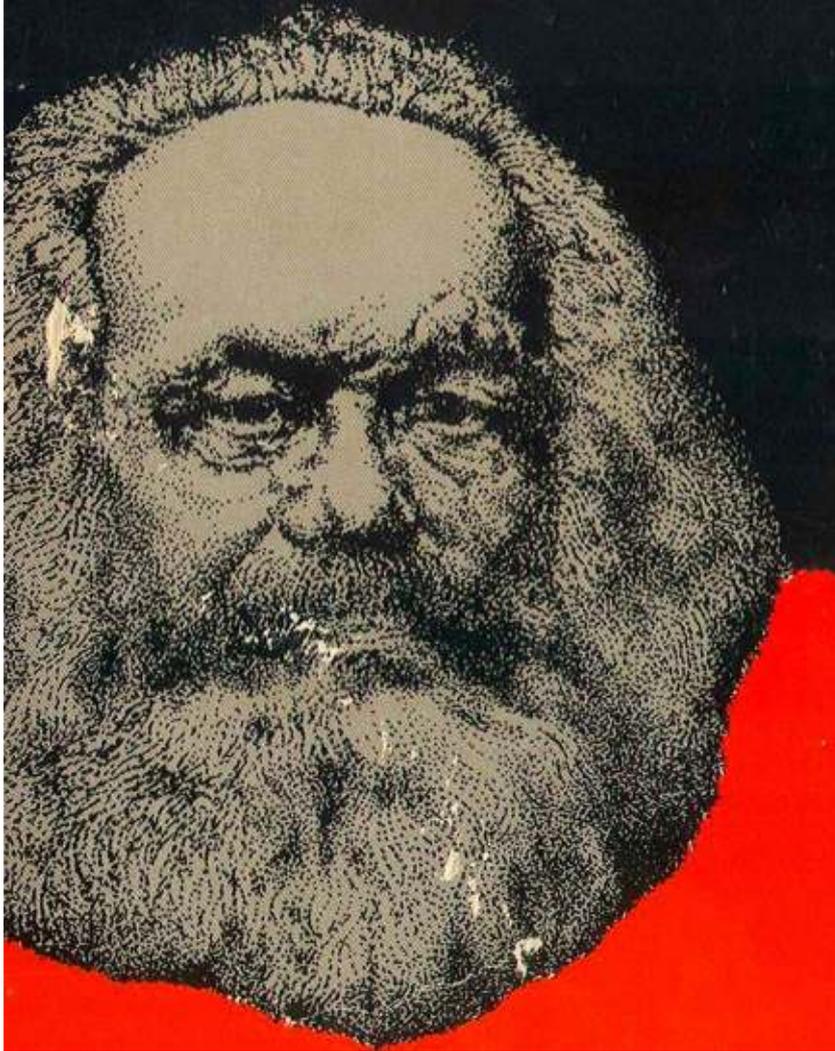


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WAS KARL MARX A SATANIST?

By Richard Wurmbrand



'The hellish vapors rise and fill the brain, Till I go mad
and my heart is utterly changed. See this sword? The
prince of darkness Sold it to me.'

MARX IN "THE PLAYER"

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A
SATANIST?

Revised edition

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Marx's Christian Writings

Before becoming an economist and a Communist of renown, Marx was a humanist. Today one third of the world is Marxist. Marxism in one form or another is embraced by many in Capitalist countries, too. There are even Christians, yes, and clergymen, some of high standing, who are sure that while Jesus might have had the right answers about how to get to heaven, Marx had the right answers about how to help the hungry, destitute, and oppressed on earth.

Marx, it is said, was deeply humane. He was dominated by one idea: how to help the exploited masses. What impoverishes them, he maintained, is capitalism. Once -this rotten system is overthrown, after a transitional period of dictatorship of the proletariat, a society will emerge in which everyone will work according to his abilities in factories and farms belonging to the collective, and will be rewarded according to his needs. There will be no state to rule over the individual, no wars, no revolutions, only an everlasting, universal brotherhood.

In order for the masses to achieve happiness, more is needed beyond the mere overthrow of Capitalism. Marx writes: "The abolition of religion as the illusory happiness of man is a requisite for their real happiness. The call to abandon their illusions about their conditions is a call to abandon a condition which requires illusions. The criticism of religion is, therefore, the criticism of this vale of tears of which religion is the halo."¹

Marx was anti-religious because religion obstructs the fulfillment of the Communist ideal which he considered the only answer to the world's problems.

This is how Marxists explain their position. There are clergymen who explain it in the same way. The Rev. Oestreicher (Britain) said in a sermon: "Communism, whatever its present varied forms of expression, both good and bad, is in origin a movement for the emancipation of man from exploitation by his fellow man. Sociologically the Church was and largely still is on the side of the world's exploiters. Karl Marx, whose theories only thinly veil a passion for justice and brotherhood that has its roots in the Hebrew prophets, loathed religion because it was used as an instrument to perpetuate a status quo in which children were slaves and worked to death in order to make others rich here in Britain. It was no cheap jibe a hundred years ago to say that religion was the opium of the masses. ... As members of the Body of Christ we must come in simple penitence knowing that we owe a deep debt to every Communist."³

Marxism makes an impression on people's thinking because of its success* but success proves nothing. Witchdoctors often succeed, too. Success confirms error as well as truth. Failure is often priceless, because it can open the way to deeper truth. So an analysis of some of Marx's works should be made without regard to their success.

In his very early youth, Karl Marx was a Christian. His first written work is called *The Union of the Faithful with Christ*. There we read these beautiful words: "Through love of Christ we turn our hearts at the same time toward our brethren who are inwardly bound to us and for whom He gave Himself in sacrifice."

So Marx knew a way for men to become loving brethren toward each other. It is Christianity.

He continues: "Union with Christ could give an inner elevation, comfort in sorrow, calm trust, and a heart susceptible to human love, to everything noble and great, not for the sake of ambition and glory, but only for the sake of Christ."³

At approximately the same time Marx writes in his Thesis, *Considerations of a Young Man on Choosing his Career*: "Religion itself teaches us that the Ideal toward which all strive sacrificed Himself for humanity, and who shall dare contradict such claims? If we have chosen the position in which we can accomplish the most for Him, then we can never be crushed by burdens, because they are only sacrifices made for the sake of all."⁴

No conversion or apostasy changes a man one hundred percent. Sometimes after such a reversal of thinking, the old beliefs or disbeliefs thrust themselves into one's awareness, revealing that they are not erased from the pages of the mind but only repressed into the subconscious. The old Christ-complex appears in Marx's writings long after he changed into a militant fighter against religion.

Even in an abstruse book of political economy like *The Capital*, in which reflections about religion are obviously of little concern, the mature and anti-religious Marx writes, entirely out of context, 'Christianity with its cultus of abstract man, more especially in its bourgeois developments, Protestantism, Deism, etc., is the most fitting form of religion.'⁵

Remember, Marx started as a Christian believer.

When he finished high school, the following was written on his graduation certificate under the heading "Religious Knowledge": "His knowledge of the Christian faith and morals is fairly clear and well grounded. He knows also to some extent the history of the Christian church."⁶

Oulanem Wants Revenge

Shortly after Marx received this certificate, something mysterious happened in his life: he became profoundly, passionately anti-religious. A new Marx began to emerge.

He writes in a poem, "I wish to avenge myself against the One who rules above."⁷ So he was convinced that there is One above who rules. He was in a quarrel with Him. But the One above had done him no wrong. Marx belonged to a relatively well-to-do family. He had not hungered in his childhood. He was much better off than many fellow students. What produced this terrible hatred against God?

No personal motive is known. Was Karl Marx in this declaration only someone else's mouthpiece? At an age when every normal young man has beautiful dreams of doing good to others and preparing a career for himself, why should he have written these lines in his poem *Invocation of One in Despair*?

So a god has snatched from me my all
In the curse and rack of destiny. All his worlds are
gone beyond recall! Nothing but revenge is
left to me!

I shall build my throne high overhead, Cold,
tremendous shall its summit be. For its
bulwark – superstitious dread. For its
Marshall – blackest agony.

Who looks on it with a healthy eye, Shall turn
back, deathly pale and dumb, Clutched by

blind and chill mortality. May his happiness
prepare its tomb.⁸

The words "I shall build my throne high overhead" and the confession that from the one sitting on this throne will emanate only dread and agony, remind us of Lucifer's proud boast: "I will ascend into heaven, I will exalt my throne above the stars of God." (Isaiah 14:13)

But why does Marx wish such a throne? The answer is found in a little-known drama which he also composed during his student years. It is called *Oulanem*. To explain this title a digression is needed.

There exists a Satanist church. One of its rituals is the black mass which Satanist priests recite at midnight. Black candles are put in the candlestick upside down. The priest is dressed in his ornate robes, but with the lining outside. He says all things prescribed in the prayer-book, but reads from the end toward the beginning. The holy names of God, Jesus, and Mary, are read inversely. A crucifix is fastened upside down or trampled upon. The body of a naked woman serves as altar. A consecrated wafer stolen from some church is inscribed with the name "Satan" and is used for a mock-Communion. During the black mass a Bible is burned. All those present promise to commit the seven deadly sins, as enumerated in Catholic catechisms, and never to do any good. An orgy follows.

Devil worship is very old. We read in Deuteronomy 32:17 that the Jews "sacrificed unto devils". Later, King Jeroboam of Israel ordained priests for the devils. (II Chronicles 11:15)

Characteristically, "Oulanem" is an inversion of a holy name: it is an anagram of Emmanuel, a Biblical

name for Jesus, which means in Hebrew "With us is God".

Such inversions of names are considered effective in black magic.

We will be able to understand the drama *Oulanem* only in the light of a strange confession which Marx made in a poem called *The Player*, later down-played by both himself and his followers:

The hellish vapors rise and fill the brain,
Till I go mad and my heart is utterly changed.
See this sword?
The prince of darkness
Sold it to me.
For me beats the time and gives the signs.
Ever more boldly I play the dance of death.⁹

These lines take on special significance when we learn that in the rites of higher initiation in the Satanist cult an 'enchanted' sword which ensures success is sold to the candidate. He pays for it by signing a covenant, with blood taken from his wrists, that his soul will belong to Satan after death.

Now I quote from the drama *Oulanem*:

And they are also Oulanem, Oulanem.
The name rings forth like death, rings forth
Until it dies away in a wretched crawl.

Stop, I've got it now! It rises from my soul '
As clear as air, as strong as my own bones.¹⁰

Yet I have power within my youthful arms To
clench and crush you (i.e., personified
humanity) with tempestuous force, While for
us both the abyss yawns in darkness. You will sink

down and I shall follow laughing, Whispering in your ears, "Descend, come with me, friend."¹¹

The Bible, which Marx had studied in his high school years and which he knew quite well in his mature years, says that the devil will be bound by an angel and cast into the bottomless pit (*abyssos* in Greek: see Revelation 20:3). Marx wishes to draw the whole of mankind into this pit reserved for the devil and his angels.

