

I know that some of you say that it would be better rather to focus more on current events and I do actually agree that it is indeed very important to know what is going on today, in the Middle East or here in America, and share our feelings about it. To be well informed about AIPAC and other such things is important but myself I always emphasize that it is even more important to know and understand *why* things today are the way they are. All of today's horrible events in Palestine, Iraq, Lebanon (or, for that matter, in Washington, D.C.) are just like branches and leaves of the same tree and that tree has its deep roots. Those roots are most important! If there were no roots, then there wouldn't be any tree.

A solid understanding of history has long been the best guide to comprehending the present and anticipating the future. For example, many people ask: How did the Bolsheviks, a small movement guided by the teachings of German-Jewish social philosopher Karl Marx, succeed in taking control of Russia and imposing a cruel and despotic regime on its people? Well, very few people are aware of the extent to which Jewish Zionists were responsible for the Bolshevik revolution in Russia. That's history.

In recent years, Jews around the world have been voicing anxious concern over the specter of anti-Semitism in the lands of the former Soviet Union. In this new and uncertain era, we are told, suppressed feelings of hatred and rage against Jews are once again being expressed in Russia. According to one public opinion survey conducted in 1991, for example, most Russians wanted all Jews to leave the country. But precisely why is anti-Jewish sentiment so widespread among the peoples of the former Soviet Union? Why do so many Russians, Ukrainians, Lithuanians and others blame the Jews for so much misfortune?

Now I will try to continue explaining to you this Taboo Subject as best as I can.

The father of communism, Karl Marx, who was a Jew himself (according to *Universal Jewish Encyclopedia*, Vol. VII, p. 289, "on both paternal and maternal sides Karl Marx was descended from rabbinical families"), issued his *Communist Manifesto* as far back as the middle of the 19th century, but it was another 50 years before mostly Jewish Communists were able to have much of an impact on the Gentile world. Whether Marx was a "religious" Jew is of no significant importance in this discussion, since Jewishness, as we know, is not defined exclusively by adherence to Judaism. The Jews themselves argue almost constantly over what makes one a Jew. Nonetheless, a great bulk of Jews today would probably identify themselves as atheists or agnostics, but also nonetheless consider themselves Jews.

But first let's talk about the political Zionists, not Communists. Because of what's happening right now in Lebanon, I feel as my duty to touch upon how this project of Zionists came into existence. The Zionists, just like their Communist brethren, also began propagandizing and organizing (mainly also in Russia and

Poland) about the middle of the 19th century and only became really noticeable at the beginning of the 20th century, when they began having international Zionist congresses and more or less openly laying their plans to foment wars and revolutions, of which they could take advantage to promote Jewish interests.

Now, the Zionists of the late 1800s faced one major problem with their bold takeover scheme of Arab Palestine. Palestine was under the sovereignty of the Ottoman Turkish Empire and the Arabs certainly weren't about to just give away prime real estate in Palestine to the Zionists of Europe. There were very few Jews even living in Palestine and the Jews had not controlled Palestine since the days of the Roman Empire. This destroys, by the way, the commonly believed myth that the Arabs and the Jews "have been fighting over that land for centuries." The handful of Jews who lived in Palestine at the twilight of 20th century got along well with their Muslim hosts and never expressed any desire whatsoever to overthrow the Ottoman rulers and set up a nation called Eretz Israel. The movement to strip Palestine away from the Ottoman Empire came strictly from Khazarian Zionists who had become very influential within several European nations and, increasingly, in America. For example, at the Zionist Congress in 1897, in Basel, Switzerland, the Zionist leader Theodor Herzl told his fellow Jews that they (the political Zionists) were having trouble persuading the Turks, who at that time controlled Palestine, to turn the country over to them, but that the Jewish leaders had plans for getting around the Turks. And I should mention that Herzl's address to the 1897 Zionist Congress has been published in a number of places, and any diligent researcher can dig up a copy. Herzl said:

"It may be that Turkey will refuse us or will be unable to understand us. This will not discourage us. We will seek other means to accomplish our end. The Orient question is now a question of the day. Sooner or later it will bring about a conflict among the nations. . . . The great European war must come. With my watch in hand do I await this terrible moment. After the great European war is ended the peace conference will assemble. We must be ready for that time."

Remember, Herzl was talking about the Jewry's plans 17 years before the outbreak of the First World War. But the Jews were ready when the time came. As fate (or perhaps design) would have it, a great opportunity would soon present itself to the Zionist Mafia. There came, in 1914, "The Great War" pitting the three powers of Germany, Austria-Hungary, and the Ottoman Turkish Empire against the three powers of England, France, and Russia. The assassination of Crown Prince Franz Ferdinand, heir to the Austrian throne, was carried out by the assassin

Gavrilo Princip, on June 28, 1914. The event, known as the assassination in Sarajevo, prompted the Austrian action against Serbia that led to World War I.

Then, in 1916, with the war more or less stalemated, the British were facing defeat and desperately needed American help. Zionists approached Britain's political leaders and made a deal to bring the United States into the war on the side of Britain in return for a British promise to take Palestine away from Turkey and turn it over to the Jews after the war. The Zionists promised to deliver American muscle in exchange for the promise of a Zionist state in Palestine. The British government and the Zionist leaders struck a dirty deal. The Zionists were led by Chaim Weizmann, the man who later became the first President of the State of Israel. The idea was for the Zionists to use their influence to drag the mighty USA into the war on Britain's side, so that Germany and its Ottoman allies could be crushed. In exchange for helping to bring the United States into the war, the British would reward the Zionists by giving over to them Palestine taken from the conquered Ottomans after the war was over. The British had originally wanted to give the Zionists a Jewish homeland in some African territory. But the Zionists were fixated on claiming Palestine and only Palestine as their land.

The British side of the deal was made public in the so-called Balfour Declaration. The Balfour Declaration took the form of a letter from British Foreign Secretary Arthur James Balfour addressed to Lord Rothschild. The Balfour Declaration, in the words of British historian Prof. Harold Temperley, was a "definite contract between the British Government and Jewry." [*History of the Peace Conference in Paris*, vol. 6, p. 173.] A month after the date of the Balfour Declaration in December of 1917, the British army entered Jerusalem.

And the Zionists kept their end of the bargain by working through Jews close to the President of the United States, Woodrow Wilson.

Samuel Landman, who was Secretary of the World Zionist organization from 1917-1922 wrote the following in a paper entitled "Great Britain, the Jews, and Palestine" in 1936 (published under the auspices of the Zionist Association, was intended to remind Britain of her obligations):

“. . . the only way . . . to induce the American President to come into the War was to secure the co-operation of Zionist Jews by promising them Palestine, and thus enlist and mobilize the powerful forces of Zionist Jews in America and elsewhere in favor of the Allies on a quid pro quo contract basis . . .”

The foregoing commentary by Mr. Landman implies that Zionists had the ear of President Wilson and therefore extraordinary control over U.S. foreign policy. (That was almost 100 years ago!) Since this "little detail" was left out of

your high school history books, a little exploration is in order. How would Zionists have such influence? Through whom?

