

FAKED DEATHS DEATH IN WEIMAR GERMANY: ERZBERGER, RATHENAU, HAVENSTEIN

by Pedro M. Ormazabal

Miles [in green below] has analyzed in detail the sabotage of the German Revolution of 1918 and [the Beer Hall Putsch of 1923](#), the event that marked the start of the contrived rise of the Nazi party to power. In this paper I intend to contribute to Miles' papers on interwar Germany by clarifying some critical events that took place between those two key years. The most famous one is probably the hyperinflation that took off in earnest in 1921 and that annihilated the value of the German currency, sinking a large part of the German people into misery. The apex of hyperinflation was reached in November 1923, which, interestingly, is the date of the Beer Hall Putsch. This was the first step to install the Nazi party in power. The second step was taken in October 1929, with the NYSE crash and the subsequent Great Depression. Wikipedia:

[Hyperinflation](#) affected the [German Papiermark](#), the currency of the [Weimar Republic](#), between 1921 and 1923, primarily in 1923. It caused considerable internal political instability in the country, the [occupation of the Ruhr](#) by France and Belgium as well as misery for the general populace.

The hyperinflation that destroyed the German currency and through it the wealth of the lower and middle classes was followed by the “golden years of Weimar”, in which “foreign investors”, mostly after the Dawes plan of 1924, engaged in an orgy of credit to Germany -with the subsequent rise in German indebtedness. As of 1924, Germany repaid her debts by taking more debts, which is not a very good way of paying off debt, though it is a very good way to get buried in debt forever. The destruction of the value of the German currency opened the door to the monetary invasion of Germany. It is to be noted that despite the misery that hyperinflation brought on the German people, it did not embrace the Nazi party, probably because the inflow of foreign credit favored by the Dawes plan led temporarily to some employment creation and, as a result, some improvement in the standard of living of the people. **And because Nazi popularity was faked from the ground up.**

By the way, the Dawes plan is named after Charles **Gates Dawes** (1865-1951), the chairman of the committee that elaborated it.

The house of cards of international debt collapsed in 1929, when big money came collecting and the world economy became a mass of distress sales, unemployment and poverty for the salaried classes. With the Great Depression, the Nazi party left behind its marginal position in German politics at last. The desperation that had been mitigated by foreign loans in the “golden years” of the Dawes plan came back to life with a vengeance, and, according to standard history, led to still more radicalization and growing popular support for the Nazi party. On paper, the Nazis favored the repudiation of the enormous burden of debt on the German people and were thus sold as their savior. That deception reached its climax in January 1933, when Hitler became the dictator of Germany, in a contrived way that Miles has fittingly clarified.

The period 1921-1923, the capital years of the hyperinflation, was one of great unrest in Germany. Within those three years, there were two assassinations of prominent ministers and the death of the governor of the German central bank, the Reichsbank. According to standard history, the minister of finance, Matthias Erzberger, was murdered on **26 August** 1921; the minister of foreign affairs, Walther Rathenau, was

murdered on 24 June 1922, and the governor of the Reichsbank, Rudolf Havenstein, died of a heart attack on 20 November 1923, overwhelmed by the disastrous state of the Reichsbank. By the way, in Spain, José Antonio Primo de Rivera, son of the dictator Miguel Primo de Rivera (who delivered his Mussolinian *coup d'état* in September 1923, shortly before Mussolini's march to Rome in October), was allegedly executed on 20 November 1936, and general Franco died on 20 November 1975, so it seems that 20 November is not just any date.

Upon a closer look, it seems to me that the deaths of Erzberger, Rathenau and Havenstein were faked. I leave Rathenau for another paper; in this one, I focus on Erzberger and Havenstein in order to understand the reasons why those two men had to be withdrawn from the stage. Both were heavily involved in the hyperinflation: the former conducted the fiscal leg of the operation and the latter the monetary leg. I believe that studying this step in the operation to install the Nazi party in power can be of great value nowadays, for I am afraid that we are suffering a similar operation of fear, impoverishment, radicalization and division. Let us proceed in chronological order and therefore start by Erzberger.

Matthias Erzberger



There is another photo on Erzberger's Wikipedia page:



Bundesarchiv, Bild 146-2005-0160
Foto: o. Ang. 18. Mai 1919

The caption reads: “Erzberger and Minister [Eduard David](#) in Berlin, May 1919”.

Judging by his surname, David was, like Erzberger, Jewish. The full name of Erzberger was Matthias Erzberger. Erzberger is presented as a Catholic. Most sources on the internet, including Wikipedia, do not mention Erzberger’s Jewish background. Probably, the surname Erzberger is a variation of Herzberger, Hertzberger or Hertzberg: “mountain of hearts”. A common Jewish surname in all its variations. Despite that, it has not been easy to find a source in which it is explicitly said that Matthias Erzberger was Jewish, [but I did it](#):

Long before the rise of the Nazi Party, anti-Semitism had mass support in Germany. (...). And yet, after 1900, anti-Semitism declined, and the anti-Semitic parties all but vanished. What created the conditions for its revival was the First World War. The revolution that followed it saw several Jews like Rosa Luxembourge take leading roles; the armistice that ended it –with large territorial losses and a heavy financial burden on Germany –was signed by **Matthias Erzberger, a pacifist Jew**. Many Germans blamed the lost war on Jews in general.

This is how Wikipedia introduces the character:

Born on 20 September 1875 in Buttenhausen (today part of [Münsingen](#)) in the [Kingdom of Württemberg](#), the son of Josef Erzberger (1847–1907), a tailor and postman, and his wife Katherina (née Flad; 1845–1916). Erzberger joined the Catholic [Centre Party](#) and was first elected to the German [Reichstag](#) in 1903 for Biberach. By virtue of unusually varied political activities, he took a leading position in the parliamentary party. He became a specialist in colonial policy^[3] and financial policy, contributing to the financial reforms of 1909.^[4] (...) He supported a significant military build-up in Germany in the years 1912–13. In 1900, he married Paula Eberhard, daughter of a businessman, in [Rottenburg](#). They had three children (a son and two daughters).

As in many other cases, Erzberger is said to be a man of humble origins that made it to the top because of his outstanding skills and his hard working character. His family seems to have been so poor that the father had to work in the unusual job combination of tailor and postman. We are not told anything about Erzberger's mother, Katherina Flad. I have searched the internet for "Flad jewish" and found nothing. [Here](#) we are told that Katherina was "Tochter des Bauern Josef Flad". That is, "daughter of farmer Josef Flad". "Bauer" translates into English as "farmer", so the mother of Erzberger was daughter of a farmer, which suggests that Katherina was also a farmer.

In 1900 Erzberger married Paula Eberhard, about whom all that Wikipedia says is that she was "daughter of a businessman", and we already know what that means. Indeed, at hebrewsurnames.com we find the following information:

There are Jewish families in Argentina with surname EBERHARDT. In the Jewish cemetery of La Tablada, Buenos Aires, is buried some people with this surname. Arthur Eberhardt and Bella Eberhardt, who are mentioned in the immigration list, both came from Massbach in Lower Franconia in Germany. Their relatives today live in Sao Paulo (Brasil), and I am also related with the Jewish Eberhardt family from Massbach. To my knowledge, Massbach was the only Jewish community in Germany where, prior to WW2, the name "Eberhardt" appeared quite frequently. But in Galicia (border region between today's Poland and Ukraine) there were many families with this name (and the related spelling Oberhardt and Aberhardt), so I presume that my relatives from Massbach had arrived there, probably in the 18th cent., from Galicia.

The following are given as variations of "Eberhardt": "Oberhard", "Oberhart", "Ueberkraut". "Eberhard" looks like yet another variant of "Eberhardt", so that Erzberger married a Jewish woman daughter of a businessman. Thus, the son of the farmer and the tailor-postman married the daughter of a businessman. Not a very frequent occurrence that suggests that Erzberger family background was not what we are told.

We are not told either whether Erzberger converted to Catholicism himself or whether some previous generation had done so, as in the case of Marx, whose parents were the ones who converted to Protestantism, not their son Karl who, in theory, was baptized and raised as a Protestant. Nothing is said about Erzberger's wife and parents, whose religion is not mentioned.

