

# Appendices to the Monetary/Economic Problem:

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## I: “Jewish” Communism verses a True and Genuine “Labor,” “Populist” or “People’s” State

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(Editor’s note: As always, original emphasis is in **bold italics**, whereas my own is simply in **bold**.)

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## Introduction

Methinks a true and genuine “Populist,” “People’s,” or “Labor” state or government is one employing an honest (ample, stable, debt-free) money. And hence, if only blessed with plentiful natural resources and a skillful, energetic populace, such a Godly Gentile state shall be one enjoying ample employment, plentiful production, vigorous trade and prosperity—with little to no taxation to discourage production and take this productive wealth away from its free and enterprising creators, producers, entrepreneurs—(such as e.g. no more taxation than an annual Mosaic “tithe” (or 10%) of every producer’s yearly “increase” or profits).

(For the higher the taxes, the lesser the profits, and hence the lesser the production (and free-market distribution) of wealth. For why work or produce if you (like a slave) cannot keep, enjoy or trade whatever you make? What’s your point, purpose, motivation? Some whip-lash upon your back, perhaps? Or some unfree, “planned” or “command economy”?)

But methinks a real and true “labor state” is one wherein the worker, laborer or producer is neither thieved (via “inflation”) nor excessively robbed (via “taxation”) of his labor or produce by

this or that “public” official or governmental department. (For clearly taxation is (official) robbery or extortion. It is **not** voluntary.) But a true labor state is one wherein the producer of wealth gets to keep, enjoy, trade and profit from whatever he (or she) produces, creates, builds or makes—and/or whatever wages or payments he (or she) receives from his employers or customers.

This theoretical Gentile city-state stands in direct contrast and opposition to the “jewish” (Marxist or “communist”) slave-state.

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Here is the Christian workers’ spirit, and hence their state (of prosperity):

“...**for the labourer is worthy of his hire.**”—(Luke 10:7)

“...**for a worker deserves his pay.**”—(By.)

“...**if any man would not work, neither should he eat.**”—(2 Thess. 3:10)

And here is the antithesis of the Christian spirit and state: the anti-Christian or “jewish” spirit and state: the “welfare,” “socialist,” “communist” or Marxist state (of scarcity):

“**From each** [Gentile it shall be taken—Ed.] **according to his ability** [to produce for us—Ed.]. **And to each** [of us it shall be given—Ed.] **according to his need** [or rather (insatiable and infinite) greed—Ed.]

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And here’s a bit more of anti-Gentile, anti-Christian, racist, murderous “jewish” spirit:

(“**Kill the best of the Gentiles.**”—the Satanic “jewish” bible or “Talmud.”)

And from their Satanic protocol #3:

**The people under our guidance** [i.e. blood-red communist agents or mass-murderous, Marxist revolutionaries (like “Lenin” (Ulyanov) and “Bronstein” (Trotsky)—Ed.) **have annihilated** [i.e. mass-murdered (as in France and Russia)—Ed.] **the** [Gentile, Christian—Ed.] **aristocracy, who were their** [i.e. the common people’s—Ed.] **one and only defense and foster-mother** for the sake of their own [aristocratic—Ed.] advantage—which is inseparably bound up with the well-being of the people. **Nowadays**, with the destruction of the aristocracy, **the** [common Gentile—Ed.] **people have fallen into the grips of merciless money-grinding scoundrels** [i.e. these very “jewish” banksters or “capitalists”—Ed.] **who have laid a pitiless and cruel yoke upon the necks of the workers.** [pr. 3]

Thus we see the diabolical (and “dialectical”) “jewish,” Marxist, “communist” intention is to drive the Gentile “proletariat” into the “saving” arms of these very same “jewish” Marxists—who are self-alleged to be the antithesis of those (“jewish”) “capitalists” who deliberately ruin(ed) the moneys and economies of the Gentile nations, and thus “legally” stole or robbed the lands, properties (and liberties) of the Gentiles. (See e.g. the monetary/economic “depression” of the 1930’s in Germany and elsewhere.)

But in fact this alleged antithesis, opposition and enmity between the two “jewish” factions is merely a mock, imaginary or pretended battle between the “jew”-“communist” Tweedledee and the “jew”-“capitalist” Tweedledom. (For in historical fact the former financed the blood-red “revolutions” of the latter. So go figure. And see below.)

(A similar mock-battle was the “cold war” “fought” between the “jewish” “capitalist” American “Union” and the “jewish” “communist” Soviet “Union.” “Jewish”-Amerikan president Roosevelt was the first to recognize the “jewish” “Bolsheviks” or “Soviets” in 1933, and he allied with them in his world war against Gentile Europe. And Roosevelt’s successor, Truman, prevented the Gentile American general Patton from invading and destroying the evil, officious and predatory state of “Russian” (i.e. “jewish”) “communism.”)

For, as the rabbinical “jew”-prophet Karl Marx once truly said: [“jewish”—Ed.] “capitalism” leads directly, logically and inevitably to [“jewish”—Ed.] “communism.” (Again, see below.) In other

words, "jewish" monopoly (of money, etc.) leads directly, inevitably and inexorably to even greater "jewish" monopoly (or concentration of "jewish" power)—as within their totalitarian state of "messianic" or Satanic "Marxism" or "communism"—wherein the Satanic "jews" own, enslave, mass-murder and butcher the Gentiles like human cattle, livestock or (as they say) "goyim."

...**We** [Marxist "jews" then—Ed.] **appear on the scene as the alleged saviors of the worker from this** ["capitalist"—Ed.] **oppression**, and we suggest that he should enter the ranks of our fighting forces—Socialists, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our social masonry. [See "FreeMasonry"—Ed.] **The** [Gentile—Ed.] **aristocracy, which enjoyed by law the labor of the workers, was interested in seeing that the workers were well fed, healthy and strong. We** ["royal" or "messianic" "jews"—Ed.] **are interested in just the opposite—in the diminution—the killing out of the goyim** [i.e. Gentiles, "jew"-owned human "cattle" or livestock—Ed.]. **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, and he will not find in his own** [Gentile—Ed.] **authorities either strength or energy to set against our will.** [See e.g. the chronic food-shortage and endless bread lines of the "jews" "Soviet Union"—Ed.] **Hunger gives capital** [i.e. "jewish" money—Ed.] **the right** [i.e. power or "authority"—Ed.] **to rule the** [Gentile—Ed.] **worker more surely than it was given to the aristocracy by the legal authority of kings.**

**By want and the envy and hatred which it engenders we shall move the mobs, and with their hands we shall wipe out all those** [truly good, Godly (and hence "reactionary" or "counterrevolutionary") Gentiles—however "aristocratic" or "capitalistic"—Ed.] **who hinder us on our way.** [from Satanic protocol #3]

Paris was mysteriously breadless at the time of the "French" Revolution, in 1789, in order to better incite, provoke or goad the Gentile mob against the Gentile aristocracy, who were falsely and slanderously accused (by these bloody, revolutionary, "jewish" agents) of trying to starve these common French people into (political) submission or death.

How often Evil thus blames or slanders Its victims and opponents for Its very own evil intentions and deeds! Or how often Evil "projects" Itsself onto Its victims! Evil (and Its demonic seed, children, kindred, race) isn't called (or rather named) the "[false] accuser" or "slanderer" (i.e. "devil") for nothing, you know? (John 8:44)

How well Moses the Egyptian nobleman understood the like of these Satanic bastards when he thus commanded them **not** to be themselves (Exodus 20:15, 16 & 17), but rather to become like him instead, and hence to become his "chosen" people. But they never ever did. On the contrary, they always remained themselves. But what else could they ever be? For demonic fruit is and must ever be of its original Satanic tree. (John 8:44) And so Moses the noble Egyptian finally abandoned his unwilling or "stiff-necked" followers (who would never bow their heads to him) in the desert mountain of Moab, east of the land he'd promised them in exchange for the obedience they never paid him. And so their deal or "covenant" died way back then. Did you know that, dear reader? (I did.)

...In the present state of knowledge and the direction we have given to its development [via their being the demonic and deceitful "king[s] of all media"—Ed.], **the people, blindly believing things in print** [i.e. the "jewish" media monopoly/oligopoly—Ed.] **cherishes**—(thanks to promptings intended to mislead and to its own ignorance)—**a blind hatred towards** [whatever the Satanic "jew" misleads them to hate, e.g. Germans or Christians, Arabs or Mohammedans)—Ed.] **all** conditions which it considers **above itself**, for it has no understanding of [natural inequality (among individuals, families, nations and races) and hence—Ed.] the meaning of class and condition.

**This hatred will be still further magnified by the effects of an economic crisis, which will stop dealings on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.**

**Ours they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own.** [again from Satanic protocol #3]

(Note also Moses' tale about smearing animal blood on "jewish" door posts so the "angel of Death" (i.e. the mass-murderous "Hebrews") would peaceably pass by. (Exodus 12:7, :21-23 & :29-33) And note how these mass-murderous "Hebrews" did not leave Moses' Egypt "empty-handed," but with "borrowings" of silver and golden jewels, and other loot, plunder, booty or "spoil." (Exodus 3:19-22 & 12:35-36)

And hence you see I simply must say: This bloody-red "jew"-beast yet lives to this day!

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If you doubt this, simply witness the "proletarian" or "workers' paradise" of the "jewish" or "soviet" state—wherein not only all the land, all "means of production," all "capital" or machines (and all products produced thereby) are owned by the state (i.e. the gov't officials of the "jewish" "communist" "workers' party"), but even the producers or workers themselves are the property or slaves of these "public servants" and/or "[communist] party" members of this "workers paradise" or state—wherein all (unofficial or Gentile) property is outlawed, illegalized, criminalized, confiscated, and thus pocketed or devoured by predatory and/or parasitic "jewish" communist officials, wolves, beasts or pigs. (See e.g. George Orwell's Animal Farm.)

Or simply consider the ten "planks" of the Karl Marx's "jewish" or Communist Manifesto of 1848:

1. Abolition of [Gentile-Ed.] property in land and application of all rents of lands to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all right of [Gentile-Ed.] inheritance.
4. Confiscation of the property of all emigrants and rebels.
5. Centralization of credit in the hands of the State, by means of a national bank with State capitol and an exclusive monopoly.
6. Centralization of the means of communication and transport in the hands of the State.
7. Extension of factories and instruments of production [presently-Ed.] owned by the State, the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with the common plan.
8. Equal liability of all to labor. Establishment of industrial armies [of Gentile conscripts or slaves-Ed.], especially for agriculture.
9. Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country by a more equitable [and forced-Ed.] distribution of population over the country.
10. Free education [i.e. "jewish" indoctrination or "communist" brainwashing-Ed.] of all [Gentile-Ed.] children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production, etc. etc.

Marx was the genetic product of a long Khazar or Gentile line of Talmudic "rabbis." (This "jewish" bible called "Talmud" is the antithesis of Moses—wherein "jewish" "rabbis" permit what Moses forbade, and wherein Lord Jesus-God is demonically defamed.)

You can't convince me there's nothing transmitted in the seed from generation to generation: that the son is not like his father. Moses too was well aware of this genetic truth. Was he not also therefore a "hateful" "racist"? And is there any Gentile even half as "hateful" or "racist" as the "jew" himself? For has the "jew" not exalted and sanctified his racism as his "religion"?

And is this "jewish," Marxist, "communist" state of Gentile citizen-enslavement not that of 100% taxation, of official outlawal, seizure, confiscation or "nationalization" (i.e. "public" or "party" "officialization") of all unofficial or "personal" property?

And was this hellish state of enslavement what the Gentile "proletariat" were promised by the Marxist or "jewish" "communists"? Or were they not solemnly promised the precise opposite:

i.e. a Gentile "workers' paradise," and a kingship of the worker or a "dictatorship of the proletariat"?

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And thus, like their father, the "messianic" children of the Devil will characteristically promise heaven, but can and will always deliver nothing other than their hellish or demonic selves. For what else have they to give but the Darkness that is in them and their seed? Or what else can the tree of Evil offer but Itself and its poisonous fruit? Can good things ever possibly come from Evil sources? (Matt. 7:15-20 & 12:33) Or how can salvation ever possibly come from damnation? Surely to be yoked to Evil is to live in hell. And so to be with (and especially under) the power of "authority" of the "communistic," "messianic" or Satanic spawn of the Devil is to be in hell on earth indeed. (John 8:44) (Just ask the Slavs, the Romanians, the Hungarians, the Germans, etc.—i.e. any and all Godly Gentiles who have somehow survived these mass-murderous bastards of God's eternal Enemy!)

**Be ye not** ["in incongruous yoking"—By.] **unequally yoked together with** [and especially not **under** (or in political submission to)—Ed.] **unbelievers: for what fellowship hath righteousness with unrighteousness** ["wickedness"—By.]? **and what communion** ["solidarily"—By.] **hath light with darkness? And what concord** ["agreement"—By.] **hath God** ["Christ"—By.] **with Belial** [Hebrew for "good-for-nothing"—Ed.]? **or what part hath he that believeth with an infidel?** ["or what does a believer share with an unbeliever?"—By.] **And what agreement** ["unity"—By.] **hath the temple of God with idols? for ye** ["we"—By.] **are the temple of the living God;** as God hath said, I will dwell in ["live among"—By.] them, and walk in ["among"—By.] (them); and I will be their God, and they shall be my people. **Wherefore come out from among them** ["their midst and separate yourselves"—By.], **and be ye separate,** saith the Lord, and touch not the unclean (thing); **and I will receive you** ["take your in"—By.], And will be a father unto you, and ye shall be my sons and daughters ["to me"—By.], saith the Lord Almighty. [2 Corinthians 6:14-18]

**Ye cannot drink the cup of the Lord, and the cup of devils** ["demons"—By.] : **ye cannot be partakers of the Lord's table, and of the table of devils** ["demons"—By.]. [1 Corinthians 10:21]

(So don't.)

