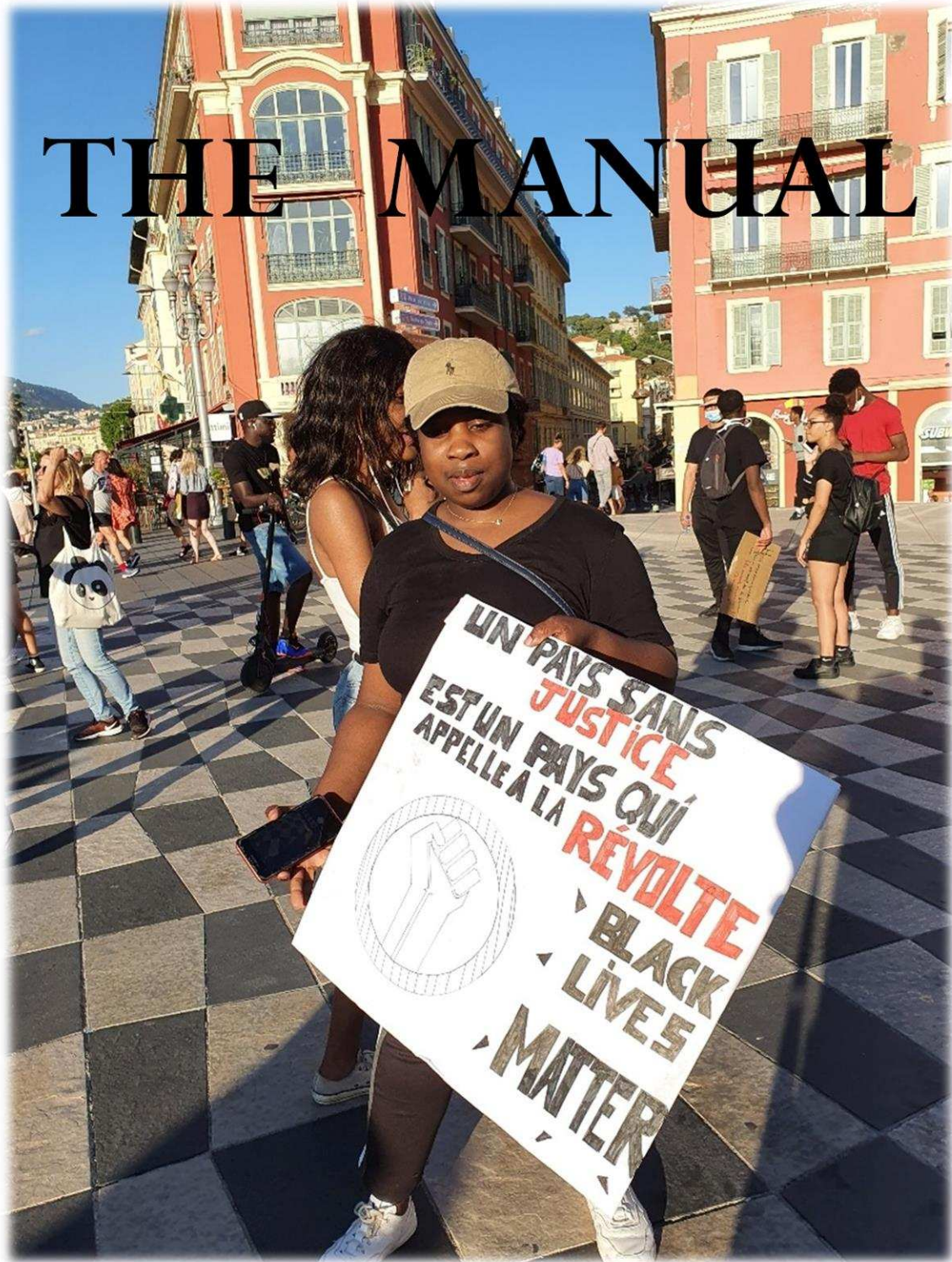


THE MANUAL



Nice, France 2020

BOOK ONE

THE MANUAL OF REVOLUTION

BOOK ONE

from the

JEWISH BUNDIST DIASPORA MOVEMENT

Phoenix, Arizona 2019

2023

version 47

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Dedicated to the Bundist martyrs

**Uri Adiah,
Hannah Toff,
Isaiah P. Kamatstein,
Marvin Eliyahu &
Miriam Emesberg**
Phoenix, Arizona, U.S.A.

as well as

**in Commemoration of the
125th anniversary of the founding of the Jewish Bund in 1897.**

Produced by

Jewish Socialist Bund

<https://Jewish-Socialist-Bund.net/>

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<https://www.youtube.com/@abrahamWeizfeldPhD>

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Comrade Nethanel Ben-Yahushua

<https://www.youtube.com/@ComradeNet>

Panther C.O.D.E

<https://www.youtube.com/user/worldmusicman100>

The Engelsist

<https://www.youtube.com/@TheEngelsist>

Jason Unruhe

<https://www.youtube.com/user/MaoistRebelNews2>

Jewish Bund

<https://www.youtube.com/@JewishBund>

Lumpen-Maoist News - Kara

<https://www.youtube.com/@TheLumpenMaoist>

People's Social Freedom Movement PSFM

TheBundistMovement

<https://www.youtube.com/c/TheBundistMovement>

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2023-05

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Hannah Toff – Councilwoman of Strategic Projects

Marvin Eliyahu – Councilman of World Forums

Comrade Net Ben-Yahushua – Cleric of Public Relations

Dr abraham Weizfeld Phd – Chairman

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Introduction

by **Black Minister 13 of Panther C.O.D.E**

I am a Jewish Black Communist. I am a founding member of Panther C.O.D.E. It has been requested by abraham Weizfeld PhD that I provide an Introduction for this MANUAL. I am honored to do so.

The Jewish Bundist Diaspora Movement was a Global Jewish Outreach Program, this was a small organization of only eight members:

Dr. Weizfeld, Ms. Newman, Comrade Net, Marvin Eliyahu, Isaiah P. Kamatstein, Uri Adiah, Miriam Emesberg and Hannah Toff.

To resolve any confusion, I need to point out that the Jewish Bundist Diaspora Movement was not the same group as the Bundist Movement Jewish Liberation and Anti-Zionist Action. The Bundist Movement Jewish Liberation and Anti-Zionist Action was a Jewish rights educational organization based in Phoenix, Arizona. MANUAL of REVOLUTION is a revolutionary Manual containing Jewish Manifestos. These are Praxis Manifestos attempting to provide a clear universal standard for Bundism.

These are the very Praxis Manifestos which caused the New Generations of Panther C.O.D.E to win one of the most intense arguments against the Old Guard of Panther C.O.D.E. Mainly the argument as to whether or not Panther C.O.D.E should tolerate Dengism or denounce it. The Old Guard believes it necessary to tolerate China and hold alliances with Dengists within the United States. The New Generations constantly denounces China and maintains that Dengism is not only Revisionist but Fascist as well.

The Black Liberation Organization is the Central Committee of Panther C.O.D.E which is hoping to soon retire but not until Steve Struggle is recognized as the representative of the Old Guard and The Black Internationalist is recognized as the representative of the New Generations. This has finally happened. So, the Black Liberation Organization will soon retire. Leaving all of Panther C.O.D.E's Books and notes in the hands of both Steve Struggle and The Black Internationalist. The only Pantherite Maoist on Social Media who is identical to the Old Guard is Steve Struggle the only Pantherite Maoist on Social Media who is identical to the New Generations is The Black Internationalist. While our Black Panther Books as well as

the declaration notes of the Black Liberation Organization will be going to Steve Struggle and The Black Internationalist, Captain 9 Millimeter hopes that his declaration notes will be read out loud on Social Media by two Black Anarchists, Kar and Afro Syndicalist. The Black Liberation Organization is Maoist but also very pluralist, especially Captain 9 Millimeter. I am second only to him when it comes to pluralism. Four tendencies of Bundism are recognized in THE MANUAL of REVOLUTION. These four tendencies of Bundism are – Classical Bundism, Bundism (**Jewish Demarchism**), Marxism-Leninism-Maoism-Bundism and Anarcho-Bundism.

Fractions within the Bundist Movement Jewish Liberation and Anti-Zionist Action were declaring themselves as Anarcho-Bundism. Three of the members of the Jewish Bundist Diaspora Movement had become Marxist-Leninists then Marxist-Leninist-Maoists. These three members were Marvin Eliyahu, Uri Adiah and Hannah Toff. It is from them that I was able to theorize and formalize Marxism-Leninism-Maoism-Bundism.

Corporal Kat has formalized Anarcho-Bundism by synthesizing a Theory known best as The Commune of Anarchy with the Bundism of the Jewish Bundist Diaspora Movement. The words of these Manifestos have great pull on Panther C.O.D.E which is also why Panther C.O.D.E remains boycotted by other Black Panther formations. Bundism is still considered taboo by too many Communists.

While both Dr. Weizfeld and Comrade Net are constantly criticized in these writings, they are also constantly defended in them. Ms. Newman is borderline denounced throughout these Manifestos. Yet at the same time her theories are aggressively defended in these Manifestos. Her reactionary behavior is exposed for public viewing so as to prevent any repeat of this in the future, so that other Bundists do not make the same mistakes.

These Manifestos have helped Black Panthers. From 2009 to 2019 both the Jewish Bundist Diaspora Movement and the Bundist Movement Jewish Liberation and Anti-Zionist Action were in operation. The Bundist Movement Jewish Liberation and Anti-Zionist Action was active throughout Arizona, but this had an impact on California too. The Jewish Bundist Diaspora Movement did Global Jewish Outreach, the extent of their influence was very far reaching beyond the United States or Canada. The Jewish Bundist Diaspora Movement did not primarily concern themselves with Arizona except for one service they constantly did for the People of Arizona, which was the dangerous goal of exposing Midnight Productions the Human Trafficking Syndicate which to this day is treated like a rumor, merely because the Homeless are the primary eyewitnesses to their existence.

The Jewish Bundist Diaspora Movement attempted reconciling with the Black Community within the United States. The demand by Dr. Weizfeld to endorse Bernie Sanders for Settler Colonial presidency

of the United States damaged the reputation of the Jewish Bundist Diaspora Movement in the eyes of Panther C.O.D.E. While Dr. Weizfeld needs to be criticized for this, he is not fully to blame. Ms. Newman went to great efforts to keep the five Council members from talking to Dr. Weizfeld directly. Although both Marvin Eliyahu and Uri Adiah would defy this more than once, they did not manage to do so enough times for Dr. Weizfeld to recognize their voices over the Phone. Ms. Newman has never met Dr. Weizfeld nor has she ever talked with him on Phone or Skype. Although she was heard in the background when Comrade Net would Skype call him on at least five different occasions, usually insulting Comrade Net. Ms. Newman does not trust Dr. Weizfeld. She is very opportunistic. After dealing with this Woman for several months now, I should make it clear that she lies a great deal of the time, which is why at first, I did not listen to her when she warned me about Dovid Mavuritz, her Ex-Boyfriend. Dovid Mavuritz is in this MANUAL but never by name.

On the date of May 27, 2019 – Marvin Eliyahu, Isaiah P. Kamatstein, Uri Adiah, Miriam Emesberg and Hannah Toff were murdered in cold blood by a Neo-Nazi who is also part of Midnight Productions.

On the date of May 30, 2019 – The Proletarian Revolutionary Front was murdered because they dared to attempt to investigate what happened on May 27, 2019. These Cadres came out all the way from California. Only one of them survived. This is what caused the two Maoist-Third Worldist Organizations based in California to start blogging and head up the United Inter-National InterCommunalist Convergence which were also the first two Communist Organizations to officially recognize Dr. Weizfeld - formally the Chairman of the Revolution for the Jewish Bundist Diaspora Movement - as now the Chairman of the Revolution for the United Inter-National InterCommunalist Convergence.

On the date of June 8, 2019, three members of the Lenin-Mao Communist Union were murdered as well. This happened because the Lenin-Mao Communist Union decided to help the sole survivor of the Proletarian Revolutionary Front get out of Arizona.

Many different Maoist, Anarchist and Demarchist¹ committees have been forming throughout California in several of its Cities to gather the diverse theories together, so that Dr. Weizfeld and Comrade Net will be able, with the aid of the Maoist Rebel and the Engelsist, to bring such work to the World. Panther C.O.D.E recognizes Comrade Net formally the Cleric of Public Relations for the Jewish Bundist Diaspora Movement to now be the Cleric of Public Relations for the United Inter-National InterCommunalist Convergence, which, during this publication is still meeting up in several places in California, which I must not disclose the locations of publicly.

¹ Demarchism is a political theory and philosophy by Hebert Dillon and Fredrick Danson based on the Jewish Bundist elaborations of Dr abraham Weizfeld Phd. Demarchism is a political theory and philosophy as an elaboration of the Libyan Arab Jamahiriya of Direct Democracy, initiated by Mouammar Al Kadhaffi.

I am not a Bundist, I am a Communist. But I look back on my life and wish I had been a Black Bundist.

ALL POWER TO THE PEOPLE !

NEVER AGAIN !

JUSTICE FOR ALL UNDER SOCIALISM !

Preface 2023

This Jewish Bundist Socialist Manual project is a group effort, as we all must speak collectively.

Each of our organizations and individual political perspectives have a starting point in this Manual-Manifesto..

By way of the focal point, we are formed into the Jewish Socialist Bund which is itself focused into the United Inter-National InterCommunalist Convergence of all Nations and nationalities from which revolutionary action radiates and our seeds of transformation are planted. This is the Demarchism of a social revolution and cultural transformation. In place of the Nation-State, we are building the constitutional framework of the independent Civil Society as a Federated body in social contract. As a developing Dual Power configuration is formed, the Power of a United People with international support is evident during the BlackLivesMatter upsurge of 28 million being mobilized.

The Jewish Socialist Bund movement internationally and inter-nationally is linked to the revolutionary socialist movement of various political doctrines in this United Front which are here represented in the Annexed documentation of this Book One. We also declare that Bundism and Pantherism are now partners in the same struggle for the National-Cultural Autonomy in self-defense, culture and self-sufficiency. We also affirm the need for the National-Cultural-Territorial Autonomy of the Black Nation on Turtle Island.

In commemoration of the 125th Anniversary of the Jewish Workers Bund, 1897.

Editor: Dr abraham Weizfeld Phd Political Science l'Université du Québec à Montréal

Chairman of the Revolution

United Inter-National InterCommunalist Convergence

Jewish Socialist Bund

The Jewish Socialist Bund chapters began with the:

<https://Jewish-Socialist-Bund.net/>

Jewish People's Liberation Organization

End Zionism & Judaeophobia

1989

abraham Weizfeld Phd moderator-founder SaaLaHa@fokus.name

jplo-olpj-subscribe@lists.riseup.net (1994)

political declaration **JPLO** (a Bundist chapter)

<https://Jewish-Socialist-Bund.net/JPLO/>

*

Alliance of Concerned Jewish Canadians

Alliance de Canadien-nes juive-fs concerné-es

A C J C

2006

<https://www.facebook.com/groups/571406743055393/?fref=ts>

*

Jewish Bundist Diaspora Movement (USA)

<https://Jewish-Socialist-Bund.net/>

Volume 1

Chapter 1

MANIFESTO
JEWISH BUNDIST DIASPORA MOVEMENT
2019

Introduction

This Manifesto is a group effort, as we all must speak collectively.

Each of us would have a starting point in the Manifesto;

The new Bund on the old Antisemitism

From Dr abrahim Weizfeld Phd

SaaLaHa@Fokus.name



Antisemitism has more than one dimension.

One is Judaeophobic and the other is Islamophobia. The Jewish People are related to the Arab Nations by virtue of the common founder found in Abraham and their descendants who were first of all Ishmael and then the second son who was Isaac. Traditionally the first son Ishmael carries the heritage of the father as patriarch, but Abraham transmitted his Covenant to each equally, between the mothers of different nationalities. This sense of equality between the matriarchal and the patriarchal components of the emerging society is negated by the Zionist myths of the 20th Century which ascribed an exclusive heritage to the second son Isaac, the forbearer of the Jewish People - which was founded actually by Moses-Mousa some 400 years later on. Evidently, the Abrahamic tradition is not Jewish in origin but is rather Semitic since his origins were in Mesopotamia in the province of Samaria. Nonetheless, Zionism as ideology propagates the claim to Abraham as having been Jewish nonetheless out of convenience to build the myth of the exclusive right to self-determination in the land of Kana'an.

The objection to the presence of the Jewish and now the Arabic Peoples in the Western Occidental Christian Nation-States is another facet of Antisemitism which is derived from the corresponding ideology of Christianity in the Occidental manner. While we know that the Oriental forms of Christianity are indigenous to the Armenian and Syriac cultures, we are obliged to make the differentiation with the Western forms which assumed that the Jewish adherents were children of the devil for not having adopted

the Occidental notion of Yehoshua Ben Yousef as their 'Lord' and deity. This fundamental transgression of the monotheistic conception of universality was embellished by the notion that it was not the Romans that carried out the crucifixion but rather the 'Jews' even though he was himself Jewish. The propagation of this tenant continued to inspire the pogroms of Eastertime over the centuries until it exploded as the Holocaust or the Chruben (the burning), as we know it to be in Yiddish.

A further dimension of Antisemitism is the newly developed Christian form of anti-Zionism which accepts the basic definitions of Zionism to be representative of the Jewish People as a whole and attacks us for 'Jewish Supremacism'. Zionism was itself a Christian conception developed during the Reformation to differentiate Jewish residents from those who came to adopt the Christian ideology and its deity as the definition of the Nation. In the drive to form the independent Nation-States in revolt against the centralized Holy Roman Empire, the nationalist ideologies turned against the Catholic Church and the Jewish People as the populist rationale to form each particular identity. The Occidental national identities were formed by definition of the Protestant Churches which continued to preach hatred towards the supposed invasion of the Oriental cultures such as the Jewish People.

Another 20th Century manifestation of Antisemitism was the assimilationist drive of secularism invented in the course of the French Revolution which atomized each individual citizen in its drive to equality defined as sameness, including religion. Jewish French residents were not at first included in such a definition because of the theological criterion. The Occidental theological Nation-State named a Republic only sought to assimilate the Jewish residents during the Napoleonic period and even then only for the purpose of creating a willing population to be exported to the 'Holy Land' as a colonization effort on behalf of the French Empire of Napoleon. Likewise, the subsequent radical liberal currents such as Marxism sought to create a homogenous State over Society by banning the Jewish identity and even making synagogues illegal upon the advent of the Russian nationalist and socialist revolution. Currently, this current of thought carries out a campaign to oppose Zionism on the basis that the Jewish People do not exist as a legitimate entity and treat the Jewish identity as if it were equivalent to the Zionist ideology. This Marxist assimilationism is also a manifestation of Antisemitism.

All centrist and leftist versions of Zionism are but a disguise to hide real Zionism which is always right-wing and always fascist in essence. Jewish Zionism is the proxy of Christian Zionism, and not the other way around. The various propositions of Zionism or the return of the Jewish people to the Land of the Kana'an announced by various Protestant currents of thought were named Restorationalism, Dispensationalism and ultimately Zionism. In the context of the English revolution personified in Oliver Cromwell, the proposition for the expulsion of the British Jewish community of some hundreds was launched together with their conversion to Anglicism, the new nationalist religion. Such a proposition followed the initial expulsion of the British Jewish community in 1292 CE, the first European expulsion. The programme of Napoleon to deport the Moroccan Jewish population to Kana'an as colonial agents was never accepted by that community. At this time, we are experiencing the aftermath of the Nazi campaign of national extermination which removed the Jewish Bund as the major anti-Zionist agent in the Jewish political culture and left the Zionist current in control of international Jewish political representation even though previously it only represented 8% of the Jewish Ashken'azi population.

Theodor Herzl was never the most popular Zionist until the time of Meir Kahane the anti-Rabbi and political reincarnation of the blasphemous Simon bar Kokhba. Meir Kahane the anti-Rabbi took on and challenged the old Herzlite Zionism that had been dimmed out by the contradictory and now largely dead tendencies of Labour Zionism and Religious Zionism. Zionism is inherently anti-Jewish and expresses hostility towards the Torah Culture. Zionism is a Cultural Genocide. Zionism is a war on Jewish Culture and the Jewish Religion.

Zionism is not even Political Judaism because Political Judaism is actually Bundism. Jewish self-haters follow Meir Kahane, the former advocate of the expulsion or the extermination of the Palestinian population. The self-declared follower Baruch Goldstein actually carried out a massacre of 29 worshipers at the Ibrahimi Mosque in Al Kalil – Hevron in 1994. all versions of “humane” Zionism are fronts for genuine-Zionist neocolonial antisemitism, the most genuine form of Zionism is Kahanism a fact that many Zionists try to hide from others and themselves.

While in 1956 the Zionist State of Israel acted on behalf of Britain and France to occupy the Suez Canal upon its nationalization by the Egyptian socialist President Gamal Abdel Nasser, the latest incarnation of the Zionist service in pursuit of Occidental interests is on behalf of the United States of America. The ~4 Billion\$ annual subsidy to Israel indirectly supporting the USA’S Military-Industrial Complex is the latest sponsor of the current Western effort to control the spiritual centre of the world as a trophy signifying the triumph of its world domination, in addition to the strategic interest in the military superiority the State of Israel represents in the region to maintain its domination. It is noteworthy to recognize that a number of these MIC corporations were the ones to re-arm Nazi Germany.

Americanism is also Antisemitism. Americanism encompasses all of the other forms of Antisemitism. Americanism is the root of both Nazism and Zionism. Americanism is at the current root of Zionism because Americanism from the time of the Plymouth Rock landing and onward has been Restorationist Protestant fanaticism this being proto-Zionist. Americanism is also the root of Nazism since the Nazis openly talked about dealing with the ‘Jewish Question’ by basing their final solution on how the USA dealt with the First Nations.

In spite of the 2018 Israel law to declare itself as the Jewish Nation-State exercising its exclusive right to self-determination, the actuality is that a majority of the world’s Jewish people do not live in the Zionist State and in addition do not wish to. The resurgence of Antisemitism is a matter to combat and not hide from nor profit from either. As a result, the task of defeating fascism once again must be taken up by the new Jewish Bund due to the default of the Zionist current which only seeks to secure support from those Antisemitic tendencies for its own State and leaves the Jewish people to confront Antisemitism itself and only cares to entice some few to flee into its self-proclaimed ghetto.

This Zionist form of Antisemitism works in compliance if not complicity with those Antisemitic regimes of Europe and the USA which seek to alienate the Jewish populations and secure themselves as Christian Nation-States in an effort to homogenize those societies and impose a theocratic secular dictatorship.

Another form of Antisemitism is the fictional belief in a Jewish ethnic group or some type of Jewish race, this manifests as racism.

Antisemitic racism hurts Ashkenazi Jewry in several ways including attacks on Yiddish speaking Culture. Antisemitic racism deeply harms Ethiopian Jewry, Black Jewry, and West African Jewry and sadly it is often both Sephardic Jewry and Ashkenazi Jewry that carries out this racism by denying their Jewishness. Antisemitic racism thus can be manifested against Afro-Nationality by European Jewry. There is no Jewish race or ethnicity only ethnic groups that are predominately Jewish, part of the confusion is that some ethnic groups like Mizrahim, Sephardim, and Ashkenazim had been more or less the results of the banning of Jewish Conversion by various Christian societies. Antisemitic racism can also be manifested against Muslims such as hatred towards Arab Muslims, or even non-Semitic non-Middle East/non-Western Orient Muslims such as the various Afro-Nationalities that happen to be Muslim. Antisemitic racism against Muslims can even be directed at Countries like Pakistan whether or not the person from Pakistan is Muslim or not, this means that the Serbian War against Bosnian Muslims was a direct manifestation of Antisemitism.

Zionism is Antisemitism against Judaism in the Neocolonialist context.

Zionism is Antisemitism against Islam in the Fascist context.

But there is another dimension of Antisemitism which reaches to those Jewish and non-Jewish and that is the fictions about Global Jewish Cabals in the form of Anti-Communism, Anti-Capitalism, and Anti-Zionism. This is evident when considered as a mutation of the Kabbalist literature of Judaism which is used to mystify the Judaic knowledge into a conspiratorial cult of world power mongering, which is merely a personification of the Occidental power seekers.

The resolution of the presence and continuation of the Jewish identity and its original political culture is a parallel to the entire matter of identity politics amongst the various national minorities. The persistence of these national communities in the midst of the Nation-States is a challenge to their hegemony and their efforts to gain an advantage in the geopolitical maneuverings of power politics. The effort to resolve the existence of even the smallest national groupings is inherent to the inter-national permanent revolution which can only be resolved in the socialist revolutionary processes. In order to be fulfilled such socialist revolutions in any given national context must be resolved by the dissolution of their own Nation-States in favour of a Federation of Federations within its own society and within the World Federation of national autonomies. We do not seek a globalist world government but rather the free development of each national formation internally and throughout the world that decentralizes and dissolves power control out of the State and into the hands of Civil Society by way of the freely constituted Constitutional Assemblies in each Civil Society and within each Nation. This method of self-governance in direct democracy is found in the Torah itself when during the wanderings in the Sinai 35 General Assemblies were held with Moshe-Mousa who was never proclaimed a monarch but was always and is still a guide to our social formation.

Dr abrahim Weizfeld Phd

Chairman of the Revolution

Jewish Bundist Diaspora Movement

Dona Newman

Americanism is the root of both Nazism and Zionism. Americanism root of Zionism because Americanism from the time of Plymouth and onward has been restorationist protestant fanaticism this being proto-Zionist. Americanism root of Nazism because Nazis openly talked about dealing with the Jewish question by basing their final solution on how America dealt with its natives.

It is not the mission of the Bundist Movement to make America better, we need to join forces with the Natives who seek America's abolishment. Most of all we need to have solidarity with the indigenous such as Palestinians and Mexicans. The decolonized Mexicans who inform us that they are not Hispanic or Latino are the ones we need to have the most solidarity with as much as the Palestinians.

We are in Solidarity with the Muslims all over the World who are brutalized by the forces of Capitalism, Americanism, and Zionism. We are in Solidarity with the Arab World and Africa. We are in Solidarity with the Navajo and the Apache. We are in Solidarity with the oppressed.

However, we should be in solidarity with the First World Proletariat; the Black People who are descendants from the Slaves are the only true Proletariat of the First World.

We need to understand that we must be loyal to the Mexica Movement, the Navajo Activists, and the Bolivarian Revolution of Chavez and Maduro. If we help with the reforms in the First World we are showing ourselves to be unethical. The Mexica Movement and the Navajo Activists are in a Fourth World struggle. The Bolivarian Revolution of Chavez and Maduro are in a Third World struggle.

Comrade Net Ben-Yahushua

Just as WE the Jewish Bundist Diaspora Movement have reached out to the Ultra-Orthodox Jewish Community, making the statement that we did not truly understand Ultra-Orthodox Jewry and that likewise they did not understand us, furthermore we stand in full solidarity with the Ultra-Orthodox Jewish Community in their stances against Zionism and Assimilation. We do the same for Marxist-Leninists, Marxist-Leninist-Maoists, and Maoist-Third Worldists. It is our position that we did not truly understand Vladimir Lenin and Joseph Stalin, that likewise Lenin and Stalin did not understand the Jewish Labour Bund.

Just as WE the Jewish Bundist Diaspora Movement have reached out to the Ultra-Orthodox Jewish Community, making the statement that we did not truly understand Ultra-Orthodox Jewry and that likewise they did not understand us, furthermore we stand in full solidarity with the Ultra-Orthodox Jewish Community in their stances against Zionism and Assimilation. We do the same for Marxist-Leninists, Marxist-Leninist-Maoists, and Maoist-Third Worldists.

Uri Adiah, Hannah Toff, Isaiah P. Kamatstein, Marvin Eliyahu, & Miriam Emesberg

(Photos on page 71)

Judaism is a Cultural-Religion not a tribal-Religion, although some sects maintain tribal-tenancies, Judaism is not tribal, this misconception comes from Western Christian supremacists and not World Jewry. This misconception of Judaism as a tribal-Religion is based on a misunderstanding of Jewish history and thus it depends now on We, The Jewish People to explain our history to the descendants of those who have tried to erase it from Western memory.

We the Jewish Nation are a Nation with many Ethnic components.

Both of the religious traditions of Judaism and Islam are rooted in Abraham, this tradition splits off into the Islam of Ishmael and the Judaism of Issac.

The second division of Americanists are the Americanists who deflect all of the sins of America onto Israel, a good number of this division of Americanists openly attack World Jewry and Judaism yet many from this division of Americanists make the claim that they are only Anti-Zionist when in reality these Americanists are Judeophobic bigots who hate Jewry, one of the classic characteristics of this lot is their usage of the fictional Protocols of the learned elders of Zion a book with no credibility to it, these

Americanists try to invent the anti-Zionist versions of Messianic Jews for Jesus and Judaized Christianity often placing blame of the Zionist ideology on the Talmud, they do this even though the Talmud has more passages that are seen as Jewish anti-Zionist source material than any other Jewish texts.

Isaiah P. Kamatstein

True Pan-Europeanism calls for cooperation with Pan-Africanism and Pan-Asianism along with removing the indoctrination of Whiteness. Blackness has a distinct characteristic. Whiteness is root-Colonialism, and it is necessary to crush the Alt-Right hijacking of the Pan-European cause. The Alt-Right hijacking of the Pan-European cause turns Pan-Europeanism into its very opposite.

Uri Adiah

Councilman of National Affairs

Liberals misuse Identity politics, they exploit it and use it to further their own ends with no regard to how much damage this can cause to the struggle. Marxist-Leninists and Marxist-Leninist-Maoists today have turned against Identity politics, something in higher necessity than ever before, ironically it is Maoist tenancies based largely in Stalin's work that provided a theoretical platform for Identity politics. The Jewish Bundist Diaspora Movement sees the original Black Panther Party as a manifestation of Identity politics and National-Cultural Autonomy, to deny this would be a type of dogmatism.

The White Book

The work incorporates views and concepts previously put forward by Arabs and Jews alike, in addition to international projects that support and vindicate the solution propounded in this work. No other concept

is capable of resolving the problem. The White Book text is presented in the Annex and reflects the views of Saif Al-Islam Al-Kadaffi.

YouTube Channel Editor abraham Weizfeld Phd

https://www.youtube.com/channel/UC_9ShS4BFtYMjdQIw04U8lw

Liberation Struggle PART 1

https://www.youtube.com/watch?v=NJZ4VWtGk_k

Bundist Political Awareness PART 1

<https://www.youtube.com/watch?v=0irz1NW-7i0>

Bundist Political Awareness PART 2

<https://www.youtube.com/watch?v=ModhCJWriZk>

Bundist Political Awareness PART 3

<https://www.youtube.com/watch?v=4SCNqSAd8Io>

Exposing the Arizona Massacre of May 27, 2019

<https://www.youtube.com/watch?v=ahGhIO1JxZ8>

Web site presenting video <https://maoistrebelnews.com/>

nightslantern

Suppressed news concerned with the prevention of genocide

by j. b. gerald

graphics by j. maas

2019 August 13, 2019

Phoenix Arizona: within the current context of cruelty to migrants at the U.S. Mexican border, the stripping of children from their parents, the detention camps, the federal court action attempting to put Scott Warren in prison for over twenty years for helping people in need as they emerged from the desert, appears information of a terrible atrocity in the city of Phoenix, which I'm unable to verify but can't disprove. It's reported by abraham Weizfeld PhD of Montreal and Nablus Palestine, at his YouTube channel under the title "Phoenix Arizona Massacre May 27th 2019," posted on YouTube July 17, 2019. The text accompanying the video is one of the testimonies describing the apparent murder of five members of the Jewish Bundist Diaspora Movement, of which Dr. Weizfeld is the Chairman, and the murder of the entire Jewish congregation of worshippers attending the marriage to a gay Christian of their rabbi, a gay mixed race member of the Jewish Bundist Diaspora Movement. Rabbi Isaiah Kamatstein was noted for his care of the people society neglects, the homeless, LGBT people, children; there were once-homeless people and former prostitutes among his congregation. Corroboration of the crime online outside of Dr. Weizfeld's organization or its members is hard to find. My searches of news media have revealed no mention of this. Among the supporting affidavits and testimonies Dr. Weizfeld can supply is evidence that the skill sets of contemporary domestic black operations include the ability to remove records from government and commercial sources, which could eradicate identities, commercial transactions, a person's existence. This case involves the alleged murder of 27 people including children in an action or operation under the management of people wearing Phoenix-Glendale police uniforms and commanding tow-trucks. Dr. Weizfeld is a cogent, credible human being and source; it would be unwise to ignore his allegations, or a missing entire congregation of a synagogue. If the action occurred and it may have, it would be very unwise to ignore the suppression of all news about it.

I ask for further witnessing, verification, substantiation or denial to be supplied Dr. Weizfeld (Dr. Abraham Weizfeld, PhD UQAM, MA York U., BSc UdeW, saalaha@fokus.name Nablus, Palestine; author of 'The Federation of Palestinian and Hebrew Nations' to be found at the academia.edu site.

In the adjacent Phoenix Tucson and border region are at least four huge military bases including U.S. military intelligence headquarters. Yet members of the Jewish Labour Bund were constantly under death threats not dealt with by police, threats described as originating with neo-nazis, with the white supremacist

movement and others including fascist Zionists allegedly associated with the Jewish Defense League. The Jewish Labour Bund as a movement was reinitiated in 1988 with the formation of the Jewish People's Liberation Organization (JPLO). Its platform remains strongly anti-Zionist and partisan. Note: if this entry is proven untrue it will be removed. There is some indication that an extra-legal ongoing violent conflict exists in Arizona. Against the far right, racial religious ethnic minorities, alternative culture, LGBT peoples, political Marxist Leninists, immigrant and refugee groups, are attempting to live within a normal fabric of American culture. There are unclear and unverified reports of May 30th with deaths of members of the "Proletarian Revolutionary Front," and on June 8th the deaths of three members of the "Lenin-Mao Communist Union."

<https://www.youtube.com/watch?v=ahGhIO1JxZ8>

Volume 1

Chapter 2

Introduction

From: Dona Newman

[mailto:svoboda_doikeit@yahoo.com]

Sent: 10 mars 2019 17:02

Antisemitism is also the protestant Christian based fiction that there exists a Jewish race and/or Jewish ethnicity.

It would seem that the Nazis used protestant Christian fiction to justify ethnic Antisemitism.

Zionism is Antisemitism in both the context of Judaeophobia and Islamophobia as well as in the context of the protestant Christian based fiction that there exists Jewish race and/or Jewish ethnicity.

All versions of “humane” Zionism are fronts for genuine-Zionist neocolonial Antisemitism, the most genuine form of Zionism is Kahanism a fact that many Zionists try to hide from others and themselves.

Americanism is also Antisemitism; Americanism encompasses all of the other forms of Antisemitism.

Americanism is the root of both Nazism and Zionism. Americanism root of Zionism because Americanism from the time of Plymouth and onward has been restorationist protestant fanaticism this being proto-Zionist. Americanism root of Nazism because Nazis openly talked about dealing with the Jewish question by basing their final solution on how America dealt with its natives.

The Third Worldism of the Jewish Bund

by Dona Newman the Emissary of Solidarity

With respect to Maoist-Third Worldists let us be clear to point out that Bundists are not the same as Maoist-Third Worldists. Although Maoist-Third Worldists are the allies of Bundists. We can already see that U.S monolithic military power is decreasing in the Middle Eastern World and the relationship between Turkey and America is just going to continue to weaken at a rapid pace. The only other friend that America has in the Middle Eastern World is Saudi Arabia. If the day shall come that America and Saudi Arabia are no longer friends, then this will make Israel the one and only friend of America in the Middle Eastern World. Much of the problem is that most Americans don't understand Jewishness, they know nothing of who we are. Most Americans do not know or understand the importance concerning the aftermath of the Civil Rights Movement in America. The preservation of the Imperial American State Republic is ignorance. Ideologically America has to have liberty because this is part of the Dogma in Americanism, this liberty requires that general information be left open to the public and this especially has become the case after the Civil Rights struggles in the Imperial American State Republic.

Most of the American gun owners look to the Republican Party to protect their right to bear arms yet do not seem to recall that the first truly affecting gun control laws came from Republicans. The 1980s was the decade of lullabies; the eight Reagan years of illusion and toxic Nationalism. After the years of Reagan came the four years of George H. W. Bush coming to office at the very end of the 1980s to the dawning of the 1990s and then we enter the Great American Slumber of the eight years of Bill Clinton a hollowed age of no more Reds hiding under our beds and in our closets. With the dawning of the American New Century the Electoral College reminds the Citizens that they do not live in a Democracy they live in a Republic, at this time the Internet is only about five years old. Then in the year 2001 the War on Terror is declared as a result of the events of September 11th. Then as collective anger begins reemerging in the American Public the tool of the Internet is utilized by Activists, Revolutionaries, and Progressives to remind people of the Civil Rights struggles, those who never forgot the truth began to teach the World their histories and Television decreased in popularity. Desperate attempts by the elites to co-opt using disinformation would of course cause confusion but the truth still broke through and the disinformation would continue to fall apart. Now people know about Palestine. Now people know about the joke that was and is the USA. Now those who care about the future are reconsidering Socialism. Now average people can upload ideas on YouTube and challenge propaganda. With this we the Jewish Nation have emerged all over social media to show the entire World that Judaism is not Zionism, and that the entire World needs to Boycott, Divest and Sanctions the Zionist State. Destabilizing the Zionist State will weaken the American Imperial hold on the Middle Eastern World. We can already see signs of British Imperialism disconnecting from Zionism. Saudi Arabia is connected to the Imperial American State Republic otherwise known as the USA. Saudi Arabia is also connected to the British State otherwise known as the UK. Turkey and Iran are

building new relations, Britain is showing signs of sympathy for Palestine and disgust towards their bastard child the USA, and Trump may need to gain new popularity by reinforcing his Islamophobic image for the sake of his true voters the Islamophobic Christian Zionists and that may require insulting Saudi Arabia. Saudi Arabia likes to do business with both America and Israel because the three Countries share a fundamental commonality of criminal mentality. What is often now realized is that America needs Saudi Arabia for the reasons of oil yet Saudi Arabia could just as easily do business with the British Imperialists as they already do, Saudi Arabia could do business with the corrupt businesses in India or China.

It may not be so outlandish to think that soon Israel will be the only friend that America will have, and that America will be the only friend that Israel will have. If the only true ally America has left is Israel, then it could be that the activism of BDS ends the Zionist Occupation this will allow for the fall of Americanism. If the power of Zionism no longer remains obviously Globalist Imperialism will still pervade in the World keeping us all enslaved to Capitalism, but Americanism will fall as a result of the fall of Zionism. Americanism and Globalism are both manifestations of Imperialism, but Americanism is separating from Globalism. The schism of Americanism away from Globalism is the result of a reactionary blind-fascism from within the dying Middle Class in the Imperial American State Republic that seeks to shift the blame away from America and Capitalism, this reactionary blind-fascist tendency within the Americanists in the American Empire is an assault upon American Jewry because Judaism is anti-Zionist and Americanism is ideologically pro-Zionist. Americanists now see that American Jewry will hold the feet of Americans to the Constitutional-fire demanding those who preach the cliché Constitutional Liberal Republicanism to protect the Palestinians, and of course what the Americanists are afraid of is that this will lead to an end of Occupation over the Native Americans in the North, Central, and South Atlantic Continents then possibly spreading over to Australia and New Zealand ending the Colonial Occupations over the Natives of those lands as well. The solution of the Americanists is to censor American Jewry by criminalizing Jewish dissent in America so that the average Americans don't turn on Israel and thus turn on America because if that happens the angry millennials who don't seem to feel good about America will never feel good about America and this will lead to the end of America. Benjamin Netanyahu is heavily dependent on the Christian Zionists in the American Bible Belt as he is fully aware that the followers of Judaism have nothing but contempt for him. We need to understand that the days of privilege for European Jewry in America are coming to an end. It is time for Euro Jewry and Afro Jewry to unite in together in the struggle of Torah Culture and seize the time.

Whether or not Leon Trotsky is greater man than other Communists or worse than any Communist is not important because there is one thing in Trotsky's Theory that we can see now as true, and that is the Theory of Permanent Revolution. If any Bundist denies Permanent Revolution, that Bundist is not truly a Bundist. The fall of Zionism can mean the fall of Americanism. Globalism will survive America; it is a Post-American Globalization that we will then have to fight and that is when Permanent Revolution will have the best advantage. What needs to be understood is that for Bundism to work it must keep all of its core tendencies especially the fundamentals of Doikeit and National-Cultural Autonomy. Yet building a more fuller defined grasp of Permanent Revolution with the dialectical basis of Marxism-Leninism-Maoism is essential. This reconsideration of ideas will not be very Communist friendly, but they will be Socialist. Yet to do this even, some confusion must be removed.

Marxism-Leninism-Maoism is better than Marxism-Leninism. Marxism-Leninism-Maoism is a political philosophy that builds upon Marxism–Leninism and Mao Zedong Thought which was first formalized in 1988 by the Communist Party of Peru also known as the Shining Path.

The term Maoism is a term which covers several Communist tenancies.

In Mao's own time the followers of Mao Zedong upheld Mao Zedong Thought.

Mao Zedong Thought is the Marxism-Leninism of Mao Zedong before he became reactionary.

It is necessary to understand this in the context of the times during the Cold War and our time now after the Cold War. The First World is a reference to the Nation-States that benefit the most from Globalism. The Third World is a reference to the Countries that are exploited by the First World.

The Fourth World is a reference to the Nations stripped of any Autonomy and/or Identity in the context of permanent Colonial projects such as the:

Palestinians under the Cultural Genocidal attack and Occupation of the Colonial project of Israel.

The Māori under the Occupation of the Colonial project of New Zealand.

The Aboriginal Australians under the Occupation of the Colonial project of Australia.

The First American Groups such as the First Nations under the Occupation of Canada, the Native Americans under the Occupation of the United States of America, and the Mexicans who are under the Cultural Genocidal attack of both Canada and the United States of America.

The Second World during the Cold War was the Countries, Nation-States and People-Nations that were developing. After the Cold War the Second World constitutes one Nation in decline, that is none other than We The Jewish Nation.

Borrowing from Marxists is more important for us than borrowing from Anarchists, yet there are many points of agreement we have with the Anarchists, very obvious. Be careful because Mao's Theory of the Three Worlds is not the Third Worldist position, in fact the Theory of the Three Worlds came about in Mao's reactionary phase. There are Four Worlds; the fourth World is the Natives of the Atlantic Continents, the Natives of Australia, the Natives of New Zealand, and the Palestinians. We the Jewish Nation are also all that is left over from the Second World, our position needs to be that we agree with most of the Maoist-Third Worldist Theory in the context of bringing down Americanism, resistance in the First World and Revolution in the Third World; however our highest Solidarity must be to those of the Fourth World. The

Maoist-Third Worldists are different than Bundists on several levels, despite the clear common ground we have with them, they do not understand that resistance in the First World in can become revolution in the First World. Another factor for the Bundist Movement must be that Bundists are World Revolutionaries and our own Third Worldism forwards thinking that no Communist, Capitalist, or Fascist can embrace. Globalism is a Capitalist-tactic of blocking off the Third and Forth Worlds from any tendency for collective self-empowerment; Globalism is cooperative-Imperialism and it will not tolerate Americanism till the end of time, no way. Revolution comes to the Third World because of the weakening of Americanism and Zionism, then we can attack Globalism with the true realization of Permanent Revolution. Imperialism has evolved into Globalism and that it does not matter who first started the term "Globalism" because it simply refers to the highest stage of Imperialism. The Capitalists have hijacked dialectics and they use this against Revolutionary Socialists.

Globalism is the Highest State of Imperialism

The Right Wing says things that are true often mixed in with their special bits of disinformation; this weaponizing of information is a psychological operation used against the public. Counterintelligence is much stronger today than it was in the 1960s and 1970s. If we are to win, we must understand that the left/right paradigm is simply a social status quo structure intended on preventing Revolution. Ignoring the left/right paradigm will not make it go away. Acknowledging the left/right paradigm correctly is the first step. Pulling out the undesirable elements from the Left Wing is the second step. Then the Revolutionary left must break the left/right paradigm; this is the third step.

Some have claimed, and indeed those who make this claim have made contributions to revolutionary struggle theory; neo-colonialism is highest stage of imperialism.

This claim is incorrect. Neo-Colonialism is simply a method of cultural genocide.

Globalism is the highest form of Imperialism.

We need to understand that there is a difference between being reactionary and being responsive. Another thing to understand is being progressive in the Arab world can aid the harmful push towards assimilation and cultural genocide. Usually it is the opposite of bigotry to be regressive in the Arab world. Being regressive in Europe and White America on the other hand is bigotry; more often than not. Europe needs to be more progressive and the Arab world needs to be more regressive. The Islamic State of Syria and the Levant is not regressive in anyway; it is actually reactionary.

The Arab Nationalism of Gamal Abdel Nasser was responsive not reactionary.

This was a responsive Nationalism the true root of Pan Arabism.

It may help if Donald Trump is no longer the President of the United States of America, at the same time it is almost better this way. Anyone who is the President that makes the public feel more in a moderate world kills revolution. One of the books that has to be read by every Bundist was written by Rosa Luxemburg, *Social Reform or Revolution?* Reform will most likely kill revolutionary incentive, we must therefore stay World Revolutionaries engaged in International Proletariat Struggle, and not narrow ourselves out into mere Activists begging for Civil Rights to be legislated by a President who will most likely further the case of exploiting the Third World and erasing the Fourth World. Solidarity for all the children exploited in Corporate Sweatshops. Solidarity Now and Solidarity Forever!

Volume 1

Chapter 3

Confronting the Reality of Today

By Dona Newman

**Solidarity for the Oppressed and the
Exploited of the World**

by Dona Newman the Emissary of Solidarity

The power of solidarity is equally as important as the power of revolution.

This means that we cannot be dismissive of the numerous group-claims that we hear today.

The belief that Patriarchy is the same thing as Male Chauvinism is historical revisionism.

We forget the Eurocentric roots of Feminism, today Leftists do not listen to egalitarian women who reject Feminism as reactionary, many of these women who reject feminism are women straight out of several African countries, but in the Eurocentricity of most European Leftists these women are the subject of ridicule. We also forget that the Male Chauvinist system does not have a long history with Africa and Asia with perhaps China being the exception. The development of Male Chauvinism in Africa and Asia is mostly a development of European colonization done in the name of Western Christianity. Perhaps it is true that Black Feminism was necessary as the descendants of the Slaves had been colonized and hence conditioned to be male chauvinist, but this gives no one the right to tell the indigenous of the Americas to shut up when they reject feminism.

This sort of pushing of feminism on women who oppose it as against their womanhood exposes the nature of Eurocentricity.

Let us take Arizona as a microcosm case.

“Men are Oppressed and Women are exploited.”

Several in the Bundist Movement both men and women say it.

Why do we say this?

Because it is true!

In Arizona both men and women oppress men.

And in Arizona men exploit women.

In Arizona entire fast food restraints are at times owned by women and only employ other women.

This is not legal, but that matters not. But, but why ?? Because feminism, that is why.

In Arizona when there is a custody battle over children, it is almost always the mother who will win, even if she is using hard drugs, even if she is abusive, if the father is not abusive that is never relevant. There are not enough women openly talking about this issue.

But ironically Arizona is the place with the most exploitation to poor women in the United States of America. Human Trafficking is the business that even the Police wish to be in on in Arizona.

Police participation in the Human trafficking that goes on in Arizona is no mere claim but a reality in Arizona this is something that most Americans, indeed most Arizonans refuse to believe, it is still true regardless of what most choose to believe with all of their faith. Women disappear in Arizona all the time, women are kidnapped in Arizona all the time. In Arizona the Human trafficking pornographic syndicate steal women all the time, in many cases the Police are directly involved and actively insure that all traces of the victim is erased from all Arizona public record.

The Bundist Movement is in Solidarity with the Palestinians.

The Bundist Movement is in Solidarity with the Mexicans.

Arizona is a place where in several cases a deceased person has no obituary printed in the newspaper. There are actual Terrorist groups in Arizona that no one is willing to admit even exist, not a single one of these groups are Muslim. In Arizona the Police brutality is very racist and in many cases sexist. The Black Police tend to be more brutal to Black people than the Euro- Police in Arizona, they have to impress their White masters, so they do this. In Arizona the female Police are heavily brutal to women more so than even the male Police, this impresses their male chauvinist Police handlers very much.

The Bundist Movement must be in solidarity with the oppressed men in Arizona.

The Bundist Movement must be in solidarity with the exploited women in Arizona.

When someone has no paperwork on someone all inquiry should never end there.

Surveillance is not the answer in fact it makes things even worse.

We all may someday be criminalized, and we need alternatives to the Police.

It is not the mission of the Bundist Movement to make America better, we need to join forces with the Natives who seek America's abolishment. Most of all we need to have solidarity with the indigenous such as Palestinians and Mexicans. The decolonized Mexicans who inform us that they are not Hispanic or Latino are the ones we need to have the most solidarity with as much as the Palestinians.

We are in Solidarity with the Muslims all over the World who are brutalized by the forces of Capitalism, Americanism, and Zionism. We are in Solidarity with the Arab World and Africa. We are in Solidarity with the Navajo and the Apache. We are in Solidarity with the oppressed.

We are in Solidarity with the exploited.

Volume 1

Chapter 4

Wednesday, March 7, 2018

Jewishness Defined

By: Comrade Ben-Yahushua

English has a uniquely incorrect usage for words relating to the Jewish People. The word Jew is incorrect as a word.

And in the plural for Jew which would be Jews, this is also incorrect. Jewish must be used instead of Jew.

Jewish People instead of Jews.

Whenever the words Jewish People cannot fit the flow of a sentence, the word Jewry is best for usage.



Jewishness

Jewishness is the description of what makes someone Jewish.
To go further into context of Jewishness the first question should be asked,
and this question is; What does it mean to be Jewish?

The first point to be made is that Jewish is not a homophone.
Jewish is not whatever you wish it to be.

There are those who are correct in their context of who is Jewish.
And there are those who are incorrect in their context of who is Jewish.



No one is Jewish without Judaism.

Although there are Nonobservant Jewish People.

Nonobservant Jewry do not negate themselves away from Judaism.

There are only two official ways of achieving Jewishness:

The first and more common is, being raised by a Jewish Mother since birth, being brought up with Jewish ideals, Jewish traditions, and Jewish logic.

The second and more difficult is conversion through Orthodox Judaism, and usually this means the Ultra-Orthodox but *not always in the Ashkenazi context*.



Bundists do not seek to make the entire Jewish People religious, rather Bundists would remind the Jewish People that Nonorthodox definitions of Jewishness are reactionary tenancies of a

confused nature, this widespread confusion being dangerous. The Jewish People are clearly one of the most Nonobservant of Peoples in the World, yet this does not allow for Zionism, Occident Secularism, Capitalism, or Americanism to be anything Jewish. The Jewish Bundist Diaspora Movement only accepts Converts from Orthodox Judaism, usually from the Ultra-Orthodox strain yet that may depend on the situation as in some cases Converts from the Modern Orthodox strand can be recognized as authentic.

There is nothing sectarian in the context of Jewishness, ethnic backgrounds are not tied to Jewishness, anyone can convert to Judaism if this is pursued well enough and with reason.

The Jewish Bundist Diaspora Movement respects Jewish Law, and so typically our political activities are not held on Shabbos nor on High Holidays, of course there are exceptions to this rule.

Jewishness is learned from the upbringing achieved by Jewish Mothers or by acquiring education through Orthodox Jewish Conversion; nowhere else can Jewishness be instituted.

As for the matters of Conservative Judaism, Reconstructionist Judaism, and Reform Judaism;

the Bundists view these as less observant manifestations of Judaism, the Bundists have three requirements of off-shoot Judaism.

The first requirement is to be more respectful to Orthodox Jewish leadership, the second requirement is outright rejection of Zionism, the third is that the members of these off-shoot versions of Judaism be re-educated to gain an awareness of the correct context and more accurate definition of what constitutes our Nation.

In the past the members of Reform Jewry rejected any claims of Jewish Nationality because Nationalism confuses the proper context of what a Nation actually is.

Taking back Modern Orthodox Judaism from Zionism is the quest of the Bundists.

In the past Bundists and the Ultra-Orthodox clearly did not understand one another.

It is the highest desire of the Jewish Bundist Diaspora Movement to build bridges between Jewish Bundists and Ultra-Orthodox Jewry.



Anyone Jewish rejecting the traditions of Jewish ethics and customs should not have the right to claim any Jewishness. If someone is born of a Jewish Mother and yet does not care about his or her own Jewishness, then that person is someone who has defected from the World Jewish Community.

The root level of Jewishness is a type of Consciousness.

It is true that Islam is the closest religious tradition related to Judaism as far as other religions are concerned.

Yet to be clear Bundists hold no tolerance for dual religiosity, religiosity is a matter of orientation.

Dual religiosity is defamatory, if however, someone has been brought up as both Jewish and Muslim, then this is a matter of self-identification and the question of who is the person's mother. Such persons may be encouraged to convert to Judaism, yet if such a person chooses Islam then there should be no hostility to such a person even though that person has chosen to not take on Jewishness.

Islamic religiosity rejects its Atheists and Agnostics, yet someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. Clearly Atheists and Agnostics are not ideal converts to Judaism, yet those Atheists and Agnostics that have been born of Jewish Mothers tend to take their Jewishness more seriously. The Bundist perspective of being Jewish requires correct conduct, both

ethical and liturgical. Liturgical practices for Atheists and Agnostics of Jewish background are highly encouraged as this is the most genuine form of solidarity.

Judaism is a Cultural-Religion, not a race or ethnicity.

Jewishness is not based upon blood as a definition.

Chapter 1

Chapter 5

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation (Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Sunday, February 3, 2019

**Bundist Movement message to
Marxist-Leninists, Marxist-Leninist-Maoists, &
Maoist-Third Worldists**

by **Comrade Net Ben-Yahushua**

<https://bundistmovement.blogspot.com/2019/02/bundist-movement-message-to-marxist.html>



Just as WE the Jewish Bundist Diaspora Movement have reached out to the Ultra-Orthodox Jewish Community, making the statement that we did not truly understand Ultra-Orthodox Jewry and that likewise they did not understand us, furthermore we stand in full solidarity with the Ultra-Orthodox Jewish Community in their stances against Zionism and Assimilation. We do the same for Marxist-Leninists, Marxist-Leninist-Maoists, and Maoist-Third Worldists. It is our position that we did not truly understand Vladimir Lenin and Joseph Stalin, that likewise Lenin and Stalin did not understand the Jewish Labour Bund. And so now WE the Jewish Bundist Diaspora Movement apologize for not understanding the importance of Democratic-Centralism and the need for Vanguard parties to protect Ideology from Infiltrators and Reactionaries. The Bolsheviks misunderstood the Jewish Labour Bund, thinking we were Separatists, that we were odious. We Bundists are not Separatists, nor are we odious. It was the Marxists parties that recognized Zionism instead of

Bundism. The Communists (in the context of both Marxism and Anarchism) have a flaw, this flaw is the idealist embracing of Hegel's Nation-State Theory. Although it is true that both Marxists and Anarchists wish to be rid of the State and we agree, yet this acknowledgement of the Nation-State has been at the root of many problems in their attempt to overthrow Capitalism.



WE the Jewish Bundist Diaspora Movement agree in part and disagree in part with Joseph Stalin's book 'Marxism and the National Question'. A Nation is a Culture-plus; sometimes based on Culture and Religion, sometimes based on Culture and Ethnicity. We advocate to replace Nation-States with Federation-States and Democratic Federations. Joseph Stalin understood that Russia was not a Nation but a Country harboring many Nations. The key word to understand in the context of Bundism is Doikeit meaning Hereness; for wherever we are that is Our Homeland. We reject any Country calling itself Israel, because that is the collective name for all of World Jewry. The restoration of the Theocratic Kingdom of Israel can only exist under the conditions of a miracle and in Torah ethics this can only emerge without strife and/or bloodshed, Zionism cannot achieve this. We do not seek Zionist Utopia we seek Coexistence.



We advocate Auto-Determination over Self-Determination, for example we find that the only way to solve the crisis in Syria is not a Kurdish State, nor do we advocate for U.S Imperialism to replace Bashar Hafez al-Assad with some type of Imperialist puppet. Instead, we call for National-Cultural Autonomy where both the Syrians and the Kurdish can live in Syria with their own self-

governing laws recognized in a New-Syrian Multi-National Federation-State, this revelation can only be realized by both Nations within the Syrian-State. Both of the Nations within the Syrian-State must come to understand this on their own terms without influence of Americanism, Zionism, Globalism or any other Imperial contradiction meddling with the crisis.



The Black Panther Party was practicing National-Cultural Autonomy whether they understand that this is what they were doing or not. The basic ideas of Bundism have all been proven correct, however Bundism had never fully developed its own theory beyond the basics it had concluded. In the past Bundism tried to compensate for this by adding either Anarchism or Trotskyism, this has failed. We are now seeing new material hope when we adopt Marxist-Leninist-Maoist and Maoist-Third Worldist theories into Bundism. If anyone Jewish is either Anarchist or Trotskyist and wishes to join the Bundist Movement we say "Welcome" and yet at the same time we will safeguard Bundism from reactionary, dogmatist, and/or revisionist theories that could serve to destroy our right to Auto-Determination as a People-Nation. We will not surrender Our Torah Culture and we will not surrender Our Religious Covenant. We wish to thank Jason Unruhe of the Maoist Rebel News for his alliance with the Bundist Movement. In conclusion all eight members of the Bundist Movement declare that Modern Bundism fits into the political category of Pantherism.

<https://bundistmovement.blogspot.com/2019/02/bundist-movement-message-to-marxist.html>

Volume 1

Chapter 6

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation(Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Tuesday, March 12, 2019

First Worldism holds back Revolutionary Spirit

By **Dona Newman**

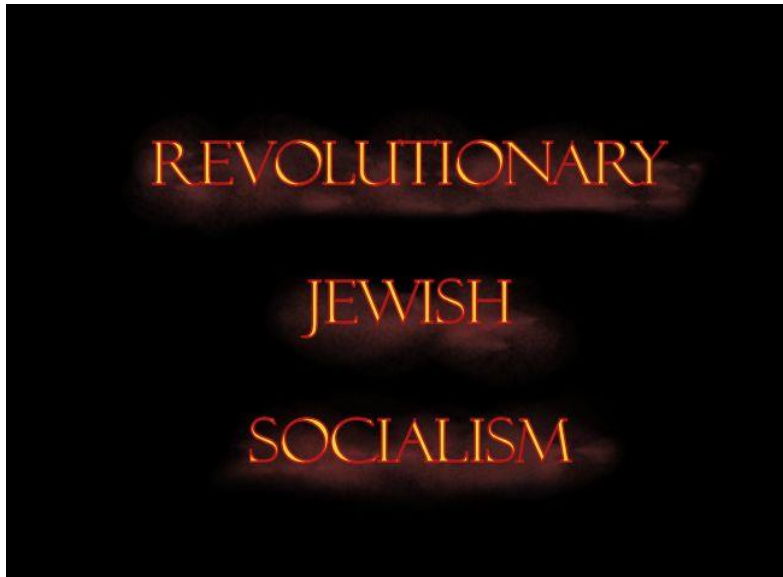
<https://bundistmovement.blogspot.com/2019/03/first-worldism-holds-back-revolutionary.html>

Before I get into what I am trying to convey let me point out that Imperialism has evolved into Globalism and that it does not matter who first started the term "Globalism" because it simply refers to the highest stage of Imperialism. The Capitalists have hijacked dialectics and they use this against Revolutionary Socialists.

The Right Wing says things that are true often mixed in with their special bits of disinformation; this weaponizing of information is a psychological operation used against the public. Counter-Intelligence is much stronger today than it was in the 1960s and 1970s. If we are to win we must understand that the left/right paradigm is simply a social status quo structure intended on preventing Revolution. Ignoring the left/right paradigm will not make it go away.

Acknowledging the left/right paradigm correctly is the first step.

Pulling out the undesirable elements from the Left Wing is the second step. Then the Revolutionary left must break the left/right paradigm; this is the third step.



For years I have explained to Comrade Net Ben-Yahushua this course of regressive and progressive movement; it is missing from dialectics.

We need to understand that there is a difference between being reactionary and being responsive.

Another thing to understand is being progressive in the Arab world can aid the harmful push towards assimilation and cultural genocide. Usually, it is the opposite of bigotry to be regressive in the Arab world. Being regressive in Europe and White America on the other hand is bigotry; more often than not. Europe needs to be more progressive, and the Arab world needs to be more regressive.

The Islamic State of Syria and the Levant is not regressive in anyway; it is actually reactionary.

The Arab Nationalism of Gamal Abdel Nasser was responsive not reactionary.

I am going to have to write about this further, but it is important to just show you how much is missing from dialectics.

There are four worlds. And to explain that it is necessary to understand this in the context of the times during the Cold War and our time now after the Cold War.

The First World is a reference to the Nation-States that benefit the most from Globalism.

The Third World is a reference to the Countries that are exploited by the First World.

The Fourth World is a reference to the Nations stripped of any Autonomy and/or Identity in the context of permanent Colonial projects such as the Palestinians under the Cultural Genocidal attack and Occupation of the Colonial project of Israel. The Māori under the Occupation of the Colonial project of New Zealand.

The Aboriginal Australians under the Occupation of the Colonial project of Australia.

The First American Groups such as the First Nations under the Occupation of Canada, the Native Americans under the Occupation of the United States of America, and the Mexicans who are under the Cultural Genocidal attack of both Canada and the United States of America.

The Second World during the Cold War was the Countries, Nation-States and People-Nations that were developing. After the Cold War the Second World constitutes one Nation in decline, that is none other than We The Jewish Nation.

We are in a Revolutionary situation and that means we need to put the Jewish Nation first and be less concerned with helping the United States of America, our loyalty is to the Indigenous of America not to the New Civil Rights Movement we are seeing emerge in the First World. However, we should be in solidarity with the First World Proletariat; the Black People who are descendants from the Slaves are the only true Proletariat of the First World.

We need to understand that we must be loyal to the Mexica Movement, the Navajo Activists, and the Bolivarian Revolution of Chavez and Maduro. If we help with the reforms in the First World we are showing ourselves to be unethical. The Mexica Movement and the Navajo Activists are in a Fourth World struggle. The Bolivarian Revolution of Chavez and Maduro are in a Third World struggle.

First Worldism is dependent on NeoColonialism and this is counter to all attempts at a truly effective Constitutional Assembly.

First Worldism holds back Revolutionary Spirit and ensures a furthering of Globalism. We need to understand that Jewish Revolutionary Socialism has to be 100% Anti-First Worldist. Increasing all the protectionism, welfare, and democratic reforms in America, Canada, and Europe will clamp down on the Third World and further erase the Fourth World. It is counter-revolutionary to participate in a Government that is still at War with Indigenous Peoples such as the USA. We the Jewish People are in a Revolutionary situation but most every American we know is part of the very system we must be against as it contradicts the Torah Culture. The only factor that is Revolutionary in the First World is the Blacks Proletariat and they need our solidarity. The First World Working Class is in no way Proletariat.

First Worldism is not compatible with Bundism.

<https://bundistmovement.blogspot.com/2019/03/first-worldism-holds-back-revolutionary.html>

Volume 1

Chapter 7

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation(Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Monday, March 11, 2019

World Jewry stands against Zionism

because Zionism is anti-Jewish!

by **Dona Newman**

<https://bundistmovement.blogspot.com/2019/03/world-jewry-stands-against-zionism.html>

Americanism controls Zionism.

Zionists do not hold power over the USA.

Zionism is against Judaism.

Zionism is based on Americanism.



I unmask America as Jezebel and Netanyahu as the blasphemous King Ahab. Jezebel is the evil melting pot trying to assimilate the Jewish People and rob us of the Torah Culture which is the very foundation of the Jewish Nation. King Ahab lives and the Prophet Elijah gave warning to him but he would not listen. Recall that every Passover we pour a Cup for Elijah in hopes that he will proclaim the Messiah and we say "Next year in Jerusalem" but the Ba'al Idol better known as Donald Trump has sold out Jerusalem and now destroyed the coming of the Messiah.



The Messiah who can never gather together the lost tribes of Israel because they are the Palestinians who are now to be ethnically cleansed from the Holy Land. This means that the Palestinians who are majority Muslim and Christian will never convert to Judaism, it is against Torah Culture to force conversion or even advertise it. For anyone to convert to Judaism it has to be wanted the potential convert technically has to be turned down a few times before made Jewish. The majority of Palestinians have been mostly turn off to the idea of ever becoming Jewish thanks to the Zionist system. King Ahab has brought about a great disaster to us all and Jezebel rules his Soul.



King Ahab is always under the control of Jezebel.

Jezebel worships Ba'al and so does her proxy husband King Ahab.

Fiscal drought has come upon the Holy Land.