Like many others in his party, he initially supported Germany's involvement in [World War I](#) and was carried along by a wave of nationalistic enthusiasm. In September 1914, he wrote a memorandum in which he laid out his view on Germany's war aims, advocating the annexation of Belgium and parts of [Lorraine](#), among other territories. By this stage he was secretary to the Reichstag's Military Affairs Committee, and the "right-hand man" of the [Chancellor Theobald von Bethmann-Hollweg](#). He was in charge of foreign propaganda, especially relating to Catholic groups, and set up a system of information gathering using the resources of the [Holy See](#) and of the [Freemasons](#). (...) He wrote letters to leading military authorities, later published, with extravagant plans for German annexations. Seen as an opportunist, he was said to have "no convictions, but only appetites".

This paragraph contains valuable information. First, it brings into the picture the "spirit of 1914", which is the supposed explosion of joy that invaded Germany on the declaration of war in 1914. According to standard history, the peoples of Europe, and in particular the German people, were thrilled to bits when they learnt about the declarations of war in 1914. However, it is difficult to believe that the young, who were the ones that were going to be conscripted to the trenches and to be machine-gunned, experienced any "nationalistic enthusiasm" about the news. Likewise, it is not very likely that their parents felt any "nationalistic enthusiasm" to see their

children depart to death or mutilation. That is to say: the only ones who could be thrilled to bits in 1914 were the fat cats who were sending others' children to an orgy of violence and death that was to create a mammoth public debt. That debt was going to line their pockets, impoverish the people and get them down on their knees. It also was a cruel version of "population control" in which the numbers of the working classes were going to be drastically cut with bullets, gases and sickness. That would keep the working classes in submission. The story about the "spirit of 1914" looks like a big and cruel falsification of history. Wikipedia:

The **Spirit of 1914** (German: **Augusterlebnis**; literally, "August experience") was the alleged jubilation in [Germany](#) at the outbreak of [World War I](#). Many individuals remembered that euphoria erupted on 4 August 1914, after all the political parties in the [Reichstag](#), including the previously-antimilitarist [Social Democratic Party of Germany](#) (SPD), supported the war credits in a unanimous vote, later referred to as the [Burgfrieden](#) (literally "castle peace" but more accurately "party truce"). Many, particularly those in the middle class, believed Germany had ended its decades of bitter domestic political conflict. The string of military victories in the following weeks, which demonstrated what Germany could accomplish when unified and suggested that the war would be short, reinforced the ebullience. Many on the political right accordingly believed until the Nazi era that those first weeks of the war were Germany's finest hour, the German equivalent of the [French Revolution](#). Until the 1990s, most historians took the memory of the Spirit of 1914 at face value and claimed that the enthusiasm in August 1914 was universal.

So the "Burgfrieden" is the unanimous support of war credits by all the political parties of Germany. That gives an idea of the ideological differences between them, which of course vanish when it comes to getting the nation indebted. Otherwise, it is difficult to see how a declaration of war can cause an eruption of euphoria, and even more how unanimous parliamentary support for war credits can have such an effect -above all, among taxpayers. The anti-militarist SPD, a pro-labor party on paper, changes its mind in August 1914 and becomes a supporter of war, and, by the by, of war credits. This is exactly what you expect from a labor party, right? Well, yes, because we now understand that all labor parties were infiltrated.

We are told that the German middle classes were full of joy because they believed that the war was ending decades of "bitter political conflict". This is odd. "Germany" had been born in 1871, and it had risen meteorically since that time to the status of superpower in little more than three decades. To believe that a war ends political conflict looks like nonsense to me: to end domestic political conflict with international armed conflict is to turn domestic political conflict into something worse. Note also that we are not told what the decades long "bitter domestic political conflict" in Germany was. The clue is provided by the reference to the French Revolution, [which has been conveniently dealt with by Miles](#). It seems to me that the "spirit of 1914", just like the French Revolution, was a propaganda cover-up for a tighter grip of big money on the working classes. The farce could be ended once the memory of the war had faded, and as of the 1990s, official History acknowledged that the whole thing had been a propaganda operation. Wikipedia itself admits this:

The reality was more complex. There was widespread apprehension when Germany declared war on 1 August 1914, and civilians watched their loved ones march off to battle in the following weeks. Middle-class nationalists were the most enthusiastic and published countless tracts and editorials hailing the new political unity. An estimated one million war poems were sent to German newspapers in August 1914 alone. Dissent was smothered by this overabundance of literature cheering the war, the promise not to violate the *Burgfrieden* and the fear of undermining support for loved ones on the front. It accordingly appeared that the Spirit of 1914 was universal. The

memory of Spirit of August 1914 persisted even when the actual support for the war waned with the horrifying casualties on the front and the terrible hunger on the home front caused by the [British blockade of Germany](#).”

Either those “middle class nationalists” who were so enthusiastic about the war wanted their children dead, or their children were exempt of service or they were neither middle class nor nationalists, but internationalist (today it would be “globalist”) big money. I think the third option is the most likely, and it would imply the second one. The countless tracts and poems that praised the war to the skies were productions of the war propaganda department, to smother the desperation of the working classes. As we are about to see, Erzberger was the head of the foreign propaganda department. The “spirit of 1914” looks like a job of the home propaganda department, the domestic colleagues of Erzberger. Otherwise, the affirmation of Wikipedia that the spirit of 1914 persisted even after popular support for the war waned is a contradiction in terms. If the spirit of 1914 consists in the popular support for the war and that support wanes, then the spirit of 1914 wanes. What did not wane, however, was the bombardment of lies on the German working classes. In sum: there never was any “Spirit of 1914” –or popular French Revolution, come to that.

During the [Weimar Republic](#), the popular perception that Germany had been [stabbed in the back](#) rendered the public vulnerable to the [Nazis](#), who embraced the language of the Spirit of 1914 with their aim of seizing power throughout Germany.

So the Nazis continued in the interwar period the propaganda for big money that Erzberger and his people had started in 1914. Thus, they did not have to invent new lies –the Nazi party, as Miles has convincingly argued, was but a front for big money.

Another source of misdirection is the “stab-in-the-back myth”. Supposedly, the one who was stabbed in the back was the German army, which is taken to represent the German people: if the German army loses, Germany loses. Supposedly, the German army was stabbed in the back because it was cut off the supplies that it needed to continue a war that it was in a position to win. Potential victory was dynamited because of the traitorous action of some German group of interest for whom it was best if Germany lost the war. This is said to be a lie on the basis of which the Nazis promoted hatred towards the Jews, so if you do not regard the “stab in the back myth” as a myth (that is, as a lie) you sympathize with the Nazis. As far as I can see, this trickery is meant to cover the fact that big money, which was mostly Jewish, had no fatherland but money and power, and that the war was a big step in an operation of domination that had started well before 1914. Besides, the Nazis were the ones that placed Erzberger as a prominent “November criminal”, a traitor to Germany, so if you regard Erzberger as a front of big money and, therefore, as a traitor to Germany, you are, again, sympathizing with the Nazis.

Let us keep distilling the information on Erzberger provided in the paragraph quoted above. We are told that Erzberger and the “Catholic” Zentrumspartei (the Catholic Center Party, the predecessor of the “Christian Democrat Union”, the CDU of Angela Merkel) enthusiastically supported the war –and that Erzberger was a ruthless opportunist. The annexations proposed in the memorandum written by Erzberger in September 1914 cannot be taken seriously except as misdirection. First, a “Catholic” party supporting a war is a contradiction in terms. Second, it suggests that the war was about territorial issues. Miles’ analysis of the Beerhall Putsch of 1923 and of the state of affairs in Germany after the war abundantly shows that that was not the case at all. What was going on was an operation to loot and weaken the working classes to keep them in submission. It is difficult to see how the meteoric rise of “Germany” to superpower status could have been taken place without a more intense exploitation of the German salaried classes. Understandably, those classes were not so happy about

the “superpower” of “Germany” and there must have been a growing discontent among them. This is, I venture to say, the decades long “bitter political conflict” that the war was supposedly going to end; to put it otherwise: the war was scripted to end with a defeat of the working classes—by debt. I do not think it is a stretch to assume that the situation was similar in the rest of Europe, though the course of action of big money suggests that it regarded Germany as the key to dominate Europe—very much like now.

