

# THE **Jews** in the SOVIET UNION

**Part 2 of Aleksandr Solzhenitsyn's  
banned book series *200 Years Together*—  
a review by German historian Udo Walendy**

## The Communist October Revolution in Russia

**T**he domestic and international dimensions of the Bolshevik revolution can be grasped only by familiarization with what happened in the power centers of the capitals of Petrograd (formerly St. Petersburg, later called Leningrad) and, from March 1918 on, Moscow, and the consequent effects on the vast tracts of Russia. Enough books have appeared concerning this.

The goal of this review is to show two things: 1) that Aleksandr Solzhenitsyn, despite all the suffering he has undergone and learned of from his companions in fate, has remained a Russian nationalist patriot; and 2) to summarize his key findings.

First, here is a summary of illustrative quotations from Solzhenitsyn taken from his classic and massive *The GULAG Archipelago*:

The river [of political prisoners] that flowed in the years 1937-38 was neither the only one, nor even the main one—perhaps only one of the three large rivers that brought the dark stinking pipes of our prison channels almost to bursting. The river of the years 1920-30 had preceded it. . . . It had slogged a good 15 million muzhiks (if not even more) into the taiga and the tundra. . . . And afterward there was the inmate river of 1944-46. . . . Whole nations were pumped

through the discharge pipes [such as Cossacks, Tatars, ethnic German Russians, Poles, Balts, Hungarians etc] and in addition there were millions and millions of [Soviet] returnees [from German wartime labor camps and factories], German POWs and new forced labor hordes. . . . The prison pipeline never remained empty.<sup>2</sup>

At the end of November 1917 . . . the members of the Cadet Party were also declared outlaws. Arrests followed immediately. The members of the Federation of Constituents [the advocates of a democratic constitution] and the network of the “soldier universities” were immediately included.

Lifted from an NKVD circular of December 1917:

In view of the sabotage of the work of our officials . . . a maximum of self-initiative is to be displayed by local authorities, who by no means should avoid using confiscations, coercive measures and arrests.<sup>3</sup>

Solzhenitsyn writes that while Lenin was demanding the merciless subjugation of all attempters of anarchy, he published on January 7 and 10, 1918, two articles to guide his Bolsheviks, demanding, as Lenin said, “the cleansing of Russian soil of all vermin.”

Solzhenitsyn adds:

Under vermin he understood not only everything that was hostile and outside of the working class, but also workers themselves who avoided labor. . . .<sup>4</sup> Vermin were naturally the zemstvo farmers, the tradesmen and all home owners. . . . It was vermin that were singing in the church choirs.<sup>5</sup> [Zemstvo refers to a form of local government instituted during the great liberal reforms of imperial Russia by Alexander II.]—Ed.

Other vermin were high school teachers and church council members. “All clergymen [were] vermin,” remembered Solzhenitsyn.

The same applied to railroad men who refused an oath swearing armed defense of Soviet authority, telegraphers unsympathetic toward their new masters and insubordinate trade unionists.

Solzhenitsyn says:

The Cheka’s [secret police] task was to settle accounts outside the court system. In all of man’s history it represented a unique kind of repressive organ—one single authority entrusted with spying on citizens, with arresting them, with conducting investigations of them, with directing their prosecution, furnishing their judges and carrying out sentences upon them.<sup>6</sup>

In February 1918 the Sovnarkom’s chairman, Vladimir Ilyich Lenin, demanded an increase in the number of prisons as well as more severe punitive repression, and in May he added concrete sentencing guidelines for the “punishment of corruption”: a minimum of 10 years prison plus 10 years at a hard labor camp.<sup>7</sup>

With regard to foreign policy the Bolsheviks secured themselves a respite by making peace with Germany in the Brest-Litovsk Treaty of March 1918. Their representatives at the conference were Leon Trotsky (formerly Bronstein), Adolf Yoffe, Lev Kamenev (formerly Rosenfeld) and Gregory Sokolnikov (formerly Brilliant). On August 26, 1918 Lenin instructed by telegram: “Dubious persons are to be locked up in concentration camps outside of the city. Relentless mass terror is to be carried out.”<sup>8</sup>

Tens of thousands of hostages were killed “for deterrence” during the 1917-1922 civil war, with hundreds drowned at a time by sinking them on barges in the White Sea in the Arctic.

The NKVD instructed its local offices on August 30, 1918 with this ominous order:

All right-wing Social Revolutionaries [The Social Revolutionaries were socialists but not Bolsheviks, hence were called right-wingers.—Ed.] are to be immediately imprisoned, and a considerable number of bourgeois and officers also must be taken hostage.

