

# Sources on Jews and Communism

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## Part I

### Introductory Note

What I reproduce here, for ease of reference, is a series of quotations from various sources, contemporary and modern, illustrating the hotly debated connection between jews and revolutionary ideas, particularly marxism. What these sources do not provide is proof positive that the jews and communism or jews and bolshevism are interchangeable (which is my opinion an incorrect and overstated argument), but what they do provide is an easy-to-use archive of properly referenced quotes for the use of those engaged in arguments or research on this question. As many of the books I cite are academic in nature and/or are out-of-print: I thought it would be appropriate to provide my readers and the public in general with decent, as opposed to the silly [which proliferate on 'far right' discussion boards and destroy the credibility of those arguing a connection between the two], quotations on this most debated question.

I have also marked (inside the [] at the end of) the quotations for particular characteristics, which I provide a key to below:

- \* = Makes observations on the basis of their own visit to the Soviet Union.
- + = Makes observations on the basis of their experiences in Imperial Russia and/or during the Russian Civil War.
- # = Makes observations on the basis of their own experiences in other countries that has Soviet/marxist style revolutions or attempted revolutions.
- = The author is of questionable reliability.
- J** = The author is a jew or jewess.

Any additional notes that maybe required for purposes of explanation and context have been made after the full citation in the references.

If you have any additional quotes that you can properly reference and believe them to be of value then please do not hesitate to send them to me at the usual address:  
[Semitic.Controversies@googlemail.com](mailto:Semitic.Controversies@googlemail.com).

### Part I

*'The censorship department, and that means the whole machine for controlling the home and muzzling the foreign press, was entirely staffed by Jews.'* (1) [\*]

*'There seemed not to be a single non-Jewish official in the whole outfit, and they were just the same Jews as you met in New York, Berlin, Vienna and Prague - well-manicured, well-fed, dressed with a touch of the dandy. I was told that the proportion of Jews in Government is small, but in this one department that I got to know intimately they seemed to have a monopoly, and I asked myself, where were the Russians?'* (2) [\*]

*'How is it possible for the Jewish press to pretend that a connexion between Jews and*

*Bolshevism is a malicious invention of the "anti-Semites"? That all Jews are not Bolsheviks and that all Bolsheviks are not Jews is of course obvious; but that Jews are playing a preponderating part in Bolshevism is absurd to deny.'* (3)

*'The same report publishes a list of seventy-six men prosecuted by the Committee on the charge of criminal anarchy in America at the beginning of 1920, of which the overwhelming majority are seen by their names to be Jewish.'* (4) [-]

*'These ninety thousand exiles constituted the heart of the approaching Bolshevik revolution. They were almost to the last man professional revolutionaries, and with few exceptions they were Jewish.'* (5) [-]

*'In addition to the general tendency to play down the influence and number of Russian revolutionary Jews due to antisemitic demagoguery reaching back to tsarist times, research on Jewish participants in Populist organizations and parties has suffered from the preconceived idea that Populism, as an indigenous Russian ideology, was alien to the Jewish character both in Weltanschauung and revolutionary practice. Accordingly, Jewish historians have argued that this variant of Russian socialism held no attraction for Jews. Unlike latter-day Russian Social Democracy, which appealed to the Jewish psyche with its Marxist internationalism, messianic determinism, and proletarian universalism, there was nothing in Populism a Jew could identify with. Hence, in the opinion of Lev Deich, Elias Tscherikower, and Leonard Shapiro, who have done most to shape our perceptions on the subject, the national particularism, reactionary traditionalism, and archaic peasantism of the Russian Populists precluded meaning participation by Jews in the revolutionary movement of the 1870s and 1880s. This, they assert, is reflected in the supposedly miniscule Jewish involvement in the Populist circles and organizations of these two decades. Close investigation bears out none of this. My findings indicate that Jews flocked as much to the revolutionary standard of Populism as to that of Marxism later on; and they did so for the same motives, which were rooted in their Jewish upbringing and Jewish cosmopolitan desire to better the world.'* (6)

*'The number of Jews occupying high positions in the Soviet Government is probably larger than the Jewish community is entitled to either on account of its numbers or its higher education standard. But even in Russia, there are many Jewish anti-Bolsheviks; and several of the leading Commissars are very anti-Jewish. Chicherin is Russian, though several of his assistants are Jews. Derzhinsky, the head of the Extraordinary Commission, is either Russian or Polish, and none of the people whom I met in that institution were Jews. Derzhinsky's right-hand man, Mogilevsky, with whom I was brought into close and unpleasant relations, is very anti-Jewish, and is at present trying to get hold of a Jew in Moscow who supplied Mr. North, it is alleged, with large sums of money for anti-Bolshevik agitation.*

*There must be many such anti-Bolshevik Jews who are probably opposed to Lenin on account of his ingenious scheme of inflating the currency until money becomes valueless. One can quite understand that a race with the financial ability of the Hebrews should dislike such a project.'* (7) [+]

*"Those at present active in nuclei work are primarily English, Jewish, and German, and here*

*and there Finnish comrades. From the other nationalities there are very few who participate in this work.'* (8)

*'After leaving the Embassy I went to the Ours and had luncheon with Frasso, who had been at the Duma till 5 yesterday. He had nothing new to tell. In the afternoon found Madame Polovtsov just going out, so we went together down the Morskaia - Jewish students were pulling down the eagles over the shops and over the Yacht Club.'* (9) [+]

*'As I happened to be at the last representation of the Imperial ballet, I went this evening to the first representation of the ballet under the new order. I was there before the curtain went up, at 7, an hour earlier than formerly. In the ground floor Imperial stage box on the left, where the Grand Dukes always sat, were several lady dancers and one man. Over their head, in the first box, where the children of the Grand Dukes used to go, were a Jew and a Jewess.'* (10) [+]

*'The Jews are working openly for Germany. They are buying up house property, which is being sold much below its value for fear of worse days.'* (11) [+]

*'In Budapest the working masses became threateningly restless; near the communal food-shops and other stores the waiting crowd was no longer patient and silent. I stopped often at the edge of the pavement and listened to what they said. The shabby, waiting rows of tired people struggled for hours between two wedges. In the shop the profiteers sucked their life blood; in the street paid agitators incited them cunningly, clandestinely against "the gentle-folk." "If it all depends on us how long we stand we stand it. After all we are the majority, not they."*

*The crowd approved and failed to notice that the Semitic race was only to be found at the two ends of the queue, and that not a single representative of it could be seen as a buyer among the crowding, the poor, and the starving... This was symbolical, a condensed picture of Budapest. The sellers, the agitators were Jews. The buyers and the misguided were the people of the capital.'* (12) [#]

*'As if executing a pre-arranged plan, at an inaudible command, the Jewish leaders of the trade-unions, the Jewish officials of the workmen's clubs, usurped authority.'* (13) [#]

*'A goodly proportion of the hundred Jews who came out of Germany with Lenin, and the hundred who came from Chicago, deserve to be included in this gallery, for they undoubtedly held Russia under their sway.'* (14) [+]

## References for Part I

(1) Douglas Reed, 1938, *'Insanity Fair'*, 1st Edition, Jonathan Cape: London, p. 195. Reed might be considered by some to be an unreliable source in view of his later well-documented anti-Semitic writing (i.e. *'The Controversy of Zion'*), but when he wrote *'Insanity Fair'* and his other travel books in the 1930s: he was if anything rather pro-jewish as one can ascertain from reading his writings, which are still freely available on the antiquarian book market. I would assert that we have no reason to doubt Reed's writings or his observations since as one can ascertain from the quoted passages above: they might seem overly anti-Semitic, but when one

looks at the qualifiers in his sentences one finds that he is actually giving the jews the benefit of the doubt.

(2) Ibid.

(3) Nesta Webster, N.D., [1924], *'Secret Societies and Subversive Movements'*, 1st Edition, Omni: Palmdale, p. 387. Webster is often defamed by odious critics (who usually haven't bothered to read or accurately represent her views, which were more rational and well-researched than they present them as), but as she worked purely from secondary sources her work was heavily coloured by what information she had to hand, which is why I cite only those passages that have lasting value.

(4) Ibid. The report Webster is referring to is the Lusk Report of 1920. I have marked this to be of questionable reliability, because of the methodology that Webster professes to use [i.e. 'jewish names'], which is not a cogent general indicator of racial origin.

(5) Frank Britton, 1954, *'Behind Communism'*, 1st Edition, Self-Published (possibly *'American Nationalists'*): Unknown, p. 45. This is the repetition of an old *'White Guard'* rumour that gained currency in anti-Communist and anti-Semitic circles. It has widely been discredited, but I provide it for the sake of completeness and because any collection of this kind without noting this widely-credited rumour would certainly be remiss. A variant of this rumour can be seen cited in Revilo Oliver, 1966, *'All America Must Know The Terror That Is Upon Us'*, 1st Edition, Conservative Viewpoint: Bakersfield, p. 15 n. 1; pp. 22-23 n. 21. It is worth noting that Oliver notes the same sources used to substantiate this rumour by Denis Fahey (who Oliver cites as well) and Nesta Webster (Britton likely is using these widely-circulated sources as factual cribs as well).

(6) Erich Haberer, 2004, [1995], *'Jews and Revolution in Nineteenth-Century Russia'*, 1st Edition, Cambridge University Press: New York, p. xii. This is a summary of Haberer's findings that he himself gives in his preface, which serves to indicate in a short, useful quotation the long evidenced argument he makes (but it does not include the qualifiers that he himself makes for which you will have to either purchase or borrow this excellent work).

(7) Francis McCullagh, 1922, *'A Prisoner of the Reds: The Story of a British Officer Captured in Siberia'*, 1st Edition, E. P. Dutton: New York, pp. 267-268.

(8) R. Whitney, 1924, *'Reds in America'*, 1st Edition, The Beckwith Press: New York, p. 135. This is a quotation from the second captured report from the raid on the Communist Party convention at Bridgman, Michigan on the 22nd August 1922. For additional confirmation of this general point see Pierre Huss, George Carpozi Jr., 1965, *'Red Spies in the UN'*, 1st Edition, Coward-McCann: New York particularly the case of the jewess Judith Coplon on pp. 16-40 (whose husband and family own and a well-know prosperous jewish legal practice in New York to this day [Coplon was never imprisoned for the espionage she carried out for the Soviet Union on the basis of legal technicalities]) [also mentioned by Britton, Op. Cit., p. 76]. Also see Whittaker Chambers, 1952, *'Witness'*, 1st Edition, Random House: New York, which is Chambers' semi-autobiographical exposition of Soviet espionage in the United States (Chambers had himself been an important spy and helped run a major Soviet spy ring with Elisabeth Bentley: hence can be reasonably relied upon) and contains many accounts of jewish Soviet spies in the United States. Chambers' own wife (one Esther Shemitz), according to Britton (Op. Cit., p 91), was a communist jewess and this seems to be probable even if I have been unable to undeniably confirm it [Britton, as usual, cites no sources and doesn't even mention Chambers' wife's name, but I have found it via an internet search].

(9) Anon., 1919, *'The Russian Diary of an Englishman: Petrograd, 1915-1917'*, 1st Edition,

Robert McBride: New York p. 120. I have listed this as unreliable, because the author is unnamed and hence I cannot confirm whether this account is really first-hand or whether it is a literary invention (a bit like your average 'holocaust survivor' tale if you will). The passage in question states (on p. 119) that it is from Friday the 16th of March 1917: it does however seem to be a genuine diary as opposed to a literary invention (but without close investigation one cannot know for sure).

(10) Ibid., p. 137. The entry is listed as that for Wednesday the 28th of March 1917.

(11) Ibid., pp. 156-157. The entry is listed as that for the 20th of April 1917 on p. 152. It is necessary to note that the claim that *'the Jews are working openly for Germany'* is probably a veiled reference to the anti-war agitation that was being conducted at the time, which was probably of a socialistic, populist, liberal and/or marxist nature (i.e. the logic is: if one is a pacifist then one is working for German victory in the First World War). It should not be taken literally. It is also unlikely to be a reference to Lenin's *'closed carriage'* through Germany to agitate against the war in Russia as Lenin was not at this point an important individual, but only a minor player in Russian politics.

(12) Cecile Tormay, 1923, *'An Outlaw's Diary: Revolution'*, 1st Edition, Philip Allan: London, p. 45.

(13) Ibid., p. 88. I have marked this passage as potentially unreliable, because Tormay suggests throughout, but particularly in this quoted passage, that the jews were as a group behind the whole communist revolution in Hungary and this is a discredited (not to mention unrealistic) point of view, but it does have some truth to it in that jews were proportionally higher in the short-lived Communist coup in Hungary by Bela Kuhn than in the Soviet Union of the early years (one finds this view reflected by Tormay on p. 89 where she lists jewish communist leaders and jewish aides she knows of to evidence her thesis. I have not listed these as they are probably conjecture as opposed to knowns from her experiences).

(14) Robert Wilton, 1920, *'The Last Days of the Romanovs: From 15th March, 1917'*, 1st Edition, Thornton Butterworth: London, p. 27. Wilton is not a reliable source, but as he was present in Russia during the communist revolution it is worth including appropriate parts of his testimony as it is a legitimate, if very inaccurate, source (for the same reasons, outlined in n. 5 above, that I have quoted Frank Britton's work). For a more detailed review of the problems of Wilton's book please see our article: *'A Judeo-Bolshevik Debacle'* (<http://semiticcontroversies.blogspot.com/2008/10/judeo-bolshevik-debacle.html>).

## Part II

*'To-day one meets the citizens of all countries on the steamers, especially Russians on ships which ply between America and Russia. Since the Russian revolution thousands of Russians have crossed the Pacific and these men and women who were residents of New York, Seattle, Chicago and Newark have flocked to the land of their birth to become officials and businessmen. One of the Bolshevik commissars of Khabarovsk, the capital of the Amur, was a Chicago lawyer. Petrograd and Moscow were filled with political agitators from New York and New Jersey. In nearly every Siberian city were refugees from cities on our western coast. On the Nippon Maru were more of these Russian-Americans en route to their native land, Bolshevik, Menshevist, ad Monarchist, plotter and peaceful citizen.'*

*Walking the deck one evening I met a young Russian Jew from one of the communicating suburbs of New York. He had been in the United States three years, and was now en route to Russia in search for his family which he had left in a small town near Moscow.*

*"I don't know ver my vife iss," he said. "I half not heard about her or my children since April."*

*"You have an American passport?" I asked.*

*"No, a Russian."*

*"Were you in sympathy with the revolution?"*

*"Zertainly," was his quick answer. He was a keen, determined fellow and his English, while not perfect, showed that he had been utilizing every opportunity to improve it in his humble circumstances because he had been working in a junk-shop near Newark, and had saved five thousand dollars in three years!' (15) [+]*

*'Having feasted and entertained us to good Russian music, admonished us and put our passports in order, the kind-hearted Gowkovsky packed us off to Petrograd in charge of half a dozen or more of his trusty henchmen. Several of these were Jews - clever, brainy, shrewed, dogmatic; excellent linguists, perfect interpreters.*

*One of the facts we marked very soon in our adventurous career was the large number of Jews who occupy positions of trust and influence in the Revolutionary Administration. We remarked upon it to the Jews themselves. We were informed that only two of the seventeen People's Commissars wer eJews, but that very considerable numbers ineed were employed in administrative posts, both nationally and locally, and by the Extraordinary Commission. As the membership and activitiy of large numbers of Jews is a feature of continental Socialist societies, particularly in Central and Eastern europe, it is worth considering for a moment why this should be so.' (16) [+]*

*'Said one of the best-known Jewish leaders in Russia to me when I had gently complained of too much discipline and too little freedom:*

*"But the Russian people are like children. They are not educated. They know nothing. They have been accustomed for centuries to slavery and dictation. Would you have us allow them to destroy themselves by their own incapacity and inexperience? Would you give a vote to each of those millions of ignorant peasants? It would be like putting a knife into the hands of a baby."*

*How familiar it all sounded to me, as reminiscences of the Woman Suffrage fight in England came to my mind, and I recalled the fact that this baby and carving-knife argument was one of the pet excuses for denying women their freedom.*

*None the less it is true that the Russian people in the main are unaccustomed to freedom, and by their nature and temperament are proper material for the exercise of power by the educated,*

*dominating Jew. It would not be fair, however, to neglect to say that of those persons who spoke to me privately in condemnation of the Bolsheviki, a very considerable number, if not the majority, were also Jews. One is driven to the conclusion that it is the activity and strength of his mind, and not necessarily a proclivity for Bolshevik theory which is chiefly responsible for the commanding position of the Jew in the political affairs of Europe in general and of Russia in particular.*

*Another Jew, a fair-haired, blue-eyed Jew from the United States, met us on the Russian frontier, and offered us greetings in the name of the Soviet Republic. He was an interesting personality, whose history as a leader of strikes in America he unfolded to us on the journey from the frontier to Petrograd.' (17) [+]*

*'One of the very ablest of the People's Commissars is the Acting-Commissar for Ways and Communications, Sverdloff. We travelled in his company from Nijini-Novgorod to Astrakhan. He it was who kindly put at our disposal the train de luxe which carried our sick friend from Saratov to Reval, and whose considerate kindness on the ship enabled us to save his life.*

*He is in appearance slight and pale, of Jewish birth, with dark expressive eyes and rather autocratic manner. He has been many times in prison for his political faith, although his revolutionary record appears to have been less lurid than that of his brother who recently died of the pestilence. He was in exile in America and England for some years, and studied with acute intelligence American business methods, particularly American business discipline.' (18) [+]*

*'To begin with, these excesses are not organized by Russians, but by Jews and they are carried out by Letts and soldiers of the Central Powers in Russian uniform.' (19) [+]*

*'We arrived at Divisional Headquarters the following day, and were lodged in the loft of a warehouse. The ground floor was a guard room, the second floor was a place of detention for Russian soldiers, and our loft was shared by spies - mostly Jews.' (20) [+]*

*'The hospital kitchen was in the hands of a Polish Jew and his wife. They had begun the war with almost nothing, and they were now said to be worth thousands of pounds. No money by the kitchen but some stuck to their palms. His staff collected money for a water carrier, and gave it to him to disburse. He put it in his own pocket, and used to pay the man out of Government funds. His soldiers were so angry with him that at the outbreak of the Revolution he was one of the first they impeached. He was sent to Irkutsk to await his trial, but the case dragged on interminably. After the Bolsheviks came in he was released, and when I last heard of him he was occupying some position under their Government.' (21) [+]*

*'The Bolshevik leaders themselves can be divided into two classes, idealists and adventurers. Some of them are Jews, hiding under a Russian alias and taking a revengeful toll for their centuries of oppression; others are Letts, Poles, Armenians, or members of the conquered races.' (22) [-]*

*'It is not the fact that all Jews are Bolshevik; on the contrary, very many of them have suffered bitterly from the terror. This could not be otherwise, when it is reflected that the legal profession*



*and journalism in Russia are largely recruited from among men of Jewish blood, and that the Press and the law courts have been abolished by the Bolsheviks. The journalists especially did good and dangerous work for Russia until they were finally muzzled. But it is the fact that almost all the Bolshevik leaders are Jews or have intimate Jewish connections.'* (23) [-]

*'Spies of the Extraordinary Commission for Combating Counter-revolution, the mechanism for maintaining and spreading terror, receive a salary and ten per cent of their victim's property. By such means the Russian nation has been reduced to a condition of complete subservience to the rule of a comparatively small number of men of almost exclusively Jewish extraction, aliens, that is, in blood, in education, in ideals, and supported by alien force. The extent to which this is generally recognised is shown by the common gibe in Petrograd: "Are you a Commissar or do you belong to the Orthodox religion?"'* (24) [-]

*'I asked a Jewish acquaintance to get my ticket for me. How this remarkable race manages, no one knows, but it is a fact that Jews are always able to get railway tickets, and never have to stand in food queues. And, sure enough, on the morrow I had a ticket to Saratov and a reserved seat to Moscow without having to pay more than a few roubles above the proper rate.'* (25) [+]

*'It is noticeable that under Bolshevik conditions, hardly anyone but Jews and Red Army people travel.'* (26) [+/-]

*'The Russian Jews have always hated the Government; they did much to foment the Revolution, and played a leading part in bringing about the subsequent disasters.'* (27)

*'The very moment the Duma elected an Executive Committee, a Council of the Petrograd workmen sprang up as by magic; and it is to be noted that most of its members were Jews, some of them with assumed Russian names.'* (28) [-]

*'The 3rd squadron very soon underwent a change, due to the influence of proceedings at Rovno, where the population, which consisted chiefly of Jews was indulging in noisy celebrations of the Revolution.'* (29) [-]

## References for Part II

(15) Carl Ackerman, 1919, *Trailing The Bolsheviks: Twelve Thousand Miles with the Allies in Siberia*, 1st Edition, Charles Scribner's Sons: New York, p. 7. It should be noted that the Jew Ackerman quotes goes on to say on p. 8 that he is *'not a socialist'*, but this is still useful in demonstrating the sympathy for far left politics among Jews who were professed (in this case implied) capitalists in economic ideology.

(16) Mrs Philip Snowden, 1920, *Through Bolshevik Russia*, 1st Edition, Cassell and Company: London, pp. 27-28. The author was the Viscountess of Snowden when this book was written and this particular passage leads into a short apology on behalf of Jews and an attempt to justify Snowden's observation of the number of Jews who were in ranking positions in the Bolshevik administration via suggesting that they were the majority of the *'educated Russians'*.

(17) *Ibid.*, pp. 29-30.

(18) *Ibid.*, pp. 124-125.

- (19) Hereward Price, 1919, *'Boche & Bolshevik: Experiences of an Englishman in the German Army and in Russian Prisons'*, 1st Edition, John Murray: London, p. 96. I have noted this source as being potentially unreliable, because Price seems to just repeat what he had heard, rather than what he had seen, on this point.
- (20) Ibid., p. 100. I have noted this source as being potentially unreliable, because Price doesn't indicate how he knew the spies were jews, which weakens his credibility as a source.
- (21) Ibid., p. 163.
- (22) G. E. Raine, Edouard Luboff, 1920, *'Bolshevik Russia'*, 1st Edition, Nisbet & Co: London, p. 48. I have marked this as a potentially unreliable source on the grounds that it seems to refer to the *'Commissar Lists'*, which were commonly reprinted and believed at the time of writing and publishing.
- (23) John Pollock, 1919, *'The Bolshevik Adventure'*, 1st Edition, Constable and Company: London, p. xx. I have marked this as a potentially unreliable source on the grounds that it seems to refer to the *'Commissar Lists'*, that were commonly reprinted and believed at the time of writing and publishing.
- (24) Ibid. p. 104.
- (25) Ibid. p. 208.
- (26) Ibid. p. 217. I have marked this as a potentially unreliable source on the grounds that Pollock does not detail how he knew the non-Red Army railways users were jews and hence damages his credibility.
- (27) Baron P. Graevenitz, 1918, *'From Autocracy to Bolshevism'*, 1st Edition, George Allen & Unwin: London, p. 19.
- (28) Ibid. p. 84. I have marked this as a potentially unreliable source on the grounds that it seems to refer to the *'Commissar Lists'*, which were commonly reprinted and believed at the time of writing and publishing.
- (29) Ibid., p. 97.

### Part III

*'I can imagine that in New York and throughout the United States the Jews are holding pow-wows all night long now that they have been granted free and equal rights in Russia.'* (30) [+]

*'I then asked Boris to take me to the Jewish market. This is one of the sights of Petrograd. It covers about four blocks and is full of little shops owned by Jews. You can buy everything under the sun there. Everything stolen is brought there, and if you want to buy a machine-gun, a rifle, or anything else, you can find it. This is one reason why the Jews in Russia have such a hard time. They will buy anything they think they can make money on. The people say they are buying up army guns and that they are in the pay of the Germans.'*

*I saw thousands of soldiers in the old clothes section selling their uniforms, underwear, shoes and whatever they had. You can trade a pair of new shoes for a pair not so good and get a little money on the side. We spent a whole morning in this place. I looked at a great many pieces of jewelry. Most of this is loot, stolen during the revolution. I saw a watch that had blood-stains on*

*it. A diamond necklace I could have bought for one-tenth of its value.'* (31) [+]

*'Jewish Chaplains are now at the front and we also see daily Jewish officers in the army. At the front I have seen thousands of Jews in uniform and ten per cent of the Death Battalions are Jews.'* (32) [+]

*'My husband, without trying any byways or protections, intrigues or bribes, had merely spoken with the hotel man who looked after such documents for those living in the house. They had ended by driving together to Smolny one morning, to ask the permission necessary, before applying to the municipal police for passports to go beyond the frontiers. At Smolny, where they had been scarcely noticed, a soldier had directed them to a large room, on the door of which they saw written "Passports." Here they had knocked, been admitted, and found themselves opposite a Jewess, who wrote out the application which Cantacuzene had signed.'* (33) [+]

*'To-day Gebhard lunched with Graf Oppersdorff to meet the Russian revolutionary representative Joffe. It was very interesting, of course, although they had to avoid politics. Gebhard describes him as a clever, ordinary international Jew, who has been all over the world and speaks every language. He praised England tremendously, admiring especially the methods of English politics and colonization.'*

*How curious it is to note the immense power which a handful of Jews have suddenly gained in the country which until now was the seat of absolute despotism, and where for centuries the Jews have suffered such a martyrdom of cruel oppression. It almost looks sometimes as if our little continent were destined to be the bone for America and the Jews to pick.'* (34) [-]

*'I recently became well acquainted with Mr. Morris Gordin, an idealistic Russian-born Jew, who came to Chicago years ago and was a protégé in radicalism of Jane Addams' Hull House. (His statement that no one could get far in the Red movement without the approval of the Hull House group supports my own impressions from research.) From Hull House, he was sent to live at the home of a University of Chicago professor whose heiress wife was supplying \$1,000 a week to Red strikers, for further tutelage. He organized for the pro-Soviet Amalgamated Clothing Workers' Union under Sidney Hillman, now of Roosevelt's National Labor Board (see pages 104 and 290 of "The Red Network"), and left from the Communist Party of Chicago to go to Russia, where he acted as Press Commissar of the Comintern and as a Party leader in the Ukraine.'* (35)

*'Under Roosevelt's inspiration and promises of rapid unionization under Section 81 of the NRA, the A. F. of L. took back the left wing pro-Soviet Amalgamated Clothing Workers' Union headed by Sidney Hillman., Roosevelt's Labor Board appointee, which had been ejected by the A. F. of L. in 1914 for radicalism.'*

*The subsequent election of a Socialist Party leader, David Dubinsky, head of the socialist International Ladies Garment Workers' Union, member of the Jewish Socialist Verband, formerly exiled to Siberia for Red revolutionary activities, as vice-president of the A. F. of L., was a lamentable, historic turn to the left.'* (36)

*'Another or Mrs. Roosevelt's fellow committee members was Mary Van Kleeck, associate with*

*Communist Party leaders on various committees and author of a Communist Party pamphlet in conjunction with Earl Browder, secretary of the Communist Party; another was Russian-born Jacob Billikopf, active in Jewish organizations, trustee of "The Nation" (revolutionary Socialist magazine) and "The Survey" (socialistic magazine), trustee of Harvard University (censured for its communistic trend and Government-supported), vice president of the socialistic American Association for Old Age Security, and now according to the communist Daily Worker (5/6/36), chairman of Roosevelt's National Labor Relations Board. The Daily Worker reported that he was to preside at a meeting of the communist Friends of the Soviet Union, 5/8/36, at which James Waterman Wise (son of Rabbi Stephen S. Wise) of the communist People's Press was to speak on the subject "The Jew in Soviet Russia".' (37)*

*'It is not strange that the "spade work" which was done by the immigrant Red revolutionary, Russian-Jewish exiles, who in 1915, over twenty years ago, had already organized 500,000 of their race in the United States, is also bearing fruit, and that this long-time agitation for radicalism in Jewish organizations' should be giving rise to the unjust impression that every Jew is naturally a Communist-Socialist.*

*It was 300,000 of this Socialist Jewish bloc who organized support for La Follette and Wheeler in 1924 on the Socialist-Progressive ticket, which polled nearly five million votes, and it is this same bloc which is now backing Roosevelt, led by Socialists Sidney Hillman, David Dubinsky (exiled to Siberia for Russian revolutionary activities), etc, in Labor's Non-Partisan League.'* (38)

*'Thus the Morning Freiheit, alone, catering solely to Communist Yiddish-speaking Jews, claimed then about one-fifth of the paid circulation of the entire Communist press.*

*When a well-meaning Christian writer attempted to combat anti-Semitism by stating that the Jews play a negligible role in the Communist party, he supported this with the worst possible argument that the Jewish Federation of the Communist Party has but 15,000 members, since, if this is correct, it means that of the 40,000 members admitted by the Party in 1936 over one-third are Jewish.*

*But, as Francis Ralston Welsh has said, even if most of the Communists are Jews, it does not follow that most of the Jews are Communists.'* (39)

*'It was no accident that German fascist opposition to Communism became anti-Semitic, whereas Italian fascist opposition did not. The Reds in Italy, unlike Germany, were not predominately Jewish.'* (40) [-]

*'To quote the "Call of youth", organ of the youth branch of the Jewish Socialist Workmen's Circle (March, 1936):*

*"A great percentage of young Jews in the Soviet are officials, and are thus arousing the envy of our groups of the Russian population who still remember the 'rightless' status of the Jews in the former regime.'" (41)*

*“In the spring of 1933 some 75 families, principally Jewish, hailing from New York, Chicago, Detroit, and other cities took over some 9,000 acres of reclaimed land, of the Owosso Sugar Beet Plantation, near Alicia, Michigan, and organized the Sunrise Cooperative Farm. The present secretary of the commune is Joseph Cohen, who is its motivating power, and principal spokesman.” (42)*

*‘Socialism has made terrible inroads among the Jews.’ (43)*

*““Parvus” is the pseudonym of one of the most sinister figures in the history of the Socialist movement, Dr. Alexander Helfand. Born at Odessa, of German-Jewish descent, he studied in Germany and in the early eighteen-nineties attained prominence as a prolific and brilliant contributor to the German Socialist review, Die Neue Zeit. He was early “exiled” from Russia, but it was suspect by a great many Socialists that in reality his “exile” was simply a device to cover employment in the Russian Secret Service as a spy and informer, for which the prestige he had gained in Socialist circles was a valuable aid.” (44)*

*‘The headquarters of the Mission, then, arrived at Andijan, in the train, early one morning, when nobody was about, only to be pounced upon by a patrol of Bolsheviks, commanded by a Galician Jew. The truculent tone and manner of this wretch made it quite clear to us that he had telegraphic instructions from the Tashkend Soviet to “double-cross” us.’ (45) [+]*

*‘In the revolution his brother was barbarously murdered by a Jew commissar, and now he himself was in our service: officially described as “umptieth Tiflis Grenadiers, attached Guides.”’ (46) [+]*

*‘The real seat of trouble at this time was at Petrograd. There the German agents swarmed. One could hear them talk at the street-corners, in every assembly, and in every committee. By this time they were quite brazen in their statements. The most radical of these agents were Russian Jews who had returned from America.’ (47) [+]*

*‘I was in the hands of two sailors, a soldier and the Jewish chief agents of the Extraordinary Committee to Combat the Counter-Revolution, which is the Bolshevik’s chief weapon for maintaining and spreading the Red Reign of Terror.’ (48) [+]*

*‘At the Foreign Office we met a Jew named Contorovitch, who spoke English fluently. He furnished me with rooms at the Foreign Office Guest House at No. 10 Mala Haritonovskaya, which formerly was the home of a wealthy German merchant.’ (49) [+]*

*‘In arranging for my passport to be visé for England I came into close contact with one Rosenberg, a Jew, who had spent several years in London as a master tailor in an East End sweatshop. In 1917 he was secretary to Raymond Robins of the American Red Cross in Petrograd. When I arrived in Moscow he was in charge of the Western Section of the Foreign Office, and as the agent of the Vetchika had the handling of all foreigners in Russia.’ (50) [+]*

### **References for Part III**

(30) Donald Thompson, 1918, *'Donald Thompson in Russia'*, 1st Edition, The Century Co.: New York, pp. 123-124.

