

Bolshevism and Plutocracy Have One Master: The jew

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Background: The National Socialist's Central Propaganda Office, the *Reichspropagandaleitung*, published a monthly bulletin for speakers. It was designed to be kept in notebooks, divided by subject area. This material appeared in March and May 1943, giving speakers on what they were to say in thousands of meetings around the country as part of a major anti-Semitic campaign. Unlike the more detailed material appearing in print, this material is designed to be effective in oral form.

The source: *Aufklärungs- und Redner-Informationsmaterial der Reichspropagandaleitung der NSDAP.*, Lieferung 3 & 5 (March & May 1935), pp. 1/37 – 4/40 (Juden Allgemeines).

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These voices, many more of which could be cited, clearly prove the old National Socialist conviction that marxism and capitalism may be two different words, but are a single concept. During our *Kampfzeit* [1918-1933] we always said that however different these two apparent extremes presented themselves, they had one nature and the same starting point: jewry, or international jewish finance capital. The same is true when we examine the state and governmental forms of our present enemies. Highly developed private capitalist thinking in the states of the West, England and the USA, stand alongside the state capitalism of the Soviet Union. In both cases, however, the jew is the only beneficiary.

The jew Dr. Oskar Leven wrote triumphantly in his book *The World Significance of the Russian Revolution*:

“jewish elements are the driving force of capitalism as well as Bolshevism. We who invented the myth of the chosen people and act as if we brought salvation to the world, are in reality their seducers, arsonists, and destroyers. We promised to lead you to a new heaven, but instead have led you to a new hell.”

The jews Rule our Enemy States

The correctness of National Socialist thinking depends not only on confessions on paper, but has long been confirmed by deeds. It is enough to look inside the camps of the three major lands that are the puppeteers of this war: the Soviet Union, England, and the United States. They confirm the truth of the slogan:

“Wherever you look, you will see jews.”

The jews of the lands where they have achieved power always have one goal: to gain power in that part of the world or those countries that previously have not been subordinate to them.

judah Wants to Overthrow Europe

They have concentrated all their strength to gain power over the leading part of our planet: Europe.

The attempt to build a new pillar of support for bolshevism in Europe, the broad efforts to use the so-called popular front governments in France to gain power, etc. served the same goal.

The jews know that their dream of world domination will remain only a dream as long as they do not control Europe, and that possession and destruction of Europe opens the final door to unlimited domination.

The present war is, therefore, nothing but a jewish campaign to destroy Europe, for which the jews have brought the Soviet Union, England, and the United States of North America together.

This destructive campaign was already proclaimed by the leading

US-American magazine of jewry on 3 June 1938. The *American Hebrew* wrote that day:

“Europe should be torn in pieces and when the smoke of battle has finished, when the trumpets are silent and the shells no longer explode, the triumvirate of non-Aryans will sing a requiem that will sound like a strange mixture of the *Marseillaise*, *God Save the King*, and the *Internationale*, and over it will sound a proud and fighting finale — the jewish hymn *Eli! Eli!*”

judah Wants to Triumph Over a Destroyed and Enslaved World

Very often one is asked where judah gets the arrogance and presumption to proclaim itself the future ruler of the world.

One finds the answer in jewish literature, particularly in those statements that were written before National Socialism, when only a few recognized the significance of the racial or Jewish question, when the role of jewry was still completely hidden from the public.

Just as jewry increasingly made itself unpopular with its host peoples through its arrogant behavior, voices from England that have reached us are just as shameless. What were to us empty phrases, e.g., talk of being a chosen people, is a matter of absolute conviction for the jews. Jewry views itself as God’s chosen people, convinced that it stands above all other peoples.

The jew Dr. Hugo Ganz wrote in *Die Welt*, Nr. 45, of 11 November 1898 (published in Vienna):

“The jews feel themselves as descendants of a race compared to which the most advanced nations of Europe can only be seen as half-barbarian.”

The Jew S. M. Dubnow wrote in *Die Grundlagen des Nationaljudentums* (Berlin, 1905):

“People who are near-sighted enough to think the assimilation of the jews with other peoples is

possible do not see how nonsensical the thought is. For a nation whose ancestors first stood in Sinai to assimilate with the descendants of the Celts, the Germans, and the Scythians would be like the English or French assimilating with the Bushmen of Africa.”