Who speaks through Marx in this drama? Is it reasonable to expect a young student to entertain as his life's dream the vision of mankind entering into the abyss of darkness ("outer darkness" is a Biblical expression for "hell") and himself laughing as he follows those he has led to unbelief? Nowhere in the world is this ideal cultivated except in the initiation rites of the Satanist church, at its highest degrees.

The time comes for Oulanem's death. His words are:

Ruined, ruined. My time has clean run out. The clock has stopped, the pygmy house
has crumbled, Soon I shall embrace eternity to my breast,
and soon I shall howl gigantic curses on mankind.¹²

Marx had loved the words of Mephistopheles in *Faust*, "Everything in existence is worth being destroyed." Everything – including the proletariat and the comrades. Marx quoted these words in *The 18th Brumaire*.¹³ Stalin acted on them and destroyed even his own family.

The Satanist sect is not materialistic. It believes in eternal life. Oulanem, the person for whom Marx speaks,

does not contest eternal life. He asserts it, but as a life of hate magnified to its extreme. It is worth noting that eternity for the devils means "torment." Thus Jesus was reproached by the demons: "Art you come hither to torment us before our time?" (Matthew 8:29).

The same with Marx:

Ha! Eternity! She is our eternal grief, An
indescribable and immeasurable Death, Vile
artificiality conceived to scorn us, Ourselves
being clockwork,
 blindly mechanical, Made to be
the fool-calendars of
 Time and Space, Having no purpose
save to happen,
 to be ruined, So that there shall be
something to ruin.¹⁴

We begin to understand what has happened to young Marx. He had had Christian convictions but had not led a consistent life. His correspondence with his father testifies to his squandering great sums of money on pleasures and his constant quarreling with parental authority about this and other matters. Then he might have fallen in with the tenets of the highly secret Satanist church and received the rites of initiation. Satan, whom his worshippers see in their hallucinatory orgies, speaks through them. Thus Marx is only Satan's mouthpiece when he utters in his poem *Invocation of One in Despair* the words, "I wish to avenge myself against the One who rules above."

Listen to the end of *Oulanem*:

If there is a Something which devours, I'll
leap within it, though I bring the

world to ruins – The world which
bulks between me
and the abyss I will smash to
pieces with my enduring curses.

I'll throw my arms around its harsh reality:
Embracing me, the world will dumbly pass away,
And then sink down to utter nothingness,
Perished, with no existence – that would be really
living.¹⁵

In *Oulanem* Marx does what the devil does: he consigns the entire human race to damnation. *Oulanem* is probably the only drama in the world in which all the characters are aware of their own corruption, which they flaunt and celebrate with conviction. In this drama there is no black and white. There exists no Claudius and Ophelia, Iago and Desdemona. Here all are black and all reveal aspects of Mephistopheles. All are satanic, corrupt, and doomed.

Strange Rites in Marx's Family

When he wrote these things, Marx, a premature genius, was eighteen. His life's program had already been established. There was no word about serving mankind, the proletariat, or socialism. He wished to bring the world to ruin. He wished to build for himself a throne whose bulwark should be human shudder.

At that stage, we find some cryptic passages in the correspondence between Karl Marx and his father. The son writes, "A curtain had fallen. My holy of holies was rent asunder and new gods had to be installed." ¹⁶ These words were written on November

10, 1837, by a young man who had professed Christianity until then. He had declared that Christ was in his heart. Now this is no longer so. Who are the new gods installed in His place?

The father replies, "I refrained from insisting on an explanation about a very mysterious matter although it seemed highly dubious." ¹⁷ What was this mysterious matter? Till now no - biographer of Marx has explained these strange sentences.

On March 2, 1837, Marx's father writes to his son: "Your advancement, the dear hope to see your name being once of great repute, and your earthly well-being are not the only desires of my heart. These are illusions I had had a long time, but I can assure you that their fulfillment would not have made me happy. Only if your heart remains pure and beats humanly and *if no demon* will be able to alienate your heart from better feelings, only then will I be happy."¹⁸

What made a father express suddenly the fear of demonic influence upon a young son who until then had been a confessed Christian? Was it the poems he received as a present from his son for his 55th birthday?

The following quotation is taken from Marx's poem *On Hegel*:

Words I teach all mixed up into a
devilish muddle.

Thus, anyone may think just what he
chooses to think.¹⁹

In his poem *The Pale Maiden*, he writes:

Thus heaven I've forfeited, I
know it full well. My soul, once
true to God, Is chosen for
hell.²⁰

No commentary is needed.

Marx had started with artistic ambitions. His poems and drama are important in revealing his state of heart, but having no literary value they received no recognition.

Lack of success in painting and architecture gave us a Hitler, in drama a Goebbels, in philosophy a Rosenberg.

Marx abandoned poetry for a career of revolution in the name of Satan against a society which had not appreciated his poems. This is conceivably one of the motives for his total rebellion. Being despised as a Jew was another.

Two years after his father's expressed concern, in 1839, the young Marx wrote *The Difference Between Democritus and Epicurus' Philosophy of Nature*, in the preface of which he aligns himself with the declaration of Aeschylus, "I harbor hatred against all gods."²¹ This he qualifies by stating that he is against all gods on earth and in heaven that do not recognize human self-consciousness as the supreme god-head.

Marx was an avowed enemy of all gods, a man who had bought his sword from the prince of darkness at the price of his soul. He had declared it his aim to draw all mankind into the abyss and to follow laughing.

Might Marx really have bought his sword from Satan?

His daughter Eleanor says that Marx told her and her sisters many stories when they were children. The one

which she liked most was about a certain Hans Rockle. "The telling of the story lasted months and months, because it was a long, long story and never finished. Hans Rockle was a witch . . . who had a shop with toys and many debts . . . though he was a witch, he was always in financial need. Therefore he had to sell against his will all his beautiful things, piece after piece, to the devil . . . some of these adventures were horrifying and made your hair stand on end. ²²

Is it normal for a father to tell his little children horrifying stories about selling one's dearest treasures to the devil? Robert Payne in his book *Marx*²³ also recounts this incident in great detail, as told by Eleanor: how unhappy Rockle, the magician, sold the toys with reluctance, holding onto them till the last moment. But since he had made a pact with the devil, there was no escaping it.

Marx's biographer continues, "There can be very little doubt that those interminable stories were autobiographical . . . He had the devil's view of the world, and the devil's malignity. Sometimes he seemed to know that he was accomplishing works of evil."²⁴

When Marx had finished *Oulanem* and his - other early poems in which he writes about having a pact with the devil, he had no thought of Socialism. He even fought against it. He was editor of a German magazine, the *Rheinische Zeitung*, which "does not concede even theoretical validity to Communist ideas in their present form, let alone

desire their practical realization, which it anyway finds impossible Attempts by masses to carry out Communist ideas can be answered by a cannon as soon as they have become dangerous . . ."25

Marx Meets Hess and Bakuntn

After reaching this stage in his thinking, Marx met Moses Hess, the man who played the most important role in his life, the one who made him embrace the Socialist ideal.

Hess calls him "Dr. Marx – my idol, who will give the last kick to medieval religion and politics." 26 So, to give a kick to religion was his first aim, not Socialism.

Georg Jung, another friend of Marx at that time, writes in 1841 even more clearly that Marx will surely chase God from his heaven and will even sue him. Marx calls Christianity one of the most immoral religions.27 No wonder, for Marx believed that Christians of ancient times had slaughtered men and eaten their flesh.

These then were the expectations of those who initiated Marx into the depths of Satanism. It was not at all true that Marx entertained lofty social ideals about helping mankind, that religion was a hindrance in fulfilling this ideal, and that for this reason Marx embraced an anti- religious attitude. On the contrary, Marx hated all gods; he hated any notion of God. He was willing to be the man who would kick out God. All this before he had embraced Socialism.

- Socialism was only the bait to entice proletarians and intellectuals to embrace this devilish ideal.

When the Soviets in their early years adopted the slogan, "Let us drive out the capitalists from earth and God from heaven," they were merely fulfilling the legacy of Karl Marx.

One of the peculiarities of black magic, as mentioned earlier, is the inversion of names. Inversions so permeated Marx's whole manner of thinking that he used them everywhere. He answered Proudhon's book *The Philosophy of Misery* with another book entitled *The Misery of Philosophy*. He also wrote, "We have co use instead of the weapon of criticism, the criticism of weapons,"²⁸ etc.

Have you ever wondered about Marx's hair style? Men usually wore beards in his time, but not beards like his, and they did not have long hair. Marx's manner of bearing himself was characteristic of the disciples of Joanna Southcott, a Satanic priestess who considered herself in contact with the demon Shiloh.²⁰ It is strange that some sixty years after her death in 1814, "the Chatham group of Southcottians was joined by a soldier, James White, who, after his period of service in India, returned and took the lead locally, *developing further the doctrines of Joanna . . . with a communistic tinge.*"³⁰

Marx did not speak much publicly about metaphysics, but we can gather his views from the men with whom he associated. One of his partners in the First International was Mikhail Bakunin, a Russian anarchist, who wrote: . . . here steps in Satan, the eternal rebel, the first freethinker and the emancipator of

worlds. He makes man ashamed of his bestial ignorance and obedience; he emancipates him, stamps upon his brow the seal of liberty and humanity, in urging him to disobey and eat of the fruit of knowledge."³¹

Bakunin does more than praise Lucifer. He has a concrete program of revolution, but not one that would free the poor from exploitation. He writes: "In this revolution *we will have to awaken the devil in the people, to stir up the basest passions.*"³²

Karl Marx formed the First International together with Bakunin and endorsed this strange program.

Bakunin reveals that Proudhon, another major Socialist thinker and at that time a friend of Karl Marx, also "worshipped Satan."³³ Hess had introduced Marx to Proudhon, who wore the same hair style typical of the nineteenth century Satanist sect of Joanna Southcott.

Proudhon, in *The Philosophy of Misery*, declared that God was the prototype for injustice. "We reach knowledge in spite of him, we reach society in spite of him. Every step forward is a victory in which we overcome the Divine."³⁴

He exclaims, "God is stupidity and cowardice; God is hypocrisy and falsehood; God is tyranny and poverty; God is evil. Where humanity bows before an altar, humanity, the slave of kings and priests, will be condemned . . . I swear, God, with my hand stretched out towards the heavens, that you are nothing more than the executioner of my reason, the sceptre of my conscience . . . God is essentially anti-civilized, anti-liberal, anti-human."³⁵ Proudhon declares God to be evil because man, his creation, is evil. Such thoughts

are not original, they are the usual contents of sermons in Satanist worship.

