

The Nature of Zionism

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PREFACE

BY MEANS OF TERROR

Leyba Davidovich Trotsky, whose real name was David Bronstein, said: "We must turn Russia into a desert populated by white negroes upon whom we shall impose a tyranny such as the most terrible Eastern despots never dreamt of. The only difference is that this will be a left-wing tyranny, not a right-wing tyranny. It will be a red tyranny and not a white one.

"We mean the word 'red' literally, because we shall shed such floods of blood as will make all the human losses suffered in the capitalist wars quake and pale by comparison. The biggest bankers across the ocean will work in the closest possible contact with us. If we win the revolution, we shall establish the power of Zionism upon the wreckage of the revolution's funeral, and we shall become a power before which the whole world will sink to its knees. We shall show what real power is. By means of terror and bloodbaths, we shall reduce the Russian intelligentsia to a state of complete stupefaction and idiocy and to an animal existence... At the moment, our young men in their leather jackets, who are the sons of watchmakers from Odessa, Orsha, Gomel and Vinnitsa, know how to hate everything Russian! What pleasure they take in physically destroying the Russian intelligentsia - officers, academics and writers!..."

Taken from the "Memoirs" of Aron Simanovich, a jeweller at the court of the Tsar's Imperial Majesty.

From the newspaper "Russkoye slovo", No. 1.

THE FOUNDATIONS OF ZIONISM

Zionism! How much meaning there lies within this one word! Pain and hatred, power and craftiness, refinement and cruelty, hope and self-importance, arrogance and contempt, good organization and stability.

What is Zionism? And why does it give rise to such contradictory emotions, depending on whether the person is a Zionist or, because he is subjected to the effects of Zionism,

knows what it is like to experience it and thus has some understanding of what it consists of? Let us try to look into these questions.

Let us state at the outset that, in using the term "Zionism", we are referring not merely to the political tendency which officially took shape at the end of the 19th century, but also to the ideology upon which that tendency is based and which existed long before the founders of modern Zionism (Hess in 1862, Pinsker in 1882, Herzl in 1896, Ahad Ha-'Am in 1902, Jabotinsky in 1906) published their views in the press. This ideology has led to Zionism being practised through the centuries and is still menacingly active today. Today there is no end to this activity in sight.

The foundations of Zionism were formulated in ancient times, some three thousand years ago, and they are:

1. The Jews are God's chosen people.
2. All other peoples are merely two-legged animals (goys).
3. The Jews have both the right and the obligation to rule the world.

The second and third points of this three-in-one formula actually follow from the first. The formula, which was the brainchild of an undoubtedly talented politician, was among the foundations of the religion of Judaism (see the book of Deuteronomy in the Old Testament). At that time people understood very well that if one is to lend force to one's intentions, one must express them as religious ideas. And one must also strengthen not only the religion but also its influence on people.

Another reason why this villainous formula is a stroke of genius is that, irrespective of religion, it is a most powerful way of influencing a person who believes that he belongs to the Jewish people. The only point is that if - as has been possible in recent times - he does not believe in religion, then the words "God's chosen people" are replaced by "the people chosen by nature" or simply by "the chosen people". This is because nationalism forms the basis of this formula. And if someone's opinions have not yet become firmly fixed, it is so easy, merely by a little application, to convince him that he is a member of what, in terms of intelligence, talent, audacity, etc., is the best of all nations, and that no other nation is fit to hold a candle to that one nation. In recent times, this task of persuasion has even been accomplished with people whose opinions had previously become firmly fixed in another direction.

We are not going to refute this formula: it is impossible to persuade Zionists to change their views, because this formula was instilled into them in early childhood, and the Gentile

nations do not of course agree with the idea that they are two-legged animals, even if they have been led to believe that the Jews are the "chosen" people and have the ability and the right to rule the world. The only people who need a refutation of this formula are those who regard themselves as Jews but are at the same time not convinced Zionists. But we do hope that the observations that follow will be useful to such people too. As we shall show below, there do not appear to be very many such people - however unfortunate that fact may be.

Another point is that the power of this formula lies in that it legitimizes and sanctifies the idea of robbing other nations. Why need we care about two-legged animals? If we are the chosen people and it is our inalienable right, and even our duty, to rule other peoples, then God himself ordered us to grow rich at their expense, as the saying goes. In this way nationalism is placed on a material basis. Rob and rule! Rule and rob! Money and power! From the time the above-mentioned formula begins to operate, this becomes both a means and an end, but it nevertheless also becomes a more important means, a means for attaining the main objective contained in the third item of the formula: the Jews must have, and will have, undivided, absolute power over the whole world. The only point is that the money and the power, but particularly the power, will be achieved soundlessly, without attracting attention, and without occupying the leading rôles until the very end.

THE PATH TOWARDS ACHIEVING POWER OVER THE WORLD

It appears fantastic that anyone should have possessed the audacity to originate the plan of achieving, with the use of such a small force, a goal which has so far been achieved by no one, namely power over the world. It seems impossible firstly to calculate the strategy and tactics of the task of achieving this goal, secondly to ensure the steadiness of the movement, and thirdly to preserve the organizational integrity of those striving to accomplish the plan. After all, there were still centuries to come!

Of course, the audacity involved is colossal. But, firstly, although the originator of the plan did not hope to achieve the objective rapidly, he hardly supposed that its accomplishment would be so long delayed. Secondly, the methodical principle used in pursuing the plan is practically unailing: it consists in operating very imperceptibly and from

within. Thirdly, proper consideration was given to organizational questions relating to integrity, loyalty, and the ways and means of carrying on the movement. Fourthly, the three-in-one formula provided the basis for self-development in moving towards the objective. Fifthly, it should be acknowledged that the Jewish people at that time, who were the initial material (for that is how the originator of the plan regarded them), were rather well chosen for this task and, after being suitably worked on, actually proved capable of moving purposefully towards the goal.

Movement towards this objective then began. It brought untold disasters not only to the Jewish people itself, but to all the nations of the world. Every time the Zionists, with their strong hand, reached for the throat of a nation, that nation resisted this and responded with extreme measures. The Jewish people suffered as a result.

This first occurred long ago in Egypt. Moses almost took Egypt captive from within. He and his Zionist assistants exercised an extraordinarily strong influence. But the Pharaoh realized this, saw that the Jews were clearly soon going to seize power and decided to exterminate this nation. Moses' agents reported this to him, and he led the Jews out of Egypt. This time, the matter was concluded by merely exiling them, even though it was ostensibly a voluntary exile. (The formal aspects of this event are described in the Bible. And that description very much resembles the truth. At least, the behaviour of the Zionists and the response they received very much resemble what was to take place more than once in the succeeding centuries.)

The Zionists succeeded in turning their first failure into a success. They were to make this procedure a rule of theirs. Having arrived in Palestine, they slaughtered the nation living there and founded the kingdom of Israel-Judaea. But they did not cease their Zionist expansion, but increased it. From that time on all the neighbouring countries began to feel the effects of Zionist penetration and although, formally speaking, they were free and great powers, they came under the power of the financial capitalism of the Zionists. They were ensnared and suffocated by the strong tentacles of the money octopus, and were permeated by the network of the Zionist secret service, which was pro-Zionist in inclination, and also by the local secret service which the Zionists had captured for themselves. That secret service attained colossal influence in the particular country, and its activities aroused hatred among that country's population, and finally even among its rulers. It was then that pogroms took place.

Egypt was to find the Zionists intolerable once again. It was at that time, in 928 BC, that the Egyptian troops destroyed the country and the kingdom of Israel-Judaea was divided into two: Israel and Judaea. Assyria did the same, destroying the kingdom of Israel in 722 BC, and Babylon destroyed Judaea in 586 BC. Judaea, re-established in 122 BC, was finally destroyed by Rome in the first century AD. The Zionists' attempts to crush the great powers of antiquity were not crowned with success. But not only did they not abandon their goal, but they also found a way of approaching it in a way which, although less rapid, was more consistent, expansive and realistic, and lay in subjecting the "main" country to their will and, through that country, ruling the world. From that time on the whole world became subjected to the plan of expansion and penetration from within. However, the old method of trying to crush an individual country still continued for centuries and, on each occasion, ended in a great massacre of Jews, and frequently in the expulsion of those who survived. This occurred in Italy in 855, in England in 1290, in France under Philip the Fair, in Spain in 1492, and on other occasions, and in the twentieth century it occurred in Germany from 1932-1945 and in Russia from 1937-1938. However, Germany was an isolated phenomenon, because here there had not merely been the usual Zionist penetration from within before the pogroms took place, but the Zionists also faced competition from a new aspirant for world domination, namely German fascism. And each time it was, in the final analysis, the Jewish nation who suffered. But this was of no concern to Zionists. The gold which they had previously managed to extort from the respective countries was the weapon they employed for their further expansion. They had already succeeded in moving it out of the countries in question and putting it by for further use. Revenge was taken on them, but they also had their successes - if the innumerable calamities which they caused to other nations can be described as successes.

THE DIRECTORS OF CHAOS

The history of the world must be rewritten so as to give account of the guiding, imperious influence which Zionism has had upon countries, peoples and events. Unfortunately, the noiseless work of Zionism has gone largely unnoticed by historians, or rather it appears to have been inevitable that it should go unnoticed, as it is not customary to

leave for posterity any documents relating to this matter. If any works containing any hints in that regard did appear, they were promptly removed from circulation (see the section in the text below on how Zionists deal with publications). Zionists have at all times endeavoured to organize situations, or at least to involve themselves in situations, from which they would be able to derive important material benefits. One example of such situations was wars, especially conquests. Apart from carrying out one task or another relating to re-drawing the maps of countries and of nations and shaping the world to move it in a direction favourable to the attainment of the Zionist goal, a quite narrow and specific interest was also being pursued: that of gold. The war booty gained by the conquerors, and the sums in interest derived from financing one measure or another, finally fell to the benefit of the Zionists; at any rate, they always found a way of grabbing a large sum of money for themselves.

Let us point out just a few elements of their work of guidance. Using the method of egging the rulers on, described below, they organized: the "unifying" operations which Philip of Macedonia performed for Greece; the conquests of Alexander the Great; the Huns' campaign against Europe; the defeat of Rome by the Ostrogoths and Vandals (here they were repaying Rome for its annihilation of Judaea); the invasions of Genghis Khan, Bati and Tamerlane; the conquests of Mexico and Peru; etc. Some people take the view that they had a hand in Hitler's conquests, however paradoxical this might appear, and however blasphemous these activities of the Zionists might be towards the Jewish nation. These conquests caused countless disasters and suffering to people. Entire nations disappeared from the face of the earth. Other nations were thrown back by many centuries in their development and became immeasurably weakened. But people's sufferings, and the life and development of nations and cultures, were of no consequence to Zionists. Their plans and activities were determined by gold and by progress towards the Zionist aim of dominating the world.

The Zionists have, in the name of that aim, organized such a great number of other large and small wars, conspiracies, oustings of governments, coups, revolutions, and other large-scale measures. The Zionists owe an immeasurable debt of blood to every nation in the world.

HOW ZIONISM PENETRATED INTO RUSSIA

Russia, too, did not escape the attention of the Zionists. The Kaganate, the state which was located on the south-eastern borders of Russia and was ruled by the Khazar tribe, was Jewish in its religious makeup and pursued the usual Zionist policies towards Russia. Russia, following the example previously set by other states in their treatment of Zionists, was finally unable to endure this, and Svyatoslav annihilated the Khazars in 969 AD. But the Zionists remained unpacified and, in 1175, organized a conspiracy which included the killing of Prince Andrey Bogolyubskiy. All the Jews were slaughtered in response to this and the Russian princes, meeting at an assembly, resolved no longer to admit Jews to Russia. There were no more Zionists in Russia until the time of Catherine the Great. To be more precise, there were almost no Zionists, because they managed to penetrate with the aid of Freemasonry, which is in the vanguard of Zionism and is one of its tentacles, and also with the aid of intermarriage, more details on which will be found below. Specifically, some people hold the view that Boris Godunov was a Zionist. Keeping himself in the background as Zionists always do, he noiselessly organized the slaughter of the nobility and seized power as a result.

Once, when the part of the Ukraine on the left bank of the river Dnepr was joined to Russia, the Zionists had a chance of attacking Russia, but the Cossacks slaughtered them to a man. (They later tried to revenge themselves on the Cossacks by issuing the decree of 1919 on the extermination of the Cossacks.) The Polish landowners sold to the Jews the right to make use of their lands with all that they contained by way of humans and animals. The lessees of the land, by paying the landowner the sum laid down in the agreement, extorted from the Ukrainians a considerably larger amount - for themselves. The extent of the oppression was incredible. During the uprising of Bogdan Khmel'nitskiy, all the Jews, along with the Poles and Polish Christian priests, were slaughtered in the cruellest fashion. Once again, the Jewish people suffered for the sins of the Zionists.

