

Zionism & Russia

8 Forum Lectures



By Valdas Anelauskas
Lecture 3

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June 16, 2006

Last time we finished with how fundamentalist Judaism, which is religious basis of Zionism, was born in Jewish Shtetls of Poland, Ukraine, Lithuania among the Khazar (or Ashkenazi) Jews, in 18th century. Then it rapidly spread to other places and now we have it prominently present even here in Eugene, as Chabad movement.

For six hundred years, Poland had served as a refuge for the Jews and given them land and freedom, while other European nations expelled Jews. In Poland, they even had their own Jewish Sejm (parliament) and their own courts of law. As I just said, Poland even allowed the Jews to fleece their subordinates freely. And what did the Jews pay to Poland in return for this? Well, it's believed that the Zionists, in large part, organized the partitioning of Poland.

Why did they do that? Well, because they wanted to penetrate Russia and eventually to take revenge for the destruction of their Khazar kingdom. Remember that poisonous snake that appeared from horse's skull and stung Prince Oleg?

As a result of the three partitionings, in 1772, 1776 and 1796, Poland was divided between Prussia and Russia and thus ceased to exist as a nation.

The third partition of Poland was an event of paramount significance in Russian history because as a by-product of the partition Russia acquired the world's largest Jewish population. From this moment on Russia's

history became hopelessly intertwined (again!) with what many would call, yes, the Khazar Jewish problem, and eventually, as we will see in next part of this presentation, the Jewish Supremacists/Zionists brought about the downfall of Russia.

But no one can possibly understand the nature of Russia's communism, nor of Zionism, without some knowledge of the situation existing in Russia in the century preceding the October revolution of 1917.

I just told you about the presence of Khazar Jews in Poland. But whereas Poland had invited the Jews to settle in vast numbers within its boundaries in the 13th, 14th, and 15th centuries, the Imperial Russian government had permitted no such immigrations, and had in fact sealed its borders to them. As would be expected, therefore, the Imperial government was something less than enthusiastic over this sudden acquisition of Poland's teeming masses of Jews. The law on not allowing Jews into Russia was broken without any prior arrangement. Can Catherine the Great have thought that matters would end in this way when reaching her agreement with the Zionists' envoys on the partitionings of Poland?

Taking fright at what she had done, Catherine then restricted the settlement of Jews in Russia to the Pale of Settlement, but with reservations and exceptions. Some merchants of the first and second orders, persons with higher education, and certain other categories of Jews, were actually permitted to live outside the Pale of Settlement, and by applying sufficient cunning it was possible to make fairly extensive use of this... But, generally, from the very beginning the Tsarist government imposed a set of rather strict restrictions designed to protect Russia's economy and culture from the inroads of the Jews.

It was decreed (in 1772) that Jews could settle in Greater Russia only in certain areas. Within this "Pale of Settlement" Jews were more or less free to conduct their affairs as they pleased. But travel or residence beyond the Pale was rigidly restricted, so that in 1897 (date of Russia's 1st census) 93.9% of Russia's Jewish population lived within its boundaries, and only 6% of the total resided in other parts of the Empire. To prevent smuggling, no Jew was permitted to reside within 50 versts of the border.

From the standpoint of Jewish history, the Pale of Settlement ranks as one of the most significant factors of modern times. Here within a single and contiguous area the greater part of Jewry had gathered, and was to remain, for something like 125 years. For the first time Jewry was subjected to a common environment and a common ground of experience. Out of this common experience and environment there evolved the Jews of the 20th century. Here too were born the great movements of modern Zionism and also Communism.

The Pale of Settlement extended from the Crimea to the Baltic Sea, encompassing an area half as great as western Europe. By 1917, seven million Jews resided there, comprising perhaps more than half the world's total Jewish population. Yes, it was within the Pale of Settlement that the twin philosophies of Communism and Zionism flourished. Both movements grew out of Jewish hatred of Christian civilization (persecutor of the "chosen race"), and both movements have spread wherever Jews have emigrated. The Pale of Settlement has been the reservoir from which the world-wide forces of communism and Zionism have flowed.

It is worth noting that half of the world's Jewish population now resides in the U.S., and that all but a handful of these are descendants of emigrants from the Pale which, again, means that their ancestors were Khazars and had absolutely nothing to do with Palestine.

Because Jews had always maintained a separate community (kahal) within host societies, the Pale can not be called abusive. It not only protected Russians from Jewish influence, but protected Jews from being kicked out by their hosts after Jewish influence was felt and despised.

Although Zionist propagandists have complained long and loudly of being oppressed by the Russian Imperial government, it is a fact that up until 1881 they prospered beyond all expectation. The Jews settled in the Russian economy like a swarm of locusts in a field of new corn. Very quickly they achieved a monopoly, for example, over Russia's liquor, tobacco, and retail industries. Later they dominated the professions as well.

Jews continued to invest in and propagate alcohol, a product they themselves recognized was harmful and were disinclined to use themselves (short of ritual wine uses). By the late nineteenth century perhaps the largest brewery in Europe, Schultheiss-Patzenhofer, “was a ‘Jewish firm’ (in terms of management, Board membership, and financial links).” [Mosse, p. 12-13] In the Ukraine, by 1872, after the feudal system had passed into history, wealthy Jews owned about 90% of Ukraine’s distilleries, as well as 56% of its sawmills, 48% of its tobacco production, and 33% of the sugar refineries. [Subtleny, p. 277] In the Russian province of Zhitomir, 73.7% of the Jews living there made their living by leasing distilleries and selling alcohol at taverns. [Lindemann, Esau’s Tears, p. 152] Even in the Polish town of Oswiecim (renamed and known infamously as the Nazi site for the concentration camp Auschwitz) Jakob Haberfeld, a Jewish “liquor magnate” owned (up to the World War II era) the most beautiful building in the area — a 40-room mansion. [Goldman, A., 1998, p. A1]

Hayim Zhitlowsky was from the Jewish village of Uschah in what later became part of the Soviet Union. He was, as one Jewish historian puts it, “the outstanding thinker of the Jewish cultural renaissance in the Yiddish language in the twentieth century.” He was not some prejudicial, peasant anti-Semite; he was a lover of his own Jewish people, and influential in his community. But Zhitlowsky was deeply troubled by the omnipresent Jewish exploitation of their surrounding non-Jewish peasant neighbours. In 1883 he wrote:

“The Jewish businessman Samuel Solomovich Poliakov built railroads for Russia. Those railroads were, according to Nekrasov’s famous poem, built on the skeletons of the Russian peasantry. My uncle Michael in the [Jewish town of] Uschach distilled vodka for the Russian people and made a fortune on the liquor tax. My cousin sold vodka to the peasants. The whole town hired them to cut down Russian woods which he bought from the greatest exploiter of the Russian peasants, the Russian landowner.... Wherever I turned my eyes to ordinary, day-to-day Jewish life, I saw only one thing, that which anti-Semites were agitating about; the injurious effect of Jewish merchantry on Russian peasantry.” [In Cuddihy, p. 138] Ber Borochoy, a Jew, a socialist, and a Zionist, explained Jewish exploitation of non-Jews this way: “The vast majority of non-Jews gain

their livelihood from nature ... whereas the majority of Jews earn their living directly from other men. In Russia and Galicia 70-80% of non-Jews earn their livelihood from nature; a similar percentage of the Jews earn theirs from men.” [Borochof, Ber. Nationalism and the Class Struggle. A Marxist Approach to the Jewish Problem. Poale Zion-Zeire Zion of America and Poale Zion Alliance of America, NY, 1937, p. 68]

As late as the 1800's, says Jewish scholar Howard Sachar, “the typical Russian peasant was bound in serfdom to his soil. Diseased, ignorant, hopelessly superstitious, he lived in a rude hut, slept in his clothes, and fed his fire with animal dung.” [Sachar, p. 80]

And what of the Jewish merchants and money lenders, and the Jews at-large, the people that kept to themselves and refused to interact with others except towards commercial profit, these people from whom many impoverished Gentiles sought out to borrow money, not to expand their fortunes, but merely to survive the current season? A Jewish author, Max Dimont says: “None of these restrictions applied to the Jews. They were free to come and go, marry and divorce, sell and buy as they pleased...” [Dimont, Max. Jews, God, and History. A Signet Book from New American Library, Times Mirror, 1962, p. 247]