In other words, your acceptability to God, and hence your very salvation (or earth as well as in Heaven), depends upon your social and political separation or separateness from Evil and Its children or kindred. Therefore you must become and remain a "separatist" or "free-associate." And therefore you must be politically free, independent or sovereign.

So don't ever go into any Marxist, "jewish," "communist" hell on earth, dear reader. But instead always place yourselves, your "rights" and your properties far beyond the demonic ("humanistic" or communistic") reach of your officious, haughty, "messianic" and Satanic "jewish" (and Gentile) enemies. (And the latter are more often than not the secret or covert agents of the former. And sometimes not so secret. See e.g. "your" parliamentary "representatives.")

But how can we avoid this Satanic, Talmudic, Marxist, "jewish" trap, this political, economic and monetary damnation and hell on earth? How else but by God and the strength of our faith and our arms? Can we not see how easily divine rights trump or supercede mere "human" Godless, Marxist or "communistic" rights? Then why not by your living faith grant ye and yours your rights divine?—and hence sanctities untrampable by officious hooves of demonic swine? (Matt 7:6-8)

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From Satanic "jewish" protocol #6:

**In order that the true meaning of things may not strike the goyim** ["cattle," livestock, Gentile slaves—Ed.] before the proper time [of the inauguration of the, "messianic," Satanic and SuperNazi "jews" world-empire—Ed.] **we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.** [#6]

And so we see why banksters, communists and other predators, along with countless college professors, “economists,” media moguls and other professional liars love to mentally fog or cloud your clear, blue sky-mind, or to spiritually muddy your pure, crystal, clear waters: It is to sell you a “jewish” “political economy” and state, and infinitely dishonest “jewish” “capitalist” money, and/or a “worker’s paradise” under a “jewish” Marxist, “communist” or “labor-gov’t” (to “save” you all from this dishonest “jewish” “capitalist” money) wherein you, poor “comrades,” are hopelessly toiling Gentile slaves owning and enjoying little to nothing at all: not yourselves, not your liberties nor your properties, not your labors nor your produce, and least of all your lives. So let’s never, ever go there again, dear Gentiles—although the road to this Marxist, “jewish” hell on earth was ever-paved and lined with heavenly “jewish” promises and signs. (What else?)

And no wonder! For what else would the Devil and Its kindred call their kingdom of hell on earth but “Heaven” or “Paradise”? I mean their “messianic world-kingdom of heaven on earth,” their “international [i.e. supernational] workers’ paradise,” their SuperNazi “communism,” “socialism” or “love society” wherein they (i.e. the “communists” themselves, and no others) take “from each [foolishly loving and generous Gentile] according to his ability,” and wherein they (i.e. the “communists” themselves, and no others) give “to each [fellow Marxist “jew”] according to his need.” And the “need” of these anti-Christis is infinitely insatiable: even to become God and to reign perpetually over His world-kingdom...and His “jew”-bloodied corpse. (Or do I misunderstand these sons of Satan?—John 8:44)

Yes indeed there are, evidently, and in retrospect, no other “comrades” possessing both a lesser “ability” to give and a greater “need” to take than these predatory “communistic” “jews” themselves. For no others within their “love society” possess a greater “need” to dominate or tyrannize over their “comrades”—(to dispossess and devour, enslave and mass-murder them)—than these very Marxist, “jewish” communists themselves—these Peter-robbers and self-payers, these demonic wolves in shepherds’ clothing, savior’s garb and/or angelic, kindly, loving, philanthropic or “humanitarian” disguises. Thus there are no greater “criminals against humanity” than these loudest self-professed lovers thereof. For what better disguise, pretense or lie? What other, better, more alluring road-signs would or could the Devil’s “messianic” demons place along their highway to hell but “liberty, equality, fraternity,” “brotherhood,” “peace” & “love,” “prosperity for all” in a “workers’ “paradise” wherein each shall receive “according to his need,” etc., etc., etc.?

In short, dear Gentile, beware “jews” bearing “gifts.” I.E. beware their “human rights,” “social justice,” “racial equality,” “honest and stable money,” “workers’ paradise,” and any other such “gifts” from such “generous” “givers.” For in truth to himself the Satanic “jew” always says, “Always take.” And herein at least he always practices what he preaches (privately to himself).

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But again on the other hand, the Godly and the Gentile hand, the anti-thesis of this Marxist or “jewish” state of Gentile enslavement is the Gentile state of freedom and prosperity (via minimum government and honest money).

Wherever there are ample natural resources, and the talent and will to transform these resources into useful goods, (and, O yes, an ample, stable, honest and debt-free money), there is (and cannot fail to be—barring war, invasion or siege) ample employment, plentiful production, vigorous trade, prosperity and wealth.

For within a “polis,” city-state or county wherein “natural resources” are plentiful and wherein money is debt-free, honest, ample and stable, he therein who is useful or creative has no monetary, economic or political check nor limit upon his creation, production, possession and enjoyment of wealth. In such a Godly state a prosperous soul can make himself as wealthy as he pleases (to work, to produce and to trade his produce, products, labor or services for other marketplace values of his choosing).

Such a blessed city-state need never become a “welfare state,” wherein productive “Peters” are tax-robbed to support lazy “Pauls” who would rather not work but instead prefer to be carried here, there and everywhere like lazy, languid “welfare queens” of the Nile. (“Our labors are yours,

our properties are yours, and your wishes our commands. And thus over-burdened under your weighty, black-assed, Nubian majesties, we poor slaves can hardly stand.")

So let's try another and a better way:

But, if you render any service that seems to us worth ten and [or-Ed.] a hundred times more than our own labor, why, then you shall get a hundred times more for it too; we, on the other hand, think also to produce for you things for which you will requite [pay-Ed.] us more highly than with the ordinary day's wages. **We shall be willing to get along with each other all right, if only we have first agreed on this—that neither any longer needs to—present anything to the other....In short, we want nothing presented by you, but neither will we present you with anything.** [Max, p.272]

This is our equality, or herein we are *equal*, in that we, I as well as you and you and all of you, are active or "labor" each one for the rest; in that each of us is a *laborer*, then. **The point for us is not what we are for the State (citizens), not our citizenship therefore, but what we are for each other, that each of us exists only through the other, who, caring for my wants, at the same time sees his own satisfied by me.** He labors for my clothing (tailor), I for his need of amusement (comedywriter, rope-dancer), he for my food (farmer), I for his instruction (scientist). It is *labor* that constitutes our dignity and our—equality.

What advantage does citizenship bring us? Burdens! And how high is our labor appraised? As low as possible! But labor is our sole value all the same: that we are *laborers* is the best thing about us, this is our significance in the world, and therefore it must be our consideration too and must come to receive *consideration*. What can you meet us with? Surely nothing but—*labor* too [also money, property, ect.-Ed.]. **Only for labor or services do we owe you a recompense, not for your bare existence; not for what you are for yourselves either** [e.g. "God's" "chosen people," the descendants of slaves, aristocrats, kings, presidents, etc.-Ed.], **but only for what you are for us. By what have you claims on us? Perhaps by your high birth? No, only by what you do for us that is desirable or useful. Be it thus then: we are willing to be worth to you only so much as we do for you; but you are to be held likewise by us. Services determine value, those services that are worth something to us,...** [Max, p. 119]

**You behave egoistically when you respect each other** neither as possessors nor as ragamuffins or workers, but **as a part of your competence** [or power-Ed.], **as "useful bodies."** **Then you will neither give anything to the possessor ("proprietor") for his possessions, nor to him who works, but only to him whom you require.**

**The North Americans ask themselves, "Do we require a king?" and answer, "Not a farthing are he and his work worth to us."** [Max, p. 266]

It is our usefulness or utility for one other which is our worth, value or regard for one other. I am only as good in your eyes or as I am good **to** you or **for** you, and vice-versa. Let's owe each other nothing, deal with each other only if we so please, choose, desire, and pay each other (within our common marketplace or state) only what we mutually agree upon. In other words, let's no longer "rip each other off."

**For me you are nothing but—my food, even as I too am fed upon and turned to use by you. We have only one relation to each other, that of usability, of utility, of use. We owe each other nothing, for what I seem to owe you I owe at most to myself. If I show you a cheery air in order to cheer you likewise, then your cheeriness is of consequence to me, and my air serves my wish; to a thousand others, whom I do not aim to cheer, I do not show it.** [p. 296-97]

And so if someone has neither money nor property in such an excellent "political economy" as one with an ample, stable and honest money, then 'tis his very own fault and poverty. (You make your bed and you lie in it.) Every pauper living within such a fair, free and prosperous state who has no wealth nor property of his own, simply because he has earned or created none, has no one to justly blame but himself for his poverty, his inability, his incompetence, his laziness or

his wastefulness. Hence his poverty must be a by-product of his unwilling or incapable mind, or else of his lazy, crippled or incapable body. (John 5:5-18) And thus we see the pauper's poverty is really and truly his very own property. (Matt. 26:11 & Luke 14:7)

**"...for a worker deserves his pay.—(By., Luke 10:7)**

**"...if any man would not work, neither should he eat."—(2 Thess. 3:10)**

So let the lazy or drunken beggar beg, if you so please. But why reward or pay him for his undone labors?—as within the current "socialist" or "welfare" states wherein productive "Peters" are tax-robbed by "democratic" demagogues to purchase the votes of lazy, predatory "Pauls"? And if this "unprofitable servant" then thieves or robs his sustenance, then cast him out of your prosperous county, or else lock him up within in.

I myself far prefer the former remedy. (Matt. 25:30) And besides, the latter is very expensive or "unprofitable." And yet to make your county prisoners "earn their keep" is a slippery slope and the beginning of a dangerous "slave-industry"—a (slave-state) policy which might eventually grow, boomerang and devour you and yours.

(These are merely basic "public policy" considerations and decisions. Surely one should always carefully mentally look down this, that and the other "public" road before deciding which one to travel on down...or up. In this prospective or foresightful spirit, see the chapter on usury below.)

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What more then is there to know of the essentially simple subject of "political economy"? For 'tis a simple subject deliberately made (apparently) complex, complicated, foggy and confusing by malevolent "jews" who first throw spiritual sand into our Gentile eyes and then presume and pretend to "take out these notes." (Matt. 7:3-5) But they don't, of course.

The wheels of the machinery of all States are moved by the force of the engine, which is in our hands, and that engine of the machinery of States is—Gold. **The science of political economy invented by our learned elders** has for long past been giving royal prestige to capital [i.e. money ("specie," "fiat," gold, "paper-gold," debt-tokens, etc.)—Ed.]. [pr. #5]

**In order that the true meaning of things may not strike the goyim** ["cattle," livestock, Gentile slaves—Ed.] before the proper time [of the inauguration of the, "messianic," Satanic and SuperNazi "jews" world-empire—Ed.] **we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.** [pr. #6]

For their "political/economic" "cures" or "remedies" are (by their dark, malevolent, "jewish" design) even worse that the political/ monetary/economic diseases they gave us in the first place. They first create the (political/economic) problem and then offer a "solution," which of course is worse than the problem. And so Satanic "jews" proceed step by step to take us to their "messianic" hell on earth.

**The reforms projected by us in the financial institutions and principles of the goyim will be clothed by us in** such [remedial, corrective, benevolent—Ed.] **forms** as will alarm nobody. **We shall point out the necessity of** [these "jewish"—Ed.] **reforms in consequence of the disorderly darkness into which the goyim** [i.e. the Gentiles and not these supernatural bankster "jews"—Ed.] **by their irregularities have plunged the finances.**

...**You** ["jewish" initiates into these dark, Satanic mysteries of Zion, these "depths of Satan, as they speak" (Apo./Rev. 2:24)—Ed.] **understand perfectly that economic arrangements of this kind, which have been suggested to the goyim by us, cannot be carried on by us.** [#29] ("when we come into our kingdom")

This is "jewish," Marxist, "dialectics" or gradual "progression" or movement of us Gentiles toward their "jewish," Marxist, "communist," Satanic or "messianic" world empire or SuperNazi kingdom. And hopefully, dear reader, you never want to go there, however mislabeled, mis-praised and mis-advertised as (workers) "paradise," etc. For the "paradise" of the Devil and Its "messianic" "jews" is the demonic damnation of me and you. Can you dig it? Don't bother. (John 8:44)

So much for this hellish "political economy" of Satan's "jews."

\* \* \* \* \*

But what is clearly needed for our Godly, Gentile "political economy" is an honest, ample and stable money. Even (debt-free) token money can suffice. Also required is minimum official "regulation" and taxation—(and therefore minimum officialdom/government—or else minimum officialdom/gov't and therefore minimum "regulation" and taxation). For which is the horse and which the cart? Also vitally needed are natural resources, peace, and a good-willed, energetic, talented, capable and productive citizenry. (The latter, by the way, is genetic. Moses well knew that too!)

