

Chapter 1 : Russian Revolution: The gay community's brief window of freedom - BBC News

The task is colossal. Scientific and artistic work of generations will be required to complete it. Not even in the Russian language have the various phases of the revolution been given adequate study. Many a field, such as the reflection of the revolution in Russian belles lettres, to which parts.

This remains a live question a century after it occurred. Whatever might have happened, the impulse of the revolution was social justice. I believe that analyzing all the events from a distance I mean it literally may help us understand them better. The Story of the Russian Revolution. Faulkner is a professional historian and an archeologist to boot, working as a research fellow at the University of Bristol, who has written on such diverse topics as the Roman Empire, Lawrence of Arabia, and A Marxist History of the World: From Neanderthals to Neoliberals. The approach and style animating his new popularization of the upheaval is best conveyed by letting Faulkner speak for himself: The misunderstanding is profound. Their basic error is to view history from above, not below. The Tsarist monarchy had commanded an army of millions. Yet it was overthrown in the February Revolution. The Provisional Government had inherited that army of millions. Yet it was swept away by the October Insurrection. The revolution is so ripe—the social crisis so deep, the authority of the government so hollowed out, the masses so willing to support decisive action—that, in the event, a few tens of thousands were sufficient to execute the popular will. In a brief epilogue, he aptly concludes: The Bolsheviks have much to teach us. He adds his own touches, however. What might appear to be a few casual sentences in a preliminary note beautifully illuminate a central cause of the revolution: Wartime inflation averaged about per cent across the full range of consumer necessities. Wages increased barely half this rate. It is safe to assume that living standards, already pitifully low, plummeted during the war. Yet in the Russian revolutionary movement and elsewhere, the term had a more honorable and useful connotation. Adhered to by Mensheviks who first employed the term as well as Bolsheviks in the Russian Social Democratic Labor Party, it meant full freedom of discussion, and once a decision was made unity in action—suggesting a seriously democratic and coherent revolutionary collective of activists. This, as Faulkner shows us, the Bolsheviks certainly were. An initial chapter sweeps through the pre-history of, from the days of Peter the Great down to the horrors of the Great War that exploded in Near the start of the book is this priceless portrait of the tsar: As tsar he is distinguished by courtesy, dedication to duty, and little else. The Bolsheviks are by no means the only revolutionaries here—“anarchists, Left-Socialist Revolutionaries, Menshevik-Internationalists, and non-party activists some newly-minted militants are part of the story—but there is no doubt that the Bolsheviks have the most effective organization, and some of them are in a position to employ outstanding skills and ideas that make a difference. Lenin is by no means always right—but he often gets it right, and he also gets some terrific lines, such as: As the hours wore on he drove home his now-familiar points. The time had come, he insisted again, for insurrection. It was not a monologue. Everyone took their turn to speak. Late at night, a knock at the door sent hearts lurching, plunging them all into fear. Another Bolshevik, privy to the meeting, he had come to help with the samovar. He busied himself with the huge communal kettle, making tea. Kamenev and Zinoviev then return to their arguments on why Lenin is wrong. They were adamant that he was incorrect about the imminence of international revolution. Iurii Flakserman brought cheese, sausage and bread, and the famished revolutionaries fell to. Good-naturedly they teased the Heavenly Twins: October, for an instant, brings a new kind of power. Equal rights for men and women in work and in marriage, the right to divorce, maternity support. The decriminalization of homosexuality, years ago. Moves towards national self-determination. Free and universal education, the expansion of literacy. And with literacy comes cultural explosion, a thirst to learn, the mushrooming of universities and lecture series and adult schools. A change in the soul, as Lunacharsky might put it, as much as in the factory.

