stalin determined to make Russia an approximately eighty percent Jew-domain, it was Trotsky who insisted that a one hundred percent Jewish state control was his undisputed goal. The thus-arisen differences of opinions and rulership tactics ultimately resulted in the most considerately arranged "deportation" of this Jew millionaire.

No enemy of Bolshevism has ever left the Soviet Union alive! Perhaps the Stalin oligarchy, or some Trotskyites, will explain why, if Trotsky allegedly is such an enemy of Bolshevism, his departure from Russia was honored with such a truly imperial escort.

While he enjoyed host rights in France at the spa Royat, near Paris, in the fall of 1933, he was visited by Comrade Litvinoff who was then on his way to the United States to have his Jew domain recognized by F. D. Roosevelt. Mysteriously enough, by the way, his co-racialist, Bernard M. Baruch, was

reported in the American press as suddenly taking a "water treatment" at the French spa Vichy, nearby. One wonders at such a coincidence!

It appeared to be just another coincidence, that, at the same time, Trotsky, under the alias of Monsieur Solkolsky, rented a huge estate near that of the arms and munitions manufacturer Zaharoff, in the suburb St. Germain near Paris. Local townsfolk and police testified that this otherwise wholly deserted country villa was crowded at night when an unceasing stream of automobiles and motorcycles with mostly foreign-speaking people, went to and from the lately rented estate of "Monsieur Solkolsky." It was further disclosed that this heavily screened chateau merely served as a conference place for international Jewry and the so-called 300 of the world's hidden government, with Trotsky as one of them.

There it was, at the same time that the Jew Bernard M. Baruch—American "Adviser of Presidents"—was generally reported as taking "water treatment" at a nearby resort, that the Jewish Foreign Commissar of Soviet Russia, Litvinoff, who was then registered at his hotel as "Monsieur Linde," the Jewish banker Edouard Rothschild V, of Paris, and the previously mentioned Sir Basil Zaharoff, with Trotsky and others, played their incredibly sinister roles as the world's arch plotters, much to the eventual chagrin of an unsuspecting and naïve Gentile world; the principal meeting taking place on May 10, 1934. Trotsky then launched—after having received huge financial support from the blood-money-millionaire Zaharoff—his own revolutionary party with branches in at least half a dozen major countries, Palestine among them, where the adherents of the Communist Party had informed Stalin that they were no longer affiliates of the Third International of Moscow but instead were joining Trotsky's "Fourth International." In each and every case the Trotskyites received literature as outlined by the "exiled" Trotsky; and the Trotsky Communist nuclei in France, Spain,

United States and even Germany were immediately enlivened with the teachings promulgated by this Fourth International. The

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Trotskyite radical paper in France at that time was the *Libre Parole* (not to be confused with the anti-Jewish paper *La Libre Parole*).

When Trotsky later changed his domicile to the suburb, Fontainebleau, the police guarded this anarchist's headquarters with the utmost sagacity, until the French authorities urged his departure for the reason that the political safety of the French Republic was at stake following Trotsky's anti-national activities, Trotsky's further "exiles" included Spain and—it is said—the United States, entering the latter country in 1934 through a Western port, disguised as an employee of a Paris Rothschild bank. Refused admission to several other countries, he was finally granted sanctuary in Norway, on his pledge not to engage in Communistic activities while there. However, Premier Blum (Karfunkelstein) of France, in June, 1936, accused him of conspiring to turn the French general strike into a nation-wide revolution; and the *New York Evening Journal* of August 3, 1936, reported him as taking a personal and active part in the current Spanish revolution. Lawton describes him on page 493 of *The Russian Revolution*, rather too charitably, it would seem, as follows: "Like all Bolsheviki, he has a flexible mind and does not believe that a promise exacted is a promise given." Trotsky's insistent projection of the "Fourth International"—that is, what he calls the principle of perpetual world revolution—through which the press has caused him to appear as accusing Stalin of "nationalizing" Jewish Communism in Russia, and to brand him a traitor to the world ideal—has furnished Jewry the opportunity to perpetuate another hoax upon the world, namely the "Trotsky trials" in Russia. Similar trials took place in 1928 in 1934, in 1936, and the Radek (Sobelsohn), et al, trial was the fourth.

Jewry, realizing the paramount necessity of keeping Russia free of leaders opposed to the Jewish regime, is staging these trials with a nucleus of old-time Bolsheviki as bait, and has thereby uncovered hundreds and thousands of Russians, unwilling endure longer Stalin's outrageous rule. After these—as far as the

old Bolshevik Jews went—completely farcical affairs, the Russians were ruthlessly betrayed and shot.

While Trotsky vehemently protested his innocence, a search of his residence in Norway on August 7, 1936, by the Norwegian group "Nasjonal Samling" yielded a mass of damaging proof that he was betraying his pledged word. He had maintained a complete revolutionary center of his own, extensively staffed, had received each week on an average half a dozen couriers from all parts of the world, and kept up connections with revolutionary centers in all countries, particularly with the chief world-revolutionary one in Paris. Trotsky was nonplussed—he stood completely unmasked before the world. To save his face, the imposing farce of a third "Trotsky trial" was immediately staged in Moscow, this time with the further objective of disarming the Gentile nations against him by representing him as an arch-enemy of the Stalin regime only.

All these disclosures caused such a storm of indignation in Norway, that the labor government was forced to make Trotsky virtually a prisoner until the expiration of his permit to stay, after which he was placed on board a ship bound for Mexico. The Red forces behind the Mexican government saw to it that the freighter on which he was a passenger was escorted to port from about 20 miles out at sea by a flotilla of Mexican warships, in adequate appreciation of the new political refugee, who in return is doubtless expected to aid and counsel such a hospitable country. That Trotsky has been accorded all desired protection by the government and the police during his sojourn, attests to the high esteem in which he is held by the present Mexican regime. It is at present a matter of speculation, with what consequence the residence on this continent of "the world's greatest, most experienced, and bloodiest revolutionary" will be attended. Since Trotsky left Russia, Jewish-Marxistic programs have been, more or less openly, introduced in various countries—conspicuously France, England, and the United States—by his ubiquitous Jewish co-workers. So far, it is only in Germany, Finland, Japan, Italy, and recently in Spain, that Communism and communistic

propaganda are definitely outlawed. Unfortunately it still seems to be within the bounds of the law in most countries to continue be-guiling the trusting workers with hopes and promises never intended to be kept and thus obtaining their help towards the enslavement of the white races under the yoke of Judah. Trotsky seems to have taken as his own the words of his grand master of world-destruction, the Kalmuk Jew Lenin: "We Bolshe-vists will bring the revolution to Europe as well as to America. It will come systematically, step by step. The struggle will be long, cruel, and sanguinary. But what does the loss of ninety percent mean, if ten percent communists are still left to continue the revolution." And on another occasion Lenin made it still plainer: "The dictatorship of the proletariat is nothing else than power based upon force and limited by nothing—by no law and no rule."

It is in large part this Wandering Jew—Trotsky—who is spreading and tending the seeds of this gigantic hoax everywhere. Countries harboring people of his kind are guilty of fostering the international world danger inherent in the continuance of the Jews' destructive action on the body of Christian civilization. In Norway, Trotsky's one and only subject in his lengthy telephone conversations with countries like France and Belgium, where he had his own financed groups, was incitement to civil war, and explicit directions for such warfare.

As an international wire-puller this Jew probably stands without an equal in the world. The monthly Christian Free Press, Glendale, Calif., of February, 1938, had this to announce: "The Jew Leon Trotsky, fomenter of bloody Bolshevism in the Russian revolution, financed by the leader of the American Jewish Committee of New York and head of the firm of Kuhn, Loeb & Co., has armed 500,000 Mexicans, ready to march into California. They will penetrate easily with the transient fruit pickers who are so freely allowed to cross and recross the border regularly. The CIO which is so powerful on the Pacific Coast, will aid Trotsky to clear California of white Americans." Why the various nations have not before taken steps

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to protect themselves permanently against this kind of world pest, as well as against the mass of deception, which is Communism, remains a problem with which the entire Gentile civilization, in the interest of its actual self-preservation, very soon will be forced to occupy itself. This lies in the interest of the United States the more; as since early in 1937, Mexico, with her Red regime, gave willing help by harboring this arch plotter, thus providing him with opportunity to contact and once more penetrate the radical ghettos of New York City and possibly prepare for the annihilation of another empire—the country that up to ten years bygone was the proud and prosperous United States!

BELA KUN

BELA KUN, whose real name is Benjamin Cohen, is another of the notorious mass-mur-derers, gangsters and conspirators who stand high in the service of Moscow and of World Jewry. His father was a notary public in Szilagyez, Hungary, where Bela Kun was born February 20, 1886. After leaving school, he studied law for a brief period but soon turned toward journalism. In the employment of a workers' printing house, he became identified with the local branch of the Socialist Party, subsequently being entrusted, as treasurer, with the funds of the Workers' Cooperative Insurance Bank of Klausenburg, Hungary. But shortly after his promotion to the banking department of this primarily Gentile organization, he abused the confidence placed in him, and lost the position on account of his embezzlement of the workers' savings.

His reputation thus spoiled within the labor organizations, he next obtained a position with a bourgeois newspaper in Budapest but soon was dismissed for incompetence.

Soon after the outbreak of the world war in 1914 he was taken prisoner by the Russians and sent to Siberia. By 1918 he had so Bolshevized his fellow prisoners with the Red doctrines of Lenin, that he formed a small army, with which he planned to sovietize all Hungary as soon as hostilities should cease. It was none less than Lenin himself, who, for this purpose, financed Bela Kun, when he returned from his internment in Siberia. Naturally, Lenin greatly appreciated having an agent in Hungary, since one never could know when things there might take the same course as they had in Russia.

So in November 1918 Lenin furnished Bela Kun with a forged doctor's passport pretending connection with the International Red Cross, so as to facilitate his crossing the various borders incidental

to the pursuit of his subversive schemes. On arriving in Hungary, his first step was to merge the different groups of revolutionists joining with these his own group recruited in Siberia from amongst the Hungarian prisoners of war, for the immediate purpose of overthrowing the Karolyi government with its legally recognized Soldiers' and Workers' Council. While this Council functioned as a semi-official body immediately after the signing of the armistice in 1918, Bela Kun's purpose soon became apparent. No cooperation with any national government was compatible with his intentions—which were, to establish the same kind of Jewish-Bolshevik state in Hungary as had been inaugurated in Russia under Lenin and associates. Bela Kun even called his own political gangs the "Lenin Boys," their aim being to copy Lenin and his terrorists in every respect. However, in this work of organizing his groups Bela Kun came in conflict with the police early in 1919 and was jailed, when his anarchistic plot was uncovered.

As in every other European country, so also in Hungary the Jews formed only a small minority of the total population—about 4.5 percent—and still this minority, of Negroid-Mongol origin, laid an impertinent claim to running the country according to their own racial conceits.

Emphatic opposition to that Jewish Communistic aggression, then in its incipiency, was given explicit expression in those very days, it may be recalled that the Dearborn Independent, Dearborn, Michigan, of March 20, 1920, reported the following as text of placards posted throughout Budapest: "The Anti-Semitic League of Hungary desires to solve the Jewish question without compromise and without shirking the extremist measures in the most radical manner, by a thorough disinfection. It is the vital question for the dishonored and mortally wounded nation to have no further dealings with this murderous race. In order that the desperate nation may not be forced into carrying on pogroms, we demand that the government and the National Assembly should immediately carry into effect the object of our league, namely, Hungary without Jews."

BELA KUN

Bela Kun's imprisonment, however, did not seem to make much difference to his radical gangs, who, little by little, kept on, secretly building up the revolutionary army with which, on March 22, 1919, they finally succeeded in overthrowing the Karolyi government. Bela Kun, while still in jail, was proclaimed by his fellow-Jews as the dictator of Hungary, greatly aided by a nation-wide Jew-controlled and in many cases Jew-owned press. At large, Bela Kun immediately usurped, besides this office, those of the country's Premier, as well as of its Foreign Minister. To insure Hungary's rapid Judaization, all the leading offices were at once staffed with Jews. A Jew was made Governor of Budapest; another, the city's Chief of Police. To control the public funds of Hungary's overwhelmingly Gentile population, a Jew was made Minister of Finance. For the proper protection of the Jewish and pro-Jewish gangsters who were in control of the country, Bela Kun assigned a Jewish Minister of Justice, who could be depended on to further their racial preference at all times. A Jew also was made Generalissimo of Hungary's new army. The Minister of Public Instruction, obviously, also had to be a Jew. Although the Jewish minority in Hungary in those days numbered only 900,000 out of a total population of over 20 million, Bela Kun appointed 22 out of 32 of his chief advisers, of his own race. As officials of secondary importance he assigned Freemasons of reputed standing.

The following Jews headed the list of new appointees, with the farthest-reaching influence: Sigismund Kunfi as Minister of Education, Tibor Szamuely as Generalissimo of the Red Army, Stefan Ladye as Minister of Justice, Eugen Landler as Minister of the Interior, Julius Hevesi as Minister of Labor, Michael Kohn as Minister without Portefeuille, Eugen Hamburger as Minister of Agriculture.

The details of his Jewish government were copied exactly from those imposed upon Soviet Russia by Lenin. Thus, he ordered the seizure of all private property, and especially the confiscation of all gold, jewelry, precious metals, and stones. He actually went so far in individual control, that he allowed no one to own

more than two pairs of shoes, four pairs of socks or stockings, two suits of clothes, or dresses, and so on. So as to break down potential resistance by the inactive, and up to then more or less neutral, Gentile population, Bela Kun and his gang of "Lenin Boys" considered the disintegration of the morals of the people as pre-eminently vital to their plans of securing a firm hold on Hungary, which had become much weakened by several years of war and privation. To this end he ordered the baths in all private homes throughout Hungary, opened to the public on Saturday nights. To make conditions conform closer to the revolutionary conception of the new liberty, he also ordered the nationalization of all women. In girls' boarding schools, for instance, his ordinances permitted male Jewish instructors to sleep in the girls' dormitories.

In true Soviet fashion, priests and all other clergy, also owners of small businesses, were classed as lunatics and deprived of suffrage. Furthermore, Bela Kun ordered coined and printed, an entirely new set of currency, declaring all earlier issues of monetary scripts, bills and coin, as void—after he had wasted more than two billion crowns of the funds of the State Bank of Hungary. With this kind of preliminaries he started to "socialize" all industries and commercial developments where twenty or more workers were employed, and as a matter of course placed Jews at the head of all such enterprises—as prescribed by Marx and Lenin.

Le Fasciste Canadien of Montreal, Canada, quotes from French sources in its February, 1937, issue, the interesting fact that during this period in 1919, a certain Jewish banker of New York—"the same who financed the Russian revolution"—was seen sitting with Bela Kun at a dinner table in Budapest, rejoicing with him over the presumably successful Jewish usurpation of another country!

Bela Kun's efforts to sovietize all Central Europe simultaneously became apparent through his expeditions into Roumania and Czecho-Slovakia. Being under the constant orders of Lenin—who at that time was kept busy in Russia with a chaotic civil war—

Bela Kun's attention was also focused on Austria, as a part of this purpose. That country, however, wisely offered resistance to his agents, as had Czecho-Slovakia and Rumania before, so that all of his three putsches within the Danube states failed. Gentile Hungary, too, soon came to realize what the grave consequences would be, of thus allowing a Jewish gangster to play fast and loose with the country. Not in one single instance did Bela Kun show any intention of even remotely living up to the standards of law and order that had prevailed in Hungary before the Jewish-Communitic curse of lawlessness befell that country, and the Gentiles presently refused to submit further to the Jewish dictatorship. A counter-revolutionary movement to eradicate entirely, all Communitic influence, was soon under way. As a last means of intimidating the people, Bela Kun then set up terror chambers, like railroad cars, in which Christians were tortured to death—or they were hanged on telegraph poles—by the "Lenin Boys," for any expression of disapproval of the "government's" methods.

When Bela Kun became fully aware that the people were recognizing his regime as nothing more nor less than a Jewish seizure he proceeded to make the best of the situation. Accordingly, the Jewish Mrs. Bela Kun packed trunk after trunk with the most valuable part of the jewelry "confiscated" from the Gentile citizens and entrained, with all this baggage, for Italy. But she was stopped at the Austrian border, July 6, 1919, and all the stolen valuables were seized as state property and returned to Hungary. The lady continued on her way, however, and was received with open arms in Bologna, Italy, by the Socialist Party, at the head of which—naturally—were more Jews. Before Budapest, Hungary's capital, was taken back by the reorganized national forces, with gunboats from the River Danube, Bela Kun succeeded in demonstrating some more traits of Jewish barbarism. Thus, a group of Ukrainian officers, whom he had imprisoned, were tied to millstones and drowned in the Danube. Other officers were dragged nude from their homes, and after first horribly stabbing them, the "Lenin Boys" threw these too in-

to the river. A certain Pastor Wohlgemuth was hung with six peasants by these Communists, on returning from a service of thanksgiving for the approaching liberation from Bela Kun's reign of terror. The Rumanian newspaper *Apararea Nationale*, according to the magazine *Weltkampf* of Munich, June, 1935, p. 186, reports: "Bela Kun had 67 priests crucified." Hungary's awakened population had been made Jew-wise and Communism-wise, and had experienced to its sorrow that Communism was just gangster despotism which had been mistakenly supported by the dissatisfied Gentile elements. The "famous" systems of Communism and Socialism had, in an incredibly short time, turned Hungary into such a state of chaos that the Gentile population could not help openly recognizing the Jewish conspiracy behind them. According to a statement in Cecile Tormay's *An Outlaw's Diary*, Bela Kun made a murder-record of 30,000 Christians during his three-months' regime in Hungary. At the end of his rope, Bela Kun departed for Vienna on August 1st, 1919, accompanied by a score of Reds, and with them went cases and cases full of gold. But of these, some five million Hungarian gold crowns were recaptured at the Austrian border and returned to Hungary's treasury. The very next move in the interest of Jewish revenge upon Gentile Hungary, was Bela Kun's immediate appeal to all European trade unions to boycott all Hungarian goods and Hungarian services whatsoever, in order to force that country, which had no use for a Jewish regime, into national bankruptcy—the identical gangster methods which for the past six years have been used by his co-racialists Samuel Untermeyer, Rabbi Stephen S. Wise, F. H. LaGuardia and other Jewish notables of New York, in matters affecting Germany; thus exemplifying their grip upon Gentile labor, and using their economic power as a means to crush the Gentile citizenry.

The characteristic Jewish system of combining murder and robbery with politics, had been demonstrated once more. But the "emancipation" program, as described by Marx and Lenin, had failed to work in Hungary.

A noteworthy movement was then noted among Hungaria's Jewry, namely the mass conversion of Jews to Catholicism—in order to escape eventual reprisals of Gentiles towards Jews who had so willingly assisted their racial henchman Bela Kun in the attempted establishment of Bolshevism with all its terrorism. On Bela Kun's arrival in Vienna, Austrian-Jewish doctors—with the help of his medical passport—had him concealed in an insane asylum, while the Viennese authorities were taking steps to return him to Hungary to do penance for his monstrous crimes. But before measures could be taken, he was spirited away by wealthy Viennese Jews, and carried in an airplane to Russia. There he was warmly "welcomed home" by Lenin and Trotsky, and the next year he was given high command over the Red Army in the Crimean peninsula. He acted as chief of the Cheka, the terrorist police, and had orders from Lenin and Trotsky to stamp out every possible sign of opposition to the Jewish-Communist oligarchy. It was reported that Bela Kun's brutality even astonished Szijovsky, one of the Jewish instigators of the Cheka. During the insurrection of the farmers in the town of Tambow, Bela Kun ordered his Red artillery to destroy scores of villages, the inhabitants of which had made some form of resistance to the subjugation methods of the Bolsheviki. About 75,000 soldiers of the former White Army had been left in camps in the Crimean peninsula, and after Kun's arrival more than 40,000 of these were shot on the mere pretext of their nonviolent objection to the overlordship of a Hungarian Jew. On one occasion, in the town of Alupka, some 270 wounded Russian soldiers were carried out of the city's hospital and shot with machine guns, on Bela Kun's order, simply because they belonged to a Russian-Gentile group that had opposed the idea of establishing a Jewish-Communist dictatorship in Christian Russia. Under his regime, a large number of Jews were given command as Cheka executives in various sections of South Russia, such as Kohn in the Charkow district, Lander in North Caucasus, Schwartz in the Ukraine, and Schulman, Finkelstein, Ehlenkrieg, and Greenstein in Kief.

The monthly *Nation and Race*, Clermont, Florida, in the issue of August, 1936, reprints in an article, *The Mystery of Red Russia* the following gruesome account from this period, extracted in part from the Report of the United States Rohrberg Commission of Inquiry, as follows—

"The whole cement floor of the great garage of the Department Cheka of Kief was flooded with blood, brains, pieces of skull, tufts of hair and other remains. All the walls, riddled by thousands of bullets, were bespattered with blood. Pieces of brains and of scalps were sticking to them. A gutter, twenty-five centimeters wide, twenty-five centimeters deep, and about ten meters long, ran from the center of the garage to a subterranean drain. The gutter, along its full length, was filled with blood. "Usually, as soon as a massacre had taken place, the bodies were conveyed out of town in motor lorries and buried in shallow trench-graves. We found in another corner of the garage, another grave which was older and which contained about eighty bodies. On them we discovered traces of cruelties and mutilations the most horrid and unimaginable. Some were literally hacked to pieces. Some had their eyes put out, and the heads, faces, necks and trunks covered with deep wounds. Farther on we found a corpse with a wedge driven into its chest. In the corner of the grave we found a quantity of arms and legs belonging to no bodies that we could locate." The report adds significantly enough: "Similar conditions have existed at one time or another throughout most of Russia." Jewry in action! Sharing the responsibility for these monstrous outrages in the Kief Cheka district with the aforementioned Jews, Bela Kun also enforced his authority over the police. He was considered accountable for the barbarous butchering of more than 120,000 Christians in the Crimean peninsula—the one intention of these outrages being, to terrorize the Christian population into absolute submission to the Jews' every command. Whereas the report last mentioned gives us a glimpse of a place where such Jewish slaughtering had occurred, the Russian writer Ramon Gul, in his book *Dzershinski*, Paris, 1936, describes on

pages 35 to 38 the Jewish methods of political-ritual murder as sanctioned in Soviet Russia under the Jews' racial predominance. Thus the eye-witness, Nilostonski, referring to the Jewish commissars Lariss and Schwartz, reveals the Jewish fashion of exterminating Gentile society. This is what he writes—in part—from translation:

"The butchering of the victim generally took place after wild drinking parties in these slaughter-houses as the culmination of their fun in their state of intoxication. This crowd of criminal merrymakers, either singly or in groups, would descend the stairs to the courtyard where the slaughtering was done. Often the victims were tortured for hours. On some of them they inflicted wounds, others were stabbed with all kinds of torture instruments, others had their tongues or more private parts of their bodies torn out. The real killing only took place after the murderers were unable to stand longer on their feet following the alcoholic feast and after their orgy was over. In the courtyard of the house, 5 Szadawaya, Kief, as in all other slaughter-houses, and at the Mountain Tschreswyschaika—Tschreswyschaikas are Russian amusement halls, night-clubs or cabarets—we found thousands upon thousands of empty wine bottles of the most expensive kinds.

"In Kief I saw an unfortunate mother whose only son, an officer, was murdered in the slaughter-house, 5 Szadawaya. A few days after the killing, two sailors stopped with their car before the house of the murdered one in order to get the sister, nineteen years old and the only surviving daughter, in order to be brought to the drinking orgy of the henchmen. Here the same murderers who a few days before had killed her brother, gave her orders to dance. It was impossible for her to do so, and when she began to stumble she was given a glass of champagne to drink. In the moment when she brought the glass to her lips she dumped its contents and broke the top of the goblet on the edge of the table, attempting to cut her neck-veins. Immediately a Jewish woman fell upon her, and in order to punish her for that bit of sabotage, took the glass from her and slashed her face

with it, stamped upon her, tore her hair out, until she was finally brought unconscious to the slaughter-house. There she lay till that gang of murderers was sufficiently drunken to actually slaughter her—thus transferring the unfortunate girl to her 'counter-revolutionary' brother.

"This terrible happening was reported by the mother of the deceased and also two young ladies of the society who had to dance that night at the Tschreswyschaika and were made to watch the entire performance. They happened to get off with some nag-aika beating for having covered their faces with their hands during that horrible period. After it ended, they became unconscious. To invite young girls of the society to such orgies in all Tschreswyschaikas became an everyday occurrence in order to permit the Soviet sadists to expend their satanical revenge also upon the innocent creatures.

"It may be said in general that in Kief, also in Odessa, Charkow, Poltawa, and other places, Jewish women and girls found delight in occupying themselves with torturing and butchering; and their number was considerable. When the professional Chinese torturers refused to torment a gray head, or when their methods of torturing appeared to be too weak, Jewish girls always rushed with a raging delight upon the victims, grabbing the white aged, be it man or woman, and before finishing them, inflicting the most atrocious agonies upon them, in their devilish sadism." Regarding another Jewish commissar of the Cheka at Tiflis, one Schulman, the same writer—Ramon Gul—in the aforementioned book, gives that Jew's method of practicing political-ritual murder in the twentieth-century manner. On pages 90 and 91 we read: "During one of the dark nights the Cheka commander, Shulman, made his appearance in the stony subterranean corridors of the jail, his sabre rattling, followed by some Red soldier henchmen. These went to open the cells of the condemned. Automatically these pitiful half-dressed unfortunates would obey the commands of the henchmen. Schulman showed signs of a forced excitement when ordering the condemned to be treated more brutally. One hundred and eighteen men whose death

sentences had been pronounced, were led outside. Then they were brought to the Cheka yard, waiting for trucks. With habitual swiftness the victims were robbed of the remnants of their clothes by the henchmen, who then chained their hands and threw them naked upon the wagons. Then the trucks went out. At a certain place the Cheka had dug some trenches for these sentenced-to-death. All the condemned were placed in rows. Schulman and his assistants stepped along the lines, a revolver in his hand, shooting each prisoner in the forehead. Now and then they would stop in order to reload their pistols. Not every prisoner, however, kept his head still. Many hit back and attempted to recede, wept, prayed for mercy. Whenever Schulman's bullets only wounded them, the Chekists ended their lives with swords or the bayonet. Then the dead were thrown into the trenches. Such orgies of butchering human beings lasted not less than three hours."

Col. E. N. Sanctuary, New York, in his booklet *Roosevelt Warming the Serpent*, on page 10, refers to a Chekist Jewess—Rosa Schwartz from Kief—who, after having taken cocaine, had the prisoners brought before her, completely naked. She then proceeded to kill them with a revolver, or to burn their eyes out with her lighted cigarette.

And a Jewish judge of our United States Supreme Court, when reminded of these things, is alleged to have remarked: "What of it? They were only Christians!"

AFTER 1926, Bela Kun was engaged in organizing the various branches of the Comintern in Moscow under Stalin's orders, at the same time following up his subversive propaganda in Central Europe, according to his original plan of sovietizing all these countries simultaneously.

The Hungarian paper *Pesti Hirlap* of March 5, 1938, falls in line with an identical report: "The instruments of torture of the Soviet Russian rulers overshadow the most gruesome methods of the Middle Ages. In the Soviet Union there are a number of classifications of torture. The most frightful are the methods

practiced in Siberia. They consist of refined procedures of torment which must be regarded as a science in themselves and which act both corporally and spiritually. The consequences are insanity or death. The tortures in practice in the western part of the Soviet Union are inhumanly coarse and makeshift and not so imaginatively elaborated. In the Lubyanka Prison, however, the torture is usually carried out by Tartars, Chinese and Mongols to whom any human feeling is alien. Next to them the most inventive in thinking of new tortures are 'certain comrades' who are unpopular with many people on account of their (Jewish) descent. They have a thorough knowledge of all the functions of the human body, so that they are able, by stopping them, to produce disturbances which lead to the most horrible agony. Other methods are water tortures of many kinds, crafty nail, knife and pin tortures, the torture of fire, and the introduction of burning oil into the system." Anti-Comintern, Berlin, March 26, 1938, which is the source of the foregoing, brings, in the same edition, from the Paris paper *Le Jour*, March 7, 1938, these lines of interest to America: ". . . the mysterious means used by the OGPU is a medicine which is injected into the person to be questioned, producing in him at once a condition of nervous mobility and robbing the victim of all willpower. The potion was sold to the OGPU by Chicago gangsters and 'improved' in special laboratories of the OGPU. It has been used in the mass trials since August, 1936." (The Cheka later was renamed OGPU, or GPU). The available literary material regarding the Jewish Cheka, or OGPU, and their methods of cruelty performed upon the political victims who expressed disfavor regarding Jewry's system of Communism, can easily be augmented, yet one more report featuring the many-sided inventiveness of the Jewish henchmen who exercised the police force from the highest command may be reproduced, for it stands as an unique indictment of those Jewish monsters then in power. The mass drownings, as practiced, were handled in such a way, that the hapless victims were undressed and, with heavy stones tied to their feet, they were

carried out to the sea and dumped into the water by the dozens. The newly arriving prisoners in many instances were taken out to such a 'dumping ground' and let down by a rope from the prison boat in order to view the horrifying sight on the bottom of the sea with all those dead human beings swinging to and fro with the moving water currents, before they were hauled up once more in order to join the others on the sea bottom in the identical fate.

During the following three years he traveled about for this purpose under five different aliases. When finally the flood of Jewish-Communist literature pouring into Hungary over the Austrian border proved so formidable that Hungary again demanded Bela Kun's extradition, the Judaized government of Austria, as a diplomatic gesture, formally held him prisoner for three months. But again through the intervention of Jewish high officials in Vienna, he was released and sent to Germany, whence his fellow Jews succeeded in persuading him to return to Moscow, since Germany's government at that time already had its full share of Communist plots to cope with.

Then with his fellow Jews—Rafes, Manuilsky, and Clara Zetkin—functioning as the official central committee of the Moscow Comintern, Bela Kun traveled to Berlin in 1930 on a bogus passport. Holland likewise had the questionable honor of harboring him for a time, until his nefarious schemes were discovered and his expulsion effected. During the summer of 1934, curiously enough, he was permitted to travel unhindered in Sweden, Norway, and Denmark, as representing the Soviet tourist agency, "Intourist" of Leningrad. In reality he was secretly directing and developing the radical movements in those countries. But in the fall of that year he was caught in Denmark, in the act of precipitating a revolution there, for which he was promptly expelled. In 1935 the entire English police force was on the lookout for him, since it had been reported that he was on his way to England to promote identical schemes.

As a delegate of the Moscow Executive Committee of the Com-

intern, in February of 1936 he arrived in Spain. There as in France a merger of the Socialist and Communist parties in the "Popular Front" was being legally established through strong preliminary financing, by Moscow, of the Spanish workers' press as well as by extensive Soviet bribery of candidates, false election promises and other forms of corruption. A small surprise majority had thus been gained for the Popular Front without any comprehension on the part of the Spanish voting majority of the nature of their commitment. With the sum of one million pesetas which Bela Kun brought as a "gift" from Moscow, the plans for organized revolt in Spain were perfected. The so-called duly elected Popular Front Government of Spain actually had a few less votes recorded, than the opposition. The former, however, won in a majority of the election districts. The Nationalists suffered a defeat in spite of comprising a larger number of votes. Thus the larger number of voters in nationalist Spain "rebelled" against the victorious electorate. So, the latter's "victory" was merely a representation of the district leaders but not of the actual number of voters. In the meantime Bela Kun was discovered in April, 1936—shortly after the election of the Jew Leon Blum (Karf unkelstein) as Premier of France—acting as adviser to the Communists in the French town of Sete, at which time too the Russian steamer Yereck was reported as nearing the Mediterranean coast with a cargo of arms and ammunition for the Communists in a planned French revolution.