And if the money need be a token money, due to a lack of sufficient specie, then a debt-free token-money kindly let it simply be. For an honest, ample, stable, debt-free token-money shall well serve your "political economy."

(And let he who can say better, please say better. For hopefully our common aim and desire is the liberating and prosperous truth, and nothing less and nothing false—however "sacred" or traditional.)

With minimum taxation, and hence minimum gov't, and hence maximum individual freedom and prosperity for us all to create, keep and enjoy the values of the good and useful things we grow, build, make or produce for to trade with our trading-partners (buyers and sellers), for to enrich ourselves and our loved ones, we shall prosper indeed. We shall prosper because our house or "economy" shall be built upon a solid foundation of truth, and because we shall have thus avoided all the "jewish" monetary/economic traps, pit-falls or tar-pits. And because each individual shall prosper, so shall his trading partners, his fellows, his neighbors, his county or city-state ("polis"), his marketplace and hence his "economy"—and perhaps indirectly, secondarily, egoistically and unintentionally as via that 1776 "laissez-faire" philosophy of Adam ("Wealth of Nations") Smith.

But predators by definition cannot and will not allow this prosperity to occur. They cannot tolerate nor bear it that their intended prey should possess both an honest money and no barriers whatsoever against their producing and trading their competitive goods and services to their industrious hearts' content. But no, (monetary, economic, political) predators by definition ceaseless aim to set up roadblocks against any and all free production and trade, to place their tax or "toll" booths upon the common road to the marketplace, to thus tax-rob the citizenry for the "privilege" of producing and trading their goods and services (with one another). But sweep all these road-blocks away, I say!

(And no of course I don't want the waters to be poisoned nor the rivers polluted nor the forests deforested nor the earth devastated by sociopathic "businessmen"—no more than I want you or I to be forced to use their debt-token money. (See e.g. the eternal poison of "nuclear waste" and/or "radioactivity.")

\* \* \* \* \*

## Money, Marx & Keynes

### "Capitalist" "jewish" Money...

**Whoever controls the money in any country is master of all its legislation and commerce.**—(20<sup>th</sup> American President James Garfield, shot dead in his first year in office, 1881. (Was it something he said?))

A note on this accursed “boom and bust” business, these recurring, cyclical “prosperity and depression” “business cycles”: The “boom” or prosperity is real, as real as the ensuing “bust,” but the prosperity happens only whenever it is monetarily **allowed** to happen by the “central” banksters, i.e. whenever the debt-token money-monopolists, the bankster “capitalists,” get out of the people’s way and let prosperity prosper (temporarily) via (temporarily) granting their (politician/monetary/economic) subjects an ample supply of money sufficient to facilitate or make all their desired trades, exchanges, deals.

(For without money the citizens are reduced to barter...and hence to productive and commercial stagnation. Good folks will always be willing to work, to produce, to become wealthy. But to do so they will always need money: an honest, ample, stable, debt-free money.)

But under today’s “beastly,” “central” banksters and their “elastic,” debt-token monopoly-money (which comes and goes, appears and disappears, “inflates” and “deflates,” at their malevolent and predatory will), prosperity and commerce can occur only whenever these banksters deign to (temporarily, monetarily) allow it. Only whenever (and in so far as) these money monopolists thus (monetarily) let the people work or the producers produce, is this (ever-potential) wealth ever created, traded and enjoyed. This is the so-called “boom,” which again only booms whenever our malevolent money masters (monetarily) **allow** this prosperity to prosper...for a while. I say “temporarily,” because the point, purpose, aim and intention of these evil banksters is to “bust,” steal or seize this prosperity or wealth thus created via their (temporarily) sufficient money supply. And this recurrent or cyclical monetary/economic “bust” simply could not occur if the banksters had not been “legally,” congressionally, parliamentarily and presidentially granted (or sold) their money-monopoly by these their official “public servants”...who are therefore our official public enemies stalking us within “our” “public” offices. For without such malevolent, predatory, “jewish” “representatives,” the Gentile citizen-producers would be (politically, legally, economically, monetarily) free to create and use very their own money—and hopefully (for their sakes, and if they know what’s good for them) an honest, ample, stable, debt-free, non-monopoly token-money.

For if products can’t be sold or traded they simply won’t be produced or created. And if there’s a debilitating shortage of money or tokens of exchange, then products simply can’t be sold or traded. And into such a moneyless state comes barter (or trading things for things), and hence commercial and productive stagnation, and hence economic “depression.” Monetary shortage or “deflation” causes economic or productive stagnation. (Bummer!) (Can you see how important money is, dear reader?)

For via monetary disappearance, scarcity, “deflation” (and during the consequent “depression” (or “recession”—it’s less monetarily restrictive brother) the producers are simply (monetarily) prevented from producing or creating all that aforementioned potential wealth, and even from keeping all that wealth which they made during the latest “boom” or “prosperity” cycle. And I for one would much rather see the producers keep their prosperity for themselves and their loved ones—and not only for their own sakes and those of (the gods or goddesses of) right and justice. For the more property seized by or fallen into (and hence held by) the hand of Evil, the more powerful Evil then becomes, and hence the more evil Evil can do. And that’s not good for me nor you.

And yet it is the common laborers (as directed by their managers and employers—and via ample tokens of exchange) who make or create all the real prosperity or wealth within the state—which the “central” banksters afterwards repeatedly steal or rob via their “cyclical” monetary “deflations” and their consequent “foreclosures” or seizures of these common producers’ wealth and prosperity. And thus via their deliberate and “cyclical” money draughts (or recurrent “deflationary cycles”) the “central” banksters stash into their pockets their ill-gotten gains: the property, wealth and prosperity of their national monetary subjects and victims.

These recurrent “deflationary phases” of the “jewish” “business cycle” are the deliberate and recurrent smothering, choking or killing of the producers’ prosperity by the “central” banksters—the debt-token money-monopolists. It is their demonic re-reaping, re-harvesting, re-thieving or re-robbing of the Gentile nation’s house or “economy.” It is then that these “central” banksters who never once sowed, yet again reap. It is then that these monetary thieves who never once labored,

worked, produced nor earned, are once again paid. It is then that the banksters reap the prosperous works and deeds of the workers or producers, and the deeds of their properties, their homes, their houses, farms and businesses, and even their very bread, butter and meat.

But "...**if any man** [or bankster-Ed.] **would not work, neither should he eat.**"—(2 Thess. 3:10)

\* \* \* \* \*

The Satanic "jewish" plot is that these monetary/economic predations of the "capitalist" bankster "jew" will drive the Gentiles into the waiting hands of the Marxist or "communist" "jew" who poses as the "capitalist's" antithesis and hence the "jewish" "savior" of the common man, worker or "proletarian." But in fact both "jews" are wolfish brothers in predation, murder and mass-murder; and the former "jew" even financed the latter "jew." Thus they are not enemies at all, but really one and the same Satanic "jew." Is this not true?

(And let's never forget that "jewish" banksters or "capitalists" funded, equipped and directed "jewish" "communism" from Jew York City—"the mother of harlots and abominations of the earth." (Apo./Rev. 17:5-6) For the latter is an even greater monopoly or tyranny than the former, and Satan's "messianic" son, like his Father, is never satisfied with all the power and property he fiendishly, demonically mass-murderously acquires.) (John 8:44) (See below.)

\* \* \* \* \*

## ...verses Marxist or "Communist" "jewish" Money

**Centralization of credit** [i.e. non-specie, fiat or token money-Ed.] **in the hands of the state, by means of a national bank with** state capital [meaning (state) money or ownership?-Ed.] **and an exclusive monopoly.**—(Karl Marx, 5th Plank of The Communist Manifesto, 1848)

Marx is not referring to any gold or silver coin or money, but rather to a token money, a governmentally printed (or coined) and spend token or "fiat" monopoly-money. And believe it or not, this Marxist monopoly-money is infinitely superior to what we are presently forced to use ("for all debts public and private"), and by whose damnable vice we are all thus hopelessly (?) damned into deep, dark pits of unpayable "public" and/or "national" debt. For "ours" is a printed and **loaned** token or fiat monopoly-money, i.e. a "debt-token" monopoly-money, while Marx's is merely a debt-free (debtless or non-debt) token-monopoly-money.

No, I am neither a Marxist nor a communist. I am merely seeing and saying that debt-free, unloaned or "communist" "jewish" token-money is infinitely less damning than loaned out, debt-token or "capitalistic" "jewish" money—(though both are monopolistic, coercive and "legally" mandatory to use (or a "crime" to refuse) "for all debts public and private"). Surely Marx knew this, and also, as we shall see, that the dark intent of his most likely master, backer, employer or financier, the "capitalist" bankster "jew," was (via his evil debt-token monopoly-money) to monetarily goad, drive or stampede all the Gentile world into the awaiting clutches of the Marxist or "communist" "jew"- "savior" of all humanity.

\* \* \*

(And by the way, my proposed money is therefore a "Marxist" or "communist" money so far as it too is a debt-free, token-money (i.e. a non-specie or "credit" money). But mine is a non-Marxist or anti-communist token-money in that it is (and always should be) ample or sufficient to make or facilitate all desired trades, exchanges or deals at all times, and yet should always remain stable, unchanging or constant in value, and hence (so long as these things remain strictly so) is an honest and trustworthy money perpetually. And also mine is not a communist-token-money in that it is not a monopoly, command or "fiat" money—which, as you know, is officially decreed a "crime" not to use or to refuse—(much less for any "criminal"-citizen to ever dare print or coin his very own brand of token-money).

For who else but a predator would ever make a “legal” monopoly of his product, business, ware or service?—thus forcing all the populace to come buy from him via his (or his “representatives”) decreeing it a “crime” for any and all others to ever buy from (or sell to) any and all others? (Surely ’tis someone (or some group) who couldn’t possibly thrive or survive within a free or voluntary market, “economy” or state, because his products or services (or even he himself) is inferior, undesirable, unworthy, rejected.) But on the other hand, the good hand, if you have a good product, ware or service (at a good or competitive price), then people will (selfishly) come to you without your ever needing to force them to. And that’s as should be within the “free-market economy.” For anyone who must force others to deal or trade with him clearly doesn’t deserve their business. And anyone who does so (or even attempts to do so) is clearly a predator. (See e.g. “central banksters.”) Free “competition is the life of trade,” and coercive monopoly its death, or rather murder. But let’s back to my rudely interrupted thread or train of thought...)

\* \* \*

In the “jewish” Marxist or “communist” model the state or gov’t is the crown or (monetary/economic/political) master. But in the “jewish” “capitalistic” model it is the “central banking corporation.”—that private, anonymous and irresponsible group of anti-Christ or “jews” to whom the elective gov’t or parliament have “delegated” (transferred, granted or sold) the supreme power or royal right to make money out of nothing but paper or cheap metal.

(And hence the latter corporate gang become the real and true (but concealed) gov’t or state—as concisely stated by “Lord” Rothschild: “Let me issue and control a nation’s money and I care not who writes the laws.” For he who takes the token-money (“for all debts public and private) is the servant. And he who makes or creates this token-money is the master. I merely propose we make our own (debt-free) token money, thus dethroning our anti-Christ king(s).

And again both groups (whether “communistic” state officials or “capitalistic” corporate dynasties) are of course “jews.” And as Marx publicly proclaimed (although without ever explaining why—as his hidden “capitalistic” master would no doubt have greatly disapproved): [“jewish”] “capitalism” bears within itself its very own seeds of self-contradiction and self-destruction.

(Indeed, it is in the very nature of the debt-token, monopoly-money beast. For it is necessary for a debt-token money to be almost continually borrowed from its “central” crown and only source by the crown’s national, electoral, traitorous puppet-gov’t. (See the annual, national “budget deficits.”) For otherwise all the money will soon evaporate in “interest” and “principal” repayments to this monopoly-money crown or throne, which again is the only source (and hence the inevitable destination) of all its monopoly debt-tokens. For all debts or loan must be repaid...plus (non-existent) usury, “interest,” rent. And here the money itself is a debt, a loan, a “liability.” Hence the “jewish” “central” or national crown gradually comes to own (“lock, stock and barrel”) the (Gentile) nation as its private property, and the (Gentile) citizenry as its slaves. And hence “jewish” “capitalism” inevitably becomes (“jewish”) “communism.” Again this is merely the dark and hidden nature of this “jewish” debt-token, monopoly-money “beast.”)

And so “jewish” “capitalism” must inevitably and inexorably lead to “jewish” “communism” as more and more Gentile property and power are concentrated or “centralized” in the hands of the “central” bankster Rothschilds, etc., the like of whom, by the way, financed Lenin, Trotsky and the “Russian” revolution: i.e. the “jewish” conquest of “holy [Christian] mother” Russia: the “jewish,” Marxist, “Bolshevik” “red-terror”: the mass-murder, regicide and the genocide of “the best of the [Russian] Gentiles.” (See “Talmud.”)

And so why did the “jewish” “capitalists” finance the “jewish” “communists”? Because “communism” is an even greater “jewish” monopolization, “centralization” or concentration of official “jewish” power, dictatorship or tyranny than is “jewish” “capitalism.” And anti-Christ or Satanic “jews” (whether “capitalistic” or “communistic”) always crave power, power, power. And who among us can best answer why? Is it not because these “jews” are truly the sons of their father? (John 8:44) (You betcha!)

