

Wake up to the creeping Marxist World Revolution

„...This concept of a World revolution can only be shrouded in a fog through the unleashing of this catastrophe of a 2nd world war ...“ (Rudolf Steiner on 2.1.1921, GA 338)

The statement made by R. Steiner on 21.2.1919 has still not lost its relevance today; namely, “that socialism /Bolshevism is an offspring of the bourgeoisie and that is the underlying connection”. They depend on one another; both of them have their foundation in materialism. The bourgeoisie, which upholds capitalism, had failed to take up spirituality -- and this is still true today. It strives for prosperity, happiness, comfort. There is nothing wrong with this, but it is not enough, as human spiritual development is a pressing need of the time. Thus, the ‘elite’ groups play with the two forces as in a game of ping-pong; so that the real solution cannot be found. As we can clearly recognize in the events of today, the forces behind the scenes are preparing for an all-out attack on capitalism, which will enable them to set up a socialist world government ...” Today there exist very neat alliances -- albeit as yet unnoticed on the surface -- between Jesuitism and the most radical elements here or there in the world. But in the rejection of spiritual knowledge the most radical communists are in total agreement with the Jesuits. This, too, reminds us of the intolerance shown by the Roman world towards Christianity, and this is connected, then and today, with the fact that, basically, human beings in their unconscious nature hate the spirit, really hate the spirit. Hatred of the spirit shows itself powerfully in both nationalism and false socialism, hatred of the spirit, this unconscious hatred of the spirit ... In earlier times there was a meaning in nationalism, as spirit knowledge was bound up with the blood. If people are nationalistic in the way they are today, it has no sense at all because the blood connection no longer has any real significance. Its meaning is completely fictitious ... it is an illusion” (R. Steiner, 3.4.1920, GA 198).

This means, however, that the universal human impulses for freedom which strive for a healing of the social organism can scarcely exert any influence on the party-political level because, from the very outset, the cast-iron compartments marked ‘right-wing nationalist’ or ‘left-wing socialist’ make free discussion impossible and the individual impulses in question get buried inside them. R. Steiner shows how, still today, the Catholic Church and Jesuitism make use of the impulses of Rome in order to achieve supremacy.

The intention of the Catholic Church is to create a bridge between the most radical socialism, Communism, and its own rulership. This grandiose prospect needs to be recognized by all that is founded on a real spiritual basis, on a spiritual basis that is grounded in the true spiritual life and not in mere abstraction (6.6. 1920, GA 198).

In contrast to most people this Roman rulership is fully awake and it fears nothing more than the free nature of the Christ impulse; its aim is therefore to ensure that the individual human consciousness does not take hold of this, but follows blind instinct. To achieve this, all kinds of measures are taken, which we will now examine.

More and more of our contemporaries will gradually realize what misery will descend on us all, on the entire world and its population, through the fact that the teachings of Marxism have been propagated.

It will be hard to grasp how it was possible for this misguided doctrine to spread across the world ...

What is there to celebrate?

It is now 2018, and during this year several centenary events have been celebrated. For example, a number of publications noted the 50th birthday of the 1968 movement. In the critical commentaries the devastating effect of this movement on culture, science, politics was described, all the way to the Germans’ guilt cul-

ture and, with it, the hatred of one's own people and one's own country. All this is flourishing today and has become a fixed ingredient of cultural life and, what is "of great importance for the future", can enter every school and is celebrated as "modern decency" or "political correctness".

Intellectual input to this movement came mainly from the Frankfurt School, founded in 1923 as an institute for social research by Marxists around Pollock and Horkheimer, and financed by Felix G. Weil, the son of a Jewish entrepreneur in the wholesale grain business. There was also a close connection to the Marx-Engels Institute in Moscow, particularly via Richard Sorge, who moved to Moscow in 1924 and was active in the 2nd World War as "Stalin's right-hand man", and "spy of the century" (FAZ, 31.1.2.1999).

The members of the Institute for Social Research elevated orthodox Marxism to neo-Marxism. Freud's psychoanalysis was thoroughly politicised for this purpose, to make it serviceable for the promotion of the class struggle, which was introduced as a Marxist theory of environmental influence.

Soon after, the term "critical theory" was coined as a camouflage for "Marxism", as the latter met with widespread rejection because of the millions who died in Stalin's purges.

In March 1933 the Institute of the Frankfurt School was closed on the grounds of "activities opposed to the State", and migrated to New York.

The Institute for Social Research

After the end of the war, 1946, the Institute returned to Frankfurt and was responsible, above all, for the drafting of theories for the re-education of the Germans!¹

A significant role is played here by the "control of language", described by Herbert Marcuse as "linguistic therapy", whose actual purpose was the subversion of language. Thus, in an insidious way, destructive content was introduced deliberately together with friendly-sounding terms. From then onwards only texts with distorted content were sent out from there and whoever dared to correct the nonsense in question could be defamed in public, being branded immoral or even Fascist.²

But this method also succeeded in clouding over the consciousness and the life of thinking; the public affected by this turned into a mass that could be manipulated at will, being unable to distinguish half-truths from complete lies.

In a discussion in which a word was sought to characterise the "enemy", terms such as tyranny, dictatorship or totalitarianism were suggested. It was Marcuse who then proposed the coinages "Nazi" and "Nazism", and these terms have since been employed to great effect.

The second centenary celebration took place on the 15th May and had to do with the 200th birthday of Karl Marx. On this day a 4-5 metre high Karl Marx statue made in China was ceremoniously erected in Trier; the celebration was broadcast on radio and television, in honour of the communist Karl Marx.