At the same time the plans of the Popular Front leaders to change the Spanish government from a Marxian one into a Bolshevist dictatorship, went swiftly forward under Bela Kun's sin-ister leadership. Another two million pesetas from Moscow were then placed at his disposal, with orders to crush not only the left-wing regime, but also its foremost adversary, the Church. As a starting signal for the revolution, two of Spain's most beautiful cathedrals, the St. Ignaz and the St. Louis, in Madrid, according to the Hungarian paper Nemzetszava, April 19, 1936, were set afire by the Reds—just as the firing of the German

Reichstag building in Berlin in January, 1933, was the signal for a planned revolution in Germany.

Here it is worthy of note that the center of Communist activities in Madrid was at 12 Calle del Principe, which palatial edifice also housed the principal synagogue and the Jewish Masonic lodges.

THROUGH a general amnesty more than 50,000 political prisoners were released and pillaging of whole towns and villages commenced. As the signal for national rioting was given Bela Kun, at a rally in Granada, demanded the ruthless extermination of all right-wing organizations, and, accordingly, all church treasuries were seized and all industrial plants in districts held by the Popular Front sequestered as State property. U. P. reports of April 5, 1938, stated, belatedly, that "during the first weeks of the war, 50,000 insurgent sympathizers and clergymen were executed in Madrid, Barcelona, Valencia and Albacete."

The defrauded Nationalists thereupon took prompt and energetic steps to save their country from the lawless regime of Jewish Bolshevism. With the "government" forces goaded by direct continuous orders from Moscow, and under the expert personal direction of the monster Kun, the ensuing warfare in Spain was characterized by a ferocity and an inhumanity unequalled in modern times. But the Jewish official organ—Pravda, in Moscow—exulted over each specific act of barbarism and destruction as promising final success for the Jewish cause and presaging the swiftly approaching downfall of Christian civilization.

Says the Jew Maurice Samuel, in his book *You Gentiles*, page 155: "We Jews, we, the destroyers, will remain the destroyers forever. Nothing that you will do, will meet our needs and demands. We will destroy because we need a world of our own."

THE splendid courage of the "rebel" Nationalist forces in routing the barbarous guerrilla hordes of the atheistic, an-archistic, "loyalist" government—loyal to Jewish Moscow!—clearly proves the Spanish people's will to self-preservation, rather than succumbing to the Jewish world control. By the end of Nov. 1937, this fratricidal, Jew-instigated warfare had cost Spain the loss of more than 600,000 lives and the demolition of hundreds of churches and hundreds of thousands of other buildings. In Spain, as well as on her islands, in so far as they stood temporarily under the control of the Spanish Red regime, the identical methods of beastly punishment as practiced by the OGPU Jews were copied in scores of instances. The Italian paper *Osservatore Romano* of August 4, 1937, retells the story of a Czech Orthodox priest, Rev. V. Vincik, pertaining to the method of the Jewish Red Commander Midlin, native of Odessa, Russia: "The Jew placed himself in the center of the prison court yard and made a speech. There he said that God (the Jewish God Yahweh?) had phoned him to sacrifice 15 souls in order to get even with one of Franco's latest victories. . . . In five minutes 15 prisoners were executed. The others who watched this performance were running like insane along the wall. The slaughterer from Odessa then laughed at them, saying, he ought to send to St. Peter a new soul to let the latter pray for those already in the beyond. As St. Peter, however, only could understand Latin, the soul of a priest should be sent. One after the other then was asked whether he would volunteer as ambassador to St. Peter. Finally the Jew would kill one. . . .

On a certain day Jew Midlin 'forgot' to kill a prisoner. In the middle of the night he then ordered the prisoners to assemble in the court yard making it clear that he missed one execution this very day. This he would have to make good now, but 'with interest.' Therefore 6 prisoners would have to be executed right away... Sometimes these 'interests' rose as high as 10 or 15 prisoners who thus were killed. . . .

Whenever the Red army happened to have made some advance, such a case then was celebrated as a victory and some prisoners

were killed on account of that occasion. Were the Reds defeated, several prisoners were made victims to revenge the occasion. Such was the manner of butchering those who were enemies of Stalin and his Third International."

In the chapter of the present work, Communism as a World Movement, further details of the Spanish civil war will be given. With signs of the ultimate defeat of the Jewish-Communist cause in Spain steadily multiplying, Bela Kun left the country. Newspapers reported him as being enroute for Brazil, whereas in fact he went to resume contact with the Reds in Portugal and thence to Czecho-Slovakia, with plans to repeat there, if possible, outrages identical with those of Spain.

The vital question now facing America is whether we shall continue to permit these purveyors of hate, the Bolshevistic Jews, to fill the ranks of the Communist Party, so as to enable them to make of our America a second Spain.

Shall our country and our race, too, become final prey to Jewish greed and Jewish sadism, because Jews think they need a world of their own?

Shall we permit the feverishly-organizing American Bela-Kuns to murder our population in cold blood if we refuse to surrender to them our cherished and lawful possessions? The press of America consistently suppresses evidence of the Jewish-Marxian plot, and even brands and ridicules the defenders of Aryan Christianity as Fascists and Nazis. This happens because the press dares not print anything "against the Jew"; and because Communism is so Jewish, any aggressive attack on Communism will soon be calling forth the costly denunciations of the rabbis or such Jewish organizations as The League Against War and Fascism. With the press thus—according to the continuous boasting of Jewry itself—almost completely under Jewish control, it is difficult for warning voices to break through the walls of public and official corruption, venality, apathy, skepticism, or downright wilful and, therefore, criminal ignorance.

S T A L I N

THROUGH the tyrannical reign of Lenin's successor—Stalin—Jewish Communism, or Bolshevism, has demonstrated to the world its true character over a period of years. Joseph Stalin, whose father was a shoemaker, was born December 8, 1879, in Georgia, South Russia, as Joseph Vissarionovitch Djugashvili. In the years of his earliest Communistic activities he made use of such aliases as Ivanovitch, Tchichikov, Nishiradse and Koba. In the course of his schooling, Stalin was sent to a theological seminary in Tiflis, from which, however, he was soon expelled because of his subversive tendencies. Having been imbued with the teachings of Karl Marx, he then found congenial surroundings among a group of anarchists, who in those days went by the name of "activists" but were just a gang of common criminals, an outlaw organization which existed mainly by theft and pillage. The Caucasian communities were greatly menaced by these bands, as were the population and the travelers in Sicily in former decades when, under the name of the "mafia," hordes of gangsters existed there by means of plunder and robbery. In their underground-propaganda work, these "activists" adapted and distributed revolutionary literature advocating the annihilation of the existing system of government. Owing to his connection with these outlaw groups, Stalin was arrested and later ex-iled to Siberia, from where, however, he soon made his escape. In 1901 Stalin formed the Social Democratic Workers' Party in Tiflis, which, as early as 1903, discarded the more moderate theories of Marxian Socialism—upheld as the gospel of this party—and joined Lenin's group of Reds, who in that year adopt-ed the name, "Bolsheviki." Becoming Lenin's intimate co-work-er in 1906, from then on he openly advocated the overthrow of all existing governments by violence and their replacement by

the Bolshevism professed by this group of anarchists—who had subsisted for the greater part on the proceeds of criminal activities. Bolshevism, translated, means "those who want more!" To obtain the necessary working capital for such extensive planning, Joseph Stalin, with his new associate, Litvinoff (Finkelstein), recently Soviet Russia's Foreign Minister, and President of the Council of the Jew-sponsored League of Nations at Geneva—then staged a coup d'etat on a vaster scale as compared with his usual exploits of merely waylaying and robbing bourgeois travelers. After having taken part in the outrages of the "Bloody Sunday" revolt of 1905 in St. Petersburg, their subsequent acts of violence seemed easy; and so, on June 13, 1906, a government money truck on its way to the Imperial Russian Bank in Tiflis chanced to be their objective. The gang led by Stalin, the present Soviet dictator and Litvinoff, until recently Soviet Foreign Minister, bombed this vehicle and carried off the sum of 250,000 roubles, in 500-rouble notes. It was to the Stalin-Litvinoff brigands merely a trifling coincidence that this crime cost the lives of 30 innocent people, while they themselves escaped injury.

Litvinoff forwarded part of the stolen money to Lenin, then in Switzerland, and the rest to Paris—which was intended to be their new propaganda center. Stalin, however, as a result of several more burglaries, thereafter managed to get himself arrested five times, but somehow always found a means of escaping from jail. His last imprisonment, though, lasted from 1913 to 1917.

One of Stalin's literary products, a treatise on anarchism published in 1907, is interesting at this point. He states in this, the following: "The Socialist revolution is not an unexpected blow of short duration—it is a long and enduring action undertaken by the proletarian masses, to smash the positions of the bourgeoisie and then occupy them. And since the victory of the pro-letariat will at the same time become a rule over the conquered bourgeoisie, and since in the course of the conflict of classes the defeat of the one part means the supremacy of the other, the

first step in the Socialist revolution will be the political rule by the Proletariat over the Bourgeoisie."

Obviously, Stalin must, already at that time, either have accepted his role as a Gentile front to promote the Jewish hoax, or else he merely projected this as his "burglar's creed." At any rate, events proved, only a decade after it was written, that the first step in the Socialist revolution became the political rule of the Jews over the Gentiles, and emphatically not that of the proletariat over the bourgeoisie!

This is corroborated by the Russian writer, Boris Brasol, who, in his book, *The World at the Crossroads*, Boston, 1921, on p. 109 quotes the Jewish Daily Forward, New York, as saying: "We feel, that this—the revolution—is a great triumph for the Jews' cause. The anti-Jewish element in Russia has always been identified with the anti-revolutionary party. Jews having always sat high in the councils of the revolutionists, all of our race became inseparably linked with the opponents of the government in the official mind!"

The American Hebrew of September 10, 1920, makes a similar admission: "That achievement—the Russian-Jewish revolution—destined to figure in history as the overshadowing result of the World War, was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct." Returning to Russia from his Siberian exile in the fall of 1917, Stalin took a leading part in the events which led to the overthrow of Kerensky's moderate Marxistic government and his Menshevik party. He became the nominal editor of the Communist Party's official organ, *Pravda*, with the cooperation—or under the direction—of the Jews, Kohn, Lurie, Diamant, Al-perovitch, and Stecklow (Nachamkes). It may therefore be clearly seen, that even from these earliest days the viewpoint of Soviet journalism has not been in any sense Russian, but out-and-out Jewish.

In a short time Stalin was also re-appointed secretary of the Communist Party—an office he had previously held in 1912, as well as between his various terms of exile or confinement—and, as

such, becoming the most influential figure in the Bolshevik government, after Lenin. Then, as now, the more circumspect group of Jews realized the strategical advisability of parading subservient and ambitious Gentiles as heads of their organizations, and Stalin, as such a "Gentile front," has served their purpose well.

During Lenin's illness in 1921 and 1922, Stalin, however, had a strong rival in Leon Trotsky, who then occupied the three official posts of Railroad, Foreign, and War Minister. Since Lenin, in one of his last comparatively lucid periods, had expressed the desirability of removing Stalin from the secretaryship of the Communist Party, Trotsky considered himself entitled to become the successor of Lenin, with whom he had directly brought about the downfall of the old regime. But so as to establish his own eligibility beyond question, Stalin proceeded to outdo Trotsky in methods of cruelty; so that there came to be in Russia no despot capable of employing grimmer discipline or more ruthless means of punishment than Stalin. At this time his associates happened to be the Jews, Kamenev (Rosenfeld), and Zinovieff (Apfelbaum), Trotsky's personal friends, who, together, were the leaders of the Politbureau—the most active political body in the first chaos of the Soviet Union, next to the Central Committee of the Communist Party. The brutal measures with which Stalin enforced his orders, made him the most dreaded executive in the government, so that finally he gained the ascendancy over Trotsky, who was kept busy with his three offices—as well as with the accumulation of a fortune for his own use. The Communist Party in Russia, at Lenin's death, had about 75,000 members. While the Jewish population in the year 1926 comprised 1.77 per cent of the total, Jews have, since 1922, been three times as strongly represented in the Communist Party as Gentiles. However, as members—and candidates for the Presidency—of the main political body in the Soviet Union, the Central Committee of the Communist Party, Jews were represented in 1923 with 42.8 percent, in 1924 with 37.8 percent, in 1925 with 29.6 percent, in 1926 with 31.1 percent as reported

during the sessions of the 12th, 13th, 14th, and 15th Party Days of those years, respectively.

Stalin, as Secretary-General of the Communist Party in the Soviet Union, has, since Trotsky's "exile," become generally known as the "Red Czar." If the reports of the cruelty of the Czars have been true, and not—as has been the boast of Jewry—due to long and far-reaching Jewish propaganda, this title fits him exactly, for he has far surpassed all previous Russian rulers in harsh and barbarous treatment of subordinates. It is trite to say, that it is far more through their fear of him, than through any adept statesmanship of his own, that Stalin has been able to hold his position up to this time. The following is an example of his tactics: Whenever he wishes to adopt some new political measures, he proceeds to find fault with some unimportant official, whose alleged acts have given him the idea of a certain change to be made. Thus the hapless scapegoat would be drawn to account for a crime or misdemeanor he never committed, and generally in such a case this man would be ousted from his position, and eventually sent to a remote part of the country, where his influence would amount to nothing. It is Stalin's habit to remove, unconditionally, any of his subordinates who do not instantly comply with his sudden impulses, and the poor victims will generally never again be heard of. The number of Gentile Russians thus exiled to forced labor in Siberia is estimated at eight millions! It is by such methods that Stalin has been gaining his unenviable fame as an almighty overlord. Merely through the people's fear of "liquidation" or exile, is the omnipresent bitter opposition to the Bolshevik dictatorship being kept suppressed for the time being—outwardly at least. The destruction of the giant airplane "Maxim Gorky," in the fall of 1935, in which Stalin had been scheduled to be a passenger, sufficiently indicates that even among his outwardly loyal subjects, such as the pilot, Nikolai Blagin—who sent the "Maxim Gorky" to the ground—there may smolder a deadly hatred to-ward the Soviets' "Red Czar." Stalin's savage line of action has made his name synonymous with Red horror. For in the name of

the "proletarian revolution," in reality nothing but a grotesque Jewish usurpation, he not only has killed the political and economic freedom of Gentile Russia, but also crippled its spiritual and mental life to such a point of puerile servitude, that it borders on barbarism.

Inside information from the Kremlin in Moscow, is that at certain times during the day five men, all made up in their exterior like the original Mr. Stalin, deploy in Moscow in as many directions, for the purpose of ascertaining the true response of the Russian Gentiles toward their Red Czar, and also to determine the possible existence of and locate any adversaries of Soviet Judea's figurehead.

It might be of interest to quote here a statement by the well-known anarchist, Emma Goldman, published in the New York Evening Journal of April 11, 1935: "Many more have been sent to die in Siberia under Stalin than under the Czars—in fact, the Stalin government is the most cruel, the most brutal class government, that the world has ever known."

STALIN'S great unpopularity is an outstanding fact. The farmers' strike in 1932, when the Kulaks refused to sow or to give up the small crops they had raised for themselves, was followed by a famine identical with that of 1921. For the Russian farmer—as any farmer in any other country—never did, and never will be able to see any advantage in a Communistic farm collective, but, on the contrary, only the entire loss of his individual rights and his personal freedom. Emma Goldman, in the same interview as quoted above, asserts: "Today the peasantry of Russia is entirely dispossessed of the land. The Sovkhozi are government farms on which the peasant works as a hired man, just as the man in the factory." Under the Communistic system of collectivization he is being reduced to virtual slavery, with Jews dictating to him even in the smallest matters. Statistics have reported that only 8 percent of all Jews living in Soviet Russia have turned to agriculture, while on the other hand the Jewish Chronicle, London, of January 6, 1933, states that over one-third,

or approximately 40 percent, of the Jews in Russia have been made officials.

Experts with a little insight into the huge scheme of Jewish-Communitistic farm collectivization, have long since become aware of the fact that the Yiddish commissars' only aim is to set the world's grain market prices by that wholesale exploitation of Russian Gentile labor . . . that with the accumulations of the products of underpaid Gentile labor the Jewish financial overlords are able to influence if not dictate the prices received by the farmers in non-Communitistic countries.

A great proportion of the remaining Jews are owners or managers of the luxury stores. Lawton, in his *The Russian Revolution*, has this to say, on p. 291: "Only the Jews can live; only they are clever enough to dodge the inspectors, who are on the doorsteps day and night. They fill their shops with things smuggled over the frontiers. When it is too hot for a Jew, he thinks nothing of liquidating his business and opening up somewhere else, or painting up another name over his shop and putting the business in the name of some relative." Tourists, returning from the Soviet Union, are reporting that many Jews there, too, are engaged in their old trade of money-changing, frequently even accosting foreigners on the streets to ask for non-Russian bills.

Since also in the United States the press is under Jewish control, very little if any publicity has been given to the fact that in 1933 an attempt was made on Stalin's life. For his own safety, he has now had constructed a private automobile highway from the Kremlin to his country home, a distance of about 18 miles. All buildings and other structures within a belt of three miles on each side of this road are being razed, and the public is prohibited from entering this six-mile "safety belt." In order to hold his position, Stalin has had to favor the Jews to such an extent that now even Russian school children speak of it. But the Jewish oppression of many millions of white Russians—who as a consequence are forced into a life of intolerable bondage—cannot and will not leave the rest of the Gentile world

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indifferent, and sooner or later a reaction in the form of world-wide anti-Judaism is inevitable. Russia, at the present time, actually has become the huge prison of over 140 millions of white people who have become working slaves for life and are not per-mitted to leave the country. Their general lack of currency also would prevent it. In contrast, consider current conditions under National Socialism in Germany, where the workers are given yearly vacations with pay and the privilege of trips to foreign countries at extremely low fares, on steamers specially chartered through the organization "Kraft durch Freude." Stalin has, during his fourteen years of subservience to the Jewish interests, become the chief official Gentile front, and thereby the most cruel tool for the Soviet Union's state capitalism—which Bolshevism is. And yet the Jews are not even satisfied with Stalin's government. The Jewish Chronicle, London, declared, on April 4, 1919: "There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolshevists, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

Statistics of Stalin's administration clearly demonstrate the racial character of the Soviet rule, for, in 1927, out of 525 Commissars, 445 were Jews; and in 1932, out of 503, 406 were Jews—which means, that a 1.7 percent minority was holding 80 percent of the highest political offices. Even though, in the course of time, changes among these officials became necessary or expeditious, Jews were nevertheless consistently appointed to the representative positions. The Jewish Question, published in Paris in 1931, gives this survey of the Judaized government of Soviet Russia:

	Number of members	Jews	Jewish percent
Council of Commissars of the People	22	17	72.2
Commissars of War	43	33	76.6
Commissars of Finance	30	24	80
Commissars of Foreign Affairs	16	13	81.2
Commissars of Justice	21	20	95.2

Commissars of Public Instruction	53 42 79.2
Commissars of Social Assistance	6 6 100
Commissars of Work	8 7 87.5
Red Cross Delegates to Berlin, Vienna Warsaw, Bucharest and Copenhagen	8 8 100
Journalists	41 41 100

In assigning mainly Jews to these key offices, the appointive bodies apparently considered technical qualifications of far less importance than typically racial characteristics; from the members of the "Bund," which still existed as such, outside of the Communist Party, officials, too, were selected on a purely racial basis.

Lorenz Kamphausen's book *Under Arbeitern and Bauern in der UDSSR*, on page 14, names Jews to prove that not only in the principal cities, the chief officials were chosen from among the Jews, but even in small provincial towns such as Halbstadt in the Ukraine. He adds, that wherever there is an opportunity for easy money, Jews are sure to be found there. The following list speaks for itself:

Grenischenko, as Secretary of the Party Committee.

Sapochnikov, as OGPU Official.

Finkelstein, as Head of Finance.

Samoilowitch, for Unionism.

Kobakov, for Food Supply.

Huebner, as head of Secret Service.

Golod, as Head of the Cooperatives.

Kretschmann, Supply Agent for the "Responsible Comrades."

Kleinholz, as Director at the Machine and Tractor Station.

Rabkin, as Secretary of the Communist Youth Movement.

Dauer, as Editor of the paper *Deutscher Kollektivist*.

Paltschik, in the Department for Cattle Raising.

Weritson, as Head of the Tractor School.

Dombrowskaja, as Leader of the Women's Department.

Aranovskaja, in Charge of the Book Shop.

Rosenbaum, for Apothecaries.

Blumstein, as Head of the Planning Commission.

Bliskin, in Charge of the Meat Supply.

Ginsburg, Sterlin and Tschuwyrin, for the "Party Cleanings Commission."

Floer, Mosienko, Goldberg, Blum, Chefetz Brothers, Goldstein, Pismenny, Baratsch, Hanne, Klausner and Goldmann, as Chiefs in the Board of Village Counsellors.

Lorenz Kamphausen, a former German Communist, who experienced Jewish Bolshevism in Soviet Judea during the sixteen years before he could manage his escape, states, on page 42 of his book *Unter Arbeitern und Bauern in der UDSSR*, that the leadership of the OGPU is 98 percent in the hands of Jews. Frequently, also, the duration of membership in the Communist Party was the deciding factor in awarding an important appointment. Thus, for instance, a Jew by the name of Aronstam, whose past had not been traceable, became the leader of the political department of the Red Army in Siberia. Another Jew, Goldberg, formerly a barber, was made directing chief of hundreds of generals. Stalin's former mistress, the Jewess, R. M. Kaganovitch, is now his wife, after the mysterious suicide of his first wife; and her father, a former cobbler, is the acting dictator of the Soviet whenever Stalin is absent. Harry A. Frank, in his book *A Vagabond in Sovietland*, p. 97, pictures Stalin's psychology towards his deceased wife as follows: "... Stalin . . . killed his wife after a party one evening and had her cremated before lunch next day and no questions asked." There are six members of this Kaganovitch family who are now holding between them not less than 22 high political offices, the most important part of the Kremlin government, including the key positions in industry and foreign trade.

Thus Stalin, who, like Lenin in his time, only speaks Yiddish at home, is entirely surrounded with a Jewish, or rather Yiddish "brain trust," which is furnishing him with ideas and suggestions for directing the nation's business, consistently, in the interest of the Jewish minority.

Out of 10 Medical Doctors engaged to watch the health of all

personages authorized to enter the Kremlin, 8 are Jews.—World Service, Erfurt, April 13, 1937.

The Russian paper *Nowoje Slovo* No. 43, of October 27, 1935, noted by World Service, Erfurt, Germany, states, as a further proof of the Judaization of the Soviet regime under Stalin, that of the governors of the 40 districts and sub-districts of Russia, 34 were Jews, 4 Russians, 2 Armenians, 1 Georgian and 1 Buriat.

It would lead too far to give here an account of all, or even of only the most prominent Jews, in high political positions under the Stalin regime. But a few more facts may be mentioned. Moscow, the present capital, which in pre-revolutionary days had a Jewish population of only 45,000, now harbors over ten times that number, and 62 percent of those Moscow Jews are known to be state employees. Of the 19 principal export agents of the Soviet Union, 13 are Jews. The Soviet trade representatives in Washington, New York, Tokyo, Berlin, Rome, Paris and Riga, are Jews. The personnel of the presidency of the State Commission is over 50 percent Jewish. The Soviet ambassadors abroad are almost exclusively Jewish, as for instance Suritz in Paris, Maiski in London, Rosenberg in Madrid, Karahkannin in Istanbul, Kobetsky in Athens, Roubinine in Brussels, Petrovski in Vienna, Slavutski in Tokyo, Karski in Kovnov, Yakubovitch in Oslo, Minkin—until ejected—in Montevideo, Kollontai—a Jewess—in Stockholm, Stein in Helsinki, Yourenev in Berlin, Brodovski in Riga, Shutzkeff in Mongolia, Alexandrovsky in Prague; while Antonow-Owsejenko in War-saw, and Troyanovsky, formerly Minister to United States, are married to Jewesses.

Since 1932, the Jews, Fuschmann and Frumkin, have functioned respectively as Commissars for Light Industry and Foreign Trade. As a member of the Finance Ministry, the Jew, Boga-tin, took office, too in 1932, as well as the Jew, Borodin, in the Ministry for Public Works. The presidency in the department for Civil Aviation was given to the Jew, Holtzmann, while the State Planning Commission in 1931 had 16 Jews in its membership

of 24. The Jew, Ruchimovitch, then became Traffic Commis-sar. The People's Commissar for Agriculture after 1929 was the Jew Jakowley—who boasted of having executed tens of thous-ands of Russian peasants. The Jew Kalmanovitch was appointed head of the State Bank in 1930. As Commissar of Economics, the Jew Rosenholtz was active from 1930; and the Jew Litvinoff (Finkelstein) acted in the capacity of Commissar for Foreign Affairs from 1930 until succeeded by Molotov in May, 1939. The staff of the State Medical Institute in Moscow is 42 percent Jewish. Practically all of the principals of the following institutions of learning are, too, of that race: The State Mining Institute, the International Agrar Institute, the Institute for Traffic, the Institute for Forestry, the Military Medical Academy, the Military Technical Academy, the Marine Academy, and the Bronstein Laboratory.

Imperskig Klitsch, the Russian emigrant paper of Paris, adds to this: "In the Roentgen Institute in Leningrad 10 percent of the instructors and 80 percent of the students are Jewish, as are 75 percent of the students in the Physio-Therapeutic Institute, also in Leningrad. The University there is 50 percent Jewish, throughout the faculty as well as the student body. The magazine Asia affirmed in its issue for February-March, 1920: "In all Bolshevist institutions the heads are Jews." Contrary to the widely and purposely disseminated misinformation to the effect that in Soviet Russia it is the children of the workers—the "proletariat"—who get the best educational advantages, Stalin's constant efforts have been to extend any privileges in this field to the Jewish population. Thus, with Jews constituting 1.7 percent of the population, some of the High Schools show the following Jewish attendance:

Industrial and Technical High Schools	12.2 percent
Agricultural High Schools	12.7 percent
Pedagogical High Schools	10.1 percent
Medical High Schools	9.4 percent
High School for Social Economy	16.9 percent
High School for Art	26.3 percent

A recent report in the Polish-Jewish paper *Nasz Przegląd* of November, 1936, states, that in 1936, 26 percent of Russia's High School students were Jewish, and the faculties of these schools, 17.8 percent Jewish. The percentage of Jewish students in the lower grade public schools was only 4.3, while it was 17.3 in the higher type of public schools. The New York paper, *Deutscher Weckruf und Beobachter* of December 10, 1936, contains the statement that in Russia during 1935, 90 percent of all applications for positions in the technical trades were made by Jews, such positions being among the best paid in the Soviet Union.

Another confirmation of the undue preference given to that Jewish minority group was noted by *The Fascist*, London, December, 1934, p. 3, quoting the Jew Ivor Montague, of the Jewish Literary Society, West End, London, on October 14, 1934, thus: "Jews are given priority in employment on new works in the Soviet Union."

Also, 70 percent of all students receiving state scholarships have been of the Jewish race. With such a large proportion of Jews employed on the faculties of the educational institutions, it should be no surprise to learn that prizes in the various school contests are awarded to Jewish students almost exclusively. *Deutscher Weckruf & Beobachter*, New York, September 29, 1938, augments the contention in full conformity with the above by stating that during a recent piano contest in Moscow, out of 10 contestants who were awarded prizes, not less than 7 went to Jews. The remaining three prizes were awarded to one Scandinavian, one Caucasian and one Russian.

All this curiously elucidates the statements in various books being published here from time to time, in which Jewish writers extol the "success" of the Bolshevik revolution. George Putnam & Sons of New York recently issued a list of such books. Significantly, the publishers state in such catalogue: "Each book has been written by a Soviet official carefully chosen and specially commissioned for the work," making no mention, of course, of the authors' racial origin. One may, indeed, speculate as to

the factual value of such books!

Thus the "Russian," P. A. Markov, writes on "The Soviet Theater"; the "Russian," N. A. Semashko, discusses "Health Protection in the U. S. S. R."—although protection of those hundreds of abandoned and diseased children, hereinafter mentioned, who were "cured" by machine guns, is probably not included in such treatise, the children being non-Jews; Prof. A. Pinkevitch, also a "Russian," writes on "Science and Education in the U. S. S. R.," while another "expert" of the same race, W. A. Nodel, names his book: "Supply and Trade in the U. S. S. R."

With the Soviet Union thus in process of thorough and effective Judaization, Stalin considered it unnecessary, as well as unwise, to maintain a Jewish section of the Communist Party, and therefore dissolved the "Jewsectia" in large part in 1929, also because of the increasing anti-Jewish sentiment among the Gentile Communists. It is because of this act, that the Jewish world press has given Stalin the reputation of being anti-Jewish. Trotzky, who found himself supplanted by Stalin as Lenin's successor, and violently resented the leadership of Gentile Russia's becoming less than 100 percent Jewish, conspired with several of the old Bolshevik Jews who were of the same mind, to sabotage Stalin's regime in every possible way. It is to this internal feud among the Jewish leaders, no less than to the ever-present resistance to the Communistic collectivization on the part of the Russian Gentile population, that Russia's slow progress toward any form of stabilization may largely be ascribed. Proofs of the steadily increasing Jewish power within the regime of Stalin, in spite of his alleged Jewish "purge," may be seen from the following items taken from H. Greife's book *Die Klassenkampf politik der Sowjetregierung*, Berlin and Leipzig, 1937:

"In February, 1935, the commissar for public education, Epstein, named 18 new professors of his own race. The Soviet book catalogue of 1936 features overwhelmingly Jewish names. "The Peoples' Commissar for Food formed a new committee with

not less than 28 Jews in it.—Izvestia, February 29, 1936. "In April, 1936, the Central Committee of the Communistic Youth Movement, Comsomol, was taken under the leadership of one dozen new Jewish appointees.—Pravda, April 22, 1936. "A new committee for foreign trade was formed. It revealed 30 Jewish names.

"On the same day the committee for interior trade received a list of 42 newly appointed Jews.—Izvestia, May 9, 1936. "50 Jews received decorations from the Soviet Government.— Pravda, August 2, 1936.

Wholly reasserting the above, Haint, a Yiddish paper of Warsaw, of June 15, 1937, expressly says that amongst the executed Bolsheviks there were "almost no Jews." On the contrary, a considerable number of Jews were raised to high political positions.

But the figures given in the above brief excerpts nevertheless go to show that the Jews have followed Marx's directions to the letter, and have, directly or indirectly, established themselves first of all.

SOVIET Russia maintains army and air forces that are among the largest in the world, and this huge apparatus of military strategy is intended to serve one purpose and one only: the protection and aggressive expansion of Jewish world power. World Service of March 6, 1935, pointedly remarks: "Since practically all high military posts are occupied by Jews . . . the Red army is nothing else but an arm of Judah. The Bolshevik revolution, for which it is to fight, is not, however, the ulterior objective. The final goal is the setting-up of Jewish world domination." Here it is of interest to note that the Soviet Union Information Bureau in its 1929 Year Book, classes the Jews as a nation— which, for purposes of conquest, they elsewhere are consistently denying.

So as to prove the utter savagery with which this Judaization of Russia was initiated, the Third International, a Moscow periodical, shall here be quoted. In this, the Jews themselves have

recorded the following death toll of persons resisting the revolution's beginning:

One Imperial family—seven innocent persons.
 28 Bishops and Archbishops.
 6,775 Priests.
 6,575 Teachers.
 8,800 Doctors.
 54,850 Officers.
 260,000 Soldiers.
 150,000 Police Officers.
 48,000 Gendarmes—State Troopers and Detectives.
 355,250 Intellectuals.
 198,000 Workers.
 915,000 Peasants.

This record does not include the millions of tragedies of those unfortunates who have been sent into exile in Siberian labor camps, quarries and mines, for no greater crime than having expressed criticism in some form or other, of the Jewish Communistic chaos, introduced by means of such ghastly terror and wholesale massacre.

The Jew-owned Daily Mirror, New York, in its December 14, 1937, edition, reproduced an illustration of the OGPU Prison in Moscow, and asserted that during the 6,000 days an average or 50 executions per day have taken place.