The American-Israeli Cooperative Enterprise assists, here, by recommending Peter Grose's excellent book *Israel in the Mind of America*. On page 64, the author (who is director of Middle Eastern studies at the Council on Foreign Relations!) states, quite plainly, that President Wilson's top advisors at the time were Bernard Baruch, Rabbi Stephen Wise, and Justice Brandeis. He goes on to point out that, when Lord Balfour came to America to drum up support for the Balfour Declaration, instead of going to President Wilson — he headed straight for Justice Brandeis, because of the influence that Justice Brandeis wielded with the President. But what of Justice Brandeis? It would be reasonable to expect that a U.S. Supreme Court justice would be an American first and foremost — and his Jewish identity would be a far-distant secondary consideration. Yes — it would be a reasonable expectation — but also very wrong in this peculiar case. Even very small amount of research unearths immediately the fact that Justice Louis Dembitz Brandeis was a serious Zionist partisan who was actually like a leader of the world Zionist movement. His own copious writings on the topic show Zionism to be central in his life. His own words confirm this. Writing in his famous book, *Zionism and Patriotism*, on page 113, his loyalties are unmistakable: "Let us recognize that we Jews are a DISTINCT NATIONALITY of which EVERY JEW, whatever his country, his station, or shade of belief, is necessarily a member". . .

Zionists powerbrokers immediately went to work to put the screws to President Wilson. During 1915 and 1916, President Wilson kept faith with the bankers who had purchased the White House for him. President Woodrow Wilson was basically the puppet of Rothschild agent Edward Mendel House. And, as I said, the Balfour Declaration took the form of a letter addressed to none other than Lord Lionel Rothschild.

Wilson had won the election to his second term in the White House in 1916 by promising America's voters that he would keep the United States out of the European war but as soon as he took office in 1917 he began scheming to get the country into the war on the side of Britain. Overnight the Zionist influenced press transformed the German Kaiser and his people into bloodthirsty "Huns," determined to destroy civilization. Then, the United States entered the war on Britain's side under the ridiculous pretext of "making the world safe for democracy." That cost a couple of million additional Gentile lives, but it got Palestine for the Jews — and it also prolonged the war enough for the Jews in Russia to topple the Tsar and get their communist revolution off the ground.

After America's entry into World War I, President Woodrow Wilson immediately turned the government of the United States over to his Zionist backers, Paul Warburg, Bernard Baruch and Eugene Meyer. Baruch was appointed

head of the War Industries Board, with life and death powers over every factory in the United States. Eugene Meyer was appointed head of the War Finance Corporation, in charge of the loan program which financed the war. Paul Warburg was in control of the nation's banking system.

58,480 dead! 189,955 wounded! 14,290 missing! A total of 262,725 American military personnel were casualties in the Great War, now known as World War One.

But, anyways, we are supposed to talk here not about Palestine, but about Russia and not about creating of Israel, but about Bolshevik Revolution and so it would be better to stick closer to our main topic.

When I say that in Russia some Jews took the Zionist route and some the Marxist route, I don't mean that all Jews (all 100% of them) became active participants in one or the other of those movements. Most Jews remained full-time money-grubbers and provided propaganda and financial support for their conspiratorial brethren, continuing to buy up mass media and to dispense capital to the Zionists or the communists as needed. Eventually every Russian Jew came to identify himself with either one or the other of these movements.

Very few people are aware today of the extent to which Jews were responsible for the revolution in Russia. First they organized unsuccessful revolution of 1905, and then the later and successful Bolshevik Revolution of 1917. Both were heavily financed by outside Jewish banking houses, and ultimately resulted in Jews assuming control of what had become the Soviet Russia. Concurrently, Jewish Zionist machinations in the United States, Germany, Britain, and elsewhere helped set the stage for the take-over of Russia.

Long prior to the Revolution in Russia, international Jewry had conceived a hatred of Christian and Tsarist Russia, because of opposition of the Russian people and Government to Jewish Talmudism. In his introduction to the 1903 translation of the Talmud, for example, Rabbi Michael L. Rodkinson details the repeated denunciations of the Talmud over many centuries by nearly every country, the Popes, and others, and also states: "Still what has been the result? The Talmud exists today, and not one letter in it is missing. It is true, the persecutions against it are not yet at an end; accusations and calumnies by its enemies, under the new name of anti-Semites, are still directed against it, while the government of Russia legislates against and restricts the rights of the nation which adheres to the Talmud."

And, at the turn of the twentieth century, there were already forces, led by Jacob Hirsch Schiff, a senior partner in the enormously powerful American Jewish banking house of Kuhn, Loeb, and Company, which were determined to humiliate Russia in one way or another. He was one of the prime Jewish conspirators plotting to take over Russia. The documentation of Kuhn, Loeb Company's involvement in

the establishment of Communism in Russia is much too extensive to be quoted here, but I will mention at least some facts.

Schiff waged a private war against Russia from the 1890s until 1917. His war developed over time in an all-consuming passion and took on the overtones of a personal crusade. The banker “repeatedly drew analogies between Russia and the biblical story of the Jews in Egypt; subconsciously, he doubtless saw himself as another Moses.” [Naomi W. Cohen, *Jacob H. Schiff: A Study in American Jewish Leadership* (Hanover, NH: Brandeis University Press, University Press of New England, 1999), p. 124] At one point, Schiff even lobbied then President Teddy Roosevelt to conduct a Rough Rider assault, patterned after the 1898 American invasion of Cuba, against Russia. [Ron Chernow, *The Warburgs: The Twentieth Century Odyssey of a Remarkable Jewish Family* (New York: Random House, 1993), p. 100] Terming Schiff’s request “hysterical,” Roosevelt dismissed it out of hand. [Cohen, *Jacob H. Schiff*, p. 142]

Now, it’s very important to know that all the great Jewish banking monopolies have been interwoven by marriage like a rug. Note three things about the Rothschilds from the *Jewish Encyclopedia* of 1905: It says that of the 58 Rothschild marriages to that date, exactly half, or 29, had been to first cousins. Also this encyclopedia says that the Rothschilds “were the first to make use of journalistic methods to arouse the interest of the public in their loans. They have, however, consistently kept the secret of their own operations!” A major reason why Russia collapsed and went under the Red heel during World War I also appears in *Jewish Encyclopedia* of 1905, namely, “Of recent years the Rothschilds have consistently refused to have anything to do with loans to Russia owing to the anti-Jewish legislation of that empire.” (This was written in 1905.)

