

Well-informed observers, both inside and outside of Russia, immediately took note at the time of the crucial Jewish role in Bolshevism. No less a figure than Winston Churchill spoke out clearly about the Jewish communism. In a full-page feature article in the February 8, 1920, issue of London's *Illustrated Sunday Herald*, Churchill wrote:

This movement among the Jews is not new. From the days of Spartacus-Weisshaupt to those of Karl Marx, and down to Trotsky in Russia, Bela Kun in Hungary, Rosa Luxemburg in Germany, and Emma Goldman in the United States, this world-wide conspiracy for the overthrow of civilization and the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality has been steadily growing. . . . It has been the mainspring of every subversive movement during the nineteenth century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.

There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky or of Zinovieff . . . or of Krassin or Radek — all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commission for Combating Counter-Revolution [the Cheka] has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany (especially in Bavaria), so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing.

While some people, who try to deny such Jewish involvement in Communism, will concede that Trotsky (as well as Kamenev, Zinovyev, Sverdlov, and other Bolshevik top leaders) were indeed Jewish, while at the same time denying any otherwise significant Jewish involvement in Communism, no one can really deny the communist-Jewish connection as clearly exposed, for example, in diplomatic correspondence that passed between American government representatives in Russia and Washington D.C. during the time of the Bolshevik take-over of Russia, which clearly identify Jews as the leaders of Bolshevism. The following few quotes, for example, are taken directly from documents available at the U.S. Archives.

In the War Records Division of the United States National Archives, for example, there is filed a report from an American Intelligence operative in Russia. From the Headquarters of the American Expeditionary Forces, on March 1, 1919, comes this telegram from Omsk by Chief of Staff, Capt. Montgomey Shuyler who wrote: "It is probably unwise to say this loudly in the United States but the Bolshevik movement is and has been since its beginning guided and controlled by Russian Jews of the greasiest type."

A second Schuyler telegram, dated June 9, 1919 from Vladivostok, reports on the make-up of the presiding Soviet government: "There were 384 'commissars' including 2 negroes, 13 Russians, 15 Chinamen, 22 Armenians, AND MORE THAN 300 JEWS. Of the latter number, 264 had come to Russia from the United States since the downfall of the Imperial Government."

Also in the U.S. National Archives are two telegrams sent by American diplomats from Russia. State Department document 861.00/1757 sent on May 2, 1918, by U.S. Consul in Moscow Mr. Summers relates, "Jews predominant in local Soviet government, anti-Jewish feeling growing among population." State Department Document 861.00/2205 from Consul Caldwell in Vladivostok on July 5, 1918, describes, "Fifty per cent of Soviet government in each town consists of Jews of worst type."

David R. Francis, United States ambassador in Russia, warned in a January 1918 dispatch to Washington: "The Bolshevik leaders here, most of whom are Jews and 90 percent of whom are returned exiles, care little for Russia or any other country but are internationalists and they are trying to start a worldwide social revolution."

Likewise, the Netherlands' ambassador in Russia, M. Oudendyke, made much the same point a few months later. A report, sent by Mr. Oudendyke said that "Bolshevism is organised and worked by Jews." The report was included in a pamphlet published as a U.S. government White Paper in April 1919 entitled Russia No. 1 (1919) A Collection of Reports on Bolshevism in Russia. So, as we

can see, for many observers the Bolsheviks became the embodiment of the Jewish revolutionaries.

Some opponents perhaps will claim that the preceding sources are “anti-Semitic” and therefore unconvincing, but they’d be wrong.

Therefore, now, let’s see what the Jews themselves were saying?

THE JEWS CONFIRM IT THEMSELVES, SOME JEWS EVEN BRAG

Here’s a several Jewish own sources that essentially substantiate the previous, non-Jewish ones:

“Whatever the racial antecedents of their top man, the first Soviet commissariats were largely staffed with Jews. The Jewish position in the Communist movement was well understood in Russia. The White Armies which opposed the Bolshevik government linked Jews and Bolsheviks as common enemies” (*Universal Jewish Encyclopedia*, Vol. I, p. 336).

The *Jewish Chronicle*, of London, said on 4th April, 1919: “There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism.”

“The Bolshevik Revolution,” declared one leading American Jewish community paper in 1920, “was largely the product of Jewish thinking, Jewish discontent, Jewish effort to reconstruct.”

An article of 1921 printed by Jewish newspaper *American Hebrew*, in New York, according to which: “The Jewish Bolsheviks demonstrate before the entire world that the Jewish people has not yet degenerated and that this ancient people is still alive and full of vigor. If a people can produce men who can undermine the foundations of the world and strike terror into the hearts of countries and governments, then it is a good omen for itself, a clear sign of its youthfulness, its vitality and stamina.” [Quoted in Mikhail Agursky, *The Third Rome: National Bolshevism in the USSR* (Boulder, CO: Westview Press, 1987), p. 237]

“The Bolshevik revolution in Russia was the work of Jewish brains, of Jewish dissatisfaction, of Jewish planning, whose goal is to create a new order in the world. What was performed in so excellent a way in Russia, thanks to Jewish brains, and because of Jewish dissatisfaction and by Jewish planning, shall also, through the same Jewish mental and physical forces,

become a reality all over the world.” [*The American Hebrew*, September 10, 1920]

Rabbi Stephen Wise, the proud leader of American Jewry said it very clearly: “Some call it Marxism I call it Judaism.” [*The American Bulletin*, May 5, 1935]

“The world revolution which we will experience will be exclusively our affair and will rest in our hands. This revolution will tighten the Jewish domination over all other people.” [*Le Peuple Juif*, February 8, 1919]

“What Jewish idealism and Jewish discontent have so powerfully contributed to produce in Russia, the same historic qualities of the Jewish mind are tending to promote in other countries.” [*The American Hebrew*, September 20, 1920.]

“We intend to remake the Gentiles by doing what the communists are doing in Russia.” [Rabbi Lewis Browne in his book *How Odd of God: An Introduction to the Jews* (New York: The Macmillan Company, 1934)]

Jewish writer Shmuel Ettinger has said that up to the end of the 1920s Jews turned out to be the only ethnic group that benefited from the revolution. [Shmuel Ettinger, “Russian Society and the Jews,” *Bulletin on Soviet and East European Jewish Affairs*, no. 5 (1970), pp. 36-42.]

One of the first acts by the Bolsheviks was to make so-called “anti-Semitism” a capital crime. This is confirmed even by Stalin himself: “National and racial chauvinism is a vestige of the misanthropic customs characteristic of the period of cannibalism. Anti-Semitism, as an extreme form of racial chauvinism, is the most dangerous vestige of cannibalism ... under USSR law active anti-Semites are liable to the death penalty.” [Joseph Stalin, *Collected Works*, vol. 13, p. 30]

British journalist Douglas Reed recognized and recorded the acts which identified the especial nature of the Bolshevik regime in Russia: the anti-Christian measures, the law against “anti-Semitism”, and the Talmudic fingerprint mockingly left in the death-chamber of the Tsar family. Lines adapted from the German-Jewish poet Heinrich Heine were found written on the wall, by the window, in the basement of the Ipatiev House, where the Romanovs were shot and bayoneted. The distich reads: “Belsatzar ward in selbiger Nacht / Von seinen Knechten umgebracht,” “Belsatzar was, on the same night, killed by his slaves.” Belshazzar — the Gentile king of Babylon who, in the well-known Old Testament story, saw “the writing on the wall” foretelling his destruction (Daniel 5) — was killed as punishment for his offenses against Israel’s God. In a clever play on the Heine quotation, one of the Tsar’s killers has substituted “Belsatzar” for Heine’s

spelling “Belsazar,” in order to signal even more clearly his intended symbolism. The Heine inscription described the racial/ethnic character of the murders: A Gentile king had just been killed as an act of Jewish retribution...

