

Zionism & Russia

8 Forum Lectures



By Valdas Anelauskas
Lecture 6

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Contents

Zionism and Russia – Lecture 6 of 8

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In the night of July 16-17, 1918, a squad of Bolshevik secret police (ChK) murdered Russia's last emperor, Tsar Nicholas II, along with his wife, Tsaritsa Alexandra, their 14-year-old son, Tsarevich Alexis, and their four daughters. They were cut down in a hail of gunfire in a half-cellar room of the house in Yekaterinburg, a city in the Ural mountain region, where they were being held prisoner. The daughters were finished off with bayonets. To prevent a cult for the dead Tsar, the bodies were carted away to the countryside and hastily buried in a secret grave.

Bolshevik authorities at first reported that the Romanov emperor had been shot after the discovery of a plot to liberate him. For some time the deaths of the Empress and the children were kept secret. Soviet historians claimed for many years that local Bolsheviks had acted on their own in carrying out the killings, and that leaders of the new Soviet state, had nothing to do with the crime.

In 1990, Russian playwright and historian Edvard Radzinsky announced the result of his detailed investigation into the murders. He unearthed the reminiscences of Lenin's bodyguard Akimov, who recounted how he personally delivered execution order to the telegraph office. The telegram was signed by Soviet government chief Yankel Movshevich Sverdlov. Akimov had saved the original telegraph tape as a record of the secret order. Radzinsky's research confirmed what earlier evidence had already indicated. Leon Trotsky had revealed years earlier that Sverdlov and other

Jews in Bolshevik government made the decision to put the Russian Tsar and his family to death. Writing from exile in 1935, Trotsky dismissed with contempt the official Soviet claim that the Ural Soviet's Executive Committee acted independently of Moscow. He recalled a casual conversation that he had had with Sverdlov:

My next visit to Moscow took place after the [temporary] fall of Yekaterinburg [to anti-Communist forces]. Speaking with Sverdlov, I asked in passing: "Oh yes, and where is the Tsar?"

"Finished," he replied. "He has been shot."

"And where is the family?"

"The family along with him."

"All of them?" I asked, apparently with a trace of surprise.

"All of them," replied Sverdlov. "What about it?" He was waiting to see my reaction. I made no reply.

"And who made the decision?" I asked.

"We decided it here."

I asked no further questions and considered the matter closed.

[Leon Trotsky, diary entry of 9 April 1935, Houghton Library, Harvard University, Trotsky Archive, bMS Russ 13, T-3731, p. 111]

The neo-con historian Richard Pipes (daddy of notorious Daniel Pipes), like many other writers, has judged Trotsky's statement to be "incontrovertible positive evidence" that the order came directly from Moscow. [Pipes, Russian Revolution, p. 770.]

Yakov Sverdlov, who supervised the expulsion of the Tsar's family to Yekaterinburg in the Ural Mountains and their slaying there, Alexander Beloborodov (Vaisbart), who was the president of the local Soviet and

who made first announcement about execution of Tsar, Shaya “Filipp” Goloshchekin, who was Military commissar of the Ural Regional Soviet, Petr Voikov (Pinkus Vainer), as well as Yankel Chaimovich Yurovsky who was the commander of the unit that carried out the slaughter and who personally shot the Tsar in the forehead from a range of zero, all were Jews. Yurovsky was the son of a glass maker and suspected thief. His grandfather was a Rabbi in Poland. Yurovsky studied at a Jewish school in Tomsk, but did not finish. While living in Berlin during the time of the 1905 revolution in Russia he converted to Lutheranism and changed his name from Yankel Chaimovich to the christianised Yakov Mikhailovich. According to his sister-in-law, he was an arrogant, greedy, and cruel despot who liked to say, “Those who are not with us are against us.” [Quoted in Mark D. Steinberg and Vladimir M. Krustalev, *The Fall of the Romanovs: Political Dreams and Personal Struggles in a Time of Revolution* (New Haven, CT: Yale University Press, 1995), p.285]

Even such leading Zionist intellectual as Jacob Leib Talmon, who was Professor of Modern History at the Hebrew University of Jerusalem, makes the following statement in his book *Israel Among the Nations*: “As if to heighten the symbolism of that dreadful end of one of the most powerful Royal dynasties in history at the hands of an obscure Jew, soldiers of the counter-revolutionary army seized Yekaterinburg a short time after, and found in the murdered Tsarina’s room a copy of the Protocols of Zion...” [J. L. Talmon, *Israel Among the Nations* (New York: Macmillan, 1970), pp. 69-70]

Talmon seems to be following another Zionist writer’s, Norman Cohn’s, book *Warrant for Genocide*. Cohn wrote, “Some months before her murder at Yekaterinburg the deposed Empress had received from a friend, Zinaida Sergeevna Tolstaya, a copy of Nilus’ book containing the Protocols. . . . the Empress took Nilus’s book with her to her last home. . . . A week after the murder of the imperial family ... the remains of the Tsar, the Tsarina, and their children, dismembered and incinerated, were discovered at the bottom of a disused mine-shaft ... the examining magistrate found three books belonging to the Empress: the first volume of *War and Peace*, the Bible in Russian, and *The Great in the Small* by Nilus.” [Norman Cohn, *Warrant For Genocide* (New York, 1970), p. 126-7.]

Recent research and investigation by Edvard Radzinsky and other historians corroborates the account provided years earlier by Robert Wilton, correspondent of the London Times in Russia for 17 years. His account, *The Last Days of the Romanovs*, originally published in 1920 is based in large part on the findings of a detailed investigation carried out in 1919 under the authority of “White” (anti-Communist) leader Alexander Kolchak. Wilton’s book remains one of the most accurate and complete accounts of the murder of Russia’s imperial family. In *The Last Days of the Romanovs*, Robert Wilton, summed up the so-called “Russian” Revolution in these words: “The whole record of the Bolshevism in Russia is indelibly impressed with the stamp of alien invasion. The murder of the Tsar, deliberately planned by the Jew Sverdlov and carried out by the Jews Goloshekin, Syromolotov, Safarov, Voikov, and Yurovsky, is the act, not of the Russian people, but of this hostile invader.” [Robert Wilton, *The Last Days of the Romanovs* (Newport Beach, CA: Noontide Press, 1993)] In 1907 (May 13 – June 1) a fifth Congress of the Russian Social Democratic Labor Party was held, this time in London. This was by all accounts the most impressive one of all, and it was the last one held before the 1917 revolution. Represented at the Congress were:

The Bolsheviks, led by Lenin — 91 delegates.