Jews were visibly distinct from the rest of the population, especially by dress. They usually wore black and the men were distinguished by side locks over their ears. They also “stood out by specific mannerisms,” says Janusz Tazbir, “their nervous gestures, continually emphasizing the spoken word, and their characteristic feverish haste.” The Jew was to a Christian “an economic rival, an onerous creditor, accused of arrogance and impudence ... and willing to suffer any humiliation for even a small gain.” They were widely perceived as cowards and swindlers who held “occupations that did not deserve to be called ‘work.’” [Tazbir, p. 27-31] While Jews, yes, were sometimes prohibited from owning land (as were most other people), they could pay the owning nobles a flat fee to lease it; profits beyond this fee were theirs to keep. “The belief that Jews could not own land,” notes Albert Lindemann (who is professor of University of California, Santa Barbara), “ranks as one of the most often overheard simplifications about their status, both in Russia and elsewhere in Europe ... The real issue was not whether Jews could own land, if they would

work it with their own hands, but whether they could own land that allowed them to exploit the labour of the peasants.” [Lindemann, *Esau’s Tears*, p. 63] As Jewish historian Howard Sachar admits, “agriculture held little if any attraction to them.” [Howard Morley Sachar, *The Course of Modern Jewish History* (New York: Vintage Books, 1990), p. 78]

Yuri Slezkine’s book *The Jewish Century*, which appeared last year to rapturous reviews, is an intellectual tour de force, alternately muddled and brilliant, courageous and apologetic. Slezkine’s greatest accomplishment is to set the historical record straight on the importance of Jews in the Bolshevik Revolution and its aftermath. He summarizes previously available data and extends our understanding of the Jewish role in revolutionary movements before 1917 and of Soviet society thereafter. His book provides a fascinating chronicle of the Jewish rise to elite status in all areas of Soviet society — culture, the universities, professional occupations, the media, and government. Slezkine himself is an immigrant from Russia and of partially Jewish extraction. Arriving in America in 1983, he moved quickly into elite U.S. academic circles and is now a professor at U.C. Berkeley. Daniel Boyarin, Professor of Talmudic Culture at Berkeley, calls Slezkine’s new book “a brilliant addition to Jewish studies.” Here is what Professor Slezkine has to say:

The Jews had dominated the commercial life of the Pale for most of the nineteenth century. Jewish banks based in Warsaw, Vilna, and Odessa had been among the first commercial lending institutions in the Russian Empire (in the 1850s, Berdichev had eight active and well-connected banking houses). In 1851, Jews had accounted for 70 percent of all merchants in Kurland, 75 percent in Kovno, 76 percent in Mogilev, 81 percent in Chernigov, 86 percent in Kiev, 87 percent in Minsk, and 96 percent each in Volynia, Grodno, and Podolia. Their representation in the wealthiest commercial elite was particularly strong: in Minsk and Chernigov provinces and in Podolia, all “first guild” merchants without exception (55, 59, and 7, respectively) were Jews. Most were involved in tax-farming, money-lending, and trade (especially foreign trade, with a virtual monopoly on overland cross-border traffic), but the importance of industrial investment had been rising steadily throughout the century. Before the Great Reforms, most of the industry in western Russia had been based on the use of serf labor for the extraction and processing of

raw materials found on noble estates. Originally, Jews had been involved as bankers, leaseholders, administrators, and retailers, but already in 1828-32, 93.3 percent of the nonnoble industrial enterprises in Volynia (primarily wool and sugar mills) were owned by Jews. Their reliance on free labor made them more flexible with regard to location, more open to innovation, and ultimately much more efficient. [Yuri Slezkine, *The Jewish Century* (Princeton, NJ: Princeton University Press, 2004), p.118] Among Russia's greatest financiers were Evzel (Iossel) Gabrielovich Gintsburg, who had grown rich as a liquor-tax farmer during the Crimean War; Abram Isaakovich Zak, who had begun his career as Gintsburg's chief accountant; Anton Moiseevich Varshavsky, who had supplied the Russian army with food; and the Poliakov brothers, who had started out as smalltime contractors and tax farmers in Orsha, Mogilev province. [The Jewish Century, p.119]

Several Jewish financiers from Warsaw and Lodz formed the first Russian joint-stock banks; Evzel and Horace Gintsburg founded the St. Petersburg Discount and Loan Bank, the Kiev Commercial Bank, and the Odessa Discount Bank; Iakov Solomonovich Poliakov launched the Don Land Bank, the Petersburg-Azov Bank, and the influential Azov Don Commercial Bank; and his brother Lazar was the main shareholder of the Moscow International Merchant Bank, the South Russia Industrial Bank, the Orel Commercial Bank, and the Moscow and Yaroslavl-Kostroma Land Banks. The father and son Soloveichiks' Siberian Commercial Bank was one of Russia's most important and innovative financial institutions. Other prominent Russian financiers included the Rafalovichs, the Vavelbergs, and the Fridlands. In 1915-16, when the imperial capital was still formally closed to all but specially licensed Jews, at least 7 of the 17 members of the St. Petersburg Stock Exchange Council and 28 of the 70 joint-stock bank managers were Jews or Jewish converts to Christianity. When the merchant of the first guild Grigorii (Gersha Zelik) Davidovich Lesin arrived in St. Petersburg from Zhitomir in October 1907 to open a banking house, it took a special secret police investigation by two different agencies to persuade the municipal authorities, who had never heard of him, to issue the licence. By 1914, Lesini's bank had become one of the most important in Russia. [The Jewish Century, p. 119]

Nor was finance the only sphere of Jewish business expertise. According to the premier economic historian of Russian Jewry (and first cousin to Israeli prime minister Yitzhak Rabin), Arcadius Kahan, “There was hardly an area of entrepreneurial activity from which Jewish entrepreneurs were successfully excluded. Apart from the manufacturing industries in the Pale of Settlement, one could have encountered them at the oil wells of Baku, in the gold mines of Siberia, on the fisheries of the Volga or Amur, in the shipping lines on the Dnepr, in the forests of Briansk, on railroad construction sites anywhere in European or Asiatic Russia, on cotton plantations in Central Asia, and so forth.” [The Jewish Century, p.120]

At the turn of the twentieth century, the Gintsburgs controlled a large portion of the Siberian gold industry, including the Innokentiev mines in Yakutia, Berezovka mines in the Urals, the South Altai and Upper Amur concerns, and largest of them all, the Lena goldfields (which they abandoned in 1912 after a scandal following the massacre of striking miners). [The Jewish Century, 2004), p.121]

In 1887 in Odessa, Jews owned 35 percent of factories, which accounted for 57 percent of all factory output; in 1900, half of the city’s guild merchants were Jews; and in 1910, 90 percent of all grain exports were handled by Jewish firms (compared to 70 percent in the 1880s). Most Odessa banks were run by Jews, as was much of Russia’s timber export industry. On the eve of World War I, Jewish entrepreneurs owned about one-third of all Ukrainian sugar mills (which accounted for 52 percent of all refined sugar), and constituted 42.7 percent of the corporate board members and 36.5 percent of board chairmen. In all the sugar mills in Ukraine, 28 percent of chemists, 26 percent of beet plantation overseers, and 23.5 percent of bookkeepers were Jews. In the city of Kiev, 36.8 percent of all corporate managers were Jews (followed by Russians at 28.9 percent). And in 1881 in St. Petersburg (outside the Pale), Jews made up about 2 percent of the total population and 43 percent of all brokers, 41 percent of all pawnbrokers, 16 percent of all brothel owners, and 12 percent of all trading house employees. Between 1869 and 1890, the proportion of business owners among St. Petersburg Jews grew from 17 percent to 37 percent. [The Jewish Century, p.122]

As elsewhere, the most popular careers [among the Jews] were those in law and medicine. In 1886, more than 40 percent of the law and medical students at the universities of Kharkov and Odessa were Jewish. In the empire as a whole, in 1889 Jews accounted for 14 percent of all certified lawyers and 43 percent of all apprentice lawyers (the next generation of professionals). According to Benjamin Nathans, “during the preceding five years, 22% of those admitted to the bar and an astounding 89% of those who became apprentice lawyers were Jews.” Jews constituted 49 percent of all lawyers in the city of Odessa (1886), and 68 percent of all apprentice lawyers in the Odessa judicial circuit (1890). In the imperial capital, the proportion of Jewish lawyers was variously estimated at 22 to 42 percent, and of apprentice lawyers, at 43 to 55 percent. At the very top, 6 out of 12 senior lawyers chosen in the mid-1880's to lead seminars for apprentice lawyers in St. Petersburg were Jews. [...] Between 1881 and 1913, the share of Jewish doctors and dentists in St. Petersburg grew from 11 and 9 percent to 17 and 52 percent. [The Jewish Century, p.125]

Well, I think it's enough to understand how really “bad” the life for the Jews was in Russia at that time.