As Douglas Reed writes, “The new law against ‘anti-Semitism’ was in itself a fingerprint. An illegal government, predominantly Jewish, by this measure warned the Russian masses, under pain of death, not to interest themselves in the origins of the revolution. It meant in effect that the Talmud became the law of Russia.” [Douglas Reed, *The Controversy of Zion* (Durban, South Africa: Dolphin Press, 1978), p. 276]

In 1914 in Russia there were 55,173 Russian Orthodox churches and 29,593 chapels, 112,629 priests and deacons, 550 monasteries and 475 convents with a total of 95,259 monks and nuns. After the Revolution, the Soviet government stood on a platform of militant atheism, viewing the church as a “counterrevolutionary” organization and an independent voice with a great influence in society. A person in charge over this war against religion was Emelian Yaroslavsky (Minei Israelevich Gubelman), who had especially blasphemous attitude to the religious feelings of Russian people. His aim was clearly the extirpation of Russia’s religion. One Russian writer even spotted him with the name of “devil’s commissar.” The League of the Militant Godless was designed as an organization of antireligious hooligans. They had to destroy churches, fire icons at stakes. The communist youth organization, the *Komsomol*, also encouraged its members to vandalize churches and harass worshippers. Churches and monasteries were taken over by the government and either destroyed or used as warehouses, recreation centers, or even “museums of atheism.” The Bolsheviki began aggressively arresting and executing bishops, priests, and devout worshipers, such as Metropolitan Veniamin in Petrograd in 1922 for refusing with the demand to release church valuables (including sacred relics). Many victims of persecution became later recognized in a special canon of saints known as the “new martyrs and confessors of Russia”.

The Zionists basically organized the civil war in Russia. It was beneficial to them because of their aim of slaughtering the cream of the Russian people. And indeed, it did seem as if the Talmudic injunction to “kill the best of the Gentiles” were being followed. This was to be done by taking away from the nation its possible leaders, the transmitters of its culture, and its strong genetic stock, while at the same time also doing away with the bourgeoisie and the more powerful peasants and, on the other hand, also eliminating the representatives of another life style, namely the best of the workers and peasants. They needed to undermine the strength of the Russian people, in order, subsequently, better to be able to work on those people and turn them into obedient tools and slaves of Zion.

The civil war was especially beneficial to Trotsky. He hoped to be at the head of the revolutionary armies and then, after conquering the internal enemy, to

throw those armies into battle against the other countries which were the external enemy. He wanted, within those countries, to organize disintegration, sabotage, diversions, coups and revolutions, and to do this with the aid of the Zionists and pro-Zionists in those countries. His aim was worldwide (or “permanent,” as he called) revolution, no less. He wanted Zion to take over the world. The best sons and daughters of Russia, that emaciated country, were to lay down their lives in the name of the Zionists’ fantastic plans!

During the civil war in Russia, the Zionists also performed another task. Using some units of the Red Army — Trotsky was the chairman of the country’s Revolutionary Military Council — they organized, for example, the Jewish pogrom in town of Seversk. The result of this was the “Law on Those Involved in Pogroms” of July 27, 1918. In accordance with this law, a monstrous Zionist terror raged in Russia for more than ten years: a person accused of anti-Semitism was, without any argument being allowed, declared to be involved in pogroms and placed against the wall to be shot. Not only anti-Zionists, but the best representatives of the intelligentsia of Russia, could be accused of being anti-Semitic...

People saw who was exercising power in Russia. Where ever the Russian went, he met a Jew in a superior position to him. To an impartial person like the historian Boris Paramanov, living in New York, the Jewish presence of power was so impressive, that he asked himself, whether the promotion of the Jews into leading positions had been a “gigantic provocation” to the Russian people. Every ordinary Russian faced a Jew as his judge and as his executioner.

Now, a warning: If you’re squeamish, some of the details describing Jewish brutality are extremely graphic. Also, notice the constant use of aliases by so many Jews. The sort of people who change their names are mostly those who commit crimes or who perform on stage or film. I would suggest that the Jews are both and continue to do both.

CHEKA: Apart from the law against anti-Semitism, the Zionist Bolsheviks practised genocide against the Russians, and they did so by accusing people of counter-revolutionary activities, sabotage, and so on, irrespective of whether or not the people in question really had conducted such activities. It was standard practice merely to put them against the wall to be shot.

The Bolshevik secret police, Cheka, was established on December 20, 1917, and it quickly became a political police force that was committed to the extermination of all opponents of the Soviet state. Later on, it underwent many name changes, including OGPU, GPU, NKVD, NKGB, MGB, and KGB, and was the most feared police agency in the history of the world. They imprisoned, tortured, or murdered millions of Russians and people of many other nations. Even the more conservative Soviet historians of the 1960s were placing the number of

murdered at about 20 to 40 million — figures that do not include the millions more who were dispossessed, imprisoned, exiled, tortured, and displaced.

Jewish historian Benjamin Ginsberg discusses the general preponderance of Jews among the Soviet police agencies in his 1994 book *The Fatal Embrace: Jews and the State*: “During the 1920s and 1930s, Jews were a major element in the secret police and other Soviet security forces. “From the beginning,” writes Ginsberg, “the Soviet state relied upon military, police, and security services to sustain itself, and Jews were active in these agencies. . . . Jews . . . staffed and directed the coercive instruments upon which the state relied to control its citizens.” [Benjamin Ginsberg, *The Fatal Embrace: Jews and the State* (Chicago: The University of Chicago Press, 1994), p. 30]

Jews were especially prominent in the dreaded Cheka, or secret police, where, in words of professor Lindemann, “the Jewish revolutionary became visible in a terrifying form.” [Albert S. Lindemann, *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews* (New York: Cambridge University Press, 1997), p. 429] Jewish historian Salo Baron also has noted that an immensely “disproportionate number of Jews joined the new Soviet secret service.” [Salo W. Baron, *The Russian Jews under Tsars and Soviets* (New York: Macmillan, 1964), p. 203]

Jewish historian Leon Schapiro remarks that “it is difficult to suggest a satisfactory reason for the prevalence of Jews in the Cheka . . . Anyone who had the misfortune to fall into the hands of Cheka stood a very good chance of finding himself confronted with, and very possibly shot by, a Jewish investigator.” [Leonard Schapiro, “The Role of Jews in the Russian Revolutionary Movement,” *The Slavonic and East European Review*, University of London, 1961-62, vol. 40, p. 165]

As Jewish scholar Zvi Gitelman notes about the Cheka, the early Soviet terrorist police organization:

“The high visibility of Jews in the Bolshevik regime was dramatized by the large numbers of Jews in the Cheka . . . From the Jewish point of view it was no doubt the lure of immediate physical power which attracted many Jewish youths . . . Whatever the reasons, Jews were heavily represented in the secret police . . . Since the Cheka was the most hated and feared organ of the Bolshevik government, anti-Jewish feelings increased in direct proportion to Cheka terror.” [Zvi Gitelman, *Jewish Nationalism and Soviet Politics: The Jewish Sections of the CPU, 1917-1930* (Princeton, NJ, Princeton University Press, 1972), p. 117]

During the civil war that followed the Bolshevik takeover and raged for several years afterward, Jews became so closely linked with the worst Bolshevik

outrages that Bolshevism became thoroughly connected with Jews. So much so that even Trotsky himself once ordered that the number of Jews be at least a little bit reduced in the highly-visible Cheka apparently in an attempt to reduce the resistance of the Russian and Ukrainian populations to the Bolshevik government. [Richard Pipes, *Russia under the Bolshevik Regime*, (New York: Knopf, 1993), p. 104.]