Chapter 2 : Was the Russian Revolution Jewish? - Diaspora - Jerusalem Post

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Just when you decide it is the one, it turns around and discloses the other. Then it leapt into a revolution unlike any the world had ever seen. I used to tell people that I loved Russia, because I do. I know that almost no conclusion I ever draw about it is likely to be right. The way to think about Russia is without thinking about it. I just try to love it and yield to it and go with it, while also paying vigilant attention if that makes sense. With the fall of the Soviet Union, areas previously closed to travelers had opened up. During the 80s and after, the pace of change in Russia cascaded. A harsh kind of capitalism grew; democracy came and mostly went. I see I will never stop thinking about this country. As the centennial approached, I wondered about the revolution and tangled with its force field of complexity. For example, a question as straightforward as what to call certain Russian cities reveals, on examination, various options, asterisks, clarifications. Petersburg, whose name was changed in to Petrograd so as not to sound too German at the time, Russia was fighting the Kaiser in the First World War. In Petrograd became Leningrad, which then went back to being St. Petersburg again in 1991. In 1918, Russia still followed the Julian calendar, which lagged 13 days behind the Gregorian calendar used elsewhere in the world. The Bolshevik government changed the country to the Gregorian calendar in early 1918, soon after taking control. All this information will be useful later on. In February and March I went to Russia to see what it was like in the centennial year. My way to travel is to go to a specific place and try to absorb what it is now and look closer, for what it was. Things that happen in a place change it and never leave it. Petersburg, where traces of the revolution are everywhere. The weather stayed cold. In each of the cities, ice topped with perfectly white snow locked the rivers. Here and there, rogue footprints crossed the ice expanses with their brave or heedless dotted lines. Sometimes I saw newlyweds by the statue popping corks as an icy wind blew in across the Neva River and made the champagne foam fly. They were standing at a former pivot point of empire. The Winter Palace, completed in 1762, was the fourth royal palace the Romanovs built on the spot. They started a secret society, wrote a constitution based on the U. S. Constitution and, on December 14, at the crucial moment of their coup attempt, lost their nerve. They had assembled troops loyal to them on Senate Square, but after a daylong standoff Czar Nicholas I dispersed these forces with cannon fire. Some of the troops ran across the Neva trying to escape; the cannons shot at the ice and shattered it and drowned them. The authorities arrested some Decembrists and tried and convicted almost all. The czar sent most to Siberia; he ordered five of the leaders hanged. One good decision the Decembrists made was to not include Alexander Pushkin in their plot, although he was friends with more than a few of them. Tolstoy, of a younger generation than theirs, admired the Decembrists and wanted to write a book about their uprising. Russia invented terrorism, that feature of modern life, in the 1820s. They went around shooting and blowing up czarist officials, and killed thousands. Alexander II, son of Nicholas I, succeeded his father in 1855, and in 1861 he emancipated the serfs. But the great man refused even to listen. He said these revolutionaries had chosen violence and must live with the consequences. Meanwhile Marxism was colonizing the brains of Russian intellectuals like an invasive plant. Petersburg and other cities in the empire or abroad arguing Marxist doctrine and drinking endless cups of tea, night after night, decade after decade. If vodka has damaged the sanity of Russia, tea has been possibly worse. Points of theory nearly impossible to follow today caused Socialist parties of different types to incubate and proliferate and split apart. The essential writer of that later 19th-century moment was Chekhov. The wistful, searching characters in his plays always make me afraid for them. The guy in the hockey mask was Vladimir I. Betrayed by an informer a common fate, Ulyanov was tried and found guilty, and he died on the gallows, unrepentant. From then on, the czar and the bourgeoisie were on borrowed time. He believed in God, disliked Jews, loved his wife and five children, and worried especially about his youngest child, the hemophiliac only son, Alexei. The diamond-encrusted tchotchkes often opened to reveal even littler gem-studded gifts inside. Viewers of the exhibit moved from display case to display case in reverent awe. He was born unlucky on the