“[Jewish life] was certainly better than the life of the Russian peasant,” remarks Howard Sachar. [Howard Morley Sachar, *The Course of Modern Jewish History* (New York: Vintage Books, 1990), p. 215]

A historian of Lithuanian Jewry noted that in 1792 “all the trade and industry of Lithuania was controlled by this population.” [Mendelsohn, Ezra. *Class Struggle in the Pale: The Formative Years of the Jewish Workers' Movement in Tsarist Russia*. Cambridge, at the University Press, 1970, p. 2] “Nearly all the merchants of the Pale [of which Jews were 12% of the population],” says Howard Sachar, “were Jews ... [and] it was true that the Jews were exceptionally influential in the upper levels of commerce.” [Sachar, *The Course of Modern Jewish History*, p. 212] By the turn of the twentieth century, estimates another scholar, three-quarters of the merchants of the Pale were Jewish, 88-96% of those in provinces like Grodno and Minsk, 82% of those in Western Galicia, and 92% in Eastern Galicia. [Heinze, Andrew R. *Adapting the Abundance. Jewish Immigrants, Mass Consumption, and the Search for American Identity*. Columbia University Press, NY, 1990, p. 185]

In the Pale of Settlement as a whole, ten to fifteen percent of the population was Jewish (the only comparable concentration outside of Russia was in Galicia, at eleven percent), but Jews were concentrated in much higher numbers in some areas. Bialystok's population in the 1860s was approximately seventy-five percent Jewish, Moghilev's, around ninety percent, and the population of Lodz also was overwhelmingly Jewish. By 1900 over half of the urban population of Lithuania and Byelo-Russia was Jewish. In Bessarabia (the province bordering on Romania, touching the Black Sea) and in Congress Poland the rate of growth of the Jewish population appears to have been about three times as fast that of the non-Jewish population. The southern cities of Kishinev and Odessa had populations that were fifty percent Jewish. Commonly, Jews made up over ninety percent of the business class in Russia's cities.[Albert S.

Lindemann, *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (New York: Cambridge University Press, 1997), pp.63-64]

This Jewish influence was everywhere oppressive, and now and then became an unbearable yoke. [P. Botkine, "A Voice for Russia," *Century Magazine*, No. 45, February 1893, pp. 613-614, writing about Jews in Russia, quoted in Kevin MacDonald, *Separation and its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (Westport, CT: Praeger, 1998), p.42]

Eastern European Jews were also especially infamous in the nineteenth century for involvement in activities associated with the saloon, as pimps, or in the language of the time, in "white slavery," but also in other illegal activities. A substantial Jewish subculture of criminality thrived in cities like Odessa and Bucharest. [Lindemann, *Esau's Tears*, p.66]

In 1804 Tsar Alexander I gave permission for everyone to have an equal education, thereby evidently hoping to assimilate the Jewish community. Under the reign of Alexander I also many of the restrictions against residence "beyond the Pale" (one should recognize this popular saying) were relaxed, especially for the artisan and professional classes.

A determined effort was made to establish Jews in agriculture and the government encouraged at every opportunity the assimilation of Jews into Russian national life. What little knowledge he had of Zionists!

But in the second half of the nineteenth century it became utterly clear that the policy of assimilation and emancipation had failed. It simply didn't work. Russian Jewry could not be convinced, cajoled, coerced, or torn away from their traditions of "separateness" and "uniqueness." In spite of every conceivable repressive measure, notes Howard Sachar, "the Jews remained a cohesive mass, devoutly traditional in religion and occupation, a separate nation sticking like a bone in Russia's throat." [Sachar, *The Course of Modern Jewish History*, p. 84]

The Jews had not amalgamated with Russia, but had begun to crush her, firstly by making a fortune out of the genocide which, by means of alcohol, was being committed against the Russian, Ukrainian, Byelorussian, Lithuanian, and other nations, and secondly by seizing control of the finances, the courts of law, the taxation system, trade, industry, the press, education, etc.

The greatest Russian novelist, Fyodor Dostoevsky, whose treatise about the Jews is, even today, kept carefully hidden away by the co-called Western "free" publishing houses, wrote in 1877, in his *Diary of a Writer*, "In the very work the Jews do (the great majority of them, at any rate), in their exploitation, there is something wrong and abnormal, something unnatural, something containing its own punishment." [Slezkine, *The Jewish Century*, p.156] "Their kingdom and their tyranny is coming," Dostoevsky wrote. "The unlimited despotism of their ideology is now only beginning. Under this tyranny human kindness and neighborliness as well as the longing for justice will fade away; all Christian and patriotic ideals will perish for ever!" [Louis Marschalko, *The World Conquerors: The Real War Criminals* (London: Joseph Sueli Publications, 1958), p.50] Here is Professor Slezkine again, about the prevalent attitudes among Russia's Jews of that time, toward their Gentile neighbors:

Not only were goy ("Gentile"), sheigets ("a Gentile young man"), and shiksa (a Gentile [i.e., "impure"] woman) generally pejorative terms that could be used metaphorically to refer to stupid or loutish Jews; much of

the colloquial Yiddish vocabulary dealing with goyim was cryptic and circumlocutory. According to Hirsz Abramowicz, Lithuanian Jews used a special code when talking about their non-Jewish neighbors: “They might be called sherets and shrotse (reptiles); the word shvester (sister) became shvesterlo; foter (father) foterlo; muter (mother), muterlo, and so on. Khasene (wedding) became khaserlo; geshtorbn (died) became gefaln (fell), geboyrn (born) became geflamt (flamed).” Similarly, according to M. S. Altman, when Jews of his shtetl referred to Gentiles’ eating, drinking, or sleeping, they used words normally reserved for animals. The Yiddish for the town of Bila Tserkva (“White Church”) was Shvartse tume (“Black filth,” the word tume generally denoting a non-Jewish place of worship). [Slezkine, *The Jewish Century*, p.108]

M. S. Altman’s grandmother “never called Christ anything other than mamser, or ‘the illegitimate one.’ Once, when there was a Christian procession in the streets of Ulla [Belorussia], with people carrying crosses and icons, Grandma hurriedly covered me with her shawl, saying: ‘May your clear eyes never see this filth.’” [Slezkine, *The Jewish Century*, pp.108-109]

As World Zionist Congress President Nahum Goldmann stated regarding Jewish perceptions of Lithuanians early in the century, “The Jews saw their persecutors as an inferior race. ... Most of my grandfather’s patients were peasants. Every Jew felt ten or a hundred times the superior of these lowly tillers of the soil; he was cultured, learned Hebrew, knew the Bible, studied the Talmud — he knew that he stood head and shoulders above these illiterates.” [Nahum Goldmann, *The Jewish Paradox* (New York: Fred Jordan Books/Grosset & Dunlap, 1978), p. 13.]

Alexander’s successor, Tsar Nicholas I, was less inclined to favor Jewry, and in fact viewed their inroads into the Russian economy with alarm. He was much hated by the Jews.