As said before, Stalin's rule has been marked by an unsurpassed brutality in forcing the Russian Christians into Jewish-Communistic "industrialization" and "collectivization." The Five-Year Plan, needless to say, was a Jewish invention, suggested to him by his Yiddish "brain trust" so as to hasten the Jewish integration. So as to cement Soviet Russia's Jewry into practically every possible public office and wherever a controlling hand becomes of major importance, since Stalin's farcical "purge" of Jewish officials more Jews have been elected to political leadership. The continued influx into Soviet officialdom, of even more Yids

who cannot speak the Russian or any other European language fluently, has made it imperative for the French foreign delegates, especially in view of their political alliance with the USSR, to learn a language that might be readily understood in Moscow. Hence *The Sentinel*, Jewish magazine of Chicago, January 27, 1938, carried a "strictly confidential message," according to which, henceforth "all French diplomats will have to perfect themselves in Yiddish and Hebrew in the same manner as they have to master any other language. The French government, therefore, has introduced courses for French diplomats, in Yiddish and modern Hebrew, destined for secretarial services in the Near East."

Anti-Comintern of July, 1937, stated that recently twenty new Jewish party-members had been placed in controlling rank as first secretaries, while the number of second and third secretaries in the U. S. S. R. was legion. The Politburo for the Ukraine had, out of 16 members, in 1937, seven Jews, or 44 percent. In the Orgburo of that section likewise, the Jewish percentage was 44 percent for out of nine members four were Jewish. The fact that a large number of Stalin's highest officials and military heads are married to Jewesses, indicates that the controlling power of the Jews is indeed far higher than ordinarily assumed. Recent appointments from among the Jews show that of late the Jews' position within the Bolsheviki regime has rather been strengthened, than weakened.

During the period from 1928 to 1932 the spiritual censorship over the Russian Gentile was enforced with more severity than in any other epoch, and besides the Jewish writers, the Gentile writer and lecturer, Maxim Gorky, had untiringly served the Jewish government in Russia by betraying his own people and trying to dupe the contemporary world concerning the laws involving immorality and Jewish corruption, adopted since the advent of Bolshevism. The destruction of all non-Jewish institutions, such as churches and monasteries, constituted a significant and all-important part of the revolution, which, in spite of having originated in Jewish minds, nevertheless found certain supporters

among Russian Gentiles, Maxim Gorky having been one of the most notorious of these.

The Godless Movement has Stalin's full support, as any extreme measure has had during his rule, and in 1926 every 13 th Jew in Russia was a member of this movement. One of the first steps toward the collapse of the Christian churches was Stalin's order to refuse food cards to the clergy. To effect the closing of a church it was merely necessary for the members of the local "cell" in the Godless Movement to meet and start a discussion, and after branding the churches as "reactionary" it was generally an easy matter to discover reasons for closing that particular church or Christian institution. A report from Odessa runs as follows, however: "A certain 'cell' of the movement had its weekly meeting. A young Jew got up and suggested the removal of another of the few churches still remaining. At first no counter-motion was made. Finally a Gentile Russian broke the silence with the suggestion that for each Christian church to be demolished, also one synagogue should be razed. Whereupon the Jew in question silently left the hall...."

The Atheistic movement in Russia had progressed so far under Stalin, that the approximate prediction was made that, by May 1, 1937, not one Christian church would be left on Russian soil. But the Jewish synagogues have never been molested, on the other hand; for the powerful Kaganovitch family, among which Stalin practically lives, has made itself the sponsors for everything pertaining to Orthodox Jewry. In St. Petersburg—today's Leningrad—were 445 Catholic priests in their edifices prior to the revolution; in 1937 there were but two left—one of whom was a Frenchman and the other a Pole. And the Daily Telegraph, London, August 8, 1938, asserted that "the last Lutheran church in Moscow, St. Peter and Paul, has been closed by the Political Police. This was Moscow's last Protestant church. Every Protestant clergyman in Russia has been sent either to prison or into exile. In Leningrad all Protestant churches have been closed."—according to Anti-Comintern. The August, 1936, edition of the Geneva periodical *L'Homme de Droite* contained the

statement, that of Moscow's 400 Christian churches in 1917, only 12 were left, while the number of synagogues there had increased from a mere 15 in 1917 to not less than 250 in 1936! Adolf Ziegler, in his book *Die Russische Gottlosenbewegung* points out that the Minister for Public Education has sponsored various films, of which not one was of an anti-Jewish tendency but that two such films were directed against Lamaism, five against the Catholic Church and sixteen against Islam. A report from Anti-Comintern, of January 28, 1935, stated that 22 mosques had been converted into movie-houses, warehouses and clubs, in the large community of Dschengutoi. Supporting the anti-religious drive of Jewry, the Soviet newspaper, *Besboshnik*, No. 32, V. II, says: "Therefore one must clear the schools absolutely of the believing teachers, and even of such who stand on friendly terms with religion...." In 1936, according to statistical figures, 48 bishops, 3,700 clergymen, and 8,000 monks and nuns, were still in jail. Anti-Comintern of August 11, 1936, reported that the Russian paper, *Voskresnoye Chteniye*, No. 7, revealed, from official data received from the Commissariat of the Interior of the U. S. S. R., that during the eighteen years of Soviet government in Russia, 42,000 members of the clergy had died in the concentration camps of Soloviki, Narym, Turkestan and other localities. Also, that in all of the U.S.S.R., there were then left only about 1,200 members of the clergy, of which number, only a few had remained with their parishes. No statistics are available on the rabbis! On the contrary, the *Besboshnik Press*, Moscow, 1930, p. 104, frankly asserts: "We consider it our duty categorically to declare that in the USSR no rabbi has ever been threatened with the sentence of death or any other severe punishment, nor is any at the moment so threatened... During the whole period of the Soldiers' and Workingmens' Councils in the USSR not one single rabbi was shot."

A radio broadcast from Moscow, on November 27, 1932, was picked up by a private German station, its title being: "Fifteen Years of Godlessness." In this, the following sentences are sig-

nificant: "For the first time in its history the people of the U. S. S. R. have moved away from religion. The influence of the Church in the schools has disappeared entirely, without having left a single trace, and hence the peasants and workers have broken every contact with religious ties of former times. The education of the children is therefore a different one. ... In the last ten years, 770 anti-religious pamphlets and books, in 40 million copies, have appeared. In 1931 alone, 313 books, in twelve million copies, went into circulation. The number of anti-religious periodicals is not far behind this number. . . . "The Union of 'Godless Fighters' is active in 108 nationalities, of which 98 are in the U. S. S. R. The Godless shock troops have thrown themselves into the fight with true heroism on innumerable occasions. Also in the country, they are advancing. The great masses have become convinced of the counter-revolutionary character of religion. More and more it is being resolved to close the churches, to lay off the priests, and not to observe religious holidays any longer.

"The influence of social Fascists upon the Godless groups has been considered disintegrating, for they are trying to corrupt the international 'proletarian freethinkers' in such a way as to make them give up their revolutionary character. The growth of Godlessness in the United States of America, and in many other countries, must be considered a sign of the decay of capitalism. Soon the clerics of the whole world will try to adjust themselves to the 'new order' of social reform, and will even find it necessary to flirt with socialistic theories. The mighty arm of fighting atheists will in the future make greater advances within the realm of religion and the Church. . . . "

The process of corrupting the minds of the Russian Christians and disorganizing their conceptions of Christian Divinity, has even gone so far as ordering the atheists in many districts to invade the homes of Christians and remove their ikons, so as to place in the empty niches and corners, busts of Communists— Marx, Engels, Lenin and Stalin! Concerning this matter, Rabbi Louis Browne mockingly stated, in an assembly of Jews in the

Hotel Astor in New York on January 9, 1927, that "Russia has turned from orthodox Christianity to . . . orthodox Communism, and the former Christian ikons are now being replaced with Communist ikons. ..."

The leader of the Militant Atheists, the Jew Jaroslowski (Gubelman), gives the Bolshevik attitude toward the Church, in the following words: "It is our duty to destroy every religious world-concept. If the destruction of ten million human beings—as happened in the last war—should be necessary for the triumph of one definite class—meaning, of course, the Jews—then that must be done and will be done."

The Christian holidays, therefore, have been abolished, and commemoration days of specific Jewish-Communistic character have been adopted in their place. On August 26, 1929, the seven-day week was changed to a five-day week. Soviet Russia's principal holidays are now January 22, the Day of Lenin's death; May 1, the Day of the International; August 15, the Day of Collectivization; and November 7-8, Days of the "Proletarian Revolution." On these days, members of the Communist Party hoist and lower flags for the decoration of not only public buildings, but private dwellings as well.

The question is being frequently asked: Are there elections in Russia? The procedure is this, that around the set time a certain ticket of candidates, all of course of the same communistic brand, is recommended by the Jewish government. On Election day the farce is enacted, that just a few hours before the actual balloting the names of Red Bolsheviki appear on a list, and it will make very little difference whether a Moses, Solomon, Levinovitch, or any other Jew is elected. The continued subjugation of the Russian Christian is guaranteed in any case. Throughout the Soviet Union, anti-Jewish sentiment is smoldering continuously, although, of course, no Gentile public opinion can be expressed openly unless approved by the Jewish government. Since practically all the wealth of Russia is in Jewish hands—in Moscow, for instance, they own almost all the private automobiles to be seen on the streets—the Gentiles are being

given constant and glaring evidence that the Jewish domination has been bought with the destruction of everything valuable in the culture of Christian Russia. The penalty for anti-Jewism, which in Lenin's time had been death uncompromisingly, has been "modified" by Stalin to jail terms, exile to Siberia, or confinement for life to a labor camp—so as to curry some degree of favor with the Gentile population. But with the older and greedier Bolshevik Jews, this gesture on the part of Stalin has added fuel to their resentment against him, and become the motive of their plot to assassinate him. One of the typical evidences of revenge-by-the-knife, to be observed all over Russia, towards the Jews who have usurped power by way of their racially instigated revolution since 1917, may be read in William C. White's book *These Russians*, Charles Scribner's Sons, New York & London, 1931, p. 29: "When this damned system (Jewish Communism) breaks, there will be a pogrom. You will be able to row on Jewish blood from Arbat Gate to Red Square." Enough accounts of Stalin's barbarity in enforcing the Marxian laws have leaked out, to cause international horror and unqualified condemnation. It has become axiomatic in Russia that for every item of adverse criticism of government procedure, strict retribution is meted out to the particular, foolhardy citizen, and, that, having been caught in the widespread net of OGPU espionage, the hapless victim will usually be removed from his family, never again to be heard of. The huge army of exiles that was used in the construction of the Leningrad-White Sea Canal during the past years, consisted mostly of such unfortunates; and it is estimated, that, on the whole, some 6 millions of Gentiles have been thus condemned to forced labor, mostly under unbelievably shocking conditions. An Italian writer and traveler, A. M. Zecco, in his book, *Come e Diretta Oggi la Russia* (How Russia is Ruled Today), says, on p. 302: "The Bolshevik government boasts of the construction of the Leningrad-White Sea Canal as a marvel of skill and speed. It is 226 kilometers long, and was constructed in 1 1/2 years. But it must also be branded as a Triumph of Crime, for out of the

150,000 exiles used in the work, only 10,000 were alive after its completion.

"Thus 140,000 humans were sacrificed for this construction. They had to work from 12 to 14 hours a day. They were driven to work with lashings by their overseers. Often they had to work in a temperature of 30 to 40 degrees below zero. They were peasants, landowners and intellectuals, who had been condemned to forced labor by the barbarous governmental system of Bolshevistic Russia. A devilish triumph, against which our non-Jewish consciences revolt!"

It is noteworthy, that in the administration of 37 supervisors of this construction, the most important ones were Jews. Anti-Comintern named the following as having occupied the controlling positions: Jagoda, (Jehuda) chief of the OGPU, Berman, Kogan, Kohn, Firin, Rappoport, Frenkel, Afanasjev, Kwasnizkij, Rottenberg, Ginsburg, Brodski, Berensohn, Dorfman, Kagner, Angert, etc. These Jews decided not to allow the exiles to use any machinery whatever, for the whole canal construction. Therefore all excavating was done by hand, as was also the removal of the millions of tons of rock, stone and soil necessary. Men and women alike were used for this slave work, to which they had generally been condemned for no greater crime than having expressed some trifling adverse criticism of their Judaized Soviet government.

Wholesale starvation is of common occurrence in Russia. A correspondent of the Christian Science Monitor, Boston, as stated in that paper on June 4, 1934, asked Stalin how long this reign of murder was to be kept up, to which he coolly replied: "As long as I consider it necessary."

In order to sustain the many false statements of preferment for the worker, as being the accepted order in Russia, the government proudly exhibits to visiting seamen, for instance, the Seamen's Home in Leningrad. This is a new building with approximately the same conveniences as have most Y. M. C. A.'s in America. Favored tourists, too, occasionally are allowed to see one of the model prison camps, which are on a par with convalescent homes

here, more or less. Such camps are situated near the main rail-road lines, so that the foreign tourists may be properly impressed with the treatment of the "preferred comrades" who may get themselves interned for some minor transgression. These camps usually have their own gardens, athletic fields, pool rooms, shower baths, libraries, and even visitors' lounges.

While tourists are welcome for the foreign currency they bring into the country, cameras are prohibited. It would not do, for the critical eye of the camera to scrutinize and record the conditions obtaining in this Soviet Judea after twenty years of experimentation by the "workingmen's regime." The inhuman and arbitrary exile of hundreds of thousands of Russian parents, accounts for the often-reported hordes of homeless and orphaned children, who have become semi-savages because of their plight. Such homeless children—*besprisornije*— have been roaming around ever since the Jewish revolution replaced the former order in Russia. Clad only in rags, these wretched youngsters became a plague in almost every town and city. The condition of their morals added further to the menace, for in a country where the nationalization of women is being decreed or sanctioned, promiscuity soon infects the younger generation with social disease. A missionary who was stationed at the Russian border, reported the following in *The Christian Alliance Weekly*.

"In Moscow the police made a street drive, bringing all the homeless children and young people together. They were inspected by medical men as to their condition. Out of this mass, from 1200 to 1400 were singled out and by means of a good substantial meal and other favors, they were induced to march, with soldiers on horseback, out of Moscow into the open country. At last they halted. The soldiers were on the outside of the young people's group, driving them into a huddle tight together. A word of command. Hidden machine guns began a weird song of death. In a few minutes the whole bunch of humanity was a mass of dead and dying. The machine guns were silent. Soldiers came to bury everything that was left. Why all this? . . . From

1200 to 1400 young people, living on the streets of Moscow, had become so diseased that the government knew of no other way to get rid of the plague."

Says the Jewish Talmud, Baba Mecia, 114, 6: "You—meaning the Jews—are human beings, but the nations of the world are not human beings, but beasts." This, with many other similar Talmudic statements, only proves that Communism and Bolshevism, twin products of Jewish thought and mind, are totally foreign to all Christian ethics and destructive to all Christian civilization. While, therefore, the Jewish government of Moscow recognized no moral obligation to care for this mass of disease-ravaged Gentile children, this same government, on the other hand, is most considerate of the welfare of the Jewish population. The colony Biro-Bidjan in East Siberia, is an outstanding example of the Marxian preoccupation with the interests of the Jewish minority in a Communistic state. This settlement has been established for Jews who prefer to live among themselves, and Gentile exiles were used for the first breaking of the ground there. But although the settlement was intended to accommodate 40,000 Jews, by the fall of 1936 only 15,000 had seen fit to take advantage of it, according to George Gordon Battle, the well known "Shabes Goy" lawyer of New York; "Shabes Goy," incidentally, is a Jewish designation, originally applying to a Gentile who performs the work of an orthodox Jew on the Hebrew holidays. In customary usage it now designates a Gentile front for the Jews—Stalin himself being the most conspicuous example.

State money, of course, has been used to pay for the Biro-Bidjan development, as well as for similar colonies in the Crimean peninsula and in the Volga region. For this latter, much farm land was taken away from the German colonists of long-standing there, who had developed the formerly barren soil into a fertile tract. After having established the community of Biro-Bidjan and granting a loan of 2 million roubles to the settlers there, the Jewish government in October, 1934, generously cancelled this loan from the State Treasury—funds actually belonging to the Gentile majority. The latest report—confirming Stalin's defer-

ence to Judah's wishes, while Gentile Russia is being bled white—is to the effect that 67 million gold roubles were poured into Biro-Bidjan in 1936, for the improvement of the farmland and for the benefit of local civic centers.

The Daily Jewish Bulletin, New York, October 9, 1934, puts it this way: "As a matter of fact, the (Jewish Soviet) government is spending millions of roubles yearly to encourage Jewish-ness and to preserve Jewish culture."

Such is the outrageously selfish and deceptive attitude of this Yiddish Soviet government—which could not find the means to care for the 1400 pitiful, diseased Russian workers' children, but has ample funds for the Jewish settlement of Biro-Bidjan! These facts should open the eyes of the entire world, but first of all, awaken the Gentiles of the Communist Party in the United States, who blindly support Jews in their criminal purpose of overthrowing the United States government and setting up a government of their own, not at all proletarian in its principles, as pretended, but Jewish throughout, both in its prime inception and in its final goal. With the whole of Gentile Russia in a state of abject physical as well as spiritual slavery, Americans are still allowing Soviet agents to agitate openly for a Communist United States!

For those American workers who are interested in learning something of the kind of morals sanctioned by the keepers of this "workers' paradise," a few paragraphs from World Service, Vol. III, No. 1, should prove enlightening: "Anyone who does not know that Bolshevism is a purely Jewish affair, should at once recognize the fact from the disgraceful manner in which the honor of Russian women in sexual matters is treated, and the diabolical thoroughness with which the soul of the Russian child is poisoned. Only all-destructive Jewry is capable of such atrocities as are reported in the Belgian paper *Voix des Nations*, Bruxelles Centre, Boite Postale 834, of November 1, 1936. This anti-Communitic paper brings, in the number mentioned, an extract from the Bolshevik paper *Outchit Gazeta*, properly *Gazeta Outchitelya—Teachers' Gazette*—of October 10, 1929.

This paper, which is edited by the Jewess, N. Kroupskaya, Lenin's widow, says among other things: "The socialization of women has not as yet been legislated for by the Soviets, but this idea must become a reality and must permeate public opinion. To resist rape is an act of opposition to the Communist October revolution."

As an evidence of the satanic cunning with which the mind and morals of the Russian youth are being systematically poisoned, World Service then quotes, from the same sources, a questionnaire which is being distributed to the immature male youth of the Russian peasant class. This questionnaire, in intimate detail and with the most bestial indecency, openly reveals the Jews' deliberate purpose of creating from the Russian people a nation of sex perverts. A large part of this document was so atrocious that the Belgian paper refused even to reproduce it. As a proof that from the very beginning of the Soviet regime, revolutionaries of the type of Kroupskaya have been actively at work in undermining and debasing the moral standards of the Aryan races, may be quoted an ordinance which was introduced by the anarchists of the city of Saratov. This ordinance reads, in part, as follows:

1. From March 1, 1918, the right to possess women having reached the age of 17 and not more than 32, is abolished.
3. The decree does not affect women having five children.
4. The former owners may retain the right of using their wives without waiting for their turn.
5. In case of the husbands' resisting, they shall forfeit the rights given them in the last paragraph.
6. All women from the date of this decree are exempted from private ownership and are proclaimed to be the property of the whole nation.
14. All women proclaimed by the decree to be national property will receive from the funds an allowance of 238 roubles a month.
15. All women who become pregnant are released from direct duties for four months, three months before and one month after childbirth.

16. Children born are given to an institution for training until they are 17 years old, at the cost of the Public Funds." This is conclusive proof of the definite intention of the Jews to disrupt the Gentile family, the basic foundation of the nation. The Youngs town Jewish Times, September 18, 1936, on page 51—after Jewry has successfully crushed Gentile society and Gentile civilization in today's Russia—through murder and wholesale robbery—delights in telling the world: "The picture which the Soviet Union presents today is one that should bring rejoicing to world Jewry."

Stalin has indeed multiplied his inheritance from his mentally and physically degenerate predecessor, Lenin. He now proposes to construct in Moscow the largest and tallest building in the world. And on its principal tower is to be placed a gigantic statue of Lenin, as a symbol of the all-dominant position which Communism is intended to occupy in the world of the future! Almost three quarters of a century ago the Russian novelist Fedor Dostojevski, who died in 1881, wholly realizing the true schemes of the Jewish race within his own country, most appropriately and precisely prophesied the fate that was in store for his white-blooded countrymen. In his *Diary of a Writer*, Vol. I, p. 177, he anticipated Jewry's unscrupulous plot thus: "If the people do not come to their senses they will very soon be completely in the power of the Jews, and no public organization will be able to help them any more. They will be entirely beggars who have sold themselves into slavery, and the Jews and usurers will contest for our wealth. The Jews will drink the blood of the people, and live upon the decay and oppression of the people." May the Gentile 90 percent of the United States remember these words!

L I T V I N O F F

WHEN the Bolshevik bank robber, Maximovitch Litvinoff—real name Meier Polyanski Finkelstein—most solemnly attended the state funeral of King George V of England, the entire Jew-wise world stood aghast at this brazen act of hypocritical insolence on the part of the representative of Soviet Russia—of a government openly conniving to destroy every "capitalistic" state and its ruling powers. Indeed the crowning act of mocking insult, for this man who was directly responsible for the unspeakably brutal murder of the entire Russian Imperial family—first cousins of the deceased English king—was to be allowed to even show his face in England at such a time.

Litvinoff, recently Foreign Minister of Soviet Russia and President of the Jew-sponsored LEAGUE OF NATIONS at Geneva, Switzerland, was born as Meier Polyanski Finkelstein in Bialystock, Russia, July 17, 1876. Of the many aliases which this notorious Jew has used for easily conceivable reasons, the following may be mentioned here: Litvinoff, Dehtiarick, Borrissonk, Wallach, Meier—Meer, Hinoch, Graf, Buchmann, Harrison, Nitz, Pa-pasha, Maxitrovitch.

It is being stated that the entire Litvinoff family, now living under five different surnames, has a crime record of its own. A brother of the present "Excellency" by the name of Salomon, as an employee of the Paris branch of the Soviet Commercial Agency, forged checks to the amount of several million francs. Litvinoff's youngest brother, who went by the name of Julius Weinberg, was connected with a large bank in Petrograd in 1917. It was he who took the receipt for the issuance of five million roubles from a foreign group for part of the financing of the revolution. In order to keep the name of the foreign financier secret, "Julius Weinberg" was ordered to return the receipt for

this blood money. He denied the possession of such a receipt, whereupon he was promptly shot. And the present-day "Litvinoff" blandly denied the fact that the deceased "Julius Weinberg" was his brother—as stated in *Sigilla Veri*—Bodung Verlag, Erfurt, Germany.

At the age of 17, when in the army, Finkelstein-Litvinoff had already absorbed enough of Marx's doctrines to earn a dishonorable discharge, his presence being considered detrimental to the morale of his company since he was continually attempting to inspire distrust of and aversion to the government. At large, he became one of the leaders of the Social Democratic Party while working for a time in a cord and twine factory. Here he increased his radical activities with the consequence that he soon found himself in jail, and it was during this term of confinement that he made the acquaintance of the two equally radical Jews, Rosenfeld—the later Kamenev, and Apfelbaum—the later Zinovieff. After having made his escape during a prison revolt, Litvinoff was enabled by reason of an ensuing amnesty, to resume his lawless career.

Through the efforts of the Jewish owner of a sugar factory, one Ginsberg, Litvinoff was given a lucrative position as manager of the refinery. But in this capacity he supplied his Socialist friends too freely with money pilfered from the till, and so he went to jail again for a period of about one year. Leaving Russia in 1901, his career assumed still another character—such changes being typical of the opportunistic Jew and similar to that of any Bolshevik official of Soviet Russia today. His financing of the radical movement with funds collected from Gentile workers represents, too, a typical trait, for which then, as now, Jewish Communists were noted.

During 1902 and 1903, Litvinoff's activities through the anarchist groups in Berlin became known to the local authorities, and in 1903 he found it advisable to join the Bolshevik colony then active in Switzerland. But later in the same year he returned to his native Russia—without a proper passport—his one objective being, as always, to incite to riot there. He found Lenin and

Trotsky—with some other Jews who later became post-war Soviet Social Registerites—busily engaged in plotting what became the before-mentioned revolt and massacre in St. Petersburg on January 22, 1905, and he eagerly joined them in this conspiracy. For a while, part of his work consisted in editing the radical paper *Nowaya Shisnj* in Moscow—until the government stopped him. Also in 1903 he took part, with Lenin, Trotsky and Stalin, in the London revolutionary Congress—on a forged passport and under the name of Ludwig Wilhelmovitch Nitz. While in Great Britain, Litvinoff succeeded in negotiating for a quantity of arms and ammunition, to be used by the Reds in the planned St. Petersburg insurrection. He had considerable difficulty in finding a safe place for the unloading of this dangerous cargo, but finally decided on the little island of Nargo in the Baltic Sea, this spot being within easy reach of St. Petersburg and therefore suitable both as a depot and as a base of operations. This plan, however, suffered collapse through the shipwreck of the steamer *John Grafton*, and the entire cargo was lost. Litvinoff's partner in this particular affair was "comrade" Lenin. The revolutionary role of Litvinoff as a smuggler of war material in those days, is all the more striking, in view of his posing today as an angel of peace in the capacity of President of the League of Nations! Having thus failed in his first attempt at wholesale smuggling of arms, Litvinoff made another, this time in Hamburg. Garbed in the trappings of an Ecuadorian army officer, and with the help of a Danish officer, he succeeded, in 1906, in negotiating for another shipment of arms from Belgium and Germany, and the cargo was chartered for his newly acquired yacht, which was awaiting orders at Fiume, in the Adriatic Sea. After taking on the cargo, the yacht left for a Southern port. However, for a second time Litvinoff's adventure in the smuggling of arms suffered shipwreck, this time with the foundering of the yacht near the Rumanian coast. The mystery of the second shipwreck has never been cleared up. With an ever-widening scope of revolutionary activities, Litvinoff

and Stalin were constantly evolving new schemes for obtaining funds, and on June 13, 1906, they staged the before-mentioned bombing of an Imperial Russian bank truck in the town of Tiflis, in Caucasus, causing the loss of 30 lives. The culprits, who had thrown the bomb from a nearby roof, escaped unhurt, with a loot of some 250,000 roubles, and Litvinoff then took part of this money with him to France, while the rest was sent to Lenin in Switzerland.

Although this time Litvinoff tried to hide his identity under the aliases, Meier—Meer—and Wallach, suspicion rested upon him nevertheless, and on January 18, 1908, he was arrested, with his mistress, Fanny Yanpolska, at the North Station in Paris. Some of the stolen Russian money was found on his person and in his apartment, and so Mr. Meer—Wallach—Litvinoff had to go to jail once more.

Again at liberty, he needed fresh funds for the continuance of foreign revolutionary propaganda on behalf of Jewish Bolshevism, and after various attempts to obtain such funds by means other than actual work and which resulted in his re-arrest, the French authorities ordered his deportation from the Sante Prison, where he had been placed in "protective custody." A further charge against him, of being implicated in a bomb-throwing episode at Vincennes, necessitated his removal "en grande vitesse," in the autumn of 1910.

Soon after the outbreak of the late war, Litvinoff was to be found in England. One might be at a loss to understand why England, with her intensified wartime passport control, allowed a criminal with Litvinoff's record to enter by way of any of her ports; but this puzzle is solved by the Jew, Landman, who on p. 14 in *Zionism*, a booklet published by the Militant Christian Patriots, London, is quoted as saying: "Passport or travel difficulties did not exist, when a man was recommended by our—the Zionists'—office."

Litvinoff acted in England as a spy for the then Jew-controlled Germany, which caused the eyes of the British Secret Service to be constantly focused upon him. Also, he and his secretary,

Fineberg, soon became known as distributors to workers, of seditious literature, supplied them by another Jew, Holtzmann. Litvinoff's definite purpose was to establish a vanguard of revolutionaries in Great Britain, so as to mature the country as soon as possible for a national revolution.

About this time Litvinoff became a British subject, after his marriage to the wealthy Ivy Low, a niece of Sir Sydney Low—originally Loewe—a Polish-Jew who became a writer and newspaperman in England. Ostensibly, Litvinoff's occupation then, was that of a "commercial traveler" for a London firm. At approximately the time when the Russian Imperial government seemed near its disintegration, he was instrumental in calling a conference in the industrial center of Leeds—in order to call the attention of the British workers to the dawn of a "new age," in which—the worker was told by the Jews—they would soon obtain their deliverance from the "capitalistic yoke." It was Ramsay MacDonald, who had long been notorious for his ghetto mentality, who arranged the details of the Leeds Conference. This was the period that was to offer Litvinoff his long-awaited opportunity to become a political headliner through the soon-to-be-created Soviet Union which was then being plotted for Great Britain. Before he left England to assume his duties in the Soviet diplomatic service, Litvinoff perfected the organization there, of the Soldiers' and Workers' Councils, after the Soviet pattern, so as to consolidate the results of his work and insure their permanency. He was, of course, actuated by the fervent expectation that the same chaos might soon come to pass in Great Britain as in Russia; and the Leeds Conference established the basic fundamentals for the proposed British Soviet Union. An incident which illustrates Litvinoff's peculiar psychology—a mixture of brazenness and cowardice—may be related here. It occurred at Wembley, where the former King Edward VIII, then Prince of Wales, had just attended a football match. A group of ex-soldiers, led by a man of Jewish appearance, pressed forward, and, in front of His Royal Highness, this self-appointed leader burst forth in a tirade against British capitalists, and con-

tinued until the measure of patience of almost every Englishman present appeared to be full. The Prince at last inquired as to what regiment the excited individual had belonged. Ignoring the Prince's question, the Jew, Litvinoff—for it was none other—merely continued his harangue. When the Prince insisted upon an answer, the ex-soldiers, whom Litvinoff had pretended to represent, then demanded the courtesy of a reply to the Prince's question—whereupon Litvinoff found it safest and most convenient to disappear in the crowd.

In December, 1917, Litvinoff applied for a passport to Soviet Russia, which was gladly granted to him, with a "No-Return-Permit" added, notwithstanding his British citizenship. Arrived in Petrograd, he was at once appointed by Lenin, Trotsky and Chicherin, as the first Bolshevik ambassador to England, but on his return there in 1918 the British government refused to accept his credentials, and his appeal to the British workers to intervene in his behalf was of no avail. On his return voyage to Russia in 1919, in passing through Denmark he even had to submit to the indignity of being refused hotel accommodation in Copenhagen. As Bolshevik propagandist, while still in England, he had published, through the British Socialist Party, a pamphlet, *The Bolshevik Revolution, Its Development and Importance*. The purpose of this literary misrepresentation was to "explain" and "justify" the change of government in Russia as being the foundation for the real "labor paradise"—the real facts as to its ulterior Jewish objective, of course, being cunningly concealed. The issuing of this seditious piece of literature caused Litvinoff to be arrested again. Upon returning to Russia after his release, he was given temporary credentials as ambassador to Esthonia. When England in 1920 decided to open trade relations with Soviet Russia, "Ambassador" Litvinoff was declared unacceptable for the necessary negotiations, and the Jew Krassin, alias Gold-gelb, went to London instead. Litvinoff then acted as middleman, in Copenhagen, in the capacity of Deputy Foreign Commissar, thus effecting trade resumption between the Soviet Union

and England, as well as between the Scandinavian countries and Bolshevik Russia.

Of particular interest at that time were the circumstances that revealed the establishment in London of a pro-Bolshevik paper, intended as a mouthpiece of the Jewish-Soviet government. It was rumored that Litvinoff was the power behind the Daily Herald; and to prevent the proof of this from being established was a difficult problem, both for himself and for his colleagues, Krassin (Goldgelb) and Kamenev, the latter two men then being the officially appointed Soviet trade delegates in London. The British Secret Service finally obtained conclusive evidence that the Daily Herald was being directly financed by the Soviet government—the sum of 75,000 Pounds Sterling having been transmitted from Russia at one time and it appearing that another item of 23,750 Pounds covered the paper's running expenses for but six months.