In 1764, the Polish king Kazimir dissolved the Zionist representative assembly known as the Sejm. For six hundred years prior to this, Poland had served as a refuge for the Jews and given them land and freedom. They even had their own Sejm and their own courts of law. As stated above, Poland allowed the Jews to fleece their subordinates. And what did the Jews pay to Poland in return for this? The Zionists organized the partitionings of Poland. As a

result of the three partitionings, in 1772, 1776 and 1796, a considerable part of Poland, and half a million Jews into the bargain, fell to Russia. The law on not allowing Jews into Russia was broken without any prior arrangement. Can Catherine the Great have thought that matters would end in this way when reaching her agreement with the Zionists' envoys on the partitionings of Poland? Taking fright at what she had done, Catherine then restricted the settlement of Jews in Russia to the Pale of Settlement, but with reservations and exceptions. Merchants of the first and second orders, persons with higher education, and certain other categories of Jews, were permitted to live outside the Pale of Settlement, and by applying sufficient cunning it was possible to make fairly extensive use of this. But in 1804 Alexander I gave permission for everyone to have an equal education, thereby evidently hoping to tame the Jewish nation. What little knowledge he had of Zionists!

In the second half of the nineteenth century it became utterly clear that the policy of assimilation had failed. The Jews had not amalgamated with Russia, but had begun to crush her, firstly by making a fortune out of the genocide which, by means of alcohol, was being committed against the Russian, Ukrainian, Byelorussian and other nations, and secondly by seizing control of the finances, the courts of law, the taxation system, trade, industry, the press, education, etc. Then, in 1887, the so-called "percentage rate" was introduced: the number of members of any ethnic group, or denomination as it was called at that time, who entered the institutions of higher education had to be proportionate to the number of members of that ethnic group living in the locality in question. One would think that this procedure prescribed a just uniformity for all nations. But the Zionists howled: "Antisemitism!" (By the way, they often use this word to intimidate their political opponents and stupefy anyone else. We shall refer below to the sources of so-called antisemitism.) They were in any case also very dissatisfied with the State monopoly on vodka. They took three decisions. The first was to go to America and strengthen Zionism there: Zionists had established a fairly firm grip on the United States by the middle of the 19th century. The second was to settle in the Promised Land. After lengthy debates they decided that this would be Palestine, their "historical homeland". The third was, by overthrowing the Russian government and seizing power, to turn Russia herself into a Promised Land for the Jews. All these three paths were to be pursued in parallel. In addition, it was decided to wage a more clearly open struggle than previously: powerful and varied Zionist organizations were to be set up, employing not only their own, but also all the other, ideologies and tendencies. The activity of the already existing

organizations, especially the Freemasonic organizations, was to be intensified. The Zionist secret service, and the Zionist influence, were to penetrate the whole world to a still greater degree. In particular, they were to penetrate Russia, in order to prepare for the seizure of power and for subsequent government. The world only actually began to notice Zionism after the "World Zionist Organization" (founded 1897) and a great number of other organizations had been created. There were some 500 such organizations in Russia alone by the time the revolution began. This served to make people think that the ideology and practice of Zionism were also created precisely at that time. But in reality the Zionists had merely come out into the open and were pursuing their activities legally. As we have said, Zionism has been putting its ideology into practice for three thousand years.

Emigration to America received a powerful impetus. A further one and a half million Jews had emigrated there by the end of the century. By 1917, the number of Jews remaining in Russia was six million. The Jews also began to take possession of Palestine. And as for Russia, whole volumes would be required to describe the activities upon which the Zionists were, and still are, engaged in Russia. We shall describe them only briefly.

HOW THE ZIONIST "REVOLUTION" WAS PREPARED

In carrying out their own decision, the Zionists entered upon the revolutionary movement in Russia on a massive scale. They had taken part in such revolutionary activity before then: the Decembrists' movement in 1825, the Liberal and Democratic movements, the Populist movement, the organization of the Social Democratic groups. Of course, in all this they had been pursuing their own aims of subjecting these movements to the tasks of Zionism.

In 1898, seizing the initiative from the Social Democrats in Russia, the Zionists organized the Russian Social Democratic Workers' Party. It is to be noted that this was done immediately after the World Zionist Organization was created in 1897. Of the nine delegates present at the first conference of the Russian Social Democratic Workers' Party, eight were Zionists: Katz, Mutnik, Tuchapsky, Kremer, Petrusevich, Edelman, Vannovsky and Vigdorichik. They constituted 89% of the conference. The Zionists also created the Socialist Revolutionary party from the remains of the Populist movement, with a Zionist called Gotz

playing an important part. They created the Constitutional Democrats' Party, the People's Socialist Party, and others. The principle of Zionism is to use different routes and methods to move towards a single goal. Decentralization, broadness of scope, becoming familiar with any outward appearance they care to adopt, and with any external goals which they zealously pursue, pretending to be entirely serious about what they are doing: all this constitutes the powerful and methodical approach which has for centuries enabled Zionists to subject everything to their will.

It is known that it was not the Bolsheviks who carried out the revolution of February 1917. Kerensky, Guchkov, Chkheidze and others were all Freemasons serving the Zionists. It is thought that Milyukov was the only member of the Provisional Government who was not a Freemason. For further details on Freemasonry, see below. That is to say, the February 1917 revolution was, in the final analysis, carried out by Zionists and for Zionists. The Russian bourgeoisie was used by the Zionists merely as a buffer to soften the impact of the revolution and, as we have already mentioned, the same applies to the Socialist Revolutionaries, the Mensheviks, the Constitutional Democrats and others.

The Zionists played an essential part in the revolution of October 1917. The Party, the State, the public organizations, the People's Commissariats and other departments all had an overwhelmingly large number of Zionists among their top leaders. In summer of 1918, there were, in Petrograd alone, 271 Zionists in the highest echelon of power and only 17 non-Zionists. 265 of these 271 had come with Trotsky from New York. In practical terms, it was Trotsky, and not Lenin, who ruled the country.

THE ZIONISTS' ACTIVITIES IN RUSSIA

The Zionists started on their task of establishing a Promised Land for themselves - in Russia and by using the slaves who inhabited Russia, of course. In this process, Trotsky was in favour of seizing power over the world, of carrying out a "worldwide revolution". This is Trotsky's theory of "permanent revolution". The various ethnic groups inhabiting Russia were to be slain, thus enabling the Zionists to conquer the whole world. A. Zinovyev, Kamenev, Rykov and other Zionists disguising themselves as Bolsheviks were inclined towards the idea of establishing the Promised Land in Russia, and this is the basic difference between the

positions adopted by Zinovyev and Trotsky. Contrary to what the pro-Zionist press is now telling us over and over again, the difference between them was by no means merely one of personal ambition.

As stated above, we shall not be describing all the activities of the Zionists in Russia. We shall only dwell on some of them.

The Zionists organized the civil war in Russia. It was beneficial to them because of their aim of slaughtering the cream of the Russian people, who were the gentry. This was to be done by taking away from the nation its possible leaders, the transmitters of its culture, and its strong genetic stock, while at the same time also doing away with the bourgeoisie and the more powerful peasants and, on the other hand, also eliminating the representatives of another life style, namely the best of the workers and peasants. They needed (and here the line taken by Zinovyev predominated) to undermine the strength of the Russian people, in order, subsequently, better to be able to work on those people and turn them into obedient tools and slaves of Zion. But the civil war was beneficial to Trotsky too. He hoped to be at the head of the revolutionary armies and then, after conquering the internal enemy, to throw those armies into battle against the other countries which were the external enemy. He wanted, within those countries, to organize disintegration, sabotage, diversions, coups and revolutions, and to do this with the aid of the Zionists and pro-Zionists in those countries, as well as by making use of the genuine revolutionaries living there. His aim was worldwide revolution: that is, he wished to turn Marx's idea into its opposite, and he wanted Zion to take over the world. This was actually the very reason why the Polish military campaign against Soviet Russia was provoked. If the line taken by Zinovyev had not predominated, the Russian cavalry would have captured Warsaw and utterly destroyed Poland. And then, in accordance with Trotsky's plan, the turn of other countries would have come. The best sons of Russia, that emaciated country, were to lay down their lives in the name of the Zionists' fantastic plans!

During the civil war in Russia, the Zionists also performed another task. Using some units of the Red Army - Trotsky was the chairman of the country's Revolutionary Military Council - they organized the Jewish pogrom in Seversk. The result of this was the "Law on Those Involved in Pogroms" of 27 July 1918. In accordance with this law, a monstrous Zionist terror raged in Russia for ten years: a person accused of antisemitism was, without any argument being allowed, declared to be involved in pogroms and placed against the wall to

be shot. Not only anti-Zionists, but the best representatives of the intelligentsia of Russia, could be accused of being antisemitic, and so too could anyone one felt like accusing of it. People saw who was exercising power in Russia and expressed their discontent with it. 90% of the members of the Cheka - the Soviet security organ, 1918-1922 - were Zionists. Apart from the law on those involved in pogroms, the Zionists practised genocide against the ethnic groups inhabiting Russia, and they did so by accusing people of counter-revolutionary activities, sabotage, and so on, irrespective of whether or not the people in question really had conducted such activities. It was standard practice merely to put them against the wall to be shot.

The major operations conducted by the Zionists included setting up a system of prison camps. Skilfully using as a pretext the interests of discipline and orderliness, Trotsky and Dzershinzky organized the concentration camps in 1918. These were a monstrous machinery for exterminating the people of Russia, a machinery of oppression and intimidation, a machinery of undivided power.

STALIN AND ZIONISM

In 1937-1938, Stalin made the Zionists feel the brunt of the system which they themselves had created and which had at that time already pulverized a great part of the Russian nation. Frenkel, Firin, Rappoport and others like them were in charge of the prison camps. The vast majority of those who are now said to have been made the victims during the period of the Stalinist repressions were in fact victimized in the pre-Stalin period, that is to say in the first few years after the revolution and civil war. As we have said, the real leadership of the country was in Trotsky's hands at that time. What is more, up until 1937-1938, Russia was ruled by an apparatus in which Zionists had a tremendous preponderance. It was only after that date that the real leadership of the country passed to Stalin and his government apparatus. Everything that had been done in the provinces before then was done in Stalin's name but by no means according to Stalin's method. This applies particularly to the introduction of collective farming. The excessive steps taken in dispossessing the better-off Russian farmers, and the massive repressions against the peasants, were the work of the pro-Zionist State machinery, which was in fact glad of the opportunity to work once again on the genetic stock of the Russian people and cause it to deteriorate.

The pro-Zionist press now severely criticizes Stalin for allegedly working only for the sake of his own power, claiming that it was lust for power that guided him. But this criticism is unfounded. The methods he used were admittedly not the most worthy - he borrowed them from his enemies -, but he worked for the benefit of the Russian people. He defended that people's very life and development. It was really the Zionists who were the enemies of the people. Stalin was defending the lives of the present-day inhabitants of Russia too! This is because the Zionists, after gaining their victory, will only allow pure-blooded Jews to live on Earth. Everyone else is nothing but dust, and dust must be wiped away. We shall be referring to this objective more than once in what follows.

Why did the Zionists allow Stalin in, and why did they not eliminate him at the very outset or at a later date? Because he deceived them! They thought he was one of theirs. Alliluyeva, his second wife, was a Jewess. At the beginning of his career as Secretary General of the Party, Stalin surrounded himself with Jews. Until 1937 it was not obvious that Stalin's chief goal was to liquidate Zionism in the Soviet Union. Even after 1937, Stalin gave the impression of having no claims upon the Zionists: Lazar Moiseyevich Kaganovich, whose very name made him a convenient cover for Stalin against any accusations of antisemitism, was one of Stalin's closest aides and outlived him by many years. Nevertheless, the Zionists outplayed Stalin in this regard, following an age-old practice of theirs: whatever may happen, and however many Jews may be sacrificed, the main point is that at least one Zionist must remain at the very top. He will then be able to revive the Zionist cause. This is what Kaganovich actually did after the death of Stalin, and he had, though very cautiously, already been engaged on this matter during World War Two and the post-war years.