Thirdly, we are told that already in 1914, at the age of 39, Erzberger, the son of a farmer and a tailor-postman, was a sort of “number three” in the German Empire, the “right-hand man” of the Chancellor, which in theory would be “number two” in relation to “number one”, the Emperor. For a commoner of humble origins, Erzberger’s rise to the top was too rapid. Things do not happen that way, which strongly suggests again that Erzberger’s family background was not what we are told it was. Erzberger must have had a good pedigree, which would explain why the Eberhardts accepted his marriage to their daughter.

Fourthly, Erzberger was in charge of foreign propaganda—of war propaganda “especially related to Catholic groups”, that is to say, liar-in-chief to Catholics outside Germany. In order to that, Erzberger set up a “system of information gathering” that was fed by the Holy See and “the freemasons”, whoever those may be. However, I see no reason why the Vatican would pass any intelligence on to Erzberger’s spooky organization, and the reference to the “freemasons” is too vague. Besides, it poses a problem for the story that Wikipedia is trying to sell, because friendship with freemasons is not, at least in theory, a very Catholic thing. The point that Wikipedia is trying to make seems to be that Erzberger was so patriotic that, though Catholic, he did not have any qualms in dealing with freemasons if it was for the greater good of his country. By contrast, I would say that Erzberger was placed in some top position in German Intel and that his organization was a means to feed the Catholic world with propaganda.

By 1917, with the armies stalemated on both fronts, Erzberger changed his political stance, becoming one of the leading opponents of unrestricted submarine warfare. In April 1917 he met a Russian envoy in [Stockholm](#) to discuss peace terms [PMO: Representing who? In a clandestine meeting? Would not that be High Treason?]. He expounded his views on the war in a speech in the Reichstag on 6 July in which he called on the government to renounce territorial ambitions and conclude a negotiated end to the war. The speech was remarkable at the time in the way he carefully delineated the extent of German military weakness. That same day, leading deputies from the [Majority Social Democrats](#) (MSPD), the Centre, and the liberal Progressive People’s Party agreed to form an Inter-Factional Committee as a coordinating body, which was seen as the prelude to the parliamentarization of Germany and accordingly interpreted by conservatives as the “beginning of the revolution”. The Committee, with the help of Ebert’s oratory, galvanized moderate opponents of the ‘war party’ and served to pacify the working class.

If the working classes had to be pacified it was because they were at war, and if they were at war it was with the plotcracy that was ripping them off, despite the butchery that that had organized in the front. The oligarchical response to keep the working classes confused and divided is to change the color of the façade of the building with a committee to “parliamentarize” Germany. This, as Miles rightly notes in his article on the Beerhall Putsch, reveals that the aristocracy, and in particular the Kaiser, was not ruling Germany. Somebody else was, and it is not difficult to identify who is pulling the strings, namely, the big Phoenician money that was promoting the likes of Erzberger and Ebert. The mention of the fake revolution that drowned the real

revolution that exploded in 1918 also shows that the Socialists of Ebert's SPD, the "Catholics" of Erzberger's Zentrum, and the rest of the cast of actors fronting the German political parties, were but different faces of big money. They were promoting a misleading political discussion designed to drive the attention of the people away from the real issue—which was that they were being ripped off for the greater glory of big money.

Otherwise, it is to be noted that Erzberger is said to have changed his mind about the war because of military reasons, not because of political, social or "Catholic" reasons. The passage implies that if the German army had been doing well, Erzberger had continued to be a supporter of the war—and of war debts, of course. So much for the "pacifist Jew" Erzberger.

On 19 July (1917) Erzberger called a vote on the [Reichstag peace resolution](#) which embodied all the points he had made in his speech, calling for a peace without annexations or indemnities, freedom of the seas and international arbitration. The resolution passed 212 to 126. It received the support of Chancellor Michaelis, but when he spoke of supporting it in his inaugural address, he added the proviso "as I interpret it", which he then used as an excuse to ignore it. Erzberger nevertheless succeeded in his main purpose in proposing the resolution, namely to persuade the Social Democrats to continue voting for war loans while a negotiated peace was sought.

As if the Social Democrats needed any persuasion to continue to inflate the public debt. Otherwise, the one who calls the vote is Erzberger, not his party, which is odd.

At the same time, the annexationists, especially those of the nascent [German Fatherland Party](#), began a "wild agitation" against Erzberger. The fact that he succeeded in creating a majority consisting of the Centre, the Progressive Party, and the Social Democrats is considered one of his greatest achievements, since this represented a fundamental upheaval in German domestic politics. Parliament had become involved in matters of foreign policy and warfare that under the constitution were reserved for the emperor, the military leadership and the government.

So the parliament was violating the constitution, not reforming it, which is what a parliament can do with a constitution if it is not happy about it. The "constitution" referred to here is Bismarck's imperial constitution, or constitution of the German empire of May 1871. Wikipedia:

[It] lost its effect in the November Revolution of 1918: the legislative and executive powers were performed by a new revolutionary organ. A national assembly created in 1919 a new, republican constitution: [the Weimar Constitution](#), which has the same title in German as its predecessor (*Verfassung des Deutschen Reiches*, or 'Constitution of the German Reich').

Note also that Erzberger obtains a new "Burgfrieden" with the only discordant voice of the "German Fatherland Party". The "German Fatherland Party" (GFP) looks very much like a prototype of the Nazi party, and like the Nazis later on, it promotes "wild agitation" against Erzberger's peace proposals because it wants annexations. That despite the fact that the German army was acknowledged to be weak at the time. Thus, we are expected to believe that at a time where the German army was on the losing end, there arose a party that put "manu militari" annexations as a condition for peace. For all I see, the GFP is playing the role of the patriotic and pro-labor party in order to deceive the working classes into believing that Germany had declared war in order to get due territorial annexations, and due to love for the fatherland demands support for that and the sacrifices that that high ideal might require, right? Much like the current "patriotic far right" in Europe, which is catering to the deteriorating

position of the working classes and expecting that they will (mis)take their oppressors for their saviors. This seems to be the European version of the American operation of shifting the vote from Democrats to Republicans, an operation Miles has commented upon several times. These two moves in Europe and America are in essence the same as what was done in Germany by gathering popular support for the (seemingly) liberating Nazi party.

Erzberger emerged from the proceedings surrounding the peace resolution as Germany's most powerful deputy. His attempt to end the war with an amicable peace contributed to his great popularity, especially among the underprivileged classes. On the other hand, he became the most hated man among large sections of the upper classes and in circles that did not want to renounce annexations and rejected demands for a change in Germany's social and political structure.

So Erzberger seems to have succeeded in deceiving the working classes by posing as their pro-peace leader. The ones who want annexations, but also change in the "social and political structure" of Germany, a change that was not going to be beneficial to the working classes, are the upper classes. The territorial demands and patriotism are just the bait that the working classes had to swallow. The real issue was the change in the social and political structure of Germany; in other words: get the taxpayers ready to be fleeced. I would say that that was the "bitter political conflict", that was getting worse with the war, and that propaganda had to divert attention from.

Erzberger's political attempts at peace failed, but his public attack on the war effort and dissemination of information about the fragility of the German military created a climate in which the government found it increasingly difficult to maintain the belief that the war could be won. When, towards the end of the war, the German Navy [mutinied at Kiel](#), the sailors informed their officers that what they wanted was "Erzberger", by then synonymous with "peace".

Which again suggests that the opportunist Erzberger had succeeded in deceiving the working classes.

On 3 October 1918, Erzberger entered the government of Prince [Maximilian von Baden](#) as a Secretary of State without a specified portfolio. On 6 November 1918, a reluctant Erzberger was sent to negotiate with the Allies in the [Forest of Compiègne](#). Prince Maximilian supposed that Erzberger, as a Catholic civilian, would be more acceptable to the allies than a Prussian military officer; in addition, he believed that Erzberger's reputation as a man of peace was unassailable.