As in most cases abroad, so also, in London, the Jewish Soviet government had organized its foreign trade delegation—in connection with its official legation—to serve as a depot for furnishing the sinews of class war in the country of their assignation; and the Communist agitations in Great Britain, moreover, were definitely traced as having been financed, for years, by such official agencies of the Soviet Union. Direct accusations to this effect were generally answered by a flat denial, until incontrovertible proof was presented. But finally, the anti-British activities on the part of these Soviet officials having been carried to such a point that British national security was seriously jeopardized, the British government ordered the Soviet Trade Exchange, the Arcos House, closed—on May 12, 1927—after the Bolshevik spy net had been exposed several times, and full proof obtained. The further evidence that two Russian banks had transmitted large sums of money to British revolutionaries for the purpose of fomenting in the British Isles a revolt identical with the Russian debacle ten years before, made the British decision final, according to Col. E. N. Sanctuary, in *Are These Things So?* In the meantime Litvinoff had been proved to be an official Soviet

propagandist in other countries besides England, and so, in 1924, he was rejected as Soviet ambassador there, for the second time. It was not until 1930, that the English government relented sufficiently to allow him to meet Mr. Anthony Eden in Moscow; Litvinoff then being the Russian Foreign Commissar. Events have proved, beyond a doubt, that World Jewry is definitely committed to the plan of having the Jewish government of Russia extended to all other countries in the world. The American Hebrew of September 10, 1920, made this statement: "What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish heart and mind are tending to promote in other countries."

Then British colonial possessions became points of Soviet attack as soon as Jewry had risen to power in Russia, under the usual idealistic pretense of striving to build "workers' governments," to be created "for and by the workers" themselves. With such an avowedly international intention, the Soviet created for Litvinoff an office novel in the annals of diplomacy—that of Foreign Commissar-at-Large. And in spite of this man's entire preoccupation with incitement to class war and international revolution, it was nevertheless he—the bank robber, murderer, and civil-war-agitator—who represented the Soviet Union at the Genoa Economic Conference in 1922. In the year 1925 he—the former smuggler of war material—headed the Disarmament Conference in Moscow, and he also acted in similar capacity at the Geneva Conference for Disarmament in 1927 and 1932!

Though outwardly pretending to work for peace even to the extent of initiating and subsidizing peace movements in most countries, the Soviet Union not only possesses most formidable land and air forces, but this Jewish-Communistic government is also at work in practically every country in the world inciting to civil war and Red revolution, to the end that ultimately the whole world may be brought under the same Communistic rule, with Jews and their paid tools only, at the head of every Gentile nation.

Being wholly unscrupulous as well as past masters in hypocrisy, Litvinoff and most other Jewish diplomats have but one goal in mind, namely, the duping of credulous Gentiles—who have so far appeared unable to grasp the Jewish intrigue behind every measure which on the surface appears to favor a "workers' regime." Invariably the seeds of Communism develop into one universal kind of plant which bears as its only fruit the Jews' own racial preferment, while for the credulous Gentile there is left just so much of a crop as the chaff that falls off the grain. In perfect expectation of the final outcome of Jew-fostered Communistic movements in nearly every country, Jewish high finance has consistently, though secretly, affiliated itself with the Jewish revolutionaries in their common aim of promoting the ascendancy of the Jewish race, which purpose today is—and apparently not illegally—accomplished by fomenting the Red movement among the Gentile malcontents who embrace the creed of Marx and Lenin.

It was a case of such community of interests when Litvinoff, on an official mission in France in 1933, had a secret meeting with his fellow Jew, Trotsky, the banker Rothschild, of Paris, and the Jew-sympathizer, Raymond Moley, from America. Another alleged contact—further adding to the mass of evidence of the existence of what Disraeli described as a Jewish World-Super-Government—was press-reported in Paris in May, 1934, as between the Jews, Litvinoff, Bernard M. Baruch—"adviser" of American presidents—Baron Maurice de Rothschild, the Paris banker, and Leon Trotsky, the man whom no country wants. If correct, for what purpose?

The recognition of the Soviet government by the United States - through Franklin D. Roosevelt, who is of Jewish ancestry himself, and the Jews for whom he acts—was effected, with Litvinoff acting as the Soviet Union's Foreign Commissar. Since the American people are purposely misinformed as to the kind of government they indirectly agreed to recognize, it is all the more the solemn and pressing duty of the informed and race-conscious Gentiles in this country to insist upon full exposure of the details

of both the outrageous accession to power, and the present shame-ful administration, of the Soviet regime. How many of our American citizens are aware that this act of recognition—through the arch-criminal Litvinoff—virtually means our countenancing and treating on equal—nay, favored—terms, a regime the very existence of which means the total enslavement—in every sense— of Russian Christians by a power-mad Satanic minority? Does— or does not—that act of recognition express sanction of a system which is equivalent to the abject bondage of more than 160 million white people and fellow Christians? The broad responsibility assumed by an administration which officially recognizes a government composed of such a clique of criminals as the Moscow regime, cannot properly be estimated by the uninformed and indifferent American citizen. That act of recognition of November 18, 1933, by Franklin D. Roosevelt, was most emphatically not an expression of the informed and honest conviction of the 90-percent-Aryan population in the United States. It was certainly not sanctioned by the majority of confessed Christians living within our borders, from whom the actual truth concerning the Russia of today has been systematically, cunningly, and effectively withheld, and who for the most part are totally unaware of the actual conditions in that country, where Christianity has now been almost entirely abolished. That recognition was not an act understood by honest Aryans, in so far as thereby was sanctioned the total eclipse of the large majority who are of our own white race, only to raise to a dizzy pinnacle a bloodthirsty minority, which moreover, by scientific blood test, belongs to the yellow Asiatics.

IN this connection, the following pitiful appeal was published in a pamphlet issued from Geneva, Religious Persecution in Russia, by The Permanent Bureau of the International Entente against the Third International, 13, Corraterie, Geneva, Switzerland: "In Russia, Christians are being persecuted and killed for their faith, as in the early days of the Christian Church. Are there really still Christians beyond the frontier? Is it really possible,

that our brothers abroad know our situation and do not come to our aid?"

Moreover, that American citizens were to enjoy full freedom of worship in Russia, was one of the explicit conditions of American recognition. How flagrantly this condition has been violated, along with the others, may be seen from a report from the American representative of the Universal Christian Church, stating that on an American church planned to be built in Moscow, at a total expense of \$4000, the Jewish government had decided to levy an annual tax of \$100,000! As a typical example of racial duplicity, this recalls the notorious statement of the Jew, Menjinsky, widely published about the time of the Russian recognition by the United States: "As long as there are idiots to take our signature seriously and to put their trust in it, we must promise everything that is being asked and as much as we like, if we can only get something tangible in return!"

According to recent newspaper reports, Litvinoff has been made Honorary President of the Russian Godless Movement. In private life, Mr. and Mrs. Litvinoff do not mingle with the proletariat. On the contrary, only the wealthiest Jewish families in Europe and America are deemed worthy of their social recognition. Their household is run on a most luxurious scale—a fact not very consistent with any honest and sincere championship of the cause of abused and downtrodden labor. During his three weeks' vacation at Marienbad in October, 1936—as stated by the monthly, Hammer, Vienna, of April, 1937—Litvinoff spent the trifling sum of 54,000 Czechoslovakian crowns, or about \$100.00 a day, as a representative of the Soviet "classless" society—held up as an achieved ideal before the workers of the world!

Communism--A Jewish Stratagem

EVERYWHERE the general public is beginning to realize that the Jews, because of their race-consciousness and their world-wide distribution can have no allegiance to any specific country and, as a matter of fact, practically consider themselves as transients everywhere. That "there are no English, French, German or American Jews, but only Jews living in England, France, Germany or America," was stated by the Jew, Chaim Weizmann, Zionist leader, on August 29, 1897, at the First Zionist Congress at Basle, Switzerland.

This fact alone would motivate the Jew's urge to accumulate whatever is within his range of possibility. He is the original opportunist, always ready to take advantage of any situation that may arise in any country where he happens to find himself, and as such he justifies to himself his characteristic instinct for exploitation which with him literally amounts to a religion. He will be found in any field where his fertile imagination senses an opportunity for profit.

The morals and laws of any country in which he resides are to him wholly non-existent. It is because of this undying nomad instinct, regarding himself as always being "on the road," that he considers himself accountable to no Gentile authority for his doings—see *The Eternal Road*, by Max Reinhardt (Goldmann). This includes his methods of trading, his un-morality, and his playing at politics in a questionable manner. Predatory acts either on a minor scale or as enterprises of huge proportions, are lawful for him as a Talmudic Jew, for as such he has been taught to regard his racial and religious laws as superseding the Gentile laws of any country. An act of rape is thus in fact, permitted the Talmudic Jew, if it is committed against a Gentile woman. In practice therefore, the Gentile public

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is coming to be fairly well aware of the Jew's not recognizing any religious or moral obligation to respect the laws of any country. In the political field the Jew always, as a Jew, strives to obtain power and influence over his hosts. Upon his appointment to office in a Gentile community he of course pledges loyalty to that respective community or office in the usual way. And when the Jewish candidate is seeking the confidence of the Gentile, the latter is made to believe that the Jew would remain faithful to this oath of office as he himself would do in such position. But history discloses a mass of evidence to prove that because of the peculiarity of his race and character the Jew can not, or will not, remain faithful to the promises he may make to any constituted Gentile authority. In national politics the Jew has been proven again and again, the greatest traitor to his solemn oath of office. Therefore by merely following his own Talmudic laws the Jew automatically becomes a destructive element within any Gentile community—even though he may have bound himself to carry out his office faithfully. This is attested in the Yom Kippur prayer: Kol Nidre.

Again, consider Russia. The Russian workers whom the Jewish-Communist leaders had promised to liberate from their alleged Czarist yoke, learned through ghastly experience unfortunately, that the Jews did not in the least fulfill their pledges to free them; they only utilized the state of decay of former Imperial Russia—for which they had long conspired—as a golden opportunity to elevate their own race on an immense scale. Even in the days of the Czars the Jews had not been satisfied with adjusting themselves to the laws of the Gentiles then in power. Even then the Jewish four percent minority insisted on the right to enforce their Talmudic conceptions on the 96 percent Gentile majority! In this connection, during the time of the Czars, Poland, with a Jewish population of about ten percent, was a part of Imperial Russia, as were Lithuania, Latvia, Esthonia and Finland. The many and varied attempts on the part of the Jews to interfere with the then existing order, amply proved their inborn will to destroy. The inevitable Russian reaction is admitted as such

by the Jewish Bolshevik, M. Rafes, who, in his *Otscherki Jew-reiskogo rabotchego pwishenija*—Sketch of the Jewish Workers' Movement—Moscow and Leningrad, 1929, on page 23, says: "Even in Czaristic times hatred of the Russians for the Jews was justified, since the government had recognized, even as early as in the 1860's, Jews as the most active members in all revolutionary groups."

And even the Jew-sympathizer, Count Leo Tolstoy, admitted that reports of the persecution of the Jews under the Czars were "somewhat exaggerated."—Autobiography of Andrew Dickson White, II, p. 77. It was always the Jewish preoccupation with seeking to create disorder in Gentile countries, that reacted in an intense feeling of dislike for these nomads who with typical irresponsibility considered themselves just "en passant," whether in Russia or any other country.

As before mentioned, exploiting material advantages in Gentile countries during times of unrest and strife has always been the Jews' best opportunity. Indeed such conditions have most usually been created by them for this express purpose. Periods of quiet and order offer the Jewish speculator far less opportunities for reaping large profits than do conditions of abrupt and extensive change. Professor Werner Sombart confirms this by the statement that "Wars are the Jews' harvests." Another Jew-friend, Leroy-Beaulieu, on p. 55 of his book *Israel Among the Nations*, gives expression to Jewry's racial interest in upheavals and unrests, thus: "He (the Jew) is, above all, at liberty to see in the revolution the realization of the ancient prophecies of Israel."

This being the case, the Jew is all too eagerly doing his part in creating such social and economic disturbances, and to this end it has become his chief ambition to carry the seeds of unrest and discord into every country. In the political field he has long seen the stupendous opportunities open to the shrewd exploiter and for this reason he is busily engaged—through the promotion of "democracy" and universal suffrage—in planting the germs of

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Bolshevism everywhere for the sole purpose of advancing his own race. This has today become one of his main pursuits; and his affectedly superior salesmanship—based on his money control—and his fluent vocabulary, are aiding him materially in his extensive sponsoring of left-wing politics with the objective of advancing unscrupulous Jews to positions of former dynasties or individual Gentile incumbents.

After such economic or spiritual crises—which usually appear together—have been of such severity as to destroy the morale of the Gentile population, the Jew is ready to pursue his opportunity, and openly shows interest in Gentile affairs. For he affects perfect ease under the most chaotic conditions—another characteristic trait which has proved to be a most valuable asset in working his plan to invade and control other nations. Since the Jew has managed in his own way to secure control of financial and political power, of course it is not difficult for him to assume an attitude of superiority toward his victims—whether nations or individuals; but his character is disclosed by his wails of "religious persecution" whenever he faces the prospect of Gentile reprisals for his oppressive and immoral tactics.

The Jew thoroughly enjoys posing before the uneducated or half-educated, as their savior, by impressing them with an assumed mental and spiritual superiority so as to substantiate his claim to leadership. Thus for instance the idea of creating a "classless" society as taught by Marx and Lenin is one of the many strategic baits with which the middle-class Gentile is being caught and confused by the Jewish orator or writer. But the professed "welfare" of the Gentile worker still remains the favorite topic of Communist argument and as a rule the Jew does not withdraw until he is sure of having the unsuspecting Gentile entirely in his power. This outward pretense of aiming to "liberate" the "oppressed" and "mistreated" workers being the Jews' smoke screen as it were, their main objective is and always has been to ensnare the Gentile's mind so as to be able to use him for their own purposes. And any attempt to escape Jewish influence will immediately be decried by them as an act of "persecution" for they

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have the megalomaniacal Messiah-conception of themselves as be-ing divinely appointed as leaders of the Gentiles. Their Talmudic writings as instilled in them from earliest childhood by their teachers and rabbis are directly responsible for this hostile superiority complex of the Jews, for these teachings expressly emphasize that Gentiles are not even inferior humans but actually beasts, thus fixing the idea of "superiority" definitely in the sub-conscious mind of every Jew.

The American author, Gilbert F. Stevenson, wrote in his book *The Cuttlefish* in 1933, page 79: "What amazes the student of the Jewish question in the United States is the stupidity which permitted Jewish Bolshevism to flaunt itself so openly during the past years. The only explanation is that the Jews never dreamed that the American people would become sufficiently awake to challenge them." And on pages 73-74 of the same book Mr. Stevenson states: "In most Gentiles is latent fear and hysteria like the potential stampede in cattle. This flourishes in the minds of inexperienced people who have gone through our American system of schools and never learned to think for themselves but accept ready-made thoughts of a Jewish-controlled press in toto." The Jewish publisher, Haldeman-Julius of Girard, Kansas, in one of his *Little Blue Books* dealing with the Jewish race illustrates the typically Jewish conceit by his statement: "Albany—New York's state capital—and Washington may disappear, but the New York Ghetto will remain." This expresses how the Jews of the world expect to penetrate and subject if not annihilate any and all Gentile nations and communities and at the same time keep themselves and their ghettos unchanged. We also read in the Biblical scriptures, Numbers 24:8, "... he shall eat up the nations ..." which of course is interpreted by the Jews as guaranteeing that the Gentile nations shall disappear but that the Jews will remain.

History discloses that Israel and its progeny actually have eaten up nations and subjugated their non-Jewish population, and today's continuation of this program is partly due to the Marxian procedure of appealing to discontented groups of workers with

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the promise of guiding them into circumstances of peace and plenty. The Jews are employing all their skill of oratory and trickery to induce Gentile workers to surrender to Jewish "socialistic" leadership; and gradually the workers actually come to believe in the Jew as the philanthropist he represents himself to be and trust him to keep his pledges. But to the Jew this only means the fulfilment of Genesis 27, 29: "Let people serve thee, and nations bow down to thee."

But after the Communistic Jews have used the Gentile dupes to accomplish their objective of Jewish national control, their interest in the "workers' welfare" is no longer paramount—as is proven in Soviet Russia. The Jews are only acting in accordance with the Biblical promise as given in the Jewish Psalm 4, 3: "He shall subdue the people under us, and the nations under our feet."

NO wonder that the international Jewish troublemakers are at present so feverishly engaged in trying to turn the worldwide turmoil into such a complete chaos that it will be impossible for any human being or group to re-establish anything resembling law and order! The plan of the Jews then will be, chiefly under the pretense of nationalism, to make a great show of leading the exhausted and utterly bewildered Gentile nations "out of the chaos." For this purpose they will display apparent evidence of great political skill in any emergency however formidable. With cunning phrases they will know how to pose as the only dependable liberators of the desperate people. But it will be noted by the keen observer that through all their pretense and all their flowery promises only one specific point will be consistently maintained—the furthering of their own cause, and, temporarily, that of those politicians who are placed as a protective guard or Gentile fronts for the particular Jewish leader of the moment. All the current penetrations of Bolshevism into various Gentile countries are being effected through similar tactics. An interesting statement was made by the Jewish investment broker Maurice Wertheim, of New York, and owner of the

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weekly *The Nation*, on his return from Russia in 1935. This man who as a prominent capitalist supposedly should have no reason at all for favoring such a "proletarian" state as Russia is pictured to the American worker, expressed himself as highly pleased with conditions there as he had observed them—as reported by *The New York World-Telegram*, November 4, 1935. And the truly royal receptions given the Jewish New York banker Felix M. Warburg, when he visited Russia with his retinue in 1927, and Mrs. Otto Kahn in 1931, afford further proof that the reversion of Russia to an openly Jew-controlled country was due to the collaboration of Jewish radicals and Jewish financiers, and sustains the contentions herein made. Or does it by any chance conform with the ideals of the Gentile proletariat of the world, that multi-millionaire Samuel Untermyer of New York was royally escorted and entertained by the "People's Commissars" of the world's first proletarian country in August, 1937, when he undertook a boycott propaganda journey to the Soviet Union via Leningrad, as the chief agent of that sinister Jewish organization of New York, the Kehillah? In further confirmation, Jewish periodicals and dailies keep on saying that "no other government has done so much for Jewry as the Soviet government."

And true enough, the *B'nai B'rith' Magazine*, New York, March 1933, falls in with "... for no community has the Revolution brought about a greater change of status than for the Jews." Even the notorious German Communist, Max Hoelz, living in Leningrad—at last realizing that the Communist doctrines as materialized in Soviet Russia were only created for the ultimate benefit of the Jewish race, when questioned by some of his German Communistic friends regarding the success of Communism in Russia, ironically condensed his verdict as follows: "Everything is fine here ... it is a big, filthy mess—eine grosse Schweinerei ... it is plain racketeering—die reine Bonzokratie," according to the *New York Staatszeitung*, July 4, 1935. Such a criticism or the infamous Jewish bureaucracy was eventually the cause of his being "liquidated" in 1937."

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The world-renowned Jewish anarchist, Emma Goldman, too, corroborates the information culled from various sources concerning the "first proletarian country of the world." She said, in an interview reported in the New York Evening Journal of April 11, 1935: "There are more classes in Soviet Russia today than in 1917, more than in most other countries of the world. The Bolsheviki have created a vast bureaucracy enjoying special privileges and almost unlimited authority over the masses, industrial and agricultural. Above that bureaucracy is the still more privileged class of 'responsible comrades,' the new Soviet 'aristocracy.' " Miss Goldman also added in the same interview: "Soviet Russia, it must now be obvious, is an absolute despotism politically, and the crassest form of state capitalism, economically." Approving of the above, the Jewish B'nai B'rith Magazine, New York, March, 1933, put its O. K. on these existing conditions in Soviet Russia by saying: "Under the new regime (Bolshevism) it is at last possible to be a real Jew."

As another qualified authority on Communism, let us cite Leon Trotsky himself: In a pamphlet published in New York in 1934 by the Communist Party's Trotsky-followers, on the Kirov assassination, he describes the success of seventeen years of Bolshevism thus: "The economic achievements keep lagging far behind and the overwhelming majority of the population continues to lead a poverty-stricken existence"; which fully corresponds with the statement of Max Hoelz.

Equally emphatic, is the testimony of numerous foreign-born Communists of former days. Many of these were put to work in collectives in Soviet Russia, and their disappointment was coupled with the painful realization that they dared not return to their native lands because of fear of being condemned to life terms in prison there. This has been the case with a group of Communists from Hungary who had held power during Bela Kun's short-lived reign there and had afterwards gone with him to Russia where they had been put to work, as were all other Gentiles. Being thus reduced to the status of mere working animals—with Jews as their masters—such practical application

of Bolshevism did not conform with their ideas of "a workers' paradise." Moreover these Hungarian Reds were given long terms of hard labor for merely protesting against the methods of the identical Communistic system that they themselves had helped to bring into existence!

It so happens that these former associates of Bela Kun are being closely watched, and most certainly will not be permitted to return to Hungary as they might then reveal to all the world the horrible details of Jewish Communism at work. They are reduced to just the kind of slaves that Jewry needs for supplying the requisites for its life of ease. In the Ukraine the farmers rightly name their system of work under Jewish supervision "statute labor."

AS has been stated before in these pages, the entire tragedy of the enslavement of the white population of Russia began when Lenin from Switzerland and Trotsky from the United States subdued Moscow and Petrograd in Russia with their gangster hordes in 1917. The Sisson Report, prepared by Edgar Sisson, President Wilson's official observer in Petrograd, during his three months' stay in Russia in 1919, at the time when the actual cataclysm was in its first and most violent stage, gives a very significant, first-hand account of this period of anarchy. American Jews, determined to conceal the truth from the American public, at once acquired the sole right of reproduction of Sisson's book, *100 Red Days*, Yale University Press, New Haven, Conn. This book contains a mass of authentic information regarding the part played by the Jews in the earliest revolutionary epoch.

The Fascist, London, sums up the status of the Jews in Russia as follows:

- (1) They avoid physical work and rather stick to trading.
- (2) No Jews are seen in the employment agencies looking for work.
- (3) Jews are displaying luxuries in a provoking fashion.
- (4) In High Schools Jews are overwhelming.

(5) They are not serving in the Red Army, except in commanding positions. (6) Moscow is their metropolis of activity. Decades ago, Alfred Roth declared in his book *Die Sittenlehre der Juden*: "The time will come when every Jew will have 1000 slaves." It would seem as if, at least in Russia, this has already come true. Communism, as yet outlawed in only a very few countries, has served as the chief medium. Communism as understood by Jewry represents merely a form of government that permits this parasitical minority to become the Gentiles' supervisors, officers and actual rulers; but by no means are those Jewish institutions of practical Communism such as farm collectives, factory collectives, state quarries, state lumber camps, etc., desired opportunities for Jews themselves to enjoy, else the refugee-Communists from Germany should be seen striving to enter Soviet Russia. Since all of the available posts as commissars and supervisors in present-day Soviet Russia are filled, that country, where Marx's theory has been put into practice, has little lure for radical Jewry. . . . They prefer "democratic" America where they have ample opportunity to grab whatever suits their racial rapacities.

It remains a piece of typical and colossal insolence to demand acquiescence of every other country in the world, in the monstrous crime of robbing the nationals of one-sixth part of the globe of the sovereignty over their own country. On the other hand this act is not without parallel, for in the Old Testament certain passages record the depredations of the Jews in Egypt. Exodus 11:7, curiously enough, describes how news of the Jews' slaughtering and robbing of the Egyptians was silenced in much the same way as information of the rape of Russia has been suppressed by the Jew-controlled press of our days. Says this Bible record:

"But against any of the children of Israel shall not a dog move his tongue against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel." Accordingly, any widespread knowledge of the millions of murders, as well as of the mass of other atrocities committed by the

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Jews in inducting and enforcing Communism in Russia has, incredibly enough, been effectively suppressed during all these years through a tight, world-wide press censorship.

IT IS now being acknowledged all over the world, that the Jews' hue and cry about the 30 members of their race who were punished for attempting to break up the German government was in reality a smoke screen to hide their own gigantic crime of the murder—by massacre, torture or starvation—of more than 60 million Gentiles in Russia. Identical Jewish tactics were observed in the Hungarian revolution just as they are being observed on an international scale today. In James True's Industrial Control Report of August 22, 1936, he says: "Lenin repeatedly advised his followers to accuse their opponents of the crimes they themselves were planning, in order to protect themselves and confuse the public." Therefore the Jew-controlled press of the world has been mobilized against the "White Terror," which in fact has consisted of nothing but urgently necessary measures for Gentile self-preservation against the everywhere-present forms of Jewish depredation. Indeed, the Talmud says: "The best of the Gentiles—kill!"—Abraham L. Reiskind in *My Conception of God*, New York, 1931.

In this day of world-wide racial awakening however, even the Jew-dominated world press will be unable to still the aroused conscience of the Christian world, to whose attention the Jewish murder of many millions of Christians in the Soviet Union finally has come. And, differently from the accounts of the rape of old Egypt, our voices shall not be silenced; for it is our own White Race that has been—and always is—victimized by the Jewish stratagem, Communism. The world's Jewry will be called to account for the barbarism through which it has acquired—and is sustaining—its power over the Soviet Union, as well as for its methods of international treachery in all other parts of the world. As the world is steadily becoming more aware of and averse to the onward march of Bolshevism, it has become imperative for

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the arch plotters to devise different tactics so as to keep their real objective concealed. Dr. Joseph Goebbels said in a speech at Nuremberg on September 10, 1936: "Lenin, the founder of the Bolshevik Revolution, stated frankly that falsehoods are not only justified but have proved to be the most effective tools in the Bolshevik struggle."

Consequently George Dimitrov, former Bulgarian Communist leader, who was elected General Secretary of the Third (Communist) International in 1935 in a speech delivered on the VIIth Communistic Party Day in Moscow in August, 1935, directed that the Party become more cunning in its methods by employing the so-called Trojan Horse tactics—that is, intruding as imperceptibly as possible into trade unions, religious bodies and social groups. He recommended as more effective for the Party, to lay aside for the time being, the blood and thunder methods, and instead mask their Communistic, anti-religious activities under the guise of Socialism, Liberalism, Modernism, New Dealism, etc., etc.—*Pravda*, Moscow, August 6, 1935. The same speech also contained other enlightening disclosures of Jewry's strategic trickery, as for instance: "... the defense of Democracy, peace, the hand extended to Catholic brothers, and the building of trade unions . . . are all transitional slogans which are to be discarded when the moment arrives to seek openly the attainment of Communism's objectives." Accordingly the American scene is today flooded with a multitude of new organizations, most of them with beautiful, idealistic-sounding names—so as to trap the unwary "bourgeois" Americans who would not by any chance consider any cooperation with the Communist Party if they were aware of it. Mrs. Elizabeth Dilling, Kenilworth, Illinois, in *The Red Network*, 1934, and in later editions, lists over 600 such organizations with an estimated membership of 12 millions—which all stem back to the mother organization, the Communist Party of Moscovite Jews. In reading and following up the material issued by Jews, half-Jews, and their spiritual relatives the "synthetic" Jews or Gentile fronts, it should be remembered, that whenever the term "people"

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is used in their literature or speeches, it tacitly and without exception implies the Jewish people and most emphatically not the Aryan majority or the Gentiles in general. Hence, any reference to "the people" or "the workers" made by members of the Jewish race or their tools, automatically means people or workers of the Jewish race and by no means those of the Aryan majority.

Identical abuses of the logical meaning of words in every day language can be noticed in innumerable terms and expressions as for instance, "progressive," "reactionary," "liberty," "democracy," etc. Thus if Jewish or pro-Jewish orators and publications employ these terms, they essentially mean Jewish "progressive-ness," Jew-conceived "reactionary" ideas, "liberty" for furthering Jewish subversive schemes, "democracy" where Jews have their say in an unproportional measure and weightiness. Simultaneously it should be understood and recalled that "progressive" schemes of Jews and their serfs always imply exactly the opposite for the Gentile world. For that identical reason Gentile constructiveness is termed "reactionary," by the Jews. "Liberty" as desired by the adherents of Judaism or Marxism and advocated by the Jewish element and their befuddled Gentile followers, is exactly synonymous with restriction and enslavement of the Gentiles and their world. Much the same can be said about "democracy." This term as defined by members of the "chosen" tribe has ultimately lost its original meaning of freedom of action for the nation as a whole. Moreover, today this term merely indicates a kind of elbow freedom within which Jews—last but not least, due to the totally Judaized journalistic penetration in this country and the world over—have subverted the true character of this word whenever their peculiar racial aggressiveness finds it suitable.

Today the term "democracy" has been gradually captured by Jewry, and it is the latter that has given it a significance within which Judah is granted penetration, aggrandizement and even privileged usurpation, though the latter scheme, as a rule, is cunningly hidden and camouflaged and wisely kept secret from the

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public mind. Many more examples could be added proving Jewry's treachery in continually perverting the true and original meanings of words, as for instance in "human being," "mankind," "humanity" and so on. Such terms, if spoken and used by Jews, only refer to the Jewish minority, and not to the Gentiles. The Jew Sir Charles Henry, former Commissioner of London's Police Headquarters, Scotland Yard, on various occasions has given explicit definitions of Jewry's psychology, commonly referred to as Judaism. How the adherents of Judaism have exactly the contrary in mind whenever they have any dealings with people not belonging to their race, has thus been given a memorable testimony by this prominent leader of Jewry. According to the Chicago Israelite the Jewish Examiner and other Jewish publications he confesses: ". . . Judaism is not merely a religion, Judaism is a mode of living, a philosophy of life, . . . a diametrically opposite way of looking at things." Leroy-Beaulieu the pro-Jewish writer of France, in *Israel Among the Nations*, on p. 19 features a similar example of Jewry's peculiar phraseology by stating: ". . . the Word 'neighbor' is of doubtful meaning on the lips of a Jew. In the mouth of a Christian, free from all tribal feeling, no doubt, the word means a man of any race whatsoever, Jew, Greek or Barbarian. In the mouth of the Jew, neighbor means Jew. The stranger, the gher or Goy, is no neighbor." Unsuspicious people knowing nothing of the interrelation of Marxism and Judaism, even less realizing the thorough deception employed by the insincere interpretation of words by the propagators of Jewish Communism, will ultimately discover the complexity of diametrically opposite results, if Communism is actualized. For the fate that the Gentile is awaiting in the "paradise" of Jewish Communism, is not liberation from the alleged yoke of Gentile capitalism; but, on the contrary, he is entering a life term of slavery under the whip of Asiatic Jews—the very Jews who promulgated Communism as a weapon for securing their own racial domination. Look at Russia of today!

SOME Communist leaders, however, still scorn such camouflage, among them being Rabbi Stephen S. Wise. In a radio broadcast, also published in his own monthly, *Opinion*, and commented upon in the *American Bulletin* of May 15, 1935, he openly stated: "Some call it Marxism—I call it Judaism." The identical opinion is also current on the other side of the Atlantic; for it was stated May 12, 1936, in the Jewish periodical of *Fance, Le Droit de Vivre*, that "Jewry is the mother of Marxism." Vicomte Poncins, in his book *The Secret Forces Behind Revolution*, page 158, quotes a similar statement by the Jew Alfred Nossig: "Socialism and the Mosaic code are not at all in opposition . . . all Jewish groups . . . have a vital interest in the victory of Socialism; they must exact it not only on principle, not only because of its identity with the Mosaic doctrine, but also on tactical grounds."