In Ukraine, “Jews made up nearly 80 percent of the rank-and-file Cheka agents,” reports W. Bruce Lincoln, an American professor of Russian history. And the Cheka leadership was overwhelmingly Jewish. By early 1919 Cheka organizations in Kiev were 75 percent Jewish, in a city where less than a decade earlier Jews had been officially forbidden to reside, except under special dispensation, and constituted about 1 percent of the total population. Jewish author, Richard Pipes, adds that

The worst bestialities were committed by some of the provincial Chekas — which operated at a distance from the eyes of the central organs and had no fear of being reported on by foreign diplomats or journalists. There exists a detailed description of the operations of the Kiev Cheka in 1919 by one of its staff, I. Belerosov, a former law student and tsarist officer, which he gave to general Denikin’s investigators.

According to Belerosov, at first (fall and winter of 1918-1919) the Kiev Cheka went on a ‘continuous spree’ of looting, extortion, and rape. Three-quarters of the staff were Jews, many of them riffraff incapable of any other work, cut off from the Jewish community although careful to spare fellow Jews. [Richard Pipes, *Russian Revolution* (New York: Knopf, 1990), p. 824.]

I’ll talk about Ukraine a little bit later.

The Moscow Cheka (secret police) was formed of 23 Jews and 13 others. I can’t mention and show all of them, because we simply don’t have enough time, but I must mention at least some.

As I already had mentioned in previous segment of these lectures, the man who headed the firing squad that executed the Russian royal family, Yakov Yurovsky, was also Jewish, as was the Bolshevik top official who gave orders, Yakov Sverdlov. Or, as Arkady Vaksberg puts it: “There is no getting around the fact that the first violins in the orchestra of death of the tsar and his family were four Jews — Yankel Yurovsky, Shaia Goloshchekin, Lev Sosnovsky, and Pinkus Vainer (Petr Voikov). The concert master and conductor was Yakov Sverdlov.” [Arkady Vaksberg, *Stalin against the Jews* (New York: Alfred A. Knopf, 1994), p. 37]

Now, the first head of the Cheka was Felix Dzerzhinsky and he was not a Jew, but a Pole. He laid the foundations of the terror state with Lenin's and Trotsky's and Sverdlov's guidance. "The Cheka is not a court," Dzerzhinsky said. "We stand for organized terror. The Cheka is obligated to defend the revolution and conquer the enemy even if its sword does by chance sometimes fall upon the heads of the innocent." [Quoted in Louis Rapoport, *Stalin's War against the Jews: The Doctors' Plot and the Soviet Solution* (New York: The Free Press, 1990), p. 31] And it did, becoming the major "control" force in Russia. It was exactly what Bolshevik Zionists wanted. Dzerzhinsky was like a scalpel in the hands of Jewish Supremacists, such as Trotsky and Sverdlov, or semi-Jew Lenin, whom writer Maxim Gorky once characterized as a remorseless experimental scientist working upon the living flesh of the Russian people. In a 1917 conversation with Raphael Abramovich, the Jew who was a leader of the Mensheviks, Dzerzhinsky said that one way to force political and social change was through the extermination of some classes of society. Zinoviev (who was a Jew) added: "We must carry along with us ninety million out of the one hundred million Soviet Russian population. As for the rest, we have nothing to say to them. They must be annihilated." [Quoted in Rapoport, *Stalin's War against the Jews*, p. 31]

Felix Dzerzhinsky himself was, I would say, truly remarkable case, a "non-Jewish Jew," as he was often called. (The destruction of his statue in front of the KGB building in Moscow in August 1991, after the ill-fated putsch by Communist party conservatives, was widely seen as symbolic of the destruction of a hated past of secret police domination.) In origin a member of the Polish gentry, he had learned Yiddish as a young man in Vilna and had established close friendships with many Jews in the revolutionary circles of the town. He had several romances with Jewesses and finally married one. [Lindemann, *Esau's Tears*, p.433]

Dzerzhinsky's close affiliations with Jews continued in the Cheka, notably and notoriously with Moisei Solomonovich Uritsky, the chief of the Cheka in Petrograd, where the Red Terror raged with special brutality. As Josef Nedava said in his book *Trotsky and the Jews*, for anti-Semites Uritsky became the personification, the epitome of "Jewish terror against the Russian people." [Nedava, *Trotsky and the Jews* (Philadelphia: The Jewish Publication Society of America, 1972), p. 157.] Unlike most other Jewish Bolsheviks, Uritsky was born into very religious family, inside the Pale. His mother had even hoped he would become a rabbi. Instead, he became involved in revolutionary violence at an early age. By 1917 he was closely associated with Trotsky and, like him, only joined the Bolsheviks in 1917. [Lindemann, *Esau's Tears*, p.431] Then, this, in words of Jewish writer Arkady Vaksberg, "exceptionally noble- and intelligent-looking man," was the scourge of Petrograd in 1918, terrorizing the citizenry as chairman

of the local Cheka. He was killed by another Jew, Leonid Kanegisser. [Vaksberg, *Stalin against the Jews*, p. 24]

Among the first leaders of the repressive apparatus created almost immediately after the revolution to terrorize the whole country, first in the form of the VChK, or Cheka (the All-Russian Extreme Commission), then turning into the GPU (the Main Political Directorate), the NKVD (People's Commissariat of Internal Affairs), and finally the KGB (Committee on State Security), one of the most important (and definitely most colorful), no doubt, was Genrikh Yagoda, the Jewish former pharmacist who kept a special chest in his office filled with vials of poison, which he dispensed to his agents whenever the occasion required.

Two other leaders, both Poles — Felix Dzerzhinsky and Vyacheslav Menzhinsky — were actually more distant from the institution they headed. While formally head of that Soviet police monster until his death, Dzerzhinsky focused most of his attention on agriculture, simultaneously as head of the Higher Council on Agriculture, and seemed to be more a member of the Cheka-GPU than its director. His first deputy, Menzhinsky, in words of Arkady Vaksberg, “was a sickly and totally indifferent man, a cynic and aesthete, who spent his time lying on a couch and reading books in the many languages he knew.” [Vaksberg, *Stalin against the Jews*, p. 35]

So Yagoda, another of Dzerzhinsky's deputies, was the real chief of the Lubyanka even when he officially was only second deputy director. [Vaksberg, *Stalin against the Jews*, p. 35] While Menzhinsky dealt with words and fictions: counter-intelligence, show trials, maneuvers against the left and the right in the party, Yagoda dealt with numbers and physical violence: organization, repressions, gathering incriminating evidence, exploiting convicts, mayhem and murders. [Donald Rayfield, *Stalin and His Hangmen: An Authoritative Portrait of a Tyrant and Those Who Served Him* (New York: Viking, 2004), p. 197]

Born in Nizhni Novgorod, Yagoda was trained as a pharmacist (which came in handy later when the NKVD under his direction began a secret laboratory for the preparation of poisons). Yagoda's father Gershon was a cousin of Moisey (Movsha) Sverdlov, the father of Yakov (Yankel) Sverdlov who would become “president” of Soviet Russia. Gershon Yagoda was a printer, and ran, with Movsha Sverdlov, a shop making seals and stamps to authenticate fake documents for revolutionaries. [Rayfield, *Stalin and His Hangmen*, p. 200] As a youth, Genrikh Yagoda worked as an apprentice in the jewelry studio of Moisey Sverdlov. Yagoda secured even better connections by marrying in 1914 Ida Averbakh, Yakov Sverdlov's niece... [Rayfield, *Stalin and His Hangmen*, p.202] These court marriages were much more popular among the Soviet elite than even among European royalty. Almost all of them married people of their own circle, and this tradition was continued with even greater intensity by their children and

grandchildren. Yakov Sverdlov's nephew and Yagoda's brother-in-law was Leopold Averbakh, the chief supervisor of Party purity in Soviet literature. It was not easy for outsiders to break into the family network. [Vaksberg, *Stalin against the Jews*, pp. 35-36]