The Mensheviks, led by Martov and Dan — 89 delegates.

The Polish Social Democrats, led by very Jewish Rosa Luxemburg — 44 delegates.

The Jewish Bund, led by Rafael Abramovitch and Mikhail Lieber — 55 delegates.

The Lettish Social Democrats, led by “Comrade Herman” (Danishevsky). Dominating the Congress were the same great names of the party: there were the founders of the movement, Plekhanov, Axelrod, Deutch, and Zasluch — who after 1907 played roles of diminishing importance in party affairs — and their disciples, Lenin, Martov, Dan, and Trotsky. There were Abramovich and Lieber (Goldman) of the Jewish Bund, and Rosa Luxemburg who latter one day being destined to lead a revolution of her own in Germany. Present also were Stalin, Zinoviev, Kamenev none of

whom were important in 1907, but who are historically important enough to mention now here because one day they would be the three most powerful men in Russia. Significantly all of those named were Jewish, excepting Plekhanov, and Stalin.

In the autumn of 1908 the Bolsheviks began publishing the Proletarij (The Proletarian), with Lenin, Dubrovinsky, Zinoviev, and Kamenev as editors. In the same year the Menshevik paper, Golos Sotsial-Demokrata (Voice of Social Democrat) began publication, edited by Plekhanov, Axelrod, Martov, Dan, and Martynov (Pikel), all of whom were Jewish with the exception of Plekhanov. In October of 1908 the Vienna Pravda was launched, with Trotsky as editor. So much for who controlled the media... The Troika: In 1909 the Lenin-Zinoviev-Kamenev “troika” was formed. It was to endure until Lenin’s death in 1924. Zinoviev and Kamenev were Lenin’s inseparable companions. Later, when the Bolsheviks were in power, Trotsky would become co-equal with Lenin, and even something of a competitor, but Kamenev and Zinoviev were never Lenin’s equals nor his competitors — they were his right and left hand. They would argue with him, and fight with him, and oppose him in party councils, but the “troika” was broken only when Lenin died.

Perhaps one of the most important matters taken up by the London Congress was the controversial question of “expropriations.” It should be explained that revolutionaries to an increasing degree resorted to outlawry to replenish Party’s finances. Robbery, kidnapping, and theft became regular party activities. These activities were referred to in party circles as “expropriations.” The most famous expropriation was the Tiflis bank robbery, engineered by young Josef Stalin shortly after the London Congress. The Tiflis bank robbery has now become a part of the legend which surrounds Stalin, and it is perhaps worth while to give it some attention. Although the robbery was engineered by Stalin, then a minor party worker, the actual hold-up was carried out by an Armenian by the name of TerPetrosyan, who is known in Russian history as “Kamo.” Kamo’s method was crude but effective: he tossed a dynamite bomb at a bank stage which was transporting 250,000 rubles in currency. In the resulting explosion some 30 people were killed and Kamo escaped with the loot, which consisted mainly of 500 ruble notes. The Bolsheviks encountered considerable difficulty in converting these 500 ruble notes

into usable form. It was decided that agents in various countries would simultaneously cash as many as possible in a single day. The operation was not a complete success. The Jewess, Olga Ravich, who was one day to marry Zinoviev was apprehended by police authorities, as was one Meyer Wallach Finklestein, who is better known as Maxim Litvinov. Litvinov later became Bolshevik Russia's Commissar of Foreign Affairs. In January of 1910 the 19 top leaders of the Party met again in what historians refer to as the January Plenum of the Central Committee. Its purpose was, as always, to promote party unity. One outcome of the January Plenum was the recognition of the newspaper, Golos Sotsial-Demokrata, as the general party newspaper. Its editors were the Bolsheviks, Lenin and Zinoviev, and the Mensheviks, Martov and Dan. Lenin was the only gentile (or rather semi-gentile). Trotsky's semi-independent Vienna Pravda was declared to be an official party organ, and Kamenev was appointed to help edit it. Who could have foretold in the year 1910 that within seven short years this Yiddish crew would be the lords and masters of all Russia?

Now, one of the chief factors contributing to the destruction of the Russian government was the onset of World War I.

Before the war the Imperial military establishment had contained perhaps 1,500,000 professional troops, well trained and loyal to the crown, "but by 1917 the regular army was gone. Its losses for the first ten months of the war were reckoned as 3,800,000, or, to take the reckoning of the Quartermaster-General, Danilov, 300,000 a month and the officers, who went into action standing, while commanding their men to crawl, were falling at twice the rate of the men." [Bernard Pares, *Russia* (New York: New American Library, 1949), p. 41] Altogether 18 million men were called to the war, most of whom were conscripted from the peasantry. Although courageous in battle they proved politically unreliable and were easily incited by agitators.

Large numbers of the industrial population were also drafted into the armies, and their places were taken by peasants, fresh out of the country. As a result, Russia's principal cities came to be populated by a working class which was peasant in origin and habit of thinking, but which lacked the conservatism and stability which seems to go with tenure of the land.

This new proletariat was in reality an uprooted and landless peasantry, poorly adjusted to city life, and easily stirred up by Jewish propagandists. It should be remembered that the Russian revolution was carried out by a handful of revolutionaries operating mainly in the larger cities. While something like 85% of Russia's gentile population was rural, these country people took virtually no part in the revolt. Conversely only 2.4% of the Jewish population was actually situated on the farms; the great majority of the Jews were congregated in the cities. Says the Universal Jewish Encyclopaedia: "it must be noted that the Jews lived almost exclusively in the cities and towns; in Russia's urban population the Jews constituted 11%." [Universal Jewish Encyclopaedia (New York, 1939), vol. 9, p. 285] Also significant was the fact that the theatre of World War One was situated in those areas most heavily populated by Jews. By 1914, it should be remembered, Russia's Jewish population was nearing the seven million mark. (The exact figure given in the Universal Jewish Encyclopaedia is 6,946,000). A substantial number of these resided in Russian-Poland, which was a war zone. The majority of these Jews, out of hatred for Russia, were inclined to favour a German victory. As a result, the Imperial high command was compelled to remove all Jews from the war area in the early part of 1915. In May of 1915, for example, the supreme command expelled all Jewish residents from the provinces of Courland and Grodno. Altogether, nearly a half million Jews were forced to leave their homes in the military zone. These expellees were at first required to remain within the Pale of Settlement, but in August of 1915 they were permitted to settle in all cities in the empire. Thus it was that as the war progressed a flood of Russia-hating Jews began infiltrating the cities beyond the Pale.