Stalin eliminated Trotsky by making use of Zinovyev and Kamenev, and then eliminated the latter two by making use of Rykov and Bukharin. The way in which Stalin did this is widely known, and we shall not be dwelling on it. Although insidious, it was a customary political method. What is less well known is another matter: the purging of Zionists in the Party and State apparatus began as early as 1929. Secret methods, rather than open measures such as arrest and trial, were employed here. From that time onwards, Stalin found himself in a situation where he might, albeit at a later stage, be declared a political criminal. The methods by which he worked were, as we have said, borrowed from his Zionist opponents: when in Rome, do as the Romans do. Those methods went far beyond the limits of what is done in civilized countries. But he deliberately practised such methods. He saw no

possibility of liquidating Zionism by any other means, and this was later to cost him the loss of his reputation. Secret methods of eliminating one's opponents were too costly, but from 1931 onwards they became considerably less expensive: Zionists, pro-Zionists, and those who were caught in the trap of Zionism, began to be proclaimed as members of the opposition and as counter-revolutionaries. Work began on arresting them, giving them a trial for the sake of appearances, and liquidating them. This method is related to the appearance of Beria within Stalin's entourage. Of course, Beria wanted to pursue his own career and his own well-being. But he realized that he could only attain his objectives by assisting Stalin in the latter's chief aims. Beria did this painstakingly, and not, of course, without deriving benefit for himself: he also liquidated many people who simply did not suit him personally. Such a method is of course dishonest and inhumane. But Stalin was compelled to employ it. If he had openly declared that he was kicking out the Zionists, the latter would immediately have accused him of antisemitism and he would have been classed under the same category as Hitler. As we have already said, Hitler, in serving the aim of the fascist ideology, namely the seizure by German National Socialism of power over the world, was striving to destroy Zionism, his most powerful rival, and in this he was using as a pretext his far-fetched theory of the racial inferiority of the Jews. If Stalin had made such a declaration, he would have been removed from power because, as we have noted, the country's leadership at that time consisted predominantly of Zionists: in the Party, the State, the army, the People's Commissariat for Internal Affairs, culture, education, the trade unions, and so on. The situation only changed after the purges of 1937 and 1938. But even then Stalin was unable to state openly that those whom he opposed were of course not counter-revolutionaries, spies, saboteurs, conspirators, or the like, but were Zionists pursuing their methods and objectives, and were quite simply enemies of the people. Despite the falseness of the accusations, the term "enemies of the people" is, however surprising this might appear, true only of Zionists! He was compelled to resort to false accusations in order to rid the peoples of the Soviet Union of a very great danger and save them from their most vicious enemies. But, when faced by Hitler's invasion, he could not announce his struggle against the Zionist Jews, because he would have been proclaimed a racist. Stalin's authority would have been mightily undermined if he had announced publicly that he had been compelled to resort to deceit. He also hoped that the remaining Zionists had understood everything and would continue to serve the country and not work towards the goals of Zion. (Even such a furious battler against

Zionism as Stalin did not, even to the very end, understand the Zionists' nature: Zionism is indestructible as long as there are Zionists.) But it seems to us that this was a mistake. After the peoples of the Soviet Union and world public opinion had first been prepared, the whole matter should have been openly announced by way of a preliminary step. Zionism's struggle to attain its goals is a centuries-old process. And the nations of the world must understand the danger of Zionism once and for all. However, it may be that this would nevertheless have been a political mistake just at that time: Hitler waved his anti-Jewish flags too vigorously when going about his task of seizing power over the world. It is also not impossible that Stalin wished to announce the whole truth to the people immediately after completely liquidating Zionism in the Soviet Union. He managed to do neither the one nor the other, but nevertheless undoubtedly dealt Zionism a most powerful blow.

Let us return again to the beginning of the 1930s. In 1932, Stalin was finally able to operate freely: his Jewish wife committed suicide. The possibility cannot though be ruled out that it was not in fact suicide, but was the work of someone else. It was a mistake by the Zionists not to eliminate Stalin at the 17th Party Conference in 1934. They tried to do so, but for some reason they did not bring the matter to its conclusion. Can this have been because Kirov, their new protégé, who himself had a Jewish wife (Markus), refused to oppose Stalin? Beria then organized the elimination of Kirov, without first warning Stalin. Although this was a very dirty business - Kirov, not a bad man, had been murdered -, Stalin nevertheless kept silent: the political advantages of eliminating Kirov were too great. What is more, it is not yet known whether or not Kirov, after Stalin's removal, would have started to bring to its conclusion the business of the struggle against Zionism.

Stalin realized that there was no time to lose. In 1937-38, after thorough preparations, he struck a massive blow against the Zionists. An enormous number of Zionists, pro-Zionists, and persons whom the Zionists had in their clutches and who were working for them, were arrested and repressed, mostly under far-fetched pretexts. But these were the operations of the Soviet system of planning which, by reason of its nature, sometimes produces very negative results. Apart from persons who were really pro-Zionist, a tremendous number of people were also repressed who were very useful to the country and were actively working for it. Certain factors contributed to this. Firstly, the instructions were not clear: who was the enemy? Secondly, both the central and the local authorities wished to achieve distinction. Overfulfilling the government's plans was so fashionable in the Soviet Union, and so too was

fulfilling them at any price. Thirdly, Zionism was conducting its direct operations here too. The Zionists understood Stalin's objective and decided, when being removed from their positions of influence, to harm him as much as possible. Every Zionist who had been arrested gave the names of honest people. These were the best, most intelligent and most dedicated people, both Party members and non-Party members. The Zionists alleged that these people had been involved in organizing and carrying out the counter-revolutionary activities, espionage, and other operations, which were being conducted by the Zionists. These people, suffering the physical effects of interrogation - a method of operation introduced by the Zionists in 1918 -, took the guilt upon themselves, in this way signing their own death warrants. It sometimes happened that honest people endured torture, denied being guilty, and were released. Kovpaka Rudnev, the future commissar, is one example.

Today the question is asked how it was possible, on the verge of war with Hitler, for the Soviet government to deal its own army such a crippling and very powerful blow. But imagine what would have happened if this had not been done! The regular, peacetime staff of the army was pro-Zionist throughout. Trotsky, as far back as the time when he was chairman of the Revolutionary Military Committee, took great trouble to make the army pro-Zionist. What is more, once the Zionists have penetrated any system, they always then endeavour to pervade it with their people.

In "The Protocols of the Learned Elders of Zion", which in our view were undoubtedly written by the Zionists in order to conceal their true goals and to demonstrate how wise their rulership would be, it is said that the aim of Zionism is to establish the rule of Zion on earth, with the Zionist ruler having intellectual control over all the nations on earth; there will be slavery, but the slaves will live comparatively well. However, slavery is unreliable. History shows that a slave-owning system is finally destroyed by the slaves themselves.

In 1952, nine prominent Moscow doctors, most of them Jews, poisoned their patients in the Kremlin by order of the American-Jewish United Distribution Committee. In doing this they were working for the benefit of the international Jewish conspiracy. This actually happened, and is by no means the made-up story the pro-Zionist press constantly tells us it was. After the poisoning, countless Jews were arrested over a period of three months. All this ushered in the events of 1953. The special trains stood empty in the environs of Moscow, waiting to take on board the Zionists who were subject to arrest and exile. Everything was ready for the final offensive, when Stalin suffered a stroke. Was this a coincidence? It served

the Zionists' purposes too much for that. Did the Zionist god punish Stalin and prevent him from achieving his aims? Such ideas are stories one tells to little children! It seems to us that further researches will uniformly show that the Zionists physically eliminated Stalin. They won that round, and began to develop their success. But this was of course made more difficult by the fact that those at the head of the Party were already fully informed of the Zionists' activities and prevented their expansion as far as possible. Nevertheless, they did not decide to publicize the whole truth about Zionism. Here we are touching upon one of the most important characteristics of the entire way in which Zionism moves towards its goal.

THE CHIEF POWER OF ZIONISM

The chief power of Zionism lies in being silent. The main point is that, whatever may happen, the whole truth about Zionism cannot be permitted to become widely known. That would mean the failure of the whole affair. An agreement to keep quiet is reached not only with their own people, but also with the most furious opponent of Zionism: they must keep quiet. Deal the blow, but keep quiet! A strong man is vulnerable because of his strength, and the Zionists say that there is no need to explain anything to people because, so they say, the danger has been eliminated, and you have done the business by using methods which are obviously not clean. The Zionists tell you that your descendants will condemn you for applying such methods, and that you will suffer other disadvantages; a weak person is vulnerable because of his weakness, a greedy person because of his greed, a cowardly person because of his cowardice, and so on. So keep quiet about what you have done! Each time, all this is supported by the necessary actions and means. And these may be of any kind! They have kept silent through the centuries! Of course, some facts do slip through the net, and it is not possible to keep one's eye on everything. There is a fairly rich anti-Zionist literature at present, but it is only partial. It is not complete, and it does not clearly and precisely state the goals of Zionism, but the chief point is that Zionists are most careful to remove and liquidate such literature, never permitting it a wide distribution under any circumstances. Silence and secrecy are the main power of Zionism. They are the reason for its successes, and they are the factor that brings the Zionists victory!

Realizing that for the time being they could only dream of achieving political power in the Soviet Union, they started on their usual siege operations, except that, as is customary

with them, it was siege from within. They began disintegrating the economy, the culture, and the unity of ideas, and also began placing their people in widely differing locations and penetrating into the Party, the trade unions, the Communist Youth League, as well as into important - though not yet very highly placed - positions in the administrative and economic apparatus. In particular, they did this with the aid of people who regarded themselves as Jews because the Zionists had dinned that notion into them, while at the same time inculcating Zionist ideas into them. They were in fact only partially Jewish - they were one-half Jewish, or one-quarter, and so on. Formally, according to their passports, they were not regarded as Jews. The Zionists also achieved it by making considerable use of Gentiles who were for one reason or another dependent on Zion because they were married to Jewesses, had been bought, corrupted, won over, had merely realized the power of Zion and the benefit to be derived from serving Zion, or were dependent on it for some similar reason.

In the State system of economic management, the Party, the trade unions, etc., considerable work was done on removing honest and intelligent people who were dedicated to their ideals and replacing them by egoistic, dull-witted, obtuse, incompetent people intent on personal benefits. Of course, this refers not to staff members who were pervaded through and through with Zionism, but to other staff members who were not Zionist. It refers to the staff of long-suffering Mother Russia. Those who nevertheless overcame the Zionist obstacles became corrupted to an increased extent and were given a new outlook. They were bribed in every possible way with benefits and advantages, and were made to become unprincipled. They were drawn into machinations, and then into crimes and so on. Those who did not submit to this new outlook were either driven away or isolated; in any event, it became extremely difficult for them to make any upward progress. In this way, people whom the country needed were not admitted into the Party, and by the same token they could not enter on the path towards leadership: if you were not a Party member you could not rise very high in the Soviet Union. In addition, when any possibility of a replacement arose, a person who precisely suited the Zionists was installed in the post in question. The principle of "the worse they are, the better they are" is an old method of disintegrating a system. In this way the staff of the Party, the administration, the local and national councils of government, the trade unions, and so on, were converted within a fairly short period into what they are today. Now the Zionists howl out louder than anyone else their complaints against the Soviet government

apparatus. But it is the very apparatus which they themselves created and are still pampering today.

Zionists achieved particular "successes" with the economy. By organizing the systematic disintegration and looting of the country (the Zionists have sent the gold to those same banks where the booty they have obtained throughout the ages is kept preserved), by acting so as to ensure that they gained a tidy sum from every measure taken, from every piece of building work, every reconstruction project, etc., by causing confusion in affairs of all kinds, by not allowing any order to become established, by suppressing sound ideas and initiatives (it is easier to fish in murky waters), and by preventing invention, rationalization and the introduction of worthwhile undertakings and ideas, and so on and so forth, the Zionists have reduced Russia to its present state. Of course, the general law of privileges for egoists and swindlers, which applies in every hierarchical system, has here operated simultaneously with the activities of the Zionists. It is the law of the natural deterioration of a system whose self-regulation is weak. The Zionists have always endeavoured not to permit the creation of a mechanism capable of establishing self-regulation. If there were such a mechanism, it would be extremely difficult for them to conduct their destructive, predatory operations. Turning over a country and making it capitalist - with Zionists on top, of course - is a different matter and is what they are strenuously striving to achieve at present. We shall refer to this below.

One of the chief reasons why Khrushchov exposed Stalin's personality cult was the desire for nuclear disarmament. This was bound to work for the Zionists' benefit. (The atomic bomb planned by the Zionists was the first to operate in practice, and the thermonuclear bomb, created by Sakharov, a Zionist, also went into action.) Of course, disarmament is a splendid thing. But America - which, as we have said, had become pervaded through and through with Zionism by the middle of the 19th century, and still is today - had to be paid for such a step. Zionists demanded that the Soviet Union should, by way of payment, trample on Stalin, rehabilitate those whom he had repressed, and bring about change in the usages prevalent in the Soviet Union. The excuse of combating a totalitarian régime made it easier for the Zionists to operate. A personality cult is of course an unattractive thing. Contrary to what is thought, Stalin started on this cult neither in order to extol his personality, nor to gratify his lust for power. Rather, he did it to strengthen his position in his struggle against Zionism and because he believed that he needed the cult in order to rule the country effectively, and also that it would give him some further opportunities in his rulership. At that

time the country's population was ignorant of politics. Stalin wanted to rule solely by means of a régime of unlimited personal power, based not merely on violence, but also on voluntary hero-worship organized on a mass scale and supported by political campaigning, with ideas being instilled into people's minds. The cult and its consequences had to be actually liquidated, and without causing a stir.

THE TACTICS OF ZIONISM

Zionists are very flexible. They are prepared to change horses very rapidly. They will form their ranks anew the moment they feel that their current policy is failing. They will introduce whichever new organizations and designations are convenient, and will change their tack in their policies and tactics as soon as they realize that it is better to act differently. The one point about them that remains unchanged is their movement towards their goal. In the case of Russia, this is movement towards taking complete control of that country. They find that one of the ways of doing this lies in capturing the apparatus of power from within. In the leadership of the parties, trade unions, and any other public organizations, both locally and at a higher level, they replace people who are not convenient to them, or who merely belong to someone else and are not under their command, and install their own people instead. This soundless revolution is carried out on the sly. This will be done even if it means going through a civil war. The sufferings of the Russian people, its almost complete destruction in the melting pot of the civil war, and the devastation of the country, are of no consequence to the Zionists: their goal is the future welfare of the only "God-chosen" people. They are not at all concerned about anyone else. Not the least of their methods lies in causing disunity among young people. Video libraries showing a cult of violence and pornography, the destruction of literature, of the cinema, of music and of culture generally, the pro-Zionist press, the battle against patriotism and statehood, and so on - all this is aimed at ensuring that the future military serviceman, after Zionists have worked on him in the manner required, will, at a time to be determined by them, turn his weapon against his own people and will start fighting for the aims of the Zionists, which he has been led to believe will benefit him personally.

