

“Lenin’s Willing Executioners”

by E. Michael Jones, Excerpts

The triumph of Bolshevism in the revolution of 1917 increased the fear and the animus against the Jews once again. And once again it was the most visible Jews, which is to say the ethnic, religious Jews who bore the brunt of that animus when the reaction came. “The Trotskys make the revolution, but the Bronsteins pay for it,” is how one Jew formulated the phenomenon. Hitler, far from being *sui generis*, was simply a manifestation of the same sort of anti-Semitism which followed the assassination of the Czar in Russia in the 1880s. Those who felt that Jews were in the forefront of revolutionary activity then felt confirmed by subsequent events, by the triumph of Bolshevism not only in Russia but in Germany and throughout eastern Europe in the chaotic years following the end of World War I. The fears of Bolshevism combined with traditional animus against Jews helped to create a reaction that brought Hitler to power and would have terrible consequences for Jews, especially for religious Jews, who were least responsible for the revolutionary excesses of people like Trotsky, ne "Bronstein," who in addition to changing their names didn't consider themselves Jews.

The widely publicized case of Grigorii Goldenberg only fueled the fires of anti-Semitism and confirmed the average Russian in his belief that a Jew was behind every terrorist plot. After plotting the assassination of the Czar and being convicted of actually assassinating the Governor General of Kharkov, Goldenberg turned state's evidence and revealed in writing up his terrorist connections, a list full of Jewish names, which “confirmed the government’s suspicions that the Jews were the principal agents of terrorism.” Looking at the Jews from a position outside their group, the average Russian failed to see the ideological fissures dividing Jews. Since they saw Jews as possessing “complete unity and solidarity,” they held the Jewish community responsible for the actions of Jewish terrorists claiming that its leaders “willingly if not purposefully, failed to exercise their authority over Jews who conspired against the state.” As a result, the myth of a Jewish revolutionary conspiracy against ‘Holy Russia’ was readily available as a new weapon in the arsenal of Russian anti-Semitism. (p. 665).

By rejecting their Jewish heritage, Bolsheviks like Trotsky felt that they had become models for the Jew of the future. They felt that their fellow Jews should emulate them by becoming “Jews by family origin only” and as a result should feel “no special ties to other Jews or any interest in specific Jewish problems.” According to this view, anti-Semitism was “a disease of capitalism which would disappear with the destruction of capitalism.”

Solzhehnitsyn, however, claims that Trotsky became an idol to the American Jews “not for no reason but precisely because he was a Jew.” Trotsky was “the Prometheus of October” not because he belonged “as such” but because

“he was a child of this promethean people, who could have done much more for humanity if he hadn’t been chained to the rock of stupid evil.” Trotsky’s Jewishness brings up the issue of collective responsibility. If Jews can disclaim responsibility for communism by claiming that Trotsky wasn’t a “real Jew,” can’t the Germans do the same thing, by disowning Hitler? Hitler, after all, had been born in Austria, not Germany. Couldn’t the Germans just as easily say, “these weren’t real Germans, they were just the scum.” (p. 735). Now watch here as Jones pulls the cover off of the anti-Catholic Jewish author, Daniel Goldhagen, the author who insists that Pius XII was an anti-semite:

Frustrated by his inability to make his case, Goldhagen thus makes up in invective and innuendo what he lacks in documentation. But in doing this, he unwittingly leads the reader to truth. “Implicit in Pacelli’s letter,” Goldhagen continues, “is the notion of Judeo-Bolshevism—the virtually axiomatic conviction among Nazis, modern anti-Semites in general and within the Church itself that Jews were the principle bearers and even the authors of Bolshevism.” Behind the equivalence between Nazism and Catholicism which Goldhagen tries to prove, another equivalence suddenly emerges, namely, the relationship between Jews and Bolshevism. In the heat of his passion to convict Pius XII, Goldhagen inadvertently introduces the issue that contextualizes Pacelli’s letter in precisely the way Goldhagen does not want to contextualize it. As more than one commentator has noted, the main reason people were concerned about Jews during the 1920s is because they saw them, rightly or wrongly, as the forefront of the communist menace threatening Europe. Writing in *Outlook*, Mordecai Briemberg notes “numerous historians ... have been struck by the fact that hatred of Jews is almost always coupled with hatred of communism.”¹⁸ Hitler realized early on that attacks on Jews alone reaped him no political benefits. The Jews had to be linked to Bolshevism precisely because German Jews had been so successful in assimilating.

The perception that they were assimilated Germans meant they would only be perceived as a threat if they were linked with a menacing foreign ideology and a menacing foreign power, something like Russian Communism. By mentioning Bolshevism Goldhagen undermines his argument. Anti-Semitism during the 1920s in Europe was not directed against the existence of the Jews but rather against the behavior of Jews, who were widely seen as the force behind Bolshevism. Ignoring this, Goldhagen turns his guns on the Catholic Church, claiming, “For centuries the Catholic Church ... harbored anti-Semitism at its core, as an integral part of its doctrine, its theology and its liturgy.” In other words, responsibility for the Holocaust is to be laid ultimately, not at the feet of the Bolsheviks and not even at the feet of the Nazis, but at the feet of the Catholic Church that supposedly made the Nazis possible. Goldhagen made similar claims in *Hitler’s Willing Executioners*, which he later contradicted in *A Moral Reckoning*. Both subtly exculpate the

Nazis as the perpetrators of Jewish genocide and propose other candidates for that role—in the first instance, “ordinary Germans,” in the second, “ordinary Catholics,” but Pius XII in particular. Were the Jews murdered by “ordinary Germans” because they were German or by “ordinary Catholics” because they were Catholic? He can’t have it both ways. Goldhagen is trapped by the extreme nature of his thesis in Hitler’s *Willing Executioners* and put into a bind whereby he must repudiate the thesis of his first book in order to propose the thesis of his second book.