Another equally outspoken Jewish leader is Moissaye J. Olgin, editor of *The Day*, New York City. In a report on the "Conference of Jewish Communists," appearing in the issue of September 28, 1936, the following astonishing admission was made: "The delegates, flesh and bone of the Jewish masses, have been engaged in a great variety of work intended to improve the life of the Jewish people. He who has heard about 'sinister motives' of Communists, about their 'boring from within,' about their sacrificing everything to the 'special interests' of the Communist Party, would have been astonished to discover that all these Jewish Communists were reporting about and discussing activities for the protection and improvement of the situation of the Jewish people. For this is what the Communist Party strives for, not only in the Jewish field but also on a nation-wide scale." Jewry's interest in disruptive movements is expressly stigmatized as part of the human nature of that racial element, for the Jew Bernard Lazare, in his book *L'Antisemitisme*, Paris, 1894, points out: "The Jew plays a part in revolutions, and he plays it inasmuch as he is a Jew, or rather inasmuch as he remains a Jew. . . . The spirit of the Jew is essentially a revolutionary spirit and, consciously or otherwise, the Jew is a revolutionary."

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The *Israelitische Wochenblatt*, Leipsiz, January 15, 1926, is somewhat more explicit in regard to the Jews' world-wide scale conception, in admitting: "Our fight goes on, not only for our existence, but for the preservation and the development of our whole Jewish being—our All-World Domination which was taken away from us 2000 years ago."

All signs point to the United States as having been designated for early capture by these same Jewish-Communistic gangsters and their supporters within Jewish high finance. In the battle with this foe in our own midst, it is not our best strategy to focus our artillery on individual and perhaps newly-hired representatives of the Communist Party, but upon the originators of the entire conspiracy—international Jewry. In spite of all the efforts made by the controlled publicity agencies to conceal the facts, it is quite evident that the time is very close at hand when the whole issue will be exposed in the press—thus leaving the verdict to the judgment of a thoroughly aroused world.

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THE task of tracing within the small scope of this book even the briefest outline of the ramifications of the Jewish-Bolshevistic subversive apparatus, obviously is an impossibility. Therefore only a few of its most conspicuous phases may here be brought to the attention of the public. The Jewish coup d'etat in Hungary has been sketched roughly in the chapter on BELA KUN, and some of Soviet Russia's efforts to Bolshevize England have been recounted in the chapter on LITVINOFF. Even more pointed and detailed, however, were the subversive, Jewish activities preparatory to bringing Germany under open Jewish control after the breakdown of Russia in 1917, for the utter collapse of Germany had indeed been long and carefully prepared for. A Galician Jew, Salomon Kosmanovski, alias Kurt Eisner, offered himself as a willing tool for the task of Bolshevizing Germany, so as to bring about the end of the war by fomenting revolutionary activities within the ranks of the German soldiery and home workers. Photostatic evidence from the hand of this wandering Jew from Galicia, of his having issued a total of 3,103 checks during the period from September 25 to November 16, 1918, amounting to not less than 164,727,028 gold-marks, or about 40 million dollars, was reproduced in the *Sueddeutsche Monatshefte*, May, 1924. Incidentally, this sum corresponds with the special credit of 25 million pounds which England's then Prime Minister, Lloyd George, asked, for "secret purposes," February 16, 1917. As Germany allegedly could not be beaten by force of arms, that country's destruction from within was considered the only alternative; and the nationless—or rather anti-national—Jew, as usual, proved to be the accepted medium for the world-Jewish hierarchy and advanced his own racial "emancipation" by utilizing the betrayed Gentile worker.

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Statistics from Germany have revealed positively that while these preparations for her military and economic ruin which came to a head in 1918 were under way, Jews had been eagerly watching for such opportunity to insinuate themselves into the highest positions in the country. In anticipation of the final collapse of the German Empire, Jews were ready, like vultures, to swoop down upon and grasp for themselves what was left of Germany's greatness after October, 1918.

According to a statement by Muenchmeyer in *Marxisten als Moerder*, page 185, Prince Friedrich Leopold of Prussia, a high-degree Mason, willingly hoisted the red flag atop his own castle at Klein Glienicke near Potsdam on November 7, 1918, in advance of the actual outbreak of the German revolution. He, in common with practically all Freemasons, readily served as a mediating link and subtle interpreter between the Jewish left-wing movements including the Freemasons, and the vested authorities, in order to stress the views, wishes and demands of the Hidden Government. One month prior to the revolution the Jew Kappus invited Prince Leopold and the secretary of the Social-Democratic Party to a conference in Darmstadt, and there suggested that the capital of Germany should be Frankfort-on-the-Main, in deference to the Jews in Frankfort. Soviet Russia's intention to Bolshevize Germany through a national revolution was shown by the statement of the Jew Dr. Oskar Cohn—then a member of the Reichstag from the Independent Communist bloc, to the effect that on November 5, 1918, four days before the revolution, he had received from the Soviet ambassador to Germany, Joffe—alias Zaphet, the sum of 4 million roubles—2 million dollars—for the overthrow of the German Government. Confronted with the further evidence that he had used his special official train from Leningrad for the transfer of revolutionary literature to Germany, Soviet Ambassador Joffe was forced to leave Berlin, November 6, 1918.

So as to carry out in detail the secret orders of the Soviet government, Dr. Oskar Cohn then suggested to the first President of the new German republic, Ebert, on November 9, 1918, that

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he make room in his cabinet for the Communist and half-Jew Karl Liebknecht. This latter as well as another notorious Communist leader, the Jewess Rosa Luxemburg, had, while both were in prison, already received from Soviet Russia through Ambassador Joffe, ample funds for use in revolutionary activities as soon as their jail terms expired in October, 1918. At the same time the Jew Jogisches, who later called himself Tyschko, also received huge financial support through Joffe. With all this money these three suddenly burst upon the political scene in Germany as sponsors of a new party, the Spartacus Bund—a new alias for the Communist groups. And the Russian-Jewish writer Radek-(Sobelsohn), speaking as Soviet representative in Berlin on December 29, 1918, duly sanctioned this new party, launching it as a German political party of Jewish-Soviet planning. The entire Jew-controlled press in Germany of course immediately favored this Jewish party, dealing with it almost as if it were an old national institution of, by and for the people. Remarkable, too, was the fact that while the revolution in Germany had only begun on November 9, 1918, on the following day, November 10, the Jewish secret government appointed Jews almost exclusively as the new leaders of the Reich: the Marxist and Freemason, Ebert, as President, the Jews Dr. Kurt Rosenfeld—who has recently been in the United States agitating for anarchism, as Minister of Justice, Hirsch as Minister of the Interior, Hugo Simon as Minister of Finance, Eugene Schiffer as Secretary of the Treasury, Kurt Eisner (Salomon Kosmanovski) as head of the Bavarian government, Thalheimer as Premier of Brunswick; while in the former kingdoms of Wuerttemberg and Saxony, Jews were haggling over the premierships. The Social Democrat Ernst, took office as Police Commissioner of Berlin. Also, on November 10, 1918, Haase and Landsberg, both Jews, formed the "Council of Six Representatives of the People." With the German armies still in the field, Jews also took over the army command, on November 10, 1918, the day before the armistice. Thus the Jew Georg Meier was named Chief of the just-formed Soldiers' Council on the East Front, while another Jew Lewin,

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received a similar appointment on the Western Front. Felix Stoessinger was unexpectedly made Propaganda Chief, and the newly formed Central Bureau of the People's Executive Council was headed by James Broh, both of these men being Jews. Another Jew, Siegfried Merck, represented the "A" Army, while still another, Nathan Moses, became the official head of "B" Army. In the area of the Ukraine, Jacob Riesenfeld acted as highest in command of the German troops, and Dr. Simon had himself appointed Chief-of-Staff in Northwest Russia (Kurland), both men being Jews. Ludwig Lewinsohn in the 4th Army Corps, Leo Muffelmann—then a 33rd degree Mason—in the 6th Army Corps, Hodenberg in the 8th and Otto Rosenberg in the 11th, completed the list of these newly appointed Hebrew army leaders. So as not to allow the Gentile masses in Germany to stray from the proper Jewish viewpoint, the Jews Cohen-Reuss and Dr. Hilferding were the main lecturers at the "General Congress of the Workers' and Soldiers' Soviets in Germany," on Dec. 6, 1918, as reported by F. O. H. Schulz in *Jude und Arbeiter*, Berlin and Leipzig, 1934. As a public avowal of Jewish designs on what had once been Imperial Germany, Karl Liebknecht, on November 9, 1918, raised the Red flag over the former Kaiser's palace; and the flag of the international Jewish organization, the Independent Order of B'nai B'rith—protected by machine guns—was hoisted over the center arch of the Brandenburg Tor, the internationally famous gateway which had been traditionally reserved for the exclusive use of the Kaiser and his entourage.—*Judenkenner*, No. 17, Berlin. While all these details may not be of great importance, of tremendous significance is the fact that all these appointments were made the day after the start of the Revolution, showing long-range and thorough planning on the part of world-Jewry. It is no more than reasonable to credit evidence that similarly detailed plans have already been worked out for the United States. And such plans are, moreover, undoubtedly in existence for displacing most other orderly governments as well, for the Jewish problem is rapidly reaching its climax throughout the whole world.

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Regarding Jewry's hand in matters of Germany the B'nai B'rith Magazine, New York, May 1933, concurs with our points by admitting: "The revolution overthrew the Imperial Regime of Germany, passed through a storm in which, as in 1848, the Jews more than ever came to the fore. A Jew, (Hugo Preuss), drafted the Weimar Constitution. A Jew, Kurt Eisner, was elected (?) President of the Bavarian Republic, etc. etc." Germany's literary and journalistic activities after the collapse of the Empire were likewise in the hands of the Jews. Thus, Max Cohen-Reuss, Gustav Hoch-Hanau, Edward Bernstein, Rudolf Hilferding, Ernst Hamburger and a host of others shared honors in supplying the German people with news and literature approved by the "Chosen People" and furthering their peculiar plans, while the viewpoint and interest of the German nationals were either entirely left out of consideration or treated hypocritically and perfunctorily.

In Germany, as elsewhere, the whole metropolitan press was owned and controlled by Jews. For example the Jewish publishing house of Rudolf Mosse (Moses), in addition to the Berliner Tageblatt and the Berliner Uhr Blatt, under the editor-in-chief Theodor Wolff, issued 15 other publications; whereas the Jewish Ullstein Press, with the Berliner Morgenpost and the Vossische Zeitung, brought out not less than 20 papers and periodicals. The widespread Frankfurter Zeitung was also under the editorship of the Jews Simon, Gutmann and Ambach, and in addition the workers' press, with the Vorwaerts of Berlin in the lead, not to mention the Communistic Rote Fahne and a score of minor Jew-edited dailies, weeklies and monthlies, many of which were camouflaged as magazines of art, literature and criticism. Since Judaism and Bolshevism have been running on parallel tracks, it is not to be wondered at that the Jew Goldschmidt, of the powerful Darmstaedter Bank in Berlin, during the war gave a "loan" to the social-democratic daily Vorwaerts of Berlin, at the head of which paper, needless to say, was likewise a Jew, Singer by name. This financial help for the purpose of leading the social-democratic German Gentile workers surely along Jewish

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dotted lines, amounted to 800,000 gold-marks or \$200,000.00.—From *Marxisten als Moerder*, by Muenchmeyer. It was frequently suggested by the Communists that the provincial press which in many cases was still in non-Jewish hands, should be abolished; for a most essential part of the plans of the Jewish oligarchy was to establish in Germany a tight Jewish press dictatorship so as to effect a complete mental domination over the 99 percent, German-Aryan majority, by the one percent, Jewish minority.

Anyone familiar with Jewish press tactics, realizes that the Jew ridicules what he fears. The treatment meted out to the distinguished educator Dr. William Wirt, of Gary, Indiana, by the whole Jew-controlled press in America after his disclosures in 1934, affords an outstanding example of this, as also the persistent ridiculing of the late Senator Huey P. Long. The same treatment was accorded Hitler's movement—then only in its first stages—by the weekly *Die Aktion* which served as a sort of literary clearing house for a considerable number of Jewish writers. Its editor, Franz Pfemfert, referred to Munich—where Hitler's viewpoint had first taken root—as the "dumbest town in the world." But the extent to which the Jews even then actually feared and hated Hitler's National Socialism—which was based upon Aryan conceptions, as opposing Jewish ascendancy—was shown by their shocking murder, on April 30, 1919, of ten members of a society for disseminating Aryan Science, among them one woman. This mass murder was committed by members of revolutionary groups including the Jews Levine-Nissen, Levien and Axelrod, in the courtyard of the Luitpold Gymnasium in Munich; and the victims were robbed, disrobed and mutilated almost beyond recognition. It was later ascertained that most of the assassins were members of the "Independent Order of B'nai B'rith."—From Huber: *Freimaurerei*, Stuttgart, Germany. Another outstanding figure in the process of Judaizing post-war Germany was Albert Einstein, who, under the pretense of "Social Service" instituted his "Internationale Arbeiterhilfe." This huge propaganda apparatus, built on Marxian principles, naturally had

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exclusive Jewish leadership—the Jew Arthur Holitscher, Maximilian Harden (Witkowski), Professor Eltzbacher, Dr. Alfons Goldschmidt, Prof. Paul Oestreich and Leonard Frank being Einstein's closest associates in the organization. The Karl Marx School was another hotbed of Communism, under the noble pretense of "educating" the German workers. The Dearborn Independent of May 29, 1920, page 2, called attention to "... the spirit of Bolshevism which masqueraded under the name of German Socialism . . ."—showing sharp scrutiny even then of the trend of affairs in Germany.. By the way, should not the everywhere conspicuous zeal of the Jews—and their Gentile dupes—for "adult education" programs, be a cause for serious inquiry?

How completely Judaized Germany's officialdom had become, may be easily estimated from the huge Jewish bureaucracy that assumed power in the Reich after ousting its former government. And with a Jewish population of only 1 percent as mentioned before, the Jewish delegates to the Reichstag from the Socialist Party in 1925 increased to 22 percent. In 1932, the Jewish proportion in the Communist Party was 14.5 percent, and in the Socialist Party 17 percent. A huge army of Jewish writers was at work demolishing the Christian ideals of Aryan Germany, and for a long period the Russian-Jew Karl Radek (Sobelsohn) remained the most influential literary figure there. Willi Muenzenberg, a Jew, member of the Reichstag and editor of three radical papers, did his full share towards inspiring Germany with the Marxian ideals. A most comprehensive account of the all but complete Jewish control of the spiritual and mental life in post-war Germany may be found in Schulz' book *Jude und Arbeiter*.

The London Daily Mail of July 20, 1933, asserted that during the last epoch before Hitler rose to power there were 20 times as many Jewish officials in the German government as compared with pre-war times. And not only the political offices had changed hands but also many of the civic chairs and appointments. A communication of the Fichte Bund, Hamburg, re-

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vealed that in 1933 when Hitler became Chancellor, of 263 physicians employed by the Berlin Municipal Welfare Board, no less than 183 were Jews.

A very significant testimonial of how Jewry then considered their "Day" to have arrived as a consequence of Germany's political and economic defeat and enslavement, can be realized by reading, from Ludwig Lewisohn's book *Israel*, New York, 1925, p. 69: "From 1900 until 1918 there set in, despite the horrors of the war, a golden age for the Jews in Germany. Jewish statesmen were high in the councils of the nation. Jewish professors taught in unprecedented numbers in German universities. Jewish playwrights, novelists and poets were acclaimed." *Ibid.*, p. 53: . . . although Jews never numbered more than one one-hundredth of the total population they dwelt in a few compact masses; they were not without influence. . . . The Jews control the most influential sections of the press; they control the theaters; they produce nearly half of the sound literature written in the German tongue . . . and remain Jews." *Ibid.*, p. 49: "German literature and art have been under a critical and creative Jewish influence which is out of all proportion to the Jewish population." And while conditions in Austria were identical with those of Germany, a glance as far back as 1916 appropriately shows Jewish imprints in the whole of that country's revolutionary history. On October 21 of that year, it was, when the Socialist leader, Friedrich Adler, a Jew, killed Austria's Minister President, after a previous attempt at assassination had failed. In the fall of 1918 the half-Jew Dr. Seitz acted as President when Austria was proclaimed a republic. The Social-Democrat, Dr. Karl Renner, who was married to a Jewess, then became chancellor; while for the portfolio of Minister of Foreign Affairs another Jew was chosen, Otto Bauer. As Secretary for the Army the Jew Julius Deutsch was selected. (This same Jew later on was chosen as aide-de-camp to the Red war lords when the internal upheaval began in Spain.) Another Jew, Johann Loewenfeld-Russ, was the preferred appointee in the Commissariat for Food Supply of Austria. The not less important appointment as Secretary for

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Trade and Commerce was granted to the Jew Wilhelm Ellenbogen. As Minister of Finance another Jew, Schumpeter by name, was chosen. Later on he was succeeded by the half-Jew Kienboeck, with the Jew Schwarzwald as his chief assistant. A Gentile, Schober, became Chief of Police, although he was soon replaced by the Vice President of the Police Headquarters of Vienna, the Jew Presser. As Assistant to Chancellor Dr. Renner, stood Under State's Secretary Professor Dr. Wilhelm Miklas, who succeeded the Rothschild serf Dollfus after the latter's death as Chancellor. As Minister for Foreign Trade, the Jew Dr. Richard Schueller, of the Bank carrying the same name, was chosen, while the Jew Mandl, owner of a huge arms factory at Hirtenberg, was known to have been the instrumental figure in putting Prince von Starhemberg at the head of the Austrian army, the so-called Heimwehr. Von Starhemberg's unpopularity was intensified when it became known that he kept a Jewish mistress.

In view of such a Jewish mass aggression it was no wonder that in those grave days of post-war misery the Jew Julius Deutsch, holding a post as Minister in Vienna, in November, 1918, loudly boasted: "We Jews are now right on the top; we are the masters; our dreams have been realized."

A considerable duty of Germany's pre-Hitler doctors consisted in the creation of a new moral code after the Soviet pattern. Thus a Jew, Prof. Felix Halle, published in 1931 a Jewish-Soviet designed moral code under the title "Geschlechtsleben und Strafrecht." The following suggestion reflected specifically upon its Jewish origin, p. 62: "Abolishment of punishment for Sodomy according to the Soviet law!" The Soviet law in sexual matters maintains: "... that sexual intercourse with animals is no deed which shall be considered punishable by the government. ..." The above "reform law" under the Hebrew author falls under the chapter of "Sexual Revolution." It is entirely relevant here to recall the fact that the leading press organs in Germany, in referring to the revolution that had swept the country, simply called it "a change of government," so

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as to prevent the average citizen from realizing that it actually had been a total racial displacement of ownership of Germany and a change of control of its cultural values, which had occurred. The German Aryans had, all unknowingly, become dispossessed of the natural rights of ownership and administration of their own country.

Besides all this, at that time Germany, Hungary and Austria, were inundated with a continuous flood of Soviet Jews, intent upon carrying through in these countries what had already been so successfully accomplished in Russia. The Jewish writer E. L. Cohn, now writing as Emil Ludwig, then in Germany, and now in the United States under contract with the Hearst press—also biographer of President F. D. Roosevelt—summed up the common aim of the Jewish literary and political intelligentsia at work in those days in these words: "The breakdown of the old structures of the three powers—Russia, Austria, and Germany—means a considerable convenience to the leaders of Jewish politics."— *Weltbuehne*, Charlottenburg, No. 33, 1921. Since then it has become a matter of international observation that the Jews, by means of left-wing politics, have learned how to acquire control of the immense power inherent within the working masses and to use this power for their own racial benefit, Russia especially presenting an unparalleled example of Jewish imperialism gone mad. But the utmost care is always being taken to disguise this aim under the pretense of extreme solicitude for the poor, oppressed workers!

Jewry all over the world appeared to be fully aware of its racial conquest following the period of armed conflict in Germany. From Bombay, India, the *Jewish Tribune*, July 5, 1922, carried the following gratified comment: "The German revolution is the achievement of the Jews; the liberal democratic parties have a great number of Jews as their leaders and the Jews play a prominent role in high government offices."

More pronounced emphasis, however, may be taken from an attestation of the New York Rabbi J. L. Magnus, as recorded in L. de Poncins' *Secret Forces Behind Revolutions*, Vol. II, p.

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24. In 1919 he revealed: "Let us compare the present situation in Germany with that in Russia: In both countries the revolution has liberated creative forces. We feel ourselves full of admiration as we see with what promptness and in what numbers the Jews in these countries moved into action. Revolutionaries, Socialists, Mensheviks, Orthodox or Independent Marxists, call them what you will, they are Jews, and in all revolutionary groups we find Jews in directive and militant offices." The Communistic propaganda machinery organized and financed by the Communist International in Moscow, usually referred to as the "Comintern," since its inception in 1918 has succeeded in establishing agencies in every country in the world, most usually through a subsidiary of the Soviets' foreign trade departments, or even the local Soviet ambassadors themselves directing the flood of Communist propaganda now pouring as a Red Sea over the nations of the world. Generally these Soviet agencies, too, at strategical moments organize and transmit financial support from Russia.

The determined fanaticism with which the Communistic Jews and their Gentile dupes insist upon stamping Communism upon the rest of the world is reflected in an address made on the occasion of the VIIth World Congress of the Communist International in Moscow in July-August of 1935, when the Soviet dictator was given the following assurance: "In the name of the army of the millions of fighters of the proletarian revolution, in the name of the laboring masses of all countries, we turn to thee, comrade Stalin, our leader and faithful follower of the work of Marx, Engels and Lenin—to thee, who together with Lenin has welded a new kind of party, the party of the Bolsheviki. . . . The VIIth World Congress of the Communist International assures thee, comrade Stalin, in the name of the 65 communist parties, that the Communists always and everywhere, to the end will stand faithful to the unconquered emblem of Marx, Engels, Lenin and Stalin. Under this banner Communism will conquer the whole world."

Another proof that the Communist movement is not a movement

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of and for the workers but rather a determined and age-old fight on the part of the Jewish minority for control of the Gentile majority of the world, appeared in a sentence from the Jewish Pravda of Moscow, on September 9, 1928: "Our program tosses an open war declaration for life and death against the entire world." Since the overwhelming majority of the workers of the world are Gentiles, this declaration of war against the whole world, must therefore include automatically all the Gentile workers. And Communism actually is such a war declaration, for events in Russia have tragically and abundantly proven that it is, in very fact, directed against the workers themselves. It is only the Jew who can—and does in the long run—benefit from the anti-Aryan, or rather anti-Gentile, systems of Jewish Socialism, Communism, and Bolshevism. This combination, as enforced by Stalin and his mentors, is of such a disintegrating nature, that even the socialist Jew Kerensky (Adler) who succeeded the late Czar as dictator of Russia, said after his deposition: "The present dictatorship of Stalin possesses no precedent even in the middle ages. The Bolsheviki have thrust Russia into a bottomless abyss of destitution. Foreigners who back the Soviet regime, resemble the lunatics who gave willing help to Nero in the burning of Rome."

From the overwhelming proof here presented it should be evident that the workers of the world who unite under the Communistic banner, are in very fact, as the lunatics who aid their own executioners, the racially foreign Jews, who, banded tightly together, are committed to the destruction of all Christian civilization, of which the workers themselves are such an all-important and indispensable part.

Since Lenin's epoch, when the Communistic, or more correctly communizing Jews gained their objective in Russia, the identical forces have been at work with the preliminaries to the culmination of their huge world-domination program, using to full advantage the already more or less strongly established socialistic and communistic movements throughout the whole world, which stem directly from their central station, Moscow. In every instance

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their Russian-Jewish origin can be traced. In Japan too, the agitators being arrested at frequent intervals are admitting, that they work by order of Moscow. The Communist Party, and all other Communist activities are outlawed in Japan. The primary task of expanding Communism first into adjacent countries and then on a world-wide scale, has in many if not most cases been made obligatory upon the deluded workers who have all too willingly and even enthusiastically aided in this labor towards their own destruction. Never for a single moment have the Jewish tacticians swerved from their determination to dominate the whole world!

Labor agitations on an extensive scale have long been penetrating Outer Mongolia, China, India, and East Turkestan, where, too, the history of the past decades has shown Jewish agitators to be at the bottom, in almost every instance, of the work of instilling the ideas of Marx, Engels, Lenin and Stalin into the minds of the workers. Abundant funds from the Soviet Union have been poured into every country, where the ground already had been prepared by the Red agitators. The financing of the Ruhr upheaval by Trotsky with a million dollars during the French occupation in 1923, has been mentioned before, and during his stay in France he also freely aided the Communist movement with funds stolen from the toiling workers of Soviet Russia, so as to prepare for the political pact since effected between these two countries. The gradual Judaization of France, therefore, is responsible for its striking change towards the left. Through a largely augmented Jewish bureaucracy, plus a thoroughly Judaized press, France has finally arrived at the point where the Socialists and Communists are no longer termed rebels but loyalists—exactly as has been the case in the news treatment of events in desperate Spain!

One has to be fairly familiar with the facts—the almost complete Judaization of the world press first of all—to realize that the Jew now actually considers himself in such indisputable possession that he dares term as "rebels" the nationalists, the patriots of any country, who stand for law and order and not

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for Communistic chaos. To the uninformed, of course, it is all thoroughly unintelligible and confusing—as it is expressly intended to be.

The Moscow government has supplied funds to enlarge the French paper L'Humanite, so as to enable it to handle the increased propaganda which the eventually sovietized France will have to unleash as the chief ally of Jewish Soviet Russia. So as to stamp out all political opposition, the present "French" government has also ordered the disbandment of all nationalistic organizations such as the "Action Francaise"—and De la Roque's growing "Croix de Feu." The New York Times of April 25, 1939, published a dispatch from Paris stating: "In a decree regulating the press, which permits prosecution for spreading anti-Semitism, the French Government today prohibited publication of defamation or slander 'tending to incite hatred between citizens.' It specifically forbids slander promoting hatred 'against any group of persons belonging to any particular race or religion.' . . . Penalties under the decree include imprisonment for five days to six months and fines up to 2,000 francs for slander against individuals. As concerns groups, the punishment ranges from one month to a year in prison and from 500 to 10,000 francs. . . ." As evidence that the Jews have the French Government in hand, we quote the following WNS dispatch from Paris, from the B'nai B'rith Messenger and The Jewish Community Press, Los Angeles, California, of March 31, 1939, almost one month before the issuance of the foregoing decree: "France may become the first country in Europe, Soviet Russia excluded, where anti-Jewish propaganda in the press is illegal and punishable. A decree to this effect is scheduled to come up at a Cabinet session presided over by President Albert Lebrun and will be passed if the Cabinet completes its agenda. . . . The executive committee of the French Press Association approved the projected decree, which not only declares racial and religious offenses in newspapers illegal, but also provides that all newspapers receiving funds from abroad must declare the source and the amount received. Some reactionary newspapers, led by Le Jour, opened a campaign against

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the measure, asserting that it 'menaces freedom of the press.' . . . This campaign was vigorously countered in a statement by Justice Minister Marchandeu, author of the decree. ..." And on February 2, 1936, the leftist L'Ami du Peuple even advocated the formation of a proletarian militia because of the increased Judaization of the government, the purpose of this militia to be, of course, the protection of the "French" government from being ousted by the Aryan majority! Further proofs of how Jewish Soviet rules are Bolshevizing France:

On August 1, 1936, during a meeting at the office of the Jewish-Socialistic paper L'Humanite it was decided to demand that members of the French "Popular Front" be allowed to pass the French-Spanish border without any frontier or passport obligations.

A leader in the Bolshevizing of France has been the synthetic Jew Piatnitzky, whose earlier missions with Borodin included Communizing Shanghai, Indo-China, Estland, etc. It was only after one of his Red comrades had likewise passed the French-Swiss border with a forged passport, that his plans became known. Some of the orders that were found in the possession of these two agents from Moscow included the following stipulations for the Communist Party of France:

(1) All decisions of the Central Committee of the Communist Party in Moscow issued by the Comintern—Communist International—are obligatory for every Communistic branch. (3) An extraordinary congress may only take place by orders and permission of the Comintern.

(5) It will be the exclusive right of the Comintern to issue orders to the party (in direct elusion of the respective countries' laws) which under all circumstances and without any change must be obeyed. Refusal to follow these orders will be dealt with appropriately.

On October 3, 1936, Stalin, Dimitrov, Swerdnik, Kosinen and others held a special session for fostering their program in France. Thereafter the various pro-Soviet organizations were urged to use

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high-pressure tactics to get all French workers into the Popular Front. For the execution of Moscow's orders these three agents were sent to Paris: Karpoff, Somoff, with the Jew Goldschild as leader, and political strikes were organized anew with strike committee subdivisions in all principal cities. The "factory-Sovietization" and within the farming districts "revolutionary brigades," so-called "moutons," were the newly initiated names to the astonishment of both the French factory workers and the peasants of rural France. Hidden armories for the Communists were furthermore provided through shipments of weapons from Russia. The Communist youth movements received motorized equipment and the "Red Pathfinders" received instruction how to act as storm troops, and special groups were advised how to seize and occupy factories. In order to camouflage such terroristic acts these Communists sent one of their delegates to the French Cabinet in order to protest against similar steps taken by opposition groups, as some of the latter—the nationalists—considered the seizing of the plants for the defense of the nation. . . . Any counter movements to the Jewish-Communistic terrorization plans were immediately decried by the Jewish and Communistic press agents as the "approaching terrorization of Hitlerizing France." . . . While the Soviet agents in Russia, and in former days also in Hungary, outlawed the small shop keepers as being of those trade systems contrary to the laws of a Communistic proletarian state; in France, however, these Communistic agents even tried cunningly to persuade the small store owners to support the Popular Front "as such a regime freely would aid the little trader." . . . The Jewish lodge "Grand Orient of France" even went so far as to aid the Jewish dominated "Popular Front" and to demand a law for their racial press monopolists, not to permit the—Aryan majority—opposition to take advantage of the press freedom. Furthermore it was decided by this very same Jewish lodge to launch a petition that the radio and the political newsreel be supervised by the forces in power—the Jewish initiated Popular Front and its subsidiaries. But this same "Grand Orient of France" even admitted that the weapons sent to Bolshevistic

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Spain were to be considered as their shipments.—Muenchmeyer: Marxisten als Moerder, p. 228.

Another lodge, the "Grand Lodge of France," whose membership consists, in its bulk, of Jews, demanded formally that the officers of the French Republic be sworn before a special committee, which, of course, shall consist of members of their— Jewish— lodge and a demand shall be made that the superiors of the army and navy remain loyal to the country—in the event that the Popular Front becomes victorious—for it is Freemasonry alone that allegedly is fighting for the noble aims of humanity— according to the Jews, for the Aryans are being considered by Jews and Jew-serfs as mere beasts.

WHILE Switzerland has for decades shown a most liberal disposition towards political "refugees" of all shades and brands, this small Alpine nation was not to be spared the assaults of international Bolshevism. In 1918 a general strike was fomented as a preliminary to the planned Sovietization of this mountainous country, with the assistance of the Jewish lawyer of Berne, Boris Lifschitz, who received six million Swiss francs from Soviet Russia, according to Anti-Comintern. The combined left-wing parties were ordered by the Jewish Soviet Government to create a Swiss soviet with the Jew Radek (Sobelsohn) as its dictator. The Social Democrats of Berne and Zurich in particular received Lenin's sanction for such an endeavor, and only through timely action of the various cantons' military forces was the Communist revolt of 1918 successfully suppressed, with the loss of not less than 3,793 lives. The aforementioned Lifschitz has become president of the Jew-sponsored "League for Human Rights" at Basle, in order to better camouflage his undermining, subversive activities under the cloak of "humanitarianism." In Belgium, the Communist Party was subsidized by a "gift" of half a million francs, brought by the Soviet ambassador Rubinine to Brussels on his arrival there in the spring of 1936. According to an Anti-Comintern report of August 1, 1936, the Soviet government donated during the month of June, 1936,

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the sum of 750,000 gold roubles to the Communist Party in Austria.