Abraham Kuhn and Solomon Loeb were brothers in law, German Jewish haberdashers who had made a fortune selling uniforms and blankets to the North during the American Civil War and then moved to New York starting the Kuhn & Loeb banking house in 1867. [Chernow, *The Warburgs*, p. 48.] Soon Kuhn & Loeb was actually run by Jacob Schiff, a Frankfurt, Germany, native who had married into the family, marrying Solomon Loeb’s daughter Theresa. Schiff’s ancestor’s had been linked to the Rothschilds, [Chernow, *The Warburgs*, p. 46.] and Schiff had previously worked at banking houses in Frankfurt, New York, and at the Warburg bank in Hamburg before accepting an offer from Solomon Loeb to return to the United States and become a partner at Kuhn & Loeb in New York. Schiff concentrated on what was then the most lucrative part of Wall Street: railroad financing.

Schiff’s daughter married Felix Warburg from the Hamburg, Germany, banking family where Schiff had previously worked. Paul Warburg, one of Felix’s older brothers, married Solomon Loeb’s youngest daughter from his second

marriage, twenty years after Loeb's daughter from his first marriage had married Schiff. Everything is, as I said, interwoven by marriage like a rug. Therefore Paul Warburg, in addition to being Felix Warburg's brother, became through the two marriages his brother's uncle. And Jacob Schiff was not only Felix Warburg's father-in-law, he was Paul Warburg's brother-in-law because Paul's wife was Jacob Schiff's half sister. [Chernow, *The Warburgs*, pp. 46 to 56.]

The history of the Warburg family is just as intriguing as the history of the Rothschilds. The Warburg family originally came from Italy in 1559, and this Jewish family, known in Italy as Del Branco, took the German name Warburg from the city of Warburgum, where they first settled. In 1798 the bank M.M. Warburg & Co. of Hamburg was founded. Simon Elias Warburg then went to Sweden, where he founded the first Jewish community in that country, his grandson Frederik Elias Warburg moved to England. Other Warburgs moved to Copenhagen in Denmark, and took the original name Del Branco. Paul Warburg came to the United States in 1902 and became a member of the biggest Jewish bank in the United States, Kuhn, Loeb and Co. of New York. Felix Warburg also moved to the United States and joined same bank as a partner. Max Warburg stayed in Germany. Both Paul and Felix Warburg were at various times partners in both the Kuhn & Loeb banking house in New York and in the M.M. Warburg banking house of Hamburg, Germany, that was run by their older brother Max Warburg. Paul Warburg worked actively at both banks, spending about six months each year in Hamburg and the rest of the year in New York before settling down in New York and finally becoming a U.S. citizen in 1911. At this time in history, the Warburg bank was tied in with the Rothschild bank, and the reason for Paul Warburg to move to New York, was to work for the establishment of an American Central Bank. Working at Kuhn, Loeb and Co. Paul Warburg lectured and worked on American politicians until the Federal Reserve act was passed on December 22, 1913 and, to the consternation of many, Paul Warburg, who had never voted in an American presidential election, was appointed to the Federal Reserve Board by President Woodrow Wilson in 1914.

Now, turn to the laudatory sketch of Jacob Schiff, in the Jewish Communal (Kehillah) Register of New York City, 1917-18, of which Kehillah he was an Executive Committee man. It is stated there how German-born Schiff came to America and made connections with a banking house. "The firm of Kuhn-Loeb & Co. floated the large Japanese war loans of 1904-5, thus making possible the Japanese victory over Russia . . ." Then, the last paragraph boasts "Mr. Schiff has always used his wealth and his influence in the best interests of his people. He financed the enemies of autocratic Russia. . . and used his financial influence to keep Russia from the money market of the United States." [This was written in

1918, after the Bolshevik revolution] It is stated that “all factions of Jewry” hailed him for this.

Yes, this amazing story begins with the war between Russia and Japan in 1904.

As it turned out, Jewish international economic power toward expressly Jewish political ends could even be asserted in Asia. With the outbreak of the Russo-Japanese War, fresh currents were set in motion in the disturbed Asian waters. The Russo-Japanese War of 1904-5 gave Schiff the opportunity to flex his financial muscles in a grand manner, and as one American diplomat put it, he “went out of his way to help Japan.” [Cohen, *Jacob H. Schiff*, p. 135]

First of all, Jacob Schiff worked to discourage loans to Russia by the Rothschilds and other European Jewish bankers. Lord Rothschild assured Schiff in 1904 that his London bank had not handled a Russian loan since 1875 and that Russia had no chance in England with either Jewish or, for that matter, non-Jewish banks. [Cohen, *Jacob H. Schiff*, p. 135]

Once the Russo-Japanese War got underway, Schiff helped arrange the extremely successful Japanese financing effort. He had raised the capital for large war loans to Japan. Toward this end, Schiff helped Japan raise \$180 million, nearly one-fourth of the total Japanese expenditure in its war with Russia. Some of the later loans from Schiff’s Kuhn & Loeb to Japan were in part subscribed through the Warburg’s Hamburg bank. It was due to this funding that the Japanese were able to launch a stunning attack against the Russians at Port Arthur and, the following year, to virtually decimate the Russian fleet. As the war progressed, Schiff saw Japanese gains redounding to the benefit of the Jews. “I believe the Russian Government would now go very far to gain the good will of international Jewry,” he said confidently. [Cohen, *Jacob H. Schiff*, p. 134]

As professor Albert Lindemann writes in his book *Esau’s Tears*, “Schiff, the wealthy capitalist, even funded socialist indoctrination programs for Russian prisoners of war by the Japanese, in the hope that this might aid in the Tsar’s downfall.” [p. 170] During the two years of hostilities, thousands of Russian soldiers and sailors were taken as prisoners by the Japanese. Schiff paid for the printing of one-and-a-half tons of Marxist propaganda and had it delivered to the prison camps. He also sent scores of Russian-speaking Jewish revolutionaries, trained in New York, to distribute the pamphlets among the prisoners and to indoctrinate them into rebellion against their own government. When the war was ended, 50,000 officers and enlisted men returned home to become virtual seeds of treason against Russia. They were to play a major role a few years later in creating mutiny among the military during the Communist takeover of Russia.

As historian John Lewis Gaddis said, “Schiff’s motives were quite frankly those of the Russian revolutionaries of 1905: to work for a Russian defeat at the

hands of Japan, in the belief that this would hasten the revolution which, as Schiff thought, would give power to the Jews.” [John Lewis Gaddis, *Russia, the Soviet Union, and the United States: An Interpretative History* (New York: John Wiley and Sons, 1978), pp. 43-44]

By this time American Jews had already begun to claim a leading role in international Jewish affairs. Schiff delighted in the way that he and other Jews had been able to contribute to the humbling of the great Russian Empire. He boasted that after its humiliation in the Russo-Japanese War, Russia had come to understand that “international Jewry is a power after all.” [Gary Dean Best, *To Free a People: American Jewish Leaders and the Jewish Problem in Eastern Europe, 1890-1914* (Westport, CT, 1982), p. 108.] When Russia’s Prime Minister Count Witte arrived in the United States to negotiate the peace treaty with Japan, he was contacted by Simon Wolf, another American Jewish leader and long-time confidant of presidents, who told him that Russia needed two things, money and friends. He added:

The Jews of the world, as citizens of their respective countries, control much of the first ... There is no use in disguising the fact that in the United States the Jews form an important factor in the formation of public opinion and in the control of finances. ... By virtue of their mercantile and financial standing in this country they are exercising an all-potent and powerful influence. [Quoted in Albert S. Lindemann, *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews* (New York: Cambridge University Press, 1997), p. 302]

This boasting by Schiff and by Wolf was transparently designed to impress the Russians, with the quite explicit goal. Observers as different as Winston Churchill and Theodore Herzl firmly believed that international Jewry even at that time exercised enormous power in international relations. British journalist Arnold White wrote that the European press and international finance were in Jewish hands, and that “the Prime Minister and the Cabinet of England alter their policy and abandon an important bill in parliament at the frown of the Rothschilds.” He concluded that Jews were making “monotonous progress toward the mastery of the world.” [Quoted Lindemann, *Esau’s Tears*, pp. 302-303]

Since 1890, Jewish-American financiers — led by Jacob Schiff, Isaac Seligman, and Adolph Lewisohn — had also vigorously lobbied the powerful international Jewish banking community as a collective entity to reject any Russia’s searches for loans. Ultimately defeated by Japan and suffering great indemnity demands, Russia faced a largely successful international economic lockout by Jewish money lenders. “A great nation,” reported the *Jewish Chronicle*

with satisfaction about the teetering Russian state, “was now going from one Jewish banker to the other, vainly appealing for financial help.” [C. C. Aronsfeld, “Jewish Bankers and the Tsar,” *Jewish Social Studies*, April 1973. V. XXXV, no. 2, p. 103]

The following ultimatum to the huge country of Russia, and a threat to those who broke Jewish ranks to do business with it, was announced by a group of Jewish American businessmen wielding their own foreign policy, self-described as the “Hebrew alliance”:

“First, . . . no money will be loaned the Russian government by any American Jews. Second, the Rothschilds are united with the American Jewish bankers in this agreement and will use all their enormous prestige and power to assist in carrying out the threat. Third, no financial concern will be allowed to loan Russia money, under pain of the displeasure and financial punishment that such a combination of resources of the Hebrew alliance could so readily dispense.” [C. C. Aronsfeld, “Jewish Bankers and the Tsar,” *Jewish Social Studies*, April 1973. V. XXXV, no. 2, p. 100]

Jacob Schiff and others unashamedly used their financial influence to thwart Russia at every turn. As he boasted to Lord Rothschild in 1904, “I pride myself that all the efforts, which at various times during the past four or five years have been made by Russia to gain the favor of the American market for its loans, I have been able to bring to naught.” [Cyrus Adler, *Jacob H. Schiff: His Life and Letters* (Garden City, NY: Doubleday, 1928), vol. 2, p. 122.] This anti-Russia crusade brought Schiff to the height of his powers and to a position never before attained by an American Jewish leader. [Cohen, *Jacob H. Schiff*, p. 126] Interviewed in 1911, the Russian minister of finance said: “Our government will never forgive or forget what that Jew, Schiff, did to us. ... He alone made it possible for Japan to secure a loan in America. He was one of the most dangerous men we had against us abroad.” [Cohen, *Jacob H. Schiff*, p. 134]

Then, the American Jewish Committee was founded in 1906. Schiff told the organizing meeting that he and his friends needed a committee that would be powerful but discreet because he was fearful of substantiating the assumption prevalent in the 1890s that Jews were controlling invisible financial empires and secretly directing governments of many nations. The American Jewish Committee’s lobbying techniques included “lavish expenditures of money, public speaking campaigns, extensive distribution of propaganda, and courting politicians by playing off Republicans against Democrats.” (Sounds like today’s AIPAC) Central to the strategy of behind the scenes pressure and backstairs diplomacy that is their trademark are the political and social contacts its leaders enjoy with high-

level officials and foreign dignitaries. [Gregg Ivers, *To Build a Wall: The American Jews and the Separation of Church and State* (Charlottesville: University Press of Virginia, 1995), p. 36.]

The history of the American Jewish Committee's first legislative fight is important background information because it shows the awesome power of these Zionist groups even at the beginning of the twentieth century and that the methods that they are still using today to influence public opinion have been around for a long time. The book called *Politics of Ethnic Pressure*, written by Judith S. Goldstein (obviously Jewish) is an excellent, assiduously researched book covering this period in detail, and I rely here on her conclusions regarding Schiff's conduct in the conflict with the U.S. Government's handling of perceived persecutions of his fellow Jews in Russia. (By the way, Professor MacDonald also quotes her heavily.)

Their first high profile venture into the public arena was a fight for the abrogation of the Russo-American Treaty of 1832. Abrogation means to cancel, repeal or annul by authority. By the terms of a commercial treaty of 1832 reciprocal rights of sojourn and trade were granted Russian and Americans. It had permitted Russia to have some say as to those from the U.S.A. it must admit through its borders. Russia hardened its policy of refusing visas to American Jews. Russia retained some sovereignty, which Red Revolutionary Jewry from Russia, armed with American passports, could not hurdle. The Jewish mob must be free to return to Russia and put over the Jewish revolution. The reciprocal treaty of 1832 with Russia had to be broken. This campaign was enhanced when at the turn of the century increasing numbers of immigrants from Russia (most of whom were Jewish) told to Americans all kinds of fantasy tales about alleged persecution, pogroms, and injustices in Russia.

Technically, the AJC ran the campaign, widely publicizing the issue and mobilizing congressmen, opinion molders, religious leaders, and the public at large to their side. Behind the scenes, however, Schiff as always took center stage. [Cohen, *Jacob H. Schiff*, p. 145]

President William Howard Taft was not willing to shape America's Russian policy around the needs of Russian Jewry and the desires of an ethnic minority at home. The background of these pre-revolutionary activities of the American Jewish Committee was covered very well in the Henry Ford's newspaper, *The Dearborn Independent* (January 1921 issue), in an article entitled: "Taft Once Tried to Resist Jews and Failed." To quote:

Mr. Taft once stood out against the Jews, was strongly denounced as unfavorable to the Jews, was soundly beaten by the Jews on a matter on

which he had taken a firm stand, and has ever since shown that he has learned his lesson by accommodating the Jews in their desires . . .

For centuries Russia has had her own troubles with the Jews and, as the world knows, has at last fallen prostrate before Jewish power which for centuries, has been working to undermine her. . . . The biggest hoax in modern times was the propaganda against Russia as the persecutor of the Jews. Russia devoted to the Jews a large part of the most favored section of the land, and was always lax in those laws which prohibited Jews from settling in other parts of the country that the Jew was able to create an underground system throughout the whole of Russia which controlled the grain trade, controlled public opinion, and utterly baffled the Tsar's government. The cry of "persecution" arose because the Jews were not permitted to exploit the peasants as much as they desired. They have, however, gained that privilege since.