The Zionists are now leading Russia into capitalism, because they did not manage to establish their grip on her by the demagogic use of communist ideas. The particular ideology that they were employing has always been a matter of complete indifference to them. They are ready to adopt any guise and any ideology and modify it for the sake of their aims. And now they need capitalism.

Still, they had evidently clearly understood that capitalism is more beneficial to them: the gold of the world is mostly in their hands, and it is easier for them to take a controlling shareholding in the economic management of the country when production is privately owned than when it is State-owned. Once economic power has been seized, it is easier to take political power. This is the reason for the mass campaign being conducted in favour of capitalism, portraying its benefits. Capitalism undoubtedly has its economic benefits, especially when one considers the colossal demolition which the Zionists carried out in Russia. The fact is that, except for the war years, the whole history of Russia since the October 1917 revolution has consisted firstly of the struggle against Zionism and secondly of the work of destruction which Zionism conducted against Russia, against her economy, her ideology and her culture.

But the pro-capitalism campaign employs every possible way of keeping quiet about the defects of capitalism, which are already operating in Russia with full force: rising crime, racketeering, pornography, drug addiction, prostitution and other "benefits". The Zionists play on the simple feelings of the philistine public, telling them that life is better under capitalism, that there is greater material provision, that there is more opportunity for personal initiative, that there is not the pressure of the one ruling ideology, and so on. They say that it was the communists who reduced the country to its present state. The population are being fooled again. While promising to give benefits to the population, and at the outset actually giving them, the Zionists will ultimately bring matters to the stage where mass prison camps and crematoria, or some other sinister monstrosities, are introduced: their merciless minds will be capable of devising some evil business. Ultimately they will reach the stage where everyone except pure-blooded Jews will be physically destroyed. The present leadership's flirtation with Zionism will produce nothing good.

A different kind of activity is required today. Patriotism, the nation's good sense and strength, and the way in which the nation strives for goodness, justice and constructiveness, must be the foundation here! And the Zionists can go to the devil! There is no need to assist

them in their aims. They are strong enough without such assistance. Many people have been undone by hoping to use the Zionists and then outplay them. Zionism is tenacious and difficult to defeat. But it can be defeated, though not by playing into its hands - such a method is doomed from the outset.

HOW ZIONISM CAN BE DEFEATED

The chief weapon for defeating Zionism is publicity. Everyone must be told the truth. Everyone must know, understand, and achieve a proper feeling for, the whole truth about Zionism and Zionists: its aims, history, strategy, tactics, current condition and current struggle. They must understand the danger, the mortal danger. They must understand that Zionism is the enemy of all people, is the enemy of each individual person, and is in fact your enemy too. It is even the enemy of the Jews and the Zionists, and that is no paradox. Everyone must go into battle against it, and conduct a merciless, unyielding fight to the finish, until complete victory over Zionism has been achieved, until mankind has been rid of the threat of Zionism's victory, of the danger of Zionism, of Zionism altogether!

Specifically, everyone who comes upon the present work which he is now reading must make the maximum effort to reproduce it, publish it (preferably in a massive print run), to distribute it in his locality as well as across Russia, and also outside Russia. The author is not worried that he may be regarded as vainglorious. But it is perfectly clear to him that the Zionists will make the maximum effort to liquidate this work and, if that does not succeed, to cast aspersions on it. The more people learn the truth, the more difficult it will be for Zionists to attain their objectives. Every person on earth must know the contents of the present work and, in consequence, know considerably more about Zionism than he did previously. The same applies to the distribution of other anti-Zionist literature and information. It must be done both orally and in writing, by action and financial support, both personally and by organizing others. Spread the truth about Zionism and fight against it with all the means possible! Become united and organized! But do not stop being vigilant, and lose no time! And victory will be ours!

Despite all the defeats and failures which it suffers from time to time, Zionism nevertheless makes progress, gradually gathering the whole world into its hands and

completing its gigantic task of entirely taking over the world. What gives it such strength? What are the organizational and tactical principles enabling it always to feel victorious?

ZIONISM'S IDEOLOGY: JUDAISM

We referred at the very outset to the force of the three-in-one formula which is the basis of Zionism. Apart from this, Judaism, which is one of the cruelest of religions and one of the most regimented in its organization, has operated and still is operating very powerfully. Judaism is Zionist through and through, and is constantly regenerating Zionism. If its influence is weaker at present than it was formerly, it is not so much weaker that a non-practising Jew can neglect its chief dogmas.

Education is also of great importance. The three-in-one formula of Zionism is instilled into a Jew from childhood - but not of course in the words we have given. When a Zionist is more or less adult, he realizes those words and finds them out. These ideas are instilled into him indirectly by one means or another, by means of stories, parables, and conversations held with the child, and by organizing his activities. Every person who has been permeated with the Zionist ideology himself carries out this educative work not only as a duty - otherwise he will be severely punished - but also in response to the call of his heart. He is himself convinced of the truth and necessity of the Zionist ideology, because he has previously been won over to it in a good, reliable fashion. The attitude which the people close to the child have towards this matter is of no little importance. Zionism is constantly being regenerated afresh by the education of one generation after another. There are special systems for the education of orthodox Zionists who zealously see to it that the work of education is being performed "correctly" and that there are no omissions in it. Neither adolescents, nor young people, nor adults, give up their educative work. It is guaranteed that every Jew must be a Zionist: that is the ideology and practice of Zionism. This is the reason for the unfortunately well-known notion that every Jew is a Zionist. There is not a grain of antisemitism in this notion. Unfortunately, they do not forgive their own people. It is not only pure-blooded Jews that are not forgiven, but also those who are not pure-blooded, right down to those who are only one-eighth Jewish by blood. Sometimes even those who are one-sixteenth and one-thirty-second Jewish are caught. This may seem unlikely but is unfortunately a fact. It is beneficial to Zionists to have a few more slaves to their idea. This explains where the

enormous number of "partial" Jews come from, in whom the Zionists instil the idea that they too are Jews and have been chosen by God - thus converting them into Zionists too. We shall speak of this again below. It is necessary at this point to note the following. We are fighting not against Jews, but Zionists. The Jews as a nation are by no means worse than other nations. Some people, beginning with Lenin, do not acknowledge that the Jews are a nation, basing themselves on Lenin's definition of the nation as being a unity of language, territory and culture. But that is an error. The essence of a nation lies in its unity, even though it may only be relative unity. It is a unity of blood, and it is a realization that the nation is united. The fact that European, Arab, Chinese and other Jews differ materially from one another in respect of culture is of no significance in itself. They are united within these groups by a unity of blood. It is the national idea, in the sense of a person's genetic origin, that benefits Zionists. In addition, this helps people, including anti-Zionists, to distinguish and discover the Zionists, remembering that they do not forgive their own blood. Jewish traits are very characteristic, remain preserved against any background and, after some training, are easily detectable. If the Jews were to renounce Zionism, the attitude of other nations towards the Jews would change abruptly; it is precisely the Zionism of the Jews that gives rise to antisemitism, and not the other way round, as the Zionists falsely and dishonestly claim. Of course, there are exceptions to every rule and there are some non-Zionist Jews to be found, but they are a great rarity, resulting from deviations in the "educational" process. However, the Zionists try by every means possible to drive these Jews into the Zionist fold and, if they do not succeed, they destroy them, turn them into drunkards, isolate them, slight them and reduce them to ruin and suicide, in order to teach others not to behave like that. Such behaviour is logical from a Zionist point of view. If these steps had not been taken, the idea of Zionism would have collapsed centuries ago.

THE TACTICS OF OPERATING ON THE SLY

As we have already mentioned, the tactics of operating on the sly play a tremendous part in the "work" of the Zionists. They pursue both their economic and political activities without advertising themselves or making a stir. Gently insinuating themselves into the existing structures, enveloping all and everything, and doing an enormous amount of work beneficial to the attainment of their aims, the Zionists, in large matters as in small, endeavour

to do that work as noiselessly and imperceptibly as possible. Of course, business is business, and however quietly they do their work, the result will be visible and will arouse the indignation of others, thus generating a negative attitude towards Jews. People do not understand that it is not really the Jews who are guilty, but their Zionism; however, it should be noted that if everyone can see the results of the work of Zionists in small matters, it is by no means everyone who notices the results of their work in major issues, and it is precisely this which helps the Zionists to make material progress in their expansion.

There are certain properties of Zionists which help them to practise their tactic of operating on the sly. These properties are thought to be congenital, but in reality they have been carefully cultivated by means of education. Some of these properties are: being charming (when they want to), an individual approach to each person, the ability to worm their way into someone's confidence, the ability to win people over, please and flatter them, the ability to be agreeable and interesting, the ability to display warmth and sympathy (insincere for the most part, but very well acted), the ability to be artistic, the ability to adopt any attitude or guise and at the same time to appear to be a well-principled person who adopts a humane attitude which abides by the national traits of the nation among which they happen to be living, and a respect for tradition and for everything which is dear to people's hearts and to general human values. They are able to worm their way into people's trust, and they systematically use this ability for their own advantage. This method is completely unailing in the hands of Zionists. A Zionist can even deceive one and the same person several times, losing that person's trust by using mean tricks, by acting improperly, by harming him and by other means, and then regaining his trust by charming him.

But they do not merely become agreeable to others. They can be necessary and useful to others, and can help a person - of course, only if they wish to use him for themselves in some way. They can assist him, perform work which he requires, do him a good turn, and even give him important support. They can lighten his work load by taking over some of the business themselves, and they can become his zealous assistants, associates, fellow-strugglers and so on. And how can one do without such useful people? How can one not give them what they are striving for? But the chief aim of the assistance and services they provide is precisely to ensure that these questions arise!

And it is typical of Zionists that they really do possess a number of very valuable traits. They are extremely purposeful, erudite, well-educated and hard-working. However much

people may gossip about this, Zionists simply do not like working for other people's objectives, but they toil diligently for their own objectives. Zionism fosters these qualities in them by means of purposeful education. Of course, the educational traditions of the Jewish people as such - they are an intelligent, hard-working people, well organized within themselves - are of no little importance here, irrespective of Zionism. And they must have those properties if they are to attain the aims of Zionism. Nothing can be achieved merely by acting dishonestly and without making a sustained effort! Besides, when it is a matter of their own advantage and the advantage to be obtained in their progress towards their objective, they act decisively and fearlessly. At the same time they behave in a timid and gentle way in their personal lives, but this is much more of an act they put on than a reality: it is an excellent disguise of theirs. The Zionists have in fact cemented their nation into a nation of fighters and workers. But the fight and the work of that nation are aimed at that nation's own advantage and at its goals of taking over the world!

Their unity and their mutual support and assistance are weighty factors. These qualities are positive in themselves, but Zionism utilizes them and carefully enhances them for its own benefit: if there were not this unity, the whole affair would have collapsed long ago. Movement towards such a tremendous goal can only take place if the ranks are united. Of course, this does not mean that they do not have competition and differing opinions and approaches and the like. That is by no means the case. Their internal life seethes with activity. But they always present a united front in opposing the "external enemy", thus assisting their own people to survive, develop and go forwards.

Apart from mere unity, there is also mutual guardianship. This gives support when it is required, but it also carefully looks after the "faithfulness" of the Jews and sees to it that they do not deviate from their common duty or from the common ideology and practice of Zionism. It is a fact that this has been widely and most carefully observed from ancient times to the present day. The Zionists mutually maintain one another in their Zionism.

INFORMATION IS THE HOLY OF HOLIES

The fact that they are well informed, and that they give information to one another, is of great importance. They very well know the value of knowledge: precise, up-to-date, practical knowledge, especially on matters which are of vital importance to them. This is why

they are careful to keep up with the prevailing state of affairs in economics, politics and psychology, endeavouring not to miss anything of any importance to them. They immediately spread among their own people the information they receive, discussing it and drawing conclusions as to tactics and strategy. The system of secret meeting places is of no little significance: these may be drugstores, larger or smaller shops, restaurants, market stalls, workshops, and so on, as well as, in recent times, the system of what are known as smoking-rooms where information and business affairs are discussed in a seemingly inoffensive way. There are also meetings at conferences, symposia and seminars, and information - either openly or in a pre-agreed way - is spread through the press, radio, television and so on.

Another important point is that the whole system of Zionism is permeated by a very severe discipline. A Jew is positively obliged to be a most faithful Zionist and to work diligently for Zionism. Otherwise things will go very badly for him. If he fails, even in the slightest degree, to fulfil an instruction issued by his elders, he will, immediately and unavoidably, be severely punished. This régime was introduced when Judaism first came on the scene and, as we have noted, Judaism is permeated through and through with Zionism. The régime is maintained to this day and operates on both practising and non-practising Jews. It is obviously beneficial and necessary to the cause of Zionism.

Zionists also conduct very important activities of the following kind: they very carefully shape public opinion regarding both themselves and others, and they form a system of widely held opinions. And the direction in which this is made to run is that it must appear to others that the Jewish people are eternally being undeservedly persecuted. Of course, they do not explain that the cause of those persecutions is Zionism. The Jews are made to appear weak, sickly, unhealthy, timid, but also, it will be admitted, avaricious and cunning - that fact cannot be hidden. They give an impression of being harmless and of not being dangerous, and this is the chief point: Zionism must not come out into the open; it must be imperceptible and appear not to represent any danger.