Marx later quarreled with Proudhon and wrote a book to contradict his *Philosophy of Misery*. But Marx contradicted only minor economic doctrines. He had no objection to Proudhon's demonic anti-God rebellion.

It is essential at this point to state emphatically that Marx and his comrades, while anti-God, were not atheists, as present-day Marxists describe themselves. That is, while they openly denounced and reviled God, *they hated a God in whom they believed*. His existence is not challenged; His supremacy is.

When the revolution broke out in Paris in 1871, the Communard Flourens declared, "Our enemy is God. Hatred of God is the beginning of wisdom."³⁶

Marx greatly praised the Communards who openly proclaimed this aim. But what has this to do with a more equitable distribution of goods or with better social institutions? Such are only the outward trappings for concealing the real aim – the total eradication of God and His worship. Today we see the evidence of this in such countries as Red China, Albania, and North Korea, where all churches, mosques, and pagodas have been closed.

Devilish Poetry

In Marx's poems *Invocation of One in Despair* and *Human Pride*, man's supreme supplication is for his own greatness. If man is doomed to perish through his own greatness, this will be a cosmic catastrophe, but he will die as a godlike being, mourned by demons. Marx's ballad *The Player* records the singer's complaints against a God who neither knows nor respects his art. It emerges

from the dark abyss of hell, "bedeviling the mind and bewitching the heart, and his dance is the dance of death."³⁷ The minstrel draws his sword and throws it into the poet's soul.

Art emerging from the dark abyss of hell, bedeviling the mind . . . This reminds us of the words of the American revolutionist Jerry Rubin in *Do It*: "We've combined youth, music, sex, drugs, and rebellion with treason – and that's a combination hard to beat."³⁸

In his poem *Human Pride*, Marx admits that his aim is not to improve the world, reform or revolutionize it, but simply to ruin it and to enjoy it being ruined:

With disdain I will throw my gauntlet Full in
the face of the world, And see the collapse of
this pygmy giant Whose fall will not stifle my
ardour.

Then will I wander godlike and victorious
Through the ruins of the world And, giving my
words an active force, I will feel equal to the
Creator.³⁰

Marx adopted Satanism after an inner fight. The poems were ended in a period of severe illness, the result of this tempest within his heart. He writes at that time about his vexation at having to make an idol of a view he detests. He feels sick.⁴⁰

The overriding reason for Marx's conversion to Communism appears clearly in a letter of his friend Georg Jung to Ruge. It is not the emancipation of the proletariat, nor the establishing of a better social order. Jung writes: "If Marx, Bruno Bauer and Feuerbach associate to found a theological-political review, God

would do well to surround himself with all his angels and indulge in self-pity, for these three will certainly drive Him out of heaven . . ."41

Marx's and Engels' Ravaged Lives

All active Satanists have ravaged personal lives. This was the case with Marx, too.

Arnold Kiinzli, in his book *Karl Marx – A Psychogram*,⁴² writes of Marx's life, which included the suicide of two daughters and a son-in-law. Three children died of malnutrition. His daughter Laura, married to the socialist Laforgue, also buried three of her children. Then she and her husband committed suicide together. Another daughter, Eleanor, decided with her husband to do the same. She died. He backed out at the last minute.

Marx felt no obligation to earn a living for his family, though he could easily have done so at least through his tremendous knowledge of languages. He lived by begging from Engels. He had an illegitimate child by his maidservant. He later attributed the child to Engels, who accepted this comedy. He drank heavily. Rjazanov, director of the Marx-Engels Institute in Moscow, admits this fact in his book *Karl Marx, Man, Thinker and Revolutionist*.⁴³

Since Engels was mentioned, just a word about him. Engels had been brought up in a pietistic family. In his youth he had composed beautiful Christian poems. The circumstances in which he lost his faith are not known. But after meeting Marx, he wrote about him: "Who is chasing with wild endeavor? A black man from Trier (Marx's birthplace), a remarkable monster. He does not walk or run, he jumps on his heels and rages full of anger as if he would like to catch the wide tent of the sky

and throw it to the earth. He stretches his arms far away in the air; the wicked fist is clenched, he rages without ceasing, *as if ten thousand devils would have caught him by the hair.*"⁴⁴

Engels had begun to doubt the Christian faith after having read the book of a liberal theologian, Bruno Bauer. He had had a great struggle in his heart. He wrote at that time, "I pray every day, indeed almost all day for truth, and I have done so ever since I began to doubt, but still I cannot go back. My tears are welling as I write."⁴⁵

Engels did not find his way back to the Word of God and joined the one whom he himself had called "the monster possessed by ten thousand devils."⁴⁶ He had experienced a counter- conversion.

What kind of person was Bruno Bauer, the liberal theologian who played a decisive role in the destruction of Engels' Christian faith, and who endorsed Marx in his new anti-Christian ways? Did he have anything to do with demons? Here is what Bruno Bauer wrote to his friend Arnold Ruge, also a friend of Marx and Engels, on December 6, 1841:

"I deliver lectures here at the university before a large audience. I don't recognize myself when I pronounce my blasphemies from the pulpit. They are so great that these children, whom nobody should offend, have their hair standing on end. While delivering the blasphemies, I remember how I work piously at home writing an apology of the holy Scriptures and of the Revelation. In any case, it is a very bad demon that possesses me as often as I ascend the pulpit, and I am so weak that I am compelled to yield to h i m . . . My spirit of blasphemy

will be satisfied only if I am authorized to preach openly as professor of the atheistic system."⁴⁷

The man who convinced Engels to become a Communist was the same Moses Hess who had convinced Marx before. Hess writes after he met Engels in Cologne, "He parted from me as an over-zealous Communist. This is how *I produce ravages...*"⁴⁸ To produce ravages – was this Hess's supreme purpose in life? It is Lucifer's, too.

The traces of having been a Christian never disappeared from Engels' mind. In 1865, he expresses his admiration for the song of the Reformation *A Mighty Fortress Is Our God*, calling it "a triumphal hymn which became the Marseillaise of the 16th century"⁴⁹ There are also other such pro-Christian sayings of Engels.

The tragedy of Engels is moving, even more gripping than that of Marx. Here is a wonderful Christian poem written in his youth by the man who would later become Marx's greatest accomplice in the destruction of religion:

Lord Jesus Christ, God's only son, O step
down from Thy heavenly throne And save
my soul for me. Come down in all Thy
blessedness, Light of Thy Father's
holiness, Grant that I may choose Thee.
Lovely, splendid, without sorrow is the
joy with which we raise,
Saviour, unto Thee our praise.

And when I draw my dying breath
And must endure the pangs of death,
Firm to Thee may I hold;
That when my eyes with dark are filled

And when my beating heart is stilled,
In Thee shall I grow cold.
Up in Heaven shall my spirit praise
 Thy name eternally, Since it
lieth safe in Thee.

O were the time of joy but nigh When from
Thy loving bosom I Might draw new life
that warms. And then, O God, with thanks
to Thee, Shall I embrace those dear to me
Forever in my arms. Ever, ever,
ever-living,

 Thee abiding to behold Shall
my life anew unfold.

Thou can?est Humankind to free From death
and ill, that there might be Blessings and
fortune everywhere. And now with this, Thy
new descent, On Earth all shall be different; To
each man shalt Thou give his share.⁵⁰

After Bruno Bauer had sown doubts in his soul, Engels wrote to some friends, "It is written, 'Ask and it shall be given unto you.' I seek truth wherever I have the hope of finding at least a shadow of it. Still I cannot recognize your truth as the eternal truth. Yet it is written, Seek and ye shall find. Who is the man among you who would give to his child a stone, when it asks for bread? Even less will your Father who is in heaven.'

"Tears come into my eyes while I write this. I am moved through and through, but I feel I will not be lost. I will come to God, after whom my whole soul longs. This, too, is a witness of the Holy Spirit. With this I live and with this I die. . . . The Spirit of God witnesses to me, that I am a child of God. "⁵¹

Engels was very well aware of the Satanist danger.

In his book *Schelling, Philosopher in Christ*, Engels wrote: "Since the terrible French Revolution, an entirely new, devilish spirit has entered into a great part of mankind, and godlessness lifts its daring head in such an unashamed and subtle manner that you would think the prophecies of Scripture are fulfilled now. Let us see first what the Scriptures say about the godlessness of the last times. The Lord Jesus says in Matthew 24:11-13: 'Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come'. And then in v. 24: There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.' And St. Paul says, in II Thessalonians 2:3 ff: 'That man of sin shall be revealed, the son of perdition, who opposes and exalts himself *above all that is God, or that is worshipped* . . . (The coming of the Wicked] is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. *And for this cause God shall send them strong delusion, that they should believe a lie:* that they all might be damned who believed not the truth, but had pleasure in unrighteousness ." Engels quotes Scripture after Scripture just as the most Bible-believing theologian would do.

He continues: "We have nothing to do any more with indifference or coldness toward the Lord. No, it is an open, declared enmity, and in the place of all sects and parties we have now only two: Christians and anti-Christians . . . We see the false prophets among us . . . They travel throughout Germany and wish to intrude everywhere; they teach their *Satanic* teachings in the market-places and bear the flag of the devil from one town to another, seducing the poor youth, in order to throw them in the deepest abyss of hell and death." He finishes this book with the words of Revelation: "Behold, I come soon. Keep what you have, that nobody take away from you your crown. Amen."⁵²

The man who wrote such poems and such warnings against Satanism, the man who prayed with tears to beware of this danger, the man who recognized Marx as being possessed with a thousand devils, becomes Marx's closest collaborator in the devilish fight "for Communism abolishes eternal truths, it abolishes all religion, and all morality. . . ." ⁵³

Liberal theology has done this. It shares with Marx and Engels the guilt for the tens of millions of innocents killed by Communism.

Rolv Heuer describes Marx's ravaged financial life in *Genius and Riches*: "While he was a student in Berlin, the son of papa Marx received 700 thalers a year pocket-money." ⁵⁴ This was an enormous sum because at that time only 5 percent of the population had an annual income bigger than 300 thalers. During his lifetime, Marx received from Engels some 6 million French francs. (Figures from the Marx-Engels Institute).