Many people today still actually believe the Communists were successful in Russia because they were able to rally behind them the sympathy and frustration of the Russian people who were supposedly "sick of the rule of the Tsars." This is to ignore the history of what actually happened. While almost everybody is reminded that the Bolshevik Revolution took place in November of 1917, few know that the Tsar had abdicated seven months earlier.

The first revolution of 1917 occurred in March, in St. Petersburg, capital city of the Russian Empire. From beginning to end the revolt involved an amazingly small number of people when we consider that the fate of 150

million Russians was at stake. The revolt came, as I have tried to explain it to you in previous few segments of this lecture, because of Jewish unrest, because of Jewry's dissatisfaction, and above all, because of Jewry's determination to destroy Tsarism. By the spring of 1917 Russia's unstable urban population had been thoroughly poisoned by the subversive propaganda. A food shortage in Petersburg and other cities caused by war fanned people's dissatisfaction into the flame of revolution.

St. Petersburg (Petrograd) in the third year of World War I was Russia's chief armaments production center, and by reason of this possessed the largest industrial population of any city in Russia. It also had the largest Jewish population of any city outside the Pale of Settlement. By March, 1917, a breakdown in the Russian transportation system resulted in a severe food shortage in the city. At the same time, many of the city's factories began shutting down due to material shortages. Both of these factors were extremely important in the days immediately ahead. The desperate food shortage affected virtually every family in the city. Furthermore, the enforced idleness of the working population — due to factory shutdowns — threw vast numbers of workmen onto the streets. Second-string Jewish revolutionaries, their leaders being out of the country, fanned the flames of dissent.

On March 10, 1917, an American photographer, Donald Thompson, has described how someone who tried to pass through the growing mob “was dragged out of his sleigh and beaten. He took refuge in a stalled streetcar where he was followed by the workingmen. One of them took a small iron bar and beat his head to a pulp. This seemed to give the mob a taste for blood. . . . Many of the men carried red flags on sticks . . .” [Donald C. Thompson, *Donald Thompson in Russia* (New York: Century Co., 1918), p. 54]

The disorder became general. The mobs turned their fury on the police, who barricaded themselves for a desperate last stand in the police stations. There they were slaughtered almost to the last man, and the prisons were emptied of their entire populations, including desperate criminals of every category.

Tsar Nicholas II was not in St. Petersburg at the time, but after hearing the details and misunderstanding the situation, he sent a message requesting that the Duma (legislature) be dissolved. Four days later, on the 16th, the Tsar, whose train never reached Petersburg, abdicated. The closing words of his written abdication announcement were: "May God have mercy on Russia." And before a year had passed, these words had been echoed many, many times...

The March of 1917 marked the formation of two governing bodies which were to jointly rule Russia for the next eight months. The first of these was the Provisional Committee of the Duma, consisting of twelve members headed by Georgy Lvov. This group served as the Provisional Government until overthrown in October by the Bolsheviks. At all times, however, it governed by the sufferance of the Petersburg Soviet, which was the second body organized on the 12th of March. This Petersburg Soviet was in reality dominated by the Menshevik and Bolshevik factions of the so-called Russian Social Democratic Labour Party, of whom the Mensheviks were by far the most powerful. A second party, the Social Revolutionary Party, was a minority party.

The Provisional Government made one fatal "mistake" which were to profoundly affect the revolution. It permitted all exiled political prisoners to return to Russia. By doing so it sealed the fate of Russia. Thousands of them streamed into Russia in late April, May, June, and July of 1917.

At that time Lenin and his Jewish wife Nadezhda Krupskaya were living in Switzerland. They were supported by Max Warburg, a Jewish banker from the German city Hamburg.

With Max Warburg running the show in Europe, his brother Paul Warburg ran the show in the United States. It was Paul Warburg who gave political protection to Trotsky, who arrived in New York on January 13, 1917.

When after years of agitating around Western Europe, Trotsky was expelled from France, in January of 1917, he came to the United States at the invitation of Warburg and Schiff. His travel expenses aboard the ship *Monserrat* were paid by his hosts. A luxury apartment was rented for him, with the rent paid three months in advance. He remained in America for

several months while writing for a Russian socialist paper, the Iovy Mir (New World), out of their offices at 177 St. Mark's Place on the Lower East Side — right in the heart of the Jewish section of Manhattan. Iovy Mir was owned by two Communist Jews named Weinstein and Brailovsky. According to the New York police, who monitored Trotsky's activities, his main associates during this period were well known Jewish anarchists Emma Goldman and Alexander Berkman. He was also giving revolutionary speeches at mass meetings in New York City. According to Trotsky himself, on many occasions a chauffeured limousine was placed at the service of his family by wealthy Jewish friends. It must have been a curious sight to see the family of the great socialist radical, defender of the working class, enemy of capitalism, enjoying the pleasures of tea rooms and chauffeurs, the very symbols of capitalist luxury. In any event, it is now known that almost all of his expenses in New York, including the mass rallies, were paid for by Jacob Schiff. Things were starting to heat up in Mother Russia in 1917, and Trotsky sensed that the time was ripe for another takeover bid. But finance for the revolution was essential. Oddly, these so-called enemies of capitalism had no difficulty whatsoever in raising vast amounts of capital from Jewish financiers around the world. Not only were Jews represented in amazing numbers among the Marxist revolutionaries, but the wealthiest Jewish bankers gave financing to them. It is a well-known fact that the Bolsheviks were financed by Jewish Zionist interests in the West. One of the prime Zionist conspirators plotting to take over Russia was (again!) Jacob Schiff, who as head of the enormously powerful New York Jewish banking house of Kuhn, Loeb & Co. was probably the wealthiest Jewish banker in the world.