(31) Ibid., pp. 166-167. The mention of the rumour that the jews were in league with the Germans should not be taken literally, but rather as the idea that the jews were natural traitors and would look to anyone or anything who could better their personal and/or collective situation (i.e. hence *'in league with the Germans'* who were then, or rather had been until recently, *'the enemy'*).

(32) Ibid. p. 282. I have marked this source as potentially problematic, because Thompson is telling us about his knowledge of the front, but does not tell us how he knew these things or how he could tell that *'thousands of jews were in uniform'*. This is likely second-hand information that Thompson is passing along as first-hand information (and also applies to his assertion about the percentage of jews in the *'Death Squads'*).

(33) Princess Cantacuzene, 1919, *'Revolutionary Days: Recollections of Romanoffs and Bolsheviki 1914-1917'*, 1st Edition, Small, Maynard & Company: Boston, p. 358

(34) Princess Evelyn Bluecher, 1920, *'An English Wife in Berlin: A Private Memoir of Events, Politics, and Daily Life in Germany Throughout the War and the Social Revolution of 1918'*, 1st Edition, Constable: London, p. 246. I have marked this as potentially unreliable as Bluecher seems to be merely reporting what she had heard rather than what she has observed herself to be true.

(35) Elizabeth Dilling, 1936, *'The Roosevelt Red Record And Its Background'*, 1st Edition, Self-Published: Chicago, p. 8. It is worth noting that Sidney Hillman who is mentioned by Dilling in the quotation was also jewish and a prominent *'labour activist'* in the United States. One should also note that when Dilling wrote *'The Roosevelt Red Record And Its Background'* she was overtly sympathetic to jews and had in fact destroyed a prominent anti-Communist organisation, the Paul Reveres of Colonel Edwin Hadley, because she regarded its founder, Hadley, as an anti-Semite (which is debateable, but he certainly had a marked aversion to jews and was an adherent [possibly indirectly] of the Protocols of the Learned Elders of Zion having either read Henry Ford's *'The International Jew'* or L. Fry's *'Waters Flowing Eastwards'*, which put forth the theories he uses in some of his somewhat obscure pamphlets) and could not work with him, because of it. That she changed her views later and published anti-Semitic work in the 1950s and 1960s is irrelevant to her value as a secondary source.

(36) Ibid., p. 41. When Dilling speaks of the A. F. of L. she means the American Federation of Labor.

(37) Ibid., p. 79. Rabbi Stephen S. Wise was a very prominent Zionist Reform rabbi in the United States and among his many claims to fame is the fact that he co-founded the NAACP (National Association for the Advancement of Colored People). For more information about Wise and his views see his autobiography Stephen Wise, 1949, *'Challenging Years: The Autobiography of Stephen Wise'*, 1st Edition, G. P. Putnam's Sons: New York, which is rather revealing. It also contains some useful quotations and illuminating comments.

(38) Ibid., p. 156. We should note that the source for the 500,000 jews (given on pp. 158-159 of the same work) is the 1917-1918 *'Jewish Communal Register'*, pp. 1447-1454, and her assertion about the 300,000 jews supporting La Follette and Wheeler is sourced from the *'New York Times'* of the 22nd of July 1924, which is stated on p. 98 of the same work. We should incidentally remind ourselves that Hillman and Dubinsky were both jewish. It is also worth noting that later on pp. 156-161 Dilling describes jewish anti-Communists and her support of them as well as an odd conspiracy theory about communist jews deliberately encouraging

anti-Semitism (so nobody can reasonably accuse her of anti-Semitism at this point in her career).  
(39) Ibid., p. 160. Dilling here is using as her source Hamilton Fish's findings in House Report 2290 in 1930.

(40) Ibid., p. 161. I have marked this quotation as potentially problematic because the KPD, to which we may presume Dilling is alluding, was not predominately Jewish: although many of those involved in its founding were. For an overtly sympathetic version of these events, which adequately covers the numerous jews involved in the marxist risings and the foundation of the KPD, please see Chris Harman's, 1997, [1982], *The Lost Revolution: Germany 1918-23*, 2nd Edition, Bookmarks: London.

(41) Ibid., p. 162

(42) Ibid., p. 307. The source that Dilling is citing is the *'Advisor'* for the 27th of May 1936.

(43) Joseph Mereto, 1920, *The Red Conspiracy*, 1st Edition, The National Historical Society: New York, p. 379

(44) John Spargo, 1919, *Bolshevism: The Enemy of Political and Industrial Democracy*, 1st Edition, Harper & Brothers: New York, pp. 311-312

(45) L. Blacker, 1922, *On Secret Patrol in High Asia*, 1st Edition, John Murray: London, pp. 34-35

(46) Ibid., pp. 221-222. I have marked this quotation as potentially unreliable, because it is not explained how Blacker or Abdulla Shah (the man whose brother had been murdered) knew that the commissar was a jew and with the *'White'* propaganda asserting that nearly all commissars were jews at this time: it would be normal for both Blacker and Shah to label the commissar a jew without knowing whether he (or she) was or not.

(47) Florence MacLeod Harper, 1918, *Runaway Russia*, 1st Edition, The Century Co.: New York, p. 223. It should be noted that when MacLeod Harper talks of *'German agents'* she is simply referring to the Germans as *'the enemy'* on the logic that anybody who worked against Imperial Russia was therefore pro-German.

(48) Charles Edward Russell, 1919, *Bolshevism and the United States*, 1st Edition, The Bobbs-Merrill Company: Indianapolis, p. 266

(49) Arno Dosch-Fleurot, Hector Boon, 1921, *How Much Bolshevism Is There in America?/Russia from the Inside*, 1st Edition, Press Publishing Co. (New York World): New York, p. 33

(50) Ibid., p. 34

## Part IV

*'As the Bolsheviks also believed in violence, the Bolsheviks and Maximalists formed an alliance. It is known that many of the old Terrorists were Jews, clever unscrupulous men who made a profession of this business. They were now in power in the Petrograd Soviet or Council, bearing Russian names.'* (51) [-]

*'On the second day the bank staff again appeared outside the premises, and after discussing the situation left for home. This took place day after day without intermission, whilst there suddenly appeared a Jewish commissar with several assistants, who announced himself to be in charge of the bank, and spent several hours each day in the manager's cabinet. This individual was,*

*however, quite inaccessible, unless the guards were at the moment surrounded by a crowd and in such a heated argument with a number of outsiders as to fail to notice your entry by stealth.'* (52) [+]

*'To the position of textile president was appointed a workman who was known to be a former textile worker, his first secretary and most of the staff were Jews. Similar conditions prevailed in other departments.'* (53) [+]

*'When it is remembered that the people mainly responsible for all poor Russia has suffered are for the most part Jews with changed names it is perhaps hardly surprising that the greatest pacifist has in those parts become fiercely vengeful against those morally responsible for all his trouble, and without whose intellectual powers the whole show would have long since collapsed.'* (54) [+]

*'In autumn, 1946, Archbishop Stepinac was arrested and placed on trial. He was accused of treachery committed in the war by collaboration with the Germans and the Quisling Croatian government of Pavelic and of approving the cruelties of the Ustase against the civilian population. His defense was as bold and courageous as his preaching. He did not shrink before the threats. The court which was presided over by a young Communist judge, whose Jewish mother Stepinac has personally saved from the Nazi fury, condemned him to sixteen years of hard labor in prison.'* (55)

*'Among other deeds of the NKVD during this initial period of the war was the execution of two Polish-Jewish leaders, Henryk Erlich and Victor Alter. Erlich served on the Warsaw City Council and edited a Polish-Jewish newspaper; he and Alter, a writer, were also leaders of the General Jewish Workers Union in Poland. Although Socialist-orientated rather than Communist, Erlich and Alter had been advocating that Poland and the West collaborate with the Soviet Union in foreign affairs in view of the Nazi danger.'* (56)

*'The atheist movement has become a mass movement even beyond the confines of the Soviet Union. A number of facts go to prove that this movement is gaining ground also in other countries. A growth in the antireligious movement is observed particularly among the great masses of working class Jews in Poland, Latvia, Lithuania, Belgium, England, America, Germany and other countries. In Warsaw, for example, on the Jewish New Year's Day, 15 mass demonstrations were held, which were dispersed by the police.'* (57)

*'On January 15, 1936, Mikhail N. Tukhachevsky, Marshall of the Soviet Union and Assistant People's Commissar of Defense, presented the following report to the Central Executive Committee of the U. S. S. R. Eighteen months later, he was shot, along with seven other leading Russian generals, for alleged conspiracy with the Nazis. The absurdity of this charge may be partially judged from the fact that 2 of the 8 generals were Jews.'* (58)

*'While the following petition declared that not a single Jew would die without vengeance being taken upon the Nazis, it carefully neglected to state in whose behalf this vengeance would be wreaked. In a study made for the American Jewish Committee, Solomon Schwarz shows how the Soviet Government not only did not encourage Jews to flee before the advancing Nazi armies,*



*but actually prevented more than a third of them from escaping to the “security” of Siberia and central Asia. Neither did it make any serious effort to counteract the flood of anti-Semite propaganda which the Nazis poured into the occupied territory of the U. S. S. R.*

*Schwarz further establishes the fact that claims made on behalf of the August 24, 1941, Moscow Conference were unfounded. Once the Soviet-controlled Jewish Anti-Fascist Committee has been milked dry for the benefit of the Great Russians, it was completely suppressed. According to Igor Gouzenko, the Soviet code clerk who defected to the Canadian Government on September 5, 1945 (this section, exhibit No. 46), secret directives issued in Moscow had ordered the removal of Jews from influential positions in the Soviet Union at the very same time that foreign Jews were being exploited as expendable espionage agents.’ (59)*

*‘Also according to statements made to me by Tim Shay, his relationship toward the end of my stay here in Detroit, with the Communist Party became a little strained. It seemed that an argument developed between Tim Shay and several members, functionaries of district 7 of the Communist Party, U.S.A., State of Michigan. Shay contended that the Jewish people were taking over the top-level jobs in the national and State organizations, and at a local level, too. He felt that the Jewish people were attempting to use the Communist Party as a political party for their own interests, and he had gone to the district and had quite an argument with Helen Allison. She threatened to have him cited for anti-Semitism and expelled from the party.*

*Of course, Shay backed down and from then on, he was dissatisfied, and there was quite an amount of rumbling.*

*Milton Freeman, F-r-e-e-m-a-n, was a member of the Midtown Club of the Communist Party, and his address at that time was 531 Illinois Street, Detroit, Mich.*

*Milton Freeman, F-r-e-e-m-a-n, was a member of the Midtown Club of the Communist Party, was the husband of Sis Cunningham, and during his stay here in Detroit was employed by the Detroit Times as a reporter.*

*Carmelia Fordham was press director of the East Side Council of district 7, Communist Party, State of Michigan.*

*Harry Glassgold was a member of the Midtown Club of the Communist Party, district 7, and also –’ (60) [#]*

*‘I was then president of the Jewish Peoples Fraternal Order and was very glad to take that opportunity to speak on that question because anti-Semitism was a crime against the state in the Soviet Union, and I felt that the Jewish people had been treated extraordinarily well in the Soviet Union, and so I was very glad of the opportunity to express that point of view.’ (61) [+J]*

*‘The centre decided to send a delegation to make this proposal to Soviet military command now advancing rapidly eastward; and it prudently invited the leaders of the Irkutsk Bolsheviks, Krasnoshchekov, to accompany the delegation. Krasnoshchekov, who was of Russian Jewish birth, had spent many years in Chicago and returned to Siberia after the February revolution.’*

(62)

*'Krasnoshchekov, laying down his diplomatic role, became prime minister and minister for foreign affairs in the Far Eastern Government. One of his associates was "Bill" Shatov, a well-known American revolutionary leader, also of Russian Jewish birth.'* (63)

*'It is indeed not certain that, when lists of members of "national" governments are produced showing a majority of Russian names, the bearers of those names were necessarily Russians; Russian names, and names with Russians forms, were current among many of the non-Russian nationalities. But there are authenticated cases such as the appointment of Dimanshtein, the Jewish member of the collegium of Narkomnats, as a member of the first Kazakh military-revolutionary committee, and of Vainshtein, one of the leaders of the Jewish Bund, as first president of the TsIK of the Bashkir Autonomous SSR; and these were certainly not isolated instances in the earlier years, when frequent transfers of party workers from one field to another were common practice.'* (64)

*'The very utmost that can be said is that the Jews are found among the prominent men of the Soviet Republic to an extent greater than the proportion they bear to the entire population.'* (65) [+]

*'There is a sort of Jacobin court which meets in a street whose name is now infamous to the ears of Russians – the Garochovaia, or Street of Peas. The chief judge is an obese Jewess with oiled locks who lolls on a seat while all around her press her crew of Soviet delegates, largely consisting of more or less self-designated members. This court is called "the extraordinary committee fighting the counter revolution, speculation and sabotage."' (66) [-]*

*'J. Vostron, organizer of the Jewish Carpenters' Union, later a Bolshevik organizer in Moscow.'* (67)

*'On Nov. 15, 1917, at Cooper Union, New York, Elmer Ronseberg, a Socialist Assemblyman elect, at a celebration of the Jewish Socialist Federation, prophesied a revolution in America.'* (68)

*'Here the first person we met was a young Jew from America, one of the followers of Emma Goldman, who was deported with her on the "Burford." He had little sympathy for Marxism in any shape or form, but offered no alternative policy to suit Russian conditions.'* (69) [+]

*'Jews in Russia are now not at any rate subject to the persecutions of former days, and possibly on account of their big share in the inception of the Bolshevik movement a great many Jews are in control of Russia.'* (70) [+]

## References for Part IV

(51) E. P. Stebbing, 1918, *'From Czar to Bolshevik'*, 1st Edition, John Lane: London, p. 26. I have marked this quotation as potentially unreliable, because it seems to reference the *'Commissar Lists'*, which were widely believed at the time the work was written and published,

but which have subsequently been debunked by scholars as being without value.

(52) W. Daniel, n.d., *'Russia: 1918: Bolshevism in Practice'*, 1st Edition, Self-Published: Stockport, p. 11. I have indicated that this quotation is essentially problematic, because Daniel doesn't explain how he knows the commissar was a Jew and with the claims about all commissars being Jewish that were widely circulated and believed at this time it is likely that Daniel simply assumed the commissar was Jewish because he was a commissar rather than because he knew it to be the case.

(53) Ibid., p. 22

(54) Ibid., p. 54. I have marked this quotation as potentially unreliable, because it seems to reference the *'Commissar Lists'*, which were widely believed at the time the work was written and published, but which have subsequently been debunked by scholars as being without value.

(55) Josef Korbel, 1951, *'Tito's Communism'*, 1st Edition, University of Denver Press: Denver, p. 157

(56) House Committee on Un-American Activities, 1960, *'Facts on Communism: The Soviet Union from Lenin to Khrushchev'*, Vol. II, 1st Edition, US Government Printing Office: Washington D.C., p. 221

(57) House Committee on Un-American Activities, 1956, *'The Communist Conspiracy: Strategy and Tactics of World Communism'*, Part I, Section B, 1st Edition, US Government Printing Office: Washington D.C., pp. 277-278

(58) Ibid., pp. 317-318

(59) Ibid., p. 433

(60) House Committee on Un-American Activities, 1952, *'Communism in the Detroit Area – Part I: Hearings before the Committee on Un-American Activities House of Representatives Eighty-Second Congress Second Session'*, 1st Edition, US Government Printing Office: Washington D.C., pp. 2741-2742. The reference to three individuals and their association with the CPUSA in the Detroit area is possibly meant to refer to all three as Jews: hence its inclusion in the quotation.

(61) Senate Committee on the Judiciary, 1955, *'Strategy and Tactics of World Communism: The Significance of the Matusow Case: Hearing before the Subcommittee to Investigate the Administration of the Internal Security Act and other Internal Security Laws of the Committee of the Judiciary of the United States Senate Eighty-Fourth Congress First Session pursuant to Senate Resolution 58'*, Part 5, 1st Edition, US Government Printing Office: Washington D.C., p. 568

(62) Edward Hallett Carr, 1950, *'A History of Soviet Russia: The Bolshevik Revolution 1917-1923'*, Vol. 1, 1st Edition, MacMillan: New York, p. 355

(63) Ibid., p. 356

(64) Ibid., p. 376

(65) William Goode, 1920, *'Bolshevism at Work'*, 1st Edition, Harcourt, Brace and Howe: New York, p. 122

(66) William Hornaday, 1919, *'The Lying Lure of Bolshevism'*, 1st Edition, American Defense Society: New York, p. 13. This quotation has been marked as potentially unreliable since it seems to have been written in Warsaw and seems to be almost comic in nature, but we would be remiss if we did not include it as it is a valid, if unreliable, source and commentary on the situation in Petrograd.

(67) Ibid., p. 16

(68) Ibid., p. 23

(69) John Clarke, 1921, *'Pen Pictures of Russia Under the "Red Terror": Reminiscences of a surreptitious journey to Russia to attend the Second Congress of the Third International'*, 1st Edition, National Workers' Committees: Glasgow, p. 162. It should be noted that Emma Goldman, the anarchist thinker and ideologue, was herself Jewish.

(70) Cecil Malone, 1920, *'The Russian Republic'*, 1st Edition, Harcourt, Brace and Howe: New York, pp. 65-66. Malone was a sitting Member of Parliament and held the military rank of colonel at the time he wrote these words.

## Part V

*'The leader of the rising is one Ochel, who was before the war a marriage broker, during the war a deserter, and who has lately published in Holland a violent pamphlet of his own. A Russian Jewess called Feuerstein, who came to Dusseldorf in some capacity connected with the Bolshevik news agency in Germany, is believed to provide a link with Petrograd.'* (71)

*'The names of the "Red Five" of Canada are R. T. Jones, of Winnipeg; W. A. Pritchard, of Vancouver; Joseph Knight, of Edmonton; V. R. Midgley, of Vancouver; and Joseph Maylor, of Cumberland. Most of them had been opponents to conscription. Warrants have been issued in June for the arrest, besides the first two, of Sam Blumenberg and B. Drivatkin, while the four aliens charged in July for sedition were Blumenberg, Kharitonov, Almazov and Schoppeltrel. The last five names are evidently Russian and Jewish. Inspector Guthrie, of the Toronto detective force, stated (end of May) that there were three Bolshevik societies in the city which were working secretly to encourage and maintain the industrial unrest. Of these the membership was 90 per cent foreign and 75 per cent Russian. They were careful not to appear on strike committees, but were busy sowing the seeds of revolution. There were, undoubtedly, similar organizations at Vancouver, Victoria, and Winnipeg.'* (72) [-]

*'The fact is that there were by far more than 450 Russian (Jewish) refugees who left America for Russia after the beginning of the Russian Revolution, to play a very important part in the development of Bolshevism in Russia. This fact explains many things which happened since. To make clear the part of American propagandists in Russia I may quote some testimonies of the American eye-witnesses given before the Senate Sub-committee. Here is the testimony of Mr. R. B. Dennis, a teacher in North-Western University, who had worked in Russia from November 1917 to September 1918, first for the American Y.M.C.A., and since April in the Consular Service. He had been all over Russia, in Rostov, Kharkoff, Moscow, Nijni Novgorod, and Petrograd. This is what he says:*

*... A thing that interested me very much was to discover a number of men in positions of power, Commissaries in the cities here and there in Russia, who had lived in America... in the industrial centres. I met a number of them, and I sat around and listened to attacks upon America that I would not take from any man in this country.*

*Senator Wolcott: In the main, of what nationality were they?*

*Mr. Dennis: Russian Hebrews. The men that I met there had lived in America, according to their stories, anywhere from three to twelve years...*

*Senator Overman: Are these people over there, who have lived in the United States, taking part in the Bolshevik movement?*

*Mr. Dennis: This is the thing that, in my opinion, backed up by opinions of other Americans, Englishmen, and Frenchmen with whom I talked when we got into Moscow, and were waiting there three weeks before we got out, and comparing notes, seems more interesting than the fact that they are there in positions of power; that these men were the most bitter and implacable men in Russia on the programme of the extermination, if necessary, of the bourgeois class. I never met a more implacable individual than a man that they called the War Commissary in Nijni-Novgorod; he has been in this country a number of years. Our general in Moscow was, that anywhere from 20 to 25 per cent of Commissaries in Soviet Russia had lived in America.*

*Senator Overman: Do you know any of them that have been naturalized in this country?*

*Mr. Dennis: No... I asked two, I recall, and they said they had not... One man, when I bade him good-bye, said: "Good-bye, I will see you in about ten years. We are coming over to America to pull off this same show."*

*The same impressions are given by a man of a very different set of opinions, Mr. Raymond Robins, the head of the American Red Cross Mission in Russia, who functioned as unofficial representative of the American Ambassador, David K. Francis, with the Soviet Government. Says Mr. Robins:*

*There was another fact of importance. There returned to Russia, immediately at the beginning of the Revolution, great numbers of Russians from America, immigrants, both Gentile and Jew... They represented genuine honest men who had met America at America's worst... then came back to Russia and spoke... [they] interpreted America as the capitalist's heaven and the workman's hell. That was perfectly false, but it carried influence, because those men spoke the language, and they came back with that interpretation; and man after man, when I was fighting against the rise of Bolshevism, said: "We do not care for your democracy; we do not want political democracy; we are going to have a real economic Revolution. We did not depose our Tsar to get twenty Tsars; we are not going to a Tsar of oil, a Tsar of coal, a Tsar of the railroads." ... To this group (of honest men) were added the agitators who were the paid agents of Germany or doctrinaire Socialists of the destructive groups, such as the I.W.W.*

*It is now known that it was Colonel Raymond Robins who, through his private secretary, one of these Russian Jews from America, Mr. Alexander Gumberg, got possession of the documents serving to reveal the German pecuniary connections with the Bolsheviks, both before and after the Russian Revolution. Mr. Gumberg's antecedents are particularly interesting. To my knowledge (I have the following from a Russian witness closely connected with Mr. Gumberg), Mr. Gumberg had lived in New York for about fifteen years, and he contributed to the New World (Trotsky's newspaper). His brother, known under the name of the Commissary Zorin; lived in the same room with Trotsky during his stay in New York, a year before the Revolution of*

1917. This also explains the good relations between Mr. Robins and the Bolshevik authorities. Mr. Francis, in his testimony, wondered what Colonel Robins meant by saying: "I have the goods on my person," while leaving Russia via Vladivostok. My informant helped me to solve the riddle: it was platinum brought from the Bolsheviks through the intermediary of Alexander Gumberg. Intimate relations of Colonel Robins with that group of the Bolsheviks are also proven by the fact that Radek, Trotsky, and his lady secretary, saw the Americans off in Moscow, and Radek said he hoped that the "materials" given to them, and filling up quite a railway carriage, would reach their destination, and that "soon they will accomplish the American revolution." (73)

'Alexander Gumberg, Robins' secretary, performed in Moscow the functions of the chief censor of telegrams despatched by foreign journalists to America, England, and France. No telegram passed without being controlled by Gumberg. After his return to America, Gumberg was appointed president and chief manager of the Russian Telegraphic Agency (Rosta) in New York. On December 23, 1917, a decree appropriated 2,000,000 roubles for the needs of the revolutionary international movement and for the purpose of carrying on the work of the Soviet Governments in other countries besides Russia. The bureau of international revolutionary propaganda was attached to the Commissary for Foreign Affairs, and another Russo-American Jew, Mr. Reinstein, was appointed as its head, under Radek.' (74)

'It is only natural that in a country like the pre-revolutionary Russia a large percentage of such men should be found among the Jewish population, and there is no doubt that Jews to a very large extent control and provide the working machinery of the Bolshevik party. Of the twelve leading Bolshevik commissars eight are Jews, and there is a certain significance in the fact that they have seen fit to retain even to-day the Russian pseudonyms which they had formerly adopted as a measure of protection from the police. Amongst the smaller officials of the Bolshevik commissariats the percentage of Jews is probably even higher. To avoid any misinterpretation it should be pointed out that there is also a high percentage of Jews both in the Menshevik and social-revolutionary parties and also in the Cadet party, while it is interesting to note that the assassination of Count Mirbach and the Bolshevik commissar Uritsky and the attempt of Lenin's life were in each instance carried out by anti-Bolshevik Jewish Socialists.' (75) [-]

'Trotsky heard my answer, "to repair some machine in a Russian factory," the permit was signed and I was again conducted by the two Guards back to the waiting-room and a pass handed me without which it would have been impossible for me to leave the building. I may add that this permit was not considered sufficient by the lady of Jewish extraction who presided at that time over the Petrograd evacuation committee at the Marine Palace, and I was compelled after all to get another permit signed by the Commissar for foreign affairs before I received the final permit which enabled me to take my place in the queue waiting to buy railway tickets.' (76) [+]

'So it was at the beginning of our century that "Red ruin and the breaking up of laws" was well on its way sweeping out what little belief many talented "after Christians" still cherished in the supernatural life, who together with atheist Jews – God save the mark! – and a few renegade Catholics formed a force that had already become a powerful factor, here, too, in America in opposition to those right principles and sound institutions that are our proud inheritance as a

*free people.* ' (77) [J]

*'The Arbeiter Ring (Workmen's Circle) a Jewish fraternal, beneficial propaganda society, having some 600 branches with over 71,000 members, mostly in and around New York City, has been foremost in organizing Socialist Sunday Schools. These schools are established in many cities in our country and they are now being chartered by the Yipsels.* ' (78) [J]

*'August 7. – I called at temporary prison and saw Greenep, Whishaw, and Jerram. They are well treated by their guards who are real Russians, unlike most of their leaders, who are either fanatics or Jewish adventurers like Trotsky or Radek.* ' (79) [+]

*'Sir, - On 30th August I left for Moscow, largely in connection with negotiations for evacuation of British subjects from Russia. The same day Uritski Commissary at Petrograd, for combating counter-revolution, was assassinated by a Jewish student Kanegiesser, whose father is a wealthy engineer and holds a very good position at Petrograd.* ' (80) [+]

*'The Extraordinary Commission of Petrograd had on the orders of the day of one of their sittings the question of the application of torture. It is common knowledge that the unfortunate Jewish student who killed Britozsky was tortured three or four times before his execution.* ' (81) [+]

*'The Bolsheviks can no longer be described as a political party holding extreme communistic view. They form relatively small privileged class which is able to terrorise the rest of the population because it has a monopoly both of arms and of food supplies. This class consists chiefly of workmen and soldiers, and included a large non-Russian element, such as Letts and Esthonians and Jews; the latter are especially numerous in higher posts. Members of this class are allowed complete licence, and commit crime against other sections of society.* ' (82) [+]

*'Following from consul at Ekaterinburg, 6th February: -*

*"From examination of several labourer and peasant witnesses I have evidence to the effect that very smallest percentage of this district were pro-Bolshevik, majority of labourers sympathising with summoning of Constituent Assembly. Witnesses further stated that Bolshevik leaders did not represent Russian working classes, most of them being Jews.* ' (83) [+]

*'I have been for ten years in Russia, and have been in Petrograd though the whole of the revolution.*

*I spent six weeks in the Fortress of Peter and Paul, acted as chaplain to His Majesty's submarines in the Baltic for four years, and was in contact with the 9th (Russian) Army in Rumania during the autumn of 1917 whilst visiting British Missions and hospitals, and had ample opportunity of studying Bolshevik methods.*

*It originated in German propaganda, and was, and is being, carried out by international Jews.* ' (84) [+]

*'So effective is the Terror that no one dares to engage in anti-Bolshevik propaganda. People*

*have been arrested for a simple telephonic conversation, in which the terms seemed ambiguous or could be interpreted as adverse to the Bolsheviks. An arrest is the prelude to every kind of corruption; the rich have to pay huge exactions to intermediaries, who are usually Jews, before they can obtain their release.’ (85) [+]*

*‘At the Putilov Works anti-Semitism is growing, probably because the food supply committees are entirely in the hands of Jews and voices can be heard sometimes calling for a “pogrom.”’ (86) [+]*

*‘Bolshevism is non-national and non-democratic. It is non-national; in April of 1918 Lenine’s and Trotzky’s government included 384 men, represented by two negroes, thirteen Russians, fifteen Chinamen, twenty-two Armenians and Georgians, sixty Russian Jews, and two hundred and sixty-four apostate Jews who had come to Russia from the United States and who belong to Trotzky’s group organized in New York.’ (87) [-]*

*‘Trotzky and Lenine placed their friends over the various administrative provinces of Russia. One apostate Jew was made tax collector, another made sheriff, to arrest any one who attacked the tax collector; a third was appointed judge, to clear the tax collector, and a fourth was made military governor, to use the Red soldiers to protect the tax collector.’ (88) [-]*

*‘In some instances the Bolsheviks instigated the peasants to massacre hundreds of innocent people in adjacent villages and towns. They did not stop, or even protest against, the most savage anti-Jewish pogroms.’ (89)*

*‘In inventing the most refined methods of torturing the victim, Dzerjinsky’s imagination has no limits. It is probably only his companion, the Jewess Braude of the Moscow Cheka, who can compete with him in these fields.’ (90)*

## **References for Part V**

(71) Paul Miliukov, 1920, *‘Bolshevism: An International Danger’*, 1st Edition, George Allen & Unwin: London, p. 140. It should be noted that Miliukov is here quoting H. E. Bailey in the *‘Daily Telegraph’* for January the 13th 1919. He also notes that Feuerstein is also mentioned as a jewish Bolshevik agent by M. W. Nevins in the *‘Daily News’* for January the 13th 1919. These stories are of the same event and differ slightly in their specifics, but both agree that Feuerstein was a jewess and that she was a Bolshevik agent.