By resolution of the Defense Council of February 15, 1919 the Cheka and the NKVD were instructed to seize hostages from the farmers of those areas “wherever the clearing of snowdrifts off the railroad tracks is not progressing satisfactorily; in this case, if the work is not done, they can be shot.”

On September 5, 1918 the major decree setting in motion the Red Terror followed, with instructions for mass shootings and erecting concentration camps under the direct authority of

the Cheka. The decree read: “For attempts to escape from concentration camps the punishment is a tenfold increase of prison time and, for repeated attempts, shooting.”

At the end of 1920 Social Democrats were again targeted as hostages. Cheka Order No. 10 of January 8, 1921 ordered “intensification of the repression of the bourgeoisie.” This was after the end of the civil war! The Cheka also continued

rounding up Mensheviks (the anti-terrorist communists), and other members of smaller parties on nocturnal excursions.

People were also shot recklessly on the basis of arbitrary lists—particularly academics, artists, authors and engineers. With the regulation on forced food-collection of January 1919, the farmers were also targeted.

Later, in the 1930s, the mass “collectivization of agriculture” in Ukraine led to the death by starvation of about 6 million humans.

Solzhenitsyn remembered:

Any man who has not yet been flung into the sewage channel, Solzhenitsyn writes from his bitter personal experience, and whoever has not yet been pumped himself through the pipes into the GULAG archipelago, should march about, joyfully above-ground, with flags flying and bands playing, praising the courts, and expressing ecstasy over his acquittal.

From Solzhenitsyn’s summary in *The Gulag Archipelago*:

*“Vermin’ were naturally the small- and medium-sized farmers, the tradesmen and all home owners. It was ‘vermin’ that were singing in the church choirs.”*

What will be found in the following section is almost incomprehensible. In order to grasp the full and monstrous truth and comprehend it down to the bedrock, one would have to be dragged through many lives in many camps—camps in which the first phase alone could not be survived without special favors from someone, since the camps were devised for your extermination.

And so it happens that all who got the deep and full experience of the gulag now lie for a long time in their grave, silent forever. . . .

What happened to me [Solzhenitsyn here speaks of himself as a survivor] resembles more a view through a hole in the wall of this archipelago than a panoramic view from one of its towers. Fortunately, however, more books on the gulag continue to emerge. . . .

After describing the incessant horrors suffered by those dragged by the communist system into the penal and extermination mills, Solzhenitsyn goes on to outline life outside the gulag—the permanent living conditions of those who had the “luck” not to be arrested by the Cheka:

1. Constant fear, because there was no security for anyone’s life, dwelling or property;
2. Moving to another place was difficult or impossible;
3. Taciturnity and distrust;
4. General unawareness of what was happening;
5. Informants everywhere;
6. Betrayal as a way of life: Betrayal was all around you. . . . It is easy to claim now that arrest was “a roll of the dice,” as Ilya Ehrenburg claimed. . . . But arrests were a matter of quotas and state goals. And anyone who spoke publicly against them was seized in the same instant;<sup>9</sup>
7. Destruction: The number of the prisoners that passed over the course of 35 years (until 1953) through the archipelago or died there amounts to roughly 40-50 million, and that is a careful estimation, because that is only three or four times the average population of the gulag; during the war, 1 percent died daily);<sup>10</sup>
8. Lying as a way of life;
9. Cruelty (even against Cheka and state personnel).

No worse ruling system can be imagined.

Who were its makers, and how was it possible that this system also rode on tanks as a “liberator” into Central Europe in 1945 over the blood slick of millions of humans, hailed by the Western Allies, a USSR celebrating itself as a representative of civilized “mankind” and sitting in judgment at Nuremberg over the defeated “barbarians”? ♦



## LEON TROTSKY

Leon Trotsky became People’s Commissar for the Army and Fleet, chairman of the “Revolutionary War Council of the Republic,” a member of the Central Committee and of the Politburo. He mercilessly liquidated “lackeys of imperialism and the bourgeoisie,” “counter-revolutionaries,” “suspect persons,” “previous-attitude people,” members and clergy of the Orthodox Church and all workers and farmers who did not unconditionally submit to Bolshevism. Trotsky nearly always surrounded himself with fellow Jews as his closest co-workers. He established in August 1918 the first concentration camps, and even had women and children locked up and—if necessary—shot to deter defections to the White forces (anti-Bolsheviks) or to terrify strikers. Trotsky lost his power struggle with Josef Stalin: on August 21, 1940, he was killed with a sawed-off ice axe (not an ice pick as so many history books proclaim) to the brain by an NKVD agent in Mexico City. Above, a quite young Trotsky sporting a goatee. Below, a photo of Trotsky in a Mexican hospital where he was placed after the attack.



# Jewish Involvement in Communism No ‘German Invention’

**T**he basis for the postwar condemnation of National Socialism was the accusation that it acted out of Germanic “race pride” and aggressively strove to conquer “*Lebensraum*” in the east.