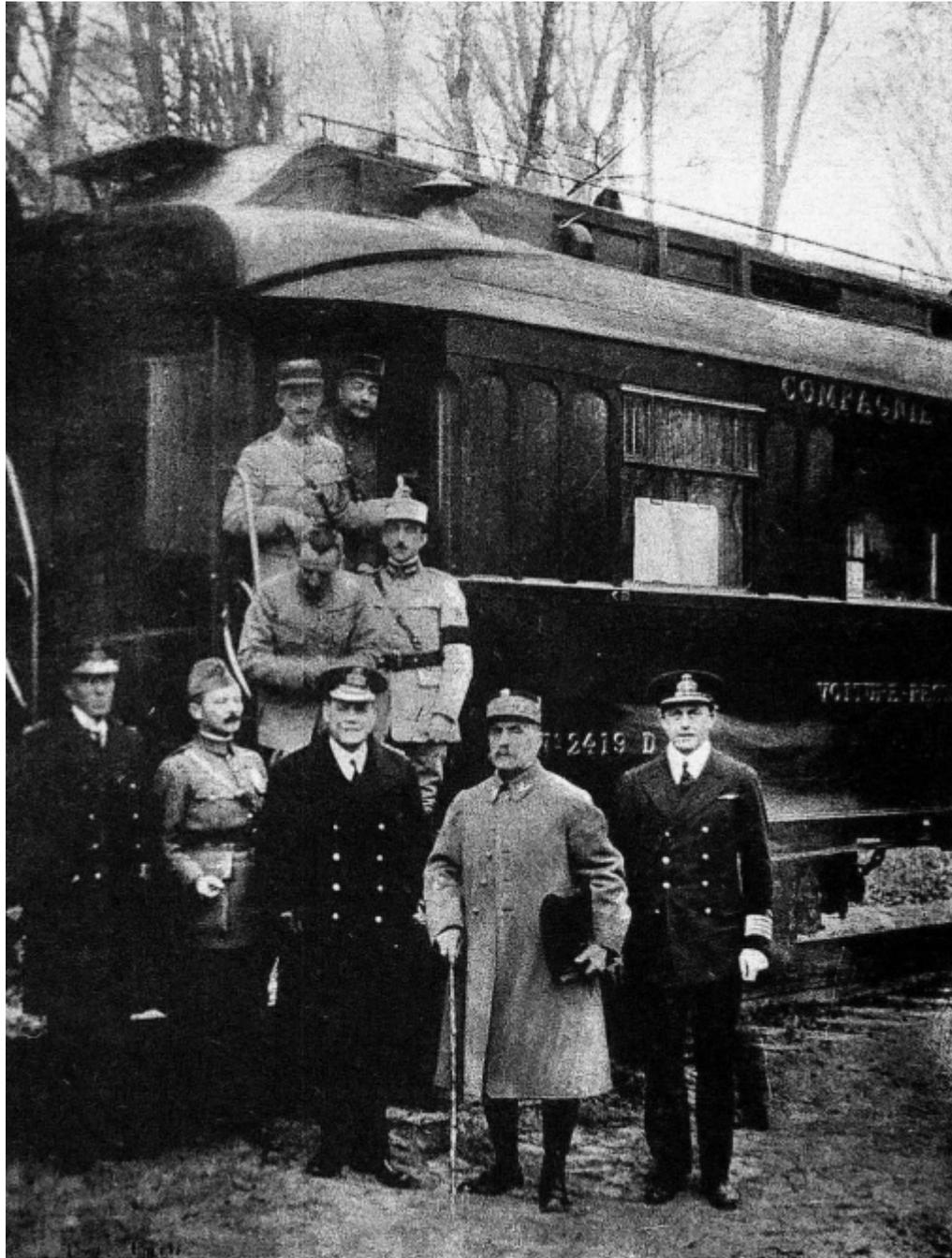
Erzberger was sent to Compiègne by whom? Who was he representing? Who appointed him head of a delegation? The Weimar Republic that was not proclaimed until November 9, three days after Erzberger was sent to Compiègne. Was then Erzberger appointed by the Empire and therefore was he representing the Kaiser? Who signed the armistice, the German Empire or the German Republic? Why was a Catholic civilian more acceptable than a *military officer* to a delegation of enemy *military officers*? Would not a military officer be the proper person to sign an armistice with military officers? Furthermore, why being Catholic made Erzberger more acceptable to the allied military delegation he was supposedly locking horns with? Were the delegations attending Mass or praying the Rosary together? Wikipedia offers a painting of the signature of the armistice:



The caption reads: “Painting depicting the signature of the armistice in the railway carriage. Behind the table, from right to left, General [Weygand](#), Marshal Foch (standing) and British Admiral [Rosslyn Wemyss](#) and fourth from the left, British Naval Captain Jack Marriott. In the foreground, Erzberger, Major General Detlof von Winterfeldt (with helmet), Alfred von Oberndorff and Ernst Vanselow.”

Notice that Ferdinand Foch, allegedly supreme commander of *the Allies* and a Frenchman, has a German/Jewish name. He came out of the Jesuit academy in Metz and his brother was a Jesuit priest. He is given no parents at Wikipedia and all other history and biography sites. This could be because, as geneanet tells us, his father's name was Napoleon.

It is interesting that Wikipedia does not provide any photo of that big event on Erzberger's page, but just a painting. We are given a photo not of the two delegations, but only of the delegation of the victors on the Wikipedia page on the armistice:



Wow, it's a paste! There is not any German delegate in the photo; in particular, I have not found any photo of Erzberger in the Compiègne wagon. Otherwise, the photo itself, which is the only one that Wikipedia provides, looks odd. The man on the far right has strange white clouds around his head and his face is glowing in a strange way. The man on the far left is so diffuse that he looks like a ghost. The man on the stair to the wagon who is not looking at the camera, but apparently at his shoelaces, seems to ignore the event; besides, why is he not wearing any kind of hat or cap, like the rest? If the armistice was the big event that was putting an end to the butchery of the previous four years, I would expect a full press coverage and a lot of photos. The absence of them make it look like a clandestine affair. Besides, why sign the pact in a carriage train stationed in the middle of a forest? At 5:45AM? That looks like nocturnality. Which poses the question: did the event really take place?

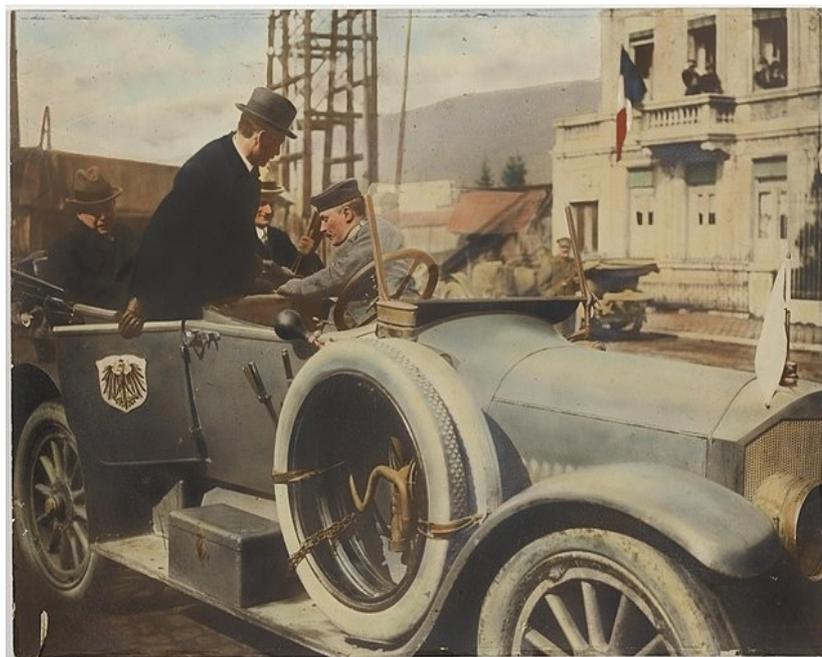
Wikipedia:

The **Armistice of 11 November 1918 [aces and eights]** was the [armistice](#) signed at Le Francport near [Compiègne](#) that ended fighting on land, sea and air in [World War I](#) between the [Entente](#) and their last remaining opponent, [Germany](#). Previous armistices had been agreed with [Bulgaria](#), the [Ottoman Empire](#) and [Austria-Hungary](#). (...) Also known as the **Armistice of Compiègne** (from the place where it was officially signed at 5:45 a.m. by the Allied Supreme Commander, [French Marshal Ferdinand Foch](#),^[1] it came into force at 11:00a.m. [Paris time](#) on 11 November 1918 and marked a victory for the Allies and a defeat for Germany, although not formally a surrender. (...) The armistice was extended three times while negotiations continued on a peace treaty. The [Treaty of Versailles](#), which was officially signed on 28 June 1919, took effect on 10 January 1920. Fighting continued up to **11 a.m.** of the 11 November 1918, with 2,738 men dying on the last day of the war.