(72) Ibid., p. 265. I have marked this quote as potentially unreliable because it relies on Miliukov’s assumption of what a jewish name is and as names are not a good indicator, generally-speaking, of whether someone is jewish or not we must own that Miliukov’s assertion must be treated very cautiously.

(73) Ibid., pp. 272-276

(74) Ibid, p. 279

(75) Anon., 1919, *‘Bolshevik Aims and Ideals and Russia’s Revolt against Bolshevism’*, 1st Edition, MacMillan: New York, p. 16. I have marked this quotation as potentially unreliable, because it seems to reference the *‘Commissar Lists’*, which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as



being without value.

(76) H. V. Keeling, 1919, *'Bolshevism: Mr. Keeling's Five Years in Russia'*, 1st Edition, Hodder and Stoughton: New York, p. 150. I have marked this quotation as potentially unreliable given that Keeling does not tell us how he knew that the lady in question was of Jewish extraction.

(77) David Goldstein, Martha Moore Avery, 1919, *'Bolshevism: Its Cure'*, 1st Edition, Boston School of Political Economy: Boston, p. 19

(78) Ibid., p. 244

(79) HMSO, 1919, *'Collection of Reports on Bolshevism in Russia'*, 2nd Edition, His Majesty's Stationary Office: London, p. 2/Doc. 2. The author of this report was Sir E. Howard. I have marked this quotation as potentially unreliable, because it seems to reference the *'Commissar Lists'*, which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.

(80) Ibid., p. 4/Doc. 5. The author of this report was Sir M. Findlay. It is worth noting that Uritsky was himself Jewish.

(81) Ibid., p. 26/Doc. 12. The author of this report was a *'Mr. G'*. The name of the individual was censored by HMSO.

(82) Ibid., p. 33/Doc. 26. The author of this report was Mr. Alston. This document may or may not be referencing the *'Commissar Lists'*, but on balance I have decided to give it the benefit of the doubt.

(83) Ibid., p. 38/Doc. 33. The author of this report was Mr. Alston. This document may or may not be referencing the *'Commissar Lists'*, but on balance I have decided to give it the benefit of the doubt.

(84) Ibid., p. 67/Doc. 56. The author of this report was the Rev. B. S. Lombard. This document may or may not be referencing the *'Commissar Lists'*, but on balance I have decided to give it the benefit of the doubt.

(85) Ibid., p. 79/Doc. 58. The author of this report was a *'Mr. B'*. The name of the individual was censored by HMSO.

(86) Ibid., p. 83/Doc. 59. The author of this report was a *'Mr. B'*. The name of the individual was censored by HMSO.

(87) Newell Dwight Hillis, 1920, *'Rebuilding Europe in the Face of World-Wide Bolshevism: A Study of Repopulation'*, 1st Edition, Fleming H. Revell: Chicago, p. 96. I have marked this quotation as unreliable, because it references the *'Commissar Lists'*, which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.

(88) Ibid., pp. 190-191. I have marked this quotation as unreliable, because it references the *'Commissar Lists'*, which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.

(89) John Spargo, 1920, *'"The Greatest Failure in all History": A Critical Examination of the Actual Workings of Bolshevism in Russia'*, 1st Edition, Harper & Brothers: New York, p. 103

(90) Boris Brasol, 1922, *'The Balance Sheet of Sovietism'*, 1st Edition, Duffield and Company: New York, p. 15

## Part VI

*'In the vicinity of New York City the Communist camps include a very high percentage of Jewish boys and girls. There is no Federal law prohibiting such camps teaching disloyalty and practically treason to thousands of healthy and bright young future Americans, and they are permitted to exist and continue to warp the minds of immature children whose parents have fled from countries where they were oppressed to a land of freedom and of equal opportunity.'* (91)

*'Harry Novick*

*A son of a rabbi and loud in self-defense of repeated accusations made because of his membership in the Communist Party. Harry is one of the most militant fellow-travellers we have. There is no definite tie to link him in actual membership in the party, but no doubt whatsoever as to his beliefs.*

*If not a member it may be mainly or solely because of the position his father occupies in the Jewish synagogues. Loud and arrogant, completely the tool of the Reds, Harry is both a formidable foe and a pitiful figure.*

*Harry was an executive board member of our local by virtue of his position as chief shop steward of the radio Bond Street section of the Bridgeport General Electric plant.*

*Harry has attended Communist meetings and has also invited and taken neighbors of his from Stratford to these meetings.'* (92) [#]

*'I seldom went to the school library, since my work requires little reference reading. But one day I wandered in and was confronted immediately with Paul Radin's "The Racial Myth." This book is treasonable and anti-Christian. It states in bald terms that there is to be a World Soviet State and that it is to be established by Americans, Jews and Russians.'* (93)

*'Mr. Scherer. Today the Communist Party is violently anti-Semitic, isn't it?*

*Dr. Dodd. Let me just put it this way, Congressman Scherer, to be fair, publicly they will say they are against it, but when the question arose, when the 10 or 12 doctors were arrested – what happened in the Daily Workers, the unit which gives the line out to the party people – the Daily Worker began using the same kind of lies which Fascist minded people might be using against the Jewish people. They kept saying, "Of course, there are Jews down in Wall Street, and therefore the doctors in the Soviet Union must be the same type of characters as those people."*

*In other words, they mouthed the same kind of anti-Semitism which we hear from people who are a real menace.'* (94) [#]

*'Captain Schneur seemed to have rendered so many services to the Bolsheviki that I could not help asking him how he came to be arrested.*

*"Jealousy and vengeance of a woman," he answered, and explained to me how the mistress of Comrade Krylenko, a Jewess named Mme. Rasmirovich, asked him for some "help" before he left Petrograd.*

*It seemed that Mme. Rasmirovich had obtained the right and exclusive privilege from Smolny to print The Soldiers' Pravda (the Bolshevik trench newspaper) and wanted to make her business proposition still more profitable by confiscating large quantities of printing paper in the offices of a big Petrograd newspaper. She wanted Captain Schneur to sign the order of requisition and furnish soldiers to commit the theft. He refused both. In her anger she vowed that he would pay heavily for his offence to her and she began to spread the report that he had been in correspondence with the Secret Police while he lived in Paris, and finally persuaded Comrade Krylenko to have him arrested and sent to the Fortress.' (95) [+]*

*'The Communist organization of the Soviet Government has proved to be only a dream which cannot be practically realized. Bolshevism in Russia is only a part of the revolutionary anarchy and can be divided into two periods: (a) that of the decay and destruction of the army, which I call the period of the German agents; (b) that of the Red Terror, which I call the period of the historical vengeance of the oppressed in general and of the Jews in particular.' (96) [+]*

*'Together with other released Party members, Dzerzhinsky arrived at the conference held by the Warsaw committee of the Social-Democratic Party in connection with the revolutionary fervour which continued to mount in view of the October strike which had spread throughout Russia. ("The ovation that greeted them can easily be imagined," wrote A. Krajewski.) Jakub Goldenberg, who was chairing the conference, immediately passed his functions over to Dzerzhinsky.' (97)*

*'Unfortunately there were still to be undergone the three or four years of civil war and famine, during which, at the hand of the contending armies, the bulk of the Jewish population suffered the worst excesses. All that can be said is that, on the whole, the White Armies were the most brutal, whilst the Red Army did its best to protect these poor victims, notwithstanding the fact that, for one or other reason, the majority of the Jews were, for some time, not sympathetic to the Bolshevik government. Its condemnation of profit-making trading, as of usury, bore harshly on the Jews of White Russia and the Ukraine, whose families had been for centuries excluded alike from agriculture and the professions, and confined to the towns of the Jewish Pale. In 1921 the New Economic Policy temporarily enabled many of them to resume their businesses; but by 1928 the all-pervading collectivist enterprises of the trusts and the cooperative societies, aided by penal taxation and harsh measures of police, had killed practically all the little profit-making ventures to which the Jewish families were specially addicted.' (98)*

*'For the economic rehabilitation of the Jews – apart from those whose education and ability enabled them to obtain official appointments or entrance to the brain-working professions – the main resource was placed upon the establishment of Jewish agricultural settlements, at first in Southern Ukraine and the Crimea, and latterly in the extensive territory allocated for this purpose at Biro-Bidjan on the Amour River, in Eastern Siberia. Largely by Government help with land and credit, assisted by a whole series of philanthropic associations promoted by Jews of the United States (notably the Jewish Distribution Committee), as well as those of the USSR in the great voluntary Jewish Colonisation Society (OZET), something like forty thousand Jewish families, comprising a hundred and fifty thousand persons, have within the past fifteen years, been added to the agricultural population of the Soviet Union, one fourth in Biro-Bidjan, which*

*has already been made an “autonomous region”, ranking as an oblast, and will become a “Jewish autonomous republic” as soon as it obtains sufficient population.*

*To all the aggregations of Jews, although not recognised as a nation, the Soviet Government concedes the same measure and kind of cultural autonomy as it accords to the national minorities so called.’ (99)*

*‘Mr. Tavenner. What kind of a meeting was it?*

*Mr. Sampler. It was a Communist meeting, but whether it was under a committee or a commission, I don’t know.*

*Mr. Tavenner. Did he hold any position in the Communist Party in the District of Columbia at that time, to you knowledge?*

*Mr. Sampler. Not that I know of.*

*Mr. Tavenner. This address, 4402 Georgia Avenue, is it a private home or an apartment building, or what is it?*

*Mr. Sampler. It is the Jewish Community Center, I believe that is the name.’ (100) [#]*

*‘Mr. Moulder. What was Mr. Wahl doing at that time?*

*Mr. Lowenthal. He was Washington representative or secretary of the American Jewish Conference, which was an amalgamation of a great many Jewish organizations as I understand it.’ (101) [#J]*

*‘Mr. Arens. Could you kindly tell us again the circumstances of your joining the Communist Party when you joined?*

*Mr. Cherlin. The circumstances proceeding my actual joining was that I functioned as a music teacher in a Jewish fraternal organization called the Jewish People’s Fraternal Organization [Order].*

*Mr. Arens. Was that an adjunct of the International Workers Order?*

*Mr. Cherlin. That is right. We would go from 1 lodge or 1 group to another, a group of 3 or 4 teachers, were we would give lessons. One or two of these people were party people; and, in travelling from one place to another, we would have discussions, political, theoretical, philosophical, and practical; and pressures were put upon me to join the Communist Party.’ (102) [#J]*

*‘Mr. Arens. Have you appeared, given concerts, under the auspices of the School of Jewish Studies in the course of the last few years?*

*Mr. Hollander. I don't recall, sir.*

*Mr. Arens. We display to you now a thermofax reproduction of an announcement in the Communist Daily Worker (March 30, 1948, p. 5), to the effect that there will be a concert at the School of Jewish Studies in which the artists listed include Max Hollander.*

*Look at that and see if that refreshes your recollection.*

*(The document was handed to the witness.)*

*(The witness conferred with his counsel.)*

*Mr. Hollander. It is possible, sir, but I don't remember. Being a violinist of certain stature. I have played concerts a great deal, and I, as a rule, have not asked where the job comes from. May I elaborate, if I may, sir?*

*Jobs, as a rule, come through the telephone, and have to go through the union somehow. One accepts a job and does not ask who is the employer, but one finds out who has hired him. In effect, that particular person acts as a contractor. I have no recollection of having played a concert for a Jewish school. I may have, sir.*

*(Document marked "Hollander Exhibit No. 2," and retained in committee files.)*

*Mr. Arens. You know the School of Jewish Studies has been repeatedly cited as a Communist-controlled outfit: do you not?' (103) [#]*

*'Mr. Arens. What connection, if any, have you had with the School of Jewish Studies?*

*Mr. Hellerman. Is that – Excuse me a moment.*

*(The witness conferred with his counsel.)*

*Mr. Hellerman. I am afraid I really don't understand the question. I don't know exactly what you mean when you say association.*

*Mr. Arens. Have you performed at the School of Jewish Studies?*

*Mr. Hellerman. I don't know. I have performed in a great many places.*

*Mr. Arens. Do you have any recollection of performing there? If you do not, we will pass on to another question.*

*Mr. Hellerman. I have no recollection of performing there.*

*Mr. Arens. 'Are you now, or have you ever been, a member of the Communist Party?*

*Mr. Hellerman. I believe that I will decline to answer that question on the basis of the fifth amendment.*

*Mr. Arens. Are you now a member of the Communist Party?*

*(The witness conferred with his counsel.)*

*Mr. Hellerman. I decline to answer on the previous grounds.*

*Mr. Arens. I want to invite your attention, if you please, Mr. Hellerman, to the article appearing in the Daily Worker of 1947 (December 12), which I shall now display to you, in reference to a series of entertainment programs. We have marked here, just for the purpose of directing your attention to it, the name "Fred Hellerman," of People's Songs, who is to perform in "Village Varieties, a smash hit, " and the admission is 75c or a subscription to the Worker. Kindly look at that article, if you please, sir, and tell us if that prompts your recollection of that incident.*

*Mr. Hellerman. I decline to answer that. ' (104) [#]*

*'By a curious – what shall I call it? – coincidence all these men, most of whom were about to play a leading part in the great betrayal of Russia, were Jews. ' (105)*

*'What was to all intents and purposes a branch of the Whitfield Street club was established at 49, Tottenham Street, under the title of the Social Democratic Communist Club. In Cable Street, a small thoroughfare turning out of Princes Square, there existed for some time a club known as The Dawn. Greater notoriety has attached to the anarchist club in Berner Street, Commercial Road. It was originally known as the Nihilist Club, and was founded by Russian refugees. The gulf between nihilism and anarchism is not great, the latter, indeed, including the former. The members of the Berner Street club were mainly recruited from the populous colony of foreign Jews that has settled in the East End of London. In April, 1891, the seventh anniversary of the foundation of this club was celebrated, one of the speakers remarking on this occasion that, though "the revolutionary movement among the Hebrews is of comparatively recent origin, at present wherever there are Jews in London, America, Australia, Poland or Russia, among those Jews will be found anarchists. "' (106)*

*'I had often heard of the honesty of the Jewish smugglers on the frontier; but I had never expected to have such proof of it. Later on, when our circle imported many books from abroad, or still later, when so many revolutionists and refugees crossed the frontier in entering or leaving Russia, there was not a case in which the smugglers betrayed anyone, or took advantage of the circumstances to exact an exorbitant price for their services. ' (107) [#]*

*'We must have been there by the time I was six, for I remember the night of the 1935 General Election. It was raining and some people came to the door to take my father to vote for Lewis Cohen, the Labour candidate. ' (108) [#]*

*'Because the Communist movement was so heavily infiltrated and influenced by Jewish activists it was natural that the Communist movement should be directed towards passionately attacking*

*the anti-Semitism of National Socialism.* ' (109) [#]

*'It was probably during the summer of 1946 that the Fabian Society obtained a very large property in Richmond Terrace, facing St. Peter's Church. Of course, it was Lewis Cohen, boss of the Brighton-based Alliance Building Society, that provided the wherewithal.'* (110) [#]

## References for Part VI

- (91) National Americanism Commission of the American Legion, 1937, *'Isms: A Review of Alien Isms, Revolutionary Communism and their Active Sympathizers in the United States'*, 2nd Edition, American Legion: Indianapolis, p. 130
- (92) House Committee of Un-American Activities, 1947, *'Hearings regarding Communism in Labor Unions in the United States'*, 1st Edition, US Government Printing Office: Washington D.C., p. 156
- (93) Bessie Burchett, 1941, *'Education for Destruction'*, 1st Edition, Self-Published: Philadelphia, p. 160
- (94) House Committee on Un-American Activities, 1953, *'Investigation of Communist Activities in the Columbus, Ohio, Area'*, 1st Edition, US Government Printing Office: Washington D.C., p. 1756
- (95) Andrew Kalpaschnikoff, 1920, *'A Prisoner of Trotsky's'*, 1st Edition, Doubleday, Page & Company: New York, p. 160
- (96) Ibid, p. 285
- (97) Hya Doroshenko, Sofia Dzerzhinskaya, Alexander Katskevich et al, 1988, *'Felix Dzerzhinsky: A Biography'*, 1st Edition, Progress Publishers: Moscow, p. 49. Jakub Goldenberg we may presume to have been jewish as it is a common jewish first and surname in addition to Poland being one of the places where jews were most in evidence in the late 19th and early 20th century.
- (98) Sidney Webb, Beatrice Webb, 1937, *'Soviet Communism: A New Civilisation'*, Vol. I, 2nd Edition, Victor Gollancz: London, pp. 149-150
- (99) Ibid, pp. 150-151
- (100) House Committee on Un-American Activities, 1950, *'Hearings regarding Communism in the District of Columbia'*, Part 2, 1st Edition, US Government Printing Office: Washington D.C., pp. 3252-3253. It should be noted that Sampler here is referring to the building used to house local communist meetings as outlined on p. 3252.
- (101) House Committee on Un-American Activities, 1950, *'Hearings regarding Communism in the United States Government'*, Part 2, 1st Edition, US Government Printing Office: Washington D.C., p. 2964. It should be noted that David Wahl seems to have been an individual of communist leanings and suspected of espionage inside the United States government as well as involvement with the communist infiltration of the United Nations (alongside Alger Hiss). Wahl, according to pp. 2962-2963, was the individual who got Lowenthal, who was also jewish, his job as a senior figure in a department of the Board of Economic Warfare in 1942. Wahl also had a civil service post as well as his lobbying responsibilities. We may assume Wahl was jewish because of his importance in the American Jewish Conference (to my knowledge non-jews are extremely rare in jewish organisations let alone in positions of authority).
- (102) House Committee on Un-American Activities, 1957, *'Investigation of Communism in the Metropolitan Music School, Inc., and Related Fields'*, Part 1, 1st Edition, US Government

Printing Office: Washington D.C., p. 629

(103) Ibid, pp. 754-755

(104) House Committee on Un-American Activities, 1957, *'Investigation of Communism in the Metropolitan Music School, Inc., and Related Fields'*, Part 2, 1st Edition, US Government Printing Office: Washington D.C., p. 873. It should be noted that *'taking the fifth amendment'* was a common tactic used by communists in legal proceedings against them and/or interrogations of them since they did not wish to answer truthfully as it would *'incriminate them'*, but could not answer negatively without breaking the law.

(105) Princess Catherine Radziwill, 1919, *'The Firebrand of Bolshevism: The True Story of the Bolsheviki and the Forces that directed them'*, 1st Edition, Small, Maynard & Company: Boston, p. 228

(106) Felix Dubois, Trans: Ralph Derechef, 1894, *'The Anarchist Peril'*, 1st Edition, T. Fisher Unwin: London, pp. 269-270

(107) Prince Peter Kropotkin, 1899, *'Memoirs of a Revolutionist'*, Vol. II, 1st Edition, Smith, Elder, & Co.: London, p. 82. It should be noted that Kropotkin was and is one of the most important of all anarchist thinkers and that his experiences, although prior to the Bolshevik revolution, are instructive in informing us of the Jewish role in the anarchist and marxist movements in Europe at that time.

(108) Denis Hill, 1989, *'Seeing Red – Being Green: The Life and Times of a Southern Rebel'*, 1st Edition, Iconoclast Press: Brighton, p. 16. It should be noted that the British Labour party was at this time avowedly socialist and often pro-communist although not affiliated with the Comintern like the Communist party of Great Britain (CPGB).

(109) Ibid., p. 88. It should be noted here that Hill was writing as a life-long marxist and long-time member of the CPGB as well as a senior trade unionist.

(110) Ibid, p. 118. The Fabian Society is a long-standing socialist, still pro-communist at the time referred to by Hill, group that has traditionally formed the intellectual backbone and a lot of funding for the British Labour party. It should also be noted that the Alliance Building Society still exists and has expanded its operations a great deal since Hill wrote.

## Part VII

*'I was an 18-year-old law student. I was Jewish. I had been an active, card-carrying member of the Social Democratic party since I was twelve,'* (111) [#J]

*'A noisy and troublesome and growing minority in the council are called Bolsheviki (big claims), because they demand everything and will not even consider compromise. They want a separate peace, entirely favourable to Germany. I talked to a number of these men, but I could never get one of them to explain the reason of this friendship for Germany. Vaguely they seemed to feel that socialism was a German doctrine and, therefore, as soon as Russia put it into practice, the Germans would follow suit. Not all the council members are working people. Some have never done a hand's turn of manual work in their lives. Many of the soldier members have never seen service and never will. The Jewish membership is very large, and in Russia the Jews have never been allowed any practice of citizenship.'* (112) [+]



*'Just one more case, because it is typical of many. This man was a real exile, and for eleven years he had lived in Chicago. Born in a small city in Western Russia, he joined, while still a youth, what was known as the Bund, a socialist propaganda circle of Jewish men and women. The youth's parents, quiet, orthodox people, knew nothing of his activities, nor of the revolutionary literature of which he was custodian and which he had concealed in the sand bags piled up around the cottage to keep out the winter cold. On May 31, 1905, the Tavarishi, or comrades, in his town organized a small demonstration against the celebration of the Czar's birthday. The next day the police began searching houses and making arrests among the youth of the town, and they found the books hidden in the sandbags. The boy fled, and found refuge in the next town. Money was raised, a passport forged and the youth finally got to England via Germany. He didn't like England and in 1906 he crossed to the United States, and his whole career in Chicago was a history of agitation and rebellion. He was one of the founders of a socialist Sunday school in Mayor Thompson's town, where children of tender years are given a through education in Bolshevik first principles.'* (113) [+]

*'A big black-bearded fellow with a hooked Jewish nose mounted the rostrum and attacked the war as a thing of financiers and capitalists.'* (114) [+]

*'When I arrived in Vilna I had heard quite a good deal about the Jewish speaker, Vladek, who was called the "young Lassalle." I went to hear him. It was the first time in my life that I heard a revolutionary speech in Yiddish. Vladek spoke remarkably well. His speech was short and to the point.'* (115) [+]

*'When I came to the United States in 1921, I reminded Vladek of the time I had seen and heard him. He was flattered that I remembered, after not seeing each other for sixteen years. He was now the manager of one of the largest Jewish newspapers in the world, the New York City "Daily Forward," with a circulation of one million readers. He was the first president of the ORT, and was a councilman in New York, working on plans for slum districts. He was friendly with Prime Minister Leon Blum, Prime Minister Atlee of England, Herbert Morrison, and with all European labor leaders.'* (116) [+]

*'In Petrograd, I also met many of the leaders of the Jewish community, including G. B. Sliosberg the famous lawyer and president of the Jewish Community Council, O. O. Grusenbergl, another prominent lawyer for the Russian Senate, and member of the Board of the Jewish Community Council, Maxim Vinaver, one of the finest organizers and orators in the duma, and a member of the Jewish Community Council board, and Rabbi Eisenstat, a noted scholar and Chief Rabbi in Petrograd, formerly from Rostov. They spoke of the revolution, and asked us to help the Provisional Government under Kerensky.'* (117) [+]

*'In a crowd of typical agitators, men and women, undersized, unwashed and largely Jewish, stood a very tall, well-dressed man with a fresh complexion, clear blue eyes, and an Imperial beard that made him resemble an old-time Frenchman.'* (118) [+]

*'A few Jews changed their place of abode; but the dreaded domination over the less active Christian Russians never materialized, through Jews did play a considerable role in directing the higher affairs of the Revolution, which is natural enough in view of the fact that they had*

*been the pioneers of opposition of the Autocracy.’ (119) [+]*

*‘On the top floor was the Bolshevik Executive Committee. The chiefs of this Committee claimed to be Americans. One, a young Jew, told me that he had edited a Russo-Jewish newspaper in the East Side of New York; and he affirmed that Bolshevism was practically an American doctrine; and that until lately it had flourished better in New York than anywhere in Russia.’ (120) [+]*

*‘The vast majority of Jews in Russia are, in fact, to be found in association with the Liberal bourgeoisie and are supporters of the Cadet Party. They loyally supported both the First and Second Provisional Governments like sober and respectable citizens, and they are making the greatest efforts to secure the success of the Liberty Loan. Generally they stand for maintaining the unity of the State and are opposed to centrifugal and separatist ideas. Of the Jews as a body we may expect that they will play a large part in the future reconstruction of Russia, but it cannot be said of them that they played a great and active part in the Revolution. The only Jews that took an active part in the Revolution were the small but energetic Socialist minority of Jewish idealists. If the millions of Jews of Russia have gained their freedom today they owe it to that minority of Jewish idealists.*

*Yet the very existence of these Jewish idealists is a peculiar demonstration of the force and reality of Russian idealism. Though members of an oppressed race and with every excuse for racial bitterness, they never faltered in their faith in Russia. In all the Revolutionary parties they played an active part. They went to gaol and Siberia with their Russian fellow-revolutionaries. Yet they knew by experience that every effort of theirs would be, and was, answered by the autocracy in brutal massacre of the Jewish population at large. Had they been swayed even to the slightest degree by racial considerations they would have held their hand if only out of pity for their own race. But to them the ideal was above all, and to-day they may be proud of Russia’s freedom, which they helped to achieve in co-operation with the best men and women of all Russia.’ (121) [+J]*

*‘The truth of the story is that Mr. Maniuloff secretly took to Rasputin’s house two or three police agents, to whom the latter said that God himself had revealed to him that Russia could never be saved from the perils of revolution until the removal of Mr. Stolypine. He even blessed the officers, together with a pistol with which he presented them. It turned out afterwards that this pistol was the very weapon which the Jew Bagroff fired at the Prime Minister in the theatre in Kieff during the gala performance given there in honour of the Emperor’s visit to the town.’ (122)*

*‘Among the workers the new party gained strength until about 1900. Then all its Jewish members seceded and formed the ‘Bund’, which favored immediate revolution. Others too seceded.’’ (123) [+]*

*‘Perhaps the most startling development of the difficult years – startling to those who knew the anti-Semitic of Tsarist days – is the movement for a Jewish theatre, a movement which has resulted in two solely Jewish stages, both now in their fourth season. On one of them, the Jewish Kamerny Theatre, the plays are given in Yiddish; on the other, the Studio Theatre Gabima, only the purest Hebrew is heard. The former is the more pretentious and has been the busier of the*

*two; the latter has emerged from comparative obscurity at a single stroke by an amazingly perfect and moving production of St. An-sky's folk-tragedy, "The Dibbuk," already introduced to the New York stage by the Yiddish Art Theatre.*

*The Jewish Kamerny Theatre owes its existence to a group of artists of that race, including Granovsky, Rosovsky, Moosan, Anchron and Altman, who determined in 1919 to found such a stage and six months later opened its doors in Petrograd, thanks to funds provided by the Petrograd Soviet.' (124)*

*'The Revolutionary emigration has come back to its own. Amongst the members of the Executive Committee, moreover, all are not Russians. Without mentioning the Jews, who are very numerous, Mme. Kolontay, sitting among the Leninists, is Finnish. And there is Rakowski, too, the Socialist leader of Roumania: one never knows exactly whether he is Roumanian or Bulgarian.' (125) [-]*

*'There are, in this revolutionary commune, many foreigners, Cosmopolitans, Jews especially, hiding under a borrowed name their German origin, but who cannot regard as their fatherland a country where they have scarcely known anything but persecution.' (126)*