Reports of U.S.A. Ministers are quoted showing that while 1500 Jews were registered in St. Petersburg with the police, 30,000 were operating there illegally. Jewish editors and writers wielded power on the leading newspapers of St. Petersburg and Moscow, and the liquor trade was entirely in Jewish hands. At every turn the United States Government discovered. . . . The Jews represented that their life in Russia was a hell . . . Presently, after years of underground work and open propaganda against Russia in the daily press, until the American conception against Russia was fixed almost beyond correction, the agitation took the form of the "Russian passport question". . . . Jews demanded nothing less than that the United States should break all treaty relations with Russia. They demanded it.

Then, in that same article, how Jacob Schiff, Louis Marshall, Adolph Krauss and Judge Henry M. Fogle (all Executive Committee members of the American Jewish Committee) walked in on President Taft at the White House, on February 15, 1911, is described. They had demanded the conference, were dined at the White House luncheon table, but President Taft insisted upon reading them his conclusions that the trade treaty of 1832 with Russia should not be broken as an exceptional favor to Jews, despite his sentiments in favor of Jewry. Jacob Schiff was enraged. "This means war!" he exclaimed. On leaving the White House, Jacob Schiff refused to even shake the President's hand... Jacob Schiff lived to overthrow Russia.

Henry Ford wrote: "The neutrality of the United States was torn to shreds by a movement organized and financed on American soil for the overthrow of a friendly nation, and the organizers and financiers were Jews! . . . The United States was to be used as a crowbar to batter down the walls."

When the Jewish Ambassadors left the White House, orders flew from Washington and New York to every part of the United States, and the Jewish “nagging” drive began. It had a center in every city. It focused on every Representative and Senator. It was operated on precisely the same lines as the AIPAC is proceeding today!

Jacob Schiff had said on February 15, 1911, “This means war!” So he had immediately ordered a large sum of money used for that purpose. During this period of political turmoil, the American Jewish Committee cleverly and boldly employed its network of national contacts and supported politicians such as Woodrow Wilson who were hungry for votes in the 1912 election.

Louis Marshall was the president and chief strategist of the American Jewish Committee at the time. A contemporary and ally of the Schiffs and Warburgs, he directed the American Jewish Committee in a skillful, uncompromising campaign to spread what was called the “abrogation message” to politicians at the state and national levels. The committee worked openly and unabashedly to make Congress and the public believe that the life of the Jews in Russia was a hell. Finally, in New York City in 1911, the American Jewish Committee staged an enormous rally in which featured the appearance of two presidential hopefuls, Woodrow Wilson and Champ Clark, also William Randolph Hearst, a former ambassador to Russia, and several Congressmen. On December 13th of that same year — almost ten months to a day after Jewry had declared war on President Taft’s conclusions — both houses of Congress ordered President Taft to notify Russia that the treaty with Russia would be terminated. The Jews have won.

Schiff hailed the abrogation victory in jubilant words: “For the first time, Russia, that great Colossus, has received a slap in the face from a great nation, which act . . . must be of the greatest consequence in the history of civilization.” [Cohen, *Jacob H. Schiff*, pp. 150-151] He bragged that the abrogation victory was “the greatest victory for the Jews since Napoleon granted them civil rights.” [Judith S. Goldstein, *The Politics of Ethnic Pressure* (New York and London: Garland Publishing, 1990), pp. 165-178.]

At every stage of the game of take-over Russia for Talmudism, the United States was used a base of operations for the Zionist Jews to put Russia under heel. Propaganda flooded this country that the Tsar wielded a blacksnake whip over little “angel” Jews, made to suffer just because they were “People of the Book.” Americans were taught that to the tune of millions of dollars spent by the American Jewish Committee and others. You have only to read such Jewish books as Dubnow’s *History of the Jews of Russia and Poland*, put out by the American Jewish Committee’s Jewish Publication Society of America for its own people to see how every law was flouted as the Talmudists rose to assassinate and crowd their way into complete mastery and butchery in Russia.

Jewish economic and political collusion against Russia, notes Edwin Black, “was widely criticized for the stubborn continuation of their boycott even as it threatened the Allies’ [World War I] war effort. But the boycott remained in effect until the monarchy was toppled in 1917.” [Edwin Black, *The Transfer Agreement: The Untold Story of the Secret Agreement Between the Third Reich and Jewish Palestine* (New York: MacMillan, 1984), p. 31]

Now, let’s move to Russia itself.

The Polish surname Trotsky was not the one he was born with. His true name was Leyba Davidovich Bronstein, and he was born in 1879 into a fairly wealthy family of Jewish landowners in southern Ukraine. In the fall of 1888, at the tender age of 9, Leyba Davidovich moved from the family estate to the coastal city Odessa, where he lived with his mother’s nephew, Moses Philipovich Spentzer — a liberal Jewish publisher. After attending high school in Odessa, he went on to junior college at Nikolayev, where he fell immediately in with a group of Jewish radicals. He began to read Marx around this time and started to take part in various kinds of subversive activities. He ended up being arrested, and it was at this point in his career that he decided to adopt a pseudonym. With a stroke of irony, he took on the name of his Polish prison warden, Trotsky. During the fall of 1899 he was moved to a prison in Moscow, and was tried early in the following year. He was sentenced to four years exile in Siberia. However, before the transfer could be brought about, Trotsky decided to wed one of his fellow Jewish agitators: Alexandra Lvovna Sokolovskaya. A rabbi was brought to the prison cell to officiate. Soon after the couple’s exile to Siberia, a baby daughter was born, with another following in 1902. Despite the rigors of Siberia, Trotsky was able to contribute prolific articles to the local Irkutsk newspaper, and to receive and study Marxist books. Around this time he heard of Vladimir Ulyanov-Lenin, another Communist agitator, and the two began corresponding. Lenin wrote Trotsky that he should abandon his Siberian exile and go and live in a foreign country. Friends would help. So Trotsky found his way to Vienna, where he was aided by his fellow Jewish Communist, Victor Adler; and then on to Zurich, where another Jewish Communist, Pavel Borisovich Axelrod, was point man. Trotsky’s wife and children were left behind in Siberia (and abandoned for good) . . .

On to Paris, and then to London, where Trotsky finally met Lenin at a rooming house at 30 Holford Square, King’s Cross. Trotsky gave some Marxist lectures in London’s predominantly Jewish White Chapel district, and he took up with a Ukrainian (Gentile) woman, Natalya Ivanovna Sedova. Before long the two became lovers, and produced two children. After establishing strategy at various conferences in London, Brussels and Paris, Trotsky and Natalya (using fake passports) returned to Russia in 1905 in order to launch the revolution.

Now, let's go into at least some details about the unsuccessful revolution of 1905. It's very important, because years later, Lenin referred to 1905 as the "dress rehearsal for the October Revolution" of 1917. But first we also have to take at least a very brief look at history of Bolshevism itself and find out how deeply Jewish it was. Therefore, we must for the moment turn our attention to a group of revolutionary exiles who are important to this story because they and their disciples eventually became the rulers of Communist Russia. Head of this group, and the man who is generally recognized as Lenin's teacher, was Georgy Plekhanov, a gentile. Plekhanov had fled Russia in the 1880s and settled in Switzerland. There with the aid of Vera Zasulich, Leo Deutch, and Pavel Axelrod — all Jews — he had formed the Marxist "Group for the Emancipation of Labor," and until 1901 was recognized as the leader of the group. Although Plekhanov was himself a gentile, those around him were, with a very few exceptions, all Jewish.

