

## The Bolshevik Revolution's Jewish Soul

From William, Defend Europa, 7 May 2019

*"It is high time for a sensible discussion about the Jewish role in ideologies such as Bolshevism, and its consequent disastrous outcomes."*

This last week marked the centenary of the Bolshevik Revolution in Russia, known most popularly as the October Revolution despite the date of its occurrence being 7th November by the Georgian Calendar.

The revolution resulted in the downfall of Russia's short-lived Provisional Government, installed after the abdication of the Tsar in February 1917, and the installation of a the world's first fully-fledged Communist state. Thus the Soviet Union was born, a state that went on to commit unspeakable crimes against countless groups, including many that one would assume to be counted amongst its own people.



Recounting the events of October 1917 is futile to a degree, given the already widespread popular knowledge of this period in history. Besides, one can find a decent account of the basic timeline of events in most [major news publications this week](#), who have scrambled to out-do one another in their efforts to mark the centenary with an historical analysis.

What is more prudent for us is to analyse an aspect of the Bolshevik revolution and its immediate aftermath that few are aware of, and that even fewer still are prepared to discuss. I am, of course, referencing the undeniably prominent Jewish role in this revolution.



First of all, we have to understand what communism is. I mean, to me, real communism, the Soviet communism, is basically a mask for Bolshevism, which is a mask for Judaism.

— Bobby Fischer —

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It's often charged that the concept of "[Judeo-Bolshevism](#)" is an antisemitic trope on a par with the Protocols of the Elders of Zion in terms of its legitimacy as an historical analysis, or its accuracy in describing a particular ideological system.

Yet the reality suggests that not only is there a strand of Bolshevism that can be described in this way, but rather that *all* Bolshevism could legitimately be described as having Jewish roots, or otherwise being inherently Jewish in practise. This is especially true of the "October Revolution" and the government that it installed, which is oft mistakenly referred to as the "Russian Revolution".

The *real* Russian revolution, based upon sensible ideals of the enlightenment, occurred in February of 1917. In this, ordinary Russian peasants primarily rejected the conditions in which they were living as a result of war rationing, which led to a consciousness of various other social ills.

The Bolsheviks missed their chance during what was essentially a liberal revolution as opposed to a Communistic one. However, with the war still ongoing as the winter drew in, they seized the opportunity to capitalise on the protests of some disgruntled workers and transformed this into an armed insurrection *against* the real Russian revolutionaries.

The rest is history, as they say; the terror of the Cheka; the savagery of the Red Army; the famines; the censorship and the drastic loss of all individual liberty. But the instigators of this terror against the Russian people was not their own hand's doing, but it was primarily the doing of a small group of Jewish elitists within the Bolshevik Party who now essentially had control of the Soviet Union.

In 1920, *The Times*' Russian Correspondent Robert Wilton published a French-language book entitled *Les Derniers Jours des Romanofs* which, amongst other things, detailed the ethnic origin of the Bolshevik apparatchiks. He reported that 75% of the Central Committee (Ruling cabinet) of the Bolshevik Party were of Jewish ethnic origin, including Trotsky (real name Bronstein), Zinovief (real name Apfelbaum), Larine, Ouritski, Volodarski, Kamanef (real name Rosenfeldt), Smidovitch, Yankel (real name Sverdlof) and Steklof (real name Nakhmkes).

And his findings didn't end there. In fact, Wilton uncovered that the upper echelons of the newly installed Communist regime were, in the words of a Guardian reporter's widow, "filled with Jews". The rot was not limited to the top; The Council of the People's Commissars, The Central Executive Committee *and* The Extraordinary Commission of Moscow were all comprised almost exclusively of Jews.

An excellent article on this has already been written, a work from which I have lifted much of the detail contained within this work. It contains comprehensive lists of names and ethnicities from the aforementioned senior bodies of the Bolshevik regime.

An interesting point that this information raises is that of ethnic conflict. There is an abundance of evidence to suggest that those in power used their positions to take revenge upon those groups with whom their own people had previously quarrelled – and in the case of the Jews, they never seem to be short of peoples they've aggravated. For instance, the massacres of Cossacks and Volga Germans, the mass executions in the Baltic states and so on and so forth.

A particularly interesting example of this theory in action comes in the form of the [Holodomor](#), a genocide committed against the Ukrainian peasant population by the Bolshevik Party in Moscow.

The naturally autonomous farmers in the region had resisted collectivisation measures under the new regime, and the Bolsheviks' preferred method of dealing with such insolence – as they saw it – was engineered starvation. Between 1932-33, the Cheka stole grain from the Ukrainian farms and then proceeded to blockade their villages to prevent them leaving in search of food, and to stop aid from reaching the impoverished peasants. The results were, as one can imagine given the circumstances, disastrous in the extreme.

What makes this case interesting in the context of ethnic conflict and the role of the Jews in Bolshevism is that many perceive the Holodomor to be a score-settling exercise perpetrated by a prominent Jew in Stalin's inner-circle against the Ukrainian population. The People's Commissar for Agriculture at the time was the aggressive proponent of collectivism, Yakov Yakovlev, who's real surname was Epstein.

His participation in the Holodomor cannot be understated, given that his agency enforced the starvation policies as a means to force collectivisation and crush the remnants of Ukrainian nationalism in one foul swoop. The theory that this was at least in part an effort to settle scores with hostile groups is offered more weight by the fact that Jews have historically seen Ukrainians as particularly antisemitic, thus "Yakovlev" (Epstein) had even greater motivation for his murderous scheme.

That is something of a digression from the main purpose of this article, which is to discuss the Jewish role in Bolshevism. It is fairly obvious from the proportion of Jewish people in the controlling positions of the Bolshevik Party – which amount to 80% or more – makes this not an issue of Bolshevism having Jewish elements, but more the fact that Bolshevism is inherently Jewish and any attempt to separate the two is futile. Bolshevism without Jews is a hypothesis akin to fire without oxygen – an oxymoron, a categorical impossibility even.

Finally we are drawn to the logical concluding question of this problem; what of their responsibility? After all, Communism has killed over 100 million people in its relatively brief

stint in ideological terms. Nazism is supposed to have caused the deaths of 15 million people and, of course, all of Europe is held responsible.

The British Empire, which brought salvation to so many more than it killed, is an original sin that all people of Anglo-Saxon descent are psychologically battered with routinely in the media. Yet there is not even an acknowledgement of the excessively prominent Jewish role in the most murderous, destructive, pathological ideology of the modern world.

The most likely reason for this is the overly stigmatised climate in which we live, whereby any criticism of a Jewish person or Judaism as an institution is considered heretical. Of course, there are those who would blame the Jews for all life's ills; this is logically unsound and a weak position from which to argue. But to suggest that when a Jew or a group of Jews do something terrible they may not be criticised is infinitely more illogical.

It is high time for a sensible discussion about the Jewish role in ideologies such as Bolshevism, and its consequent disastrous outcomes. Bury your heads, if you wish to avoid the stigma of criticising "God's chosen people, but know that many millions of people died as a direct result of Jewish Bolshevism.

And to know but not to speak? That is the greatest intellectual weakness of them all.