*'Yet another investigating Commission was formed then and there, for Lenin's rehabilitation. I don't know anything about its activities. But I recall that two days later there were discussions of some other elections to this Commission: the 'inconvenience' emerged that its original membership consisted only of Jews, five in all – including Dan, Lieber, and Gots. The rehabilitation of Lenin by a Commission like that could serve only as a source of another Black Hundred campaign – against the whole Soviet for concealing higher treason...' (127)*

*'We fail to see two stars of the first magnitude amongst the Bolshevik rulers – the 'cronies', Zinoviev and Kamenev. Their absence from the Government might have had a great many valid reasons. First of all, being somewhat in opposition, they might have declined. Secondly, for tactical reasons it was advisable to cut down as much as possible on the number of Ministers of Jewish origin (the sole exception was Trotsky). Thirdly, we must remember that from now on ministerial posts were in fact not the most important in the State: stars of the first magnitude made all high policy in the Party Central Committee. Fourthly, Kamenev was appointed chairman of the Central Ex. Com., which formally was the highest State body, while Zinoviev received a high appointment as editor of the official state newspaper: the Izvestiya of the Central Ex. Com.' (128)*

*'The Socialist parties of the White Russians, Esthonians, Livonians, Letts, Lithuanians, and Jews were fused for the revolutionary movement. The Jews, in the opinion of Ular, played an important role in the revolution.' (129)*

*'Among the ethnic groups whose discontent and opposition to Tsardom had necessarily reached vast proportions, and who largely contributed to the downfall of autocracy, is that of the Jews. To a greater degree than the Poles, the Letts or Finns, or, indeed, any other ethnic group in the vast Empire of the Romanovs, they have been the artisans of the Revolution of 1917.' (130) [J]*

*'It was but natural that the Jews should take a prominent part in the movement of Russian liberation. When Professor Errera wrote that few Jews could be found among the Revolutionaries in Russia, he was absolutely wrong.'* (131) [J]

*'On the contrary, I maintain that not only have the Jews of Russia good and valid reasons to be on the side of the revolution, but that, in reality, they have contributed individually and collectively, as an ethnic and religious group, to the movement of emancipation in Russia and to the triumph of democracy.'* (132) [J]

*'My dislike was shared by all Muscovites. Motors were used only by the Jewish rulers, and they sped along regardless of other folk.'* (133) [+]

*'The autumn of the year 1917 brought great changes. Just as Michael-Petrovitch thought all was well the Bolsheviki took over the government in Petrograd, and the Ukrainians took over Kief. To Bouromka came, one day soon afterward, a new committee from outside, preaching fiery red doctrines. It was composed of a delegate or two from the factory workmen's Soviet at Poltava, together with student and Jewish propagandists, and they settled down for some time in the village.'* (134) [+]

*'The University and the superior schools remained closed. The men and women students who were not working here were sent into the provinces by the political committees to carry on propaganda among the peasants in favour of the republic. Eight out of ten were Jews and Revolutionary Socialists.'* (135) [+]

*'Pivoting on this right foot, he swung round, clicked his heels and executed the fine salute reserved, until lately, for generals.'*

*Meanwhile, a crowd had gathered round.*

*"What's the matter?"*

*"It's an officer bullying a soldier."*

*A policeman was summoned. He was a little Jew, and wasted no time on laying hands on the general.'* (136) [+]

*'It is a curious fact that among the leaders of the Labour Party, which at present is the preponderating party in Russia, there are Armenians, Caucasians, Germans and Jews, but not a single real Russian.'* (137) [-]

*'The Social Revolutionaries prided themselves on being irreligious and very many of them were Jews.'* (138) [+]

*'All the "counter-Revolutionists" were herded together in one carriage, the one farthest from the engine, and in charge of us was a Jewish official of the Kerensky Government.'* (139) [+]

*'Here two soldiers waited, and I was taken out between them and marched to the headquarters of the Chekha. In a small, dirty room I underwent an examination by two Jewish Communists, one of whom, Vladimirov – nearly all Jewish Communists assume Russian names – being prominent in the councils of the Communist central committee.'* (140) [+]

## References

- (111) Erich Erdstein, Barbara Bean, 1979, *'Inside the Fourth Reich'*, 1st Edition, Sphere: London, p. 7. The period that Erdstein (*'Inside the Fourth Reich'* is really Erdstein's extremely egoistic autobiography pretending to be a *'nazi hunting'* book) is referring to here is 1938 in Austria. It is worth noting that the Social Democratic party were communists, but communists who believed that communism was inevitable and that revolutionary struggle was largely unnecessary based on the theories of Karl Kautsky.
- (112) Rheta Childe Dorr, 1917, *'Inside the Russian Revolution'*, 1st Edition, MacMillan: New York, pp. 13-14. It should be noted that when Dorr speaks of the supposed sympathy of the Bolsheviks with Germany that she means not that the Bolsheviks were German agents/spies, but that they regarded Germany as the most likely place to implement socialism (per marxist doctrine) as indicated by her qualification that the Bolsheviks expected this to happen soon after they seized power in Russia.
- (113) Ibid, pp. 94-95
- (114) James Houghteling Jr., 1918, *'A Diary of the Russian Revolution'*, 1st Edition, Dodd, Mead and Company: New York, p. 123. I have marked this source as potentially problematic, because it doesn't detail what a *'jewish nose'* is and how that indicates that the owner of said nose is in fact a jew.
- (115) Mark Carter, 1959, *'The Russian Revolution As I Saw It'*, 1st Edition, Self-Published: Los Angeles, p. 34. Carter is here referring to the revolution of 1905 not 1917, which provides us with valuable additional perspective in regards to the role of jews as revolutionary agitators in radical Russian politics at this time. We should also note that the reference to (Ferdinand) Lassalle refers to the jewish founder of the German Socialist party (SPD).
- (116) Ibid. It should be noted that Leon Blum, three times Prime Minister of France, was also a jewish socialist who had communist sympathies (for example see his Leon Blum, Trans: W Pickles, 1946, *'For All Mankind'*, 1st Edition, Gollancz: London).
- (117) Carter, Op. Cit., p. 63
- (118) Robert Crozier Long, 1919, *'Russian Revolution Aspects'*, 1st Edition, E. P. Dutton: New York, p. 41. It should be noted that Long was the Russian correspondent of the Associated Press in 1917.
- (119) Ibid, p. 77. I have marked this quotation as potentially unreliable, because it seems to reference the *'Commissar Lists'*, which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.
- (120) Ibid, p. 126
- (121) Michael Farbman, 1917, *'The Russian Revolution & the War'*, 1st Edition, The Herald: London, pp. 35-37. It should be noted that Farbman was the Petrograd correspondent of the *'Manchester Guardian'* (a British socialist newspaper) in 1917.
- (122) Princess Catherine Radziwill, 1918, *'Rasputin and the Russian Revolution'*, 1st Edition, John Lane: London, p. 72. I am not sure as to how true to life this quote is, as Radziwill was a rather eccentric character, but I have decided to give it the benefit of the doubt.

- (123) Alice Stone Blackwell (Ed.), 1918, *The Little Grandmother of the Russian Revolution: Reminiscences and Letters of Catherine Breshkovsky*, 1st Edition, Little, Brown, and Company: Boston, p. 107
- (124) Oliver Sayler, 1922, *The Russian Theatre*, 1st Edition, Brentano's: New York, pp. 282-283
- (125) Emile Vandervelde, Trans: Jean Findlay, 1918, *Three Aspects of the Russian Revolution*, 1st Edition, George Allen & Unwin: London, p. 21. I have marked this quotation as potentially unreliable, because it seems to reference the '*Commissar Lists*', which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.
- (126) Ibid, p. 201
- (127) N. N. Sukanov, Joel Carmichael (Trans. & Ed.), 1962, *The Russian Revolution 1917 Eyewitness Account*, Vol. II, 1st Edition, Harper & Brothers: New York, p. 461
- (128) Ibid, p. 656
- (129) Encarnacion Alzona, 1921, *Some French Contemporary Opinions of the Russian Revolution of 1905*, 1st Edition, Columbia University: New York, p. 48
- (130) Angelo Rappoport, 1919, *Pioneers of the Russian Revolution*, 1st Edition, Brentano's: New York, p. 228
- (131) Ibid, pp. 228-229
- (132) Ibid, p. 229
- (133) Anon., 1921, *From a Russian Diary 1917-1920*, 1st Edition, John Murray: London, p. 188. The diary entry is that for January the 8th 1919. I have marked this quotation as potentially unreliable, because, in addition to being anonymous, it seems to reference the '*Commissar Lists*', which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.
- (134) Princess Cantacuzene, Countess Speransky, 1920, *Russian People: Revolutionary Recollections*, 1st Edition, Charles Scribner's Sons: New York, p. 64
- (135) Claude Anet, 1917, *Through the Russian Revolution: Notes of an Eye-Witness, from 12th March – 30th May*, 1st Edition, Hutchinson: London, pp. 75-76
- (136) Ibid, p. 180. I have marked this quotation as potentially problematic, because Anet doesn't tell us how he knew that this policeman was jewish and hence we do not know whether this was just speculation on Anet's part or not.
- (137) Anon., 1918, *The Fall of the Romanoffs: How the Ex-Empress & Rasputine Caused the Russian Revolution*, 1st Edition, Herbert Jenkins: London, p. 231. I have marked this quotation as unreliable, because, in addition to being anonymous, it references the '*Commissar Lists*', which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.
- (138) Anna Viroubova, 1923, *Memories of the Russian Court*, 1st Edition, MacMillan: London, p. 13. It needs to be understood that the Social Revolutionaries, or SRs, were a competing socialist party to the Bolsheviks and Mensheviks and whose powerbase was the Russian peasantry not the urban workers. For more information and a brief overview of the activities and ideas of the Social Revolutionaries see Francis King's (Trans. & Ed.), 2007, *The Narodniks in the Russian Revolution: Russia's Socialist-Revolutionaries in 1917*, Socialist History Occasional Papers, No. 25, Socialist History Society: London.
- (139) Viroubova, Op. Cit., p. 272
- (140) Ibid, p. 358

## Part VIII

*'A by-product of these general migration schemes was a project for the settlement of Jews on the land. A committee for this purpose was set up in 1923, but apparently achieved no results till, in the following year, an American Jewish organization established an American Jewish Joint Agricultural Corporation ("Agro-Joint") to promote "the mass transfer to productive occupations" of as many as possible of the 2,700,000 Jews living in the Soviet Union. An agreement was reached by which funds for this enterprise would be provided in equal proportions by Agro-Joint and by the Soviet authorities. In the autumn of 1924 a "committee for the settlement on the land of Jewish toilers" (Komzet) was established by the presidium of the Soviet of Nationalities, and drew up a programme for the settlement of 100,000 Jewish families. Land was put at the disposal of the committee in the southern Ukraine and in the Crimea, with the promise of further allocations in the Volga region and in the North Caucasus. In 1925, in spite of some local resistance, 100,000 Jews were in fact settled, and the number had risen to 250,000 by 1928, mainly in the Ukraine and in the Crimea. Settlement was almost exclusively in the form of kolkhozy; individual Jewish settlers were rare. The scheme had no political implications, though Petrovsky, the president of the Ukrainian Sovnarkom, went so far as to suggest to the ninth Congress of Soviets in May 1925 the creation of "separate Jewish districts or even a Jewish region", and hopes were expressed elsewhere that the project might one day lead to the foundation of a Jewish Soviet republic.'* (141)

*'According to Gleb Struve (Soviet Russian Literature), who considers Bagritsky 'one of the most talented and original of the young Soviet poets', the Lay is 'the story of a Ukrainian peasant who flies from the Communist food-detachment commanded by the Jew Kogan, encounters on his way the "Green" anarchist bands of Makhno and is forced to joined them. Then Kogan is taken prisoner by the Makhno bands and Opanas is despatched to shoot him. On the way to the execution he changes his mind and proposes to Kogan to let him escape, but Kogan chooses death. Later on the Makhno bands are defeated by the Reds and Opanas in his turn taken prisoner. Questioned by the Red commanded Kotovsky he confesses to having killed Kogan and submits docilely to the execution. It is a typical revolutionary heroic poem.'* (142) [J]

*'Now I again knew somebody who was in possession of stolen wealth, and felt no scruples about taking it from him. He was a Polish Jew who had been a lieutenant in the International Brigades in Spain. When I left Moscow in 1941 I let him have the use of my room. After my return I had been there several times. I had seen that he had plenty of blankets, suits, and shoes, all rarities in Russia, and that he also had a great deal of cash. The origin of his wealth was no secret to me; he had held an important job at the International Red Aid for three years.'* (143) [\*]

*'Politically, the Social-Revolutionaries always advocated a federative Russian republic. The composition of the party was extremely varied. School teachers and small intelligentsia became affiliated with it. The more prominent leaders numbered several important Moscow Jewish merchants.'* (144)

*'Besides obvious foreigners, Bolshevism recruited many adherents from among émigrés, who had spent many years abroad. Some of them had never been to Russia before. They especially numbered a great many Jews. They spoke Russian badly. The nation over which they had seized power was a stranger to them, and besides, they behaved as invaders in a conquered country. Throughout the Revolution generally and Bolshevism in particular the Jews occupied a very influential position. This phenomenon is both curious and complex. But the fact remains that such was the case in the primarily elected Soviet (the famous trio – Lieber, Dahn, Gotz), and all the more so in the second one.*

*In the Tsarist Government the Jews were excluded from all posts. Schools or Government service were closed to them. In the Soviet Republic all the committees and commissaries were filled with Jews. They often changed their Jewish name for a Russian one – Trotsky-Bronstein, Kameneff-Rozenfeld, Zinovieff-Apfelbaum, Stekloff-Nakhmaches, and so on.'* (145) [-]

*'There was a head (president) of the soldiers and officers deputies association of the Twelfth Army who was a Jew from Riga, an attorney. He came to see me, and when I showed him this document he said, "The document that these soldiers gave you would entitle you to become almost a commander-in-chief, but these people write to you and say that you can't be even a company commander because you don't fit the Revolution."'* (146) [+]

*'At this point I would like to call to your attention a comment of Lenin's. He was not Jewish. Lenin once said, "If it had not been for the enthusiastic support of Jews and their genius for organization, I would never have been able to make a revolution and make it triumph."*

*During the period of civil war most leaders on the Red side, the most important leaders as well as the lesser ones, were Jewish. They were called "political commissars." The top man was Leon Trotsky Bronstein.'* (147) [+]

*'Shortly after I left my mother, a Revolutionary Committee arrived. Three men, a Jew, a sailor with a rifle, and a soldier comprised the committee. They demanded that all wages paid to the workers on the estate be raised one hundred percent.'* (148) [+]

*'At that time, most of the Jewish population was very much pro-Bolshevik and pro-Communist for a reason I will speak about in much detail later; by no means all of them (I do not want to make any kind of generalization), but very many of them were, especially the younger ones propagandized the German occupation troops little by little.'* (149) [+]

*'Obviously you want to unburden something that weighs heavily on your mind.' Rudin said, "Yes, it does, Sir. As a young artillery officer, back in 1917, I came home on leave. My father had a modest estate in the vicinity of St. Petersburg. We belonged to the Russian nobility but not to the very wealthy top-notch aristocracy of Russia. We are of an impoverished but very ancient and noble family. My father served all his life in the army and was a retired general, too old to participate in the war of 1914. He lived in that home of ours with my mother, my sister, and my fiancée, who was visiting them when I came on leave. And then, out of the blue, came the Revolution. I know that you were somewhere out in the provinces with the regiment. You were not in Petersburg and the horrors of the Revolution reached you gradually. But to us who were*



*there it came as a big blow out of nowhere. A few trucks full of drunk sailors, led by several Jewish youths of St. Petersburg, seized my father and shot him outright. They tied me to a tree with ropes so that I could not move at all. They put a gag in my mouth and then in front of me that gang raped my sister and fiancée and then they shot them both, as well as my mother. They looted and smashed everything in the house but for some reason that I do not understand, they forgot all about me. Finally that gang drive off, probably to do the same thing to our neighbors.’ (150) [+]*

*‘Arcadi Berdichevsky, who became my husband in 1928, had worked from 1920 until 1927 at Arcos or at the Soviet Trade Representation in London. He was a Russian Jew, who had studied at Zurich University and emigrated to the United States in 1914. In 1920 he had thrown up a very good job in New York to work for the Soviet government in London. He was not a Bolshevik, but had been a member of the Jewish Social Democratic party in Poland (the Bund), where had lived until he went to study in Switzerland about 1910. He knew less about Soviet Russia than I did, since he spent his whole time in England since 1920. He was a sincere Socialist, and although he was too much of a Jew and knew the old Russia too well not to perceive the naivete of the picture I painted of the U.S.S.R., he believed as I did that a new and better world was being created in Russia. He, like me, wanted to take part in the building of that new socialist world.’ (151) [#]*

*‘While awaiting Arcadi’s arrival from the Far East I lived with his sister and her two sons in their tiny two-roomed apartment in the Dom Politkatajan on Pokrovka. This was the House of the “Political Hard-Labor Prisoners” – i.e., of those who had done hard labor in Siberia under the Tsar. Vera, my sister-in-law, had been sent to a Siberian prison from Lodz in Poland while still in her teens. First, like Arcadi, a member of the Bund (Jewish Social Democrats) she had become a Social Revolutionary in Siberia but had joined the Bolsheviks in 1917, and had herself fought against the Japanese in the Intervention. She had been imprisoned by them but had escaped. Her whole life had been one of adventure, hardship, and sacrifice; but now she had a good job and was full of confidence in the future. She radiated happiness. Her first child had died as a baby on the long trek in the snow across Siberia to the prison camp. Trying to shield it from the cold, she had suffocated it in her arms. Her second son, Shura, had somehow survived the rigors of prison and exile, and was now a youth of eighteen studying engineering at the Moscow University.’ (152) [\*]*

*‘The greatest source of revenue of the Torgsin shops was remittances from abroad. Jews, in particular, often had relatives abroad – in Poland, in Germany, and above all in the United States – who would sent them a few dollars a month to save them from starvation. The percentage of Jewish people standing in Torgsin queues –there were queues even at these shops since there were never enough shop assistants – was very high. Anti-Semitism, although officially condemned, took a new lease on life when the Russians saw their Jewish neighbors in the apartment kitchens cooking good food which they never had a chance to buy.’ (153) [\*]*

*‘A far more unpleasant type of blatmeister was a certain V, the titular head of one department at Promexport, who acted as general factotum and toady to Kalmanofsky, the chairman. He attended to the letting of the chairman’s datcha (“country house”) and other personal affairs, and was always at this side, fetched and carried for him, flattered him, and made himself useful*

*in innumerable ways. Quite useless at his office, he was invaluable to the chairman for securing whatever he personally required and in general in attending to his private affairs. V had no dignity at all. The chairman often treated him like a dog, stormed at him and vented his temper on him. This chairman was not stupid; he was in fact an able and intelligent man, an educated Jew who could appreciate merit and liked me like my husband who stood their ground and were never subservient. ' (154) [\*]*

*'The straight Russian part of the party is in complete command of the situation, since over 71 per cent are straight Russian. Of the rest, 6.3 per cent are Ukrainian, 5.3 per cent Caucasian, while the Jews, who in many parts of Europe are considered to have commanding influence, only number 4.9 per cent. ' (155)*

*'As the Germans advanced deeper into Russia, theatre companies in provincial cities folded up and hurried eastward. This was not organized evacuation but the movement of small individual groups. A large percentage of actors stayed to wait for the Germans. Only a few theatres in the larger provincial cities were evacuated completely and in an organized fashion, but the local Soviet authorities could claim no credit for these successes. They were due to the personal enterprise of individual theatre directors who public-spirited enough to think about saving their theatres as well as themselves. In the majority of cases, the leading Soviet administration personnel, including heads of Party committees, executives of state enterprises and officials of the NKVD, loaded their belongings onto government trucks and fled to safety at the first opportunity. Needless to say, they washed their hands of responsibility for what would happen to the population they left behind – a population which included artists and large groups of Jews. ' (156)*

*'Our party attended a meeting at Novo-Nikolaievsk of the Siberian Revolutionary Committee, the highest governing body in Siberia at the present time, which had been called to discuss a scheme for development of an important mining region with the help of foreign immigrant workmen. We watched the proceedings with keen interest, for we felt that we were witnessing a part of the Soviet apparatus at work. There were about thirty-five men and women in the room, mostly workers and peasants, with a sprinkling of intellectuals and professional men. A number of old Siberian revolutionary exiles now sat as rulers of the country where they had once been confined as prisoners. The average age of the gathering I should estimate at about forty. The Committee included few university graduates, perhaps a dozen, certainly no more; there were eight or ten Jews among them. ' (157) [+]*

*'As in Russian literature, the two chief themes in the Ukraine are also the new order in agriculture and industry. Successful authors are I. Kirilenko and V. Kuzmich, Ivan Le and G. Kozyuba. Nathan Lurye, a young Jewish writer, wrote one of the most noteworthy works on the Socialist organization of village life in his novel The Call of the Steppe. But all these are names which mean little to us. Not one of them, with the exception perhaps of Mikitenko, has hitherto attained the importance of a Sholokhov or Gladkov. ' (158)*

*'What happens to the other faiths? We were several times surprised to discover that Jews in the U.S.S.R. are considered not as members of a religious persuasion, but as a "national minority", in the same was Armenians, Georgians, Tartars, etc.... (An official, telling us about national*

*minorities represented in the government, said, "Kaganovitch is a Jew, Mikoyan is an Armenian") and when they introduced themselves to us, several Soviets specifically announced that they were Jews.' (159) [\*]*

*'We met several Russian Jews who occupied responsible positions, the director, for instance, of Pravda's printing works, the most important Soviet newspaper press.' (160) [\*]*

*'The Jewish theatre, which even under the former regime and at the beginning of the revolutionary period played an important part in Russian life, has completely disappeared.' (161) [\*]*

*'M. J. Olgin, member of the central committee of the Communist Party, and editor of the Jewish Communist organ, "Freiheit," has written a pamphlet since recognition of Russia by the United States, entitled "Why Communism," which is even clearer in its open advocacy of violent destruction of the United States government.' (162)*

*'The problem of the large number of revolutionary Russian Jews in Germany doubtless contributed toward making Fascist Germany anti-Semitic.' (163)*

*'Camps Nitgedaiget*

*Communist camps near N.Y., Chicago, Lumberville, Pa., Wash., D.C., Detroit, Birmingham, etc.' run by the communist Jewish "United Workers Cooperative Assn." The camp near Chicago for example is located on Paddock Lake 14 miles west of Kenosha, Wis. And occupies about 205 acres; accommodates 500 to 600 people from July 4, to Nov. 1; a Young Pioneer Camp has been held here for the past two years (under direction, 1933, of Comrade Levine of the Young Communist League);' (164)*

*'Communist League of America*

*American adherents of the expelled Trotsky faction in the Communist International; organized 1928; while not affiliated with the Communist Part of the U.S.A. it supports the Communist T.U.U.L. strikes and participates in other "united front" activities; is more violently revolutionary in theory than even the parent Communist Party. In 1930 the national committee included Martin Abern, James P. Cannon, Vincent Dunne, Hugo Oehler, Max Schactman, Carl Skoglund, Maurice Spector, Arne Swabeck, issues Youth and Jewish papers besides the English weekly "Militant";' (165)*

*'Debs Memorial Radio Station*

*Radio station WEVD named after Eugene V. Debs, "started and continued by Socialists and radicals," was according to 1932 Am. Labor Year Book, "finally allowed to keep its license after a hard fight, and was heavily endowed by the Jewish Daily Forward" (Socialist newspaper).' (166)*

*"Potted Biographies" says: "In June 1917, MacDonald, assisted by Snowden, Smillie, Ammon,*

*Anderson, Roden Buxton, Mrs. Despard, Mrs. Snowden, and many East End Jews, held a conference at Leeds and agreed to the formation of Workmen's and Soldiers' Councils, on Russian lines, to end the war by outbreak of a revolution which would paralyse our military operations.' (167)*

#### *'Freiheits*

*Communist Jewish "Foreign Language Groups" (see) conducting Freiheit Singing Societies, Freiheit Workers Clubs, etc., etc., in N.Y., Chicago and other cities. The official Jewish Communist newspaper (published in Yiddish) is the Jewish Daily Freiheit; Moissaye J. Olgin is editor. The building of this newspaper, which in 1930 had a daily N.Y. sworn circulation of 64,067 copies, adjoins the building of the official communist Daily Worker (published in English). They use the same presses. Communist banners, recently decorated the front of both buildings,' (168)*

#### *'International Workers Order I.W.O.*

*Communist fraternal and agitational insurance society formed in 1930 by 7,000, mainly Jewish members of the left of the Workmen's Circle. Now, after three years, it claims 34,000 members including branches of Hungarians, Slovaks, Ukrainians, Italians, Polish, Russians, Armenians, Spanish, Bulgarians, Greeks, Negroes and Americas; conducts Russian, Slovak, Ukrainian and Jewish Communist language schools and about 130 elementary and higher schools for children in order to counteract "capitalistic" and "nationalistic" public school tendencies.' (169)*

*'After another offering of a shilling, I queried the Demuth woman regarding Marx's religious inclinations. She said "'e was a God-fearing man."*

*I gathered that Marx had often gone on Saturdays to a Jewish temple in the Maidenhead section of London. Sometimes, when his ailment had bothered him too severely (using the exact words of the Demuth woman), "he prayed alone in his room, before a row of lit candles, tying sort of a tape measure around his forehead.'" (170) [-]*

#### **References**

(141) Edward Hallett Carr, 1958, *'A History of Soviet Russia: Socialism in One Country 1924-1926'*, Vol. I, 1st Edition, MacMillan: New York, pp. 528-529

(142) Gerald Abraham, 1943, *'Eight Soviet Composers'*, 1st Edition, Oxford University Press: New York, p. 61, n. 1

(143) Valentin Gonzalez, Julian Gorkin, Trans: Ilsa Barea, 1952, *'El Campesino: Life and Death in Soviet Russia'*, 1st Edition, G. P. Putnam's Sons: New York, pp. 111-112

(144) Ariadna Tyrkova-Williams, 1919, *'From Liberty to Brest-Litovsk: The First Year of the Russian Revolution'*, 1st Edition, MacMillan: London, p. 43. It should be once again noted that the Social-Revolutionaries, or SRs, were a different and competing socialist party to the Bolsheviks and Mensheviks.

(145) Ibid, pp. 298-299. I have marked this quotation as unreliable, because it seems to reference

- the 'Commissar Lists', which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.
- (146) Victorin Moltchanoff, 1972, *The Last White General*, Regional Oral History Office: The University of California at Berkeley, p. 37
- (147) Ivan Stenbock-Fermor, 1986, *Memoirs of Life in Old Russia, World War I, Revolution, and in Emigration*, Regional Oral History Office: The University of California at Berkeley, p. 97. I have not been able to find this comment of Lenin's in a brief review of Lenin's published work, but I have decided to let it stand on the grounds that it doesn't sound uncharacteristic of Lenin's writings but we should remember that it is not an authenticated quote and could very well be something attributed to Lenin that he did not say or write. On p. 182 we also read Stenbock-Fermor recalling something similar, but this time suggesting that Trotsky is the one who had a genius for organization: hence it may just be that Stenbock-Fermor is transliterating the meaning of Lenin's comment regard Trotsky to jewish Bolsheviks in general. We should also note that Stenbock-Fermor is generally pro-jewish in the transcript of his oral memoirs and even suggests at one point that the Virgin Mary was a 'jewish girl' (and hence jews should be accepted).
- (148) Ibid, p. 192
- (149) Ibid, pp. 256-257
- (150) Ibid, pp. 381-282
- (151) Freda Utey, 1940, *The Dream We Lost: Soviet Russia Then and Now*, 1st Edition, John Day: New York, p. 16
- (152) Ibid, p. 62
- (153) Ibid, p. 102
- (154) Ibid, p. 229
- (155) Stuart Chase, Robert Dunn, Rexford Guy Tugwell (Eds.), 1928, *Soviet Russia in the Second Decade: A Joint Survey by the Technical Staff of the First American Trade Union Delegation*, 1st Edition, John Day: New York, p. 151
- (156) Martha Bradshaw (Ed.), 1954, *Soviet Theaters 1917 – 1941*, 1st Edition, Research Program on the U.S.S.R.: New York, p. 174
- (157) Abraham Heller, 1922, *The Industrial Revival in Soviet Russia*, 1st Edition, Thomas Seltzer: New York, p. 41
- (158) Kurt London, Eric Bensinger (Trans.), 1938, *The Seven Soviet Arts*, 1st Edition, Yale University Press: New Haven, p. 149
- (159) Helen Lazareff, Pierre Lazareff, 1956, *The Soviet Union after Stalin*, 1st Edition, Philosophical Library: New York, pp. 209-210
- (160) Ibid, p. 210
- (161) Ibid, p. 211
- (162) Elizabeth Dilling, 1934, *The Red Network: A "Who's Who" and Handbook of Radicalism for Patriots*, 1st Edition, Self-Published: Chicago, p. 16
- (163) Ibid, p. 99
- (164) Ibid, p. 130
- (165) Ibid, p. 140. Out of those Dilling mentions as being members of the national committee two are certainly jewish: Martin Abern (formerly Martin Abramowitz) and Max Schachtman. While one, Maurice Spector, was probably jewish given that he later worked for the Labour Zionist movement. So three out of eight members (or 37.5%) of the national committee as outlined by Dilling were/was jewish at the time she wrote.
- (166) Ibid, p. 145

(167) Ibid, p. 148

(168) Ibid, p. 161

(169) Ibid, p. 178

(170) S. M. Riis, 1962, *'Karl Marx: Master of Fraud'*, 1st Edition, Robert Speller & Sons: New York, p. 11. When Riis speaks of the *'Demuth woman'* he is speaking of Helene Demuth: Karl Marx's long time maid and mistress who was gifted to Marx's wife, Jenny von Westphalen, by her mother. I have marked this quote as potentially unreliable as Riis' testimony, although rather obscure, has not been used or credited by any biographer of Marx of whom I am aware. Also Riis doesn't provide any evidence that the woman he talked to was really Helene Demuth (who had died in 1890 although Riis originally published *'Karl Marx'* in the 1920s, which still stretches the timeline quite a bit).