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# Why ("jewish") "Capitalism" must become ("jewish") "Communism"? Or Who Financed Marx and his Revolution or Conquest of Gentile Nation-States?

The following is from a transcript of a Soviet interrogation of a former Soviet ambassador to France and England, Paris and London, one Christian Georgievitch Rakovsky, an original Bolshevik and Trotskyite who, along with others, was officially purged and "show tried" by the Stalinists in 1938. His life was spared by Stalin (real name, Iosif Vissarionvitch Dzhughashvili (1879-1953), Soviet dictator from 1941-53, & Communist party secretary, 1922-53) in exchange for this very testimony, of which only two official copies were made, one for the Soviet interrogator, (Gavriil ("Gabriel") Gavrilovitch Kus'min, a.k.a. Rene Duval), and one for Stalin himself. But recognizing its historical significance, an extra carbon-copy was unofficially made and secretly kept by its preparer, a Russian Pole named Dr. Landowsky, a medical doctor who two years earlier had been pressed into service by the Soviets to assist in these kind of secret-political-police interrogations. The secret transcript was found by a Spanish volunteer (from which side I do not know) on the body of the doctor in a hut on the Leningrad/Petrograd war-front, taken back to Spain and published in Madrid by Don Mauricio Carlavilla in the 40<sup>th</sup> chapter of a book entitled Sinfonia en Rojo Mayor. (I know not what year.)

This Red Symphony (X-Ray of Revolution), as the secret transcript came to be called, was translated into English from both Spanish and Russian editions by linguist and author George Knupffer, who had earlier written an excellent book on recent world history entitled The Struggle For World Power: Revolution and Counter-Revolution, (Omni Pub., Cal., U.S.A., 1958). This English translation was apparently made at the initiation and request of author and publisher Des Griffin, and was included in chapter 12 of his book, Fourth Reich of the Rich, (Emissary Pub., U.S.A., 1988 Ed., p. 238-56), from which source I have derived these few sketchy details.

Not having been there, I cannot vouch for the absolute historical authenticity of this document. But like the Protocols of Zion, this Red Symphony surely rings true to me. And as "the proof is in the pudding," so the truth is in the telling. So let us listen if we please to see if we can hear the enlightening voice of truth.

R[akovsky, Christian Georgievitch—(the prisoner): ...Here there is no irony; I am speaking with the best intentions... In this same elementary Marxism, which is taught even in your Stalinist University,... You are also taught that **the cornerstone of Marxism is the assertion that, supposedly, contradictions are the incurable and fatal illness of Capitalism... Is that not so?**

G[avriil Gavrilovitch Kus'min—(the interrogator):—Yes, of course.

.... R.—Do you now see that I had reasons for qualifying your Marxist culture as being doubtful? Your arguments and reactions are the same as any rank and file activist.

G.—And they are wrong?

R.—Yes, they are correct for a small administrator, for a bureaucrat and for the mass. They suit the average fighter... They must believe this and [dogmatically—Ed.] repeat everything as it has been written. Listen to me by way of the completely confidential. **With Marxism you get the same results as with the ancient esoteric religions. Their adherents had to know only that which was the most elementary and crude, insofar as by this one provoked their faith, i.e. that which is absolutely essential, both in religion and in the work of revolution.**

G.—Do you not now want to open up to me the mystical Marxism, something like yet another freemasonry?

R.—No, no esoterics. On the contrary, I shall explain it with the maximal clarity. **Marxism**, before being a philosophical, economic and political system, **is a conspiracy for the** ["messianic" or Satanic, world-wide "jewish"—Ed.] **revolution. And as for us the revolution is the only absolute reality, it follows that philosophy, economics and politics are true only insofar as they lead to**

**revolution.** [This is the Liar's creed: whatever lies work, serve or further Evil's ends are therefore "true."—Ed.] The [i.e. our—Ed.] fundamental truth (let us call it subjective) does not exist in economics, politics or even morals; in the light of scientific abstraction it is either truth or error, but for us [Marxist liars—Ed.], who are subject to revolutionary dialectic, it ["Marxism," the "revolution," the "only absolute reality,"—Ed.] is [the—Ed.] only truth. And insofar as to us, who are subject to revolutionary dialectic, it is [the—Ed.] only truth, and therefore the sole truth, then it must be such for all that is revolutionary, and such it was to Marx.

[I.E. the Satanic SuperNazi "jew" and his "Marxist revolution" (however false) is "true," and however evil is "good," etc. For the Devil and Its deceitful spawn would (politically, religiously, philosophically, economically) dictate "truth" (however false) and "falsehood (however true). For Evil would be the "absolute reality," the only "truth," the only deity, the only value, the only end (for which all else is mere means), etc. This is the Liar's creed. This is the "religion" of the father of Lies, and Its spawn. This is the Satanic arrogance or self-presumption of all "truth," all "reality," all divinity, all righteousness, etc. Because the conquest of God's Gentile world by Evil and Its Marxist "jews" is "true" and "good," then whatever stands in its way (however true, good or Godly) is "false," "evil," "counter-revolutionary," "reactionary," "anti-imperial," "national," "nazi," "anti-"jewish," etc.—Ed.]

**In accordance with this** [Marxist or "jewish" arrogance, presumption, self-deification—Ed.] **we must act.** Remember the phrase of Lenin [real name, Vladimir Ilyich Ulyanov, (1870-1924), Soviet dictator 1917-24—Ed.], in reply to someone who demonstrated by way of argument that, supposedly, his intention contradicted reality: "I feel it to be real" was his answer. Do you not think that Lenin spoke nonsense? No, **for him** [the Marxist—Ed.] **every reality, every truth was relative in the face of the sole and absolute one: the revolution.** Marx was a genius. If his works had amounted to only the deep criticism of Capitalism, then even that would have been an unsurpassed scientific work; but in those places where his writing reaches the level of mastery, there comes the effect of an apparently ironical work. **"Communism" he says "must win because Capital will give it that victory,** though its enemy. [Communism will win?—Ed.]" Such is the magisterial thesis of Marx... Can there be a greater irony? And then, in order that he should be believed, it was enough for him to depersonalize Capitalism and Communism, having transformed the [thoughtless—Ed.] human individual into a consciously thinking individual, which he did with the extraordinary talent of a juggler. **Such was his sly method, in order to demonstrate** to the Capitalists that they are a reality [product?—Ed.] of Capitalism and **that Communism can triumph as the result of inborn idiocy** [of those who believe Marx?—Ed.]; **since without the presence of immortal idiocy in homo economicus** ["economic man"—Ed.] **there could not appear in him continuous contradictions as proclaimed by Marx.** To be able to achieve the transformation of *homo sapiens* [L. prp. of "sapere," "to taste," "to know" (see "sapient," adj., wise, discerning)—Ed.] into *homo stultum* [L. "stultus," "foolish," (see "stultify," vt., to make stupid, foolish, ridiculous—Ed.) is to possess magical force, capable of bringing man down to the first stage of the zoological ladder, i.e. to the level of the animal. [I.E. Marx knew how to make otherwise wise, discerning or smart men stupid. How? By convincing them his nonsense was wisdom, his falsehoods truths.—Ed.] **Only if there is homo stultum** in the epoch of the apogee of Capitalism [only if there were stupefied (Gentile) men during the worst ravages or heights of ("jewish") "capitalism"—men too deceived or blinded by Marx's "wisdom" to see the monetary ("jewish") problem and hence find the solution—Ed.] **could Marx formulate his axiomatic proposition: contradictions plus time equal Communism.** Believe me, when we who are initiated into this, contemplate the representation of Marx, for example the one which is placed above the main entrance to the Lubianka [the Moscow headquarters of the secret Soviet police, which repeatedly changed its name, but which always remained headed and controlled by "jews." (See e.g. the torturous, murderous and mass-murderous "Cheka," "K.G.B.," etc.—Ed.), then we cannot prevent the inner explosion of laughter by which Marx had infected us; we see how he laughs into his beard at all [Gentile—Ed.] humanity.

G.—And you are still capable of laughing at the most revered scientist of the epoch?

R.—Ridicule[?], me?... This is the highest admiration [of the liar, deceiver, "stultifier"—Ed.]! In order that Marx should be able to deceive so many people of science, it was essential that he should tower above them all. Well: in order to have judgements about Marx in all his greatness, we must consider the real Marx, Marx the revolutionary, Marx, judged by his manifesto. This means Marx the conspirator, as during his life the revolution was in a condition of conspiracy. It is not for nothing that the revolution is indebted for its development and its recent victories to these conspirators.

G.—Therefore you deny the existence of the dialectical process of contradictions in Capitalism, which lead to the final triumph of Communism?

R.—You can be sure that if Marx believed that Communism will achieve victory only thanks to the contradictions in Capitalism, then he would not have once, never, mentioned the contradictions on the thousands of pages of his scientific revolutionary work. Such was the categorical imperative [i.e. need to deceive—Ed.] of the realistic [and false—Ed.] nature of Marx: not the scientific, but the revolutionary one. The revolutionary and conspirator will never disclose to his opponent the secret of his triumph... [But the speaker will, dear reader, so stay tuned.—Ed.] He would never give the information; he would give him disinformation) which you use in counter-conspiracy. Is that not so?

G.—However, in the end we have reached the conclusion (according to you) that there are no contradictions in Capitalism, and if Marx speaks of them then it is only a revolutionary-strategical method. That is so? But the colossal and ever-growing contradictions in Capitalism are there to see. And so we get the conclusion that Marx, having lied [in concealing their true causes—Ed.], spoke the truth.

R.—You are dangerous as a dilectician, when you destroy the brakes of scholastic dogmatism and give free rein to your own inventiveness. **So it is, that Marx spoke the truth when he lied. He lied when he led into error, having defined the contradictions as being "continuous" in the history of the economics of capital and called them "natural and inevitable," but at the same time he stated the truth because he knew that the contradictions would be created and would grow in an increasing progression until they reach their apogee.**

G.—This means that with you there is an antithesis?

R.—There is no antithesis here. Marx deceives for tactical reasons about the origin of the contradictions in Capitalism, but not about their obvious reality. Marx knew how they were created, how they became more acute and how things went towards general anarchy in Capitalistic production, which came before the triumph of the Communist revolution... He knew it would happen because he knew those who created .. the contradictions.

G.—It is a very strange revelation and piece of news, this assertion and exposal of the circumstance that **that which leads Capitalism to its "suicide,"** (by the well-chosen expression of the bourgeois economist Schmalenbach, in support of Marx **is not the essence and inborn law of Capitalism.** But I am interested to know if we will reach the personal [ ?] by this path?

R.—Have you not felt this intuitively? Have you not noticed how in Marx words contradict deeds? He declares the necessity and inevitability of Capitalist contradictions, proving the existence of surplus value and accumulation, i.e. he proves that which really exists. He nimbly invents the proposition that to a greater concentration of the means of production corresponds a greater mass of the proletariat [or working class—Ed.], a greater force for the building of Communism, is that not so? Now go on: at the same time as this assertion he founds the International. **Yet the International is,** in the work of the daily struggle of the classes, a "reformist," i.e. **an organization whose purpose is the limitation of the surplus value and, where possible, its elimination.** [And there's the workers' rub, and their motive for Marxist, "jewish" or "communist" "revolution"—Ed.] For this reason, objectively [really, truly, "scientifically"—Ed.], the International is a counter-revolutionary organization and anticommunist [i.e. anti-worker—Ed.], in accordance with Marx's theory.

G.—Now we get that Marx is a counter-revolutionary and an anti-Communist.

R.—Well, now you see how one can make use of the original Marxist culture. It is only possible to describe the International as being counter-revolutionary and anti-Communist [or anti-worker—Ed.], with logical and scientific exactness, if one does not see in the facts anything more than the directly visible result [hunger, starvation, dispossession and deprivation of the "proletariat"—Ed.], and in the texts only the letter. One comes to such absurd conclusions, while they seem to be obvious, when one forgets that words and facts in Marxism are [merely means to a Marxist end—Ed.] subject to strict rules of the higher science: the rules of conspiracy and revolution.

G.—Will we ever reach the final conclusions?

R.—In a moment. If the class struggle, in the economic sphere turns out to be reformist in the light of its first results, and for that reason contradicts the theoretical presuppositions, which determine the establishment of Communism [i.e. worker deprivation and hence discontent—Ed.], then it is, in its real and true meaning, purely revolutionary. But I repeat again: **it [Marxism—Ed.] is subject to the rules of a conspiracy; that means to masking and the hiding of its true aims... The limitation of the surplus value and thus also of accumulations** as the consequence of the

class struggle [i.e. Marxist deceit or sabotage—Ed.]—that **is only** a matter of appearances, an illusion, in order **to stimulate the basic revolutionary movement in the masses. A strike is already an attempt at revolutionary mobilization.** Independently of whether it wins or not, its economic effect is anarchical [(intentionally) destabilizing, chaotic—Ed.]. As a result this method for the improvement of the economic position of one class brings about the impoverishment of the economy in general; whatever may be the scale and results of **the strike**, it will **always bring about a reduction of production. The general result: more poverty, which the working class cannot shake off.** That is already something. But that is not the only result and not the most important one. As we know, **the only aim of any struggle in the economic sphere is to earn more and work less.** Such is the economic absurdity, but according to our terminology, such is the contradiction, which has not been noticed by the masses, which are blinded at any given moment by a rise in wages, which is at once annulled by a rise in prices. And if prices are limited by governmental action [i.e. official price limits or “ceilings”—Ed.], then the same thing happens, i.e. a contradiction between the wish to spend more, produce less, is qualified here by monetary inflation. **And so one gets a vicious circle: a strike, hunger, inflation, hunger.**

G.—With the exception when the strike takes place at the expense of the surplus value of Capitalism.