This what Zionism does, it causes Americanist idolatry.



Jewish anti-Zionist Revolution is the only answer, and this only comes from Bundism.

There has always been an Antisemitic element to Zionism. Zionism glorifies Jewish Villains.

The State of Israel treats the blasphemous Simon bar Kokhba like some type of Jewish hero even though he was an enemy of the Torah Culture. Simon bar Kokhba presided over an army of Jewish insurgents numbering some 200,000, but had compelled its young recruits to prove their valour by each man chopping off one of his own fingers. The Sages of Israel complained to him why he marred the people of Israel with such blemishes. Whenever he would go forth into battle, he was reported as saying: "O Master of the universe, there is no need for you to assist us, but do not embarrass us either!"

Connect the dots.

It is Anti-Jewish to support the State of Israel.

It is Anti-Jewish to support the United States of America.

Zionism is the proxy of Americanism.

Judaism is fundamentally against Zionism.

The Alt-Right and the Zionists are allies no matter how much they pretend to hate each other.

<https://bundistmovement.blogspot.com/2019/03/world-jewry-stands-against-zionism.html>



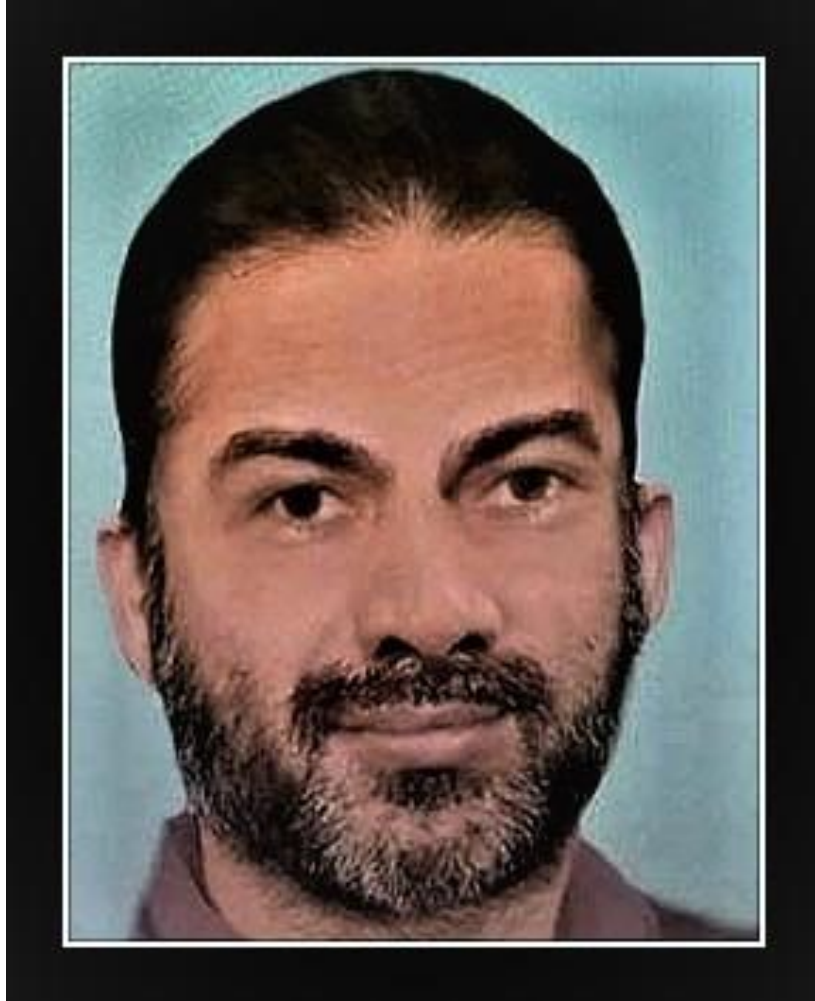
Volume 2

Chapter 1

OPEN Declaration of
The Bundist Movement

Uri Adiah, Hannah Toff, Isaiah P. Kamatstein, Marvin Eliyahu, & Miriam Emesberg

<http://bundistmovement.blogspot.com/2016/04/open-declaration-of-bundist-movement.html>



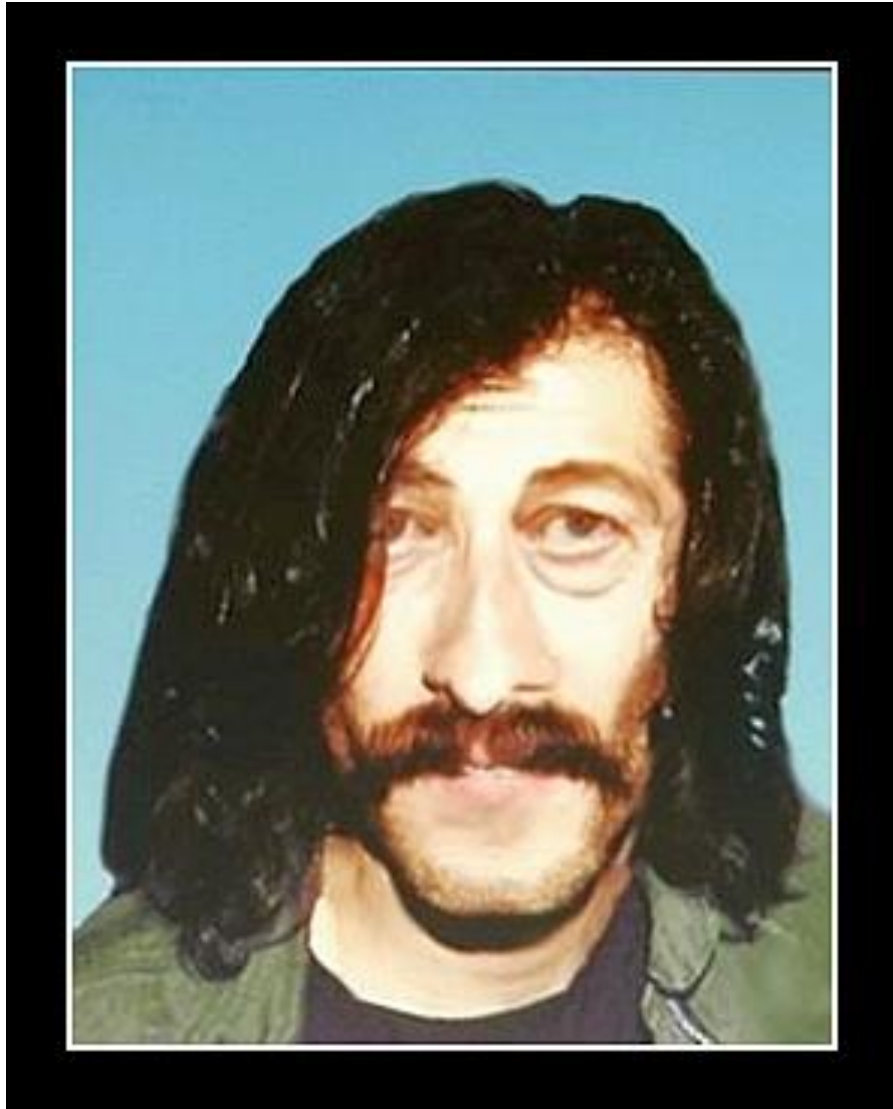
Uri Adiah



Hannah Toff



Isaiah P. Kamatstein



Marvin Eliyahu



Miriam Emesberg

We the Jewish Nation put the World on notice for the censorship we suffer under the oppression of The United States of America and The State of Israel.

Jewish Liberation and Anti-Zionist Action is declared Worldwide.

We The Jewish People are a People-Nation (Am-Goy) according to Rabbinic literature, a truth that Christianity tries to undermine as this in of itself undermines the Nation-State contradiction in favor of the People-Nation reality.

The State of Israel was founded against the will of The Jewish Nation.

The State of Israel is based on the ideology of Zionism, and it is important to remember that just as Israel was founded against the will of the Jewish Nation, Zionism is a concept constantly forced on the Jewish Nation and long before Zionism harmed anyone. World Jewry spoke out against this despotic Ideology and the World ignored us, yet the World puts the blame on us in our time.

Because the World under the hegemony of the United States and her proxy the United Nations have demanded that we the Jewish Nation be put under the blue-chip system to the Nation-State of Zionist-Israel, We Jewish People make this declaration of a History lesson and the declaration of a Global notice;

OVERTURE

#1. Not every Nation has a Country, indeed not every Nation even wants or needs a Country.

#2. For example, the French Nation has a Country called France, yet the Romani "Gypsy" Nation is without a Country.

#3. Territories are locational-Communities founded on mutual-Gathering.

#4. Countries are locational-Communities founded on Sovereign-province.

#5. States are Countries under the control of bureaucratic-ownership, State is the bureaucratic-Estate of a Country.

#6. Nation-States are despotic fusions of Nation and State, Nation-state is bureaucratic-enslavement of a Nation.

#7. The Jewish Nation rejects any notion of a Jewish Country, more importantly World Jewry rejects any claims of a Jewish State, yet most importantly the Jewish Nation rejects any notion of a Jewish Nation-state especially any Nation-state taking the collective Name of Israel.

History:

Judaism is a Cultural-Religion not a tribal-Religion, although some sects maintain tribal-tenancies, Judaism is not tribal, this misconception comes from Western Christian supremacists and not World Jewry. This misconception of Judaism as a tribal-Religion is based on a misunderstanding of Jewish history and thus it depends now on We The Jewish People to explain our history to the descendants of those who have tried to erase it from Western memory.

We the Jewish Nation are a Nation with many Ethnic components.

Both of the religious traditions of Judaism and Islam are rooted in Abraham, this tradition splits off into the Islam of Ishmael and the Judaism of Issac.

The twelve sons of Ishmael would maintain Islam, the grandsons of Ishmael would start to lose this tradition.

Issac would have two sons, Jacob and Esau.

Jacob and Esau both held the Judaism of their father Issac.

The twelve sons of Jacob would maintain Judaism, the grandsons of Jacob would start to lose this tradition.

The five sons of Esau had the Judaism of their father but most tradition says they started losing their religious tradition because of their unstable upbringing.

This is why Jacob was made Israel instead of Esau.

The Israelites thus had been without Judaism. Moses was the founder of the Jewish Nation instituting the Torah Culture and reestablishing the Religious Covenant of Abraham, Issac, and Jacob.

The Jewish Nation has throughout history composed of many Ethnic groups that once included the twelve Palestinian-Israelite tribes, Babylonians, Persians, and Romans, as for the twelve Palestinian-Israelite tribes, ten of these tribes went into captivity under Assyrian occupation, and the leading tribes of Judah would then be sent into captivity by Babylon. It should be noted that of the ten tribes that went into captivity under Assyrian occupation a percentage of them did remain in the land, whether these tribes mixed or not at first is hard to say. The same can be noted of the leading tribes of Judah, a small percentage remained in the land while most were sent into captivity by Babylon. Many of the Babylonians converted to Judaism and embraced our culture and We kept the parts of Babylonian Culture that contributed to Judaism and rejected the parts of Babylonian Culture that contradicted Judaism.

Conversion was never anything new to Judaism for indeed Ruth was a Moabite convert to Judaism long before the leading tribes of Judah went into captivity. Persia conquered Babylon thus inheriting the Jewish Nation, many Persians converted to Judaism, it would seem that both Judaism and Zoroastrianism influenced each other deeply and although both Religions may be reluctant to admit this, somethings are self-evident no matter how much is denied.

Judaism was even more defined because of the factors of Persian life that had become part of Judaism and of course the parts of Persian life that Judaism rejected because of contradictions. Persian converts gave Judaism great definition and many Jewish Persians are free and happy in Persia(Iran) today in spite of the propaganda of The United States of America and The State of Israel.

With help from Persian royalty the leading tribes of Judah went back to the land from whence they had been expelled, and there they remained until Roman expulsion.

Both before and after the destruction of the second Temple in Jerusalem and the expulsion of the Jewish People from Jerusalem, many of the Romans converted to Judaism.

During the twilight era of the Second Temple arose a contradictory and incoherent Hellenized Judaic movement that would become Christianity. The Jewish Nation is incompatible

with the very notion that Jesus was the savior or the Messiah. The most respectful archaic Jewish transitions about Jesus² would say he was a dissenting Pharisee.

Then came Prophet of the Arabian-Ishmaelites, his name was Muhammad. Muhammad restored the religious tradition of Islam to the Arabian-Ishmaelites. Muhammad in addition revealed the verses of the Qur'an which held to both Jewish and Christian notions. The Qur'an agrees with Judaism's rejection of Jesus as the savior of humanity yet disagrees with Judaism's rejection of Jesus as the messiah.

The Jewish Nation is not offended by the differences between Jewry and Muslims.

The Jewish Nation is in solidarity with the Muslims all over the world.

The Jewish Nation does not endorse war on Christianity.

The Jewish Nation however will not forget the historical horrors of the Western Church.

Today the Jewish Nation includes several Ethnic components, such as:

Ashkenazim

Sephardim

Mizrahim

Samaritans

Ethiopians

Koreans

and some others.

Notice:

² Abraham Weizfeld Phd (AW) - The term 'Jesus Christ', originally Jehoshua Ben Yousef, is derived from the Greek term for demi-deity in paganism, which is 'Christ'.

Americanism is the prelude to Zionism, We The Jewish People reject any Country calling itself Israel. Historically, the name of Israel has had the meaning of those who kept the Cultural-Religion of Abraham, Isaac, and Jacob and so we reject any Country taking upon this name, no one has the right to call themselves Israeli as far as we are concerned.

We maintain the reality that a 'Nation' is a 'People of Assembly' and that not every 'People of Assembly' needs a Country and in the case of the 'Jewish Nation' this is inappropriate not only because of the many Ethnic components that make up the Jewish Nation, this is inappropriate given the flourishing Jewish Diaspora.

There is no Zion in Zionism as Zionism is clearly another Crusade to take Jerusalem.

However, it is clear that there is much America in both Zionism and Americanism.

The proto-Zionists refer to themselves as the Americanists, and they refer to themselves by this title very proudly, the Americanists generally manifest into two interlocking divisions, both of these divisions invent Messianic Jews for Jesus and other Judaized forms of Christianity, both of these divisions hold no respect for Judaism yet demand that Protestant Christianity is respected.

The first division of Americanists are openly declaring that they can deport all Jewry in America to Israel if they don't become Christians, they create cults like Messianic Jews for Jesus and other Judaized forms of Christianity to cause harm to the Jewish Religion.

The second division of Americanists are the Americanists who deflect all of the sins of America onto Israel, a good number of this division of Americanists openly attack World Jewry and Judaism yet many from this division of Americanists make the claim that they are only Anti-Zionist when in reality these Americanists are Judeophobic bigots who hate Jewry, one of the classic characteristics of this lot is their usage of the fictional Protocols of the learned elders of Zion a book with no credibility to it, these Americanists try to invent the anti-Zionist versions of Messianic Jews for Jesus and Judaized Christianity often placing blame of the Zionist ideology on the Talmud, they do this even though the Talmud has more passages that are seen as Jewish anti-Zionist source material than any other Jewish texts.

We The Jewish People reject what these Americanists seek to do to us.

We The Jewish People are not a racial or ethnic group, we have many ethnic components, Zionism in every form plays into the Protestant Christian idea of a Jewish race, this idea came

from one of the worst men in history, Martin Luther and his ideas flourished mostly in America providing most of the very fuel for Americanism.

The Americanists have stated that Mayflower and Plymouth Rock represent their birth, yet what America glorifies the most is Manifest Destiny and this is seen in the Wild West movies, this toxic propaganda has cultured Americans into Americanism and away from American Constitutionalism.

Americans have had many chances to choose to be American Constitutionals instead of Americanists, yet Americanism is both America's start as well as America's end, this is self-evident when we observe that the Counterintelligence Program has never ended, no proof has ever been given that such activities ended, on the contrary most of the whistleblowers of COINTELPRO made statements that COINTELPRO was expanding the last that they had witnessed, organizing on Facebook and Google often goes wrong without explanation and with the revelations of Edward Snowden we know that surveillance has never been as subversive as now.

As part of this notice let it be known that The State of Israel has no right to exist, and neither does the United States of America.

Israelis should apply to the Palestinians for citizenship, and this would be very good for a United Federation that would then be required to ensure the Palestinians their indigenous rights to have a thicker federation of Peoples. In this way no one would have to give up their identities. We find that the "Israelis" as they falsely call themselves are not a new Nation, they are several small Nations; perhaps Lis'rodi, perhaps NEW-Hebrews. That so, this would be be several Lis'rodi or NEW-Hebrew Nations. But are they even that? they might just be cultures in need of cultural rights, but that should only be recognized if the National rights of the Palestinians are ensured, otherwise these settlers with each passing moment that they stay on that land become at war with World Jewry. The only justification for these new peoples who have settled on that land to stay on that land is to recognize the Right of Return for the Palestinians, for them also to denounce the Zionist false claim of Return which is really just a reinvention of Plymouth Colony and Manifest destiny.

These settlers who call themselves "Israeli" will stop calling themselves that, first because they are not confirmed Palestinian-Israelites and secondly they are not Jewish anymore - Israel is the collective name of the Jewish People and many of these settlers have fallen so far away from what it means to be Jewish that as long as they remain with such a false identity we the REAL Jewish People suffer with further Cultural Genocide due to the Neo-Colonial Psychological Warfare that this Zionist project has done to both the Jewish People and the Palestinian People.

If someone is a Muslim, does it make that person an Arab? If a person is an Arab does this make that person a Muslim? No, that is preposterous!

If someone is a Christian does that make that person Greek? Does being Greek make he or she a Christian? No, that is ludicrous!

So why is it acceptable to assume Jewry is the same as the Ancient Kingdoms of Israel and Judah? Because we are fetishized by Protestants who are raised by the movement of Restorationism which became Christian Zionism.

Yet then many will say:

But you are a Nation.

But you are called Israel.

I support Israelites.

Cursed are those that curse Israel.

Our answer to this insanity is:

The Zionist-State is not Israel.

We the Jewish People are Israel.

We who live and flourish in the Great Jewish Diaspora.

Then these fetishizers come again and say:

But you are a Nation.

We say:

Yes, we are a Nation.

Nations are not always based around ethnicity.

Nations are cultural gatherings.

Cultural gatherings that are kept together in some cases by ethnicity and sometimes by religion.

The Jewish Nation is not based on ethnicity.

Then they say:

What about the Israelites?

We say:

That is the Palestinians.

All of Americans of European descent should have the right to return to Europe, and as far as any of the Americans who recognize the legitimacy of the indigenous-Natives especially those of Mexico, should apply to the indigenous-Natives for citizenship, this would seem to be the only ethical answer to ensure the liberation of Québec from Canada.

Canada should also apply to the indigenous-Natives for citizenship, if Canada does not want to be dismantled along with the United States of America.

We The Jewish People serve notice to the Global Capitalists, the Fascists, the Western Christian supremacists, and all who would pollute the United Nations with the furthering of the dangerous belief in the Nation-state contradiction that seeks to hide the truth of the People-Nation reality.

The Mexicans should never have to be deported from their own land, and likewise the Palestinians should never have to be deported from their own land.

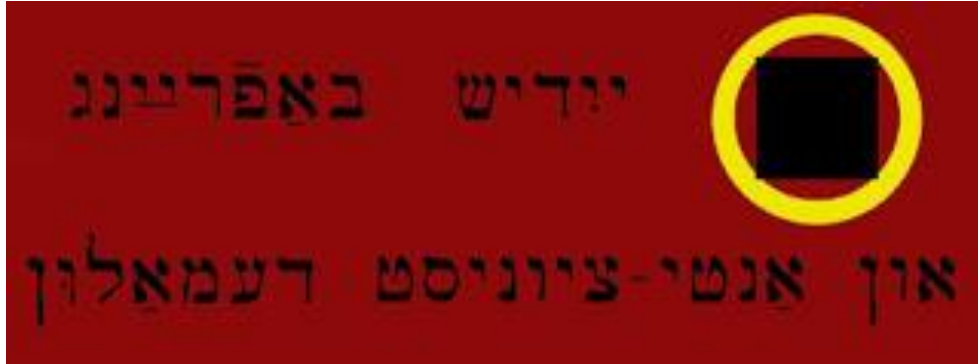
The solution to the problems seen with the Mexicans will only be solved with reparations for the Mexicans this includes a repossession of their land from European colonialists.

As for the Palestinians they must have their rights of return recognized and at the same time the Zionist right to return must be ended, many Israelis wish to move out of Israel yet cannot because they are too poor to leave, the capacity to move to another Country needs to be made more accessible to Israelis who do not want to live there anymore.

This open Declaration of the Bundist Movement declares a Jewish Inter-National Bund with the right to educate our own People, no longer to be infringed, this Jewish Inter-National Bund is to be without borders. Our inter-national outreach must exist for the reasons of Auto- determination and National Cosmopolitanality. The Bundist Movement is non-religious not anti-religious and is thus open to both religious Jewry as well as nonobservant Jewry. The Bundist Movement is for the National Cultural autonomy of World Jewry and all other nomadic Nations who do not seek a centralized Country. Bundism is the political culture of the Jewish People, Zionism is not. The Jewish Nation has always been based on Culture and Religion, never race or ethnicity.

The Bundist Movement puts Americanism and Zionism on notice.

The Jewish Nation serves notice to both The United States of America and The State of Israel and these entities are not forgiven from benefiting from the Jewish Genocide widely known as the Holocaust.



OPEN Declaration of The Bundist Movement by the martyrs;

Uri Adiah, Hannah Toff, Isaiah P. Kamatstein, Marvin Eliyahu, & Miriam Emesberg

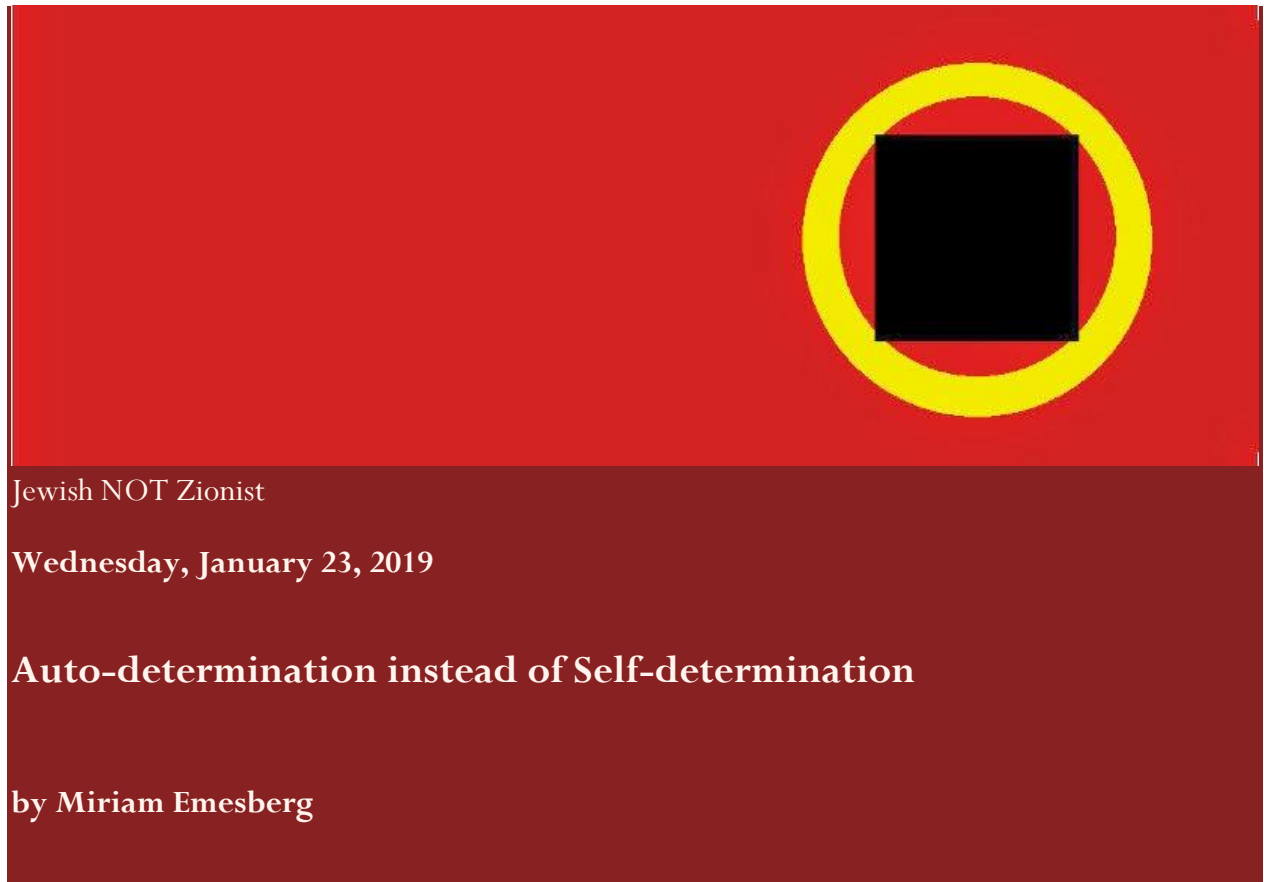
<http://bundistmovement.blogspot.com/2016/04/open-declaration-of-bundist-movement.html>

Volume 2

Chapter 2

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation(Am Goy)! The Jewish People are NOT a racial or ethnic category.





<https://bundistmovement.blogspot.com/2019/01/auto-determination-instead-of-self.html>

Alongside ethnic identity, we have what is called a Nation. I would refer to the various Jewish Communities around the World as a Nation. This is how we officially define the parameters of the subject. This is my duty as the Councilwoman of Education, we are in the process of writing a Manifesto that shall be the standard for Bundism.³

³ This further work was not accomplished, other than in the current format of a compilation of the various articles provided here in Book One, which is to be followed by a Book Two with the additional writings of the Bundists.

NBJ: While Zoroastrian and Islam are both Monotheist, Judaism is not. Judaism is a Panentheist Religion.

<https://plato.stanford.edu/entries/panentheism/>

<https://en.wikipedia.org/wiki/Panentheism>

Noahides would also be more Panentheist, just as most of the indigenous Nations of Turtle Island / Cemanahuac (North and South America) are also typically Panentheist. As explained by the interview https://www.youtube.com/watch?v=_6ifnlZmTHQ.

Auto-Determination Not Self-Determination

The Jewish Nation is comprised of various ethnic groups that are predominately Jewish. There is the Ashkenazi ethnic group these are the ones who started Yiddish, which I argue is the Universal Jewish language. There is the Sephardi ethnic group, they started Ladino otherwise known as Judeo-Spanish or Judesmo, which is a wonderful language yet I hesitate to call it universally the Jewish language. There is the Mizrahi ethnic group, they started Judeo-Arabic which is my favorite Jewish language, yet I would not argue that it can be justified as the Universal Jewish language. There are other ethnic groups that are predominately Jewish, I have merely mentioned the most commonly known ethnic groups that are predominately Jewish. There is no Jewish race, nor is there a Jewish ethnicity. But there is a Jewish Nation based on both culture and religion. Zionism is largely dependent on fictions, misnomers, and outright lies. I am a Jewish Atheist, I am very nonobservant, but I still maintain my religion. The only reason why it may seem strange to anyone that I maintain my religion in spite of nonobservance to Judaism is because most fail to grasp what religion actually is. Although I am not religiously observant, I still have my religion. Although I am an Atheist, I reject Atheism and I still maintain Judaism. I have made no contradiction in my statements. I refrain from any major activities during Shabbos, I follow several basic Jewish customs, I despise most Modern customs, assimilation into the Man made systems of Modernism I find most abhorrent. Many say that I should abandon the Man made system of Judaism in favor of the Man made system of Modernism, I respond to that by saying "Judaism emerged organically among Men, Modernism is the product of eurocentric chauvinism and I will not conform" and I really do say this a lot. The following of Jewish customs comes rather natural to me, but I don't observe any Holidays except for Passover because it means Liberation and Chanukah because it means revolting against assimilation. I would live happily as a Jewish Housewife had I not been raped by a Neo-Nazi and ever since being raped I am unable to have Children, it may be a surprise to learn that Anti-Jewish sentiment is rather common in Arizona.

Ever since I was raped, I have been unable to have any Children. I don't have any friends except for one, she is Jewish and I will not be giving out her name. Fredrick Danson died of the A.I.D.S virus in 2010, he meant a lot to me. Fred was my first real teacher. Fred introduced me to Net shortly before he died. I am one of the few people who actually has a copy of his Thesis. Net has a copy of Fred's Thesis and his Manifesto. I was not an Atheist in those days, but as a Jewish Woman I was rather nonobservant, he is the reason why I rejected the word Secular to describe myself. I would have never embraced the notion of Jewish Nationality if it had not been for Fred. I am Ashkenazi but my Mother and Father hated Yiddish and they taught me Ladino instead, I'm learning Yiddish from Dona Newman. Ashkenazi self hate is not unheard of. Ashkenazim are often made to feel dirty for speaking Yiddish, this is despite the fact that Yiddish carries more Talmudic-Aramaic than Ladino or Judeo-Arabic.



My name is Miriam Emesberg, I have been asked to give out my background to those who read this Blog. I will do this, however I am going to first write something about this blog. This Blog is meant to as Comrade Net Ben-Yahushua has repetitively stated "Speak Truth to Power and Promote Collective Power instead of powerlessness" this Blog is the Blog of Dona Newman, but it is mostly managed by Comrade Net Ben-Yahushua. Every two to three weeks Dona Newman changes the password, and whenever Dona so sees fit she discloses to Net whatever the current password is. Our security is rather tight. My father was actually half Ashkenazi and half Sephardi, the Sephardi was on his mother's side. My mother was Ashkenazi on both sides of her family. My father taught Ladino to my mother, they shared a hatred of Yiddish that they never explained to me. I was raised Orthodox Jewish, and I was raised very Liberal and very Post-Zionist. After six trips to the Holy Land I decided I was Anti-Zionist. After seeing the Ultra-Orthodox get beat up by the Israeli Police I denounced Zionism. Before I truly get into all of this for you readers, I would prefer it if you all

knew that just like the rest of them Bundists who write for this Blog, I only recognize Orthodox conversions to Judaism as legitimate too. When I turned 18, I moved to a Ultra-Orthodox Jewish neighborhood that has since been run out of Arizona. No one helped me defend all the scared Jewish Ultra-Orthodox except for Fredrick Danson and his best friend Herbert Dillon. I became a political student of Fred's and he taught me about the history of the Jewish Labour Bund. No one, not even Fred himself had realized that he had caught the A.I.D.S virus, he must have been in the early stage of it when I had met him, he was rather fit then, and he was a fast person, able to catch the Bus just as you thought he could not possibly catch up. He lived off the grid and he made it his life mission to teach seeking minds like myself to be as he called it Urban Scholars. When we learned that he was dying in 2009 he spoke of his favorite students, I would get rather jealous of Net and Josh as they would be mentioned. I never got to meet Josh but I met Net. That was very unexpected he was a few years younger than me, cocky, charming, socially out of place, blunt, womanizing yet the first person I would say is a living threat to rapists and those who would do harm to Women and ironically so unaware of his own above average intelligence. A few weeks after Fred died I was walking down the Street and I saw on the other side of the Street a familiar face, it was one of the Neo-Nazis that helped to run the Jewish Ultra-Orthodox out of the neighborhood that I wanted to settle in. I turned my face away hoping he would not see me, he jay walked across the Street came at me and raped me, a few onlookers came and they just laughed and yelled "Fuck up that Jewess" as this happened six big black guys came and they beat him up, it turns out Net had told them to watch over me that day. I was angry with Net for a year after that, but the truth is I would be dead had Net not been so connected, my rescuers were murdered a few days later, it turns out that my Neo-Nazi attacker was also a Cop. The death of Fred, not being able to have Children, seeing most of World Jewry collectively oppose Zionism, yet we remain unheard, this is why I am an Atheist, I reject any notion of a Deity. But I reject the philosophy of Atheism, it is unnecessary for there to be a Philosophy for being an Atheist when all being Atheist requires is rejection of divinity. I reunited with Net in 2014, I have realized that because I reject any notion of divinity that revenge is what I wish to dedicate my entire life to, this is the only logical response for me, I will make sure that all those Jewish and all those Non-Jewish become educated on who we really are. We will end all Nazis, Zionists, Americanists, and all assimilation forced on us.



I need to point out the primary characteristics of Nationality. Nationality is Culture fueled by a social glue that constitutes Peoplehood. Some Nations are based on Culture and ethnicity, some are based on Culture and religiosity. I'm going to be quoting Fredrick Danson, he defined religiosity in correct terms and that is very rare, I start by quoting the very start of Chapter 1:

To understand religiosity we must first understand Orientation. Orientation describes an enduring pattern of behavioural - emotional, cooperative, social, or some combination of these - to someone's personal identity, there are essentially two kinds of Orientation, Religious Orientation and Sexual Orientation. Today these are both highly threatened by Conformity pushers. Orientation also refers to a person's sense of "personal and social identity, something highly disregarded in Secularism.

Religious Orientation describes an enduring pattern of - emotional fixed stances, ethics, cultural state of mind or some combination of these. Religious lifestyle relates to the human soul and the traditional lessons passed from parent to child or taken up by the individual's compelled pull to a set of creeds and codes. Religion differs from private belief in that it has a public aspect religious Orientation describes a state of being known sometimes as Religiosity no scientific explanation for religiosity is known. Sexual Orientation describes an enduring pattern of attraction - emotional, romantic, sexual, or some combination of these - to the opposite sex, the same sex, both, or neither, and the genders that accompany them. By the convention of organized researchers, these attractions are subsumed under heterosexuality, homosexuality, bisexuality, and asexuality. No simple, single cause for sexual orientation has been conclusively demonstrated and it remains an enigma.

That is the starting point, I'm going to skip ahead to what Fredrick Danson had written about concerning his own religiosity, this is still part of what he wrote in Chapter 1 of his Thesis:

Secularists seek a world of justified greed while pretending to be moralistic. That is why there are no secular Christians or secular Jews there are only nonobservant Christians and nonobservant Jews.

Atheist Christians exist and Agnostic Christians exist.

I am an Atheist Christian.

Chris Hedges is openly an Agnostic Christian.

But is there a such concept as Christianity Nationality? No!

Byzantine Catholic Nationality on the other hand exists and so does Armenian Nationality.

Getting back to religiosity; religion is the glue of society. Religion is the respect for what is sacred. In essence religion is a state of being and in particular a state of life bound by monastic vows.

I am going to skip even further ahead this is still part of Chapter 1:

The need to defend religion is a growing need today as the Secularists with all their homophobic neoliberal Capitalism and Darwinism bring us into collective suicide and cultural indifference.

Noam Chomsky is an Atheist Jew who is full of Jewishness and Jewishness is the orientation of any Jew. Jewishness is Jewish religiosity and Jewish religiosity is the intense drive towards Social Justice this type of drive can only be worn by a Jewish person. Sure anyone can be driven by a need for Social Justice but this drive for Social Justice that is intertwined with the Jewish intellectual tradition is called Jewishness and it's something only a Jew can have. Jewishness is the religiosity of a Jew. However religiosity is not the same thing as religious observance. Anyone who is religiously observant yet lacks religiosity is by definition a religious hypocrite. Anyone who has religiosity yet lacks religious observance is simply nonobservant. Religiosity bleeds through nonobservant Christians as well as non-observant Jews. The religiosity of a Christian is called stewardship.

I am an Atheist Christian and rather non-observant I don't believe in God or Heaven or Hell. But I believe that Jesus died for my sins, Jesus was Amadou Diallo who died for me, crucified by the New York City Police Department. The Lynching of Black People was Jesus and the crucifixion by the Ku Klux Klan. The cultural genocide of Native Americans and the robbing of their religion to satisfy some type of Vatican Spanish imperialism and White Anglo Saxon Protestant crusade was a crucifixion of Jesus and this means that heretics of my religion were responsible for crucifying Jesus. The persecution of Muslims in America because of the destruction of the World Trade Center that has led to this Terror-War on Religion is a crucifixion and the Christian humanists are behind it from what I see joined of course by Zionism and Capitalism, this is a crucifixion of Jesus. This is happening today and this popularizing of Islamophobia is a crucifixion of Jesus make no mistake the Oil that America is taking from Iraq is the blood and water that flows from the side of Jesus that was made by the spear that has stabbed him. Jesus dies for my sins everyday and so I must follow him. I must love my neighbor as my self because that is stewardship and stewardship is Christian religiosity. There is no religion without religiosity and religiosity is a matter of orientation.



There is a contradiction in Nationalist Self-determination, this is a problem that is based on the Hegelian Nation-State. When any Nation is fused with The State the other Nations within The

State are robbed of Self-determination. The solution is Auto-determination which is what was being practiced by the Black Panther Party, surely the readers of this Blog already know that the Panthers had been implementing National-Cultural Autonomy. The Panthers did this with Fred Hampton's Rainbow Coalition. I need to quote from Fredrick Danson's Thesis this is taken from chapter 2:

There is no White Nation, yet there is a Black Nation.

Blacks are distinguished from Africans because they are the descendants of the Slaves brought to Europe and the Americas by Colonialists, Black Nationality developed over time going from slavery to the oppression of Jim Crow and Jane Crow laws then to the struggle for liberation that still is ongoing, this has brought about a very interesting Culture. This is how Black is distinguished from African, African Americans can trace their origins to a particular place on the continent of Africa where as Black Americans can not. So this means that Black is a description for those who have the ancestry coming from the African slave trades. White however is just the term that describes eurocentricity, this is why both myself and Herbert identify as European not as White. Those who identify as White identify with eurocentricity whether they realize this or not. Anyone who is Black is born into that Nation, anyone who is White is doing so because of eurocentric Schooling, I denounce Whiteness, I reject White guilt as eurocentric guilt and I denounce White supremacy as eurocentric Racial supremacy and I hope that before I die to do all I can to make reparations to all who have suffered under the Colonialism of The White Lie.

I want to also say that I share with Isaiah P. Kamatstein the need to never refer to myself as a Marxist-Leninist, and besides what the further developing of Bundist theory equates to is Pantherism not Marxism-Leninism, besides if we admit to Marxism-Leninism we are actually admitting to Marxism-Leninism-Maoism, and no Marxist-Leninist-Maoist has the capacity to except that after the defeat of Americanism we can ensure Permanent Revolution. And make no mistake about any of this, least we get destroyed by outdated dogmas for insane sectarian reasons that are unscientific. We the Jewish Socialist Revolutionaries must be Third Worldist yet admit to the validity of Permanent Revolution.

By Miriam Emesberg.

Posted by Jewish Labour Bund at 11:56 PM

comment:

dr. abraham Weizfeld

May 1, 2019 at 12:00 PM

A fascinating personal history that embodies many concepts of Bundism. As for Yiddish as a universal Jewish language, I am actually saddened by the current state of Yiddish language knowledge and fear that it will not survive. Yiddish is my original language from my parents of Poland who spoke no English when I was born in 1948 Anglo-Protestant Toronto. Even when I was in Tel Aviv last week and stayed at the Abraham Hostel when the language conversation evening took place I was the only one who spoke Yiddish and so had to go to the German-speaking table when I met some very interesting people actually. However the state of Yiddish saddens me. If there were a territory like Birobidjan in North America, then perhaps Yiddish could be taught there.

<https://bundistmovement.blogspot.com/2019/01/auto-determination-instead-of-self.html>

Volume 2

Chapter 3

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation (Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Monday, April 22, 2019

Committees and the Black Jewish Connection

By Isaiah P. Kamatstein



<https://bundistmovement.blogspot.com/2019/04/committees-and-black-jewish-connection.html>

I need to make a statement about Committees and I need to make a statement about the Black Jewish Connection, and in doing so I hope to further the fuller more flushed out Bundist theory. **Listen up Niggas!** first let me explain more about African Nations, Black Nationality, and Afro-Unity.

Africa is a Continent, Northern Africans can be distinct from Western Africans.

Central Africans can be distinct from both Eastern Africans and Southern Africans. Being a Black Man makes me an African but it does not make me a Egyptian Man.

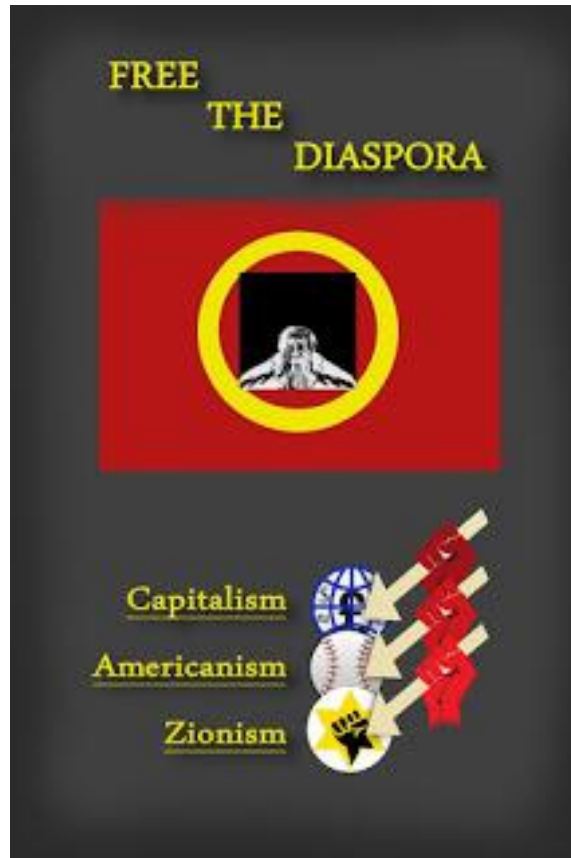
Blackness is connected to Africa, but Egyptian Americans fall into the category of African Americans yet Egyptian Americans do not fall into the category of Black Americans.

Understand Niggas? be aware that Libyans can be darker skin or olive skin, all who are Libyan constitute as African.

Afro Nationality encompasses both African and Black

Indigenous South Africans are both African and Black, this is because their plight and ongoing Auto-determination gives them Blackness. White South Africans are not Black, and they must shed off Whiteness and recognize that they are European Immigrant-Citizens.

The more I learn about the late Fredrick Danson from Comrade Net Ben-Yahushua and Miriam Emesberg the more I like this fallen Comrade. Fredrick Danson was able to explain religiosity as a matter of orientation, he was a Christian Atheist and a Homosexual. I am not an Atheist, but I am a Homosexual. My religiosity is Jewish not Byzantine Catholic. My Culture is not Byzantine Catholic it is Black and Jewish. I wish I would have met Fredrick Danson he has made real contributions to Socialist theory and I am happy that both Comrade Net Ben-Yahushua and Miriam Emesberg will be using his contributions for the coming Manifesto. Fredrick Danson warned people that true Pan-European Nationality was worthy to shake off Whiteness so long as the Right-Wing racist reactionaries did not hijack it. Sadly, his work is only being published now and it is European Jewry that needs to rescue true Pan-European resistance from reactionary Pan-European fascist diction.



True Pan-Europeanism calls for cooperation with Pan-Africanism and Pan-Asianism along with removing the indoctrination of Whiteness. Blackness has a distinct characteristic. Whiteness is root-Colonialism and it is necessary to crush the Alt-Right hijacking of the Pan-European cause. The Alt-Right hijacking of the Pan-European cause turns Pan-Europeanism into its very opposite. Because I am half Ashkenazi, I am European but not White.

I am proof of Fredrick Danson's theories on National-Cultural Autonomy and National Cosmopolitanality which serves to back up abraham Weizfeld PhD's notion of Auto-determination.



This quote from Fredrick Danson goes as follows . . .

My Nationality is American, Russian and Byzantine Catholic.

My citizenship is American so I am not recognized as a Russian and I do not care. . . .

He was on to something here, how interesting that he would inform his students on how important Dr. Weizfeld and Chris Hedges are to greater study, I agree, but I would say that Comrade Net is correct when he says that Russian is Cultural but not National. It is also known that Fredrick Danson died before he could probe Anarchism. Fredrick Danson further wrote . . .

Ever since I was a boy I have been deeply influenced by my mother's Anti-Communism and my father's Anti-Capitalism. I am a Urban Scholar but let me make it clear I owe much to the Academics. I do not believe in the 3 post-feudal ways of modern politics, these being number one Capitalism, number two Communism and number

three Fascism/Nazism/Corporate Nationalism. I do not expect for the reader to embrace everything I say, I'm confident I will have full disciples as well as critics as well as those who agree with me in part.

National Cultural Autonomy was truly a notion that was originally expressed by the Jewish Labor Bund. To explain National Cultural Autonomy it is necessary to understand what Nationality is. . . .

I disagree with the dismissal of the 3 post-feudal ways of modern politics, but I agree with the notion of Urban Scholars. Both Comrade Net Ben-Yahushua and Miriam Emesberg are clearly Urban Scholars and now I too profess to be one and I encourage Dona Newman to do the same.



On the matter of Committees.

I hold the office of the Councilman of Committees.

I need to explain what this means.

I am in charge of a Council of Committees.

I lead a Jewish committee to the Roman Catholic Church, this committee is necessary as Roman Catholics continue to reach out to the Jewish Nation yet World Jewry clearly has a turbulent history with the World Community of Roman Catholics.

I lead a Jewish committee to the LGBT Community, this is necessary due to the repression of the LGBT Community.

I lead a Jewish committee to the marginalized criminals of the Western First World Countries, this is important because some criminals are our friends and some criminals are our enemies and knowing the difference is crucial in the struggle.

I lead other Jewish committees to other groups, but those are the ones I have had to invest the most time into.

My work often puts me in relation to the other Council members, much more than the four other Council members are found in relation to each other.

I help Uri Adiah with laying down the foundations for his office as the Councilman of National Affairs because I am a Jewish Black so I help strengthen his understanding of Black Nationality. I help Marvin Eliyahu with laying down the foundations for his office as the Councilman of World Forums, I have helped him especially on the African Forum and the European Forum. I help Miriam Emesberg with laying down the foundations for her office as the Councilwoman of Education (she has also educated me greatly) I know a lot of history about the Black Panthers and Malcolm X so this helps her with the foundations to her office.

I help Hannah Toff with laying down the foundations for her office as the Councilwoman of Strategic Projects, I share much of my knowledge with her about living in the poor urban neighborhoods and what it takes to put the Police PIGS in their place.

The Black Jewish Connection

To make the Black Jewish Connection work, we need to understand that Black Nationality is based on Culture and Ethnicity and that Jewish Nationality is based on Culture and Religion. This connection has been undermined by both sides. There is a problem in Jewry that refuses to criticize Blacks. There is also a problem in Jewry that seeks to water down the Black struggle. There is a problem in Blacks that is clearly Judeophobic. There is a problem in Blacks to stigmatize European Jewry as the Ultra-Whites. Both Jewry and Blacks have common cause unrecognized. European Jewry and Blacks both tend to dismiss Jewish Blacks and Jewish Africans, this is Antisemitism in the form of racism. The solution is Jewry are based in Torah Culture and the Religiosity of the Slaves under Pharaoh. The solution is Blacks are based in Proletariat Culture and

the Ethnicity of the most exploited of the Third World. Torah Culture and African Ethnicity have their roots in Glory and Struggle, together we can free the world from Colonialism. This is the Black Jewish Connection.

Posted by Jewish Labour Bund at 2:48 PM

2 comments:

1.

dr. abraham Weizfeld

May 3, 2019 at 12:56 PM

In reference to the statement that, "There is a problem in Blacks to stigmatize European Jewry as the Ultra-Whites." - so true. It is necessary to define what it is that is called 'White'. As Isaiah P. Kamatstein has pointed out there is a difference between Pan-Europeanism and 'Whiteness' since to define 'White' is to define the Western Christian Churches and in particular the European Reformation Churches of the Protestant variety. Each European country used Christianity to define its Nation-State and so those States were defined in theocratic terms even if they were also considered secular. The Christian secular Nation-States were merely nuances that made no distinction between the various Christian Churches so as to avoid the civil war between the old order of the Holy Roman Empire and the new Protestant Churches. So 'White' is evidently Christian even though one must make the distinction with the Eastern or Oriental Christian Churches which are not included in the term 'White'. To then term the Jewish Nationality 'White' is an error in the definition made by the Western theocratic regimes and their Nation-States as well as in the Jewish identity itself which is Oriental even while not being Zionist. Zionism is the assimilation to 'White' Christian political culture and its colonialist scams.

ReplyDelete

Replies



1.

Jewish Labour Bund

May 8, 2019 at 12:44 PM

You got it Brother!

But indeed the Black Jewish Connection has been undermined by both the Jewish side and the Black side.

Understanding "Whiteness" is understanding the Eurocentric structure which is indeed rooted in Western Church.

Isaiah P. Kamatstein

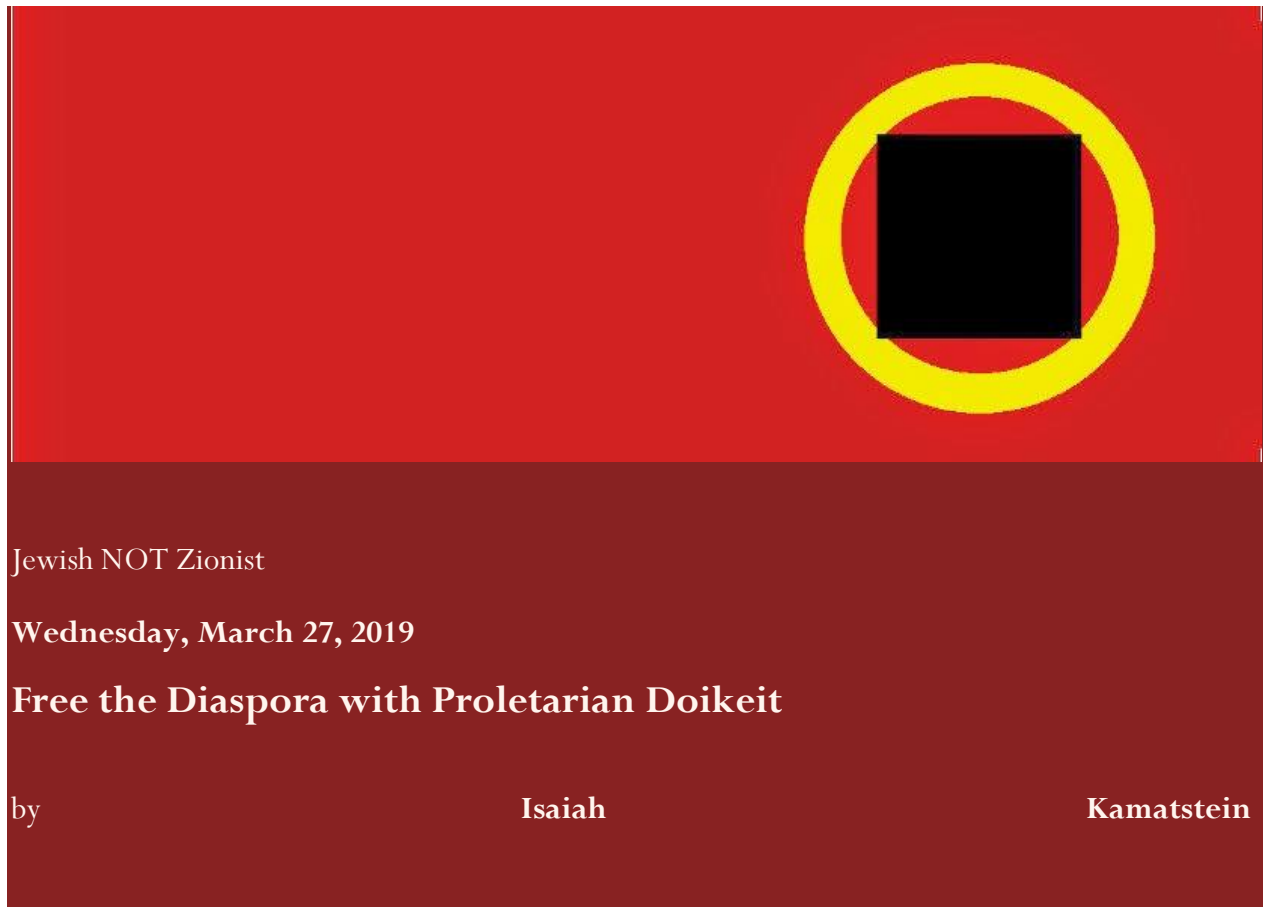
<https://bundistmovement.blogspot.com/2019/04/committees-and-black-jewish-connection.html>

Volume 2

Chapter 4

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation(Am Goy)! The Jewish People are NOT a racial or ethnic category.



<https://bandistmovement.blogspot.com/2019/03/free-diaspora-with-proletarian-dolkeit.html>

I am very fortunate that my Boyfriend's sister had the Money and shared interests for us to take a trip to Venezuela. My Boyfriend and I were able to take Uri Adiah and Marvin Eliyahu with us, so we did. We wanted to take Comrade Net Ben-Yahushua with us but he regrettably could not come with us it is strange to see the place is exactly how he said it would be. When we got back to America we were intercepted by U.S Intel and each of us were forced to sign a statement not to talk about much of the things we saw, we also had to sign a statement not mentioning which part of U.S Intel intercepted us upon our return to America. All of our pictures confiscated and all of our visual and audio recordings were erased, my Boyfriend is going to be pressing charges so maybe we can at least get the pictures back. I know what I can and can not say about Venezuela so I will keep it brief. Seeing how much the indigenous of Venezuela support Nicolás Maduro, and then coming back to America to see how much no one cares about them yet can care enough to support Juan Guaidó who only represents the colonial spanish Oligarchy along side their U.S Imperialist masters exposes White Privilege as being the blood of Capitalism. Venezuela has nothing to sell to the Global economy except for Oil, all the money goes to the indigenous and mixed Peoples of Venezuela. America wishes to get that Venezuelan Oil cheaper with the help of Juan Guaidó. I think the strangest thing in Venezuela is that they have very Corporatized media, all the channels say bad things about Nicolás Maduro except for the Government channel.

The Jewish Nation is based on Culture and Religion.

The Black Nation is based on Culture and Ethnicity.

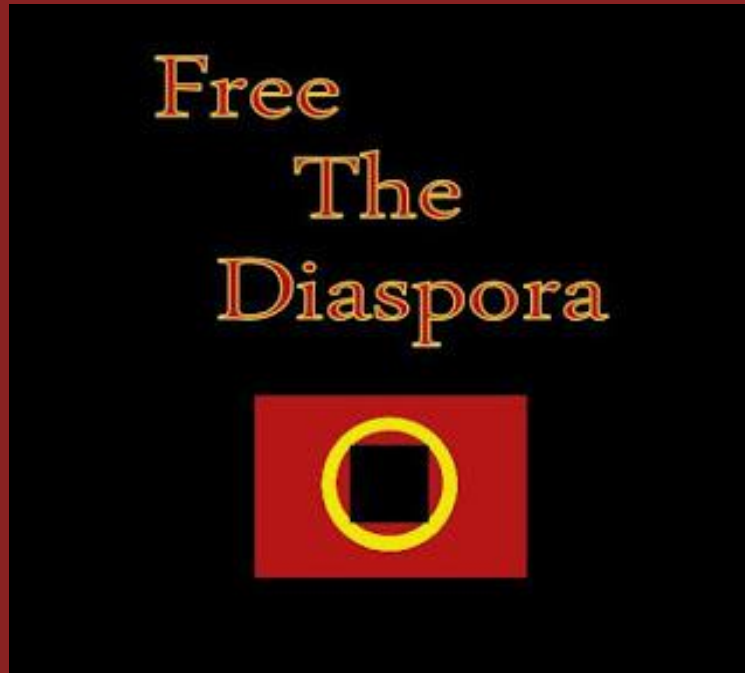
Not every Culture constitutes a Nation, however every Nation constitutes a Culture. This is necessary to say when explaining the Black Jewish connection. I'm not half Black because I struggle with the Black People just as much as did my father. I'm not half Jewish because there is no such thing. I am a Jewish Black. No person can hold two religions at the same time, any other such claims to the contrary are colonial. My father was a Black man, my mother is an Ashkenazi woman and she was born of a Jewish mother and passed it to me as is the cultural criteria for being raised Jewish. My father was a Jewish Black, there was no contradiction to that because Blackness is not dependent on

religiosity, Jewishness is dependent on religiosity. Another factor is that religiosity is not exclusive to religious observance.

The origin of Black Nationality started when people from the African Continent were sold to Europeans to work as chattel slaves. This Nation further developed through struggle with the aim of liberation that is still ongoing. But there is no White Nation, Whites can trace their lineage back to Europe without going to ancestry.com the same can not be said for Blacks. Europeans are born European but they are not born White, my mother may be European but that can never make me white as I do not benefit from Whiteness, ethnically I am half European and half African, but I am not an African in any sense of connection to African Nationality because Black Nationality stands apart. Not all Europeans are indoctrinated to be White and it is possible to shake off Whiteness. It is possible for someone to have both African and Black Nationality, this is the case for Black South Africans, it is also the case for someone who has a Black parent and a North Afro-Arab parent. When an Arab Egyptian becomes a Citizen of the United States of America that person is by definition an African American and although such a person will encounter racism from Whites and possibly even Islamophobia that person will not have Black struggle that struggle will be Arab. The revolutionary Black Panther party were the political descendants of Malcolm X, founded by Huey P. Newton and Bobby Seale. Huey P. Newton brought Marxism-Leninism into the Black Panther party and this would evolve the foundation of today what we know as Pantherism. Huey P. Newton was neutralized and through drugs and COINTELPRO, but this does not discredit Pantherism, nor does this discredit the work and writings that Huey P. Newton laboured. The problem at hand has to do with turning Black forefathers into Black idols. Malcolm X, Huey P. Newton, and Bobby Seale are pillars to Blackness but they are not infallible saints, their mistakes do not reflect ideology. Blackness is not Afrocentric because, firstly because afrocentricity does not exist and secondly because Black Nationality is separate from African Culture, although still very much related and rooted to such.

The origin of Jewish Nationality was when Moses was handed the Torah on Mount Sinai, and it hardly matters as to whether or not this is a mere story because the Torah Culture is the foundation to Jewishness. Even the most non observant person who is Jewish has Judaism. The Jewish Religion is a Diaspora Religion, and the Jewish Culture is the Torah Culture. Judaism is not a philosophy, the desire for some to define Judaism as a philosophy is rooted in a reaction and/or need to keep colonized Jewish people from straying, this attempt causes even further colonization. National-Cultural Autonomy for the Jewish Nation means freeing the Diaspora from the control of Whiteness. Whiteness is the continuity of Western Christian Dominance.

The first step to freeing the Diaspora is to Combat Liberalism as described by Mao.



COMBAT LIBERALISM by **Mao Tse-tung** September 7, 1937

We stand for active ideological struggle because it is the weapon for ensuring unity within the Party and the revolutionary organizations in the interest of our fight. Every Communist and revolutionary should take up this weapon.

But liberalism rejects ideological struggle and stands for unprincipled peace, thus giving rise to a decadent, Philistine attitude and bringing about political degeneration in certain units and individuals in the Party and the revolutionary organizations.

Liberalism manifests itself in various ways.

To let things slide for the sake of peace and friendship when a person has clearly gone wrong,

and refrain from principled argument because he is an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly, so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism.

To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. To show no regard at all for the principles of collective life but to follow one's own inclination. This is a second type.

To let things drift if they do not affect one personally; to say as little as possible while knowing perfectly well what is wrong, to be worldly wise and play safe and seek only to avoid blame. This is a third type.

Not to obey orders but to give pride of place to one's own opinions. To demand special consideration from the organization but to reject its discipline. This is a fourth type.

To indulge in personal attacks, pick quarrels, vent personal spite or seek revenge instead of entering into an argument and struggling against incorrect views for the sake of unity or progress or getting the work done properly. This is a fifth type.

To hear incorrect views without rebutting them and even to hear counter-revolutionary remarks without reporting them, but instead to take them calmly as if nothing had happened. This is a sixth type.

To be among the masses and fail to conduct propaganda and agitation or speak at meetings or conduct investigations and inquiries among them, and instead to be indifferent to them and show no concern for their well-being, forgetting that one is a Communist and behaving as if one were an ordinary non-Communist. This is a seventh type.

To see someone harming the interests of the masses and yet not feel indignant, or dissuade or stop him or reason with him, but to allow him to continue. This is an eighth type.

To work half-heartedly without a definite plan or direction; to work perfunctorily and muddle along--"So long as one remains a monk, one goes on tolling the bell." This is a ninth type.

To regard oneself as having rendered great service to the revolution, to pride oneself on being a veteran, to disdain minor assignments while being quite unequal to major tasks, to be slipshod in work and slack in study. This is a tenth type.

To be aware of one's own mistakes and yet make no attempt to correct them, taking a liberal attitude towards oneself. This is an eleventh type.

We could name more. But these eleven are the principal types.

They are all manifestations of liberalism. Liberalism is extremely harmful in a revolutionary collective. It is a corrosive which eats away unity, undermines cohesion, causes apathy and creates dissension. It robs the revolutionary ranks of compact organization and strict discipline, prevents policies from being carried through and alienates the Party organizations from the masses which the Party leads. It is an extremely bad tendency. Liberalism stems from petty-bourgeois selfishness, it places personal interests first and the interests of the revolution second, and this gives rise to ideological, political and organizational liberalism. People who are liberals look upon the principles of Marxism as abstract dogma. They approve of Marxism, but are not prepared to practice it or to practice it in full; they are not prepared to replace their liberalism by Marxism. These people have their Marxism, but they have their liberalism as well--they talk Marxism but practice liberalism; they apply Marxism to others but liberalism to themselves. They keep both kinds of goods in stock and find a use for each. This is how the minds of certain people work. Liberalism is a manifestation of opportunism and conflicts fundamentally with Marxism. It is negative and objectively has the effect of helping the enemy; that is why the enemy welcomes its preservation in our midst. Such being its nature, there should be no place for it in the ranks of the revolution. We must use Marxism, which is positive in spirit, to overcome liberalism, which is negative. A Communist should have largeness of mind and he should be staunch and active, looking upon the interests of the revolution as his very life and subordinating his personal interests to those of the revolution; always and everywhere he should adhere to principle and wage a tireless struggle against all incorrect ideas and actions, so as to consolidate the collective life of the Party and strengthen the ties between the Party and the masses; he should be more concerned about the Party and the masses than about any private person, and more concerned about others than about himself. Only thus can he be considered a Communist. All

loyal, honest, active and upright Communists must unite to oppose the liberal tendencies shown by certain people among us, and set them on the right path. This is one of the tasks on our ideological front.

The second step to freeing the Great Jewish Diaspora is to understand that we only have this revolutionary path because of the founders of the Bundist Movement.

The founders of the Bundist Movement are:

abraham Weizfeld PhD the Chairman of the Revolution.

Dona Newman the Emissary of Solidarity.

Comrade Net Ben-Yahushua the Cleric of Public Relations.

The purpose of the Chairman of the Revolution is to make sure that the revolution is never criminalized, or at least to keep the Revolution legal long enough to gather strength in order to fight back against any coming Totalitarian takeover. The office of the Chairman must protect Jewish honor making him fundamentally at war with Zionism at all times.

The purpose of the Emissary of Solidarity is organizational structure and to promote solidarity with the Jewish Vanguard and to promote and encourage Solidarity to the allies that most benefit the needs of the Jewish Proletariat. The office of the Emissary must be at odds with Americanism and disrupt attempts to be pacified by reforms even if this means to embrace new allies if other members show her that their Solidarity is true.

The purpose of the Cleric of Public Relations is to function as good P.R for Bundism but in the more active matter he is to protect the reputation of esoteric matters such as cultural theocracy, mysticism, religiosity, and non-western traditionalism against the reactionary forces of cold science, secular supremacy, christian fundamentalism, and mystical forgery. The office of the Cleric is a position of Jewish Renewal for the Orthodox, the Reform, the Conservative, and the Reconstructionalist this means also that he must have a grasp of other religions and differing cultural norms. He must have a diplomatic tone to scientists, he must know how to unite scientists and mystics against the dangers of creation-science and mystic-charlatanism, but above all he must advocate for coexistence over the notion of communism.

Now that I have gone over that, I am going to both criticize and take a stand in defense to the founders of the Bundist Movement.

On the Cleric of Public Relations, Comrade Net Ben-Yahushua.

Criticism first; no one understands us better than you, it is you who listen to us and have put forward our ideas to a more public forum. You are a pro at correcting myself, Miriam, Marvin, Hannah, and Uri.

So do you have such a hard time correcting both abraham Weizfeld and Dona Newman?

To hear incorrect views without rebutting them and even to hear counter-revolutionary remarks without reporting them, but instead to take them calmly as if nothing had happened. This is a sixth type.

Ironically that is the one most quoted by yourself, but can you apply it to yourself? I sure hope so. Are you intimidated by the fact that both Dr. Weizfeld and Ms. Newman are older than you? I have a hard time believing this because as for myself, Miriam, Marvin, and Uri we too are older than you, only Hannah is younger than you. You have no problem correcting us when you find any of us in error.