Why not cable the front at 5:45 AM saying that an armistice had been signed, instead letting fighting and bloodshed continue until 11:00AM? Otherwise, the numerology of the event has been dealt with by Miles already, so I am not dwelling on it.

The Armistice was the result of a hurried and desperate process. The German delegation headed by [Matthias Erzberger](#) crossed the front line in five cars and was escorted for ten hours across the devastated war zone of Northern France, arriving on the morning of 8 November 1918. They were then taken to the secret destination aboard [Ferdinand Foch](#)'s private train parked in a railway siding in the [Forest of Compiègne](#).^[2]

Why was Foch, supreme allied commander, hiding in a secret place? What or who was he hiding from? The front was far away, as we are told that it took the German delegation ten hours to get not to Compiègne, but to some place from where it was taken to the Foch's secret place in Compiègne. Therefore, there was no military threat to Foch. Why was not the German delegation received in the Allied HQs or in any other place where diplomatic negotiations are usually conducted? **A hidden wagon is not the usual place to do that kind of thing.** Wikipedia offers an image of the arrival of the German delegation (not to a forest, but to some urban place) which I do not know whether it is a colored photo or a painting: **It is a colorized photo.**



The caption reads: “The arrival of the German armistice delegates, 1918”. Note the Phoenix on the door of the car.

Foch appeared only twice in the three days of negotiations: on the first day, to ask the German delegation what they wanted, and on the last day, to see to the signatures. The Germans were handed the list of Allied demands and given 72 hours to agree. The German delegation discussed the Allied terms not with Foch, but with other French and Allied officers.

It seems that Foch had more important things to do than negotiating the armistice.

The Germans were able to correct a few impossible demands (for example, the decommissioning of more submarines than their fleet possessed), extended the schedule for the withdrawal and registered their formal protest at the harshness of Allied terms. But they were in no position to refuse to sign. (...) The Armistice was agreed upon at 5:00 a.m. on 11 November 1918, to come into effect at 11:00 a.m. Paris time (noon German time),^{[22][23]} for which reason the occasion is sometimes referred to as “the eleventh hour of the eleventh day of the eleventh month”. Signatures were made between 5:12 a.m. and 5:20 a.m., Paris time.

Since “the Germans were in no position to refuse to sign”, there was not much to agree upon. However, it took the delegates three days to decide that they were signing and by 11 November at 5:20 AM the papers were indeed signed. Then, what was signed at 5:45AM? What happened at that time? Is that the time at which Foch showed up at his own secret hiding place? What is it? Did Foch sign anything or was content to “see the signatures”—in such a timely hour as 5:45AM?

In view of all the above, I would answer in the negative the question as to the reality of the Compiègne armistice. The strange official story of the nocturnal forest pact strongly suggests that it is fiction, which means that the fighting ended according to a script that had been laid down before the war, and that the story about the hurried and desperate pact in a secret wagon was yet another scene in the movie script.

It is interesting to compare the media coverage of Compiègne and Versailles. On the page on the Treaty of Versailles, Wikipedia provides a painting and photos of the signatories, yes, but also nothing less than 8 minutes and 19 seconds of newsreel footage. In that footage, one can see the press with its cameras and all the paraphernalia that is to be expected on such a big event. By contrast, all the footage I have found on the armistice of Compiègne, which is nothing less than the pact that ended the fighting, is a painting and a dubious photo.

Against hopes that Erzberger would be able to obtain better conditions from the Allies, Marshal [Ferdinand Foch](#), the chief Allied negotiator, was unwilling to make any concessions, with the exception of a slight extension of the time allotted to the German army to withdraw. Erzberger was unsure whether he should hold out for further changes in Germany's favour. On 10 November, [Paul von Hindenburg](#) himself telegraphed back that the armistice should be signed, with or without modifications, and a while later the new Chancellor, the [Social Democrat Friedrich Ebert](#), telegraphed Erzberger to authorize him to sign.

The “Foch” in Marshall Ferdinand Foch is probably a variant of “Fox” or “Fuxe”, that is, “Fuchs”, the old Phoenician banking dynasty. [Linking us back to the Quakers, Barclay's Bank, and forward to 20th Century Fochs.](#) The hurried and uncompromising “pact in the forest” sets the stage for the next scene of the operation: the cruel victors impose too harsh peace (actually, debt) conditions on the vanquished. This is but the continuation of the war against the working classes, German and non German, under the pretext of harsh peace conditions that involve directly a heavy burden on German taxpayers, but indirectly on all European taxpayers. The movie was continued in

Versailles, and there followed some other treaties to cement the post-war scenario. In the Compiègne scene, Erzberger was the actor playing the part of the good patriotic and socially concerned solitary hero who did his best for his people but failed to get anything because of the malice of the victors.

On 10 November, that is, one day after the proclamation of the Weimar Republic, Erzberger is ordered to sign the armistice by the head of the army, von Hindenburg, regardless of the conditions of surrender (which is odd). Just a few hours later, the new Chancellor of the newly born Weimar Republic, Ebert, authorizes him to sign, also regardless of the conditions. This hasty and strange arrangement in which von Hindenburg and Ebert cable orders of surrender no matter how to Erzberger (was there a telegraph line between Berlin and Foch's wagon in the forest?), who was neither a military officer nor a Socialist, suggests, again, that Erzberger was not sent to Compiègne to negotiate any peace agreement. If he ever set foot there, it was just to play his part in the performance to stage the end of the war and the next step in the looting of the European treasuries, starting with those of Germany.

The rise to power of Friedrich Ebert, Chancellor of Germany at the time of the Compiègne armistice is remarkable and deserves a quick look. Miles has already shown us much mystery, but there is more. Wikipedia:

Ebert did not favour exchanging the monarchy for a republic, but like many others, he was worried about the danger of a socialist revolution, which seemed more likely with every day that passed.

The Socialist Ebert is worried about a socialist revolution? The Socialist Ebert wanted to keep the monarchy and avoid a republican regime? Ebert was a very special socialist.

Against the backdrop of a country falling into anarchy, the SPD led by Ebert on 7 November demanded a more powerful voice in the cabinet, an extension of parliamentarism to the state of Prussia and the renunciation of the throne by both the Emperor and his oldest son, Crown Prince [Wilhelm](#). Ebert had favoured retaining the monarchy under a different ruler, but at this time told Prince Maximilian von Baden, "If the Kaiser does not abdicate, the social revolution is inevitable. But I do not want it, I even hate it like sin".

Again, the leader of the Socialist party of Germany hates a social revolution "like sin". Which suggests that for Ebert socialism and conservatism, or socialism and monarchy, were but the same political project under two different names. Ebert had a curious understanding of politics.

Wilhelm had resigned himself to the loss of the imperial crown, but still thought he could remain king of Prussia. However, under the imperial constitution, the imperial crown was tied to the Prussian crown. When Maximilian failed to convince him of the unreality of giving up one crown and not the other, he unilaterally and untruthfully announced that Wilhelm had in fact abdicated both titles and that the Crown Prince had agreed to relinquish his right of succession.