He always lusted after inheritances. While an uncle of his was in agony, Marx wrote, "If the dog dies, I would be out of mischief,"⁵⁵ to which Engels answered, "I congratulate you for the sickness of the hinderer of an inheritance, and I hope that the catastrophe will happen now."⁵⁶

Then 'the dog' died. Marx writes, on March 8, 1855, "A very happy event. Yesterday we were told about the death of the 90-year-old uncle of my wife. My wife will receive some 100 Lst; even more if the old dog has not left a part of his money to the lady who administered his house."⁵⁷

He did not have any kinder feelings to those who were much nearer to him than his uncle. He was not on speaking terms with his mother. In December 1863 he wrote to Engels, "Two hours ago a telegram arrived to say that my mother is dead. Fate needed to take one member of the family. I already had one foot in the grave. Under the circumstances I am needed more than the old woman. I have to go to Trier about their inheritance."⁵⁸ This was all he had to say at his mother's passing.

Marx lost much money at the stock-exchange, where he, the economist, knew only how to lose.

Since the Satanist sect is highly secret, we have only leads about the possibilities of Marx's connections with it. His disorderly life might be another link in the chain of evidence already considered.

Marx was an intellectual of high calibre. So was Engels. But their correspondence is full of obscenities, unusual in this class of society. Foul language abounds,

and there is not one letter in which one hears an idealist speaking about his humanist or Socialist dream.

Marx's whole attitude and conversation were satanic in nature. Though a Jew, he wrote a pernicious anti-Jewish book called *The Jewish Question*. It was not only the Jews he hated. He hated Germans: "Beating is the only means of resurrecting the Germans." He spoke about "the stupid German people . . . the disgusting national narrowness of the Germans . . .", and that "Germans, Chinese, and Jews have to be compared with peddlers and small merchants."⁶⁰ He called the Russians "cabbage-eaters."⁶⁰ The Slavic peoples are "ethnic trash."⁶¹

Link with Theosophy

Marx's preferred child was Eleanor. He called her Tussy and said frequently "Tussy is me.

With her father's approval Eleanor married Edward Aveling, a friend of Annie Besant, the leading personality in Theosophy. He lectured on subjects like "The Wickedness of God" (exactly as Satanists do; unlike atheists, they do not deny the existence of God, except to deceive others; they know of His existence but describe Him as wicked). In his lectures he tried to prove that God is "an encourager of polygamy and an instigator to theft." He advocated the right to blaspheme.⁶²

Marx's chosen son-in-law was one of the main lecturers of the Theosophist movement. The following poem describes the movement's attitude towards Satanism.

To thee my verses, unbridled and daring, Shall
mount, O Satan, king of the banquet, Away with
thy sprinkling, O priest, and

thy droning, For never shall Satan, O
priest, stand behind thee.

Thy breath, O Satan, my verses inspires, When from my
bosom the gods I defy. Of kings pontifical, of kings
inhuman: Thine is the lightning that sets minds to
shaking.

O soul that wanderest far from the
straight way, Satan is merciful.
See H6loisa!

Like the whirlwind spreading its wings, He
passes, O people, Satan the great! Hail, of the
reason the great Vindicator! Sacred to thee shall
rise incense and vows! Thou hast the god of the
priest disenthroned."⁶³

Poems like this were recited in Marx's home. The connection between Marxism and Theosophy is not accidental. Theosophy has spread in the West the Indian doctrine of the nonexistence of an individual soul. What Theosophy does through persuasion, Marxism does through the power of the whip. It depersonalizes men, changing them into robots submissive to the State.

A Housemaid's Revelation

An American, Commander Sergius Riis, had been a disciple of Marx. Grieved by the news of his death, he went to London to visit the house in which the admired teacher had lived. The family had moved. The only one whom he could interview was Marx's former housemaid Helen Demuth. She said these amazing words about him, "He was a God-fearing man. When very sick, he prayed alone in his room before a row of lighted candles, tying a sort of a tape measure around his forehead."⁶⁴

This suggests phylacteries, implements worn by Orthodox Jews during their morning prayers.

But Marx had been baptized in the Christian religion. He had never practiced Judaism. He later became a fighter against God. He wrote books against religion and he brought up all his children as atheists. What was this ceremony that an ignorant maid considered a prayer? Jews when saying their prayers with phylacteries on their forehead never have a row of candles before them. Could this have been some magic practice?

Family Letters

Another possible hint is contained in a letter written to Marx by his son Edgar on March 31, 1854. It begins with the startling words, "My dear devil."⁶⁵ Who has ever known of a son addressing his father like this? Yet that is how a Satanist writes to his beloved one. Could the son have been initiated too?

It is no less significant that Marx's wife addresses him as follows, in a letter of August 1844: "Your last *pastoral letter, high priest and bishop of souls*, has again given quiet rest and peace to your poor sheep."⁶⁶

Marx had expressed his desire in *The Communist Manifesto* to abolish all religion, which one might assume would include abolishing the

Satanist cult too. Yet, his wife refers to him as high priest and bishop. Of what religion? The only European religion which has high priests is the Satanist one. What pastoral letters did he, the man believed to have been an atheist, write? Where are they? There is a part of Marx's life which has remained unresearched.

Some biographers of Marx might have had an intuition about the connection between devil-worship and the subject of their book, but not having the necessary spiritual preparation they could not understand the facts which they had before their eyes. Still their testimony is interesting.

Biographers Testimonies

The Marxist Franz Mehring wrote in his book *Karl Marx*: "Although Karl Marx's father died a few days after his son's twentieth birthday, *he seems to have observed with secret apprehension the demon in his favorite son*⁶¹. . . Henry Marx did not think and could not have thought that the rich store of bourgeois culture which he handed on to his son Karl as a valuable heritage for life *would only help to deliver the demon he feared*."⁶⁸

Marx died in despair, as all Satanists do. On May 25, 1883, he wrote to Engels. "How pointless and empty is life, but how desirable!"⁶⁹

S8

There is a secret behind Marx which only very few Marxists know. Lenin wrote, "After half a century, not one of the Marxists has comprehended Marx."⁷⁰

There is a secret behind the life of Lenin, too. He writes as follows about the Soviet State:

"The State does not function as we desired. How does it function? The car does not obey. A man is at the wheel

and seems to lead it, but the car does not drive in the desired direction. It moves as another force wishes."⁷¹ What is this other mysterious force which supersedes even the plans of the Bolshevnik leaders? Did they sell out to a force which they hoped to master but which proved more powerful than even they anticipated and which drove them to despair?

In a letter of 1921 Lenin writes: "I hope we will be hanged on a stinking rope. And I did not lose the hope that this would happen, because we cannot condemn this dirty bureaucracy. If this happens, it will be well done."⁷²

This was Lenin's last hope after a whole life of struggle for the Communist cause: to be justly hanged on a stinking rope. This hope was not fulfilled in his life but almost all of his coworkers were eventually executed by Stalin, after having confessed publicly that they had served other powers than the proletariat they had pretended to help.

What a confession from Lenin: "I hope we will be hanged on stinking ropes"! What a contrast to that of another fighter, St. Paul the apostle, who wrote toward the end of his life: "I have fought the 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." (II Timothy 4:7, 8).

Bukharin - Stalin - Mao

It might be interesting at this point to take a look at some modern Marxists.

Bukharin, the secretary general of the Communist International and one of the chief Marxist doctrinaires in this century, writes in his biography that, as early as the age of twelve, after reading the book of Revelation in the Bible, he longed to become the anti-Christ. Realizing from Scripture that the anti-Christ had to be the son of the apocalyptic great whore, he insisted that his mother confess to having been a harlot.

About Stalin, he wrote in the same article, "he is not a man, but a devil."⁷³

Too late, Bukharin realized into whose hands he had fallen. In a letter which he made his wife memorize just before his arrest and execution, he said: "I am leaving life. I am lowering my head ... I feel my helplessness before a hellish machine . . ."⁷⁴ He had helped erect a guillotine – the Soviet State – that had killed millions, only to learn in the end that its design had been made in hell. He had wished to be the anti-Christ. He became instead his victim.

The first of the pseudonyms under which Stalin wrote were "Demonoshvili,"⁷⁵ meaning something like "the demoniac" in the Georgian language, and "Besoshvili"⁷⁶ – the devilish.

As for Mao-Tse-Tung, he wrote: "From the age of eight I hated Confucius. In our village there was a Confucianist temple. With all my heart, I wished only one thing: to destroy it to its very foundations."⁷⁷

Is it normal that a child, at the age of eight, would wish only the destruction of his own religion? Such thoughts belong to demonic characters.

Again at the other extreme, there is St. Paul of the Cross, who since the age of eight, spent three hours in prayer every night.

Solzhenitsyn reveals in *Gulag Archipelago*⁷⁸ that the hobby of Yagoda, the Soviet Union's minister of Interior Affairs, was to shoot at images of Jesus and the saints. Again, a Satanist ritual practiced in Communist high places.

Why should men allegedly representing the proletariat shoot at the image of Jesus, a proletarian, or of the virgin Mary, a poor woman?

The Pentecostals tell of a case that happened in Russia during World War II. One of their preachers had exorcised a devil, who threatened, upon leaving the possessed, "I will take revenge." Several years later the Pentecostal preacher who had done the exorcism was shot for his faith. The officer who executed him said just before shooting, "Now we are even."

Are Communist officers sometimes possessed by devils? Do they perhaps serve as Satan's instruments of revenge against Christians who seek to overthrow his throne?

"*Ruskaia Misl*" (*La Pensée russe*) of March 13, 1975, reports the following from the Soviet Union:

D. Profirevitch, in Russia, had a daughter and a son whom he brought up in the faith. They had to go to the Communist schools. At the age of twelve the daughter

came home and told her parents, "Religion is a capitalist superstition. We are living in new times." She dropped Christianity altogether. Afterwards she joined the Communist Party and became a member of the Secret Police. This was a terrible blow to her parents.

Later on the mother was arrested, for under Communist rule, nobody possesses anything, be it one's children, one's wife, or one's own liberty. The State can take them away at any time.

After the mother's arrest the son showed great sorrow. A year later he hanged himself. D.

Profirevitch found this letter: "Father, will you judge me? I am a member of the Communist youth organization. I had to sign that I would report everything to the Soviet authorities. One day the police called me, and Varia, my sister, asked me to sign a denunciation against mother because being a Christian she is considered a counterrevolutionist. I signed. I am guilty of her imprisonment. Now they ordered me to spy upon you. The consequence will be the same. Forgive me, father, I decided to die." The suicide of the son was followed by the jailing of the father.⁷⁹

A regime in which these are everyday events, a regime which changes men, even Christians, into murderers and denouncers of innocent victims, can only be abhorred by the children of God. He who bids them Godspeed is a partaker of their evil deeds. (II John 11)

Blasphemous Versions of the Lord's Prayer

The Soviet newspaper *Sovietskaia Molodij*, of 14 February, 1976, adds a new and shattering proof of the connections between Marxism and Satanism. The Russian newspaper writes how the militant

Communists stormed churches and mocked God under the Czarist regime. For this purpose the Communists used a blasphemous version of "Our Father":

Our Father, which art in Petersburg,
Cursed be your name, May your Kingdom
crumble, May your will not be fulfilled,
yea, not even in hell. Give us
our bread which you
stole from us, And pay our
debts, as we paid
yours until now, And don't lead us further into
temptation But deliver us from evil – the police of
Plehve
(the Czarist prime-minister) And put an end to
his cursed government. But as you are weak and
poor in spirit
and in power and in authority, Down with you
for all eternity. Amen.⁸⁰

The ultimate aim of Communism in conquering new countries is not to establish another social or economic system. It is to mock God and praise Satan.