Just before his death in 1919, Yakov Sverdlov wrote to Dzerzhynski recommending Yagoda for the Cheka rank and file. Yagoda travelled all over Russia, inspecting the military from the safety of the rear. Yagoda also had a post in the Commissariat for Foreign Trade, where he befriended a fellow Jewish con man, Aleksandr Lurie. Lurie and Yagoda both had sticky fingers and Lurie interested Yagoda in everything foreign, from fine wines to literature and spies. Yagoda rescued Lurie from prisons in Russia and Germany, and Lurie helped Yagoda profit from lucrative concessions, notably the diamond trade. The Cheka and Foreign Trade Commissariat were linked since one confiscated the valuables which the other sold abroad for hard currency. What marked out Yagoda from Dzerzhynski and Menzhinsky was that he was corrupt and acquisitive. [Rayfield, *Stalin and His Hangmen*, pp. 202-203]

By 1929, Yagoda had all sectors of OGPU staffed with his own protégés: Mikhail Frinovsky in the special department, which hunted down deviant party and government members; Yakov Agranov in the secret department, created in 1923 to control intellectuals; and Karl Pauker in the operative department. Yagoda, Frinovsky, Agranov and Pauker did their utmost to block outsiders from chairing OGPU. [Rayfield, *Stalin and His Hangmen*, p. 204]

Mikhail Frinovsky, head of OGPU's border guards, arrived to quell national uprisings [in the south], allegedly provoked by kulaks. He reported, after putting the risings down, the corpses choked the rivers flowing into the Caspian Sea. [Rayfield, *Stalin and His Hangmen*, p. 180]

Yagoda succeeded Menzhinsky as chief of secret police in 1934. The poison expert was widely believed to have achieved his meteoric rise by carrying out the medical murder of his predecessor. [Rapoport, *Stalin's War against the Jews*, p. 37]

“Working side by side with Yagoda,” notes Arkady Vaksberg about another kindred Jewish government deputy, “was another professional chekist (a euphemism for “professional executioner”), Meer Trilisser.” He joined the Party in 1901 (at the age of eighteen) and remained a little-known figure among Bolsheviks until he started working in the “organs”... This unknown Jew became a top-ranking Chekist by 1921, heading the foreign section of the Cheka (and later the GPU and OGPU — United Main Political Directorate). “The many actions undertaken by Trilisser's agents included blowing up the cathedral in Sofia with the Bulgarian tsar and his government inside.” [Vaksberg, *Stalin against the Jews*, p. 38]

In 1927, on the tenth anniversary of “the revolution’s punishing sword” (the traditional high-flown Bolshevik epithet for the Soviet secret police, which became part of the political jargon), Trilisser was given the Order of the Red Banner “...for especially promoting the strengthening of the dictatorship of the proletariat with his courage, loyalty to the revolution, and tireless persecution of its enemies and for especially valuable achievements in the struggle against counterrevolution, espionage, banditry, and other organizations hostile to Soviet power.” Along with Trilisser, and with similar formulations, this glorious battle order was awarded to many other Jewish Chekists who had already distinguished themselves with a talent for execution — Yakov Agranov, Matvei Berman, Karl Pauker, and “other representatives of the Jewish proletariat.” [Vaksberg, *Stalin against the Jews*, p. 39]

Meer Trilisser ran [OGPU’s] foreign operations until 1930. He despised Yagoda as an “office rat.” Their quarrelling, and Stalin’s dislike of the bespectacled, giggling Jewish chekist, led to Trilisser leaving OGPU. [Rayfield, *Stalin and His Hangmen*, p. 172] Soon afterward this professional punisher became the chief figure of the Comintern, the Communist International, as a member of its executive committee, presidium, and political secretariat. He used the banal pseudonym Moskvin. Amazingly, that name, was used by several other Comintern members, including foreign Communists, and I have no idea how they kept the “Moskvins” separated. [Vaksberg, *Stalin against the Jews*, p. 39]

No less important were two other high-ranking figures at Lubyanka — Yakov Agranov, Yagoda’s first deputy, and Karl Pauker, head of the operative department. Just like their fellow Jew Trilisser-Moskvin, these two, Agranov and Pauker, “and other representatives of the Jewish proletariat ... distinguished themselves with a talent for execution.” [Vaksberg, *Stalin against the Jews*, p. 39]

Yakov Agranov, deputy chief of the OGPU and Deputy Commissar of Internal Affairs, began his “Soviet work” in Lenin’s apparatus as secretary of the Small Council of Commissars, and then moved to the Lubyanka, where he remained until his dying hour. A list of the cases that Agranov was in charge of would be enough for anyone to learn everything he needs to know about Jewish Red Terror against Russia’s intelligentsia. [Vaksberg, *Stalin against the Jews*, pp. 42-43]

The most controversial cases of “counterrevolutionary conspiracies” fabricated by the Bolsheviks in the early twenties were investigated by Agranov, and it is likely that he himself wrote the scenarios that he later produced. We can find his name in Solzhenitsyn’s *Gulag Archipelago*, where one passage is particularly illuminating about him. The case involved one of the first large-scale fabrications created by Jewish Chekists, the case of the Petrograd military organization—an invented anti-Bolshevik conspiracy (1921), headed allegedly by

Professor Vladimir Tagantsev, of Petrograd University and the Mining Institute. Here is what Solzhenitsyn writes:

Professor Tagantsev kept heroically silent through forty-five days of investigation. But then Agranov persuaded him to sign an agreement with him:

“I, Tagantsev, consciously begin giving evidence about our organization, hiding nothing. ... I am doing all this to ease the lot of the defendants in our case.

“I, Yakov Saulovich Agranov, with the aid of Citizen Tagantsev, undertake to end the investigation quickly and afterward turn the case over to an open trial. ... I promise that none of the accused will be given the highest measure of punishment.” [Quoted in Vaksberg, *Stalin against the Jews*, p. 43]

Tagantsev and sixty other people (including fifteen women) were shot on the night of August 14, 1921. One of the people executed was the Russian poet, Anna Akhmatova’s husband, Nikolai Gumilev. A man of immense talent and great personal courage, he had looked death in the eyes several times and met it with amazing and proud dignity. Six years before his execution, in one of his most famous poems, he foretold his death at the hands of an executioner. [Vaksberg, *Stalin against the Jews*, p. 43]

Karl Pauker was one of the Hungarian Jews who took an active part in the Russian revolution. Another, Bela Kun, spread bloody terror in the Crimea with Rozalia Zemlyachka-Zalkind; yet another, Matyas Rakoszy, became dictator after the Red Army occupied Hungary. Pauker became chief of Stalin’s bodyguards. He had performed as a comic actor in Budapest in the years before the Revolution and was a masterful teller of anecdotes. But he needed clever writers to keep his repertoire fully stocked. Pauker himself was incapable of creating anything. According to reliable though unchecked sources, his main creative partner was none other than Karl Radek, the notable Bolshevik journalist and political figure, whose real influence was much greater than his official posts would indicate. Pauker had a wonderful way of rolling his R’s, and did a small-town Jewish accent that made the usually affectless Stalin roar with laughter. He did not even get too upset if Pauker ran short of new material, but enjoyed hearing the old stories over again. [Vaksberg, *Stalin against the Jews*, p. 41]

It is instructive that the high percentage of Jews in the secret police continued well into the 1930s, when the proportion of Jews gradually diminished in most other areas of the Soviet and party cadres. [Lindemann, *Esau’s Tears*, p. 443] Work with the Cheka offered many attractions. Its agents were normally

exempt from military service, yet they enjoyed the same privileges in regard to food rations as did those in the military, no small consideration in times of desperate scarcities. Top Cheka officials were among the narrow Bolshevik elite that was entitled to cars and other perquisites. And there was simply the matter of prestige and power: “Cheka personnel regarded themselves as a class apart, the very incarnation of the Party’s will, with a power of life or death over lesser mortals.” [George Leggett, *The Cheka, Lenin’s Political Police* (Oxford, 1981), p. 265. Quoted in Lindemann, *Esau’s Tears*, p. 443]