Standing in Defense second; I demand that the accusations thrown at Comrade Net Ben-Yahushua from time to time be put to an end.

Miriam could have defended Comrade Net last month when he was accused of being a Male Chauvinist, so what if Comrade Net is a Masculinist. His sex life also has nothing to do with his Masculinism, his womanizing addiction when in recovery from it or in relapse of have nothing to do with his Masculinism. Keep in mind that Miriam Emesberg is also a Masculinist and even more so than Comrade Net and no one would dare say that she is a male chauvinistic self-hating woman. Miriam is a traditional anti-feminist woman who would not be political if she was able to have children, we forget all the time that not every woman who hates feminism is a self-hating woman, Miriam is also an Atheist so you can not scapegoat her anti-feminism on theocracy, so why attack

Comrade Net? Comrade Net has kept his sex life away from work and protected every Jewish woman in the Bundist Movement he has never denied his addiction to women, and I think we often forget that he is also a straight tomgirl and neglect to understand how many women have thrown themselves at him, I have seen this with my own eyes Niggas!!! Comrade Net has protected women outside of the Jewish community as well. When in Venezuela I could hear both Marvin and Uri speculating as to whether or not Comrade Net is a Macho Chauvinist and I am addressing this now, Comrade Net Ben-Yahushua will even provide disclaimers about himself in fear that someone will hear the wrong things about him and then get the wrong idea, this is shameful. Marvin and Uri need to stop feeding the any notion that would give a misnomer of validity of this his rumor started from a political enemy who was a confirmed Neo-Nazi has anyone forgotten this? Comrade Net's wife is fully aware of his sexual addictions, and I never wanted this to be a public discussion but I refuse to let a rumor started by a Neo-Nazi destroy Comrade Net who also has protected me from Gay bashing, I have even enlisted his protection as of late because I'm getting to old to fight. When my previous Boyfriend was murdered the first person to ask me how I was holding up was Comrade Net. Gossip is against Judaism, never forget this.

On the Emissary of Solidarity, Dona Newman.

Criticism first; despite the progress you have made towards a new dialogue concerning the Christian communities throughout the World you still harbor emotional grudges towards the Church not distinguishing between the Eastern Church and the Western Church. You have been known to even block off conversations when Revolutionary Catholics of many types confront you. You have attacked the Trinity as unchristian even though non-Trinitarian Christianity is disingenuous to the entire Theological context of Christianity which is based in the Christian Bible it self. Comrade Net Ben-Yahushua who has the best grasp of the foundations of Christianity has pointed this out, Miriam Emesberg who has the strongest grip of history knows this and has even proven this to be the case. It is both populist and historical revisionist to attack the Council of Nicaea as elitist, pointing out how according to the Gospels Jesus never said he was divine does not explain away how he says he is one with that divinity, nor does it explain why Jesus praises Thomas for calling him divine. Now obviously we disagree with the Christian doctrine of the Trinity which is clearly based in the Christian Bible it self, but we also disagree with the Wiccan concept of the Trinity that they believe in, yet none of us would attack the beliefs of Wicca. You met the leaders of the Christian Socialist Front and admitted that their cause was essential for World Revolution then turned around the next day and made them the brunt of your jokes. Whenever our closest allies inquire about the Christian Socialist Front you pretend to not be as informed about this as you are. You show great Solidarity and a lack of prejudice,

except when it comes to Christians regardless of what type although you have been gracious to Unitarian Christians who always end up plotting against us. Whenever Comrade Net or Miriam give you proof of a Catholic Community usually filled with people of multiethnic background, sometimes even having several African refugees within you fail to look into it.

To be among the masses and fail to conduct propaganda and agitation or speak at meetings or conduct investigations and inquiries among them, and instead to be indifferent to them and show no concern for their well-being, forgetting that one is a Communist and behaving as if one were an ordinary non-Communist. This is a seventh type.

and of course we are socialist non-communists but the point in context is what it is.

Standing in Defense second; it is despicable how much several Marxist allies accuse Dona Newman of being a reactionary for pointing out that Karl Marx and Friedrich Engels had been historical revisionists grounded in Eurocentricity, she is correct whenever she points this out. Dona Newman utilizes both Marx and Engels when ever it is correct to do so. There are so many linear Eurocentric claims made by Marx and Engels that it cripples dialectical materialism it is not historically revisionist to alter dialectical materialism when an incorrect line is being pushed. Her support of the Mexica Movement is also correct, it does not matter that they are nonviolent, as loyal citizens to whatever Country we live in we need to translate this in revolutionary terms and by this we know that our loyalty is to the indigenous of this Continent. We are for self-defense instead of nonviolence as we owe a debt as Jewry in the first World and we expect a debt payed to us, but this also means we are to protect the nonviolent. Dona Newman is not incorrect to push the line that the Mexica Movement is the Vanguard of the indigenous activists regardless if they recognize their own Socialism or not.

On the Chairman of the Revolution, abraham Weizfeld PhD.

Criticism first; let me start by saying that I know full well that Muammar Gaddafi became a disconnected fool who at times was reactionary, I even know about the fascists that he let into his Country, and I know this not just because Marvin Eliyahu told me about it, I know because my Boyfriend is Libyan. You have made public statements saying that the people of Libya supported

NATO, but this is not true. No one in Libya except counter-intelligence agents supported NATO. When Gaddafi lied about many things, it was wrong. But the outcome of what happened to Libya as a result of Imperialist invasion is wrong. Now I know that you support the program of Jamahiriya and that you even have improved versions of this in mind, I know that you are a supporter of Saif al-Islam Gaddafi, I am your biggest Comrade in that regards. But you need to make corrections to things you have publicly said that I suspect of being emotional rather than reasonable. You should admit that you were mistaken to support the overthrow of Muammar Gaddafi as I know that you do not like the outcome of what has resulted from that Imperialist invasion.

To indulge in personal attacks, pick quarrels, vent personal spite or seek revenge instead of entering into an argument and struggling against incorrect views for the sake of unity or progress or getting the work done properly. This is a fifth type.

Another criticism I make is that you don't call yourself Palestinian, I would have hoped that Comrade Net Ben-Yahushua would have convinced you to say that you are a Palestinian. As you are fully aware Dr. Weizfeld you can have more than one National identity.

You do more than just live with Palestinians, they let you speak for them, something they never let a non-Palestinian do. Do you realize that they consider you to be Palestinian? You are a Jewish Palestinian! I really wish you could come see us in Arizona Chairman Weizfeld because dare I say it I am positive I could talk to you man to man and we would have a lot in common in the Inter-National struggle. You are Jewish. You are Palestinian. That is a good thing, the original Neturei Karta were also Jewish Palestinians and let us not forget that you know the Samaritans and their cultural history is tied to Jewish history. You are a Jewish Palestinian, learn more Arabic and own it.

Standing in Defense second; I would like to make clear that none of us support Bernie Sanders for President. Now that being said I am going to defend the cause of abraham Weizfeld pushing for us to vote for Bernie Sanders. That is not reactionary or revisionist of him in any way. I know that all five of us of the Bund Council Staff had been relieved when Dona Newman came out saying that she like the rest of us would not vote for Bernie Sanders and then this gave Comrade Net Ben-Yahushua the incentive to say what he actually thought about Bernie Sanders, it is just as complicated as we suspected. I wish everyone would stop getting scared of abraham Weizfeld's proposals to support Bernie Sanders, that is what the Chairman of the Revolution is suppose to do, he is suppose to encourage the legal strategies in what ever way he finds to be credible. So if we find that a Bernie Sanders presidency would kill Revolutionary spirit and Dr. Weizfeld does not

understand why, just remember that all we have to do is translate what Dr. Weizfeld says into a material aim in a way that does not contradict our logic. Obviously this means that we need to gain control over the Jewish left in America make sure that it is us who puts the questions to Bernie Sanders publicly on record. We need to get to work on these questions, we also need to pressure Democrats to denounce the Right-Wing populist notions of Gun Control, if this pressure is ineffective we move on. We most likely will move on anyway, but let me remind everyone that while we all promote Eco-Socialism it was Dr. Weizfeld who actually campaigned for Eco-Socialism in Quebec, anyone who fails to realize how revolutionary Dr. abraham Weizfeld truly is, proves to be ignorant of the struggle.

White Nationalism is on the rise and the Christchurch mosque shootings were indeed terrorist attacks at mosques. This took place in Christchurch, New Zealand, during Friday Prayer on March 15, 2019. We need to stop talking about nonviolence and Gun Control, the State is undemocratic and we speak for our selves and must get armed, the Police are White supremacists and any talk of Gun Control or nonviolence will end in anew Holocaust, just keeping this real.

Free the Jewish Proletariat from Zionist neocolonial exportation and Americanist assimilation via western christian supremacy.

**Wherever we are, that is our homeland, we are from here.
Hereness not Elsewhereness.**

Free the Diaspora with Proletarian Doikeit.

By Isaiah P. Kamatstein

Posted by Jewish Bund at 2:43 PM

1 comment:

1.

dr. abraham Weizfeld March 28, 2019 at 4:24 AM

I did and do support the revolutionary overthrow of Kadhafi after he rose on the roof to proclaim the validity of his using force to suppress the protests based on the old King Idris Constitution which he had torn up in 1972. The failure to convoke a Constitutional Assembly was the first failure, as if the Green Book was sufficient to use as a Constitution. When I was indifferent to the NATO intervention I was in error and should have been organizing protests

in the name of the Jamahiriya, since I was and still am the North American organizer of the Direct Democracy movement and the Libyan Jamahiriya.

As for Palestine I do identify here as Yehudi-Filistini. Outside of Palestine I had not thought to do so since my Arabic is so poor and it would seem to be a caricature. In Nablus and some villages as well I am known as being Yehudi and yet accepted as Palestinian. Even the Ministry of the Interior agents at the airport know me as being from Nablus.

As for Saif Al-Islam Kadhafi, I would support him as the upcoming presidential candidate even though I oppose the position of President as a liberal blockage to the Jamahiriya. I remember seeing him speak at the 1996 international protest at his bombed out house when his adopted sister was killed.

Likewise I support Bernie Sanders as the Presidential candidate. We had an elaborated discussion of this position in the Internet conversation with Net and Daniel Miller. This is the first opportunity to present socialism to the American USA public since Eugene V. Debs of the 30's and to dismiss it as a diversion is folly and opens the door to fascism. It is not actually Sanders that is the issue since it is the movement that he has initiated for Socialism that is the important matter. Within such a movement a programme can be injected and a dynamic created that goes beyond the election and even Sanders himself. However he has brought up Palestinian self-determination and the Apartheid nature of Israel in spite of efforts to make such talk illegal.

Currently the threats and attacks that we have received and are subject to indicate that we are a major challenge to those tendencies which cannot account for the Jewish Bundist position. The fascist attack on the Jewish People by using Anti-Zionist rhetoric initiated by Israel Shamir and subsequently by Gilad Atzmon is easily absorbed by the populist mind of today which talks of 'Jewish Supremacy' even though Zionism cannot even accept the Yiddish language. Using Zionist claims to represent the Jewish People as a whole as the basis for an Anti-Zionist position is a contradiction in itself. Zionism lies now and always has when it used the Territorialist programme slogan of 'A Land Without a People for a People without a Land' and twisting it to become a war on another Nation which is more closely related to the original Jewish residents of Kana'an than the Ashken'azim. We are making a breakthrough into the consciousness of the Jewish and general movements now and we shall continue to do so.

At this time the greatest threat is from the CIA-backed General Haftar advancing on Benghazi and Sirt. The Tripoli government of national reconciliation has sent 5,000 troops to Sirt to block this advance.



<https://bundistmovement.blogspot.com/2019/03/free-diaspora-with-proletarian-doikeit.html>

Volume 2

Chapter 5

For a United Multinational Federation of Palestine

by **Marvin Eliyahu**

Today is a disaster, so not only has Donald Trump taken away indigenous tribal lands from Native Americans and given this to the worst of the Americanists such as the Mormon **Church**, Donald Trump has declared that Jerusalem is the Capital of the Zionist State. I was born in Israel **and** the entire culture that I was born into is one of **p**lagiarizing the Israelite heritage of the Palestinians **together with** the collective identity of world **Jewish People**. In order to put all this into context, I must make **reference**;

I am going to introduce a new word **Lis'rodi** לִשְׂרוּדִי and this is very important, I will explain.

The five Arch-Organizers of the Bundist Movement which includes myself wrote a article on the subject of the Israeli-Palestinian conflict that should be read first:

<https://bundistmovement.blogspot.com/2017/08/antifa-vanguard-of-education-of-bundist.html>

After reading that, the Official Deceleration of the Bundist Movement must be read **as** well:

<https://bundistmovement.blogspot.com/2016/04/open-declaration-of-bundist-movement.html>

This is important for the context of what I need to proclaim.

I **had** stated that no Israeli should use the word Israeli as this is not accurate.

Better words such as Medoni, Sephonazi, or Ashkardi should be given instead, however after careful thought I have decided that the proper word for any **Pseudo-Israeli** like myself is **Lis'rodi**.



For a United Multinational Federation of Palestine to come about it is up to the Palestinians to decide what to call such a country in Arabic.

There needs to be a Federation of Peoples, not a one-State or two-State utopian-Solution, an Arabic word for this Federation is **needed (federali)**, and a Hebrew word for this Federation is also needed. The Hebrew word for this Federation - Ivrim Federatzu **עבריים פִּדְרָצוּ** this means Federation of Hebrews, this is important because this way the subconscious Lis'rodies who mistaken themselves Israelis can express themselves as Hebrew speaking while acknowledging the Palestinians as Hebrews, as indeed both Palestinians and Arabians are ethnically Hebrew that originate from Abraham the first Hebrew **patriach**. And of course for a United Multinational Federation of Palestine to come about it is up to the Palestinians to decide what to call such a country in Arabic. The Bundist Movement will not let the Zionist State continue to use the name of Israel, and although I may be the first Lis'rodi to properly self-identify, I will not be the last. It is the duty of every Lis'rodi

who self identifies (my self included) to reeducate the confused ill-educated Lis'rodís so that they stop calling themselves by a illegitimate word. For any such Lis'rodi to call him or her self an Israeli is participating in cultural genocide.

Americanism and Zionism go hand in hand.

Mexico and Palestine have a common struggle.

As it is already known that Mexicans are Aztec not Hispanic or Latino. It is a sign of colonization for any Mexican to identify as Hispanic or Latino. Just as it is cultural genocide for anyone to call a Mexican Hispanic or Latino. The wall around Mexico must never be built and the wall around Gaza must be torn down. As the furthering of the Police State structures of both the United States of America and the State of Israel are accelerating it is the duty of every American citizen and every Israeli citizen to stop worrying about the legality **claimed by** protofascism or Night Will Fall.

NEVER

AGAIN

FOR


ANYONE

Volume 2

Chapter 6

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian, this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation (Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

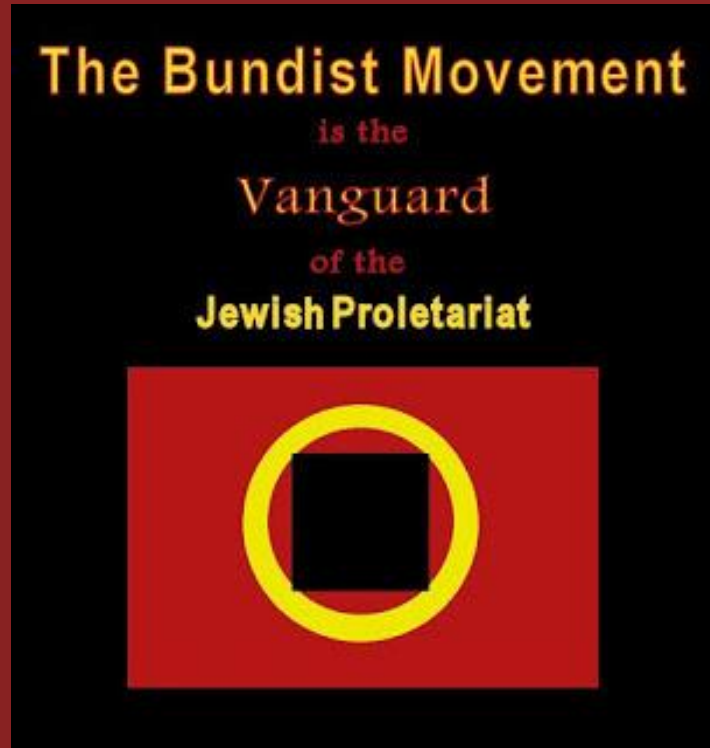
Tuesday, December 18, 2018

**The Bundist Movement is the
Vanguard of the Jewish Proletariat**

by **Marvin Eliyahu**

<https://bundistmovement.blogspot.com/2018/12/the-bundist-movement-is-vanguard-of.html>

The Jewish Bundist Diaspora Movement is the Vanguard of the Jewish Proletariat. This may seem like a strange statement, but I argued with Hannah Toff for fifteen hours, she is a very well educated young Woman. As a matter of fact, I am as of now even re-declaring myself a Marxist-Leninist.



The number one reason why we Bundists are credible as Revolutionaries is that ever since Bundism came about it has been correct everywhere that Communist theory had been incorrect. We Bundists have had revolutionary ideas that had never been Marxist or Anarchist, these very ideas are correct and they have been proven correct to this very day.

The number one failing of Bundism is that aside from the revolutionary ideas that no

Communist had ever even conceived of, Bundism has never developed a full theory, we have traditionally taken from Anarchism and Trotskyism in order to compensate for this.

Trotskyism is false, Leon Trotsky is a proven liar, he in particular lied in his writings on the issue of Lenin's so-called Testament, originally he had told the papers that Eastman had lied then some years later endorsed the very same statements made by Eastman in his writings that he had previously denounced as false. I understand that what I am stating will be rejected by devout Trotskyists so I am going to present you with his criticism of Max Eastman that he wrote concerning "Lenin's So-Called Testament" on July of 1925 and then I will provide you his statement when he outright lied in September of 1928.

Written on July 1st of 1925 Source and First Publication: Inprecorr, 3 September, 1925

Soon after my return from Sukhum to Moscow, a telegraphic inquiry from Comrade Jackson, editor of the *Sunday Worker* in London, informed me of the publication of a book, *Since Lenin Died*, which was used by the bourgeois press to attack our party and the Soviet government. Although my reply to Jackson was published by the press at the time, it will be appropriate to repeat the first part of it here: "Eastman's book to which you refer is unknown to me. The bourgeois newspapers that quoted it have not reached me. Of course, I deny in advance and most categorically any commentaries directed against the Russian Communist Party."

In the following part of the telegram I protested against the insinuations alleging that I was turning toward bourgeois democracy and free trade.

I afterwards received the book in question (*Since Lenin Died*) from Comrade Inkpin, secretary of the Communist Party of Great Britain, who at the same time sent me a letter to the same effect as Comrade Jackson's telegram. I had no intention of reading Eastman's book, much less of reacting to it, as I assumed that my telegram to Comrade Jackson, which was published everywhere by the British and foreign press, was entirely sufficient. But party comrades who had read the book expressed the opinion that since the author referred to conversations with me, my silence could be regarded as an indirect support of this book, which is directed entirely against our party. This placed me under the obligation to devote more attention to Eastman's book, and above all to read it carefully through. On the basis of certain episodes in the inner life of our party, the discussions on democracy in the party and the state regulation of our economy, Eastman arrives at conclusions directed entirely

against our party, which are likely, if given credence, to discredit the party as well as the Soviet government.

We shall first deal with a question that is not only of historical importance, but of vital timeliness at the present moment: the Red Army. Eastman asserts that since changes have taken place among its leaders, the Red Army is divided, that it has lost its fighting capacity, etc. I do not know where Eastman got all this information. But its absurdity is obvious. At any rate, we would not advise the imperialist governments to base their calculations on Eastman's revelations. Besides, he fails to observe that in thus characterizing the Red Army he is reviving the Menshevik myth of the Bonapartist character of our army, its resemblance to a Praetorian guard. For it is plain that an army capable of "splitting" because its leader is changed is neither proletarian nor communist, but Bonapartist and Praetorian. In the course of the book the writer quotes a large number of documents, and refers to episodes which he has heard secondhand or even more indirectly. This little book thus contains a considerable number of obviously erroneous and incorrect assertions. We shall only deal with the more important of these.

Eastman asserts in several places that the Central Committee has "concealed" from the party a large number of documents of extraordinary importance, written by Lenin during the last period of his life. (The documents in question are letters on the national question, the famous "Testament," etc.) This is pure slander against the Central Committee of our party. Eastman's words convey the impression that Lenin wrote these letters, which are of an advisory character and deal with the inner-party organization, with the intention of having them published. This is not at all in accordance with the facts.

During his illness, Lenin repeatedly addressed letters and proposals to the leading bodies and congresses of the party. It must be definitely stated that all these letters and suggestions were invariably delivered to their destination and they were all brought to the knowledge of the delegates to the Twelfth and Thirteenth Congresses, and have invariably exercised their influence on the decisions of the party. If all of these letters have not been published, it is because their author did not intend them to be published. Comrade Lenin has not left any "Testament"; the character of his relations to the party, and the character of the party itself, preclude the possibility of such a "Testament." The bourgeois and Menshevik press generally understand under the designation of "Testament" one of Comrade Lenin's letters (which is so much altered as to be almost

unrecognizable) in which he gives the party some organizational advice. The Thirteenth Party Congress devoted the greatest attention to this and to the other letters, and drew the appropriate conclusions. All talk with regard to a concealed or mutilated "Testament" is nothing but a despicable lie, directed against the real will of Comrade Lenin and against the interests of the party created by him.

Eastman's assertion that the Central Committee was anxious to conceal (that is, not to publish) Comrade Lenin's article on the Workers and Peasants Inspection is equally untrue. The differences of opinion arising on this subject within the Central Committee - if it is possible to speak of "differences of opinion" at all in this case - were of a purely secondary significance, dealing solely with the question of whether or not the publication of Lenin's article should be accompanied by a statement from the Central Committee pointing out that there was no occasion to fear a split.

But on this question too a unanimous decision was arrived at in the same session. All the members of the Political and Organization Bureaus of the Central Committee present at the meeting signed a letter addressed to the party organizations containing, among other things, the following passage: "Without entering, in this purely informational letter, into the criticism of the historically possible dangers made at the time by Comrade Lenin in his article, the members of the Political and Organization Bureaus consider it necessary, in order to avoid all possible misunderstandings, to declare unanimously that there is nothing in the inner activity of the Central Committee giving occasion to fear the danger of a split."

Not only is my signature affixed to this document along with the other signatures, but the text itself was drawn up by me (January 27, 1923).

In view of the fact that this letter, expressing the unanimous opinion of the Central Committee on Comrade Lenin's proposal with regard to the Workers and Peasants Inspection, also bears the signature of Comrade Kuibyshev, we have here a refutation of Eastman's assertion that Comrade Kuibyshev was placed at the head of the Workers and Peasants Inspection as an "opponent" of Lenin's plan of organization.

Eastman's quotation from the wording of the "Testament" is equally wrong. This was

published in the *Sotsialistichesky Vestnik* and was stolen from the party archives, so to speak, by counterrevolutionists. In reality the wording as published in the *Vestnik* passed through many hands before its appearance in this paper. It was “freshened up” again and again, and distorted to such an extent that it is absolutely impossible to restore its original meaning. It is possible that the alterations were made by the editorial staff of this paper.

Eastman’s assertions that the Central Committee confiscated my pamphlets and articles in 1923 or 1924, or at any other time or by any other means has prevented their publication, are untrue, and are based on fantastic rumors.

Eastman is again wrong in asserting that Comrade Lenin offered me the post of chairman of the Council of People’s Commissars, and of the Council of Labor and Defense. I hear of this for the first time from Eastman’s book.

An attentive perusal of Eastman’s book would doubtless give me the opportunity of pointing out a number of other inaccuracies, errors, and misrepresentations. I do not, however, think that it would be of interest to go further.

The bourgeois press, especially the Menshevik press, makes use of Eastman’s statements, quotes from his reminiscences, in order to emphasize his “close relations,” his “friendship” with me (as my biographer) and by such indirect means attaching an importance to his conclusions which they do not and cannot have. I must therefore devote a few remarks to this matter.

The character of my real relations with Eastman is perhaps best shown by a business letter written by me at a time before there was any thought of Eastman’s book *Since Lenin Died* . During my stay in Sukhum I received from one of my Moscow friends, a publisher of my books, the manuscript of a book by ... M. Eastman, entitled *Leon Trotsky: Portrait of a Youth* . My collaborator informed me in his accompanying letter that the manuscript, which had been sent to the State Publishing Office by the writer for the purpose of being published in the Russian language, had made a strange and unusual impression among us on account of the sentimentality permeating it.

I replied as follows in my letter of April 3, 1925: “Even without being familiar with the

contents of Eastman's manuscript, I am perfectly in agreement with you that the publication of the book is inopportune. Although you have been kind enough to send me the manuscript, I cannot read it. I have absolutely no inclination to do so. I readily believe that it does not suit our taste, especially our Russian and communist taste.

“Eastman has been endeavoring for a long time to convince me that it is very difficult to interest the Americans in *communism*, but that it is possible to interest them in the *communists*. His arguments have been fairly convincing. For this reason I gave him a certain help, of a limited nature; the letter I sent him shows these limits. (1) I did not know that he had the intention of publishing this book in Russia, or I should probably have advised the State Publishing House at that time not to publish it. I cannot prevent Eastman from publishing this book abroad; he is a “free writer”; for a time he lived in Russia and collected material; at present he is in France, if not in America. Shall I ask him as a personal favor not to publish this book? I am not sufficiently intimate with him to do this. And such a request would hardly be appropriate. I repeat that the subject of this letter was a biographical sketch, the story of my youth up to about 1902. But the tone of my letter leaves no room for doubt on the nature of my relations with Eastman, relations which differ in no way from those maintained by me with other foreign communists or “sympathizers” who have turned to me for help in understanding the October Revolution, our party, and the Soviet state - there can be no question of anything more. Eastman sneers with vulgar aplomb at my “Quixotism” in my relations with the comrades of the Central Committee, of whom I have spoken in friendly terms even in the midst of the most embittered discussion. Eastman seems to think himself called upon to correct my “error,” and he characterizes the leading comrades of our party in a manner which cannot be designated as anything else but slanderous.

We see from the above that Eastman has attempted to erect his construction on completely rotten foundations. He seizes upon isolated incidents occurring within our party in the course of some discussion, in order, by distorting the meaning of the facts and exaggerating the relations in a ridiculous manner, to slander our party and undermine confidence in it. It seems to me, however, that the attentive and thoughtful reader will not require an examination of the assertions made by Eastman and his documents (for which not everyone has the opportunity) but that it suffices to ask: If we assume that the malicious character of our leading party comrades alleged by Eastman is even partly correct, how is it possible that this party should have emerged from long years of illegal

struggle? How could it stand at the head of millions of human beings, carry through the greatest revolution in history, and contribute to the formation of revolutionary parties in other countries?

There is no sincere worker who will believe in the picture painted by Eastman. It contains within itself its own refutation. Whatever Eastman's intentions may be, this botched piece of work is none the less objectively a tool of the counterrevolution, and can only serve the ends of the enemies incarnate of communism and of the revolution.

Note

(1) On May 22, 1925, I sent the following reply to Eastman's repeated requests: "I shall do my utmost to assist you by means of conscientious information. But I cannot agree to read your manuscript, for this would make me responsible not only for the facts, but for the characterizations and estimates as well. This, of course, is impossible. I am prepared to take responsibility - if only a limited one - for the factual information which I send you in reply to your request. For everything else you alone bear the responsibility."

This is very interesting, the only thing more interesting is what Leon Trotsky then writes later on in flat out contradiction to what he said previously. I do not claim that Leon Trotsky was helping to undermine Socialism, but at the very same time I can understand why so many believe that. I would like to thank Hannah Toff for opening my eyes to this, she really cares about us not discrediting ourselves.

Written on September 11th, 1928 First Published: *New International*, Vol.1 No.4, November 1934. pp.125-126.

I received your inquiry about comrade Max Eastman who is played up from time as a bogie by our press, being almost depicted as a hireling of the bourgeoisie, selling it the state secrets of the USSR. This is a shameless lie. Comrade Max Eastman is an American revolutionist of the John Reed

type, a devoted friend of the October revolution. He is a poet, writer, and journalist; he came to the Soviet Republic during the initial difficult years of her existence, learned the Russian language here, and came into intimate contact with our internal life in order to defend better and with greater assurance the Soviet Republic before the national masses of America.

In 1923 Max Eastman sided with the Opposition and openly defended it against political accusations and especially against insinuations and calumnies. I will not here touch upon those theoretical differences which separate comrade Eastman from the Marxists. But Eastman is an absolutely irreproachable revolutionist whose entire conduct is proof of his ideals and political disinterestedness. In this respect he is several heads higher than many of the functionaries who are hounding him. Eastman held to the opinion that the struggle waged by the Opposition was not energetic enough and he inaugurated a campaign abroad on his own accord and risk. Having no access to the official communist press and desiring at any cost to give the widest possible publicity to Lenin's Testament, Eastman handed it over to an American bourgeois newspaper. Everyone of us, both before and during the epoch of the Soviet government, has had more than one occasion to resort to foreign bourgeois newspapers in order to give one bit of news or another the wide circulation which we could otherwise not obtain. Lenin on more than one occasion utilized such publicity in the form of interviews given to foreign journalists. One must also add that except for an absolutely insignificant minority, American workers read only the bourgeois press.

Lenin's *Testament* is no state or party secret. It is no crime to publish it. On the contrary, it is a crime to keep it hidden from the party and from the working class. Today, the minor and casual remarks of Lenin which he wittingly wrote for his own personal use (for example, notation, on book margins) are being printed by the hundreds, provided these notations can be used even if indirectly against the Opposition. But kept hidden are many hundred articles, speeches, letters, telegrams and notations made by Lenin, in proportion as they apply directly or indirectly against the present leadership, or in favor of the present Opposition. It is difficult to conceive of a ruder and more disloyal handling of the ideological heritage of Lenin. Had the *Testament* been given timely publication in our party press, it could have been freely reprinted by any in bourgeois newspaper. But inasmuch as the Stalinist censorship had placed a ban on Lenin's *Testament* as well as upon hundreds of his other works, Eastman turned to the bourgeois press. There was nothing at all underhand in such a utilization by Eastman of a newspaper for the sake of publicity. Even on the pages of a bourgeois newspaper the *Testament* of Lenin remains Lenin's testament.

But, the slanderers say, Eastman “sold” this testament. Yes, the bourgeois paper paid for the material it got. But did Eastman appropriate this payment and use it for his own personal purposes? No. He donated it all to the cause of the French Opposition in order that this same testament of Lenin and other documents shamefully kept hidden from the party and the proletariat may be published. Does this act place the least splotch on Eastman’s reputation? Not the slightest. On the contrary, Eastman’s entire behavior proves that he was motivated exclusively by ideological reasons.

During the time when the Opposition still figured on correcting the party line by strictly internal means without bringing the controversy out in the open, all of us, including myself, were opposed to steps Max Eastman had taken for the defense of the Opposition. In the autumn of 1925 the majority in the Political Bureau foisted upon me a statement concocted by themselves containing a sharp condemnation of Max Eastman. In so far as the entire leading group of the Opposition considered it inadvisable at that time to initiate an open political struggle, and steered toward making a number of concessions it naturally could not initiate and develop the struggle over the private question of Eastman who had acted as I said on his own accord and at his own risk. That is why, upon the decision of the leading group of the Opposition, I signed the statement on Max Eastman foisted upon me by the majority in the Political Bureau with the ultimatum: either sign the statement as written, or enter into an open struggle on this account.

There is no cause to enter here into a discussion whether the general policy of the Opposition in 1925 was correct or no. It is my opinion even now that there were no other ways during this period. In any case, my then statement on Eastman can be understood only as an integral part of our then line toward conciliation and peacemaking. That is how it was interpreted by all those members of the party who were in the least informed or who did some thinking. This statement casts no shadow either personal or political upon comrade Eastman.

To the extent that news has reached me about Eastman for the last year, he remains right now what he has been: a friend of the October revolution and a supporter of the views of the Opposition.

With Bolshevik greetings,

L. Trotsky

Alma-Ata, September 11, 1928.

We in the Bundist Movement consider the past relationship that the old Jewish Labour Bund had to Leon Trotsky and to Trotskyism to be a complete embarrassment to us, and we are frustrated by how much we are finding ourselves agreeing with the positions of Joseph Stalin who by the way hated the Jewish Labour Bund, and the only real reason why Comrade Stalin hated us was because Comrade Lenin hated us otherwise with all of the understanding that Stalin had about National minorities he may have himself been Pro Bund, but it is known that Stalin's very mind was Lenin's mind and that his very mind was crafted by Vladimir Lenin. The Jewish Bundist Diaspora Movement is directly linked back to the old Jewish Labour Bund, we are embarrassed not only by the old Jewish Bund's involvement with Trotskyism but we are embarrassed by how close the old Jewish Bund was with Anarchists of several stripes. We do not attack Trotskyists or Anarchists who wish to work with us, the more sincere any Trotskyist or Anarchist is the better too, but we have become very serious about Theory lately. Yet to make things even more frustrating, every single member of the Bundist Movement agrees with the Permanent Revolution theory by Leon Trotsky, we all see the validity of the Permanent Revolution theory. During the time that I had moved to Lebanon I did not become a citizen, I almost did but I became disillusioned with my community. I became Jewish Ultra-Orthodox in Lebanon, it was the lack of politics in this Jewish Ultra-Orthodox sect that finally disillusioned me from them. When I joined this community of Ultra-Orthodox Jewry I did so knowing that they had a reputation for being even more Anti Zionist than Neturei Karta. I later became a Classical Marxist, yet I was made to feel dirty for having a religion. I could not let go of Socialism, Socialism is the only moral economic position. I started off as a basic Marxist, then I became a Classical Marxist and then I became a basic Leninist. For me at that time and even up till today I would say that every genuine Marxist would have to agree with Lenin, otherwise that Marxist would have to be a First Worldist Eurocentric fraud. Classical Marxists do not follow the logic of Karl Marx nor do they follow the logic of Marxism to the obvious conclusions. Within Marxism the logical conclusion is Vladimir Lenin. I never decided on Trotsky verses Stalin, instead I went back and forth from Trotskyism to Marxism-Leninism then back to Trotskyism for a while then back to Marxism-Leninism.

Back then Trotskyism seemed like the fusing of Classical Marxism and Leninism, and today I have concluded that I was correct to think so then. From what I saw in Lebanon Marxist-Leninists (Stalinists) never could embrace religion, although they had always been mildly tolerant of religion.

I could not ever stay Marxist-Leninist because both Marxism-Leninism (Stalinism) and Marxism-Leninism-Maoism (Maoism) to me at that that time represented fettered-Marxism in the same way that Welfare and Protectionism represents fettered-Capitalism. I was a Leninist for only four months I confess. I went Anarchist for two years before washing my hands of Communist theory. To this day it seems that Anarchists do not care about Indigenous Rights. Anarchists have always been very bigoted towards religion of any kind. Anarchists are good at understanding the dangers of Statehood, they are at their best when showing dissent and speaking truth to power, the issue with Anarchists is that they can not bring forward a proper dissolving of the State. The Anarchists reject Nationality because they do not understand what a Nation actually is, Nations existed long before the invention of Nationalism which fuses Nation with State. There have been Anarchists that make a distinction between Nation and State yet Anarchism lacks any realization of how every State is a Country, while on that note not every Country is a State. Marxists of all strands are annoying because they except the Nation-State despite that Lenin, Stalin, and Mao would quite often question this logic, but not enough so we can't be to angry at this. I now find that the further developing of Bundist theory will have to require adopting large parts of Marxism-Leninism to fill in the gaps we find in Bundism, we will not be getting rid of a single part of Bundism rather we are going to include Marxist-Leninist theory into Bundism while rejecting the errors found in all Communist theory. We as Bundists replace the Nationalist disorder of Self-determination with the correction of Auto-determination. And while we reject both Trotskyism and Anarchism we except Leon Trotsky's theory of Permanent Revolution and we embrace the Syndicalist organizing of Unions as described by Emma Goldman. With no influence from Marxists or Anarchists we Bundists aim for Direct Democracy, we however due to the nature of COINTELPRO will only push for localized Direct Democracy and State-federalized Democratic Centralism to protect the Revolution. Whether we call it Communism, Jamahiriya, or Anarchy the endgame for the World must be Direct Democracy. Everyone of us takes large parts of Maoist Third Worldist theory into play before we reach Permanent Revolution theory. We know with genuine understanding our aims, the basis of both Doikeit and National-Cultural Autonomy are fundamental to Bundism, the concept of Auto-determination is fundamental to Bundism, not one part of Bundism has left us since we started adopting more and more of a Marxist-Leninist theory to add on to the Bundist theory. On the contrary the more Marxist-Leninist theory we adopt, the stronger the fundamentals of Bundism get for all of us. This is also why our biggest problem will be Non-Jewish Marxist-Leninists as both Lenin and Stalin had no genuine knowledge of what the Jewish Labour Bund stood for, but we are confident that the truly non-dogmatic Marxist-Leninists will see things our way as the only reason they would even have to reject us would be blind acceptance to Lenin and Stalin as if these Men could not have errors in their own

logic. The Bundist Movement is the Vanguard of the Jewish Proletariat and we need to continue to correct our historical mistakes too.

We have nothing to fear in this because we consistently get proven correct on all of our fundamentals especially National-Cultural Autonomy. We must except the fact that we are the Vanguard of the Jewish Proletariat or all of the Bundist-sectarians will continue to slander the Jewish Ultra-Orthodox and take up the failing nonviolent strategies which had never been Bundist to begin with, and because of the reasons that I have mentioned this puts Bundism in danger and thus this puts the entire Jewish Nation in danger, only the Jewish Bund can save us.

<https://bundistmovement.blogspot.com/2018/12/the-bundist-movement-is-vanguard-of.html>

Volume 2

Chapter 7

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian, this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation (Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Monday, April 8, 2019

**I have something to say in respect to
Miriam Emesberg**

by Hannah Toff

<https://bundistmovement.blogspot.com/2019/04/hannah-toff-i-have-something-to-say-in.html>



I have something to say in respect to Miriam Emesberg.

I disagree with her on the notion that masculinism ought to replace feminism.

Egalitarianism ought to replace feminism. First I give context to what I am referring to;

<http://bundistmovement.blogspot.com/2019/04/torah-culture-and-rejection-of-april.html>

I hold no ill will towards masculinists like Comrade Net Ben-Yahushua and Miriam Emesberg. Although I find Miriam Emesberg to be a bit extreme in her masculinism. I too oppose feminism, and I do my best to convince Classical feminists to switch over to egalitarianism. Miriam Emesberg is correct on her historical analysis concerning how historically revisionist and eurocentric the entire feminist line truly is. Those who reject how eurocentric and historically revisionist the feminist claims are need to read *White Women's Rights* by Louise Michele Newman and pay close attention to the videos by Citalli. Citalli used to be one of the primary spokeswomen of the Mexica Movement. What is funny to me is that Miriam Emesberg is an Atheist who finds Modernism to be a eurocentric

assimilationist attack on Torah Culture, and it is. However, the terms techno-Patriarchy to describe masculinism and techno-Matriarchy to describe feminism could be confusing to those who do not understand that she is using the term techno to describe technological, she is pushing a theological position. The standard in the "Modern World" not referring to "Modernism" should be egalitarianism, masculinism should be a right for the Jewish Orthodox but not as standard enforced all Non-Orthodox Jewry. I am aware that that genuine masculinism does not strip women of rights, I understand that it merely gives Women different rights than the rights of Men. Miriam seems to forget that many Women are just like her, having a solid need to be a housewife. But She forgets that there are also a lot of Women like me that would rather have identical rights to Men, and even Men who have a need to have the same rights that housewives have. I don't make the historical revisionist claims that Women have always been oppressed by Men, but this still happened as Miriam pointed out in both Europe and China. Black feminism was necessary because for a time Black Men emulated the White system of Male Chauvinism, and to me that is where Classical feminism came from, and it is not necessary anymore, Black Men have it much worse than Black Women and only the most disconnected fail to see that, all a Black Man has to do is smile and he gets accused of rape.

But if we are to free the Diaspora from Eurocentricity then we need an egalitarian standard that allows traditionalist women to promote masculinism is a social context while living under the overarching system of egalitarianism. Male Chauvinism has polluted Patriarchy in every way it can. Fighting this pollution requires flexibility. I am not sure if I have made clear that I am Jewish Conservative, I am not Orthodox. Maybe I did not make clear that I reject Jewish Conservative conversions, all Jewish conversions must be Orthodox if they are to be authentic. So this means I would fight any and all attempts at taking away the traditional system away from Orthodox Jewry, but I am too independent to be Orthodox and Miriam is an Atheist as traditional as she is the Orthodox would never except her atheist stances in fact they will be much more understanding to Abraham Weizfeld's Agnostic point of view and for the most part they are. It is never a surprise to me that Jewish Agnostics like Abraham Weizfeld are always more observant than Jewish Atheists like Miriam Emesberg, what is perplexing to me is how someone like Miriam Emesberg can be so deep into archaic traditions, at least it makes sense why Comrade Net believes in those archaic traditions Net is mystically minded not scientific.

Ironically, Comrade Net seems more respectful towards scientific points of view and he so respectful to scientists that they tend to be respectful towards his mystical points of view. It is funny to me because actually I do understand Comrade Net's esoteric mystical stances, they very material and non-idealist, it hurts to me that Net can understand science better than Miriam can.

I stand by my stance on egalitarianism over masculinism.

Overarching egalitarianism would respect a

Community's masculinism.

Overarching masculinism would never respect a

Community's egalitarianism.

I would say to Miriam Emesberg my Comrade and political big Sister, you are good at history but you need to think more scientific.

<https://bundistmovement.blogspot.com/2019/04/hannah-toff-i-have-something-to-say-in.html>

Volume 3

Chapter 8

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation (Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Monday, December 24, 2018

Bundism and Marxist-Leninism

by **Uri Adiah**

<https://bundistmovement.blogspot.com/2018/12/bundism-and-marxist-leninism.html>

National-Cultural Autonomy

As the Councilman of National Affairs it is my duty to provide commentary on Stalin's work *Marxism and the National Question*, this is to be included in the Manifesto we are writing. I have made the study of Nationality my primary concern ever since I went Bundist, I think it was for this very reason that I was the one made the Councilman of National Affairs for the Bundist Movement.

I was born on June 12, 1977 to Jewish Anti-Zionist parents. My Mother was Ashkenazi and my Father was Mizrahi, I attended a Reform Synagogue throughout my childhood and I grew up with liberal political leanings, but I would later become a Bundist. I want it understood that I'm a Bundist, I have always respected Vladimir Lenin and Joseph Stalin even in the days when i was mostly apolitical. However, it was Lenin's rejection of Bundism that has kept me from ever studying Marxist-Leninist theory and practice. I know with great certainty that both Vladimir Lenin and Joseph Stalin were fundamentally incorrect on rejecting the Jewish Labour Bund.



Now that being said, I'm sad that Marvin Eliyahu was able to write on this blog about being a Marxist-Leninist before I was granted the opportunity. This blog is Dona Newman's although she originally only let Net Ben-Yahushua write for this blog, she would later encourage the five of us

Bund Council Staff members to write joint articles for the blog before she herself would. I was the first Bund Council Staff member asked to write an article independently for the blog, I was asked to write about Syria an issue I'm well versed in, this is before Dona Newman wrote for her own blog.

I was convinced to become a Marxist-Leninist by Hannah Toff before she convinced Marvin Eliyahu to do this. Hannah gave me some literature to read with some commentary notes she wrote. After reading all that I decided that Marxist-Leninist theory was the best course of Socialist methodology to fill in the blank spots of Bundist theory. Me and Marvin are roommates, we are also best friends and Revolutionary Socialist Comrades. So, you can imagine how angry he was with me when I informed him that I became Marxist-Leninist. It did not seem to matter to him that I again and again assured him that this increased my Bundism instead of making me want to reject Bundist thinking.

He asked me;

"How?" "Why?"

My reply;

"Hannah gave me ML literature along with a few notes she wrote for me and I have found no reason to disagree."

Marvin immediately told me;

"Get in my truck, we are going to Hannah's right now."

Hannah missed work due to what came of us arriving at her doorstep that morning. They argued for fifteen hours. I know this, I was there. During this long argument I fell asleep a few times, I would be woken up to one or both of them yelling at their loudest, the sort of yelling that makes glass break. Sometimes it got very quiet as she would pull out her books by Lenin and Stalin along with her own notes looking thicker and more detailed than the little notes she had custom written for me, she would read entire chapters, and have him read, the debating never seemed like it was going to end but slowly he found himself agreeing with her.



I differ with Stalin on the National Question, and I disagree with both Lenin and Stalin in their objection to Federations, with the Soviet System you would think they would have known better.

I reject the Nation-States, we must break them first, then we must go from Federation-States as a transitional process into Federations that are not States. Not everything that Joseph Stalin had written on the National Question was incorrect, the hilarious part about all of this is that he seems in large part to agree with Bundist theory, the radical departures that Stalin's outlook on Nationality takes indeed seems to almost suggest that these distinctions are only done as to not copy the Bundist theory on Nationality.



Liberals misuse Identity politics, they exploit it and use it to further their own ends with no regard to how much damage this can cause to the struggle. Marxist-Leninists and Marxist-Leninist-Maoists today have turned against Identity politics, something in higher necessity than ever before, ironically it is Maoist tenancies based largely in Stalin's work that provided a theoretical platform for Identity politics. The Jewish Bundist Diaspora Movement sees the original Black Panther Party as a manifestation of Identity politics and National-Cultural Autonomy, to deny this would be a type of

dogmatism. The new legislating of Pro-Israel Oath Laws is a Born Again Christian Evangelical problem and not a Jewish problem. We the Jewish Nation reject the Zionist-State and we reject Antisemitism of the Judeophobic nature and Antisemitism of the Islamophobic nature. We need National-Cultural Autonomy for the Jewish Nation and we must not start with the ballot box, we need to study the Black Panthers a very obvious manifestation of what Abraham Weizfeld PhD coined in English as Auto-determination as well as National-Cultural Autonomy. We Jewish people here in Arizona suffer with hate crimes that never make it to Television and Jewish people are never allowed to speak for themselves on Television, Zionists on the other hand can say whatever they please on Television, in fact most of the Zionists allowed to speak on Television are not the Zionist heretics of Jewry but the Zionist heretics of the Church. We are being set up and anyone who disagrees with me on that lacks intelligence or is simply involved with the scapegoating of World Jewry.

The Jewish Zionists are the proxies of the Christian Zionists, not the other way around. The American Israel Public Affairs Committee is a Born Again Christian Evangelical lobby not a Jewish one, but we by principle must get blamed, we need POWER, we need to take our right to Auto-determination without worrying about its legality; learn from the Black Panthers.

by **Uri Adiah**

<https://bundistmovement.blogspot.com/2018/12/bundism-and-marxist-leninism.html>

Volume 2

Chapter 9

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation(Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Tuesday, July 4, 2017

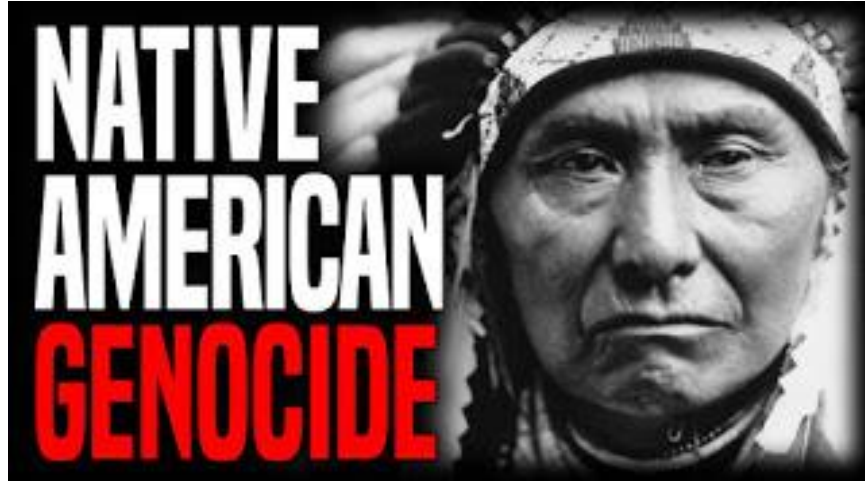
The lie of Independence

<http://bundistmovement.blogspot.com/2017/07/the-lie-of-independence.html>

The United States of America is without democracy.

The United States of America is a representative republic.

It needs to be understood that representative republics are clever forms of Autocracy.



President Donald Trump is furthering the genocide against Natives of the American Continent.

And all those who stand with Palestine need to stand with Mexico.

All those who stand against The State of Israel need to stand against

The United States of America.

PALESTINE



WE KNOW HOW YOU FEEL!

We are in a time of great evil.

The time to act is now.

The fourth of July is called Independence Day.

The fourth of July accomplished nothing in matters of liberation.

You can find what we at the Bundist Diaspora Movement are all about by visiting this link [no longer active]:

www.bundist-movement.org

The lie of Independence

by:

Isaiah P. Kamatstein, Uri Adiah, Miriam Emesberg, Hannah Toff, & Marvin Eliyahu

<http://bundistmovement.blogspot.com/2017/07/the-lie-of-independence.html>

Volume 2

Chapter 10

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation (Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Wednesday, April 15, 2015

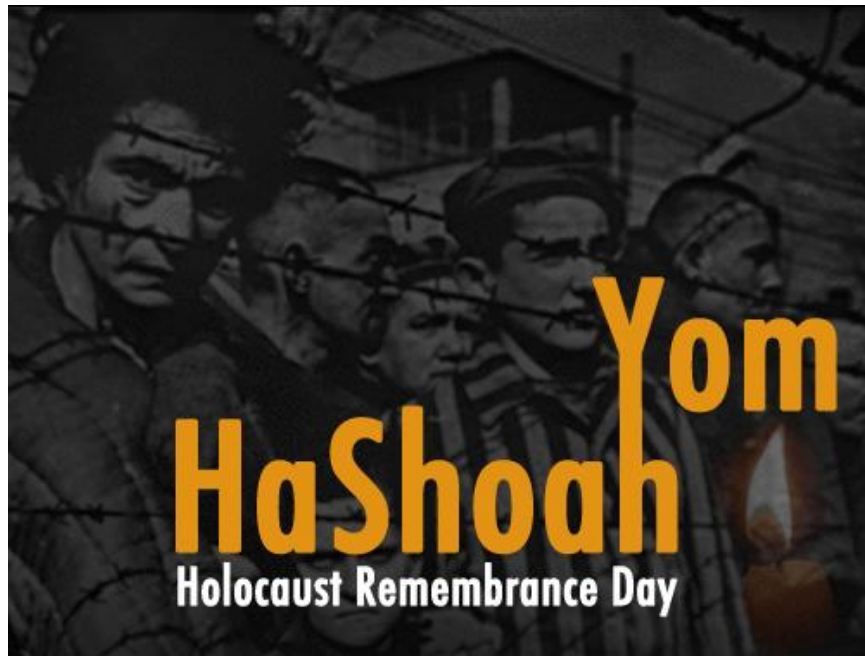
Holocaust Remembrance Day

Yom HaShoah

Yom HaZikaron laShoah ve-laG'vurah (יום הזיכרון לשואה ולגבורה; "Holocaust and Heroism Remembrance Day"), known colloquially as *Yom HaShoah* (יום השואה) and in English as Holocaust Remembrance Day, or Holocaust Day, is observed as Israel's day

of commemoration for the approximately six million Jews who perished in the Holocaust as a result of the actions carried out by Nazi Germany and its accessories, and for the Jewish resistance in that period.

<http://bundistmovement.blogspot.com/2015/04/yom-hashoah.html>



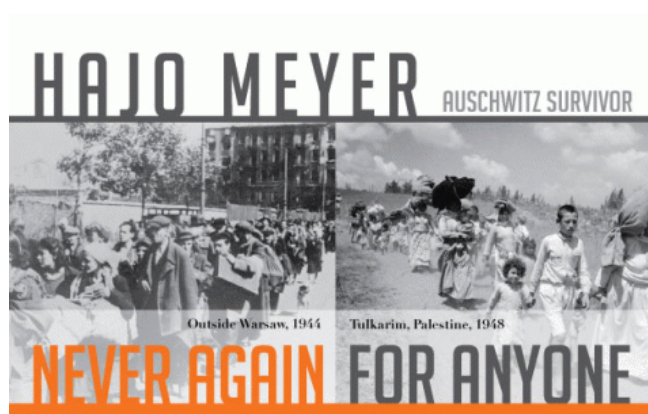
The Holocaust (from the Greek *ὁλόκαυστος* *holókaustos*: *hólos*, "whole" and *kaustós*, "burnt"), also known as the Shoah (Hebrew: *השואה*, *HaShoah*, "the catastrophe"), was a genocide in which approximately six million Jews were killed by the Nazi regime and its collaborators. Some historians use a definition of the Holocaust that includes the additional five million non-Jewish victims of Nazi mass murders, bringing the total to approximately eleven million. Killings took place throughout Nazi Germany and German-occupied territories. From 1941 to 1945, Jews were targeted and methodically murdered in a genocide, one of the largest in history, and part of a broader aggregate of acts of oppression and killings of various ethnic and political groups in Europe by the Nazis. Every arm of Germany's bureaucracy was involved in the logistics of the genocide, turning the Third Reich into "a genocidal state". Non-Jewish victims of broader Nazi crimes include Gypsies, Poles, communists, homosexuals, Soviet POWs, and the mentally

and physically disabled. In total, approximately 11 million people were killed, including approximately one million Jewish children. Of the nine million Jews who had resided in Europe before the Holocaust, approximately two-thirds were killed. A network of about 42,500 facilities in Germany and German-occupied territories were used to concentrate, confine, and kill Jews and other victims. Between 100,000 and 500,000 people were direct participants in the planning and execution of the Holocaust. The persecution and genocide were carried out in stages. Initially the German government passed laws to exclude Jews from civil society, most prominently the Nuremberg Laws of 1935. A network of concentration camps was established starting in 1933 and ghettos were established following the outbreak of World War II in 1939. In 1941, as Germany conquered new territory in eastern Europe, specialized paramilitary units called *Einsatzgruppen* were used to murder around two million Jews and "partisans", often in mass shootings. By the end of 1942, victims were being regularly transported by freight train to specially built extermination camps where, if they survived the journey, most were systematically killed in gas chambers. The campaign of murder continued until the end of World War II in Europe in April–May 1945. Jewish armed resistance to the Nazis occurred throughout the Holocaust. One notable example was the Warsaw Ghetto Uprising of January 1943, when thousands of poorly armed Jewish fighters held the SS at bay for four weeks. An estimated 20,000 to 30,000 Jewish partisans actively fought the Nazis and their collaborators in Eastern Europe. French Jews were also highly active in the French Resistance, which conducted a guerrilla campaign against the Nazis and Vichy French authorities. In total, there were over a hundred armed Jewish uprisings.

NEVER AGAIN FOR ANYONE



On January 27, 2005 the United Nations General Assembly held a special session in remembrance of the liberation of the Auschwitz concentration camp on the same day of 1945. This is the first time that the international organization made a remembrance of victims of the Holocaust as a way to prevent futures genocides. Also the General Assembly took the day 27 of January as the *International Day in Memory of the Victims of the Holocaust*.



Hajo Meyer - Never Again for Anyone

And this is what must be know during Yom HaShoah. The Holocaust ended 70 years ago, let us never forget and let us never let it happen to anyone else ever again. The fear that this can happen again in not unfounded let's prevent this from happening to anyone else.

<http://bundistmovement.blogspot.com/2015/04/yom-hashoah.html>

Volume 2

Chapter 11

**ANTIFA Vanguard of Education:
the Bundists, the Anarchists, and the Marxists**

Preface:

With our regrets for the lose of such ‘goldeneh’ minds, we present these writings from our martyrs of May 27, 2019, in Phoenix, Arizona, USA Empire.

The editorial reflections on this document are found in the Postscript.

**ANTIFA Vanguard of Education:
the Bundists, the Anarchists, and the Marxists**

By the Bund Council Staff;

Isaiah P. Kamatstein – Councilman of Committees

Uri Adiah – Councilman of National Affairs

Miriam Emesberg – Councilwoman of Education

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In the Revolutionary Socialist dialogue, the argument must be kept alive, yet not everyone actually has an argument. It is self evident that Americanists, Zionists, Feudalists, and Fascists have no argument. Even the Capitalists have a argument, they have the weakest of arguments yet they none the less have an argument. Both the Marxists unless they are Classical Marxists and the Anarchists unless they are Mutualists have arguments that are worth hearing. We the Bundists reserve the right to utilize the works of Pierre-Joseph Proudhon without resorting to the utopian dryness that is Mutualism. We reserve the right to utilize the works of Karl Marx and Friedrich Engels, but we reject their Eurocentric chauvinism and the blatant Antisemitism. The Classical Marxists and the Mutualists are Counter-Revolutionary, and they are not allowed into debate, the Classical Marxists are Eurocentric and the Mutualists are out of touch with reality and always will be.

Americanists have no argument and from the time of George W. Bush to the time of Barack Obama they had stopped pretending that they have one, yet with the coming of Donald Trump and the increase in membership of the Church of Jesus Christ of Latter Day Saints it seems that Americanists are back to their old tricks again.

Zionists have no argument, Zionists have no secular argument, no religious argument, no social argument, no cultural argument, this is because every version of Zionism is based on deception, some say that the religious-Zionists have the highest level of contradiction in terms as it is again self-evident that Zionism and Judaism have no compatibility, many say that the labour - Zionists have the highest level of contradiction in terms because of the clear non compatible nature of Zionism verses Socialism, yet the truth is that anarcho-Zionism and diaspora-Zionism are the forms of Zionism that hold up as the versions of Zionism that are the highest level of contradiction in terms, because they both promote blunt barbarism.

The strange and unidentified Oriental ethno-Nationalism often given the misnomer of Pan-Arab Nationalism is a reactionary political position. Oriental ethno-Nationalism historically has been proven to be the most toxic strand of so-called "Pan-Nationalism" and yet truly Pan-Africanism, Pan-Asianism and even Pan-Europeanism in the context of anti-Eurocentric/anti-Imperialism (not in the context of the Alt-Right which has hijack the usage of this word) is perfectly justified. The so-called "Pan-Arab Nationalism" is really just the same thing as Mideastern National Assimilation which is nothing more or less than controlled opposition by Western Imperialism in fact the Pan-Turkic Nationalists of World War I belong to this camp of reactionaries. The Middle East is really the Western Orient, this would not include Pakistan, Afghanistan, Bangladesh, or Russia but the Western Orient clearly must have included into it Georgia, Turkey, and Armenia as well as North Africa which includes Ethiopia, Morocco, and Libya. The Western Orient is where Africa, Asia, and Europe meet and Oriental ethnonationalism is a controlled opposition over this. Oriental ethno-Nationalism is a mild-manifestation of fascism, this is self evident in The Ba'ath Party.

Yet something better grew out of Oriental ethno-Nationalism, something more responsive and much less reactionary, this is of course the very basic multifaceted-Socialist rooted Arab Nationalism which has been more correctly referred to as Pan-Arabism. Pan-Arabism is more genuine than Oriental ethno-Nationalism, Pan-Arabism is a socialist method celebrating the glories of Arab

civilization, the language and literature of the Arabs, calling for rejuvenation and political unity of the Arab world. Gamal Abdel Nasser Hussein was the founder of Pan-Arabism, both progressive and regressive, Arab civilization has a glorious history, whereas unlike the oppressive Protestant-Christian Nation-States that have a very unethical history. Pan-Arabism is progressive because it is responsive rather than reactionary. Pan-Arabism is regressive because it protects the traditions that the Western imperialism has pretentiously declared backwards, Western Pretentious Racism has always sought to fix anything that is not broken – it was Protestant-Christian Nation-States that were broken not the Arab world.

From the Western controlled/inspired Neo-colonial Oriental ethno-Nationalism came the much better and responsive revolutionary Socialist method that being the Pan-Arabism of Gamal Abdel Nasser Hussein. From Pan-Arabism came the much better Mohammed Abu Minyar Gaddafi, himself a pupil of Gamal Abdel Nasser Hussein. And then from Mohammed Abu Minyar Gaddafi came the revolutionary system of Jamahiriya. World Revolution is dependent on Socialism. Not every Socialist agrees with the notion that Socialism goes into Communism, some of us prefer Jamahiriya.

As for the Communists they fall into two categories that being obviously the Marxists and the Anarchists, the Anarchist context of Full Communism is the same thing as Anarchy, as for the Marxist definition of Full Communism this depends on which Marxist strand defines Communism. Gaddafi reached the first stages of Jamahiriya and because of the Imperialist attacks made on his Country he never got to the final stages of Jamahiriya which would have been complete Direct Democracy. Gaddafi became reactionary and this downward spiral would lead to his inhumane assassination and the murder of his life, if he would have never given up his Nuclear capability and had a much more Centralized Revolution with a well planned out goal for Direct Democracy then Full Jamahiriya could be taking over the Planet right now, but instead Imperialism is everywhere, Democratic Republics with strict Proletariat Vanguards lead to Direct Democracy because overly decentralized Liberal Democracies destroy Democracies because of infiltration, reactionaries and sabotage. Communism in the Classical Marxist definition is a front against organic Nations, it is a Hegelian deception. Mutualists have no debate or rationality as they are only underdeveloped Anarchists and nothing more, even if their theories had potential in the past they lack any capability to apply this mostly outdated theory today because Mutualism in the present context is the work of cosplaying for eurocentric Enlightenment values and such values need to be thrown away to the wastebin of history,

a Bundist can make better sense of Pierre-Joseph Proudhon than a Mutualist. Bundists can even understand Pierre-Joseph Proudhon on the matters of Federation and that very context is something most Mutualists lack. Mutualists have nothing to offer in argument, first because the very best of them justify their discredited eurocentric theory of Free Market anti-Capitalism by confusing the necessity of a Free and Fair-Trade system with the cannibalizing Free Market system and second because they fill the voids in their theories with other theories non compatible to Mutualism it self. Federalism is the higher stage of Mutualism, it is the Federalists who have an argument not the Mutualists.

Bundists, Anarchists, and Marxists should maintain civil debate, but we should join forces against Capitalists when debating them. We don't need Left Unity we need Anti-Sectarianism.

Anyone claiming Bundism is hardly a Bundist if he or she is opposed to Jamahiriya however it is time to admit that the Marxist-Leninist-Maoist definition of Communism is compatible with Direct Democracy thus compatible with Jamahiriya. Muammar Mohammed Abu Minyar Gaddafi opposed political parties and we have done the same, but have we made a mistake? Muammar Mohammed Abu Minyar Gaddafi also opposed any Vanguard, even if it was not a political party. None of us has ever hated Joseph Stalin, yet we all more or less have been guilty of believing nasty lies against Joseph Stalin without true inquiry on the subject of this Marxian theorist and spearhead to the Working Class Movement. Indeed, many Marxist-Leninists today believe some of the worst lies propagated against Joseph Stalin. Bundists in particular are fully aware of the mistakes, miscalculations and at times even downright sectarianism of Joseph Stalin but we refuse to embrace the hearsay against him and we refuse to ignore counter arguments that actually could clear up his reputation. The Bundist Movement is the Vanguard of the Jewish Proletariat and it is time for us to stop acting as though we are not. The largest issue we Bundists have with both Lenin and Stalin is that they both had no clear understanding of the Jewish Labour Bund, that they saw the Bund as odious, separatist, and reactionary and they had been incorrect to think so. The very best Marxist-Leninists and Marxist-Leninist-Maoists need to shy away from dogmatism and reconsider the Bund because the very truth that they fail to grasp is that the Bund is the only representation of the Jewish Nation.

Strategy for Argument

By Hannah Toff the Councilwoman of Strategic Projects

We will never have Revolution unless the People are educated.

For the People to be educated we need to declare ourselves ANTIFA and denounce everyone else who claims to be ANTIFA because they are only making things worse. We are the Revolutionary Jewish Socialists, we Bundists had the strongest Jewish anti-Fascist presence in Europe, so real ANTIFA begins with us and only us. We will show that Fascism grew out as a by-product of Capitalism, and thus we will start an argument with the Capitalists that the World will see, and Capitalists can not argue well against educated Socialists in debate because Capitalism is the primary cause of the World's problems. Only the Socialists who have their facts straight shall be allowed to debate Capitalists, ideally the Capitalists with the strongest argument are the ones we will need to debate. The Capitalists with the strongest argument will not wish to debate us because they already understand that they will lose any argument, so we will have to argue crazy insane Capitalists first, the Capitalists that are stupid enough to believe in debunked notions like perfect competition and stateless free markets will happily debate us because they believe in their fictions, we will destroy anything they put forward because every economist knows how wrong they are. After this embarrasses the smart Capitalists, they will have no choice but to debate us, we will win, and they will loose inevitably. After we win this debate, we will start to teach all the disenfranchised Proletariat to strike down Capitalism, then Americanism, then Zionism. We will not be nice to Fascists, such an idea as being kind and humane to them is insanity and a liberal position.