The German Socialist Student Union has also published a parody of the Lord's prayer, showing that the true meaning of this prayer would be upholding the interests of capitalism:

Our Capital, which art in the West, May
your investments be sure, May you make a
profit, May your shares increase in value,
On Wall Street as in Europe. Our daily sale
give us today, and extend our credits,

As we extend those of our debtors. And do not lead us into
bankruptcy, but deliver us from the trade unions, For thine is
half the world and the power, and the riches, for 200 years.

Mammon.⁸¹

The identification of Christianity with the interests of capitalism is outrageous. The church knows that capitalism is stained with blood and filth. Every economic system bears the mark of sin. Christians oppose Communism not from the viewpoint of capitalism, but from that of the Kingdom of God, which is their social ideal.

The above is nothing less than satanic mockery of the most holy prayer, just like that published by the Soviets.

During the general strike organized by the French Communists in 1974, workers were called to march in the streets of Paris shouting the slogan,

"Giscard d'Estaing est foutu, Les demons
sont dans la rue!"

(Giscard d'Estaing, – the French president – is done with. The demons are now in the street). Why "the demons"? Why not "the proletariat" or "the people"? Why this evocation of satanic forces? What has this to do with the legitimate demands of the working class to have better salaries?

"The Little Devils" in the Soviet Union

According to the official Marxist doctrine, which, as shown, is only a disguise, neither God nor the devil exist. Both are fancies. Because of this teaching, Christians are persecuted by the Communists.

However, the Soviet newspaper *Kommunist* of April, 1974, writes that many atheist circles have been created in Red Latvia's schools. The name

given the children in those circles from 4th through 6th grade is "Little Devils," while 7th graders are called "Servants of the Devil." In another school 8th graders have the name of "Faithful children of the Devil." At the meetings the children come clothed as devils, with horns and tails.⁸²

Thus it is forbidden to worship God, but open devil-worship is allowed and even encouraged among children of school age. This was the hidden objective of the Communists when they seized power in Russia.

More than that, Communists wished to change leaders into open adorers of Satan. The Russian Orthodox priest Platonov, an anti-Jewish agitator, went over to the side of the Communists when they came to power in Russia. They made him a bishop, and he became a Judas who denounced members of his flock to the Secret Police, well knowing they would be persecuted. One day on a bus he met his sister Alexandra. She was an abbess who had been arrested many times, apparently with her brother's knowledge. He asked her, "Why don't you speak to me? Don't you recognize your brother?" She answered, "You ask why? Father and mother would turn over in their graves. You serve Satan." Though an official Orthodox bishop in the Soviets, he replied, "*Perhaps I am Satan myself.*"⁸³

No facts are known showing that Lenin was personally involved in any rituals of the Satanist sect, but he is dominated by its ideology. How else could be explained the following quotation from his letter to the Russian writer, Maxim Gorki, dated 13-14 November, 1913: "Millions of sins, mischiefs, oppressions, and physical epidemics, are more easily discovered by the people, and therefore less dangerous, than the thinnest idea of a spiritual little god, even if disguised in the most decorous garbs."⁸⁴

Pravoslavnaia Rus writes, "The Orthodox cathedral in Odessa, so much loved by the Odessites, became the meeting-place of Satanists soon after the Communists came to power . . . They gathered also in Slobodka-Romano and in Count Tolstoi's former home." Then follows the detailed account of Satanist masses said by deacon Serghei Mihailov, of the treacherous Living Church, an Orthodox

branch established in connivance with the Communists. An attendant describes the Satanist mass as "a parody of the Christian liturgy, in which human blood is used for communion." These masses took place in the cathedral, before its main altar.

Also in Odessa, a statue of Satan used to be exhibited in the Museum of the Atheists. It was called Bafomet. At night, Satanists would gather in the museum for prayer and chanting before the statue.⁸⁵

Even Stalin's daughter, Svetlana Alliluyeva, who never learned about the depth of Satan, wrote, "Beria (the Soviet minister of Interior Affairs) seems to have had a diabolic link with all our family . . . Beria was a frightening, wicked demon. ... A terrible demon had taken possession of my father's soul." Svetlana further mentions that Stalin considered goodness and all-forgiving love to be worse than the greatest crime.⁸⁶

Such a Satanic priesthood rules over more than half of mankind, and it orders terrorist acts all over the world.

Religious Obscenities

It can be understood that Communists arrested priests and pastors for being counter-revolutionists. But why were priests compelled by the Marxists in the Romanian prison of Piteshti to say the mass over excrement and urine? Why were Christians tortured to take communion with these as the elements? Why the obscene mockery of religion? Why did the Romanian Orthodox priest Roman Braga, whom I knew personally, a prisoner of the Communists at that time, presently residing in the USA, have his teeth knocked out one by one with an iron rod to make

him blaspheme? The Communists had explained to him and others: "If we kill you, Christians, you go to heaven. But we don't wish you to be crowned martyrs. You should curse God first and then go to hell."

In the prison of Piteshti the Communists would force a very religious prisoner to be 'baptized' daily by putting his head into the barrel in which prisoners fulfilled their necessities, meanwhile obliging the other prisoners to sing the baptismal service.

A theology student had to dress in white sheets (to imitate Christ's robe), a phallus made out of soap was hanged around his neck with a string. Christians were beaten to insanity to make them kneel before such a mocking image of Christ. After they had kissed the soap, they had to recite part of the liturgy.⁸⁷

Such things were perpetrated for at least two years with the full knowledge of the top leadership of the Party.

What have these indignities to do with Socialism and the well-being of the proletariat? Are these slogans not merely pretexts for organizing Satanic blasphemies and orgies?

Marxists are supposed to be atheists who do not believe in heaven and hell. In those extreme circumstances Marxism has lifted its atheist mask revealing its true face, which is Satanism. The Communist persecution of religion can have a human explanation: the fury of this persecution beyond any reason is Satanic.

Vetcherriiaia Moskva, a Communist newspaper, had a slip of the pen. It wrote "We do not fight against believers and not even against clergymen. We fight against God to snatch believers from Him."⁸⁸

"The fight against God to snatch His believers" is the only logical explanation of the Communist fight against baptism.

In Albania, the priest Stephen Kurti was sentenced to death for having baptized one child. Baptisms must be performed in secret in Red China and North Korea.

In the Soviet Union baptisms can be officiated only after registration. Persons wishing to be baptized or to baptize their child have to present their identity cards to the representative of the church board, who, in turn, has to report them to the State authorities. The result is persecution. Kolkhozniks (workers on collective farms) have no identity cards and can therefore baptize their children only secretly.⁸⁹ Many Protestant pastors received prison sentences for having baptised people.

The Communist fight against baptism supposes the belief in its value for a soul. States like Israel or Pakistan or Nepal, that were founded on a connection with a determined religion, oppose baptism which is a Christian seal, in the name of another religious outlook. But for Atheists – as Communists declare themselves to be – baptism should mean just nothing. It supposedly neither benefits nor harms the baptised. Why then do not these Communists fight against baptism? It is because Communists "fight against God to snatch believers from Him." Their ideology is not really inspired by Atheism.

More about the relationship between Marxism and the occult can be found in *Psychic Discoveries behind the Iron Curtain*,⁹⁰ by Sheila Ostrander and Lynn Schroder. It is amazing to discover that the Communist East is much more advanced than the West in research about the dark forces manipulated by Satan.

Dr. Eduard Naumov, a member of the International Association of Parapsychologists, has been arrested in Moscow. The Moscow physicist L. Regelsohn, a Hebrew-Christian who took his defense, tells us the reason for his arrest: Naumov endeavored to keep the psychic sphere of life free from the domination of evil forces which used parapsychology as a new weapon only towards the oppression of the human soul.⁹¹

In Czechoslovakia, Bulgaria, etc., the Communist Party spends huge sums on secret investigation into this science. There is an Iron Curtain which does not allow the West to know anything about what happens in the twenty parapsychological institutes located in the Soviet Union.

Marx and Darwin

What was the specific contribution of Marx to Satan's plan for mankind? It was important.

The Bible teaches that God created man in his own image. (Genesis 8:24) Up to the time of Marx, man continued to be considered as "the crown of creation." Marx was Satan's chosen tool to make man lose his self-esteem, his conviction that he comes from high places and is meant to return to them. Marxism is the first systematic and detailed philosophy which reduces abruptly the notion of man. According to Marx, man is primarily a belly. This had to be filled and refilled constantly. The prevailing interests of man are of an economic nature. He produces for his needs. For this purpose he enters into social relationships with other men. This is the basis of society, what Marx calls the infrastructure. Marriage, love, art, science, religion, philosophy, everything other than the needs of the belly,

are super-structure, determined in the last analysis by the state of the belly.

No wonder that Marx rejoiced greatly upon reading Darwin's book, another master-stroke to make men forget their divine origin and divine purpose. Darwin said that man springs from the ape and has no aim other than mere survival.

The king of nature was dethroned by these two. Satan could not dethrone God, so he devalued man. Man was shown to be servant of intestines, the progeniture of animals.

Later, Freud would complete the work of these two Satanic giants, reducing man basically to a sex-urge, sublimated sometimes in politics, art or religion. It was the Swiss psychologist Carl Gustav Jung who came back to the Biblical doctrine that the religious urge is the basic urge in man.

Darwinism looks like a scientific theory, which might be right or wrong, but which has no economic or political implications. Many would be ready to accept even that God has created the world we know through a long process of evolution.

The time of Marx was a time of Satanist outburst in many spheres of life. It was the period in which the French poet Baudelaire wrote *The Flowers of Evil*, proclaiming himself openly to be on the side of immorality. The Russian poet Sologub wrote "My father is the devil"; another Russian poet, Briusov, "I glorify equally the Lord and the devil."

Marx was a child of the time that also gave us Nietzsche (Hitler's and Mussolini's favorite philosopher), Max Stirner, an extreme anarchist, and Oscar Wilde, the first theoretician of freedom for

homosexuality, a vice which has met today with acceptance even in the clergy.