One of the exceptions was Lenin, who first became a disciple of Plekhanov, and later a competitor. Lenin (his real name Vladimir Ilyich Ulyanov) was born on the banks of the River Volga in the provincial city of Simbirsk, in 1870. Lenin himself, although is usually described as a "real Russian," in fact he was a mixture of various nationalities. It is likely that he was one-quarter Russian, one-quarter German, one-quarter Jewish and at least one-quarter Kalmuck (Mongol), which accounts for his rather Mongolic appearance.

His grandfather on his mother's side, Israel (Alexander) Blank, was a Ukrainian Jew, though a convert to Russian Orthodox Christianity and married to a woman of German origin. This extremely important fact has been proved beyond any reasonable doubt by Dmitri Volkogonov, a former Soviet general, who had access to the KGB archives! ["Lenin's Lineage? 'Jewish,' Claims Moscow News," *Forward*, Feb. 28, 1992] Volkogonov published an apocryphal letter of Lenin's sister revealing that Lenin's great-grandparent was a Jew before he was baptized. Here is what Dmitri Volkogonov says in his book *Lenin, a New Biography* (New York, 1994):

"In [Lenin's sister's] letter to Stalin [after Lenin's death], Anna wrote: 'It's probably no secret for you that the research on our grandfather shows that he came from a poor Jewish family, that he was, as his baptismal certificate says, the son of 'Zhitomir meschanin Moishe Blank.' She went on to suggest that 'this fact could serve to help combat anti-semitism.' Paradoxically for a Marxist who believed in the primacy of environmental over inherited factors, she also asserted the dubious proposition that Lenin's Jewish origins 'are further confirmation of the exceptional abilities of the Semitic tribe, [confirmation] always shared by Ilyich [Lenin]. . . . Ilyich always valued Jews highly.' Anna's claim explains, for instance, why Lenin frequently

recommended giving foreigners, especially Jews, intellectually demanding tasks, and leaving the elementary work to the ‘Russian fools.’” [Volkogonov, *Lenin*, pp. 8-9]

Yes, a thorough-going internationalist, Lenin viewed ethnic or cultural loyalties with contempt. He had little regard for his own countrymen. “An intelligent, clever Russian,” he once remarked to writer Maxim Gorky, “is almost always a Jew or someone who has Jewish blood in his veins.” [Volkogonov, *Lenin*, p. 112] Lenin also said that Jews made the best revolutionaries. Lenin was both clever and a revolutionary. He was surely referring to himself.

Various authorities also allege that his wife, Nadezhda Krupskaya was a 100% Jewess and that her family spoke Yiddish at home.

So, as we see, Lenin’s status as a “non-Jew” and “real Russian” is also not as clear as subsequent Soviet propaganda tried to make it. Lenin the non-Jew, in other words, was Jewish enough to have fallen under the shadow of doubt in Nazi Germany or to have been accepted in the state of Israel. [Lindemann, *Esau’s Tears*, p. 432]

Lenin was born to a status of comparative privilege, being the son of a government official whose title of “Actual State Counsellor” carried with it the privilege of hereditary nobility. Lenin’s father did not himself inherit the title, but acquired it as a reward of service as a school supervisor. By every rule, Vladimir Ulyanov should have become a respected member of Russian society. He was of middle class background, was university educated, and was admitted to the practice of law. That he did not do so can be ascribed in part to the fate of his older brother, Alexander, who in 1887 was executed for participating in an attempt on the life of Tsar Alexander II. This is said to have influenced Lenin to take up the career of a professional revolutionary.

In any event the year of 1895 finds young Lenin — then 25 years of age — meeting in Switzerland with the leaders of the “Group for the Emancipation of Labor.” Shortly thereafter he returned to Russia in the company of young Julius Martov (whose real name was Yuli Osipovich Tsederbaum), a Jew who had already become prominent as an agitator in the Pale of Settlement, and who was one day to become the leader of the Menshevik faction. Their purpose was to raise funds for revolutionary activity. In St. Petersburg they became involved in a series of strikes which swept the city in 1895, and in the autumn of the same year Lenin, Martov, and a number of others were convicted and sent to prison for revolutionary activity. In February of 1897 Lenin completed his prison term and began his period of exile in Siberia. He was permitted to travel to Siberia at his own expense and he took with him his wife Krupskaya and her Yiddish speaking mother.

It should be explained that, contrary to popular belief, political exiles — unless convicted of a criminal act — were not imprisoned in Siberia; rather they were paroled there. In exile the government provided a pension, sufficient usually to maintain an existence. To supplement this, the exile sometimes sought local employment (Trotsky worked as a bookkeeper) or they got funds from friends and family. Lenin received a government allowance of 7 rubles 40 kopeks monthly, “enough to pay for room, board and laundry.” [David Shub, *Lenin* (Mentor Books, 1950), p. 26.]

While in Siberian exile Lenin, Martov, and their Gentile accomplice Alexander Potresov, formulated the idea of an “All Russian Newspaper” which would serve to combine the thought and energies of the entire revolutionary movement. The Marxists in 1900, as at all times in the future were divided and subdivided into a great many factions. Lenin’s idea was to weld these various factions into a single organization. In February of 1900 Lenin was released from exile and applied for, and got, permission to go to Switzerland. In Geneva he joined the “Group for the Emancipation of Labor,” and in December the Group began the publication of *Iskra* (The Spark). The establishment of *Iskra* marked the beginning of Russian Marxism as an organized movement, and the beginning of Lenin’s role as a party leader.

The editorial board consisted of the “oldsters,” Plekhanov, Zasulich, Axelrod, and their disciples, Lenin, Potresov, and Martov. Lenin’s Jewish wife, Krupskaya, was the board’s secretary. Later, in 1902, young Trotsky also joined the editorial board, but without voting privileges. Four of the above — Martov, Axelrod, Zasulich, and Trotsky — were 100% Jews, Lenin — semi-Jew, while Plekhanov and Potresov were gentiles. The editorial board thus contained four Jews and, say, three gentiles. It is worth mentioning that the only other revolutionary paper in existence at this time was “Rabochee Delo” (Workers Cause), of the “Economist” faction, of whom the Jew, Fedor Ilyich Dan was the editor. *Iskra* was printed in Munich, Germany. For a time the editorial board met in London, but in 1903 it was moved back to Geneva. From there copies of *Iskra* were smuggled into Russia by ship and courier. In this way *Iskra* built up an underground organization of professional revolutionaries, first known as “Iskristis,” and later as Bolsheviks and Mensheviks. Thus, it can be said that Communism as an organized movement began, yes, with the publishing of *Iskra* in December of 1900. Three years later, in 1903, the Iskristis joined with the Polish Social Democrats, the Jewish Bund, and others, to form the Russian Social-Democratic Labor Party (which later changed its name to the Communist Party). And, as we see, the founders and leaders of early communism were not proletarians. Almost without exception they were highly educated Jewish intellectuals, few of whom had ever performed a useful day’s labor.