name day of Job, the sufferer. On the day of his coronation, in , a crowd of half a million, expecting a special giveaway in Moscow, panicked, trampling to death and suffocating 1, people. Nicholas often acted when he should have done nothing and did nothing when he should have acted. Olga Ingurazova The protests intensified until they became the Revolution. But the Duma had almost no power and Nicholas kept trying to erode the little it had. He did not enjoy being czar but believed in the autocracy with all his soul and wanted to bequeath it undiminished to his son. The czar stands on a balcony of the Winter Palace, reviewing his army. The whole vast expanse of Palace Square is packed with people. He swears on the Bible and the holy icons that he will not sign for peace so long as one enemy soldier is standing on Russian soil. Love of the fatherland has its effect. The entire crowd, tens of thousands strong, falls to its knees to receive his blessing. Like the other warring powers, Russia goes into the trenches. But each spring, in and , the army renews its advance. By it has lost more than three million men. Long before America entered the war, Russian soldiers felt worseâ€”disgusted with the weak czar and the German-born czarina, filled with anger at their officers, and enraged at the corruption that kept them poorly supplied. In the winter of , they begin to appear in Petrograd as deserters and in deputations for peace, hoping to make their case before the Duma. The czar and the upper strata of Russian society insist that the country stay in the war, for the sake of national honor, and for their allies, some of whom have lent Russia money. Russia also hopes to receive as a war prize the Straits of Bosphorus and the Dardanelles, which it has long desired. But the soldiers and common people see the idiocy of the endless, static struggle, and the unfair share they bear in it, and they want peace. The absence of enough men to bring in the harvests, plus a shortage of railroad cars, plus an unusually cold winter, lead to a lack of bread in Petrograd. In February many city residents are starving. Women take to the streets and march on stores and bakeries crying the one word: Day after day in February the marches go on. Finally the czar orders the military to suppress the demonstrations. But now, unlike in , the soldiers have little to lose. They do not want to shoot; many of the marchers are young peasants like themselves, who have recently come to the city to work in the factories. And nothing awaits the soldiers except being sent to the front. So, one after another, Petrograd regiments mutiny and join the throngs on the streets. On March 2 he complies, with brief complications involving his son and brother, neither of whom succeeds him. In the vacuum, power is split between two new institutions: This attempt at dual governance is a fiction, because the Petrograd Soviet has the support of the factory workers, ordinary people and soldiers. In other words, it has the actual power; it has the guns. February supplied the raw energy for the rest of â€”energy that Lenin and the Bolsheviks would co-opt as justification for their coup in October. In that month red became the color of revolution: Sympathetic onlookers wore red lapel ribbons, and marchers tore the white and blue stripes from the Russian flag and used the red stripe for their long, narrow banner. Comparatively little blood was shed in the February Revolution, and its immediate achievementâ€”bringing down the Romanov dynastyâ€”made a permanent difference. Unlike the coup of October, the February uprising had a spontaneous, popular, tectonic quality. Of the many uprisings and coups and revolutions Russia has experienced, only the events of February seemed to partake of joy. Petersburg endlessly explains itself, in plaques and monuments everywhere you turn. It still possesses the majesty of an imperial capital, with its plazas, rows of 18th- and 19th-century government buildings receding to a vanishing point, glassy canals and towering cloudscapes just arrived from the Baltic Sea. The layout makes a grand backdrop, and the revolution was the climactic event it served as a backdrop for. A taxi dropped me beside the Fontanka Canal at Nevskii Prospekt, where my friend Luda has an apartment in a building on the corner. Luda and I met 18 years ago, when Russian friends who had known her in school introduced us. I rented one of several apartments she owns in the city for a few months in and We became friends despite lack of a common language; with my primitive but slowly improving Russian and her kind tolerance of it, we made do. When we first knew each other Luda worked for the local government and was paid so little that, she said, she would be able to visit the States only if she went a year without eating or drinking.

Chapter 3 : The Soul Of The Russian Revolution Afrikaans Edition

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A Struggle for the Soul of the Jewish People. But he was not uninformed about certain dark aspects of the Jews. Jews in similar role in American Communism: I soon found out that Jews dominated the International Communist movement in modern times just as they had led Bolshevism in Russia early in the 20th century. Jewish scribe Nathan Glazer stated matter-of-factly that in the 60s and 70s the Jews comprised half of all the active Communists in the United States and four out of five of its leaders. I read a book called Behind Communism, and I was surprised to discover that at least 4 out of 5 of all those caught and convicted of Communist espionage and treason in the United States and Canada were Jews. First he praised what he called the "national Jews" of Russia: SOME people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world. And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical. The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honourable and successful part in the national life even of Russia. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain. International Jews "In violent opposition to all this sphere of Jewish efforts rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky Russia, Bela Kun Hungary, Rosa Luxemburg Germany, and Emma Goldman United States, this world-wide revolutionary conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster has ably shown, a definite recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworlds of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of the enormous empire. There is no need to exaggerate the part played in the creating of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistic Jews. It is certainly the very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate, Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel Petrograd, or of Krassin or Radek - all Jews. In the Soviet institutions the predominance of Jews is even more astounding. Table Leaders And the prominent if not the principal part in the system of terrorism applied by the extraordinary Commissions for combating Counter Revolution has been taken by Jews, and in some notable cases by Jewesses. The same phenomenon has been presented in Germany especially Bavaria, so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing. So much was this the case that the Petlurist propaganda against General Denikin denounced him as the Protector of the Jews. The Misses Healy, nieces of

Mr. Tim Healy, relating their personal experiences in Kieff, have declared that to their knowledge on more than one occasion officers who committed offences against Jews were reduced to the ranks and sent out of the city to the front. But the hordes of brigands by whom the whole vast expanse of the Russian Empire is becoming infested do not hesitate. The brigand Makhno, the hordes of Petlura and of Gregorieff, who signalised their every success by the most brutal massacres, everywhere found among the half-stupefied, half-infuriated population an eager response to anti-Semitism in its worst and foulest forms. The fact that in many cases Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility has tended more and more to associate the Jewish race in Russia with the villainies which are now being perpetrated. A Home for the Jews. Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism. Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people. Other articles in English here at.