Was Marx an Atheist or Satanist? Revealing biographical aphorisms

We would like to point to one significant fact: The Jesuit Order dissolved by Pope Clement XV, having after

¹ The "Anthro-Bolsheviks" founded in 1976 the magazine "Info3" as a kind of "Anthroposophical Branch" in Frankfurt. Since then they have been trying to replace Rudolf Steiner's thinking with that of Karl Popper & Co., one of whose followers is the "world improver" George Soros. As an echo of his "Open Society" an "Open Anthroposophy" is now being promoted in Frankfurt.

² The re-education of the Germans is a central element of psychological warfare. The U.S. deputy foreign minister Archibald McLeish, who in 1939 had founded in the USA the Institution for psychological warfare, insisted at the Potsdam Conference that the goal of re-education should be to change the character and mentality of the German nation so that in the end a life could be permitted without surveillance. This required that Germans should be treated rather as criminals as treated in a modern prison. "We will eradicate the whole German tradition." One must, he said, initiate a process that would culminate in German "self-re-education". The report "Conference for post-War Germany" issued in summer 1944 by the "Joint Committee on post-War planning" at Columbia University N.Y. contained the timetable for the re-education of the Germans, which then became the official guideline for U.S. post-war policy. It was developed by specialists in the fields of medicine, psychology, sociology etc. The psychoanalyst C.G.Jung (here we have the direct link with the Institute for Social research) had cautioned against making a distinction between trustworthy and untrustworthy Germans, as they are "collectively to blame". The reason for this was said to be a general psychological inferiority of the German. In Jung's view the Germans are degenerate. The only effective therapy would be to get the Germans to recognize their guilt and acknowledge it publicly again and again (cf. Mossberg: Re-education).

the ban in 1773 fled to Frederick II's Prussia and Russia under Empress Catherina, was later reinstated by Pope Pius VII in 1814.

The year after, in 1815, the Rhenish States including the city of Trier came under Prussian rule. Karl Marx was born in Trier, also in 1815. This would seem to be symptomatic, as a deep connection exists between the impulses of Jesuitism and Communism. In addition, the city of Trier is connected with Roman Emperor Constantine I, under whose rule Christianity was made the state religion, whereby the foundation was laid for "Roman" Christianity.

There is a letter of 31.3.1854 from Karl Marx' son Edgar to his father, opening with the words, "My dear Devil" - could this be an indication of the Satanism to which Marx belonged, and may even the son have been initiated? And Marx' wife addressed her husband as follows in a letter of August 1844: "Your latest pastoral letter, High Priest and Bishop of souls, has filled your poor sheep with tranquillity and peace again."

In his Communist Manifesto Marx gives utterance to his wish to abolish all religion. Is not the cult of the Devil a part of this? But his wife addresses him as High Priest and Bishop - Of what religion? The Satanist religion has high priests! What sort of pastoral letters were written by someone believed to be an atheist? Could they have appeared in the period of Marx' life that has not yet been researched?

Marxism conceals a mystery of which few Marxists are aware: For example, Lenin wrote: "After half a century not a single Marxist has understood Marx." And Lenin wished the following: "I hope we are hanged on a stinking rope!"³

What a contrast to another fighter, who wrote at the end of his life: "I have fought a good fight, I have finished my course ... Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge, shall give me at that day (2 Tim. 4, 7-8).

Between 1839 and 1841 Marx wrote his doctoral thesis: "The difference between Democratic and Epicurean Nature Philosophy", in which he subscribes to the statement of Aeschylus' Prometheus: "In a word, I altogether hate each and every God" (Preface). Marx was a declared enemy of all Gods, a man who had sold his sword to the Prince of Darkness. He had proclaimed as his goal, to draw all humanity into the abyss and follow, laughing.

In his poem "The Pale Maiden", he writes: I have thus recklessly forfeited Heaven, I know full well. My soul, that belonged once to God, is now destined for Hell."

When Marx had finished "Oulanem" and other early poems, in which he declared that he was in league with the Devil, he had not a single thought of socialism. He even fought against it. As editor of a German periodical, the Rhenish News, he did not concede "even theoretical validity to communistic ideas in their present form. Still less do I wish for their practical realization or even regard it as possible. If the masses try to put communistic ideas into practice one can, as soon as they become dangerous, respond with cannon ..."

At this stage Marx meets Moses Hess, who plays the most important role in his life, namely, as the one who - supposedly - got him to embrace the ideal of socialism. Thus, the wiping out of religion was the expectation of those who led him into the depths of Satanism. In no way did Marx pursue high-minded ideals, seeking ways to help humanity. The proletarians interested him little, if at all. Socialism was merely a bait with which to lure proletarians and intellectuals into accepting a devilish ideal. The Marxism which he developed later was a mask that he himself laughed at. He was obsessed with the idea of leading people astray and, as an Agent of the Prussian government and as an occultist, he carried out his mission and was able to exert influence in a calculated manner (see: Wurmbrand, *Das andere Gesicht des Karl Marx*).

None other than his later father-in-law, Ludwig von Westphalen, who had been the highest paid legal official in Trier, promoted Marx in his younger years, and it is probable that it was von Westphalen who

³ This and similar statements of Lenin shortly before his death and even on his death-bed were probably a sign of closeness to the threshold.

drew Marx' attention to Saint-Simon (utopian socialism). It is also likely that Karl Marx came into contact with secret societies and also with spying agencies thanks to von Westphalen, whose activity as an agent is well documented. Von Westphalen died in 1842. The acquaintanceship with Moses Hess began in 1841.