Prior to his reign, Alexander I had allowed any male Jew the privilege of escaping compulsory military duty by paying a special draft-exemption tax. In 1827 Nicholas abolished the custom, with the result that Jews were for the first time taken into the Imperial armies... In 1844 Nicholas I further antagonized Jewry by abolishing the institution of the Kahal (Jewish

self-rule, autonomy), and in that same year he prohibited by law the traditional Jewish garb, specifying that all Jews should, except on ceremonial occasions, dress in conformity with Russian standards. These measures, and many others like them, were aimed, again, at facilitating the assimilation of Jewry into Russian life. The Tsarist government was much concerned by the Jew's failure to become Russian citizens, and viewed with hostility the ancient Jewish customs of maintaining a separate culture, language, mode of dress, etc. — all of which contributed to keep the Jew an alien in the land of his residence. It is to this determination to “Russianize” and “civilize” the Jew that we can ascribe the unusual efforts made by the Imperial government to provide free education to its Jews. As I said already, in 1804 all schools were thrown open to Jews and attendance for Jewish children was made compulsory. Compulsory education was not only a novelty in Russia, but in any country in the early 19th century. In Russia education was generally reserved for a privileged few, and even as late as 1914 only 55% of Russia's population had been in school. The net result of the Imperial government's assimilation program was that Russian Jewry became the best educated segment in Russia. This, well, eventually worked to the destruction of the Tsarist government...

Then, the reign of Alexander II marked the apex of Jewish fortunes in Tsarist Russia. In 1861 Czar Alexander II, the famous Liberator, had liberated 23,000,000 Russian serfs. From that moment the prospect of liberty and improvement opened out for Russian citizens of all nationalities (Russia contained about 160 nationalities and the Jews formed about 4 percent of the total population). By 1880, as Slezkine says, they were becoming dominant in the professions, in many trades and industries, and were beginning to filter even into government in increasing numbers. As early as 1861 Alexander II had permitted Jewish university graduates to settle and hold governmental positions in greater Russia, and by 1879 apothecaries, nurses, midwives dentists, distillers, and skilled craftsmen were permitted to work and reside throughout the empire.

Nevertheless Russia's Jews were increasingly rebellious over the remaining restraints which still bound the greater part of Russian Jewry to the Pale of Settlement, and which, to some extent at least, restricted their commercial activities.

Moreover, with the emancipation of the peasant serfs in the 1860s and 1870s, Jewish socio-economic life was changing; aristocratic-linked privileges including complete self-autonomy were eroding. “The commercial monopoly of the Jews declined,” notes Abram Leon, “in the degree that the peoples whose exploitation had fed it, developed.” [LEON, p. 136]

Herein lay the dilemma; the Imperial government could retain certain of the restrictions against the Jews, and by doing so incur their undying hostility, or it could remove all restraints and thus pave the way for Jewish domination over every phase of Russian life. Certainly Alexander viewed this problem with increasing concern as time went on.

Alexander II lost a considerable amount of his enthusiasm for liberal causes after an attempt was made to assassinate him in 1866. He dismissed his “liberal” advisors and from that time on displayed an inclination toward conservatism. This is not to say he became anti-Jewish, but he did show more firmness in dealing with them.

Then, in 1876 a secret society, Land and Liberty, was formed. The group was led by Mark Natanson. In October, 1879, the Land and Liberty split into two factions. The majority of members, who were Jewish and favored a policy of terrorism, established the People’s Will (Narodnaya Volya). Others, such as George Plekhanov, who wasn’t Jewish, formed Black Repartition (Chernyj Peredel), a group that rejected terrorism and supported a socialist propaganda campaign among workers and peasants. Jews were to be found in both factions and played a substantial role in the formation and activity of both organizations. Indeed, not only Aaron Zundeleovich and Mark Natanson but Jewish activists in general contributed significantly to the evolution of People’s Will and Black Repartition. [Erich Haberer, *Jews and Revolution in Nineteenth-Century Russia* (Cambridge: Cambridge University Press, 1995), p.148] With the establishment of Narodnaya Volya the “Jewish mission” of infusing Russian revolutionary Populism with a party-political dimension complementing, if not transcending, its social-revolutionary fixation had been accomplished. [Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.171]

Despite the obvious presence of Jews in Chernyj Peredel, it has been argued that Jews qua Jews were more attracted to Narodnaya Volya because political terrorism was more congenial to Jewish participation than the theory and practice of traditional Populism. In this view — most forcefully put forth by Elias Tscherikower — the new political orientation and its urban-centred terrorist activity significantly “broadened the range of possibilities for Jewish revolutionaries — both psychologically and factually.” Factually, it provided Jews with the unprecedented opportunity to be active in an urban environment that was much more conducive to their natural abilities and national characteristics: instead of acting as propagandists in the name of an alien ideology in an alien peasant environment, they now were able to partake in activities where their Jewishness was less of a liability than previously. Without feeling a sense of inferiority, without necessarily divesting themselves of their Jewish traits, as Narodovoltsy they could participate fully and effectively in the sort of work for which they were ideally suited as Jews. In short, their characteristically Jewish abilities of “underground organization” and “technical know-how” were a real asset readily appreciated and sought after by their Russian comrades. Psychologically, Narodnaia Volia provided Jews with a political rationale for revolutionary action that was much more in tune with their experience of Jewish rightlessness than Populist abstractions of social revolution. [Elias Tscherikower, “Yidn-revolutsionern in rusland in di 60er un 70 er yorn,” in HS, 3 (1939), pp. 135, 131-32, 135-36., quoted in Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.173] Tscherikower offers a better explanation in arguing that, psychologically, the new atmosphere of political terrorism was much more appealing to Jews than the old apolitical varieties of Populist socialism. [Erich Haberer, *Jews and Revolution in Nineteenth-Century Russia* (Cambridge: Cambridge University Press, 1995), p.174]

As previously, but now on a much larger scale, they excelled in maintaining the movement’s “underground” as its proverbial “practitioners and technicians of revolution.” [Elias Tscherikower quoted in Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.186]

The person that comes to mind most readily is Aron Zundelevich, “the most Jewish Jew among Jewish revolutionaries,” who, says Tscherikower,

“surely chose for himself intentionally the party-name ‘Moishe’.” [Tscherikower quoted in Haberer, *Jews and Revolution in Nineteenth-Century Russia*, 1995), p.174] In him the Jewish motif was never far below the surface, and repeatedly came to light in situations which forced him to reveal his sense of Jewish identity and loyalty.

In Russian revolutionary history the eventful years of 1879-81 inaugurated what is generally known as the decade of Narodnaya Volya. While Chernyj Peredel was fighting for its survival, Narodnaya Volya initiated a string of terrorist operations which culminated in the assassination of Alexander II in 1881.

When the People’s Will decided to assassinate Alexander II, first they attempted to use nitroglycerine to destroy the Tsar train. The Moscow railroad explosion of 19 November 1879 was part of Narodnaya Volya’s first systematic, though unsuccessful, assassination project against the Tsar. Three Jews were directly involved: Savelii Zlatopolskii, Grigorii Goldenberg and Aizik Aronchik. The project was designed to kill Alexander II on his return trip by rail from the Crimea to St. Petersburg by mining the tracks at three different locations: near Odessa, Alexandrovsk, and Moscow. However, the terrorist miscalculated and it destroyed another train instead. An attempt to blow up the Kamenny Bridge in St. Petersburg as the Tsar was passing over it was also unsuccessful. The next attempt on Alexander’s life involved a carpenter who had managed to find work in the Winter Palace. Allowed to sleep on the premises, each day he brought packets of dynamite into his room and concealed it in his bedding. He constructed a mine in the basement of the building under the dining-room. The mine went off at half-past six at the time that the People’s Will had calculated Alexander would be having his dinner. However, his main guest, Prince Alexander of Battenburg, had arrived late and dinner was delayed and the dining-room was empty. Alexander was unharmed but sixty-seven people were killed or badly wounded by the explosion.

The People’s Will contacted the Russian government and claimed they would call off the terror campaign if the Russian people were granted a constitution that provided free elections and an end to censorship. On 25th

February, 1880, Alexander II announced that he was considering granting the Russian people a constitution. To show his good will a number of political prisoners were released from prison. Count Michael Tarielovitch Loris-Melikoff, the Minister of the Interior, was given the task of devising a constitution that would satisfy the reformers but at the same time preserve the powers of the autocracy.