## Part IX

*'The greater part of the guard was dispatched to the Front: only two shifts remained. One was almost entirely composed of Jews. It was even called "the Jewish Guard." The majority of these Jews treated us very well, and individual Red Guards showed a great understanding, and openly condemned the executions.'* (171) [+]

*'Our courier, or interpreter, or whatever he was, kept his eye on us sharply for the rest of the journey. He was a young Jew, typical of a multitude of others who were thriving under the service of the Soviet Government, for they seem to have a peculiar facility for adapting themselves to conditions under which the ordinary man sinks. I was old enough to have been his father, and found his rudeness almost unbearable. He was constantly breaking into conversation with my wife, and he was amazingly lacking in common sense. His chief aim seemed to be to pump absurd propaganda into the ears of strangers.'* (172) [+]

*'As we were leaving the hotel for a walk through the city, a young Jew by the name of Feinberg stopped us at the door. There seemed to be no way of dodging these interpreters.'* (173) [+]

*'There entered an American Jew with a red badge in his buttonhole which showed him to be a member of the Communist party. I went over to him and found that he was holding forth to two of the Americans about the blessings of Soviet rule.'* (174) [+]

*'I gather from what I have heard in the famine districts. The speculators, often Jewish, in the provinces have fought shy of administrative positions, and have preferred instead to capture the less arduous and more profitable jobs in charge of Soviet warehouses and stores. The notorious "Soviet mice" who eat the corn in the Government stores, not to speak of other food-stuffs, wares, and goods, still flourish in these provincial places.'* (175) [+]

*'The number of Jews in the Foreign Office and the Soviet institutions I called at, is extraordinary. It is exceptional in Moscow to find anybody there in an at all responsible post who is not of that race.'* (176) [+]

*'Few people ventured to be so outspoken as this, for everybody feared the four or five Communists who were attached to the regiment to eavesdrop and report any remarks detrimental to the Bolsheviks. One of these Communists was a Jew, a rare occurrence in the rank and file of the army. He disappeared when the regiment was moved to the front, doubtless having received another job of a similar nature in a safe spot in the rear. The only posts in the Red army held in any number by Jews are the political posts of commissars. One reason why there appear to be so many Jews in the Bolshevik administration is that they are nearly all employed in the rear, particularly those departments (such as of food, propaganda and public economy) which are not concerned with fighting. It is largely to the ease with which Jewish Bolsheviks evade military service, and the arrogance some of them show toward the Russians whom they openly despise, that the intense hatred of the Jew and the popular belief in Russia that Bolshevism is a Jewish "put-up" are due. There are, of course, just as many Jews who oppose the Bolsheviks, and many of those are lying in prison.'* (177) [+]

*'The singers had studiously rehearsed, the execution was excellent, the enthusiasm they aroused was unbounded, and they were recalled again and again. They would probably have gone on endlessly had not the Jewish agitator, who was acting as master of ceremonies and who had to make a speech later, announced that they must get along with the programme.'* (178) [+]

*'Intellectuality in the party has always been represented largely, though by no means exclusively, by Jews, who dominate the Third International, edit the Soviet journals, and direct propaganda. It must never be forgotten, however, that there are just as many Jews who are opposed to Bolshevism, only they cannot make their voice heard.'* (179) [+]

*'In discussing with the Bolsheviks, out of official hours, the internal Russian situation, the Lithuanians asked how, in the view of the universal misery and lack of liberty, the Communists continued to maintain their dominance. To which a prominent Bolshevik leader laconically replied: "Our power is based on three things: first, on Jewish brains; secondly, on Lettish and Chinese bayonets; and thirdly, on the crass stupidity of the Russian people."'* (180) [+]

*'The Social-Democratic members were, however, mostly Jews or Georgians; and this predominance of the foreign element was greatly strengthened when the Bolshevik leaders returned to Russia.'* (181)

*'The next day I made the acquaintance of my fellow travellers, an elderly Russian from Dvinsk, a Pole and a barely twenty-year-old Jew just home from exile in a threadbare suit of blue chevrot and broken boots, but with eyes that were fire. He was an Under-Commissar in the food distribution bureau at Petrograd, he said.'* (182) [+]

*'The first room I came into harboured "The Third Internationale Executive and Agitation Committee of Bjelof for the Propagation of Bolshevistic Ideas among the Prisoners of War in Russia." Here sat a Hungarian, and a Viennese Jew, but evidently they were not the ones I was to see. The corridor on the first floor was full of people. They were petitioners and persons waiting to see the head commissar of Bjelof, sent out by the Soviets' central committee in Moscow – Mr. Rosenfeld, the very man I wished to get in touch with. As it was still in those when a foreigner in Russia commanded just so much respect as he demanded, I went past the whole*

*mob right into the audience room.*

*There were six or seven persons in the place, and it was a little while before I got my bearings. Two soldiers sat on a bed, with their rifles between their boots, and smoked cigarettes, and another man in a soldier's cape lay in a corner and slept loudly on a pile of cartridge belts. A pale man, with a face like yellow peas, sat at a small table on which there was a typewriter, and ate soup. In the middle of the room a man, whom I supposed to be Rosenfeld, without a collar and wearing long boots, was conferring with two tousled youths in the black blouses of the Russian Intelligentsia. Rosenfeld was a fattish Jew of about 35-40 years. I drew his attention to me by handing him a glazed card with all the titles which a foreigner travelling in Russia does not disdain to claim. Rosenfeld willingly let himself be impressed, he overwhelmed me with politeness and excuses for the untidiness of the place, with bows and noble gestures. He personally took a machine gun off an armchair that I might sit down. He was apparently figuring out something else while he studied me and my errand. The man with the soup was set to click off a flattering letter of introduction for me and Rosenfeld gave all my papers his personal vise. '* (183) [+]

*'It was already growing light when I was wakened and presented for the commissar, a young Jew with a highly sympathetic personality, and for his adjutant who quite the opposite was a highly sinister person, no doubt a Pole, who looked as if he might very well be his own executioner also. '* (184) [+]

*'The President of the soviet and the Commandant of the two – he combined the two offices – was a Red Jew who had some manufactured name which I have forgotten. His age was uncertain. '* (185) [+]

*'One surprise of this Revolution of surprises was the extraordinary influx of Jews into Petrograd and the prohibited towns and districts when the victory of the people was assured. '* (186) [+]

*'If Witte had made his proposal sooner – it might have met with a different reception. But now – now the Jewish cause is indissolubly bound up with the revolutionary Bund. The Jews will owe their emancipation to force, and they will see to it that the fore is sufficient to burst their bonds and give them all their rights. '* (187) [+]

*'You see, we were in the Russian Social Democratic Labor Party, but there were various organizations of the Jews. The Marxist non-Zionist organization of Jews was the Bund. Abramovich was a leading man with the Mensheviks, but was also a leader of the Bund. But then there were two Zionist socialist parties, one called the Socialist Zionists (Sotsialist sionisty), ideologically like the SR's, and then there were the Poaletsion, which means in Hebrew "the workers of Zion." I think they had a Marxist orientation, but the difference between them and the Bund was that the Bund did not believe in Zionism. '* (188) [+J]

*'After the talk there was a discussion in which I participated. My main opponent was Iurii Petrovich Figatner, quite a remarkable man, a Bolshevik, an old revolutionary, Jewish, about then years older than I. He had something to do with the Kislovodsk Soviet. '* (189) [+J]



*'In the summer of 1900, Mendel Rosenbaum, a Russian of Jewish extraction, who had been captured at the frontier in October, 1898, attempting to import prohibited literature, thrown into prison, and removed to the provinces as a preliminary to Siberian exile, managed to escape to Switzerland with the aid of a small sum granted from a special fund raised by the Society of Friends of Russian Freedom.'* (190)

## References

- (171) K. Alinin, 1920, *'Tche-ka: The Story of the Bolshevik Extraordinary Commission'*, 1st Edition, Russian Liberation Committee: London, p. 52
- (172) Alexander Schwartz, 1921, *'The Voice of Russia'*, 1st Edition, E. P. Dutton: New York, p. 22
- (173) Ibid, p. 39
- (174) Carl Bechhofer, 1921, *'Through Starving Russia: Being the Record of a Journey to Moscow and the Volga Provinces in August and September 1921'*, 1st Edition, Methuen: London, p. 24
- (175) Ibid, pp. 107-108. I have marked this quote as potentially problematic, because Bechhofer seems to be repeating hearsay as opposed to what he had himself observed or knew to be true.
- (176) Ibid, p. 139
- (177) Paul Dukes, 1922, *'Red Dusk and the Morrow: Adventures and Investigations in Red Russia'*, 1st Edition, Self-Published: New York, pp. 228-229. It should be noted that Sir Paul Dukes was the former Chief of the British Secret Intelligence Service in Soviet Russia when he wrote this book.
- (178) Ibid, p. 256
- (179) Ibid, p. 283
- (180) Ibid, p. 316
- (181) E. H. Wilcox, 1919, *'Russia's Ruin'*, 1st Edition, Chapman & Hall: London, pp. 159-160. It should be noted that Wilcox had been the Petrograd correspondent of *'The Daily Telegraph'* in 1917.
- (182) Henning Kehler, Frithjof Toksvig (Trans.), 1922, *'The Red Garden'*, 1st Edition, Alfred A. Knopf: New York, p. 16
- (183) Ibid, pp. 37-38
- (184) Ibid, p. 90
- (185) Ibid, p. 148
- (186) Stinton Jones, 1917, *'Russia in Revolution: Being the Experiences of an Englishman in Petrograd during the Upheaval'*, 1st Edition, McBride, Nast & Company, p. 274
- (187) Emile Joseph Dillon, 1918, *'The Eclipse of Russia'*, 1st Edition, J. M. Dent: Paris, pp. 6-7
- (188) Jacob Marschak, 1971, *'Recollections of Kiev and the Northern Caucasus, 1917-1918'*, Regional Oral History Office: The University of California at Berkeley, p. 19
- (189) Ibid, p. 35
- (190) George Perris, 1905, *'Russia in Revolution'*, 1st Edition, Chapman & Hall: London, p. 65

## Part X

*'Communist front will hold huge meeting at "Polo Grounds." On May 15 a meeting and demonstration, called "Salute to the Jewish State in Palestine," will be held at Polo Grounds, home of NY Giant baseball team. This meeting is another example of Communist efforts to horn in on Palestine question and exploit it for Stalin's purpose.*

*The front that's planning this Polo Grounds meeting is American Committee of Jewish Writers, Artists and Scientists. Among its leader are such men as Albert E Kahn, a Communist Party member who's a high officer of International Workers Order, Communist fraternal insurance society.*

*With Gromyko as a speaker, the American Comm of Jewish Writers, Artists and Scientists held a big "USA, USSR, Palestine friendship dinner" last Dec 30. On Nov 12 the same front held a meeting to celebrate 30th anniversary of Bolshevik Revolution in Russia.*

*Dr Albert Einstein has let himself be roped in as an honorary president of this front. Most of the great scientists of the world Einstein the greatest of them all. It's a pity that he doesn't recognize his lack of expertness in political questions. He isn't a Communist and in fact has expressly opposed Moscow on several matters... and yet he has been sucked into a number of Communist fronts.' (191)*

*'Shipler quickly picked the state of Israel as new recipient of his "award," and induced Maj Aubrey S Eban, representative of Israel and of the Jewish Agency at United Nations, to agree to come to the dinner and accept the "award" in Israel's behalf. But after learning that Marshall had rejected it, Eban did the same. He explained that he had "accepted in good faith," not knowing that his doing so might arose controversy.*

*Meanwhile Shipler tried to raise money on the basis of Eban's acceptance. He telegrapher some supporters of Zionism, telling them of the "award" to Israel, and asking each to contribute \$500 as cost of two tables, at \$25 per plate.' (192)*

*'After Marshall rejected the "award," Shipler hastily picked a substitute guest of honor. This was Maj Aubrey S Eban, representative of Israel and of the Jewish Agency at the United Nations. He was to accept a special citation to Israel. But after Eban learned of Marshall's cancellation, he cancelled, too. So Shipler got Dr Israel Goldstein, former president of Zionist Organization of America, to substitute for Eban and accept the citation. Bishop Oxnham made the presentation.' (193)*

*'A considerable number, though by no means a majority, of the Russian Liberals are Jews, and Russian Liberals do not at all endeavour to hide this fact. The consequence is that the union of the Russian Liberals with all the persecuted races has been all the more firmly cemented.' (194)*

*'It was a rude shock to be brought back to an appreciation of the fact that in the events of the day and in the new power which was ruling Russia, there was feverishly and aggressively at work an influence bitterly antagonistic to the tradition and spirit that these wonderful old buildings represented, - the influence of men who hated, despised and scorned them, - the influence of the Russian Jew.' (195) [+]*

*'Kerenski's famous and fatal order No. I had reached the front. My friend kept his temper and asked what authority there was, then, if the officers were deposed. "Oh, a committee runs things now." "And whom have you chose as head of your committee?" my friend asked. He was astonished to hear that the only Jew of the company had been elected chairman. "But," he expostulated in wonder, "I thought you hated this man, despised and distrusted him." "Yes," said the soldier, "we do hate him and we don't trust him at all, but you see he can talk and we can't. He understands the new order and we don't. We need a man who can talk, so we elected him."'* (196) [+]

*'I had been surprised at the sweeping way in which Russians had accused the Jews of being responsible for the terrors of the October revolution. I had discounted most of it as race prejudice. But what I had seen of the peasant character, which made possible such as incidents as those described in the story of the Russian officer, and the prominence of the Jews in the local Soviets in the towns I had visited, made it seem reasonable to suppose that the Jews were to play a part in the Bolshevik movement out of all proportion to their numbers. The dominance of the Jew in the affairs of Russia where he had so long been an outcast, which a year ago would have seemed a fantastic dream, now bade fair to become an accomplished fact.'* (197) [+]

*'The wholesale confiscation of the goods of the Burjui having provided insufficient to finance the needs of the Akmolinsk Provincial Soviet, he, along with a dozen Russians, had been arrested on the charge of having more than ten thousand rubbles in the bank. They were hauled before the governor of the province, an energetic Jew who, in spite of an exaggeratedly curt and businesslike manner, had left a favorable impression on me when I called on him. They had been suddenly offered the alternative of paying over a certain sum in cash or going to jail.'* (198) [+]

*'A look of steady malignity not easily forgotten flashed from under the bushy eyebrows of Geitzman, a New York Jew, whom some trick of fortune had thrown into a position of power here in the middle of Siberia, as we sat opposite him in his bare little office discussing ostensibly a question of passports, but really wondering how long the game he was playing would last, and what would be the outcome.'* (199) [+]

*'For nearly a month, on the other hand, on the Pacific, in Japan, and in Vladivostok I was associated with a group of twenty-two political refugees of a high type, and from them I formed some estimate of the effect the leadership of the returning revolutionists would have upon the course of the social movement in Russia. Fifteen of these persons had been arrested forty times in all, and they had served in prison an aggregate of twenty-two years. Five of them had been exiled to Siberia and had spent there altogether five years. None of them had committed any deed contrary to American law. They were persecuted for engaging in socialist propaganda and for organizing workingmen. But for two Letts, all the party were Jews. None of them was over thirty-five years of age, and most of them, after several years' residence in the United States, had not passed the late twenties.'* (200) [+]

*'An acquaintance of mine, who took particular interest in these returning delegations, told me that there seemed to be a preponderance of Jews among these immigrants, but that they included exponents of every conceivable theory of government, misgovernment and anarchy.'* (201) [+]

*'Hundreds of young people flock to the university towns who have only so far enjoyed a very superficial education in the schools and colleges and clerical seminaries of provincial towns. In the country they go to the high schools s, science and technical institutes, with the intention of gaining further development to fit themselves for the learned and practical professions. To these are joined the Jews and the foreign nations in the south of the empire, and particularly countless Jewesses from Poland and South Russia, who throng to the courses given in the girls' high schools. These form the Radical element.'* (202) [J]

*'That resolution was sent to Trotzky, the Peoples' Commissaire for Foreign Affairs; Trotzky was at Brest-Litovsky negotiating a separate peace, and his assistant, a Russian Jew named Zalkend, forwarded the resolution to me saying he felt it his duty to do so.'* (203) [+]

*"I have just been called to the phone and heard that Smolny Institute, Bolshevik Headquarters, has formally announced that a revolution similar to that in Russia has begun in Germany. The Bolshevik leaders here, most of whom are Jews and 90 per cent of whom are returned exiles, care little for Russia or any other country but are internationalists and they are trying to start a worldwide social revolution.'* (204) [+]

*'At this time the Bolshevik Government at Moscow had a representative at Vologda in the person of Vosnesenski, who occupied the position of Chief of the Far Eastern Division in the Ministry of Foreign Affairs. Vosnesenski was a shrewd Jew.'* (205) [+]

*'Among the prominent Stakhanovite workers we find many Jews like Blidman, Khenkin, Yussim and others, whose names are known all over the country. Jewish Red Army men who took part in the battles at Lake Hassan were among those decorated by the Soviet Government for their heroism and devotion. Jewish names are among those of the Heroes of the Soviet Union, as well as among those of the Deputies to the Supreme Soviet of the U.S.S.R. and the Supreme Soviets of the Union Republics.'* (206) [\*J]

*'Among the builders of Birofeld is the Lishnyansky family. The wife – Leah Lishnyansky – the best milkmaid on the collective farm – is now a member of the Soviet Parliament, a Member of the Supreme Soviet of the U.S.S.R. She was one of the first settlers and has set many examples of great devotion to the cause of building up the Jewish Autonomous Region.'* (207) [\*J]

*'In view of its considerable progress and achievements the Soviet Government, on May 7, 1934, proclaimed the Birobidjan district the Jewish Autonomous Region. A Jewish state unit has been created in the Soviet Union.'* (208) [\*J]

*'The Russian or Ukrainian who lives in the region takes an active part in building up the Jewish Soviet state, and is just as enthusiastic about it as the Jewish worker or peasant. Many Russians in the Jewish Autonomous Region are learning to speak Yiddish. Russian children sing Jewish songs and speak the Jewish language. Russian workers attended performances at the Jewish theatre and applaud the Jewish actors.'* (209) [\*J]

*'The Soviet Jew feels fully at home in the country; he lives the great life of the country, is not*

*afraid of difficulties and faces the world and nature as an equal, as a builder of Socialism, as a worthy son of his Soviet homeland.*

*Like the members of all the other nations of the Soviet Union, the Soviet Jew is alive to all the beauty of the world. Enjoying the full assistance of the Soviet state, which helps him in his labours and struggle, bound with fraternal ties to all the nations of the Soviet Union, and having his Jewish national Soviet state unit, the Soviet Jew is indeed an equal among equals. ' (210) [\*J]*

## References

- (191) Anon., 'Counterattack', May 7th, 1948, pp. 3-4
- (192) Anon., 'Counterattack', May 28th, 1948, p. 1. The Shipler referred to is the Reverend Guy Emery Shipler and his 'The Churchman' magazine, which 'Counterattack' lists as a communist or pro-communist front organisation. This quotation is suggestive of the readiness of communists and Zionist jews to work together as long as it wasn't contrary to the interests of either party and the only reason, in this stated case, that there was a refusal was because it would be 'controversial' (i.e. detrimental to their propaganda image) for Israel and Zionists to do so. This is further confirmed by the quotation from n. 193 below.
- (193) Anon., 'Counterattack', June 11th, 1948, p. 2
- (194) Leonid Andreyev, Maxim Gorky, Fyodor Sologub (Eds.), A. Yarmolinsky (Trans.), 1917, 'The Shield', 1st Edition, Alfred A. Knopf: New York, p. ix
- (195) William Adams Brown Jr., 1920, 'The Groping Giant: Revolutionary Russia as seen by an American Democrat', 1st Edition, Yale University Press: New Haven, p. 85
- (196) Ibid, p. 86
- (197) Ibid, pp. 86-87
- (198) Ibid, pp. 121-122
- (199) Ibid, p. 128
- (200) Edward Ross, 1918, 'Russia in Upheaval', 1st Edition, The Century Co.: New York, p. 176
- (201) Frederic Coleman, 1918, 'Japan or Germany: The Inside Story of the Struggle in Siberia', 1st Edition, George H. Doran: New York, pp. 135-136. I have marked this quote as potentially unreliable because Coleman seems to be repeating what he had heard not what he had seen himself.
- (202) Angelo Rappoport, 1913, 'Home Life in Russia', 1st Edition, Methuen: London, p. 204
- (203) David Francis, 1921, 'Russia from the American Embassy: April, 1916 – November, 1918', 1st Edition, Charles Scribner's Sons: New York, pp. 210-211. It should be noted that David Francis was the United States ambassador to Russia between 1916 and 1918.
- (204) Ibid, p. 214
- (205) Ibid, p. 239
- (206) D. Bergelson, 1939, 'The Jewish Autonomous Region', 1st Edition, Foreign Languages Publishing House: Moscow, p. 10
- (207) Ibid, p. 33. The Leah Lishnyansky mentioned by Bergelson is, of course, jewish.
- (208) Ibid, p. 42
- (209) Ibid, pp. 46-47
- (210) Ibid, p. 48

## Part XI

*'Kersenski was elected Premier and the order was issued to work energetically. Students and army people were clamoured to put an end to the war. Many Jewish boys became cadets and some Jews were promoted to officers. All prices rose, the value of the rouble fell rapidly. Among the members of the Government were ministers of the Union of the Rural Self-Government and representatives of the War Industries Committee among them were two Jewish Ministers.'* (211) [+J]

*'President Sverdlov had taken over Count Lvov's place. The Sverdlov brothers were children of a foreman in a gas works, and who later owned a ship in Nizhni Novgorod. Both brothers were socialists and had visited Lenin in Switzerland. And this Sverdlov, told Zool, that they had decided to make me head of "GLAV-VOD".'*

*In peace-time, this was a medical and pharmaceutical department belonging to the Ministry of Communications and Roads. This post had been occupied by a qualified doctor of medicine who had the honorary rank of general. Under this department came all the hospitals situated on the rivers Volga, Kama, Don, also some parts of Siberia and Southern Russia.'* (212) [+J]

*'When we were alone in his room, I asked him for a certificate to enable my children, under the supervision of Comrade Schapiro, to leave Moscow and re-cooperate in the Koumiss. This certificate was issued and on it was written that they should be given any assistance that they might require.'* (213) [+J]

*'My wife's cousin, a Mr. Perez was shot, when a million dollars was found hidden in his place, but the local people and the emigrants thought that this wave of terror would not last and many accepted jobs with the Communists and were offered high positions.'* (214) [+J]

*'Next morning, I went into town to get a permit to cross the frontier. Great difficulties were made to obtain this document. Crowds were sitting and awaiting their turn. I showed my identification card to one of the officials, but was not called in for a very long time. At long last my turn came to see the official in charge. It was a 17 to 18 year old Jewish Bundist, who was issuing passes.'* (215) [+J]

*'Where the Ukrainian soldiers and Cossacks conquered a locality or town they treated the Jews very badly and therefore the Jewish population was jubilant when the Communists arrived.'* (216) [+J]

*'A week later documents arrived from the headquarters of the Plen-Bezh, indicating that I was nominated head of the Economic and Pharmaceutical Department of the Plen-Bezh in Moscow.'* (217) [+J]

*'At about eleven o'clock in the morning, I went to introduce myself to the Plen-Bezh Headquarters. I wanted to hear more about my future duties there and to see who was in charge. It was the wife of the writer, Radek (he was imprisoned in Berlin at the time). Mrs. Radek was a*

*doctor by profession and her maiden name was Elisabeth Marvikyevna Rabinovitch. She received me very politely and told me that I had been nominated head of the economic and pharmaceutical department of the Plen-Bezh head office and she suggested I should go down to the pharmaceutical department and have a word with the present manager, Comrade Shlosberg and then report back to her at about two o'clock.' (218) [+J]*

*'Many succeeded in making a fortune during this period, but later their money was taken from them and they were exiled to Siberia. Many of them died during the construction of the Moskva-Volga Canal, others were sent to Siberia and died there of hunger and cold. My cousin Grisha Ratner was exiled to Siberia for five years and also several of my wife's relatives.' (219) [+J]*

*'I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it organised and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things.' (220) [+]*

*'Although five prominent literary figures were among those indicted – the Yiddish poets Peretz Markish, Leyb Kvitko, David Hofshateyn, and Itzik Fefer and the novelist David Bergelson – the remaining ten defendants were not writers at all but were connected in various ways to the Jewish Anti-Fascist Committee, a group that the regime had created during World War II to encourage Western Jewish support for the alliance with the Soviet Union.*

*Several defendants were famous Soviet personalities. Solomon Lozovsky, who turned out to be the principal defendant, had been a long-time member of the Central Committee of the Communist Party and was deputy people's commissar for foreign affairs of the USSR throughout the war. Boris Shimeliovich had been the medical director of one of Moscow's most prestigious hospitals. Lina Shtern, renowned for her pathbreaking work in biochemistry and medicine, was the first woman member of the Soviet Academy of Sciences. And Benjamin Zuskin was the premier actor at the State Jewish Theater in Moscow, where he and Solomon Mikhoels had created a world-renowned repertory; after the death of Mikhoels in January 1948, Zuskin became the theater's artistic director.' (221) [J]*

*'The trade-union activist Joseph Yuzefovich; the journalist and translator Leon Talmy; the lawyer Ilya Vatenberg and his wife. Khayke Vatenberg-Ostrovskaya, who worked as a translator for the JAC; the editor Emilia Teumin; and the party bureaucrat Solomon Bregman, who joined the JAC in 1944 and quickly became an informer, sending denunciations about Jewish "nationalism" within the committee to party officials. Talmy and the Vatenbergs had lived for many years in the United States before deciding to move to Russia in the 1930s out of loyalty to communism.' (222) [J]*

*'The Jewish section of the Communist Party (the notorious Yevseksiya) was the driving force behind the broader party directives for the Jewish minority.' (223) [J]*

*'Asking to see him in private Markish showed Lederman an article by the writer Moyshe Nadir*

*in which Nadir explained why he had broken his long-standing ties with the American Communist Party and the Yiddish communist newspaper the Morgen Freiheit (Morning Freedom) following the Hitler-Stalin pact. ' (224) [J]*

*'On the other hand it seemed reasonable to put forward figures like the historian and philosopher Abram Deborin, the ophthalmologist Mikhail Averbakh, and the violinist David Oistrakh. All were Jewish and all seemed prominent enough in their fields, at least inside the country, to appear alongside Mikhoels, Markish, and the others. But the proposal also listed General Yakov Smushkevich – a renowned air force officer who had earlier, under the pseudonym General Douglas, been sent to Spain to assist Republican forces and who was appointed chief commander of the Soviet Air Force in 1939 following his heroic conduct at the battle of Khalkin Gol, where Soviet troops fought Japanese forces in Mongolia. Smushkevich had been wounded and was twice awarded the medal Hero of the Soviet Union. ' (225) [J]*

*'Although Henryk Erlich and Viktor Alter had escaped the Germans after the invasion of Poland, Stalin's secret police arrested them in the fall of 1939. Denounced to Soviet officials by a Polish Jewish communist, Erlich was detained at the train station in Brest-Livtosk. Alter was arrested in Kowel in western Volhynia. But Stalin released them two years later in the wake of Hitler's advance. By the fall of early 1941, with the Red Army in full retreat, Stalin had no choice but to improve relations with the Western powers. Erlich and Alter enjoyed excellent contracts with labor groups in the West. With their release, Stalin hoped to reassure their supporters and enlist both men in Soviet plans against Hitler. At the behest of the Kremlin, Erlich and Alter proposed a committee that would involve Soviet Jews and refugees from German-occupied countries. They even suggested the formation of a Jewish Legion in the Red Army to be made up of American volunteers. ' (226) [J]*

*'Jewish organizations in America lent their names and resources to making the visit a success. A National Reception Committee, head by Albert Einstein and B. Z. Goldberg, who were both sympathetic to the Soviet Union. Goldberg in particular was an articulate fellow traveller, an adept and prolific Yiddish journalists whose professional visibility was enhanced by his marriage to the daughter of the famous Yiddish writer Sholem Aleichem.*

*Mainstream Jewish organizations like Hadassah, the Jewish National Fund, the Zionist Organization of America, and B'nai Brith also welcomed Mikhoels and Feder, as did James Rosenberg of the American Jewish Joint Distribution Committee. ' (227) [J]*

*'The Red Army had just inflicted a mortal blow to the Wehrmacht, so it was altogether natural for American Jewry and sections of the broader American public to greet them with profound enthusiasm. Wherever they visited – Philadelphia, Chicago, Pittsburgh, Detroit, Boston – they were welcomed with fund-raising dinners and testimonials. Mass rallies were organized in Los Angeles and San Francisco. In Hollywood they met Thomas Mann, Theodore Dreiser, Upton Sinclair, Charlie Chaplin, and Edward G. Robinson. In New York, Jewish furriers presented them with three specially made, luxurious fur hats and coats, one for each for Stalin himself, Mikhoels, and Fefer. ' (228) [J]*

*'Rabbi Stephen Wise denounced "Jewish Trotskyites" for their attacks on Mikhoels and Fefer. B*



.Z Goldberg praised “the great leader Marshal Stalin,” and James Rosenberg proclaimed that “Russia has given life, asylum, bread and shelter to a vast Jewish population.” (229) [J]

‘Pravda quoted the belief of Nahum Goldmann, the leader of the World Jewish Congress, that the visit by Mikhoels and Fefer would reinforce ties between Soviet and world Jewry. The newspaper also made clear that the Polo Grounds rally had been the largest pro-Soviet rally ever held in the United States and that, for the most part, it had been organized by well-known American Jewish organizations.’ (230) [J]

## References

(211) Moses Gurwitsch, Dora Wirth (Trans.), 1958, *The Autobiography of a Russian Jew*, Vol. I, 1st Edition, Self-Published: Liverpool, p. 62

(212) Ibid, p. 66. Gurwitsch means here that he; a jew who had owned a substantial Pharmacist business in Imperial Russia, was appointed to be the head of ‘GLAV-VOD’. The reference to the Sverdlov brothers is also to two prominent jews; Yakov Sverdlov (an important member of the Bolshevik Central Committee, the man who gave the order to execute Tsar Nicholas II and his family and who was presumably the one who appointed Gurwitsch) and Zinovy [formerly Yeshua Zalman] Sverdlov who became a ‘French’ general after getting himself baptised as an Eastern Orthodox Christian.