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 Committeeman. It is stated there how German-born Schiff came to America and made connections with a banking house. 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. [This was written in 1918, after the Bolshevik revolution had been made secure]..." It is stated that "all factions of Jewry" hailed him for this. At a Bolshevik celebration rally in New York's Carnegie Hall on the night of 23 March 1917, a telegram of support from Jacob Schiff was read out. The telegram was reprinted in the next morning's New York Times. Schiff

later tried to deny his involvement, but thirty years later his grandson John admitted that the old man had given as much as twenty million dollars for the Bolshevik cause. In the New York Journal-American of February 3, 1949, society columnist Cholly Knickerbocker wrote that Jacob Schiff's grandson, a prominent member of New York society at that time, revealed that his grandfather's firm Kuhn & Loeb "sank" \$20 million dollars into the "final triumph of Bolshevism in Russia."

Trotsky was given \$20 million in Jacob Schiff gold to help finance the revolution, which was deposited in a Warburg bank, then transferred to the Nya Banken in Stockholm, Sweden. On 26 March 1917 Trotsky boarded the Norwegian steamer "Kristianiafjord" for a journey to Sweden, and then via railroad through Sweden and Finland to St. Petersburg in Russia. He was accompanied by 275 well trained Jewish communist soldiers-of-fortune from the New York's Lower East Side, plus a large amount of gold, courtesy of Jacob Schiff.

The British Government did not know what its own intelligence service was doing, and when the British War Department found out that Trotsky and his group had left New York, a telegram was sent on March 29, 1917, to the Canadian authorities, to arrest Trotsky and his family and his comrades when the ship stopped to refuel in the Canadian port of Halifax. On April 3rd, the Canadians, under orders from the British Admiralty, arrested Trotsky, and his men, taking them to the prison at Amherst; and impounded his gold. When Trotsky was searched the Canadian police found \$10,000 in cash on him. The amount is known with certainty and the money in his possession is now a matter of official record.

Trotsky was arrested by the Canadian authorities on the sound rationale that he was heading for Russia to take Russia out of the Great War and thereby increase the Germans' capabilities on the Western front. Official records, later declassified by the Canadian government, indicate that they knew Trotsky and his small army were "socialists leaving for the purposes of starting revolution against present Russian government..." The Canadians wanted to keep Trotsky and his comrades in prison, to hinder them from going to Russia. But in a day or so, a new telegram arrived from London which said, "Put Trotsky back on the ship and let them go. Give them back their money and weapons". The British government

(through intelligence officer Sir William Wiseman, who later became a partner with Kuhn, Loeb and Co.) and American government (through Colonel House) urged them to let Trotsky go.

In a stunning reversal of “how things are supposed to be,” the American President Woodrow Wilson intervened with the British and Trotsky was allowed to continue on his way, since he had the advantage of an American passport. Years later when the secrecy regarding this period had been lifted, it was confirmed that it was indeed the American Government which demanded that Trotsky be set free and sent on his way to Russia. President Wilson said that if they didn’t comply, the U.S. wouldn’t enter the War. Trotsky was released, given an American passport, a British transport visa, and a Russian entry permit. It is obvious that President Wilson knew what was going on, because accompanying Trotsky, was Charles Crane of the Westinghouse Company, who was the Chairman of the Democratic Finance Committee. A man with an unsavory background, frequent arrests, jailings and exile for revolutionary activities against a government allied with the U.S. in a world war, Trotsky was freed by Presidential intervention — against the express wishes and sound reasoning of America’s most important ally in this same European war! What forces came into play in Washington? Who ran the show there even in the early part of the last century? Would anybody care to guess?

By the way, in its defense, the American Government stated that Aleksandr Kerensky, a member of Russia’s Provisional Government, had requested the freedom of Trotsky. This is very odd, since Trotsky later put Kerensky out of office during the October revolution of 1917. Is it not strange that then Kerensky was able to leave Russia and move to New York, where he joined Trotsky’s wealthy Jewish bankers and industrialists and lived a long life and died as a multimillionaire, in 1970, at the age of 89?

The United States of America entered the war on April 6th. Trotsky arrived in Petrograd on May 17, 1917. By the time Trotsky reached Russia, the revolution had already taken place. The Tsar had been deposed and a new government installed. But being a communist, Trotsky wanted to have things his own way.

Lenin at that time, as I just said a couple of moments ago, was in Switzerland and had been in Western Europe since 1905 when he was exiled for trying to topple the Tsar in the abortive Communist revolution of that year.

In spring of 1917, Lenin went back to Russia, across Europe-at-war, on the famous “sealed train.” With him Lenin took some \$5 to \$6 million in gold. The whole thing was arranged by Max Warburg, through another very wealthy fellow Jew Israel Helphand alias “Parvus.”

In addition to the groups that arrived with Lenin and Trotsky from Switzerland and New York, some 8,000 Jewish revolutionaries from different countries arrived in St. Petersburg and formed the core of the emerging Communist party. It was these men that would take up leadership in the Red Army and in the terrible Cheka...

These returning exiles were the heart of the coming “Russian” Revolution. They were almost to the last man professional revolutionaries, and with few exceptions they were Jewish. Stalin, Sverdlov, and Zinoviev were among the exiles who returned from Siberia. Lenin, Martov, Radek, and Kamenev returned from Switzerland. Trotsky returned, with hundreds of his Yiddish brethren, from New York’s East Side. These were the inheritors of the revolution. Until their return the revolution had been without leadership — largely it had been conducted by second string leaders who happened to be on the spot. Now the elite were returning. Soon these returning Jews would exercise the power of life and death over 150 million Russians. Soon every factory, every government bureau every school district, and every army unit would function under the gimlet eye of a Jewish Commissar. Soon the blood of human beings would be oozing from under the doors of communist execution chambers as tens of thousands of Russian men and women were butchered like cattle in a slaughterhouse. Soon millions of Russian and Ukrainian peasants would be deliberately starved to death as part of a premeditated plan. Such was the “romance” of the Bolshevik revolution.

When Lenin arrived in St. Petersburg in April 1917, he found the Petersburg Soviet dominated by the Mensheviks, with the Essers (Social Revolutionaries) second in membership, and the Bolsheviks still in the

minority. Although the Mensheviks controlled the Petersburg Soviet, they were badly divided among themselves. The main body of the Menshevik faction — the defensists — was headed by Fyodor Dan (Gurvich) and Mikhail Lieber (formerly of the Jewish Bund). The other group of Mensheviks, — the internationalists — was headed by Martov. Recall that the Bolsheviks and Mensheviks were majority and minority factions of the same party. Both factions were completely Jewish-controlled.