In 1903 a Unification Congress had to take place in Brussels, Belgium. Its purpose was to unite the various Marxists groups into the Russian Social-Democratic Labor Party, which technically had been formed in 1898, but which had failed to bring unity. Altogether, 60 voting delegates attended, four of whom were, or had been, workers. The rest were mostly Jewish intellectuals. Here, again, Communism as we know it, was born. In early August of that year the Belgian police deported a number of delegates and the Unification Congress moved en masse to England, where it convened from August 11th to the 23rd. One very important outcome of the congress was the split which divided the Iskrists into two camps: The Bolsheviks (majority faction), headed by Lenin and the Mensheviks (minority faction), headed by Martov. Because Lenin had been able to marshal a majority of the delegates to his support, his faction had been identified as the Bolshevik, or majority faction, and always thereafter Lenin and his followers were known as Bolsheviks.

The 1905 revolution came unexpectedly. Like the later one of 1917, it occurred in an atmosphere of war. On January 2nd, 1905, the Japanese captured Port Arthur, and thereby won (not without a help from Jacob Schiff!) the decisive victory of the Russo-Japanese war. Later in January there occurred a tragic incident which was the immediate cause of the 1905 revolution. This was the Bloody Sunday affair.

The Tsarist government, in its attempts to gain the favor of the population, and in its search for a way to combat Jewish revolutionary activity, had adopted the tactic of encouraging the formation of legal trade unions, to which subversive agitators were denied membership. These trade unions received official recognition and were protected by law.

One of the most outstanding trade union leaders — and certainly the most unusual and I would say even a bizarre figure — was Father Georgy Apollonovich Gapon, a priest in the Russian Orthodox Church. On the day Port Arthur fell a number of clashes occurred in Petersburg's giant Putilov factory between members of Father Gapon's labor organization and company officials. A few days later, on January 3rd, the Putilov factory workers went on strike.

Father Gapon resolved to take the matter directly to the Tsar. On the following Sunday, January 9, 1905, thousands of people — Petersburg's workmen and their families — turned out to participate in this appeal by the "little father." The procession was entirely orderly and peaceful and the petitioners carried patriotic banners expressing loyalty to the crown. As they approached the Winter Palace, they were ordered to disperse. Because of the size of the crowd, most could not hear the order. The troops of the St. Petersburg garrison, which had been reinforced in anticipation of the demonstration, were ordered to open fire. Over 130 people were killed and around 300 seriously injured. This was Bloody Sunday,

certainly one of the blackest days in Russia's history. Was Tsar Nicholas II responsible for Bloody Sunday, as Marxist propagandists have claimed? He couldn't have been because he was out of the city at the time. Father Gapon had marched on an empty palace. But the harm had been done . . .

Bloody Sunday marked the beginning of the 1905 revolution. For the first time the Jewish Marxists were joined by comparatively large numbers of the working class. Bloody Sunday delivered Russia's population into the hands of the Jew-dominated revolutionary movement. Jewish agitators, seizing upon the discontent engendered by Russia's defeat by the Japanese, and capitalizing on the Bloody Sunday incident fanned the flames of insurrection into being in what was to be a dress rehearsal of the 1917 revolution. Gapon escaped the country and essentially ceased to be a political actor in the unfolding drama. (He was assassinated in 1906 by Socialist Revolutionaries.)

A strike broke out in Lodz in late January, and by June 22nd this developed into an armed insurrection in which 2000 people were killed. The Tsar acted at once to recover the situation. In early February he ordered an investigation into the causes of unrest among the Petersburg workers, and later in the year (August) he announced provisions for establishing a legislature which later came to be the Duma (Parliament). Not only that but he offered amnesty to political offenders, under which, incidentally, Lenin returned to Russia. But these attempts failed.

On October 20th the Jewish Menshevik-led All-Russian Railway union went on strike. On the 21st a general strike was called in Petersburg, and on the 25th there were general strikes in Moscow, Smolensk, Kursk, and other cities.

The revolt, coming so quickly on the heels of the Bloody Sunday incident, caught the party leadership by surprise. Lenin was in Geneva and he did not return to Petersburg until October — shortly before the Petersburg Soviet was organized. Martov the Menshevik leader, returned at the same time. Rosa Luxemburg arrived in December, by which time the insurrection had ended. Axelrod got only as far as Finland, and Plekhanov never returned at all. The 1905 revolution was principally led by second-string leaders, virtually all of whom were identified with the Mensheviks, and the majority were, yes, Jewish. Those few that were Bolsheviks — Nikolay Bauman, Zinovy Dossier, Olga Genkina, Virgily Shantser, Yakov Sverdlov, Rozaliya Zemlyachka — all were Jewish as well.

Pinhas Moiseyevich Rutenberg played an especially active and important role in two Russian revolutions, in 1905 and later 1917. During World War I, he was among the founders of the Jewish Legion and of the American Jewish Congress. Later on, in the British Mandate of Palestine, he had obtained an exclusive concession for production and distribution of electric power and founded the Palestine Electric Company, currently the Israel Electric Corporation. Rutenberg also participated in establishing the Hagana, a nucleus of the future

Israeli Army, and served as a President of the Jewish National Council. Rutenberg became Gapon's best friend and this made him a noticeable figure in the Party of Socialist Revolutionaries. Rutenberg, in fact, like piloted the revolutionary activities of Father Gapon. Head of Petersburg section of Russian secret police Gerasimov wrote in his memoirs that Gapon opened a plan to kill the Tsar during talk with him and Pyotr Rachkovsky. "Suddenly I asked Gapon, if there was a plan to kill the Tsar when he comes out. Gapon replied: 'Yes, It's true. It was Rutenberg's plan, not mine. I was informed about it much later.'" There is still confusion about whether this is true or not. But it's commonly known that Rutenberg was the one who killed Father Gapon. He was hanged by Pinhas Rutenberg in accordance with a "sentence" passed on him by the Socialist-Revolutionary Party . . .

Russia's minister of foreign affairs, Count Vladimir Nikolaevich Lamsdorf, informed the Tsar that the Revolution of 1905 had been "actively supported and partly directed by the forces of universal Jewry," led by the Alliance Israelite Universelle, which had "gigantic pecuniary means" and an "enormous membership." [Lindemann, *Esau's Tears*, p. 303]

On October 26th the revolutionary Petersburg Soviet was founded. This Petersburg Soviet assumed the functions of a national government. It issued decrees and otherwise exercised the prerogatives of a government. From the very beginning the Soviet was dominated by the Mensheviks, although the Social Revolutionary Party (Essers) was also represented. Its first president was Jewish Menshevik, Zborovski, who was succeeded by Georgii Nosar, also Jewish. He in turn was succeeded by Trotsky, who, it must be emphasized, chiefly as a result of the prestige gained in 1905, became one of the guiding spirits of the October revolution in 1917.