(213) Ibid, p. 69. It is important to note that the significance of this comment is the carte blanche nature of this order and that Gurwitsch’s children were placed under the care of another communist jew; Genrikh Schapiro who was also given (according to p. 83) a job managing a soap factory by Gurwitsch and another important socialist jew named Dr. Lev Naumovitch Geller [Schapiro had previously been favoured by two other jews named Schlossberg with the running of a cotton oil factory], who was given this carte blanche to do what he thought necessary for his and their comfort (probably at the expense of the local population).

(214) Ibid, p. 70. This quote points to the fact that rich jews were also targeted by the Bolsheviks, but Gurwitsch also indirectly implies that many jews; like him, were offered and took high positions in the local and national government under the Bolsheviks.

(215) Ibid, p. 71

(216) Ibid, p. 81

(217) Ibid, p. 86. This is another example; similar to n. 212 above, of a jew; Gurwitsch, being appointed to high office under the early Bolshevik regime.

(218) Ibid, p. 88. The wife of the prominent jewish communist Karl Radek was herself jewish and ‘Comrade Shlosberg’ was also jewish as is indicated down the page. ‘Comrade Shlosberg’ is then revealed on pp. 88-89 to be one of the jewish brothers who ran the cotton oil factory that Genrikh Schapiro managed.

(219) Ibid, p. 90. The interesting implication made by Gurwitsch is that many jews made great fortunes under the Bolshevik regime of Lenin; particularly in the era of the New Economic Plan or NEP which ‘re-introduced’ a limited form of capitalism, and that these newly rich jews were swept up in Stalin’s purges of the ‘Kulaks’. This might suggest that composition of the ‘Kulak’ class; as defined by Stalin’s regime, would be an interesting subject for research and could potentially provide an earlier precedent for Stalin’s supposed targeting of the jewish population as an ‘enemy within’ between 1948 and his death in 1953.

(220) HMSO, 1919, *Collection of Reports on Bolshevism in Russia*, 1st Edition, His Majesty’s

Stationary Office: London, p. 3/Doc. 6. The author of this report was Sir M. Findlay. I have marked this quotation as potentially unreliable, because it seems to reference the '*Commissar Lists*', which were widely believed at the time the work was written and published, but which subsequently have been debunked by scholars as being without value.

(221) Vladimir Naumov, Joshua Rubenstein (Eds.), Laura Wolfson (Trans.), 2005, '*Stalin's Secret Pogrom: The Postwar Inquisition of the Jewish Anti-Fascist Committee*', 2nd Edition, Yale University Press: New Haven, pp. 2-3. I cite only a few relevant passages of this work, but the material contained in this book; in both the first (i.e. the 2001 edition) and second [which is an abridged] editions is of the first importance in forming an accurate and coherent anti-Semitic interpretation of the Soviet Union during the post-war period of Stalin's rule.

(222) Ibid, p. 3. It should be noted that all those mentioned by Rubenstein were jewish.

(223) Ibid, p. 5

(224) Ibid, p. 6. Moyshe Nadir was the nom de plume of the well-known communist jewish writer Isaac Reiss.

(225) Ibid, p. 8

(226) Ibid, p. 9

(227) Ibid, p. 15. It should be noted that this refers to the visit of representatives of Soviet jewry to the United States in 1943. All those mentioned are jewish and in addition it should be noted that James Rosenberg headed the United States delegation to the United Nations from 1947 to 1948 and was instrumental in getting the '*Convention against Genocide*' adopted. We may in addition quote Mark Ewell's excellent summation of the communist and jewish role in the United Nations to give a short explanation of this: '*On the other hand, there are organizations such as the Consultative Council of Jewish Organizations, the World Jewish Congress and the B'nai Brith which are not ashamed of the part they have played in the U.N. work relating to human rights. In fact, The Jewish Chronicle has told us that the larger Jewish Organizations with consultative status "come into the councils of the U.N. not just with views but with complete drafts and arguments which they place before the delegates and the Secretariat as a basis for work."*

*Elsewhere we can read of the Jewish claim to having played the major part in disseminating the ideals of the Declaration of Human Rights. But, in the view of the enormous threat to humans rights which our study of the Draft Covenants reveals, these claims are a little unfortunate. It is indeed understandable that Jewish lawyers should be particularly interested in the battle for human rights for Jews have suffered time and time again when these rights have been ignored. But, so far, their experts have helped to forge an instrument which is ready-made for the use of international tyranny.*' (Mark Ewell, 1964, '*Manacles for Mankind: An analysis of the UNO's championship of Human Rights*', 1st Edition, Britons: London, pp. 54-55)

(228) Naumov, Rubenstein, Op. Cit., p. 15. We should note that Thomas Mann's left-wing wife; Katia Pringsheim, was jewish and Edward G. Robinson [nee Emanuel Goldenberg] was actually jewish.

(229) Ibid, pp. 16-17

(230) Ibid, p. 17

## Part XII

*'A more telling argument is an analysis of the April 9th and 10th Pravda, in which the Stalin prize winners are listed. People thoroughly familiar with Russian have gone over the lists carefully for us and have found over 120 obviously Jewish names. Here are only a few of the names that appear in the April 9th list:*

*Lev Benyaminovich Marmorshtein, chief engineer of the factory "Serp and Hammer,"  
Ephraim Feitelevich Schwartzberg, aeroplane engineer  
Binyomin Bezalelevich Gurevich, engineer of the factory "Electro-Apparat,"  
Aharon Isakovich Liberman, engineer of Moscow instrument factory,  
Samuel Moisieyevich Silbergliet, engineer-constructor of building construction,  
Yuri Aronovich Shapiro, engineer of the Yaroslav Auto factory,  
Yaakov Solomonovich Epstein, engineer,  
Shlomo Izakovich Amrom, chemist,  
Gershon Shimonovitz Brodsky and Abraham Samuelovich Feinstein, plastic engineers,  
Leib Davidovich Yaffe, radio constructor,  
Yisroel Pinyevitch Weiner, constructor of new military weapons, ' (231) [J]*

*'[...], it must be remembered that the Jewish people in the Soviet Union constitute about one percent of the population, which means they are exceptionally well represented in all the fields in which the Stalin prizes were awarded. ' (232) [J]*

*'We were four and each of us was the native of a different country: my father German, my mother Russian, my brother French and I British. My father and brother were Gentiles, my mother Jewish. The language used at home was German, which both Rudolph and I spoke as fluently as English.*

*These singularities were complemented by the political orientation of the household. My parents were both avowed anarchists, believers in the social revolution, in a society based on freedom and equality in which political coercion and economic exploitation would no longer be tolerated. They were members of a movement which, although small in numbers, was feared by some and abused or ridiculed by others. ' (233) [#J]*

*'Although the group my father worked with in London was in the main a Jewish one, he was himself a man of international stature. ' (234) [#J]*

*'My father was something of an anomaly. Although a Gentile himself, he had learned to read and write Yiddish and eventually was entrusted with the editorship of the Arbaiter Fraind, a Yiddish anarchist weekly. His first contact with Russian and Polish Jews had occurred in Paris where he lived for several years before coming to London. Many of them had been involved in revolutionary activities and were forced to seek asylum abroad as he had done. ' (235) [#J]*

*'The Arbaiter Fraind was published in Jubilee Street, a short distance away from us, in a building which, in addition to the press, held two meeting halls and various other facilities. The paper had a rather modest circulation, but since the copies often passed through several hands, it was probably read by more people than might have been supposed and its influence in the*

*affairs of the Jewish community was not inconsiderable. This was also true of the group as a whole. While small in numbers, it too had a greater impact on the life of the ghetto than would have seemed warranted. A steady stream of immigrants and exiles in the early years of the century helped to replenish and increase the ranks of the anarchist group, which grew steadily until the outbreak of war in 1914.*’ (236) [#J]

*‘Our friends in the East End were nearly all members of the “Arbaiter Fraind” group. A number of them lived in the neighbourhood and a few were even fellow-tenants of ours in Dunstan Houses. Among those in the building were the Linders and the Schapiros, while others such as the Lenobles, Tapler, and the Ploschanskys lived close by. The Linders were across the yard from us in the wing where Polly and Ernest lived. Solo Linder, a pleasant fun-loving fellow, always ready with a quip or a joke, was a popular figure in the group and at the same time a man valued for his astuteness. My parents were always very fond of him and also of his wife, Polly, or Pola as she liked to call herself, despite the fact that some of our friends were a little put off by her aloofness. Although not a bad looking fellow, Linder had that characteristically Semitic profile that Jews are commonly supposed to have but relatively few possess.*’ (237) [#J]

*‘Next to my father, Schapiro was probably the most erudite member of the Dunstan Houses community. Despite his comparative youth, he was widely travelled and had lived in Turkey, Russia, France, and possibly other countries before coming to England with his family. Like my father, a disciple and friend of Peter Kropotkin, the dean and theoretician of the movement, Schapiro was already at that time a man of some consequence in anarchist circles.*’ (238) [#J]

*‘A number of our friends had lived in Paris for a while, as my father had done, before coming to London. Unlike Milly, who had also lived in Paris for a period, but on whom that sojourn had left no lasting impression, the Goldbergs were very French in their ways.’ Marthe, their daughter, had a bilingual background very similar to Rudolph’s and mine, except that her second language was French instead of German. French was the language spoken in the Goldberg home, alternating at times with some Russian, for the Goldbergs were that rarity among Russian Jews, who spoke and understood the language of their mother country.*’ (239) [#J]

*‘Polly and Rose, each in their turn, went to live with a “goi” and, following my mother’s example, each decided to forgo a legal marriage. Fanny, alone among the four sisters, married a Jew, the one ray of cheer in an otherwise dismal picture.’* (240) [#J]

*‘A similar measure of recognition was extended to the anarchist group as a whole. Many a time on our walks through the East End, we were accosted by complete strangers who, having heard of my father’s role in the great strike, wanted to express their gratitude and admiration. Even religious Jews would sometimes approach him and give him their benediction, a most unusual distinction for an anarchist and a “goi”.*’ (241) [#J]

*‘Misha, by the time that I knew him, had already seen quite a bit of the world. His parents had been activists in the Russian revolutionary movement and the boy, I believe, went with them when they were banished to Siberia. Among other places, the family had resided in Brussels for a time before coming to England, and while Russian was spoken in the Rafkin household along*

*with some Yiddish, Misha also knew a little French.’ (242) [#J]*

*‘The militants and idealists were, of course, among the first to leave for Russia. The “Arbaiter Fraind” group soon found itself bereft of its ablest and most dedicated members.’ (243) [#J]*

*‘It was the last I ever saw of my friend. Many years later I met his parents again. This happened, strangely enough, in New York where they had taken up temporary residence as members of a Soviet trading mission. The Rafkins had joined the Communist Party shortly after returning to Russia and evidently risen sufficiently in the ranks to be sent abroad on important assignments. They also had the political astuteness to back the right horse when the split in the party occurred and were now loyal adherents of Stalin. Their son, alas, did not have their acumen. Misha’s guilelessness and honesty were not qualities calculated to advance his standing in the Party. He was a person of strong loyalties and could see no reason to disavow a friend if that friend happened to be a Trotskyite. This, of course, was an unfailing recipe for trouble. Expelled from schools and denied the possibilities of further study, he was sacked from every job he managed to get and eventually found himself facing an almost hopeless future.*

*Bad as this was, what I found even worse was the attitude taken by Misha’s parents. Not a trace of indignation at the treatment meted out to their son by the rulers of their country, not a hint of sympathy for the victim whose only crime had been to follow the dictates of his conscience instead of the strictures of the party. The fault was entirely his own, in their view; and he got exactly what he deserved. If he refused to obey the rules laid down by the Party leadership, if he was determined to remain friends with dissidents and subversives, he had only himself to blame. A strange view, indeed, for people who once called themselves anarchists and denounced every diminution of personal freedom by the state.’ (244) [#J]*

*‘In political thought they are still numbered among the most ardent supporters of the great coalition of Russian Mensheviks, which has its headquarters in Stockholm, and – another significant fact – is captioned by a Jew, the well-known Socialist writer Paul Axelrod. There are probably quite as many Jewish leaders in the anti-Bolshevists coalition as there are Jewish Commissaries among the Bolsheviks.*

*Nor are the upper and middle-classes of Russian and Polish Jewry merely passive spectators of the struggle. Politically they belong in an overwhelming proportion to the moderate Liberal party known as the Cadets, and many of them are active in the councils and Press of that party. The present leader of the Cadets, who succeeded Professor Miliukoff, after his unhappy but temporary defection from the cause of the Entente, is the distinguished Jewish lawyer M. Vinaver, equally conspicuous for his devotion to his co-religionists and the cause of ordered liberty in Russia. Admiral Koltchak and General Denikin, in spite of their compromising anti-Semitic associates, had no more strenuous supporter and no wiser counsellor than M. Vinaver. Another eminent Jew who may frequently be seen in consultation with MM. Sazonoff and Maklakoff at the Russian Delegation in Paris is Baron Alexandre de Gunzberg, at one time the most conspicuous member of the Jewish Community in Petrograd.’ (245) [J]*

## **References**

(231) Moses Miller, 1948, ‘Soviet “Anti-Semitism”: The Big Lie!’, 1st Edition, Jewish Life: New

York, pp. 13-14

(232) Ibid, p. 15

(233) Fermin Rocker, 1998, *'The East End Years: A Stepney Childhood'*, 1st Edition, Freedom Press: London, p. 14. Fermin Rocker was the half-jewish son of Rudolf Rocker: one of the most important anarchist ideologues of his time and whom is still to this day revered in anarchist intellectual and political circles. On Rocker and jewish anarchists in London in general please see William Fishman, 1975, *'East End Jewish Radicals 1875-1914'*, 1st Edition, Duckworth: London especially pp. 97-310.

(234) Rocker, Op. Cit., p. 15

(235) Ibid, p. 16

(236) Ibid, p. 18

(237) Ibid, pp. 45-46. It should be noted that the reference to *'Polly and Ernest'* is referring to another jewish (Polly) and German (Ernest) mixed anarchist couple, which is clarified by Rocker on p. 41.

(238) Ibid, p. 49

(239) Ibid, p. 50. It should be noted that the Goldbergs were also jewish anarchists from Russia.

(240) Ibid, p. 65. It should be noted that all four sisters; including Rocker's mother, were jewish anarchists and Rocker's maternal grandparents were also sympathetic to anarchism despite being devout Orthodox jews.

(241) Ibid, p. 96

(242) Ibid, pp. 119-120. It should be noted that Misha Rafkin and his (unnamed) parents were jews.

(243) Ibid, p. 168. The return to Russia; of course, refers to the 1917 period when the Tsar had fallen and the jewish socialist Kerensky had taken power only to be replaced by the partially jewish Lenin.

(244) Ibid, pp. 168-169

(245) Lucien Wolf, 1921, *'The Myth of the Jewish Menace in World Affairs: The Truth about the Forged Protocols of the Elders of Zion'*, 1st Edition, MacMillan: New York, p. 49. It should be noted that Lucien Wolf was an extremely powerful jewish figure in British politics and wielded a great deal of influence inside as well as outside the jewish community during his lifetime. On Wolf influence on; and actions relating to, world affairs please see Mark Levene's, 1992, *'War, Jews, and the New Europe: The Diplomacy of Lucien Wolf 1914-1919'*, 1st Edition, Oxford University Press: New York.

## Appendix I

### In Brief: Jews and the 'Socialist History Society'

The *'Socialist History Society'* will likely be unknown to many of my readers and I don't particularly blame them. I first became aware of it when I accidentally acquired one of its monographs that dealt with the jewish baker's union in London on Ebay (of all places). Now the *'Socialist History Society'*, or SHS as it likes to call itself, is quite a considerable organisation of marxist intellectuals in Britain. It is also looking to expand to North America, i.e. here in the USA, in the next few months as I am informed by its Newsletter for March 2010 (p. 12 if you are

interested) with the help of something called the '*Institute of Working Class History*' (one doubts there are many 'working class' let alone 'proletarian' individuals involved and that most of its clientele are 'de-classed' 'bourgeoisie'/'petit-bourgeoisie' if my observations on this point based on my experience with the Left in general are correct [1]).

The '*Socialist History Society*' was formed in 1992, after the fall of Communism in Eastern Europe, out of the Communist Party History Group. It, as you might expect, has a useable website [2] and publishes a relatively respectable intellectual journal of its own called '*Socialist History*'. It also, as alluded to above, produces a bulletin of sorts and has its own '*Occasional Papers*' series, of which I have several (most of them however are worthless amounts of ink spilt on paper with a nice glossy cover). That said however the SHS has quite a few academic contacts (and members) and is organised enough to attend booksales, such as the 'Freethinkers Book Fair', and hold regular public lectures (which I have also attended out of curiosity) in London (in the UK).

That said however what immediately grabbed my attention was the fact that the SHS has a jewish Stalinist, Professor Eric Hobsbawm (formerly Obstbaum), as its chairman [3]. Until recently its secretary was another jewish Stalinist, Professor Nina Fishman, who recently died and whose laudatory obituary (the only one I am aware of in my significant publication) was written by a fellow member of the tribe: Donald Sassoon. Also its 'joint chair' is one June Cohen. So now with Fishman's timely death the SHS' Officers roll smells a little less of gefilte fish although it is still at least 25% (formerly at least 37.5%) kosher. I do not know the pedigree of the other officers, but it is quite plausible that some of them may be partially jewish.

It is also notable that the SHS retains close ties with the '*Jewish Socialists' Group*' [4], which, in spite of it being basic Marxist doctrine that all religious and political considerations are based on economics [and therefore do not exist outside of an economic framework], has decided that really jews as a group do exist and that they are really a biological group (otherwise why bother with a '*Jewish Socialists' Group*' after all one thought that they would be progressive enough to become one with everyone else since biology doesn't matter a whole lot to any relatively orthodox Marxist today). One also notes that they allow jews, such as one Professor David Loewenstein of the University of Wisconsin-Madison, to warble at them and even applaud the jew (no doubt the enterprising Professor Loewenstein found one or two victims from the audience for a little more 'private' ego-fuillment, but there we go) [5].

So apparently the Socialist History Society is really a bit of a kosher butchering house, but there we go again... The SHS may not abide by the halakha regarding kashrut, but they certainly do abide by the secular halakha of Marx in '*Das Kapital*', among other of his works, and it is fitting to say the least that they have more than their fair share of hooked noses at the top of the SHS.

[1] Also see for example: Denis Hill, 1989, '*Seeing Red, Being Green: The Life and Times of a Southern Rebel*', 1st Edition, Iconoclast Press: Brighton. Where Hill, a former Communist and senior trade union official, often speaks of the problems presented by university radicals and 'de-classed' middle-class individuals for those who actually work with rather than try to dictate to 'the working class'/'proletariat' etc. It is a pointed expose, but all the more remarkable for its intellectual history in showing just how cretinous the left in general is (if we on the 'far right'

think we have it bad then I'd hate to think what would happen if we were like the left in general [the proverb '*too many cooks spoil the broth*' would be an apt characterisation of the left, while a modification of that proverb would do just as well for the right: '*too few cooks make no broth*']. Hill also remarks on numerous occasions on the amount of jews in left-wing and marxist movements in general and one can't really call Hill anti-Semitic given that he lived with and loved a jewish trotskyite, one Ann Frost, for several years in his later life (of whom he speaks affectionately in his book).

[2] <http://www.socialisthistorysociety.co.uk/> [Accessed: 27/03/2010]

[3] Hobsbawm is reported to have told Professor Robert Conquest that any amount of deaths justified the 'formation of a better society' according to Wikipedia. How true this is I cannot say, but having read some of Hobsbawm's writing it wouldn't surprise me if he did state something along these lines as Hobsbawm is a pretty obvious apologist for both Stalin and Communism in general.

[4] Their website can be found at the following address: <http://www.jewishsocialist.org.uk/> [Accessed: 27/03/2010]

[5] Anon., '*Making Winstanley Respectable*', Socialist History Society Newsletter, December 2009, p. 8

## Appendix II

### Jews in the Comintern 1919-1943

The below tables have been taken from Peter Huber, 1998, '*Structure of the Moscow apparatus of the Comintern and decision-making*' in Tim Rees, Andrew Thorpe (Eds.), 1998, '*International Communism and the Communist International 1919-1943*', 1st Edition, Manchester University Press: Manchester, pp. 41-64. Since it would be impossible to reproduce the tables as they are presented by Huber: I have changed their format slightly as to show the same information but in a manner more suited to being published on a forum or a blog.

We should additionally note that these tables are limited in what they tell us in so far as some of the surveys conducted by the Comintern on their staff had separate categories for jews and others did not. These surveys also relied on the self-identification of a jew as being jewish rather than say being Russian or Estonian (i.e. if a jew identified themselves as a Russian then they were held to be Russian by the Comintern survey): hence making the lists the bare minimum number of jews, by which we mean in this instance an individual who has at least one jewish grandparent, who were involved with the surveying Comintern departments.

Of the tables that Huber produces only two include '*jewish*' as a nationality, this is unfortunate as it leaves many interesting questions unanswered as Huber himself points out on p. 44, these are tables 3.2 (*Apparatus staff according to nationality, 1933*) and 3.7 (*Members of the restructured Liaison service (S.S) in 1940*). (1) Despite these limitations however these tables allow us to gain some insight into what occurred to jews working in the Comintern between 1933 and 1940: it also allows us to reasonably suggest that if the Comintern conforms to the general pattern, regarding the amount of jews in the higher and responsible echelons of the Soviet state



and the Bolshevik party in 1917, the amount of jews in the Comintern in 1919 would have been either higher or roughly equal to the number of jews in the Comintern in 1933. (2)

The reason for this decline in the number of jews can be reasonably ascribed to two causes: the need to have less jewish personnel in the Comintern to counter the 'counter-revolutionary'/'reactionary' argument that Bolshevism was a jewish conspiracy (which was by 1933 a major impediment to the spread of communism among the 'working class') and racial conflict/competition between the different racial and sub-racial groups within the Comintern (best exemplified perhaps in Stalin's use of the NKVD to 'purge' the Comintern, and old radicals in general, of those he perceived to be politically or ideologically dangerous of whom a significant proportion were jews [although one of the heads of the NKVD at this time, Yagoda, was a jew]). (3)

**Table 3.2** (*Apparatus staff according to nationality, 1933*)

**Nationality %**

Russian 47.3  
Jewish 13.4  
German 9.1  
Latvian 5.7  
French 3.6  
English 3.2  
Hungarian 2.7  
Polish 2.7  
Other 12.3

This table is self-explanatory and very suggestive in that a significant 13.4% of Comintern staff self-identified as jewish and there were doubtless many other jews within the Comintern staff who did not identify as jews and hence ascribed their nationality as something other than jewish. It clearly indicates the overrepresentation of the jews in the Comintern apparatus in 1933 before the 'purge' of the Comintern began.

**Table 3.7** (*Members of the restructured Liaison service (S.S) in 1940*)

**Name D.O.B Nationality Joined CPSU Joined SS Comments**

K I Blinov 1901 Russian 1932 1938 Instructor  
A E Voroncov 1914 Russian Non-party 1940  
A I Kogan 1908 Jewish 1930 1939

**Sector I**

Z G Kac 1913 Jewish 1932 1938 Instructor  
I M Korsun 1912 Russian 1939 1938 Instructor  
A S Blinov 1906 Russian 1932 1937 Instructor

I I Bojkov 1910 Russian 1931 1937 Instructor  
S E El'bert 1908 Ukrainian 1939 1937 Secretary

## **Sector 2**

M A Gel'fand 1909 1939 1940 Head of Sector 2

## **Sector 3**

Ya M Zysman 1886 1917 1936 Head of Sector 3  
G M Kazakov 1904 Russian 1924 1937 Instructor

## **Book-keeping**

M Z Basmakov 1892 Russian 1917 1938  
P Ch Mezis 1887 Latvian 1920  
A N Nikonenko 1895 Russian 1924 1930  
G P Meskov 1898 Russian 1939 1939

## **Sector 'S'**

A K Nikolaev 1900 Russian 1920 1938 Head of Sector  
E M Dimitrova 1902 Bulgarian 1926 1938  
V I Sazonov 1911 Russian 1931 1938  
M A Aronova 1911 Ukrainian 1926 1940

## **Sector 4**

I A Baranov 1912 Russian 1939 1940 Head of Sector  
I V Potemkin 1900 1938 1938  
I P Vugrecov 1899 Russian Non-party 1938  
T M Medvedev 1892 Russian 1918 1936  
I I Kazinik 1909 Belorussian 1925 1939  
N I Krjuk 1915 Ukrainian 1930 1938

## **Sector 5**

D K Pavlov 1895 Russian 1919 1937 Head of Sector  
I N Voroncov 1908 Russian 1932 1938  
A A Maslov 1911 Russian 1933 1937

## **Sector 6**

A A Samoilov 1889 Russian 1920 1927 Head of Sector  
A E Guseva 1899 Russian 1920 1938  
E D Muraveva 1910 Russian 1940 1938

## **Sector 7**

M A Orlov 1910 Russian 1932 1938 Head of Sector  
V A Egorov 1910 Russian 1932 1938  
M M Sysoev 1909 Russian 1931 1938  
A V Vorobev 1910 Russian 1938 1940  
G D Petrov 1910 Russian Non-party 1940  
I P Peicev 1901 Bulgarian 1920 (CPBU) 1930  
V F Masanov 1898 Russian Non-party 1932  
M G Kostin 1906 Russian 1931 1940  
I A Rudiaga 1912 Ukrainian 1931 1936

## **Sector 8**

K V Cechlov 1911 Russian 1939 1938 Head of Sector  
F M Elizarov 1907 Russian 1931 1938  
E P Nedosivina 1905 Russian 1927 1938

## **Sector 9**

E A Bukatin 1907 Russian 1925 1932 Head of Sector  
A V Zimin 1907 Russian 1937 1939 Engineer  
V M Savickaia 1909 Russian 1940 1934 Engineer  
E K Majorova 1906 Russian 1928 1938 Engineer

## **Sector 10**

P K Capurin 1909 Russian 1932 1940 Head of Sector  
I St Sustrow 1904 Russian 1926 1940  
V S Dubinin 1915 Russian 1936 1939

## **Out of Moscow**

Ja Podchaliusin 1913 Russian 1938 1938  
L V Masukov 1910 Russian 1932 1938  
K I Cirkov 1904 Russian 1925 1940  
G A Frumnin 1904 Russian 1925 1940  
S Choznev 1913 Kazakh 1934 1937  
V V Slynev 1907 Russian 1930 1939  
S A Georgiev 1902 Bulgarian 1925 1930

Table 3.7 indicates to us that after the '*purge*' of 1934-1939 the Comintern had a lot less jews in it than in 1933. Although Tables 3.3 and 3.7 aren't directly comparable: they do however give us an idea of how much the percentage of jews was decreased in the Comintern by the '*purge*'. (4) While, of course, there maybe unrecognised jews in table 3.7: it still remains that a clear majority

of those involved in this arm of the Comintern were likely Russians and not jews. In essence we have to recognise that the connection between jews and bolshevism is not as clear as it might at first seem.

## References

- (1) Huber points out on p. 64 n. 41 that this list excludes 8 administrative personnel.
- (2) To see this pattern in action then one needs only note the steady decrease in the numbers of jews in the Politburo i.e. 1917: 5 out of 7 (Kamenev, Lenin, Sokolnikov, Trotsky and Zionviev); 1921: 4 out of 8 (Kamenev, Lenin, Trotsky and Zionviev); (start of) 1926: 3 out of 14 (Kamenev, Trotsky and Zionviev); (end of) 1926: 1 out of 14 (Zionviev); 1927: 1 out of 17 (Kaganovich); 1930: 1 out of 15 (Kaganovich); 1934: 1 out of 15 (Kaganovich).
- (3) For a detailed account of the NKVD's 'purge' of the Comintern please see William Chase, 2001, *Enemies within the Gates? The Comintern and the Stalinist Repression, 1934-1939*, 1st Edition, Yale University Press: New Haven.
- (4) We should also note that in anti-Semitic literature on the bolshevik revolution: you often find much material being purported regarding its early years as there is much information, although a significant part of it is not correct, about the role of jews in Bolshevism at that time, but the longer we travel into the history of the USSR the less we find that anti-Semitic authors are able to say about the role of jews in bolshevism. Anti-Semitic authors, such as Frank Britton, are usually forced to scrounge for tit-bits, using the (heavily jewish) spy rings for the USSR of the 1950s, to continue the jews and bolshevism thesis into, and beyond, the 1940s. Anti-Semites in general need to purport a more realistic view of the Soviet Union in acknowledging that while it was significantly jewish during its early period: that influence waned drastically as time went on due in the main to racial conflict/competition between jews and Slavs, which the later seems to have won.