Among the many Jewish executives in the Main Directorate of State Security of the NKVD were Mosiey Boguslavsky, Yakov Veinshtok, Zakhlar Volovich, Mark Gai, Matvei Gerzon, Moisey Gorb, Ilya Grach, Yakov Deich, Grigory Rapoport, Abram Ratner, Abram Slutsky, David Sokolinsky, Solomon Stoibelman, Semyon Firin, Vladimir Tsesarsky, Leonid Chertok, Isak Shapiro, Grigory Yakubovsky, “and many other NKVD workers of the same level and same origins.” [Vaksberg, *Stalin against the Jews*, p. 99] Even later, the non-Jewish head of the NKVD, Lavrenti Beria, had “many Jews in his close entourage ... [who were in] major positions in the NKVD.” These included Generals Arkady Gertsovsky, Veniamin Gulst, Ilya Ilyushin-Edleman, Matvei Potashnik, Solomon Milshtein, Lev Novobratsky, Leonid Raikhman, and Naum Eitingon — the “genius of wet crimes”. Heads of NKVD “investigative groups” included Colonels Boris Rodos, Lev Shvartsman, Isaia Babich, Iosif Babich, Iosif Lorkish, and Mark Spekter. [Vaksberg, *Stalin against the Jews*, p. 102]

Among these, Colonel Lev Shvartsman, deputy chief of the investigation department for most important affairs, stands out for Arkady Vaksberg as “one of the most vicious KGB executioners.” “This monster was involved in the falsification of many cases. He personally tortured diplomats, major scientists, and cultural figures,” says Vaksberg. [Vaksberg, *Stalin against the Jews*, p. 212]

Likewise, another Jew, another Lubyanka monster, Colonel Boris Rodos was a “sadist, who did not get through four grades of school, became a colonel and even a ‘professor’ at the Academy of Internal Affairs, where he taught a bizarre subject — the methods of working over prisoners inside their cells. The blood of innocent academicians, generals, actors, and doctors is on his hands.” [Vaksberg, *Stalin against the Jews*, p. 211]

One of the most feared and repulsive monsters of the Lubyanka was Andrei Sverdlov, son of Yakov Sverdlov, first Soviet president and Tsar’s murderer. Even as a boy he had worked as a secret informer for the GPU, writing denunciations of his schoolmates, the children of other Kremlin bigshots. As soon as he was old enough he joined the Cheka, evincing a special taste for the profession of investigator, which gave full scope to his pathological cruelty. ... There are numerous statements by victims who had their teeth knocked out, or arms, legs,

and ribs broken by the son of the Soviet President. He even spent time in a cell of the Internal Prison, where he pretended to be a prisoner, and then several weeks later he interrogated his “cellmates” and beat them mercilessly. [Vaksberg, *Stalin against the Jews*, pp. 101-102] Incidentally, it was Andrei Sverdlov who was in charge of the case of the poet Pavel Vasilyev, accused of “counterrevolutionary anti-Semitism.”

Jewish author Arkaday Vaksberg even calls yet another Jewish leader of Cheka, Rozalia Zemlyachka (Zalkind), “a sadist and monster who would play a major role in the slaughter in the Crimea after the destruction of the last strongholds of the White Movement [anti-communists] there.” [Vaksberg, *Stalin against the Jews*, p. 23] Another Jew, Bela Kun, “spread bloody terror” with Zemlyachka. [Vaksberg, *Stalin against the Jews*, p. 41] These butchers of the Crimea drowned Russian officers in barges in the Crimea in 1920.

The Jewish Chekists liked torturing their victims. The priests in Kherson were crucified. Archbishop Andronnikov in Perm had his eyes poked out and his ears and nose cut off. There were Chekists who cut open their victim’s stomach, pulled out a length of small intestine, nailed it to a telegraph pole, and with a whip forced the victim to run circles around the pole until the whole intestine became unraveled. Eyes of church dignitaries were poked out, their tongues cut off, and they were buried alive. The bishop of Voronezh was boiled alive in a big pot, after which monks, revolvers at their heads, were forced to drink. In Kharkov people were scalped. In Tsaritsyn and Kamyshin hands were amputated with a saw. In Poltava and Kremchug the victims were impaled. In Odessa they were roasted alive in ovens or ripped to pieces. In Kiev, victims were placed in coffins with decomposing bodies and buried alive. In Voronezh torture victims were put into barrels in which nails were hammered to stick out on the inside, then the barrels were set rolling. The Cheka often arrested whole families and tortured the children before the eyes of their parents, and the wives before their husbands.

“As a Jew,” notes Yevgenia Albats in her book about the history of the KGB, “I’m interested in another question entirely: Why were there so many Jews among the NKVD-MGB investigators — including many of the most terrible? It’s a painful question for me, but I cannot evade it.” [Yevgenia Albats, *The State Within a State: The KGB and Its Hold on Russia — Past, Present, and Future* (New York: Farrar Strauss Giroux, 1994), p. 147]

The American journalist Eugene Lyons was sent to Russia in 1928 as chief correspondent for the United Press agency. Arriving as an avowed communist, he was able to experience the Soviet experiment at first hand. He became extremely disillusioned. He described everything in his book *Assignment in Utopia*, published in 1937, in the following terms:

“Hell broke loose in seventy thousand Russian villages. A population as large as all of Switzerland’s or Denmark’s was stripped clean of all their belongings. They were herded with bayonets at railroad stations, packed indiscriminately into cattle cars and freight cars and dumped weeks later in the lumber regions of the frozen North, the deserts of central Asia, wherever labor was needed, there to live or die...”

GULAG: Jews were important members of both the secret police and those who ran the network of prison camps. The term “GULAG” is an acronym for the Russian term **Glavnoe Upravlenie LAGerei** (Chief Administration of Labor Camps), the bureaucratic name of the Soviet concentration camp main governing board, and by extension, the camp system itself. More broadly, “Gulag” has come to mean the Soviet repressive system itself, the set of procedures that prisoners once called the “meat-grinder”: the arrests, the interrogations, the transport in unheated cattle cars, the forced labor, the destruction of families, the years spent in exile, the early and unnecessary deaths...

The proportion of Jews involved in the creation, planning, and management of Gulag was much higher than even their proportion in the Party elite, where in any case they held a huge part of the key positions. Even Louis Rapoport writes, “Thousands of Jewish revolutionaries helped to spearhead the Terror machine with a messianic fervor.” [Rapoport, *Stalin’s War against the Jews*, p. 44]

Most people found out about it when they read Solzhenitsyn’s *The Gulag Archipelago*. He didn’t make a point of it at the time, but he talks about the people who were running the White Sea (Belomor) Canal labor camps, and they were virtually all ethnic Jews. Most of the chief overseers of the Canal were Jews. Solzhenitsyn described them as “six hired murderers each of whom accounted for thirty thousand lives: Firin-Berman-Frenkel-Kogan-Rappoport-Zhuk.” [Aleksandr I. Solzhenitsyn, *The Gulag Archipelago, 1918-1956: An Experiment in Literary Investigation*, III-IV (New York: Harper & Row, 1975), p. 99.]

If you don’t believe me, just read this book and see for yourself. You can start reading from around page 71, chapter 3 of part 3 (“The Archipelago Metastasizes”) and go on till around page 100. There are even photos of all Gulag founding-fathers on page 79 (some editions may have photos on different pages, but this one is the most complete unabridged published by Harper & Row, in 1975) and you can see their names — Aron Solts, Yakov Rappoport, Lazar Kogan, Matvei Berman, Genrikh Yagoda, and Naftaly Frenkel. These were **six top administrators of the Gulag** — greatest killing machine in the history of the world. All six were Jews.

Why are these names generally unknown to ordinary citizens in America? The reason is unquestionably related to the very high involvement of Jews in

gatekeeper roles in opinion-forming institutions such as the universities and particularly through ownership and control of the media.