So emperor Wilhelm did not know the "imperial constitution", that is, the basic law of his empire. Prince Maximilian tried to explain it to him, but it seems that Wilhelm was not the sharpest tool in the shed (though he was decidedly stubborn), so Prince Maximilian gives up and bypasses him—and the constitution. He announces that both the emperor and his son had abdicated their titles, though that is admitted to be a lie. If there is any truth in this strange story, it reveals that Wilhelm was only nominally the emperor of Germany. In all, this story about the fall of the German monarchy looks too much like a fabrication. If Wilhelm had really been the emperor, Prince

Maximilian would have been hanging from a rope not long after having ridiculed him. But things get more interesting:

Shortly thereafter, the SPD leadership arrived at the chancellery and Ebert asked Prince Maximilian to hand over the government to him. After a short meeting of the cabinet, the chancellor [that is, Prince Maximilian] resigned and, in an unconstitutional move, handed his office over to Ebert, who thus became Chancellor of Germany and Minister President of Prussia. He was the first socialist, the second politician and the second commoner to hold either office. Ebert left the government of Prince Maximilian mostly unchanged, but appointed SPD operatives for the Prussian Minister of War and for the military commander of the Berlin area.

So Ebert did not become Chancellor of Germany and Minister President of Prussia, because the handing of power from Prince Maximilian to him was unconstitutional and, therefore, null. Otherwise, note that Ebert was so much of a socialist that he left the government of Prince Maximilian mostly unchanged. Of course, Wikipedia could not left unsaid that Ebert was a commoner, like Erzberger. What else could a socialist leader possibly be? By the way, the commoner Ebert that on November 10, 1918 cabled orders of surrender to commoner Erzberger was not the Chancellor of Germany at that time and had no authority to do any such thing. Wikipedia itself acknowledges this:

Since Wilhelm II had not actually abdicated on 9 November, Germany legally remained a monarchy until the Emperor signed his formal abdication on 28 November. [But when Wilhelm handed over supreme command of the army to [Paul von Hindenburg](#) and left for the Netherlands on the morning of 10 November, the country was effectively without a head of state.

So this isn't stab-in-the-back, it is just theater, written later by mischievous elves. Which, again, suggests that either no meeting took place in Compiègne or that the meeting was a scene of the movie to create a huge debt that was going to weigh heavy on the shoulders of the European working classes. Erzberger plays the part of the good guy and the Allies play the part of the bad guy. What we get is harsh peace (actually, debt) conditions for Germany; actually, for the whole of Europe, for Germany lies at the center of Europe and is being regarded as the key to dominate it.

Let us return to Erzberger. He found himself (“reluctantly”, of course) as head of the German delegation to negotiate an armistice in which he was in no position to negotiate. The question remains: why does not Wikipedia tell us who had appointed Erzberger or whom was he representing? What validity had the commitments that Erzberger may sign? Why did the victors admit him as a valid interlocutor? All we are told about Erzberger in Compiègne is that he tried to negotiate with Foch less harsh conditions for a ceasefire, but Foch was uncompromising and all that Erzberger was able to obtain was but harsh conditions. It seems to me that it is not a stretch to say that the text of the armistice was not written in 1918, but well before that.

Erzberger said that the pact was unfair and unfeasible, but it had to be signed, because otherwise Germany would be dismembered, as it would be invaded by the Allies. This means that Germany was defeated and in no position to demand anything from the victors. Then, again, what was Erzberger sent to negotiate? All the parties involved knew that he had no leverage.

It is convenient to keep in mind that before 1917 Erzberger was a supporter of the war and, especially, of war bonds. Erzberger was thus in agreement with the Socialist Ebert concerning the war and the war debt. However, somebody appointed him to negotiate better conditions for a ceasefire. It is to be noted that the group that drove

the story in Germany was the SPD, not the Catholic Zentrum. Erzberger is presented almost as a solitary figure in the Catholic Zentrum. However, he ends up not only signing the armistice of Compiègne, but supporting the Treaty of Versailles and its heavy debt burden, and, furthermore, making fiscal arrangements to pay that debt. This shows that the relation between the Socialist and the Catholic parties, opposites on paper, was rather friendly. Too friendly, I would say .

These good vibes among political opposites suggests, in turn, that the SPD, the Zentrum and all the other parties were not really opposites, so they were not aimed at each other. The aristocracy had already been defeated, so the only enemy that remained was the German working people. The oligarchy hiding behind the many faces of the parties and the institutions was actually fighting the working classes. It is not very difficult to understand that the oligarchy cannot tolerate anything that may lead to stronger ties among German workers, or among workers in general. WWI was an excellent tool to divide the working classes by pitting them against each other in the trenches and in the poverty that followed behind the lines, in such a way that the true enemy of the commoners who were killing each other in the firing line remained invisible. However, there must be leaders, so big money had to enter the movie at some point as leader of the nations. That happened in the conferences and treaties that followed the war—including the strange armistice of Compiègne.

After the war, and in order to pay for the reparations stipulated at Versailles (and for the German public debt, which included a huge war debt), in 1919 Erzberger succeeded in getting the German Parliament pass a fiscal reform according to which the burden of the debt *seemed* to be laid upon the shoulders of the richest. In the government of the Socialist Gustav Bauer (yet another Jewish surname), Erzberger was no less than Finance Minister and Vice Chancellor:

On 21 June 1919, Erzberger became finance minister and vice chancellor. After the [Weimar Constitution](#) came into force in August 1919, Erzberger remained in that position. He supported the Treaty of Versailles, as he saw no military or political alternatives. He was treated with particular contempt by the nationalist right wing as the man who had signed what was coming to be viewed as a humiliating and unnecessary surrender.

It seems that the “nationalist right wing” was the only one in Germany who did not know that Germany was in no position to refuse to sign.

In July 1919, Erzberger introduced what became known as "Erzberger finance reform." The reform pursued two goals. First, it was to give the German federal government supreme authority to tax and spend and thus end the dependence of the central government on the constituent states, as in the former German Empire. Second, Erzberger aimed for a significant redistribution of the tax burden in favour of low to moderate income households. In July 1919, *Kriegsabgaben* (war levies) on income and wealth were introduced, as well as the first German inheritance tax. In December 1919, an additional *Reichsnotopfer* (a one-time "emergency" tax on wealth) was levied, causing outrage among the better-off. In March 1920, a federal income tax followed. Its high tax rates made Erzberger even more unpopular with many on the right.

Here we have Erzberger posing as champion of social justice. However, as Preparata notes in his carefully researched book “*Conjuring Hitler*”:

Before Matthias Erzberger might even begin to tap the financial holdings of the German absentee owners, these cashed in their War Loan certificates, and exported abroad the wealth of the country. As the rich redeemed their Treasury Bills and the government bought foreign exchange with which to pay reparations, the Reichsmark lost value fast: thus the so-called ‘external depreciation’ of the German currency was

caused. Thence the Reich, in order to sustain the payments system, began to indebted itself at an accelerating pace by selling a swelling mass of government bonds (1921). The Reich's short-term indebtedness soared until it literally 'exploded' in 1923 under the pressure of non-renewal and massive redemption on the part of the former subscribers, both of which contingencies obligated the central bank to transform the bonds into a sea of (worthless) paper notes. The year 1923 marked the near disintegration of the German community: in its calamitous course, the infant Nazi Party made its first attempt at seizing power with the Beerhall putsch in early November. (Preparata, p. 90)

That is assuming that tapping the wealth of German big money was the goal of Erzberger's reform. I will look into this presently. The point now is that the war and the reparations had given rise to a huge debt. Wherever there is a debt there must be a creditor. Who was it in this case?