## Appendix III

### Was Josef Stalin Jewish?

A common assertion among anti-Semites is that Joseph Stalin, the infamous Soviet dictator, was in fact a jew. This argument is so tenuous that it can be dealt with relatively quickly. However it is important to state that this argument occurs with alarming rapidity despite the obviously problematic nature of the assertion: hence it is important to deal with the few 'proofs' offered for this argument.

The argument that Stalin was a jew would seem to have been popularised by the reference to it in Maurice Pinay's famous anti-Semitic book, *The Plot against the Church* [1], which was translated into at least three languages [2] and has been reprinted four times in English since its original publication [3]. Pinay argues as follows:

*'[...] at the head of the names stands Stalin himself, who for a long time was regarded as a Georgian of pure descent. But it has been revealed, that he belongs to the Jewish race; for*

*Djougachvili, which is his surname, means "Son of Djou," and Djou is a small island in Persia, whither many banished Portuguese "Gypsies" migrated, who late settled in Georgia.*

*Today it is almost completely proved, that Stalin has Jewish blood, although he neither confirmed or denied the rumours, about which mutterings began in his direction.' [4]*

Then if we compare this to the most commonly cited source on the internet for this allegation, to which many anti-Semites challenged on this subject reference back to. We are told as follows:

*'Stalin's childhood origins were supposedly Georgian, but the truth is his mother was Ossete, from the Khazarian region. In the Georgian language "shvili" means son of, or son, as in Johnson. "Djuga" means Jew. Therefore Djugashvili means Jewison.*

*So Joe Stalin's real name, before he changed it, was Joe Jewison. It gets better, his name was Joseph David Djugashvili, a typical Jewish name. During his revolutionary days he changed his name to "Kochba", the leader of the Jews during one of the anti-Roman uprisings of the Jews. Russians don't change their names. Georgians don't change their names. Jews change their names.*

*Stalin's mother Ekaterina did laundry and housekeeping for David Papisnedov, a local Jew, who was Stalin's real father. Their nickname for Stalin was "Soso". Stalin received Papisnedov at the Kremlin often. Comrade Papisnedov often was visited by Nikolai Przhevalsky, a Jewish trader, and he is also considered a possibility as Stalin's father.' [5]*

We can immediately see that Stalin's surname, Djougachvili, meaning the 'son of Djou' has been transliterated by the author of the second; more modern, argument from the first argument (i.e. Pinay's) into being 'son of a jew' (the phonetics in English pronunciation apparently being similar). This has allowed the author of the second argument to claim that Stalin was jewish by taking the second part of Pinay's assertion and combining it with the first via what I can only speculate to be the phonetic sound of the two words in English: 'Djou' and 'jew'. We can see this referenced more in Pinay's argument when he refers to Portuguese gypsies in that Sephardi jews (and some Ashkenazim) were known in Europe as 'Portuguese' (for example when you asked the question: 'How many Portuguese lived in London in 1600?' you would simply be asking how many jews and Marranos [secret jews who outwardly kept to Roman Catholicism but practiced jewish rites, fasts, and feasts privately] were in London in 1600). This might infer that Stalin's parents were the descendents of settled Mizrahi and/or Sephardi jews, but this has been taken by the author of the second argument and folded into the claim that Stalin's father was a jewish merchant and that Stalin's surname means 'son of a jew' or 'Jewison/Jewson' in English.

Therefore we first of all establish the ostensible evolution of this argument in noting how close the arguments are, but how the second oft-cited argument likely takes Pinay's [6] argument and then twists it into a new form.

If we look at both arguments: we can see they particular stress on the meaning of the surname 'Djougachvili' or 'Djugashvili' and that in Pinay's opinion it means 'son of Djou' [7] and in the second argument it means 'son of a jew'/'Jewison'. Neither of these are, in fact, correct since the

word '*Djuga*' (or '*Dzhuga*') in old Georgian does not mean '*jew*' or '*Djou*', but rather it roughly equates '*steel*'. The old Georgian words for jew were actually '*Ebraeli*' or '*Uriya*', which bear absolutely no resemblance to '*Djuga*' or '*Dzhuga*'.

So Stalin's surname would actually mean something equivalent to '*son of steel*', which then makes sense of Stalin's adoption of '*Stalin*' as his surname, which in Russian roughly means '*man of steel*' ('*Stal*' means '*steel*' in Russian). Since in Stalin's eyes he was the '*son of steel*' in Georgia and hence has become the '*man of steel*' in Russia. Hence Stalin didn't change his name particularly much, but rather simply added in '*man*' rather than '*son*', which can easily be suggested to be a sign of his coming of age as an atheist marxist revolutionary and a devout follower of Lenin (rather than the seminary student on a scholarship from a poor broken family in a little town in Georgia).

Pinay's argument is by the far the more sophisticated and educated out the two. Since his reference to Djou is a historically plausible one. Although I can find no reference to an island of/called '*Djou*' outside of Pinay: it is quite possible that Pinay's reference to an island where '*Portuguese*' were sent is accurate. Since this was a policy in the Ottoman Empire who did send jews to economically backward areas in order to boost the economy in that area and make the territory more profitable for the Ottoman Sultan through his (largely jewish) tax-farmers, administrative and customs service. However since '*Djougachvili*' does not actually mean '*son of Djou*' Pinay's argument must be regarded as incorrect, but it is at the very least an educated conjecture (since it is unlikely Pinay could have found a suitable source as to the meaning of old Georgian words). The second argument seems on the other hand to be completely inventing its interpretation out of whole cloth by alleging that '*Djuga*' means '*jew*' in old Georgian (again perhaps '*Djuga*' if pronounced a certain way might sound like a similar word to '*jew*': hence one could reasonably speculate that the origin of the argument made is from the author, whose first language is English, pronouncing the words and then because they to some ears might sound alike claiming that one means the other).

Hence Pinay's argument can be reasonably said to be disposed of, but there still remain a series of assertions in the second argument that deserve consideration. Firstly is the note that Stalin's mother, Ekaterina Gheladze Djugashvili, was from the '*Khazarian region*' is a indirect argument by implication that Stalin was jewish since it is commonly claimed by anti-Semites that Ashkenazi jews are the descendents of the jewish Khazar Khanate (or Khazaria). There is no evidence for this on both counts: i.e. we have no evidence that Stalin is descended from Khazars and secondly the evidence is heavily against the Khazars being the origin of the Ashkenazim [8].

Therefore we can only suggest this is an attempt to suggest a stronger argument that Stalin was of jewish descent than has been offered. It is in fact contradicted by the author in the reference page [9] he has added regarding Stalin's mother when he asserts that she was that she was from tribe of the Alans [10] and not a Georgian. However this is essentially irrelevant since the Alan territory was in the borderlands of northern Georgia and they are closely related to the Georgians. Hence the argument being made not only contradicts the early inference, but then secondly derives into pure Semantics to claim that Stalin's mother was not Georgian.

Further on this reference page it asserts that there are doubts as to the identity of Stalin's

biological father. There has been little doubt expressed in the biographies of Stalin for the simple reason that there is no evidence suggesting that Stalin's father was anyone but Vissarion Ivanovich Djugashvili. This claim is asserted in more detail in the second argument when it is claimed that there are two candidates who are reported to be jews: David Papismedov and Nikolai Przhevalsky.

The claims are then referred back to the reference page and the detail of why the author thinks these two were Stalin's father is given. The claim surrounding Nikolai Przhevalsky is given as follows under the title of *'Stalin's Real Father'*:

*'The most notable such speculation was that Stalin's father was the Belorussian Nikolai Przhevalsky. The face of Joseph Stalin is almost identical to that of Nikolai Przhevalsky. Apparently Przhevalsky did stop off in the town of Gori in Georgia on his way to Tibet. According to the story, in Georgia he was hosted at the home of wealthy Georgian where Ekaterina Gheladze worked as a maid. According to the speculation Przhevalsky seduced Ekaterina and left her pregnant as he journeyed off to Tibet. According to the story the Georgian family (or Przhevalsky) to avoid scandal paid Vissarion Djugashvili a substantial amount of money for him to marry Ekaterina Gheladze and this was the source of the capital for him to have run a shoe-making business employing about thirty cobblers. He subsequently lost the business and later died in a drunken knife fight.*

*There appears to be no hard evidence for Przhevalsky being the father of Stalin. There was a city in Siberia that was named after Przhevalsky. The Bolsheviks changed the name after they came to power but Stalin later changed it back to Przhevalsky. However it would not be out of line for Stalin to deviously promote the notion that he was really Russian rather than Georgian. he was of Jewish blood from the Dinaric race.'* [11]

It is worth noting firstly that the use of the qualifiers *'apparently'*, *'according to the story'*, *'according to speculation'* denotes that these are essentially bits of gossip heard and enlarged upon as time has gone on (if indeed they are genuine: since no originating source is cited) in the manner consistent with folklore in general. If I was to suggest that Elizabeth I of England was jewish and then say *'according to speculation'*, *'according to the story'* etc ad infinitum: then I could not suggest that this is the case without corroborating sources of a primary nature or examining the secondary literature explaining why they are wrong. The author does neither so one must take his words with more than a pinch of salt.

The author himself admits that there is *'no hard evidence'*, but then speculates in his title that Przhevalsky is *'Stalin's Real Father'* and then asserts in direct contradiction to the earlier sentences in his own paragraph that Stalin *'was of Jewish blood from the Dinaric race'*. In fact Przhevalsky during his travels to the East was in a different part of central Asia during 1878-1879 (the years between which Stalin was presumably conceived) and there is no evidence that he even visited Georgia in his lifetime. There also no evidence I am aware of that Przhevalsky was jewish, but rather a scion of an aristocratic Polish family (not a *'jewish trader'* as asserted in the second argument, but rather a famous Russian geographer). If we have no evidence to suggest that Stalin was the product of a lover's tryst between Przhevalsky and Stalin's mother then we cannot assert that it is simply a fact as the author does: contradicting himself in

the process.

We must secondly note that this story about Stalin's father being paid off to marry Stalin's mother and that Stalin's father is without any apparent factual foundation. Stalin's father would seem to have created his own success by hard work (employing several apprentices [the number of 30 seems excessive]), which then deteriorated as he began to drink heavily and came into conflict with Stalin's mother over Stalin's future occupation. Stalin's father also did not die in a drunken knife fight (this is again a folkloric rumour), but rather from tuberculosis and pneumonia according to current academic opinion.

Thirdly the assertion that the changing of the name of the city of Karakol, the city's original name, back to Przhevalsk in 1939 by Stalin after it had been changed back to Karakol in 1921 by the Bolsheviks (in reaction to popular demand) is not an indication or evidence of Przhevalsky's asserted status as Stalin's biological father, but rather that Stalin was changing place names back to those of great Russian heroes (of which Przhevalsky was but one: as a famous Russian geographer) in order to inspire nationalism in his population (which was a key element in much of Stalin's internal policy).

Fourthly in the second argument the author claims that Przhevalsky often visited David Papismedov who was a local Jew in Gori and whom was one of Stalin's mother's laundry clients. Papismedov certainly showed kindness to the young Stalin giving him books to read and giving donations of money to his mother. However there is no evidence Przhevalsky even knew Papismedov (or visited Georgia or Gori for that matter) let alone was a frequent guest in Papismedov's house: as I have said Przhevalsky was at the time (1878-1879) far away in the East and a long way away from Georgia.

This leads us to discuss the second alternative candidate for Stalin's biological father: David Papismedov. Who unlike Nikolai Przhevalsky was, in fact, Jewish. The evidence cited for this is even thinner than that given for Przhevalsky's fatherhood and it consists entirely of Stalin's relationship with Papismedov, which is given on the reference page as:

*'Stalin's mother Ekaterina did laundry and housekeeping for David Papismedov, a local Jew, who was Stalin's real father. Their nickname for Stalin was "Soso". Stalin received Papismedov at the Kremlin often.'* [12]

The fact that Stalin's mother did the laundry and housekeeping for a local Jew who treated her and Stalin himself comparatively well, certainly in comparison to Vissarion, does not make him the father of Stalin nor does it offer evidence of such. Since Stalin's mother had other clients, for whom she did laundry and housekeeping as well, if Stalin was not Vissarion's son then one would have to look at the other clients who would have equal opportunity of having a lovers tryst with Stalin's mother as Papismedov. In terms of giving Stalin's mother money and Stalin books to read: these can be seen simply as acts of charity rather than an acknowledgement of paternity. It is well to remember that acts of charity by monastic orders, for example, towards single mothers or married women does not mean the monk or monks having sired that single mother's or married woman's children. So therefore we can't simply assert that because Papismedov was kind to Stalin and his mother that he was Stalin's real biological father and that as a result Stalin



is jewish.

Papismedov did indeed call Stalin by his family nickname; 'Soso', but then so did his mother and Vissarion. For it was a family tradition with Vissarion's family nickname being: 'Besos'. Again it is not proof of paternity or an acknowledgement of such for a family friend to call Stalin by his family nickname and speculations of such can hold no evidential merit. When Papismedov went to the Kremlin he went there to look for a boy of whom he was presumably fond and to see if he was still alive (and if so what had happened to him). Stalin greeted him much as he did any old friend whom he thought warmly of and was quite congenial and friendly towards him as an early kind influence in his life (who he probably saw as giving him the means and the skills to begin his career as a marxist revolutionary i.e. books). It is again not an argument in favour of Papismedov's paternity that Stalin treated him well when he came to the Kremlin, of his own volition, looking for Stalin. In fact had Papismedov been Stalin's father and Stalin had known this there would have been no reason for Stalin not to openly proclaim this when he was the Soviet dictator, but yet he did not.

Hence we must conclude that the claim that either Nikolai Przhevalsky or David Papismediv was Stalin's biological father is without foundation and until sufficient primary evidence is brought forward for this interpretation of the argument that Stalin must be regarded as nothing but un-evidenced speculation.

The only other piece of evidence brought forward to support the contention that Stalin was jewish by this second argument is that Stalin used the name; 'Kochba', in his early revolutionary days. Kochba, or more properly bar Kochba, is a reference to the jewish leader of the Bar Kochba revolt against Rome in 132-135 A.D. In fact Stalin didn't use 'Kochba' but rather 'Koba'. Koba is a mythological figure in old Georgian literature roughly approximate to the figure of Robin Hood: i.e. a noble outlaw who robbed from rich and gave to the poor. The parallel between the figure of Koba and Stalin's political beliefs is obvious as it coincides with Marxist ideas concerning the redistribution of wealth from the rich to the poor to make a more equal society. Bar Kochba was a fanatical jewish zealot who fought on religious grounds to install a jewish theocratic dictatorship free from Roman control on Judea (as well as potentially much of North Africa, Syria and Cyprus). The parallel, in Stalin's marxist thought, between Stalin the Marxist revolutionary and bar Kochba the fanatical jewish zealot is non-existent, but between Stalin and Koba the Georgian Robin Hood: it is obvious.

Therefore we can only conclude in summation that there is no evidence that Josef Stalin was in fact jewish and that the evidence that has been advanced for this being the case is inaccurate, highly speculative and possibly deliberately distorted.

## References

[1] Maurice Pinay, Trans: Anon, 2000, [1967], 'The Plot against the Church', 4th Edition, Christian Book Club of America: Palmdale

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[2] The original was written and published in Italian, but it was translated within a few years into Spanish, German (in which there are two separate editions: one for Germany and one for Austria) and English (as well as quite probably French, but I cannot find reference to a French edition).

[3] This is notable, because post-1945 anti-Semitic books don't often run into multiple editions as well as printings and are rarely translated into different languages. Only anti-Semitic classics such as Arnold Leese's '*Jewish Ritual Murder*', Henry Ford's '*The International Jew*', Adolf Hitler's '*Mein Kampf*' and the '*Protocols of the Learned Elders of Zion*' can boast such sales and/or perceived/actual importance: hence Pinay's '*The Plot against the Church*' must be regarded as an anti-Semitic classic irrespective of its intellectual merit.

[4] Pinay, Op. Cit., p. 65

[5] [http://judicial-inc.biz/Bush\\_Mossad11.htm](http://judicial-inc.biz/Bush_Mossad11.htm) [Accessed: 05/02/2009] (Warning: this site plays an awful rendition of classical music at you, which may frighten you, your children and/or your pets).

[6] Pinay cites Bernard Hutton in the French language magazine, '*Constellation*' (of March 1962), as his source and having dealt with the author of the second argument before I am aware that he is not fluent in French (he also happens to be half-jewish as he admitted on LibertyForums some years ago). Therefore this lack of fluency in French and that the author is unlikely to have looked up the reference suggests that either the author of the second argument is taking Pinay's argument and/or a citation of it (or possibly another earlier source) and twisting it into a slightly different argument from the one that Pinay offers.

[7] Simon Sebag Montefiore in his 2007, '*Young Stalin*', claims that it means '*son of juga*' (similar to Pinay's suggestion), suggesting it derives from '*djogi*' meaning herd, but doesn't make a compelling case for this interpretation.

[8] On this point please see Kevin Alan Brook, 2002, '*The Jews of Khazaria*', 2nd Edition, Rowman & Littlefield: New York.

[9] [http://judicial-inc.biz/st\\_alin\\_supplement.htm#stalins\\_mother](http://judicial-inc.biz/st_alin_supplement.htm#stalins_mother) [Accessed: 05/02/2009].

[10] Who were famously used as a light cavalry mercenaries by the Byzantine Empire.

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[11] [http://judicial-inc.biz/st\\_alin\\_supplement.htm#Nikolai\\_Przhevalsky](http://judicial-inc.biz/st_alin_supplement.htm#Nikolai_Przhevalsky) [Accessed: 05/02/2009].

[12] [http://judicial-inc.biz/st\\_alin\\_supplement.htm#david\\_2nd\\_father](http://judicial-inc.biz/st_alin_supplement.htm#david_2nd_father) [Accessed: 05/02/2009].

## Appendix IV

### In Brief: Jews and American Communism

Of the thirty-four autobiographical manuscripts owned by New York University's Tamiment Library and Robert F. Wagner Labor Archives; the fact that thirteen are written by Jews about themselves is truly remarkable. This means that a whopping thirty-eight percent of these important manuscripts regarding American communism and the far left are Jewish in origin, which is well above the proportion of Jews in the American population and of note as many of these individuals were leaders or important figures inside the American far left during the early to mid twentieth century. For the sake of completeness we list the names and quote part of the biographical added by New York University's archivists: (1)

**Israel Amter** (1881-1954), was a founding member of the Communist Party, USA and served as its representative to the Comintern, and as head of the New York State Communist Party.

**Alexander Bittelman** (1890-1982), was a Communist activist and theoretician. His typescript *"Things I Have Learned,"* describes his childhood and radical activities in Russia, arrival in the United States in 1912, early Socialist connections, formation of the American Communist Party, factional feuds within the Communist movement, comments on its important personalities such as Earl Browder, William Z. Foster, Jay Lovestone, Charles E. Ruthenberg; contains reflections on the New Deal and Cold War; thoughts on Bittelman's imprisonment for Communist activities; concern for Jewish survival; and reflections on the world ca. 1963.

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**Harry Fleischman** (1914-2004), was a labor and socialist activist who, as a teenager joined the Young People's Socialist League. His activities in the Socialist Party included serving as National Chairman of the Red Falcons, the Party's organization for children (1936), regional director of the Indiana-Illinois Socialist Party (1942-50), and campaign manager for Norman Thomas's presidential campaigns in 1944 and 1948. These experiences informed his book, *Norman Thomas: A Biography* (1964). Fleischman also worked as labor and political editor of the *Voice of America* (1951-53), as director of labor and race relations at the American Jewish Committee, and was a board member, and later chair of the Workers Defense League, a nonprofit worker advocacy organization.

**David Greenberg.** This collection includes contains the manuscript of the unpublished anthology, *"Behind Bars: The Prison Experiences of War Resisters,"* edited by **David F. Greenberg** and Beverly D. Houghton. The anthology contains essays by resisters to the Vietnam War regarding their experiences in various prisons and jails.

**J. B. S. (Jacob Benjamin Salutsky) Hardman** (1882-1968) was a Russian-born author, social philosopher, labor editor and leader. His incomplete autobiographical manuscript titled *Odyssey*, along with research files for projected chapter titles, covers his work for the Amalgamated Clothing Workers of America as director of education and cultural activities and as editor of its organ, *The Advance* (1920-44), Brookwood Labor College, the Jewish Socialist Federation, his editorship of the *American Labor Monthly*, his service on the C.I.O.-New York State Radio, Press, and Education Committee, family matters, writing projects, and other political activities.

**Israel Kugler** (1917-2007) was a graduate of City College, earned a Ph.D. from New York University in sociology and taught for many years at New York Community College. He was a member of the Young People's Socialist League and later of the Socialist Party. He was a founding member and president of the United Federation of College Teachers (UFCT) and a founding member and officer of the Professional Staff Congress (PSC), the faculty/staff union at the City University of New York (CUNY). He led the historic 1966-1967 faculty strike at St. John's University. Raised in the traditions of immigrant Jewish socialism, he was a life-long devotee of Yiddish culture and served as national president of the Workmen's Circle, board member of the Jewish Labor Committee and president of the Three Arrows Cooperative Society.

**Miriam Moskowitz.** The collection contains an autobiographical typescript *"Phantoms of Spies Run Amok and An Odyssey of Surviving McCarthyism,"* describing her 1950 arrest, conviction and prison sentence for conspiracy to obstruct justice for impeding a grand jury investigation of atomic espionage - she was charged with the knowledge that **Harry Gold** had intended to lie to the grand jury. The typescript also includes her memories of her time, along with **Ethel Rosenberg**, in the Women's House of Detention in New York City, her life after release from prison, and the continuing debates about the guilt or innocence of those accused of espionage.

**Charles C. Recht** (1887-1965) was born in Bohemia to Jewish parents, emigrated to the United States, graduated from New York University Law School, and served as general counsel for the New York Bureau of Legal Advice, which provided free legal service to men who resisted the new draft laws related to the entry of the United States into World War I. Recht also represented many radicals who faced deportation at that time, and later served as an officer of the American

Committee for Protection of Foreign Born. From 1921 until 1933, when diplomatic relations were established, Recht officially represented Soviet interests in the U.S., and thereafter he continued to represent many Soviet citizens and organizations.

**Morris Rosen** was a carpenter, and a communist trade unionist.

This collection contains a 56 pp. manuscript by **Jack Schmulewitz**, about his parents **Julius Schmulewitz** (1895-1966) and **Lilly Jacobowitz Schmulewitz** (1902-1968). Julius was a member of the Bakery and Confectionary Workers International Union, Local 3.

**Helen Sobell** was the wife of **Morton Sobell**, who was convicted, in 1951, along with **Julius and Ethel Rosenberg**, of espionage, for transmitting information about the construction of the atomic bomb to the Soviet Union.

**Baruch Vladeck** (1886-1938), a socialist and Jewish leader, was born near Minsk, Russia in 1886. He was involved in radical activities in Russia until in 1908, fearful of arrest and exile, he fled to the United States. Vladeck was subsequently a leader in the American Socialist Party and editor of the Jewish Daily Forward and served on the New York City Board of Aldermen (1916), City Housing Authority (1934) and City Council (1937). He was one of the founders of the American Labor Party. He headed a number of organizations, including the Jewish Labor Committee, which organized rescue work in Europe, and the Joint Distribution Committee, the coordinating agency of Jewish philanthropic disbursements abroad. He was active in his efforts to aid the daring underground operations of a group of dissident socialists known as the "*New Beginning*" in Germany during the early days of Hitler's rule.

**Isidor Wisotsky** (1895-1970). The collection contains a typescript of Isidor Wisotsky's unpublished autobiography, "*Such a Life*," in which he recounts his experiences as a Russian Jewish immigrant working in New York City's Lower East Side in the early twentieth century, his anarchist and Industrial Workers of the World activities, and his personal recollections of radical leaders.

## References

(1) It should be noted that I am not exerting copyright over this material (as it is not my own), but rather reproducing it for educative purposes per fair use as it is simpler to use what has already been written than to re-write it in my own words for such a short article. Further I have bolded the names of those of jewish origin who are mentioned in the biographical text provided by New York University.

## Appendix V

### In Brief: A Little More Gefilte in the Socialist History Society

I have previously written an '*In Brief*' about jews and the Socialist History Society, but as I

received an update of sorts on this matter today. I thought I would update the record with the new information. According to the '*Socialist History Society Public Meeting*' email bulletin of the 2nd of August 2010: the SHS are sponsoring talks from a jewess named Anne Showstack Sassoon; who is Professor Emeritus of Political Science at Kingston University and a senior visiting fellow at Birkbeck College of the University of London, she is going to be warbling to a small crowd of die-hard marxists at the Bishopsgate Institute in London on the 19th of August 2010 about the ludicrous theories of that most famous of Italian marxists: Antonio Gramsci.

No doubt Miss Sassoon will also be looking for gratuitous donations (since the lecture is free but it is stipulated that '*retiring donations*' would be welcome) to prop up her flagging ego due to the burgeoning realisation that her '*revolution*' will probably never happen (and certainly not in her depleted lifetime). That won't stop Miss Sassoon though: I am sure she will be huffing and puffing about Gramsci's alleged import to the '*working class*' and how '*true democracy*' can '*only be achieved*' through her personal impressions and interpretations of Gramsci. Of course Miss Sassoon probably hasn't done a days hard work in her life and would regard it as a great strain should be break a finger nail while pounding the pulpit fantasizing that she was in those supposed halcyon days of the '*revolution*' in Russia. Hardly the '*worker's advocate*' she makes herself out to be now is she?

Also of note is that one Ted Crawford; no doubt a bit of an aging gentile fuddy-duddy who is wheeled out by some enterprising hook-nosed members of the SHS depending on the need to '*prop up the flagging spirit of the troops*', who will be giving a talk on one Dora Montefiore on the 2nd of November 2010 (once again at the Bishopsgate Institute). Dore Montefiore; despite her surname, wasn't actually jewish (she was born Dora Fuller), but her husband was. Both were members of the Communist Party of Great Britain (better known as the CPGB) and life-long socialists. Mrs Montefiore; deluded by her childish fantasies (what she would no doubt have been pleased to call her '*ideals*'), married an enterprising jew who; we may suspect, emotionally and even physically abused her for the remainder of her life. This would; of course, be the norm among '*inter-faith*' (or rather inter-racial) marriages between jews and gentiles and seems to be particularly common in marxist interracial marriages with the founder of Marxism; Karl Marx, abusing his gentile wife: Jenny von Westphalen for nearly all her life. Poor old Dora: she thought so well of him until he beat her with a candelabra for being a disobedient goy...

In concluding our brief notes on this matter: we may point to the recently founded SHS-aligned academic journal; '*Twentieth Century Communism: A Journal of International History*' (published by the old CPGB and far left publisher Lawrence & Wishart in London), which includes an article by Gidon Cohen who for some reason that I cannot fathom has weaselled his way into being appointed senior lecturer in Political Science at the University of Durham. (1) In his article; '*Political Religion and British Communism*' (2), Cohen merrily tries to prove that Communism really doesn't have any religious qualifications and that by virtue of its '*rationality*': it is a wonderful ideology to hold. Of course Cohen views himself as something akin to the next Karl Marx and has spent the last few decades of his unfortunate existence trying to prove just that. However Cohen will; of course, not be successful, but don't tell him that. He might get upset and demand in shrill tones that Yahweh/Hashem cause an '*uprising*' of the '*people*' against you so that he can sit there smirking in egoistic radiance, while warbling about '*human rights*', '*democracy*', '*fascism*', '*dictatorship of the proletariat*' etc ad infinitum. Not

that these mean anything of course, but then I am sure Cohen; as the cynical jew that he is, is all too well aware of this.

Oh well... c'est la vie.

## References

- (1) Anon., 2010, 'Notes on Contributors', *Twentieth Century Communism: A Journal of International History*, Vol. I, No. 2, p. 255  
(2) Gidon Cohen, 2010, 'Political Religion and British Communism', *Twentieth Century Communism: A Journal of International History*, Vol. I, No. 2, pp. 197-211

## Appendix VI

### In Brief: Kim Philby and the Jews

Kim Philby is a name well-known in the world of espionage and spy thrillers as the best known member of the '*Cambridge Spies*'; who were five Soviet spies who worked their way into the British intelligence, diplomatic and royal establishment, and who is/are the subject of a considerable body of literature. (1)

What is less well-known and commented on is Philby's relationship with the jews. Unfortunately there is a dearth of material in this area, (2) but from what we do know: we get a tantalizing suggestion that this would be an area that would benefit from careful research and intellectual exploration.

Philby's relationship with the jews seems to have begun while he was at Cambridge when he began to actively self-identify first as a socialist and then as a communist. Philby probably began to sympathise with jews as a result of pro-jewish communist propaganda of this time and the assertion; oft made in communist literature up till the present day, that the jews are simply '*scapegoats*' for '*economic problems*'. (3) Contributing to this was Philby's deep emotional antipathy towards National Socialism; which he maligned as '*fascism*', (4) and with the jew being perceived as the chief '*victim*' and '*scapegoat*' of '*fascism*'; regarded as they and are by leftists as '*evil pseudo-capitalists*'. It is thus understandable; if somewhat intellectually abhorrent, that Philby became something of a philo-Semite: to the extent of breaking off contact with the NKVD when the Ribbentrop-Molotov Pact of 1939 was announced. (5)

When Philby left England in 1934 to perform some communist underground work in Austria: he; according to Phillip Knightley, '*helped smuggle Jews and Communists out of Vienna*'. (6) We should note in passing that Knightley rightly implies; although he probably did mean to do so, that many jews in Austria; notably in Vienna, were communists. (7) In the course of this smuggling out of communists and their jewish allies and co-conspirators: Philby met a jewess by the name of Litzi Friedmann (nee Alice Kohlmann) with whom he fell in love and promptly married. It is notable that both Philby and Friedmann were; by then, working directly for Soviet intelligence. Perhaps predictably their unnatural union did not last too long and the two split up

in the mid to late 1930s: no source seems to have a precise idea of exactly when or why the couple split.