The Petersburg Soviet, although it controlled the mob, was reluctant to assume the responsibility of governing — at least in the beginning. The Soviet, as I said, was originally organized by second-string leaders who were quite capable of stirring up trouble, but who had little capacity for leading a revolutionary government. Furthermore, it was not clear in the early days of the revolution as to what the final outcome would be. Petersburg was, after all, only one city in the empire, and the attitude of the country as a whole, and of the soldiers at the front, was unknown. For this reason the Soviet preferred that the Provisional Government — which had some semblance of legitimacy — should temporarily rule.

Lenin bitterly criticized this state of affairs. He regarded the Provisional Government as an instrument of the “bourgeois” and he immediately and violently advocated its overthrow. Throughout April, May, and June the Bolsheviks preached the destruction of the Provisional Government, and among the factory workers and the military garrisons around Petersburg this propaganda began to take effect. Under the slogan “all power to the Soviets”, the Bolsheviks had succeeded by July in recruiting to their banners large numbers of the city’s more radical elements.

The returning influx of Jewish exiles also greatly enhanced the position of the Bolsheviks. These exiles were not all originally Bolsheviks, but they were almost without exception extremists, and they had waited a long time for revolution to come: they were hungry for power. And they were inclined to favor the Bolsheviks because they were the most radical advocates of direct action. Trotsky, who had in 1905 began a Menshevik, and who had later been a “neutral,” immediately joined the Bolsheviks on his return from New York. So it was with many others.

Karl Radek (real name Sobelsohn) was one of the many Jewish revolutionaries who stirred up agitation among Russian people. Lenin began publishing a large number of periodicals, a total of 41, including 17 daily newspapers. The circulation of Pravda increased from 3,000 to 300,000 in May 1917. It was given to soldiers at the German front. Lenin had received money and instructions from the Polish Jew Jakob Fuerstenberg (real name Yakov Hanetsky) and from Alexander Parvus, and also from Hanetsky's relative, the Jewess Yevgenia (Dora) Sumenson. The Provisional Government was not originally a revolutionary body and was made up of former "liberal" members of the Tsar's Imperial government and led by Count Georgy Lvov. Of its twelve members, only one, Alexander Kerensky, was a "Socialist." The others were typical upper-middle class members of the Duma, with possibly mild leanings to the left. This 12 man government had sprung into being simply because no other semblance of a government existed in Petersburg on March 12th — it did not in any way participate in the revolution. In the months following the overthrow of the Tsar, however, its power grew considerably, so that by July when an abortive Bolshevik uprising occurred, the Provisional Government was able to quell the affair and arrest or force into hiding the Bolshevik leaders.

Alexander Kerensky was vice-president and the only member of the Provisional Government who also belonged to the Petersburg Soviet. In the past Kerensky had cooperated closely with Mordekhai Bogrov, the assassin of Prime Minister Stolypin. So closely in fact that immediately after the murder, Kerensky fled the country in fear.

On July 17th anti-government agitation resulted in an unscheduled uprising by thousands of the city's inflamed worker population. In Russian history these are known as the "July Days." Kerensky, who by now had become the dominant figure in the Provisional Government dealt with the insurrection with considerable firmness. Whether Kerensky was responsible for ordering the mob fired on is unclear, but several hundred people were killed from July 17th to July 20th.

But one result of the "July Days" was the collapse of the Provisional Government under the premiership of Prince Lvov. And on July 21st, Kerensky became Prime Minister of a "salvation of the revolution"

government. Kerensky, a so-called democratic socialist, may have been running a caretaker government for the Bolsheviks.

On July 22nd, Lenin and Zinoviev left St. Petersburg. Public opinion had been rising against the Bolsheviks as a result of their German (actually Jewish) financial deals. Trotsky, Lunacharsky, Kollontay, Kozlowski, Kamenev, and Sumenson were all arrested. But this was only done to calm the public. Kerensky began releasing arrested Bolsheviks less than a month later, as early as the 17th of August.

Supreme Commander of the Russian Army, General Lavr Kornilov, broke away and began plans to overthrow Kerensky. Left-wing leaders, mostly Jews, have always regarded Russia's national patriots as the biggest threats to their international socialist world-view. Gen. Kornilov was arrested on September 14th, but later escaped.

Kerensky continued to release Bolsheviks who were cleared of all charges and presented as defenders of democracy. In August (8th-16th) the Russian Social-Democratic Labour Party held its Sixth Congress. This was the first one held since the London Congress of 1907, and it was the last one held before the Bolshevik Revolution, now only two months away. This Sixth Congress was completely a Bolshevik affair. The other factions merged with the Bolsheviks and ceased to exist; from this time on the Russian Social Democratic Labour Party was the Bolshevik Party. (Within a year the party officially changed its name to the Communist Party). The most important act of the Sixth Congress was to elect the "October Central Committee," consisting of 26 members. This Central Committee was to rule the Bolshevik Party through the days of the October Revolution. Who were the principal members of the "October Central Committee"? Let us take the words of Leon Trotsky as they appear in his book, *Stalin*: "In view of the Party's semi-legality the names of persons elected by secret ballot were not announced at the Congress, with the exception of the four who had received the largest number of votes. Lenin — 133 out of a possible 134, Zinoviev — 132, Kamenev — 131, Trotsky — 131." [Trotsky, *Stalin*, pp. 220-221.] Two months before the October Revolution, these four were the top leaders of the Bolshevik Party. Three were Jews and the fourth, Lenin, was quarter-Jew.

Trotsky's writings are extremely enlightening from a historical viewpoint. He hated Stalin and he wrote his book, *Stalin*, to prove that Stalin was a Johnnycome-lately, an upstart, and an usurper. He brings forth masses of evidence to show how unimportant Stalin was in Party councils during before and immediately after the October Revolution. In doing so, Trotsky again and again emphasizes who the really important leaders were. Trotsky cites numerous evidence to prove that Stalin was not an important figure in the Bolshevik Party in 1917. But in doing so he names the real leaders, who as before are the Jews, Kamenev, Zinoviev, Trotsky, and the up and coming Sverdlov. Lenin was the only gentile, or rather semi-gentile. These facts show why the Jewishness of communism is so immediately and indisputably apparent to anyone who has the slightest knowledge of Bolshevik history.