Trotsky alone of the top leadership had sensed the significance of Bloody Sunday, and at the first word of revolution he and a Jewish compatriot, Parvus, had struck out for Petersburg. Using the pseudonym Yanovsky, he very quickly became a leading member of the Soviet, and by the end of October was generally recognized as the most influential member of the Executive Committee. In addition, he edited (with Parvus) the Menshevik organ, "Nachalo." Later, under the pseudonym, "Pyotr Petrovich" he edited the "Russkaya Gazeta." Trotsky became president of the Petersburg Soviet on December 9th, 1905, and a week later some 300 members of the Soviet, including Trotsky himself, were arrested. The revolution was almost, but not quite over.

Although Lenin had been in St. Petersburg throughout the life of the Petersburg Soviet, neither he nor any member of his faction played a prominent part in its activities. When the 300 members of the Soviet were finally arrested, not

a single prominent Bolshevik was among them. As I said, the revolution of 1905 was rather strictly a Jewish Menshevik affair.

On December 20th, following Trotsky's arrest, Israel Lazarevich Helphand (better known by his pseudonym Alexander Parvus), assumed leadership of the revolt and control of a new executive committee of the Soviet and organized a general strike in Petersburg which involved 90,000 workers. The next day 150,000 workers went on strike in Moscow, and there were insurrections in Chita, Kansk, and Rostov. But within a week the government had gained the upper hand and by the 30th of December the revolution was over.

Parvus was also arrested and thrown into the Peter-Paul Fortress Prison in St. Petersburg, along with two other fellow Jewish revolutionaries: Leon Trotsky and Leon Deutsch. After VIP treatment in jail, and a democratic trial, they were exiled to Siberia once more. However, after arrival in Siberia, Trotsky hardly even stooped to unpack but merely got on a train going in the opposite direction and ended up once more with his common-law wife Natalya in Finland.

When the entire leadership of the Petersburg Soviet was rounded up and jailed in December 1905, Parvus escaped the police clutches. When he was later captured, he escaped police custody, courtesy of the Okhrana agent Leon Deutsch. Parvus next turned up, via Germany, in Constantinople, as a "journalist" covering the Young Turk rebellion against the Ottomans, a crucial prelude to the British-manipulated second Balkan War.

While Parvus protégé Leon Trotsky is widely credited with the authorship of the concept of "permanent revolution," Trotsky himself attributed the idea to Parvus, his closest ally during the period of the 1905 St. Petersburg Soviet revolt. Trotsky codified the Parvus outlook, in his two famous works, *Permanent Revolution* and *Results and Prospects*. In the first of those works, Trotsky wrote, "The permanent revolution, in the sense which Marx attached to this concept, means a revolution which makes no compromise with any single form of class rule, which does not stop at the democratic stage, which goes over to socialist measures and to war against reaction from without; that is, a revolution whose every successive stage is rooted in the preceding one and which can end only in complete liquidation." But Parvus himself said it best. In an article in his magazine *Iskra*, on the eve of World War I and the Revolution, he boasted, "The Russo-Japanese War is the blood-red dawn of coming great events." And in *The Class Warfare of the Proletariat* (Berlin, 1911), Parvus wrote in praise of war: "The war sharpens all capitalist contradictions. A world war may therefore be concluded only by a world revolution."

As an outcome of the 1905 revolution, Tsar Nicholas II set about remedying the shortcomings of his regime in a most commendable manner. At his decree, Russia was given representative government and a constitution. An elective

legislative — the Duma — was established, and free elections were held. By these measures and others which followed, Russia seemed well on the way to becoming a constitutional monarchy patterned after the western European model, and as a point of fact it was only the outbreak of World War I which prevented this from becoming a reality.

As would be expected, the Jewish revolutionary parties bitterly opposed these reforms, looking on them as merely a device by which the forces of revolution would be dissipated. Actually these measures did succeed in pacifying the Russian masses, and the years between 1905 and 1914 were ones of comparative quiet and progress. No man deserves more credit for this state of affairs than Russia's Prime Minister Pyotr Arkadyevich Stolypin, who in the year following the 1905 revolt emerged as the most impressive figure in Imperial Russia.

From 1906 to 1911 it is no exaggeration to say that he dominated Russian politics. It was he who gave Russia the famed "Stolypin Constitution," which among other things undertook to guarantee the civil rights of the peasantry, which constituted 85% of Russia's population. His land reforms, for which he is most famous, not only gave the peasant the right to own land, but actually financed the purchase with government loans. Stolypin was determined to give the peasant a stake in capitalism, believing that "the natural counterweight of the communal principal is individual ownership."

Were the Stolypin land reforms effective? American writer Bertram Wolfe, who is on all points anti-Tsarist and pro-revolutionary, has this to say:

Between 1907 and 1914, under the Stolypin land reform laws, 2,000,000 peasant families seceded from the village mir and became individual proprietors. All through the war the movement continued, so that by January 1, 1916, 6,200,000 peasant families, out of approximately 16,000,000 eligible, had made application for separation. Lenin saw the matter as a race with time between Stolypin's reforms and the next upheaval. Should an upheaval be postponed for a couple of decades, the new land measures would so transform the countryside that it would no longer be a revolutionary force. How near Lenin came to losing the race is proved by the fact that in 1917, when he called on the peasants to "take the land," they already owned more than three-fourths of it. [Bertram Wolfe, *Three Who Made a Revolution* (New York: Dial Press, 1948), p. 360]

Russian Jewry wanted revolution, not reform. As early as 1906 an attempt had been made to assassinate Premier Stolypin when his country house was destroyed by a bomb. Finally in September of 1911 the best Prime Minister Russia

ever had was shot down in cold blood while attending a gala affair at the Kiev theatre. The assassin was a Jewish fellow named Mordekhai Gershovich Bogrov. Thus it was that Russia had since 1902 lost two premiers to Jewish assassins. According to information that I found recently on Wikipedia, from 1901 to 1911 revolutionaries killed 17 thousand people (9 thousand in 1905-1907). [“An Epidemic of Terrorism,” *Nezavisimaya Gazeta*, April 29, 2001 (in Russian)]

Many of Stolypin’s reforms were carried out after his death. In 1912 an industrial insurance law was inaugurated which gave all industrial workmen sickness and accident compensation to the extent of two-thirds and three-fourths of their regular pay. For the first time the newspapers of the revolutionary parties were given legal status. Public schools were expanded and the election laws were revised. In 1913 a general amnesty for all political prisoners was given. Not even the severest critic of Tsarism can deny that these measures represented a sincere attempt on the part of the Imperial government to bring about reform. Why then, in spite of all this, was the Tsar overthrown? We are going to talk about this when we continue next time.