A short anecdote indicates that Karl Marx' rapid rise to fame was due to the efforts of circles that stood behind him: "... the fate of Max Stirner who, even as the translator of Adam Smith and Jean-Baptiste Say, was unable to make enough money to avoid imprisonment for unpaid debt twice in the last decade of his life, whereas our Marx is said to have received, for books that were never written, exorbitant advance payments which the publisher were unable to get refunded. (Helmut Kreuzer: *Zum vormärzlichen Boheme-Kreis der „Freien“ um Bruno Bauer und Max Stirner*)

The editor-in-chief (Marx) and his colleagues often sat together in the evening drinking wine. And when the row of emptied bottles had grown to a considerable length, Marx took stock of the circle, his eyes sparkling wickedly with kingly pleasure. Suddenly a finger would point at one of the shocked friends: "I will destroy you." (Quote from Karl Heinzen, published by Wolfgang Waldner, *Der preussische Regierungsagent Karl Marx*). In this connection it is worth nothing that instead of Goethe's writings the books of Karl Marx and Friedrich Engels were promoted and disseminated.

Georg Friedrich Daumer wrote about Karl Marx: "A revolutionary bloodhound of the reddest colour and faction has, in his review of my book, published in the "Neue Rheinische Zeitung" and already mentioned a number of times, gone so far as to threaten me with the guillotine."

Arnold Künzli tells in his biography of Marx, of this life that led to the suicide of two daughters and a son-in-law. Three children died of malnutrition. His daughter Laura, who was married to the socialist Laforgue, lost her three children. Then both the parents committed suicide. His daughter Eleanor also decided together with her husband to take her own life. She died, while he changed his mind at the last moment. The relatives of Satan worshippers stand under a curse. Marx felt under no obligation to earn a living for the support of his family, although this would not have been difficult, thanks at least to his prodigious command of languages. He begged money from Engels. He had an illegitimate child by a servant girl. He later passed on the child to Engels, who played along with this comedy. But Marx was a prolific drinker. Ryazanov, the director of the Marx-Engels Institute in Moscow, makes this point in his book on Marx published in 1928.

With Marx' consent, Eleanor married Edward Aveling, a friend of Annie Besant, Blavatsky's successor in Theosophy. Aveling gave lectures on subjects such as "The Wickedness of God". The Satanic principle: They do not, like the atheists, deny God's existence - and if they do, it is for the purpose of deception. They are aware of his existence, but describe him as evil. They put Satan in the place of God.

In his lecture he tried to prove that God is an advocate of polygamy and an inciter to theft. He also proclaimed the right to blasphemy. (See C. Tsuzuki's book on the life of Eleanor Marx, Osford 1967)⁴

The connection between Marxism and Theosophy is not accidental. Theosophy propagated in the West the Indian teaching of the non-existence of the individual soul. What Theosophy had not achieved through persuasion, was achieved by Marxism through the power of the whip. It de-personalizes human beings and turns them into robots that serve the interest of the State.

Marx writes in the "Communist Manifesto" that he has set himself the goal of eradicating, not only religion, but also all morality, so that everything is allowed. - Communism means collective demonic possession.

Marxism and Materialism

Rudolf Steiner pointed out as early as 1918: "And the truth of the situation is, that something like the materialistic view of history of Karl Marx is purely Ahrimanic. Its secret lies in the fact that all that is acknowledged

⁴ The Jew K. Marx, B'nai B'rith Freemason, who worked in the "Communist League for the Illuminati, was not an atheist, but a Satanist, as shown in the following poem: "What, what! I thrust with sure aim/ The Sabre, black with blood, into your soul./ God knows it not, God notes not the skill/ That struck into the head of infernal fog,/ Until, besotted, my heart was transformed./ I gained the skill through living trade with the Black One./ He it is who beats time for me and chucks up the signs ..." (From Athenäum magazine, 1841).

ged is what has occurred on Earth materially. It ignores the reaching up of man's spirituality into the super-sensible words and consequently, through the ignoring of this reality, the human being falls a prey to the Ahrimanic powers. For, as soon as the human being shuts off his consciousness from the world into which he reaches upwards, he succumbs to the Ahrimanic or Luciferic, in this case the Ahrimanic powers. Now, we stand today before the fact that countless people support a purely Ahrimanic world-view, fight for this purely Ahrimanic world-view and thereby also summon up onto the Earth all that has to come if, instead of the Divine order, the Ahrimanic order spreads across the Earth ... Marxism is an extreme manifestation. It will work on. All that should be, to begin with, mere knowledge, will really happen, it will become actual reality. Only insight into these things, which is, again, formative of the will, can be of help in such matters" (GA 184, 8.9.1918).

One can but confirm, unfortunately, that Marxist reality has, indeed, almost completely overtaken us - before long across the whole world. The life of thought and mental picturing of many - maybe even of most of our contemporaries - is coloured by Marxism, though they may themselves be unaware of it.

It can also, after nearly 30 years since the fall of the Berlin Wall, only be acknowledged that this Marxism wishes to take over the whole world by means of a world government (New World Order). Can this Marxism be stopped, can it be overcome? Where are the people who out of insight oppose Marxism?

Rudolf Steiner also said of Marxism: "The thought that thought has no value is Marxist theory, and the idea "that thought has no value has, as a thought, exerted the strongest influence in the past 60-70 years" (GA 188, 26.1.1919).

"Research shows that it is from the Jesuit Francesco Suarez (1548-1617) that a huge amount originates, of what one calls today historical materialism, Marxism, the social-democratic world-view" (GA 169, 18.7.1916).