R.—Theory, pure theory. Speaking between ourselves, take any annual handbook concerning the economics of any country and divide rents and the total income [a.k.a. “gross national product”—Ed.] by all those receiving wages or salaries, and you will see what an extraordinary result emerges. This result is the most counter-revolutionary fact, and we must keep it a complete secret [that free enterprise “capitalism” grants the worker a share in its produce, wealth, “surplus values”—Ed.].

This is because if you deduct from the theoretical dividend the salaries and expenses of the directors, which would be the consequence on the abolition of ownership, then almost always there remains a dividend which is a debit for the proletariat. In reality always a debit, if we also consider the reduction in the volume and quality of production [under Marxism, “communism,” or “centrally planned economies”—Ed.]. As you will now see, **a call to strike, as a means for achieving a quick improvement of the well-being of the proletariat—is only an excuse** [pretext, ruse, deceit—Ed.]; **an excuse required in order to force it to commit sabotage of Capitalistic production** [and hence “surplus values”—Ed.]. **Thus to the contradictions in the bourgeois system** [i.e. “jewish” debt-token, monopoly-money “capitalism”—Ed.] **are added contradictions within the proletariat; this is the double weapon of the revolution, and it-which is obvious-does not arise of itself: there exists an** [malevolent, deceitful, sabotaging Marxist, “jewish”—Ed.] **organization, chiefs, discipline, and above that there exists** [Gentile—Ed.] **stupidity. Don't you suspect that the much-mentioned contradictions of Capitalism, and in particular the financial ones, are also organized by someone** [i.e. the supernatural “jewish” banksters, “international [“jewish”] finance,” or the “financial International”—Ed.]?... By way of basis for these deductions I shall remind you that in its economic struggle **the proletarian international coincides with the financial International, since both produce inflation, and wherever there is coincidence there, one should assume, is also agreement. Those are his** [Marx's—Ed.] **own words.**

[Yes, but which “International” is master and which is servant? That is the question.—Ed.]

G.—I suspect here such an enormous absurdity, or the intention of spinning a new paradox, that I do not want to imagine this. **It looks as if you want to hint at the existence of something like a Capitalistic second Communist International, of course an** [apparently—Ed.] **enemy one.**

R.—Exactly so. When I spoke of the financial International, I thought of it as of a Comintern [i.e. **Communist International**—Ed.], but having admitted the existence of the [“jewish” “Capitalist”—Ed.] “Comintern,” **I would not say that they are enemies.**

G.—If you want to make us lose time on inventions and phantasies. I must tell you that you have chosen the wrong moment.

R.—By the way. are you assuming that I am like the courtesan from “Arabian Nights,” who used her imagination at night to save her life... No. If you think that I am departing from the theme, then you wrong. In order to reach that which we have taken as our aim I [the true explanation, intention origin and motivation for Marx and his “philosophy”—Ed.], I am not to fail, must first of all enlighten you about the most important matters, while **bearing in mind your general lack of acquaintance with that which I would call the “Higher Marxism.”** I dare not evade these explanations as **I know well that such lack of knowledge exists in the Kremlin...** Permit me to continue.

G.—You may continue. But it is true that if all this were to be seen to be only a loss of time to excite the imagination, then this amusement will have a very sad epilogue. I have warned you.

R.—I continue as if I have heard nothing. Insofar as you are a scholastic with relation to Capital, and I want to awaken your inductive talents, I shall remind you of some very curious things. Notice with what penetration Marx comes to conclusions given the then existence of early British industry, concerning its consequences, i.e. the contemporary colossal industry; how he analyzes it and criticises; what a repulsive picture he gives of the manufacturer. In your imagination and that of the masses there arises the terrible picture of Capitalism in its human concretization: a fat-bellied manufacturer with a cigar in his mouth, as described by Marx, with self-satisfaction and anger throwing the wife and daughter of the worker onto the street. Is that not so? At the same time **remember the moderation of Marx and his bourgeois orthodoxy when studying the question of money. In the problem of money there do not appear with him his famous contradictions. Finances do not exist for him as a thing of importance in itself; trade and the circulation of moneys are the results of the cursed system of Capitalistic production, which subjects them to itself and fully determines them.** [For he was deliberately and deceitfully placing the monetary horse **after** the industrial or "capitalistic" cart. And besides, is there no trade nor "circulation of moneys" in the "cursed system of Communist production"?—Ed.] **In the question of money Marx is a reactionary** [and its/their servant, as we shall see—Ed.]; to one's immense surprise he was one; **bear in mind the "five-pointed star" like the Soviet one, which shines all over Europe, the star composed of the five Rothschild brothers with their banks, who possess colossal accumulations of wealth, the greatest ever known... And so this fact, so colossal that it misled the imagination of the people of that epoch, passes unnoticed with Marx.** [this is really—Ed.] Something strange... Is that not so? **It is possible that from this strange blindness of Marx there arises a phenomenon which is common to all future ["jewish"—Ed.] social revolutions. It is this: we can all confirm that when the masses take possession of a city or a country, then they always seem struck by a sort of superstitious fear of the banks and bankers. One had killed [(Gentile) English, French and Russian—Ed.] Kings, generals, bishops, policemen, priests and other representatives of the hated privileged classes; one robbed and burnt palaces, churches and even centres of science, but though the revolutions were economic-social, the lives of the bankers were respected, and as a result the magnificent buildings of the banks remained untouched...** According to my information, before I had been arrested, this continues even now...

G.—Where?

R.—In Spain [i.e. the Spanish civil war, 1936-39. And the Marxists, "communists" or 'jews' lost, thank God and Hitler.—Ed.]... Don't you know it? As you ask me, so tell me now: Do you not find all this very strange? Think, the police... I do not know, **have you paid attention to the strange similarity which exists between the financial International and the proletarian International. I would say that one is the other side of the other, and the back side is the proletarian one as being more modern than the financial.**

G.—Where do you see similarity in things so opposed?

R.—**Objectively they are identical.** As I had proved, the Comintern ["Communist International"—Ed.], paralleled, doubled by the reformist movement and the whole of syndicalism, **calls forth the anarchy of production, inflation, poverty and hopelessness in the masses. Finances, chiefly the financial international, doubled, consciously or unconsciously by private finances, create the same contradictions, but in still greater numbers... Now we can already guess the reasons why Marx concealed the financial contradictions, which could not have remained hidden from his penetrating gaze, if [supernational "jewish"—Ed.] finances had not had an ally** [in Marx, or rather a "reactionary" servant—Ed.], the influence of which-objectively revolutionary—was already then extraordinarily important.

G.—An unconscious coincidence, but not an alliance which presupposes intelligence, will and agreement...

R.—Let us leave this point of view if you like. Now let us better go over to the subjective analysis of finances and even more: let us see what sort of people personally are at work there. **The international essence of money is well known.** From this fact emerges that **the organization which owns them and accumulates them is a cosmopolitan** [international, supernational or SuperNazi—Ed.] **organization. Finances in their apogee—(as an aim in themselves, the financial International)—deny and do not recognise anything national** [i.e. "Nazi"—Ed.], they do not recognize the State; and therefore it is anarchical and would be absolutely anarchical if it—**(the denier of any [Gentile—Ed.] national State)**—were not itself, by necessity, a [supernational or

imperial-Ed.] State in its own basic essence. The State as such is only power. **And money is exclusively power.**

**This communistic super-state**, which we are creating already during a whole century, and the scheme of which is the International of Marx. Analyse it and you will see its essence. **The scheme of the International** [“essence of money”-Ed.] **and its prototype of the USSR—that is also pure power. The basic similarity between the two creations is absolute. It is something fatalistic, inevitable, since the personalities of the authors of both was identical. The financier** [of “communism”-Ed.] **is just as international as the Communist. Both, with the help of differing pretexts and differing means, struggle with the national bourgeois** [or Gentile-Ed.] **State and deny** [indeed, destroy-Ed.] **it. Marxism in order to change it into a Communist State; from this comes that the Marxist must be an internationalist; the financier denies the bourgeois national State and his denial ends in itself** [in himself, in his monetary quest for absolute world power, empire, “dictatorship of the super-national proletariat”-Ed.] ; in fact he does not manifest himself as an internationalist, but as a cosmopolitan anarchist... **That is his appearance at the given** [or present-Ed.] **stage, but let us see what he really is and what he wants to be.** As you see, in [Gentile or “bourgeois” state-Ed.] rejection **there is a clear similarity individually between Communist-internationalists and financial-cosmopolitans; as a natural result there is the same similarity between the Communist International and the financial International...**

G.—This is a chance similarity subjectively and objective in contradictions, but one easily eroded and having little significance and that which is most radical and existing in reality.

R.—Allow me not to reply just now, so as not to interrupt the logical sequence... I only want to decipher **the basic axiom: money is power. Money is to-day the centre of global gravity.** I hope you agree with me?

G.—Continue, Rakovsky, I beg of you.

R.—The understanding of how the financial International has gradually, right up to our epoch, become the master of money, this magical talisman, which has become for people that which God and the nation had been formerly, is something which exceeds in scientific interest even the art of revolutionary strategy, since this is also an art and also a revolution. I shall explain it to you. Historiographers and the masses, blinded by the shouts and the pomp of the French revolution, the people, intoxicated by the fact that it had succeeded in taking all power from the King and the privileged classes, did not notice how a small group of mysterious, careful and insignificant people had taken possession of the real Royal power, the magical power, almost divine, which it obtained almost without knowing it. [I very much doubt that. Read “The Protocols of the Learned Elders of Zion”-Ed.] The masses did not notice that the power had been seized by others and that soon they had subjected them to a slavery more cruel than the [Gentile-Ed.] King, since the latter, in view of his religious and moral prejudices, was [morally, spiritually, mentally, psychologically, virtually-Ed.] incapable of taking advantage of such a power. So it came about that the supreme Royal power was taken over by persons, whose moral, intellectual and cosmopolitan qualities did allow them to use it. It is clear that this were people who had never been Christians, but cosmopolitans [i.e. international “jews”-Ed.].

G.—What is that for a mythical power which they had obtained?

R.—They had acquired for themselves the real privilege of coining Money. Do not smile, otherwise I shall have to believe that you do not know what moneys are... I ask you to put yourself in my place. My position in relation to you is that of the assistant of a doctor, who would have to explain bacteriology to a resurrected medical man of the epoch before Pasteur. But I can explain your lack of knowledge to myself and can forgive it. Our language makes use of words which provoke incorrect thoughts about things and actions, thanks to the power of the inertia of thoughts, and which do not correspond to real and exact conceptions. I say: money. It is clear that in your imagination there immediately appeared pictures of real money of metal and paper. But that is not so. [For “credit-money” is money too.-Ed.] Money is now not that; real circulating coin is a true anachronism. If it still exists and circulates, then it is only thanks to atavism, only because it is convenient to maintain the illusion, a purely imaginary fiction for the present day.

G.—This is a brilliant paradox, risky and even poetical...

R.—If you like, this is perhaps brilliant, but it is not a paradox. I know—(and that is why you smiled)—that States still coin money on pieces of metal or paper with Royal busts or national crests; well, so what? A great part of the money circulating, money for big affairs, as representative of all national wealth, money, yes money—it was being issued by those few people about whom I had

hinted. Titles, figures, cheques, promissory notes, indorsements, discount, quotations, figures without end flooded States like a waterfall. What are in comparison with these the metallic and paper moneys? [What are the metallic and paper moneys in comparison with these? [other paper-"instruments" or "financial moneys"]-Ed.] ... Something devoid of influence, some kind of minimum in the face of the growing flood of the all-flooding financial money. They [the non-, un- or anti-Christian and cosmopolitan beheaders and usurpers of Gentile kings-Ed.], being the most subtle psychologists, were able to gain even more [wealth and power-Ed.] without trouble, thanks to a lack of understanding. In addition to the immensely varied different forms of financial moneys, **they created credit-money** with a view to making its volume close to infinite. And to give it the speed of sound...it is an abstraction, a being of thought, a figure, number, credit, faith... ,

Do you understand already?... **Fraud; false moneys given a legal standing**.... using other terminology, so that you should understand me. Banks, the stock exchanges and the whole world financial system—is a gigantic machine for the purpose of bringing about unnatural scandals, according to Aristotle's expression; **to force money to produce moneys—that is something that if it is a crime in economics, then in relations to finances it is a crime against the criminal code, since it is usury.** I do not know by what arguments **all this is justified: by the proposition that they receive legal interest**... Even accepting that, and even that admission is more than is necessary, we see that usury still exists, since even **if the interest received is legal, then it invents and falsifies the non-existent capital** [i.e. "credit-money"-Ed.]. **Banks have always** (by way of deposits of moneys in productive movement) **a certain quantity of money which is five or perhaps even a hundred times [?] greater than there are physically coined moneys of metal or paper.** I shall say nothing of those **cases when the credit-moneys, i.e. false, fabricated ones, are greater than the quantity of moneys paid out as capital** [meaning what? Gold, silver, paper-promises to pay same, paper or cheap metal tokens?, What?-Ed.]. **Bearing in mind that lawful interest is fixed not on real capital but on non-existing capital, the interest is illegal by so many times as the fictional capital is greater than the real one.**

Bear in mind that **this** ["capitalistic" "jewish" debt-money-Ed.] **system**, which I am describing in detail, **is** one of the most innocent among those **used for the fabrication of false money.** **Imagine** to yourself, if you can, **a small number of people, having unlimited power through the possession of real wealth** [i.e. true money? gold and silver? Upon which their "false-money," paper-money or "credit-money" is "fractionally based"-Ed.], **and you will see that they are the absolute dictators of the stock-exchange;** and as a result of this also the dictators of **production and distribution** and also of **work and consumption.** [For money is paramount. Money is the driving horse and not the driven cart. Money is the oil or gas which lubricates, fuels and drives the economic engine.-Ed.] If you have enough imagination then multiply this by the global factor and you will **see its anarchical, moral and social influence, i.e. a revolutionary one**... Do you now understand?