Further, Germany was accused of spreading the “falsehood” worldwide that Bolshevism was identical to “international Jewry,” which supposedly financed and supported it for many decades. The supposed truth, we are told, is that the world-encompassing goals of the Bolsheviks and the reign of terror they spread were recognizably a “Russian” phenomenon.

Aleksandr Solzhenitsyn examines in detail the origins of Bolshevism. He goes into both its international connections, and into the involvement of Russian Jews in the revolutionary events of 1917-18, and he studies the totality of Soviet history [1917-91], with all its consequences, which clearly were directed against the Russian and other Soviet-incorporated ethnicities.

In the following overview we have striven to reduce the multiplicity of names and their ranks and functions in the Soviet power system that Solzhenitsyn lists to the most significant ones.

Solzhenitsyn begins rightly with the obligations and religious roots of Jewry as scattered across the world in the Diaspora. From these derive obligations for a border-superseding cooperation that is not only Zionist (benefiting the concept of a Jewish “State of Israel”) but much more. This worldwide, religiously and racially motivated requirement of loyalty, which crystallized during World War I on the East Coast of the U.S. among high-level personages of international Jewry, also exerted itself upon all Jews living around the world. Solzhenitsyn makes two things clear:

1) There is a factual basis for asserting that there exists a globe-encompassing, comprehensive code that not only defines “good” and “evil” in terms of religion and race, but also derives from it vast consequences in imperial power-politics; and

2) There is an absolutely unilateral Jewish evaluation and appreciation of any human action depending on the religion, people and race to which the person in question adheres.

Solzhenitsyn says: “It is said of David Ben Gurion, that he once told the world: ‘What is important is what the Jews do, and not what the *goyim* have to say about it.’”

With this basic attitude, and supported by terrorist organizations, Ben Gurion justified the proclamation of the

state of Israel on May 14, 1948.

Therefore the Red revolution of 1917 was a convergence of not one but two internationally minded world-views, whose bearers certified to each other—the one on the basis of “class warfare,” the other on the basis of an allegedly “chosen” religious faith (but in reality a common ethnicity)—that everything they did was always legal and could not be measured by any other yardstick. Thus Solzhenitsyn quotes from the words of U.S. Supreme Court justice and prominent Zionist Louis Brandeis:

If for any reason people of Jewish blood are experiencing suffering, our sympathy and our assistance flow instinctively to them in whatever country they may live, without asking for the nuances of their faith or lack of it.<sup>11</sup>

Solzhenitsyn supplements this with a quote from a Jewish authoress:

And naturally this history [i.e., of the Jews] was, as with other peoples, not only of the pious, but also of the shameless; not only of the defenseless and those taken away to be murdered, but also of men with arms bringing death to others; not only of the hunted and persecuted but also of the hunters and persecutors. There are pages of this history which one does not open without trembling. And these are the pages that are systematically and purposefully eradicated from the consciousness of the Jews.<sup>12</sup>

Not only must the nature of these Bolshevik deeds be discussed but also the percentage of Jews in the Bolshevik cadres. In this context as well Solzhenitsyn quotes from Jewish authors, e.g., the Israeli M. Agursky, who, looking backward after 50 years, wrote:

The massive penetration of Jews into all areas of Russian life and into the top Soviet leadership during the first 20 years after the Revolution proved hardly constructive for Jewry, and even harmful.<sup>13</sup>

What deeply affected the soul of the Russian people was the assault against the Orthodox Church—during which, just between 1918 and 1924, 8,000 clergymen were executed.<sup>14</sup>

The chairman of the “Federation of Godless Militants” was Trotsky himself. His successor, likewise a Jew, Emelian Yaroslavsky (born Gubelmann), rose from mem-





LEVI B. KAMENEV



KARL RADEK



JACOB SVERDLOV



GRIGORY ZINOVIEV

**KEY JEWISH COMMUNISTS:** Levi B. Kamenev (*ne* Rosenfeld) was a trusted friend of Lenin and from 1913-14 he was editor of *Pravda*. From 1917 to 1927 he was a member of the Central Committee of the CPSU (Communist Party of the Soviet Union). After Lenin's death in 1924 he formed the Soviet leadership troika with Stalin and Zinoviev, but in 1925-26 his attempt, along with Zinoviev and Trotsky, to limit Stalin's arbitrary power led to the loss of all his offices. In 1936 he was condemned to death in the Moscow show trials. Karl Radek (born Sobelsohn) was from 1919 to 1923 a Central Committee member and one of the most important leaders of the Comintern. He appeared as its envoy in 1919 at the founding congress of the KPD in Berlin in a Soviet-Russian uniform. He disappointed the CPSU in 1923 by the failure of his financing of communist revolution and agitation in Germany. In 1927 he was excluded from the party. In 1929 he was recalled from his Siberian banishment to be editor of *Pravda*. In 1936 he was arrested again