Weishaupt and the "League of the Just"

A branch of the Bavarian Illuminati, which was known at that time as the "League of the Just" and grew out of one of the most successful secret revolutionary groups in France, the 'Four Seasons Society', received two new members - Moses Mordechai Marx Levi (alias Karl Marx) and his friend Friedrich Engels, the son of an industrial magnate - who later wrote for them the Communist Manifesto. Part of the Manifesto had sprung from their own heads, but in the main it was the ideology of the "League of the Just" and other French secret societies that stood in revolutionary opposition to the French government.⁵

Rudolf Steiner says that Marx maintained of himself that he was not a Marxist and one should not lose sight of this fact (GA 189, 21.2.1919). The explanation of this can only be that a Satanic power was working through Marx and he had surrendered his intellectual faculty to the Ahrimanic powers. Thus, it was not Marx the human being, but demonic forces that spoke through him.

"Satan has the rank of Primal Powers, Archai, and it is he who in the course of world evolution has seized hold of this intellectuality long before it approached the human being in the way described. He is at present the one who possesses intellectuality in the most encompassing way, and he strives to bind human intellectuality so strongly to his own, that the human being in this process can fall out of evolution. Thus, to make ineffective the Mystery, this is the striving of the Ahrimanic power. Now, this Ahrimanic power, which in the Christian tradition is called Satan, does not have the strength to work further up on the various levels of the universe, than to man. One can therefore not imagine that, for example, the intelligence of an Angelos could be seized hold of directly by his Satanic power. Only in certain exceptional cases can this

⁵ Karl Marx was hired by a mysterious group calling itself "League of Man", to write the "Communist Manifesto" as demagogic bait for the masses. The Manifesto ("KM") was in fact in circulation many years earlier, before Marx' name was recognized to the point where it could be used for the authorship of this revolutionary handbook. All that Marx really did, was to modernize and codify the revolutionary plans and principles that had been written down by Adam Weishaupt, the founder of the Illuminati in Bavaria (The Insiders, p.32).

It should also be noted how the Bavarian Illuminati in England and America created, on the one hand "capitalist" and, on the other, "anti-capitalist" - alias communist - systems in order to exploit in a Machiavellian fashion the resulting conflict and keep humanity in permanent discord and, therefore, confusion.

happen. And knowledge of this possibility that in the future moments can arise where it might be possible, not only to bind human beings to it via intellectuality, but where the Satanic power could also bind to it beings from the realms of the Angeloi, in particular the Archangeloi, this is for the present time one of the higher secrets of occultism about which one cannot speak as yet, and can only be revealed under certain conditions. So that we can only indicate that in the future an enticement and a temptation of beings from the hierarchy of the Angeloi and the Archangeloi in particular might also be possible" (GA 346, 22.9.1924).

"Actually, Karl Marx has no other ideas about the social organism than those that were already there. Karl Marx did not have original thoughts about how the world should develop ... He does not try to say what should be put in the place of this social structure as it has taken shape under capitalism; he only shows that under the dominating influence of this capitalist system the proletariat had to emerge as a particular class of human beings. That is a reality. The Marxists do not provide a solution, but hand everything over to the order of the State, so that the State becomes the only big capitalist. But it then has the task of representing all the human beings who participate in the State ... The question that is a quite essential matter of first principles, namely, the relation of the proletarian world to the State, ends up more or less in a kind of nebulous atmosphere. Marx' thought-formation is of a dissolving, disintegrative kind. What can be observed in the world around is simply taken up and is thought through, but when one has come to the end of a thought, it annuls itself, it comes to nothing and peters out into nothingness. This is what strikes so forcefully anyone with a feeling for such things. When you study Karl Marx you find always: yes, you start out from certain thoughts; they are not actually his thoughts, they are the thoughts current in recent times. But then you plough into something that actually sends the thought into a spin, confuses it, and leads it over into a destructive element in which nothing can settle. It is immensely interesting to see how this way of thinking, already emerging with Karl Marx, how this raises itself to the highest power - one could say, to the point of genius - in Nikolai Lenin. Lenin's interpretation of Marx sees him as an absolute opponent of the State, one whose basic idea is: If the suppression of the proletariat is to cease, then the State as it has emerged historically must be abolished, it must come to an end. This is interesting, because it is precisely those whom Lenin regards as his opponents, who would like to unload everything onto the shoulders of the State, as it has come to be historically. So that in social circles today we have these two opposite views. The real fanatics of the State, on the one hand, who want to make the State responsible for everything, and Lenin, the absolute opponent of the State, who actually sees the salvation of mankind on in the -- not abolition, this he regards as nonsense, as a Utopia --, but in the gradual dying away of the State. And it is just when you take in the way he is thinking here, that you recognize the way of thinking that lives in him ... He says, if development proceeds as the bourgeoisie has directed it, then the bourgeoisie is ripe for extinction. The proletariat - as he says - will seize hold of the machinery of State and will bring to perfection the State as founded by the bourgeoisie as an instrument for the suppression of the proletariat, this the proletariat will perfect, it will build the most perfect State. But what is the characteristic of the perfect State, Lenin asks -- and he believes himself to be in this a true Marxist -- he says: the characteristic of the perfect State is this, that it dies away of itself ... the State achieves its real purpose, which consists in the fact that it dies, it comes to an end of its own accord. This is the most characteristic thought-form in Lenin's thinking. You can see here, raised to a higher level what is already to be found in Karl Marx. A thought that is given form, and then ebbs away into nothingness" (GA 189, 21.2.1919).

Marxism and Darwinism

Marxism is one-sided Darwinism, which only recognizes the economic life, places the human being on the animal level and wants to keep him there. As soul and spirit are denied in man, there is for Marxism no concept of freedom, but only struggle for survival, as a borrowing from the materialistic theory of nature. Its ideology is its faith, even though they call themselves atheists. Here there is a similarity to Islam. Hatred is the originator and, finally, the consequence of this way of thinking. Anthroposophy, Goetheanism and non-church Christianity stand diametrically opposed to these ideologies. The extent to which these ideologies can be instrumentalized for political and occult purposes is visible at the present time to a frightening degree.