But where other people are concerned, Zionists work on public opinion by creating either a positive or a negative impression regarding those others, depending on what will be beneficial to Zionism. Rumours are spread which may be either plausible or absurd but are always persistently maintained everywhere and dinned into people by Zionists. Public opinion is formed regarding an event, a system, an organization, a person - in fact, regarding

everything -, but it is formed in precisely the way which is required by Zionism and which will give Zionism some temporary or permanent advantage.

Those who are alien to the Zionists are mercilessly rejected and impeded in their development. Such non-Zionists automatically include persons who belong to other nations and are talented, capable, honest, active and strong-minded. The Zionists will very carefully monitor the presence of talented non-Zionists, register them, painstakingly restrict their development, obstruct their progress and re-direct their activities. If any such capable person nonetheless works his way through, the Zionists will use him for themselves as far as possible and will not allow other objectives to derive substantial benefit from his activities. The most widely differing methods are used here, including creating a bad family life for the person, causing him difficulties with housing and with daily life generally, and making things difficult for him in his studies, at work, in his surroundings, in his health, and so on. Zionists so organize matters that the person is prevented from occupying a promising position at work, and from developing his career.

ZIONIST METHODS

An important method adopted by Zionists is the farming of revenues. One example of such farming, already mentioned, was that practised in the Ukraine until the time of Bogdan Khmel'nitskiy. This method operates systematically and very powerfully. Entire branches of industry may be farmed while continuing their regular production, and so too may entire countries. This latter was first done in ancient Egypt. An agreement is reached with the leadership, with the Zionists saying: "We shall take over the temporary ownership of a stipulated part, or of the whole." (That temporary period is often rather protracted.) "And we can have full and free disposal over the whole, especially over people's destinies and lives. In exchange for this, we undertake to give you such and such, either immediately or as matters progress." This is usually done on conditions which appear to be economically beneficial to the leaders of the country, or of the area, town, enterprise or organization, depending on the persons with whom the agreement is concluded. For this purpose, a situation is selected which causes those leaders great difficulties. Frequently, that situation is created by the Zionists in advance. The leaders see the agreement as being an entirely acceptable way of helping them out of the situation. At least, the Zionists make every effort to convince them of this. It is

at this point that the robbing of the population and the extortion of the country begin. Zionists traditionally farm the production and sale of wine and spirits in a country, and also the finances of that country. In Russia, the following organizations have been farmed, and are pervaded through and through with Zionism: the finance ministry and other ministries, the economics and planning departments, and the departments of labour and wages at the State-run enterprises, together with all the work of those enterprises, so that that work is an act of robbery against the nation and the State. But apart from this, anything convenient, including the entire country, can be farmed. Russia now seems to be on the verge of having this last-mentioned event happen to it.

Sooner or later, all this ends up very badly for the country in which the farmers of the revenues are operating, although the arrangement has for a while appeared to be producing gains and benefits - and that appearance is usually rather convincing. Anyone who plays such games with Zionists will in the end make his country the loser. It has always been like this throughout history, and if there is still anywhere today where this process has not been completed, it will inevitably be completed, and by using precisely the method stated! The Zionists simply swindle the leaders. If the leaders feel like kings for a day and think that their guardians are giving them temporary positions of power, then that is another matter: their egoism will be satisfied by giving them temporary advantages. Zionists usually rely precisely on such egoism when making their calculations regarding such activity. People must carry out their tasks without recruiting Zionists, however difficult that may be. To enter upon any collaboration with Zionists is an approach which leads to utter loss, however promising the collaboration might appear. The farming of revenues is a very powerful key factor which is systematically employed by Zionists and operates by helping them attain their objectives of enslaving countries and nations from within, and finally of taking complete power over the world.

It should be noted that apart from clear cases in which revenue is farmed, revenues are also handed over so that they can be farmed. This happens if a Zionist is placed at the head of some affair, or if he himself makes his way into that position. An effect analogous to that of the farming of revenues is achieved: after some time, this newly-appeared leader secures for his own purposes the Zionists who are his subordinates, and anything which is under their control is converted into an item of revenue being farmed, with all the consequences described above.

The way in which the Zionists place their people everywhere is one of the most important aspects of their activities. Apart from items which have been farmed, there is also the complete and universal control of everything. All processes are monitored, and people are guided in small as in large matters. As stated, this was done in the past and is still being done now. These well-directed activities give the Zionists considerable assistance as regards not only the attainment of their current material or political objectives, but also their movement towards their overall goal.

Zionists control everything. In particular, they endeavour most carefully to control the press, and indeed the media generally, where all questions which are beneficial to them are concerned. Particular care is paid to not allowing any truthful information about Zionism to be disseminated. Information which in any way illuminates the goals, tasks or tactics of Zionism is removed, and has in the past been removed, from all works which all nations have produced at all times throughout history. It is even better if the release of such information is not allowed in the first place. And any information is and always has been welcomed if it points away from the true goal, displays the problem in a false light, and pulls the wool over people's eyes. Fortunately, as we have already mentioned, there is nonetheless a certain amount of true information at present. If they have carefully erased the literature of previous centuries, they have not yet removed and "corrected" all the present-day literature.

There is an old but powerful method which, if people other than Zionists have used it, then only in cases where they were occupying some territories over a protracted period, in order to make it easier to administer them. This is what is known as intermarriage or, to put it less politely, the system of the lusty lads. It is done as follows: a sympathetic, charming male representative of the nation, one with the gift of the gab, is chosen, and a woman - preferably a beautiful, intelligent and healthy woman - belonging to the other nation is then "tricked". It is then insisted upon that she must bear this representative a child. After being born, the child is registered by the appropriate Zionist service and is subjected to pro-Zionist education as it grows up. All other Zionists, not just the specially selected lusty lads, are encouraged to do this too. Thus it is that half-breeds with non-Jewish surnames appear on the scene (and sometimes both their parents are, legally speaking, Gentiles.) They are Zionists and regard themselves as Jews. Analogously, so-called "Jews" appear who have a proportion of Jewish blood amounting to one quarter, one eighth, one sixteenth, one thirty-second and so on. (It appears that those who have less than an eighth share of Jewish blood are given no special

treatment. Any others are, most likely, the natural product of the reproduction of those having less than an eighth share.) In this way power over the country, both genetically and ideologically, is seized from within. An enormous number of "their" people appears but, as we have already said, these are merely dust as far as genuine, pure-blooded Jews are concerned who hold them in contempt and merely use them as work animals, who do though of course have to be fed up to fatten them; animals must be fed. They will be annihilated and wiped out after the Zionists take power over the world. Those with a half share or a quarter share of Jewish blood (mixed proportions, such as three quarters, five eighths, three sixteenths, and so on, are also possible) can of course take comfort from the fact that they will be able to live out their life's span, but they must definitely know and understand that their descendants will disappear from the face of the earth along with the Gentiles; in addition, the conquering work of the Zionists is now approaching its conclusion, and the half Jews, quarter Jews and so on are themselves making intense efforts to bring that conclusion nearer. However things may turn out, those half Jews and quarter Jews will themselves, in a spirit of agreement, walk off into the crematoria by the higher will of their masters. But whatever the attitude of the pure-blooded Zionists may in fact be towards these lackeys of theirs who have a half share or some other proportion of Jewish blood, they make masterly use of them for their purposes: it is precisely through them that the system of global control, of placing their people everywhere, of penetrating everything and subjugating everything, is built up. Incidentally, a particular means by which Zionists conceal their breeding work is by permitting mixed marriages; but the enormous number of people who have only some Jewish blood cannot be explained merely by mixed marriages. The forces of Zionism are very large, and there is an enormous number of Zionists in the world. Their number is twenty to thirty times larger than the number of officially registered Jews, and this figure applies only to blood relations, even though the blood relationship may be only partly Jewish. But how many others work for the Zionists: some do it consciously, some are compulsorily enlisted, bought and persuaded, and they base themselves on the Zionists' power and on the benefit to be derived from serving the Zionists!

Among the most important Zionist activities is that of egging others on. Zionists have systematically used the following method in the past, and still use it today: after approaching some person who is influential in a greater or smaller degree, they direct his activities in the manner required for the objectives of Zionism, and here - depending on the state of the

market, on the current and long-term tasks being pursued by the Zionists, on the specific importance and qualities of the person in question, and on the historical circumstances - the direction and scope of his activities vary from small services to Zionism to the organization of major political steps: revolutions, changes in policies, entering upon campaigns of conquest against some countries or other specified by those who are egging on that influential person, and so on. Here, the political leader in question is usually entirely convinced that he is carrying out his own aims and tasks and that he is working in the interests of his own people, and does not guess that he is only acting as a puppet in the Zionists' hands. The greater a leader's ambitious plans are, the easier it is for the Zionists to direct his activities into the channel they require. They palm off on him any ideas, information, theories, facts, opinions, hopes, wishes and preferences, in this way organizing his consciousness and the direction his activities will take. Besides this, they frequently resort to placing direct purchase orders, concluding agreements, granting loans, and financing the leaders, groups and parties, while demanding in exchange that certain actions required by the Zionists be performed.

This method of Zionist operation has played, and still is playing, a tremendous part in the history of mankind over the period in which Zionism has been on the scene, that is to say for the last three thousand years. As we have already said, data exist stating that Zionists played a vital part in some very great conquests, revolutions and coups. Specifically, this applies to the campaigns of conquest conducted by Genghis Khan and Bati. The egging-on method was the most immediate factor here. Where Zionist goals were concerned, it would have been extremely unfavourable if Russia - where, since the second half of the 12th century, no Jews had been allowed to live or even to be present - had experienced a material upswing. Russia had every chance of becoming the strongest power in the world and, what with Russia's natural anti-Zionism, this would have reduced to nothing the possibility of the Zionists' achieving their aim of ruling the whole world. This was why the idea of advancing as far as the very last sea in the west was foisted upon Genghis Khan. Russia was located on the route which that advance would take. Bati, apart from carrying out the orders of the great Genghis Khan (formerly known as Temujin), was also under the influence of the Zionist eggers-on, and continued this Tatar and Mongolian expansion. The Zionists did not in fact want to lead the conquerors as far as the western seas, and they so organized matters that Bati was brought to a halt; of course, Russia greatly weakened Bati by fighting and shedding its own blood, but the direct abandonment of the idea of conquering the western countries

was related to diversionary machinations conducted by the Zionists in order to draw Bati into the struggle to ascend the throne of the great Khan of the Mongol empire. The Zionists needed the western countries for their schemes; they were not going to rely seriously on wild nomads in their global politics. In the instance in question, they needed some destructive activity, mainly where Russia was concerned. They also needed gold - the gold which, in the final analysis, will come to rest (and has already come to rest!) in the vaults of the Zionist dealers, the gold which will serve (and is already serving!) the might and the development of Zion. People's suffering and death, the downfall of nations, the destruction of civilizations and cultures - all these are but a trifle when compared with the Zionists' gold and the Zionists' great objectives. Such activities alone have already placed Zion in unrepayable debt to Russia, China, Central Asia, the Caucasus and other nations. And no payment made to Zion is too large where Zion is concerned! The Zionists must renounce their policy of expansion, their policy of taking over the world. If they do not, any measures taken against them, even the most extreme, will be warranted, and will be historically and politically just.

Zionism has conducted, and still is conducting, a great number of similar operations by which it directs the structure of the world, re-draws the maps of countries and nations, replaces régimes, governmental authorities, and ideologies. We have already mentioned some of these operations; future historians will speak of all this in more detail. Zion is persistent and consistent. If it does not perform such work, it cannot reach its objectives.

But apart from the large-scale influences exercised on historical and political events, the Zionists have conducted, and still are conducting, smaller-scale operations relating to directing the lives of countries and nations. They actually play an essential part in every activity - if it is in any way important - which is conducted by the authorities, by economic planners, by persons responsible for culture, education, science and the like. They promote, guide or retard that activity, depending on what will be beneficial to them. Large matters grow up out of small, as the Zionists very well know.

Their campaigning work is especially important. They place their people everywhere. To be more specific, they have two, three or more people, depending on requirements, in each team of workers and each area where there are workers - of course, it is not pure-blooded Zionists that are engaged on this, but those whose share of Zionist blood is one half, one quarter, etc. They also place their people in every office and department where there are engineers or scholars, in every sub-faculty of the educational institutes, universities, etc., in

every students' group, in every hospital ward, in every shop and storehouse, in every link of the administrative system (including the army, the security services, the services responsible for public order, etc.) - in a word, everywhere. From the most local structures to the highest, the Zionists are in a position not only to pursue their direct economic, financial, administrative, political, ideological, etc., work for the benefit of Zion, but also to win over their colleagues and associates in the manner required, that is to win them over to the idea of attaining some or other of Zion's economic or political objectives. At times this work of campaigning is destructive (sometimes it is done on the quiet and imperceptibly, sometimes openly), and at other times it is constructive if to construct something is beneficial to Zion in the particular instance. The campaigning may operate to the advantage of the authorities or to their detriment.