As to who owed what to whom, Erzberger provided the details. Over 90 percent of all subscriptions to the war loan were for modest amounts; this was the investment of the 'small people': they stood behind a quarter of the Loan. This implied that the remaining 10 percent of the subscribers (4 million out of 39 million investors), that is, the rich and super-rich, accounted for the 75 million marks left over—not to mention their quota of the short-term portion. Of these 4 million affluent investors, about half possessed another quarter of the *Kriegsanleihe*. [PMO: German for "war loan"]. Finally, this breakdown led to the individuation of Germany's richest, the absentee owners: 5 percent of the total claiming *half the entire sum of the Loan*. Thus, sampling the war debt confirmed that *there existed before and after the war an elite numbering roughly 3 million individuals that commanded over half the country's resources.*" (Preparata, p. 95; italics in the original)

That is supposing Erzberger intended to make them pay for the war. However, the "absentee owners", that is to say, the German branch of the Phoenician Navy, would have never accepted a war in which it was going to pay big money to somebody else. Furthermore, who that somebody else could be but the Phoenician Navy itself? This means that the war must have been an instrument to create the debt—a very powerful one indeed. The Phoenician Navy was not going to pay anything to the "nation" or to anybody, but to collect from it. Which implies that Erzberger was not any champion of the small people aiming at making big money pay for the public debt that big money itself had purposely created. That was just Erzberger's stage costume. He was acting as an agent of big money by deceiving the "nation" into believing that big money was going to have a difficult time under him. The opposition of the "nationalist right wing" to Erzberger's fiscal reforms must have been theater too, for it would not make sense that big money was not driving the whole operation.

How was Erzberger involved in the hyperinflation? What did it have to do with his alleged plans of taxing big money? Preparata explains:

Erzberger's attempt triggered a fundamental reaction that has been egregiously undocumented by the Reich statistics and the vast literature on the subject: capital flight. In the absence of reliable figures, many a 'scholar' has hastened to belittle the significance of the capital escapades through the 'the hole in the West' (*das Loch im Westen*), that is, all those avenues afforded by complacent banks for the export of capital out of Germany and into the marketplaces of the West. (p. 125)

So Erzberger's move to tax big money was useless, as it was not too difficult for it to escape the claws of Erzberger's taxmen. It was very easy—indeed, too easy, I would say. Did not Finance Minister Erzberger know about capital flight? Had not he got in trouble with Helfferich long before because of financial crimes in the management of German colonies?

Large patrimonial possessions in Germany were seldom caught in the nets of the fiscal authorities, which unavoidably ended up collecting (depreciated) money mostly from the middle class: Erzberger's financial crusade, run aground by the inflation, boomeranged and ended up harming his very protégés. By 1921, the Right would have wrecked in the Reichstag every project designed to confiscate the money of the wealthy investors. (p. 126)

It seems more likely to me that Erzberger knew a thing or two about capital flight and, therefore, that he knew that his "crusade" against big money was going to boomerang against those who he claimed to defend. As matter of fact, I would say that Erzberger's "fiscal crusade" was directed not against big money, but against the middle and lower classes. It was disguised as a crusade against big money, yes, but the target was the middle and lower classes. I say so because these were the ones that lost their holdings, not top money, and the proof of the cake is the eating. The "right" could have been roaring at Erzberger as much as it pleased (this was just part of the act) but the ones who should have been really angry at the savior Erzberger were the small people. Those were the ones who saw their wealth and savings evaporate with hyperinflation, because the rich had cashed in their bonds and sent the money abroad, in such a way that no money was left for the small people—or rather their money had been taken away and sent abroad. This way of withdrawing Erzberger from the stage is malevolent, for it suggests that anyone who denounces him is somehow approving of the murderous tactics of the "far right" and sympathizing with the Nazis.

Because of his signing the Compiègne armistice and because of his support of the Treaty of Versailles, Erzberger was named as one of the November Criminals who had stabbed Germany in the back. Allegedly, he was murdered for his betrayal by Organization Consul, a far-right terrorist group belonging to the Ehrhardt Freikorps. Its head, Hermann Ehrhardt, was known to be "the Consul". Those right-wingers rejected the Weimar Republic and, supposedly, wanted the return of the monarchy. In theory, Organization Consul was a very successful terrorist group, for barely a year after murdering minister Erzberger they murdered minister Rathenau. It seems that the German police was not very good at dealing with terrorist organizations.

Erzberger had signed the armistice, defended the Versailles Treaty and now was staging a supposedly pro-people fiscal reform to make the "rich" pay for the calamities of the small people. It was too much. The credibility of Erzberger could not be too strong after so many lies and poverty. He had to be withdrawn from the stage. The vociferous "nationalist right wing" was the ideal rogue character on which to pin down a fake assassination to retire Erzberger with honors. He had served his masters most efficiently. The plot of the movie is that the "rich", feeling threatened by Erzberger's fiscal measures, decide to get rid of him. The movie was set in two episodes. In episode 1:

The tax-gathering had merely begun, when Karl Helfferich, conservative stalwart, former imperial Vice-Chancellor and Finance Minister during the war –indeed, the artificer of the giant war debt bubble –launched a libelous campaign against his arch-enemy Erzberger charging the latter of corruption, mendacity, and unlawful meddling in politics and personal business. (...). Erzberger bit the bait and sued for libel. He was forsaken, and fought alone. The trial began in January 1920. It nearly came to a premature end when a 21-year-old 'half-crazed demobilized officer candidate,' Oltwig von Hirschfeld, attempted to assassinate Erzberger as he was leaving the court a mere week after the beginning of the proceedings. (p. 96)

Hirschfeld is a common Jewish name. That Oltwig von Hirschfeld, in addition to being nobility, behaves like an actor. Look at how he supposedly shot Erzberger:

The first bullet pierced the minister's shoulder, whereas the second, the lethal one fired at the lungs, was deflected by the chain of his gold watch. After a few days, Erzberger was ready to resume the suit. Hirschfeld would claim in court that 'Germany was injured every day that Erzberger continued in power.' He expressed no regret, but, yielding to counsel, he pleaded that his intent was to wound, not kill, the politician. The (...) useful idiot was 'sentenced to a grand total of eighteen months.' In the meantime the Right did not spare itself in kindling the slander against Erzberger, including the fledgling Nazis, who, within the great choir of reaction, squealed from the nook of their taverns that the 'fat' Erzberger was a traitor for selling out the country to the victors at Compiègne in November, and foisting the Treaty upon the people. (p. 96)

You shoot a minister not once, but twice, and when taken to court you allege in your defense that you were not intending to kill, but just to hurt. Excellent defense strategy, isn't it? Indeed, we are told that von Hirschfeld was sentenced to a "grand total" of a year and a half in jail. 18 months. After all, shooting ministers is not a big deal, is it? Miles has exposed many other similar fake trials, and based on that, I would say that von Hirschfeld never set foot in jail. Otherwise, Erzberger was very lucky that the chain of his gold watch (not the watch itself) deflected the fatal bullet that was pointed to his lungs. The script writers were not very careful with that part of the script. Note also how the event provides fuel for the Nazis at the expense of the Catholic Jew Erzberger. This is convenient, for Erzberger was on his way out of the stage, and that would make him an excellent straw man.

Episode 2 in the exit of Erzberger is the story about his murder. On 26 August 1921, Erzberger went for a walk in the forest with a friend. Two men, allegedly members of Organization Consul, came out of the forest (a forest again) and shot Erzberger several times till death. The terrorists also shot Erzberger's friend, but he survived, so that the murderers were so smart (or bad shots) that they left an eyewitness of the crime. Wikipedia:

[Manfred von Killinger](#), a leading member of the [Germanenorden](#), masterminded his killing by recruiting two members of the [ultra-nationalist death squad Organisation Consul: Heinrich Tillessen](#) and [Heinrich Schulz](#). Both were former [Imperial German Navy](#) officers and members of the disbanded [Marinebrigade Ehrhardt](#).^[2 3] Erzberger's assassins were later smuggled into Hungary^[2] and were prosecuted only after World War II.^[24]

Really? WWII ended in 1945, while the alleged assassination of Erzberger took place in 1921. What did the two assassins do for at 24 years? Why were they prosecuted after WWII, so long after 1921? Who prosecuted them? Besides, why leave Erzberger's friend alive? Was it really that difficult to also shoot dead Erzberger's friend and thus leave no eyewitnesses? It was known that the Consul at the head of the "terrorist" organization was commandant Ehrhardt, but Ehrhardt was not prosecuted or searched or interrogated or anything, to such an extent that his organization murdered minister Rathenau about ten months later. By the way, I have found no photo of the corpse of Erzberger.