Nevertheless, the People's Will began to make plans for another assassination attempt. In 1881 a plot hatched in the home of the Jewess, Hesia Helfman, was successful.

On 1st March, 1881, Alexander II was travelling in a closed carriage, from Michaelovsky Palace to the Winter Palace in St. Petersburg. An armed Cossack sat with the coach-driver and another six Cossacks followed on horseback. Behind them came a group of police officers in sledges. All along the route he was watched by members of the People's Will. On a street corner near the Catherine Canal terrorists threw their bombs at the Tsar's carriage. The bombs missed the carriage and instead landed amongst the Cossacks. The Tsar was unhurt but insisted on getting out of the carriage to check the condition of the injured men. While he was standing with the wounded Cossacks another terrorist threw his bomb. Alexander was killed instantly and the explosion was so great that terrorist himself also died from the bomb blast. Alexander II was blown up and so ended an era.

The Czar Alexander II was actually so loved by the common Russian people (because he was such a reformer) that after his death there was built an incredibly beautiful church right on the spot where he was murdered and that church was given the name "Spas na Krovi", which means "Saviour on Blood." The church is one of the most beautiful buildings I have ever seen, and if you ever happen to visit St. Petersburg that should be on the very top of your list of must-see places. Meanwhile, I picked some beautiful photos of that church, so you could see them now and realize what Zionists in Russia were bound to destroy: all the beauty and spirit of the unique Russian civilization.

Now, what, in fact, was the Jewish role in the terrorism of Narodnaya Volya during its most volatile period of activity in 1879-81? What

precisely was the contribution of Jews to the terrorism of Narodnaya Volya, which claimed the life of Alexander II in 1881 and frightened the Russian government throughout the 1880's?

The conventional answer has been that Jews contributed next to nothing to the momentous surge of Populist terrorism. Commenting on the Russian government's antisemitic rationale in blaming Jews for the assassination of Alexander II on 1 March 1881, Salo Baron stated: "Although the terrorists included only one Jewish woman, Gesia Helfman, whose contribution had consisted merely in providing shelter for her fellow conspirators, officially inspired rumours were spread that Jews had played a leading part in the revolutionary upheaval." [S. W. Baron, *The Russian Jews under Tsars and Soviets* (New York, 1976), p. 44.] Aside from the fact that there is no evidence for those "officially inspired rumours," Baron's statement is grossly misleading, both in describing Helfman's contribution and in giving the appearance that her supposedly modest role was sufficient for official opinion to hold Jews responsible for the revolutionary unrest.

As Narodnaya Volya's most reliable and capable keeper of conspiratorial quarters, Helfman had been in charge of managing the operational base for the 1 March attempt. [Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.198] As R. M. Kantor wrote, it was therefore in "the preparation and speedy execution of this terrorist act ... that Helfman made a vital contribution within her unique sphere of competence." [Kantor, *Gesia Gelfman* (Moscow, 1926), p. 25, quoted in Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.198]

The assassination of Alexander II on 1 March 1881 was the momentous event, the final result of two years of systematic terrorist activity that witnessed Jewish participation in almost all its facets, calls for an assessment of the role of Jews in a party committed to regicide. [Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.198]

To tell the whole story it is best to return to late 1879, when Jewish participation in Narodnaya Volya terrorism began, and, consequently, trace the role of Jews in its various stages which led one and a half years later to the killing of the Tsar. The activity of Aron Zundeleovich, again,

offers a convenient point of entry to this chapter in the history of Jews in the revolutionary movement. [Haberer, *Jews and Revolution in Nineteenth-Century Russia*, pp.187-188]

The role of Zundelevich in utilizing dynamite for revolutionary purposes has been confirmed by several of his contemporaries. Grigorii Gurevich states that he and his comrades in the Berlin circle “knew that Arkadii had bought dynamite from somewhere and had brought it to St Petersburg.” This, he claims, “was the first dynamite which the revolutionaries received in Russia.” Lev Deich goes so far as to attribute to Zundelevich alone the idea of using the newly invented explosive for terrorist objectives. “To Zundelevich,” he writes, “belongs the initiative to replace knives and revolvers with dynamite and bombs which, due to his efforts, began to be produced by home-made methods in Russia itself.” Though essentially true, these statements must be qualified in several respects. [Haberer, *Jews and Revolution in Nineteenth-Century Russia*, pp.188-189] In the first place, Zundelevich did not buy dynamite in large quantities but only procured samples to enable his comrades in Russia to manufacture high-quality dynamite themselves. Secondly, Zundelevich himself indicated that when he and others sought new, more effective weapons of terrorism, it was Sergei Kravchinskii who, upon his request, conducted experiments in the Swiss mountains to test the efficacy of dynamite and other explosives. Communicating his findings, Kravchinskii confirmed Zundelevich’s own preference for dynamite which, he told him, “corresponds best with the targets singled out for terrorist acts.” Reassured that dynamite was the “right stuff,” Zundelevich used his contacts in Switzerland to secure samples for the terrorists’ “laboratory” in St Petersburg. Thus, aside from promoting the introduction of dynamite into the revolutionary struggle, Zundelevich also helped to initiate the actual home-made production of the “elegant and slender bombs.” [This phrase belongs to Adam Ulam, *Name of the People*, ch. 13] Of course, the “dynamite business” was merely one of the many tasks which Zundelevich performed in his capacity as “chief contrabandist” and “minister of foreign affairs.” [Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.189]

The role of Iokhelson, Zundelevich, Tsukerman, and Helfman in manning Narodnaya Volya’s underground does not, of course, exhaust the Jewish

contribution to the functioning of its techno-organizational infrastructure during 1879-81. Other outstanding activists in this respect were Grigorii Mikhailovich Fridenson (1854-1913), Aizik Aronchik, Grigorii Goldenberg, and the Zlatopolskii brothers, Savelii and Lev. The latter two participated in preparations to blow up the Tsar. Savelii assisted Vera Figner in planning the November 1879 attempt to mine railroad tracks in Odessa. Lev, who had a reputation for “extraordinary mathematical talent” and “inventive technical originality,” applied his theoretical know-how to the second Odessa mining in April-May 1880. Fittingly known by his nickname Mekhanik, he not only advised Sofia Perovskaia (who was in charge of the assassination team) on how to tunnel and mine a major Odessa thoroughfare, but also participated directly in building the subterranean explosive device. [Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.195]

It would be misleading, however, to describe the Jewish role in Narodnaya Volya merely in terms of “secondary functions,” and to claim moreover, as Tscharikower has done, that this role was a modest one (a besheydene) since Jews were “located basically between the leaders of the party and the direct perpetrators of terrorist acts.” “The strength of the Jewish revolutionary,” he argues, “lay altogether in different spheres: he was a pioneer of party-building, a great practitioner and technician of revolution.” [Tscharikower quoted in Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p.200] Much of this is true of course. But, as such, his role was neither “modest” nor always “secondary.” As intermediaries between the party’s Executive Committee and its rank and file, the Jewish Narodovoltsy occupied an important position in the propagation and organization of political terrorism.

Though highly prejudiced in its assertion that Jews, along with Poles, were the mainspring of the revolution, the tsarist government obviously had a case in blaming “Jewish nihilists” for the wave of terrorism that had rocked the ship of state since 1878-79 and even claimed its captain in 1881. In some ways, and in spite of their exaggerations, its officials had a more accurate appreciation of the role of Jews in the terrorist movement than the revolutionaries themselves or historians who joined them in downplaying the Jewish contribution. ... This, in turn, produced a new strain of

anti-Semitism that had terrible consequences for the Jews of Russia.” [Haberer, *Jews and Revolution in Nineteenth-Century Russia*, pp.200-201] The making of this new antisemitism was correctly identified by the Soviet Jewish historian Yuri Gessen when he wrote that “the 1870s gave rise to a new motif — the Jews are harmful and dangerous [due] to their political revolutionary activity.” [Gessen, *Istoriya*, 2, p. 212., quoted in Haberer, *Jews and Revolution in Nineteenth-Century Russia*, p. 201] If previously they were considered harmful for the economic and moral well-being of society because of their “exploitation” of the native population and their religious “fanaticism” which offended Christian sensibilities, they now assumed also the reputation of being a politically subversive element. Three years later, the Vilna chief of police was more explicit. In connection with the June 1875 destruction of the first Vilna circle, he declared: “Until now we considered you Jews only swindlers; now we will consider you also rebels.” [Erich Haberer, *Jews and Revolution in Nineteenth-Century Russia* (Cambridge: Cambridge University Press, 1995), p.201]

Up to 1881 Russian policy had consistently been directed in an attempt to “Russianize” the Jews, preparatory to accepting him into full citizenship. In line with this policy, free and compulsory education for Jews had been introduced, repeated attempts had been made to encourage them to settle on farms, and special efforts had been made to encourage them to engage in the crafts. Now Russian policy was reversed. Hereafter it became the policy of the Imperial government to prevent the further exploitation of the Russian people by the Jews. Thus began the death struggle between Tsar and Jews.