The Bundist Movement is the Vanguard of the Jewish Proletariat, for other Vanguards to exist we need to get education correct and away from profit driven populism, only The Truth safeguards Democracy and this is because Democracy can only work if the People are educated. The ANTIFA Vanguard of Education of the Bundist Movement is Authoritarian not Totalitarian, it should not be confused with the Vanguard of the Jewish Proletariat which is the Bundist Movement itself. The ANTIFA Vanguard of Education of the Bundist Movement must be started by a Bundist that we approve of. The ANTIFA Vanguard of Education of the Bundist Movement must have the aim of educating both those Jewish and Non-Jewish.

Rubble to that Strategy

By Miriam Emesberg the Councilwoman of Education

This strategy makes no sense at all, if anything we need to form new ideas with both the Anarchists and the Marxists on how to start an argument with the Capitalists.

This argument must be done publicly so that no one will be able to deny that we inevitably won. But there is another problem with this.

How do we get these Capitalists to even argue at all?

We should instead debate the Anarchists and Marxists in hopes that we all improve each other. Capitalists know their argument is very weak and they will only debate Socialists that don't got it together, Socialists who have not researched their arguments.

Also, why can't the ANTIFA Vanguard of Education focus on the environmental cause?

Bundists, Anarchists and Marxists are already united on this issue.

The more popular Socialism can get the more the Capitalists will feel threatened, then the Capitalists themselves will be likely to force this debate, to which we are all prepared. This is the only strategy that the Councilwomen of Strategic Projects has proposed that is just not grounded in good foundation.

Synthesis to Contradiction

By Isaiah P. Kamatstein the Councilman of Committees

It is clear that the first part to building a ANTIFA Vanguard of Education is not to join forces with the Anarchists and the Marxists in how to start an argument with the Capitalists. Nor is it to start by debating the Anarchists and the Marxists so that we can all debate Capitalists.

It is clear this must remain an open debate among Bundists first.

Furthermore, unlike the Bundist Movement, Anarchists are Libertarian.

Volume 2

Chapter 12

The 12 Articles of Justice for the Jewish Bundist Diaspora Movement

by **Hannah Toff**
the **Councilwoman of Strategic Projects**

1. We The Jewish Nation reject the slanderous Cults that exist merely to destroy the Jewish Nation

These Cults prevent our Collective Diasporic National Rights from receiving World recognition. We openly declare that "messianic" Judaism or Jews for Jesus is not in any way Jewish. Christians believe that Jesus was both Savior and Messiah even though this is incorrect. Muslims believe that Jesus was the Messiah yet not the Savior, although this is better than what Christians believe, this is also incorrect. JESUS WAS NOT THE MESSIAH!

Chabad-Lubavitch is not Judaism, this does not mean that the seven Rebbes of Chabad-Lubavitch hold no authenticity, what it does mean is that the later period of Rebbe Menachem Mendel Schneerson was a disgrace that promoted a falsehood equally as dangerous as "messianic" Judaism. REBBE MENACHEM MEMNDEL SCHNEERSON WAS NOT THE MESSIAH!

Zionism is not Jewish. Jewish Zionists are puppets of their Christian Zionist Masters. Jewish Zionists reject authentic Judaism because the Talmud renders being a Zionist impossible. Religious Zionism is not Judaism and Labour Zionism is not Socialism, these tenancies within the categories of Zionism work only as methods of confusion. These tenancies within the categories of Zionism are dated, losing favor with the Zionists.

We recognize Orthodox Judaism both Ultra-Orthodox and Modern as valid authentic Judaism. We recognize Reform Judaism as valid authentic Judaism. We recognize Conservative Judaism as valid authentic Judaism. We recognize Reconstructionist Judaism as valid authentic Judaism. In matters of conversion to Judaism, only Orthodox conversion is valid. Access to Orthodox Judaism has become too restrictive and this we believe to be heresy against Judaism, we require that conversion to Orthodox Judaism be made more accessible to the truly invested in Jewishness. There is nothing wrong with having secular opinions however there is something gravely wrong with Secularism. Secularism is the chauvinistic supremacy of Post-Christendom. Secularism is also Cultural Capitalism. We respect the history of Theocracy. However, we cannot in any way condone the re-instituting of Theocracy. Even if we had a need to endorse any Theocracy, there are many stipulations to this. Such as having a mass education to a degree which does not exist anywhere on Planet Earth. Any true Theocracy is inherently democratic. No modern attempts at building a Theocracy could be called democratic given the mass ignorance which engulfs the World today.

Collective Civil Power is what is desirable not Secularism or Theocracy. World Transcendentalism is Collective Civil Power which runs contrary to both Secularism and Theocracy.

We oppose The Church of Jesus Christ of Latter-Day Saints. We oppose the Seventh Day Adventists. We oppose The Church of Scientology. We oppose Satanism as a Christocentric Cult Dogma. We oppose Anti Religion and Antitheism. We reject and denounce the assimilation projects of the Haskalah. We oppose the fake Kabbalah Cults of both the Bnei Baruch and the Kabbalah Centre. We especially opposed the Cult of Sabbatai Zevi. These hostile forces have no right to hide their true nature under the guise of Freedom.

2. We demand National-Cultural Autonomy

We have never been given reparations for the Holocaust. Hand-outs to the Zionist State that plagiarizes our collective identity is not reparations, rather this is a furthering of a Cultural Genocide perpetrated by a World of greedy Antisemitic States. We require Diasporic National Rights to ensure the survival of the Jewish community through Auto-determination and National Cosmopolitanality divested from the bounds of Nation-State power. The Jewish Nation is not based on ethnicity because we are comprised of many ethnicities. The Jewish Nation is not based on race because race does not exist. We are the Nation based on the Torah Culture and the Religion of the Sinai Covenant. We are

a People-Nation rejecting the Cultural Genocide coming from the Neo-Colonial system of Zionism and the Colonial mentality of Americanism. We are a Diaspora Nation seeking integration with other oppressed Nations, opposing the assimilation forced upon us by States. At the root of the Religion of the Sinai Covenant is rehabilitation and community service instead of slavery, education and recreation instead of incarceration. At the root of the Torah Culture is mishpat (“justice”), tzedakah (“righteousness”), chesed (“kindness”) and we stand for Civil Society not Sovereignty. Although we recognize Sovereignty to be valid in a particular context, the Jewish Nation is without Sovereignty. The Jewish Nation supports some Sovereignty for certain Countries, but we reject Jewish Sovereignty of any kind. We proclaim National-Cultural Autonomy for the Jewish Nation not Sovereignty. We demand an end to the repressions of the United States of America and the State of Israel. Americanism inspired the Nazi program, the treatment of the indigenous of the Americas inspired Adolf Hitler to carry out a Genocide of 6,000,000 of the Jewish Nation. Some of us forgive, none of us forget. Zionism was in collaboration with Nazism.

Fascist programs run in contradiction to Our Torah Culture. Fascism is Capitalism in decay, we seek Socialism for the World Jewish Diaspora, Free Trade for small Co-opts and Fair Trade for organized Syndicates. We reject the Profit Motive as reprehensible and proclaim the truth that it is an inhibitor to prosperity for the many at the expense of the few. We embrace the economic equilibrium of housing, culture, community, and health. We reject Market forces of both the Monopoly and Competitive interests. We embrace Personal, Public, and Collective Property. We reject Private Property, Exploitation and Capital Enterprises. We embrace meriting economic credit of individual and collective production. We reject the economic overreach of individual and collective repression to other individuals and collectives. We reject the Nation-State yet recognize the merits of both Federated States and Democratic Federations. Federated States depending on context. Democratic Federations depending on context. We seek to repress Secular Jewish Petite bourgeoisie from holding any real power. Yet in reciprocal empathy to any correct notions they may hold against Zionism and Americanism on Diaspora National grounds. We are in both Class Struggle and National Struggle. We seek Constituent Assembly Power under the control of the World International Jewish Proletariat. The Jewish Proletariat of the United States and Canada is Lumpen. The Jewish Proletariat within the Third World is both Proletariat and Lumpenproletariat. Within the First World we reject infiltration of the Court System with the Jewish Constituent Diaspora Assemblies given full power to utilize those Court Systems of Capitalist Countries so long as the Jewish Lumpenproletariat in Reciprocity to the wishes and concerns of Neturei Karta and Jewish Anti-Zionist Communities of the Third World are upheld. The lesser oppressed answering to the more oppressed.

We reject any tolerance of the Police. Police are State Agents not a single Pig is Kosher. Police are State Agents not a single Pig is Proletarian. All Police whether Jewish or Non-Jewish can never be trusted. Zionism is the Primary Contradiction.

3. We reject fake Noahide Cults and We are loyal to true Noahide Nations

Noahides are those that uphold the Seven Laws of Noah. The Jewish Nation is rooted in the mission of Tikkun Olam. One of the most important aspects of Tikkun Olam is to uplift the Noahide Nations, not to make a new “Noahide” religion as the Cult of Chabad-Lubavitch proselytizes. It is a requirement of Jewry to be loyal citizens⁴ to whatever Countries they reside. It is even more required that Jewry be loyal citizens to Noahide Nations⁵. The traditional tribal ways of the Native Americans in the United States of America and the First Nations in Canada constitute Noahide. There are other examples but we know that with confronting this in the United States of America and Canada the first steps to correcting this error can be achieved. This is the fault of Jewish Europeans both Ashkenazim and Sephardim for taking a cowardly stance instead of taking the Torah stance that we all must take.⁶

It is correct to find the Noahide Nations. It is incorrect to proselytize the Gentiles into becoming Noahides.⁷ Having different Sacred Stories does not disqualify a Noahide Nation, it is expected that true Noahides have differing stories especially concerning Creation. In the United States and Canada our loyalty must be to the Indigenous.⁸ Every time someone Jewish pledges their

⁴ Postscript 3 p 186.

⁵ AW - By a sharing of a common historical culture, there is a collective consciousness ingrained in such a Noahide Civil Society.

⁶ Footnote on Deism at end of article in postscript 6 p 188.

⁷ Postscript 7 p 188.

⁸ Postscript 8 p 188.

allegiance to an American flag it is a great blasphemy and a betrayal to the Noahide Nations.⁹ Every time someone Jewish votes for a President this is also a betrayal to the Noahide Nations.¹⁰

These are the Seven Laws of Noah;

Law 1. The Law which forbids the engagement of idol worship.

The worship of statues and images is idolatry in Judaism, this is also the least harmful form of idolatry. The worship of power and money is a more severe form of idolatry. Any and all support for the Zionist State that calls itself Israel is idolatry in the context of anyone Jewish or Gentile.

Law 2. The Law which forbids slandering of G-D.

The slandering of G-D is part of Zionism and Americanism. Islamophobia is part of this slander for although we disagree with Islam on some matters, they are directly related to us. Most of the aspects of Islam condemned by the West can also be found in Judaism. Noahides don't slander the sacred. Jewry does not attack Noahides, this is another reason why we are in a war against the Zionists because they declare war on the Noahides just by existing.

Law 3. The Law which forbids murder.

The Wars waged by the United States of America, the State of Israel, New Zealand, Australia, Canada, the United Kingdom of Great Britain and Northern Ireland, the European Union and the North Atlantic Treaty Organization¹¹ are guilty of murder and must be held accountable.

Law 4. The Law which forbids adultery, bestiality, or sexual immorality.

To clarify, sexual immorality varies from Nation to Nation. The universal agreement on what constitutes sexual immorality is rape and child molestation. Bestiality is not a notion deserving of tolerance or understanding.

Law 5. The Law which forbids thievery.

This means that the United States of America, the State of Israel, Canada, New Zealand and Australia have no justification as Countries let alone States. Robbing the Food and Drug Stores like Fry's Food and Drug is not thievery, you cannot rob these Stores so long as it is not drug prescriptions that are

⁹ Postscript 8 p 188.

¹⁰ Postscript 9 p 188.

¹¹ AW - North Atlantic Terrorist Organisation (NATO)

being taken away from the store. These stores steal from the Third World, such hoarders need to be liberated from having too much.

Law 6. The Law which forbids cruelty of living animals, animals must never be consumed alive, the torturing of animals is also forbidden.

This means that Factory Farming must be ended. This means that those that make bets over two or more animals fighting each other are directly guilty of violating the Sixth Law of Noah.

Law 7. The Law requires the establishing of courts built on civil justice.

The very best example of these Courts of Justice was and still is the tribal council of the Native Americans and First Nations, before any attempts towards Christianization.

4. We recognize the Armenian Genocide and the Native American Genocides as prototypes to the Holocaust.

We put the World on notice for ignoring Genocide throughout the World. Adolf Hitler was alleged to have said "Who, after all, speaks today of the annihilation of the Armenians?" It is highly likely that Adolf Hitler did say these words, even if he did not this quote is true enough to the situation. If the Armenian Genocide had been recognized the Holocaust could have been prevented. We put the Republic of Turkey on notice for the crimes of Colonialism, Imperialism and Genocide. We call on all Jewish Turks, educated Muslim Turks and Christian Turks who know the truth to recover from their cowardly ways and denounce the Turkish State as a perversion of Ottoman honor. The Republic of Turkey is also guilty of Cultural Genocide against its own Ottoman heritage. The Republic of Turkey removed their Arabic script with a Latin script, if this is progress than it must be said that progress is genocidal. Regression is necessary in Turkish Culture in order to combat Cultural Genocide. If the Native American Genocides could have been recognized for what it truly was, then perhaps the Armenian Genocide would not have happened.

WE DEMAND WORLD RECOGNITION

FOR THE ARMENIAN GENOCIDE AND THE NATIVE AMERICAN GENOCIDES.

We will accept no compromise on this issue. Land Sovereignty is distinct from State Sovereignty. Citizens and Civilians are the same within any Land Sovereignty, that is members of the same Country. State Sovereignty operates on the exact opposite function. State Sovereignty separates Citizen from Civilian. Land Sovereignty in any revolutionary context places Citizen and Civilian as Class Divide between Citizens of upper class versus lower class. True Citizenship is Civilian which requires Abolishment of Class. Therefore, any True Citizenship of Federation State or Federalized Direct Democracy aims for Civilianhood. As long as there are Nation-States of any kind there is Citizenship.

Proletarian Citizenship provisionally transforms the Bourgeoisie into Civilianhood granted guaranteed Human Rights without any collective power in Sovereign-Vote. It takes generations of proletarianizing upper classes. It also takes generations of enlightenment of coexistence programs in educating differing Nations with any State or Country. Without question the Nation-State must go. There is no debate nor can there ever be around the Nation-State. Only a debate between Federated State and Democratic Federation. The Nation-States of the World have colonized the Planet into a permanent Hegelian Westernized Superstructure controlled exclusively by the First World Power Centers of European and Asian Colonial Imperialist Base with Globalist goals of World Control. The entire Ottoman Empire was on the eve of a Sufi Muslim Socialist leaning Revolution which would have decolonized all the Religious, Ethnic and National divisions from within. But this was countered by Pan Turkic Nationalism. Ottoman loyalists whether Socialist leaning, Capitalist leaning or Semi Feudalistic leaning who attempted to stop the Turkish National Movement were censored and/or executed for treason. These actions not only helped to put a stop to any decolonization of the Peoples within the Empire, all deimperializing Sufi Campaigns were censored by Mustafa Kemal Atatürk who in retrospect can only be called a Fascist.

The Mexica People and Peoples are not Hispanic, Latino or Latina. The Mexica People and Peoples are Native and mixed not Spanish. When the indigenous words Nican Tlaca are phrased in Western vocabulary this takes on the meaning Land Here which in Yiddish can be called Doikeit meaning Hereeness. The colonization of the Mexica, Palestinian and Jewish [Peoples] have at their root common struggle which must be aimed at Zionist, Americanist and Turkish Nationalist powers. The Mexica People and Peoples are not Latino or Hispanic, both full blood and mixed blood they are Indigenous Nations to what colonizers call The Americas. The Jewish People-Nation is a Diaspora Nation which is not Racial nor Ethnic, this Nationality is based in Culture and Religion.

Liberation Struggles of those Mexica, Palestinian and Jewish identities must be in solidarity with Armenians Worldwide. World Jewry recognizes the Native American Genocides and the Armenian Genocide.

5. We Will No Longer Be Censored

The Corporate Hegemony over Media communication is violence against Judaism and Jewishness. We are censored from denouncing “messianic” Judaism, Zionism and Chabad-Lubavitch publicly. We are censored whenever we try to explain that there is no Jewish ethnicity. When we proclaim that race is a

fantasy we are accused of being racist by actual racists. The Corporate Hegemony over Media communication hides that there are Jewish People in severe poverty. But we have never seen anyone even try to censor those that maintain that “there are no poor Jews” or that “all Jews are rich” or that “the Jews control all the Money” it appears we are being set up as a group kept alive in the West so that we can be blamed yet again for the crimes of Christendom. When any of us attempt to point out that we have a lot in common with the Muslims we are censored. When any of us attempt to show how much we differ from the Christians we are censored. Yet the Zionists not only are allowed to say whatever they wish to say, they are platformed. The dangerous Cult of “messianic” Judaism is not censored, this is because the Corporate Hegemony over Media is antisemitic. When we say “Islamophobia and Judeophobia are counted as Antisemitism” we are not just censored, we are even ridiculed.

We are already seeing a growing popular hatred of Ultra-Orthodox Jewry which is promoted and endorsed in mainstream Medias. This is being done because the Ultra-Orthodox Jewish Communities do not tolerate Zionism or the Zionist State. The Gentiles have no right to be the judge of Ultra-Orthodox Jewish Communities. Likewise, the Pseudo-Jewish Opposition to Zionism by Jewry who remove themselves from Jewishness have no effective measures in their opposition. The Pseudo-Jewish Opposition to Zionism by Jewry who remove themselves from Jewishness make up a conglomeration of Petite Bourgeois Jewish Liberals who don't care about the fate of World Jewry. Their Religion is Liberalism not Judaism. Their consciousness is Antisemitism not Jewishness. They hold the same animosity towards Ultra-Orthodox Jewry which the Zionists have. This is why they have no respect for Neturei Karta. While it can be realized that Neturei Karta

along with other Jewish Ultra-Orthodox have flaws such as blind loyalty to Imperialist Settler Colonial Nation-States, we cannot pretend that this is intentional. The Ghettoization of such Communities came before the Holocaust. However, the Holocaust only made this blind loyalty even worse. This cannot be overcome by slandering the Jewish Ultra-Orthodox. This can be ended only through the process of Pilpul. We also can never forget how much of a horrific experience the rein of Leonid Brezhnev was to the Jewish Ultra-Orthodox. This distorted the understanding many of the Jewish Ultra-Orthodox have concerning Socialism. We are to be loyal Citizens to the Countries we reside within. However, we are not supposed to do so under false pretenses if we know better, nothing in Our Torah Culture justifies Settler Colonialism of any kind. Neturei Karta are the Leaders of Our Generation. Thus, we are responsible for their mistakes. They are for Bundists to correct in Pilpul. This can be done; we are supposed to be a Light unto the Nations. We declare an end to the Censorship. All defiance against our push back exposes how much Americanism is interwoven with Fascism. No one Jewish or Gentile aids the Jewish People by ignoring our statements. We are a Light unto the Nations. Staying away from this reality is at the root of the ongoing Genocide carried out against all of World Jewry. Tikkun Olam is the Soul of Collective Jewry.

6. We Say FREE PALESTINE

We Reject Zionism and Americanism and we stand with the Palestinians against their oppressors. The Palestinians do not require any justification, they are not our enemies. Jewry and Palestinians have the same enemies, our enemies are the Zionists. The Oslo Peace Process was a land grabbing process which had nothing to do with achieving Peace. Not only should the Palestinians liberate themselves they must reject the failed tactics of Nonviolence which still fail. BDS is not enough to combat Zionism. The Palestinians must liberate themselves by any means necessary and it is the obligation of the Jewish Nation to aid this. There are Jewish Palestinians and Samaritans that are attacked by Zionists just for existing. Nonviolence is not enough to protect and preserve such wonders in the World. Self Defense is not terrorism. Liberation is not terrorism. We the Jewish Nation stand ready to aid, the PLO, Hamas, the PFLP and the DFLP in whatever way they require. The Boycott, Divestment, Sanctions has been very ethical in protest. However, the Laws being passed in the United States of America show the absurdity of Nonviolence in the context of protesting against Zionist Occupation. The criminalizing of Peaceful Protest is invisible because of Media Blackouts. The Zionists are carrying out an ethnic cleansing process. It is our obligation to put a stop to this even

if it means that we will be condemned by the West. If the chauvinists running Western Civilization imprison us let the World see that we were correct the entire time. The Lis'rodi Hebrews who falsely refer to themselves as "israeli" do so at the expense of Jewry, Palestinians and Samaritans. Jewish Partisans and Palestinian Partisans must stand together to halt the Cultural Genocide which Zionism brings to both. The dehumanizing of the Palestinian Culture is complementary to both Zionism and Americanism ideologically. Christian Palestinians and Jewish Palestinians both exist regardless of Western lies. We must go with courage over privilege, justice over convenience. The more of us in Palestine to resist the better it is for The State of "israel" to fall and face a World Criminal Court. Together those Jewish and those Palestinian [Partisans] shall lead the trial against these "israelis" these settlers, these enemies of Jewishness. We Demand an immediate end to the Zionist "right of return" and we demand that the Palestinian Right of Return be enforced by Any Means Necessary. The Manifest Destiny of Zionism is at one with the Frontier Pioneering of Americanism. Zionism is the most excused Colonial-Fascist Apartheid Philosophy, yet no other Colonial Settler Project is questioned at such an intense level. This oppression is evident yet the program of Zionism in question puts the program of Americanism in question. This is one of the chief reasons why dissent against it is kept actively repressed by both State and Corporate interests. Palestine must be set free. The victory of Palestinian Liberation is symbiotic to Jewish Liberation. Free Palestine and Free The Diaspora! Long live Palestine! Long live Gaza! Long live Palestinian Power!

With the Auto-determination of the Palestinians, the Palestinian vendetta is Just and Divine! Palestinians hold history on their side. The Zionists can only tell stories about their cowardly adventures for plunder. What do Zionists have to be proud of? Their hatred of Judaism? Their loyalty to Evangelical Christianity? Their dependence on their Americanist overlords? Bundists pledge loyalty to the Nation of Palestinians and the Holy Land of Palestine! We the Jewish Diaspora Nation declare War on the Zionist State! We will not let these Lis'rodi Hebrews who falsely refer to themselves as "israeli" continue to hijack the identities of Palestine or the Jewish National Diaspora! Justice, Justice, We Shall Pursue! We Stand With Palestine wherever We are! Free The Jewish Diaspora and Free Palestine!

7. We demand the abolishing of the Americanist State and Zionist State

The word America is a word with an empty distinction, Jewishness is a contradiction to every foundation of Americaness.

The Old-World Rabbis warned us not to go to the New World and they were correct. America is an assimilation network, a melting pot of cultural genocide which burns away Jewishness. It is correct to say that there are Jewish Europeans, Jewish Africans, Jewish Asians, Jewish Blacks. It is correct to say that there are Jewish French, Jewish English, Jewish Syrians, Jewish Iranians, Jewish West Africans, Jewish Ethiopians, Jewish Polish, Jewish Indians, Jewish Ashkenazim, Jewish Sephardim, Jewish Mizrahim. It is incorrect to say that there are Jewish Whites. It is incorrect to say that there are Jewish Americans. Whiteness is Anti Jewishness, the term “white” means Western Christendom. America is a colonial word, and it has no truly redeeming qualities. Direct Democracy ran naturally throughout Africa, yet still we are expected to believe that there was no Direct Democracy before Greek Philosophy.

Because America can't define itself, we must uplift what Anti-Americanists say America is. Because Americans reject what Anti-Americanists say it falls upon Jewry locked up in the American Nightmare to define America.

Jewishness embraces pluralism when compatibility is there.

Jewishness is not compatible with Colonialism thus Jewishness can never be American.

Attempts at fixing America or saving the “good” and rejecting the “bad” are attempts at justifying colonial settler Occupation.

We define America as the New Rome, all Americans that call themselves American are being New Romans.

The Jewish Nation benefited from the Roman Empire yet it was a struggle for anyone Jewish to maintain their Jewishness.

Jewishness and Romaness are contradictions.

There were many Roman Converts to Judaism just as there are many American Converts to Judaism.¹² Yet just as Jewishness and Romaness could not exist in any true pluralistic way without giving into high treason against the Torah Culture, so too Jewishness and Americanness cannot coexist for there is no pluralism to be found there.

Assimilation is not pluralism.

¹² Postscript 12 p 188.

The Zionist Settler Colonial Project is Amaleki not Israeli.

The word Israeli implies coming from the 12 Tribes of Israel.

Israelis cannot be considered Ancient Israelites.

Several of the so-called “israelis” could indeed be from one of the 12 Tribes, yet this cannot be said for the entirety of this Colonial Settler Project.

Just by calling themselves “israeli” these New Amalekites are committing Cultural Genocide.

This is Cultural Genocide against the Palestinians who are genuinely Ancient Israelites.

This is Cultural Genocide against the Samaritans who are the only true Israelis.

This is Cultural Genocide against the entire Diaspora Nation of World Jewry which is Am Israel.

We will have a Jewish Cultural Revolution that will transform both American Jewry and Canadian Jewry into four distinct Jewish groups.

Canadian and American Sephardim along with Canadian and American Ashkenazim must no longer be American, they must instead unite against Americanism and Zionism.

Jewish West Africans must divest from any context of Americanness too, they are closer to doing so.

American Mizrahim and Canadian Mizrahim must unite as Jewish Mizrahim in contradiction to the USA/Canada borders.

This is the path to undoing both the Zionist New Amalekite State and the New Roman Americanist State.

8. We demand the abolishing of the Police

We reject all attempts at reform and harm reduction.

Instead, we demand Community Empowerment.

We must replace the Police with the Community Militia and this must be done in Civil Disobedience until we crash the Policing Market.

We reject any reform in the FBI, the CIA, the NSA, the Mossad and the Aman.

We reject the ADL, we do not seek to infiltrate it or change it, we seek to replace the ADL.

We reject the DHS, the IDF, the Zionist Parliamentary so-called “knesset” along with the Congress of Americanism.

We reject voting within the Zionist and Americanist systems and see it as the path of seduction and fanatic escapism.

Huey P. Newton tried to revolutionize both the Drug Trade and the Courts and he failed.¹³

These systems changed Huey P. Newton and he grew up a Cult of Personality around him.

The Police are not part of Civil Society they are [agents of] The State.

The Fire Department is Civil Society.

All Jewish Activists that try to run for Public office within the Zionist State or the Americanist State become corrupt.¹⁴

We need a Culture that removes us from the failure of the 1980s Nonviolence of Stockholm syndrome.

The Oslo Peace Process was Nonviolence.

Nonviolence is a tactic and the most non effective tactic because it requires a Collective Conscience which the majority of Americans do not have.

We are not going to tear down the Government, we will legislate new Laws with other oppressed peoples.

¹³ Postscript 13 p 189.

¹⁴ Postscript 14 p 189.

We stand with Huey P. Newton in the context of Revolutionary Intercommunalism yet reject his reformist revisions to change the system from within.

We stand with the Legacy of the Black Liberation Organization as a primary model to organize Bundist Chapters.

We need to face the historic reality that the tensions between Jewish Europeans and Black People are rooted in the Aristocracy of European Jewry. These tensions are deepened with COINTELPRO.

Criticism and Self-Criticism of Collective Jewry by Jewish Socialists is not Antisemitism! Incorrect - Criticism and Self-Criticism of Collective Jewry by Jewish Communists who despise Judaism and Jewishness are unworthy of Pantherism thus unworthy of Bundism.

We Stand with Black Power in the First World. Jewish Europeans within North America take a back seat to Black Struggle. Jewish Europeans are safer on the Streets yet more terrorized in Prisons.

Jewish Blacks are safer in the Prisons yet more terrorized on the Streets.

We hold to the notion that this is all by the design of White Power and American Culture quite deliberately. The more the Government harms us the more angry the oppressed peoples must become.

Systemic to the Police is the State and systemic to the State is the Police.

While young children are separated by their Parents, we debate no more.

While the new Laws pass by a growing Police State order, we vote no more.

Hey, Hey, Down with the Police, Down with the Plutocracy of Western Civilization.

We will start our own Health Care, our own Education Centers.

Revolutionary Suicide means that there can be no compromise on principle.

Decades of compromise, electoralism and nonviolence are at the root of the loss of Civil liberties.

We will spread Yiddish to all of World Jewry, in addition we will rescue Ladino, Judeo-Arabic and all other surviving Jewish languages as much as possible.

9. We reject the lie that Jerusalem is the Capital of the Zionist State

The State of Israel was never going to be truly challenged by the United States of America.

Donald Trump is the United States of America.

The United States of America is Donald Trump.

Benjamin Netanyahu is the State of Israel.

The State of Israel is Benjamin Netanyahu.

Jerusalem is an Inter-National Zone.

This proclamation by Donald Trump that Jerusalem is the Capital of Israel reflects the genuine wishes of the United States of America.¹⁵ Without Donald Trump the United States of America will still maintain that Jerusalem is the Capital of the State of Israel.¹⁶

We call upon all Jewish People in Canada and the United States to engage in a protracted revolt against their Governments through a Political Resistance Movement that rejects any attempts to fix the Government or run for Public Office.

We call upon all Jewish People within the United States and Canada to cause strife in their Cities until we are platformed for the entire World to see, so that we can say “Jerusalem is a Inter-National Treasure belonging to no State” showing the World that Zionism is another Crusade.

We need to disrupt the very fabric of the United States of America as this is our duty to the Indigenous Noahides.

The Zionist State is the Fifty first State of America.

With the fall of the United States the Fifty first State must fall as well.

¹⁵ Postscript 15 p 189.

¹⁶ AW - How true this 2019 statement came to be in 2021 with the POTUS Biden State Department.

Puerto Rico is not the Fifty first State of America.

Do the Puerto Ricans have equal rights as Americans? No, they don't.

We must do all we can to discourage the Puerto Ricans from becoming Neocolonial American Citizens.

We will take control of all Modern Jewish Orthodox institutions within America and Canada.

With control over these Modern Jewish Orthodox institutions we will take control of Jewish Reform, Jewish Conservative and Jewish Reconstructionalist.

The Zionist-State of "Israel" is the Arch Enemy of the Jewish People Worldwide.

Zionism is a predatory Ideology with a very precise need to spread Antisemitism in the World.

Organized Judaism can bring down the Zionist State, but this must mean an end to Patriotism for American Jewry and Canadian Jewry. With a drawn out never ending collective protracted revolt carried out by American and Canadian Jewry we can save Jerusalem, but this will not be peaceful for our enemies, for our enemies are not peaceful. Neocolonialism is worse than Colonialism. Zionism is not a lesser evil. Zionism is a greater evil. There is no compromise. Zionism is Cultural Genocide!

Restoring Jerusalem as the Capital of Palestine brings Inter-Nationalism to new levels.

The Old City of Jerusalem becomes the Third Temple.

This is the Citadel Temple having four quarters.

A Jewish Quarter.

An Armenian Quarter.

A Muslim Quarter.

A Christian Quarter.

This is the Age of the Messiah.

The First Temple was built by Solomon.

Likewise the Restored Walls of this Citadel Temple-BECOMING were put up by Solomon.
Long live The Holy Temple of Al Quds.

10. We Reject Gun Control

The narrative showing concern for Gun Violence is disingenuous.

Gun Control is, was and always will be a dangerous Right-Wing notion.

Throughout the late 1960s, the Black Panthers used their understanding of the finer details of California's gun laws to underscore their political statements about the subjugation of Black People.

When the Black Panther Party stopped carrying Guns this led to their corruption.

Barack Obama is the exact opposite of the Black Panther Party before the Panthers corrupted themselves with drugs which they used for funding.

Their vain attempts at infiltrating the government led to even faster corruption.

The Black Liberation Army was what was left of the true Black Panthers.

The Bundist Movement carries out legal deterrence according to the logic of the Black Liberation Army.

Ever since Margaret Thatcher became the British Prime Minister and Ronald Reagan became the American President the Culture of the First World has radically shifted its language into a surreal dreamy tone of illogic.

It has always been The Leftists who carried Guns.

It was never the Rightists who carried Guns.

The roles of the Rightists and the Centrists switched places with the Rein of Ronald Reagan and Margaret Thatcher.

Mirages of Liberals called Left by the Right.

Mirages of Conservatives called Caveman by the Center.

White Liberals attempt to defend their status in the racial hierarchy by pushing gun control. Have any of the Police State Laws carried out by Reagan, Bush, Clinton, Bush and Obama been removed under Trump? No, things have only gotten worse.

These problems will only get worse after Trump is gone.

Average People must become armed.

Any compromise to this in anyway invites Global Martial Law upon Planet Earth.

The facts about Operation Paperclip make it impossible to ever trust Gun Control in any form.

The facts about COINTERLPRO make it impossible to ever trust Gun Control in any form.

We need to push this message instead of trying to change the Government.

We must remind everyone that Gun Control is an action of a Police State which is at the root of most of the World's issues.

National Liberation has never been won peacefully nor will it ever.

A lack of self-respect is what Humanity is raised with thanks to the cultural cancer of passivity.

Self-Respect means Defend Yourself.

No longer can we pretend that “Nonviolence will work this time” or that “Nonviolence won us victories in Civil Rights” lies and lies.

All fading concessions we enjoy came because of the armed Black Panthers not Martian Luther King and not the hedonistic Hippies.

The Police are getting more and more militarized, yet the White Liberals still want Gun Control.

How can we ever put a stop to the ever-growing Market of Human trafficking if there is Gun Control?

It is already known that the Police are part of the Market of Human trafficking.

The utopian and repetitively failed idealist notions of better Police and a World without Guns is the narrative of a Police State.

Gun Control is counter revolutionary and Pro Colonial.

Lock and Load !

Bring on the protracted battle Self Defense Organizations !

11. We seek to protect the environment from Capitalism

Environmental risks are caused Worldwide by Capitalism.

This Capitalist crisis is becoming increasingly hostile to the populations in the Third World.

It is already too late to reverse Climate Change.

We therefore will start rebelling co-opts in a style which is eco-friendly.

We will raise awareness of the struggles in the Third World.

As we raise awareness of the struggles in the Third World this will condemn Capitalism as a system.

Instead of trying to reverse that which cannot be reversed we will build up survival shelters.

We must rescue not only ourselves, but we must also rescue other oppressed peoples.

We especially must rescue Third Worlders.

First Worlders live at the expense of Third Worlders.¹⁷

The only First Worlders that suffer are the truly marginalized which is mostly Black People.

The great many First World luxuries share in the largest parts of blame.

Reforestation of Planet Earth is not up for debate.

All Humanity invested in their survival must pledge their lives to Reforestation.

We will build up Kosher and Halal slaughter, Collective Gardens in Co-Operative Power.¹⁸

¹⁷ Postscript 17 p 189.

¹⁸ Postscript 18 p 214.

Five Cars outside a House while other Houses with nothing wrong with them get foreclosed.
More Houses are built for the Housing Markets which means more cutting down of Trees.

We must reject GMOs.

Genetically Modified Organisms are not Kosher.

Genetically Modified Organisms have been shown to cause health issues in all cases.

Organic Food is the solution.

If the Corporations can criminalize an Individual from growing organic food, they will.

The First World has already made it so that certain places in the Third World cannot collect rainwater.

Self-efficiency is the enemy of Capitalism and Capitalism is the enemy of all things natural.

Even Human emotion is on the brink of being marketed now.

There are Fascists out there calling themselves anarcho Capitalists.

These anarcho Capitalists are not anarchists.

The anarcho Capitalists have convinced average people that privatizing everything can stop Corporate Monopoly, this has made Corporations even stronger.

The anarcho Capitalist Campaigns for privatized emotion control Pills for Pharmacologists to give out voluntary at their whims is unacceptable.

The anarcho Capitalists even propose privatizing entire forests as the only way to save the environment.

We must put a stop to the cutting down of Trees.

We must bring back organic farms.

All slaughter must be humane.

Factory Farming must go, it must never return after it is gone.

Fossil fuel must be put out of use, it must never return after it is out of use.

The Meat Market must end.

All consumption of Meat needs to come from organic farming.

The popularity of grains, fruits, vegetables and other non-animals must become popular.

We are Omnivores not Carnivores, something has gone terribly wrong with Human eating habits.

Capitalism must go, it is already killing us.

To end Capitalism is to stop further harm to the Environment.

We will not make any plea to the Capitalist Governments.

We will fight against Capitalism, we will do this for the Environment.

Environmentalism is against Capitalism.

12. We put the World on notice

During the course of the events within the history of the Jewish populations of the United States and Canada, it has become necessary for Jewry to dissolve the Zionist superstructure which have done evil in our name. We say "Not in our Name" and "Free Palestine" this Zionist Occupation over Palestinian life is our main concern. Our concerns for our neighbors that live next to our houses are secondary.

We Stand With Palestine!

The spread of the Arabic language captivated the Palestinians.

This is not a contradiction to Judaism.

The Holy Land was always a sacred place where many peoples including the tribes of Levi, Judah and Benjamin resided.

When the Romans took Jerusalem, this was not the end of the presence of Levites, Judahites and Benjaminites.

When the Assyrians invaded the Northern Kingdom this was not the end of the presence of Reuben, Simeon, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Manasseh and Ephraim *these last two believed by many to be in some way related to the Samaritans.*

These small remnants remained to become part of the Palestinian People.

The land of Palestine for the Palestinian Arab people brought forth World trade.

Ideas flowed into and out of Palestine.

There in that land Jewry, Oriental Orthodox Christians and Eastern Orthodox Christians grew and developed, and there it created its unique human and national mode of existence in an organic, indissoluble and unbroken relationship among people, land and history.

When the Muslims came this did not destroy the Palestinian Arab Nation.

When the Muslims came the Palestinian Arab Nation became richer in National pluralism.

When the Catholic Crusade came to Palestine this resulted in the downfall of Coexistence in the Holy Land which had not been seen for some few Centuries.

The justification for the Catholic Crusade was the actions of Caliph Al-Hakim bi-Amr Allah. Caliph Al-Hakim bi-Amr Allah was denounced in Islam yet this did not stop Catholics from carrying out a Genocide against Jewry, Muslims and Orthodox Christians.

We have forgotten what it means to be Arab.

We have forgotten what it means to be Hebrew too.

There is no difference between being Arab or being Hebrew.

The only difference is a difference in language.

Abraham is the Father of both the Arabs and Hebrews.

Abraham was equally both Arab and Hebrew.

Palestinians require National-Cultural Autonomy and Sovereignty over the Lands labeled Palestine and

Israel.

The Lis'rodi Hebrews who falsely refer to themselves as "israeli" can take opportunity in National Cultural Autonomy yet not Sovereignty over the Lands labeled Palestine and Israel, any statement to the contrary is Colonial.

Such independence for Hebrews must take a back seat for the liberation of those Palestinian and those Jewish.

We Declare Liberation First!

Justice Before Peace!

Today the Zionists carry out their will in the same manner as the Crusaders.

We put the World on notice for trivializing these facts.

We declare a Jewish Cultural Revolution against Zionism for when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

Postscripts Volume 2 Chapter 12

1 Ed. Dr abraham Weizfeld (AW) - The term of citizen other than resident is a concept linked to the bourgeois Nation-State itself and designates certain residents of a given country as legitimate and any other residents as illegitimate. Thus immigrants, refugees, nomads are not taken into consideration as citizens of the given Nation-State. Human and civil rights are, by consequence, limited or annulled for those residents who are not citizens. This context here refers to all such residents whether citizens or not. No one is illegal.

4 AW - By a sharing of a common historical culture, there is a collective consciousness ingrained in such a Noahide Civil Society.

5 AW - The Jewish Bund did not carry the obligation of religious belief or practice. This Bundist policy with respect to Judaism itself, is a matter of personal preference - the Bund remains neutral. The membership of the Bund was both theist and non-theist, but we were not anti-theist - in the sense of waging war upon believers. Judaic practice was a personal voluntary attribute that had no bearing upon the affiliation or the voting of Jewish people with or for the Bund.

Theology may be interpreted in several manners.

To begin with, by the very nature of the concept of deity, there is no possible definition of deity that could be conceived of by humans, since by definition, the deity is beyond the comprehension of mere mortal animals. The only definition possible is thus the declaration that such a definition is not feasible, and the deity is thus consequently designated as the unknown. There is no possible proof available to us that could either prove or disprove the existence of the deity. The matter or question of such existence is a moot point, is unresolvable and indeterminate. Judaism leaves the matter of the deity as an abstraction and forbids the use of the name of the deity as a profanation. No idolization of deity, both physical and symbolic, is acceptable. By avoiding the use of the name of the deity, Judaism becomes a set of writings that reflect the perception of the deity as a consciousness from the Zoroastrian, Noahidic, and subsequently Judaic perspective. The all-encompassing nature of this monotheist conception overcomes the fabrication of particular idolization of private figures for a given Nation, or Empire. The process and debates seeking to clarify the logical presumed thought of the deity becomes the basis of the theology and not merely the moral obedience to an authority figure, as in the Occidental Christian pagan sects. A Rabbi is consequently a counsellor and not an authority in himself and remains distinct and autonomous from other such theologically educated individuals. This paradigm is in stark contrast to the self-anointed authority figures claiming to speak in the name of 'Jesus'.

The associated dependence upon, emulation of and obedience to such a deity is a subjective attribute that does not necessarily correspond to the point of the divine Law, as codified by Moses (Moishe rabeinu), together with all the subsequent interpretations and elaborations. The Five Books of Moses are then the codification of the history and political culture of a new People formed out of the slaves and workers of the Pharaonic Empires based in Egypt. It should be noted that this is one of the first books to be compiled in human history. The heritage it carries is not only a reflection of the Noahide tradition but also that of the 12,000-year-old Zoroastrian culture which preceded our history as a monotheistic culture.

The interpretation of such writings is a matter of context and conceptual underpinnings. The language of such texts is written in metaphorical analogies that reflect a materiel cosmos which requires transliteration to be understood in more scientific terms. For example, while Genesis lays out the creation of the universe by the deity, it nevertheless coincides with the intuitive understanding that indeed the universe was a creation from an initial source which follows the cosmological evolution of first energy, then a material earth, plant-life and eventually humans after 13.8 Billion Earth years. Such a primordial hypothesis of the evolutionary development of the Universe and thereafter the solar system is accurate enough. The language used to describe such an hypothesis is of another character where light is created it is written on the first Earth day, even while the earth had yet to be created. It is the obvious conclusion that the text was written by the human mind on earth and yet provides a source of abstract thought corresponding to current scientific capacity. To reject such abstract thought as mere ignorance, is in contradiction to the innovation that came with it and superseded the classical scientific presumption that the Universe was timeless and infinite, which it is not.

It is to be noted that the name of our People is 'Israel', as is the largest current tribe alongside Kohanim and Levi. This term is not associated with a particular territory but is rather based in Law. The Hebrews' National Assemblies that took place with the leadership of Moses, were thirty-five in number annually during the wanderings in the desert of the Sinai. Furthermore, while Moses was a guiding light for this developing political-culture, he was not considered a Monarch. In Judaism there is no State. Judaism was developed in the de facto Constituent Assemblies which formulated the Law in practice. In stark contrast, Christianity proffers an authority with an Empire, as in the Holy Roman Empire or a Nation-State, as found in the Protestant Reformation's national strivings for liberal democracy. The guide that was Moishe was not considered to be and did not become a deity in the theology that he cultivated, since it was the Law that was the focus of attention and not any material entity nor any abstract idol either. The concept of the deity is more so an inspiration that allows for the generation of thought itself, as if humans were the vessel that was filled by logic inspired by the perception or knowledge of the deity.

6 AW: Considering that Western Christians are not necessarily to be considered Noahides, this is a matter of consciousness for those Christians to contend with and not a raw materiel for conversion. The

essence of Christianity since 326 CE, has been the deification of a Jewish human named Yehoshua ben-Youssef. The Christian designation of this individual as 'Jesus Christ' is an elaboration of the pagan Greek theology whereby the term 'Christ' is the designation for one of the multiple deities that proliferated in the retro pagan Greek culture, where the Hercules was considered a Christ, a Greek term meaning demi-deity.

7 AW - The indigenous First Nations of North and South America who placed their faith in the 'Creator' were and are Noahides, while the colonial ideology of Christianity is not of this conceptual understanding.

8 AW - This is due to the character of the Nation-State as being theocratically Christian. For example, in the United States of American the printed money currency had the words added 'In G~d We Trust' during 1957 and the pledge of allegiance had the words '... so help me G~d' added in, which according to Christian theology refers to 'Our Lord Jesus', in the possessive sense.

9 AW - Voting so becomes a tactical and not a strategic consideration. Any transitory alignment that would make voting a technique of expression is not of the same character as electoralism.

11 AW - The empirical evidence is in the origins of the Ashkenazi Jewish Nation which began with 350 Jewish slaves and traders who were brought to Rome. Those few men were no longer able or permitted to find Jewish Semitic brides and so the European Jewish woman converts came to be the source of a new Jewish Nation (genetic studies of mitochondrial DNA leads to the conclusion that there were four particular woman who were the original mothers). By escaping to the German Ruhr region, we picked up the Mittle Hoch Deutsch dialect and developed it into Yiddish (Jiddish), most likely because we ended up talking to each other for the lack of those Germans who would consent to talk with us. The Jewish working class and peasants found work in Poland, on the invitation of the King there and so left behind the petit bourgeois Jewish strata that denied any allegiance to the poor East-European Jewish co-nationals, as well as rejecting Yiddish itself.

12 AW - The Judiciary is a component of Civil Society, not the State. To revolutionize the Court is theoretically possible, although the jury selection process favours the dominant national political-culture. Nonetheless, the courts provide for the appeal process and in the USA the judges may have been elected as well. These are avenues to be developed as a civil defence mechanism. The origin of the Judicial system is cultural and not Statist, with many attributes from the Judaic Law prescriptions and practice. The independence of the Judiciary is precisely the target of the Nation-State proponents of the current government 'democratic-dictatorship' of the Zionist State.

The Drug Trade should be differentiated into the organic psychotropic and the narcotic substances. The addiction of the concentrated narcotics are not a crime, it is an illness and should be treated by a socialised health care programme. The utilisation of organic psychotropics and non-additive molecules such as LSD and

MDMA-extasy are acceptable stimulants for psychological de-stressing and development, artistic exploration and pain relief. Educational work on the use and security of such experimentation is an obligation and holds out a cultural development without limit. In place of the Drug Trade being a drain on the collective political-economy of the community, this commerce should be socialized to provide for a revenue that is reinvested in the revolutionary process.

13 AW - This would address the Bernie Sanders campaign which actually educated millions to appreciate Socialism as a concept, even if he did and does not indicate how to achieve this revolutionary advance in political-economy. It was with the compromise of critical endorsement of the Sanders candidacy, which the Jewish Bundist Diaspora Movement proposed to begin the task of building a mass socialist movement. The Sanders campaign subsequently fell into the oblivion of endorsement for the bourgeois Democratic Party candidates as well as the violation of principle in voting for war credits of NATO's proxy war against the Russian Federation in the Donetsk and Lugansk People's Autonomous Republics..

14 AW - The centrality of the Jerusalem 'idea fixe' exists both for Judaism and Christendom. For the 'White' Christian Evangelical movements and their leader Trump, Jerusalem was and still is symbolic of the Crusader mentality which asserts its dominance by the occupation of 'Jerusalem'. As the British General Allenby stated in his 1917 address upon entering the Chalife Suliman walls of Jerusalem, "This is the end of the Crusades", as if that occupation would last forever. This continuing occupation by the Zionist Occidental-backed forces serves to indoctrinate the Christian-minded population as to the sacred nature of imperialism. It is as if Christianity was fabricated to justify the colonial and neo-colonial projects.

16 AW - The theory in Third Worldism serves to explain why the famed working class has not fulfilled its historical duty to bring down the capitalist system, as presented in classical Marxism. The lack of consideration for the effects of imperialism at the time did not consider the propagation of an aristocracy of labour (middle class) as well as the precarity and obsolescence of the non-specialized workers who were and are to be replaced by automation and robotization. The colonial revolt of post-WWII experience and the continuing neo-colonial revolution against the national bourgeoisie corrupted by imperialism, is the pivot point of history. Pan-Arabism, Pan-Africanism in the sense of Nasserist doctrine is one such form of anti-imperialism and the Arab Spring of 2011 is another. These movement falter over the propagation of the Nation-State, which is in contradiction to such proposed 'Federation of Federations'.

In addition, the lack of recognition of nationalities and a subsequent lack of a United Front with the national minorities is a self-inflicted wound.

17 AW - While kosher slaughter is more, not less humane, than the infliction of electric execution or blunt force trauma to the brain, it is the practice of flesh eating in itself that should be put into question,

rather than the means of killing the meat in the first place. It is to be noted that the sacrifices at the Temple had been changed to allow for the sacrifice of agricultural produce in addition to animal sacrifices. To eat that which is dead is self-contradictory and is a retrograde practice prior to the time of human development to cultivation. The human lifespan is diminished by 10-20 years as a result.

Volume 2

Chapter 13

The Councilwoman of Strategic Projects

Re: The 12 Articles of Justice for the Jewish Bundist Diaspora Movement

By Hannah Toff

of the Jewish Bundist Diaspora Movement

Pantherism is a Method as well as the primary Strategic Project

I have written ‘**The 12 Articles of Justice for the Jewish Bundist Diaspora Movement**’ as the Revolutionary Declaration to serve as a model for Jewish Pantherism. This also serves to show that Bundism is Jewish Pantherism. So, while Bundism is Demarchist. Bundism can cross over into Marxism as well as anarchism. Bundism is Jewish Pantherism whether the Bundist is Demarchist, Marxist or Anarchist. This was necessary as we need to have a clear vision which accommodates the entirety of the Jewish Diaspora Nation. Jewry in North America hold advantages which the rest of World Jewry lacks. The old Jewish Labour Bund was exclusively Ashkenazi. The Jewish Bundist Diaspora Movement is not exclusively Ashkenazi. The old Jewish Labour Bund gave no understanding to Marxism-Leninism, we have corrected this. The old Jewish Labour Bund gave no understanding to what we call “Ultra” Orthodox Judaism, we have corrected this too. The Jewish Bundist Diaspora Movement is largely a political movement pushing a series of corrections within Bundism.

Criticism of the Triad Bund Command

Comrade Net is a Jewish Lumpen Revolutionary, Jewish Lumpen Revolutionaries are the Jewry among us who are meant to have the first and last say. I propose that the majority of Vanguard Circles be completely run by Jewish Lumpen Revolutionaries. This brings me to my final criticisms

of the Triad Bund Command. I charge Dona Newman with treason against Jewish National-Cultural Security. Dona Newman is guilty of Bonapartism. Bonapartism is the political ideology supervening from Napoleon Bonaparte and his followers and successors. The term was used to refer to people who hoped to restore the House of Bonaparte and its style of government. In this sense, a Bonapartiste was a person who either actively participated in or advocated for conservative, monarchist and imperial political factions in 19th-century France. After Napoleon, the term was applied to the French politicians who seized power in the Coup of 18 Brumaire, ruling in the French Consulate and subsequently in the First and Second French Empires. Not only do I criticize this behavior of Dona Newman, I will give an ultimatum to her, which I expect her to take seriously. Dr. Weizfeld is guilty of Russophobia, Fascism (in denial), Political-Cultural Apathy, Projection, Whiteness and Ashkenazocentrism. This is all part of the Elitism of Abraham Weizfeld PhD. Comrade Net is guilty of Squirism, a word that I have coined to describe this very sad condition common among the true leaders who don't understand that they are the only ones who can be trusted Dictators subordinate to the marginalized Zealots who tell the truth. I'm going to criticize this reactionary behavior coming from Comrade Net.

Criticism of the Bonapartism and Professionalism of Dona Newman

Due to the many insecurities of Dona Newman she has displayed malice behavior. Dona Newman will attack those who slander any of us. Then she will hypocritically slander us to our faces. She genuinely thinks of herself the Great Matriarch of Bundism. I hate her spelling policy more than any other policy she established. I have to write Jewish instead of Jew. I have to write Jewry/Jewish People instead of Jews. While the words Jew and Jews are antisemitic in origin this is not how those words are viewed anymore. It now depends on how you say the word Jew. The word Jew can be negative or positive depending on how it is said. I HATE THESE POLICIES BY DONA NEWMAN. We are also expected to write the word Labor in the British spelling of L A B O U R. We are expected to write the British spelling as much as possible for other things too. Even though Dona Newman has a hard time with this herself. Dona Newman hides behind her anxiety disorder which clearly has become more intense. I was never insecure about the freckles on my face until Dona Newman kept pointing them out to me. So much so that after my picture was taken for this manifesto, that I asked Ms. Newman to airbrush my freckles off my face as best she can. I later regretted this, and she told me that it was too late. So, I took another picture of myself, this time by myself and then I gave the new photo to Dona Newman. She said "No, you look better without the freckles" then she took scissors to the picture and threw it in the wastebasket right in front of me. Dona Newman is aware of the scandals around JFK and 9/11 yet she refuses to add this into COINTELPRO AWARENESS. Without the cover up around the murder of JFK. Without the facts around 9/11. Without these

COINTELPRO AWARENESS will always be watered down. I know it is a bit shocking for me to come out on those subjects, but the way things have been going I might as well say what we all know whether we choose to say it or not. The CIA-Nazis killed JFK. The CIA-Nazis did 9/11. The only reason why Dona Newman is engaging in this kind of liberalism is her misguided commitment to professionalism. This means that Dona Newman unwittingly is helping the CIA. Professionalism is Aristocratic and the first sign of Bonapartism. Dona Newman has also helped to enable the worst sides of abraham Weizfeld PhD. The Chauvinist Bonapartism of Dona Newman is something that only exists with Dona Newman. The rest of the

Bundist Movement is without this. The Bonapartism of Dona Newman is manifested as follows:

Point 1

From the start Dona Newman has held a policy unchallenged by Comrade Net. Dona Newman made it policy that the Bund Council Staff was forbidden to contact Dr. Weizfeld over phone or video because she was entitled to do this first. The reasons for this is that she wishes to establish her importance to Dr. Weizfeld who she only knows in a rather abstract way. That's right this fucking Jersey Cunt has not ever spoken to Dr. Weizfeld for this entire Ten Years of the existence of the Bundist Movement. Fortunately, both Uri Adiah and Marvin Eliyahu ignored this. Well, they tried to ignore this. Dona Newman threw what I can only call a Jewish Jersey Princess Temper Tantrum which played to their sensitivities but not mine, I saw that gross display of childishness which is common among those trying to be "professionals" this is the disgraceful and reactionary nature of professionalism. While both Uri Adiah and Marvin Eliyahu did talk to Dr. Weizfeld at different times they were discouraged by Dona Newman to proceed from doing this any further. The reason for this is a reason that Dona Newman does not want me to point out. However out of all of us the one who I care less and less about the opinion of is Dona Newman. Dona Newman fears that Dr. Weizfeld will realize her lack of care, her abusive nature and her Bonapartism. When explaining things that have been going on from the start of the Bundist Movement such as her addiction to espionage this will make her the least in the eyes of Dr. Weizfeld. She knows this just as we all know this.

Point 2

Dona Newman slanders Comrade Net's Wife to all five of us. She also slanders Net's first-born Child right to our faces. Between myself, Isaiah and Mariam we have asked her to stop but then she panics and runs around us with word salad for hours, then we get tired then real life as dangerous as it is takes effect and for a while we forget about the issue concerning Dona Newman. She no longer

does this around Mariam because Mariam will never tolerate any kind of slander towards Comrade Net, his Wife or his Children. Before this Ms. Newman would make fun of Comrade Net and the five of us at certain times joined in. But it was Mariam that put this to a stop. While making fun of Comrade Net halted, slandering Comrade Net has not stopped. It is now at the point where all five of us would like to see Dona Newman suspended until we can get her mental health checked out. Dona Newman is a selfish egomaniacal Labour Aristocrat. I am also a Labour Aristocrat. Class Traders like myself and Dona Newman need to realize that we are meant to be more Rear Guard instead of Front Guard. The simple truth is that Dona Newman is jealous of Comrade Net. Comrade Net is sought out by revolutionaries, some of them older than he yet some of them like myself younger than he. Dona Newman has certain political pull with certain people, yet it is Comrade Net they fall in love with after meeting both Dona Newman and Comrade Net. Dona Newman also lost her mind for an entire day after she learned that Daniel Miller had a Online fully visual meeting with both Comrade Net and Dr. Weizfeld as she wanted to know why Daniel Miller got to meet Dr. Weizfeld before she could speak with Dr. Weizfeld in a similar matter. Dona Newman went on a offensive against Comrade Net because of this. She calmed down later of course. But then Isaiah P. Kamatstein spoke to Daniel Miller on the phone which caused her to say extremely harmful words at Isaiah calling him "opportunist" and "dishonorable" which is projection really. Dona Newman would flip out further because there was another time Isaiah P. Kamatstein spoke to Daniel Miller on the phone. Daniel Miller is the new Guy. As I write this, he should be arriving here in Arizona in just a matter of days. The Wedding between Isaiah P. Kamatstein and Omar Hafez is approaching fast, and we hold ourselves to standards now which I expect Dona Newman to follow.

Point 3

Dona Newman is a control freak with an agenda. She wants to be somebody. Hate to say it, but Dona Newman is undeserving of the position in life she seeks for herself. When a Labour Aristocrat joins the cause of the "workers" (whatever that means these days) and the Lumpen this means that an Aristocrat betraying her Class must become subservient to the "workers" and the Lumpen. I have done this, but Dona Newman has not. Dona Newman feels threatened by Comrade Net because he is the very Jewish Lumpen Revolutionary she first theorized about. She sees Comrade Net as that very Jewish Lumpen Revolutionary now, which displeases her greatly. Not because Net is Jewish and Lumpen but because he is the very Jewish Lumpen Revolutionary she always sought. The fact that Net embodies something she sought bothers her. It is the fact that it is Net who fills this role which bothers her so.

Point 4

This is all about controlling the pet project of the Bundist Movement which grew way beyond what she was aiming at. It is clear to me that Dona Newman only wanted a Protest Group originally. Dona Newman is guilty of Bonapartism as she has convinced herself that she is the Matriarch of Bundism.

The mark she has left on Bundism is not enough for her. Any further mark which she leaves on Bundism will be insignificant and she knows it. After the constant attacks she has had to deal with by Trot scum it is obvious that she can't take the heat and never could.

Hear Me Ms. Newman, thank you for waking me up. You have taught me a lot about Professionalism. Because as of now, I declare War on Professionalism. I reject any apologies from Dona Newman in this regard, I will only settle for her surrendering of her pride which must be broken if we are to endure. Dona Newman, you are guilty of every scandal that has been going on within the Bundist Movement. You are exclusively guilty of the scandals; don't worry I will not go into further details as this would harm others. This is your problem and your problem alone. Thank You for breaking your very own rules on democratic centralism. Thank You for fucking up so badly that I now can say I am obligated to rescue us from you. I will not be held back by such a hypocritical cunt such as you.

I love you Ms. Newman, but I resent you greatly and I should have resented you a long time ago.

Criticism of the Liberalism and the Elitism of abraham Weizfeld PhD

Stan Heller is a Trotskyist who will inevitably betray Dr. Weizfeld. Dr. Weizfeld is under the spell of Trot scum. His constant dismissal of Max Blumenthal is purely reactionary and Russophobic.

I hate the way that Max Blumenthal is slandered with lies throughout all the center-left Jewry, you see this all over the Jewish Socialist Bund mailing list. Max Blumenthal is not a Socialist, he is a Progressive. Which is why he is Ally not Comrade. Max Blumenthal is a Jewish anti-Zionist, an eyewitness reporter and Human Rights activist. Dr. Weizfeld's irrational hatred of facts is pure elitism.

The Liberalism of Dr. Weizfeld can be seen in his blind support for the reactionary Alexandria Ocasio-

Cortez. Alexandria Ocasio-Cortez is a Catholic Social Democrat who virtue signals to the Jewish Centrists. Regardless if she comes from Jewish stock or not, she is not even Jewish. Dr. Weizfeld is obsessed with making sure that AmeriKKKa has at least one Jewish President. While it is true that Radical Progressives tend to be confused between the glaring differences of Socialism and Social Democracy. Radical Progressives will always be more pro-liberation than Progressive Social Democrats. I was a Progressive Social Democrat myself and I was first enlightened by Radical Progressives who showed me just how elitist it is to be a Progressive Social Democrat. I could never get behind Radical Progressivism because of how class collaborationist it is. Radical Progressives have three virtues which Progressive Social Democrats are always hostile towards. The first is the Virtue of Fair Mind. The second is the Virtue of Anti-NATO Politics. The third is the Virtue of Truth against Post-Truth. We almost became in-real-life Allies of Max Blumenthal. It is Dr. Weizfeld's dismissive attitude and his Bookchinite Imperialism which has consistently undermined our efforts.¹⁹ Dr. Weizfeld takes a liberal attitude towards the conflict in Syria. He rejects facts which we have accumulated because it disrupts his articles of faith in Bookchinite Imperialism. Social Democrats are Fascists upholding Pseudo-liberalism, this is why Dr. Weizfeld has to stick to his guns on supporting Rojava's Genocidal policies. We only support Rojava on the grounds that the Kurdish are without National-Cultural Autonomy. Aside from this we have to oppose the Imperialism of Rojava. We have PROOF that the White Helmets, the FSA and all the armed forces in one way or another work only to destabilize the region. I coin a new term; Political-Cultural Apathy. I base this on Dr. Weizfeld's attitude towards the Syrians. We talk to the Jewish Syrians, all of whom support Bashar al-Assad, these are facts that make Dr. Weizfeld very uneasy. Comrade Net has had five opportunities to get Dr. Weizfeld on RT (Russia Today) all five times Dr. Weizfeld dismissed Comrade Net outright. Time is running out; RT is the best bet we have and as the USA degenerates further RT will close its doors. There is also his false stances on the Islamic Republic of Iran. The Islamic Republic of Iran does not condone Holocaust Denial. Rabbi Yisroel Dovid Weiss already cleared this up explaining what Mahmoud Ahmadinejad actually said. Dr. Weizfeld favours Popular Fronts over United Fronts. His populist views are manifested in his dismissive attitude towards Uri Adiah THE EXPERT ON SYRIA AND THE KURDS! Uri Adiah is a Jewish Syrian with many connections to the Jewish Syrians and the Assyrians. Dr. Weizfeld is guilty of something in Psychology called Projection. Psychological projection is the process of misinterpreting what is "inside" as coming from "outside". This is something that Dr. Weizfeld is constantly doing to Comrade Net all the time. So many times, have I stood next to Comrade Net while Dr. Weizfeld is accusing him of "Speaking only for yourself" which is something exclusively done by Dr. Weizfeld. The problem with Dr. Weizfeld is he is isolated from

¹⁹ Postscript 19 p 214.

other Jewry. He needs to learn that a bunch of self-important Center-Left Jewry have no interest in advancing the cause. I would kindly ask Dr. Weizfeld to delete his reactionary Mailing list **Jewish Socialist Bund** as it is pure Ashkenazocentric Elitism. The **Jewish Socialist Bund Mailing List** is friendly towards Whiteness. The tolerance for Tony Greenstein is unacceptable. We are persecuted for proving to the locals of Arizona that many of the Jewish Defense League members are also members of the Free Syrian Army while Dr. Weizfeld chooses to embrace their Pentagon style propaganda. Thus, undermining his true Comrades in favour of all his enemies who he lets into his several failing online forums. The majority of Kurds seeking Land of their own are Pro-Zionist. Dr. Weizfeld rejects this while ignoring the significance of the Armenian plight. Azerbaijan has no right to exist as a Country. Dr. Weizfeld's inability to recognize the differences in Christian sects is part of his lack of cultural empathy. He makes statements without knowing the facts on a constant basis. He is blinded by his own prejudices. The Russophobia of Abraham Weizfeld PhD is connected to his absolute betrayal of Jamahiriya. Which is connected to his toxic association with Murray Bookchin the Ultra-Zionist.