At the very head of the entire archipelago hierarchy was Matvei Berman, a Deputy Commissar of Internal Affairs of the USSR. He was also in charge of the construction of White Sea-Baltic Canal performed by the slave labor of camp inmates. [Vaksberg, *Stalin against the Jews*, p. 98] Matvei Berman, had helped to institutionalize slave labor as early as 1922. [Rapoport, *Stalin's War against the Jews*, p. 44]

Stanislav Messing, a veteran of the suppression of the Kronstadt rising, set up a vast economic empire. Its nominal head was Lazar Kogan, who had run OGPU's border guards; Kogan's deputies were Matvei Berman, who would at the age of thirty-four take over the GULAG, and Yakov Rapoport. [Rayfield, *Stalin and His Hangmen*, p. 176]

Other Jewish Chekists who were among founding-fathers of Gulag included Aron Soltz, long known as "the conscience of the Party," Semyon Firin, and Naftaly Aronovich Frenkel, a Turkish Jew whom Solzhenitsyn would characterize as "the nerve of the Archipelago, which stretched across the nine time zones of the vast country." [Solzhenitsyn, *The Gulag Archipelago*, p. 76.] Solzhenitsyn tells us that "a stubborn legend persists in the Archipelago to the effect that 'The camps were thought up by Frenkel.'" [Solzhenitsyn, *The Gulag Archipelago*, p. 75.] It was Frenkel who refined Berman's use of prisoners as slave laborers. In 1932 Stalin put him in charge of the construction of the White Sea-Baltic Canal, which took the lives of some 200,000 prisoners, and later he worked under Yagoda. [Rapoport, *Stalin's War against the Jews*, p. 44]

Solzhenitsyn claims in *The Gulag Archipelago* that Frenkel personally invented the plan to feed prisoners according to the quantity of their work. This deadly labor system, which destroyed weaker prisoners within a matter of weeks, would later cause uncounted numbers of deaths. Even if Frenkel did not invent every aspect of the system, he did find a way to turn a prison camp into an apparently profitable economic institution. [Anne Applebaum, *GULAG: A History* (New York: Doubleday, 2003), p. 31]

Frenkel's name appears in many of the memoirs written about the early days of the camp system, and from them it is clear that even in his own lifetime the man's identity was wreathed in myth. Official photographs show a calculatingly sinister-looking man in a leather cap and a carefully trimmed mustache; one memoirist remembers him "dressed as a dandy." As early as 1927, stories about him had reached as far as Paris. In one of the first books about Solovetsky prison camp, a French author wrote of Frenkel that "thanks to his horribly insensitive initiatives, millions of unhappy people are overwhelmed by terrible labor, by atrocious suffering." [Applebaum, *GULAG*, p. 32]

His contemporaries were even unclear about his origins. Solzhenitsyn called him a “Turkish Jew born in Constantinople.” Another described him as a “Hungarian manufacturer.” Someone claimed he came from Odessa, while others said he was from Austria, or from Palestine, or that he had worked in the Ford factory in America. The story is somewhat clarified by his prisoner registration card, which states clearly that he was born in 1883 in Haifa, at a time when Palestine was a part of the Ottoman Empire. From there, he made his way (perhaps via Odessa, perhaps via Austro-Hungary) to the Soviet Union, where he described himself as a “merchant.” A businessman with many shady deals in Russia and abroad, Naftaly Frenkel was arrested many times. In 1923 he was arrested for “illegally crossing borders,” which could mean that he was a merchant who indulged in a bit of smuggling. Frenkel was sentenced to ten years of hard labor on Solovetsky Islands. [Applebaum, *GULAG*, p. 32] There is also another version that he was a functionary of the NKVD in Odessa in charge of confiscating gold from the wealthier classes. Then he was arrested for swindling the confiscated gold and sent to the Solovetsky Islands.

And when he was still a prisoner he began overseeing other prisoners and then, upon his release, was appointed to a high NKVD post, got an Order of Lenin, and attained the rank of general. Semyon Chertok, an Israeli journalist who met with him in the fifties, maintains that Frenkel “survived thanks to a devilish gift — the ability to make prisoners on a ration of rotten bread and a bowl of stale gruel work day and night for their jailers.” [Vaksberg, *Stalin against the Jews*, p. 98]

How, precisely, Naftaly Frenkel managed the metamorphosis from prisoner to camp commander also remains mysterious. Legend has it that upon arriving in the camp, he was so shocked by the poor organization, by the sheer waste of money and labor, that he sat down and wrote a very precise letter, describing exactly what was wrong with every single one of the camp’s industries, forestry, farming, and brick-making among them. He put the letter into the prisoners’ “complaints box,” where it attracted the attention of an administrator who sent it, as a curiosity, to Genrikh Yagoda, who was then moving rapidly up the ranks of the secret police bureaucracy, and would eventually become its leader. Yagoda immediately demanded to meet the letter’s author. According to one contemporary (and Solzhenitsyn as well, who names no source), Frenkel himself claimed that he was at one point whisked off to Moscow, where he discussed his ideas with Stalin and Kaganovich. [Applebaum, *GULAG*, p. 33]

As I have already mentioned, Frenkel invented the notorious you-eat-as-you-work system, by which prisoners were given food rations according to the amount of work they completed. He presided over the development and flowering of that system, which grew from a slapdash arrangement in which work was sometimes “paid” with food, into a very precise, regulated method of food distribution and

prisoner organization. Frenkel's system was quite straightforward. He divided the prisoners into three groups according to their physical abilities: those deemed capable of heavy work, those capable of light work, and invalids. Each group received a different set of tasks, and a set of norms to fulfill. They were then fed accordingly — and the differences between their rations were quite drastic. The lowest category of worker received half as much food as the highest. In practice, the system sorted prisoners very rapidly into those who would survive, and those who would not. Deprived of food, the weak prisoners grew weaker, and eventually became ill or died. The process was made more rapid and more extreme because work norms were often set very high-impossibly high for some prisoners, particularly for city people who had never worked digging peat or cutting trees. [Applebaum, *GULAG*, p. 36]

In the 1930s Lev Inzhir, a Jew, became chief accountant of the Gulag's thousands of industrial enterprises and building sites, stretching from Dickson Island and Spitzbergen to Kamchatka and Central Asia. As Louis Rapoport writes, "the all-powerful clerk, was kept busy with figures on transit points, rail depots and harbors, human and other freight transfers, length of terms, mortality rates." [Rapoport, *Stalin's War against the Jews*, p. 45]

When you read the whole Solzhenitsyn's book (if you haven't read it yet), you may realize that the greatest Mass Murderers in History of Man were Jews. Compared to these monsters, Adolf Eichmann was nothing but like a "shy schoolboy". And, by the way, the surname of the chief of the most horrible Solovetsky prison camp (where Frenkel began his career) which was located on the remote island of North Sea was also Eichmans, but he wasn't German, he was a Jew. Moreover, I think any reasonable person after reading such a book, would come to understand that Germans, in the 1930s, perhaps, had pretty good reasons to be "paranoid" about same thing happening in Germany, because, as you perhaps know, most communist leaders in Germany and all Europe at that time were Jewish, like Rosa Luxemburg, for example. Here is only one little excerpt from Solzhenitsyn's book:

"I love strong opponents! It's such fun to break their backs! said the Leningrad interrogator **Shitov**. And if your opponent (e.g. your prisoner) is so strong that he refuses to give in, all your methods have failed and you are in a rage? Then, don't control your fury! It's tremendously satisfying, that outburst! Let your anger have its way; don't set any bounds to it. Don't hold yourself back! That's when interrogators spit in the open mouth of the accused! And shove his face into a full toilet! That's the state of mind in which they drag Christian believers around by their hair. Or urinate in a

kneeling prisoner's face! After such a storm of fury you feel yourself a real honest-to-God man!" [Solzhenitsyn, *The Gulag Archipelago*, p. 70]