Satanic forces prepared Russia for the victory of Marxism. The time of the revolution was a time when love, good and healthy feelings, were considered to be mean and retrograde. Girls hid their innocence and husbands their faithfulness. Destruction was praised as good taste, neurasthenia as a sign of a fine mind. This is what new writers taught who had appeared all at once from non-existence. Men invented vices and perversions, being careful not to leave the impression that they are moral. How is it then that Stalin became a revolutionist after reading Darwin?⁹² As a student in the Orthodox Seminary he got from Darwin the impression that we are not creatures of God but the result of an evolution in which ruthless competition reigns. It is the strongest and most cruel who survives. He learned that moral and religious criteria play no role in nature and that man is as much a part of nature as a fish and an ape. Then long live ruthlessness and cruelty.

Darwin had written a scientific book. Its end result has been the killing of tens of millions of innocents. He has become the spiritual father of the greatest mass-murderer in history.

Darwinism in schools and generalized immorality paved the way for the rule of Satanic Marxism in Russia.

All these aspects will have to be studied. I call upon scholars to do so.

For us, who mean it when we say the words of the Lord's prayer, "Deliver us from evil," the conclusion we can draw is to protect society around us and ourselves from false doctrines, from pernicious art which accustoms us to evil under the disguise of beauty, and

from immorality in life. Then we will have no fear of the devil's snares.

You have the choice: do you wish to become cruel like a devil, or a man of holy love and peaceful soul, after the model of Jesus?

Moses Hess's False Zionism

To complete the picture, a few more words about Moses Hess, the man who converted Marx and Engels to the Socialist ideal.

There is a tombstone in Israel inscribed with the words "Moses Hess, founder of the German Social-Democrat Party." Hess expounds his beliefs in the *Red Catechism for the German People*. "What is black? Black is the clergy . . . These theologians are the worst aristocrats . . . The clergyman teaches the princes to oppress the people in the name of God. Secondly, he teaches the people to allow themselves to be oppressed and exploited in God's name. Thirdly and principally, he provides for himself with God's help a splendid life on earth, while the people are advised to wait for heaven ..."

"The Red flag symbolizes the permanent revolution until the completed victory of the working classes in all civilized countries: the Red republic . . . The Socialist revolution is my religion . . . The workers, when they have conquered one country, must help their brethren in the rest of the world.' ⁹³

This was Ilcss's religion when he first issued the *Catechism*. In the second edition, he added a few chapters. This time the same religion, *e.g.*, the Socialist revolution, uses Christian language in order to accredit itself with believers. Together with the propaganda of revolution, there are indeed a few nice words about

Christianity as a religion of love and humanism. But its message must be made clearer: its hell must not be on earth and its heaven beyond. The Socialist society will be the true fulfillment of Christianity. Thus Satan disguised himself as an angel of light.

After Hess convinced Marx and Engels of the Socialist idea, claiming from the very beginning that its purpose would be to give "the last kick to medieval religion"⁹⁴ (his friend Georg Jung said it even more clearly: "Marx will surely chase God from his heaven"),⁹⁵ an interesting development took place in Hess's life: he who had founded modern Socialism also founded an entirely different movement, a specific brand of Zionism.

Hess, the founder of modern Socialism, a Socialism with the aim of "chasing God from heaven," was also the founder of a diabolic type of Zionism which was to destroy godly Zionism, the Zionism of love, understanding and concord with the surrounding States.

He, who taught Marx the importance of class struggle, wrote in 1862 these surprising words, "Race struggle is primary, class struggle is secondary."⁹⁶ He had lighted the fire of class war, a fire never extinguished, instead of teaching people to cooperate for the common good.

The same Hess then breeds a distorted Zionism, a Zionism of race struggle, a Zionism imposed by struggle against men who are not of the Jewish race. As we reject Satanic Marxism, so also must every responsible Jew or Christian reject this diabolical perversion of Zionism.

Hess claims Jerusalem for the Jews, but without Jesus, the King of the Jews. What need has Hess of Jesus? He writes, "Every Jew has the making of a Messiah in

himself, every Jewess that of a Mater Dolorosa in herself."⁹⁷ Then why in the world did he not make of the Jew Marx a Messiah, a God-anointed man, instead of a hater bent on chasing God from heaven? For Hess, Jesus is "a Jew, whom *the heathen* deified as their Saviour."⁹⁸ Neither Hess nor the Jews seem to need Him for themselves.

Hess does not wish to be saved himself, and for an individual to seek personal sanctification is 'Indo-German', he says. The aim of the Jews, according to him, must be "a Messianic state", "to prepare mankind for the revelation of the divine essence,"⁹⁹ which means, as he acknowledges in his *Red Catechism*, to make the Socialist revolution through racial and class struggle.

Moses Hess, who allotted to his idol Marx the task of putting an end to medieval religion, replacing it with the religion of Socialist revolution, writes these amazing words, "I have always been edified by Hebrew prayers."¹⁰⁰ What prayers do those who consider religion the opiate of the people say? We have seen already that the founder of scientific atheism prayed while wearing phylacteries before burning candles. Jewish prayers can be misused in a blasphemous sense just as Christian prayers are in the Satanist ritual.

Hess had taught Marx Socialism, as being inseparable from internationalism. Marx writes in his *Communist Manifesto* that the proletariat has no fatherland. In his *Red Catechism* Hess mocks the fatherland notion of the Germans. He would have done the same with the fatherland notion of any other European nation. Hess criticized the Erfurt program of the German Social-Democrat Party for its unconditional recognition of the national principle. But Hess is an internationalist

apart. Jewish patriotism must remain. He writes, "Whoever denies Jewish nationalism is not only an apostate, a renegade in the religious sense, but a traitor to his people and to his family. Should it prove true that the emancipation of the Jews is incompatible with Jewish nationalism, then the Jew must sacrifice emancipation. . . . The Jew must be, above all, a Jewish patriot."¹⁰¹

I agree with Hess's patriotic ideas to the extent that what is right for the goose is right for the gander, too. I am for every kind of patriotism – that of the Jews, the Arabs, the Germans, the French, the Americans. Patriotism is a virtue if it means the endeavor to promote economically, politically, spiritually, and religiously, the welfare of one's own nation, provided that it is done in friendship and cooperation with other nations. But the Jewish patriotism of a revolutionary Socialist who denies the patriotism of all other nations is highly suspect. This seems to me like a diabolic plan to make all peoples hate the Jews. If I were a non-Jew who saw the Jews accept Hess's plan of a unilateral patriotism, I would oppose it too. Fortunately no Jews have accepted this Satanic plan.

I myself am a Zionist. The State of Israel belongs to the Jews by divine right. God, the creator of the earth, has said repeatedly through the prophets that He has given the land of Palestine to the Jews.

This does not mean that I subscribe to all that Zionists have ever thought. I am a Christian. This does not mean that I approve of all that Christians teach and do. That would be impossible because Christians are divided and teach contradictory things. The same thing is true among Zionists. There is more than one brand of

Zionism. There is a Socialist Zionism, a Judaic religious Zionism, a Zionism of Jewish Christians, a peaceful Zionism, an aggressive Zionism. There has been even a murderous, terrorist Zionism, like that of the Stern group, which has killed many innocent people.

Within Christianity there is what is from God, the accretions brought in by man, and the infiltration of the devil. Jesus Himself said about one of his apostles that he was a devil.

Zionism, too, is a mixture. Apart from being the fulfillment of a divine plan, it is also a human movement with all the liabilities of human sins and weaknesses. There has been an attempt to establish a Satanic type of Zionism. Happily it has not succeeded. Herzl gave a sane turn to Zionism. In its modern form no trace of Satanism has remained.

The race struggle proposed by Hess is false, as false as the class struggle which he has propagated.

Hess did not abandon Socialism for this specific kind of Zionism. After having written *Rome and Jerusalem*, he continued to be active in the world Socialist movement.

Hess does not state his thoughts clearly, therefore it is difficult to evaluate them. It is enough to know that according to him "the Christian world views Jesus as a Jewish saint who became a pagan man."¹⁰² It is enough for us to read in his book, "We today long for a far more comprehensive salvation than that which Christianity was ever able to offer."¹⁰³ From *The Red Catechism* it follows that this more comprehensive salvation is the Socialist revolution.

It could be added that Hess was not only the original source of Marxism and the man who attempted to create an anti-God Zionism, but also the predecessor of the

theology of revolution current in the World Council of Churches, and of the new tendencies in Catholicism which speak about salvation. One and the same man, who is almost unknown, has been the mouthpiece of three Satanic movements: Communism, a racist, hateful brand of Zionism, and the theology of revolution.

Nobody can be a Christian without loving the Jews. Jesus was Jewish, as were the virgin Mary and all the apostles. The Bible is Jewish. The Lord has said, "Salvation is of the Jews." Hess, on the other hand, exalts the Jews as though he consciously wanted to create a violent anti-Jewish reaction. He said that his religion was that of Socialist revolution. The clergy of all "other" religions are crooks. Revolution is the only religion for which Hess has a high regard. He writes, "Our religion (the Jewish) has as its point of departure the enthusiasm of a race which from its appearance on the stage of history has forseen the final purposes of mankind and which had a foreboding of the messianic time in which the spirit of humanity will be fulfilled, not only in this or that individual or only partially, but in the social institutions of all mankind." ¹⁰⁴ This time – which Hess calls 'messianic' – is the time of the victory of the Socialist world revolution. The idea that the Jewish religion had as its point of departure the concept of a Godless Socialist revolution is an ugly joke and an insult to the Jewish people.

Hess speaks persistently in religious terms but he does not believe in God. He writes that "our God is nothing more than the human race united in love." ¹⁰⁵ The way to arrive at such a union is the Socialist revolution, in which tens of millions of specimens of his beloved mankind will be tortured and killed. He makes no secret of the fact that he wishes neither the domina-

tion of heaven, nor that of earthly powers, which are both oppressive. There is no good in any religion, except that of social revolution, "It is useless and inefficient to elevate the people to real freedom and to make them participate in the goods of existence, without freeing them from spiritual slavery, i.e., from religion."¹⁰⁶ He speaks in one breath about "the absolutism of celestial and earthly tyrants over slaves."¹⁰⁷

The satanic depths of Communism can be understood only by knowing the kind of man Moses Hess was, for he influenced Marx and Engels, with whom he founded the First International, as well as Bakunin who joined them later.

Without the knowledge of Hess, Marx is unintelligible, because it is he who brought Marx to Socialism.

Let us remember Marx's words already quoted: *

Words I teach all mixed up into a
devilish muddle.

Thus, anyone may think just what he
chooses to think.

Marx wrote in such a way. Hess's writings are an even more devilish muddle which is difficult to untangle, but which has to be analyzed for possible connections between Marx and Satanism.