G.—No, not yet.

R.—Obviously it is very difficult to understand miracles [of deceit, deception and false faith, belief or credit in false money or false "credit"-Ed.].

G.—Miracle?

R.—Yes, miracle. **Is it not a miracle that a wooden bench** [in Wall Street, New York City-Ed.] **has been transformed into a temple?** And yet such a miracle has been seen by people a thousand times, and they did not bat an eyelid, during a whole century. Since this was an extraordinary miracle that the benches on which sat the greasy usurers to trade in their moneys, have now been converted into temples, which stand magnificently at every corner of contemporary big towns with their heathen colonnades, **and crowds go there with a faith which they are already not given by heavenly gods, in order to bring assiduously their deposits of all their possessions to the god of money, who, they imagine, lives in the steel safes of the bankers, and who is preordained, thanks to his divine mission, to increase the wealth to a metaphysical infinity.**

G.—This is the new religion of the decayed bourgeoisie?

R.—Religion, yes, the religion of power.

G.—You appear to be the poet of economics. [See also Byron and Shelly.-Ed.]

R.—If you like, then in order to give a picture of finance, as of a work of art which is most obviously a work of genius and the most revolutionary of all times, poetry is required.

G.—This is a faulty view. Finances, as defined by Marx, and more especially Engels, are determined by the system of Capitalistic production.

R.—**Exactly, but just the reverse: the Capitalistic system of production is determined by finance** [i.e. by the money, the “oil,” the lubricant or even the gas or fuel for the economic machine (whether “capitalist” or “communist”), and because a “jewish” money or “capital,” and because all fruit is and must be of its tree, therefore an evil, ensnaring, thieving, entrapping, predatory debt-token, monopoly-money—Ed.]. **The fact that Engels states the opposite and even tries to prove this, is the most obvious proof that finances rule bourgeois production.** [Indeed money “rules” all production, all economies, all states.—Ed.] So it is and so it was even before Marx and Engels, that finances were the most powerful instrument of revolution and the Comintern was nothing but a toy in their [the “financiers”—Ed.] hands. **But neither Marx nor Engels will disclose or explain this.** [For the servant must obey his master to continue to receive his master’s’ money.—Ed.] **On the contrary,** making use of their talent as scientists [and liars for hire—Ed.], **they had to camouflage truth** for a second time in the interests of the revolution. And that both of them did.

G.—**This story is not new. All this somewhat reminds me of what Trotzky** [real name, Lev Davodivich Bronstein, (“jew,” 1879-1940), the mass-murderous “red terror,” exiled by Stalin in 1929, and murdered by Stalin’s agents in Mexico in 1940, two years after this police interrogation of Rakovsky—Ed.] **had written some ten years ago** [i.e. 1938—Ed.].

R.—Tell me...

G.—When he says that the Comintern is a conservative organization in comparison with the stock-exchange in New York; **he points at the bankers as being the inventors of the revolution.**

R.—Yes, he said this in a small book in which he foretold the fall of England... Yes, he said this and added: “Who pushes England along the path of revolution?”... and replied: “Not Moscow, but New York.”

G.—But remember also his assertion that if the financiers of New York had forged the revolution, then it was done unconsciously.

R.—The explanation which I had already given in order to help to understand why Engels and Marx camouflaged the truth, is equally applicable also to Leo Trotzky. [I.E. he lied for his “capitalist” “jewish” paymasters. —Ed.]

G.—I value in Trotzky only that he in a sort of literary form interpreted an opinion of a fact which as such was too well known [?], with which one had already reckoned previously. **Trotzky himself states quite correctly that these bankers “carry out irresistibly and unconsciously their revolutionary mission.”**

R.—**And they carry out their** [now conscious—Ed.] **mission despite the fact that Trotzky has declared it?** What a strange thing! Why do they not improve their actions?

G.—The financiers are unconscious revolutionaries since they are such only objectively, as the result of their intellectual incapacity of seeing the final consequences.

R.—You believe this sincerely? You think that among these real geniuses there are some who are unconscious? You consider to be idiots people to whom to-day the whole world is subjected? This would really be a very stupid contradiction!

G.—What do you pretend to?

R.—I simply assert that they are revolutionaries objectively and subjectively, quite consciously.

G.—The bankers! You must be mad?

R.—I, no . But you? Think a little. These people are [power-mad—Ed.] just like you and me. The circumstance that they control moneys in unlimited amounts, insofar as they themselves create them [out of nothing—Ed.], does not give us the opportunity of determining the limits of all their ambitions... If there is something which provides a man with full satisfaction then it is the satisfaction of his ambition. And most of all the satisfaction of his will to power. **Why should not these people, the bankers, have the impulse towards power, towards full power? Just as it happens to you and to me.**

G.—But if, according to you—and I think the same—they already have global political power, then what other power do they want to possess?

R.—I have already told you: **Full power. Such power as Stalin** [real name, Iosif Vissarionvitch Dzhugashvili (1879-1953), Soviet dictator 1941-53, Communist party secretary, 1922-53—Ed.] **has in the U.S.S.R.,but world-wide.**

G.—Such power as Stalin's, but with the opposite aim.

R.—**Power, if in reality it is absolute, can be only one.** The idea of the absolute excludes multiplicity. For that reason the [absolute—Ed.] power sought by the ["communist"—Ed.] Comintern and ["capitalist—Ed.] "Comintern" which are things of the same order, being absolute, must also in politics be unique and identical: Absolute power has a purpose in itself, otherwise it is not absolute. And until the present day there has not yet been invented [by the power-mad—Ed.] another machine of total power except the Communist State. **Capitalistic bourgeois power, even on its highest rung of the ladder, the power of Caesar, is limited power since** [the (Gentile) workers or 'proletariat' are not yet slaves or "jewish" property, but yet still own some property of their own—Ed.] if, in theory, it was the personification of the deity in the Pharaohs and Caesars in ancient times, then nevertheless, thanks to the economic character of life in those primitive States and owing to the technical under-development of the State apparatus, **there was always room for individual freedom.** Do you **understand that those** ["capitalist" bankster—"jews"—Ed.] **who already partially rule over** [Gentile—Ed.] **nations and worldly governments have pretensions to** [and Satanic, "messianic" or "religious" cravings towards—Ed.] **absolute domination? Understand that that is the only thing which they have not yet reached...**

G.—This is interesting; at least as an example of insanity.

R.—Certainly, insanity in a lesser degree than in the case of Lenin, who dreamt of power over the whole world in his attic in Switzerland or the insanity of Stalin, dreaming of the same thing during his exile in a Siberian hut. I think that dreams of such ambitions are much more natural for the moneyed people, living in the skyscrapers of New York.

G.—Let us conclude: Who are they?

R.—You are so naive that you think that if I knew who "They" are, I would be here as a prisoner?

[Exactly who owns the corporate stock of "your" nation's "central bank," dear reader, and in exactly what proportion? Ask your highest national "public servant," your treasurer or president, to see if even he knows.—Ed.]

G.—Why?

R.—For a very simple reason, since he who is acquainted with them would not be put into a position in which he would be obliged to report on them... This is an elementary rule of every intelligent conspiracy [or "conspiracy theory"—Ed.], which you must well understand.

G.—But you said that they are the bankers?

R.—Not I; remember that I always spoke of the financial International, and when mentioning persons I said "They" and nothing more. **If you want that I should inform you openly then I shall only give facts, but not names, since I do not know them.** I think I shall not be wrong if I tell you that not one of "Them" is a person who occupies a political position or a position in the World Bank. [This was the former "world bank" of the "League of Nations," not the present "world bank" of the "United Nations Org., though "the song remains the same."—Ed.] As I understood **after the murder of Rathenau\* in Rapallo, they give political or financial positions only to intermediaries** [hirelings, national traitors—Ed.]. Obviously to persons who are trustworthy and loyal [to the "financial International," and hence untrustworthy and disloyal to their respective Gentile nations, publics, "constituents"—Ed.], which ["loyalty"—Ed.] can be guaranteed a thousand ways; thus one can assert that [non-"central"—Ed.] **bankers and politicians are only men of straw** [secret Gentile "fronts," masks, agents, hirelings and traitors—Ed.]... **even though they occupy very high places and are made to appear to be the authors of the plans which are carried out.**

["German" foreign minister, Walter Rathenau, ("jew"), "had undeservedly [?] become the symbol of subservience to the West [?] since he felt obliged [?] to carry out with determination the onerous economic promises [not extortions or predations, mind you—Ed.] of the Versailles treaty. **Moreover, he was a wealthy Jew, accused by the Nazis of secretly plotting for Jewish domination of the world.** [What slanderous liars, those "Nazis"!—Ed.] On the fourth of June [1922—Ed.] **this gifted patriot** [sic] **was murdered**, gangster style, by two former members of the Free Corps."

(From John Toland's "Adolf Hitler" (not to be confused with the real McCoy), © 1976, p. 121)—Ed.]

G.—Although all this can be understood and is also logical, but **is not your declaration of not knowing only an evasion?** As it seems to me, and according to the information I have, you occupied a sufficiently high place in this conspiracy to have known much more. [For again

Rakovsky was a founding Soviet Marxist and their former ambassador to England and France.—Ed.] You do not even know a single one of them personally?

R.—Yes, but of course you do not believe me. I have come to that moment where I had explained that I am talking about a person and persons with a personality... how should one say? ... a mystical one, like Ghandi or something like that, but without any external display. Mystics of pure power; who have become free from all vulgar trifles. I do not know if you understand me? Well, **as to their place of residence and names, I do not know them...** Imagine Stalin just now, in reality ruling the USSR, but not surrounded by stone walls, not having any personnel around him, and having the same guarantees for his life as any other citizen. [See “corporate masking or anonymity” and “non-liability” or irresponsibility—Ed.] **By which means could he guard against attempts on his life? He is first of all a conspirator, however great his power: he is anonymous.**

G.—What you are saying is logical, but I do not believe you.

R.—But still believe me; I know nothing; if I knew then how happy I would be! I would not be here, defending my life [by revealing information—Ed.]. **I well understand your doubts and that, in view of your police education, you feel the need for some knowledge about persons.** To honour you and also because this is essential for the aim which we both have set ourselves, **I shall do all I can in order to inform you. You know that according to the unwritten history known only to us, the founder of the First Communist International is indicated, of course secretly, as being Weishaupt.** You remember his name? **He was the head of the masonry which is known by the name of the Illuminati;** this name he borrowed from the second anti-Christian conspiracy of that era—gnosticism. This important revolutionary, Semite [“jew”—Ed.] and former Jesuit, foreseeing the triumph of the French revolution decided, or perhaps he was ordered (some mention as his chief the important philosopher Mendelssohn) to **found a secret organization which was to provoke and push the French revolution to go further than its political objectives, with the aim of transforming it into a social revolution for the establishment of Communism.** In those heroic times it was colossally dangerous to mention Communism as an aim; from this derive the various precautions and secrets, which had to surround the Illuminati. More than a hundred years were required before a man could confess to being a Communist without danger of going to prison or being executed. This is more or less known. **What is not known are the relations between Weishaupt and his followers with the first of the Rothschilds.** The secret of the acquisition of wealth of the best known bankers could have been explained by the fact that **they were the treasurers of this first Comintern.** There is evidence that when the five brothers spread out to the five provinces of the financial empire of Europe, they had some secret help for the accumulation of these enormous sums; it is possible that they were those first Communists from the Bavarian catacombs who were already spread all over Europe. **But others say, and I think with better reason, that the Rothschilds were not the treasurers, but the chiefs of that first secret Communism.** This opinion is based on that **well-known fact that Marx and the highest chiefs of the First International—already the open one—and among them Herzen and Heine, were controlled by Baron Lionel Rothschild,** whose revolutionary portrait was done by **Disraeli** (in [his novel—Ed.] Coningsby—Transl. [i.e. Dr. Landowsky—Ed.] the English Premier [really a “jew” (1804-81)—Ed.], who **was his** [Lionel’s—Ed.] **creature** and has been left to us. He described him in the character of Sidonia, a man, who, according to the story, was a multi-millionaire, knew and controlled spies, carbonari, freemasons, secret Jews, gypsies, revolutionaries etc., etc. All this seems phantastic. But it has been proved that Sidonia is an idealized portrait of the son of Nathan Rothschild [Lionel—Ed.], which can also be deduced from that campaign which he raised against Tsar Nicholas in favour of Herzen. He won this campaign. If all that which we can guess in the light of these facts is true, then, **I think, we could even determine who invented this** terrible machine of accumulation and anarchy, which is the **financial International. At the same time, I think, he would be the same person** [family, clan, tribe or race—Ed.] **who also created the revolutionary international. It is an act of genius: to create with the help of Capitalism accumulation of the highest degree, to push the proletariat towards strikes, to sow hopelessness, and at the same time to create an organization which must unite the proletarians with the purpose of driving them into revolution.** This is to write the most majestic chapter of history. **Even more: remember the phrase of the mother of the five Rothschild brothers: “If-my sons want it, then there will-be no war.” This means that they were the arbiters, the masters of peace and war, but not** [yet—Ed.] **emperors. Are you capable of visualizing the fact of such a cosmic importance?** Is not war already a revolutionary function? War—the Commune. **Since that time every war was a giant step towards Communism.** As if some mysterious force satisfied the passionate wish of Lenin, which he had expressed to Gorky. Remember: 1905-1914.