"Communists have the habit of forming front organizations. All that we have discovered about it so far,

suggests the possibility that the Communist movement itself is a front-organization for occult Satanism. This would also explain why political, economic, cultural and military weapons that have been targeted at communism have proved ineffective. Satanism can only be fought by spiritual and not bodily means. Otherwise what happens is that a Satanic front-organizations like Nazism is defended, but another one achieves a still greater victory” (R. Wurmbrand, “The Unknown Marx”, 1933).

Rudolf Steiner speaks of the people who believe the systematic lies, and what significance this has for humanity as a whole. And “on the other hand there is the simplicity which believes that this external web of natural forces that is today the object of our academic study, can be something of significance for the further development of humanity, that all the nonsense about the conservation of matter and force can be something of benefit for man’s further development ... And the sole remedy for this, is that as many people as possible should become aware of the actual task of present-day humanity: namely, that the world must of necessity be taken hold of by the individual consciousness. If it takes hold of blind instinct, then this will result in a completely antisocial state of affairs, of the kind that is now on the way in Russia [1920]. This will gradually bring about an antisocial state of affairs, the means to resolve which, will not be thought up by either the English the North American, let alone the French or any other government. No, it will be naïve to imagine that something like the English parliament will know how to deal with it: that is the power of Rome ... It is not a question of either Bolshevism of Anglo-Saxon bourgeoisie; the question is whether antisocial chaos is to prevail -- the supremacy of Rome --, or whether humanity resolves to fill itself with the Spirit, which in 869 at the 8th General Council in Constantinople it was declared by the Western Church a heresy to inquire into ... All mere faith that powers will be there, that will lead civilization further, is not relevant today. The only thing that has relevance is what human beings do from out of themselves to save civilization from its downfall. This needs to be said again and again. So serious is the situation today ... And, to tell the truth, in my struggle to find an expression, the one that came to me was: Leninism, Trotskyism is a product of “perverse” instincts. I could find no other expression” (GA 198, 6.6.1920).

Unleashing the Passions

It is interesting to note the personalities Marx surrounded himself with. One of his close associates in the First International was the Russian anarchist Bakunin, who said the following: “The Devil is the Satanic revolt against divine authority, a revolt in which we see the fruitful seed of all human emancipation, the Revolution. Socialists recognize one another through the words ‘In the name of Him, against whom a great injustice was committed. The Devil is the first Freethinker and Saviour of the world. He liberates Adam and presses to his forehead the seal of true humanity and freedom, through making him disobedient.’” Bakunin praises not only Lucifer, but is also subservient to another power, called Satan. He has a fixed programme for the Revolution, but it is not one that would protect the poor from exploitation. He proclaims: “In this revolution we will have to awaken the Devil in the population, so as to unleash the passions. Our mission is to destroy, not to build. The passion of destruction is a creative passion” (quoted from Wurmbrand).

Richard Wurmbrand is convinced that Karl Marx was a Satanist. It is likely that Moses Hess⁶ had significant influence on Marx in this connection.

Wurmbrand says: The man who persuaded Engels to become a communist was the same Moses Hess, who had already persuaded Marx. Hess writes, after his meeting with Engels in Cologne: “He went away from me a fanatical communist. In this way I cause destruction.”

Karl Marx and Friedrich Engels are described as the fathers of emancipation; but what does that mean in Marxist terms? “The goal of woman’s emancipation is to integrate the female sex with public industry and eliminate the individual family as an economic unit in Society.”

⁶ Hess became the grey eminence behind Marx and influenced his protege's work intensively. What, then, were his noteworthy ideas?

In his writings Hess emphasized the need to rouse the social classes against one another and, in this way, to prevent them from working together. He wanted to bring about a social revolution with the help of Judaism, racism and class conflict. He stressed that socialism is inseparably bound up with internationalism, as the socialists had no fatherland. The true socialist can have nothing to do with his nationality. He also declared: This does not apply to Jews! Hess believed that internationalism serves the interests of Judaism.

“For communism, direct physical possession is the sole purpose of life and existence; the role of the worker is not superseded, but extended to all human beings; the relation of private property remains the relation of the community to the world of things, and finally this impetus to set general private property over against private property comes to expression as in the animal kingdom, whereby over against-marriage (which is a form of exclusive private ownership) is set communal ownership of women, where woman becomes general property of the community. One could say that this idea of the communal ownership of women is the prime secret of this, still quite raw and unthought-out communism. Just as woman leaves marriage behind for prostitution, so does the entirety of wealth, that is, the objective essence of man, shift from the relation of exclusive marriage with the private owner, to the relation of universal prostitution with the community at large” (Karl Marx, economic-philosophical manuscripts of 1844, Marx-Engels Works, Supplementary Vol. 1).

Communism and socialism have the same essential core. As described above, Moses Hess was its actual founding father. In addition, he is also viewed as the founder of Zionism. Communism was applied in the East, and Socialism (social democracy) in the West. Moses Hess lived from 1812 to 1875.

In the case of all these movements that have sprung from them it should be borne in mind that their founders are connected to occult brotherhoods.⁷

The Fabian Society and Troskyism⁸

Already one year after Marx' death, English socialists came together to continue the work of Marx, and in 1884 founded the Fabian Society. Famous members were George Bernard Shaw, H. G. Wells, Sidney and Beatrice Webb. It should be remarked in passing, that none of the members had ever been part of the exploited proletariat, but all came from the British upper class, and later even from the nobility and, which is especially poignant, were mostly involved in the eugenics movement, which demanded the elimination of inferior human material.