Interestingly, the surname "Ehrhardt" is acknowledged to have been adopted by Ashkenazic Jews. Check, for instance, <<https://www.ancestry.com/name-origin?surname=erhardt>>. Otherwise, we have, for example:

Arnold Anton Traugott Ehrhardt (14 May 1903 in [Königsberg](#) to 18 February 1965 in [Manchester](#)) was a German jurist and British theologian. Arnold was the son of Oscar Ehrhardt, a professor of surgery, and Martha, née Rosenhain, a school teacher from a Jewish family.

Which suggests that Oscar Ehrhardt was as Jewish as Martha Rosenhain. So it seems that Consul Ehrhardt was Jewish himself. As an evil “far right terrorist” he would be playing the role of the extremist murderer in the movie at large and, in particular, in the withdrawal of Erzberger. Here is the Wikipedia picture of the “Consul” Ehrhardt:



The caption reads: “German naval officer Hermann Ehrhardt, leader of the navy battalion "Brigade Ehrhardt" and right-wing extremist revolutionary group "Organisation Consul" in the wake of WWI.” Has the photo been repainted? It does not look like an early 20th century photo. **Head pasted on, coat painted.**

Here is the panegyric that Wikipedia devotes to the “pacifist Jew” Erzberger:

Erzberger was instrumental in preparing the German nation for peace and in ensuring that the Catholic Centre Party, the predecessors of today's [Christian Democratic Union](#), retained a modicum of power in an increasingly radicalized Germany. His financial, federal, and rail reforms transformed Germany.^[2] Erzberger, with his optimism and sense of responsibility, never retreated even in the face of the most difficult tasks.^[2]

In light of all the above, I think that it is quite clear what Wikipedia is trying to sell.

There remains one key question, namely: how did the “rich” manage to rescue the money they had sunk in loans to the German state in order to send it abroad? After all, a large part of their holdings, like those of the small people, consisted in bonds, not money. The answer can only be found in the one who had the ability to issue money in Germany, that is, the German central bank or Reichsbank. It had been ruled since

1908 by Rudolf Havenstein. Havenstein suffered a timely heart attack on 20 November 1923, at the peak of hyper-inflation, unable to withstand the precipitous fall in the Reichsbank's gold reserve and the annihilation of the value of the notes of the Reichsbank. Here is his Wikipedia photo:



The surname “Havenstein” sounds Jewish to me, but I have not found any record about Rudolf Havenstein’s Jewish background. I think we may just assume the head of the Reichsbank was Jewish.

Be that as it may, the fact is that under his rule the bonds of the “rich” were converted into Reichsbank’s money:

In May 1921 the London Schedule for the war reparations was finally disclosed. Germany presently owed the Allies a total sum of 132 billion marks (\$34 billion). The Germans were, unsurprisingly, outraged. (Preparata, p. 112)

The reparations, like the war debt, were unpayable and, therefore, German bonds were worthless. The debt had been created: it was time to cash in the bonds, as quickly as possible, and exchange that cash for foreign currencies in order to safely deposit the money outside Germany. The minority that owned half of the bonds, unlike the majority, made up basically of small people, had the means to carry out that operation. And so did they. There was not enough money in the central bank to satisfy the demand for redemption of bonds into money. The “rich”, that is, the minority that owned half of the entire debt, rushed to the Reichsbank to cash in their bonds and

Havenstein obliged by printing as many notes as the rich required. He was their necessary collaborator.

The London Schedule required Germany to make the payments of the first installments of the reparations in gold; therefore, the gold reserve was gradually and rapidly depleted in order to comply with that “obligation”. This meant that the gold reserve of the Reichsbank, the truly valuable thing that the bank had, was rapidly diminishing. Of course, Reichsbank’s notes were inconvertible into gold already before the war. The problem for the small people is that the only currency they had access to was, precisely, inconvertible Reichsbank notes. Unlike Phoenician big money, they could not exchange their notes for gold at the Reichsbank and they did not have the means to engage in massive foreign exchange operations. Big money did just that, and that was possible because governor Havenstein converted their bonds into money. In order to that, he printed as many notes as big money required. Therefore, he was a necessary collaborator in the expropriation of the holdings of the small people and the subsequent capital flight that led to hyperinflation, that is, that manifested itself in the annihilation of the value of Reichsbank notes.

In fact, as they exported the country’s wealth abroad while the mark depreciated, the wealthy Germans also cashed in their war loan certificates: between 1920 and early 1922, 50 percent of the war debt had been refunded by the state. The other half stayed in the hands of the petty investors, who clung to their certificates till the end, when they would be worth nothing. (Preparata, p. 129)

The complete collapse came in November 1923, when the Reichsbank’s notes were practically worthless. The “petty investors”, that is, the middle and lower German classes were left with worthless bonds inconvertible into any money or goods. They had been ripped off. No wonder they did not love Havenstein. Havenstein had done his job and had to be withdrawn from the stage. Unlike Erzberger, he could not be withdrawn as a hero, and the best the script writers were able to come up with was a heart attack, allegedly caused by the ruin of his bank, a ruin that he had caused himself. **He may have faked his death to avoid a hanging or a potshot.**

In the avalanche, the Reichsbank suffered the drain of half of its gold, and Governor Havenstein died of a heart attack on November 1923. The farmers weathered the storm and kept their granaries bursting while the people went hungry, the proletarians had nothing to lose, and the absentee owners, their wealth being sheltered abroad, were better off than they were at the end of the war. But the petty bourgeoisie (*die Kleinbürgertum*), which lived and saved off a *fixed* income, was literally wiped out. The hyperinflation effaced the savings of the middle class: from the mid 1920s this pauperized cohort would merge into the Nazi mass following. (p. 129-30)

Wikipedia presents Havenstein as a victim of a wrong economic theory **[yeah, like Greenspan or Bernanke]**:

Havenstein played an important part in the Hyperinflationary process in Germany since he subscribed to the widespread belief then present in Germany that the inflation was caused by the fall in the external value of the mark against foreign currencies and that the role of the Reichsbank was to print sufficient money to sustain the higher price levels [PMO: Why on Earth would a central bank want to “sustain the higher price levels”?]. Of course, the more money that was printed the higher the price level became, so the Reichsbank then printed even more money and so on. (...). It was Havenstein's death in November 1923 that helped to bring this policy to an end and with it the Hyperinflation.^[2] Havenstein was involved in the introduction of [war bonds](#) at the beginning of the [First World War](#).

Of course Havenstein was involved in the “introduction of war bonds”, just like Ebert and Erzberger: they are all pushing in the same direction. However, the issues of notes by the Reichsbank did not come to an end because of Havenstein’s timely death, but because the job had already been completed and there was no money left in Germany. Havenstein’s job as head of the Reichsbank was not his first job in banking, and, besides, he had been the governor of the Reichsbank for 15 years. He must have known all too well that printing notes without having money was going to lead to the depreciation of the notes. He also must have known a thing or two about banking and about capital flight, and it is not therefore credible that he let note issue grow on a massive scale if it was not because he was serving the interest that had placed him at the head of the central bank.

Miles: I do not publish this now by accident, as I hope is clear. Pedro wrote it for you so that you can see that the bankers are doing the same thing again, this time *to you*. They are robbing you down to bare ground. But they have plans for you beyond what even the German people bore. They want to take *all* private property and make you eat bugs. They are stealing your daughters' breasts and your sons' penises. What they have in store for you isn't interwar Germany. That will look like an idyll to you. They want you in Mordor, living like an orc. This is the Schwab, Soros, Gates, Rockefeller plan, and they will become the nine Ringwraiths, which explains why they look like they do, I guess.



Keep your eyes open for that inverted smile, since we are seeing a lot more of it all over the world. I noticed it first on Gates, but it has since spread to many of his fellow Ringwraiths and goblins. That is apparently how you smile after you have gazed into the pit and seen your appointed chair there.

Some write in and tell me they see no signs of a successful revolution, either now or in the future. Look in Bill Gates' eyes and you will see it. He has already lost. The Phoenicians are losing, will lose, and always have lost, and that is because the war that matters is not on a battlefield, it is won or lost by each individual person, regardless of the state of the world. No one needs to shoot Bill Gates: he has already shot himself. That is how this world works, as the wise have always known. But the Phoenicians have never caught on.