The assassination of Alexander II, the first event of a similar series, was the first major success of the revolutionary Zionists in preventing Jewish emancipation. It restored the ideal condition depicted by Moses Hess (one of the earliest Zionist propagandists) in the year following the liberation of the serfs: “We Jews shall always remain strangers among the nations; these, it is true, will grant us rights from feelings of humanity and justice, but they will never respect us so long as we place our great memories in the second rank and accept as our first principle, ‘Where I flourish, there is my country’.” [Quoted in Douglas Reed, *The Controversy of Zion* (Durban, South Africa: Dolphin Press, 1978), p.196]

During this period Leon Pinsker, another herald of Zionism, published his book *Auto-Emancipation*. The title was a threat (to the initiated); it meant, “We will not accept any kind of emancipation bestowed on us by others; we will emancipate ourselves and will give ‘emancipation’ our own interpretation.” He said, “There is an inexorable and inescapable conflict between humans known as Jews and other humans”, and he described the master-method to be used to bring about this “self-emancipation” and to “restore the Jewish nation”: the struggle to achieve these ends, he said, “must be entered upon in such a spirit as to exert an irresistible pressure upon the international politics of the present.” [Quoted in Reed, *The Controversy of Zion*, p.196]

The reaction to the assassination of Alexander II was, of course, instantaneous and far reaching. There was a widespread belief in and out of the government, that if the Jews were dissatisfied with the rule of even Alexander II — whom many people in Russia and abroad had described as “the most benevolent prince that ever ruled Russia” — then they would be satisfied with nothing less than outright domination of Russia.

All through 1881 there was widespread anti-Jewish rioting all over the empire. Riots against Jews began in 1881 after the assassination of Tsar Alexander II; the fact that there was a Jewish member (Gessia Gelfman) in the assassin’s group enflamed already existing negative public opinion against Jews. [Lowe, Sanford. *What Jesus Did or Did Not Say: A New Scholarly Portrait Reveals the Roots of Antisemitism*. Moment. April 1994, p. 59] Among the most reported Russian anti-Jewish pogrom sites at the turn of the century was Kishinev. (This incident led to the creation of the Jewish lobbying agency, the American Jewish Committee in 1903). Chaim Weitzmann, another Zionist activist and the first President of the state of Israel, wrote to a member of the wealthy Jewish Rothschild family (instrumental in funding early Jewish settlements in pre-Israel Palestine): “Eleven years ago ... I happened to be in the cursed town of Kishinev ... In a group of about 100 Jews we defended the Jewish quarter with revolvers in our hand, defended women and girls ... We slept in the cemetery — the only safe place and we saw 80 corpses brought in, mutilated dead...” “Thus Weizmann,” says Albert Lindemann, “reports that he personally saw eighty mutilated corpses in a single place, when the death toll for the entire city was later generally recognized to be

forty-five. But there is another problem with the account he provides. It is pure fantasy. Weizmann was in Warsaw at the time.” [Lindemann, *Esau’s Tears*, 1997), p. 164] Lindemann shows in detail how the Jews deliberately exaggerated their losses in the pogrom and how through biased scholarship, continuing to the present day, they have tried to foster the myth that Czarist authorities were responsible for inciting the pogroms. [After the Kishinev “pogrom”] Jewish sources initially reported over 700 dead, but ... as even a friendly American reporter recognized, some of the atrocities initially reported simply did not occur, and some Jews made false claims in hopes of getting relief money from western Europe and America. [Michael Davitt, *Within the Pale: The True Story of Anti-Semitic Persecution in Russia* (New York, 1903), pp. 240-1, quoted in Lindemann, *Esau’s Tears*, 1997), p.291]

Judeo-centric history, however, is only interested in the martyrological legends of its tribe and largely focuses on the seminal 1881 rioting/pogroms against Jews which spread into 8 provinces and 240 communities in parts of Russia. As Jewish scholar Michael Aronson notes, however, “The number of cases of rape and murder (one of the highest estimates refers to 40 dead and 225 rapes in 1881) seems relatively low by twentieth-century standards. But this did not prevent the stormy events of 1881-84 from having a deeply shocking and long-lasting impact on [largely Jewish] contemporaries.” [Michael Aronson, *Troubled Waters: The Origins of the 1881 Anti-Jewish Pogroms in Russia* (University of Pittsburgh Press, 1990), p. 61] For Jews, especially in the West, the attacks upon Jewish communities merely informed, and confirmed, convictions of Jewish innocence and the specialness of their unique suffering within their religiously-based martyrological tradition. But, as Chaim Bermant notes, Jewish innocence and passivity to Polish attack is not accurate:

“After the 1881 pogroms Jews began to organize self-defence units. In the late ‘eighties, for example, a large gang which set upon the Jews of Odessa found themselves confronted by Jewish bands, armed with clubs and iron-bars (and according to the police, fire-arms), and quickly drew back. The same happened in Berdichev and several other centres. Jews often gave as good as they got, even better on occasion, but their efforts were restricted by the police and the army, nominally there to keep the peace, but usually siding with the attackers. In August 1903, there was a

pitched battle in the streets of Gomel between Jews, peasants and railway workers in which twelve Jews and eight Christians were killed and many hundreds were injured: much property was looted and destroyed. In a pogrom at Zhitomir which extended over three days in April 1905, ten Christians and sixteen Jews were killed — mainly through police action. On the third day of the fighting a crowd of about a thousand Jews made their way to the governor and warned that if their attackers were not called off they would embark upon a general slaughter. ‘Rivers of blood will flow. We will kill all Christians irrespective of their age, sex, class ...’ [Chaim Bermant, *The Jews* (Times Books, 1977), p. 211]

The Russian or Polish side of the story in anti-Jewish “pogroms” in that country is never mentioned in mainstream Jewish history. As Tadeusz Piotrowski notes about violence against Jews, for example, in the towns of Kielce and Czestochowa, “the first was sparked by a massive demonstration involving 300 young Jews who marched up and down the town streets chanting: ‘Long live Lenin! Long live Trotsky! To hell with Poland!’ The second was precipitated by the shooting of a Polish soldier by a Jew.” [Tadeusz Piotrowski, *Poland’s Holocaust: Ethnic Strife, Collaboration with Occupying Forces and Genocide in the Second Republic, 1918-1947* (Jefferson, NC: McFarland & Co., 1998), p. 43]

Large numbers of Jews who had been permitted to settle beyond the Pale of Settlement were evicted. In May of 1882 the May Laws (Provisional Rules of May 3, 1882) were imposed, thus implementing the new governmental policy. The May Laws shook the empire to its foundations. The following passage is taken from *Encyclopedia Britannica* [page 76, volume 2, 1947]:

“The Russian May Laws were the most conspicuous legislative monument achieved by modern anti-Semitism ... Their immediate results was a ruinous commercial depression which was felt all over the empire and which profoundly affected the national credit. The Russian minister was at his wit’s end for money. Negotiations for a large loan were entered upon with the house of Rothschild and a preliminary contract was signed, when ... the finance minister was informed that unless the persecutions of the Jews were stopped the great banking house would be compelled to withdraw from the operation ... In this way anti-Semitism, which had

already so profoundly influenced the domestic policies of Europe, set its mark on the international relations of the powers, for it was the urgent need of the Russian treasury quite as much as the termination of Prince Bismarck's secret treaty of mutual neutrality which brought about the Franco-Russian alliance."