On August 17th Kamenev was released from prison, and exactly a month later Trotsky was also freed by Kerensky. On Sept. 24th Trotsky was elected president of the Petersburg Soviet. From this moment on the Bolsheviks were in control of the Petersburg Soviet. On October 29th the Petersburg Soviet voted to transfer all military power to a "Military Revolutionary Committee," headed by Trotsky. Revolution was now only days away.

On November 4th, the Military Revolutionary Committee arranged mass meetings to prepare for the forthcoming revolt. On the following day the garrison of the Peter and Paul fortress, having succumbed to Jewish propaganda, declared an alliance with the Bolsheviks. Women's battalion Military cadets in the Winter Palace and a women's battalion were the only forces to stand against the Bolshevik coup.

Then, Lenin-Trotsky's Bolsheviks led a Revolution and with just a handful of men seized control of the government. On November 7th, the Bolsheviks seized power by taking over the Winter Palace. According to the Communists myth, 5,000 sailors had gathered outside the Palace earlier in the morning to "storm" it. In actual fact the Palace was taken over by a few hundred mostly Jewish revolutionaries. There was no real "storming" of the Palace. No blood was spilt.

Trotsky, somewhat of a Steven Spielberg, wanted the event to appear more dramatic than it actually was, so few shells were fired from the battleship Aurora but no shells ever struck the Winter Palace.

The Jew Kamenev became the first President of the “Soviet Republic.” Lenin became Premier. Trotsky was made Commissar of Foreign Affairs. Within a few days (on November 21st) another Jew, Yakov Sverdlov, succeeded Jew Kamenev, and thus became the second Jewish president of the “Soviet Republic.” A relatively minor figure in Bolshevik circles six months before the revolution, he very quickly became one of the five top men in the party. Before his early death two years later he had become the party’s chief trouble-shooter and had assumed absolute control over Russia’s economic life.

On November 25th, eight days after the Bolshevik coup, supposedly free elections were held throughout Russia under machinery set up by the Provisional Government. The Bolsheviks, not yet completely organized, made no attempt to interfere with the elections, but when it became clear that the Bolsheviks would command only a minority in the Constituent Assembly, they immediately laid plans to undermine its authority. The Provisional Government had specified that the convocation of the Assembly should be in the hands of a special commission. The Bolsheviks arrested this commission, and substituted for it a “Commissary for the Constituent Assembly,” headed by the Jew, Moisei Solomonovich Uritsky. By this tactic the Bolsheviks were able to exert their authority over the Assembly. When the Assembly did finally convene, the Jew, Sverdlov, although not even a delegate, took charge of the proceedings. Shortly thereafter Bolshevik troops brutally brought the Constituent Assembly to an end by ejecting the delegates and simply locking the doors to the building. This was the end of the Constituent Assembly. After having convened for only 13 hours, it disbanded, never to meet again. So ended Russia’s hope for a constitution and a representative government.

In March of 1918, the Soviet Government moved its capital from St. Petersburg to Moscow. In the same month the Russian Social-Democratic Labour Party officially styled itself the Communist Party...

Such were the major events of — and those leading up to — what can rightfully be called the Jewish Bolshevik Revolution of 1917, a revolution that is deceitfully called a “Russian” Revolution. The Jewish names read like movie credits.

The Bolsheviks were not a visible political force at the time the Tsar abdicated. And they came to power not because the downtrodden masses of Russia called them back, but because very powerful Jewish Zionist forces in Europe and the United States sent them in.

It was initially puzzling to me that the violently anti-capitalist communists would be supported by some of the most prominent capitalists in the world. But I finally realized that Revolution in Russia was not ultimately about the triumph of an economic ideology, it was about the settling of an age-old struggle between the Jews and the Russians.

The fact that super-capitalists such as Schiff and Warburg could support Trotsky and Lenin made me question whether there was something more to Communism than met the eye. What was it about Communism that made it so attractive to Jews, who were largely well-educated non-proletarians, when Communism was supposed to be, in Lenin’s words, “a dictatorship of the proletariat”? Obviously, by-and-large, Jews were nothing like Marx’s “workers of the world,” for no group was more involved in capitalism or the manipulation and use of capital than the Jews. Not long ago I read a book called Trotsky and the Jews, written by Joseph Nedava and published by the Jewish Publication Society (Philadelphia, 1971). The book points out that before the “Russian” Revolution, Trotsky used to play chess... with Baron Rothschild of the famous Rothschild banking family. A Jewish journalist Waldman who knew Trotsky from the period of his stay in Vienna said: “when he used to play chess with Baron Rothschild in Cafe Central and frequent Cafe Daily to read the press there”... What could the Rothschilds, the biggest banking house in Europe, possibly have in common with a radical revolutionary who wanted to destroy capitalism and private property??? Conversely, why would a dedicated Communist be a close friend of the most powerful “capitalist oppressor” in the world? Could it be that they saw Communism and Zionism as two very different avenues to a similar goal of power and revenge against the Russians?

A number of questions arose: 1) Could Communism simply have been a tool they adapted to defeat and rule their Russian antagonists? 2) Were there other peoples with whom the Jews believed they were in conflict? 3) Was Communism originally part of a strategic imperative that reached far beyond the confines of Soviet Russia? These were important questions. Well, we don't have enough time, of course, to answer all such huge questions, so better stick to our topic of today which is Jewish Zionist role in Bolshevik Revolution of 1917. But, my opinion is, yes, that Zionism and Communism were undoubtedly two sides of the same coin.

Although officially Jews have never made up more than five percent of Russia's total population, they played a highly disproportionate and, no doubt, decisive role in Revolution and in the infant Bolshevik regime, effectively dominating the Soviet government during its early years. Soviet historians, along with most of their colleagues in the West, for decades preferred to ignore this subject. The facts, though, cannot be denied.

In the Communist seizure of power in Russia, the Jewish Zionist role was absolutely critical.

No doubt, the Zionists played an essential part in the revolutions of 1917. The Party, the State, the public organizations, the People's Commissariats and other departments all had an overwhelmingly large number of Zionists among their top leaders. In summer of 1918, there were, in Petrograd alone, 271 Zionists in the highest echelon of power and only 17 non-Zionists. 265 of these 271 had come with Trotsky from New York. In practical terms, it was Trotsky, and not Lenin, who ruled the country.