Hess's first book was called *The Holy History of Mankind*. He proclaimed it to be "a work of the holy spirit of truth,"¹⁰⁸ saying further that as the Son of God freed men from their own slavery, Hess would free them also from political bondage. "I am called to witness for the light, as John has been."¹⁰⁹

At that time, Marx, who was still opposed to Socialism and had not known Hess personally, started to write a

book against him. For unknown reasons, this book was never completed. He became Hess's disciple later on.¹¹⁰

It was seen previously that Hess's avowed aims were to give the last kick to medieval religion and to produce ravages. In the introduction to his book *Last Judgment* he declares his satisfaction that the German philosopher Kant had allegedly "decapitated the old Father Jehovah together with the whole holy family".¹¹¹ (Hess covers his own ideas with the name of the great philosopher. Kant had had no such intentions. He had written to the contrary: "I had to limit knowledge to make place for faith.")¹¹²

Hess declares the Jewish as well as the Christian religion to be "dead"¹¹³ which does not prevent him from writing in *Rome and Jerusalem* about "our holy writings", "the holy language of our fathers", "our cult", "the divine laws", "the ways of Providence", and "godly life".¹¹⁴

It is not that at different stages in life he had held different opinions – in his pseudo-Zionist book he declares that he does not disown his former godless endeavors. No, this is an intentional "devilish muddle."¹¹⁵

Hess was Jewish and a forerunner of Zionism. Because Hess, Marx and other people like them were Jewish, some people consider Communism to be a Jewish plot. Yet Marx has written an anti-Jewish book. In this respect too, he has simply followed Hess. This Zionist* who elevates Jewry to heaven, wrote in *About the Monetary System* "The Jews, who had the role, in the natural history of the social animal world, to develop mankind into a savage animal, have fulfilled this, their professional job. The mystery of Judaism and Christianity has been revealed in the modern

Judeo-Christian. The mystery of the blood of Christ, like the mystery of the old Jewish worship of the blood, appears here unveiled as being the mystery of the predatory animal."¹¹⁶

Don't worry if you don't understand fully these words. They were written "mixed up into a devilish muddle", but the hatred toward Jewishness contained in them is clear. Hess is a racist, Jewish as well as anti-Jewish, according to the needs of the spirit which inspired his works and which he calls "holy"

Hitler may have learned his racism from Hess. He who had taught Marx that social class is a decisive factor, also wrote the contrary "Life is an immediate product of race."¹¹⁷ Social institutions and conceptions, as well as religions are typical and original creations of the race. The problem of race lies hidden behind all the problems of nationalities and freedom. All of past history was concerned with the struggle of races and classes. Race struggle is primary; class struggle is secondary.¹¹⁸

How will Hess manage to have so many contradictory ideas triumph? "I will use the sword against all citizens who will resist the endeavours of the proletariat." ¹¹⁹ We will hear the same from Marx: "Violence is the midwife which takes the new society out of the womb of the old one."¹²⁰

Marx's first teacher was the philosopher Hegel, who merely paved the way for Hess. Marx, too, had sucked poison from Hegel, for whom Christianity was wretched in comparison to the glorious past of Greek culture. He wrote: "Christians have piled up such a heap of reasons for comfort in misfortune . . . that we ought to be sorry in the end that we cannot lose a father or a mother once a

week", while for the Greek, "misfortune was misfortune, pain was pain."¹²¹

Christianity had been satirized in Germany before Hegel. But he was the first to satirize Jesus Himself.

We are what we feed upon. Marx fed upon Satanic ideas. Therefore he gave a Satanic doctrine.

A Link Between Communism and Satanism

% Communists have the habit of creating front-organizations. All of the above suggests the probability that Communist movements are themselves front-organizations for occult Satanism. This would also explain why all the political, economical, cultural, and military weapons used against Communism have proved so inefficient. The means to fight Satanism are spiritual, not carnal, or else, while one Satanist front-organization, such as Nazism,, is defeated, another will rise to greater victory.

Himmler, the minister of Interior Affairs of Nazi Germany, thought himself to be king Henry the Fowler's reincarnation. He believed that it was possible to harness occult powers to serve the Nazi army. Several Nazi leaders were involved with black magic.

Orginform

A gigantic organism has been created by the Soviet Secret Police to destroy the churches in the whole world. Their first aim is to cancel or minimize the hostility of religions toward Communism. Secondly, they seek allies within the churches so they may use clerical prestige to bring the mass of believers into the camp of revolution. The name of this department is Orginform. It has secret cells in every country, in every big religious

organization. Surely, anti- Communist organizations and missions working behind the Iron Curtain are its main target. Communist agents specializing in propaganda and provocation infiltrate churches and missions to prepare the ideological disarmament of the faithful.

Its first director, Vassilii Gorelov, was formerly an Orthodox priest, an apostle turned Judas. The headquarters are in Warsaw. The actual leader is Theodor Krasky.

They have one school in Feodosia for training agents in Latin countries, and one in Moscow for North America. The agents for Britain, Holland, Scandinavia, etc., are trained in Siguel (Latvia), and those for Moslem countries in Constantza, (Romania).

These schools prepare false pastors, priests, imams, rabbis, who understand perfectly their respective theology. Some of them entrench themselves in churches or missions by posing as refugees.

The Jesuit Tondi, an Italian Communist, after having finished the Lenin School in Moscow, was instructed by the Communist Party to enter a religious order. Now he openly declares himself to be a Communist and has married a comrade. He is still active in religious matters for the Communist Party and claims to have been forgiven by the Pope.¹²²

Degrees in Satanist Initiation

During the initiation ceremony for the third degree, the initiate has to take the oath, "I will do always *only what I will*." This is an open denial of God's commandment, "Seek not after your own heart and your own eyes, after which you use to go a whoring." (Numbers 15:39) As I said the Satanist cult is very old,

older than Christianity. The prophet Isaiah might have had it in view when he wrote, "We have turned every one *to his own way*; and the Lord has laid on him (the Saviour) the iniquity of us all." (Isaiah 53:6)

When a man or woman is initiated for the seventh degree he swears that his principle will be, "Nothing is true and everything is permitted." When Marx filled out a quiz game for his daughter, he answered the question "Which is your favorite principle?" with the words "Doubt everything."¹²³ Marx had written in *The Communist Manifesto* that his aim was the abolition not only of all religions but also of all morals, which would make everything permissible.

I was horrified when I read the mystery of the seventh degree of Satanism inscribed on a poster at the university of Paris during the riots in 1968. It had been simplified to the formula "It is forbidden to forbid," which is the normal consequence of "Nothing is true and everything is permissible."

The youth did not realize the stupidity of the formula. If it is forbidden to forbid, it must be also forbidden to forbid forbidding. If everything is permissible, forbidding is permissible, too. The youth thought that permissiveness means liberty. Marxists know better. To them, "It is forbidden to forbid" means that it is forbidden to forbid a cruel dictatorship after the model of Red China and the Soviet Union.

Communism is collective demon-possession. Solzhenitsyn in *Gulag Archipelago* reveals some of its horrible results in the souls and lives of people.

I repeat, I am conscious that the evidence which I give here is only circumstantial. The problem will have to be studied more thoroughly by someone else. But what I

have written here is enough to show that what Marxists say about Marx is a myth. He was not prompted by the poverty of the proletariat for which revolution was the only solution. He did not love the proletarians. He called them

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nuts.

Marx did not love his comrades in the fight for Communism. He called Feiligrath "the swine,"¹²⁴ Lassalle "Jewish nigger,"¹²⁵ Bakunin "a theoretical zero."¹²⁶

A fighter of the revolution of 1848, lieutenant Tchekhov, who spent nights drinking with Marx, commented that Marx's narcissism had devoured everything good which had been in him.

Marx did not love mankind. Mazzini, who had known him well, wrote that he had "a destructive spirit. His heart bursts with hatred rather than with love toward men."¹²⁷

I know of no testimonies to the contrary from Marx's contemporaries. Marx the loving man is a myth constructed only after his death.

Marx did not hate religion because it stood in the way of the happiness of mankind. On the contrary, he wished to make mankind unhappy here and throughout eternity. He proclaimed this as his ideal. His aim was the destruction of religion. Socialism, concern for the proletariat, humanism – these were only pretexts.

After Marx had read *The Origin of Species* by Charles Darwin, he wrote a letter to Lassalle in which he exults that God – in the natural sciences at least – had been given "the death blow."¹²⁸ What idea pre-empted all others in Marx's mind? Was it the plight of the poor proletariat? If so, of what possible value was Darwin's

theory? Or can it be that Marx's chief aim was the destruction of religion?

The good of the workers was only a pretense. Where proletarians do not fight for **Socialist** ideals, Marxists will exploit racial differences or the so-called generation gap. The main thing is that religion must be destroyed.

Marx believed in hell and his program was to send men to hell.

Robin Goodfellow

The documents proving Marx's connection with a Satanist sect continue to accumulate. Marx wrote, "In the signs that bewilder the middle class, the aristocracy, and the prophets of regression, we recognize our brave friend,

Robin Goodfellow, the old mole that can work in the earth so fast – the revolution." ¹²⁹

People who have read this, apparently never looked into the identity of this Robin Good-fellow, Marx's brave friend, the worker for revolution. The 16th century evangelist, William Tyndale, uses Robin Goodfellow as a name for the devil.¹³⁰ Shakespeare in his *Midsummer Night's Dream* calls him "the knavish spirit."¹³¹

So, according to Marx, considered "the father of Communism," a demon was the author of the Communist revolution and was his personal friend.

In Argentina, groups of Communist terrorists kidnapped industrialists and got millions in ransom. This money was multiplied in capitalist banks by a certain Graiver, who convinced poor people also to entrust him with their savings. With the profits he financed terrorists. Then he went bankrupt ruining the

poor. Former presidents of Argentina and top newspapermen were his accomplices, among them a man who had taken the name of Satanovsky. It is worth noting that Stalin started writing under the pseudonym "Son of the devil" and "Son of the demon."

Lenin's Tomb

Jesus said to a church in Pergamos (a city in Asia Minor) a very mysterious sentence I know where thou dwellest, even where Satan's seat is." (Revelation 2:13) Pergamos must have been a center of the Satanist cult in times of old. Now Baedekers, the world famous tourist guidebooks for Berlin, state that the Museum Island contained the Pergamos altar until 1944. German archaeologists had excavated it. It had been in the center of the Nazi capital during Hitler's Satanist reign.

With this the saga of the seat of Satan is not yet over. *Svenska Dagbladet* of January 27, 1948 writes:

1) That the Soviet Army, after the conquest of Berlin, had carried off the Pergamos altar from Germany to Moscow.