The principle of reinforcing any possible weak points in the encirclement of the new national-socialistic Germany had been observed already in 1934, when Moscow sent \$40,000 to the Communist Party in Holland. It is the slave-labor of the Gentiles in Russia that is supplying all these millions spent solely for the eventual glorification of Judah.

In Poland, probably more than anywhere else, the authorities have been keen enough to recognize the disintegrating influence of Communism not only on the state but also on the individual. The Warsaw Police Commissioner, Landebzrski, reported in March, 1935, that 98 percent of all Communist agitators arrested in Poland were Jews.

Greece, before the recent establishment of a nationalistic dictatorship there, suffered almost total disruption by Jewish Moscow, after it took the fatal step of recognizing the Soviet Union diplomatically. The Soviet embassy in Athens was the central bureau, from which were staged all of the Communistic riots recorded in that country. The reportedly strong leaning toward Communism in Greece could largely be accounted for by the fact that out of a total of 320 newspapers, 47 were directly promulgating Communism, while 80 showed decided Communistic tendencies. The unlearned worker in Greece, as in other countries, knew little or nothing of the interrelation of Communism and Jewry or of the Jewish conspiracy as a whole. Detection and confiscation of Communistic literature in the Athens Soviet embassy was a matter of common occurrence, and every one of the frequent raids on the embassy with the subsequent arrest of members of the Soviet diplomacy, unearthed much conclusive and damning evidence.

The 5th Party Day of the Communists in Greece in March, 1934, was the occasion for the issuance of a protocol which was sanctioned by the Moscow representatives of the Comintern, Wiegler. In this the following lines from the final chapter are significant: "In factories and workshops as well as among ships'

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crews, a more intensive propaganda for the goals of the Communist Party of Greece must be initiated. In conservative organizations and unions, revolutionary cells have to be formed in order to plant the germ for their Bolshevization. For the purpose of conquering the population of the country for our cause, some traveling lecturers have to be sent out. For the education of revolutionary leaders, schools are to be established by the Central Committee. In case the Communist Party of Greece should be outlawed, measures have to be taken to enable the work to go on without cessation. In the latter case some special leaders are to be educated."

In 1932 alone, the Communist Party of Greece received a financial contribution from Moscow of 20 million drachmen or about \$125,000. Within the Greek military units the increased Communist agitation resulted, in 1933, in 56 cases of mutiny, and all disturbances were without exception directly traceable to Communist agitators.—Adolf Ehrh: *Der Weltbolschewismus*, Berlin and Leipzig, 1936.

An adequate picture of the Jewishness of the world's entire left-wing movement may be gained from a report in *The Netherland National Socialist*, April 20, 1935, stating that the congress sponsored by the Workingmens' International in Marseilles, France, from August 22 to 27, 1925, was presented with six delegates from the United States, of whom four were Jews. Germany's was a 100 percent kosher delegation, for all of its 13 workingmens' leaders were Jews. France's radical movement likewise sent a 100 percent Jewish representation, for all 8 spokesmen were of that race, with Austria represented at the forum with 12 Jewish members. Poland likewise had a 100 percent delegation at the congress, as all six of its workingmens' delegates were of the Jewish tribe.

The continuous concentration of Soviet agents upon the population of China ever since the Russian Soviet was established, has made North China a battlefield for years. To incite to civil war—thus weakening the country—and seize the reins of government at the opportune moment, is, in China, too, the unflinching

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method of the agents of Moscow and their bandit-soldiery. In the province Kiang-tse alone, this warfare was responsible for the loss of not less than 186,000 lives. An estimated 2,100,000 refugees had to abandon their homes on the farm land, and more than 100,000 buildings were wrecked in the period from 1927 to 1931 with an estimated loss of over 300 million dollars. In 1934 the Chinese marshal Chiang Kai-shek issued a statement to the effect that in the province Kiang-tse one million people had lost their lives; and over 6 million had been deprived of their possessions in the civil war instigated by Moscow. The Jew, Borodin (Grusenberg) is the organizer of the Communist Party in China, and currency issued by the Red invaders and put into circulation in the Red-occupied territory in China, bore the pictures of Marx and Lenin. On March 5, 1933, the population of the cities of Canton and Honan protested to their government against the reopening of the Soviet consulates there, since experience had taught them to regard each member of such staffs as a Communist agitator.

Other countries in the Far East have been similarly disrupted by Communist agents from Moscow. Freely financed by these, the rebellious elements are causing violent disorders everywhere, with the final prospect of civil war. East Turkestan, Outer Mongolia, Manchukuo, India, and Dutch India, as well as Australia, are among the countries most seriously affected. In South American states, too, the hand of Moscow has been severely felt. As early as 1919, the Jew, Salomon Jaselmans, incited a Communistic uprising in Argentina in which—according to an Anti-Comintern report of November 20, 1937—800 persons were killed and several thousands wounded. Brazil, Chile, Argentina and Uruguay have frequently been "taken for a ride" as a result of showing too much "tolerance" towards those "officials" from Soviet Russia who supposedly were preoccupied with trade or "diplomatic" affairs. For instance the Soviet trade agency in Buenos Aires, known as the "Yhuzamtorg" and led by a former fur dealer—the Jew Alexander Minkin—had in its employ 1,506 such "officials" during the period 1926-1930, and all

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of these were known Communists whose sole purpose in going half around the globe was to spread the doctrines of Jewish Bolshevism in South America. The ensuing and abnormal in-flux of Jews was represented to the South American governments as an asset—a point which Chile, at least, refused to concede. For on becoming aware of the mass immigration of Jewish refugees from Germany and elsewhere the Chilean Foreign Office, on April 5, 1934, instructed all its consuls abroad not to visa any more passports to prospective immigrants who might be identified as Jews since the Chilean supply of Hebrews—"who of course are all ambitious people"—was already more than sufficient.— Anti-Comintern, Berlin.

Endeavors of Communistic Jews to dispossess Gentiles of their property and nationalize it in the Judeo-Bolshevik sense, have been observed in Venezuela, where during 1935 and 1936 the seeds of Communism were carried to the native tribes. Workers employed in the oil fields of the American Gulf Refining Company then approached their employer with demands for wages of \$250 per month, annual vacations of one month with pay and a free trip to Europe each year. The latter demand was the more amusing and merely reflects upon the originators of these detailed requests as those native workers were mostly illiterates who neither knew where Europe was located nor what countries it comprised, not to mention what languages might be spoken there or how long it would take to make such trips to Europe and return. This showed that the agents of organized Jewry under the emblem of the hammer and sickle were at work to accomplish even in such a small country as Venezuela the devastating results that Jewish aggrandizement has executed thus far in the land that was once the great Russian Empire. The police authorities of practically all of the South American countries have become thoroughly familiar with the Red activities of Moscow, and in this connection the notorious career of Alexander Minkin reads like a dime detective story. In his capacity as Soviet Trade Agent General in Buenos Aires, Argentina and at Montevideo, Uruguay, as early as 1926, he was in constant

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conflict with the police on account of his incendiary activities. The exceptional size of his staff combined with his extremely large drawing accounts in various South American banks, furnished sufficient proof of the plans of the Soviet crew for the South American countries—most of which countries have now definitely refused to become further infected with the Jewish-Communitic virus.

In intimate connection with this Jew Minkin was an organization known as the Procor—as reported by Keller and Anderson in *Der Jude als Verbrecher*, page 137—an outfit set up to provide for the settlement of Jews from the Soviet Union and whose members were also known to the South American police authorities as being associated with an organization named "Zwi Migdol" and engaged in white slave traffic. Thus while disseminating the Marxian-Bolshevik doctrine under the authoritative "Excellency" Minkin, the other side of their derogatory mission was the lucrative business of selling Gentile women in the South American countries—in keeping with the immoral character of Jewish megalomania.

After various raids on his offices in both Argentina and Uruguay, "His Excellency" Alexander Minkin, in December of 1935, was politely but firmly requested to let the "emancipation of the proletariat" in the South American countries rest and to depart for good for his native Russia. It was a stinging rebuke which he and his perverted fellow Jews should long remember. A report under date of April 7, 1936, from Anti-Comintern, Berlin, reveals that among the effects of the Russian agent, Harry Berger—then in Montevideo—were found circulars in the Portuguese language, purporting to be nationalistic leaflets but actually inciting the working class to simultaneous revolution in all the South American countries. Mixed in with much tactical advice to the organizers, in these papers it was emphasized for them to grant special protection to the Jews of these South American countries in event of a political upheaval. An identical exhortation to spare and safeguard Jewish property had been issued—just to mention one of the many cases known

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—by the insurrection leader, Max Hoelz, of Saxony, in the course of the communistic uprisings in Central Germany. Posters in the Red sectors of internal unrest exhibited the following instructions: "As soon as the Reichswehr approaches, the town hall is to be set afire. The factories and private estates are to be destroyed. But save the banks! The banks are not to be wrecked!" Is any better proof than this required to establish that Communism is a Jewish plot?

So it happened that the last of the South American republics severed diplomatic relations with the Jewish government of Soviet Russia, after the Brazilian revolts—which in 1935 alone caused the deaths of not less than 150 persons and the wounding of 400 others, and which were traced directly to the activities of the Jew Minkin—whose preparations for still further rebellions were thus definitely interrupted by the awakening of the South American governments to such Jewish menace—race-conscious South Americans say, "for good." The background of the "proletarian emancipation" has, in the South American republics, been uncovered in its reality as the cleverly camouflaged Jewish conspiracy it actually is.

Mr. Delgass, former president of the Soviet Union's Amtorg Trading Corporation in New York City, made a statement which may be interesting at this point—in a speech on November 30, 1931—as follows: "In Countries which have recognized The Union of Soviet Socialist Republics, subversive activities are centralized in the embassies, while in the United States and other countries where the Soviet government is not officially recognized, the general manager of the Amtorg usually is the chief of the spy system." With a statement like this on record, why was the Soviet government ever recognized by the United States? In no less degree have Cuba and Mexico been harassed by the Red invasion. Both of these territories have their "Red Books, with accounts of many deliberately planned attempts to break up existing institutions and conditions. Most of these staged riots have been directly linked to the activities of the Reds in the

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United States, including their sympathizers in the ranks of Jewish financiers, and as such, form a story complete in themselves. In the recent Spanish cataclysm the hand of Jewish Moscow was openly shown. Even before the actual outbreak of hostilities in Spain, Jews were looked down upon as of a despicable alien body, as a Kehillah spokesman of Jewry evidently observed; for Inacio Bauer reported, in B'nai B'rith magazine, New York City, June, 1933, that "Spaniards everywhere still spoke of the Jew as though he were a cancer in Spain." The arrival in Spain of the Jewish fiend, Bela Kun, was as mentioned before, celebrated by the looting and burning of two priceless cathedrals. In the insurrection of October, 1934, the Spanish Reds had shown their unspeakable bestiality by hanging the nude bodies of murdered Catholic priests on branches of trees—with signs attached: "Pork for Sale." Such practices resemble the acts of butchering for which Bela Kun became execrated in Hungary and conform closely with the spirit of the Jewish "religious" scriptures.

Of no less significance was the transfer of Soviet Russia's former peace delegate at Geneva—the Jew Rosenberg (Moses Israelsohn) with his staff of 140 members, to the office of ambassador to Spain, in August of 1936—the execution of Jewish Moscow's war orders against Nationalistic Spain being his primary task. In fact this former "peace delegate" in Geneva was openly known to be Red Spain's actual war-lord. As aids-de-camp to Rosenberg (Israelsohn) the Jews Companys, Prieto and Dr. Maranon, and Margarete Nelken, a Jewess from Germany, took the most prominent parts.

From 1492 to 1931, Jews were disfranchised in Spain. After King Alfonso's deposition the Socialist government re-admitted them; and with the simultaneous reopening of the synagogues the radical activities against the government rapidly assumed huge proportions. Anti-Comintern reported that in November of 1934 a Jewish "Lord" from Great Britain was expelled from Spain for Communistic agitation. But the direct influence of Moscow steadily increased, and soon became pointedly directed

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against the Church as well as against the existing Spanish Government.

The outbreak of the 1934 revolution was triumphantly hailed by the Moscow Pravda in a two-and-a-half page article as an achievement of the proletariat." An outstanding "achievement" of these Spanish Reds—during a twelve-day campaign that cost over 1200 lives in Catalonia—was the following: "Twenty orphans arrived in Madrid with their eyes gouged out. These were the children of policemen who had been slaughtered by Communists. ..." Scores of similar stories could be added at will. But the Pravda was rejoicing!

The Spanish Communist paper Trabajo said on January 1, 1936, in an article entitled, "And Moscow Supplies the Money": "On August 20, 1935, Spain was offered 2 million pesetas, which sum the Red Aid is to transfer"; while Bela Kun, as mentioned before, added 3 million pesetas. The Communist Party in Spain received, regularly, 45,000 pesetas per month from Moscow, besides many special donations. The Spanish weekly, Workers' World, was converted into a daily, at the expenditure by Spanish Marxists of \$10,000, while the expansion of the daily Europa-America cost an estimated 200,000 pesetas. The Spanish edition of the International Correspondence required an additional 50,000 pesetas; while finally 25,000 pesetas were granted for the financing of the "League of Revolutionary Atheists." The German weekly Der Arbeitsmann of August 15, 1936, carried the following account as a further indication of the active participation of the Jewish Soviet in the Spanish civil war: "On August 3, 1936, a grand parade of civilians and soldiers was held in the Red Square in Moscow, and Swerdnik, president of the Heavy Industries, asked for contributions for the Spanish Marxists. Orders were issued under which each worker, besides voluntary donations, was forced to yield one-half percent of his yearly salary to the fund. By August 10th there was deposited in the Moscow Soviet Bank, under Account No. 159783, over 36 million francs for the Spanish "Popular Front." Besides this, the Comintern gave an extra donation of 1 million English pounds.

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The Spanish Marxists therefore have received from Russia over 50 million gold francs for the continuation of the civil war." This report covers the item published by the Associated Press during the first week in August of 1936, that 22 million dollars had been sent from the Soviet Union to the Red regime of Spain.

Additional indications of direct participation of Moscow in the Spanish "civil" war were given by the New York American of October 27, 1936, in an article stating that 60 percent of the Red fighters in Spain were foreign Communists chiefly from Russia, Germany, France and Italy. This report states further that on the bodies of virtually all such that were killed in battle were found cards of membership in the Third International, and that most of them, in particular the officers, had pockets full of Russian gold pieces and English bank notes.

While the conflict was raging in Spain, the stiff campaign of the Christian, Nationalist-"rebel" forces against the atheistic, "loyalist" troops, clearly showed the former's determined will to fight for self-preservation rather than succumb to the deadly Jewish world-tyranny. H. R. Knickerbocker, writing in the New York Journal, April 28, 1938, put the number of deaths at that date at one million, and adds: "The savage theory of Karl Marx's class struggle has decimated a nation. One-tenth are buried, and the other nine-tenths are desperately unhappy as long as they live."

The London Daily Mail, August 31, 1936, gave still further evidence of Soviet control in the Spanish imbroglio by recounting how directions for street fighting had been intercepted in a broadcast from Moscow to Spain. "Show no mercy," were these directions, in effect. And Moscow has not only admitted these accusations but in its propaganda literature even boasted openly of its evil proficiency. Likewise, the Comintern proudly claims credit for having organized and initiated every important strike and civil uprising in practically every country in recent years! The Moscow incitations of strife in Spain were not restricted

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to mere armed encounters but included the destruction of thousands of churches and other national shrines besides hundreds of thousands of homes, and such were willingly executed by the "international" brigades such as the Yiddish-American "Abraham Lincoln Brigade."

More than that, the pillaging as conducted by the "Loyalist" forces gives proof that this was a regular part of Moscow's foreign warfare. Defender Magazine, Wichita, Kansas, September, 1937, discloses: "Rosenberg (Soviet Russia's Jewish ambassador to Spain) directed the transaction of several million of pesetas in gold, confiscated by the communists from Spanish state and private banks, which were deposited to the credit of a number of private accounts in French banks so foreign courts could not prevent its use in case General Franco, or other depositors from Spain, should start suits. Ambassador Rosenberg . . . was not cautious enough in selecting the people in whose names the moneys were deposited. A lot of it disappeared ..." Another press report in February, 1939, revealed the "transfer" of valuable church property from the "Loyalist" sector to the . . . (Jewish) League of Nations at Geneva. The Moscow Reds boast not only of inciting the Spanish national conflict but also claim the following revolutions and disorders as their work exclusively: October, 1917, in Russia; the Spartacus uprising in 1919 in Germany; the Bela Kun revolution in 1919 in Hungary; the insurrection instigated by Max Hoelz in Saxony, in 1920; the riots in central Germany in 1921 and the Ruhr upheaval in 1923; the Reval street battles in 1924 and 1926; the civil war in North China beginning in 1927; the general strike on the Pacific Coast in the United States in July, 1934; the October uprising in Spain in 1934; the riots of April, 1935, in Cuba, and those of May, 1935, in the Philippines. Another result of the Marxistic reasoning seems to be the wanton and deliberate destruction of symbols and landmarks of Christian and Gentile civilization. Thus—by order of the Soviet government—the world-renowned Cathedral in Sofia, Bulgaria, was wrecked on April 16, 1925, by the Jew Friedman, with the loss

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of some 216 lives and the injury of about 200 persons; in July, 1927, the Palace of Justice in Vienna was set afire by Reds, this destruction being accompanied by the killing of a hundred persons and wounding of a thousand more; during the celebration of the Lenin Festival on February 22, 1930, the ancient Siminoff Monastery in Moscow was ordered demolished; and the burning of the German Reichstag building, January 26-28, 1933, was instigated by these same Communistic conspirators. A great many churches in Mexico have been destroyed during the last several decades, as has also been the case in Spain, times too numerous to recount. A detailed compilation of activities of the world-wide Jewish-Communistic network over several decades may be found in a huge volume with hundreds of authentic illustrations, and is published by the Nibelungen Verlag, Berlin, its title being *Der Weltbolschewismus*.

The sinister threat of world-Bolshevism has been recognized by discerning minds for a considerable period. One such was Mr. Oudendyk, Netherlands Minister in Petrograd during the Bolshevik revolution. This gentleman submitted a report to the British Minister in Norway, Sir M. Findlay, who in turn forwarded the same to Mr. Arthur J. Balfour of the British government on September 18, 1918. Part of this report read as follows: "I consider that the immediate suppression of Bolshevism is the greatest issue now before the world—not even excluding the war, which is still raging—and unless as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world; as it is organized and worked by Jews, who have no nationality and whose one object is to destroy for their own ends the existing order of things." A leaflet which was circulated among the Germans in post-war days and reprinted in the *Jewish World*, London, of January 15, 1919, contained the following eloquent appeal: "The international Jews drove the nations into the great War, in order that they themselves might make billions in money on war supplies. The Jews have undermined the strength and bravery of our glorious army by systematic agitation; they have egged

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the German people on to revolution, so that they might be able in the general chaos, to get hold of some more millions of German wealth. The Jews want to rule the German people, so as to be able to plunder them still more. The German republic is being fettered by Jews. It is no German republic, but a Jew republic, in which Germans are graciously permitted to work for the Jews. Hirsch, Ledebour, Eisner, Haase, Landsberg, Kohn, Nathan, and whatever the other leaders of the republic are called, are all Jews.

"German Soldiers! Save the Fatherland. Save the German people from its worst and most pitiless enemies—the Jews!"

Little by little, the German people became sufficiently informed and encouraged to take matters into their own hands, and so actually saved the Fatherland from the Jewish scourge—so that, in very fact, Germany has become the first bulwark in the defense of the White Man's civilization.

During an Anti-Communitistic Conference at Asheville, N. C, in August, 1936, a Gentile who had been living in Palestine made the following statement: "I have had several discussions with leading Palestine Jews regarding the future of Zionism. They uniformly seemed to agree that it had already failed and that, accordingly, there was nothing else for the Jews to do but to establish Communism in every Gentile country, so as to make it possible for the Jews to 'emancipate' themselves according to their own racial conceptions."

This is indeed giving fair warning to the nations, of what they may expect. But even as far back as April, 1919, George Pitter-Wilson made this significant statement in the London Globe: "Bolshevism is in possession of the Christian nations of the world to such an extent that no capital will remain in the hands of the Christians, that all Jews may jointly hold the world in their hands and reign, wherever they choose."

And at about the same time, the Paris Jewish magazine *Le Peuple Juif*, of February 8, 1919, quite openly asserted: "The world revolution which we will experience will be exclusively

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our affair and will rest in our hands. This revolution will tighten the Jewish domination over all the other people." These grim prophecies seem rapidly nearing realization, notwithstanding the constant ridiculing—in the Jew-controlled press—of the awakened Jew-wise elements among Christian Americans. For instance, columnist Dorothy Thompson, who appears to be unpardonably ignorant of world conditions, in the New York Herald-Tribune of July 23, 1936, referred to those informed groups who are aware of the world danger inherent in the Jewish question, as people who "have lunatic ideas about saving our culture and religion." Or on the other hand, is there just a chance that an expression coined by the New York weekly, Time, a year or two ago, "kept men of the press," might account for this particular case as well as a host of others?

It will have appeared from the foregoing that what is generally understood by the word "Communism" is merely a part—although at the present stage the most essential one—of the huge world program being relentlessly pursued by Jewry. Another most significant point concerns the means by which they propose to stabilize the power to be usurped through Communistic activities. The controlled press called one such measure their "resettlement program"—as is in evidence under the New Deal. The Jews from time to time admit that they fear nothing so much as resurgent Gentile individualism and initiative. Wherever they have usurped autocratic power, therefore, their treatment of groups in which such qualities might be inherent and therefore dangerous to them, has been especially barbarous. For, realizing perfectly that race and soil have been the chief factors in the development of such individualism, they are committing the ultimate crime of "resettling" whole national groups, deliberately and on an extensive scale, for the express purpose of effacing totally, such national characteristics. Dr. Joseph Goebbels said in his speech at Nuremberg on September 10, 1936: 'In Ingria the Finnish population is being systematically stamped out. From 1929 to 1931, 18,000 Finns were banished to Siberia,

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and in the spring of 1935, 9,000 were forced to undergo the same fate. Only two months ago the government of the Soviet Union decided to drive out another 28,000 from their native land. "In the Polish-Soviet frontier district 18,000 peasants of German stock 'had their settlement transferred' during the spring of this year. From 80 to 90 persons were packed into cattle trucks and sent to Siberia.

"Last year 4,000 Carelians were sent in banishment to Central Asia and 3,000 to the Ural, where more than 50 percent of them succumbed to the inhuman conditions of life and work." It would seem as if mad inhumanity could go no further than this to uproot whole communities of people from the soil that had been owned and tilled by their forefathers for hundreds, even thousands of years, and carry them into abject slavery in foreign countries. But in Soviet Russia it goes still further, for, Dr. Goebbels continues:

"In August, 1927, the Communist propaganda apparatus drummed into the ears of the world, proclamations against the execution of Sacco and Vanzetti. In millions of leaflets and newspapers the Communists carried on their campaign in foreign countries for the revocation of the death sentence. Yet what happens in the Soviet Union itself? In one paragraph alone, of the Criminal Code, fourteen different kinds of acts are laid down which are punishable with death. By the law of April 7, 1935, the death penalty was introduced even for children. "Starving children in an educational institution had often told how good the conditions were, that prevailed there in former times. This fact alone was enough to bring them within the terms of paragraph 58. Ten children were shot by the OGPU in the presence of their comrades. In a newspaper article the Soviet Prosecuting Attorney, Wischinsky, recalls 'With content and pleasure' the first anniversary of the day on which the death penalty for children was established by law." Further comment should be superfluous and will not here be made.

What Communism Would Mean to United States

THE burning question of the day everywhere, is: Why are the Jews taking such a disproportionately large part in the fomenting of social unrest, and why do they work so assiduously for the overthrow of all traditional governments so as to replace them with Communism? Observing the various Communistic "achievements" to which Jewish radicals "point with pride"—such as the Russian "experiment"—Gentiles in the United States would do well to investigate the true reason why the Jew is such a passionate votary of Communism. The answer lies in the character of Judaism itself.

Someone said recently that if the Jews in the United States should be put to work in farm collectives, factories, mines and quarries—like the mass of the Gentiles in Soviet Russia today under Stalin—would these Jews call such a procedure Communism? Obviously, they would not, but on the contrary would proclaim to all and sundry that such application of Communism—as designed by their own race—was the most horrible form of "Fascism"!

Therefore in the last analysis the term "Communism" is a deliberate misnomer, for the form of government that is practiced in Russia today is in every sense nothing short of the most absolute and cruel Jewish plutocracy that could by any stretch of imagination be conceived.

Communism—to its Jewish propagators—serves as a form of government which primarily assures to Jews the mastery and administration of all affairs of the Gentile population so that the non-Jewish citizen automatically and unavoidably becomes subordi-

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nate to the Jew and has to submit completely to ail conditions imposed upon him by members of the "Chosen race" who have managed to obtain control of his national government. The Gentiles of Soviet Russia have long been aware of the character of this despotism. Lawton, in his book *The Russian Revolution*, p. 487, mentions the racial awakening that has taken place even among the least enlightened Russian peasants and collective-workers, reporting young Gentile Communists as saying, as far back as 1926: "Our party is a national party; there is no place in it for Jews!"

At this time, therefore, it becomes more important than ever to hold up before the American worker the conspiracy of Communism for what it actually is. Common sense tells us that those who have nothing are unable to give anything. As homeless gypsies live by getting something out of people for telling glittering "fortunes" to fascinated listeners, in just the same way the Jewish agitators are picturing the "Communist paradise" that they are going to create for the American workers—after these same workers have helped the Jews to overthrow the United States government and our Christian institutions. It is deplorably true that, so far, only a few of these workers are aware of the conspiracy behind all this propaganda for that workers' Utopia, a future Soviet America, and it is for this reason that it is so urgently necessary to spread the understanding of the aims of that ubiquitous and nomadic tribe that is so unceasingly promulgating the theories and practices of Communism. Has a gypsy anything to give away, or can he honestly promise anything to anyone living under orderly conditions? No! Neither have the Jewish radicals—as most of the Communist leaders are —anything to promise, except what may be obtained by wholesale robbery and theft during a terroristic regime of lawlessness such as has prevailed in Russia commencing with 1917. As to the character and achievements of outstanding labor leaders, let us take the example of the late Samuel Gompers. Most of the strikes instigated by this Jew were lost battles for the

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American union worker—who had faithfully paid his fees and dues; the term "Gomperism" was on every worker's tongue for a time—meaning the "settling" of a strike to the satisfaction of either—or rather neither—party. It was only to be expected, that this Jewish labor leader, who was born in England, passed away in 1924 as a threefold millionaire after having "settled" strikes for some 30 years as president of the American Federation of Labor. So as to sustain the confidence in this alleged representative of the American working class, it became routine with the Jewish newspaper publishers in the United States to emphasize intermittently that Gompers in his noble task of promoting the welfare of the American industrial workers, was himself working without any salary! The best that can be said of him as a leader is, that he successfully elevated himself from a poor tobacco factory worker to a capitalist, continually deceiving the American workers by misinforming them of the true prospects in each strike period. The fact that a monument was erected to him in the American capital, is just another indication of the extent of Jewish propaganda in this country. Quite similar were the grafting opportunities embraced by the Russian Jew "Socialist," Morris Hillquit (Misca Hilkowicz). In his self-chosen calling of solving the social problems of the American Gentile workers he exemplified his qualifications for service to the proletariat in the fact that he left an estate valued at some \$200,000.00 from his sham battling of "capitalism." —From Elizabeth Dilling's *The Roosevelt Red Record and its Background*.

ALL the evidence to date shows that unionism—with Jews as leaders—means either the financial "emancipation" of those Hebrew leaders, or that such Jews are taking advantage of unionism and using it as a stepladder by which to climb to economic and political power—for the sole purpose of furthering their own racial schemes for world-domination including enslavement of the Gentiles by Jewry.

Supporting our assertion that the Jews are primarily interested

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in their own racial advancement and their personal elevation to prominence, the Jew-owned Daily Mirror, New York, December 24, 1938, while telling about the disbandment of the Communist Party in Checho-Slovakia seemed only concerned with the detail that "... 38 Communist members of the Parliament will lose their posts. ..."

Indeed for Jewry all over the world, nothing else ever mattered but its own holding of powerful political jobs over the Gentiles, and never the real accomplishments of the communistic doctrines. Otherwise one would expect to see the Jewish refugees emigrating en masse to the communistic farm collectives and "state" industries in Soviet Russia. But has the Jew ever been interested in Communism as applied to himself, except as its dictator or bureaucratic administrator?

Let us take an example typical of the tactics for the capture of the dissatisfied American worker. After having fomented a strike and caused a walkout, the agitator makes a point of approaching the men out of work, for their minds are naturally susceptible at such stage to the Communists' promises of better and more stable living conditions. "Socialism" is the formula generally employed first for getting the workers into an organization, and to acquaint them with the theories of a Marxian-socialistic state therefore becomes the first and elementary lesson. Then, adrift between ideas of a Marxian-socialistic society and those of an outright Communistic regime, our young American worker may cling to the former for a while. Although strikes generally are being called by the Socialist faction of the left-wingers, the American Federation of Labor, the Congress of Industrial Organization, or other similar body—which naturally boasts Jewish organizers—numbers of other Jews from the Communist section are admitted as speakers at the Socialists' meetings; and so the Benjamin Gitlows, the Israel Amters, the Robert Minors and other Russian Jews, keep dinning into the ears of the American workers their doctrines of the "world-wide class struggle"—always, of course, cunningly withholding the ultimate objective of their efforts. For the average

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American Communist, it is no longer a question of striking for higher wages and better working conditions—it is "the overthrow of the U. S. gov eminent by force," and the replacing of all "capitalistic" institutions with others of Red planning. Soon, therefore, the idea of forming a Soviet United States after the pattern of Russia, becomes the fertile seed planted in the open mind of the unsuspecting American worker who never before heard anything definite about Communism and certainly nothing of the Jewish wire-pullers who invented the whole scheme. The worker is next being told that "the American capitalistic system is so totally rotten that only a thorough housecleaning— nay, the total destruction of the present system—can give the 'exploited' American workers any lasting relief. In fact, the working-class of the whole world has to be freed from its 'capitalistic oppressors,' its present status of slavery, and its economic bondage." While these Moscow agents occasionally place upon the rostrum some blond and blue-eyed Communist, it has become a truism that behind all such propaganda in favor of a Soviet regime, stand the Jews.

That Socialist and Communist agitators are working together intimately for the control of American workers, has long been an open secret to those who have studied the backstage activities of both factions. The Socialist Jew, Vandervelde (Epstein) of Belgium, who certainly should be in a position to know their interrelation, openly states: "The ideal of us all, our ultimate aim, is Communism." William Morris, also noted as a Socialist, gives the following explanation: "Between complete Socialism and Communism there is no difference whatever in my mind. Communism is, in fact, the completion of Socialism."—The Paul Reveres' *The Rape of the Republic*, p. 5. Thus, the official name of Bolshevik Russia today is the "Union of Soviet Socialist Republics," and not "Union of Bolshevik—or Communist—Soviet Republics." The radical Jews employ the two terms, along with Bolshevism, as suits the occasion. The main requisite is that the Jews, in their efforts to control as large a number of Gentile workers as possible, stay at the head of the labor movements, so

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as to make sure that these workers at all times carry out the planned groundwork for the establishment of a future Jewish state. In pleading the Jewish case before the world, Hebrew writers refer to themselves as a people, a nation, a religious sect, or a race—if they do not find it more expedient to pose as a group of people with minority rights, meaning, with privileges. In like fashion they use the terms Socialism, Communism and Bolshevism, with the sole idea of taking advantage of the uninformed and befuddled Gentiles who may still be beguiled by the Jewish manner of formulating language in such a way as to further the ends of their racial greediness.