Chapter 4 : Library Exhibits :: Russian Revolution

Excerpt from The Soul of the Russian Revolution The task is colossal. Scientific and artistic work of generations will be required to complete it. Not even in the Russian language have the various phases of the revolution been given adequate study.

Nevertheless, traditional business models are no longer sustainable and high-quality publications, like ours, are being forced to look for new ways to keep going. Unlike many other news organizations, we have not put up a paywall. We want to keep our journalism open and accessible and be able to keep providing you with news and analyses from the frontlines of Israel, the Middle East and the Jewish World. As one of our loyal readers, we ask you to be our partner. There was a group of 32 Russians on board and the customs officials confiscated chocolate and sugar from them. The passengers were exceeding the legal limit on importation of goods. Then the train shuffled in to Gottmadingen on the German side of the border. Two German soldiers boarded the passenger cars and separated the Russians from the rest, moving them to second- and third-class berths. Their names would have been known in left-wing and revolutionary circles of the time, so some traveled under aliases. Eventually their shouting angered the leader of the group, who poked his head into their berth and scolded them. The leader was Vladimir Lenin, and he was taking his small group by sealed train for a weeklong journey that would end at Finland Station in St. Petersburg. Half a year later Lenin and some of his cohorts would be running a new state, the Russian Soviet Republic. Be the first to know - Join our Facebook page. Some observers saw Lenin and his band as a motley group of Jewish revolutionaries. Almost half the passengers on the train were Jewish. Yet history has largely forgotten them. The reason for this is complicated and tied up with notions of antisemitism as well as attempt by the revolutionaries themselves to whitewash their ethnic and religious differences. A hundred years after the Russian Revolution, there is nostalgia and renewed interest in those figures who led it and the tragedies it unleashed. In Russia, a new series looks at Leon Trotsky. One layer rushed headfirst to the revolution. Another, to the contrary, was trying to stand back. The Jewish subject for a long time was considered prohibited. Dubnov, born in what is now Belarus, was an enthusiastic Jewish activist. A professor of Jewish history in St. Petersburg then called Petrograd, he supported Jewish self-defense units and literature and thought the revolution would bring equality. However, he left in dismay in 1918, eventually settling Riga, Latvia. He was murdered by the Nazis in 1941. Before his death he reflected on Jews like Trotsky who joined the Revolution. It would be better to say that their Jewish names are pseudonyms; they are not rooted in our people. With the notable exception of Lenin, the majority of the leading figures are Jews. One of those whom Churchill singled out for opprobrium was Bela Kun, the Hungarian Jew who briefly played the leading role in Hungary when it was a Soviet republic in 1919. Kun fled when Hungary was invaded by Romania, fleeing to the Soviet Union where he was put in charge of the Revolutionary Committee in Crimea along with Rosalia Zemlyachka. Their regime there was responsible for murdering around 60,000 people. His life was symbolic of so many others: In the introduction to the conference they note the paradoxical role of Jews and their fate during the revolution. It also opened the floodgates for the greatest massacre of Jews before the Second World War amid the civil war and its aftermath in 1919. None of these other groups played such a central role in the revolution, although members of many of them rose to senior levels. Stalin was a Georgian. Felix Dzerzhinsky, who established the Soviet secret police, was a Polish aristocrat. Born in 1877, he had joined the Russian Social Democratic Party in 1903 and became a member of the Bolshevik faction with Lenin early on. Like others of his generation he took part in the revolution. His father converted to Russian Orthodoxy. The large number of Jews in leading parts of the party was not lost on those non-Jews around them. Molotov, the powerful foreign minister of the Soviet Union under Stalin, made many remarks about Jews to Felix Chuev in a series of conversations between 1925 and 1927 that became the basis for the book Molotov Remembers. He wrote that Lenin was an antisemite. Even among the Bolsheviks, among the leaders there were many Jews. Generally, Jews are the most oppositional nation. But they were inclined to support the Mensheviks. Oppositionist and revolutionary elements formed a higher percentage among Jews than among Russians. Insulted, injured and oppressed, they were more versatile. They penetrated everywhere, so to speak.