THE ZIONISTS' "CULTURAL" ACTIVITIES

One aspect of the centuries-old, and present-day, operations of the Zionists is the undermining and ruining of the culture of other nations, the disintegration of their distinctive national features and of their national unity. A related aspect is their activities directed against the culture of all mankind, against classical, harmonizing art of all kinds. Destruction, dissonance, abstractionism, surrealism and other nastinesses are elevated into a principle. This is then declared to be the last word in culture; those who do not accept it are defamed as being retrogrades, as not understanding modern art, and so forth. The consciousness and psychology of the masses are ruined. This applies both to any particular nation, and to all mankind. The nature of the "cultural activities" of the Zionists lies in depriving all the Gentile nations of their particular national roots, as well of their roots in a general human sense. That is the nature of the Zionists' so-called cosmopolitanism. The current decline of culture and art in Russia is very directly related to the ruinous work of Zionism, and is the direct work of Zionism's hands. In large matters as in small, Zionists are everywhere taking control of the organs of administration of culture, art, education and science, and are performing relevant work in a manner suitable to Zionism. Specifically, the art of a nation, and the roots of a nation's soul, are being perverted, vulgarized and coarsened. This is done shamelessly and effectively. They take their activities to the stage where a Russian, for example, (and unfortunately this is no rarity) will say: "I can't stand Russian songs!" The point is that he has

been and still is being served a specially prepared surrogate. The songs which are passed off as the songs of a nation frequently bear no relation to the true art of that nation. They are either minor pieces of work, or imitations, or things which have been specially corrupted and perverted. Moreover, man has for a long time been sustainedly torn away from his national roots. He is to a large extent already denationalized and will consequently better absorb that substitute for culture which is of benefit to Zion because it works on people in the spirit which Zion desires.

THE KAHAL:

BASIS OF THE ORGANIZATIONAL STRUCTURE

The Zionists are united in their plan of organization. They make important use of the powers of the kahal, which is the assembly of the elders of Jewish communes. They have dominant and undivided influence within the kahal, and it is through the kahal that they conduct their organizational, educational, financial, disciplinary and other operations. They work in a united way locally, regionally, across a whole country, and across the entire planet. In this process, they coordinate their activities very precisely, operating in a united front, deploying the necessary manpower and facilities in the place required, and jointly solving one problem or another. Their mutual support and assistance are in fact the mutual assistance which their own troops, military units and fighters provide for one another and which assists in winning battles and moving towards the overall strategic goal.

When necessary, they create a tremendous number of their own organizations. There were some five hundred such organizations in Russia alone during the period of the revolutions of 1917, and there is a colossal number of them in Russia today. These organizations are, on the face of it, sometimes unconnected with one another, but in essence they are merely sections of a single battle front. These organizations are very mobile and all-embracing, and make use of a variety of methods and approaches. But in respect of the objective being aimed at, the strictest unity is retained. Zion must make a substantial gain from the work of those organizations, even if some - and sometimes a very large number - of its people will have to be sacrificed. They are always prepared to substitute one pretext for another, to renounce one organization or another, to introduce another organization, to

change the method of attack, to concentrate their efforts or disperse them, to change the direction in which they will deal their blows, to change their course of action altogether, and so on. That is, they are conducting a serious struggle. They are not embarrassed by temporary defeats and failures, however weighty the blows dealt them may be. They are a serious enemy. They hit harder than the Tatars and Mongols. It is very difficult to defeat them: the struggle will not be easy, but it is utterly necessary to defeat them. This is because everyone is threatened with destruction. All the Gentiles are threatened with it. To be more precise, all but the pure-blooded Jews are - as already stated - also threatened with it. Everyone must realize this, draw the appropriate conclusions, unite and actively oppose Zion and its cannibalistic aims and operations.

THE END JUSTIFIES THE MEANS

One of the strengths lies in that they are not at all embarrassed about the means they employ. The directive which states "The end justifies the means!" was used by the Zionists long before the Jesuits. Of course, they have used such means right up to the present day and still are using them. Zionists know no moral standards. And why should they? They regard the Gentiles with whom they "work" as two-legged animals (please remember the three-in-one formula of Zionism!). Zionists employ methods compared with which the activities of the Mafia - i.e. that part of the activities of the Mafia which is not under the control of Zion, even though there are few Mafia activities which are not under Zionist control - may seem like mere child's play. We have already spoken of the destruction of nations and cultures which occurs during the course of military campaigns, and we have said that the Zionists encouraged the war lords into conducting these campaigns.

They also make systematic use of the spread of diseases when this is necessary in order to exert pressure on nations or to "regulate" their numbers. In this process they either reliably protect their own people or else sacrifice them. As stated above, the Jewish people are a matter of profound indifference to Zionists, who are slaves of an idea and take considerable risks. People's sufferings are but a trifle where they are concerned. Zionists give incurable or almost incurable diseases to particular individuals, whether these are the enemies of Zion, their relatives, or merely any capable person who is not a Zionist. They also oppose the elimination of dangerous diseases, such as tuberculosis, cancer and AIDS: they

need a scourge with which to lash people. Much can be achieved from people by using the threat of disease or the possibility of curing it. Other, equally "pleasant" methods are also employed. Specifically, they organize wars, famines, major accidents, and the like, whenever this is necessary to enable some Zionist tasks or other to be carried out. Some people hold the view that some recent accidents - Chernobyl, Ufa and others - are the work of Zionist hands, and that the fomenting of conflicts between the nations of the former Soviet Union is their work too. Organizing disasters is beneficial to them, assisting them in their aims; in the case of the former Soviet Union their aim is to shake up the country and thus disintegrate it. (All this may seem very excessive, but such operations are a commonplace occurrence where Zionism and its aims are concerned.)

The medical profession, which is permeated by Zionists to an enormous degree, helps them keep control over people's "health". This is a powerful and proven weapon of Zionism, assisting them to carry out "educational work" on aliens, to remove people who are not welcome to them, to cure those from whom any benefits may be obtained, to keep dangerous people on a tight rein and, of course, to serve their own people by providing yet another tool for uniting the Zionists and giving them mutual support.

Not only the medical profession, but also specialists in other fields, give the Zionists great support in their forward movement. The first reason for this is that the specialists among the Zionists make them necessary and valuable. The second is that, when occupying posts in a particular field, they can draw other Zionists towards them and place them in jobs in that field. The third is that if they are specialists, and are representatives of a whole system of Zionist specialists in a country, they can organize the work in the way required by Zionism. Depending on requirements, they can develop the work, slow it down, sabotage it or destroy it in one field or another, or do so across the whole country. Moreover, after penetrating with their people into the administrative apparatus of a country, they can pursue a policy of speeding matters up, slowing them down, causing them to stagnate, or destroying them. This is done in the name of the increasing disintegration of the country, in the name of Zion's taking over complete power. A nation which has been deceived, and still is being deceived, by the Zionists helps the Zionists to achieve their intentions and will continue to help them. For example, this applies to the credulous, unconcerned Russian people, who are very angry at waiting for such a lengthy period for the good life promised them for so long. They have lost faith in achieving power, and are ready to believe the promises of the pro-Zionist rogues.

They are ready for many things, but they do not understand that they will, with their own hands, bring their future destroyers to power!

MONEY IS POWER

The Zionists' money is a most important tool of theirs. Money is power - that is a well-known truth. But does everyone know that in the USA, for example, over 70% of the capital belongs to Zionists, and that their capital prevails all over the world? They have been accumulating it for centuries. The gold of all times and nations is amassed in the vaults of their banks. Both in the past and today, the Zionists' finances have not only served the basic function of finance, namely the principle that money brings more money, but have also been employed to make progress towards the goals of Zionism: they have been used to finance one measure or another, to provide loans, to organize conquests, wars and coups, to bribe persons in office, to bribe and finance leaders, groups, parties, to hire armies and bands, to develop trade and industry, to raise matters up or to bring them to destruction - all depending on the tasks being pursued by the Zionists.

In this connection, the corrupting power of money is colossal. A person who has become keen on the idea of accumulating money in order to obtain some benefits or other is already to some extent in the clutches of Zion. By operating with benefits and money, the Zionists can easily make such a person do the things they require: making jobs available, carrying out measures necessary to the Zionists, exerting pressure on unwelcome persons, taking part in financial machinations, and the like. When such a person enters into financial contact with Zion, he quickly understands its strength and bases himself on it. It is not difficult to continue to work on such a person in the spirit required by Zion and turn him into a reliable and obedient tool of Zionism.

Of course, all the power already accumulated by Zionism gives it tremendous strength. They possess not only the entire sum total of the power of their specialist personnel, their administration and their finances, but also all the influence exerted by their people, and all the strength of the organizations they control, as well as of their own organizations. And they are always ready to throw all their power into the battle, either for purposes of prevention or else to make a breakthrough. They can bring it to bear on one or other country, organization or specific person. Of course, the whole of their power is never, or almost never, required. They

can sweep from their path anything that impedes them, and they can demolish any hindrance and crush any resistance. The power of Zion is immense. But the chances of defeating Zion are not non-existent. And the stake in the battle is the life of everyone who is not a pure-blooded Jew. The struggle must be waged! And victory is possible! Understanding the question, spreading this understanding everywhere, unity in the struggle, good organization, ensuring that the individual steps taken and the movement as a whole are properly thought out, being active, not delaying matters, determination, courage - these are the features that constitute the path of struggle, the path to victory!

FREEMASONRY

Zion has many arms, and one of them is Freemasonry. Freemasonry practically came into being along with Zionism and is its fellow-traveller. The Freemasons fulfil approximately the same rôle for Zionism as the Jesuits do for Roman Catholicism. The early Freemasons were the builders of the Temple of Solomon. Large numbers of secret Freemasonic lodges have at all times served as a means of fooling people by promising to build a better world, a world of goodness, charity, equality and justice, but in actual fact as a means of enticing people into the nets of Zion, of placing them under Zion's command and, through those people, directing countries and events. There is a distinction between Jewish and Gentile Freemasonic lodges and organizations. The Gentile ones are of course lower in rank, but it is precisely through them that Zion exercises direct control. Influential politicians, public figures, scholars, persons active in literature and art, military men, members of the administrative machinery, and the like, are drawn into the Gentile lodges and organizations, and it is through such people that Zion's decisions are put into effect. Freemasonry is strong. But it is still only one of the arms. The head is Zion. Freemasonry must be combated. But the main blow ought to be dealt against Zionism, which controls Freemasonry. At the same time one should bear in mind that, even without Freemasonry, Zion, by using its own strength, has achieved, is achieving and will achieve its own objectives if it is not stopped.

ANTISEMITISM: ZIONISM'S WEAPON

A powerful weapon employed by Zionism is that of accusing anti-Zionists of being antisemitic. But persons who publicly oppose one Jew or another, even if only in business affairs, are also accused of antisemitism. Playing on people's feelings of compassion, sympathy and charity, they accuse a specific person of racism, of misanthropy, of egoistically favouring a particular ethnic group, of chauvinism, and of having a completely inadequate attitude towards the Jews, who are described as "a people who are perpetually hounded, downtrodden, quiet, inoffensive, and undeservingly despised and abused". (See the section above on the system which Zionists employ for spreading opinions about the Jews.) And who would like those around him to think that he is such a monster? Some people genuinely are antisemitic. But antisemitism is in fact generated precisely by Zionism and by the Zionist moods and actions which Jews display. On the other hand the Zionists do not as a rule behave scornfully towards genuine antisemites, who are not to be confused with anti-Zionists. The latter are opposed not to the Jews but to their Zionism. Antisemites are even useful to Zionists. The first reason for this is that they serve the aim of herding the Jews together, of uniting the Jews for purposes of defence and self-preservation. The second reason is that the statements made by antisemites are frequently absurd and their actions are excessively emotional, crude and cruel; and the finger of blame can be pointed at someone by saying: "Look, this person" - referring to an honest, intelligent, active anti-Zionist - "is just like that person!" - referring to someone known to be a foolish and cruel antisemite. Thirdly, the antisemites themselves are fairly harmless when it comes to opposing the objectives of Zionism. At times of disturbance and unrest, they can of course slaughter the Jews of a particular locality, but they will never elevate themselves into struggling against Zionism, because they despise the Jews and consider that the Jews are by no means a powerful force but merely a base, pushy, worthless nation. The Zionists' system of spreading opinions about the Jews has worked effectively on those antisemites. Due to their inability to oppose Zionism, they do not represent an obstacle to Zionism's goals. Where the possible slaughter of Jews - and it sometimes actually takes place - is concerned, Zionists reckon that not all the Jews will be slaughtered, and that those remaining will work all the more actively for Zion for that reason. Zion is said to be the defender and rescuer of those who remain. This "rescuer"

includes in its calculations the fact that there will be some slaughters of Jews by antisemites! The Zionists themselves foster the antisemites. We have already said that, apart from this, antisemitism is naturally generated by the Zionism of the Jews. An ordinary person can by no means always rise to a position where he understands the part played by ideology and organization. He sees Jews behaving badly and, without going into a deep analysis of the problem and without separating the Zionism of a Jew from that Jew himself, he begins to consider that the Jews are bad as a nation and he begins to hate Jews. Antisemitism is generated and regenerated by Zionism! And the reverse also applies: antisemitism nurtures Zionism in a hidden way; it helps the Zionists to bring the Jews under the power of Zion.