and in 1937 condemned to 10 years hard labor. He was beaten to death in 1939 in a labor camp. Jacob M. Sverdlov, was co-chairman of the All-Russian Executive Committee, alongside Trotsky and Ephraim Sklyansky. Joint founder of the Red Army, he functioned as the first head of the Soviet state, demanded "pitiless mass terror against the enemies of the revolution" and ordered the extermination of the czar and his family. He died in 1919. Grigory Yevseyevich Zinoviev (born Radomyslsky), from 1903 on was a close collaborator of Lenin. In 1917 he became chairman of the Petrograd Soviet and in 1919 became a member of the Politburo of the Bolshevik party. From 1919 to 1926 he was chairman of the Communist Internationale ("Comintern") to whose guidance—as the "General Staff of the World Revolution"—all communist parties were to submit themselves. He was arrested in 1935 and, after a sensational show trial in 1936, was shot for involvement in a conspiracy to assassinate Stalin.

bership in the Central Committee and the Control Commission to become the President of the Supreme Soviet.<sup>15</sup>

Solzhenitsyn deplores the requirement for authors to deliberately write biased history—specifically, as Solzhenitsyn says, "a gale of curses on the old Russia, to which have been added invented cinematic slanders."<sup>16</sup>

And in an article in *The Jewish Tribune*:

It is no invention to say that there is anti-Semitism in the USSR; nowadays in Russia one throws Jewry and Bolshevism into the same pot; of that there is no doubt.

A Jewish woman doctor complained: "The Jewish Bolsheviks in the administration have ruined my excellent relationship with the local population."

A teacher complained: "The children yell that I am teaching in a 'Jew school,' because Orthodox [Christian] religious education is no longer permitted and because the

priest has been driven out. In the People's Commissariat for Education only Jews are sitting there."<sup>17</sup>

But the most crucial analysis of the total situation is summarized in Solzhenitsyn's anthology, *200 Years Together* in volume two, *The Jews in the Soviet Union*:

Now Jews are standing on every corner and on every step in the hierarchy of power. The Russian sees him on top of the czars' city of Moscow (Lev B. Kamenev) and at the top of the metropolis on the Neva [St. Petersburg] (Grigory Yevseyevich Zinoviev) and as head of the Red Army (Leon Trotsky), the perfect mechanisms for our self-destruction. He must watch as the riverbank dedicated to Saint Vladimir now bears the famous name of Nachimson!

Simeon M. Nachimson commanded Lenin's Praetorian Guard, a Latvian Rifle Regiment. Latvia, a country

plagued by organized crime, was also home to many Bolsheviks. And as the historical Lithuanian Avenue is renamed Volodarsky Avenue (after W. Volodarsky) and Pavlovsk becomes Slutsk (after Abram Slutsky) [Abram Slutsky was a Chekist, then foreign officer with the NKVD and eliminator of Whites and Trotskyites in the USSR. Stalin rewarded him with poison in 1938.—Ed.], Solzhenitsyn says, “Russian people are now confronted by a Jew both as their judge and hangman. Likewise, Jews were commandants of 11 of the 12 great labor camp systems.” [*Jewish Bolshevism—Myth and Reality*, p. 204]

One example is the city of Sverdlovsk, the former Yekaterinburg, the main industrial city of the Urals, named after Jacob M. Sverdlov, the first Soviet president, chairman of the All-Russian Central Executive Committee and the person responsible for the murder of the imperial family. Solzhenitsyn supplemented this enumeration with more examples:

One finds them at the top of the Comintern with Zinoviev, Radek and Manuilsky; the International of trade unions, the Profintern with Dridso-Losovsky; and the Komso-mol [the communist youth organization] with Oscar Rivkin, then after him Lazarus Shatskin, who presided over the communist Youth International as well.

Another aspect was also astonishing: the manner in which these presidents and war ministers acted.<sup>18</sup>

In the early party congresses after the October Revolution, 15-20% of the delegates were Jewish (Jews being 1.7% of the population).<sup>19</sup>

“In the first executive committee of the Comintern there were more Jewish than non-Jewish members” [by July 1930 the 25-member presidium of the CPSU [Communist Party of the Soviet Union] consisted of 11 Jews, eight Russians, three Caucasians and three Latvians.<sup>20</sup> The high portion of Jewish functionaries in the Cheka, GPU, the NKVD and KGB remained a constant topic of conversation.