There are other problems. If Germans qua Germans were responsible for the Holocaust, Goldhagen has no way to explain why so many non-Germans in eastern Europe joined avidly in the killing of Jews once the Germans occupied their territory. Ruth Birn mentions the Araj commandos in Latvia as one example of a local, non-German ethnic group that was more avid to kill Jews than the Nazis who ostensibly commanded them. If ordinary Catholics qua Catholics were responsible for the Holocaust, Goldhagen has no way to explain why Hitler persecuted Catholics, in particular Catholic clergy, from the moment he took power. The concentration camp at Dachau was full of German Catholic clergy, so much so that it evolved its own liturgical life, which, since bishops were interned there, included the ordination to the priesthood of Karl Leisner. (p. 742).

[Jones continues to show the contradictions in Goldhagen’s revisionist approach to Jewish history. Of course, these historical realities don’t matter to a biased Neo-con like Mark Shea because, as much as Shea and his cronies like to label any objection to their Jewish idealism as anti-semitic, they have clearly shown themselves to be anti-history. They don’t care what history has to say about the Jews, no matter how sordid it is. All they care about is that the Jew is exonerated from any wrongdoing and that the world subsequently pay homage to them *via* the holocaust. Jones writes:]

Goldhagen first indicates anti-Semitism has nothing to do with Jewish behavior. Then he says Pius XII was an anti-Semite because he drew a connection between Jews and Bolshevism, which is to say he was upset by the connection between Jewish behavior and Communist behavior. But Goldhagen never says whether Jews were, in fact, involved in Bolshevism, much less whether they played “a disproportionate role” in its history. We thus arrive at the heart of the political role the Holocaust plays in contemporary discourse. The Holocaust was a unique historical event—so unique, according to Goldhagen’s *Hitler’s Willing Executioners*, that it was “a radical break with everything known in human history ... completely at odds with the intellectual foundations of modern western civilization ... as well as the ... ethical and behavioral norms that had governed modern western societies.” Since the Holocaust had no prior history, the behavior of Jews could have no connection to the way Jews were perceived in Europe during the ‘20s or at any other time. So, nothing Jews do or don’t do can cause people to either like or dislike them. Their behavior has no effect on other

people's behavior because the fundamental fact of life is irrational anti-Semitism based on "a millennium old urge that powerfully infected and shaped European history," to give Charles Krauthammer's formulation. So, Palestinian animus toward Jews has nothing to do with how the Israelis have treated them for five decades. And the pogroms in Russia in the 1880s following the assassination of the czar had nothing to do with the perception that Jews were in the forefront of revolutionary terrorism there. And the specter of Bolshevism that haunted Europe during the '20 had nothing to do with Hitler's rise to power, because nothing causes anti-Semitism. It just is. The historical record tells a different story. The feeling that Bolshevism was a Jewish phenomenon was hardly confined to German anti-Semites. Bolshevism was a major concern in Europe, and Jews were seen, rightly or wrongly, as the driving force behind it. In the February 8, 1920 Illustrated Sunday Herald, Winston Churchill wrote... (pp. 742-743).

[Jones goes on for pages giving us the documented facts of the godless and atheistic Jewish connection to Bolshevism, but that is enough for now. If you want to know the truth and want to avoid the shoddy and revisionist reviews of the Jewish ideologue named Mark Shea, then do yourself a favor and buy Jones' book. It will be one of the best investments you've ever made.

For the record, Dr. Jones and I both believe that Hitler was a mass murderer, one of the worst humankind has witnessed in all its history. Hitler was an anti-semite, an anti-Catholic, an anti-mankind, except, of course, for his Aryan race. But the main purpose for which Dr. Jones mentioned Hitler's war against the Jewish Bolsheviks is what you won't be told in Stephen Spielberg's movie *Sophie's Choice* or be taught in a history class at Berkeley or Hebrew University, that the Jews who led Russian Bolshevism were more murderous than Hitler! That the Jews sent Christians and Muslims by the trainload to the Gulag to suffer and die is just part of their nefarious history that polite Judaic society would prefer not to hear, much less publicize. If there ever was a "holocaust," the Gulag was it, but we simply don't hear about how the Jews were knee-deep in this atrocity in our American history classes or from the pen of Mark Shea. But thank goodness for the honesty and courageousness of Dr. Jones to reveal this much needed information to set the record straight, otherwise, as he says in his book, events like World War II become

"incomprehensible." As the old saying goes, "it takes two to Tango." Unfortunately, Mr. Shea and his Jewish idealism doesn't want you to know who the other dance partner is in this ongoing culture war. He just refers to them as "commies" but refuses to face the historical fact that they were Jews who stated quite plainly that they hated Christianity and intended on subjugating everyone to Jewish rule. Did a Gentile write the "Communist Manifesto"?

Hardly. It was written, directed and produced by one of the world's most staunchest Christian-hating Jews of all time, Karl Marx.]