Solzhenitsyn in this magnum-opus, using the research of a Soviet statistician who had access to secret government files, Ivan A. Kurganov, estimated that between 1918 and 1959, at least 66 million died at the hands of the Communist rulers of Russia. **66 million murdered by Gulag's mostly Jewish overlords! That's over ten times the number of Jews claimed to have been slain in Nazi concentration camps!**

True, this Solzhenitsyn's gut-wrenching book, *The Gulag Archipelago*, went through countless printings — in over 50 languages — just because it was considered as useful tool of propaganda used at the height of Cold War. He was often called the “Conscience of the 20th Century” and recognized universally as one of the globe's prime examples of bold courage and moral conviction. Even the Jewish press initially had nice things to say about Solzhenitsyn. They were reluctant to go up against a man so honored for high moral stature, and recognized by so many as a truth-teller of the highest character. But Solzhenitsyn's newest book, another powerful and truthful magnum-opus, *Together For Two Hundred Years*, has been suppressed. No English-speaking publisher, either in Britain or in the U.S.A. has dared to publish it. So far, Solzhenitsyn's book has only been issued in the Russian language (and also, as I recently discovered, German translation). Clearly, today, after Cold War is over and New World Order is on its way, Solzhenitsyn's writings about the Jewish leadership of the Soviet Holocaust is viewed as a grave threat to the Zionists Plan for global supremacy.

Now, again, for those who maybe don't trust Solzhenitsyn, here is what very Jewish professor Yuri Slezkine has to say:

By 1934, when the OGPU was transformed into the NKVD, Jews “by nationality” constituted the largest single group among the “leading cadres” of the Soviet secret police (37 Jews, 30 Russians, 7 Latvians, 5 Ukrainians, 4 Poles, 3 Georgians, 3 Belorussians, 2 Germans, and 5 assorted others). Twelve key NKVD departments and directorates, including those in charge of the police (worker-peasant militia), labor camps (Gulag), counterintelligence, surveillance, and economic wrecking were headed by Jews, all but two of them immigrants from the former Pale of Settlement. The people's commissar of internal affairs was Genrikh Grigorevich (Enokh Gershenovich) Yagoda. [Yuri Slezkine, *The Jewish Century* (Princeton, NJ: Princeton University Press, 2004), p. 221]

Indeed, the Soviet secret police—the regime’s sacred center, known after 1934 as the NKVD—was one of the most Jewish of all Soviet institutions. In January 1937, on the eve of the Great Terror, the 111 top NKVD officials included 42 Jews, 35 Russians, 8 Latvians, and 26 others. Out of twenty NKVD directorates, twelve (60 percent, including State Security, Police, Labor Camps, and Resettlement [deportations]) were headed by officers who identified themselves as ethnic Jews. The most exclusive and sensitive of all NKVD agencies, the Main Directorate for State Security, consisted of ten departments: seven of them (Protection of Government Officials, Counterintelligence, Secret-Political, Special [surveillance in the army], Foreign Intelligence, Records, and Prisons) were run by immigrants from the former Pale of Settlement. Foreign service was an almost exclusively Jewish specialty (as was spying for the Soviet Union in Western Europe and especially in the United States). The Gulag, or Main Labor Camp Administration, was headed by ethnic Jews from 1930, when it was formed, until late November 1938, when the Great Terror was mostly over. As Isaak Babel (himself a onetime secret police employee, a friend of some prominent executioners, and ultimately a confessed “terrorist” and “spy”) described one of his characters, one nicknamed A-Jew-and-a-Half, “Tartakovsky has the soul of a murderer, but he is one of us, he is our flesh and blood.” [Slezkine, *The Jewish Century*, pp. 254-255]

UKRAINE: Now, it’s time to at least briefly mention also Holodomor — genocide in Ukraine. When Communism was imposed on Russia, the kulaks as private property owners now stood in the way of the idea of Communism. In 1929 Bolsheviks called for “the liquidation of the kulaks”, and their small family farms, animals, implements and crops were declared to belong to the state. “Trotsky, Zinoviev and Kamenev had always argued that the peasant would never surrender enough food voluntarily, and must be coerced and, if need be, crushed.” [Paul Johnson, *A History of the Modern World* (Orion Publishing Co, 1984), p. 268]

“The war on the peasantry that Trotsky, Kamenev and Zinoviev had proposed and which Stalin implemented was ideological, like Hitler’s was on the Jews, but it lacked even the populist basis that underpinned Hitler’s extermination of the Jews. Half of Europe could enthusiastically unite behind anti-Semitism, but few Russians blamed the kulak for their misery.” [Rayfield, *Stalin and His Hangmen*, p. 148]

In 1932-33, there was a true genocide in Ukraine. Soviet government determined to force Ukraine’s millions of independent farmers — called kulaks — into collectivized Soviet agriculture, and to crush Ukraine’s growing spirit of nationalism. Faced by resistance to collectivization, government unleashed terror

and dispatched 25,000 fanatical young party militants from Moscow — earlier versions of Mao’s Red Guards — to force 10 million Ukrainian peasants into collective farms. Secret police units of OGPU began selective executions of recalcitrant farmers. When those red guards failed to make a dent in this immense number, OGPU was ordered to begin mass executions. But there were simply not enough Chekists (secret police) to kill so many people, so they decided to replace bullets with a much cheaper medium of death — mass starvation. All seed stocks, grain, silage and farm animals were confiscated from Ukraine’s farms. OGPU agents and Red Army troops sealed all roads and rail lines. Nothing came in or out of Ukraine. Farms were searched and looted of food and fuel. Ukrainians quickly began to die of hunger, cold and sickness.

Orders were given for grain to be confiscated from the peasants, whether they had sufficient for themselves and their families or not. Those caught trying to reserve food for their families were “severely dealt with.” By the winter of 1932-3, virtually no food was left in the countryside. By early March 1933, “death on a mass scale really began.” [Robert Conquest, *The Harvest of Sorrow* (New York: Oxford University Press, 1987) p. 243] The main farming areas of Russia, in the regions of the Ukraine and also North Caucasus, were utterly devastated. Millions of people were forced to eat anything that was available, mice, rats, birds, grass, nettles, bark and even cats and dogs, but even then did not survive. It was a time of great and terrible hunger, a catastrophic man-made famine.

During the bitter winter of 1932-33, mass starvation hit full force. Ukrainians ate their pets, boots and belts, plus bark and roots. Some parents even ate infant children. Yagoda had from the north Caucasus figures for deaths from starvation and disease and for cannibals or corpse eaters. In March 1933 he was informed:

Citizen Gerasimenko ate the corpse of her dead sister. Under interrogation Gerasimenko declared that for a month she had lived on various rubbish, not even having vegetables . . . Citizen Doroshenko, after the death of his father and mother was left with infant sisters and brothers, ate the flesh of his brothers and sisters when they died of hunger . . . In the cemetery up to 30 corpses have been found, thrown out at night, some gnawed at by dogs . . . several coffins have been found from which the corpses have disappeared . . . In Sergienko’s apartment was found the corpse of a little girl with the legs cut off, and boiled meat... [*Tragediia sovetskoi derevni: dokumenty i materialy* (Moscow: Rosspen, 1999-2002), vol. III, p. 649. Quoted in Rayfield, *Stalin and His Hangmen*, p.188]

“If you go now to the Ukraine or the North Caucasus,” wrote British journalist Malcolm Muggeridge in 1933, “exceedingly beautiful countries and formerly amongst the most fertile in the world, you will find them like a desert; . . . no livestock or horses; villages deserted; peasants famished, often their bodies swollen, unutterably wretched.” [Quoted in *The Boston Globe*, December 7, 1995] Farmers who took grain or vegetables from their own land were shot. Dead bodies littered the streets of Kharkov, the capital. “It was,” an eyewitness later recalled, “as if the Black Death had passed through.” [Quoted in *The Boston Globe*, December 7, 1995]

When OGPU failed to meet weekly execution quotas, the Party sent henchman Lazar Kaganovich to destroy Ukrainian resistance. Kaganovich made quota, shooting 10,000 Ukrainians weekly. Eighty percent of all Ukrainian intellectuals were executed.