Having experienced the bitter taste of jewish skirt Philby decided that it perhaps really wasn't for him; well at least not in the bedroom department and having to put up with a jewess as your wife, and proceeded to seduce and marry two non-jewish women: both of whom were blissfully unaware that their husband was a communist and an agent of the NKVD. It is interesting to note that the NKVD agent who probably recruited both Philby and Friedmann to work for Soviet intelligence was Edith Suschitzky: who was incidentally also a jewish communist.

Philby's early flirtation with jewish skirt however may have caused his eventual downfall as a jewess; Flora Solomon, who Philby had felt the urge in 1934 to try to seduce (whether he was successful has not been ascertained) and then try to recruit as a Soviet intelligence agent in Western Europe. Solomon promptly informed MI5 in 1962; when it was most advantageous to do so, that Philby had tried to do this and this new information served as the immediate cause of the events that lead to Philby's flight from Turkey to Moscow in 1963. (8)

Philby's lack of recognition that jews were and are a problem; even in dialectical materialism, can be found in the fact that it has been reasonably conjectured that Philby was instrumental in getting several communist jews; such as Morris and Lona Cohen who has been spying on the United States for the Soviet Union, out before they were unmasked and brought to book for their crimes. (9)

We can summarise from this brief account of Philby's relations with the jews that he was rather clueless about them and naively believed that they were '*misunderstood*', '*just like everyone else*' and the '*scapegoats*' of horrid anti-Semitic capitalists. What Philby doesn't seem to have figured out; even on his death bed, was that he had been used and abused by jews his whole life and that the great unhappiness he experienced as a result of his 1963 flight to Moscow and his subsequent cold treatment by the NKVD was significantly caused by the jewish skirt that he chased; as well as the secular halakhah of Karl Marx that he had so ardently espoused, in his particularly deluded youth.

## References

(1) An excellent literature review of the many works published on Kim Philby and the '*Cambridge Spies*' can be found in Mikhail Lyubimov, Hayden Peake and Rufina Philby, 2003, '*The Private Life of Kim Philby: The Moscow Years*', 2nd Edition, St. Ermin's Press: London, pp. 297-363

(2) Perhaps the only works to discuss this at any length are Mark Aarons, John Loftus, 1991, '*Ratlines: How the Vatican's Nazi Networks Betrayed Western Intelligence to the Soviets*', 1st Edition, Heinemann: London and Mark Aarons, John Loftus, 1994, '*The Secret War against the Jews: How Western Intelligence Betrayed the Jewish People*', 1st Edition, St. Martin's Press: New York. Both these theses on this point are rebutted in summary by Lyubimov, Peake and Philby, Op. Cit., pp. 365-366. It is worth noting that John Loftus has been caught lying on television several times and even managed to cause a hate campaign against a family by telling the world at large that they were Islamic terrorists (when they weren't even Muslims): his work



in general makes spicy; and even salacious, reading, but is utterly improbable and absurd in its various theses usually relating to '*Catholic-Nazi-Muslim conspiracies*'.

(3) On this point see the jewish communist Daniel de Leon's, 1921, '*Anti-Semitism: Its Cause and Cure*', 1st Edition, Socialist Labor Party: New York. This is available online at the following address: <http://www.marxists.org/archive/deleon/pdf/subject/antisem.pdf>. De Leon's little booklet is still considered to be the premier marxist statement on anti-Semitism and '*de Leonist*' analyses of the jewish question (predictably blaming everyone and everything, but the jews) as such are common.

(4) For an example of the; then as now, idiotic contemporary comparisons of this kind see Robert Brady, 1937, '*The Spirit and Structure of German Fascism*', 1st Edition, Victor Gollancz: London.

(5) S. J. Hamrick, 2004, '*Deceiving the Deceivers: Kim Philby, Donald Maclean and Guy Burgess*', 1st Edition, Yale University Press: New Haven, pp. 19-21

(6) Kim Philby, 2002, [1968], '*My Silent War: The Autobiography of a Spy*', 1st Edition, Random House: New York, p. x

(7) For two accounts of this please see Harriet Pass Freidenreich, 1991, '*Jewish Politics in Vienna, 1918-1938*', 1st Edition, Indiana University Press: Indianapolis, pp. 84-114 and Jerry Muller, 2010, '*Capitalism and the Jews*', 1st Edition, Princeton University Press: Princeton, pp. 144-172. For the causes and extent of this relationship please see Lionel Kochan (Ed.), 1970, '*The Jews in Soviet Russia since 1917*', 1st Edition, Oxford University Press: New York; Gisela Lebzelter, 1978, '*Political Anti-Semitism in England 1918-1939*', 1st Edition, MacMillan: London, pp. 155-169; Erich Haberer, 2004, '*Jews and Revolution in Nineteenth-Century Russia*', 2nd Edition, Cambridge University Press: New York and Benjamin Pinkus, 1988, '*The Jews of the Soviet Union: The History of a National Minority*', 1st Edition, Cambridge University Press: New York.

(8) Hamrick, Op. Cit., p. 7

(9) Ibid, p. 22

## Appendix VII

### Another Kosher Communist Obituary

On Semitic Controversies I frequently comment on the latest rigmaroles, whines and general denunciations of the London-based Socialist History Society as well as their monthly journal articles, contributions and miscellany. As I have now had time to fully read the latest newsletter; that of August 2010, I would like to add another notch in this supposedly egalitarian group's strange obsession with the self-chosen ones.

Now on p. 5 of the Socialist History Society's Newsletter for August 2010 we find a laudatory obituary by the presumably gentile David Morgan for a certain Marian Slingova-Fagan who was herself; despite her unfortunate double-barrelled surname, a gentile as well. Having been born Marian Wilbraham in New Zealand in 1913: the budding wind-bag won a place at Oxford University and became involved in left-wing anti-fascist politics having been; as Morgan implies, deluded enough by Marx's secular halakhah to join the Communist Party of Great

Britain (better known to students of Marxism by its acronym: the CPGB) where she evidently met many a hooked nose at the CPGB's infamous King Street headquarters.

While she was part of the kosher crusade to save humanity; specifically the Czech portion of the world, from general sanity Miss Wilbraham acquired a taste for the circumcised Bolsheviks that she met in the '*underground*' and as Morgan records she married one; Otto Sling, at an unspecified time either just before or during the Second World War. Morgan records that Miss Wilbraham was specifically engaged in helping Czech refugees; specifically communist and/or jewish ones (after all some members of the '*working class*' are more equal than others... right?), and one of these refugees was; of course, Otto Sling.

Now after aiding in the brutal attempted near extermination of the German nation and its '*working class*' Mrs Marian Sling; as she was now known, decided that she and her lecherous husband would go to the now Communist Czechoslovakia. Of course the new Bolshevik masters; complete with their secular Talmud '*Das Kapital*', welcomed their fellow member of the tribe and his gullible shiksa appointing Sling as Communist Party Secretary of the important Brno region. Morgan; of course, does not speak of the massacres and general oppression orchestrated by Sling and his gullible wife who no doubt was enjoying the joys of ostensibly being a part of the Communist elite.

However all this came to an abrupt end when the all too obviously jewish elite of the Czechoslovakian Communist Party were removed; partly by popular acclaim that the jews be removed and partly because the obviously overly jewish establishment was felt rightly or wrongly to be more loyal to their fellow jews than to the Marxist-Leninist cause, and Sling; like his more prominent fellow member of the tribe Rudolf Slansky, was executed in 1952. Morgan predictably makes a big fuss about this '*injustice*' but doesn't bother to say one word about Slansky or Sling's non-jewish victims but rather Morgan just sees it as a problem if jewish communists are executed. I mean who cares about the insignificant goyim when the Chosen of Hashem/Yahweh are being brought to book? Oy vey!

Mrs Sling was; of course, also promptly taken from her bourgeoisie lifestyle and cares and thrown in prison for various crimes; that Morgan claims were '*trumped up*', against the Czech people. She stayed in this condition for two years before being released after this short sentence: probably because she was a foreign national. (1)

When Mrs Sling returned to the United Kingdom she continued her pro-Communist campaign in spite of her experiences; after all a leopard doesn't change its spots, and was involved in various subversive organisations from the Campaign for Nuclear Disarmament to the Women's Peace Camp on Greenham Common. Mrs Sling however had not in this time lost her taste for the circumcised and married yet another jewish Bolshevik; one Hymie Fagan, in 1977. Mrs Slingova-Fagan ended her unfortunately long, diseased and miserable existence in July 2010 at the age of 97.

An appreciation was predictably published by her jewish son; Karel Schling, in the Guardian on the 19th of July and an obituary also appeared in the Independent. But we should end on a positive note: at least the devils in hell get a new favourite plaything.

## References

(1) This is indirectly suggested by a fellow British communist who also lived in Czechoslovakia in the period that Mrs Sling was released in Denis Hill, 1989, *'Seeing Red, Being Green: The Life and Times of a Southern Rebel'*, 1st Edition, Iconoclast: Brighton, pp. 283-297.

## Appendix VIII

### Jewish Communist Espionage in the United States according to Whittaker Chambers

Whittaker Chambers; former Communist, probable homosexual (1) and convert to Christianity, was the man at the centre of the two Alger Hiss trials which lead to the uncovering of several considerable Soviet espionage apparatuses operating in the United States government from the 1920s to the late 1940s. (2) Chambers is interesting to us in that he wrote his experiences and thoughts down in two large volumes; *'Witness'* (3) and *'Cold Friday'*, (4) however since the latter is largely a recap of the former with some updated information we shall take our information from the former.

*'Witness'* being autobiographical in nature simply names names; although in some places Chambers notes that he has substituted the individual's real name for an assumed one for various different reasons (usually to do with not hurting them for activities they have long past ceased to engage in), but from those Chambers does name we get a decidedly Jewish flavour.

At this point many a detractor and opponent of anti-Semitism will wish to reflexively claim that Chambers was an anti-Semite and a general *'jew hater'*. However this is obviously incorrect as Chambers' own wife; Esther Shemitz, was Jewish and he spends a large portion of *'Witness'* paying direct or indirect homage to her. Shemitz also seems to have been a Communist; or at the very least a Marxist, for most of her life (5) as indeed was her brother. (6) Chambers also does not name (as a general rule) obviously Jewish individuals to have been Jewish and he really does seem to have been rather blind to the fact that many of his *'comrades'* in the underground were members of the tribe. This is; of course, somewhat to be expected but never-the-less it is surprising that Chambers did not mention this obvious aspect of the underground. Perhaps he was conscious of his own wife's Jewishness and the effect such revelations might have on the political situation in America with an anti-Communist frenzy in the offing or perhaps Chambers really was oblivious to the origins of those around him. It is difficult to which is the more likely, but on balance this author would tend to lean towards the former possibility rather than the latter. (7)

As it would be beyond the scope of this article to go into the very significant Jewish involvement in Communism in the United States the structure that I have adopted is to list the Jewish individuals concerned along with their principal role and activities in the Soviet underground and/or the official Communist party according to Chambers as an informed source. This is both for ease of reference and to allow any doubting Thomas' to easily check Chambers' own

statements from my references.

**James Allen (nee Sol Auerbach)**

Foreign Affairs Correspondent for the '*Daily Worker*' (Chambers, '*Witness*', Op. Cit., pp. 241-242)

Chief Editor of '*International Publishers*' (Chambers, '*Witness*', Op. Cit., pp. 240-242)

**Boris Bazarov (Chambers knew him as Boris Bykov)**

Head of GRU (Soviet Military Intelligence) in United States from 1935-1937 (Chambers, '*Witness*', Op. Cit., pp. 439; 443) Chambers explicitly states he was jewish.

**Alexander Bittelman**

Member of the Central Committee of the Communist Party of the United States of America (Chambers, '*Witness*', Op. Cit., p. 206)

**Benjamin Gitlow**

Socialist Member of New York State Legislator (Chambers, '*Witness*', Op. Cit., p. 203)

Member of the Communist Party of the United States of America

**Michael Gold (nee Itzik Granich)**

Editor of the '*New Masses*' (Chambers, '*Witness*', Op. Cit., p. 264)

**Felix Inslerman**

Photographer for and Member of Washington D.C. Soviet Spy Ring (Chambers, '*Witness*', Op. Cit., pp. 41; 423)

**Samuel Kaufman**

Judge of the First Hiss trial (Chambers, '*Witness*', Op. Cit., p. 670)

**Nat Kaplan**

Foreign Affairs Editor of the '*Daily Worker*' (Chambers, '*Witness*', Op. Cit., p. 258)

Soviet –trained agent born in America (Chambers, '*Witness*', Op. Cit., p. 258)

**Paula Levine**

Member of Paris Soviet Spy Ring (Chambers, '*Witness*', Op. Cit., p. 290)

Fled to Soviet Russia in 1933 (Chambers, '*Witness*', Op. Cit., p. 290)

New York apartment used as Communist underground safe house (Chambers, '*Witness*', Op.

Cit., p. 290)

### **Maxim Lieber**

Member of Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., p. 44)  
Created Soviet spy rings in Great Britain and Japan (Chambers, *'Witness'*, Op. Cit., pp. 44; 355; 367; 388; 437)

### **Jay Lovestone (nee Jacob Liebshtein)**

National Secretary of the Communist Party of the United States of America until 1929  
(Chambers, *'Witness'*, Op. Cit., p. 206)

### **Eugene Lyons**

American Correspondent of TASS (the official Soviet News Service) until 1928 when joined UP as correspondent in Moscow (Chambers, *'Witness'*, Op. Cit., p. 366)

### **Abe Magill**

Correspondent for the *'Daily Worker'* (Chambers, *'Witness'*, Op. Cit., p. 240)

### **Ben Mandel (known to Chambers as Bert Miller)**

Business Manager of the *'Daily Worker'* (Chambers, *'Witness'*, Op. Cit., p. 226)  
Later Research Director of the House Committee on Un-American Activities America  
(Chambers, *'Witness'*, Op. Cit., pp. 207; 536; 558; 600)

### **George Mink**

Head of Communist Party's Seamen's Association (Chambers, *'Witness'*, Op. Cit., p. 302)  
Nephew of Solomon Lozovsky (Chambers recalls him as George Lozovsky) jewish head of the Profintern (Chambers, *'Witness'*, Op. Cit., p. 303)  
During the Spanish Civil war Mink was responsible for the murder of numerous anti-Communists and anti-Stalinists in Republican prisons (Chambers, *'Witness'*, Op. Cit., p. 303)

### **Josef Peters (known to Chambers as Alexander Goldberger)**

Head of the National Underground of the Communist Party of the United States of America  
(Chambers, *'Witness'*, Op. Cit., p. 32)  
Replaced as Head of the National Underground of the Communist Party of the United States of America by Rudy Baker (nee Rudolph Blum); who was also jewish, in 1938.

### **Joseph Pogany (nee Josef Schwartz)**

Comintern Representative to the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., pp. 214; 246-247)

Was former Commissar for War in the Hungarian Soviet Government of Bela Kuhn (also jewish) (Chambers, *'Witness'*, Op. Cit., p. 246)

### **Juliet Stuart Poyntz**

Member of the Central Committee of the Communist Party of the United States of America until 1937 (Chambers, *'Witness'*, Op. Cit., p. 36)

Member of the National Underground of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 36)

Murdered; by the GRU (Soviet Military Intelligence), in 1937, because of her potential break with the Communist party over Stalin's purges in the Soviet Union (Chambers, *'Witness'*, Op. Cit., p. 36)

### **Phillip Rosenblatt**

Dentist and Member of the Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., pp. 237; 435-436)

Assisted in espionage against the US Army (Chambers, *'Witness'*, Op. Cit., p. 319)

### **Meyer Schapiro**

Professor of Fine Arts at Columbia University (Chambers, *'Witness'*, Op. Cit., p. 193)

Member of the Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., pp. 193; 415-416)

Helped in attempt to set up a London spy ring (Chambers, *'Witness'*, Op. Cit., p. 376)

### **Sam Shoyet**

Member of the National Underground of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 244)

Member of Washington D.C. and Tokyo Soviet Spy Rings (Chambers, *'Witness'*, Op. Cit., p. 245)

Member of Paris Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., p. 311)

### **Abraham George Silverman**

Research Director of the Railroad Retirement Board (Chambers, *'Witness'*, Op. Cit., p. 27)

Economic Advisor and Chief of Analysis and Plans to the Assistant Chief of the Air Staff (Chambers, *'Witness'*, Op. Cit., p. 60)

Active Source to and Member of the Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., pp. 40; 416)

Secretly paid dues to the Communist Party (Chambers, *'Witness'*, Op. Cit., p. 380)

Aided in the recruitment and placing of Soviet spies into positions of the authority in the US government. (Chambers, *'Witness'*, Op. Cit., p. 40)

### **Alexander Trachtenberg**

Chief Executive Officer of *'International Publishers'* (Chambers, *'Witness'*, Op. Cit., pp. 242; 264)

Member of the Central Control Commission of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 242)

Head of Cultural Activities of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 264)

### **Alexander Ulanovsky**

Chief of the GRU (Soviet Military Intelligence) in the United States between 1931 and 1934 (Chambers, *'Witness'*, Op. Cit., p. 264)

### **William Weinstone**

New York/New Jersey District Organiser of the Communist Party of the United States of America (Chambers, *'Witness'*, Op. Cit., p. 230)

### **Harry Dexter White (nee Weit)**

Assistant to the Secretary of the Treasury (Chambers, *'Witness'*, Op. Cit., p. 27)

Head of World Bank (Chambers, *'Witness'*, Op. Cit., p. 500)

Active Source to the Washington D.C. Soviet Spy Ring (Chambers, *'Witness'*, Op. Cit., pp. 334; 370; 383-384; 405; 416; 420-422; 429; 544)

Came up with a new monetary structure for the Soviet Union (Chambers, *'Witness'*, Op. Cit., p. 430)

### **References**

(1) David Johnson, 2004, *'The Lavender Scare: The Cold War Persecution of Gays and Lesbians in the Federal Government'*, 1st Edition, University of Chicago Press: Chicago, p. 33; Whittaker Chambers, 1952, *'Witness'*, 1st Edition, Random House: New York, p. 206

(2) There is a considerable literature on this subject, but for a succinct overview please see John Hayes, 1996, *'Red Scare or Red Menace? American Communism and Anticommunism in the Cold War Era'*, 1st Edition, Ivan R. Dee: Chicago and Harvey Klehr, John Earl Haynes, Fridrikh Igorevich Firsov, 1995, *'The Secret World of American Communism'*, 1st Edition, Yale University Press: New Haven

(3) Whittaker Chambers, 1952, *'Witness'*, 1st Edition, Random House: New York

(4) Whittaker Chambers, 1964, *'Cold Friday'*, 1st Edition, Random House: New York

(5) Chambers, *'Witness'*, Op. Cit., p. 25

(6) Ibid, p. 48

(7) Similar accounts; which ignore the jewishness of much of those they describe, can be found in two autobiographies of former high-ranking underground communists, which are Jan Valtin, 1941, *'Out of the Night'*, 1st Edition, Alliance Book Corporation: New York and Louis Budenz,

1950, *Men Without Faces: The Communist Conspiracy in the U.S.A*, 1st Edition, Harper & Brothers: New York.

## **Appendix IX**

### **Jewish Influence in the Communist Party of America 1919-1926**

One of the most frequent arguments used by anti-Semites historically as well as currently is that jews were inordinately involved in Bolshevism in the Soviet Union and in fact were involved well out of proportion to their numbers in terms of population. What has often been overlooked when making this argument; which although often massively overstated is often remarked on by historians of the Bolshevik revolution and the Soviet Union in general, (1) is the significant involvement of jews in the formation of the Communist Party of America in the crucial early years of 1919 to 1926 when it began to grow as an organised and conspiratorial force which eventually ran numerous spy and espionage networks for the Soviet Union as well as its own above and under ground parties. (2)

In the below list I have outlined; as far as I can, the influence of jews in terms of position and their relative numbers in the key positions that they occupied in the various formative parties and periods of the Communist Party of America. The most complete list I have been able to find was that offered by the Marxist Internet Archive (or MIA) which I have; with some reluctance, used to create this listing. (3)

The problems offered by this listing; and Communist history in general, are several:

Firstly due to the conspiratorial, subversive and generally paranoid nature of Communists internationally at this time; and the Communist Party of America were not an exception to the rule, pseudonyms were usually used in official and unofficial correspondence and documents so that it requires a large amount of backtracking and historical detective work to comprehend who is who in the documents concerned. This was exacerbated in the Communist Party of America by the raid at Bridgman on the 22nd of August 1922 (4) and leads to the situation; which has occurred in the MIA list, whereby we know the ethnic identity of an individual leader (due to whom they were representing usually) but we do not know their actual name.

Secondly parties of the far left; Marxist and non-Marxist, have historically tended to be extremely factious in nature and this has lead (and still leads to) numerous factional breaks and the creation of majority and minority groups within the parties themselves. This; in the case of the Communist Party of America, lead to numerous splinter groups, arguments, dissolutions, reformations and unity coalitions, which to a reader unacquainted with the tendencies of the far left can be seem utterly disconcerting and even confusing at times. Part of the reason that I opted to use the MIA list was due to the fact that it offered it in an easy to understand format so that the reader could check what I had said against the MIA master list.

Thirdly the tides of influence and power within the Communist Party of America (and the far left



in general) are notoriously difficult to chart and we can only largely guess and extrapolate from events what the power shifts were and on what basis they came about. This can make relative numbers somewhat deceptive, but for the sake of clarity we should state the reader will notice that several jewish individuals were largely in power throughout the 1919 to 1926 period in the Communist Party of America. Jay Lovestone in particular deserves mention as he was an extremely influential jewish figure inside the Communist Party of America and was only removed due to his support for Bukharin against Stalin in the power struggles inside the Bolshevik Party in Russia. In fact had Bukharin won the power struggle then Lovestone would have become the leader of the Communist Party of America as opposed to Stalin's chosen acolyte: William Z. Foster. (5)

If we bear this slight caveat in mind that numbers do not necessarily equate power although they do give us a fair approximation of it. We can begin to see a pattern in the following list of jewish officials in the Communist Party of America from 1919 to 1926:

### **1919 Communist Labour Party of America**

National Executive Committee: No jews out of six members. Two jews (Finkelberg and Benjamin Gitlow) out of five alternative members as of January 1920.

Editorial Board: One jew (Ludwig Lore) out of three members.

Labor Committee: One jew (Benjamin Gitlow) out of five members.

### **1920 Communist Party of America**

International Delegates: No jews out of four members. Three jews (Daniel Elbaum, Alexander Bittelman and Jay Lovestone) out of four alternative members.

Additional Executive Committee Members: Five jews (Alexander Bittelman, Maximilian Cohen, Daniel Elbaum, Jay Lovestone and Rose Pastor Stokes) out of eight members. Three jews (Rose Pastor Stokes, Meyer Lunin and Morris Kushinsky) out of six alternative Additional Executive Committee Members.

Language Federation Secretaries: One jew (an unnamed jewish individual) out of seven members.

Executive Council (after January 20th 1920): Three jews (Maximilian Cohen, Jay Lovestone and Alexander Bittelman) out of seven members.

Executive Secretary (after July 20th 1920): Louis Shapiro

Central Executive Committee (at the end of 1920): Four jews (Maximilian Cohen, Louis Shapiro and two unnamed jewish individuals) out of nine members.

Editor of Party Publications (at the end of 1920): Maximilian Cohen

Language Federation Secretaries (at the end of 1920): One jew (Morris Kushinsky) out of six members.

Assistant Secretary (after February 20th 1921): Louis Shapiro

Editorial Committee (after February 20th 1921): One jew (Louis Shapiro) out of three members.

District Organizers: Two jews (George Ashkenazi and one unnamed jewish individual) out of six members.

### **1921 (Unified) Communist Party of America**

Executive Secretaries (from May 31st 1921 to April 1923): Two jews (William Weinstone and Jay Lovestone) out of five appointees.

Central Executive Committee Members (from May 31st 1921): Three jews (William Weinstone, Jay Lovestone and George Ashkenazi) out of eleven members.

Central Executive Committee Members (from December 1921): Four jews (William Weinstone, Jay Lovestone, Meyer Lunin and Alexander Bittelman) out of ten members.

Central Executive Committee Members (from April 17th 1922): Two jews (Jay Lovestone and Alexander Bittelman) out of ten members.

Secretariat (from January 26th 1923): One jew (John Pepper aka Jozsef Schwartz) out of three members.

Executive Council (from January 26th 1923): Five jews (Israel Amter, Benjamin Gitlow, Ludwig Lore, Jay Lovestone and John Pepper) out of seventeen members.

### **1923 Workers Party of America**

Executive Council: Three jews (Alexander Bittelman, Ludwig Lore and Moissaye Olgin) out of eleven members.

Central Executive Committee: Eight jews (Israel Amter, Alexander Bittelman, Jay Lovestone, Moissaye Olgin, John Pepper, Rose Pastor Stokes, Alexander Trachtenberg and William Weinstone) out of twenty-five members.

### **1924 Workers Party of America**

Representative to Comintern (ECCI): Israel Amter

Central Executive Committee Members: Six jews (Alexander Bittelman, Benjamin Gitlow, Ludwig Lore, Jay Lovestone, John Pepper and Martin Abern) out of thirteen members.

Political Committee: Two jews (Jay Lovestone and John Pepper) out of seven members.

Organization Committee: Two jews (Martin Abern and John Pepper) out of five members.

Secretariat: One jew (John Pepper) out of three members.

Education Committee: One jew (Alexander Bittelman) out of three members.

Daily Worker Management Committee (as of May 1924): One jew (Moritz Loeb) out of five members.

### **1925-1926 Workers (Communist) Party**

Central Executive Committee Members: Six jews (Martin Abern, Philip Aronberg, Jacob Stachel, Benjamin Gitlow, Jay Lovestone and William Weinstone) out of twenty members.

We can see from this list that as time went on the number of jews in positions of influence in power both increased and solidified with numerous jews; notably Alexander Bittelman, Jay Lovestone, William Weinstone, Ludwig Lore, Benjamin Gitlow and John Pepper, becoming exceptionally powerful and long-lasting in positions of power within the Communist Party of America. It is worth noting that while we have these members of enduring power we also have a considerable turnover of jewish individuals within the officials of the Communist Party of America with there being a particularly high general representation in the Central Executive Committees.

It is worth noting that when jews are represented at the highest levels of the Communist Party of America that they tend to be so in significant and disproportionate numbers. We see for example in the Central Executive Committee of 1923 to 1924 that the amount of jews is fifty percent of the total number of members and this is obviously wholly disproportionate to the amount of jews in America at this time.

Opponents and detractors of anti-Semitism may try to explain away such notable disproportionate involvement as this, but their arguments are usually based more on begging the question (asking why it is significant in the first place) rather than actually providing a reasonable thesis for why it is the case. The idea that the jews were oppressed is a common argument of type, but this ignores the fact that if we consider the jews to have been oppressed then we cannot specifically answer why they should turn to the Communist Party of America in significant and disproportionate numbers and the equally oppressed Germans, Swedes, Irish, Italians and others should not turn to the Communist Party of America. Let alone of course rise to the top of the Communist Party of America which jews certainly did disproportionately and in significant numbers as this list illustrates.

This is yet to be reasonably explained by opponents of anti-Semitism and has tended to be attacked as '*baseless conjecture*' by some: the tendency has been to show that jews were significantly and disproportionately involved in far left wing politics in the United States

throughout its long and nefarious history and not to look at the two pieces of information together. In so far as if the Communist Party of America was an openly subversive and revolutionary organisation and the jews; as a group, were significantly and disproportionately represented in its leadership then we can only conclude that jews acted the part of a hostile elite in the Communist Party of America much as Kevin MacDonald has argued they did in early Soviet Russia. (6)

## References

- (1) On this point please see Benjamin Pinkus, 1988, *The Jews of the Soviet Union: The History of a National Minority*, 1st Edition, Cambridge University Press: New York and Erich Haberer, 2004, *Jews and Revolution in Nineteenth-Century Russia*, 2nd Edition, Cambridge University Press: New York.
- (2) On this point please see Harvey Klehr, John Earl Haynes, Fridrikh Igorevich Firsov, 1995, *The Secret World of American Communism*, 1st Edition, Yale University Press: New Haven.
- (3) <http://www.marxists.org/history/usa/eam/cpa/cpaofficials.html> [Last Accessed: 04/01/2011]
- (4) A very useful and readily available contemporary account of just what was found in this raid can be found in R. M. Whitney, 1924, *Reds in America*, 1st Edition, The Beckwith Press: New York (reprinted in abridged form; largely removing the mention of jews, in 1970 by Western Islands: Belmont [a John Birch Society affiliated imprint]).
- (5) For more on Jay Lovestone please see Ted Morgan, 1999, *A Covert Life: Jay Lovestone, Communist, anti-Communist and Spymaster*, 1st Edition, Random House: New York.
- (6) This list should be seen in the conjunction with the numerous jews involved in spying and espionage activities in the United States who were directly and indirectly named by Whittaker Chambers, 1952, *Witness*, 1st Edition, Random House: New York and Louis Budenz, 1950, *Men Without Faces: The Communist Conspiracy in the U.S.A*, 1st Edition, Harper & Brothers: New York.