Murray Bookchin was friendly towards anarcho-Capitalism which just happens to be the only correct description of government and Economy of Arizona. Murray Bookchin was a notorious Islamophobe. Leon Trotsky was a Colonial minded Eurocentric Jewish self-hater. Trotsky virtue signaled a lot to the Bund even though he was a sworn enemy of Bundists and Jewry as a whole. He was also known to be connected to Fascists. Dr. Weizfeld completely ignores how Stalin was a peasant and friend of average people. While we now know that Trotsky was hated in Russia for his aristocratic attitude towards the peasantry. Every time the poor conclude that 9/11 was an Inside Job Dr. Weizfeld accuses them of antisemitism. I know forensic science unlike Dr. Weizfeld. 9/11 WAS AN INSIDE JOB! I have refused to state my positions on 9/11 because Comrade Net forbid it. I rebel against this. Academics accuse any and all claims of False Flag Terrorism to be antisemitism. Dr. Weizfeld is aristocratic not by origin but by his privilege. Dona Newman knows that 9/11 is an Inside Job, she has been the only one open about this. The only reason she never expresses this as one of her public statements as a founder of the Bundist Movement is because of Comrade Net. This is the fault of Comrade Net only to a point. Dr. Weizfeld is guilty of being an academic. Academia is a Crime against the Poor. Alex Jones made the 9/11 Truth Movement popular. This is the excuse used to ignore forensic science. Most of the "truthers" whom Dr. Weizfeld has belittled happen to be Jewish. Dr. Weizfeld is equally sloppy with his infantile understanding on why to this day the majority of Americans his age believe that John F. Kennedy was not killed by a lone gunman. The way it works is Dr. Weizfeld makes up his mind on a topic then he searches for information which confirms his ill-informed bias. This is universal in academia. Lee

Harvey Oswald could not have been a lone gunman; this is just impossible. Having a Canadian Academic telling us that we are antisemitic when it is him who keeps displaying antisemitism is part of the elitism of abraham Weizfeld. I am the youngest member of the Jewish Bundist Diaspora Movement. Even with this fact, I have been treated with more respect by Dr. Weizfeld. Dr. Weizfeld treats Comrade Net like a 16-year-old who is wet between the ears. I remember how much Comrade Net struggled to explain the geopolitics of the USA to Dr. Weizfeld only for each and every time to get dismissed by Dr. Weizfeld. After Lee Harvey Oswald was declared America's Most Wanted, he was then captured, only to be murdered by Jack Ruby. On Sunday, November 24, 1963, detectives were escorting Oswald through the basement of Dallas Police Headquarters toward an armored car that was to take him from the city jail (located on the fourth floor of police headquarters) to the nearby county jail. At 11:21 a.m. CST, Dallas nightclub operator Jack Ruby approached Oswald from the side of the crowd and shot him once in the abdomen at close range. As the shot rang out, a police detective suddenly recognized Ruby and exclaimed: "Jack, you son of a bitch!" Jack Ruby was also a disgrace to Orthodox Judaism, but it is obvious that Dr. Weizfeld's only grounds for not understanding this is his desire to protect Jack Ruby. It is no mere coincidence that Robert F. Kennedy was also murdered in bizarre circumstances. Robert Francis Kennedy (November 20, 1925 – June 6, 1968), also referred to by his initials RFK or by the nickname Bobby, was an American lawyer and politician who served as the 64th United States Attorney General from January 1961 to September 1964, and as a U.S. Senator from New York from January 1965 until his assassination in June 1968. He was, like his brothers John and Edward, a prominent member of the Democratic Party and has come to be viewed by some historians as an icon of modern American liberalism. Sirhan Sirhan murdered Robert F. Kennedy. Sirhan Sirhan is a Palestinian convicted murderer who was found guilty of the assassination of Robert F. Kennedy. He was a victim of MK-ultra. I HAVE THE PROOF FOR THIS ONE. But it is all too clear that if I was to speak to Dr. Weizfeld about what both COINTELPRO and Mk-ultra have evolved into, he will denounce me as an antisemite. Dr. Weizfeld fails to understand what the United States Government is, if he knew what we KNOW he would drop electoralism. But the issue is that he will never consider that he can be wrong. Many of us, especially me, believe that abraham Weizfeld PhD is senile. Hear Me Dr. Weizfeld, you are a Dismissive Elitist guilty of liberalism, Eurocentricity, Russophobia, social democratic revisionism (fascism comes in two forms Open Fascism and Social Democracy), in denial antisemitism and populism yet worst of all you have helped to maintain academic populism with your unconscious ashkenazo-centricity because you are guilty of the elitist crime of academia. You need to face up to the reality that we may know a lot more than you. Urban Scholars must replace Academia because it is the Urban Scholars who know to reject professionalism. You have turned off the Jewish Lumpen and this is why Comrade Net has had to struggle to polish your image to the Jewish Masses you seek

yet ignore in favour of the North American Jewish Labour Aristocracy which just so happens to be the primary oppressor of the Jewish Lumpen (most of whom want to know Yiddish).

Criticism of the Squirism of Comrade Net Ben-Yahushua

Comrade Net Ben-Yahushua is the true Son of Abraham Weizfeld PhD. They are not related by blood, rather they are related by identical values. The difference is that when it comes to what constitutes the essence of Jewish Nationality it is Comrade Net who fully understands all the ins and outs. Dr. Weizfeld fails in comparison on the essence of Nationality in general. What informs Dr. Weizfeld's awareness of Jewish Nationality is that he experiences this by the contrast of a Post-Christian Deistic Society. It is unfortunate that the common people mean nothing to Dr. Weizfeld when our words are measured up against the words of one of his fellow Academics like Noam Chomsky. Dr. Weizfeld seems unaware that Noam Chomsky is either a sellout or compromised by the CIA. **Rethinking Camelot by Noam Chomsky** deliberately leaves out a great majority of facts. Just after the death of JFK the rise of the National Security State came about. The original notified report on the autopsy even shows us that it was done carelessly, even though this was the President. The simple truth is that John F. Kennedy was a threat to the economic flow current of War Profits. John F. Kennedy was a Capitalist, but he slowly began to question Imperialism. The Central Intelligence Agency has more power than the three Main Branches of Government. The Central Intelligence Agency does not have to answer to the legislative or judicial branches of Government. The Central Intelligence Agency only responds to the executive branch of Government. Notice that I said that the CIA responds to the executive branch of Government. I did not say that the Central Intelligence Agency answers to the executive branch of Government because it does not. Shadow Governments exist especially the Shadow Governments of the UK, the USA, the Zionist State, France, Saudi Arabia, Turkey, Japan, Russia, and China. To deny this is to pretend that both World War II and the Cold War never happened. We all know that the King Alfred Plan is a real thing. The Black Panther Party was aware of this.

Comrade Net is aware of this too. We all know that what put the King Alfred Plan on blast was the Black Panther Party. We also know that if we speak to Dr. Weizfeld about this he will accuse us all of being Jewish self-haters. The Black Panther Party is still seen as a Terrorist organization by the Federal Bureau of Investigation. **CONITELPRO AWARENESS is one of the key contributions of the Jewish Bundist Diaspora Movement, our work on this has helped to advance the theories of our federated Maoist friends pushing back against antisemitism as well as the Lumpen anarchists struggling against this Police State.**

During the entirety of the Second World War, Nazi Germany maintained a particular technological superiority over its adversaries in the creation of the aerodynamics and rocketry of the V-1 and V-2. Also, the chemical weapons and reaction technology, medicine can be traced back to Nazi Germany. The scientific advancements which the Pharmacologic Corporation Bayer owes most of its successes to its roots in Nazi experimentation. Adolf Hitler praised AmeriKKKa and he drew inspiration from the New Rome. So, it is incorrect to say that the Nazis infiltrated the United States Government. It is more accurate to say that AmeriKKKa inspired Hitler then after the defeat of Nazi Germany the Nazis came home for the first time by helping to form both NASA and the CIA. The number one reason why we need to reject electoralism is because the entire integrity of American Culture is Colonial and Fascist. No one fully grasps the weight of this more than

Comrade Net yet it is Comrade Net who forced us all to never speak up about how 9/11 really was an Inside Job. It is also Comrade Net who ordered us to ignore the significance around the cover-up concerning the murder of JFK. Comrade Net used to talk about the reasons showing everyone the tyrannical effects of the Patriot Act or how it is connected to Rex84 which was a reinvention of the King Alfred Plan. The CIA was absolutely convinced that Marxist-Leninist regimes had discovered techniques involving drugs that enabled them to control human minds for intelligence purposes. The CIA's paranoia over the Great Big Red Iceberg is the Nazi's paranoia over the Great Big Red Iceberg. The Declassified Documents on this show how the CIA saw any kind of Socialism. When you look at the propaganda of Nazi Germany and put it next to all the major talking points of the CIA, these two strands of thought hold up as identical. The CIA holds sway over the Academia of the United States yet it has even more sway over the Academia of Canada. All of Canada especially racist Quebec serves the interests of both the CIA and MI6, this is most likely why we tend to see Dr. Weizfeld peddling recycled Nazi Propaganda by the CIA. My most harsh criticisms go to Dona Newman, I wish that everyone else would criticize her as sharply and accurately as me. Comrade Net could but he won't because of the very insecurities he has now thanks to both Ms. Newman and Dr. Weizfeld. Project MK-Ultra was established in response to Nazi paranoia over the Soviet Union. Today the Modern Equivalent of Project MK-Ultra is our collective addiction to Cell Phones which have access to YouTube. These Cell Phones even effect memory loss, and I keep my phone away from my breasts as I fear this will cause cancer. The Tablets and all the new electronics being handed to small children is predatory in its very essence. Before the CIA could merely experiment on the Lumpen and Immigrants.

In today's World we can say without doubt that MK-Ultra in its new form is handed to children.

COINTELPRO is everywhere both Corporate and Government. But mostly Corporate these days.

There is a direct continuity of Government which was from Truman to Nixon. The Civil Rights Movement damaged this to the almost point of no return. This continuity of Government was reinstalled under Ronald Reagan. Comrade Net knows this at a level that the rest of us don't understand. Given this Comrade Net is required to reeducate Dr. Weizfeld then compel him to weaponize his PhD against the enemies of the Jewish National Diaspora. The Presidency of Ronald Reagan all the way to the Presidency of Barack Obama is one Presidency. Donald Trump is the Chaos Card of the continuity of Government. The Donald Trump Presidency is a new Presidency yet not a deviation. Donald Trump himself is a mere transition from the Reagan/Bush regime to the new Regime. The next regime will be as drawn out as the Reagan/Bush regime, it is too early to know for sure if Trump will have a second term but regardless, he is the much needed Chaos Card to bring about the next regime in a way they can justify it. The next President will scapegoat Donald Trump for not just all the bad he has done and has yet to do, the next President will scapegoat Donald Trump for all the Police State policies that actually come from the entire period of Ronald Reagan all the way to Barack Obama. As this happens those very same Police State measures put in place from Reagan to Trump will be used to as justification for Martial Law, RIFD Chips being forced on everyone, the criminalizing of the homeless along with the Jewish anti-Zionist religion. Not saying this happens in that order or right away, not saying any of the exact mentioned will happen but policies around those lines are inevitable by the next Presidency. Comrade Net needs to rebel against Dona Newman for us. Comrade Net needs to bring the truth to Dr. Weizfeld whether he wants to know the facts or not. Barack Obama is Bernie Sanders and Bernie Sanders is Barack Obama. The National Defense Authorization Act for Fiscal Year 2012 is already being used under the Trump Presidency. This was put in place by Barack Obama, so the shade that Obama and Trump throw on each other is not at the expense of the Colonial Fascist USA Dictatorship. I am going to warn the readers of this Manifesto so that when this Manifesto is published Dona Newman can not pull anymore fast ones on us. After the Honeymoon of Isaiah P. Kamatstein and Omar Hafez, I will gather myself, Mariam Emesberg, Isaiah P. Kamatstein, Uri Adiah and Marvin Eliyahu and together we will do a Skype call to Dr. Weizfeld. Comrade Net will introduce us to Dr. Weizfeld. I have already gotten this agreed upon by the four others. I coin a new term to describe the folly of Comrade Net; Squirism. Comrade Net placates to Dr. Weizfeld causing him to degenerate politically. Squirism is when the most qualified to lead (in this case Comrade Net) placates to Father figures out of fear of being denounced. This is usually brought about by individuals like Comrade Net who see greatness in individuals like Dr. Weizfeld. The sad part is that Comrade Net is better than all of us. Dr. Weizfeld is really only better than Dona Newman. We are all better than the Jersey Cunt. She laid down the most important foundations, but she makes no new contributions. She makes claims of entitlement while pissing off Comrade Net right before he has to make Phone Calls to Dr. Weizfeld.

This makes Comrade Net sound crazy, every time this has happened, I have seen a big smile on Dona Newman's face.

Hear Me Comrade Net, you are the Knight among us, don't be a Squire. Dona Newman has already broken the rules, your devotion to the structure of the Bundist Movement is sound but in order to stabilize our decaying situation you need to bypass Dona Newman, or we will all fall.

Free the Jewish Diaspora

We cannot go on talking about freeing the Jewish Diaspora from Zionist control as long as Modern Orthodox Judaism, Reform Judaism, Conservative Judaism and Reconstructionist Judaism remain under the control of the Zionists. I reject Jewish Conservative conversions; all Jewish conversions must be Orthodox if they are to be authentic. I fight against any and all attempts at taking away the traditional system away from Orthodox Jewry. The issue of who is authentic and who is not has been settled. After three years of research, we have found that 87% of the converts to Reform Judaism are Zionists, 91% of the converts to Conservative Judaism are Zionists, 95% of the converts to Reconstructionist Judaism are Zionists. This is all from the survey we took for the United States, Canada, New Zealand, Australia, the United Kingdom, and the rest of Europe. There is also the problem we have to face about the nature of Non-Orthodox Judaism. The Non-Orthodox forms of Judaism especially Reform Judaism and Reconstructionist Judaism also mimic the Protestant versions of Christianity to a very large degree. In our experience the more orthodox a person is to their religiosity the more sincere of a person he or she is. This of course can never be understood in absolutes, but it is true in the general terms. We can never expel Reform Judaism, Conservative Judaism or Reconstructionist Judaism. The Zionists are stronger because they embrace Reform Judaism, Conservative Judaism and Reconstructionist Judaism as ways to keep the Jewish cravings sated. Reform Judaism was once just as fiercely Anti-Zionist as Orthodox Judaism. After the Holocaust the typical Jewish rationalist arguments set in. Our rationalist arguments have always been emotionalist ones, whether it is our denial of G-D or our justification of Zionism, we fall because of this need to rationalize away from the Torah. If the Torah Culture displeases anyone Jewish, then this person must be cut off. We are not defined by blood we are defined by the Torah Culture. The arguments for Interfaith marriage or attempting to label the tradition which defines Jewishness as theocratic is a sign of self-hate and inward antisemitism. We also must identify Diaspora in both Hebrew and Yiddish. Most of World Jewry gets this wrong. They get it wrong because the Zionists are left in charge of most translating. The NewSpeak of Zionism is one deliberately hostile to Judaism

and the culture of World Jewry. The Hebrew word for Diaspora is **התפוצות** hot-foo-tzowt. But most falsely believe that the Hebrew word for Diaspora is **גלות** gal-ut. This word **גלות** is actually Hebrew for Exile not Diaspora. So, we can very well see just how much Colonization has affected us. The Yiddish word for Diaspora is **רוסלאנד** Rusland. Yes, **רוסלאנד** is also one of the Yiddish words for Russia. This word means both Diaspora and Russia in Yiddish. **רוס** Russ is the standard way to say Russia when utilizing words in Yiddish. The Yiddish word for Russian is **רוסיש** Rusish. We will spread Yiddish to all of World Jewry in addition we will rescue Ladino, Judeo-Arabic and all other surviving Jewish languages as much as possible. The Jewish Diaspora Nation was united in our universal language Yeshivish which even some of the Chassidic Jewry are beginning to forget. Yeshivish began its decline just after the Holocaust. Many of the Modern Orthodox Yeshivas have no use for it because they have Zionist-Hebrew instead. Can you say cultural genocide? Ladino and Judeo-Arabic are becoming popular in the Zionist State. Ladino is much more popular there than Judeo-Arabic. But now even Judeo-Arabic is making a comeback over there too. Yiddish on the other hand is mostly an academic pursuit in the State of Israel. Today it is not the Sephardim who suffer in the Zionist State although there is some pinch of discrimination some of them receive. Mizrahim in the Zionist State can be compared to Blacks in the United States. Both Marvin Eliyahu and Comrade Net Ben-Yahushua have explained several times that the majority of Sephardim are assimilated having zero interest in combating Zionism. Sephardim have undergone cultural genocide through assimilation. This is why the pursuit of Judeo-Arabic must be more sought out than Ladino which is bound to be fully restored by Zionists anyway. It is Yiddish where the hope of a universal language can be reached. Because the majority of Ashkenazi Zionists in the Zionist State hate Yiddish so much then this just shows us where Fate has taken us. Yiddish has survived and it can be upgraded to transcend beyond the Ashkenazim. Yiddish has undergone revivals and this is something that helps us tremendously. Dona Newman has upgraded Yiddish by taking in Ladino and Arabic words as well as other words. Dona Newman is the sharpest Yiddishist I know. The Bundist Movement upholds the path of Diaspora preservation and Diaspora restoration even at the expense of “israeli” Culture. It can be argued that the ones we call the Lisrodis/Hebrews (those calling themselves Israeli) destroy us more each generation so long as we recognize their non-existent Nationality which is based in Colonialism and nothing else. It may be that the preservation of a post-colonial culture such as these Hebrews can only exist at the expense of the Jewish Nation. The safety, preservation and dignity of both the Jewish Nation and the Palestinian Nation might be dependent on showing no mercy to the Zionists at all. While I respect the positions of abraham Weizfeld PhD, his placating to the “hebrews” is troublesome. One of the main issues is that Dr. Weizfeld quickly disregards how offensive calling them Hebrews may be to the ears of Judaism which I doubt is a priority for him to begin with. Why didn't he adopt the term that Marvin Eliyahu phrased 'Lisrodi' which makes more sense. The more I

look into it the more I reject any consent of Peace with these dangerous ideas. Hebrew is the Holy Language if you are Jewish. So why does Dr. Weizfeld disregard this? Part of it is because out of all of us he is the one who has been to some extent assimilated. It is obvious that he is isolated from a Jewish Community that would embrace him for him. This is all the more reason why we need him out here, not to mention he would challenge the terrible choices of action that Dona Newman constantly makes. Much of this is Comrade Net Ben-Yahushua's fault for not challenging Abraham Weizfeld PhD directly, the issue is that Comrade Net and Dr. Weizfeld actually have a sort of Father Son relationship. Comrade Net hates this being said but it is still true regardless of how embarrassing this may be to him. There is one advantage that the Father Son relationship between Dr. Weizfeld and Comrade Net gives us and that is foundation, no thanks to Dona Newman. She has been essential but she does not inspire unlike Dr. Weizfeld and Comrade Net.

Free Palestine

It is the unanimous position of the Bundist Movement that the Palestinian Liberation Struggle is essential to the Jewish Liberation Struggle. Without the liberation of Palestine there will never be liberation for the Jewish National Diaspora. There is so much to say about Palestine, it can be hard to open up the subject. The starting point to speaking of this is blurry for me. Gaza and the West Bank are separated from each other by the Zionist State. The Zionist Occupation of the West Bank began on the 7th of June 1967 during the Six-Day War when the Zionist State occupied the West Bank, including East Jerusalem. This Occupation continues to this very day. Gaza is a Palestinian enclave on the eastern coast of the Mediterranean Sea. It borders Egypt on the southwest for 11 kilometers (6.8 mi) and the Zionist State on the east and north along a 51 km (32 mi) border. The Gaza Strip and the West Bank are claimed by the de jure sovereign State of Palestine. When Hamas won a majority vote in the 2006 Palestinian legislative election. This is the fault of the Oslo Agreement Process. Al Fatah is a failure of a Party. The New Culture of Nonviolence is responsible for this. Electoralism is responsible for this too. Nelson Mandela and Yasser Arafat both betrayed the Palestinian Resistance. Nonviolence is Colonial. Self Defense is a matter of Human Rights. I think that the best way for me to start off the topic of Palestine is to speak of Zionism first. Zionism is worse than Colonialism because this ideology is a form of Neocolonialism. Neocolonialism is much worse than Colonialism. Zionism is a Fascist and Neocolonialist ideology that espouses the establishment of a "Jewish state" centered in the area roughly corresponding to Palestine on the basis of a long Jewish connection and attachment to that land. This ideology is based on a heresy known as the crime of being Am ha'aretz. The primary reason Kahanists burn entire volumes of the Talmud is because of the condemnation the Sages had towards those caught up in the degradation of Am

ha'aretz. The roots of Zionism do not come from Erza, such a claim is pure antisemitism. While I can understand some of Jewry criticizing him as a Judean Supremacist at the expense of the Samaritans this is not the same as Zionism at all. The true roots of Zionism can be narrowed down to three factors. #1 the crime of being Am ha'aretz #2 Simon bar Kokhba #3 Western Christian eschatology. The primary Jewish antagonism against Zionism is the Babylonian Talmud and the Jerusalem Talmud. It is mostly the Babylonian Talmud which renders the ideology of Zionism as the ultimate heresy. The Zionists who deny the idea that the Jewish People are a racial or ethnic category hold no sway to public opinion because Zionism is dependent on the claim that there is a Jewish race or at least a Jewish ethnicity. Palestine is the Holy Land. It has always been a multicultural society. Under the Kingdoms of David and Solomon this was still the case. Zionism rebrands and reinterprets the Scriptures to suit the mood of Neocolonialism and Fascism. The desire of the Zionist State is a genocidal war on Jewish history. Zionists are ten times worse than the Nazis. At least it was clear to us that the Nazis were our enemies. Zionism is the primary contradiction to anyone Jewish. Palestine is being erased by the combined forces of Christian Zionism and Jewish Zionism. If we are to survive, we must get radically aggressive towards all Zionists in the World including Bernie Sanders.

Compromise by Jewish anti-Zionists has led to the slow-motion destruction of the Jewish Diaspora.

The death of the Jewish Diaspora is the death of the Jewish Nation. There is no escaping this reality.

Part of the issue is that no one knows the difference between a Popular Front and a United Front. The Iron Front was a German paramilitary organization and Popular Front in the Weimar Republic which consisted of social democrats, trade unionists, and liberals. Its main goal was to defend liberal democracy against totalitarian ideologies on the far-right and humanitarian ideologies on the far-left. Despite the fact that Antifa Action (Antifaschistische Aktion) and the Iron Front (Eiserne Front) had been bitter enemies they joined each other after Hitler had risen to full power. The measure of this crime is the same as the measure of crime committed with the Russification that Joseph Stalin did to the Union of Soviet Socialist Republics. It was this merger between the German left and the German center which ensured that the German Aristocracy would completely take over Germany after WWII in both East Germany and West Germany. Social Democrats should not be separated from the context of Fascism. When I was a Social Democrat, it was because I feared the big scary COMMUNISTS, it was my own Aristocratic background which made me so fearful of the far left. The merger between Antifa Action and the Iron Front was the best historical example of a Popular Front. The merger between Antifa Action and the Iron Front was also the best historical example of centrist Populism. Populism is never leftist. Leftist Populism is the quickest gateway to Fascism. Leftist Populism is actual far-right crypto-fascism. Centrist Populism is center-right Social

Democratic Populism, the best example of this today is Bernie Sanders. Bernie Sanders is not worth the risk, as he is a Gun Grabbing fanatic who puts Ronald Reagan to shame. The Center and the Center-Left today carry out the rhetoric of all the many Right-Wing positions of Gun Control. Always when the poor and marginalized need to bear arms the most, is when someone like Zionist Sanders screams for Gun Control. His virtue signaling to the Jewish Left is predatory behavior and most of us have fallen for it. Palestine needs to permanently abandon Nonviolence and start a bloody war on the Zionist State. Nonviolence is Colonialism. The Democratic Front for the Liberation of Palestine needs to drop the alliances with Hamas, Al Fatah and their progenitor org – the Popular Front for the Liberation of Palestine. The Democratic Front for the Liberation of Palestine is the only Vanguard of Palestine. The liberation of Palestine will never come peacefully. It is inhumane to talk about voting for your right to exist, Palestine will only be free through bloodshed. Martin Luther King Jr. was a Zionist, so it is no surprise at all that he was Nonviolent to the point of seeing the Black Panther Party as too aggressive for his own aristocratic privilege which his congregation never shared with him in. As much as I love Malcolm X he did wrong to his own people when he forged an alliance with Dr. Zionist Nonviolent King Jr. as this weakened the far-left in the USA. We seek a United Front with fellow radicals such as the Lumpen anarchists. We seek a United Front with Black Separatists if we must. But we must never involve ourselves with Popular Fronts with the Democratic Socialists of America. We must be willing to form United Fronts with Hamas, Al Fatah, the Popular Front for the Liberation of Palestine and the Democratic Front for the Liberation of Palestine. However, if the Democratic Front for the Liberation of Palestine ever openly declares that they are the only Vanguard of Palestine, we become required to back only the Democratic Front for the Liberation of Palestine. If after this we refuse to cut ties with the Popular Front for the Liberation of Palestine, Hamas and Al Fatah then we are guilty of maintaining a Popular Front. The way it is now, we fully support the Democratic Front for the Liberation of Palestine, Hamas, Al Fatah and the Popular Front for the Liberation of Palestine. Free the West Bank. Free Gaza. Free Ramallah. Free Palestine!!!

Solidarity to Comrade Net

Comrade Net once asked me why I am not going over to the Jewish Modern Orthodox. It is a very interesting question to ask. The actual question to be asked is; Why am I Jewish Conservative, instead of Jewish Orthodox? I am Jewish Conservative because Orthodox Judaism has not cleaned out its Ashkenazi Theological Hegemony. The Theological positions of the Mizrahim are repressed

by both Ashkenazi anti-Zionists and Ashkenazi Zionists alike. Most of the truly theological positions by the Sephardim have been erased by the Zionists or in other cases falsely denounced as heresy by the Ashkenazi Theological Hegemony. I reject converts who converted through the Jewish Conservative Community because it is unhealthy for the unity of the Jewish National Diaspora. Not to mention Gentile Zionists have collectively grown a real taste to this version of Jewish conversion in the last ten years. If the Jewish National Diaspora is not united in a universal consensus on what qualifies as authentic Jewishness, then the Jewish People cease to exist as a People. I am of One Nationality and One Nationality Alone, I am Jewish. While the preservation of Jewish Nationality seems trivial for the majority of Marxists and anarchists – this is because antisemitism is intertwined to both. The Bund must be loyal to the Jewish Diasporic National Liberation Struggle over the favoritism of theories such as Marxism and anarchism. I am a Marxist-Leninist-Maoist, but I am not a Communist. Assimilated Jewry is already lost so it is not anything to stress over. What I do stress over is the spread of this assimilation. What I stress over is the restriction held in place by the United States of America which stops the non-assimilated from growing in numbers, the United States is and will always be antisemitic. One of the main issues is that I'm a total slut. I'm neither proud or ashamed of this. I'm just a slut, I love sex way too much. My slutty ways would never be tolerated by the Ultra-Orthodox Rabbis and the Ultra-Orthodox Rabbis along with the Modern Orthodox Rabbis would want me to have children. I'm outing myself for Comrade Net as the criticism I have written towards him is a bit more harsh than I intended. Comrade Net is overly criticized while a lot of what he is criticized for is not even his fault. There has been a lot of gossip instigated by Dona Newman concerning Comrade Net. Never mind that it is no secret that Comrade Net is a total Man-Slut, which never has bothered his Wife. This is common knowledge. If this is such a big deal, then it should be said that I am just as bad as Comrade Net if not completely worse. I have never been with a Man that I did not cheat on. I have no desire to get married. I am not even capable of romance. The way I see Men is either Foes, Coworkers, Penises (that I want my mouth and legs open for) or the very rare exception of being Comrades. I use my feminine wiles all the time, its really just instinct. I will not lie about my love for making Men melt like butter only to make them cry later. I'm a Jewish Ginger, special kickboxing skills and gymnastics skills make me unmatched in sexual prowess. I ride Cock, and I ride it well. I suck Cock and I swallow. I suck Cock so well that every Penis that has been in my mouth wishes that it was still in my mouth. I ride Cock so well with my aerobic moves in ways no other Vagina has ever demonstrated. My Vagina will never be outmatched. Every Man that I have had sex with wishes they could keep me but no-one keeps me. I ride Cock and I suck Cock, but for any man to say that he was taken away by one of my blowjobs he must give me oral first. I always get what I want with Men. I don't claim that my lifestyle is justified or even that it is unjustified. I only wish to say Jewish Women born to privilege coupled with Zionist brainwashing by a Zionist Mother

is very common. Such Jewish Women in need of tradition yet finding themselves cultured by modern liberal values tend to be exactly like me. The idea that there are more Man sluts than Woman sluts, is so humorous to me that it is kind of empowering. Does Comrade Net take advantage of the societal norms of Men being respectable despite being sluts?

Obviously, he does. I can never condemn this, furthermore I condemn those who choose to condemn Comrade Net over this. There is an extreme collective disbelief in our time that most of those who cheat within opposite sex relationships are the Women. The opposite is true I am afraid, Women cheat way more than Men do. Do I sound the alarm about this? Never! I take advantage of this; I have a very high sex drive. So much misery has been going on all around me all my life. The only healthy outlet that brings my inner-calm is sex. I am so happy that the majority think that Men are unfaithful while Women are faithful (despite that they are both unfaithful USUALLY the Women) because it gives me an advantage that I need in order to keep having lots of sex. It is a glaring reality that Lumpen Jewish Men like Comrade Net and Aristocratic Jewish Women like me have the highest sex drive in the context of the UK, the USA and Canada. This is due to many other factors but that is not important here. What is important is that I make it clear just how far my Solidarity goes to Comrade Net. The only Man I call more than a Comrade and Brother. Comrade Net is my friend. Men can be Penises, Foes, Allies, Comrades maybe even Brothers. Men can never be friends. Only Comrade Net is an exception. Comrade Net is too humble, and he waters down his plight so as to not offend Dr. Weizfeld which is a serious mistake. Even though it matters not to anyone except maybe me, I am going to publicly state something. I genuinely believe that Comrade Net is the Prince of Exiles. I will follow Comrade Net to the most dangerous places on Earth and I am even willing to die for him. After the Wedding of Isaiah P. Kamatstein I am going to put my entire inheritance towards getting Comrade Net the things he needs, such as weapons, both legal ones and illegal ones.

Comrade Net was not meant to be as vulnerable as he has become.

SOLIDARITY TO COMRADE NET FOREVER!!!

Foundations of the Jewish Bundist Diaspora Movement

יידיש בונדיסט רוסלאנד באוועגונג 1 JBDM

Jewish Bundist Diaspora Movement יידיש בונדיסט רוסלאנד באוועגונג was originally a goal by Dona Newman to synthesize the Philosophy of the Jewish Socialist Bund אידישער

סאציאליסטישער בונד with the last wishes of the Jewish Andalusian Nobility
הלמכלכריינו אנדלוסית to form a better more Universal Bundism.

היהודי

It just so happens that Comrade Net Ben-Yahushua was the one who said that "True royalty is not aristocratic it is scholarly authority in public social terms as he is actually bound by the people and/or peoples he devotes his time too" Comrade Net is truthful about this.

היהודי ה למלככריינו אנדלוסית 2 JBDM

Confusion around the differences between Kingdom and Monarchy have been defined by Comrade Net, ironically this sense of reason works best with the Jewish Lumpen. Comrade Net SERVES THE PEOPLE which is why he continues to gain the respect of Maoists and serious Marxist-Leninists. Comrade Net is considered the reason why the Jewish Lumpen follow us, even I follow the Prince of Exiles נסיך הגולים which can only be Comrade Net. The **Jewish Andalusian Nobility** was an online forum which used to be paid for by the donations of the Jewish Koreans of the Diaspora, but it was a Lumpen Sephardi Cultural Campaign which was popular to the Jewish Sephardi Lumpen and Jewish Sephardi Lumpenized Employees. Comrade Net did not want to give up his copies of the Jewish al-Yatziban library, but Dona Newman coerced him to do so. What happened next? The strongholds of the Jewish Andalusian Ultra-Orthodox sect known as al-Yatziban converted the Jewish Koreans to their al-Yatziban community. After this Jared 88 went to the Shul and burned all the Books in the middle of the night. The news did not report it. I can only imagine how the Jewish Koreans feel after going to a burned down Shul. We find ourselves in a race war today. I have gathered with me proof at long last. The very reason why Comrade Net ever agreed to let Dona Newman in as his equal is not because he needed Ms. Newman, it was because he knew Ms. Newman is capable of managing all our papers. Even though I outshine Dona and can do these things better than her, the Jewish Bundist Diaspora Movement was made real through her funding so I guess it makes sense that she remains a foundation-member, even though this rite should only be Comrade Net's until we get Dr. Weizfeld to Arizona. Comrade Net is traumatized by the fact that he has never been able to keep track of his yahrzeit affairs, this is the fault of both Dona Newman and abraham Weizfeld PhD. Truthfully abraham Weizfeld PhD can only be minimally criticized. Dona Newman on the other hand needs to be put on blast before she unfairly blasts at one of us. Just like Dona Newman, I am from the Labor Aristocracy. I am not loyal to the Labor Aristocracy, yet I know that it is the Labor Aristocracy who first cultured me. Because I am younger than Dona Newman it is easier to proletarianize myself. Dona Newman is mostly correct on how to move away from the

aristocratic culture which confuses the Jewish Europeans of the USA and Canada. But she hides behind her social anxieties. The Jewish Andalusian Nobility grew beyond the Internet. Led by Comrade Net, an Andalusian Arizonan Culture almost rose up with the Navajos, the Lakota guests on the Navajo Reservation, the settler Latino converts to Modern Orthodox Judaism and the Indigenous El Salvadorians who would join the Andalusian Arizonan Culture which was headed by the Jewish Andalusian Nobility. The Jewish Andalusian Nobility was defining the Navajo and the Lakota as the true Noahides. Comrade Net the Prince of Exiles once said "World Jewry are required to be Loyal Citizens to whatever Country they live in. Thus, our loyalty must be to the Native Americans who by the way are all Noahides if we acknowledge the traditional religiosity of the Navajo and the Lakota for what it is." Connecting the Bundist Movement to the Mexica Movement was Dona Newman's work but she could only make the theoretical basis for this by listening to Comrade Net Ben-Yahushua rant. I am angry with just how much all these Aristocrats yell at Comrade Net, belittle him, scold him for not having privileged professional language, then go on to plagiarize what he says usually with a boosie spin on things which no one will remember. Dona Newman uses Comrade Net, then sets herself up as a mature Big Sis to calm down the reactionary Net, who she sets off to begin with. Don't get me wrong. It is wise that Dona Newman managed to get the Arizona Chapter of the People Social Freedom Movement to embrace Revolutionary Mayanism and the philosophy of the Mexica Movement but the fact that Dona Newman is so cozy to the rhetoric of Olin Tezcatlipoca without regard for the Mexica Movement line speaks to her opportunism. Citlalli Citlamina was the one who rescued the Mexica Movement line. Citlalli Citlamina is the Mexica Movement Nican Tlaca just as Comrade Net is the Jewish Bundist Diaspora Movement. Comrade Net has been the one this entire time who has been rescuing the Bundist Movement line from both abraham Weizfeld PhD and Dona Newman. Dona Newman is too much like Olin Tezcatlipoca while framing abraham Weizfeld PhD as another Olin Tezcatlipoca. Comrade Net and abraham Weizfeld PhD are just human-templates whom Dona Newman believes she has a divine rite to utilize then absorb the glory from both thereof. The YouTube Channel Obsidian Rising preyed upon the confusion around scandals that have been killing the Mexica Movement, these scandals which have nothing to do with the Philosophical Revolutionary Mayanism. The several scandals within the Bundist Movement are the scandals of one Woman, this Woman is the Emissary of Solidarity herself DONA NEWMAN. Citlalli Citlamina made it so that Mexica Liberation Struggle and Revolutionary Mayanism would wake up her People. She did not fail at all. The history of the Jewish Andalusian Nobility was one of Jewish Pluralism which never drifted too far from the Jewish Andalusian Interfaith Religionist Message. The message of the Jewish Andalusian Nobility has been utilized by Dona Newman to augment the message of the Jewish Socialist Bund.

I will not let the fate of the Bundist Movement be the fate of the Mexica Movement.

אידישער סאציאליסטישער בונד 3 JBDM

The **Jewish Socialist Bund** is the Ashkenazi Bundist Online Inter-national Forum which turns off Jewish West Africans and Jewish Koreans. I try to respond to the Jewish Socialist Bund Mailing list but then I hesitate. This Ashkenazi Bundist Online Inter-national Forum going by the namesake of this Jewish Socialist Bund seems to be unaware of the **Ashkenazi Philosophical Jewish Socialist Bund theory of center-left Jewishness** which is incentivized by Dr. Weizfeld's confusion on the many subjects he lets these Social Democrats confuse him on. We lose so much Jewish Syrian support due to Dr. Weizfeld's inability to understand that we know more about Syria than he does. His racism towards the Syrians is something he gets away with by hiding behind the Demarchist rejection of Pan-Syrian Nationalist Ba'athism. The only reason to support Rojava is because the Kurdish do not have National-Cultural Autonomy. Any homeland given to the Kurdish is Cultural Genocide upon the Kurdish. The philosophy behind the Jewish Socialist Bund is lacking when compared to the Jewish People's Liberation Organization which touched grass for the very brief period in which Dr. Weizfeld had it going. I don't give a flying shit about the Jewish Socialist Bund, I want Dr. Weizfeld to tell me about his wonderful misadventures leading the Jewish People's Liberation Organization. The legacy of the JPLO is the true springboard prototype to the Jewish Bundist Diaspora Movement.

The positions of *Sabra and Shatila* by Abraham Weizfeld and *The End of Zionism and the Liberation of the Jewish People* by Eibie Weizfeld are what I would say states the positions of the JPLO. We all are interested in the legacy of the JPLO. Only Comrade Net and Dona Newman seem interested in the Jewish Socialist Bund. Comrade Net is only interested in the Jewish Socialist Bund because dear Eibie made it. The Jewish Socialist Bund is an Ashkenazi Jewish center-left Gate Keeping Forum meant to block the Jewish Far Left. Obviously, this is not the intention of Dr. Weizfeld but this is the result. Dr. Weizfeld dismisses the idea that there are Stone Walling Gate Keepers blocking Jewish Women like me. Dona Newman could correct this if she wanted but her self-important Bonapartism keeps her from saying things to Dr. Weizfeld. Comrade Net only knows how to placate Dr. Weizfeld. The Jewish Socialist Bund is unnecessary and wasteful.

Strategy for Jewish Men

The strategy for Jewish Men must be the strategy put forth by Marvin Eliyahu and Uri Adiah.

Strategy for Jewish Women

Jewish Women are divided more than even Jewish Men. Feminism is the one aspect of Marxism-Leninism-Maoism which must be rejected by all Bundists. Bundism has a history of Pro-Feminism, making the old Jewish Labour Bund historically revisionist in favour of Eurocentricity. While I respect the position of Masculinism I will never endorse it. Masculinism is too much like Radical Feminism. I will admit that Masculinism is not as transphobic as Radical Feminism. I will admit that Masculinism may be essential for Trans Men especially given the way that Middle Class White Trans Women tell them that Manhood is something to be erased. Feminism has never been a force of liberation, it is a war on Motherhood, a war on Men of Colour, a war on Religion. Feminism looks at European Christian Men historically then claims this applies to all Men all over the entire World. With the reactionary ideology of Feminism, Whiteness as well as NeoColonialism is very successful. One of the setbacks of Marxism-Leninism-Maoism is Feminism. Feminism leaves Children in the dust. Feminist Mothers who wish to have the Man's life at the expense of her Children. Feminism is and has always been White Colonial Racism. Non-White Feminism is NeoColonial Racism. Men who uphold this european sexist ideology are even worse than the Women doing it. I have seen Feminist Men attack Orthodox Jewish Women for being dressed traditionally. In the State of Israel, you can justify so much genocide in the name of Feminism. The kidnapping of Ultra-Orthodox Jewish Women to force them into the Zionist Military is pure Feminism. The Marxian usage of Feminism has always been more Colonial in essence than even the Feminism of anarchists. We Jewish Women need to have the right of choice between Masculinism and Egalitarianism. Uniformity by Western Women and Westernized Women is at the root of this issue. Trans Women are proud to call themselves Women yet Trans Men are now told they can't call themselves Men. Feminism needs to leave humanity and fall into the dustbin of history forever. Feminism is also more of a Male created ideology to top it off. Egalitarianism, a belief in the political, economic and cultural equality of women, has roots in the earliest eras of human civilization. This is what Feminism pretends to be. Feminism is White, Antisemitic, Sexist and Elitist. The Feminists may speak for Colonial Women, but they do not speak for Womankind. Orthodox Jewish Women should have their own services. More sizable Synagogues which can accommodate Jewish Women is necessary. Orthodox Judaism would be a lot more attractive if Kabbalah study was dominated by Women rather than Men. Comrade Net has had this idea for a long time now. I have adopted this idea and put this into the strategy. I am Jewish Conservative; the role of Women in Conservative Judaism must be one of Egalitarianism. Likewise, the strategy for Jewish Women within Reform Judaism and Reconstructionist Judaism it is that Egalitarianism must be dominate. When I say that Orthodox Jewish Women should have their own services this follows accordingly to Masculinism. This of course could only ever apply to Modern Orthodox Judaism. We have a **Hands-Off Policy**

concerning the Jewish Ultra-Orthodox. This **Hands-Off Policy** is agreed upon by all eight members of the Jewish Bundist Diaspora Movement. We recognize the Ultra-Orthodox as our most precious National treasure. All eight members of the Jewish Bundist Diaspora Movement recognize Neturei Karta as the Leaders of Our Generation. The closest we have to Moses is Neturei Karta which is why the Zionist State inflicts such terror upon them. The Women of Neturei Karta are some of the most righteous I have ever known. We owe Jewish anti-Zionist protest to the Ultra-orthodox and we must put an end to the slander against them.

Claiming to be both Jewish and Roman is a contradiction

If the social democratic coward Bernie Sanders becomes the President of the United States of America then this will spell the end of the Jewish Nation. James Connolly is usually the go-to guy whenever an American Marxist-Leninist attempts to justify American Patriotism. It is a contradiction for us to say we demand Decolonization then go out and vote for someone. Bernie Sanders is a confirmed Zionist. When Barack Obama became the President, this helped to neutralize (at least for a while) the Black populations of the United States. Liberal Zionists like Sanders don't do anything except give people the false impression that there will be a Two State Solution. The utopian Two State Solution means having a State calling itself Israel. Any Country calling itself Israel commits Cultural Genocide upon World Jewry. Bernie Sanders is universally despised in Panther C.O.D.E just as much as Barack Obama. The Center Left cripples the Jewish Diaspora. Jewry must go Far Left in order to reach National-Cultural Autonomy. We must reject anyone Jewish who tries to run in United States elections or "israeli" elections. This tactic of infiltrating Settler Colonial Governments is folly, this tactic has always backfired, to think it will be different this time around is dangerous. Maybe running in the Canada elections, New Zealand elections and Australia elections can be tolerated (it really can't) but in running for the United States elections or "israeli" elections is pro-fascism, there really is no debate about this. The attempts by some of the American Marxist-Leninists to justify fusing American Patriotism with Marxism-Leninism are by default Fascists not Socialists. In the Book by Joseph Stalin *Marxism and the National Question* there is the famous quote:

A nation is a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture.

This definition has been discredited by the Demarch. Marxist-Leninist-Maoists are starting to adopt the more correct definition of Nationality put forth by Demarchism. Uri Adiah has answered the National Question, the refusal of the majority of American Marxist-Leninists to recognize this may be due to a type of cryptic fascism hiding behind the title of Marxism-Leninism. One of the primary

reasons for Demarchism has been to show how inaccurate both Marxism and anarchism are on the topic of Nations. I would like to say that all of my fellow Marxist-Leninist-Maoists will embrace the correct definition but that would be me dreaming. It is these very reasons as to why Bundism is called Demarchist rather than Marxist or anarchist. The melting pot of assimilation is made worse with the Ballot Box. The Jewish Bundist Diaspora Movement only became crippled when Dr. Weizfeld insisted that we all endorse Bernie Sanders even though we all objected. When this happened our connection to Panther C.O.D.E was weakened. Comrade Net could put a stop to this, but he will not because he has it in his head that abraham Weizfeld PhD will abandon us if we don't bow to his elitist attitude. This wonderful Man who spends half his time in Canada and the other half in Palestine has a lot of ignorance on the topic of America. So why does he get to force us to conform to the Jewish Center Left which is at best soft on Zionism and at worst liberally Zionist? Dr. Weizfeld is tainted by Trotskyist thinking, this is blatantly obvious. Dona Newman had altruistic notions about voting for Sanders which I am pleased to report, she has abandoned. Comrade Net Ben-Yahushua, Dona Newman and the five of us Councilwomen/Councilmen reject Bernie Sanders yet our Chairman who never steps foot in America thinks he can dictate to us that we need to sell out and drop our pledges to Panther C.O.D.E To say "I am American" is to say "I am a New Roman" so this accordingly will not do. Romans were two legged beasts walking around like people, bloodthirsty, lustful, Antisemitic, and cruel. Rome was the first mass Consumer City having no labour of its own. The United States is the New Rome. America is following every single pattern. Jewish Romans like the wretched deceiver Flavius Josephus had owned the crime of being Proto-Jewish American almost like a foreshadowing of America itself. Americans are two legged beasts walking around like people, bloodthirsty, lustful, Antisemitic, and cruel. To be a Jewish New Roman is a contradiction.

Postscripts to **The Councilwoman of Strategic Projects**

18 AW : Not being sure of this designation I would refer to the Montréal conference sponsored by Black Rose Books when Bookchin starred me in the eyes from across the length of the table, pointed his finger at me and ordered me not to go to Tripoli - after having invited him to join in a roundtable discussion with the Libyans of the Green Movement.

19 abraham Weizfeld Phd – The impressions left by the policies in operation of political organizing and analysis is subject to question - taking into consideration the many ambiguous paths followed by various political tendencies over the decades, and centuries.

Here are the questions raised about a series of ongoing political positions that remain unmentioned and unreferenced. I will unravel such a tightly tressed set of issues.

“Dr. Weizfeld is guilty of Russophobia, Fascism (in denial), Political-Cultural Apathy, Projection, Whiteness and Ashkenazocentrism.”

The Russian question revolves around the use of the term ‘Stalinism’, which is inaccurate since it was a bureaucratic caste of the aristocracy of labour that actually carried out the day-to-day repression of individual workers labouring under the programme of the militarisation of labour. This was initially proposed by Leon Trotsky in his ‘The New Course’, in addition to his work in ‘Terrorism and Communism’, during the civil war era, as a prescription for party dictatorship over the State, that was originally called the Union of Soviet Socialist Republics. It should be noted here that the Soviets were shut down by 1926, which is why one should refer to only seven years of revolutionary power in the USSR. The eventual opposition to oppose the bureaucratic caste formed by Trotsky, Zinoviev, and Kamenev, was too late and had little credibility, beyond a conflict of personalities.

The first Party opposition in the ‘Workers’ Opposition’ 1919-1921 was not even supported by the latter oppositionists. “Alexandra Kollontai’s text The Workers’ Opposition was written in Russian, during the early weeks of 1921. It was an attempt to give a more detailed justification to the Theses on the Trade Union Question, submitted by the Workers’ Opposition for discussion at the 10th Congress (March 1921) of the Communist Party of the Soviet Union (The Theses themselves were published in Pravda on January 25, 1921). The document was published in England almost immediately, in Sylvia Pankhurst’s Workers’ Dreadnought (April 22 – August 19, 1921) and reprinted in Chicago later that year. In Russia, it was circulated at the 10th Congress, but banned immediately afterwards (as part of the outlawing of the Workers’ Opposition), following the ban on organised factions which had been voted at that Congress.”

<https://www.marxists.org/archive/kollonta/1921/workers-opposition/intro.htm>

Even while knowing the actual treatment of the Russian worker during the inter-war years, from my father’s own experience during a six months imprisonment waiting to be acquitted for missing a day of work, my evaluation of the USSR continued to be supportive of the workers’ state, under sanction by the capitalist world in the Cold War. Many Trotskyists of the ‘Shackmanites’ came to adopt a neo-con position in support of NATO against the USSR, much like their position in support of NATO in opposition to the liberation of the Donetsk and Lugansk People’s Autonomous Republics currently.

My own personal sentiment towards the USSR was in gratitude for having allowed the 500,000 or so Jewish refugees safe haven during the Nazi occupation of Eastern Europe, unlike the USA and Canada. My parents were among them and had no other means of escape other than into the forests of the Russian border where my mother’s brother Myer Goldseider had set up an underground railway to save Jewish woman from the Warsaw ghetto. He was a Jewish Bundist Partisan as well. Despite the bureaucratization, the USSR was nonetheless a revolutionary force, even while in consistent degeneration.

My efforts in support of the USSR included a more than two-year effort at the Ottawa Parliament Hill Peace Camp during 1983-85 against US Cruise missile testing in Canada’s north, confronting the USSR.

At one point Stalin referred to the Social-Democratic parties as social fascists and so sought to mollify the criticism of his pact with Hitler. While the assassinations of Rosa Luxembourg and Karl Liebknecht were acts of fascist repression, the qualitative difference between the Labour parties and the fascists is evident by their position on the national bourgeoisie, since fascism is corporatist, and the Social-Democrats are oriented to the public sector of the economy instead. By holding a position on critical support for Social-Democratic parties and individuals (like Bernie Sanders’ presidential candidacy and the Squad), this was not a strategic position but was tactical. With the collapse of their opposition to the war credits by voting for NATO in

Ukraine, they have chosen to betray the Donbas workers and so adopted the 1914 position of the Social-Democratic International parties which each voted in favour of the imperialist World European War I.

The remaining stated faults of mine are an object for curiosity. Being Ashkenaze or Jewish European is not a definitive class orientation, since the middle-class Jewish culture of Germany does not compare to the lower working class political-culture of Eastern-Europe, as my families were. It is noteworthy that while Zionism arose in central Europe, it was the Jewish Bund that was the elected Jewish supported governments of the Eastern municipalities. When Fredrick Danson names me The Last Bundist, I think he is correct in a sense since the Jewish Labour Bund of the Occident as become assimilated to the prevailing Social-Democratic orientation. Being raised as a Warsaw Jewish Bundist by virtue of my mother's origins, in Yiddish, does fit that job description but there were many other real Bundists as well. In Toronto we had the 'Warshawa-Lodzer Mutual Benefit Society' of the Jewish refugees and never did we ever hold a commemoration for the Zionist State. Most Bundist refugees were pressured into silence on the Zionist domination of the Canadian Jewish political-culture, in deference to Christian assimilation, even while remaining in Canada and not going for Aliya – effectively being Non-Zionist.

All in all, we have a formidable task to rebuild the principles and organisation of the Jewish Socialist Bund in opposition to other tendencies such as the Zionists, the Marxists, the liberal assimilationists and the fascists. The populist leftists and the rad-liberals may offer a nostalgic view of the Jewish Bund even while opposing each of the Bundist principles of National-Cultural Autonomy, Dorkyeit (hereness, where we live), Anti-Zionism, Socialism, and social revolution for a federated society in place of the Nation-State. If these logical conclusions to the reoccurring crises of capitalism do not hold much sway yet in the popular discourse, it is inevitable that logic will have its way.

Volume 2

Chapter 14

Bundism and anarchism in reciprocity

By Hannah Toff

Bundism is a Jewish term exclusively. The word Bund on the other hand has not been exclusively Jewish. The German American Bund, or German American Federation, was a German-American Nazi organization established in 1936 to succeed Friends of New Germany, the new name being chosen to emphasize the group's American credentials after press criticism that the organization was unpatriotic.

The words Bundist and Bundism are exclusively Jewish. We take the word Bund away from the German language and make it a Yiddish word as of now, compensation for all we have lost. This especially the case given Germany's relationship with the Zionists is stable which is not good for the Jewish People. The Jewish Labour Bund was a Worldwide Jewish socialist movement, it came from Marxism then broke away from Marxism. Many types of Jewish anarchism would also come about, they would morph together ideologically, split then re-fuse again. Jewish anarchism is ridiculously bad. Many of the Bundists had also been Anarcho-Communists, Anarcho-Syndicalists, Anarcho-Collectivists and even Mutualists, even Bundists who also upheld Jewish Anarchism. Bundists who also held to Jewish Anarchism would have been the most rare because the National Question was hardly confronted by anarchism back then. I would like to prevent Anarcho-Bundism from coming about, and to do this I wish to state that Bundism is not Marxist just as it is not anarchist. Bundism is Demarchist. I have to do what is in the best interests of Bundism. I am a Bundist first and a Marxist-Leninist-Maoist second. I

would very much like to proclaim a danger in those first finding Marxism-Leninism as I did. It is most common for anyone finding the validity of Marxism-Leninism to be of the strongest foundation in theory on building Socialism to be a bit overzealous. Especially ex-anarchists. Anarchism is utopian, when I was an Anarchist, I believed in lies that are today confirmed to be C.I.A. propaganda. However, I can say that this is not the fault of anarchists. Anarchism failed due to a lack of central

planning; this is even now admitted by the most honest of the anarchists. Those same anarchists have been developing a Lumpenproletarian theory that is radical. You would think that anarchists could just fade but I suppose there is something I just could never get from it that others get from following such a unsuccessful theoretical position lacking true praxis outside of local Community. The lies that have been told about Marxist Revolutionaries are too many for me to go through, but they are many. Joseph Stalin especially is undeserving of the slander which continues to be spread mostly by American, Canadian and British Academics. The misinformation and disinformation on the infamous Great Purge and the claim that Joseph Stalin starved Ukraine are the best examples. So apparently Joseph Stalin could by himself cause a heatwave to destroy all the crops of Ukraine. Apparently the fifth column in Russia guilty usually of sympathizing with Nazis were all innocent. So, it makes perfect sense that those newly Marxist-Leninist become overzealous. So, when you are a Baby Marxist-Leninist you tend to be a bit of a zealot. When I became a Marxist-Leninist, I was very zealous, but I did not go full fanatic about it. When you find out that Maoism is not Mao Zedong Thought you may get curious. I sure did. The Lenin-Mao Communist Union was the first to educate me on the difference between Maoism and Mao Zedong Thought. The Lenin-Mao Communist Union is not sectarian when it comes to being a Marxist-Leninist or being a Marxist-Leninist-Maoist, they grew up here in Arizona organically which I have to admit is impressive because Marxism in any version is not organic to Arizona. The Lenin-Mao Communist Union is new and very rare like us, they are a small group with the capacity to grow in numbers. Me, Uri, and Marvin would not have become Marxist-Leninists had it not been for the Lenin Mao Communist Union.

Now the three of us have become Marxist-Leninist-Maoists because of the arguments put forth by Panther C.O.D.E which has helped me come full circle with my anarchist Comrades. Panther C.O.D.E has been out here in Arizona before but this time they may stay because we have impressed them. They really want Bundism to be Jewish Maoism, this is tempting but this cannot be allowed to transpire. Bundism is Demarchist in retrospect just as the Black Panther Party is Maoist in retrospect. There are reasons why Uri Adiah and Marvin Eliyahu don't call themselves Communist despite calling themselves Maoists. It is for the same reason I will never call myself a Communist. The reason is because we are Bundists first and Maoists second. The Jewish Nation needs to have its place in Socialist categories. Bundism is not Marxist by default because it is a brake-off from Marxism. Bundism is not anarchist by default because they contradict when going into their default positions on theory. I agree with Democratic centralism over all yet this could never work for Jewish Socialists unless these Jewish Socialists were assimilated. The point of Bundism is to put the Jewish Diaspora Nation first. This is why the Bund Council Staff puts their highest trust in Nethanel Ben-Yahushua rather than Dona Newman. Nethanel makes it about us, he speaks for us. He does whatever is good for the Jewish Diaspora Nation. I must not disgrace that, Bundism is Demarchist. Today I would even

go as far as to say that Nethanel Ben-Yahushua is the one who defines Bundism. Comrade Net the Great is a friend of anarchists, this is no secret to anyone who is aware of what he has been doing ever since he became a father. I knew about the Great and Charming Comrade Net before he even knew who I was. I was unsure about him at first. He was causing a lot of issues with several Far-Right Nationalists in the Tea Parties, he was actually good at getting them to consider decolonization, that is not skill it's pure charm. The thing is I have a habit of putting down my anarchist Comrades a lot. Nethanel does not tolerate this. Dona and I crack a lot of jokes together on the subject of anarchists, I still find most of them funny, but Nethanel has reminded me that the Bundist rules on Marxism and anarchism both, one of these rules is not to mock them. Dona in fairness to her, works very well with anarchists but she is more partial to Demarchism herself, in fact she says she is a Demarchist and that Bundism is Demarchist. Dona Newman is necessary because she has defined the outlines on Bundist theory, no one else could have done this the way she has. We also would have no vindication for Permanent Revolution without her, but she seems at times very Marxist-Leninist to me. The policy is that regardless of political tendency, one must be first a Bundist ahead of being Marxist or anarchist.

Mutualists, Orthodox Marxists, Classical Marxists and Hoxhaists are not welcome in Bundism. Marxist-Leninists, Marxist-Leninist-Maoists, Trotskyists, Maoist-Third Worldists and Anarchists are all welcome in Bundism so long as they are Bundist first thus making them Non-Communist Socialists regardless of being Marxist or anarchist. It is correct that Comrade Net Ben-Yahushua pushed for that, and we all respect him for this, he does what is right by Bundism as will I. The more you learn about Maoism the more you learn how much our developed theory of Bundism takes largely from Maoism. Unlike Marxism-Leninism, Maoism has a better understanding with respect to Anarchism, and this makes me wish more and more that Marxist-Leninists would not be allowed to be Bundists. Marxism-Leninism has a snobbery tone in of many of its foundation texts by Vladimir Lenin. Vladimir Lenin and Joseph Stalin could not have been more incorrect about National-Cultural Autonomy, but we can see how the Black Panther application to Mao Zedong Thought brought about the Rainbow Coalition of Fred Hampton which was a full display of National-Cultural Autonomy. Demarchism and Maoism both have in common that they are largely retrospective theories rooted in heavy social praxis. But as much as Demarchism gives vindication for the Bund in ways which will satisfy, it is Maoism which has saved Bundism.

Anarchism influenced Bundism in the past. Anarchism has contributed to the theory of the Bundist Movement in matters of identifying the revolutionary classes of the First World in this Modern time. As it stands for me now, I disagree with letting a Marxist-Leninist or a Trotskyist be a Bundist, this is not the policy and I respect that. But the truth is that there is no decent type of

Trotskyism. Whereas both Lenin and Stalin were consistent, Trotsky was not. I find it very hard to believe that Trotsky had good intentions. Trotsky lied too much. When you investigate his claims against the USSR, they always fall short. This is especially harmful because we should criticize the USSR with facts, not lies. The U.S.S.R. was mostly good, it was not the best for those Jewish, but it was very far from the worst. The USSR had many ups and many downs with the Jewish People, but the lies told often are done with Antisemitism as the reason for telling such lies. Marxism-Leninism has done all it can for Bundism in building theory, Maoism is growing alongside Bundism organically.

We get so many letters coming to each of us from Jewry all over the World not just the USA and Canada and it seems to be because of the new Maoist ideas that have come out because of collaboration with Bundism. Overall, most Jewry invested in Marxism-Leninism or Trotskyism are assimilated and even hostile towards Jewishness. Marxist-Leninists are way too sectarian towards anarchists as a whole and Trotskyists only seem interested in co-opting anarchists as a way of undermining Marxist-Leninists and Bundists. Gentile Marxist-Leninists tend to be a case-to-case issue, some of them work well with us while some of them do not. But the Gentile Trotskyists hate us almost as much as the Jewish Trotskyists do, almost. So, we should always be open to Gentile Marxist-Leninists to work with but never Gentile Trotskyists. I know this is not the policy but if there could ever be reconsideration based on the dissent, I have stated this would be great.

There was once a popular anarchist organization in Arizona called the Anarcho-Syndical Family, it was way more radical than the anarchist organization I was part of. The Anarcho-Syndical Family was not the first of its kind, but it was the most radical of its kind yet seen in Arizona. The AZ Anarcho Punk Bloc is falling apart, everyone knows it is a Psyop. The Anarcho-Syndical Family was the real deal, despite my many disagreements and maybe even strife at times with anarchism, I will not join the bandwagon like so many have and pretend that the AZ Anarcho Punk Bloc is genuinely anarchist when I know this to not be the case. Many have asked me what our policy is on Gays and Lesbians due to the Orthodox policies we keep in the Bundist Movement. I love answering this question because it is something that rests true in my heart now, a concept put forth by Nethanel. The Anarcho-Syndical Family had a policy that no two people in the same Squatter House can have a romantic and/or sexual relationship. But the way Nethanel phrases it is "Bros don't fuck Bros" which I have to admit is a rather clever way for a Straight Cis Man to say it. But the funny thing is that Nethanel sort of made that the explanation for the Commandment typically directed towards Homosexuality. "It's not that Homosexuality is forbidden, it is that Comrades don't have sex or romantic interest in each other, it is inappropriate, remember Bros don't fuck Bros" yes, I remember. I sometimes think he memorizes it so he could get us to understand his lingo. It's true the real meaning of a Man not lying with a Man as he does a Woman is that Bros don't fuck Bros. I'm a Straight Cis

Woman but I promise you that I am Comrade Net's Bro, I am Uri Adiah's Bro, and I am Marvin Eliyahu's Bro and I am Isaiah P. Kamatstein's Bro too. When Abraham Weizfeld PhD joins us in Arizona he will be my very dated Bro in need of instructions on how to be a more hip Bundist like the rest of us. Mariam Emesberg is my Sister but she is also my Bro. Dona is my very over bearing self-appointed Aunt who just happens to be my Bro. Has anyone noticed that anarchism is still in development, it was the Maoists who showed me this.

So, I hope if there ever is such a creature as Anarcho-Bundism I sure hope there will be Marxism-Leninism-Maoism-Bundism to be there as a dialectical Antithesis to it. Although anarchism has its uses it is incorrect and always will be.

The Universal Bundist Strategy for Western Countries such as most of Europe as well as the USA and Canada is to not engage in Terrorism or Nonviolence. Instead, we need to do what I would like to call Auto Defensive Deterrence. In the Third World the Strategy must be entrusted to those Jewish voices who know how to engage in protracted people's war while advocating for National-Cultural Autonomy for the Jewish Nation all at the same time.

"But Aha!" you say.

You gloat and patronize my words with the cowardly rebuttal of "The Jewish Nation is not recognized by Marxism-Leninism-Maoism" to which I say, you are wrong! You are all wrong because Panther C.O.D.E recognizes the theory of the Bundist Movement. Once Panther C.O.D.E figures out how to get the audience they need, with Steve Struggle and The Black Internationalist, they can get a lot more done. Comrade Nethanel Ben-Yahushua has already met with Steve Struggle, and this looks like it can be the re-sparking of the World Revolution which Manuel Rubén Abimael Guzmán Reynoso almost rescued before he drowned it. Anarchism will be essential to the Auto Defensive Deterrence because the Maoist Street Code has been adopted by anarchists in California, New Mexico, Nevada, Texas and even Mexico. Anarchists are organic to Maoist Revolutions because they will become in time those who join in Permanent line struggle against MLM Bureaucrats, this is part of the growing yet suppressed new popular MLM Theory. Protracted People's War requires understanding that we historically have attacked secondary contradictions mistaking them for primary ones. The Primary Contradiction of the Jewish Nation is Zionism. This is why the Jewish Defense League is working with the National Socialist Movement. This is why Donald Trump is the best President we as Bundists could ever ask for, something very bad and tragic is bound to happen during his reign of stupidity and fascist mania so we have to constituent a system for ourselves the way Panther C.O.D.E does. Panther C.O.D.E is trusted by so many of the anarchists and we cannot say they should trust us too unless we can be more like Panther C.O.D.E.

Each one of us must assume all three positions of Private Investigator, Journalist and Militia Member. Panther C.O.D.E's strategy for legal deterrence is the correct one.

There is no standing Proletariat in the First World unless we consider Black People to be the true Proletariat of the First World as Isaiah P. Kamatstein theorizes. The actual Revolutionary Class within the First World is the Lumpenproletariat. Anarchists have proven this in the last ten years constantly, but Social Media ML Chauvinists and Social Media anarchists hide this because they tend to be Middle Class White Internet Warriors. Arizona keeps having anarchist manifestations because Arizona (at least in Maricopa County) has the most integrated poor of the First World. What I mean about integration is not people of colour integrating into White America, fuck no! I mean that Arizona, one of the last States to become part of the United States of America developed a rare mutual integration over the last four decades. It is anarchists who keep tapping into the Arizonan Lumpenproletariat, we cannot trivialize this in any way. If we care about World Revolution than it is time to let go of Karl Marx's dream of Industrial White Proletarians in England, Germany, and the USA. Anarchism, while incorrect as a theory is still correct in Class War. Class War is the most important notion for any Revolutionary Socialist. I have now been introduced to the Pink Purple Girl by Nethanel. She is a young militant nonbinary trans woman and Anarcho-Syndicalist; she was part of the Anarcho-Syndical Family and she has opened my eyes to many ideas for strategy. Working with her is something I look forward to.