Thus our young American worker gets his ear full of Communist teachings and the most glamorous accounts of the "Soviet paradise": "The former Imperial castles are now workers' clubs and recreational centers for Communists. For the workers there have only eight-hour shifts, and two weeks' vacation with pay each year. Free doctors are also available. Just help us to create a Soviet United States and you will have all this, with no more 'capitalistic exploitation' or any other of the social injustices you are encountering today." With such assertions does the Communistic orator—with his Yiddish accent—try to convert the American youth to his ideas.

Out of a hundred or so Gentile strikers who may be listening, perhaps ten or fifteen are beginning to display some real interest and want to know more about that fairyland, the Soviet Socialist Republics of Russia! Indeed, did the speaker not say that Russia is a country where free love is permitted, with no barriers whatever? With women being nationalized as public property—with marriage almost as easy as exchanging a book in the public library! And there will be no more priests to interfere and tell you what to do and what not to do! What a marvelous country! And so our potential Communist is warmed up. Although without funds, at the next dance that is being given by the local Communist party he makes the acquaintance of a girl Communist not exactly of his own race, and free love is sampled as at least one of the fulfilments of the many promises the Reds had made. And

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what a fine place that dance hall is! Was not the "House of Abundance" on E. 20th Street, in New York, financed and kept up by Jewish bankers of Chicago and New York City? What a club atmosphere! Free food and drinks, pretty Jewish hostesses, free literature, and plenty of everything! . . . "This is a land of mixed races!" . . . "No distinction of race, creed, class or color." . . . "In Soviet Russia all people are alike, they are all comrades." . . . "Workers of the World, unite!" . . . "Long live the Communist International!" . . . So it goes by the spoken word, and by signs displayed along the walls. . . . "Take some of this literature home," says his Jewish dance partner. "It's good stuff, I'm telling you," and his new girl friend hands him some more for distribution at his rooming house. At home a few days later he actually starts reading such literature as *The Emancipation of the Workers from Capitalistic Slavery*, *Marxism Scientifically Explained*, *Down with Hitlerism*, *The New Masses*, *Lenin and Stalin on the Jewish Problem*, *The Emancipation of the U. S. Negro*. . . . And a leaflet tells him of another rally to be held on Union Square. He has heard much about Union Square, but finally goes to satisfy his curiosity. A Negro takes the soap box. "Funny," thinks our young American, . . . "does America need Negroes to solve the American workers' labor problems?" . . . Then he sees signs carried by hard-faced girls and Negroes: "Defend the Poor Scottsboro Boys," "Long Live Soviet Russia," "Union Wages for the Unemployed," "Free Rent, Light and Gas for the Unemployed," "Down with the Constitution," "Make this a Soviet America," "Raise the Red Flag," "On with the World Revolution," "March to City Hall next Saturday 1 p.m." etc. Still, without paying any membership fee, our young American worker-on-strike actually becomes a disciple of the Marxian message of Communism, even though he has not so far been at all attracted by its promulgators. "Just come and hang around," is the invitation from a curly-haired and hook-nosed short, dark fellow—with an accent he has heard only once before, in one of the second-hand shops where he bought a pair of trousers.

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Another young Jew suggests to him to bring his friends along - "to help fight Capitalism," he throws after him. Somebody takes him to the office of the Daily Worker which he has heard called "the only workingman's paper in the United States." In the dark and dingy hallway, he is being told that last year, in one month alone, four million pieces of Communist literature were distributed in the United States. He learns furthermore, that over 700 branches of the Communist Party are already in existence in this country, that more than 300 magazines and newspapers with Communist tendencies are being published here. "Just have patience—he is being told—the Communist Party is growing. Soon there will be a Soviet United States with no more unemployment." Another dark-skinned fellow, intimates that Moscow spends over six million gold dollars a year in the United States for the Communist movement. "Roosevelt likes Communism, and so does Mrs. Roosevelt—even if they don't show it," whispers one shady figure. "The number of Communist schools is increasing," he hears from another, who jostles him in the hallway. "Do you want to make money?" finally asks the party worker who had wanted to take him to "headquarters." "Sure," our American youth answers. "All right, you are going to sell papers tonight." And so he calls out, as he runs through the subway cars: "Read the Daily Worker, the only workingman's paper in the United States," "Hear the leader speak," "New Attack on the French Government," "Hitler's Government is Crumbling," "Read About Hearst, the Liar," "Daily Worker just out," and so on, He does not know what it is all about, but his new friend at the office on East 12th Street had told him what to cry out when going through the trains. "Even if nobody buys, just keep on telling what we want the world to know." And so he does, more or less half-heartedly, what he is told to do. But he feels like a gambler, and one adrift. He did not make any money at all, for hardly one man in a ten-car subway train ever bought the Daily Worker—or the "Dirty Worker," as someone called after him. Just for the thrill of it he tried it once, but he had no con-

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fidence in this job he was told to do. Nor did this Communism seem a prospect to make him happy or to safeguard his future. Nevertheless he went to hear the leader speak in Madison Square Garden. "The forces that have created a Soviet Russia, will create a similar government in Germany, and in the United States," he heard.

Now, what were those forces, and who were they, that had brought about the Soviet government in Russia? Were they of the same calibre as those repellent ones that our young factory worker had met in Union Square, or at the office of the Daily Worker? Or even as those sitting all around him right there in Madison Square Garden? What was it that all these foreign-looking people wanted to make out of the United States? A Soviet United States? What does "Soviet" mean, anyway? "Knishes (meaning fried potato balls, a Jewish tidbit) five cents a bag," someone was yelling beside him, and he looked shyly at the creature. Even that ugly vender cried out: "Workers of the world, unite!"

Unite with whom? Would he unite and associate with gypsies — even now, when he was "broke" and out of work, borrowing from all the friends who still had something? . . . What's that? "A telegram from Mayor LaGuardia, and one from Rabbi Wise." "So they also associate with Communists," was his first conclusion.

"Moscow Daily News!" another dusky foreigner shrieked. . . . "What have we to do with Moscow, here in the United States?" our young American asked himself, wondering what part that paper could play in solving his problem of unemployment, and how he would get his next decent meal. "Smash the bourgeoisie and the capitalistic system!—to-hell with Washington," shouted another brash-looking foreigner. . . . "World revolution,"—"World revolution,"—"World revolution." . . . Would these politicians bring him relief from the troubles in which he was now involved? What, indeed, was meant by— these "forces that have created a Soviet Russia—will create a similar government in . . . the United States?"

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Are there really forces in existence which can change a government at will without asking the people, and without legislation? Right there somebody out of the crowd flashed the answer: "To hell with legislation!" . . . "World revolution!" replied another fellow back of him. . . . "Dictatorship of the proletariat!" cried someone else with a pair of weird-looking eyes. "Does the United States have to ape Russia anyway, or any other country?" he wanted to ask.

"Morning Freheit just out," . . . "Camp Nitgedaiget folder free!" he was told during the intermission by a young Jew, in that babel of alien gibberish.

He had never before heard so many foreign words or seen such strange faces, nor had he ever been approached by such a horde of "comrades"—of whom he almost felt afraid. "What was Communism, anyway? What was behind all the excitement of those Communist leaders and of those who fancied themselves as belonging to the front ranks? Could anyone explain?"

Would the outcome—if this country should actually turn towards Communism—be identical with what has happened in Russia?

What would the transition stage be like, after the Communists — as he had seen and heard them—started to run this country? And how would those American citizens who were opposed to that foreign Communism, react under a regime that had been actualized not only without their consent but in spite of their most strenuous opposition?

What would it look like when the Communists—as in Russia—had seized the United States government and abolished all the constitutional rights as yet enjoyed by American citizens? The world does, indeed, owe the young American worker an explanation, and a full account of how the change of government actually did take place in Russia and of what the "change" has done to the Russian people—including the workers. Since the Communist leader is the "front" for the Jewish conspiracy both in this country and throughout the world, his state-

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ments cannot be dismissed as mere idle talk. It is therefore entirely reasonable to suppose that measures identical with those taken in Russia would be duplicated here, and the American public is entitled to every possible enlightenment as to what may be expected, if and when this "change" takes place. A few aspects of what may actually happen, will be given in the following pages.... Even to a greater extent than at present, Jews of foreign birth — financed by American and European International bankers— would invade the country. The first active step would be to seek to bribe the executives of the army and navy, and then to confiscate all the industries and the private property of the American Aryans. In this connection it will be remembered that intimate details pertaining to all businesses and industries in this country were obtained by the "Code Authorities" established under the National Industrial Recovery Act back in 1933, and made available for Jews and others in position to profit by them. Seizure of all jewels and precious metals would follow. Those who offered opposition in any way would be murdered by hordes of bandits—bribed by the Jewish bankers and camouflaged with Army uniforms. Any persons objecting to the assumption of such outrageous power by these criminal Jews would immediately be imprisoned without hearings.

In line with the new "liberty" and the "new standard of social order," the nationalization of women would become the sensational new "thrill." . . . Christian Americans might become personal witnesses to violations of their womenfolk—which would be given "legal" sanction throughout the "United Soviet States of America" for the satisfaction of Jews and their Negro dupes to whom Jewish Communists have long made promises of this kind.

In girls' boarding schools one would find self-appointed Jewish male teachers sleeping in the dormitories—where the honor of one's sister would be no safer than that of an outcast on the streets.

The American clergy would be starved to death. The Jewish

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commissars responsible for the adoption of the new "Talmudic laws" would brand the entire Christian clergy as madmen who as "reactionaries" must be eliminated. Since these same Commissars would administer the distribution of all food cards, and no food would be available except as allotted on food cards to "workers" or for sale at exorbitant prices in luxury stores for the "comrades," the Christian clergy—being refused food cards — would be worst-off of all.

There would be certain "luxury" stores for those Soviet officials who could afford to buy there. These would be seen making their daily purchases in such stores established for the privileged class—in a supposedly classless society—while the honest, toiling Americans would have to stand in line and wait for the rations allowed them by "law." And what starvation rations they would be!

Out of a hundred officials in key positions in the Soviet United States, at least eighty would be Jews. Under Bolshevism all the Christian office-holders would be disposed of, for only Jews and their obedient sycophants would be "fit" to run the country according to the Jewish pattern. For did not Marx stipulate that Jews would have to "free" themselves before they could "free" others?

All Christians and the lesser Jews would be placed in "collectives" under Jewish authorities, since all industries as well as all farming would be "nationalized." All foodstuffs would be rationed so that the Jewish overlords could control the entire dispensation of all available food, as well as all means of livelihood. The national emblem The Stars and Stripes would be replaced by the Red rag with the Hammer and Sickle, and the Jewish six-pointed star of David would adorn all of our official buildings—as it is already being used by some of our government departments.

Americans—always fond of traveling—would have to adjust themselves to staying at home, for traveling to foreign countries would be prohibited for non-Jews. It would be only one kind of people—the group of Commissars and other "loyal" folk of their

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race—who would be allowed to travel in foreign lands. For Americans of Christian stock the borders would be closed, like the gates of a jail—as is the case in Soviet Russia—for the Christians in America would be closely confined to their "collectives," mines, or labor camps, as the case might be. To own an automobile would also be the almost exclusive privilege of members of the "Chosen race."

One of the first acts of the new "United Soviet States" government would be the establishing of a terror-police whose foremost duty it would be to "protect" the Jew in every way. In this country—which has frequently been called "the cradle of liberty"—every expression or act displeasing to the "Chosen race," would call down swift retribution of the most ruthless kind. To this end an immense government spy net would be established, so that even in the bosom of his family the white American would have to scrupulously watch his words and actions.

In her book *Red Virtue*, Ella Winter cites two cases of Jewish sensibility in Russia. In one instance a man was immediately arrested for having made the remark: ". . . that is a Jewish name. . .," and in the other case she states: "A man was imprisoned for making an anti-Semitic joke."

The procedure in such cases might be—as it has been in Soviet Russia—that parents would be taken out of the home at night, leaving young children to go on the streets, and the home closed by order of the "United Soviet States" government. . . . The parents would be interned, or "liquidated"—the new term for "killing," coined by the Jews in Russia. . . . These American children would be homeless and forced to exist in the same manner as do stray cats and dogs. It would then be a mere matter of time until these children would become infected and liable to carry any kind of disease, since they would be living in unsanitary places, seeking shelter in any covered spot such as hallways, under the arches of bridges, in railroad tunnels, and so on.

If it should happen that the number of such dissipated and dis-

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eased American children should reach a formidable figure so that the state and city hospitals simply could not accommodate them, there would be a precedent for the remedy: the machine gun. These young American children would be taken out of the city under the pretense of being taken on a picnic, and when seated nicely on the ground, destroyed by hidden machine guns. This procedure would appeal to the "United Soviet States" officials as far preferable to the tedious, troublesome and expensive hospitalization of such children. And it would have the advantage of being in perfect accord with "Talmudic law"—the new official law of the "United Soviet States" government, and which states, in Baba Mecia, 114, 6: "You (Jews) are human beings, but the nations of the world are not human beings, but beasts." So, if "beasts" in such numbers happened to be afflicted with disease, our Jewish masters would not bother wasting money and time on such creatures!

While mentioning machine guns, it might also happen that some few hundred former American officers, wounded in the fracas incident to the establishment of the Soviet in America, and hospitalized, would be taken outside on stretchers and "liquidated" in the same quick and efficient manner. Why not? This has been the procedure of the Jews in Russia and in Spain—since 1917! So what else could American Christians expect? The right of free speech would belong exclusively to the "United Soviet States" officials, to their race and their obedient servants. It might happen that some millions of American farmers who had not agreed with the Jewish idea of wholesale government farming but who had nevertheless been forced to turn their entire harvest over to the Jewish farm Commissars, might die of starvation. For the "United Soviet States" government would need all the grain for export so as to obtain sufficient foreign currency for propaganda purposes—that the doctrines of Jewish Communism might "bless" every corner of the world. This fact would be brought to the attention of all the "United Soviet States" judges—who would be, with scarcely any exception, of the 'Chosen race'—for who else could be trusted with the ad-

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ministration of "holy Talmud justice"? Any such judge—his name might be Louis D. Brandeis—might make the observation, that since these millions of American farmers were only Christians, why should anybody care?

According to the new Talmud law of the land, this would be quite all right, and there would be nothing anyone could do about it. For this same "Honorable" Louis D. Brandeis had a large share in establishing a united Jewish front, when he urged in his Zionism, pp. 113-114: "Organize, organize, organize, until every Jew must stand up and be counted—counted with us, or prove himself, wittingly or unwittingly, of the few who are against their own people."

Since the churches and all their affiliated institutions would be pronounced "reactionary" by the new "United Soviet States" government, it would become of paramount necessity to cast the American mentality in a new mold, so as to eradicate permanently the "silly and sentimental" conceptions with which Christianity—the "opium of the people," according to Lenin, the "grand master" of Communism—had "drugged" the world. Therefore it would be necessary to remove from all American homes and prohibit from sale, all "sentimental" pictures and statues such as those of Christ and His followers, and replace them with pictures of "real" heroes such as Marx, Engels and Lenin. Let the people pray to these gods, would be the Soviet dictator's order— for had they not been descendants of the world's most "aristocratic" race, and the "liberators" of the "working classes" besides? Because, therefore, the influence of the Church on the American character would be considered as diametrically opposed to the spirit of Judaism, it would be necessary for the new Jewish government to sanction and openly subsidize the Jewish-atheistic, Godless movement—which is already well under way. Since the usurpation of material world power is and always has been the central point of the Jewish "religion," the Jew has always felt qualified—and even divinely appointed—to place his 'David's star' of materialism on anything within his reach. So as to tempt the taste of those Americans to whom such a

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Godless movement might not appeal, the various atheistic movements in which the Jews have played so active a part would also be continued in full force, and be made semi-official. All these groups enjoying the favor of the new Soviet government would work closely together, and if any Christian church offered opposition to the ruthless process of Judaization in spite of all discouragement, then the members of the Godless and atheistic groups would get together and vote for the razing of that church or—even better—have it converted into a warehouse, a movie theater or a dance hall. In the case of a smaller church, it might be turned into a Communist club, or a house of prostitution. The Judaized U. S. government would usually sanction any such suggestion coming from the Communist party, which, of course, would not bother to consult the church members to whom the church rightfully belonged.

And thus it might happen, that soon the dictator would issue the proclamation that after twenty years not a single church would be allowed to remain on American soil. It would be a matter of common observation however, that not only would the Jewish synagogues not be disturbed, but money would even have been appropriated by the government for the erection of many new Jewish temples.

All this of course would be causing great consternation among the Gentile people of the former United States of America—but few of which people had taken any steps whatever to protect their nation and institutions while the Communist party was still in its incipency.

The new "United Soviet States" government's independence or modern scientific invention might be shown by its method of constructing some important canal work, for instance. For, as in the days of the great Solomon, would there not be millions of Gentiles—Christian-American "white collar" convicts—available to blast the rocks and carry away the dirt? . . . Mere "beasts who would be forced to submit to the rule of the "Chosen tribe"? . . . And of what consequence would be the physical collapse of even hundreds of thousands of such?

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Since it has become a matter of world-wide recognition that no other race is capable of turning-out newspapers acceptable to Jewish low moral standards, it is a foregone conclusion that none but scions of the "Chosen People" would be trusted to control or dispense any kind of government publicity whatever. And there would, of course, be no other. As is the case in the "model state," Soviet Russia, no dissenting voice whatever would be allowed. Also, for the representative viewpoint and the "proper" historical evaluation of the changing of America to the "new order," only Jews would be found to possess the "proper" qualifications; none else would be considered capable of recording and adequately publicizing the "marvelous achievements" for the "benefit of the people" under the "glorious" regime of Jewish Communism. For it would be of the first importance, of course, that the rest of the world should obtain authoritative information of the "complete success" of the Marxian doctrines, and of how they had entirely "liberated" the working masses in America.

ALL the high military posts would at once be taken by Jews. For, since the Jew assumes that he is born to dominate the weak-kneed Gentiles, it would be only natural for members of his race to be in charge of all military establishments throughout the land. Even in civil aviation Jews would be at the top. Not because they have ever excelled as aviators—that profession is much too dangerous to life and limb—but only for the sake of holding absolute control of a department so vitally essential in our modern times.

Heavy and light industry, agriculture and finance, mining and forestry, public construction and mechanical research, interior departments and foreign affairs—the key positions in all these branches would be taken by members of the "Chosen race" which had its early home in the Arabian desert!—for it would be considered that hardly any Christian-Americans could be found who are capable of administering such positions to the "satisfaction" of the "United Soviet States" government. It goes without saying, that all ambassadors to foreign countries

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would have to be full-blooded Jews, so that all the world would be properly impressed by the "leadership" of their race in the "United Soviet States of America."

The "old racial dreams" of dominating all the Gentile world were going to come true sometime, so why not now—with Communism already penetrating the world to such a formidable extent?

So as to make sure that the minds of the people would develop along the proper Judaistic lines, it would be of supreme importance that the children be trained in the orthodox Marxistic channels, and therefore Jews would be appointed to all presidencies and principalities of the governmental-educational institutions—and there would be no others. What trouble and expense had not the "Soviet American Government" already had, with reforming the "mised minds" of these obstinate Christians! Certainly it would be seen to that all inclination to Christianity was totally eliminated, by training the minds of the children along Marxian lines from the very start.

None of these things, or worse, can happen in America, if the Gentile workers refuse to lend their support through the radical labor unions to the Communist Party—of the real nature of which the mass of American workers know literally nothing. Would they have given such support as has been given to date, if they knew that within a few years they would find their sisters and daughters the prey of lewd Jews and Negroes? Advocating "equality of race" and indifference to the sanctity of family relationship, the Communist Party has consistently sponsored the idea that the Negro and the Jew should be at perfect liberty to violate any Aryan-American woman, and red-blooded Americans have long realized that Jewish lawyers in this country would be sure to defend Negroes caught in the act of spoiling the blood of white women. Under Communism in actual practice therefore, white women are subject to assault by any beast of a man who happens to be in the mood; for white people under Communist rule would have no rights whatever—being, according to the Talmudic text, "mere beasts." In line with what has

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taken place in Communistic Russia, American society women would probably have to dance for the "entertainment" of immoral and semi-savage Jewesses and their Sadist-Bolshevistic henchmen; and refusal to comply with such beastly requirements would simply mean death under indescribable torture.

ALL these details—based on actual happenings in Soviet Russia and revealed in some cases only through Jewish boasting —have been cunningly hidden by the Communist agitators, especially since the recognition of the Communist Party by the United States government.

In a speech in the interests of Zionism, at the New York Hippodrome on June 8, 1936, Communist leader Earl Browder furnished obvious indication that he was betraying the "cause" of the workers when it conflicted with the interests of his Jewish employers. In discussing the appropriation of land for the Jews in Palestine, he frankly stated that Jews arriving there should be allowed to settle on the land as it could be bought up from the Arabian owners; adding, however, "But to get hold of this land, the Arab peasants who live and toil on it, have to be driven off." This "workers' leader," though a Gentile, plainly subscribes to the Talmudic law—Baba Batra, 54: "The estates of the Goyim (Gentiles) are like the wilderness. Whoever first settles has a right to them ..." and seems to find it perfectly consistent with his role as workers' leader, to support the Jews' Talmudic first-rights as against the native Arab's right of ownership. Instead of defending the rights of the workers, who happened to be Arabian Gentiles, shabes goy Browder felt obliged, in order to assure his future pay check, to openly insist upon Jewry's being given preference and priority rights wherever desired. This was even demanded in the case of Palestine—where most Jews arrive as capitalists who carry along the loot from their former domiciles, in contradistinction to the poor Arab peasants who "have to be driven off" their fields to make room for more Jews. Some workingmen's leader, this Browder!

Senator Gaudin de Villaine of France, in a speech on May 13,

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1919, expressed this very plainly in the following words: "The Russian revolution and the Great War of 1914-18 were only phases of the supreme mobilization of the cosmopolitan power of money, and this supreme crusade of gold against the Cross is nothing more nor less than the furious aspiration of the Jew for the domination of the world.

"It is the high Jew bank that has fomented in Russia the revolution prepared by the Kerenskys and finally perpetrated by the Lenins, Trotskys and Zinovieffs, as was yesterday the Communist coup d'etat in Hungary, for Bolshevism is nothing but Talmudic upheaval.

"The Russian, revolution was a Jew revolution supported by Germany, the cradle of modern universal Jewry—and the Bolsheviks, the executioners of the bloody Russian agony, are all, more or less, of the race of Judas."

Later events have amply shown Germany's repudiation of her role as the "cradle of modern universal Jewry." Browder will be unable to hide the fact that the Jews in the United States are zealously working through him for the overthrow of the American government by means of thinly-disguised Communist activities in the ranks of labor and politicians. Just as the Russian worker has been degraded and enslaved in the Soviets by these same forces, the American workingmen are being hoodwinked into supporting unions which are being used for the destruction of all the rights and privileges which the American citizen has enjoyed to the present moment.

THE Jews are interested only in Jewish supremacy, which is all that Communism stands for, and in this lies the sole and fundamental reason why the Jews so ardently embrace the idea and program of Communism, for it has been a most effective screen behind which to work toward their real objective—the capturing of economic and political control in one nation after another until they can be the undisputed masters of the whole world.

In view of Browder's bald announcement of the coming sovietiza-

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tion of the United States, it becomes a life-and-death matter for the American people to learn exactly who and what those forces are that have turned the Russias of the Czars into the shambles now touted as the "workers' paradise" under the name of the Union of Soviet Socialist Republics—and where and how such forces obtained leave to create such a hell on earth. The various strike riots as well as other more or less successful putsches instigated by the Communist Party, have always shown that Jews are the main fomenters of all social unrest. Col. E. N. Sanctuary of New York, stated that in the strike on the Pacific Coast in 1934 organized by the Australian Jew Harry Bridges—who entered this country as Harry Dorgan—out of 19 Red agitators arrested no less than 11 were Jews. In other words, 11 Jewish agitators out of a Jewish-claimed population of 4,250,000—and 8 agitators out of the Gentile population of 125,000,000. Again, during the strike of the hotel and restaurant workers in New York City in 1934, out of 18 salaried officials of the strike committee 15 were Jews. Few if any of these strike organizers had ever been connected with hotel or restaurant work, but were simply professional agitators who were incapable of understanding or not interested in any improvement of social or economic conditions of the workers. Instead, they were engaged in aggravating discontent and fomenting revolution among the workers, and encouraging them to refrain from working at their jobs—while they themselves, as instigators of the strife, profited in their salaries from the dues paid in by their dupes. Proving that they miss no chance of attempting to undermine the national stamina, Communist girls—mostly Jewish—are using their sex appeal in approaching enlisted men with Communistic literature so as to demoralize the armed forces of the country. In their pamphlets, too, much explicit advice is given for the preparation and carrying out of mutiny.

The fact that even a number of notables in this country, such as senators, congressmen and executives of a certain standing, are subscribing to the tenets of Communism, merely testifies to their total ignorance as to its real nature. When such a well-known

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writer as Upton Sinclair joins the group of other misinformed intellectuals and exclaims in his book *Oil*, on p. 500: "Where would the radical movement be without the Jews?" one can only pity him for his ignorance of the underlying facts. The Communist movement is like the iceberg in that only a tenth appears on the surface, while its real bulk is temporarily submerged but ready to swing into action at a moment's notice—at the call of its Jewish masters.

All this irrefutable evidence leads to the definite conclusion that the radical movement is entirely in the hands of the Mongoloid Jews and completely controlled by them. Communism IS a foreign importation, and out-and-out un-American. The *National American Bulletin*, New York, of October 8, 1936, records a New York Communist as having stated, that "the day is not far away when we will shoot the rich as they ride by in their limousines, for," he continued, "the only way to get rid of the rich is to eliminate them!"

THE Communists' frequent announcement of the coming violent overthrow of the United States government, and their openly stated intention of using terroristic methods in seizing possession of all the key institutions and major industries in the country, are all parts of the incitement to civil war, and therefore anti-national throughout. One of the subtle features of this real "American tragedy"-in-the-making, lies in the fact that the Chief Executive is so blindly following the dictates of his coterie of Jewish brain-trusters, who covertly if not openly sympathize with and give their tacit support to the most dangerous elements in this country. One might, for instance, recall the suddenly checked press disclosures of the thoroughly corrupt Minnesota political machine of the late Floyd B. Olson—with whom the Chief Executive expressed himself as being in accord. It does not seem out of place here to throw some light on one of his late advisers, who, though himself a Gentile, was assiduously promoting the Communistic outrage being prepared by the Jews here. This man was none other than Rexford Guy Tug-

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well, late professor of Economics at Columbia University and also late Assistant Secretary of the Department of Agriculture in the President's cabinet, and called, by the way—in *The Saturday Evening Post* of August 1, 1936, "The President's Idea Man." Of what particular value Mr. Tugwell's ideas may have been to the President and incidentally to the country, may be concluded from the following example:

Mr. Tugwell visited Russia in 1927 as member of a trade commission, and subsequently, along with Stuart Chase and Robert Dunn, edited the commission's report "Soviet Russia in the Second Decade." Here, in the chapter on "Industry and the Gosplan" by Stuart Chase, are compared the figures of the domestic animal stock of the year 1913 with those of 1927, according to the Soviet government tabulation as submitted to the commission.

They were for 1913

35,500,000 horses

60,300,000 cattle

20,300,000 hogs

120,800,000 sheep and goats

a total of 236,900,000 head of live stock

and in 1927

29,100,000 horses

64,100,000 cattle

18,100,000 hogs

121,600,000 sheep and goats

232,900,000 head

However, in 1933 another report of live stock in Russia was issued, which the Tugwell commission failed to submit to the people of the United States. It appeared in the official *Pravda* on December 6, 1933, and sheds a quite different light on Soviet

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Russia's Communistic "experiment" in collective farming. The figures in this report are:

Russia had in 1913

32,000,000 horses

60,000,000 cattle

21,000,000 hogs

113,000,000 sheep and goats

226,000,000 head of live stock

and in 1933

7,000,000 horses

5,800,000 cattle

2,500,000 hogs

7,400,000 sheep and goats

22,700,000 head,

in other words, only about one-tenth of Russia's pre-war figures! Neither before nor after the official recognition of the Soviet Union by the United States in November, 1933, has the American public received either from its government or through its Judaized press, any truthful report of the Communistic developments in that country. The whole system having totally failed, the authoritative Tugwell et al. have never seen fit to furnish any adequate picture of the social and domestic conditions there, nor have they given the public here, even a belated correction of their misstatements about Soviet Russia. Having been appointed by the New Deal "brain trust" as a supposed expert on national economic matters, Tugwell—as growing numbers of Americans now perceive from a thoroughly Judaized predicament—evidently considered it sufficient to report the erroneous data furnished by the irresponsible Soviet government—such presumably being the orders of those who appointed the commission. If this Tugwellian report is typical of the ideas with which he furnished the President, is it any wonder that the Chief Executive seems to entertain such a favorable opinion or

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this government he let himself be railroaded into recognizing? The disproportionately large number of Jews now officially and unofficially connected with the United States government, the entirely Judaized press as well as the international news exchanges, such other propaganda agencies as the stage and screen and the commercialized radio, are all responsible for the deplorable misinformation and consequent ignorance of the people as to the true conditions in Soviet Russia.

And to Soviet Russia, where the Jewish element has totally submerged Christian and Aryan civilization by its anti-Christian government activities, the President of the United States dispatches his "sincere felicitations on this memorable anniversary," according to the London Morning Post of November 9, 1935! Nothing could better testify to the President's sympathies with the Jewish revolutionaries who made possible the events of November 7 and 8, 1917, in Russia, than this telegram to Kalinin, Jews and Jewish-minded Gentiles in the Roosevelt administration have actually established definitely Communistic experiments here, one of which is the Tennessee Valley Authority power project. Col. E. N. Sanctuary of New York, quotes in a pamphlet recently published, the following description of certain conditions in Norris which is the principal township of that district: "There is no church or place of worship in the town of Norris, Tennessee, except a Community House built by TVA as an agency of the United States Government. There is no Protestant Church and no Catholic Church in Norris. All property in Norris is owned by the United States Government. If this does not mean Federal control over religion, it can mean nothing, for the simple reason that the Government owns the Community House in the same way that the Baptists of your city own the Baptist Church there. The Government-owner of the building can dictate its use. . . . Literature published by TVA shows that no one is employed unless he be socially minded. There are no persons living at Norris except Government employees, and in order to live in one of the three hundred and fifty residences there, the tenant must be socially minded, and employed by the

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TVA. . . . There is no doubt that this scheme brings about a correlation between State and Religion, though without any specific church being mixed up in the matter." The above is an account of the Communistic conditions already affecting a considerable area of the country, under the authority of our Federal Government, and presages much greater curtailment of freedom and initiative when and if the New Deal program is carried to its logical culmination—complete sovietization of the nation.

Some idea of the nature and extent of the Jewish power and influence in this country for many years past, without being generally recognized as such, may be gathered from an account dating back to 1920.

It was in December of that year that an outstanding Russian, Major-General Count Cherep-Spiridovich, arrived from Europe. This man had compiled an exhaustive collection of data concerning the Jewish rape of Imperial Russia, and was for this reason detained at Ellis Island by the immigration authorities, until he promised not to engage in anti-Jewish activities here; that is, not to disclose the actual facts of the treatment meted out to the Gentile majority in Russia. It had been represented to the American authorities, of course, that such disclosures would be an unjust exposure of Jewish activities and might possibly cause anti-Jewish repercussions here. And it was of course "in the interest of America," that American Jewry brought pressure to bear on the authorities at Ellis Island to have them exact this promise from Count Spiridovich. Any disclosure of the facts at that time might have seriously interfered with the smooth progress of the Marxistic plans of establishing here the same kind of "workers' paradise" that had been so successfully set up in Russia!