We, of course, were against Zionism. But to refuse a people the right to statehood would mean oppressing them. Beginning in , the Russian Empire sought to modernize its army through a universal draft. Jews had to serve 25 years and their own communities had to choose approximately four conscripts for every 1, members of the community 1, to 3, a year , according to the YIVO Encyclopedia. After Alexander II was assassinated in , a wave of hundreds of pogroms swept the country. New restrictions were imposed, limiting where Jews could live and work. This helped cause a vast migration of Jews abroad, including 2. The Jews are too oppressed. Ironically then, the more Jews gained wealth and freedom in the empire, the more they also awakened to their predicament and joined the slow gurgling rebellion against the ancient regime. Distinct choices emerged among Jews. Around 40, decided to move directly to the Land of Israel, becoming the leading members of what became known as the First Aliya. Among those were men like Joseph Trumpeldor, who was born in Pyatigorsk, Russia, in and moved to Ottoman Palestine in after serving in the Russian army. Isaac Leib Goldberg, the founder of the Hovevei Zion movement in , was born in Poland in but grew up under the Russian Empire, and played an influential role in Zionist circles, co-founding Haaretz in . Similarly, the Bilu group founded in Kharkov sent its members to found Gadera in Palestine. Jews embraced self-defense in reaction to the pogroms as well. The writer Leon Pinsker from Odessa was emblematic of that awakening, turning from embracing assimilation to realizing that Jews would always suffer antisemitism as the proverbial outsiders. Of those millions who chose to stay under the empire, many fought for Jewish rights in Russia. Maxim Vinaver, a resident of St. Petersburg from to , was born in in Warsaw. He arrived alongside 12 other Jewish deputies out of . Another Jew elected was Nissan Katznelson, a friend of Herzl. Vinaver came to lead the group of Jews in the Duma and pressed for equality of minorities in the empire. In contrast to Jews who gravitated toward more radical communist groups, or toward Zionism, Vinaver represented those who sought equality in the empire in a milieu that was proudly Jewish. It never played a leading part, not even a recognized one in the lists of my grievances. Despite being surrounded by Jews, he buries this ethnic and religious issue entirely. How could he skip over the Jewish context when it was all around him? Stepan Mikoyan, born in , a test pilot and son of prominent Stalin-era politician Anastas Mikoyan, wrote an autobiography in . Martov was Jewish, as were many Mensheviks. This was a harbinger of things to come. Eventually those Bund leaders, such as Mikhail Liber, who sought to remain part of the revolution, but distinctly Jewish, would be sent into exile or shot in the s. Israel Leplevsky from Brest-Litovsk became minister of internal affairs of Ukraine before being arrested and shot in . David Petrovsky from Berdychiv became an influential economic planner until being arrested and shot in . Arrested in , he was sent into exile by the tsarist state. He escaped and made his way to Vienna, where he became friends with Adolph Joffe. Joffe came from a family of Jewish Crimean Karaites and became an editor of Pravda. Close friends for the rest of their lives, they opposed the more lenient attitude of their fellow Jews Kamenev and Zinoviev on the Central Committee in , opposing the inclusion of other socialist parties in the government that emerged after the revolution. Trotsky was expelled from the Central Committee in along with Zinoviev. Late in life, as many thousands of Jews were being executed in the purges by Stalin, not as Jews but as leading communists, Trotsky penned several thoughts on Jewish issues. Except for Sverdlov, they were all from Ukraine. The next year they were joined by Kamenev and Radek. The high percentage of Jews in governing circles in these early years matched their percentage in urban environments, politburo member Sergo Ordzhonikidze told the 15th Congress of the party, according to Solzhenitsyn. Most Jews lived in towns and cities due to urbanization and laws that had kept them off the land. Jewish membership in top circles continued to decline in the s. By the 11th Congress, only Lazar Kaganovich was elected to the Central Committee in alongside 26 other members. Subsequently few Jews served in these leadership positions. In there were four Jews out of 63 members. Like the rest of their comrades, almost all of them were killed in the purges. Others elected in and were shot as well, including Grigory Kaminsky, who came from a family of blacksmiths in Ukraine.