Lenin's name, of course, outweighs the others, although in the first year or so of the revolution, Trotsky's fame rivaled his. Trotsky was considered no less the "father of the revolution"... After the Revolution, Leon Trotsky headed the Red Army and, for a time (1917-1924), was chief commissar of Soviet foreign affairs. The neoconservative American historian Paul Johnson has provocatively described Trotsky as the "executive agent" of the revolution, while Lenin was merely "the architect of the Putsch" of November 1917. [Johnson, *History of the Jews*, p. 450.] And so, as professor Albert Lindemann wrote, "Trotsky's boundless self-confidence, his notorious arrogance, and sense of superiority were the traits often

associated with Jews. Fantasies there were about Trotsky and other Bolsheviks, but there were also realities around which the fantasies grew.” [Albert S. Lindemann, *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews* (New York: Cambridge University Press, 1997), p. 448]

Chaim Bermant in his book *The Jews* (1978) devotes a chapter to an aspect of Communism that is hardly generally known today, or at least not usually mentioned in the history books and encyclopaedias. The author, himself obviously Jewish, writes with a certain authority and familiarity concerning his subject and can hardly be accused of the charge of “anti-Semitism” which is always levelled at anyone who offers any criticism, no matter how justified, of Jews and their ways. What does Bermant say? He writes, for example, that to many outside observers, the Russian revolution looked like a Jewish conspiracy, especially when it was followed by Jewish-led revolutionary outbreaks in much of central Europe. The leadership of the Bolshevik Party had a preponderance of Jews and included Litvinov (real name Wallach), Liadov (Mandelstam), Shklovsky, Saltz, Gusev (Drabkin), Zemliachka (Salkind), Helena Rozmirovich, Serafima Gopner, Yaroslavsky (Gubelman), Yaklovlev (Epstein), Riaznov (Goldendach), Uritsky and Larin. Of the seven members of the Politburo, the inner cabinet of the country, four, Trotsky (Bronstein), Zinoviev (Radomyslsky), Kamenev (Rosenfeld) and Sverdlov, were Jews.

Yes, virtually all of the important Bolshevik leaders were Jews. Lenin’s right-hand man was the Jew Grigory Radomyslsky (also known as Hirsch Apfelbaum), who used the name “Zinoviev.” He headed the Communist International (Comintern), the central agency for spreading communist revolution in other countries. Zinoviev said: “The eternal in the Russian revolution is the fact that it is the beginning of the world revolution.” [Quoted in Frederick Lewis Schuman, *American Policy Toward Russia Since 1917: A Study of Diplomatic History, International Law and Public Opinion* (New York: International Publishers, 1928), p. 231] Zinoviev “and his wife Z. I. Lilina were close family friends of Lenin, and Zinoviev probably received more personal letters from Lenin than any other leader,” writes Soviet General Dmitri Volkogonov in his sensational book about Lenin. [Dmitri Volkogonov, *Lenin. A New Biography* (New York: The Free Press, 1994), p. xxxv]

Similarly, Lev Borisovich Rosenfeld (better known as “Kamenev”) “received the most correspondence [from Lenin] ... He was much trusted by Lenin, even on personal matters, for example on Lenin’s relationship with his mistress Inessa Armand at the time he and Lenin were sharing an apartment in Poland. Kamenev’s knowledge of Lenin is important because he was the first editor, with Lenin’s direct participation, of Lenin’s collected works.” Kamenev headed the party newspaper, Pravda. [Dmitri Volkogonov, Lenin. A New Biography (New York: The Free Press, 1994), p. Xxxv]

City and province of Yekaterinburg has been renamed “Sverdlovsk,” in honor of the Jew, Yakov Sverdlov, president of the “Soviet Republic” at the time of the execution of Tsar and family.

Other prominent Jews included press commissar Karl Radek (Sobelsohn), Adolf Yoffe who was head of the Revolutionary Military Committee of the Petrograd Bolshevik Party in 1917-18, Maxim Litvinov (Wallach) who became the best-known Soviet diplomat, foreign affairs commissar, and the ambassador to Britain, Grigory Sokolnikov, Yeroslavsky Jews were very thick in every branch of communist government. The records show that the Central Committee of the Bolshevik party, which wielded the supreme power, contained 3 Russians (including Lenin) and 9 Jews. The next body in importance, the Central Committee of the Executive Commission (or secret police) comprised 42 Jews and 19 Russians, Latvians, Georgians and others. The Council of People’s Commissars consisted of 17 Jews and five others. Among the names of 556 high officials of the Bolshevik state officially published in 1918 1919 were 458 Jews and 108 others. Among the central committees of small, supposedly “Socialist” or other non-Communist parties (during that early period the semblance of “opposition” was permitted, to beguile the masses, accustomed under the Tsar to opposition parties) were 55 Jews and 6 others. [Douglas Reed, The Controversy of Zion (Durban, South Africa: Dolphin Press, 1978), p. 274]

Any effort to compose a comprehensive list of the most important Bolsheviks must be unavoidably subjective, but, as notes historian Albert Lindemann, “it seems beyond serious debate that in the first twenty years of the Bolshevik Party the top ten to twenty leaders included close to a

majority of Jews. Of the seven ‘major figures’ listed in *The Makers of the Russian Revolution*, four are of Jewish origin.” [Albert S. Lindemann, *Esau’s Tears: Modern Anti-Semitism and the Rise of the Jews* (New York: Cambridge University Press, 1997), pp. 429-430]

In 1990 a major New York publisher, the Free Press, a division of Simon & Schuster, published a book by Israeli historian Louis Rapoport called *Stalin’s War Against the Jews*. In it the author casually admits what we Gentiles are not supposed to know: “Many Jews were euphoric over their high representation in the new government. Lenin’s first Politburo was dominated by men of Jewish origins...” [Louis Rapoport, *Stalin’s War against the Jews: The Doctors’ Plot and the Soviet Solution* (New York: The Free Press, 1990)]

Robert Wilton, correspondent of the *London Times*, who experienced the Bolshevik revolution in Russia, indicated: “Taken according to numbers of population, the Jews represented one in ten; among the commissars that rule Bolshevik Russia they are nine in ten; if anything the proportion of Jews is still greater.” [Quoted in Douglas Reed, *The Controversy of Zion* (Durban, South Africa: Dolphin Press, 1978), p. 276]

The Zionists started on their task of establishing a Promised Land for themselves — in Russia and by using the slaves who inhabited Russia, of course. In this process, Trotsky was in favour of seizing power over the world, of carrying out a “worldwide revolution.” This is Trotsky’s theory of “permanent revolution.”