AS YET only a comparatively few people here seem to realize to what a large extent the Jew-Communists have already acquired control of the working masses and of our social and economic structure, and the awakening of such citizens is in

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part due to the discovery and the wide distribution of the working plan of Jewry which is universally known as the "Protocols of The Learned Elders of Zion." This document, a copy of which was deposited in the British Museum in 1906, has come to be recognized as an indispensable key to world events to such an extent that it has been translated into most of the world's languages, and today boasts a circulation second only to that of the Christian Bible. In spite of the ceaseless efforts of the Jews to brand this document as a forgery, it has been definitely established as being part of the secret record of the First Zionist Congress at Basle, Switzerland, in 1897. Even without such verification, events throughout the world, as well as Jewry's zealous participation in every form of Communistic activity, have dispelled any reasonable doubt as to the authenticity of these infamous "Protocols" as the satanically circumspect working plan for Jewish world-conquest. In spite of the Jews' constantly reiterated denials of such an objective, the American Hebrew of November 30, 1934, went so far as to say: "Even supposing the authenticity of this book (the Protocols) to be demonstrable, what bearing can it have upon the matter? It would at most show that a group of people wished to dominate the world. And when has there not been a nation which at one time or another in its history has wished to dominate the world? Well and good, let us suppose that certain leaders of Israel have cherished this idea. Why, indeed, should they not have done so?" Furthermore, a very large number of leaders of Israel have openly committed themselves to the plan of Jewish world domination. As to results, a quite surprising document has lately come to light in the form of a letter, written in 1925 by the rabbi Maimon to the late Barthold Lunden, editor of the Swedish Weekly Vidi and published in the National-Socialisten, Aabenraa, Denmark, of August 22, 1936. In this letter occur the following passages: "For reasons egotistical or otherwise, you have seen fit to poke your nose into the so-called Jewish question and make yourself the mouthpiece of a whole nation. To judge by your fantasies in

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Vidi you want to have the Jewish people expelled not only from Sweden but from all Europe. What lunacy! You seem to be totally ignorant of the power and the organization against which you go to war. Little dwarf, take care that the mountain does not collapse and bury you! You are fifty years late with this 'cleaning up.' Are you really so ignorant, or do you refuse to see that we already rule Europe's greatest people? As an editor you surely ought to know that our symbol—the star of David -the points of which some time will fly over every single European capital, already from the old walls of the Kremlin has spread its influence into the world's every direction. Is it unknown to you that the world press, with few exceptions, already is in our hands? That we direct the trend and thinking, in the development of the great masses of Europe? That the most exclusive woman's world, through our fashion journals, follows our least hint? Theater, film, and the whole world of amusement are all subservient to us and must follow our dictates. The new art is a work of our taste and must, too, follow our directions. In the money market with all its business transactions, we hold undisputed sway.

"Empires, Kingdoms, Republics, Cities, Communities, and Individuals, are our debtors. According to the covenant made by our forefathers, Industry and Commerce are bound to fall into our hands."

Does not this letter tell the whole story? Could words be plainer? Is there still room for doubt?

And still, thanks to the controlled press, the legend about the "poor, persecuted Jews" goes on and on. An item on the Church page of the supposedly Christian New York World-Telegram on July 3, 1937, stated that in at least 2500 temples and synagogues of the Union of Orthodox Jewish Congregations, the sesqui-centennial of the American Constitution would be celebrated both on July 3 and 4, and added: "The exercises will not be restricted to an act of thanksgiving for the benefits a free government has brought to an oppressed people, but will include prayers for the continuance of such idealism."

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Witness Lenin's orders to the Communists in Russia: "We must be ready for any and every sacrifice, and even, if necessary, to practice trickery, to employ cunning, and to resort to illegal methods—to sometimes even overlook and conceal the truth—all for the sake of penetrating into the Trade Unions, to stay there and by every and all means carry on the work of Communism." And here a quotation from Protocol 3 seems quite to the point: "The aristocracy, which enjoyed by law the labor of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite—in the diminution, in the killing out of the Goyim (Gentiles). Our power is in the chronic shortness of food and physical weakness of the worker, because by all that this implies he is made the slave of our will"

There is no exaggeration whatever in the statement that when the full light of pitiless publicity shall have been shed on the Judaistic plan of despoiling the Gentile nations of the world, the whole diabolical scheme of which Communism is but a part, cannot but fall to pieces.

Although Jewry's plan of obtaining control of the state through labor's voting power is obvious, it is frequently and openly advocated by the Jewish leaders, not to wait for such development but to overthrow the present government by violence, at the convenient moment. Such seizure, according to the Communist leader's statement, would mean nothing short of open civil war. The identity of the forces that Sovietized Russia has been clearly revealed in the chapters on Lenin and Trotsky, by ample historical documentation, and it is the now quite open and undisguised plan of this Jewish Capitalist-Communist combine, to capture the United States—as they did Russia—at the earliest possible moment. The Jewish daily, *The Day*, New York, of April 9, 1936, contained the following open defiance: "The Jews of America, because of their numbers, interest, and ability, constitute a great political force. They have not usurped this power; it belongs to them as of right! They are going to exercise it as they see fit. What are you going to do about it?"

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ACCORDING to the Daily Jewish Bulletin, New York, of February 1, 1935, the Jewish population of the United States numbered 4,250,000. However, figures from Jewish sources have come to light indicating that by 1937 the Jewish population in America had grown to approximately twelve millions of which nearly four millions were of foreign birth; and these figures have no doubt been considerably increased by reason of the influx of Jewish "refugees"—political and otherwise—since the summer of 1938. This minority appears to possess the power and influence today to enforce its desires over large numbers of the Christian citizenry, especially in New York where freedom of speech and press seems to belong to the Jews exclusively.

The American writer James Russell Lowell was a case in point, according to his biographer, Horace Elisha Scudder. In his *Biography*, II, p. 305, Mr. Scudder writes of having asked him: "When the Jews have got absolute control of finance, the army and navy, the press, diplomacy, society titles, the government, and the earth's surface, what do you suppose they will do with us?" "That," Lowell answered, "is the question which eventually will drive me mad."

At the present time, conditions in Russia are such that the surviving Christian population literally has been driven to the edge of desperation, being held in abject slavery and deprived of all power and influence in their own country.

What would become of our national holidays and our patriotic and Christian sanctuaries in general, if the future of our Christian-Aryan country were left to our Asiatic minority from the ghettos, might be conjectured upon reading the statement of the Jew Zamen Yoffeh in the *Jewish Menorah Journal*, New York, December, 1929, p. 272: "New Year's Day, Lincoln's and Washington's Birthdays, Memorial Day, Thanksgiving Day, Christmas—meant for us a day or so off from school. Our real holidays were those of the Jewish calendar."

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COMMUNISM in the United States would mean a duplication of the civil strife that has been rampant in Soviet Russia for these last twenty years. It would mean the total abolishment of personal and national freedom in favor of the most vicious group of humans that has ever held power in the world's whole history. The "class struggle" with which the American workers have been hoodwinked is nothing but a cunningly Jew-devised slogan to create and sustain strife between artificially and arbitrarily created classes. All these facts should be broadcast to every home, and every workshop, factory and farm in this country where Communist agents are at work.. Since the Aryans in America constitute 80 percent of the total population, there is every reason in the world why the less-than-10 percent Jewish-minority could and should be drastically prevented from further deceiving the white workers of this country into a conspiracy directed ultimately against all Christians. However one of the officials of the American Communist Party, according to Congressional Report No. 2290, Communist William Z. Foster pronounced these words: "Our party considers religion to be the opium of the people, as Karl Marx has stated, and we carry on propaganda for the liquidation of these prejudices amongst the workers."

How sure of their victory here the Communist overlords already are, may be gathered from a report which appeared in the London Saturday Review of July 25, 1936: "In a speech made by a Jewish Communist in France not very long ago, the following words were greeted with tremendous applause: 'We are the supreme masters of peace and war. So far we have succeeded in overthrowing most of the thrones of Europe; the rest will follow in the near future. Russia has already worshipped our rule. France with her masonic government is under our thumb. Spain and Mexico are toys in our hands. Many other countries, including the United States of America, have already fallen before our scheme'."

Jews throughout the world seem to be well aware of the satanical nature of the plots and schemes with which they are accomplish-

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ing a penetration which bears promise of ultimate domination of Gentile society. The Jewish Menorah Journal, New York, for November-December, 1930, page 197, states: "The whole existence of the Jew is insane. . . . Why shouldn't we have an insane scheme?" Socialism, Communism and Bolshevism as planned and practiced by the Mongoloid-Jewish minority are simply camouflaged expression of Jewish insanity. The "liberation" of the allegedly oppressed Gentile workers is merely a cunning pretense on the part of the originators of these "socialistic" doctrines. The real goal of Jewry is the domination of the Gentile nations, through the medium of the radical, left-wing movements at present in evidence.

That the hand of Judah has directed the playing-up of the word Democracy in the press for many years, as a means of diverting attention from the real purport of political and economic developments in the United States and European countries, may be seen from the following statement which appeared in the Jewish newspaper Nepuenk of Oradea, Roumania, December 10, 1937: "It is no longer permissible that the connection between Jewry and world democracy can any longer be denied. We Jews are the most thorough interpreters of democracy. We Jews must become its lawful defenders. New York's Jewry has done the right thing when they announced that its five million Jews know only one salvation, namely: To fight openly for true and world-embracing democracy."

Is the great American-Aryan majority going to persist in its traditional indifference and neglect to inform itself of this vast conspiracy, which the Jewish minority has been slyly engaged in working-out in America these many years?

Must America fall before this gigantic World Hoax, Communism?

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BUT one point remains to be discussed: What tacit progress has Jewry-in-action made, here in our United States, to bring about the conditions on this side of the Atlantic so fulsomely described in these chapters you have read? The terrible financial Depression which this country has suffered since 1929 has been a rich harvest-ground, of course, for the fruition of Marx's program—quite as rich a harvest-ground as the world-war aftermath was, in the countries whose recent histories we have been examining. Nevertheless, remedial financial legislation could swiftly have cured the evils of the stock market crash, had constitutionally minded Gentiles remained in charge of our government. So to take full advantage of the evils of the Depression and turn them permanently into revolutionary channels, two things had to be done: A bureaucratic Administration had to be installed in Washington that should secretly be in sympathy with such revolutionary measures, without revealing too suddenly its unhallowed objectives; second, a nation-wide radical labor movement had to be thrown together, overnight so to speak, to bring about a condition in industry where the former Red-minded bureaucracy could assume dictatorial charge as a "natural" and without unduly arousing the Gentile masses to repudiate and oust it. By 1932, Herbert Hoover and the Republican Party were so emasculated in bringing economic relief to America's impoverished millions, that it was a comparatively easy matter to introduce the quasi-invalid Roosevelt to the nation as the Man of the Hour who would "fix everything" if given the chance as the Chief Executive.

The Jewish-kept American press found matters to its advantage to encourage this selection. The Jewish-controlled American radio yowled its static into twenty million Gentile homes that

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the Democratic Party had the cure-all, personified in the then governor of the State of New York.

No mention was made of the anomaly that while this Roosevelt-Can-Save-the-Country campaign was being waged, returned travelers from Russia were reporting that Bolshevia was plastered with portraits of Governor Roosevelt under which showed the highly interesting caption: The First Communist President of the United States.

At any rate, Roosevelt was elected, and his program to save the country was embodied in the now-defunct NRA. Various authorships for NRA have been ascribed—to Justice Louis D. Brandeis, Judge Samuel Rosenman of New York, Felix Frankfurter, and Stuart Chase. The origin is unimportant. We do know that Stuart Chase had written a book on Controlled Production for the United States, and in one of the chapters of the first edition he made the bad slip of including this observation: In Russia, such things could be effected by fiat, but in America they must be introduced by the traditional method of legislation. Those were Chase's words in substance, all copies of that first edition for literal quoting having long since disappeared. In subsequent editions, the observation was deleted. Smart non-Jews had noted that fecund statement and brought it to annoying Gentile attention.

At any rate, a vast machinery of Relief was set up under Roosevelt, which in effect was a gigantic public dole to the jobless, the funds for the same coming from the sale of New Deal bonds or confiscatory taxes levied on the nation's propertied gentry. The national debt was run up to the unprecedented total of almost forty billion dollars. Banks and corporations were denuded of their resources. The country throughout the entire Roosevelt administration continued to slide into the "red"—both literally and figuratively—at the rate of over nine million a day. This "Relief" money was put out in such a way that it would do no real good in permanently reestablishing the buying power of the masses; it merely kept the masses in tawdry food and shelter till the industrial spoliation was complete. At all costs, the Jew-

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ish bureaucracy installed as NRA under Roosevelt must have the appearance of doing its frantic best to salvage the country in all good faith, else maddened Gentiles might turn on these New Deal Jews—or Jews everywhere—and add America's first pogrom to the national history.

Only one incident occurred to seriously interrupt the perfect working of the Relief Hoax during this period. That was the payment of the Soldiers' Bonus.

Politically minded congressmen and senators, fearing to further antagonize the ex-soldiers, rode roughshod over the insistence of the Jewish Treasury heads to the contrary, and paid directly into the hands of the veterans the stupendous sum of true relief amounting to approximately two billion dollars. This was the sort of relief that relieved. It actually put a purchasing power into the hands of these veterans and their families that was something more than daily meals and rent. The same tactics in long-term credits to the public would have wiped out the Depression in its very first stages if the revolution makers had not wanted it otherwise.

Anyhow, industry began to come back. Employment began to rise. It looked for a time as though Prosperity actually was just around the corner.

Something had to be done, swiftly and drastically, it appeared, to thwart and counteract this gradual return to prosperity before well-fed and satisfied workingmen again laughed the revolution makers out of court.

With America on this upward trend, therefore, the Moscow Jews called a Seventh World Congress of the Communist International in Moscow in 1935. Immediately this congress was adjourned, the United States suddenly witnessed the induction of a most eccentric organization into the ranks of American labor. It became known as the Committee for Industrial Organization, now the Congress of Industrial Organization, or the CIO, and its leader one John L. Lewis—a former Lithuanian leader of coal miners—who suddenly appeared on the industrial scene equipped with outlandish sums of money. Its

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announced purpose was to supplant the American Federation of Labor.

Immediately a program of sit-down strikes disastrous to the automobile and steel industries followed under the sponsorship of this eccentric body. Strikes, strikes, and more strikes, began to tie up American industry—which was doing very well, all things considered—the effects from which were to checkmate and sabotage the prosperity accruing from payment of the Soldiers' Bonus. It has been made of official record in the Congress of the United States, that from 1,500,000 to 2,000,000 work hours were lost to American workingmen in a single year through the strike-promotion activities of John L. Lewis and his following of Communistic Jews.

THAT LEWISISM (CIO) is nothing less than the theory and tactics of Leninism transferred from the soil of Russia to the soil of the United States, is plain to everyone who can read, observe, or think. Just as the Jew Lenin, by his crusade of class hatred and glittering promises to the masses of Russia, agitated them into class violence against employers and against the system of government in Russia, so it is atrociously apparent that the Lewis CIO "crusade" is being made to "sweep" the United States today, that Jewry-in-action may attain to its objectives.

In 1937 there appeared from the press of the National Republic Magazine, Washington, D. C, a pamphlet entitled Leninism—Lewisism. This pamphlet has covered the genesis of the CIO adroitly and remarkably. From it we quote, Page 10— "As far back as August 7, 1920, the Communist International adopted doctrines which have a direct bearing on the radical situation in labor ranks in the United States today. In "Thesis and Statutes" published on that date, the Third International of Moscow, in inaugurating its program of interference with the peace of other nations, announced that through certain doctrines they would strive "towards a single aim: the overthrow of capitalism; the establishment of the dictatorship of the proletariat

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and of the International Soviet Republic, and the realization of socialism, the first step of the communist society." At this Congress, the world revolutionists established a Trade Union section to carry on world-wide turmoil in the labor ranks of every country. In this connection, they stated that their program included, "a violent defeat of the bourgeois, the confiscation of its property, the annihilation of the entire bourgeois governmental apparatus, parliamentary, judicial, military, bureaucratic, administrative, municipal . . . leading the proletariat in the pitiless, decisive and final struggle against all the forces of capitalism" and to "stubbornly and mercilessly denounce any leader in any labor movement who may be manifesting reformist or center trends." This declaration also dealt with the establishment of "secret factory committees" within American factories for the purpose of organizing for spontaneous strikes within industries, and the inauguration of the "industrial union" plan within all basic industries. They realized a general strike in all basic industries could destroy a nation. These committees were to continuously encroach upon industry until the union organizations obtained full recognition as sole bargaining agencies and complete control over "plant production." They stressed the fact that a "constant stream of struggle" must be inspired by the factory committees. Communist members of labor unions were called upon to "strive to create a battle front of labor unions." Financial relief in the event of strikes was planned, together with labor defense (i. e., federal relief and labor acts). They explained that "the mass struggle means a whole system of developing demonstrations, growing more acute in form and logically leading to an uprising against the capitalist order of government." By constant strikes (and one industry signed up by CIO has had over 200 since signing up) they hope to carry out the "Resolutions of the Sixth World Congress of the Communist International—The Tasks of the Communists," which urges that: "The misery and oppression of the masses must be intensified to an extraordinary degree."

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As soon as strikes are settled, new reasons are manufactured by the Reds within the CIO units to incite the workers to renewed conflict. As blood is spilled in the streets, Communists agitate for additional blood spilling. They consider misery and bloodshed as drills for the Communist revolution. Russia's continued mowing down of its own populace reflects the blood thirst of its Communist agents in the United States.

With the refusal of Kansas miners to strike, the CIO mowed down scores of them. It is alleged by Chicago police that only through their interference in the 1937 strike riot there, were hundreds saved from injury by the CIO followers. The return of workers to their jobs in steel plants in Ohio and Pennsylvania was accompanied by bombings. Following the return of workers to their jobs in Johnstown, Pa., the Communists demanded that all CIO members "halt the back-to-work move." In both instances the Communists called on the CIO to "use every resource at your command." They demanded that "all the striking steel plants" be closed, and "to disarm ail vigilantes." Weapons of every conceivable type were confiscated from scores of strikers. Strikes are growing more acute.

THE Communists have followed their program. They met with setbacks, time after time, but they analyzed each setback and continually strengthened their efforts until today their determination to succeed appears to be bearing fruit in the United States, the "hardest nut" the Bolsheviks have had to crack. In addition to concerning themselves with the building up of Communism in this country, the Moscow Reds foresaw other benefits to be derived. In this connection they stated: "The continued sharpening of class antagonism compels all trade unions to lead in strikes, which, flown on a broad wave over the entire capitalist nation, constantly interrupt the process of capitalist production and exchange, the basis of all capitalist calculations. ... In this way the unions become the organs for the annihilation of capitalism." In other words, this is a double method which supplies Russia, the base for world communism, with new market

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outlets, also incites workers to revolution and paves the way for new Soviets.

In the pamphlet "Problems of Strike Strategy," published in 1934 by the communists, the following statement is made: "The problem of building the revolutionary unions, as well as the problem of building a mass Communist Party in the United States, is largely a question of a correct strike strategy. With this is bound up the possibility of destroying the reformist illusions of the A. F. of L. ... It is clear that we must show the workers that we know not only how to make a revolution, but also how to lead and direct these movements for partial demands." They have pretty well demonstrated this recently. The "Report of the 8th Convention of the Communist Party" contained the following declaration: "The revolutionary elements, directly under our guidance, are established leaders of around 150 locals, with minority opposition groups in about 500 more local unions. This considerable beginning is of significance because it emphasizes the enormous possibilities that exist when we get a full mobilization of all available forces in the field." They also reported the establishment of 338 shop nuclei in 68 basic industries in the United States, and that "it is clear that precisely at this point we have the key to the future growth of our party and of the revolutionary trade union." The Communists continued to progress, for in their "Manifesto of the Communist Party of the U. S. A.," published April 8, 1934, they report: "From auto, marine and unemployed," especially municipals, "rising struggles indicate that the working class of America was ready to fight; that it is rising in numerous battles; the only thing it needs is organization and leadership along revolutionary lines. At that time the organized effort began to create turmoil within the A. F. of L. unions, ultimately leading to the break in the convention held in Atlantic City. The Communists denounced the A. F. of L. for "refusal to accept Communist leadership," and accused it of being a "reformist" organization and painted its leaders "strike breakers." The Reds declared themselves as favoring an "industrial union"

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plan which "means combining workers of every industry into large unions, as against the A. F. of L. craft unions." They also favored "rigorous and militant strike struggles" calling sympathetic strikes" and for taking "the revolutionary way out." These are the very tactics used by the CIO to build the industrial union.

The Moscow Pravda, September 8, 1934, informed the world thus: "The American Communist Party has worked out a list of fighters who understand to answer blow after blow. The party has a list of strategists for the class struggle, who are improving in the language of the proletariat to talk about its daily troubles. The party has built up a united front from below which gains steadily larger sympathies of the masses of the workers. The party stresses especially the value of the Marxistic-Leninistic doctrines as the most important preparation for the enlargement of the work.

On June 29, 1938, the U. S. Communist Party leader Earl Browder further stated: "The Communist Party in U. S. is part and parcel of the Communist International in Moscow." A systematic and broad campaign was inaugurated at the American Federation of Labor convention by the Communists against "company unions," and Communists were ordered to "strive to occupy every eligible post" in all union locals (both A. F. L. and company). It ordered the "building of a broad class trade union, center of all class unions, outside of the A. F. of L., as a part of a wide revolutionary trade union," or, as they often call it, "a broad A. F. of L. opposition." They pointed at that time to the noticeable rapidity with which industries in the United States were surrendering to the results of general strikes. This, they contended, encouraged more frequent struggles. In its companion pamphlet, *The Communist Party in Action*, this statement may be found: "We must build our revolutionary unions and the revolutionary opposition of the A. F. of L. unions first of all in the shops. Our slogan is: Every shop must become a fortress of Communism." The Communists further state, in another pamphlet, *The Manual on Organization*: "The way of

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the final overthrow of the old order, and the establishment of the new—the proletarian dictatorship. . . . These experiences will be learned in the day-to-day struggles . . . , in strikes for higher wages and shorter hours, in struggles for relief, for unemployment insurance, against eviction. . . . "

"The workers learn through their own experiences that they must have a Communist Party, which leads, them in their struggles In order to achieve this, every available party member must join the union of his industry, craft or occupation, and work, there in a real bolshevik manner."

"The shop unit is trained to work in a conspirative manner, in order to organize and lead other workers, to safeguard the organization and to prevent its members from being fired." Communists explain their stand in their publication *The Way Out*: "It (the Communist Party) must work toward the bringing together of the independent and revolutionary trade unions into an independent federation of labor. The building of such a broad class trade union, center of all class unions which stand outside of the American Federation of Labor as part of a wide revolutionary trade union movement, is an important task of our party. . . .

The outstanding events of the recent period are a most rapid and deep-going radicalization of the workers, already expressed in the growth of a militant mass strike movement already embracing large sections of workers in the basic industries." It is interesting to note that as early as July 10, 1933, the Communists had high hopes of success in the auto industries. In an "Open Letter to All Members of the Communist Party," issued by the Central Committee of the Communist Party, they claimed that "the success of the party and of the Automobile Workers' Union in Detroit shows what can be accomplished by the party and the revolutionary trade unions in other districts when they vigorously defend the interests of the workers and carry out the principles of concentration in the proper way." The CIO has continually "concentrated" its efforts, first on auto, secondly on steel and announces a continued plan of "concentration."

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In the "12th Plenum of the Executive Committee of the Communist International," "Prepare for Power," issued in 1934, they declare: "The revolution, to a certain extent, veils its offensive operations under the guise of defense. . . . Strikes are mere dress rehearsals for the revolution." It is noticeable that the various moves of the CIO are painted as "defensive." The following quotation is taken from the "11th Plenary Sessions Report: "Every shop must become a fortress of communism, and every member of the party an organizer and leader of the daily struggle of the masses."

In August, 1935, in *New Steps in the United Front*, the Soviet agents advocated "united struggles of the workers and unity of the trade union movement in each country," and ordered the establishment of "one trade union for each industry; one federation of trade unions in each country; one international federation of trade unions in each industry; one general international of all trade unions based on class struggle." This apparently is the CIO plan, for its sections are set up to cover all industries and each is an International.

At this Congress in 1935, the head of the American section of the Communist Party of the United States reported: "We in the United States have already before the Congress in the main solved the problem of trade union unification," believing evidently they had Lewis and his crowd sold on the plan. Earl Browder, in detailing the proceedings of the Third International to the members of the Communist Party attending its convention in New York City held the same year, called for a greater intensification of the communist drive for strikes, for industrial union, cancellation of farmers' debts and mortgages. He also urged his followers to fight against the deportation of aliens, and condemned the Supreme Court, Germany and Japan. Since that time we have the CIO drive linked to the fight against the Supreme Court, for industrialization and against deportations. The report of the "Resolutions of the 9th Convention of the Communist Party of the U. S. A.," made in 1936, declared that "the immediate task is to drive forward more energetically on the

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issue of organizing in the basic industries, industrial unions, and following a policy of class struggles. We must seek to isolate the reactionaries (in the auto, steel, etc., industries) who stand in the way of organizing the unorganized, demand that the CIO pass over from words to deeds . . . ; to promote the organization of the power of the working class for the higher stages of struggles, for the overthrow of capitalism and the establishment of socialism." It called for the strengthening of "shop units" and for their increased prestige in the trade unions, to establish additional units in auto, steel, rubber and key industries, and "to develop within the A. F. of L. a struggle for industrial unionism." "Company Unions Today," mentioned as the communists' main targets in 1935, particularly those unions in the Chrysler, General Motors, Wierton Steel, Fisher Body, Jones and Laughlin, U. S. Steel, Chevrolet, Nash, Auburn plants and in the rubber, oil and packing industries. The reds called for strikes and picketing until all demands were met, and to "reject all efforts at labor truce" even if made by the Roosevelt government. It demanded the formation of unions which would "not depend on congressional laws and presidential boards, but rather one capable of striking and picketing until demands were met." Certainly these are CIO tactics today.

As an example of success the Communists pointed out that there were 1,898 strikes, bringing out 1,141,363 workers with the loss of 15,641,329 working days in 1935, as compared with 894 strikes in 1931, which had brought out 279,299 workers with the loss of 6,838,183 working days. They bragged over these losses in wages to the workers as Communist successes.

Noteworthy and significant is the fact that the official expulsion of CIO agents and functionaries from his home district by the Honorable Mayor Frank Hague of Jersey City, N. J., in the fall of 1937 was answered for many months with daily front page attacks on that courageous city chief by the Jewish U. S. press, notably the New York Post. If the latter's Jewish staff of editors, plus their employers of the same race, consider themselves hurt, and hit back whenever CIO activities are objected to, is

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further proof needed to convince the American public that the originators of this Communistic International Organization in the U. S. A. are none other than the leaders of Jewry?

BOIL it all down, therefore, and what do we get? We get, in short, the unsavory picture of psychopathic Judah making a desperate last stand here in the United States to use this nation as final arena for the accomplishment of the aspirations entertained a century bygone by the German Yiddisher Karl Heinrich Mordecai-Marx, that the proletarian masses be utilized to make Judah's plans supreme over a world of nationals predominantly Christian. This is not, of course, the place to argue whether or not all Jews assent to this objective, or whether they believe that it can be successfully achieved, or give it their blessings as a race. The terrible fact stares all of us in the face, that although individual Jews here and there profess—perhaps sincerely—an ignorance as to what their leaders are about, Jews as a race are making no telling efforts to combat the menace of Bolshevism, and wherever they join Gentile organizations having such objectives, frustration and emasculation of those organizations inevitably follow. The Gentile, therefore, must go back to the sterling principle expressed by Christ Himself: "He who is not for me, is against me!" Jews as a race, the Jewish rabbinate, the Jewish press, are preponderantly against any attempt to intervene to save the Gentile world from the same dastardly fate that has overtaken Russia. The Gentile Christian therefore, is thrown back upon the inevitability of a clashing of two opposing philosophies, Judaism with its Bolshevistic basis, and Christianity with its aggressive Constitutionalism. These two great philosophies must fight out their war. All of it is bigger than the individual Jew or the individual Gentile. So long as Jews as a people show no symptoms of disapproving of Communism as we Gentiles oppose Communism as a people, the hapless truth stands forth that Judah as Judah must be considered and treated as Communistic and the

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fate meted out to the one must be the end that befalls the other. There are those who still cling to the archaic notion that a whole people cannot be indicted for the acts of a few. But when the "few" are the admitted and avowed spokesmen for a race, and no general protestation of their declarations concerning their whole people is forthcoming from that people, its organizations, its clergy, or its press, then the axiom is again just another bit of brickdust in the eyes of the gullible or unwary. Why else are leaders recognized or tolerated, unless they speak or act for great masses of individuals making up a "people"? If they speak and act without rebuke, then their utterances and behaviors must be accepted as having the approval of that people. And for such approval a whole race can be indicted!

It can be indicted in penalty, at least, when vast issues—and masses—come to blind grips.

THUS is Communism presented, not any movement of the lower-bracket laboring classes to get their rights, but the most gigantic world hoax ever advanced by a minority to subdue and subjugate the majority, that human history has recorded. Happily, in these United States, the Jew as supreme hoaxer of the Gentile in this regard, is being partially found out in time to have his Gargantuan game seriously disrupted, exposed, held up to the opprobrium and reprisals which it so fulsomely deserves. Matters are not going so good for Jewry in the light of such exposures, therefore; and everywhere throughout Gentile America, the Jew is "on the spot." . . . What will be the outcome?

You have read this book. In the light of its attestments, should the Jew be disfranchised and eliminated from civil government and further economic monopolies, or should he be allowed to conduct this country to that status of insufferable devastation that in reprisal the Gentile rises up and exterminates him literally? Day unto day the decision draws nearer.

Make it, inevitably, the awakening masses of American Aryans must.

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What is your decision?

You are a unit in that preponderant Gentile mass whose ultimate fiat is America's destiny! It is your fight, my reader, and as you do or do not condemn through your press and your lawmakers this megalomania of Jewry, will that fight succeed or fail. Success means return to the type of nation which you knew in your childhood. Failure means the programs of Lenin, Trotsky Bela Kun, enacted on your soil. What real choice have you? How long then, reader, will you assent to being hoaxed?

AN OBEDIENT SERVANT!

On December 12, 1938, the Daily Worker, New York City, official organ of the Communist Party in the United States, featured the following editorial:

STALIN ON ANTI-SEMITISM

January 12, 1931, Comrade Stalin gave the following reply to an enquiry made by the Jewish Telegraphic Agency of America: "Replying to your enquiry, National race chauvinism is a survival of the man-hating ethics characteristic of the period of cannibalism. Anti-Semitism, as an extreme form of race chauvinism, is the most dangerous survival of cannibalism. Anti-Semitism benefits the exploiters for it serves as a lightning conductor to divert from capitalism the blows of the toilers. Anti-Semitism is dangerous for the toilers, for it is a false track which diverts them from the proper road and leads them into the jungle. Hence, Communists, as consistent internationalists, cannot but be irreconcilable and bitter enemies of anti-Semitism. In the USSR anti-Semitism is strictly prosecuted as a phenomenon profoundly hostile to the Soviet system. According to the laws of the USSR active anti-Semites are punished with death."

THE ISSUE

Said Earl Browder, Communist candidate for President in 1932: "We Communists are unscrupulous in our choice of weapons we allow no consideration of legality, religion, patriotism, honor duty, etc., to stand in our way to the adoption of effective weapons. We propose to develop, and we are developing, regardless of the capitalists' conception of legality, fairness, rights, etc., a greater power, and then wrest from them by force the industries'."

Listen to Moissaye Joseph Olgin, Russian born editor-in-chief of the Jewish Daily Morning Freiheit, New York City, and head of the Jewish section of the Communist Party, U.S.A., as quoted in the Congressional Record:

" 'We Communists say there is but one way to abolish the capitalistic state (referring to the U. S. A.) and that is to smash it by force; this means Civil War!'"

Major General George Van Horn Moseley, U. S. Army, retired, quoted the above statements in addressing some 2,000 patriotic Christians in Philadelphia, March 28, 1939, on preparedness against the local, national and international menace and said, "Thank God, we still have our constitutional right to bear arms!"