G. B. Shaw was an ardent advocate of eugenics and demanded that people he himself viewed as of no use to society should be killed with a humane and pain-free gas. He also made publicity in Britain for the National Socialists. From the beginning, secrecy and deception were a part of the Fabian strategy. The original coat-of-arms of the Fabian Society was a wolf in sheep's clothing.

Organizations infiltrated by Fabians generally never spoke openly of the class-struggle concept formulated by Karl Marx. The agenda of the organization merely tended from year to year more in the direction of anti-capitalism, with no awareness of this creeping process on the part of a majority of members.

A perfect example of this deception of the working classes was the founding of the socialist Labour Party. The final membership of this Party was decided in 1918 at a conference in Nottingham dominated by the Fabians. The Fabian Sidney Webb was the architect of this new Party programme. Since then the Fabians have been inextricably involved in the Party. They pretended to be on the side of the workers, and wanted to put their support into effect by, for example, demanding more State control.

The point is: to clothe everything in fine-sounding social verbiage and create with this a workers' party, which is in fact directed counter to the aims of the workers. Most of the workers, meanwhile, are not able to see through this trick.

The Fabian Society regularly sent delegates to meetings of the “Second Socialistic International”, which had

⁷ These theories were fuelled by a Messianic stream originating in Sabbatai Zevi in the 17th century, and carried further in the 18th century by Jakob Frank. The latter indoctrinated Adam Weishaupt and Mayer Amschel, and thus an unholy trinity was formed.

1. Jakob Frank had the task of creating a theology that would provide the basis for revolutions.

2. Mayer Amschel was responsible for world banking.

3. Adam Weishaupt was responsible for the revolutionary political development in the world. The first revolution of this group was the French Revolution in 1789. Jakob Frank spoke of his conversion to Roman Catholicism 30 years before. 30 years later the same “Christian” remarked: “I say to you the following: Christ, as you know, said he had come to rescue the world from the hands of the Devil, but I have come to rescue it from all the laws and customs that ever existed. It is my task to annihilate (destroy, tear down) all this, so that the good God can reveal himself” – quoted from U.S. pastor John Torell.

⁸ See e.g. Anatolij Golitysn, *New Lies for Old*, 1984.

its roots in the “International Association” founded at the urging of Karl Marx, which was dissolved in 1876. The founding of this “2nd International” took place, not accidentally, on 14th July 1889 in Paris, exactly 100 years after the French Revolution. None other than Friedrich Engels, who lived on until 1895, was the organizer from London of this meeting, without himself attending.

In 1902 Leon Trotsky fled from Russia to visit Lenin, who had invited him, in London. There he joined the Social-Democratic Worker’s Party of Russia (SDAPR), which marked the start of his career as a revolutionary. As the Russian communists were not permitted to hold a conference in Russia, they did so in London, not entirely by chance in the immediate neighbourhood of the Fabian Society. At this stage the Russian Communists still called themselves “Social democrats”. The Fabians supported, wherever possible, their more radical Russian comrades, and this, long before the October Revolution. The Russian communists were at this point not only seemingly radical, as the Fabians were seemingly liberal.

The “Communist International”, also known as the “Third International” or “Comintern”, was founded in Moscow in 1919 on the initiative of Lenin. In the setting up of its programme the Third International linked on to the “2nd Socialist International” organized by Friedrich Engels in Paris, which was decisively influenced by the Fabian delegates. Following on the October revolution a world revolution or “World October” was to take place: in other words, the establishing of a communist world government. In this process the Comintern as a tightly-organized communist global party was to take on the task of coordination and leadership.

Originally a communist revolution was also planned for Germany some time between 1919 and 1921.⁹ Because of the special situation in the West, Moscow then decided otherwise. At the 10th party gathering of the Communist Party in 1921, Lenin introduced the “New Economic Policy” (NEP), which envisaged far-reach

ing liberalization and the re-introduction of market economic elements into the Soviet Russian economy and for the first time made a pretence of a departure from communist ideology. Parallel to the NEP, the Soviet secret service GPU -- the forerunner of the KGB -- initiated at the same time, with the “Trust” organization, a controlled movement of opposition to the Soviet régime, the purpose of which was to identify genuine anti-communists and monarchists who had remained in the Soviet Union after the civil war or had fled abroad and constituted a loosely-knit underground movement. The Soviet secret service did in fact, during the 1920’s, succeed in “neutralizing” numerous opponents of the régime and weakening considerably the anti-communist resistance.

In this period there emerged for the first time in Germany a small group of communists who stood in a close connection to Moscow and undertook the preparation for the founding of the Institute for Social Research, as this organization formed part of the strategy of implementation of the liberalization phase of communism.

Lenin’s death on 21.1.1924 meant a decades-long delay in the progress of the Revolution on the path to global communism. His successor, Stalin, conducted an exceptionally aggressive foreign policy and his numerous crimes shocked public opinion throughout the world, whereby the name communism started to carry with it extremely unpalatable associations.

Long-Term Strategy (according to Torsten Mann)

For this reason, in the second half of the 1950’s a long-term strategy had to be developed. The concept of this strategy first became known through KGB Major Anatoly Golitsyn, who had changed sides in 1961 and had defected to the U.S.A. Golitsyn reported that Moscow, since the 20th Party Conference in 1956, had begun, under cover of the slogan ‘peaceful coexistence’, a new political offensive which, after a phase of intensive preparation, would bring about a seeming, but temporary, disappearance of communism in Eastern Europe, thereby creating the precondition for its return on a global scale; for this purpose, among other things, a globalized Soviet government was created. When, a few years later, the Czechoslovak general Jan Seijna defected to the West, he confirmed Golitsyn’s reports of the existence of such a long-term

⁹ It may be that this was prevented by the activity of Rudolf Steiner.

strategy. Both Seijna and Golitsyn published at the beginning of the 1980's, independently of one another and before Gorbachev appeared on the scene, predictions of the forthcoming liberalization in the Eastern bloc as part of a gigantic strategic deception.