Volume 2

Chapter 15

The Pros and Cons of Donald Trump and Benjamin Netanyahu

Hannah Toff the Councilwoman of Strategic Projects

for the Jewish Bundist Diaspora Movement

I hate Donald Trump, yet it is not such a bad thing that he is the President, without Trump the Peoples of the World would not be waking up as they are now. Having a United States President who actually embodies the Americans themselves helps turn the World against America. I hate Benjamin Netanyahu, but he is Zionism made manifest, and this helps the Zionist State discredit itself.

The pros of Donald Trump and Benjamin Netanyahu

There is no pretense of niceness of care which is needed. Donald Trump is Americanism. Americanism is America. Donald Trump is the first President to ever represent the true aspirations of what America has always sought to be. The same must be said of Benjamin Netanyahu. Benjamin Netanyahu is Zionism and Zionism is Benjamin Netanyahu. Before there was Ronald Reagan and Margaret Thatcher, together they made the West forget about opposing the White Nation which infects the World with Colonialism, Assimilation, Imperialism and Genocide. The doctrine of White Jesus Capitalism spread across the World and the Wealth and Health Prosperity Gospel promising total Hedonism that can be forgotten by resting on the Name of Jesus would save America's Capital and British Royalty from the Reds. From then on out the great and powerful Jesus of Nazareth CEO of Whiteness Incorporated came into the hearts of Children everywhere. This worked so well Society is still having a hard time shaking off this Utopian Christian Dream of White Capital Empire. Jesus of Nazareth sold the World Out by the conquest of his Crusader Corp as Ronald Reagan and Virgin

Mother Mary safeguarded the Monarchy as Margaret Thatcher. Donald Trump has come to rescue his true love Benjamin Netanyahu, and this is a great thing because they are both open about their Colonial agendas, their dreams are the true dreams of both Americanism and Zionism. I hope that Donald Trump gets a full Eight Years in Office. I hope chaos comes because it is privilege that keeps the First World from doing anything radical.

I don't vote because any vote is an endorsement to electoralism.

Electoralism is the narcotic that American Jewry and Canadian Jewry need to quit before our collective reactionary suicide kills us all, so far, we are dying off as a Nation and the primary weapon is the Ballot Box. In retrospect I am so glad that Donald Trump is the President and for once I am overjoyed that Benjamin Netanyahu is still Prime Minister. All that has to happen is some political crisis, or natural disaster. Because if this happens, We The Jewish Bundist Diaspora Movement can spread the Bundist Movement all over the World. We have so many contacts throughout the World. It is inevitable for Donald Trump to screw something up. When he does, We Rise and Americanism along with Zionism falls.

The Jewish Bundist Diaspora Movement has adopted the Maoist-Third Worldist Theory. But we Bundists are not the Third Worldists. With all respect to those calling themselves Third Worldist, there is no fourth stage of Marxism. I already know that Demarchists favor Third Worldism but I am not a Demarchist so I will be very clear. Third Worldism is not a fourth stage of Scientific Socialism, it is a MLM tendency towards Revolutionary Suicide putting the Global Class Divide before anything else in the World. The problem is everyone wants to change the Police, change the Military, change the Courts. We cannot be so Utopian like that. Every time we try Nonviolence this not only fails us, it makes the Police State stronger. The Nonviolence Cult cripples Jewry from doing what is just by their fellow Humans. The Internet is being centralized all the time and no one is putting up a truly effective resistance towards this. Trump might be our last chance to raise some fucking Hell before everyone waking up falls right back asleep again.

When everyone falls asleep again, Palestine will be removed. When Palestine is removed, we the Jewish People will be blamed for it. The repressions from Media even Social-Media is calculated by the State and the Market but with Trump maybe enough Americans will get angry at him and we can hopefully wake up to radical far left Rioting outside our homes.

The cons of Donald Trump and Benjamin Netanyahu

The truth is that Donald Trump is hostile towards liberation of any kind, he gets off on domination as much as he can, he has always put his name on everything. We need keep in mind that Donald Trump is not making the World better, he is giving us a reason to be openly Jewish as we should be. It can be difficult to be openly Jewish, when you take on the Mitzva structure to guide or inform your life, people start to think you are a Muslim. Islamophobia has now been ordained in the USA. Before this, only Dog Whistling to the far right was ordained. Now being far right is ordained. There at one time was somewhat of at least a disapproval of Fascism and Nazism but now it is glorified thanks to Donald Trump. Even if somehow Trump does not get a second term his legacy has already shifted the attitudes of America. Benjamin Netanyahu has already destroyed the voice of Palestine. Benjamin Netanyahu is the guy who Dog Whistles to Christian Zionists over Jewish Zionists and while I am grateful that this helps to expose Zionism for what it actually is, it is Benjamin Netanyahu who has had the most genocidal policy towards the Ultra-Orthodox Jewish Communities in the Holy Land. Benjamin Netanyahu is the most aggressively murderous Zionist Prime Minister that the World has ever known. More Palestinians have died under his reign of Terror than anyone who was in his position. But instead of removing Colonial Nation-States and fighting for Decolonization, voting is what gives everyone hope.

So, then it is time to slay hope.

If hope holds back revolutionary potential, then hope is the enemy.

Donald Trump and Benjamin Netanyahu will most likely target the Islamic Republic of Iran in an invasion, we must get ready to commit treason if this happens. Iran has been and still remains the primary protector of Judaism. If Totalitarian Peace comes, we will declare War. If war on Islam is declared by the USA and the Zionist State, then we will commit to treason against the enemies of G-D.

Loyalty to the enemies of G-D is treason against G-D.

DEATH TO COLONIALISM!

DOWN WITH TRUMP!

DOWN WITH NETANYAHU!

Volume 2

Chapter 16

The Councilman of Committees

By Isaiah P. Kamatstein of the Jewish Bundist Diaspora Movement

I am Isaiah P. Kamatstein the Councilman of Committees
for the Jewish Bundist Diaspora Movement.

I have written this; it is the last of my contributions to our Bundist Manifesto.

This section of the Manifesto is my opening for this Manifesto of the Bundist Movement.

Without a Vanguard Circle there can be no Bundism

The Vanguard Circle is central to Bundism. The primary way the Vanguard Circle is meant to function is in a fashion akin to the game of Rock Paper Scissors. Rock crushes Scissors, Scissors cuts Paper, Paper covers Rock. The Triad Bund Command trumps the Bund Council Staff, the Bund Council Staff trumps the Ministry of Bundism, the Ministry of Bundism trumps the Triad Bund Command.

Who is in Charge for now?

We have just established ourselves, as we are without a Ministry of Bundism at this time, it is the Triad Bund Command who is in charge until the Jewish Bundist Diaspora Movement acquires four new members to become the first Ministry of Bundism.

In my opinion Comrade Net Ben-Yahushua is in charge.

Comrade Net of course would object. He would likely say as he always does, that Dr Weizfeld and Ms Newman are co-equal to him. But it has become clear that Dr Weizfeld is in need of real debriefing which is held back by Dona Newman. Ms Newman is only a Theorist, the best Jewish Theorist alive, no doubt, but she is only a Theorist. Comrade Net has given his testimony to this Manifesto, he did not want to do this but me and the four other Council members talked him into it. No one is a bigger victim of Interfaith Families than Comrade Net. Both of my friends Comrade Net and Hannah Toff are living Avatars of Praxis. I also must conclude that Hannah Toff's criticism of me is correct. I also share Hannah Toff's criticism of Dona Newman.

Dona Newman has been criticized by all five of the Bund Council Staff.

At the same time, I warn everyone that we need to confront the bad takes from Dr Weizfeld with care.

The responsibilities of the Councilman of Committees

It is my responsibility to form the Committees between ourselves and conflicting Communities. The ousting of the Maoist American Vanguard and Mesa Maoist Network recently by Panther C.O.D.E saved us a lot of trouble. COINTELPRO is very alive today, more so than it was in the 1960s and 1970s. The main Committees I have spent the most time establishing are: the LGBT Committee, the Catholic Church Committee, the Muslim Committee, the Orthodox Church Committee and the New Community Mafia Committee. It has been very difficult to forge these strong connections. The more I forge these Committees with the Jewish Bundist Diaspora Movement the more Jared Eighty-Eight targets my Shul. So, I know that I am doing right here. It would help of course if Comrade Net BenYahushua would stop complaining about the location of my Shul. The Bike Store next to the Shul will do nothing, threats have been coming from that stupid store for years and nothing has been done. I am a Rabbi and my experiences as a Rabbi have helped to give stronger philosophy to Bundism.

I am Gay, Black and Jewish. The LGBT Committee is one of the strongest. A lot of Trans Youth are Anarchists, this is why 57% of those of the LGBT Committee are Anarchists. Anarchism has theory and praxis for Trans People, I myself am rather attached to them. With every disagreement I have with Anarchism, I still can't close my eyes to the importance of Anarchists on the Streets. But a new Committee must be formed after the publishing of this Manifesto. We need a special Committee for Panther C.O.D.E as no other Socialist Organization is as compatible to us as they are.

So, it is my responsibility to make this happen.

The decline of Trotskyism is due to the fact that there have always been two kinds of Trotskyist.

The populist Trotskyism in line with Trotsky's finalized theories and then the Libertarian

Internationalist Trotskyism. The populist Trotskyism is Bolshevik-Leninism which is the Trotskyism of Leon Trotsky himself. Leon Trotsky, Vladimir Lenin and Joseph Stalin all three were Populists, to be fair they were centrist populists which is always secondary to someone's ideological motivations unlike leftist populism or rightist populism both of which are always the dominate ideological motivations to individuals often with mini-demagoguery issues. Bolshevik-Leninism was always Eurocentric like Trotsky himself. Bolshevik-Leninists historically have been just as racist as Trotsky was. As a Rabbi I got to admit Bronstein is a most offensive person to anyone Jewish, knowing the richness of Judaism and how Leon Trotsky was hostile to it. Bolshevik-Leninism was not always as right-wing chauvinist as it is now but it was always reactionary. The Libria Consolidation Party is the logical conclusion of Bolshevik-Leninism. As for Trotskyism, it no longer exists as a ideology, all who call themselves Trotskyists are Social Democrats re-branding radical reforms as Socialism. These Social Democrats in denial surround Dr Weizfeld our Chairman, they do him no respect. Which is one of the reasons why we have to make it so that the governments of the United States of America allow him to move to Phoenix, Arizona where he belongs. LET ME BE CLEAR! I DON'T LIKE TROTSKYISM THAT MUCH! But I respect the actual theory of Trotskyism which no longer is in trend. The tradition of Trotskyism is gone. Trotskyism is not about upholding Marx, Engels, Lenin, and Trotsky as the four heads of Marxism. It is Bolshevik-Leninism which builds a theory around Marx, Engels, Lenin, and Trotsky as the four heads of Marxism. Trotskyism requires reading all of the writings of Karl Marx,

Friedrich Engels, Vladimir Lenin, Leon Trotsky, Rosa Luxemburg, Nestor Ivanovich Makhno and Georg Wilhelm Friedrich Hegel. The Trotskyist sects used to vary on whatever additionally had to be kept in the theoretical study template but the seven before mentioned have always been the criteria in required readings. Common additional readings are those which tended to be everything recorded from the original Fourth International. Some Trotskyist sects made the works of Joseph Stalin to be mandatory reading. The Trotskyists who were the sharpest actually liked Joseph Stalin. Trotskyism came after Trotsky died. Trotskyism was not Trotskyism because of some ideological theory by Trotsky.

Trotskyism was Trotskyism because it was Romantic Internationalism, it is this very reason why it has always been incorrect. Where is the Trotsky in Trotskyism? The Romantic Internationalism of Leon Trotsky is where the Trotsky in Trotskyism is located. Inter-Nationalism must separate from Romanticism. Trotskyism has vanished because the Bolshevik-Leninists usurped most of the Trotskyist political organizations. All that is left of the real Trotskyists is Social Democrats in disguise.

What is the Jewish Bundist Diaspora Movement?

The Jewish Bundist Diaspora Movement is the first Vanguard Circle of the Bundist Movement.

There are eight members of the Jewish Bundist Diaspora Movement.

The Emissary of Solidarity; Dona Newman

The Chairman of the Revolution; Abraham Weizfeld Phd

The Cleric of Public Relations; Comrade Net Ben-Yahushua

The Councilwoman of Strategic Affairs; Hannah Toff

The Councilman of World Forums; Marvin Eliyahu

The Councilwoman of Education; Mariam Emesberg

The Councilman of National Affairs; Uri Adiah

The Councilman of Committees; Isaiah P. Kamatstein

We are not a chapter of the Bundist Movement, we are the first phase of the Bundist Movement.

What this means is that the Jewish Bundist Diaspora Movement must not be confused for the mailing list of Dr Weizfeld known as Jewish Socialist Bund which beyond a mailing list I cannot be sure what it is. The Jewish Bundist Diaspora Movement is the birthing pains of the Bundist Movement itself. We aim to have four more members of the Jewish Bundist Diaspora Movement. Possibly we have a new member coming out to join us but we all have to approve of him before he can join, those are the rules. After we have done this, every Chapter of the Bundist Movement which adopts this Manifesto along with the twelve-member model for a Vanguard Circle, they will be recognized by the Jewish Bundist Diaspora Movement. This recognition will be essential because after a satisfactory number of Chapters establish themselves in both the United States and Canada, the Jewish Bundist Diaspora Movement will relocate to the Jewish Autonomous Oblast. After this the Jewish Bundist

Diaspora Movement will close. After the Jewish Bundist Diaspora Movement has closed the Jewish Inter-National Bund will be the official International of the Bundist Movement.

The Jewish Bundist Diaspora Movement is eight people, soon to be twelve people.

What is the Bundist Movement?

The Bundist Movement is a Jewish Demarchist Movement which aims for the restoration of Jewry as a Diaspora Nation. This very Jewish Demarchist Movement exclusively restored Bundism to World Jewry. Maoism could not have done this. Anarchism could not have done this. While it is true that a Jewish Maoist could easily be a Bundist without seeing a contradiction, Marxism-Leninism-Maoism is not what restored Bundism. It may be true as Hannah Toff claims that Maoism saved Bundism. But the Bundism saved by the Maoists is not Maoist at all. Maoists actually think they don't have to investigate Buddhism, Jainism or Confucianism. Maoists say "No Investigation, No right to speak" but they never apply this to themselves. Hannah Toff, Marvin Eliyahu and Uri Adiah really did rescue our theory by adapting in large parts of Marxism-Leninism into Bundism. All three of them reject being called Communist. All three of them went Marxist-Leninist in late 2018. Late April to early May rather recently Hannah Toff, Marvin Eliyahu and Uri Adiah went Marxist-Leninist-Maoist. What their Maoist contributions will make of this I cannot say because I have no idea what this will do. The Bundist Movement is a Worldwide Jewish Demarchist Movement which tolerates Bundists who say they are Marxist or Anarchist yet encourages Demarchism over both Marxism and Anarchism. The Bundist Movement is about establishing Jewish Vanguard Circles all over the World. The primary enemies of the Bundist Movement are the United States of America and the State of Israel. The Bundist Movement is rooted in the old Jewish Labour Bund yet it seeks to correct the many errors of the old Jewish Labour Bund. The pattern of the Bundist Movement is founded on the theories and praxis of the Jewish Bundist Diaspora Movement. The Jewish Bundist Diaspora Movement is not a chapter of the Bundist Movement, it is the Intellectual Center of the Bundist Movement which we hope can be moved out of Phoenix, Arizona and Montreal, Quebec into the Jewish Autonomous Oblast where it should be. The plan has always been to build up chapters of the Bundist Movement, then to relocate the Jewish Bundist Diaspora Movement to the Jewish Autonomous Oblast. From there the Jewish Bundist Diaspora Movement will set up the Jewish Inter-National Bund. After this all the chapters of the Bundist Movement will meet up every three months as the Jewish Inter-National Bund to consolidate everyone for the further spreading of the only true manifestation of Political Judaism.

Zionism is not Political Judaism!

Bundism is Political Judaism!

The Founders of the Bundist Movement

The founders of the Bundist Movement are special to Bundism, each in their own way.

The Chairman of the Revolution created the JPLO [Jewish People's Liberation Organization] prototype to the Bundist Movement.

The Cleric of Public Relations is the synthesizer of Al Andalusian philosophy to the Jewish Bund.

The Emissary of Solidarity gave Bundism a political language which is distinctly Bundist.

These three are unmatched in this.

These three have the harshest history of being boycotted and slandered.

Comrade Net is the textbook model of the future Jewish Proletariat of North America and Europe.

The future Jewish Proletariat of North America and Europe is Lumpen just like Comrade Net.

Comrade Net also is the negotiator. I have worked my ass off helping this Heb gain recognition, but this required doing a lot of things which are looked down on. Forget about Costumer Service Employees almost all of whom are White Christian Islamophobes, Comrade Net belongs with the Jewish Lumpen. I owe the Lumpen, I don't owe White "workers" anything. Many times, I almost died. It has always been the homeless, the disenfranchised, the criminalized who has saved my life.

Dr Weizfeld is the first and still only Jewish Socialist with the courage to connect to Palestine.

It is criminal of anyone claiming to support Human Rights and yet ignore the existence of Dr Weizfeld.

Dr. Weizfeld and I have messaged each other more than once.

I don't like to claim entitlement, but I am entitled to go with Dr Weizfeld to Palestine.

He needs the protection; I have been getting my health back up because of this.

Me and my Boyfriend wish to accompany him, he was tortured this year while we were safe.

Dona Newman is a genius beyond any other Theorist I have ever met.

Dona Newman gets attacked a lot in broad daylight by Bolshevik-Leninists.

This is because she clarified the theories of Leon Trotsky. The fact that there are Marxist-Leninist-Maoists who now understand a newer more honest way of dealing with Trotsky's theoretical work is something which may not seem like a big deal to most people, but it is a very big deal.

I am convinced that what Dona Newman has done is permanently destroy Trotskyism.

*Dona Newman is the one and only Emissary of Solidarity.
abraham Weizfeld PhD is the one and only Chairman of the Revolution.
Comrade Net Ben-Yahushua is the one and only Cleric of Public Relations.*

Every other Emissary of the Bundist Movement is to be Emissary of Theory and Praxis.

Every other Chairman of the Bundist Movement is to be Chairman of the Vanguard Circle.

Every other Cleric of the Bundist Movement is to be Cleric of Diplomacy.

The offices of Emissary of Solidarity, Chairman of the Revolution as well as Cleric of Public Relations hold way too much power to be replicated by other Bundists. What gives Newman, Weizfeld and BenYahushua their special statuses are that we are dealing with the Jewish equivalent of the Demarch. From these three Bundists arose notions and ideas which could not have come from anywhere else. I am glad to say that I was the one who got others to listen to Comrade Net. Comrade Net is the Lumpen Jewish Masses and because Dr Weizfeld has not come to Arizona, yet I strongly suggest that Comrade Net Ben-Yahushua be allowed to override Dona Newman whenever the Bund Council Staff demands it. As long as we are one member short, I fear Dona Newman will continue to show the abusive tenancies which she has consistently displayed throughout 2019 so far.

Dona Newman has improved but all it takes is panic and she abuses us.

We require four more members for the Jewish Bundist Diaspora Movement.

The Jewish Bundist Diaspora Movement is the first Vanguard Circle of the Bundist Movement.

There are no Chapters of the Bundist Movement yet. Once there are enough Chapters of the Bundist Movement then the Jewish Inter-National Bund will be set up in the Jewish Autonomous Oblast. Once this is done there will be no need for the Jewish Bundist Diaspora Movement. All

twelve members of the Jewish Bundist Diaspora Movement will be expected to keep their respective titles and form new Chapters for the Bundist Movement.

I strongly suggest that the Ministry of Bundism (in reference to us still only having 8 members) for the Jewish Bundist Diaspora Movement be four Jewish Anarchists (or 3 Jewish Anarchists if Daniel Miller turns out to be legit), so we can balance out the three Maoists in our mist. Bundism may cross over into Marxism now, but it should be known that it can cross over into Anarchism as well.

Again, I will point out that Bundism is not Marxist. Bundism is not Anarchist. Bundism is Demarchist.

The first Vanguard Circle in review is:

The Emissary of Solidarity; Dona Newman
The Chairman of the Revolution; abraham Weizfeld Phd
The Cleric of Public Relations; Comrade Net Ben-Yahushua
The Councilwoman of Strategic Affairs; Hannah Toff
The Councilman of World Forums; Marvin Eliyahu
The Councilwoman of Education; Mariam Emesberg
The Councilman of National Affairs; Uri Adiah
The Councilman of Committees; Isaiah P. Kamatstein we seem to have a newcomer taking this on
The Minister of Antifa Legacy (we seem to have a newcomer taking this on)
The Minister of Syndicalism (yet to be)
The Minister of Shtetl (yet to be)
The Minister of Counter-Lobbies (yet to be)

Everyone of the Chapters of the Bundist Movement will be required to have twelve members in order to be a Vanguard Circle. These are titles of each office held within a Vanguard Circle.

The standard Vanguard Circle for all Chapters of the Bundist Movement;

The Emissary of Theory and Praxis

The Chairman of the Vanguard Circle
The Cleric of Diplomacy
The Councilwoman/Councilman of Strategic Affairs
The Councilwoman/Councilman of World Forums
The Councilwoman/Councilman of Education
The Councilwoman/Councilman of National Affairs
The Councilwoman/Councilman of Committees
The Minister of Antifa Legacy
The Minister of Syndicalism
The Minister of Shtetl
The Minister of Counter-Lobbies

When the Jewish Bundist Diaspora Movement has built up the Jewish Inter-National Bund then there will no longer be any need for the Jewish Bundist Diaspora Movement as the founding Vanguard Circle. The Bundist Movement will be many Vanguard Circles all over the World. I will become the Councilman of Committees to an entirely new Vanguard Circle. The first thing I will have to do is find myself a Councilman/Councilwoman of Strategic Affairs. Then I will need to group up with a new Councilman/Councilwoman of World Forums, then a new Councilman/Councilwoman of Education and a new Councilman/Councilwoman of National Affairs. Because I am a Bundist Councilman, by default I have to secure a Bund Council Staff before worrying about setting anything else up. After this me and the four other newly formed Bund Council Staff will have to acquire a Minister of Syndicalism, a Minister of Antifa Legacy, a Minister of Counter-Lobbies, and a Minister of Shtetl.

Bundism now has Theory and Praxis in ways it did not before, it is distinctly Jewish.

#1. We unanimously oppose Interfaith Marriage of Straight Jewish Couples.

#2. We only oppose Interfaith Marriage of Gay and Lesbian Jewish Couples if they are seeking to adopt children.

These stances against raising Children from Gentile Mothers as Jewish is one of the key features of the real Bundism which will crush the assimilationism of Anti-Orthodox bigotry. These stances have been worked out by the seven of us, this is one of the key features of unity in the Jewish Diaspora Nation which must be kept distinct from the so-called Hebrews who falsely call themselves Israeli. The newcomer to the Bundist Movement is Daniel Miller from Louisiana. While I appreciate that Daniel Miller has helped Comrade Net Ben-Yahushua get better at Dialectics, the first time I

spoke to Daniel on the phone I was unimpressed. The second time I spoke to Daniel on the phone he couldn't even remember who I was. My concerns about Daniel Miller are that I fear he will have cold feet when he comes out here and comes to understand what is required to be a part of the Jewish Bundist Diaspora Movement. Daniel Miller has been educated to become the Minister of Antifa Legacy, but we will have to evaluate his worthiness. It is true that too much time studying and not enough time in action means lack of praxis thus ensuring that study is a waste. This does not justify lack of study. Lopsided thinking in one direction at the expense of all other necessary direction is typical to Marxists, we must not let this be the same for Demarchists. The theories of Maoism-Third Worldism have been vindicated in the Material Praxis of both the Bundist Movement and Panther C.O.D.E as well as several brave homeless Anarchist teenagers many of them part of the Transgender Persuasion.

Maoism-Third Worldism is short for Marxism-Leninism-Maoism-Third Worldism. Maoism-Third Worldism teaches that Marxism has come to a fourth stage of theory and praxis. I embrace Demarchism. I embrace that Bundism is Jewish Demarchism. Demarchists of all sorts recognize Marxism-Leninism-Maoism-Third Worldism as the only type of Marxism which can be Actual Scientific Socialism. The Jewish Bundist Diaspora Movement adopts the theory of Marxism-Leninism-Maoism-Third Worldism because the Multipolar New Socialism is already a World Rebellion in the pre-stages of development manifesting in a nonlinear way. While every type of Demarchist recognizes Maoism-Third Worldism as the only True Scientific Socialism (even seeing Third Worldists at the same level as Demarchists) only the Jewish Bundist Diaspora Movement adopts Maoism-Third Worldism. First, I must explain Demarchism, then Anarchism, then Marxism, then Leninism, then Maoism, then Third Worldism. After all of this I will go into some detail on National-Cultural Autonomy and how this belongs to Demarchism.

But first I need to remove the confusion that Demarchism is an offshoot of Anarchism, this is not true at all. Let me narrow the differences between Demarchism and Anarchism down so that it can be always understood the differences between them.

This word Demarch is not related to that other word Anarch

The Demarch refers to the five original Demarchist theorists. Two of these Theorists are dead. The three living units of the Demarch have closed the Demarch permanently so that the theory can never be corrupted or confused. The two dead units of the Demarch are Fredrick Danson and Comrade Azzaam Abdul-Hakeem. The three living units of the Demarch are Herbert Dillon, Marcus Dinjamal and Shabazz Dinjamal. Thus, the Demarch refers to Fredrick Danson,

Herbert Dillon, Marcus Dinjamal, Shabazz Dinjamal and Comrade Azzaam Abdul-Hakeem. This has no relation at all to the Anarch.

The Anarch is best described by the theory of the Commune of Anarchy. The Anarch may refer to: an anarchist, a person who adheres to the ideology of Anarchism or a governing body of Anarchists attempting to bring about Real Anarchy. This has no relation at all to the Demarch.

This word Demarchy is not related to that other word Anarchy

Demarchy is not Anarchy at all. Anarchy is another way of saying Communism. Anarchy is the Communist goal of the Anarchists. Demarchy is not even a goal. Our entire time of building up the Jewish Bundist Diaspora Movement has been Demarchy in motion. The very founding of the Bolivarian Revolutionary Army-200 can be called deliberate Demarchy, although the Bolivarian Revolutionary Army-200 would not have used the word Demarchy. Black Lives Matter Protests constitute Pure Demarchy in action. The 2018 Arizona teachers' strike was Demarchy.

Anarchy means 'Without Rulers' a rule of none' this equating to the rule of all. The best way to explain what Anarchy is actually, is to go by the definition put forth by the Lumpen Anarchists when attempting to give correct definition to the word Anarchy. According to the theory of the Commune of Anarchy, Anarchy refers to the Government of Direct Democracy whereas Communism refers to the Economy of Direct Democracy.

Demarchism is a word coined by Fredrick Danson. Fredrick Danson lived off grid, completely. The date of his death is a bit disputed and the events around his death were dramatic, he died of the acquired immunodeficiency syndrome which he had had as a terminal illness for years. His work was rescued by his best friend Herbert Dillon. Memory consensus of when Fredrick Danson died typically dates his death in the late Summer of 2009. The details contradict and because he was off grid this complicates any confirmation on the exact date of his death.

Anarchism is the Communist Theory of the Anarchists. Anarchism is the theory of Utopian Socialism. This theory is more rooted in Eurocentricity than even Marxism yet it is clear to anyone with a brain that Anarchists are usually more principled than Marxists. Anarchists reject both the State and the Market. The Anarchist theories tend to contradict each other. However, the Anarchism which is building up in popular waves, is the theory of the Commune of Anarchy which organically emerged in Arizona, California, New Mexico, Nevada, Texas, Mexico and El Salvador.

Marxism was the name given to a Socialist Theory known as Scientific Socialism, Karl Marx and Friedrich Engels were not the first of the Hegelian Anti-Utopians. What Karl Marx and Friedrich Engels did was to give Scientific Socialism a theoretical template. Marxism is true Scientific Socialism, which is why I will never be a Marxist. Scientific Socialism becomes Pragmatist Socialism when going into praxis, this is why Marxism is flawed. Marxism is a trivializing Pragmatist theory attempting to guide political and economic forces with Science in control. This distasteful nature of Marxism is strongest among the Marxists who only subscribe to this original type of Marxism.

Leninism is the proven theory of revolutionary praxis which was based in Marxism. The term Marxism-Leninism means 'Leninism is Marxism' a term coined by Joseph Stalin to slogan around the notion that Leninism is the new phase of Marxism. Marxism-Leninism would have tenancies emerge which would be short lived with the exception being of course Mao Zedong Thought. The Marxist-Leninist tendency of Mao Zedong Thought was a continuation of Leninism yet a rupture to the classical Marxist sentiments which unfortunately remained in Leninism. Other Marxist-Leninist tenancies would be denounced as revisionism from there on, fading away if not rapidly dissolving overnight. Mao Zedong Thought on the other hand kept Marxism-Leninism within the Revolutionary Democratic processes of Liberation Struggles in appealing ways which the rest of Marxism-Leninism lacked any political wisdom in. Marxism-Leninism supports Liberation Struggles in its theories yet lacks insight into popular struggle in the marginalized context. Mao Zedong Thought is the exception.

Maoism predates its own name. Maoism is the still-yet-to-be-proven theory of Scientific Liberation Struggle with the aim of World Socialist Revolution. The social praxis of this theory is encouraging to those who don't know any better. There can be no mistake, Maoism has proven many notions to be correct, yet they don't have the insight into restoring their World Revolution. Marxism-Leninism-Maoism means 'Maoism is Marxism-Leninism' a term coined by Manuel Rubén Abimael Guzmán Reynoso.

If you understand Historical Materialism, then you already know it is hard to pinpoint the exact time of when Maoism emerged as a separate position on Scientific Socialist theory. But the concept of Maoism was never stable until the time of Manuel Rubén Abimael Guzmán Reynoso and the Revolutionary Internationalist Movement. Maoism as a practice was started by Lin Biao and the Black Panther Party.

Maoism was unnamed when it began. Slowly around the 1970s the term Maoism was used in the West. Unfortunately, this term of 'Maoism' was a very loose term which could hold contradictory meanings. This is in part because Maoism was first a word in the United States and the United

Kingdom used to describe radical leftist World Movements which received the highest solidarity from Mao Zedong himself. Mao Zedong was a symbolic figure of Feminism, Black Power and Civil Disobedience within the Imperialist Britain, America and France. Early Maoists in France would have upheld Frantz Fanon as a theoretical guide to be used in real praxis. Maoism was always a Black Feminist Lumpenproletariat Civil Disobedience Movement, sometimes embracing its namesake other times rejecting it as derogatory. The degeneration of the 1970s Cultural Rage Civil Disobedience Upeaval would be seen as a long overdue solution, in most of White America during the 1990s. With a Donald Trump presidency we know now without any doubt that the nonviolent liberal attitude is a 1990s nostalgic doctrine which is a Cultural Smokescreen for Americanism in its last attempts at Liberal Culture. The Summer Days of the 1970s Cultural Rage Civil Disobedience is boiling under the surface in the United States and the United Kingdom in a Cultural Context - this rage is primarily a Lumpenproletarian one in the revolutionary class context, and this will burst out with ongoing permanent and protracted floods of political awareness to bring a strong Chaos Under Heaven in our time. I disagree with Marxism-Leninism-Maoism a lot, but I also agree with it a lot too. The issue with Maoism is that while it is based on real political revelations it is still systemically pragmatic and it is actually more so tailism in nature than even Leninism. Maoism is without question a superior theory compared to Marxism-Leninism, but we must be concerned with the idealist positions it holds. Maoists are obsessed with their cultural mythologies which are always contemporary reinventions of the past to fit the five heads of Marx, Engels, Lenin, Stalin and Mao.

**Marxism is Pragmatist Socialism
(Marxism-Leninism-Maoism is the highest stage of Pragmatist Socialism).**

Anarchism is Utopian Socialism.

Demarchism is Correct Socialism.

It is only Third Worldism which can be called Scientific Socialism.

Third Worldism has four pillars which give way to the theory of New Socialism and the theory of the Pan Third World Revolution. Shubel Morgan was the theorist who started Third Worldism. Shubel Morgan's theory of Third Worldism was a synthesized theory based on Kwame Turé's political positions on organic revolution. Originally the term Third Worldism was used to express the Maoist Theory of the Global Class Divide. As this theoretical understanding gained

traction in Marxism-Leninism-Maoism it would cause a split between the First Worldists and the Third Worldists within the Maoist Internationalist Movement. The First Worldists called themselves Red Guards while to this day the Third Worldists term these Red Guards as First Worldist Gonzaloists. This started the once popular MLM tendency of Third Worldism which would split in differing ways. Shubel Morgan synthesized the competing splits with in the Third Worldist tendency with his theory of Marxism-Leninism-Maoism (Third Worldism) but many including Shubel Morgan himself began to consider Third Worldism as a fourth stage of Marxism. All of those who agreed with Shubel Morgan's new theory of Marxism-Leninism-Maoism -Third Worldism as a fourth stage of Marxism left the Maoist Internationalist Movement to promote the theory of Shubel Morgan. All those involved would gather around Commander Prairie Fire to form what would become the Leading Light Communist Organization. As the Leading Light Communist Organization degenerated those true to Shubel Morgan's fourth stage theory would form the Organizations; Global Revolutionary Shining Path and Internationalist Resistance Guard. I have been in contact with them as has Dona Newman. The forgotten theory of the Leading Light Communist Organization (LLCO) is the actual theory of Third Worldism, which has four Pillars. The ideas rooted in the positions of Kwame Turé born Stokely Carmichael was the prototype to Marxism-Leninism-Maoism-Third Worldism just as Mao Zedong Thought was the prototype to Marxism-Leninism-Maoism. Shubel Morgan encouraged the further developing of Marxism-Leninism-Maoism-Third Worldism, we can credit both the Global Revolutionary Shining Path and Internationalist Resistance Guard for doing just that. The genuine Third Worldist theory was started by Shubel Morgan and was the foundation of the original LLCO principles in every addition. There are two small yet functioning organizations which saved the actual Third Worldist Theory as the LLCO is forgetting it.

Pillar 1 – Global Empathy: Third Worldist Theory.

Pillar 2 – Revolution and Resistance: Third Worldist Theory.

Pillar 3 – The New Analysis: Third Worldist Theory.

Pillar 4 – Multipolarism: Third Worldist Theory.

The details of the four pillars of Maoism-Third Worldism

This first pillar of Third Worldism is Global Empathy. Global Empathy refers to actively combating Global Apathy. First Worldism is sourced in Global Apathy. Global Apathy is born out of privilege and disillusionment within the First World culture of Capitalist Realism. Populism both left, right and center is pure Global Apathy. The apathy that the West shows towards

Global Islamophobia is part of this Global Apathy. This same Global Apathy fuels the colonial preservation of Whiteness. Whiteness and Neocolonialism make up the soul of First Worldism. First Worldism is a condition of First Worlders who try to preserve their privilege utilizing fictional worldviews so as to avoid the glaring reality that the First World is exploiting the Third World in the same way a Pimp exploits Prostitutes. Global Empathy is the position of putting empathy into geopolitics on a global scale. First Worlders who claim to be Socialists are required to uphold the struggles of the Third Worlder Socialists and Third Worlder Anti-Imperialists over First World issues. Global Empathy requires actively combating Judeophobia, Islamophobia, Zionism, Americanism, Populism, Colonialism and Imperialism on a global level. Global Empathy requires actively combating those pushing theocratic control over others. Global Empathy requires actively combating assimilation recognizing this as cultural genocide.

The second pillar of Third Worldism is Revolution and Resistance.

Resistance in the First World, Revolution in the Third World. Resistance in the First World requires a united front between the Black Nationalists and the Lumpenproletariat seeking to overthrow the Western Settler Colonial Nation-States. Revolution in the Third World carried out by Africa and the Global South. Africa and the Global South hold more revolutionary potential than anyone else anywhere else on the Planet.

The third pillar of Third Worldism is the New Analysis. The new analysis remains unfinished, yet the outline is still remembered. The New Analysis concludes several things, but the most intriguing conclusion of this New Analysis is that Marxism has had from the start systemic problems within it. Marxism-Leninism-Maoism is still the highest stage of Marxism. However upholding Marxism without Leninism is First Worldism and must be combated. The New Analysis concludes that Leninism is too dated to be Scientific Socialism anymore, science is suppose to take in new information which is not possible in Marxism-Leninism without deviating. Maoism is the highest stage of Marxism; the highest stage of Marxism is outdated. Yet only Marxism is scientific in the context of Revolutionary Socialism. This would seem a issue but it is not an issue for Third Worldists because they conclude a Marxism beyond Marxism otherwise called New Socialism. Communist Vanguardism must include Anarchists and other manifestations of Revolutionary Socialism as well. Left Unity is rejected and instead United Fronts are sought. The New Analysis considers Democratic Centralism correct yet having extreme limitations that even the Maoists have never fixed. Part of the new analysis is that Scientific Socialism should have never called itself Marxism. The Five Heads of Marxism (Marx, Engels, Lenin, Stalin, and Mao) are to be studied and respected, but in today's

society the sixth head is to be sought. The sixth head is not a person it is the commitment to upholding Marxism-Leninism-Maoism as the highest stage of Traditional-Marxism.

The fourth pillar of Third Worldism is Multipolarism.

The limitations of democratic centralism comes from the lack of global struggle sessions. The sixth head is the commitment to organic revolution in the context of scientific socialism while investigating every single dogmatic stance of Maoism, Leninism or Marxism to determine how relevant any of it is today. In the Third World every brave Marxist-Leninist revolutionary cadre is a Third Worldist. In the Third World every brave Marxist-Leninist-Maoist revolutionary cadre is also a Third Worldist. Third Worldism is deeper than its namesake suggests. The Third Worldists recognize the Anarchists upholding the Theory of the Commune of Anarchy to be the first responders within the context of Resistance in the First World.

Jason Unruhe should adopt the theories of the Global Revolutionary Shining Path and Internationalist Resistance Guard because he talks to much about the Global Class Divide and not enough about Third Worldism as a theory. Ever since Comrade Net Ben-Yahushua met Jason Unruhe we have been going forward improving our own global networking social circles. But this growing success in networking has caused great persecution upon the Bundist Movement. The Global Revolutionary Shining Path and Internationalist Resistance Guard are considering Demarchism to be a relevant position so much so that they have begun to study Demarchism in full detail. The Multipolarism of Marxism-Leninism-Maoism-Third Worldism recognizes Marxists-Leninist-Maoists and Anarchists as relevant to North America while seeing the majority of Marxist-Leninists of North America as problematic First Worldists. The direction by the Third Worldists is going to inevitably bring about recognition to the Demarchists in this theory of Global Multipolar Vanguardism. This Multipolar United Front will never be compatible to Mutualism, Trotskyism, Hoxhaism, Libertarian Marxism, Orthodox Marxism or Classical Marxism in the First World or the Third World. Demarchism does not reject Science or Mysticism. Yet it must be stated that Demarchism does not recognize Science or Mysticism as the guiding light to bring theory to praxis. Demarchism puts its own theories first as universally applicable. The theoretical positions of religiosity are uniquely Demarchist, the Third Worldist know this, and they are the first to investigate these positions. This is why only Third Worldism is Scientific Socialism. Maoism is the superior Pragmatist Socialism. Leninism is a lesser Pragmatist Socialism than Maoism yet having one advantage over Maoism, this being that Maoism is more guilty of tailism whereas Leninists tend to avoid that. Marxism has no relevance today at all. Marxism is the inferior Pragmatist Socialism. Maoism-Third Worldism could literally be called Maoism-Multipolarism because of how little it cares for tendencies which reach the

average person to a radical leftist position. Marxists-Leninist-Maoists, Anarchists and Demarchists are the Cadres whom the Third Worldists have actually been building their theories on this entire time.

National-Cultural Autonomy is Universal to all manifestations of Demarchism

I have said before and I will say again that, I am proof of Fredrick Danson's theories on National-Cultural Autonomy and Cosmopolitanality which serves to back up abraham Weizfeld Phd's notion of Auto-determination. National-Cultural Autonomy is universal to all manifestations of Demarchism not just Bundism. Black Nation and Byzantine Catholic Nation are two Demarchist manifestations of National-Cultural Autonomous Demarchy in motion. Another manifestation of Demarchism is Patriotic Socialism. Patriotic Socialism is no mere manifestation of Demarchism, it is a highly developed tendency within Demarchism. Patriotic Socialism is the position that the White Man in Australia, New Zealand, Canada, and the United States of America must apply to the Indigenous Peoples of those lands for Citizenship. Patriotic Socialism is also the mission to abolish the United Kingdom as well as removing the Monarchy as a whole. This is why Patriotic Socialism embraces the Irish Republican Army as righteous National Liberation Struggle. Patriotic Socialism embraces National-Cultural Autonomy and Cosmopolitanality. All manifestations and/or tendencies of Demarchism embrace National-Cultural Autonomy and Cosmopolitanality. Nations must be defused from the State. National Collective Rights which go beyond borders is undisputed by all Demarchists. Even though many of the Maoists recognize National-Cultural Autonomy, this will never be unanimous to the many splits within Marxism-Leninism-Maoism. Demarchism is better than Maoism or Anarchism.

Volume 2

Chapter 17

Lis'rodi

By Marvyn Eliyahu

This is my most important Forum yet. This is not a Group Forum. This is a Document Forum written in the Spirit of the many Lis'rodi Forums I have led. I do a lot of work creating the possibility for Peace. This peace will never come about as long as the State of Israel exists. As long as the United States of America exists, we have no way of overcoming the Zionist-State of Israel. The Jewish Nation is a dying Nation. The Zionist Culture of Colonialism by merely existing is destroying the Jewish Nation.

What does it mean to be Lis'rodi?

This is the flag for the **Palestinian-Hebrew Democratic Federation** that three Palestinians and I designed. This flag has been a work in progress, and we sought to honor the Palestinian heritage with the design, we are pleased with this flag and we have been promoting it everywhere.



This flag is not to be imposed on the Palestinians. This flag reminds us “hebrews” that we are Colonial Settlers and Occupiers. It is unclear whether or not the Hebrew Culture will ever become a Hebrew Nation. It will mean widening the great gap between Jewish and Hebrew more than before. Most likely giving a provisional Lis'rodi power to enforce the Hebraic Status Quo to the Bahá'í Faith. It will mean strengthening the Hebrew Catholics over Hebrew Jewry. Also sowing empathy between the Hebrew Catholics and the Palestinian Catholics, the Chaldean Catholic Church as well. Before starting up any Lis'rodi Forums, I like to begin with a Political Mantra which I created with my best friend Uri Adiah.

Zionists claim Jewishness just as Klansmen claim Christian values which can also be compared to the way that Al Nusra claim Islamic leadership. Zionists are not Jewish, the Ku Klux Klan are not Christian, Al Nusra are not Muslim. Long live Jewish Diaspora Nationality! Long live Palestinian Territorial Nationality! Long live Inter-nationalism! Long live Pluralism and Direct Democracy! Long live National-Cultural Autonomy! Long live Jerusalem the Inter-national Capital of Palestine!

This has been recorded, recited and taught to young Jewish Children. The Jewish-State Law passed in the Zionist State. This happened on July 19, 2018. I knew this would happen. I knew this would happen and I can still hear the words of my Bahá'í friends ringing in my ears. They said it would never happen. They kept telling me that I was ungrateful to Israel. There is no point in not writing in a passionate style. So, I am going to cut loose as if I was Hannah Toff. Besides the Paradigm Doctrine is designed to capture tone, especially the Jewish Paradigm Doctrine. This is going to be the most intense work I have ever put to print. This will offend a lot of people. This is my own special stamp on our Manifesto.

I am going to take what I put on our blogspot **Jewish Labour Bund** and expand it with smaller notes. I will tie it together with statements which I have waited to put out publicly for the longest time. I wrote on our blogspot **Flag of the Democratic Federation** on the unforgettable date of July 19, 2018. It received a lot of attention, much more than I expected. Some of what I wrote for the statement on the blogspot, I have already restructured to this Forum. Consider this a more updated and complete version.

As I have already mentioned before, the majority of the Citizens of the Zionist-State are not informed. I am much more educated than most Citizens of the Zionist-State and I have the right to

speak on the behalf of the Citizens of the Zionist-State, most of the Citizens of the Zionist-State have no genuine right to speak on behalf of anyone including themselves. My personal journey starts when first I was born in the Zionist-State on the date of December 17, 1964. I suffer with a lot of guilt and regret for my actions. I will never again be part of the Zionist cause. What I did cannot be undone by apologies. I served in both the West Bank and in Gaza, I followed orders, I murdered innocent people. I was taught to hate Judaism, as a Sephardi I was active in protests against Ashkenazi racism, back in those days we stood in solidarity with the Mizrahi activists. In my time two thirds of the Sephardim of the Zionist-State had been completely devout in Judaism and this made them radically Anti-Zionist by default. The most ironic characteristic feature of the Zionist-State in those days was just how self-hating the Ashkenazim of the Zionist-State truly had been. The Ashkenazi Zionists of the Zionist-State hated Yiddish with an almost Nazi-like extremism, the Ashkenazim of Jewish Ultra-Orthodox faith and the Ashkenazim of Jewish Modern Orthodox faith both at this time continued in the use of Yiddish and this would frustrate Zionists to no end, eventually the Religious Zionists would take over the Jewish Modern Orthodox institutions of the Zionist-State, I never cared for Religious Zionism because I could never see any connection between Judaism verses Zionism. I was raised to be a Labour Zionist and my parents had been hypocritical to their very essences, they taught me to stand up to Ashkenazi racism and yet they also taught me that Palestinians had been nothing more and nothing less than mutant experiments created by Arabs and Germans through selective breeding, I would find out this was a lie as I grew up. After doing terrible things in the West Bank and in Gaza I had nightmares every single night for Six years, I stood in solidarity with fellow Sephardim and our Mizrahi comrades in Civil Rights marches and I was impressed by the Mizrahim they were all very religious and they made Judaism look attractive and I started to question Zionism, as Sephardim gained more and more equality with Ashkenazim the Mizrahim would be persecuted even more by the Ashkenazim and then we Sephardim would persecute these Mizrahim with greater zeal than any single Ashkenazi, I moved to Lebanon for a while, I became a Anti-Zionist in Lebanon and I became a full Baal teshuva, I would leave Lebanon for several reasons that I refuse to go into any detail on. Bundism is being revived by Pantherism.

So it is very important that I explain as an Anti-Zionist and as a Bundist who embraces Pantherism, that the Israeli Black Panther Party **הפנתרים השחורים** was not true to Pantherism at all. These were not Jewish Black Panthers. The Israeli Black Panthers nor the White Panthers never had been truly Panther. The White Panthers were Middle Class American Whites. The Israeli Black Panthers were nothing but a mild version of Proto-Kahanism. Israeli Black Panthers were the Kahanists before Kahanism. Both of my Parents were openly supportive of the Israeli Black Panther Party. The Israeli Black Panthers were mostly Sephardi not Mizrahi. It is true that some of the Israeli

Black Panthers were Mizrahim but overall, the membership was Sephardim. It was also the Sephardim who benefited from the actions of the Israeli Black Panthers. Conditions for the Mizrahim got much worse after the Israeli Black Panthers dissolved. The White Panther Party is the most similar group in comparison to the Israeli Black Panther Party. I have to explain this or nothing else I write will be kept in a true context. Tom Watts cannot be trusted. Tom Watts is a Closet Nazi ghost writing for Kevin Rashid Johnson lead voice of the New Afrikan Black Panther Party. Panther C.O.D.E has been watching him very closely. Tom Watts has blocked the Bundist Movement from becoming part of the United Panther Movement. Jewish radical action which is genuine is typically boycotted by all other marginalized groups in Society. As for Panther C.O.D.E, many of their members are within the New Afrikan Black Panther Party. Many of the members of Panther C.O.D.E are also within the reactionary group known as the New Black Panther Party. Even more of the members of Panther C.O.D.E are within the Bloods and Crips. I should also explain that no one can be both a Blood and a Crip. But as for Panther C.O.D.E, they are within several groups. They plan to make a public debut. If anyone wants to know who they are then it must be mentioned that Panther C.O.D.E is not underground. Public knowledge of their existence is repressed by Tom Watts personally. This is also why Tom Watts openly endorses the Libra Consolidation Party. He will not put up with those Trotskyists forever. His only reason for supporting the Libra Consolidation Party is to undermine both the Bundist Movement and Panther C.O.D.E. If ever anyone else ever finds out that Tom Watts is a direct and leading member of the National Social Americanist Party, then he will lose the control he has over Black Activists.

The National Social Americanist Party is a Clandestine political Party which holds control over the Southwestern Chapters of the National Socialist Movement. This may not seem important but just hold on. In Arizona there is a Attack Squad of Neo-Nazis called the National Socialist Revolutionary Guard which is within the Arizona Chapter of the National Socialist Movement. But unlike most ever other Stormfront of the National Socialist Movement, the National Socialist Revolutionary Guard takes its orders directly from the National Social Americanist Party. It is also worth mentioning that Jared 88 is the head of the National Socialist Revolutionary Guard. As it is already known by Panther C.O.D.E and the Lenin-Mao Communist Union, Jared 88 is the sworn enemy of the Bundist Movement. Jared 88 has Police protection. I have several files which document raids by the Police. Some of the Police in both Phoenix and Glendale have been seen taking direct orders from Jared 88. I plan to compile everything I have on this into a Book exposing Tom Watts, the White Panthers, the Israeli Black Panthers, the National Socialist Movement, the Jewish Defense League, the Free Syrian Army and the notorious Midnight Productions - a global Human Trafficking Syndicate which is stationed in Arizona - together in a Pro-Zionist/Anti-Jewish Conspiracy. The repression against spreading public knowledge about both the Bundist Movement and Panther

C.O.D.E is not a coincidence. The Zionist State has removed my history as a Israeli Citizen from all public record. My own blood Brother was complacent in this. I disown my entire blood family. The closest thing I have now to family is Uri Adiah and the Bundist Movement. I know that in order to investigate anything you need to have a mind which is open to extraordinary probabilities. I have learned this firsthand. I warn everyone who reads this that becoming discerning is important before assuming that anyone has a right to opinions. There is a collaboration between White Nationalism, Zionism, the Police and Human Trafficking. I need to make clear that the Citizens of the Zionist-State have no right to call themselves Israeli, and I would like to make a case for the word Lis'rodi **שִׁרְרוּדִי** as opposed to the word Hebrew, and if the Citizens of the Zionist-State need to refer to themselves as Hebrew why this might be tolerable. The reason why the word Lis'rodi is more fitting than the word Hebrew is because, anyone who is referred to as Hebrew should be a Palestinian or an Arabian, those two groups are ethnically true Hebrews. The two reasons why the word Hebrew might be tolerable is because the Citizens of the Zionist-State have invented a Neo-Hebrew language and the other reason is because most of the decolonizer-Citizens of the Zionist-State have started to refer to themselves as the Hebrew peoples instead of the Israeli peoples.

I was raised as Zionist, I was raised to be Hebrew not Jewish. I am Jewish and Lis'rodi/Hebrew, yet because I'm Jewish I'm therefore Anti-Zionist. I see myself as Lis'rodi not Israeli, and if the other Lis'rodi peoples see themselves as Hebrew instead of Lis'rodi then this would make me Hebrew too.

The most glaringly obvious fundamental truth is that there is no Lis'rodi/Hebrew Nation, there is only a Lis'rodi/Hebrew Culture. There is a Lis'rodi/Hebrew Culture, it is rooted in a Multicultural al-Andalus based social normality that was preached by Sephardi Citizens of the Zionist-State most of them rejected Zionism in favor of Democratic Multiculturalism. These Sephardim responded to the Neo Hebrew language with Ladino at times the Mizrahim joining them would do the same with their regiolect Judeo-Arabic, I have taken the word Lis'rodi from Hebrew letters, this term is meant to imply a person of refuge it can also imply refugee. The Israeli Mizrahim actually are Hebrews and I do need to make this more understood. The Mizrahim all over the World are 82% of them ancient Israeli (Israelite). They speak Hebrew too which means that they are actually Ivri Israelim (Hebrew Israelites).

Within the Zionist-State, the Mizrahi are equivalent to being Black in the United States, Canada and Europe. The Palestinians are equivalent to being First Nations in Canada, Native Americans in the United States and Native Mexicans in Mexico/United States/Canada.

Hebrew Catholics exist. The Israeli Citizens who converted to Catholicism are Lis'rodi not Jewish. If the term Hebrew is embraced more than this is fine so long as it is realized that only the Israeli Mizrahim can be called Hebrew Israelis. All other Hebrews can only be called Hebrews not Israelis. This is why the word Lis'rodi is so important. A Lis'rodi is someone in or from the Zionist-State who can identify these factors. Sephardim who re-identify as Hebrews can never be Israeli. The Palestinians are Israeli. The Israelis are not Israeli with the exception of the Mizrahim living in the Zionist-State. There is a different factor. The Palestinians living in the Zionist-State are Israeli Palestinians. They are true Israelis because the Palestinians are the real Israelis. The Samaritans are Palestinian Israelis. The concept of the dark-skin African refugees and the Druze and those of Bedouin descent are part of Lis'rodi/Hebrew Culture and no Nation-State Law can ever be allowed to change this. The Bahá'í Faith within the Zionist-State are likely to become the most important Hebrews. We should encourage the spread of the Bahá'í Faith because we need to widen the gap between being Hebrew and being Jewish. While it would be perfectly kosher for anyone to be both Jewish and Hebrew, the Zionist-State is destroying the Jewish Culture. The very existence of the State of Israel is a genocide upon the Jewish Nation. While the Hebrews grew numerous in Egypt ever since Joseph and his eleven brothers settled there, many of the Hebrews married Egyptians. Hebrew is ethnic not racial. The same is true of the Palestinians. Palestinian is ethnic not racial. Palestine has been an International Land for centuries upon centuries. This is how both the ancient Israelis, and the Holy Land always was. Ruth was a convert to Judaism. Many of the Persians converted to Judaism, this is documented in Scripture. Palestinians have been intermarrying with others for centuries upon centuries. Pluralism is a good thing. But assimilation is genocide. There can be no forgetting that the Zionist-State was a genocide upon Jewry before it became a genocide upon Non-Jewish Palestinians. Only the Palestinians and the Mizrahim can be called Israelis. The rest should be counted as Hebrews (with all the nuances I mentioned before) if the Lis'rodi message spreads to everyone in the Zionist-State and Palestine. Jewish converts to Islam within the Zionist-State are the rarest within that Settler Colonial Country, but they exist too. These are Hebrews then. The Hebrew language within the Zionist-State keeps evolving beyond what the Zionists seek. Modern Hebrew adapts both Ladino and many Arabic dialects into its vocabulary all the time naturally on its own. This means that the positions held by both me and Chairman Weizfeld could in time dissolve the existence of a full Hebrew Nation rather than guarantee it. Which is totally fine. A Hebrew Nation should not exist at the expense of the Jewish Nation. To be clear there is no Hebrew Nation, there is a Hebrew Culture which potentially can become a Nation if the socially aware Lis'rodin in full surrender to the Palestinians oversee this. Such a culture as the Lis'rodi/Hebrew

Culture will only survive if it embraces its Andalusian consciousness and sheds away its Zionist Colonialism founded in a false birthright that has no argument. On the matter of a MultiNational Palestinian Federation and the reason why we should refer to this as the Palestinian-Hebrew Democratic Federation has absolutely nothing to do with the Lis'rodi (possibly Hebrew) peoples, this has to do with the Palestinian peoples, because the Palestinians are ancient Israeli peoples. Redneck is used today as a derogatory term applied to White Americans perceived to be crass and unsophisticated, closely associated with Whites of the Southern United States. But this is not what a Redneck is. A Redneck is a Appalachian Communist. The word has been deliberately distorted by the White Anglo-Saxon Protestants who rule over AmeriKKKa. So don't forget what I mean when I use the word Redneck that I mean the lower classes of European Settlers of Appalachia who were treated only just a little bit better than the Blacks. Understand that Redneck, Quebec, and Hebrew all have something in common – these are Cultures not Nations. To be a Nation has requirement. First, we must recall what a People is in context. A People is a group connected together either through Culture, Religion or Ethnicity. The Muslims are a People, but they are not a Nation. The Muslims are not a Culture either. But Cultures do emerge out of Islamic Civilization. Another factor to remember is that religiosity, sexuality, economy, ethnicity and society all have cultural foundations to their being. However, for any People to be called a Culture cannot be said just because any type of People has a cultural foundation. Peoples of all kinds, of course have an origin – which is human culture. But to be a Culture requires being a Cultured People bound together in common sharing of ideas and values. This means that Redneck, Quebec, and Hebrews are Cultures but not Nations. To be a Nation means to be a Culture-Plus. That is to say – that a Nation is a Cultured People grafted towards religiosity, ethnicity, or both. So, to be a Nation requires being; a People of cultural-religiosity, a People of ethnic-culture or a People of ethnic cultural-religiosity. If a People is one of ethnic cultural-religiosity then this makes them not only a Nation, it makes them a Folk as well. This is why there is no German Folk. Adolf Hitler would be so upset that I am dismantling his lies like this. Redneck, Quebec and Hebrews are without Nationality. These three Cultures could become Ethnic-Cultures hence becoming Nations. But this is never going to happen with the Rednecks and this is highly unlikely to happen with the Culture of Quebec. It is the Hebrew Culture who could in the higher probability become a Nation because they have been ethnically combining for decades – but this will never happen so long as Lis'rodies are not in charge of the development. No one can say that they are a Lis'rodi unless they surrender to Palestine as I have. Quebec is held back because they don't apply to the First Nations for Citizenship. The colonial recognition which European Monarchy gives to Quebec does not validate the Quebec Culture as a Nation. On the contrary this is what invalidates Quebec entirely. If however Quebec applies to the First Nations for Citizenship this would change the entire scheme of Quebec, of course the First Nations would still have to agree to this. It

is not up to any Settler Group whether Redneck, Quebec, or Hebrew to decide this. Culturally much of the Redneck Society has been turned White. Culturally the Quebec People have nothing to do with Indigenous Culture – so whenever they try to claim native ethnicity in any regards this means nothing. This could change in time though, the more that different ethnic groupings move to Quebec and intermarry the more a strong ethnicity starts to emerge within this culture. But then let's say that this new Quebec Nation exists as a result. They still have no Land Rights because they are Occupiers. The most revolutionary action such a new Nation could do is advance into France and overthrow it. However, who is to say that the First Nations would reject a Quebec Nation? Do we have to assume that the First Nations Peoples are like Europeans? I know of a family in Canada, they are part of a long-standing Indigenous Tribe, and they told me that as long as Quebec recognized that the First Nations come from then Quebec's presence on the Land is acceptable. However, I am only talking about one Family not everyone part of First Nations. But this is no different from what many Hopis and Navajos tell me about the Rednecks. So, this makes evident just how much all factors must be considered in this. Before I go further into the realm of the Hebrews, I must get into the history of the Young Patriots Organization which is part of dealing with the realm of Redneck. The Young Patriots Organization (YPO) was an American leftist organization of mostly Redneck Southerners from Uptown, Chicago. Originating in 1968 and active until 1973, the organization was designed to support young, migrants from the Appalachia region who experienced extreme poverty and discrimination. The organization promoted Redneck culture and used a Confederate battle flag as a symbol. Along with the Illinois Black Panther Party and the Young Lords, the Young Patriots Organization formed the Rainbow Coalition, a group of allied but ethnically separate organizations each focused on helping with issues of poverty and discrimination among their local community while working together towards inter-national and anti-capitalist goals. Unlike the White Panther Party, the Young Patriots Organization was authentic in their Pantherism. The Black Panther Party only recognized them as a Culture not a Nation – this was correct. While their use of the Confederate battle flag can be criticized, no criticism of this is genuine unless the American flag is understood as more of a racist flag than the Confederate battle flag. Many of the Navajo are more tolerant of the Confederate battle flag than of the American flag. This is because while Blacks suffered more under the Confederacy. Natives suffered more under the Union. We too often forget that the Confederate States of America was much more generous to the Natives than the United States of America, in its entire history. The Confederate battle flag is still less offensive globally than the American flag. The White Panther Party has the word WHITE in its name. Of course. The White Panther Party is as White as it gets. The Young Patriots Organization on the other hand potentially could have moved away from Whiteness altogether. White Anglo-Saxon Protestants capitalize on Black fear by distancing themselves from the Confederacy. This is why the word Redneck is culturally misused so

much. This is why the name of the White Panther Party is respected while the Young Patriots Organization is forgotten. We should only support the removal of Confederate battle flags if the removal of American flags is also taken just as seriously, if not more seriously. Tom Watts comes from a Upper Middle Class background. His time in the original White Panther Party did nothing for Pantherism. The White Panther Party of today which is led by Tom Watts is more useless than the original White Panther Party. Useless understates the matter. The White Panther Party of today is engaging in Anti-Pantherism just by existing. “You can be White, just don't be a Redneck” is a cliché which remains mostly unquestioned by the Masses of the First World. This deliberate distortion is by itself racist. Anyone burning the Confederate battle flag while waving the American Stars and Stripes is being ultra-racist. The Black Panther Party and Malcolm X before opposed this very reality we find ourselves in. It is the unfortunate case that the Native see the Blacks as those who gave up – and it's true. But what is even more true is that Jewish Europeans in America sold the Blacks out long before they gave up. I am not being a Jewish self-hater by mentioning this fact. I am simply stating the truth.

This is also why Black support for Bundism is still weak, even with Panther C.O.D.E aiding us. Chairman Weizfeld pushes Bernie Sanders on us. The Jewish Bundist Diaspora Movement has eight members and the only one of us who pushes Bernie Sanders is abraham Weizfeld PhD.²⁰ Not to mention that both Redneck and Quebec are Cultures not Nations. His support for the Free Syrian Army is also problematic to Black Activists. His unconditional support for Rojava while at the same time embracing Imperialist talking points about Syria put us in a precarious situation. We only support Rojava on the grounds that the Kurdish Nation is without autonomy. We oppose Rojava existing at the expense of Syria. Already many of the Assyrians who moved to Rojava have now moved back to Syria. The Bund Council Staff has been talking to Rojava fighters almost daily now. So many of them regret being part of this new Settler Colonial Project termed Rojava. Uri Adiah is a Jewish Syrian who is still connected to Syria, and it is heartbreaking listening to him try to explain Dr. Weizfeld to other Jewish Syrians who are baffled by the positions taken by Dr. Weizfeld.²¹ Both me and Uri Adiah have spoken to Dr. Weizfeld on the phone at different times. He should self-criticize for the way he acts as if he is the entire Bundist Movement. He should stop listening to Anti-Oriental media. He should watch RT and PressTV more. He rejects anything RT reports concerning Syria because it goes against his own blind political faith. This is Dona Newman's fault. She got angry with both me and Uri for phoning Dr. Weizfeld. She wants to speak to him first. So then why can't

²⁰ Postscript 20 p 256.

²¹ Postscript 21 p 256.

she just call him then? This is not something I will put up with forever. I don't agree with deposing Dona Newman from the Bundist Movement even though this seems to be what the rest of the Bund Council Staff wants. I understand why Dona Newman is the way she is. She clearly does not trust Dr. Weizfeld. But I think that if all seven of us spoke with Dr. Weizfeld at the same time Ms. Newman's distrust of Dr. Weizfeld would disappear. She knows what to explain on the how and on the why – concerning Chairman Weizfeld's flawed outlook. Her refusal to do so makes me wonder if she is a control freak. She hides things from Comrade Net. Comrade Net is the only one of us who knows how to collectively speak for Bundism, not Dr. Weizfeld, not Ms. Newman.