Do admit at least that two of the three levers of power which lead to Communism [i.e. (1.) money/economics and the destruction or sabotage of "surplus production" and its distribution among the working classes (2.) war and (3.) the "proletariat"—Ed.] are not controlled and cannot be controlled by the proletariat. Wars were not brought about and were not controlled by either the Third International or the USSR, which did not yet exist at that time. Equally they cannot be provoked and still less controlled by those small groups of Bolsheviks who plod along in the emigration, although they want war. This is quite obvious. The International and the USSR have even fewer possibilities for such immense accumulations of capital and the creation of national or international anarchy in Capitalistic production. Such an anarchy which is capable of forcing people to burn huge quantities of foodstuffs, rather than give them to starving people, and is capable of that which [the aforementioned "[German] patriot"—Ed.] Rathenau described in one of his phrases, i.e.: "To bring about that half the world will fabricate dung, and the other half will use it." And, after all, can the proletariat believe that it is the cause of this **inflation** [of monetary volume or amount—Ed.], **growing in geometric progression, this devaluation** [of monetary worth via the natural law of increased or "inflated" "supply and [unchanged] demand"—Ed.], the constant acquisition of surplus values and the accumulation of financial capital, but not usury capital [Is Rakovsky referring to debt-moneys returned to (and hence accumulated by) their only or monopoly source (and hence eventual destination), the "central" banksters, yet deliberately withheld from the borrowing public (via high money-rent, usury or "interest" rates, etc.) during their recurrent "depressions" or "deflationary" "phases" of their predatory, sociopathic "business cycles"?], and that as the result of the fact that it [the "proletariat"—Ed.] cannot prevent the constant lowering of its purchasing power [due to the aforementioned "inflation" and hence "devaluation" of the (debt) money—Ed.], there takes place the proletarianization [dispossession, "foreclosure," discouragement, disaffection, alienation, radicalization—Ed.] of the [honest, hard-working, stable —Ed.] middle classes, who are the true opponents of revolution. **The proletariat does not control the lever of economics or the lever of war. But it is itself the third lever, the only visible and demonstrable lever, which carries out the final blow at the power of the Capitalistic State and takes it over. Yes, they seize it, if "They" [the supernational (SuperNazi) "jewish" banksters, the "capitalist International"—Ed.] yield it to them...**

G.—I again repeat to you that all this, which you have set out in such a literate form, has a name which **we have already repeated** to excess in this endless conversation: **the natural contradictions of Capitalism and if, as you claim, there is yet someone else's will and activity apart from the proletariat, then I want you to indicate to me concretely a personal case.**

R.—You require only one? Well, then listen to a small story: "They" isolated the Tsar diplomatically for the Russo-Japanese War, and the United States financed Japan; speaking precisely, this was done by Jacob Schiff, the head of the bank of Kuhn, Loeb & Co., which is the successor of the House of Rothschild, whence Schiff originated. He had such power that he achieved that States which had colonial possessions in Asia supported the creation of the Japanese Empire, which was inclined towards xenophobia; and Europe already feels the effects of this xenophobia. From the prisoner-of-war camps there came to Petrograd [Leningrad—Ed.] the best fighters, trained as revolutionary agents; they were sent there from America with the permission of Japan [to thus pose as ex-Japanese-prisoners of war—Ed.], obtained through the persons who had financed it. The Russo-Japanese War, thanks to the organized defeat of the Tsar's army, called forth the revolution of 1905, which, though it was premature, but was very nearly successful; even if it did not win, it still created the required political conditions for the victory of 1917. I shall say even more. Have you read the biography of Trotzky? Recall its first revolutionary period. He is still quite a young man; after his flight from Siberia he lived some time among the emigres in London, Paris, and Switzerland; Lenin, Plekhanov, Martov and other chiefs look on him only as a promising newcomer. But he already dares during the first split [among the Marxists—Ed.] to behave independently, trying to become the arbiter of the reunion. In 1905 he is 25 years old and he returns to Russia alone, without a party and without his own organization. Read the reports of the revolution of 1905 which have not been "pruned" by Stalin; for example that of Lunatcharsky, who was not a Trotzkyite. Trotzky is the chief figure during the revolution in Petrograd. This is how it really was. Only he emerges from it with increased popularity and influence. Neither Lenin, nor Martov, nor Plekhanov acquire popularity. They only keep it and even lose a little. How and why there rises the unknown Trotzky, gaining power by one move greater than that which the oldest and most influential revolutionaries had? Very simple: he marries. Together with him there arrives in Russia his wife—Sedova. Do you know who she is? She is associated with Zhivotovsky, linked with the bankers Warburg, partners and relatives of Jacob Schiff, i.e. of that financial group which, as I had said.

had also financed the revolution of 1905. Here is the reason why Trotzky, in one move, moves to the top of the revolutionary list. And here, too, you have the key to his real personality. Let us jump to 1914. Behind the back of the people who made the attempt on the Archduke [Ferdinand of Austria—Ed.] there stands Trotzky, and that attempt provoked the European War. Do you really believe that the murder and the war are simple coincidences?... as had been said at one of the Zionist congresses by Lord Melchett. Analyze in the light of “non-coincidence” the development of the military actions in Russia. “Defeatism” is an exemplary word. The help of the Allies for the Tsar was regulated and controlled with such [supernatural “jewish”—Ed.] skill that it gave the [“jewish” and/or “communist”—Ed.] Allied ambassadors the right to make an argument of this and to get from Nicholas, thanks to his stupidity, suicidal advances, one after another [for himself and his monarchy—Ed.]. The mass of the Russian cannon fodder was immense, but not inexhaustible. A series of organized defeats led to the revolution. When the threat came from all sides, then a cure was found in the form of the establishment of a democratic republic—an “ambassadorial republic” as Lenin called it, i.e. this meant the elimination of any threat to the revolutionaries. But that is not yet all. Kerensky was to provoke the future advance [of Marxism, “jewish” or communism—Ed.] at the cost of a very great deal of blood. He brings it about so that the democratic revolution should spread beyond its [Petrograd’s—Ed.] bounds. And even still more: Kerensky was to surrender the State fully to Communism, and he does it. Trotzky has the chance in an “unnoticed manner” to occupy the whole State apparatus. What a strange blindness! Well that is the reality of the much praised October revolution. The Bolsheviks took that which “They” gave them.

G.—**You dare to say that Kerensky was a collaborator of Lenin?**

R.—**Of Lenin—no. Of Trotzky—yes; it is more correct to say—a collaborator of “Them.”**

G.—An absurdity!

R.—You cannot understand...precisely you? It surprises me. If you were to be a spy and, while hiding your identity, you were to attain the position of commander of the enemy fortress, then would you not open the gates to the attacking forces in whose service you actually were? You would not have become a prisoner who had experienced defeat? Would you not have been in danger of death during the attack on the fortress if one of the attackers, not knowing that your uniform is only a mask, would have taken you for an enemy? [The “socialist” “jew” “Kerensky” (real name, Adler, 1881-1970) “escaped” to Paris on November 17, 1917 when his “provisional government” or “committee of the Duma” (the Russian Parliament) was overthrown by other “jews,” Marxists and “communists,” the Bolsheviks. Lived in “jewish”-Amerika after 1940.—Ed.] Believe me: despite the statues and mausoleum—Communism is indebted to Kerensky much more than to Lenin.

G.—You want to say that Kerensky was a conscious and voluntary defeatist [secretly working for the “financial International”—Ed.]?

R.—Yes to me that is quite clear. Understand that I personally took part in all this. I shall tell you even more: Do you know who financed the October revolution? “They” financed it, in particular through those same bankers who had financed Japan in 1905, i.e. Jacob Schiff, and the brothers Warburg: that means through the great banking constellation, through one of the five banks who are members of the Federal Reserve [the “jewish” corporate “central” bank or monetary throne of “jewish”-Amerika—Ed.], through the bank of Kuhn, Loeb & Co.; here there took part also other American and European bankers, such as Gug—genheim, Hanauer, Breitung, Aschberg, the “Nya Banken” of Stockholm.

**I was there “by chance,” there in Stockholm, and participated in the transmission of funds.** Until Trotzky arrived I was the only person who was an intermediary from the revolutionary side. But at last Trotzky came; I must underline that **the Allies had expelled him from France for being a defeatist. And the same Allies released him so that he could be a defeatist in allied Russia... “Another chance.” Who arranged it? The same people who had succeeded that Lenin passed through Germany. Yes, “They” were able to get the defeatist Trotzky out of a Canadian camp to England and send him on to Russia, giving him the chance to pass freely through all the Allied controls: others of “Them”—a certain** [and aforementioned “[German] patriot”—Ed.] **Rathenau-accomplishes the journey of Lenin through enemy Germany.** If you will undertake the study of the history of the revolution and civil war without prejudices, and will use all your enquiring capabilities, which you know how to apply to things much less important and less obvious, then when you study informations in their totality, and also study separate details right up to anecdotal happenings, you will meet with a whole series of “amazing chances.”

G.—Alright, let us accept the hypothesis that not everything was simply a matter of luck. What deductions to you make here for practical results?

R.—Let me finish this little story, and then we shall both arrive at conclusions. **From the time of his arrival in Petrograd** [in 1917, from Manhattan, New York City via Canada—Ed.] **Trotsky was openly received by Lenin. As you know sufficiently well, during the interval between the two revolutions there had been deep differences between them. All is forgotten and Trotsky emerges as the master of his trade in the matter of the triumph of the revolution, whether Stalin wants this or not. Why? This secret is known to the** ["jewish"—Ed.] **wife of Lenin—Krupskaya. She knows who Trotsky is in fact; it is she who persuaded Lenin to receive Trotsky. If he had not received him, then Lenin would have remained blocked up in Switzerland: this alone had been for him a serious reason, and in addition he knew that Trotsky provided money and helped to get a colossal international assistance; a proof of this was the sealed train.** Furthermore it was the result of Trotsky's work, and not of the iron determination of Lenin that there was the unification round the insignificant party of the Bolsheviks of the whole Left-wing revolutionary camp, the social-revolutionaries and the anarchists. It was not for nothing that the real party of the "non-party" Trotsky was the ancient "Bund" of the Jewish proletariat, from which emerged all the Moscow revolutionary branches, and to whom it gave 90% of its leaders; not the official and well-known Bund, but the secret Bund, which had been infiltrated into all the Socialist parties, the leaders of which were almost all under its control.

G.—And Kerensky too?

R.—Kerensky too... and also some other leaders who were not Socialists, the leaders of the bourgeois political fractions.

G.—How is that?

R.—You forget about the role of freemasonry in the first phase of the democratic-bourgeois revolution?

G.—Were they also controlled by the Bund?

R.—Naturally, as the nearest step, but **in fact subject to "Them."**

G.—Despite the rising tide of Marxism which also threatened their lives and privileges?

R.—Despite all that; obviously they did not see that danger [or didn't care—Ed.]. Bear in mind that **every mason** saw and hoped to see in his imagination more than there was in reality, because he imagined that which was profitable for him. As a proof of the political power of their association they **saw that masons were in governments and at the pinnacle of the States of the bourgeois nations**, while their numbers were growing all the time. [See also the "Council on Foreign Relations," the Bildebergers," the "Trilateral Commission," etc.—Ed.] **Bear in mind that at that time the rulers of all the Allied nations were freemasons, with very few exceptions. This was to them** [as to all other ambitious and sociopathic national traitors—Ed.] **an argument of great force.** They fully believed that the revolution would stop at the bourgeois republic of the French type.

G.—In accordance with the picture which was given of the Russia of 1917 one had to be a very naive person to believe all this...

R.—They were and are such. Masons had learned nothing from that first lesson which, for them, had been the Great ["French"—Ed.] Revolution, in which they played a colossal revolutionary role; it consumed [i.e. they mass-murdered—Ed.] the majority of masons, beginning with the Grand Master of the Orleans Lodge, more correctly the freemason Louis XVI [?], in order then to continue to destroy the Girondistes, the Hebertistes, the Jacobins etc...., and if some survived it was due to the month of Brumaire. [?] [(from "brume," meaning "fog" or "mist") The 2<sup>nd</sup> month of the French Revolutionary calendar, Oct. 22 to Nov. 20.—Ed.]

G.—Do you want to say that the freemasons have to die at the hands of the revolution which has been brought about with their cooperation?