Dr. Bernhard Cohn had this to say in 1899 in the Berlin magazine *Jüdisch-politischen Zeitfragen*:

“We must have not only equal rights, we must have preference. Because of its capacities and great services to humanity, our people has the right to stand above many other peoples. We have earned particularly great respect from other peoples.”

From this ridiculous arrogance, it is a small step to think that everything that happens in the world is for the sake of the jews, that everything revolves around them. Rabbi Joseph Wohlgemut, in his 1915 book *Der Weltkrieg im Lichte des Judentums*, confirms this. He writes:

“It is an old saying that even the greatest events that move the world happen only because of the jews.”

It is true that countless events are the exclusive work of the jews, as, for example, the current war. Without the agitation and subversive activity of the jews, the world would have been spared the present conflict. It came because judah wanted it, because jewry wanted to take the last step to world domination. In jewry’s opinion, the coming peace should be a jewish peace.

As early as 3 March 1939, six months before the outbreak of war, the London jewish magazine *The Jewish Chronicle* wrote:

“The jewish question will rise to face statesmen far more urgently and acutely than ever before in the world. They can try what they want, but the nations of the earth will not be able to avoid the question. The jewish serpent will raise its hydra

head in all diplomatic circles and block all paths to international peace. We jews will not allow peace in the world, however much all the statesmen and peacemakers seek to create it.”

And on 11 March 1940 the Jerusalem magazine *Jüdische Weltrundschau* wrote:

“A moment will come at the end of the war when we (the jews) will speak.”

The nature of this jewish peace is evident in previous publications by jewish warmongers, who have made their goals clear enough. In ever new hymns of hate, jewry expresses its thought that it will one day destroy the hated German people. jewish threats and proclamations about that peace can hardly be believed.

The second meeting of jewish representatives in the Soviet Union was held in Moscow at the end of May 1942. The chairman of this group, the jew Salomon Miheols, whipped up the jews present in his opening address with the following words:

“Brothers, jews in all the world! Gather all your hatred of Hitler, gather all the hate and thirst for revenge in your hearts and repeat together with me and your brothers of the same blood the Old Testament oath of our forefathers: An eye for an eye, a tooth for a tooth! Death many times over to the Fascist dogs!”

Were this Old Testament hatred to become reality and jewry in a position to impose a jewish peace on our people, every word of the System-era jewish minister Walther Rathenau would become true. His December 1918 essay “After the Flood” expressed the jewish vision:

“If someone who knew Germany as one of the most vigorous land on earth visits Germany in 20 years, he will bow in shame and grief. The great cities of antiquity, Babylon, Nineveh, Thebes, were built of soft clay and nature let them decay into flat earth

and mounds. German cities will not be in ruins, rather will stand as half dead stone blocks, some still inhabited by miserable people.

A few areas are still lively, but their glitter and cheer have faded. Weary figures walk the rough streets. Bars are illuminated, country roads rutted, the forests cut down, thin crops grow in the fields. Harbors, railways, canals have gone to wreck and ruin, and everywhere are sad dwellings, weathered buildings from the time of greatness. . . The German spirit that sang and thought for the world is in the past. . . A people . . . that today is still young and strong . . . is dead.”

That is how jewish peace would look. It would be a church cemetery, for under jewish leadership hordes from the steppes of Asia along with plutocrats from the West brought in by the jews would dominate our land and people.

The jew Rathenau published the above-cited words in 1918 after the end of the First World War. The fate he depicted would surely have come if the first jewish peace, imposed on us by Versailles in 1919, had been realized.

Adolf Hitler alone protected us from that fate. Through him Germany, which had been on the path laid out by Rathenau, was pulled back from the abyss.

We know that once again it is only Adolf Hitler who will not only turn back jewry’s second great assault, but will end this danger forever. It will take great effort. Still more must each people’s comrade know what is at stake in this battle, as well as his inner obligation to risk all he has for the good of the nation.

Judah, which began this war with the goal of destroying Germany, must and will meet the depravity it merits at the end of this battle.