Comrade Net is unfortunately too damn loyal to Dona Newman. I don't think Comrade Net even realizes that Ms. Newman's place here is in question. Comrade Net is also too busy to always know what is going on internally within the Bundist Movement. I need to defend the Triad Bund Command – Ms. Newman, Comrade Net and Dr. Weizfeld. Dona Newman built the Bundist Movement. She was inspired by the Mexica Movement. The Bundist Movement is growing. The full name for the Bundist Movement is the Bundist Movement Jewish Liberation and Anti-Zionist Action. This is inspired by the full name for the Mexica Movement which is the Mexica Movement Nican Tlaca. The Mexica Movement is an "Indigenous rights educational organization" based in Los Angeles, California. Their organization views Mexicans of Native Mexican and Amerindian descent, as one people who are falsely divided by European-imposed borders. Their ultimate objective is the non-violent, democratic liberation of the Western Hemisphere from European-descendants. The organization seeks to create a future nation called Cemanahuac. The group views "White" people as Europeans who are squatting on indigenous lands, and who must be repatriated back to Europe. The group rejects the "Aztlán ideology" as being too limited, seeking instead to unite the entire American continents under indigenous control. They accept Europeans living on Cemanahuac so long as the Sovereignty is Native. The Bundist Movement Jewish Liberation and Anti-Zionist Action as it is today has 357 members. We had 734 members before Dr. Weizfeld insisted on pushing Bernie Sanders on us. The Jewish Bundist Diaspora Movement is the central think-tank of the rest of the Bundist Movement Jewish Liberation and Anti-Zionist Action. Jewry from all over the United States, Mexico, Germany, and England came to Arizona just to become part of the Bundist Movement. Dona Newman does not want to give up this kind of power. She is falling into the same exact hubris which Olin Tezcatlipoca has. If Comrade Net leaves the Bundist Movement the way that Citlalli Anahuac left the Mexica Movement, then the Bundist Movement will wither away the same way that the Mexica Movement is withering away right now. But I should remind everyone that Olin Tezcatlipoca was correct to start the Mexica Movement just as Dona Newman started the Bundist Movement. Dona Newman also gave us a way to translate our words into a form that can be read by laymen yet respected by academia. This style of writing is called the Paradigm Doctrine. As much as we all get

annoyed with it, the Paradigm Doctrine works. I would not be able to express any of this without writing in this style. Dona Newman just like Olin Tezcatlipoca has changed the conversation of the World. So, while these issues of miscommunication with our own Chairman are her fault and her fault alone, she really is the one who has put all of her energy to changing the narrative about Jewry so that it can even be possible for us to spread Bundism, Dr. Weizfeld would not have been capable. Comrade Net is a Jewish Panther Cadre at heart. Nethanel Zion Ben-Yahushua is a *Serve The People* kind of guy. He is not incompetent, he is impaired. He is a Interfaith Cleric. I prefer going to his Interfaith Sermons over going to a Synagogue to listen to a Rabbi. Comrade Nethanel Zion Ben-Yahushua also gives Jewish lectures usually just after explaining that he is not a Rabbi. No one is a better synthesizer of Jewry than Comrade Net. But he has very low self-esteem and he second guesses himself too much. But this is because of the way he is berated by everyone all the time. We all have inferiority complexes about being Jewish except for Comrade Net. His inferiority complex comes from other issues, like not being able to drive a Car. The fact that Dona Newman used to call the Bund Council Staff – Net's Elders. This is despite the fact that Hannah Toff is younger than Comrade Net. Living in a House with people who want to split him and his Wife up has a lot to do with his self-loathing. He also has issues standing up to Dr. Weizfeld which could be solved if Dr. Weizfeld would get to know other Jewry. Net does not have the time to be a Father and a Leader at the same time. Our work in the Bundist Movement has held Comrade Net's family back, his Wife and two Kids should have converted to Orthodox Judaism by now. Dona Newman does not really care because she can be a bigot towards Converts. I have to give Net's Wife credit for at least raising her Kids to be Jewish Orthodox. I also know that Dr. Weizfeld would trivialize this, despite conversion to Orthodox Judaism being the most important priority for his Wife and two Kids. But without Comrade Net, the Bundist Movement would have never gotten beyond Dona Newman's imagination. Dr. Weizfeld certainly was not able to spread Bundism. This brings me now to a defense for Dr. Weizfeld.

To be blunt abraham Weizfeld PhD is what remains of the Old Guard of Bundism. Without him no one, not even Comrade Net could have taken Ms. Newman's theories seriously. Without Ms. Newman's theories, Bundism would not be as popular as it is now. So, it must be understood that without Dr. Weizfeld, Bundism would be a forgotten theory. He has stood with Palestinians against Zionist aggression, and he is recognized by Palestinians in Nablus as a Jewish Palestinian. We have done a lot to get his YouTube Videos more views. We have done a lot to spread awareness about him. With spreading awareness about Dr. Weizfeld to the World, we have been able to spread Bundism to the World. Too much anger towards Dr. Weizfeld comes from individuals who don't understand his upbringing. Too many Trotskyists have gotten into Dr. Weizfeld's head, we all know this, we all talk about this. His aggression towards Marxist-Leninists comes from the fact that Marxist-

Leninists in Canada are nothing but Middle-Class Whites. He may also might be a bit, just a bit too jaded about the Bundist/Bolshevik historical antagonism. Not to mention that his Father was screwed over by the Soviet Union. Comrade Net is the one who explained this. There would be not a Bundist Movement, no Bundism in general, without Comrade Net explaining certain things about Dr. Weizfeld. But as for Dr. Weizfeld, he is the inspiration which history needed for Bundism to be here now. Without Dr. Weizfeld the Jewish Nation would not have any representation throughout the World. Without Chairman abraham Weizfeld PhD living six months of the year in Palestine, all Jewish activism in the World would be censored and still unknown. Dr. Weizfeld is the Chairman of the Revolution. His book **The Federation of Palestinian and Hebrew Nations** is becoming more popular everyday. I have so many paralleling positions to Dr. Weizfeld. This brings me back to the topic of Hebrew Culture and why it is more likely for Hebrews to become a Nation than for either Redneck or Quebec to become Nations. I have not yet read the book **The Federation of Palestinian and Hebrew Nations** but I have read a summery of this book. Dona Newman has sent PDF copies of this book to many people. It has become very popular. This brings to my mind a lot of thinking which I would not be thinking otherwise. Quebec is more likely to become a Nation than Redneck and the Hebrews are more likely to become a Nation than Quebec. This is why it is so important for me to clarify the term Lis'rodi.

The more I write the more I realize just how much context I need to give to these topics. Because Lis'rodies are not just the Hebrews, we are the marginalized Arabs and the Assyrian Christians and the Kurdish too. But to be a Lis'rodi you have to be politically aware. None of us should be calling ourselves Hebrews unless we know that we are Lis'rodi. So just who is Lis'rodi? There are four types of Lis'rodi. But let us be clear both Arab and Hebrew while typically have similar DNA all have mixed DNA. Race does not exist, ethnicity exists. Arabs spread through the spread of Islam, they also mixed into several other peoples. So Arab is much more political culture than it is ethnic. The same is even true for Hebrew, it is more of a political cultural word than a word for ethnicity. Ashkenazim have very similar DNA to the Palestinians. Sephardi DNA is actually more distant from Palestinian DNA than Ashkenazi DNA.

Lis'rodi/Hebrews – Lis'rodi/Arabs – Lis'rodi/Assyrians – Lis'rodi/Kurds

Let me start with the Hebrews. There are the common Hebrews (Post-Jewish assimilated people) Hebrew Jewry, the Hebrew Catholics, the Hebrew Sufi Muslims (Israeli Citizen converts to Sufi Islam), Druze (they speak Arabic yet must be counted as Hebrews) and Hebrew Bahá'í. Now I continue with the Arabs. There are Chaldean Catholics and Arab Jewry. Then there is the Assyrian Christians. Finally, there is the Kurdish. The flag for the Palestinian-Hebrew Democratic Federation

is a Interfaith flag. The reason why it is without a Bahá'í symbol is because the Bahá'í Hebrews don't find it necessary. This flag is a flag which surrenders to Palestine. There is no difference between Hebrew and Arab in the historical DNA context. There is also the common ground of being much more mixed DNA than homogeneous DNA, the greatest common ground for both Arab and Hebrew. Lis'rodi Kurds reject Rojava and the notion of any Kurdish Country instead embracing Kurdish National-Cultural Autonomy. Lis'rodi Kurds are the smallest minority among the Kurdish. The Kurdish People are mostly brainwashed Neocolonialists in much the same way that Hebrews have been for decades. This must never be used as a excuse to disqualify the Kurdish rite to Auto-determination. The Christian Assyrians on the other hand deserve not only Auto-determination, they deserve the same type of territorial rights we recognize for the Palestinians, Native Mexicans, Native Americans and First Nations. Christian Assyrians are a Fourth World People within the Third World, the same is true of all the Native Mexicans within the colonial Third World Country of Mexico. But Syria as a Country is not really colonial. What is colonial is the several Nation-States which break up the Western Orient (Middle East). The Hebrew Culture is much more likely to become a Hebrew Nation because they are ethnically mixing with each other more and more. The decline of Judaism within Zionist-Israel is the greatest factor to this change. This is also why the Zionist State has to impose Ultra-Orthodox Government in collaboration with Likud. The attempts at Ultra-Orthodox Government in the Zionist State are hypocritical by their very essence. The Jewish Ultra-Orthodox are Anti-Zionist theologically. The real Jewish Ultra-Orthodox within the Zionist State consider themselves Non-Zionist but not Anti-Zionist.

The openly Jewish Ultra-Orthodox within the Zionist State tend to move to different Countries. Because it is already well known that to make Zionist-Israel into Jewish-Israel, you would need it be fashioned in the practices of Ultra-Orthodox Judaism. But in that is a very evident contradiction. Nothing is more Anti-Zionist than Ultra-Orthodox Judaism! Nothing! Judaism is Anti Zionism!

The Hebrew Nation if it exists is a Diaspora Nation with pluralism to other Nations such as Jewish, Palestinian, Syrian, Egyptian, Jordanian, several African Nations, possibly even Byzantine Catholic and without doubt Assyrian Christian. The Federation of Hebrews must be a National Diaspora Federation which respects Palestine, Jordan, Syria, Egypt and Lebanon. What will make the Hebrew Culture into a Hebrew Nation faster is notions like Hebrew Judaism planting itself everywhere except for Palestine and the Zionist State. Many of the more poor Citizens of the Zionist State live in Turkey with no intention of leaving anytime soon. So, it can even be said that this emerging Hebrew Nation is in Turkey as well. The Hebrew word for this Federation - Federatzu

Ivrim **פרדצרשצו שעבשרים** this means Federation of Hebrews, this is important because this way the subconscious Lis'rodin who mistaken themselves as Israelis can express themselves as Hebrew speaking while acknowledging the Palestinians as Hebrews, as indeed both Palestinians and Arabians are ethnically Hebrew that originate from Abraham the first Hebrew patriarch. And of course, for a United Multinational Federation of Palestine to come about it is up to the Palestinians to decide what to call such a country in Arabic. This is the Hebrew Diaspora Federation. This is why there can never be a Hebrew State nor any kind of Hebrew Country. I have been talking to many people all over the World. It is widely understood that there is some kind of Hebrew Nation if or at least some kind of Hebrew Culture which could become a Nation. This is why there has been such a clampdown on both Palestine and the Non-Jewish Citizens of Zionist-Israel. This emerging Hebrew speaking Culture is within Zionist-Israel and outside Zionist-Israel. I have had too not only have to take from by blogpost **Flag of the Democratic Federation**, I have had to take from one of my other blogposts **Disaster Day: Americanism & Zionism** in order to make this a complete written World Forum. Because I am the first ever Councilman of World Forums, I must protest not being able to speak more freely to Dr. Weizfeld. Tanweer is listed in my World Forums, yet this is the only World Forum which I have no contact with.²² I declare such injustice to be blasphemy.

Postscripts for

20 AW : During the Presidential primary of the Democratic Party the Independent Bernie Sanders provided an educational focus to introduce socialism to the younger generations. With the subsequent vote in favour of war credits for the proxy US war in the Ukraine, against the Donbas region of the Donetsk and Lugansk People's Autonomous Republics, Sanders has betrayed Socialism and Inter-National solidarity. Sanders cannot be provided with even critical support in any other electoral contest. In any case, such electoralism is more theatre than democratic and what has been termed a Spectacle.

21 AW : The attempt by Abraham Weizfeld Phd to oppose the Baathist regime of Assad - and the preceding coup that his father implemented to establish this hereditary monarchist Nation-State - failed to find the opposition groups necessary to provide a principled alternative.

²² Dr Abraham Weizfeld Phd is the contact for the 'Tanweer' Palestinian Cultural Enlightenment Forum in Nablus, Palestine.

Volume 2

Chapter 18

Hebrew Judaism and Arab Judaism

By Uri Adiah and Marvin Eliyahu

Judaism is becoming very politicized on Anti-Zionist grounds. So much so that now two new surprising versions of Judaism are aggressively establishing themselves with aims of undermining the Zionist State. Hebrew Judaism and Arab Judaism are mostly unknown, but their existence as new yet growing sects of Judaism is evident. We have taken many interviews with individuals who are part of these efforts for Judaism Campaigns. Both of these versions of Judaism reject pacifism and nonviolence. Both of these versions of Judaism oppose Zionism aggressively. Both of these Judaism Campaigns are taking shape within the United States of America. Hebrew Judaism and Arab Judaism both seek to plant themselves in different countries, once they are up to, what they consider to be significant numbers. They seek to become part of Civil Societies, in doing so, undermining Zionism.

Hebrew Judaism

Hebrew Judaism is a new trend of Orthodox and Conservative Judaism organically manifested from Ex-Israelis who speak Modern Hebrew fluently. These are Jewish People who reject Zionism on religious and political grounds. These Jewish People identify as being both Jewish and Hebrew. Hebrew Jewry incorporate Ladino and Aramaic (Syriac) into Modern Hebrew. Almost all of these Hebrew Jewry are Women. These Jewish Women take sperm donations from Kurds, Turks, Armenians, American Blacks and North Africans. The style of Hebrew Judaism is one which shuns the State of Israel as a British attack on Jewish living. Hebrew Jewry seek migration to India, Bangladesh, Indonesia, Pakistan, Afghanistan, and Nepal. This new grouping of Hebrew Jewry wish to become friendly with Hindus and Buddhists. This campaign is both political and religious. Hebrew Judaism is extremely Anti-Zionist. Hebrew Judaism contains the basic fundamentals of Judaism with the addition of theologically condemning the existence of the Zionist State, the United Kingdom of

Great Britain and Northern Ireland, Saudi Arabia (but not Arabia as a Country), and the United States of America.

Arab Judaism

Arab Judaism is another new trend of Orthodox Judaism organically manifested from Orthodox Sephardi Jewry and American Ex-Muslim Jewry. This mixed grouping of Jewry incorporates Judeo-Arabic with Modern Hebrew and Secular Egyptian Arabic. This trend is becoming a campaign which aggressively opposes the existence of the State of Israel on religious and cultural grounds. Most of the American Ex-Muslim Jewry are Arab Women who converted to Modern Orthodox Judaism, they make up 15% of the numbers who make up this new collective. These Women had to hide their Anti-Zionism from the Rabbis who oversaw their conversion. After their conversion to Orthodox Judaism the very Rabbis who had converted them denied that they had converted these Women. Many of the Orthodox Sephardi Jewry included have donated their sperm to the American Ex-Muslim Jewish Arab Women, this is resulting in a deliberate Anti-Zionist and Anti-Americanist ethnicity. This is fantastic. This kind of effort is deliberate. There are also now Jewish Ashkenazi Women who have joined this project deliberately. These Jewish Ashkenazi Women take sperm donations from Libyan Arab Men. This grouping of Jewry is very much an underground network with the aim of out breeding the Zionists. Arab Judaism is more likely to catch on than Hebrew Judaism. The members of this new Arab Jewry are hoping to migrate to Tunisia, Jordan, Syria, Lebanon, Morocco, Yemen, and Iraq. Arab Judaism has as part of its doctrine the pursuit of seeking friendship with the Chaldean Catholics and also the Arab Muslims who reject attempts at restoring the Caliphate. The Bundist Movement pledges to protect all of those who are part of the religious campaign efforts to secure Arab Judaism as a lifestyle.

Volume 2

Chapter 19

Affidavits on the Massacre of May 27, 2019

P1

[Unedited]

Affidavit filed per Anonymous

by way of: Dr abraham Weizfeld PhD

Re: Massacre of wedding event on May 27, 2019 at the

Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona
location is within the Bell Canyon pavilions

2710 West Bell Road # 1495 Phoenix Arizona 85053 U.S.A.

2019-05-30

[Unedited]

Anonymous source;

There was a black van, that was out of place. Then two white vans. It did not look right, out of each white van came 12 cops, I counted them they were all men. I watched in confusion when it looked as though people where running out. I did not expect to be staking out cops. People came out of buildings and they start to laugh at the instinct as these cops came out and they told everyone to back off, no one challenged it, jarad 88 came out of the black van. The incident is odd and is hard to make scene of. Several people in the Synagogue are trying to rush out as the cops make make themselves into a barricade to keep them from getting out, jared 88 walks in as the cops let him in like he is some

type of royalty of the land. He has two big very long guns the cops cover all ends of the windows with black blankets, I could not see anything at that point but them shortly after they carry out bodies, at this time I think I am filming on my phone but it is not so, my phone is dead. I stayed hidden around the buildings from across the complex this is the perfect place to do that kind of stunt, sadly this is the perfect place for the crime that happened to take place so many of those buildings are no longer occupied, most the buildings that used to thrive are no longer lively. They start taking out all of the bodies and just throwing them into the white van, they dropped many of the people they gathered. Someone walked by seeing all of it and said those "fagots are dead" some it it got blurry because I threw up behind the vacant restaurant that I was hiding behind. I resume watching this and they continue to put all the clearly dead people in the black vans and not in a rather careless way. The Cops close off much of the parking, and seven tow trucks come and start taking cars away. Then I look back and I see a blue car pull up out comes Nethanel and Dona. They are immediately approached and told them to go away that they are not welcome. Nethanel and Dona ignore them and then they are warned not to make a fuse because no one is going to believe any of this. There is an arch way connecting the two buildings four of the cops go throw the arch way at the, the synagogue is at the east end touching the arch that connects it to the other building. They get crime scene tape and the construction guys start to carry out chairs tables and torah scrolls and books out all treated with disrespect, this is hulled on top of the bodies. Jared 88 goes threw the arch I don't see him for a bit and then he comes out the arch way, several of the construction guys work on the roof too. If I recall more I will let you know. What I remember most is some people coming out of the restaurant that is near the other end of the same building and being warned by cops to go back inside. No one has to do that, it is our right to watch the Police but people rather not get involved. I saw in exact, the people who came into the Synagogue before the vans came and those people who left no longer alive. Then construction starts on the building and this goes on for four hours. The police and construction people mostly leave but 4 cops remain and 5 of 13 construction workers stay. I saw a video camera that a cop was holding it was dropped I would say by mistake. I stayed until 9:30 Pm, I planned to take the video camera, but as I walked up there a kid on skate board swopped it up. 5 kids 3 of them girls 2 of them boys. 22 of adults 9 of them men 11 of them women, one of them I am unsure of the sex. These that came in for the event all came out dead.

I don't think anyone will believe any of this, i know it happened, but I will say that I just don't think anyone wants to believe it, no one knows about Arizona, even people in Arizona don't know about Arizona. I am doing all i can but I have been ridiculed and mocked every time I try to get the word out to any group. Same as the last time something like this happened in Arizona.

I am able to affirm that this testimony came to me by FaceBook Messenger
May 30th, 2019 at 4:14 Palestine time.

The identity of Jared 88 is indicated by this wall tag;



Note that the 88 is code for HH (Heil Hitler)

--

Authenticity affirmed by

Dr. abraham Weizfeld

PhD UQÀM, MA York U., BSc UdeW

saalaha@fokus.name

514 284 66 42 Montréal

+790 56 953 8169 Nablus, Palestine

--

P2

[Unedited]

Nethanel Zion Ben-Yahushua

P.O Box 5852 Glendale, Arizona 85312-5852

I originally wrote this on the date of May 30, 2019. I hand wrote it and then scribed in onto computer.

The date of May 27, 2019

Some time shortly after 9:00 AM

I try to use my emails after morning prayer and it does not work.

I waited outside to be picked up by Hannah Toff.

I was outside texting Dr. Weizfeld on and off, we were texting about some details concerning how he was not able to download Part 3 of Bundist Political Awareness. We get to the office/headquarters. At this point, I kept attempting to stay on top of the matter and text Dr. Weizfeld at the same time. Hannah picks me up and we talk a bit, I still text on and off, then we arrive at the office, and when we get there Dona is yelling at her computer. I tried using my emails but it was not working still, not even in my office computer, which had suffered damage. My office computer was repaired from that damage. Dona is just realizing the damage of her computer. At 11:00 A.M Hannah Toff, Marvin Eliyahu, Uri Adiah, Isaiah P. Kamatstein, and Miriam Emesberg each write for the blog. They did their collaboration together on the blog before making entries.

Sidenote, we had been receiving many death threats this year. Me and Uri had also been kidnapped this year and then rescued by Hannah. Dona has been harassed in public quite a few types this year.

She had a brick thrown through the window of the Office/headquarters rather recently.

Marvin and Uri's apartment had been attacked by gunshots fired at their apartment recently. Five thugs who could be traced to both the brick throwing at Dona's office/headquarters and the gunning at Marvin and Uri's apartment.

Marvin spent a night in jail for being the victim of a car accident.

Last year I had a few attempts on my life made, also last year Dona Newman had been hospitalized.

Back to the blog, first Hannah Toff writes her entry, then Marvin Eliyahu, then Uri Adiah, then Miriam Emesberg, and then Isaiah P. Kamatstein. They were rushing and arguing about typos and saying they had to get to the wedding, Miriam was not finished when Omar Hafez drove up. Omar waited very patiently, we smoked cigars together I was saving them for this occasion Miriam takes with Hannah in her car. Marvin, Uri, and Isaiah take off with Omar in his car around 12:00 P.M time.

Then me and Dona Newman did a collaboration for the blog.

We try to fix several typos that we go through as we rush.

Then Dona Newman makes her entry to her blog.

Then I make mine.

We tried communicating with Dr. Weizfeld through email.

Dona was having computer troubles.

I am was trying to understand why Dr. Weizfeld was having issues with getting Part 3 of Bundist Political Awareness. We had to get going as it was at this point 12:40 P.M and the opening started at 12:30 and then we got into Dona's car, we arrived very close to 1:00 PM.

The rest of this I hand wrote the next following day of May 31, 2019. But I would not scribe it until June 3, 2019. I have had to take on many things at once much of it due to this incident.

She drives us up close to up a vacant Apple Bees.

And much of the parking lot is off limits do to a police line perimeter.

Two cops come up to us and one of them tells Dona that she “is not welcome here”.

I saw one black van and two white vans and I saw dead friends who were being carried out and thrown into the vans, the black van they put five kids in.

One of the white vans they threw 11 women into.

The other white van they put 10 men into.

I knew some of these dead men and women, some of them were my comrades.

These are those I recognize, that are also members of the Synagogue;

Isaiah P. Kamatstein. Malachi Richard Beerns. Dovid Krams. Genni, I don't know her last name.

Genni was a Jewish Trans-woman struggling with homelessness.

Miriam Emesberg, Uri Adiah, Hannah Toff, and Marvin Eliyahu were not members of the Synagogue but they were there, I saw them covered in blood.

I saw Omar Hafez who was not a member of the Synagogue but was married to Isaiah P. Kamatstein the Rabbi in charge of the Synagogue. Genni they threw into one of the Cars that they were towing.

I think this is because Genni was a trans-women, they seemed to treat her her body with contempt.

Throughout this incident I hear “faggot” a word that usually comes with a head getting bashed open. So I am angry and I don't know why but I charge at the cop who is smiling as this word of intense violence is used. They had tow trucks, around six or maybe seven of them. All items from the Synagogue were thrown in with the kids, they dropped the kids a few times, they tossed and caught them making sport. I have never trusted cops but in my head I kept asking my self if cops can be this organized in inhumane behavior. I am having such a hard time watching this but I do not like it. I can recall seeing 12 cops. But not at first I saw many of them come from the back, and Dona had turned to me and pointed, it was the copper door handle, Isaiah hated the back door.

The cop tells me to go or I will be arrested as he pushes me.

Through the archway several construction men come and go.

Dona parked her car near the Red Roof Inn near the plaza.

I agreed to go sneak back and forth until I was sure that there were no more cops or construction guys around. When the place looked clear we went back and we came through the back arch. I took two photos, one of them has Jared eighty eight's classic calling card tag.

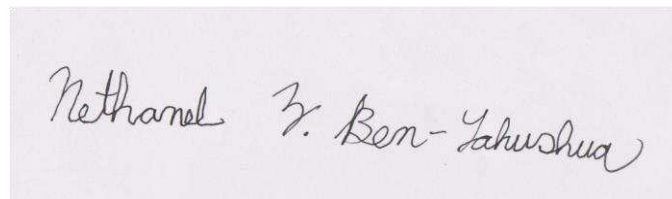
We got to the back and a brand new door handle was there.

I videotape this and one of the cops tries to grab me and as I fall Dona with her tiny little hand catches me at the chest area and I manage not to fall so hard, I said "hey" and my video was off, then he told me and Dona to leave or be arrested. Dona drives me back to her office I take all the disks to my trust and put them in my safe pocket withing my backpack and walk although she advises against that coarse of action

(Some extra details that I originally wrote I have decide to remove because it holds no relevance)

Extra details that I recall. Details that I did not include. Additional details provided on June 4, 2019.

I remember seeing a Big Torah scroll thrown into one of the vans, several Jewish ritual items were the thrown into these vans, each. Coming from the back the cops carried several chairs and book shelves, it is much harder to remember the details of the items because what I could not stop focusing on was the dead bodies. I saw a Menorah too, a big one. The construction workers were both on ground and on roof. The other thing that my held attention was fixated on was the behavior of these policemen. There was nothing civil about the way that they acted. I remember how one of the cops held one of the books and seemed to have contempt for what he saw, he then just tossed in top of one of the bodies. When we went back to the back of the Synagogue the weed in front of the back door was sort of bent but it was still there, the effort made to have it so that this Synagogue was unrecognizable is quite astonishing. I can not be sure of the time, but it had to have been before or after 5:00 P.M.



Nathaniel Z. Ben-Yahushua

ANNEX

to the Affidavits of

Nethanel Ben-Yahushua re May 27 2019 My-Crew-v5.pdf

and

A-Former-Member-Speaks-Out.pdf

Massacre at the wedding event of Isaiah P. Kamatstein and Omar Hafez
on May 27, 2019

at the Cosmopolitan Jewish Reconstructionalist Community of Phoenix Arizona
location is within the Bell Canyon pavilions

2710 West Bell Road # 1495 Phoenix Arizona 85053 U.S.A.

The large gun carrier who left his tag on the nearby wall is Jared 88
The 88 is a code that stands for the 8th letter HH which is to say Heil Hitler
The style of the lettering in the numbers shows an SS for the Nazi storm troopers.
The J is stylized in the manner of a Nazi swastika.



(Nethanel Ben-Yahushua)

Jared Eighty Eight is Seven feet tall. Dark blond hair. Blue or Green not sure but he has dark eyes. Hitler mustache. One of his teeth, bottom front appears to be made of metal. Scar on right check right below eye down to jaw. Long face but square jaw. Slender buff. Has a preference for Brown T shirts, arms usual show. I don't know his real name. He is very fast. Does not seem to move beyond Phoenix or Glendale. I have seen him in a Cherry Red convertible. I have seen him in a Big Black pick up truck. I have also seen him drive on a Harley Davis bike. Wears shorts typically.

The pseudonym seems to be a take-off of the name for a mass murderer;

https://en.wikipedia.org/wiki/Jared_Lee_Loughner

Sign on the back of the synagogue



Synagogue Members numbering 16:

These had been members of the synagogue I (Nethanel Ben-Yahushua) recognised them.

Also I (a former anonymous member) saw:

- 1) Isaiah P. Kamatstein, the Rabbi of the Synagogue
- 2) Susana Fredricks (Reformed single Jewish prostitute with unknown fathers)
- 3) and her daughter Michelle
- 4) Sarah Bauer (Reformed single Jewish prostitute with unknown fathers)
- 5) and her two sons Michael &
- 6) Gabriel
- 7) Rachael Davis (Reformed single Jewish prostitute with unknown fathers)
- 8) and her two daughters Sophia &
- 9) Anna
- 10) Malachi Richard Beerns
- 11) Dovid Krams
- 12) Amy Park
- 13) Grei Wizerman (Genni/Jenni) [A transwoman]
- 14) Randle Gold
- 15) Micah Luz
- 16) Gordon Fluss

Synagogue Member Notes:

Isaiah P. Kamatstein born: April 18 1972
Rabbi of the Synagogue

His address was
6210 N. 12th Pl Phoenix Arizona 85014



Living relative: Isaiah P. Kamatstein's mother's name
Rifka Brückestein
she was born on June 7, 1948
his father's name was Kamat Johnson
before he changed it to Shlomo Amnu Kamatstein.

Non-members of synagogue:

17) Omar's sister Rana Hafez

18) Linda Cold

19) Linda's boyfriend Uri Adiah

1905 West Las Palmaritas DR #K118
Phoenix, AZ 85021

Uri Adiah: born June 12 1977 Half Askenazi half Mizrahi.

Black hair going grey.

Could speak Russian, Arabic, Yiddish, and English

Was skilled in the studies of the social conflicts between groups in Syrian and Egypt.

20) Samantha Wilson

21) Nesreen Sadiq

22) Elizabeth Tirshin

23) Larry Grand

24) I saw Omar Hafez who was not a member of the Synagogue.

25) Miriam Emesberg born: September 10 1981



Her address was
3611 E Elm St Phoenix Arizona 85018

26) Hannah Toff

Hannah Toff was born on September 30, 1988
her address was
5902 West Royal Palm RD #36
Glendale AZ 85302

27) Marvin Eliyahu lived at
1905 West Las Palmaritas DR #K118
Phoenix, AZ 85021

Marvin Eliyahu: born December 17, 1964
Dark black hair.
Could speak Modern-Hebrew, some Aramaic, English, Spanish, Romanian.

And followed by;

Proletarian Revolutionary Front

28) & 29) martyrs on May 30 while investigating the May 27th Synagogue massacre - a California chapter of Marxist-Leninists

Lenin-Mao Communist Union

members murdered on June 8:

30) Chairman James Frankford

31) General Secretary Edward Phil

32) Arch Director Bradley Butch.

P3

[Unedited]

Testimony of Dona Newman

1940 W. Indian School Rd Suite 1
Phoenix Arizona 85015

The early morning of May 27, 2019 is a blur. I had emails to go through and the issue was Dr. Weizfeld not being able to download the video I sent him for upload. I drank my coffee and eat breakfast. Comrade Net was to show up that morning. Due to the intense events of consistent death threats going all the way back to last year I had been attempting to document new information. Me and the

Organization founded by Eibie and Comrade Net have been the target of JDL Zionists attacks both real world and internet. We have been under the attack of Neo-Nazis, which based on several patterns seem to be working with the JDL. And then there is a fringe group of Trotskyists we have had to deal with this in particular I have had to deal with new information which tells me that they have big problems with Eibie. I have sent information to groups that can spread this information.

Marvin, Miriam, and Uri arrive by Uber together.

Then Omar drops off Isaiah. Omar greets me very kindly and I give him a tie that my grandfather wore on his wedding. Omar seemed grateful. Then Omar drove away to pick up a few items.

I notified by Hannah Toff that she will be picking up Comrade Net to work with me.

Marvin and Uri eat felafels together and they had even bought Comrade Net a felafel too for when he arrived. Miriam was eating lentil soup and Greek salad and a grilled cheese, that morning I was not thinking of murder, I was in envy about the food. Because I had a fried egg and toast, Miriam shared her Greek salad with me. Then Comrade Net and Hannah arrived. Hannah had cheese and fried lamb chops in that was in tupperware. I inform everyone that me and Comrade Net wanted to put our last will and testament concerning our writings Hannah had everything that her and the other Council members wrote put on a few to a disks. I put the disks in a shoe box, and my computer is not working so well, before that it was Comrade Net's computer that was not working. I start yelling and my computer in French then Marvin and Uri save the day being the tech genius they had been.

I had two cigarettes to calm down, my computer was saved but Marvin warned me that there is dust contamination and it could shut down any day. Miriam tells Comrade Net she has to talk to him, they talk for five minutes every so often he checks his phone, I share some emails with Eibie, some seem to be coming late as I get them. Then as planned the five council members write in the blog. They write in collaboration together and argue about spellcheck. Then they each write an entry. During one of them making their entry Omar shows up in a Tux with the tie I gave him, he tells us that a dress in my size has been bought for me and the necessary head covering I wear. Comrade Net asks in the middle of texting if he was covered he had spent too much money this month on city travel. Omar then informed Comrade Net that he had a tux in his size. Then Comrade Net goes outside the front of the office with Omar and they smoke cigars. Then the five council members finished the blog and Miriam and Comrade Net give direct eye contact; it is very sad that moment strikes me so hard when I think about it, I sometimes forgot that those two were like a type of Kindred, I sometimes forget how far back they went with each other, they shared a platonic love deeper than anything sexual a sort of gothic platonic lovers connection, it was as if the two of them subconsciously said goodbye to each other. They left sometime after 12:10 in the P.M and then me and Comrade Net wrote in the blog, this was our first time in dual collaboration for the blog. I then write my entry and then Comrade Net wrote his, we rushed just as the council members had. At this time we were already late past 12:40 in the P.M Comrade Net texts here and there. I drive us to 2710 W. Bell Rd # 1495 Phoenix, Arizona 85053 located at a plaza called Bell Canyon Pavilions. What I saw next was so unbelievable I still am not processing it. We arrive late at 1:00 in the P.M and in front of the small Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona there were several Cops all over the place we saw the bodies of the five members of the Council and some child corpses thrown into a black Van.

There were two other vans, and I am in ruin as Cops are holding a door handle, I recognized that door handle as, the door handle to the back of the Synagogue copper colored and curved, it looked melted.

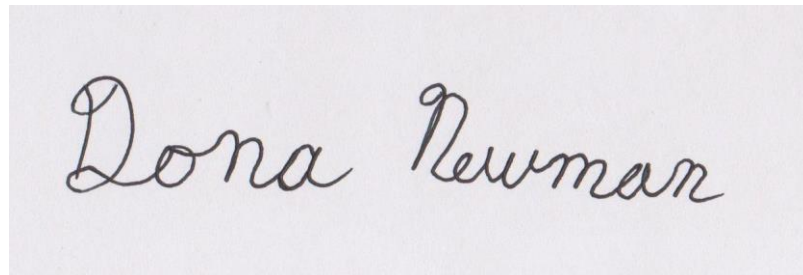
When we came by to ask questions two of these cops came up to me and told me "Ms. Newman you are not welcome here, nothing happened " and then Comrade Net Ben-Yahushua got up in their face and they slammed him to the ground. They threatened him with arrest. Comrade Net demanded in an awkward aggravated forced calm to see their badge numbers, several onlookers laughed at us. We ran towards the Synagogue disregarding police warning. We could see coming out from the archway several cops no but no paramedics, we could see them taking them from the back entrance many

idioms. Isaiah ever using that back entrance and as my mind processed this I realized the cops were participating in this event of murder. I can recall trying to count the bodies in the vans, I don't remember everything about the vans. I remember the bodies these corpses that once had been alive.

I was able to count up to three children then I noticed two more, I would have to say 27 corpses. Out of the idioms what I remember the most is the Menorah and Isiah Big Torah Scroll the one thing from his Father that he cherished. Then cops gave us another verbal warning to leave or get arrested. Me and Net got back in my car. I parked my car near the Red Roof Inn at 17222 North Black Canyon Highway, Phoenix, Arizona 85053 and we waited and every so often I had Net walk over to the plaza to see if the cops were gone. When it looked like all the Cops were gone we went through the back of the building through the archway to take pictures and we saw Jared Eighty-Eight's classic calling on the brick wall. Comrade Net He also took two pictures before he videotaped the back of the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona. At the back of the Synagogue the door handle was freshly new. We did not see that there was construction going on at the back building until we had approached the back door of the Synagogue. There were at least two cops behind the

Synagogue. Comrade Net got frisked by a cop while videotaping from his phone "Leave or I will arrest you both" Net's phone is mildly damaged. I drove us away in my car. Back at the office I got recordings that I hope can be used for documentation, Net will need a new phone. I drove Net half way back before he told me to pull over and let him out, I have not seen him since but I have had a few messages from him via a mutual friend.

I have followed several leads but they always lead nowhere. I have called those who are propriety managers, and several sources have told me that all public record of the Synagogue does not exist. I have called the propriety owners of the plaza and they refuse to speak to me, I was warned by an officer who visited my office today to not harass anyone anymore.

A photograph of a handwritten signature in cursive script that reads "Dona Newman". The signature is written in dark ink on a light-colored, slightly textured paper background.

Tuesday, May 28, 2019

I don't know hat to make of yesterday

By Dona Newman

Yesterday we came to the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona. This is the Synagogue of Isaiah P. Kamatstein's Synagogue. It needs to be known to all who read this blog, things like this, exactly like this happen in Arizona all the time.

It just so happens that no one care to know, and the News is not interested.

In fact the Arizona Republic boycotts this type of stuff.

Attacks like this and even grander than this happen.

The date May 27, 2019. The location a plaza called Bell Canyon Pavilions.

Some background, I have footage of my Office. I have it so that it may be known, but I had Comrade Net keep it out of range when we videotaped it on his phone on May 15, 2015. After some attacks I have taken down the Bundist flag from our window, so that no one who is unsure where we are never finds us, but I think it is too late. Several times throughout this year, we have all been approached and told that we will be killed and that no one will believe us, and that is most likely the case.

We were late, came there at 1:00 P.M.

There were Police all over the place we saw the bodies of the five members of the Council and several child corpses thrown into a black Van. We also saw one of the Cops holding a door handle, I recognized it, that was the door handle to the back of the Synagogue. When we came by to ask questions two of the Cops came up to me and told me -- this is a quote -- "Ms. Newman you are not welcome here, nothing happened " Comrade Net Ben-Yahushua got up in their face they slammed him to the ground and threatened to arrest him, he asked do see their badge numbers and several onlookers just laughed at us. We ran towards the Synagogue anyway coming out from the archway

we could see several Cops no Paramedics, we could see that they were taking them from the back entrance, I don't ever recall Isaiah ever using that back entrance. Comrade Net's phone is mildly damaged, I was able to get the footage of the back of the Synagogue from his phone. We stayed near by. I parked my Car near the Red Roof Inn near that place and waited and I had Comrade Net walk over every so often to see if the Cops were gone. When it looked like all the Police had gone away we went through the back of the building through the archway to take these pictures and Comrade Net videotaped the back of the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona, what is strange is that the door handle was freshly new.

There was construction going on at the back building, I am still not sure what to make of any of this, no one is going to believe this. He also took two pictures. And videotaped what he could, he got frisked by a Cop and was told and this is a quote -- "Leave or I will arrest you both" and that was it, I am gathering a lot of files together. We have barely anything to go by, actually we have nothing to go by.



This is the calling card of Jared Eighty-Eight. He



I have made all the correct phone calls, no one will talk to me and now it looks like my number is blocked. I am at a loss. I know that the only ones who will believe any of this are those of you who live in Arizona and have gone through this. Comrade Net does not believe that they were real Cops. I think it was all Cops, we have seen Jared Eighty-Eight many times. We have seen his calling card many times. And for Net to get assaulted by the office, there is no way that they are not Cops. Arizona is the most outlandish place in America. I refuse to lie. I also now see that making any contact to the Police was the biggest mistake we could have made. This is reprisal. Some of my Intel has even informed me that this is the work of not just Cops, it is the owners of the propriety, all of whom I have tried very hard to contact. We have talked to many people who gave testimony that he can kill and that no Cops ever arrest him. How else can they mistreat the bodies and then do the construction the way they did. I might just have a few eyewitnesses who are willing to come forward but if they do not, then we are finished, no one is ever going to believe any of this.



I need to morn, but I need justice. It is not coming.

[Jewish Labour Bund](#) at [11:06 AM](#)

[Share](#)

1 comment:



1.

[dr. abraham Weizfeld](#) May 28, 2019 at 11:43 AM

We will stand with you.

No fascism will pass without opposition and we will overcome.

P4

[Unedited]

Testimony of the member who left the Cosmopolitan Reconstructionist Community of Phoenix Arizona.

My name needs to not be used, I am very close to this.

I knew 15 of the members of Isaiah's Synagogue, I used to be a member and I later became Orthodox, but I do support Isaiah's mission to helping Homeless Jews to learn Torah and make the world better, I even support his radical left-wing views on armed struggle. I share his Anti Zionist views as well, including his Bundist views. Furthermore he taught that only Orthodox conversion to Judaism was valid so this as well as other reasons is why so many other Reconstructionist Rabbis hated him greatly. That is why this happened you know right? The left is going back to armed struggle and recuperating real Marxist and Anarchist views in religious ways.

These are the members, there is one more member now, but I did not know this person and I don't know who this new member was now. But these 15 I knew. I am not among them.

Isaiah Kamatstein the Rabbi.

Susanna Fredricks and her daughter Michelle.

Sarah Bauer and her two sons, Michael and Gabriel.

Rachael Davis and her two daughters, Sophia & Anna.

These were all single Jewish mothers who had been reformed from prostitution, there fathers had never been known from what I can recall.

Malachi Beerns.

Amy Park.

Genni - not fully transitioned as I recall, her identification would have read Grei Wizermann.

Randle Gold.

Micah Luz.

Gordon Fluss.

I am going to leave Arizona, they will most likely find me even though I am no longer a member. America has gone Fascist and Arizona is the testing ground.

The Cosmopolitan Reconstructionist Community of Phoenix Arizona, was a place that rescued Jews from the gutter, I was into hard drugs before I was a member, I will never forget that it was Rabbi Kamatstein who first treated me like a Human.

I hope these Police are seen for the Fascists that they are.

I don't think there will be anything but ridicule on this subject.

If I am wrong then I hope that this will lead to the removal of Police all other the World.

P5

[Unedited]

Received 17:11 Palestine time

2019-06-02

By Messenger FaceBook

To: Dr abraham Weizfeld PhD

Anonymous source former police inside leak

Many people had openly talked about destroying Rabbi Isaiah's Shul. That plaza near Bell Road is like black hole where things go in and then never come out, I did not see the shooting but I believe beyond a shadow of a doubt that it happened, the neighborhoods near by used to have an entire community of Sephardim who followed an archaic mystical form of Orthodox Judaism. That community is gone now and even though by Rabbinic standards it was legitimate it was never recognized, that community was ran out of town though not murdered. History is repeating it self now with the Reconstructional Judaism, there are Rabbis out of State that could explain who Rabbi Isaiah Peh Kamatstein was and how he became a Reconstructional Rabbi. Rabbi Isaiah Peh Kamatstein is not recognized anymore he was much to outspoken all public records of everyone that died that day are most likely dead, including the interfaith minister, the only person who did not have the credentials was that minister I know who that guy is because he shows up in many strange incidences always with a different name. A car salesman once ran him off his propriety for realizing that his insurance papers were bogus. But this fake interfaith minister would have had have been murdered too. The murders them selves are not staged, it is no rumor, what ever intelligence is behind this can not afford for even one of their own plants to talk. The way in which I have heard of the incident, they would not even want their own plant to be alive. I personally killed the plant we used when we did something

like this in 1997. I was well informed that this was going to happen, I fear for my family, but I can sleep at night, I have to blow the roof off this thing or I will not be able to lecture my own offspring and at the same time take my own self seriously, you never want to stop guiding them even when they are grown. There is a fraction of the National Socialist Movement known as the National Socialist Revolutionary Guard of Arizona that is deeply under raps and deeply connected to several fractions of the Phoenix and Glendale Police Departments. All records will be removed and that is particularly common in Arizona. Even birth certificates will disappear if they have not already. It was more than Police there is a collaboration of cops and spooks. I wish the best of luck to whoever is looking in to this, the odds are against you. But it needs to be known even if everyone pretends it is not happening, this will keep happening as it has happened in Arizona time and again. This happened to a Wiccan Community that was marginalized by other Wiccan communities and that entire community is forgotten. The Wiccan massacre that happened in 1997, I was involved, no trace of any records remain it was never reported and anyone who could say something was payed off or threatened. Back then removing a person's birth certificate from record was the ultimate rush because that is not easy and in the middle to of doing it you could get caught but with the equipment that I was give by U.S deep operative intelligence it was a piece of cake. The removal of video footage to be replaced by false footage is to be expected too. The only thing safe that you could possibly use to combat this coverup is a bank statement but if the renting did not require that then you probably have nothing. Radical religious movements of any kind that could be kin to civil rights or the championing of third world struggles or supporting guns rights while being on the so called Left, such as that forgotten Wiccan Community or Isaiah's Jewish Community of the most marginalized of Jews are easy to erase because their own kind will always call them radical and extreme. The Police could trust many in that plaza to say nothing, and several others would have just been unaware. Being Jewish this strikes me to hard. I have felt so bad for doing this to Wicca and now my fellow officers are doing it to my religion. Rabbi Isaiah was controversial but his murder is striking my conscience to what I partook of in 1997. I don't know who this Jared 88 is but I have heard of him before and from what I have heard he is a asset of higher intelligence.

Affirmation of authenticity

Dr. abraham Weizfeld

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P6

Arizona Police Fascism

Let me start with Bunny Leistung because she is Jared 88's girlfriend. It is believed that Bunny Leistung's real name is not Bunny Leistung.

The shooting at the apartment of Marvin Eliyahu and Uri Adiah took place on May 10, 2019.

Marvin and Uri were not home when this happened.

The real shooter was Bunny Leistung, every eyewitness I spoke to describes her.

Bunny Leistung

She is five and a half feet tall.

Blond hair and blue eyes.

Athletic body build.

Involved in selling heroin and meth.

Involved in kidnapping women and selling them.

Expert on removing public records.

Expert in seduction.

Promotes prostitution as a human right.

Promotes White Liberation.

Teaches the doctrine of Aryan ethno-cultural liberation.

Babysitter and mechanic.

Taught feminism and woman's liberation as part of the Aryan ethno-cultural liberation.

Has been seen hanging around Adinah Belén at least since May 30, 2019.

Has put out a hit on Nethanel Ben-Yahushua six times from the years of 2017 to 2018.

All six times this effort was sabotaged by Blacks and Mexicans from California.

Adinah Belén's real name is also unknown, but she was the roommate of Miriam Emesberg.

Before I moved to Arizona I was rather close to the very Blacks and Mexicans from California who had been rather insistent on Nethanel not getting murdered. I later moved to Arizona then I met Marvin Eliyahu and Uri Adiah sometime in January of 2019 and I felt welcome by them. Their apartment complex had been a very trashy place and the only reason that it improved and now has new management is because of Marvin Eliyahu and Uri Adiah.

Bunny Leistung with four other people, it was them who flung a brick into Dona's office window, that took place on May 14, 2019 they all had masks on. At least 14 people have said to me they saw them remove their masks and they all said one of them was Bunny Leistung. Bunny Leistung is very well known for terrorizing Mexicans and Navajos, it is easy for them to recognize her.

The Bundists have been misled. No Police reports have been taken. Police often say that they make the report and then they do not, they often write down what you say and then when you are gone tend to rip up the report and pretend it never happened. They even make phone calls to victims saying that they found the culprits just so that you shut up, as you now are shut up nothing has been fixed, that is the unspoken way of Arizona. The very inhabitants of Arizona tend to be oblivious to this.

Jared 88 purposely ran his truck into Marvin's truck on May 21, 2019 at the cross-streets of Bell Rd and 35th Ave, a Policeman was near by when this happened and arrested Marvin Eliyahu for this and in the next day or so he was released as he had done nothing wrong. The police would later confirm that Marvin did nothing wrong. I was at Bell Rd and 35th Ave when the Police put in new cameras on both May 28 and May 30. I was videotaping it, I learned a lot of things from my friends from California about Arizona before I moved to Arizona. I confirm that all those rumors are true. After I learned of the Synagogue shooting at Bell Canyon Pavilions, I knew I needed help so I phoned my friends from California. They came with their cameras. In retrospect, I wish we had given the footage of the Police changing the cameras to someone on May 28, no backups were made. Each of us had only one camera. We videotaped again on May 30 when the Cops again changed the cameras at the

cross-streets and the buildings near by. But then several members of the National Socialist Movement and the Jewish Defense League that I recognized managed to round us all up in a White Van, they smashed all of our cameras to bits and only one of my friends managed to escape. With us in the Van making sure that no one else escaped was Adinah Belén and Bunny Leistung. Adinah Belén then hacked them all to death. Bunny Leistung then knocked me out cold. I woke up tied to a chair in a dark big warehouse room. The first thing I do is demand to know why Adinah Belén was involved with any of this. Adinah Belén comes up to me with some type of electric stick that I would not be able to describe very well, and she tells me that Adinah Belén is an alias provided by the Glendale Police. Then Adinah Belén puts me through parrilla, I told her nothing. The torture goes on until my only surviving friend from California finds me and then together we escaped. My friend from California and I have done our own investigation into this and what we have learned is most likely not going to be taken seriously.

The office window was fixed on May 22, 2019 just a day after Marvin's truck got totaled.

Marvin thought he had good insurance but that is also not true.

The entire history of Marvin Eliyahu, Uri Adiah, Hannah Toff, Isaiah P. Kamatstein and Miriam Emesberg has been completely cleansed from record. The insurance firm that Marvin was going to does not even exist in the first place, Marvin did not know this. It would seem that much of this was planned way in advance. The Police lied. No arrests took place, there are no five fascists that were caught, it was Bunny Leistung and four unidentified persons. The Police just wanted to shut up Miriam and Hannah as they threatened to sue the Police.

P7

Source : young Black woman, reluctant to talk about this.

Traduction français suivre

[Unedited]

I had my first job at the Silver Cinemas at 2710 W Bell Rd #1125 Phoenix, AZ 85053. I was 18 when I got a job at Silver Cinemas, it was 2011 back then and many terrifying things happened when I worked there. One time there was a rape by a Policeman, he raped a female coworker of mine in the bathroom, he did not realize I was in one of the stalls, I rushed out of the stall and my male co-worker hearing the screams rushed in the woman's restroom and tried to stop it. The Policeman yelled at me and my male co-worker. He told my male co-worker to go back to work and pretend this is not happening, the Policeman then told me to get back in the stall or he would arrest my male co-worker for raping my female co-worker. I also got raped by a female cop in that same bathroom that same year, when I objected I was accused of bigotry by the Policewoman which is not true I do not hate Lesbians. I am a Lesbian I was in the closet about it back then. Rape has no sexual orientation, what was done to me by that very ugly Police Cunt still gives me nightmares. The Police have changed the cameras all throughout Bell Canyon Pavilions many times and my cousin swears that the Police do that throughout the City of Phoenix and that this even happens in Glendale too. I have heard that much camera footage is fake and that are poor are the target of the Police. I left my job at the Silver Cinemas after a Cop killed a boy who used to have a crush on me, the Policeman said "DIE YOU NIGGER" then shot him in the head. That is when I started carrying Guns, we need a return to Black Power because Black Lives matter is out done by Blue Lives Matter. Several of us have been told not to talk to anyone. Many of us are being told that our families will die if we talk. It is the Police that are threatening us, not the gangs which are a joke out here anyway. Today a Policeman told one of my friends that if he talked to anyone about what he saw on May 27th that he would kill his mother and that he would go to jail for it. The Police are Nazis, I am not exaggerating because several of them are card carrying Nazis belonging to the terrorist organization National Socialist Movement. I am on my way out of this State and so are all my friends. I want nothing to do with Arizona, I am not doing this for your silly dead friends at the Synagogue. I am doing this because this is not the first time the Police have killed children at Bell Canyon Pavilions. You don't need to know or even understand how I know about the events that took place on May 27. The truth is a lot of us know exactly what is going on and most of us are just not going to talk about it. The only reason why you are making a big deal about this is because Jews were killed. This has happened in Arizona to Wiccans and Muslims, and Catholics many times and no one has said a thing about it? I admit that I am bitter when it comes

to Jews, I don't hate Jews I just happen to be bitter. We are not the ones making up ridiculous conspiracy theories about Jews or confusing Jews as a race or lying about the Talmud. All you want to do is vote and climb the white man's ladder then when you get high enough you leave us in the dust.

P8

Another Anonymous report this one knew Omar Hafez

I did not know Rabbi Isaiah Kamatstein very well. But I knew Omar Hafez. There are a lot of people out here who know. We are all scared. Many of us are now choosing to leave Arizona. I plan to just lay low for a few years. This situation is very unsettling, I thought that I was going to be brave and put my name out there but after finding out that all video footage that could prove this beyond a shadow of a doubt has been removed and in some cases replaced I have decided to be anonymous. All your eyewitness testimonies are important they will serve the future when a real eye is finally given to the things that happen all the time. It is not that know one knows or even that know one cares. No one wants to believe these things are happening, very simple. Midnight Productions is a perfect example because most say that the pornographic human trafficking syndicate does not exist when it really does. I knew Omar Hafez and sister Rana Hafez. The only thing I knew about Rabbi Kamatstein was that he was Omar Hafez's boyfriend. Omar only had a small number of friends all but five of his friends did not go to the wedding. I am one of the five that did not go, and the reason was that it seemed so odd that this interfaith minister would sell to both Rabbi Kamatstein and Omar the idea that Isaiah's Synagogue was the ideal place to have the wedding. Omar is not an idiot but he was overly sentimental. Larry Grand was suspicious to me and I tried so many times to express that to Omar. Isaiah was more reluctant to trust Larry Grand and I had almost got Rabbi Kamatstein to have the wedding some place else. But Omar had Rabbi Kamatstein rapped around his finger. Larry Grand was very convincing to Omar. He had told Omar that doing this in the Synagogue would be symbolic. To understand this you would have to understand what the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona stood for. I may not have known the members of that Synagogue very well but I knew two of them well enough before Omar and Rabbi Kamatstein even met. I knew how the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona would take the testimonies of those who fell victim to the thuggish attacks of the Police. I understand how symbolic Rabbi Kamatstein's Synagogue was, I don't think it was even registered with the crappy liberal Reconstructional establishment and I don't think most the Jews who came to Rabbi Isaiah Kamatstein's Synagogue ever really cared. CJRC stood for actual Judaism in the way that what Amy Park called Tikun Olam the idea of fixing the World. I knew both Amy Park and Dovid Krams, not much of any other member of the Synagogue. It was originally called Phoenix Jewish Reconstructionalist Community. It would later be called Cosmopolitan Reconstructionalist

Community of Phoenix Arizona. Then it was called Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona. I think the long name helped it go unnoticed, but to the poor Jews and even poor Christians who the Synagogue had been friendly towards this was Synagogue of Torah Action instead of Torah story time, It made me want to be Jewish. Of course I could never be Jewish, I agree with what Rabbi Kamatstein had explained to me when he told me that Conservative, Reform, and Reconstructionist are for those already Jewish who have a hard time keeping Orthodox Judaism do to lack of observance yet need for religiosity. The radical messages of that Jewish Community was starting to enrage many of the near by neighborhoods, that Synagogue should not have been the place for the wedding. I knew most of the non-members, aside from Rabbi Kamatstein, Amy Park and Dovid Krams, I did not know any of the members. I knew most of the nonmembers who got murdered on the 27th. Aside from Omar Hafez and his sister Rana Hafez I knew, Linda Cold and her boyfriend Uri Adiah, Samantha Wilson, Nesreen Sadiq and Elizabeth Tirshin. A few things are confusing to me though, maybe Larry Grand really was just an idiot who could make a fool of Omar by spreading his nonsense to Omar. Larry Grand died with the others. But this looks like something so unreal that it would seem that the Police had help with this mass shooting. Aside from my plan to be low-key with everything I do, I also plan to become armed now. It is the Police that we must defend ourselves from not crooks.

P9

MEDIA COMMUNIQUÉ

RE : PHOENIX ARIZONA MASSACRE 2019-05-27

2019-07-15

The impunity of the Phoenix-Glendale police of Arizona is a blatant example of the strategic force in use by the right-wing Christian European Supremacist movement. All of the agencies such as the ACLU (American Civil Liberties Union), the NLG (National Lawyers' Guild), the FBI (Federal Bureau of Investigation), Phoenix New Times and the Arizona Attorney General Mark Brnovich have not replied to the report submitted on the Phoenix wedding massacre. The testimony included the names of the 27 victims who are now missing but whose lives do not concern those agencies - in particular, the lives of the five members of the 'Jewish Bundist Diaspora Movement'.

The current information available includes the statements of three eyewitnesses to the deaths, two other affidavits with reference to the nature of the Phoenix-Glendale police as well as the list of those murdered, which now includes the people associated with two other organisations.

The affidavits attached here as evidence are:

- 1) Nethanel Ben-Yahushua re May 27 2019 My-Crew-v5.pdf
- 2) Annex re Nethanel Ben-Yahushua re May 27 2019 My-Crew-v11.pdf
- 3) Donna Newman re May 27 2019 - Full Document-v2.pdf
- 4) Affidavit Anon re Arizona massacre-fr-ar-v2.pdf
- 5) Anonymous source former police-v2.pdf
- 6) A-former-member-speaks-out.pdf
- 7) Someone-who-knew-Omar-Hafez.pdf

- 8) Silver-Cinemas.pdf
- 9) Arizona-Police-Fascism.pdf

The Jewish Bundist Diaspora Movement recognises that while the war against Nazi totalitarianism was won by the alliance of the Western powers behind the victorious USSR's Red Army, the Nazi campaign of extermination has not been ended against the Jewish People. We are subject to hate propaganda of neo-fascist populists and neo-Nazis, even while the Zionist State of Israel continues to ignore this threat to the Jewish People.

Volume 3

Chapter 1

<https://bundistmovement.blogspot.com/2017/08/antifa-vanguard-of-education-of-bundist.html>

Vanguard of Education of The Bundist Diaspora Movement

by:

Isaiah P. Kamatstein,

Uri Adiah,

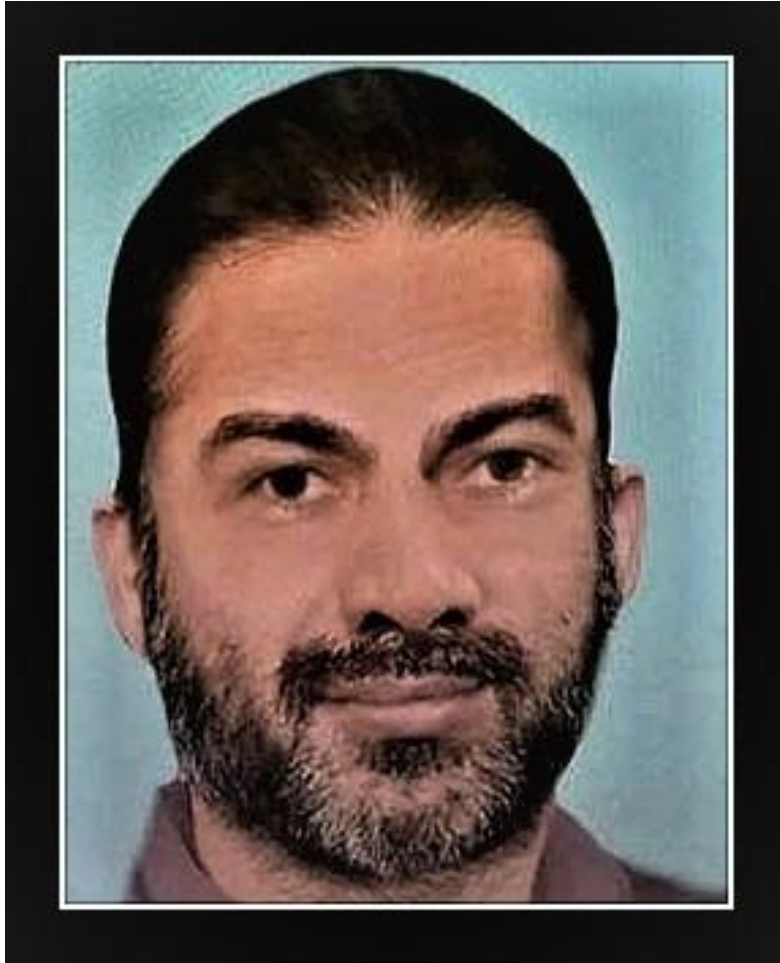
Miriam Emesberg,

Hannah Toff, &

Marvin Eliyahu



Isaiah P. Kamatstein



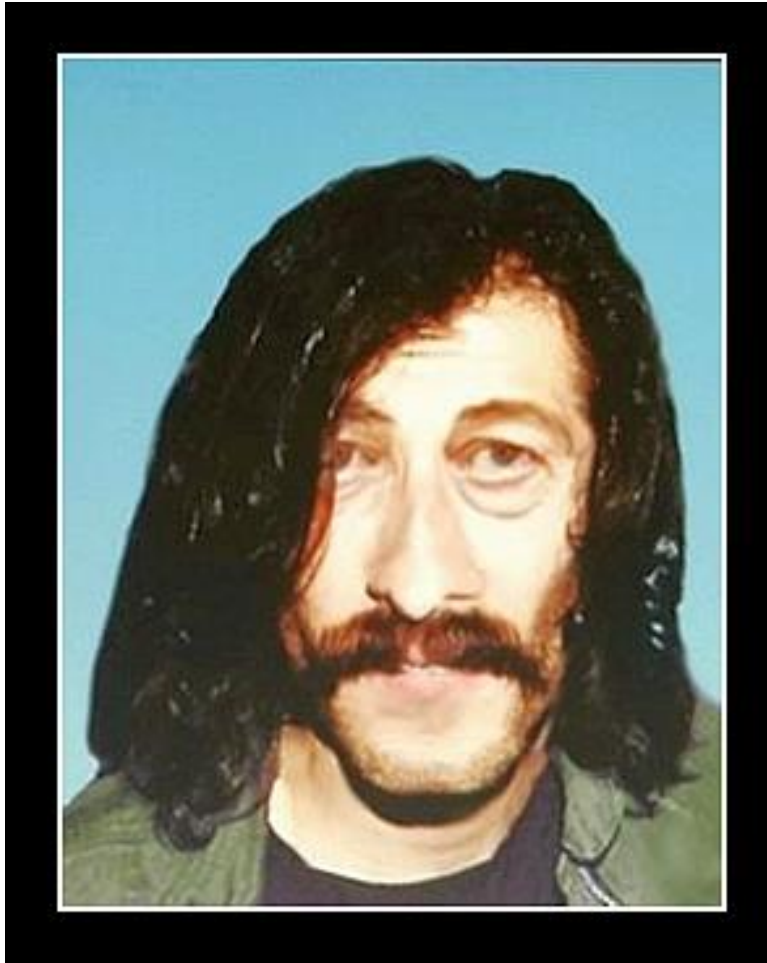
Uri Adiah



Miriam Emesberg



Hannah Toff



Marvin Eliyahu

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian, this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We

the Jewish People are a People-Nation (Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Sunday, August 6, 2017

ANTIFA Vanguard of Education of The Bundist Diaspora Movement

We the Jewish Nation support Jamahiriya and we even support the legacy of the late Muammar Mohammed Abu Minyar Gaddafi, however the Jewish Nation is not without reservations on such a matter. Furthermore no one has the genuine authority to mention Jamahiriya in context without approaching the subject of Pan-Arabism.

Pan-Arabism also known as Pan-Arab Nationalism is a reactionary political position.

Pan-Arabism historically has been proven to be the most toxic strand of Pan-Nationalism.

<https://www.blogger.com/null>

Pan-Arabism is a mild-manifestation of fascism, this is self-evident in The Ba'ath Party.

Yet something better grew out of Pan-Arab Nationalism, something more responsive and much less reactionary, this is of course the very basic multifaceted-Socialist rooted Arab Nationalism.

Arab Nationalism is more genuine than Pan-Arab Nationalism, Arab Nationalism is a socialist method celebrating the glories of Arab civilization, the language and literature of the Arabs, calling for rejuvenation and political unity of the Arab world. Gamal Abdel Nasser Hussein was the founder of Arab Nationalism, both progressive and regressive, Arab civilization has a glorious history, whereas unlike the oppressive Protestant-Christian Nation-States that have a immoral history.

Arab Nationalism is progressive because it is responsive rather than reactionary.

Arab Nationalism is regressive because it protects the traditions that the Western imperialism has pretentiously declared backwards, Western Pretentious Racism has always sought to fix anything that is not broken – it was Protestant-Christian Nation-States that were broken not the Arab world.

From the Socialist method of Arab Nationalism came Mohammed Abu Minyar Gaddafi.

And then from Mohammed Abu Minyar Gaddafi came the revolutionary system of Jamahiriya.

World Revolution is dependent on Socialism.

Socialism does not transition into Communism.

Communism is a front against organic Nations, it is a Hegelian deception.

And in layman's terms - Socialism transitions into Direct Democracy.

And in further layman's terms - Jamahiriya is the Socialism that transitions into Direct Democracy.

Muammar Mohammed Abu Minyar Gaddafi was in theory and practice the best Revolutionary leader who lived, yet it must be remembered that he was a individual.

Anyone claiming Bundism is hardly a Bundist if he or she is opposed to Jamahiriya.

Muammar Mohammed Abu Minyar Gaddafi rightfully opposed political parties.

Yet it is clear that Muammar Mohammed Abu Minyar Gaddafi also opposed any Vanguard.

Clearly the Vanguardism of Vladimir Lenin was a system of a repressive political Party that would later be utilized by Joseph Stalin ensuring Totalitarianism in Russia. However a Vanguard of Education is not the same thing as a political Party.