Solzhenitsyn says:

Why was it that anyone who had the misfortune to fall into the hands of the Cheka could count with high probability on standing before a Jewish investigator or being shot by a Jew?<sup>21</sup>

With all his research, Solzhenitsyn had still not concerned himself at the time of his writing with recent Israeli authors, who went through sealed documents in Soviet secret archives and unanimously discovered “that Lenin’s grandparents were of Jewish descent. Lenin’s grandfather, Alexander [before the baptism = Srul Moisevich] Blank, was the son of Jewish parents.” Stalin forbade Lenin’s sister from revealing this information. “The appropriate correspondence was found in the Muscovite CP archives.”

Among many other Jewish media reports on Lenin from the beginning of the 1990s<sup>22</sup> there was *The London Jewish Chronicle* article of February 25, 1992. The article concludes:

Lenin praised Jews in extravagant terms—just as he spoke with contempt of Russians. Possibly alluding to himself, he expressed to the writer Maxim Gorky that “an intelligent Russian is always a Jew or has Jewish blood.”

In addition, he favorably contrasted the Jews as revolutionaries with Russians.<sup>23</sup>

Solzhenitsyn adds:

At the first foreign conferences where Soviet diplomats participated, in Genoa and at The Hague (1922), it could not remain hidden from Europe that the Soviet diplomats and their assistants consisted to a large extent of Jews.<sup>24</sup>

This also applies to the Soviet officials posted to the League of Nations. The Soviet minister of foreign affairs Maxim Litvinov (born Meyer Wallach) presided over the Moscow People’s Commissariat of the Exterior from 1930 to 1939 before he went on to represent the USSR between 1941 and 1943 as its ambassador to Washington; he was sent there by Stalin as his special advocate of a pact against Germany. Already, before Litvinov, back in the 1920s, “the Soviet trade mission in Berlin was 98% Jewish,” according to Maxim Gorky, the writer celebrated by the communists as the founder of socialist realism,” Solzhenitsyn tells us.<sup>25</sup>

This was probably not exaggerated. A similar situation prevailed in the other Western capitals where the Soviets gradually opened agencies.

The work of the early Soviet commercial representatives is told in a very lively manner in a book by G.A. Solomon, the first Soviet commercial agent in the Estonian capital of Tallin (the first European capital to recognize the Bolsheviks).<sup>26</sup>

*“Solzhenitsyn had still not concerned himself with recent Israeli authors, who went through sealed documents in Soviet secret archives and discovered “Lenin’s grandparents were Jewish.”*

Jewish authors tend to conceal the shameful acts of Jewish communist executioners; however, on the other hand, they occasionally refer with pride to the high positions some members of their “tribe” enjoyed under the Bolsheviks. For example, M. Zarubeznyi, author of the *1925 Yearbook of the People’s Commissariat for Foreign Affairs*, has a special list in his publication, *The Jews in the Kremlin*,<sup>27</sup> with the names and functions of various Jews in the Foreign Commissariat, and he notes that among the key figures in the literary and publishing section of the People’s Commissariat he found “not one gentile.” In a list of colleagues in the foreign offices and consulates of the USSR he found that “there was no country in the world at that time to which the Kremlin had not sent its faithful Jew.” A detailed list followed.

Solzhenitsyn adds:

Not a few Jewish names would have been found by any author in the 1920s at the Supreme Court of the Russian Federation, as well as in the attorney general’s office and in the inspection agencies dealing with workers and farmers.

Solzhenitsyn adds further names and *curricula vitae* of prominent Bolshevik functionaries found in government committees, cultural affairs, academics, economics, banking and construction, and quotes further Jewish authors:

More noticeable than anything else is . . . the significant number of Jews who became Soviet officials, and fre-

quently in very high positions. Particularly, there were many Jewish colleagues in the People’s Commissariats dealing with economic functions. The Jewish intelligentsia streamed in hordes into government service for the victorious revolution, recognizing an access that had been forbidden them in former times.<sup>28</sup>

As early as 1919 Jewish youth was already heading in tremendous numbers into film, that art form whose immediate agitational effect Lenin had praised for controlling the masses psychologically.

Many of them ran film studios but others went into the republican [referring to the provincial republics of the USSR] and central [Moscow] agencies that governed the film industry, training centers and film teams.