Lazar Moiseyevich Kaganovich, known as the “Butcher of Ukraine,” watched and gloated from the Kremlin. Eugene Lyons, himself Jewish, credits the Jewish commissar Lazar Kaganovich with the major portion of responsibility for this major crime against humanity: “Lazar Kaganovich . . . it was his mind that invented the Political Departments to lead collectivized agriculture, his iron hand that applied Bolshevik mercilessness.” [Lyons, *Assignment in Utopia*, p 578]

The figure of Lazar Kaganovich stands out, and deserves separate discussion. For some time (in the first half of the thirties) he was the second most important man in the country. Many letters from the provinces on current questions of party or economic life were addressed to “Comrades J. V. Stalin and L. M. Kaganovich.” [Vaksberg, *Stalin against the Jews*, p. 51]

He was born in Ukraine. Uneducated, writing with an enormous number of grammatical and spelling mistakes, Lazar Kaganovich was brought into the Bolshevik underground before the revolution by his older brother, Mikhail. [Vaksberg, *Stalin against the Jews*, p. 52] He attended his first Communist Party meeting when he was about 18, to hear Trotsky give a speech in a synagogue in Kiev; that’s right: in a synagogue. He rose rapidly in the inner circle of the Communist Party, which contained many more Jews than Gentiles. In 1918, Kaganovich was the Commissar of the propaganda department of the Red Army. His success was due primarily to his aggressiveness and his ruthlessness. In his communist activity he held back from nothing, no matter how brutal or bloody. He even killed his fellow Jews when they got in his way. He was a gangster among gangsters.

In 1932 he shamelessly proposed himself to Stalin for the post of chairman of the OGPU. The result is easy to imagine. Kaganovich in that post . . . would have brought so much personal initiative to the job (as he did to every other) that he might become uncontrollable. Kaganovich did not move to the Lubyanka, but

his concurrences, often filled with unprintable words and expressions, ornament dozens of lists of people to be executed. [Vaksberg, *Stalin against the Jews*, pp. 55-56] Need it be said that thousands of innocent Russian victims were on this man's conscience, as were thousands of others from every ethnic group inhabiting the Soviet Union. [Vaksberg, *Stalin against the Jews*, p. 54]

Kaganovich himself was fond of employing the Bolshevik axiom "When the forest is cut down, the chips fly," a saying that was used to rationalize the murder of millions. Kaganovich was also known for his vow against alleged class enemies: "We'll break their skulls in." [Victor A. Kravchenko, *I Choose Freedom* (New York: Garden City Publishers, 1947), pp. 275-76.] In 1932, when he was in charge of suppressing a strike by Kuban Cossacks during collectivization in the Ukraine, he transferred whole Cossack settlements to Siberia — a mere rehearsal for the transfer of eight entire nationalities in the forties. Khrushchev, who participated in many of these events and whose own hands were not unsullied, termed Kaganovich "unsurpassed in his viciousness." [Strobe Talbott, ed., *Khrushchev Remembers* (Boston: Little, Brown, 1970), p. 33. Quoted in Rapoport, *Stalin's War against the Jews*, p. 43]

As the terror fever developed, Kaganovich, who, among his many key posts, was also Commissar of transport, shipped hundreds of thousands to their deaths. He oversaw the train schedules and governed the movement of massive human cargos. Kaganovich made sure that even the rail engineers and managers lived in terror, ordering the arrest and execution of many top rail officials and experts. [Rapoport, *Stalin's War against the Jews*, p. 49]

As even Jewish writer Vaksberg admits, "The list of his villainous deeds is enormous." [Vaksberg, *Stalin against the Jews*, p. 53]

In Khrushchev's estimation, Kaganovich had always been "a detestable sycophant, exposing enemies and having people arrested right and left." [*Khrushchev Remembers*, p. 33.] All the while, he would finger a string of amber "worry beads," which became a sort of Bolshevik rosary during the time of the "cleansing," fashionable among high officials. [Kravchenko, *I Choose Freedom*, pp. 275-76. Quoted in Rapoport, *Stalin's War against the Jews*, pp. 43-44]

In 1987, Stuart Kahan, an American relative of Kaganovich wrote a book about him. The author interviewed the elderly Kaganovich — in Yiddish — and concluded that his relative "was, to put it mildly, a devil. That relative exuded evil, an evil that put millions of people to death..." [Stuart Kahan, *The Wolf of the Kremlin*, (New York: William Morrow and Company, 1987), p. 5]

The book is called *The Wolf of the Kremlin*, and it's a fascinating book, this biography of Lazar Kaganovich, and if you really want to gain some insight into the Jewish mentality, into the way they justify themselves, into the way they view the non-Jewish world, you should read it for yourself. Kaganovich wants to boast

about the power he once held, and at the same time he wants to evade responsibility for his crimes, and one can see this ambivalent attitude throughout the book...

Of course, Kaganovich certainly wasn't the only Jew involved. "In Ukraine Jews made up nearly 80 percent of the rank-and-file Cheka agents," reports W. Bruce Lincoln, an American professor of Russian history. Lev Kopelev, another dedicated Jewish communist (later turned into a fashionable "dissident" writer) who witnessed and rationalized the Ukrainian famine in which millions died horrible deaths of starvation and disease as an "historical necessity" is quoted saying: "You mustn't give in to debilitating pity. We are the agents of historical necessity. We are fulfilling our revolutionary duty." [Quoted in Kevin MacDonald, "Stalin's Willing Executioners?", *Occidental Quarterly*, Fall 2005]

The precise number of Ukrainians murdered by Kaganovich's custom-made famine and Cheka firing squads remains unknown to this day. The KGB's archives, and recent work by Russian historians, show at least seven million died, almost half of them children. [Conquest, *Harvest of Sorrow*, pp. 303-4] Other millions died from the killings and sickness as a result of the deportations. [Conquest, *Harvest of Sorrow*, pp. 304-7] Ukrainian historians put the figure at nine million, or higher. Twenty-five percent of Ukraine's population was exterminated. Millions of victims! OGPU counted the deaths by starvation and disease only for a few months; they kept records only of peasants shot, arrested or deported as kulaks, their mortality rates, their escapes, their recapture. [Rayfield, *Stalin and His Hangmen*, p. 185] Allowing for famine, violence, hypothermia, and epidemics caused by the disruption, the number of excess deaths between 1930 and 1933 attributable to collectivization lies between a conservative 7.2 and a plausible 10.8 million. [Rayfield, *Stalin and His Hangmen*, p. 185]

Alexander Solzhenitsyn, in a speech in Washington in 1975 had this to say of the Soviet system:

"This was a system which, in time of peace, artificially created a famine causing SIX MILLION PERSONS to die in the Ukraine between 1932 and 1933. They died on the very threshold of Europe. And Europe didn't even notice it. The world didn't even notice it. SIX MILLION PERSONS!" [Alexander Solzhenitsyn *Speaks to the West* (London : Bodley Head, 1978), p. 16]

Well, this six million is the "politically-incorrect" six million, because their story is not useful to today's propaganda. The tribal affiliations of the chief perpetrator (Jew) and the victims (non-Jews) are the wrong ones, not fitting into the "correct" pattern.

By the way, Lazar Moiseyevich Kaganovich chief mass murderer for Zion, butcher of the Ukraine, implementing the holocaust on Russia's and the Ukraine's population he planned, ordered and supervised not only the deaths of millions of the Ukrainians but also the wholesale destruction of Christian monuments and churches, including the great Cathedral of Christ the Saviour. Standing amid the rubble of the cathedral, Kaganovich proclaimed, "**Mother Russia is cast down. We have ripped away her skirts.**" [*New York Times*, September 26, 1995]