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The expression made an issue out of the Jewishness of some leading Bolsheviks such as Leon Trotsky during and after the October Revolution. Daniel Pipes said that "primarily through the Protocols of the Elders of Zion, the Whites spread these charges to an international audience. The Jews were restricted to live within the Pale of Settlement , [11] and suffered pogroms. Those movements ranged from the far left Jewish Anarchism , [15] Bundists , Bolsheviks , Mensheviks [16] to moderate left Trudoviks [17] and constitutionalist Constitutional Democrats [18] parties. On the eve of the February Revolution in , of about 23, members of the Bolshevik party, about 1. For example, British journalist David Aaronovitch quotes Alfred Jensen as saying that in the s "75 per cent of the leading Bolsheviks" were "of Jewish origin". Of particular role was their Aufbau organization Aufbau: Economic-Political Organization for the East. For example, its leader was instrumental in making the Protocols of The Elders of Zion available in German language. He argues that early Hitler was rather philosemitic , and became rabidly anti-Semitic since under the influence of the White emigre convictions about the conspiracy of the Jews, an unseen unity from financial capitalists to Bolsheviks, to conquer the world. Annemarie Sammartino argues that this view is contestable. Also, Germany had its own share of Jewish Communists "to provide fodder for the paranoid fantasies of German antisemites" without Russian Bolsheviks. Within the German Army, a tendency to see Soviet Communism as a Jewish conspiracy had grown since the First World War, something that became officialized under the Nazis. A pamphlet by Ewald Banse of the Government-financed German National Association for the Military Sciences described the Soviet leadership as mostly Jewish, dominating an apathetic and mindless Russian population. This material was not used at the time, but served as a basis for propaganda in the s. We shall take care that never again in Germany, the heart of Europe, will the Jewish-Bolshevistic revolution of subhumans be able to be kindled either from within or through emissaries from without. For more than two decades the Jewish Bolshevik regime in Moscow had tried to set fire not merely to Germany but to all of Europeâ€The Jewish Bolshevik rulers in Moscow have unswervingly undertaken to force their domination upon us and the other European nations and that is not merely spiritually, but also in terms of military powerâ€Now the time has come to confront the plot of the Anglo-Saxon Jewish war-mongers and the equally Jewish rulers of the Bolshevik centre in Moscow! Evans wrote that Wehrmacht officers regarded the Russians as "sub-human", and were from the time of the invasion of Poland in telling their troops the war was caused by "Jewish vermin", explaining to the troops that the war against the Soviet Union was a war to wipe out what were variously described as "Jewish Bolshevik subhumans", the "Mongol hordes", the "Asiatic flood" and the "red beast", language clearly intended to produce war crimes by reducing the enemy to something less than human. It is not only anti-bourgeois, it is anti-cultural. It means, in the final consequence, the absolute destruction of all economic, social, state, cultural, and civilizing advances made by western civilization for the benefit of a rootless and nomadic international clique of conspirators, who have found their representation in Jewry. In the article, which asserted that Zionism and Bolshevism were engaged in a "struggle for the soul of the Jewish people", he called on Jews to repudiate "the Bolshevik conspiracy" and make clear that "the Bolshevik movement is not a Jewish movement" but stated that: From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky Russia , Bela Kun Hungary , Rosa Luxemburg Germany , and Emma Goldman United States , this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It included a foreword by the German Nazi ideologue Alfred Rosenberg who promulgated the concept of "Jewish Bolshevism". This relatively obscure publication embodies the Nazi doctrine that " Jewishness " and Bolshevism are the same; or that Bolshevism is Jewish, whether everything Jewish is included within Bolshevism. The methodology used consists of identifying Bolsheviks as Jews; by birth, or by name or by demographics. According to Singerman, The Jewish Bolshevism, which he dubs as item "" in his

Bibliography, is "Identical in content to item """, the pamphlet *The Grave Diggers of Russia*, which was published in Germany, by Dr. In , historian Gisela C. In it she describe her theories of Jewish Bolshevism. Britton, editor of *The American Nationalist* published a book, *Behind Communism*, in which disseminated the myth that Communism was a Jewish conspiracy originating in Palestine. Law professor Ilya Somin agrees, and compares Jewish involvement in other communist countries. The idea that communist oppression was somehow Jewish in nature is belied by the record of communist regimes in countries like China , North Korea , and Cambodia , where the Jewish presence was and is minuscule.

Chapter 6 : Jewish Bolshevism - Wikipedia

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