Impressive achievements of early Soviet film can unquestionably be considered as Jewish contributions. *The Jewish Encyclopedia* provides a long list of Jewish film functionaries, directors, actors, scriptwriters and film theoreticians.<sup>29</sup>

But, according to Solzhenitsyn, there were also Jews who fled the USSR:

The first Soviet commissar of justice, Isaac Steinberg, resigned from his fight against the Cheka and emigrated.<sup>30</sup>

The president of the State Bank, A.L. Sheinmann, whose signature was on every Soviet banknote, and after 1924 was additionally the People’s Commissar of the USSR for Domestic Trade . . . remained abroad in April 1929, thus opting for the cursed world of capitalism.<sup>31</sup> ♦

## LAZAR KAGANOVICH: DEDICATED KILLER

**As Stalin’s brother-in-law and closest collaborator**, Lazar Kaganovich was one of the most powerful and dangerous men in the world, an executioner with the blood of 20 million people on his hands. He also organized the gruesome persecution of his own ethnic group in Stalin’s kingdom. Kaganovich was responsible for the death of an entire generation of intellectuals and the personal signer of execution orders for 36,000 people. Kaganovich also ordered the wholesale destruction of Christian monuments and churches, including the shocking demolition in downtown Moscow of the Cathedral of Christ the Savior in 1931. It was replaced by a giant public swimming pool, but was gloriously rebuilt at a cost of over \$100 million by the Russian people and reconsecrated in August 2000. From being the son of a shoe store owner he rose by 1924 into the Central Committee of the USSR, by 1930 into the Politburo (where he remained in until 1957); by 1935 he became a minister in several ministries and ran the Central Commission for the Examination of Party Cadres, and thus the innumerable purges, with lethal outcome. Two of his own brothers—one the munitions minister—were victims. During World War II he belonged to the State Committee for Defense. In 1957 he was removed from all his positions after a failed coup attempt against Nikita Khrushchev.





ENDNOTES:

<sup>1</sup> Aleksandr Solzhenitsyn, *The Gulag Archipelago*, Harper Perennial Modern Classics, New York, Volumes I & II (1973/1974). [“GULAG” was an acronym meaning, in Russian, “Chief Directorate of Corrective Labor Camps and Colonies.” The camps were strewn across the vast USSR’s territory like many islands in an island chain, hence the word “archipelago.”] Vol. I, 232.

<sup>2</sup> Solzhenitsyn, *Gulag Archipelago*, Vol. I, 35-6.

<sup>3</sup> *Gulag Archipelago*, Vol. I, 37.

<sup>4</sup> *Ibid.*, Vol. I, 37-8.

<sup>5</sup> *Ibid.*, Vol. I, 38.

<sup>6</sup> *Ibid.*, Vol. I, 39.

<sup>7</sup> *Ibid.*, Vol. II, 12-13.

<sup>8</sup> *Ibid.*, Vol. II, 18.

<sup>9</sup> *Ibid.*, Vol. II, 610-14.

<sup>10</sup> *Ibid.*, Vol. II, 617.

<sup>11</sup> Aleksandr Solzhenitsyn, *Die Juden in der Sowjetunion* (“The Jews in the Soviet Union”), Herbig Verlag, Munich 2003, Russian edition 2002, 11.

<sup>12</sup> *Ibid.*, 23-4.

<sup>13</sup> *Ibid.*, 271.

<sup>14</sup> Johannes Rogalla von Bieberstein, *Jüdischer Bolschewismus—Mythos und Realität* [“Jewish Bolshevism—Myth and Reality”], Dresden, 2002, 136.

<sup>15</sup> *Ibid.*, 2002, 135-6.

<sup>16</sup> *Juden in der Sowjetunion*, *op. cit.*, 277.

<sup>17</sup> *Ibid.*, 231.

<sup>18</sup> *Ibid.*, 86.

<sup>19</sup> Gerd Koenen, *Utopie der Säuberung—was war der Kommunismus?* [“Utopia of Purges—What Was Communism?”], Berlin, 1998, 106.

<sup>20</sup> *Juden in der Sowjetunion*, *op. cit.*, 215.

<sup>21</sup> *Ibid.*, 211.

<sup>22</sup> Stuart Kahan, *The Wolf of the Kremlin: The First Biography of F.L.M. Kaganovich, the Soviet Union’s Architect of Fear*, New York, 1987, 46.

<sup>23</sup> David Korn, *Wer ist Wer im Judentum—Enzyklopädie der Jüdischen Prominenz* [“Who’s Who of Jewry—Encyclopedia of Prominent Jews”], Vol. 2, Munich 1999, FZ-Verlag, 371-2.

<sup>24</sup> *Juden in der Sowjetunion*, *op. cit.*, 222.

<sup>25</sup> *Ibid.*, 223.

<sup>26</sup> G.A. Solomon, *op. cit.*

<sup>27</sup> M. Zarubezny, *The Jews in the Kremlin* (published in Russian), alef Publishing, Tel Aviv, Feb. 1989, No. 263, 26.

<sup>28</sup> *Juden in der Sowjetunion*, *op. cit.*, 227.

<sup>29</sup> *Ibid.*, 276.

<sup>30</sup> *Jüdischer Bolschewismus—Mythos und Realität*, Dresden, 2002, 137.

<sup>31</sup> *Ibid.*, 226.