R.—Exactly so. You have formulated a truth which is veiled by a great secret. I am a mason, you already knew about that. Is that not so? Well, I shall tell you this great secret, which they promise to disclose to a mason in one of the higher degrees, but which is not disclosed to him either in the 25th, nor the 33rd, nor the 93rd, nor any other high level of any ritual. It is clear that I know of this not as a freemason, but as one who belongs to "Them"...

G.—And what is it?

R.—Every masonic organization tries to attain and to create all the required prerequisites for the triumph of the Communist revolution; this is the obvious aim of freemasonry; it is clear that all this is done under various pretexts; but they always conceal themselves behind their well-known treble slogan. (Liberty, Equality, Fraternity—Transl.) You understand? But since the Communist revolution has in mind the liquidation, as a class, of the whole bourgeoisie, the physical destruction of all bourgeois [i.e. Gentile—Ed.] political rulers, it follows that the real secret of masonry is the

suicide of freemasonry as an organization, and the physical suicide of every more important mason. You can, of course, understand that such an end, which is being prepared for every mason, fully deserves the secrecy, decorativeness and the inclusion of yet another whole series of secrets, with a view to concealing the real one. If one day you were to be present at some future revolution then do not miss the opportunity of observing the gestures of surprise and the expression of stupidity on the face of some freemason at the moment when he realises that he must die at the hands of the revolutionaries. How he screams and wants that one should value his services to the revolution! It is a sight at which one can die...but of laughter.

G.—And you still deny the inborn stupidity of the bourgeoisie?

R.—I deny it in the bourgeoisie as a class, but not in certain sectors. The existence of madhouses does not prove universal madness. Freemasonry is also a madhouse, but at liberty.

But I continue further: the revolution has been victorious; the seizure of power has been achieved. There arises the first problem: peace, and with it the first differences within the party [between national and supernational “communists,” i.e. between those “jews” who want to devour and enjoy the prostrate national Gentile carcass at hand (the Leninists & Stalinists), and those “jews” who immediately want to stalk and pounce upon new national Gentile prey (the Trotzkyites)—Ed.], in which there participate the forces of the coalition, which takes advantage of power. I shall not explain to you that which is well known about the struggle which developed in Moscow between the adherents and opponents of the peace of Brest-Litovsk. I shall only point out to you that which had already become evident then and was later called the Trotzkyist opposition, i.e. these are the people, a part of whom have already been liquidated and the other part is to be liquidated: they were all against the signing of the peace treaty. That peace was a mistake and an unconscious betrayal by Lenin of the International Revolution. [And yet Trotzky, as Lenin’s foreign minister, negotiated this peace treaty with Germany.—Ed.] Imagine to yourself the Bolsheviks in Versailles at the Peace Conference, and then in the League of Nations, finding themselves inside Germany with the Red Army, which had been armed and increased by the Allies. The Soviet State should have participated with arms in the German revolution... Quite another map of Europe would then have emerged. But Lenin, intoxicated with power, with the help of Stalin, who had also tasted the fruits of power, supported by the national Russian wing of the party, having at their disposal the material resources, enforced their will. Then was born “Socialism in one country,” i.e. National-Communism, which has to-day reached its apogee under Stalin. It is obvious that there was a struggle, but only in such a form and extent that the Communist State should not be destroyed; this condition was binding on the opposition during the whole time of its further struggle right up to the present day. This was the reason for our [the Trotzkyites—Ed.] first failure and all those which followed. But the fight was severe, cruel, although concealed in order not to compromise our participation in power. Trotzky organized, with the help of his friends, the attempt on Lenin's life by Kaplan. On his orders Blumkin killed the ambassador Mirbach. The coup d'etat which was prepared by Spiridonova with her social-revolutionaries had been co-ordinated with Trotzky. His man for all these affairs, who was immune from all suspicions, was that Rosenblum, a Lithuanian Jew, who used the name of O'Reilly, and was known as the best spy of the British Intelligence. In fact he was a man from “Them.” The reason why this famous Rosenblum was chosen, who was known only as a British spy, was that in case of failure the responsibility for assassinations and conspiracies would fall not on Trotzky, and not on us, but on England. So it happened. Thanks to the Civil War we rejected conspiratorial and terrorist methods as we were given the chance of having in our hands the real forces of the State, insofar as Trotzky became the organizer and chief of the Soviet Army; before that the army had continuously retreated before the Whites [i.e. the Russian Gentiles—Ed.] and the territory of the USSR was reduced to the size of the former Moscow Principality. But here, as if by magic, it begins to win. What do you think, why? As the result of magic or chance? I shall tell you: when Trotzky took over the top command of the Red Army then he had by this in his hands the forces necessary to seize power. A series of victories was to increase his prestige and forces: it was already possible to defeat the Whites. Do you think that that official history was true which ascribes to the unarmed and ill-disciplined Red Army the fact that with its help there was achieved a series of victories?

G.—But to whom then?

R.— To the extent of ninety per cent they [the victories of Trotzky’s Red Army —Ed.] were indebted to “Them.” You must not forget that the Whites were, in their way, democratic.

[I.E. they were not-royalists, monarchists or czarists, but independents, autonomists or separatists, and therefore “anarchists” (from the perspective of Petersburg’s defunct Christian throne), because unwilling to bow to the czar’s “authority.” And the Whites were also “anarchists,”

(as well as "counter-revolutionaries" or "reactionaries") in the eyes of the Marxists, "communists" or "jews," because they were unwilling to bow to the "authority" of the brand new imperial "communist" throne in Moscow: anti-Christ, "jewish," Godless and "humanist," terroristic, mass-murderous and unfortunately victorious—thanks to "jewish" Amerika, Woodrow Wilson and all other Satanic allies and "public" servants of these SuperNazi "jewish" banksters and their "Soviet" "jewish" agents in Russia, their mass-murderous Marxists and blood-red "communists."—Ed.]

The Mensheviks were with them and the remnants of all the old Liberal parties. **Inside these** [White—Ed.] **forces "They" always had in their service many, people, consciously and unconsciously** [via believing in their "democratic" lies or "liberal" propaganda—Ed.]. **When Trotsky began to command then these people were ordered systematically to betray the Whites and at the same time they were promised participation, in a more or less short time, in the Soviet Government.** Maisky was one of those people, one of the **few** in the case of which **this promise was carried out**, but he was able to achieve this only after Stalin had become convinced of his loyalty. **This sabotage, linked with a progressive diminution of the help of the Allies to the White generals**, who apart from all that were luckless idiots, forced them to experience defeat after defeat. **Finally** [Amerikan president and "jewish" tool, lackey, and national traitor Woodrow—Ed.] **Wilson introduced in his famous 14 Points Point 6,\* the existence of which was enough in order to bring to an end once and for all the attempts of the Whites to fight against the USSR....**

**\*Wilson's Point 6 read: "The evacuation of all Russian territory**, and such a settlement of all questions affecting Russia as will secure the best and freest co-operation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy, and assure her of a sincere welcome into the society of free nations under institutions of her own choosing, and more than a welcome, assistance also of every kind that she may need and may herself desire. The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will, of their comprehension of her needs as distinguished from their own interests, and of their intelligent and unselfish sympathy [with Marxism, "communism" and/or "jewishism"—Ed.]."—Transl.

[from Des Griffin's Fourth Reich of the Rich, 1988, p. 238-56]

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The Satanic "jew" of course all-too-well well knows all these deep, dark, hidden and evil things, these so-called "depths of Satan." (Apo./Rev. 2:24) Hell, the anti-Christ, his god and his "learned elders of Zion" created, invented, unleashed and perpetrated all these very evils upon all humanity. For the anti-Christ knows and understands the Satanic "jew" as well as he knows and understands himself. But we Gentiles don't. That's our problem. Hence this book.

And yet the allegedly good or Godly "jew"—(with precious few exceptions—e.g. Sam Roth and Ben Freedman—and yet "faith" without deeds ("works") is faithless and null)—seldom to never warns the Gentile about his evil brother, the Satanic "jew." The question must be asked: Why not? Why this glaring omission? Why does the self-allegedly good or self-righteous "jew" not **do** right nor good to me nor you?

Is it ignorance of his evil bother's spirit and intent? (And if the "jew" doesn't know his brother "jew," then how in hell should I or you?)

Is it cowardice? Is it due to the good or Godly "jew's" realistic, rational, petrified or terrified "fear of the [terrible] jews"? (John 7:13, 19:38 & 20:19)

For Jesus-God too was a "jew"—or rather merely half a "jew" (upon his mother's side). And He died horribly at the bloody hands of his terrifying "jewish" brethren? Did He not?

When Pilate saw that he could prevail nothing ...[against the bloodthirsty, deicidal "jews" assembled before him, screaming maniacally for God to be crucified—Ed.], he took water, and washed (his) hands before the multitude, saying I am innocent of the blood of this just person: see ye (to it.) Then answered all the ["jewish"—Ed.] people, and said, **His blood (be) on us, and on our children.**—(Matt. 27:24-25)

(And there it is for all to see. Just look.)

Or is it not rather the supposedly “good” “jew’s” “messianic” or Satanic racism? Is that why he doesn’t warn all the world about his brother, the Satanic “jew”? I mean any “jewish” racial solidarity he may harbor with his anti-Christ brethren toward their common world-conquest, their SuperNazi predation, their imperial enslavement of all God’s world and all His Gentiles? Does the “good” “jew” fail in his “christian” duty because he hopes to share in this “messianic” booty?

\* \* \* \* \*

## J. M. Keynes

John Maynard Keynes, the modern father of “inflation”:

Let us now hear, if we so please, the 20th century, pied-piping “economist” whom all the “capitalist” states foolishly believed, credited and followed (to their monetary/economic destabilization, if not outright destruction):

**Inflation is a method of taxation** which the government uses to secure the command over real resources; resources just as real as those obtained by ordinary taxation. **What is raised by printing notes is just as much taken from the public, as is an income tax. A government can live by this means, when it can live by no other. It is the form of taxation that the public finds hardest to evade, and even the weakest government can enforce it when it can enforce no other.**

**By a continuous process of inflation, government can confiscate secretly and unobserved an important part of the wealth of their citizens.** By this method, they not only confiscate, they confiscate arbitrarily, **and while the confiscation impoverishes many, it enriches some. Lenin was certainly right, “there is no surer way of overturning a society, than to debauch the currency.” The process engages all the hidden forces of economic law on the side of destruction, and does so in such a manner than only one man in a million is able to diagnose it.**—(John Maynard Keynes from his The Economic Consequences of Peace, 1920)

Yes, all true, well and good, but (monetary) inflation is precisely what this pied piping economist tirelessly advocated, piped, played, praised and sang all the years of his celebrated career, and perhaps without ever once publicly explaining why this monetary “inflation” is always necessary to counter the continuous monetary-evaporation, drought, or “deflation” (which necessarily causes economic inactivity, stagnation, recession or depression; for who can possibly make exchanges, deals, or trades without money?) of the debt-token, monopoly-money “beast” or system.

In other words, Keynes’ message was that any fraudulent, predatory, sociopathic government can print up (“inflate”) and spend token-paper-money to their black hearts’ content. (For who’s going to stop them, an unarmed and hence defenseless populace?) And these “public” officials thereby get whatever they want for free—precisely like any other counterfeiting gang of thieves! And by thus “inflating” the “money” into worthlessness, such evil “public” officials can create an economic, social and political chaos under cover of which they can then seize total, totalitarian, Marxist, communist,” or “jewish” control under the philanthropic or humanitarian pretext or disguise of fixing or solving the very problem they thus deliberately created!

So don’t ever let them! Stay ever-armed with sufficient knowledge and weaponry! In other words, “The price of liberty is eternal vigilance.”

How would you like such a vile creature as this Keynes atop your government or treasury, dear reader? Don’t look now, but you probably already got one! But when the official rats thus take over your granary, call the exterminator!

In conclusion, this Keynes was not some well-intentioned economic misleader or professorial fool, but a malevolent force out to deliberately “debauch the currency” and hence to “overturn [Gentile-Ed.] society.” Can you see that, dear reader? And so he was clearly an undeclared Marxist revolutionary, a covert conspiracist, subversive, and (monetary, economic, political) saboteur who damn well knew what he was doing, whom he was serving, and what

"jewish" evils he was furthering via his inflationary creed or gospel from Hell or Damnation via Its SuperNazi sinagog of Satan.

And though perhaps he himself was the "one man in a million able to diagnose" this monetary/economic/political disease he tirelessly advocated, HE NEVER DID! Again, why not: ignorance or malevolence?

And yet this Keynes, surely no key to any societal or national economic prosperity, was by far the most popular and respected "capitalist" economist of the 20th century. (So go figure who controls the presses and the universities, if you didn't already know.)

And another way for the national, "central" monetary crown or authority (and/or its elective puppet-gov't) to deliberately sabotage the national "economy" would be to dictate or impose price limits or ceilings during an "inflationary period" when prices are naturally skyrocketing due to a sudden and radical increase of the nation's money supply perpetrated by (who else?) the nation's "central" banksters.

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**Inflation is the one form of taxation that can be imposed without legislation.**—(Milton Friedman, economist)

Inflation is like sin; every government denounces it and every government practices it.—(Frederick Leith-Ross, writer)

Government is the only agency that can take a valuable commodity like paper; slap some ink on it, and make it totally worthless.—(Ludwig von Mises, Austrian economist, chief rival to Keynes, the anti-Keynes, the Sherlock Holmes to his Moriarty)

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