With rare exceptions, an antisemite cannot elevate his behaviour into anti-Zionism. His hatred of and contempt for the Jews blur his vision. If one disregards the Zionism of the Jews, then the Jews are an extremely deserving nation. They are intelligent, persistent, highly adaptable, well-organized, gifted and sober. They love life and they have an inclination towards unity and collectivism. It is not merely a matter of Zionists suggesting all this to them. The Jews really do possess these abilities. But unfortunately it is precisely the merits of this nation that make Zionism so dangerous. If the Jews were like the antisemites think they are, then Zionism would not in fact constitute such a serious threat to people or, what is more, to mankind as a whole. But Zionism as it is in reality, and basing itself on the merits of the Jewish nation, represents an extremely great danger which can only be averted by persistent, active, powerful, well-organized, consistent and purposeful struggle. Victory or death. That is by no means merely a brash slogan. For the Gentile part of mankind, these words take on an entirely real sense: if you do not defeat Zionism, you will be physically destroyed by the Zionists!

CONCLUSION

We have described what Zionism amounts to, have briefly described the history of its struggle, have given a partial account of its present state, and have also referred to some of the tactical and methodical devices used in Zionist operations. We have, at least by way of giving a general directive, said something about what people must do to rid themselves of this threat. Very well. But what is to be done with the Zionists themselves and with the Jewish

people who are imbued with Zionism? The history and nature of Zionism prove that this task can only be performed on a worldwide scale. Then what is the final situation which must be achieved as a result of anti-Zionist operations? The physical destruction of the Jewish people is not appropriate. At least, mankind will only have the right to resort to that extreme measure if the situation becomes entirely hopeless. (Unfortunately, the Zionists, in moving towards their goal, are bringing mankind closer and closer to the brink of such a situation.) So what ought to be done?

The point is that the Zionists have themselves already indicated the route which the solution of the Jewish question may very easily take. The pity is that the means which they chose in this route proved to be unworthy and that they did not seriously intend to pursue this route to the end. The only reliable method of putting matters in order for literally everyone, both Jews and the entire Gentile population of the Earth, is that the Jews should renounce their aims of taking over the world - in fact, that means that they should renounce Zionism - and that they should be resettled in Israel.

"Mankind has yet to pronounce its final word on this great tribe."

-- M. Dostoyevskiy.

APPENDICES

THE CATECHISM OF THE JEW

IN THE FORMER SOVIET UNION

The text below was published in Tel Aviv in 1958, but was not published in the official press in Russia. The text consists of advice to Jews on how to behave in the former USSR in order to achieve Zionist goals. However, this text, with a few minor modifications depending on the particular country, could serve as advice to Zionists on how to behave

towards Gentiles in any Gentile country in which Zionists are living. Thus the word "Russians", referring to non-Jewish Russians, in the text below, can be replaced by "English people" (referring to non-Jewish English people) in England, by "French people" (referring to non-Jewish French people) in France, and so on in every country where there is a substantial Jewish presence. Any Gentile who has Jewish acquaintances will find them adopting many of the methods described below as part of their everyday behaviour. This text is undoubtedly very enlightening.

JEWS! Love one another, help one another! Help each other even if you hate each other!

Our strength lies in unity. Unity is the token of our success, and it is our salvation and our prosperity. Many nations perished after becoming dispersed, because they did not have a clear-cut programme of action or a feeling of comradeship. But we, thanks to our feeling of collectivism, have gone on for centuries and have survived while living among other nations. We have remained intact, have multiplied and have grown stronger.

Unity is an objective, but it is also a means of achieving an objective. This is the point. Unity is what must be striven for. Everything else is derivative, and will come automatically.

Help one another, do not be afraid of being regarded as nationalists, and do not be afraid of protectionism. This nationalism of ours is our chief instrument. Our nationalism is international, and that is why it is eternal. The way towards our nationalism is open to Jews of all nationalities, all denominations and all parties. The only true internationalism is that which is tied to the Jews by links of blood. All other forms of internationalism are merely provocation and deceit. Operate on a broader scale in drawing towards yourselves people who are close to you by reason of their birth. Only they can provide you with the living environment desired.

Form your national groups of specialists. Groups of specialists are the Holy of Holies. Such groups decide everything. Today's specialist groups are our tomorrow. Every laboratory, every university department and every institute must become the place where our national groups of specialists are created.

Prepare young Jewish people for the task of continuing the tradition of former generations. Let every generation of Gentiles conflict with our system of defence in depth. Every time the older generation disappears from the scene, it must be replaced by an even more powerful cohort of young Jews who have been given the right training at the proper time and have become strong as a result. To achieve this, our young people must be promoted to

positions of leadership as early as possible on the grounds that they are mature and brilliant. Even if this is not yet true, they will mature on the job. HE WHO IS IN POWER IS IN THE RIGHT. We must pass on to our children more than we received from our fathers, and our children, after preserving what they have received and adding to it, will in turn pass it on to their offspring. Continuity from generation to generation is our strength, our stability and our immortality.

The world is cruel, and there is no place in it for philanthropy. Every nation is the creator of its own happiness. It is not our business to worry about Russian national groups of specialists. If they do not think about themselves, why should we think about them? Do not follow the example of the Russians and the Arabs, who live contemplatively, hoping that an off-chance may arise. Do not expect any favours from nature - our task is to take the favours ourselves.

Create your own groups and use these groups to throw out the Gentiles. Remember: all highly paid, influential and profitable jobs are our national income. Remember that every Gentile who has reached our level can occupy a post which might have belonged to each one of us. We create our groups so that goys cannot prevent us from living the way we want to. Let the goys try to create their own groups. They will scarcely succeed in this, and they will fall out with one another before they manage to achieve anything. We shall help them in that.

THE RUSSIANS ARE INCAPABLE OF THINKING DEEPLY, ANALYSING OR ARRIVING AT DEEP GENERALIZATIONS. THEY ARE LIKE PIGS WHO LIVE WITH THEIR SNOUTS BURIED IN THE GROUND, NOT SUSPECTING THAT THERE IS A SKY. They interpret all phenomena in too superficial and specific a way. They do not see facts as a sequence, and do not understand how facts interrelate. They are unable to think, generalize or form abstractions. To them, every event is only an event, however frequently it may occur.

Our ideology is basically opposed to that of the goys. They say: "Less is better." We say: "More is better." They say: "It is better to be poor but healthy than rich and sick." We say: "It is better to be healthy and rich than poor and sick." They say: "To give is as pleasant as to receive." We say: "To give can be pleasant, but to receive is useful as well." They say: "Act in accordance with the law. That is your duty." We say: "Act contrary to the law, and I shall show you my gratitude." They say: "Win the victory or die." Our slogan is: "Win the victory in order

to live, but live in order to win the victory." (What is the point of victory if there is no life? One must wait until the bitterness of defeat is over - everything will come to him who can wait.)

All the knowledge and skills that they possess, we possess too. They do not need to know or feel the things which we know and feel. Everything that they have constitutes the limit of what they are capable of. Everything that we have is our means for achieving more. EVERYTHING WHICH THEY HAVE TODAY IS OURS AND IS FOR THEIR TEMPORARY USE. IT IS OUR TASK TO TAKE FROM THEM THE THINGS WHICH GOD HAS BEQUEATHED TO US.

The Russians are obstinate, but they are not persistent enough when it comes to attaining an objective. They are lazy, and that is why they are always in a hurry. They try to solve all problems at a stroke. They sacrifice small things for the sake of the major, decisive task of winning a victory. But that victory either does not come at all, or else, having won the victory, they are no better off than before. WE PROFESS THE TACTICS OF SMALL VICTORIES, ALTHOUGH WE DO NOT OBJECT TO LARGE VICTORIES. A SMALL VICTORY IS ALSO A VICTORY!

The Russians neither know how to lead, nor how to submit. They are saboteurs by reason of their genetic makeup. The Russians are envious, and they hate their colleagues if the latter rise above the grey masses of the people. Give them the chance to tear to pieces these colleagues who have been promoted, and they will tear him to pieces with pleasure. Jews! Always act as arbitrators, adopt the posture of being peacemakers, defend the "unhappy people" against whom the crowd is up in arms, but only do so to such an extent as to gain a reputation as a good, objective person. With a little self-possession, you will take over the position of the person whom a short while ago you tore to pieces. WHEN TWO RUSSIANS FIGHT ONE ANOTHER, A JEW IS THE WINNER. Set the Russians against one another, arouse in them envy towards one another. Always do this imperceptibly and subtly, operating under a cover of benevolence. Let them fight among themselves. You will always be the arbitrator.

RUSSIANS DO NOT KNOW HOW TO LIVE, OR HOW TO SET THEMSELVES TASKS. WE SET THEM EPHEMERAL TASKS, AND THEY TRY TO CARRY OUT THOSE TASKS.

The Russians do not know how to make requests, regarding it as humiliating to do so. But they are in any event poor and humiliated. We say: "Every humiliation is a blessing if it

produces an advantage." One can humiliate oneself in order to achieve a goal, and it is possible to humiliate oneself with dignity. NOTHING IS IMMORAL IF IT ASSISTS OUR PEOPLE TO BECOME WELL-ESTABLISHED AND PROSPEROUS. THE END ILLUMINATES THE MEANS.

The Russians are stupid and coarse. They refer to their stupidity and coarseness as honesty, decency and well-principled behaviour. The inability of the Russians to adapt and change their behaviour so as to suit the situation, and their lack of any mental flexibility, are described by Russians as "being true to themselves," as "adherence to principle". Goys are so stupid and coarse that they do not even know how to lie. Again, they call their primitiveness and stupidity honesty and decency, although they are by nature mendacious and dishonest. In ancient times the goys referred to their characteristically primitive behaviour as barbarity, in the Middle Ages they termed it chivalry, and later they called it gentlemanly conduct. They committed suicide out of empty principles. LET THEM CONTINUE TO DO SO!

They are restricted in their possibilities, and for this reason they set limits to everything. But we say: "Man's possibilities are unlimited, because man behaves in accordance with circumstances!"

Always remember the limits which goys set themselves. The thinking of the goys has stagnated within these limits, and they are unable to go beyond them. Therein lies their misfortune and our advantage. Speak and act in a way which their morality and their concepts do not permit. Do things which seem to them to be impossible and incredible. They will not believe that you are capable of words and actions of which they are not capable.

Speak and act in a way which is confident, energetic, aggressive, discouraging and stunning. Produce more noise and oral trumpery, and say more things which are incomprehensible and pseudo-scientific. Create theories, hypotheses, tendencies, schools, practicable and impracticable methods. The more extravagant, the better! Do not be confused because no one needs these theories, or because by tomorrow they will have been forgotten about. A new day, and with it new ideas, will come. It is here that our self-assertion, our superiority, and the power of our spirit, all find expression. Let the goys bear the brunt of the ideas we float. Let them rack their brains looking for any grains of rationality in our ideas, and let them seek and find in our ideas things which are not there. Tomorrow we shall give their primitive brains some new food to chew on.

It does not matter what you say. What matters is how you say it. Your self-confidence will be perceived as conviction, your ambition will be thought to be loftiness of mind, and your manner of preaching and putting people right will be regarded as superiority. **TWIST THE BRAINS OF THE GOYS, AND WORK THE GOYS UP INTO A NERVOUS STATE!** Place the upstarts and bawlers in a compromising position, and stir up the pride of the crowd against any sceptics. In your discussions and debates, use rhetorical methods which border on the indecent. If anyone doubts what you are saying and objects to it, ask him his surname, where he works and what his job is. This will usually shock and intimidate the goys, and they will retreat. Demand replies, and when you have received them, say over and over again, without analysing the essence of the replies: "It's not like that, it's not like that at all!"

If some know-it-all tries to expose you, the others will not listen to him and will condemn him, because by exposing you he is proving them guilty of stupidity, and the crowd will not forgive this.

If a Russian tries to show his worth and to attract attention to himself, you must create more sound effects at that moment, shuffle your feet, stand up and walk about, make creaking noises with the chairs, laugh, chatter, hum something under your breath, cough and blow your nose, and interrupt him by making speeches, conversing, telling jokes, and the like. Cause the Russians a mass of petty, annoying inconveniences of which they are not immediately aware. Place your things on top of their belongings, tread on their feet, breathe in their faces, and talk in a provocatively loud way. Let them constantly feel your elbow in their side. The Russians cannot endure this for long. To avoid any scandals, they will go away, leaving the place free for you to occupy... They think it is particularly smart to slam the door and walk away. Give them the opportunity to do so! **POLITE IMPERTINENCE IS OUR WATCHWORD!**

Accuse of antisemitism those who try to expose you. Pin the label of "antisemite" on them, and you will see with what pleasure the other goys will take up this version. On the whole, all Russians are antisemites, but as soon as you pin this label on one Russian, he becomes defenceless, because all the others will throw him to us as a sacrifice and will destroy him with their own hands. And we shall attach the stigma to the next victim.

Play on the soft-heartedness of the Russians. Make yourselves out to be poor and unhappy, arouse compassion and sympathy for yourselves, spread rumours about the

eternally suffering nation, about persecution in the past and discrimination today. THE TACTIC OF THE "POOR JEW" HAS BEEN PROVING ITS WORTH FOR THOUSANDS OF YEARS! Even if the Russians have less than us, they will nonetheless help us to have more. The Russians like being benefactors and guardians, and every beggar strives to be a benefactor, because that raises his status. The generosity of the Russians increases in the same measure as their ability to put it into effect decreases. Take from them what they can give: a mangy sheep will at least yield a tuft of wool!