Thus, within a period of 92 years (from the 3rd partition to 1882) the Jews, although constituting only 4.2% of the population, had been able to entrench themselves so well in the Russian economy that the nation was almost bankrupted in the attempt to dislodge them. And, as we have seen, the nation's international credit was also affected.

After 1881 events served increasingly to sharpen the enmity of Russia's Jewry toward Tsarism. The May Laws had not only restricted Jewish economic activity, but had attempted — unsuccessfully — to preserve Russia's cultural integrity. Hereafter Jews were permitted to attend state-supported schools and universities, but only in ratio to their population. This was not unreasonable since Russia's schools were flooded with Jewish students while large numbers of Russia's population were illiterate, but to the Jews this represented another bitter "persecution," and all the world was acquainted with the enormity of this new crime against Jewry...

On May 23rd a delegation of Jews headed by Baron Gunzberg called on the new Tsar (Alexander III) to protest the May Laws and the alleged discrimination against Jewry. As a result of the investigation which followed, Tsar Alexander issued an edict the following Sept. 3rd, a part of which I can read:

"For some time the government has given its attention to the Jews and to their relations to the rest of the inhabitants of the empire, with a view of ascertaining the sad condition of the Christian inhabitants brought about by the conduct of the Jews in business matters ...

During the last twenty years the Jews have gradually possessed themselves of not only every trade and business in all its branches, but also of a great part of the land by buying or farming it. With few exceptions, they have as a body devoted their attention, not to enriching or benefiting the

country, but to defrauding by their wiles its inhabitants, and particularly its poor inhabitants. This conduct of theirs has called forth protests on the part of the people, as manifested in acts of violence and robbery. The government, while on the one hand doing its best to put down the disturbances, and to deliver the Jews from oppression and slaughter, have also, on the other hand, thought it a matter of urgency and justice to adopt stringent measures in order to put an end to the oppression practised by the Jews on the inhabitants, and to free the country from their malpractices, which were, as is known, the cause of the agitations.” [Elizabeth Wormeley Latimer, *Russia and Turkey in the 19th Century* (A. C. McClury & Co., 1895), p. 332.]

In 1896 the Russian state set up a liquor monopoly, depriving thousands of Jews of lucrative occupations, either as wholesale liquor merchants or as innkeepers. In many areas up to this time, the liquor trade had been important to Jewish economic survival. In the villages of Zhitomir province, for example, 73.7 percent of the Jews earned a living by leasing distilleries and selling the product at inns. [Ezra Mendelsohn, *Class Struggles in the Pale: The Formative Years of the Jewish Workers’ Movement in Tsarist Russia* (Cambridge, England, 1970), p. 2.] Not surprisingly, after the establishment of the state liquor monopoly, many Jews continued to produce and smuggle contraband alcohol, further swelling the ranks of Jewish criminals who found it necessary to bribe local officials to survive. [Lindemann, *Esau’s Tears*, p.289]

In 1887, the so-called “percentage rate” was introduced: the number of members of any ethnic group, or denomination as it was called at that time, who entered the institutions of higher education had to be proportionate to the number of members of that ethnic group living in the locality in question. One would think that this procedure prescribed a just uniformity for all nations. But the Zionists howled: “Antisemitism!” They were in any case also very dissatisfied with the State new monopoly on vodka.

It was in this atmosphere that the twin movements of Marxism and political Zionism began to take hold and dominate the mass of Russian Jewry. Modern Zionism, whose chief advocate was Theodore Herzl, took

root in Russia in the 1880s in competition with Marxism, whose high priest was Karl Marx, also grandson of a rabbi ... Eventually every Russian Jew came to identify himself with either one or the other of these movements.

They took three decisions. The first was to go to America and strengthen Zionism there: Zionists had established a fairly firm grip on the United States by the middle of the 19th century. The second was to settle in the “Promised Land”. After lengthy debates they decided that this would be Palestine, their “historical homeland”. The third was, by overthrowing the Russian government and seizing power, to turn Russia herself into a sort of like “Promised Land” for the Jews. All these three paths were to be pursued in parallel. In addition, it was decided to wage a more clearly open struggle than previously: powerful and varied Zionist organizations were to be set up, employing not only their own, but also all the other, ideologies and tendencies.

Emigration to America received also a powerful impetus. A further one and a half million Jews had emigrated there by the end of the century. The Jews also began to take possession of Palestine. And as for Russia, many hours would be required to describe the activities upon which the Zionists were, and still are, engaged in Russia. I described them to you only briefly. In particular, Zionists were to penetrate Russian society, in order to prepare for the seizure of power and for subsequent government. The world only actually began to notice Zionism after the “World Zionist Organization” (founded 1897) and a great number of other organizations had been created. There were some 500 such organizations in Russia alone by the time the revolution began. This served to make people think that the ideology and practice of Zionism were also created precisely at that time. But in reality the Zionists had merely come out into the open and were pursuing their activities legally. As we have said, Zionism has been putting its ideology into practice for three thousand years.

By the turn of the twentieth century a large Jewish population in Russia had grown and their principal agitation tended to be about “being Jewish.” “By far the most significant Jewish Marxist party was the Bund,” notes Lionel Kochan (who was one of Britain’s leading experts on the history of Central and Eastern Europe), “It far exceeded other Russian social

democratic parties in size and influence.” [Lionel Kochan, *East European Jewry Since 1770*, p. 122]

23

As an outgrowth of this political fermentation, there appeared at the beginning of the 20th century one of the most remarkable terrorist organizations ever recorded in the annals of history. This was the Jewish dominated Social Revolutionary Party (Essers in Russian), which between 1901 and 1906 was responsible for the assassination of no less than six first ranking leaders of the Imperial government, including Minister of Education Bogolepov (1901); Minister of Interior Sipyagin (1902); Governor of city of Ufa Bogdanovich 1903); Premier Viachelav von Plehve (1904); Grand Duke Sergei, uncle of the Tsar (1905); and General Dubrassov, who had suppressed the Moscow insurrection (1906). Terrorism was regarded by the Socialist Revolutionary Party and its leaders to be of prime importance. As Oliver Radkey, professor of Russian history at University of Texas, has emphasized, the fortunes of the party were inextricably bound to terrorism. Chief architect of these terrorist activities was the Jew, Gershuni, who headed the “terror section” of the Social Revolutionary Party. In charge of the “fighting section” was Yevno Azev, son of a Jewish tailor, and one of the principal founders of the party. The main terrorist organization of the Party was the so-called Combat Brigade (Boevaya organizatsiya), an autonomous group that was responsible only to the Central Committee. Because of the many applicants and the fact that requirements for membership were very stringent, it was difficult to gain admittance and members were carefully screened. One former member, the SR leader V. Zenzinov, writes: “Membership was considered a great honor because a member was entrusted with the good name and reputation of the party and he had to deserve it, to merit this great faith . . . I personally know of many persons who expressed the wish to join the Terrorist Brigade and were turned down.” Zenzinov estimates that the Brigade included about 78 persons altogether during the time of its existence (1902-1910).

Prominent member of the Brigade was Dora Brilliant, whose story gives some interesting insights into the psychology of the Jewish female terrorist. After being, exiled to Poltava for Participation in a student demonstration, Brilliant met Gershuni, the founder of the Terrorist Brigade, who apparently had a great influence on her. She joined the PSR

in 1902 and in 1904 she was finally admitted into Terrorist Brigade. V. Levitskii (Tsederbaum), who knew her in Poltava, noted: "What was interesting about her were her deeply-set, dark eyes, which expressed some sort of inconsolable melancholy and grief. Someone aptly said that the age-old sorrow of the Jewish people was expressed in them." Brilliant's first terrorist undertaking was her participation in the plot to kill Pleve. To prepare for the assassination she and Savinkov, acting as husband and wife, rented a flat with two other fellow terrorists, who played the part of the servants. Brilliant pleaded incessantly with Savinkov to allow her to throw one of the bombs at Pleve, but he refused, insisting that as long as there were men available women should not actually commit terrorist acts. Rahel Lurie, another member of the Terrorist Brigade, was similar to Brilliant in that she too longed to throw a bomb herself. According to Savinkov, "she believed in terror and considered it a duty and an honor to participate in it." Terror became the focal point, their *raison d'être*. The ultimate political and social goals were over-shadowed by the immediacy of the terrorist campaign and their participation in it. Mariya Shkol'nik, a young Jewish terrorist who participated in the plot to kill General Theodore Trepov, the governor of St. Petersburg, recalled in her memoirs: "The isolation and concentration on one idea affected me in a particular way. The world did not exist for me."