<sup>32</sup> *Ibid.*, 37.

<sup>33</sup> *Ibid.*, 39.

<sup>34</sup> *Ibid.*, 41.

<sup>35</sup> *Ibid.*, 42.

<sup>36</sup> *Ibid.*, 45.

<sup>37</sup> *Ibid.*, 51.

<sup>38</sup> *Ibid.*, 53.

<sup>39</sup> *Ibid.*, 55.

<sup>40</sup> *Ibid.*, 54.

<sup>41</sup> *Utopie der Säuberung—was war der Kommunismus?*, 64 & 104.

<sup>42</sup> *Juden in der Sowjetunion*, *op. cit.*, 241.

<sup>43</sup> *Ibid.*, 242.

<sup>44</sup> *Ibid.*, 134.

<sup>45</sup> *Ibid.*, 135.

<sup>46</sup> Ronald Hingley, *Die Russische Geheimpolizei 1565-*

*1970* [“The Russian Secret Police 1565-1970”], Bayreuth, 1972, 169.

<sup>47</sup> *Juden in der Sowjetunion*, *op. cit.*, 135.

<sup>48</sup> *Ibid.*, 137.

<sup>49</sup> *Ibid.*, 136.

<sup>50</sup> Stéphane Courtois, and others, *The Black Book of Communism—Suppression, Crime and Terror*; Harvard University Press, 1999 (French is the original language), 1997, 91-2.

<sup>51</sup> *Black Book of Communism*, *op. cit.*, 93.

<sup>52</sup> *Ibid.*, 118.

<sup>53</sup> *Ibid.*, 53.

<sup>54</sup> *Ibid.*, 102.

<sup>55</sup> *Ibid.*, 117-8.

<sup>56</sup> *Ibid.*, 107-8.

<sup>57</sup> *Ibid.*, 112.

<sup>58</sup> *Juden in der Sowjetunion*, *op. cit.*, 136.

<sup>59</sup> *Black Book of Communism*, *op. cit.*, 115.

<sup>60</sup> *Ibid.*, 136.

<sup>61</sup> *Ibid.*, 137-8.

<sup>62</sup> *Juden in der Sowjetunion*, *op. cit.*, 140.

<sup>63</sup> *Ibid.*, 142.

<sup>64</sup> *Ibid.*, 144.

<sup>65</sup> *Ibid.*, 302.

<sup>66</sup> *Ibid.*, 303.

<sup>67</sup> Joachim Hoffmann, *Stalins Vernichtungskrieg 1941-1945* [“Stalin’s War of Extermination 1941-1945”], Munich 1995, 165.

<sup>68</sup> *Juden in der Sowjetunion*, *op. cit.*, 319.

<sup>69</sup> *Black Book of Communism*, *op. cit.*, 194.

<sup>70</sup> *Ibid.*, 181.

<sup>71</sup> *Juden in der Sowjetunion*, *op. cit.*, 195.

<sup>72</sup> *Ibid.*, 319-20.

<sup>73</sup> *Ibid.*, 304.

<sup>74</sup> *Ibid.*, 305.

<sup>75</sup> *Ibid.*

<sup>76</sup> Michael Voslensky, *Das Geheime wird offenbar* [“The Secret Comes Out”], Munich, 1995, 57.

<sup>77</sup> *Juden in der Sowjetunion*, *op. cit.*, 309.

<sup>78</sup> *Ibid.*, 307.

<sup>79</sup> *Black Book of Communism*, *op. cit.*, 117-21.

<sup>80</sup> *Ibid.*, 115.

<sup>81</sup> *Juden in der Sowjetunion*, *op. cit.*, 136.

<sup>82</sup> *Wolf of the Kremlin*, *op. cit.*, 99.

<sup>83</sup> *Black Book of Communism*, *op. cit.*, 320.

<sup>84</sup> *Ibid.*, 157.

<sup>85</sup> *Ibid.*, 169.

<sup>86</sup> *Ibid.*, 174, 182.

<sup>87</sup> *Ibid.*, 185.

<sup>88</sup> *Ibid.*, 213.

<sup>89</sup> Michael Voslensky, *Das Geheime wird offenbar* [“The Secret Comes Out”], Munich 1995, 28 and 52.

<sup>90</sup> *Das Geheime wird offenbar*, *op. cit.*, 52.

<sup>91</sup> *Black Book of Communism*, *op. cit.*, 221.

<sup>92</sup> *Utopie der Säuberung—was war der Kommunismus?*, 235.

<sup>93</sup> *Ibid.*, 267-8 and *Black Book of Communism*, *op. cit.*, 211.

<sup>94</sup> *Black Book of Communism*, *op. cit.*, 213 and *Utopie der Säuberung*, *op. cit.*, 221.