Interpret all phenomena in the light of our interests. Every phenomenon must, without fail, be considered from the point of view of the harm or benefit it produces for the Jews!

Inform one another about everything which may harm or benefit us. Information is the Holy of Holies! Money, groups of specialists, and information: these are the three supports upon which our well-being is founded!

It is every Jew's sacred duty and obligation to inform another Jew of what the goys intend to do. You helped me today, I shall help you tomorrow - therein lies our strength.

Our God bequeathed to us the task of ruling the world, and we rule it. Our task is to keep the world in our hands. Keep in your hands the means of propaganda and information: the press, radio, television and cinema. We must penetrate further into the apparatus of Party and State authority. Regarding any question, form a public opinion which takes account of our national interests.

Any trifle can be turned into a problem, and any problem into a trifle. Not one public process must be allowed to drift of its own accord. If it does not benefit us, slow it down, or direct it against our enemies, the goys. We must be at the head of any undertaking, so that we can guide it in the required direction.

Be the leaders in everything, strive always to be the first! Cultivate within yourself the characteristics of leadership. Do this every hour, every minute, even in the trifles of everyday life. Do not give way in anything. Try not to give way even in respect of trifles, whether they be your seat in a bus or train or your place in a queue in a shop.

In any working group, take the power into your own hands and direct the group in our interests. We must carry out the administrative and creative part of the production process. Let the goys provide the preparatory material and technical basis for our creative work. Let

them look after the cleanliness of the work rooms and guard the fruits of our labours. Let their position be no higher than that of a porter or cleaner.

It is permissible, by way of an exception, to allow goys of non-Russian extraction to do creative work. Do not allow Russians to do this! We shall always deserve blame if we allow Russians to do such work. And do not be afraid of us gaining a reputation as nationalists: when persons of mixed nationality with an admixture of Jewish blood or, if the worst comes to the worst, representatives of ethnic minorities, are present, this will produce for us an illusion of internationalism. If you have a vacancy, only appoint a Jew to fill it.

If you cannot do this, cancel the post. If you can do neither the one nor the other, appoint an Asian. If none is available, take a Pole, a Ukrainian or, if the worst comes to the worst, a Byelorussian. All these have scores to settle with the Russians. After they have been worked on for a while they will become your allies. They are all only antisemites in their own native lands. In Russia it is more beneficial to them to be internationalists. By these means they will find the necessary area within which they can exist. Make use of these means they adopt.

Do not openly destroy the monuments to the ancient history of Russia, but also do not restore those monuments. Years will pass, and the monuments will collapse of their own accord. And hooligans and "lovers of the past" will take them away little by little, brick by brick. Pretend not to notice this because you are occupied with major tasks of the national economy. A nation without a history is like a child without parents. Such a nation can be moulded into whatever is required. One can impose upon such a nation one's own philosophy and one's own way of thinking.

By this method, whole nations can be inevitably deprived of their particular individuality. First they will lose their history and traditions, and then we shall form them in our own image.

Keep every step taken by influential and forward-looking Russians under a never-slackening control. Do not allow them to go off by themselves and unite. Do not permit any intimate, direct links to develop between them. Any contacts they have must be with us and through us. Therein lies information and influence. Do not permit them to discuss any

problems without us being present. Where there are two Russians, there must be at least one Jew. Be omnipresent!

If you do not succeed in blocking the young and forward-looking Russians and in preventing them from expressing themselves, place them under rule. Draw them into your groups, surround them with a strong Jewish milieu, and deprive them of any contacts and acquaintances of which you do not have knowledge. Compel them to marry Jewesses, and only then give them the go-ahead. Do not be afraid: their children will be ours whatever happens. Whoever the bull that leapt on board may belong to, its calf will be ours.

By helping such Russians, you are contributing to the cause of our Jewish community. From that time on their wages will be our national income. They will, for their children's sake, lose their "citizens' rights", their feelings and their minds, and in any case it will not be possible for them to be antisemitic. Cohabitation with a Jewess is one way of attracting talented Russians into our sphere of influence and interest.

Take beautiful, healthy Russian women as your wives. Let them bear us healthy offspring and improve our race. Thus, every forward-looking Russian must be given a Jewish girl friend or boy friend. If every Russian takes at least one Jew away with him, we shall all be all right.

Give bribes and presents to the Russians. Give them cognac and vodka to drink, or, better still, spirits sold under a State monopoly. They will sell anything, including their own Russia, in exchange for trinkets and poison.

A final piece of advice. Be vigilant. The Spanish Inquisition and German fascism must not be repeated. Nip in the bud any attempts to put society in opposition to us, and destroy any anti-Jewish tendencies at the very outset, whatever shape they may take. Fascism is not an accidental phenomenon. It arises in places where we underestimate the local people's efforts to be the owners of their own land. Fascism develops secretly in all nations. Luckily for us, different nations start practising fascism at different times and under different names.

Buy up, steal and destroy any works which reveal our tactics and strategy and which represent the Jews in a poor light. Do not permit such works to be re-published. The goy nations must not remember or know the actual reasons for Jewish pogroms and persecutions. They must only know our interpretation of such questions.

Pay particular attention to recalcitrant, obstinate people who do not want to bow to our superiority, do not want to work for us and are opposed to our practices and our policies. Sooner or later such people will develop into antisemites. Do not allow little antisemites to grow into people who take part in big pogroms. Let them tire themselves out at the very outset with their stubborn idea of national dignity. Expose them, use any pretext and any reason to place them in a compromising position, and oppose them with all the means available. So long as they are alone, they will be unable to hold out against our collectivism and against our onslaught. They may be in the right a thousand times over with their trivialities. But they are in the wrong nonetheless if they stand in our way.

Spread compromising rumours about these obstinate people, give them a dubious reputation, and in the end they will then begin to be feared by those who support them, who know them well and who have a very high opinion of them.

You must deprive them of any links and contacts, and make it impossible for them to work effectively. Cast doubt on whether the work they are doing, and the positions they hold, serve any useful purpose. Isolate them, stir up the crowd against them, deprive them of influential positions in society, and provoke them into conflicts. Humiliate them, ignore them, offend them by giving unfair incentives and imposing unjust penalties, and when they protest, accuse them of being disobedient, insubordinate, quarrelsome and troublesome.

Appeal to the public and to the administrative authorities, drag these obstinate people before the Party Committee and to the police. If possible, take them to court.

If you are older than them, accuse them of breaching the principle of respect for one's elders. If you are the same age as them, accuse them of breaching the principle of brotherhood, and be quite sure to blame them for violating the principle of internationalism. The effectiveness of these methods has been proved over many generations. This is how all so-called "exploiters" act, being impelled by the need to keep the nations in a state of obedience. The chief point is that they must be accused. Let them try to defend themselves. Anyone who tries to defend himself is already half guilty!

If the opportunity arises, move their behaviour into the political arena, write denunciations and anonymous letters about them, accuse them of antisocial behaviour and economic sabotage. Provoke them into publicly opposing State power, and then destroy them with the aid of that same State power.

Only those who submissively follow us and go along with us have the right to privileges and a quiet life. Those who wish to go their own independent way are potentially dangerous and must be deprived of all kinds of support and of the means of existence.

There must either be the order we impose, or there must be complete disorganization. Chaos must reign in any place where goys wish to manage without us! Act so that disorder continues until the exhausted goys, having become desperate, ask us to take power into our own hands and give them a quiet life.

The goys must work under our leadership and be beneficial to us. Those who are of no benefit to us must be expelled. There is no public benefit beyond our interests! Anyone who is not with us is against us! An eye for an eye! A tooth for a tooth! That is what Moses taught, and that is how our forefathers lived. And that is how we shall live too. Revenge is a sacred feeling. It forms a person's character and consolidates his position. Abandon any feeling of submissiveness and humility towards those who have offended us. Let the stupid goys keep for themselves the slogans of Christian charity, meekness, humility and self-denial - they are exactly what the goys are worthy of.

Propagate and implant the Christian "virtues" among the goys, but as for yourselves, you must remain hard and uncompromising at heart. Be uncompromising towards our enemies! If you forgive them a small offence today, they will inflict a big offence on you tomorrow. Do not become accustomed to being offended, and repel other people's desire to cause you offence.

Let the goys urge one another to be cautious, moderate and flexible in relation to us. Let them be cautious in holding back our onslaught. We must act decisively and rapidly, always confronting them with accomplished facts. After this, let them hold long, fruitless discussions. They have no weapon against our methods. Even if, after reaching a tough decision, they do one thing - by the time they have had this idea, reached an agreement and done that one thing, we shall have done ten more important things. Let the resistance they offer be the stimulus we require, and not an obstacle to us. We need their opposition so that we can maintain our fighting spirit and our preparedness, but that is the only purpose for which we need it.

Never relax the pressure. The tougher the resistance of the goys is, the greater our expenditure will be. Our income, and the amounts which we accumulate, will therefore have to increase correspondingly. The profit we are making today must cover any possible losses in future pogroms, which take place in every country from time to time. Let the goys pay today for the fact that they will later, somewhere in the world, take back part of what is theirs.

We must always be ready to leave the anger and hatred of the goys behind and go away to a place where people will accept us because they reckon that the economy can be revived by means of our capital.

Part of our strategy is to switch countries from time to time in search of more favourable living conditions. This is the meaning of the symbol of Agasfer, the "ETERNAL JEW", indefatigable optimist and eternal wanderer.

But if we do have to go away, we must go away healthy and rich, and not poor and sick. Money is our means of transport.

We move our centre of gravity to the place to which our money, our capital, has previously been transferred.

From time to time - after becoming materially stronger in the countries of the diaspora, and after collecting our tribute from them - we assemble in the land of our forefathers to fortify our spirit, our power, our symbols, and our belief in unity.

We assemble in order to disperse again. And so on throughout all the ages.

(PUBLISHED IN TEL AVIV IN 1958)

WHAT WE DO NOT LIKE ABOUT THE ZIONISTS

A volume would have to be written to give a true chronicle of the part played by Jews in the revolution, of the rôle of Jews in the Bolshevik venture, and of their leadership of the Communist Party. Several volumes of "appendices" consisting of documentary data confirming one allegation or another would have to be added to that volume. At the present time it is not in anyone's power, neither is it necessary, to compile such a volume.

We are asked: "What do you not like about us?" I shall permit myself to reply by referring firstly to the neo-antisemites who came into being along with the revolution, and secondly to the eleven years for which Soviet power has been at the helm of government:

We do not like the fact that you played too prominent a part in the revolution which proved to be a very great deceit and falsification.

We do not like the fact that you were the backbone of the Communist Party.

We do not like the fact that you have for many years, by your organization and your tenacious insistence and willpower, consolidated and strengthened the most senseless and bloody enterprise which mankind has ever known since the world was created.

We do not like the fact that this enterprise was conducted in fulfilment of the doctrine of Karl Marx, a Jew.

We do not like the fact that this dreadful business was played out by exerting pressure on the Russians and that it has brought unspeakable losses both to the Russians as a whole and to each Russian individually.

We do not like the fact that you Jews, despite being a comparatively small group in the population of Russia, took an entirely disproportionate part in the vile operations described above.

We do not like the fact that you have in fact become our masters.

We do not like the fact that, having become our masters, you turned out to be rulers who were very far from kind. If one remembers how we behaved towards you when power was in our hands, and if one compares this with how you, the Jews, behave towards us today, the difference is stupendous. Under your power, Russia became a country of dumb slaves; they do not even have the ability to gnaw at their chains. You complained that anti-Jewish pogroms were taking place while "the historical Russian régime" (i.e. the Tsarist régime) ruled the country. These pogroms seem like children's toys when compared with the pogrom against the whole of Russia which has been committed during your eleven years of rule! And you ask what we do not like about you!!!...

V. V. Shulgin

"What We Do Not Like About The Jews"

1929

PETER THE GREAT AND HIS DAUGHTER ON THE JEWS

One of Peter the Great's orders was worded as follows: "I would rather see Mohammedans and heathens in my country than Jews. The latter are cheats and scoundrels. They do not have permission to settle and set up their affairs here. Despite my instructions, they are attempting to accomplish this by bribing my officials."

Yelizaveta Petrovna, the daughter of Peter the Great, issued the following order: "All Jews, both men and women, irrespective of their position or wealth, must immediately go outside the borders of Russia..."

"Along the Course of the Millennia"

Published by "Molodaya gvardiya", Moscow

THE JEWISH QUESTION

1. The repatriation of the Jews out of Russia and into other countries must be furthered in accordance with what the Jews freely state to be their intention.
2. Zionism must be acknowledged to be guilty firstly of the criminal seizure of power during the revolution of October 1917, and secondly of the occupation of Russia by the Zionists.
3. Zionism must be acknowledged to be guilty of unleashing the Red Terror, the Civil War and the genocide of the Russian people.
4. Zionism must be acknowledged to be guilty of robbing the Russian people, destroying Russia and reducing the Russians to a state of humiliating poverty by imposing the Zionist yoke.
5. Zionism must be acknowledged to be guilty of creating the Zionist Communist economy, in which a deficit of basic goods is artificially maintained in the interests of Zionist rule, while the inhabitants of Russia are compelled to stand in ignominious queues in empty shops to obtain the most necessary items.
6. Efforts must be made to place Zionism on public trial.
7. The Zionists must be deported out of Russia.

From the Programme of the Russian Party of Russia.

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