The various ethnic groups inhabiting Russia were to be slain, thus enabling the Zionists to conquer the whole world.

Igor Shafarevich, a famous Russian mathematician and member of even the prestigious U.S. National Academy of Sciences, argues that the reason why Jews occupied so many top leadership positions during the Bolshevik Revolution and that their activities during this period and later were motivated by hostility to Russians and Russian culture. [Igor Shafarevich, “Russophobia,” *Nash Sovremennik* (Moscow), June and November, 1989. Translation JPRS-UPA-90 115, March 22, 1990, pp. 2-37.]

Shafarevich claims that Jews were critically involved in actions that destroyed traditional Russian institutions. He stresses the Jewish role in liquidating Russian nationalists and undermining Russian patriotism, murdering the Tsar and his family, and destroying the Orthodox Church. He views Jewish “Russophobia” not as a unique phenomenon, but as resulting from traditional Jewish hostility toward the gentile world considered as tref (unclean) and toward gentiles themselves considered as sub-human and as worthy of destruction. Shafarevich reviews Jewish literary works during the Soviet and post-Soviet period indicating hatred toward Russia and its culture mixed with a powerful desire for revenge. Reflecting the cultural domination theme of anti-Semitism, Shafarevich claims that Jews have had more influence on Russia than perhaps any other country, but that discussion of the role of Jews either in contemporary Russia or even in the theoretically more open United States is prohibited in principle. Indeed, Shafarevich states that any possibility that Jewish interests conflict with the interests of others cannot even be proposed as an hypothesis. After he said this in his book, the U.S. National Academy of Sciences asked Shafarevich to resign his position in the academy but he refused. Shafarevich was a leading dissident during the final decades of Soviet rule. A prominent human rights activist, he was a founding member of the Committee on the Defense of Human Rights in the USSR. [See *Science* 257, 1992, p. 743; *The Scientist*, 6, 19, 1992, p. 1. Cited in Kevin MacDonald, *Separation and its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (Westport, CT: Praeger, 1998), p. 60]

Occasionally, even today (despite censorship and so-called “political correctness”, even some Jewish historians still openly acknowledge disproportionate Jewish involvement in Russian communism.

Norman Cantor, professor of history at New York University, for example, provides confirmation of Jewish prominence in all important areas of the communist government: “The founders of the Soviet secret police (later KGB), headquartered in Lubyanka prison in Moscow, were mostly Jews.” Skeptics should pay particular attention to this bragging paragraph: “During the heyday of the Cold War, American Jewish publicists spent a lot of time denying that — as 1930's anti-Semites claimed — Jews played a disproportionately important role in Soviet and world Communism. The

truth is until the early 1950s Jews did play such a role, and there is nothing to be ashamed of. In time, Jews will learn to take pride in the record of the Jewish Communists in the Soviet Union and elsewhere. It was a species of striking back.” [Norman F. Cantor, “Stalin’s Jews”, in *The Jewish Experience: An Illustrated History of Jewish Culture & Society* (Castle Books, 1996), pp. 364.]

I think this is more than enough to convince even skeptics.

A few Russian Jewish intellectuals did plead guilty. In a 1923 collection published in Berlin, Russia and the Jews, they called on “the Jews of all countries” to resist Bolshevism and to admit the “bitter sin” of Jewish complicity in its crimes. In the words of I. M. Bikerman, “it goes without saying that not all Jews are Bolsheviks and not all Bolsheviks are Jews, but what is equally obvious is the disproportionate and immeasurably fervent Jewish participation in the torment of half-dead Russia by the Bolsheviks.” [Rossiia i evrei, pp. 5-8, 22, 26, 59, 117. Quoted in Yuri Slezkine, *The Jewish Century* (Princeton, NJ: Princeton University Press, 2004), p. 183]

“You have not begun to appreciate the real depth of our guilt. We are intruders. We are disturbers. We are subverters. We have been at the bottom not merely of the latest great war but of all your wars, not only of the Russian but of every other major revolution in your history.” (Marcus Eli Ravage, *Century Magazine*, January-February 1928).

“The abundance of Jewish names in the higher and middle levels of power (in the [Bolshevik] Party and state apparatus, in the military, ministry, etc.) is indisputable, and it requires not so much analysis as evaluation,” says apologist Jewish author Arkady Vaksberg, “For anti-Semites now, this is an odious and outrageous fact; from the point of view of normal people not blinded by chauvinist hatred, it is meaningless. For people without prejudice, the question is what a statesman does, not the kind of blood in his veins.” [Arkady Vaksberg, *Stalin against the Jews* (New York: Alfred A. Knopf, 1994), p. 22]

Was this Jewish involvement in Communism simply a well-intentioned, philanthropic activity aimed at improving the lot of the poor?

Well, Alexander Solzhenitsyn the famous Russian writer spent eight years in Soviet labor camps GULAG and afterwards wrote many books and even received the Nobel Prize for literature. According to him, in the eighty years that preceded the Revolution in Russia — years of revolutionary activity, uprisings and the assassination of a Tsar — an average of ten persons a year were executed. After the Revolution, in 1918 and 1919, according to the figures of the Cheka (the Soviet secret police) itself — more than a thousand persons were executed per month without trial. At the height of terror, more than 40,000 persons were executed per month. [Alexander Solzhenitsyn Speaks to the West (1978), p. 17]

What I said today is not some “let’s blame the Jews for the plague” or religiously-motivated “confess, witch” sort of hysterical accusation. It’s simply a chronological account of historical facts with very little commentary. Further, this doesn’t mean that all Jews were Communists or all Communists were Jews. It does demonstrate 1) that the “Russian” Revolution was not Russian but Jewish, 2) that Jews can behave much worse than what they accuse Germans and “Nazis” of doing, and 3) the Jews are not the blameless, innocent, altruistic and wrongfully persecuted religious minority group they claim to be. If Jews don’t want to be collectively blamed, then maybe the Jews should stop collectively blaming the Germans for their so-called Holocaust.

The End of Lecture 6



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