<sup>95</sup> *Utopie der Säuberung*, *op. cit.*, 263.

<sup>96</sup> *Black Book of Communism*, *op. cit.*, 229-230.

<sup>97</sup> *Ibid.*

<sup>98</sup> *Ibid.*

<sup>99</sup> *Utopie der Säuberung*, *op. cit.*, 221.

<sup>100</sup> *Black Book of Communism*, *op. cit.*, 230.

<sup>101</sup> Ronald Hingley, *Die Russische Geheimpolizei 1565-*

*1970* [“The Russian Secret Police 1565-1970”], Bayreuth, 1972, 237.

<sup>102</sup> Joachim Hoffmann, *Stalins Vernichtungskrieg 1941-1945* [“Stalin’s War of Extermination 1941-1945”], Munich 1995, 151.

<sup>103</sup> *Stalins Vernichtungskrieg 1941-1945*, *op. cit.*, 152.

<sup>104</sup> Michael Heller and Alexander Nekrich, *Geschichte der Sowjetunion II/1940-1980* [“History of the Soviet Union II/1940-1980”] (from the Russian), Königstein, Germany 1982, 3.

<sup>105</sup> *Geschichte der Sowjetunion II/1940-1980*, 7.

<sup>106</sup> *Juden in der Sowjetunion*, *op. cit.*, 145.

<sup>107</sup> *Ibid.*, 159.

<sup>108</sup> *Ibid.*, 151.

<sup>109</sup> *Ibid.*

<sup>110</sup> *Ibid.*, 155.

<sup>111</sup> *Ibid.*, 152.

<sup>112</sup> *Ibid.*, 158.

<sup>113</sup> *Allgemeine Juedische Wochenzeitung* [“General Jewish Weekly Newspaper”], Duesseldorf, May 24. 1990.

<sup>114</sup> *Juden in der Sowjetunion*, *op. cit.*, 168.

<sup>115</sup> *Geschichte der Sowjetunion II/1940-1980*. *op. cit.*, 144.

<sup>116</sup> *Juden in der Sowjetunion*, *op. cit.*, 208.

<sup>117</sup> *Ibid.*, 208-9.

<sup>118</sup> *Ibid.*, 209-10.

<sup>119</sup> *Ibid.*, 210-11 and 24.

<sup>120</sup> *Ibid.*, 212.

<sup>121</sup> *Ibid.*, 118.

<sup>122</sup> *Ibid.*, 120.

<sup>123</sup> *Ibid.*, 130.

<sup>124</sup> *Ibid.*, 131.

<sup>125</sup> *Ibid.*, 131.

<sup>126</sup> *Ibid.*, 222.

<sup>127</sup> *Ibid.*, 301 and 25.

<sup>128</sup> *Ibid.*, 370.

<sup>129</sup> *Ibid.*, 370 and 26.

<sup>130</sup> G. Aronson, “The Book of Russian Jewry 1917-1967” (in Russian), Vol. 2, New York, 1968, 143.

<sup>131</sup> *Juden in der Sowjetunion*, *op. cit.*, 371.

<sup>132</sup> *Ibid.*

<sup>133</sup> *Ibid.*, 378 and 29.

<sup>134</sup> *Ibid.*, 379.

<sup>135</sup> *Ibid.*, 371-2 and 30.

<sup>136</sup> G.V. Kostyrchenko, *Stalin’s Secret Policies: Power and Anti-Semitism*, Moscow 2001, (in Russian), 245.

<sup>137</sup> *Juden in der Sowjetunion*, *op. cit.*, 372.

<sup>138</sup> *Stalins Vernichtungskrieg 1941-1945*, *op. cit.*, 166.

<sup>139</sup> *Juden in der Sowjetunion*, *op. cit.*, 60.

<sup>140</sup> *Ibid.*, 63.

<sup>141</sup> *Ibid.*, 67.

<sup>142</sup> *Ibid.*, 66-68.

<sup>143</sup> *Ibid.*, 68.

<sup>144</sup> *Ibid.*, 75.

<sup>145</sup> *Ibid.*, 77.

<sup>146</sup> *Ibid.*, 80.

<sup>147</sup> *Ibid.*, 77.

<sup>148</sup> *Ibid.*, 82.

<sup>149</sup> *Ibid.*, 83-4.

<sup>150</sup> *Ibid.*, 113.

<sup>151</sup> *Ibid.*, 114.

<sup>152</sup> *Ibid.*, 117.

<sup>153</sup> “Cheka” is a portmanteau in the Russian language for “All-Russian Extraordinary Commission for the Fight Against Counter-Revolution and Sabotage.” It was founded in December 1917, then was reformed in February 1922 as the GPU (“National Political Administration”). This, in turn,