According to General Seijna, the heads of State of the Soviet allies heard the first time at the summit conference of the Warsaw Pact in autumn 1966, of the existence of the Soviet long-term strategy. Already in the years before this there had been speculation of possible Soviet strategic goals which they were (still) keeping secret from their allies, leading to substantial problems of coordination in the Eastern European plan economy. According to Seijna the Soviet long-term strategy comprised four successive time periods which, as they stood in the framework of the planning in 1968, were as follows:

Phase 1: The period of preparation for peaceful coexistence 1956-1959 (de-Stalinization)

Phase 2: Peaceful coexistence-struggle (easing of tensions) 1960-(1972) 1985.¹⁰ Inciting of the students' revolt of 1968, which led to new social movements, e.g. women's and LGBT movements, peace and ecology movements. In the German Democratic Republic peace and environmental movements from the end of the 70's. Recruited from the ranks of these movements are the Green parties in the West. The watchword was: From Stalinism to Ecosocialism. This helps one to understand why Michail Gorbachev admitted in 1996 that "the threat arising from the environmental crisis will be the international key for the catastrophe that will open up the New World Order".

KGB/SVR (Foreign Intelligence Service of Russian Federation) disinformation operations are not imaginary. They are taking place around us continually. The disinformation of tomorrow we do not yet know, but whatever it may be - we will believe it. In 1959, during a visit to the U.S.A. Khrushchev said to the agriculture minister Ezra Taft Benson, "Your grandchildren will live under communism." When Benson tried to clarify this point Khrushchev said, "You Americans are so credulous. No, you will not accept communism directly, but we will administer to you small doses of socialism, until at last you wake up and realize that you already have communism." This kind of boast, so brimming with confidence, could only be made by someone who has already witnessed many successful operations.

The obvious fact that "Green" is the new "Red" can be recognized by anyone; there is no doubt of it. Was not the General Secretary of the Communist Party of the Soviet Union, Michael Gorbachev, chosen as head of "Green Cross International"? For this reason, the highest-ranking agents of the Kremlin support the global warming deception. This testifies to the power of communism in the United States. If you fear now that this analysis is paranoia, then you ought to remember that we stopped long ago noticing and opposing communist subversion. In view of the facts noted here, we should reckon with the possibility that communists are sitting and standing in the White House, in Congress and in the Federal bureaucracy. We can equally well find them in the Republican Party, and should bear in mind that they write in the pages of the National Review. Today our government informs us that colder winters are due to global warming, and that the Iranian nuclear weapons will make us safe. To look for the source of these fictions and draw the appropriate conclusions is not paranoia. It is the way to rational thinking (JRNyquist.com, 14.04.2015).

From the beginning of the 1960's the Soviets invested vast sums in the project of setting up a globally operating terrorist network. Worth mentioning here, too, is the collaboration of the KGB with the East German Stasi, and their conspiratorial influence on RAF (Rote Armee Fraktion) members. Thus, apartments were made ready for members, false passports issued, training camps in Palestine organized. One could also mention East Germany's training of RAF members in Marxist propaganda. The aim of all this was to slander and weaken the West and, above all, to demoralize the youth.

In addition, Moscow provoked in the Third World a series of communist coups, which frequently resulted in civil wars that went on for years.

Phase 3 (1973-1995) 1985-2000 (cf. Footnote 10)

Golitsyn predicted in his book of 1984 the imminent liberalization in the Soviet Union, which would extend

¹⁰ Phase 2 (easing of tensions) was planned for 1960-72, but extended to around 1985. Cf. Phases 3 e 4).

across the entire Eastern bloc and even made possible the fall of the Berlin Wall, followed by the reunification of Germany; all these reforms are, in fact, a fixed ingredient of the communist long-term strategy.

1992 - Barely 6 months after the official disappearance of the Soviet Union, we had what was called the "Earth Summit" in Rio de Janeiro. There the Rio-Process was set in motion, in the shape of the Climate Framework Agreement, the Biodiversity Agreement and Agenda 21, which placed environmental protection and development aid at the centre of an increasingly international collaboration on the UNO level, and through which the Earth's atmosphere was virtually turned into State property. In this process the political decision-making of the formerly sovereign nation states transferred increasingly to international councils and commissions, such as the International Panel for Climate Control (IPCC), whereby the UNO was able to take on, more and more, the tasks of a globalized provisional government. The Western public, unfortunately, hardly noticed that leading representatives of the Soviet Communist Party have since been accompanying and pushing forward the Rio Process. This shows clearly that the "Perestroika" in no way involved the abolition of communism but, rather, an alteration of the concept and extension to an international level - just as KGB Major Golitsyn had already described in 1984. Golitsyn, on into the 90's, was trying, in vain, to point out that the "Perestroika" is a Leninist concept which does not remain limited to the Eastern bloc, and does not signify in any way a renunciation of either the class struggle or the final goal of global communism. In resignation, he concluded that the general public will only recognize this when it is too late.