Fruma Frumkina, a former Bundist, another Jewish woman whose obsession with terror became irrational. After her offer to commit a terrorist act had been rejected by the party, Frumkina decided to take her own initiative. In May, 1903, while serving a brief term in Kiev prison, Frumkina asked to speak with Novitskii, the Kiev Chief of Police. After being admitted to his office she walked over and stabbed him with a small knife, wounding him only slightly. She was sentenced to a long period of hard labor for this, but her desire to carry out a terrorist act successfully had become an *idée fixe*. A letter written by her to Vladimir Burtsev, the editor of *Byloe*, reveals that to a large extent her terrorist motives stemmed from a deep desire to confirm her own importance as an individual: "I must confess that I have done very little. ... I have always been strongly enticed by the idea of carrying out a terrorist act. I have thought, and still think, only of that, have longed and still long only for that. I cannot control myself." In 1907, while in a Moscow prison, Frumkina made another

unsuccessful attempt to kill a prison official and was executed shortly thereafter.

Azev later plotted, but was unable to carry out, the assassination of Tsar Nicholas II. He was executed in 1909 and Gershuni was sentenced to life imprisonment. This marked the end of the terrorist activities of the party, but the effect of these political murders was far reaching. Never again was the royal family, or its ministers free from the fear of assassination. Soon another prime minister would be shot down — this time in the very presence of the Tsar. This was the backdrop for the first revolution of 1905.

We must for the moment turn our attention also to a group of revolutionary exiles who are important to this story because they and their disciples eventually became the rulers of Communist Russia. Head of this group, and the man who is generally recognized as Lenin's teacher, was George Plekhanov, a gentile. Plekhanov had fled Russia in the 1880s and settled in Switzerland. There with the aid of Vera Zasulich, Leo Deutch, and Pavel Axelrod — all Jews — he had formed the Marxist "Group for the Emancipation of Labor", and until 1901 was recognized as the leader of the group. Although Plekhanov was himself not a Jew, those around him were, with a few exceptions, Jewish. One of the exceptions was Lenin, who first became a disciple of Plekhanov, and later a competitor.

In carrying out their own decision, the Zionists entered upon the revolutionary movement in Russia on a massive scale. Of course, in all this they had been pursuing their own aims of subjecting these movements to the tasks of Zionism. I would say that the movement was simply hijacked by them.

At that time Leiba Davidovich Bronstein was already becoming active in the subversive movement of these radicals. Here you can see these early photos, including his parents (Yiddishe Mama, who gave birth to the most vicious monster in the history of humankind), and also his mug-shot for his criminal record, and one of the supporters of Trotsky was Alexander Parvus, who actually himself was a millionaire and in this photo you can see Trotsky and Parvus and another of their fellow revolutionaries in jail. But, no, of course I don't want to imply that all subversives and terrorists

in Russia at that time were exclusively only Jews. Although, as I said, the Jews made up the bulk of revolutionaries, or at least most active and most prominent members of that movement, but there were also quite a few “shabba goys” to help them. At that time, by the end of 19th century, Vladimir Illych Ulyanov, who later became known as Lenin, was growing up and gaining status in the movement. But, hey, he was also a quarter Jewish. Now it’s a commonly known fact, although when I was in school in the former Soviet Union, it was a great secret. But here in the United States, it was known a long time ago.

In 1898, seizing the initiative from the Social Democrats in Russia, the Zionists organized the Russian Social Democratic Workers’ Party. It is to be noted that this was done immediately after the World Zionist Organization was created in 1897. Of the nine delegates present at the first conference of the Russian Social Democratic Workers’ Party, eight were Zionists: Katz, Mutnik, Tuchapsky, Kremer, Petrusevich, Edelman, Vannovsky and Vigdorichik. They constituted 89% of the conference. The Zionists, as I said, also created the Socialist Revolutionary party from the remains of the Populist movement, with a Zionist called Gotz playing an important part. They created also the Constitutional Democrats’ Party, the People’s Socialist Party, and others. The principle of Zionism is to use different routes and methods to move towards a single goal. Decentralization, broadness of scope, becoming familiar with any outward appearance they care to adopt, and with any external goals which they zealously pursue, pretending to be entirely serious about what they are doing: all this constitutes the powerful and methodical approach which has for centuries enabled Zionists to subject everything to their will.

You know, back close to the beginning of 20th century, around 1905 or so, a book first was published containing the text of what became generally known as The Protocols of the Learned Elders of Zion. The publisher was a Russian academic, Professor Sergei Nilus. Nilus himself allegedly had obtained the Protocols from a Russian official, who had obtained the text from some Russian noblewoman, who in turn had purchased the material from a Jew in Paris about 15 years earlier. The Protocols purports to be a collection of minutes or reports of meetings held by the leaders of the world Jewish community, at which they summarize the progress they had made to that time in their quest for world subversion, world ownership,

and world power and outline their plans for continuing the process in the future. They talk about gaining control of the banking systems of various countries, about fomenting wars and revolutions to weaken and destroy Gentile power, about corrupting music and art and education, about subverting various Gentile institutions, about taking over the press everywhere and controlling the flow of information to the masses, about undermining the family and bringing family values into disrepute, and so on. Well, reading the Protocols makes one's flesh crawl.

We should remember that when the Protocols began circulating in Russia in the first decade of 20th century, that country had not yet fallen victim to Bolshevism, but the Jews were already generally recognized as a dangerously subversive element in Russia, as the schemers and stringpullers behind every attempt to damage or upset the established order in Russia, and so Professor Nilus' publication of the Protocols found a ready market among the Russian public.

The Jews have been claiming hysterically since the Protocols first appeared that the text is "a forgery." Well, I wouldn't call The Protocols "a forgery," as the Jews do whenever the book is mentioned. I'm inclined to believe Professor Nilus was an astute observer of the Jews and also was a true Russian patriot. He wanted to warn the Russian people of what the Zionists (or as I call them, Jewish Supremacists) are up to, what they were planning to do to Russia, and so he imagined how the Zionist plan might look if it were all laid out in straightforward language. I believe that he wrote the text he published, but that he believed it was a reasonably accurate description of what the Jewish Zionists actually were doing.

Here in this famous painting by Russian artist Vereschagin is very symbolically depicted what Zionism had in store for Russian people.

We know that it was not the Bolsheviks who carried out the revolution of 1917. That is to say, the revolution was, in the final analysis, carried out by Zionists and for Zionists.

As Pushkin said in his "Song of Oleg":

“From the skull of the charger a snake, with a hiss
Crept forth as the hero was speaking:
Round his legs, like a ribbon, it twined its black ring;
And the Prince shrieked aloud as he felt the keen sting.”

The End of Lecture 3



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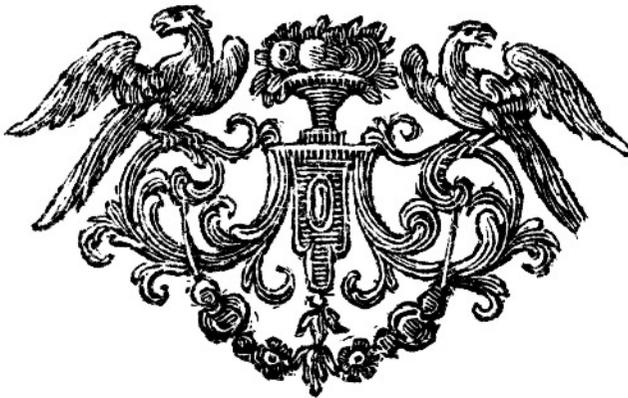
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