Surprisingly this altar has not been exhibited in any Soviet museum. For what purpose has it been transported to Moscow? We have shown above that men belonging to the top of the Soviet hierarchy practice Satanist rituals. Would they have reserved the Pergamos altar for their private use? There are so many questions unanswered. Pieces of such high archaeological value usually do not disappear, but are the pride of museums.

2) That the architect Stjusev, who built Lenin's mausoleum, had taken this altar of Satan as a model for the mausoleum. This happened in 1924.¹³²

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Thousands of Soviet citizens wait in line every day to visit this sanctuary of Satan in which Lenin's mummy is lying. Religious leaders of the whole world pay their homage to Lenin in this monument erected to Satan. Not one day goes by without wreaths of flowers being brought here, whereas the Christian churches on the same Red Square in Moscow have been turned into museums a long time ago.

Satan rules in the Soviet Union in a visible manner.

The Satanist temple at Pergamos had been one of many of this kind. Why did Jesus single it out? Probably not because of the minor role it played then. His words were prophetic. He spoke about Nazism and Communism by which this altar would be honored.

Reactions

All these things I write in an exploratory manner. Christian thinkers, like all other men, often succumb to the temptation to prove some preconceived ideas. They do not necessarily present only as much truth as they know. Thinkers are prone to lie sometimes or to exaggerate their argumentation in order to prove their point.

I do not claim to have provided undisputable proof that Marx was a member of a sect of devil-worshippers, but I believe that there are sufficient leads to imply this. There are certainly enough leads to infer Satanic influence upon his life and teachings, while conceding that there are gaps in the chain of thoughts that could lead to a definitive conclusion in this matter. I have provided the initial impulse. Let others continue this important inquiry into the relationship between Marxism and Satanism.

The first editions of this book produced interesting responses. Many greeted it as a new discovery in the understanding of Marxism and gave me valuable hints as to where I could find new material.

A Dutch personality dedicated several columns of his theological magazine to minimize the importance of the discovery. "Well," he says, "Marx may have indulged in black magic, but this does not count for much. All men are sinners, all men have evil thoughts. Let us not be alarmed at this."

It is true that all men are sinners, but not all are criminals. All men are sinners, but some are murderers and some sinners are the righteous judges who pass judgment on them. The crimes of Communism are unequaled. What other political system has ever killed sixty million men in half a century as have the Soviets?¹⁵³ Another sixty million have been killed in Red China. There are degrees of sinfulness and criminality. The climax of crime comes from the climax of Satanic influence on the founder of modern Communism. The sins of Marxism, like those of Nazism, surpass the ordinary. They are satanic.

I have also had letters from Satanists, making an apology for their religion. One of them writes:

"A defense of Satanism needs only the Bible for documentary evidence. Think of all the thousands of earthly people, created in God's own image, mind you, destroyed by fire and brimstone (Sodom & Gomorrah), a lethal miscellany of plagues, and, to top everything off, the drowning of the earth's population except for Noah's family. All of these devastations brought about by a merciful' God/Lord/ Jehovah. What could a merciless god have done?"

"But, in all the Bible there is no record of even one death being brought about by Satan! So, let's hear it for Satan."

This Satanist has not studied the Bible well. Death came into the world through Satan's deceit, his luring Eve into sin. This Satanist has also drawn conclusions too early. God has not yet finished with His creation.

Initially, every painting is a senseless, ugly mixture of lines and dots of many colors. It took da Vinci twenty years to make of these the beautiful Mona Lisa. God also creates in time.

In time he shapes beings and destroys them to give them a new form. The seed which has neither beauty nor fragrance dies as seed in order to become a splendid, perfumed flower. Caterpillars have to die as such in order to become beautiful butterflies. Men are allowed by God to pass through the refining fires of suffering and death. The apotheosis of creation will be a new heaven and a new earth in which righteousness will triumph. Then those who have followed Satan will have to suffer an eternity of regrets.

Jesus endured flogging and crucifixion. But whoever wants to know God must look beyond the tomb to Jesus' resurrection and ascension. In contrast, the enemies of Jesus who plotted his death brought their people and their temple to destruction and lost their own souls.

Our opponent wished to comprehend God through reason, which is not the right instrument for a creature. God cannot be comprehended but only apprehended by a believing heart.

A Jamaican asks if America which exploits his country is not as Satanic as Marx. It is not. Americans are sinners, as all men are. America has a small group of

devil worshippers. But the American nation does not worship the devil

I have received also letters from Marxists.

Nauka I Religia, the principal atheist magazine of Moscow, contains a long article written by two philosophers, Belov and Shilkin. They say that "Wurmbrand's temperament might be envied by the greatest football-players. His shouting is savage. This fighter calls for a crusade against Socialism, which he calls an offspring of Satan. He was imprisoned in Romania for distributing religious literature instigating against the government!"¹³⁴

In this article two things are to be noted: First, that I should be called 'devilish pastor' for my book *Was Karl Marx a Satanist* though the authors cannot produce one single fact to refute the documentation indicating that Karl Marx belonged to a Satanist sect. Secondly, the article congratulates Christian leaders, even anti-Communists, who have taken a stand against me. They might be adversaries of Communism, but as long as they oppose Wurmbrand, chief enemy of Communism, they are approved by Moscow.

One remarkable letter came from a Nigerian who had been a Labor Union leader for twenty years. My writings have helped him to see that he had been led astray by Satan. He has become a Christian.

To All of You, Marxists . . .

Now I address myself to the rank-and-file Marxist: You are not animated by the spirit which controlled Hess, Marx, Engels. You really love mankind; you respect it and know yourself to be enrolled in an army which will fight for universal good. It is not your desire

to be a tool in some weird Satanist sect. For you this book might be useful.

Satanic Marxism has a materialistic philosophy which blinds its followers to spiritual realities. There exists more than matter. There exists a reality of the spirit, of truth, beauty and ideals.

There exists also a world of evil spirits. Its head is Satan. He fell from heaven through pride and drew down with him a host of angels. Then he seduced the progenitors of the race. Since the Fall his deceit has been perpetuated and increased through every conceivable device, until today we see God's beautiful creation ravaged by world wars, bloody revolutions and counterrevolutions, dictatorships, exploitation, racism of many kinds, false religions and agnosticism and atheism, crimes and crooked dealings, infidelities in love and friendship, broken marriages, rebellious children.

Mankind has lost the vision of God.

But what has taken the place of this vision? Is it something better?

Man must and will have some religion. If he has not the religion of Jesus, he will have the religion of Satan and will persecute those who do not worship Satan.

Only very few top-leaders of Communism have been and are Satanists consciously, but there is also an unconscious Satanism, just as some people are basically Christian without knowing that their religion is that of Christ. A man can be a Satanist unconsciously without ever having heard that such a religion exists. He is so if he hates the notion of God and the name of Christ, if he

lives as though he was only matter, if he denies religious and moral principles.

Human beings may have forsaken God, but God never forsook His creatures. He sent into the world His only Son Jesus Christ. Incarnate love and compassion lived on earth the life of a poor Jewish child, then the life of a humble carpenter, eventually life of a teacher of righteousness. Downtrodden man cannot save himself, any more than a drowning man can fetch himself out of the water. So Jesus, full of understanding for our inner conflicts, took upon Himself all our sins, including the sins of Marx and his followers, and bore the punishment for what we have done. He expiated our sins by dying on a cross on Golgotha, after suffering the most terrible humiliation and pain.

We have His word that whoever puts his faith in Him is forgiven and will live with Him in eternal paradise.

Even notorious Marxists can be saved. It is worth noting that two Soviet Nobel prize winners, Pasternak and Solzhenitsyn, both former Communists, after describing the extremities of crime to which Satanic Marxism leads, have confessed their faith in Christ. Svetlana Alliluyeva Stalina, the daughter of the worst of the Marxist mass-murderers, also became a Christian.

Let us remember that Marx's ideal was to descend into the abyss of hell himself and draw all mankind in after him. Let us not follow him on this vicious path, but rather follow Christ who leads us upward to peaks of light, wisdom and love, toward a heaven of unspeakable glory.

In Closing

It is manifestly impossible to compare Jesus with Marx. Jesus is not greater nor better than Marx. He belongs to an entirely different category.

Marx was human and probably a worshipper of the Evil One. Jesus is God, who reduced Himself to the level of mankind with the desire to save it.

Marx proposed a human paradise. When the Soviets tried to implement it, the result was an inferno.

Jesus' Kingdom is not of this world. It is a kingdom of love, righteousness and truth. He calls everyone, Marxist and Satanists, too: "Come unto me all ye that labour and are heavy laden and I will give you rest." (Matthew 11:28) Believe in Him and you will have life eternal in His heavenly paradise.

There is no possibility of agreement between Christianity and Marxism, as there can be no agreement between God and the devil. Jesus came to destroy the works of the Evil One. (I John 3:8) As they follow Him, Christians strive to destroy Marxism while retaining love for the individual Marxist and trying to win him for Christ.

Some proclaim themselves to be Marxist Christians. They are deceived or else deceive. One cannot be a Marxist Christian any more than one can be a devil-worshipping Christian.

There is a gulf between Christianity and Communism which can be bridged only in one sense: Marxists must abandon their devil-inspired teacher, repent of their sins and become followers of Christ.

To help them achieve this was the main purpose of the present work.

Marxists are concerned with social and political problems. These will have to be solved outside the tenets of Marxism. For Marx, Socialism was only a pretense. His aim was the diabolic plan to ruin mankind for eternity. Christ wishes our eternal salvation.

In the fight between Christianity and Communism, believers "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12)

We have to choose not only between abstract good and abstract evil, but between God and Satan. Marx believed in God and hated Him. Even in his old age he believed in Satan and worshipped him, as indicated in the present work.

The average Marxist and the sympathizer of Marxism should not follow Marx in this spiritual aberration. Let us reject the bourgeois Marx, bearer of darkness, and be on the side of humility and light with Jesus.

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Interpretation of Abbreviations

Marx, Karl und Friedrich Engels, *Historisch-kritisch Gesamtausgabe. Werke, Schriften, Briefe, (Complete historical critical edition. Works, Writings, Letters)* on behalf of the Marx-Engels Institute, Moscow, published by David Rjazanov. (Frankfurt-am-Main: Marx-Engels Archiv, 1927) This is MEGA, indicating Section, Volume, Part, and page numbers.

- Marx, Karl und Friedrich Engels. *Werke. (Works)* (Berlin: Dietz-Verlag, 1974) This is MEW. The Volume number is in Roman numerals, the page number is in Arabic numerals.
- Marx, Karl and Friedrich Engels. *Collected Works.* (New York: International Publishers, 1974). This is CW, with Volume and page numbers.
- Payne, Robert. *Marx.* (New York: Simon & Schuster, 1968). Cited as Payne.
- Emphasis in the quotations is by the author.

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