Since the "Earth Summit" of 1992, under the cloak of the trade in emissions rights and other "instruments for climate protection" there has taken place not only an ever-tightening plan economy regulation of hitherto free Western entrepreneurship, but also a major transfer of wealth, in the spirit of global socialism, to the 2nd and 3rd worlds at the expense of Western citizens and taxpayers. Sakharov (1921-1989), a supposed dissident and a Peace Prize Winner, used, already in 1968, the greenhouse effect, allegedly caused by man-made carbon dioxide, as a pretext to demand a world-wide scientific planning of policy according to the conservation principle and the enactment of laws for international protection of the environment, inclusive of a tax "on the national income of the developed countries" to "rescue" the "poor regions of the world". The introduction of the 'gender' lunacy is also to be seen in this connection. The family is to be destroyed and human beings confused and uprooted.

Also worth mentioning is the opposition movement in the DDR (East Germany) which was controlled, from around the mid-80's, by a small group of Stasis in collaboration with the KGB. Putin was active from 1984-89 in Dresden on behalf of the KGB. Without the purposeful activity of "networking resistance activists", this peaceful revolution would never have come about. Florian Havemann, the son of the then leader of the anti-régime movement Robert Havemann (1910-1982) says of his father, "My father was always an informer", and then, "the resistance movement in the DDR was ridiculous". This peaceful revolution was a strategy planned and implemented by Moscow with the aim of leading it over into the long-term strategy that should, as we described above, deceive the world. This is not to dispute the courage of many people who went onto the streets to call for political changes in the DDR.

Phase 4: World communism (from 1995) from 2000 (cf. Footnote 6)

The Izvestiya newspaper reported in October 2003 that many statues of the communist ideologues were experiencing a comeback as "historic" symbols. In the Siberian region of Krasnoyarsk alone, in the previous 18 months five old Lenin monuments had found a new place of honour. Soon after taking office, Putin had introduced again the anthem of the Soviet Union as the national anthem, albeit with new words, written by the same author as the original Soviet text. Also under Putin the red banner and the red star from Soviet times were restored as national emblems for the Russian army. It must be viewed as highly symbolic that in Moscow there is a continued refused finally to bury Lenin's corpse, which has, with the expenditure of great effort, been conserved since 1924 in a mausoleum of its own in Red Square. The "destruction of all hopes for a false democracy" had apparently been effected so successfully by the Soviet strategists, that in April 2015 the Kremlin was able with the development of a new 5-year plan, to return, at last officially, to the "long-term planning of economic and social development, undisturbed by any protest worth mentioning". (Pravdareports.com 30.04.2015). Against this background, Putin clearly no longer needs to fear the

loss of popular support if, as happened in January 2016, he again endorses “communistic ideas”, stressing at the same time that, as a member, he still has in his possession the Party Book of the CPSU (Sputniknews.com 25.1.2016). As was announced in May 2016, the Kremlin is even planning to introduce once more a punishment for unemployed adults, which corresponds to the “parasite laws” familiar from communist times which obliged every citizen to work, if necessary under coercion (Express.co.uk, 15.5.2016).

In the realm of press censorship Russia and China are marching in step with one another. Parallel to the restriction of freedom of the Russian press, the Chinese leadership ordered in 2002 that all journalists working for the Chinese media must take ideological examinations in which their loyalty to the Party line is tested. Otherwise they would not be permitted to work.

This obviously parallel development confirms Golitsyn’s claim that Moscow and Beijing, under cover of the Soviet-Chinese discord, were strategic partners from the 1950’s, working within the framework of a long-term strategy towards the establishing of global communism. It is what is called the “scissors strategy” which, depending how things develop, can at any time be exchanged with the “clenched communist fist”.

And one should not forget the change in the energy situation, which is driving red-green Germany to economic ruin and forcing us into total dependence on Russia and its gas.

A creeping process of dispossession is taking place, and represents a modern version of collectivization. As citizens are unwilling voluntarily to give up their property, business and farms, all the means of tax increases are applied. Under cover of environmental protection such means - all the way to the threat of prosecution - are part of day-to-day political reality, and acceptance by the general public of absurd ‘green’ ideas show how far socialistic re-education of the bourgeoisie has progressed.

The goal of this education is a modern version of the “socialistic” personality who sees himself as an anti-Fascist world citizen; measures sin and virtue by the ecological footprint; has fewer and fewer personal possessions; eats vegetarian; works in a CO² neutral factory controlled by a planned economy: receives in return a wage, equal for men and woman, determines by the State; lives in State-sponsored accommodation for all generation in the tradition of Soviet *komunalkas*; and entrusts the politically correct education of children to a State-controlled, multi-cultural ‘kita’. Revolutionary re-education does not leave it to the citizens’ own decision to conform voluntarily to this model of the socialistic personality, but they are compelled to do so by means of all social pressures available. Should anyone dare, nevertheless to cling to the traditional petit bourgeois lifestyle, then they will be socially ostracized and defamed as extremist, as KGB defector Golitsyn foretold explicitly in 1984.

Rudolf Steiner: “There are three streams which, through their inner affinity, bear what is destructive for human development. Through the fact they have absorbed what is inherited and what is new in different ways (...) it is through this that they are the destructive force. This destructive element lies predominantly in three streams: First, in all that one calls Americanism, as this has increasingly the tendency to bring about fear of the spirit, to make the world into a place where one is able only to live physically. (...) To be able to live in the world in wealth and comfort, this is the political element of Americanism. (...) But under the influence of this stream the connection of the human being with the spiritual world must die away. Inherent in these American forces is that which, essentially, must lead the earth to its end, the destructive element that must finally bring about the death of the Earth, because the spirit is meant to be kept away from it.

The second destructive element is not merely the Catholic but all Jesuitism. (...) This stream wants to stunt the forces in human nature that tend towards the supersensible.

And the third is (...) the socialism that socializes nothing but the animalic element” (GA 181, 30.7.1918). [Concluding Remarks omitted] - Translation by Graham B. Rickett