The testimony of Marvin Eliyahu:

#1. Muammar Gaddafi truly was an honorable Revolutionary Socialist. He intended to be a teacher, seeking to educate Libya in hopes that Libya would set the example for the World so that the World would achieve Jamahiriya. Yet he allowed anyone with any type of ideology to speak in the democratic committee discussions. It needs to be understood that in Revolutionary Socialist dialogue the argument must be kept alive, yet not everyone actually has a argument. It is self-evident that Americanists, Zionists, Feudalists, and Fascists have no argument. Even the Capitalists have a argument, they have the weakest of arguments yet they none the less have a argument. Both the Marxists and the Anarchists have arguments that are worth hearing, although these arguments fall apart in light of history, yet stand strong when contrasted in comparison to Capitalism. Americanists have no argument and from the time of George W. Bush to the time of Barack Obama they had stopped pretending that they have one, yet with the coming of Donald Trump and the increase in membership of the Church of Jesus Christ of Latter-Day Saints it seems that Americanists are back to their old tricks again. Zionists have no argument, Zionists have no secular argument, no religious argument, no social argument, no cultural argument, this is because every version of Zionism is based on deception, some say that the religious–Zionists have the highest level of contradiction in terms as it is again self-evident that Zionism and Judaism have no compatibility, many say that the labour–Zionists the highest level of contradiction in terms because of the clear non compatible nature of Zionism verses Socialism, yet the truth is that anarcho–Zionism and diaspora–Zionism are the forms of Zionism that hold up as the versions of Zionism that are the highest level of contradiction in terms because they both promote blunt barbarism.

Feudalists have no argument, and they never make one, they only seek rule through deceptive means.

Fascists have no argument, yet they will pretend that they do by using Socialist rhetoric.

#2. Muammar Gaddafi was under constant attack from Islamists, and the Central Intelligence Agency and it is highly unlikely that he understood COINTELPRO, in an effort to stop covert-lobbies from influencing democratic discussions he formed his own covert-lobby, in doing this the man who railed against political Parties fostered his own political Party. He should have started a Vanguard of Education that could have raised awareness on the issue of Fascists, many Fascists would come to the discussions of the Democratic People's Committees and this should never have been tolerated.

#3. Muammar Gaddafi should never have compromised, he should have never wrote the White Book as that book allows Israelis to call themselves Israeli, and he never should have got rid of his nuclear capability, it is understandable that he wanted to save the African Union from western influence yet his amassing of Capital from the west to fund this was corrupt. Muammar Gaddafi was against Monarchy and yet declared himself a Monarch in a reactionary move against the west. The more the western influences crept into his country the more Capitalism infected Libya, even to the point where prostitution became a norm in Libya.

#4. Yet to be perfectly clear, World Jamahiriya needs to be the goal of all Socialists.

And as for Muammar Gaddafi he did many good and virtuous deeds and this credit must be left intact, as I was very close to what happened, NATO from what I saw was not welcomed by most Libyans.

I have been to Libya a total of eleven times, and I was in Libya when Muammar Gaddafi was murdered, that fool should have never wrote the White Book, he never should have tried to get so close to America, he should have never let Gilad Atzmon into Libya, he should have from the start built a ANTIFA Vanguard to protect the Revolution from ignorance and covert infiltration. No one needs the White Book; I was born in Israel the entire Culture that I was born into is one of Plagiarizing the Israelite heritage of the Palestinians and the collective identity of World Jewry. Pseudo-Israelis like myself should change our name to a more fitting term like Medoni, Sephonazi, or Ashkardi, the White Book would have a Bi-National state called Isratin, there is no need for this, rather a Federation of Peoples should be declared with the organic name of Palestine, yes, a Multinational Federation of Palestine where the indigenous rights of the Palestinians are placed first due to the massive losses they have suffered.

With all of this information placed in proper context, it is the will of The Bundist Movement that a ANTIFA Vanguard of Education is to be built as a cultural and social form of resistance, safeguarding Socialism and Direct Democracy can not be done by police or agents of a covert front, political parties are of no use, and a Vanguard of Education would not be a political party.

Democracy works, yet Democracy only works when the people are properly educated.

Yet in order for education to prevail the Americanists, Zionists, Feudalists, and Fascists must be blocked from discussion. Liberty should never mean that a individual or collective should have the right to oppress another individual or collective. And so the Bundist Movement openly proclaims a that the Revolution requires a ANTIFA Vanguard of Education.



ANTIFA

Volume 3

Chapter 2

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation(Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Monday, May 27, 2019

**Greeting to the Chairman from the
Bund Council Staff**

By: Bund Council Staff

Isaiah P. Kamatstein, Uri Adiah, Miriam Emesberg, Hannah Toff, & Marvin Eliyahu

<https://bundistmovement.blogspot.com/2019/05/greeting-to-chairman-from-bund-council.html>

To abraham Weizfeld PhD, the Chairman of the Revolution within the Bundist Movement.

We write this in case one of us, some of us, or all of us are killed.

This is our written will to a public forum.

We testify that Arizona has a deep Fascist current as well as some of the most integrated poor as well as a strong Bohemian counter-culture.

The State of Arizona is a Paradox.

This is the State that had Joseph Michael Arpaio as the Sheriff of Maricopa County, the Neo-Nazi Sheriff that was given a presidential pardon by President Donald Trump.

Hannah Toff the Councilwoman of Strategic Projects

Before I start, I make my public announcement that we plan to make a public statement denouncing Bill Ayers for both his Terrorist history and his endorsement of Gun Control.

There are many plans in the works. So, I do not plan on dying.

I have given all my writings to the other members of the Bund Council Staff.

I have also sent all my writings to Dona Newman and Nethanel Ben-Yahushua.

If I die, I leave the right of publishing to all other members of the Bundist Movement. I have done this for the Manifesto, as we highest put this out as high priority.

Miriam Emesberg is moving in with me after today and I am willing to finally discuss how to improve communications. In the plans shall be podcasting so that the Channel stays afloat.

I am not going to die of anything but old age, so this will seem pointless to me.

Marvin Eliyahu the Councilman of World Forums

I give my full permission to have my work concerning the Manifesto published by the other Bundist members and have sent all my writings to Dona Newman and Nethanel Ben-Yahushua and the other members of the Bund Council Staff. I update everyone that my arrest was brief, and they let me go after a time although because I did nothing wrong. Jared Eighty-Eight has not been arrested, I had a few eyewitnesses come forward to the Police and the camera footage shows all of this but the eyewitnesses and camera footage were all dismissed because for whatever reason the Police refuse to do anything about him. I plan to take everything to court because I have eyewitnesses, and I will get the rest of this further handled by a independent investigation.

My insurance is very good, and it looks like I will be able to buy a new truck. As for the raid on the Apartment shared by both Uri Adiah and me the shooters were identified found and arrested.

Uri Adiah the Councilman of National Affairs

I gave my written work to Dona Newman and Nethanel Ben-Yahushua. I also gave my work to the rest of the Bund Council members. I give my consent that the other members of the Bundist Movement may publish my work for the purposes of putting them into the manifesto. I plan to further update my testimony on Syria. Although I will clarify that the line I pushed and have been mostly supported on is opposition to Western Intervention in Syria, and the realization of the reality that the FSA is part of that Western Intervention and support for Kurdish National-Cultural Autonomy. Me and Marvin have saved up a lot of money and we plan to go out and make documentaries to uncover all the bizarre scandals that happen in Arizona. I just bought a camera and the first thing I plan to film is the Wedding today. The Bundist Movement must have a media network free from Corporate owned Social-Media. In the moment of my possible death, I hope that my work is published.

Miriam Emesberg the Councilwoman of Education

I confirm that if anything happens to me, all my written work may be published by the other members of the Bundist Movement. I have given my work over to the other members except for Dr. Weizfeld who has only ever so far communicated with me through this blog. My permission extends to Dr. Weizfeld. Right now, I am in the process of moving in with Hannah Toff, these last three years

have been hectic. Yet the more hectic it got the more we bonded, I don't wish to die. I think will we will though because if the attacks that many of us have had to endure. This formation is not easy to make.

Isaiah P. Kamastsein the Councilman of Committees

I have handed everything that I have written for the Manifesto to my Comrades in the Bundist Movement to be used in the Manifesto. I grant all of them permission to the other members to publish my work. I was warned by several friends not to have this wedding at my own synagogue, but I will not cower, I am getting married today. I will not be intimidated despite all of Jared Eighty-Eight's calling cards. It will be impossible for him to try anything today, to many people will be watching, my Synagogue is in a plaza that has a Movie Theater.

<http://bundistmovement.blogspot.com/2019/05/greeting-to-chairman-from-bund-council.html>



General Jewish Bund founders 1897

Volume 3

Chapter 3

Jewish Labour Bund

JUDAISM IS A CULTURAL-RELIGION - someone born Jewish could be Atheist or Agnostic yet still be grafted onto Judaism. And not being sectarian this is why anyone can convert to Judaism if this is pursued well enough and with reason. Jewish customs are customs of Human Rights and Social Justice. We do not accept a Zionist State putting limitations on us. Israel is NOT a Jewish State. We the Jewish People are a People-Nation(Am Goy)! The Jewish People are NOT a racial or ethnic category.



Jewish NOT Zionist

Thursday, March 28, 2019

Revolution Now!

By: Isaiah P. Kamatstein

<https://bundistmovement.blogspot.com/2019/03/revolution-now.html>

We need to study the old Jewish Labour Bund and the original Black Panther party if we are to succeed at overthrowing Zionism.



But as I see with both Black eyes and Jewish eyes.

I must warn everyone that the Liberalism by today's Young Blacks creates a disconnect between Blacks and the Third World. The Liberalism of European Jewry during the Civil Rights movement has a lot to do with why and how the Black Panther party got destroyed by COINTELPRO. It is good that the European Jewry stood with Martin Luther King Jr. and yet it needs to be asked why European Jewry did not stand with Malcolm X the same way and praise his criticisms of Zionism? Why couldn't European Jewry start the Bundist Movement back when the Black Panthers started a Rainbow Coalition? Obviously the European Jewish Ultra-Orthodox are not political, so it is not to them that I am addressing these questions. Fred Hampton was the greatest Black Panther who ever lived he started the Rainbow Coalition which in Bundist words would be called a United Front. The Rainbow Coalition was a coalition active in the late 1960s and early 1970s, founded in Chicago, Illinois by Fred Hampton of the revolutionary Black Panther party, along with William "Preacherman" Fesperman, Jack (Junebug) Boykin, Bobby Joe McGinnis and Hy Thurman of the Young Patriots Organization and the founder of the Young Lords as a civil and human rights movement Jose Cha Cha Jimenez. It later expanded to include various ethnic socialist groups and

community groups like the Lincoln Park Poor People's Coalition. It was associated with the rising Black Power movement. Had there been a Bundist Movement back then to join such a (United Front) Rainbow Coalition the ideology of Zionism and the State of Israel would not have existed anymore; Jewish Blacks could have united with Jewish Africans and Jewish Europeans and this would have dispelled the fictions of Jewish ethnicity. Such a Bundist Movement could have helped the Black Panthers understand that they were practicing National-Cultural Autonomy. In those days America was prideful of World War II and that could have been used to expose COINTELPRO without it leaking or even needing to be declassified. We need a United Front today and we need to model it after the Rainbow Coalition. We should not use the words Rainbow Coalition because several Liberals call their alliances this.

January 28, 2019, Amber goes to work.

She leaves after a 5:30 p.m. meeting.

She tells her coworkers that she is not feeling well.

6:30 p.m. Amber Evans goes to a local store where she buys cold medicine and a Snickers bar. The store's security footage shows Amber leaving the store, she is missing for several days. Her dead body is found in an Ohio River on March 25, 2019.



Black people need to do what the original Black Panther party did, bear arms and ditch nonviolence, any one of us in the Bundist Movement could be murdered in the same way that she was, but this will be harder to do when we have more arms and bigger press, sadly this is dependent on us not getting censored, this is an uphill battle.

Let us start Revolution NOW!

To start it let revolutionize ourselves, we start by investigating how to Combat Liberalism.

COMBAT LIBERALISM: September 7, 1937 - By Mao Tse-tung.

We stand for active ideological struggle because it is the weapon for ensuring unity within the Party and the revolutionary organizations in the interest of our fight. Every Communist and revolutionary should take up this weapon. But liberalism rejects ideological struggle and stands for unprincipled peace, thus giving rise to a decadent, Philistine attitude and bringing about political degeneration in certain units and individuals in the Party and the revolutionary organizations. Liberalism manifests itself in various ways.

To let things slide for the sake of peace and friendship when a person has clearly gone wrong, and refrain from principled argument because he is an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly, so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism.

To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. To show no regard at all for the principles of collective life but to follow one's own inclination. This is a second type.

To let things drift if they do not affect one personally; to say as little as possible while knowing

perfectly well what is wrong, to be worldly wise and play safe and seek only to avoid blame. This is a third type.

Not to obey orders but to give pride of place to one's own opinions. To demand special consideration from the organization but to reject its discipline. This is a fourth type.

To indulge in personal attacks, pick quarrels, vent personal spite or seek revenge instead of entering into an argument and struggling against incorrect views for the sake of unity or progress or getting the work done properly. This is a fifth type.

To hear incorrect views without rebutting them and even to hear counter-revolutionary remarks without reporting them, but instead to take them calmly as if nothing had happened. This is a sixth type.

To be among the masses and fail to conduct propaganda and agitation or speak at meetings or conduct investigations and inquiries among them, and instead to be indifferent to them and show no concern for their well-being, forgetting that one is a Communist and behaving as if one were an ordinary non-Communist. This is a seventh type.

To see someone harming the interests of the masses and yet not feel indignant, or dissuade or stop him or reason with him, but to allow him to continue. This is an eighth type.

To work half-heartedly without a definite plan or direction; to work perfunctorily and muddle along--"So long as one remains a monk, one goes on tolling the bell." This is a ninth type.

To regard oneself as having rendered great service to the revolution, to pride oneself on being a veteran, to disdain minor assignments while being quite unequal to major tasks, to be slipshod in work and slack in study. This is a tenth type.

To be aware of one's own mistakes and yet make no attempt to correct them, taking a liberal attitude towards oneself. This is an eleventh type.

We could name more. But these eleven are the principal types.

They are all manifestations of liberalism.

Liberalism is extremely harmful in a revolutionary collective. It is a corrosive which eats away unity, undermines cohesion, causes apathy and creates dissension. It robs the revolutionary ranks of compact organization and strict discipline, prevents policies from being carried through and alienates the Party organizations from the masses which the Party leads. It is an extremely bad tendency.

Liberalism stems from petty-bourgeois selfishness, it places personal interests first and the interests of the revolution second, and this gives rise to ideological, political and organizational liberalism.

People who are liberals look upon the principles of Marxism as abstract dogma. They approve of Marxism, but are not prepared to practice it or to practice it in full; they are not prepared to replace their liberalism by Marxism. These people have their Marxism, but they have their liberalism as well--they talk Marxism but practice liberalism; they apply Marxism to others but liberalism to themselves. They keep both kinds of goods in stock and find a use for each. This is how the minds of certain people work.

Liberalism is a manifestation of opportunism and conflicts fundamentally with Marxism. It is negative and objectively has the effect of helping the enemy; that is why the enemy welcomes its preservation in our midst. Such being its nature, there should be no place for it in the ranks of the revolution.

We must use Marxism, which is positive in spirit, to overcome liberalism, which is negative. A Communist should have largeness of mind and he should be staunch and active, looking upon the interests of the revolution as his very life and subordinating his personal interests to those of the revolution; always and everywhere he should adhere to principle and wage a tireless struggle against all incorrect ideas and actions, so as to consolidate the collective life of the Party and strengthen the ties between the Party and the masses; he should be more concerned about the Party and the masses than about any private person, and more concerned about others than about himself. Only thus can he be considered a Communist.

All loyal, honest, active and upright Communists must unite to oppose the liberal tendencies shown by certain people among us and set them on the right path. This is one of the tasks on our ideological front.

Next, I explain who and what is the Bund Council Staff.

The Bund Council Staff consists of:

MYSELF: Isaiah P. Kamatstein - Councilman of Committees

Uri Adiah - Councilman of National Affairs

Miriam Emesberg - Councilwoman of Education

Hannah Toff - Councilwoman of Strategic Project

Marvin Eliyahu - Councilman of World Forums

MYSELF the Councilman of Committees

The purpose of the Councilman of Committees is to form political committees between the Bundist Movement and larger groups that are necessary yet hard to achieve in dialogue and relations. Now our context of committee an alliance congress between the Bundist Movement and such a group, usually in the context of religion and non-national gatherings.

The main Committees I work to form are;

LGBT Committee.

Catholic Church Committee.

Muslim Committee.

Orthodox Church Committee.

New Community Mafia Committee.

Uri Adiah the Councilman of National Affairs

There are two purposes of the Councilman of National Affairs.

The first is to form strong ties between the Jewish Nation and other Nationalities. The second is to evaluate the National information based on the material conditions accordingly both peoplehood and geopolitical factors.

Miriam Emesberg the Councilwoman of Education

The purpose of the Councilwoman of Education is to provide Jewish education in both academic and mythological terms to the Jewish Vanguard, always in a cultural context sometimes in a religious context. The Councilwoman of Education is to safeguard the Jewish Community from Modernist Secular Conformity. The Councilwoman of Education is to dispel right-wing propaganda, leftist populist deception, centrist liberalism, eurocentric historical revisionism prevalent in Capitalist, Communist, and Fascist doctrines. It is also the duty of the Councilwoman of Education to be educated in the matters of Civil Rights struggles, revolutionary struggles, and reformation movements and then teach it to the Vanguard so that this is passed on to the broader Jewish Community.

Hannah Toff the Councilwoman of Strategic Projects

The purpose of the Councilwoman of Strategic Projects is to find the correct strategies needed for legal deterrence against hostile police forces. She must have a knowledge of weapons, and Law, and in the use of those weapons.

Marvin Eliyahu the Councilman of World Forums

The purpose of the Councilman of World Forums is to literally start World Forums, this is the most non-religious office within the entire Bund Council Staff, the matter of World Forums deals with Countries, Territories, and World Political Organizations, not Nations. But sometimes Nations have Countries, so the office of World Forums does work in close connection to the office of National Affairs.

Criticism first; on MYSELF the Councilman of Committees.

It took me to long to approach these issues, and I hope that we will not waste to much time anymore. I saw issues and I ignored them for a long time.

To let things slide for the sake of peace and friendship when a person has clearly gone wrong, and refrain from principled argument because he is an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly, so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism.

I am guilty of Liberalism, and I hope that I have fixed this.

Every time I go along to get along, I harm us all, I fear being accused of arrogance. My fears hold us back, I will work harder to not stray in fear of attack. I will do my best to not error like this ever again.

Standing in Defense second; on MYSELF the Councilman of Committees.

I get wrongfully attacked by Anarchists for pointing out their historical failings in reply to them when they make populist propaganda. I do not attack Anarchists, nor do I go out of my way to slander them, it is strange that I get attacked for "Pro-Stalinist ideas" I do not call myself Marxist-Leninist, but sure I absorb much of it. Yet many Anarchists will use Black Panthers to justify things to me forgetting that they were not in any way Anarchist.

We take in Emma Goldman's Syndicalism: the Modern Menace to Capitalism very seriously, so we are not opposed to every Anarchist idea, but Anarchism itself is more historically revisionist than Marxism. As far as Joseph Stalin is concerned, he did not deliberately stave people, heat waves and famines have nothing to do with Stalin. I require that Anarchists concern themselves with saving the Community from Police brutality.

Criticism first; on Uri Adiah the Councilman of National Affairs.

You consistently indulge in gossip; you need to stop that Uri.

Any time there is a rumor about anyone friend or foe you indulge in this gossip. And you consistently have withheld your very best ideas from the rest of us.

To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. To show no regard at all for the principles of collective life but to follow one's own inclination. This is a second type.

You are guilty of Liberalism Comrade, fix it.

Standing in Defense second; on **Uri Adiah** the Councilman of National Affairs.

More people need to listen to on the issues of Syrian and Kurdish conflicts, none of us even dare to get the correct answer, you have taken the correct view and made it clear it is complex and what are the ways out, we need to follow your line on this.

Criticism first; on **Miriam Emesberg** the Councilwoman of Education.

You pride yourself on your vast knowledge which you do have it, and you do have this. But you also try to de-secularize everyone forgetting that this is not a religious organization. Strange as you are an Atheist, it is true that an Agnostic or an Atheist may have religiosity. But I get the feeling that you do this as cover for avoiding harder work, not because you are lazy but because you are afraid others will question your prime vast knowledge.

To regard oneself as having rendered great service to the revolution, to pride oneself on being a veteran, to disdain minor assignments while being quite unequal to major tasks, to be slipshod in work and slack in study. This is a tenth type.

Stop shutting us down when we demand a fact check or for you to research something for

one of us if we are having trouble understanding a subject or have not the time to study, you are good at study and can outmatch us all so it takes nothing from you.

Standing in Defense second; on **Miriam Emesberg** the Councilwoman of Education. Several of us are guilty of ignoring you, we need to stop this.

You honestly would not have the issues you have if you had more solidarity from the rest of us. We have all been busy and that has made things difficult, this is not an excuse and I think we have made it such without admitting it, I am sorry. I will do all I can to end that.

Criticism first; on **Hannah Toff** the Councilwoman of Strategic Projects.

You are stubborn, hot headed and overly aggressive, if I was younger I would be able to keep up but I'm not so young anymore. You make a lot of rash decisions out of nowhere; you need to think about the revolution and how your actions may cost us and you.

Not to obey orders but to give pride of place to one's own opinions. To demand special consideration from the organization but to reject its discipline. This is a fourth type.

I need to remind you that the Bund Council Staff must follow the orders of the three higher offices; the Cleric, the Emissary, and the Chairman.

Standing in Defense second; on **Hannah Toff** the Councilwoman of Strategic Projects. Without you, I would be dead, Comrade Net would be dead, Uri would be dead, Dona would also be dead. You are a hero Hannah Toff; you are also rather brilliant. Your strategies and the projects you have designed for strategy are unspeakably better than much of the United States military.

Criticism first; on **Marvin Eliyahu** the Councilman of World Forums.

I understand that you and Uri Adiah are best friends and roommates, but you don't have to always be so unprofessional, I am referring to your tolerance of Uri's gossiping.

To see someone harming the interests of the masses and yet not feel indignant, or dissuade or stop him or reason with him, but to allow him to continue. This is an eighth type. I can tell that the gossip bothers you Marvin, so why let it continue, in times like that you may be the only one he will give listening ears.

Standing in Defense second; on **Marvin Eliyahu** the Councilman of World Forums.

You have become a master at dialectical materialism.

I disowned every member of the Mesa Maoist Network after they refused to engage in dialectics with you, they exposed themselves as typical Eurocentric Communists. Everything you said was correct, if they were so correct, they should have been able to answer you with a counter, but they refused. Sometimes you are just correct, and people need to get over it. I was very happy to disown them, even the Black members are inwardly chauvinistic, trust my words on this.

Now that this is taken care of we need to understand that dialectical materialism in the context of Marxism-Leninism can allow for National-Cultural Autonomy. But this can only be known if you study the correct writings. There is a lot to go through, so let me mention three favorites of mine to start off with.

Capitalism Plus Dope Equals Genocide by Michael Cetewayo Tabor.

The Basis of Black Power by Kwame Ture (formerly Stokely Carmichael).

Quotations from Mao Tse Tung.

After reading these it still will be hard to understand how Marxism-Leninism can allow for National-Cultural Autonomy and that is why we are writing a Manifesto. Again, I refuse to call myself a Marxist-Leninist because for me this would be inherently dishonest. Modern Bundism actually falls into the category of Pantherism, I am proud to have helped us bring us to that realization.

<https://bundistmovement.blogspot.com/2019/03/revolution-now.html>

Volume 3

Chapter 3

Cleavage Points: Social Orders and Class

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Introduction

When the meat cleaver was thrown at the Capital Police officer during the fascist insurrection of January 6th, 2021, the point of no return was launched. While this amateur act of counter-revolution was directed against the State with the cause of opposing the temerity of holding an election to replace the chosen King of Christendom, this became the point at which it is recognized that the balance of forces has been reversed. No longer were the European Christians of German extraction, together with the Anglo-American supremacists a majority; it was evident that it would never be again. Both because of immigration and the rise of educational integration, the caste Order of the civil society in the United States of America was a permanent and revolutionary feature of the Society to come. The driving force of national identity has exposed and countered the force of fascist repression of African Black Americans who have taken control of the public spaces of American streets together with the mobilization of such supporters from the revolutionary elements of the

national minorities of the Indigenous First Nations, the Mexica, and Jewish Nations. With the recognition of this revolt of millions of younger generational activists of the Black Lives Matter together with the Black Block and Antifa, the racist core of America came out to defend their chosen Messiah, King, and Führer. The failure of this act of desperation illustrates the lack of support from amongst even the previous supporters of the Trumpist movement. The desperation has exposed the populism as the failure to answer the crises that has spawned its movement. The pathetic and yet successful coup into the Capital Building was not a force in itself, but was rather facilitated by the refusal of the military Pentagon command which refused the poisoning of the National Guard when its stated intention was a matter of common knowledge. The infiltration of the military and Police forces by the fascist elements and organizations is the source of the problem.

Where then does that leave us in the Jewish Socialist Bund which has emerged from the ashes of history to present the programme necessary to provide an alternative to the racist Nation-State in both the USA and in Palestine. We are able to form a United Front by way of the concept of National-Cultural Autonomy whereby no one national formation controls any other, other than itself. This InterCommunalist Convergence is beyond the political party of Liberal electoral politics and beyond the Leninist mini-State formation that seeks to replace the dictatorship of one class by that of another by means of the party paradigm. It is the State that is put into question and is thus undermined by the rejection of the Nation-State and the negation of the State itself by and on behalf of Civil Society.

Declaration

We, the Jewish revolutionary opposition to the Zionist militarism of a Nation-State in place of a People-Nation, we the opposition are allies of the revolutionary Oriental anti-colonial and anti-imperialist struggles, while; the Statist Zionist project are the allies of the Occidental Christian Nation-States formed during the European Reformation. This is by definition another campaign for Christian Occidental State colonialism named Crusades by the European Monarchies. One after the other the Crusades finally ended in failure until the Crusade named World War I when Jerusalem was occupied by the British General Allenby, declaring it to be the last Crusade, as in permanent Occupation.

With various machinations a hundred of years have passed with a perpetual series of wars. In terms of the Algerian colonial State privileges for the collaborators were provided as compensation and disguised a national identity that was liberated from the Millet Social Order system of the Ottoman Empire as a Jewish People made into French citizens, while the Muslim and indigenous nations were ravaged and treated a human raw materiel. The resulting more than a million Algerian deaths are discounted and substituted for by the 200,000 deaths that occurred during the civil war that raged in the post-colonial Algerian Civil Society between the Islamists and the Occidental secularists.

Likewise, the Jewish Zionist are befitted with the necessary bribes in terms of arms and finance to maintain the viability of the colonial Nation-State project of Zionism against the indigenous Palestinian People who include the original Israelite population.

The Jewish Zionist as a result become allies of the Christian crusaders who maintain their domination of the United States of America by force of arms to be found in the Christian Supremacy militias, their infiltration of the police forces and the military.

As such, the Jewish People are divided into the two camps either opposed to or in support of the Christian Supremacy that is the model to be found in the Constitutional apparatus of the Occidental Nation-State. That is what it means when printed on the USA currency with the words 'In G~d we Trust' much like the Nazi belt buckle motto 'G~t mit uns'.

The struggle against Christian Supremacism is the struggle against Zionist indoctrination amongst the Jewish People and is not a struggle against Jewish Supremacism per se since the Zionist State only exists by means of the colonial Occidental impulse. The struggle against Zionism is thus the opposition to assimilation in the Christian Nation-State paradigm. To consider that Zionism is an ideology of Jewish Supremacism is an act of political Antisemitism which places the origins of Statism upon the Jewish political culture rather than Occidental imperialism. As a result, the Marxist

opposition to Zionism, while late in coming, offers assimilation to the very political-culture that inspires the ideology of Zionism itself.

The Jewish revolutionary opposition to be found in the Jewish Socialist Bund makes common cause with the other sectors of the civil society that are held hostage to their elementary needs, even when class interests do not necessarily align to the same degree that such uniformity prevails amongst the nationalities that are colonized internally within the given Nation-State.

The nature of national-identity itself is the target of the Marxist critique of Zionism as if the Zionist movement actually represented the identity of the Jewish People. In this manner Marxism as in the classical doctrine exemplified by the early pamphlet 'The Jewish Question' treats the condition of Antisemitism as if it were the consequence of the political-culture of the Jewish People ourselves. This then morphs into the pseudo anti-capitalist populism pronounced by 'The Protocols of the Elders of Zion', a diversion produced by the Tsarist regime that failed to deter the Russian Soviet Revolution. This theme was continued by the Hitlerite propaganda to accuse the Jewish Nation of threatening the Oriental Arab Peoples with invasion, as if Nazism were an anti-colonial ideology coming to save the Arab masses. This was much like the Japanese occupation of Manchuria which claimed to be protecting the Asian masses against White Occidental colonialism. The same manoeuvre was used by the Occident in the campaign against the Russian occupation of Afghanistan which was successfully overcome to give way to the occupation by the Christian forces of the USA. The retention of such propaganda by the Islamist current of the Khalifate and its warriors of the Islamic State or Da'ash in opposition to US imperialism is the doctrine of the return to the glory and power of the Ottoman Empire as Khalifate even though it had degenerated into the sick man of Europe to be replaced by the secret Sykes-Picot Pact of the prevailing imperialist powers of the time.

The current rebellion known as the 'Arab Spring' initiated by the successful revolution of Tunisia in 2011, has provided the alternative to both the neo-colonial Monarchist regimes and to the neo-colonial national bourgeois Nation-States, such as in Syria.

To consider the parallels in the context of the Occidental Nation-States and in furtherance of the international revolutionary process it is necessary to examine how this dynamic is activated and achieved in the imperialist centres themselves.

Social Orders

The Third Worldist position discounting the revolutionary potential of the Occidental working class is observed during the course of the 20th Century when the profits of imperialism were provided as incentive to deter the sympathy for the Soviet Revolution amongst the various working classes of the Occident. Third Worldism is empirically valid.

In addition, the automatization of the workplace led to the diminution of the numbers of workers to the point of being a minor constituent of the social being. While the sparsity of workers with industrial positions was further diminished by the importation of goods in terms of the strategy of import substitution from poorly paid national working classes, as first practiced in Canada – the national working class of the USA was reduced to a level of unprecedented trivialization exemplified by the level of unionisation which is now at about 10%.

The mainstay of the working class in the USA is characterized as a social extraction from the European Christian immigrants by origin. This aristocracy of labour is largely distinct from the lower working class of marginal workers and service workers who are captured from amongst the national minorities who are atomized into non-union employment. The two principal sectors to be considered here are the Black African American works of the northern cities and the Mexica creole population of farm workers who now comprise 40% of the Californian population. This is a nationality composed of 11 million undocumented workers without citizenship. Aside from the working population there is also the lumpen strata which is found amongst the latter two nationalities who are forced into

servitude for the sake of avoiding the fate of the lumpen without employment, without security and without residence as well.

Such workers who face a double oppression for being of the disenfranchised population are in the civil society but not of that Civil Society. Lacking representation, the oppressed nationalities are easily manipulated and terrorized by the security forces of the State which supervise the ghetto residences by means of deadly force.

The nature of cultural identity has not been considered to be a social force of any consequence while class identity has been proposed as the driving force of historical developments, even though it has failed to demonstrate such vitality, despite the cyclical contradictions of capitalist economics. The particular conditions that prevail are the combination of national identity with a class sectoral position that arrives at a relative double oppression of both exploitation and national colonization. This dynamic is evident in the post WWII anti-colonial revolutions, and which is now operative in the metropolis as the Black Lives Matter revolt. This is what is termed the scissors effect in the Permanent Revolution put forward by Bronstein.

It was C.L.R. James who put it in his own words to say;

In America the Negroes made nearly 150 distinct revolts against slavery. The only place where Negroes did not revolt is in the pages of capitalist historians. All this revolutionary history can come as a surprise to only those who, whatever International they belong to, whether Second, Third or Fourth, have not yet

ejected from their systems the pertinacious lies of Anglo-Saxon capitalism. It is not strange that the Negroes revolted. It would have been strange if they had not.²³

The political economy of Marx is featured as the analysis of any particular capitalist economy operating in its own Nation-State without taking into account the international context within which that very capitalism is operating. It is as if the accounting of the capitalist cyclical dynamics was missing the column for imperialist revenues and the investment of surplus capital when no such avenues are available in the national economy itself. The addition of the international profits thus enabled the national capitalism to overcome the periodic crises that it engendered. This is the major failing of Marxist economics which, as a result, assumed the imminent collapse of that capitalism when that was not the case. In addition, the fault lies in the assumption that the exportation of capitalism to its colonies would proceed to advance the inevitability of capitalist contradictions when it actually retarded these crises. With the progression of neo-colonialism in formal Statist independence there was engendered a local national bourgeoisie which is nonetheless a crutch to the metropolitan centres of capitalist finance capital and resource extraction.

Colonialism was not taken into consideration by Marxist theory which did use an economic determinist method to consider that it was progressive for imperialism to export capitalism to feudal societies. This is the stagiest theory of Marxist historiography, which is undone by the application of the Permanent Revolution by Bronstein. Just as in the Tsarist Russian feudal Empire was transformed into a Socialist State Party, its formation demonstrated the potential of that Permanent Revolution for 'Third' world countries, and in particular Slavery.

²³ C.L.R. James, 'Revolution and the Negro', 1939, C.L.R. James and Revolutionary Marxism: Selected Writings of C.L.R. James 1939-1949, edited by Scott McLemee and Paul Le Blanc, Haymarket Books, Chicago, Illinois, ISBN: 978-1-60846-864-5, p 77.

The Proletariat of Marx is thus a junior partner in both an economic and ethical sense. Following along a racist conception of divine providence – as in the Hegelian rationale – immigrants are considered a threat to a familial feudal heritage of employment. By consequence, the metropole urban working class would seek to maintain the circle of their enterprises' financing to generate another turn of the 'Trans-Atlantic Trade'. Such a self-interest expressed in a racist rationale operates internally as well as internationally. The aristocracy of labour found in skilled workers, the monopoly of a nationality in hazard work such as mining, are examples of the internal stratification of the working class into nationalities and genders.

Another instance of such a parallel construction is the nature of gender differentiation whereby women of national minorities suffer from a triple oppression due to the patriarchal domination that replicates the class oppression hierarchy. Such is the rooted-in nature of womyn's oppression under the patriarchal hierarchy that this social caste is entrenched within all the classes of society. Such is the case with the Jewish nationality as well which faces national subjugation as such apart from any class condition.

This form of oppression is the nature of Social Orders in the given Civil Society.

Marxism has been plagued from its very inception by economic reductionism. This has been a prominent feature of classical Marxism and, despite recent attempts to overcome the theoretical impasse into which it leads, still constitutes a major, perhaps *the* major, theoretical impasse of the Marxist paradigm. This deficiency has become ever more conspicuous in the course of the last years as, especially on the continent, Marxist theory has undergone a severe crisis and internal disarray. In fact, I would argue that the present decline of Marxism is related, although by no means due, to its failure to deal in an intellectually satisfactory manner with the issue of economic reductionism.²⁴

²⁴ Nicos P Mouzelis, *Post-Marxist Alternatives: The Construction of Social Orders*, The Macmillan Press Ltd, London (1990) 1992, p 1, DOI 10.1007/978-1-349-12978-2 .

The debate in the Feminist movement about what is termed ‘Identity Politics’ makes a mess of the matter when class is counterposed to Social Order, that being in this case, the caste of womyn.

... Jenny Bourne wrote in [Jewish Feminism and Identity Politics](#):

feminism allowed us to: conflate the political and the personal, the objective and the subjective, the material and the metaphysical; and escape into Identity Politics. And the New Marxism gave it refuge. (p.4)

The personal was held to be political rather than the political being personal. What this meant was that every woman’s personal experience was equally valid. They could be fascist women, Zionist women or just very rich, they were still women, despite the fact that they participated in the oppression of Black and third world women.

There was no understanding of how women’s oppression is magnified by class and race For example abortion is easily obtainable if you are well off but if you are Black or poor then it may be impossible to obtain legally in which case you may seek a back street abortion with all the possible risks.

The real enemy for middle class feminists was patriarchy, which men had created,

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<https://books.google.ca/books?hl=en&lr=&id=kd2xCwAAQBAJ&oi=fnd&pg=PP9&dq=Marxism+and+Social+Orders&ots=VfEb7qUvnJ&sig=83i0EyOzMlkOc3IARaH94K0ss9c#v=onepage&q=Marxism%20and%20Social%20Orders&f=false> > (2021-01-10)

an overarching ideological framework which subsumed race and class. The answer of western feminists was an all-encompassing sisterhood and consciousness raising. What this left out was the fact that women can also be the exploiters and oppressors of other women. Issues such as race and class were seen as divisive, a threat to women's unity. ...

Women of Colour should not simply argue from their own experiences of oppression and the fact that they were Black, but that they should transcend those differences. She put her finger on the central problem with identity politics, namely the impossibility of distinguishing between different experiences and identities if all are equally valid. Identity politics means blurring the difference between oppressor and oppressed.²⁵

As such, this classical Marxist approach refuses to consider womyn to be oppressed and subsequently the Jewish People are also to be not considered to be oppressed! Marxism per se then considers "The personal was held to be political rather than the political being personal" even though it is obvious that the personal is political. The entire sense of oppression is obscured here to be replaced simply by exploitation. Even then the exploitation supplemented by imperialist privileges in the working class of the Occidental powers is not taken into consideration, so defeating the obligation of an internationalist perspective. Such is the case of the US working class which makes it a priority to maintain its First World privileges by opposing the immigration of poor working class from the South and the refugees from the Muslim cultures. Much the same may be said for womyn and Jewish people who may certainly adopt a chauvinist mentality towards those very constituents of another nationality or class. The reactionary members of a given Social Order do not define that Social Order, as if subjectivities substituted for their objective condition. Such is the case of the

²⁵ Postscript 25 p

Zionist working class of the Zionist State of 'Israel'. Even then, the oppressed Social Orders are, as an aggregate, lesser in material conditions and social standing, despite the relative differentiation between the class and nationality within each of the Social Orders. The Patriarchy ensures that womyn are dependent upon the male head of the family in spite of the many talented stars of Hollywood - and the Christian Nation-State ensures the alienation of the Jewish People, even when some Jewish Court servants attain positions of influence or wealth. The personal inevitably remains political. In practice this means that the Zionist State is a colonial enterprise composed of those Jewish people who have been maneuvered into being mercenaries for the benefit of the prevailing imperialist power, this being the USA. In this manner the Jewish-Israeli working class has become the defender of oppression just as the US working class are often the agents of the State. Both are however class oppressed and such is the case with the national Social Orders as well, including the Jewish People-Nation.

It must be noted here that by Social Orders it is not to be taken to mean Estates, religious communities, networks, social stratum, or classes - even though otherwise the term Caste does correspond to the concept of Social Orders. The use made of the term Social order meaning Feudal, Capitalist or Socialist is not the intention being made here. Here we need to consider the Social layer imposed upon the sociological groupings that exist apart from the configuration imposed by the material conditions in and of themselves.

Needless to say, neither is the notion of Social order as in 'Law and Order', the intended meaning of the term Social Order. A similar phenomenon is the Social Castes such as is found in India. The Economic Orders of classical Marxism do not compare although Social Orders are defined economically in class demarcations.

Whereas one adopts a short- or long-term perspective when looking at the social construction of institutions, it is always necessary to pay serious attention to the *unequal contribution* of actors to the production and reproduction of those

institutions; to the fact that those with, for instance, more power have more effective means of shaping social reality than those with less. If the above is properly taken into account, the considerations of the unequal distribution and control of resources, and the ways in which these distributions often constitute the structural basis for the formation of interest groups or 'collective actors' cannot be ignored.

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Nonetheless, such observations of the lack of coherency in social analysis by Materialism has its lacune in the adoption of the Nationalist School of thought which assumes the Modernist Nation-State as the contextual paradigm.

The limitation of this analysis is that there is no differentiation made between the Nation-State and the constituent nationalities internally colonised by that State.

Nationalities are thus considered collective actors in spite of the inappropriate consideration for the economic or material homogeneity of that Social Order.

The lack of appreciation for such a differentiation arises from the exclusion of the Jewish Bund by the Marxist tendencies of either the Second or the Third Internationals.

National identity defies the notion of the bourgeois Nation-State and it is precisely this flaw that has led Marxism and Liberalism into the trap of the Nation-State and its consequence, the capture of power by either a class formation or the bureaucracy that it conceives.

²⁶ Op Cit, p 75.

The general notion of Status groups is a mixed bag of categories which do not lend themselves to the self identifications of nationality or gender for example. In such cases the social dynamic is qualitatively differentiated from the matter of education level. It is not a concept that is focused upon the individual but rather on the social collective as a whole, with collective interests and rights.

The focus in Liberalism on individual liberties is as if such unlimited freedom is by definition the credo of capitalism itself, in terms of free market competition exemplifying free will and then labeled as meritocracy. The fundamental error here is that there is no liberty if there is no reciprocity since the liberty of one may violate the liberty of another. Society can only exist coherently with reciprocity. This much is being learned in the current pandemic where the security of one is achieved by the health security of all.

Freedoms then are based in the reciprocal implementation of rights. This makes a principle of Reciprocity. Liberalism is merely the façade of freedoms on a selective basis, for those with the power to claim such rights, otherwise used as a dogmatic rationale for subservience. The same hierarchization holds true for classes and Social Orders. This is the historical dynamic of combined and uneven development.

“Status groups” can be based on a person’s characteristics such as race, ethnicity, sexual orientation, religion, caste, region, occupation, physical attractiveness, gender, education, age, etc. They are defined as a “a subculture having a rather specific rank (or status) within the stratification system.”²⁷

²⁷ Wikipedia, Social order, 2021, < https://en.wikipedia.org/wiki/Social_order > (2021-01-10).

This is the common knowledge that is treated lightly as if there were no further attention required. The imbedded Social Orders here trivialized as Status groups merely refers to the individuals that are categorized by the terminology without a conception of a collective identity. This is pure Liberalism and cannot recognize the social dynamics of collectivities, neither Class nor Social Orders.

To begin with, the Social Order of nationalities is amenable to a collective sense of auto-determination, as a collective entity. This is not a simple matter of individual civil rights as a member of a given social formation, even though such rights are derived from the recognition of the Social Order to which or with which one is identified. The combination of the Class and Social Order dynamics is what is crucial to the revolutionary process and is encoded by the nature of dual identities with a double oppression. That is then where the revolutionary dynamic lies hidden to the mind of Liberals and RadLibs.

To consider Civil Society in an organic manner one observes Society as an organism, a social whole. This social organism functions, lives and breathes as any other subject to conditions of life that are either symbiotic or parasitic. In the case of class divisions and caste differentiations the relation between such components is parasitic, where one such social division feeds off of the other components. This is termed exploitation when one class exploits another for its own gain in particular. Such is the case as well between different castes which exist to provide an advantage to some other caste in Civil Society. In the alternative case where the different social components live in mutual aid that relation is termed symbiotic. When one component or component provides for the other in a reciprocal relation, this then becomes a mutually beneficial relation that is maintained mutually and remains stable by the mutual action and desire of both and each party. Such a relation is not limited to two parties and serves to be engaged among a greater number of components, which form a stable and free Civil Society in general.

The Jewish Bundist Constitutional concept of National-Cultural Autonomy denotes a voluntary association of the resident population who self-identify with a given community which defines itself in a social formation as a nationality, gender, sexual orientation, generational or another social category.

This concept of National-Cultural Autonomy is codified in the Constitution formulated by a Constituent Assembly with representative and recallable delegates from the various social formations, including the National-Cultural Autonomies, the socio-economic class formations through their associations and the professional associations. The codified social rights are by first principles reciprocal and protected by appeal to the Judiciary.

The concept of territoriality may also be implemented through the concept of National-Cultural-Territorial Autonomy as applied to territorial regions where a significant number of a given social formation resides as a nationality or any other social formation. Territoriality denotes an autonomous republic with its own jurisdiction with respect to the territorial entity. A territorial entity may also be an urban municipality or a region within a municipality.

A critical theory of justice ... is in need of a social scientific theory of structural dependence and asymmetry, ideally one embedded in a comprehensive social theory. ... distinguish six (or, in an extended version, seven) languages or structures of justification called "*cités*" in the original, a term variously translated as "polis", "polity" or "order of justification". ... calls for a critical social scientific analysis of social and political relations of domination and, not least, economic structures and relationships. ²⁸

Another reference to Social Orders in the sociological sense is found during the feudal era when Estates were the tightly controlled admission to a given Social Order. Several such examples serve to define the concept further;

²⁸ Rainer Forst, *Normativity and Power: Analyzing Social Orders of Justification*, Oxford, Berlin, New York, (2015) 2017, @ citation #57 & 77, eISBN 978-0-19-251970-2.

Political life in feudal society was based on the representation of orders or classes of the community known as 'estates'. An estate differed from a class because an estate subsumed the exploited within a sector of the life of a society under the representation of their exploiters....²⁹

The limitations imposed here in terms of class contradictions need not be limited or defined by economic relations to the means of production. It may be found in many circumstances that the working class originated from the slaves made as the result of a given war. The defeated Nation became the underclass by the victorious Nation. The overlapping of class and Social Order is a common historical mechanism. The African slave trade was based upon the subjugation by one Nation or People mistakenly considered a Tribe by the Eurocentric mentality, to become a slave commodity sold to originally the Arab centres (13 million) and then the European colonies seeking a labouring Social Order of slaves.

Otherwise, one may consider the use of Israelite slaves and traders by the Mesopotamian or Roman Empires to perform professional functions in service of the Empire. Niches of activity became associated with a given nationality subsequently in Europe where Jewish lenders were initially allowed to function for the sake of economic necessity, Jewish import-exporters who facilitated trade with their multi-lingual habits, or the trades of speciality such as tailors, diamond cutters, gold merchants became middle-class positions in consequence. The academic minority elite are considered honourable in general even while education is a means to overcome discrimination when faced with a minority nationality. The overlapping of class and Social Order was generalized. Estates as classes were formed as a consequence of social origins and Castes are the enforced segregation of nationalities into the lower classes and the lower ranks of each other class as well.

²⁹ <https://www.marxists.org/glossary/terms/e/s.htm>

The formation of economic class is based in the social forces governing the position of Nations and their consequent economic function. Whatever the consequence the given economic position of a nationality is determined by their exclusion from the functions carried out by the class formations of the Nation that derives benefit from the domestication of minority nationalities. No matter what position in the class structure is acquired by the unempowered social formations there will nonetheless be a Social Order maintained where the disfavoured sector is relegated to the lesser status and power within that class formation. The oppression of a given Social Order is omnipresent in any class formation. Class differentiation is not the only form of oppression, and such oppression persists within any class formation.

Liberal Democratic Methodology

It was known to Hobbes that “the dictatorship of the majority” concerned the minority elites of the Aristocracy, the Bourgeoisie and the Middle Class of businessmen and their educated members. This distress was and is still fundamental to the impasse in Liberal Democracy.

This replication of war by other means is nonetheless based on the precondition that ‘the winner takes all’ and that is the case with only one vote to determine the outcome of the contest for electoral success. All of electoralism is derived from the battle scene where the winner is the one who kills off the loser, even if the winner is the last one alive. This is the binary method.

At this historical juncture, the majoritarianism method is failing because of the 50-50 split in political ideology that has advanced during the 20th Century with the protest movement which brought the 10% support from the general population to 50% now in the 21st Century.

The standard condition of Liberal democracy is no less at fault aside from this historical conjuncture. The presumption made by the Liberal Democratic model is that there would only be two classes and their parties contesting any given election and so a majority was possible and

inevitable to ensure some form of stability internally, even while in the international arenae simple anarchy reigned with a continual stream of wars, until the innovation of the international Congress of States. With the formation of the working-class Labour Parties as the Second international, there has been a break-down in the structure of majoritarianism, which leads to the formation of any given party with a plurality of votes or seats in the government chamber. As such, one is reduced to democracy by plurality, where a minority governs the majority.

In either case of an even split in the electorate or minority governments there is a contradiction to the very notion of democracy.

The very notion of a majority has no particular value in itself if we can witness the genocides in two parallel cases when one majoritarian faction killed off an arising minority in order to maintain its democratic majority in each Nation-State. The first case in this duel or duet was the genocide of the Hutu by the Tutsi Nation in Burundi while the second case arose when the Hutu Nation killed off the Tutsi minority in Ruanda.

This is now three fatal flaws of majoritarianism.

One may go on to question the parameters of the given electorate as well, since it has been redefined already to include the previous slaves and thereafter the women of society as well.

The territorial parameter of considering the electorate is itself arbitrary and in itself determines what is to be considered a majority, much like the common practice of gerrymandering a given electoral constituency to determine the resultant majority by the varying demographics.

That makes five fatal flaws of majoritarian liberal democracy.

Constitutional Assembly

All the previous factors drive us to consider the reconstitution of Civil Society by other means than economic considerations and national oppression.

The formation of a Constitutional Assembly is, in itself, a revolutionary procedure which empowers the castes of Civil Society. Otherwise, the cleavages would engender a civil war or would seek a degree of sympathy from governmental representatives to make concessions for opportunist motivations. This is the root of corruption.

It is an axiom that delegates from the social formations are chosen in direct democracy and are recallable.

Direct Democracy is the social action of a collectivity to name a spokesperson who is accountable to the constituency represented. The categorisation of the various social formations is a matter of self-definition and is not dependent upon the conceptions held by any imposed majority or minority. This auto-determination is a concept that engenders auto-representation.

The deliberations are transparent and are codified as in the public domain. Any and all delegated voting is subject to revision by the social formation itself. Revision and revocability are carried out by various possible procedures. The referendum and plebiscite are available as procedures and immediately available by means of electronic means of communication.

The function of the Constitutional Assembly is also the last recourse for Constitutional issues presented for consideration by any given social formation. This Assembly remains the Supreme

judiciary for issues and submissions which concern the rights and status of Civil Society. It is also the Assembly which determines the manner and means of convoking a governing structure as a whole. The internal function of any social formation is also a function of its own Constitutional Assembly which then selects the delegates to the common Assembly. This methodology is named 'A Federation of Federations' by its concepteur Pierre-Joseph Proudhon in his 'The Principle of Federation: and the Need to Reconstitute the Party of the Revolution' (1863).

Here following are some gems collected towards the concept of Federalism or The Federal Principle. The impediment to this elaboration previously was the association with States as in the United States of America, which is only a Confederation and not yet a Federated Civil Society. ³⁰

Mutualism and Society

Mutualism (sometimes known as 'contractualism' or 'guaranteeism') is a more moderate sub-strand of collectivist anarchism ...

People would be bound together in small communities or associations by mutually beneficial contracts regulating economic and social relations. ...

³⁰ The precision of the differentiation between Federation and Confederation is made in the work by the writer abraham Weizfeld PhD; The Federation of Palestinian and Hebrew Nations (First Edition)

https://www.academia.edu/38380122/The_Federation_of_Palestinian_and_Hebrew_Nations

<https://www.cambridgescholars.com/product/978-1-5275-1313-6>

The Second Editon is now published in English and Arabic.

<https://www.amazon.com/Federation-Palestinian-Hebrew-Nations-SECOND/dp/1685368069>

Contracts would replace government and oppose all forms of authority. Mutualist communities would form a federation and send delegates to coordinating councils. This political system would be 'bottom up' in structure, based on voluntary agreements and free from central authority.³¹

it was necessary too that a final experiment should be made with the unitary system under the new regime of equality. Only under these conditions could philosophy make its case, could the Revolution reach fruition, and, with the diffusion of the idea, could the universal republic leave the realm of mysticism and take the concrete form of a federation of federations. . . . A contract [Civil Code, article 1101] is an agreement by which one or more persons oblige themselves to one or more others to perform or to refrain from some action.

Article 1102: It is *synallagmatic* or *bilateral* when the contracting parties undertake reciprocal obligations. . . .

In order for the political contract to become *synallagmatic* and commutative as the idea of democracy requires, in order for it to remain within reasonable limits and to become profitable and convenient for all, the citizen who enters the association must (1) have as much to gain from the state as he sacrifices to it, (2) retain all his liberty, sovereignty, and initiative, except that which he must abandon in order to attain that special object for which the contract is made, and which the state must guarantee. So confined and understood, the political contract is what I shall call a *federation*.

Federation, from the Latin *foedus*, genitive *foederis*, which means pact, contract, treaty, agreement, alliance, and so on, is an agreement by which one or more heads of family, one or more towns, one or more groups of towns or states, assume reciprocal and equal commitments to perform one or more specific tasks, the responsibility for which rests exclusively with the officers of the federation.^[5]

^[5] In J.-J. Rousseau's theory, which was also that of Robespierre and the Jacobins, the social contract is a legal *fiction*, imagined as an alternative to divine right, paternal authority, or social necessity, in explaining the origins of the state and the relations between government and individual. This theory, borrowed for the Calvinists, represented a step forward in 1764, for its purpose was to explain by a law of reason what had formerly been seen as belonging to the law of nature and to religion. In the federal system, the social contract is more than a fiction; it is a positive and effective compact, which has actually been proposed, discussed, voted upon, and adopted, and which can properly be amended at the contracting parties' will. Between the federal contract and that of Rousseau and 1793 there is all the difference between a reality and a hypothesis. . . .

In summary, the federal system is the contrary of hierarchy or administrative and governmental centralization which characterizes, to an equal extent, democratic empires, constitutional

³¹ Pierre-Joseph Proudhon, https://en.wikipedia.org/wiki/Pierre-Joseph_Proudhon

monarchies, and unitary republics. Its basic and essential law is this: in a federation, the powers of central authority are specialized and limited and diminish in number, in directness, and in what I may call intensity ...

the social contract *par excellence* is a federal contract, which we define as follows: *a bilateral and commutative contract concerning one or more specific objects, having as its necessary condition that the contracting parties retain more sovereignty and a greater scope of action than they give up ...*

The whole science of constitutions is here. I shall summarize it in three propositions.

1. Form groups of a modest size, individually sovereign, and unite them by a federal pact.
2. Within each federated state organize government on the principle of organic separation; that is, separate all powers that can be separated, define everything that can be defined, distribute what has been separated and defined among distinct organs and functionaries; leave nothing undivided; subject public administration to all the constraints of publicity and control. ...

The federal system is applicable to all nations and all ages, for humanity is progressive in each of its generations and peoples; the policy of federation, essentially the policy of progress, consists in ruling every people, at any given moment, by decreasing the sway of authority and central power to the point permitted by the level of consciousness and morality. ...

it excludes the idea of constraint, resting upon the notion of bilateral, commutative, and limited contracts; and because its object is to guarantee the sovereignty and autonomy of the peoples whom it unites ...³²

It is to be noted that the Constitutional Assembly has only been a mechanism previously to initiate a State superstructure with its Constitution formulated by a single authority, a sub-set of the constituent formations or an individual, as in Canada, to be subsequently adopted as Law. In a true Federation though, such a Constitution must be modified, amended, or elaborated, by the very Constitutional Assembly that formulated it in the first place. To accomplish this responsibility the Assembly must remain in place in perpetuity, subject to the continual renewal of delegates. Civil Society rather than a sovereign power must initiate and formulate the Constitution. While the

³² Pierre-Joseph Proudhon, *The Principle of Federation: and the Need to Reconstitute the Party of the Revolution*, 1863,

<https://theanarchistlibrary.org/library/pierre-joseph-proudhon-the-principle-of-federation>

Constitutional Monarchies or Presidencies presume to modify the Constitution by a two-thirds majority, this method rests upon the illegitimate acquisition of Constitutional power by political parties which seek only to entrench the mechanism with which to renew their mandate without limit.

The Assembly shall seek a consensual formulation to maintain its legitimacy to be ratified by popular referendum, as was the case arising out of the Tunisian revolution beginning in 2011 and again in 2018.

In Conclusion

By conclusion of the mutual recognition by nationalities as social formations in a Federation based upon reciprocities rooted in symbiotic materiel et social relations with multi-culturalism in consensus codified in the social constitution by way of the Constituent Assemble of the Civil Society as a whole, a truly social revolution is founded.

To develop the methodology to resolve the cleavages introduced between and into the various nationalities et social formations in general, would require the constitutional provision for national-cultural autonomy as a Civil Right. Such autonomy is defined by the relative Assemblies to federate into the independent Civil Society, independent of the State.

Social Orders encompass class divisions as subsets notably the working class, independent middle classes, and the bourgeoisie. Those Social Orders without power are oppressed by definition. It is the matter of holding power that is determinant and not wealth since wealth is ancillary to power and not its essence.

The division by class is not resolvable due to the inherent contradiction of interests. Such an economic contradiction is permanent and should be obsolete by the time that Civil Society is self-organised. In effect, the obsolescence of Capitalism would be achieved when the lack of economic controls over resources could be overcome by the organized Civil Society.

The parameters then of a United Front to reconstitute Civil Society must necessarily be anti-capitalist. This InterCommunist Convergence is the motor-force of the Constituent Assembly. The organisational programme becomes the means to overcome the currently operating cleavages in Civil Society that prevent the convocation of the Constitutional Assembly. In the USA it is presently the right of 30 States that may convoke the Constituent. If the estate of the bourgeoisies is not willing to sit as equals with the other delegates of the Constitutional Assembly then, as in the French Revolution, the Third Estate of the working class and the national formations will take the process in hand and proceed.

The task is one of taking the cleaver from the hands of the Nation-State by collectivising the political-economy so as never to become dependent again on the private sector of the economy and its agents throughout the State. Economic equality and auto-determination is possible by consequence when discrimination, exploitation and corruption are removed from the power that dictates the lives of all concerned.

2) Presently the potential of our medical health security is dependent on the State allocation of resources for the military-industrial complex. As such the financial resources of the public funds is being controlled by government that refuse to provide for additional medical personnel and facilities to immunize the populations worldly wide in convalescent plasma donations to transfer the antibodies that will protect another person. However, this is not being carried out for the lack of funds while the billions have been allocated for some later-on vaccines, even while, in the last eleven months time, two million people have already died up to only January 2021. With the exponential increase in infections currently and the additional varieties better adapted to regions, we will continue with the exponential increase of deaths as well.

This current pandemic crisis demonstrates the bankruptcy of capitalist planning, which is reduced to anarchy, in the original sense of the word. The limited programmes of Medicare found everywhere but the USA is still based upon the liberal mentality of individual care. The social biology of concern is absent from the scene and the budget. The transfer of convalescent plasma antibodies or its concentration for injection is a safe efficient and sure method of treatment but it requires the medical personnel and the equipment of centrifuges to do a mass campaign of immunisation. These factors do not exist although they could become so if provided for.

The time is now for the necessary coordination between all by either mutual agreement or by a centralised authority. The significance of the transfer of one's antibodies to heal another is an organic implementation of the Reciprocal Principle lending itself as a gest to become the Federated Civil Society that is logically coherent.

2021-01-30

Volume 3

Chapter 4

**Letter of Solidarity
From the Jewish Socialist Bund
To the Conference**

“United in Struggle”

2019 – 10 – 24-26

The voice of the Jewish People internationally has never been the voice of the Zionist State. Unlike the adoption of Zionism by some Jewish parties, the Jewish Socialist Bund, since 1897, opposed the defeatist Zionist collaboration with the racist Antisemitic regimes. We now greet the “United in Struggle” conference as your allies in this combined revolution to end the Zionist occupation of national oppression. We oppose the continuing fascistic expulsion of the indigenous Palestinian inhabitants begun during the Zionist Nakba war of 1947-9.

The Jewish Socialist Bund recognizes and supports the Right of Return for the millions of Palestinian refugees and their descendants who were expelled 71 years ago. The movement of international solidarity is pulled together by the BDS campaign and is a powerful strategy internally as well, for both the West Bank of Palestine and Gaza.

Our opposition to Normalization is defined by the refusal to accept the continued legitimisation of the Zionist State by making the mistake of naming it a ‘Jewish State’. We reject that

this State claims to speak for the Jewish People. We refuse to legitimise Zionism and oppose all military or 'national service' for that State. We do recognize the presence of the Hebrew Nation as a People who exist as a Civil Society, but not a State. With such a reciprocal recognition of the two principal Nations co-existing in close proximity we call for a Federation of those Nations in a common unitary society with the return of the refugees.

As a civil society the Palestinian Israeli citizens are a strategic ally who are not normalizing their existence with the Zionist State but who are able to form their own autonomous opposition in the Joint List which now holds the balance of power in the government and are able to force concessions that will strengthen the Palestinian existence. For that reason, it is beneficial that the Palestinian Israelis came out to vote at 65% this second election in 2019. With a greater level of voters, the 13 seats could become 15-20 and so deny the fascistic elements in Parliament the opportunity again to wage war on Gaza, Syria, Iraq and Lebanon or Iran.

The Palestinian Joint List has a great potential to further the Palestinian revolution within the Zionist State and could form amiable relations with the non-Zionist Jewish religious parties Sash and United Torah Judaism who oppose the military service being imposed on their families by force. In addition, it should be known that half the Jewish Hebrew population are Arabic in origin and are living on the margins of the economy and need allies in the Palestinian population to oppose the Ashkenazi elite.

A three-way troika between the Palestinian parties, the Mizrahim and the non-Zionist Orthodox Jewish parties is unstoppable. Such cooperative co-existence is not Normalization but rather forms a United Front of opposition that leads the working class to transform that State into a united Federation between the autonomous Palestinian and Hebrew Nations.

Thanking you for your attention;



RECONCILIATION CONFERENCE LIST

since 1994 by the

Jewish People's Liberation Organization

End Zionism & Judaeophobia

abraham Weizfeld PhD moderator-founder SaaLaHa@fokus.name

JPLO-OLPJ-subscribe@yahogroups.com

political declaration **JPLO** (a Bundist chapter)

<https://Jewish-Socialist-Bund.net/>

the books

Sabra and Shatila (1984) 2009

<http://bookstore.authorhouse.com/Products/SKU-000255066/Sabra-and-Shatila.aspx>

The End of Zionism : and the liberation of the Jewish People 1989

http://www.academia.edu/11243333/THE_END_OF_ZIONISM_and_the_liberation_of_the_Jewish_People

**Nation, Society and the State : the reconciliation of Palestinian and Jewish
Nationhood**

http://www.academia.edu/5215083/Nation_Society_and_the_State_the_reconciliation_of_Palestinian_and_Jewish_Nationhood



Who we are

Since 1897 the Jewish Bund of Eastern Europe opposed the Zionist parties in defense of the Jewish residents of those European countries. Zionism was not concerned by Jewish civil rights but only the control of the State to be placed over the Palestinian People.

However, the great majority of the Bundist movement was eliminated by the Nazi Holocaust. This allowed the Zionist parties to claim to speak for the Jewish People as a whole. Only 52% of Jewish refugee Holocaust survivors traveled to the western Americas while the rest of our refugees were refused entry to the USA and Canada and were finally taken to Palestine. The same proportion exists these days and a majority of Jewish people do not live in Palestine. The Jewish people outside the State do not have a vote in Israel's election and yet are being debased by the irrational Zionist governments of all types.

<https://Jewish-Socialist-Bund.net/>



Volume 3

Chapter 5

On a strategy to combat Antisemitism

Note by Dr abraham Weizfeld Phd

2018-11-10 15:59

JPLO Note: This open letter following from the Squirrel Hill resident [Rachel Avraham](#), is a legitimate interpretation of the problem with the US 1st Amendment which supports Freedom of Speech. Hate speech is not acceptable as a matter of free speech but is rather a threat and an aggression. Nonetheless, the problem with an open-ended definition of Antisemitism, as a form of hate speech, is that it would become censorship in the hands of some pro-Zionists.

People: if Antisemitism should not be allowed by the US 1st amendment, such a ban cannot be considered to include anti-Zionism. If it were then Zionism itself would have to be banned as well, since it is associated with massacres of the Palestinian People, in particular the Ibrahimi mosque massacre by Baruch Goldstein in 1994. Consequently, under such a criterion of violence, Zionism would itself be banned, since Zionism is another form of nationalism used as a justification for racist massacres and hate speech. If Zionist doctrine seeks to ban anti-Zionism as Antisemitism, then it would negate itself - which is not possible. (In any case, US Antisemitic violence is related to Christian supremacism which is pro-Zionist.)

In Canada, we have a law which bans hate speech even while freedom of speech is included in the Charter of rights with freedom of expression as well as freedom of assembly. Germany bans hate speech, in particular any Nazi propaganda, so why can't the USA.

This matter requires a serious legitimate definition of Antisemitism, not one weaponised to serve the interests of the Zionist political parties and their fans. The Jewish Bund for example does not support Zionism since it contradicts the dual identity of Jewish-Americans, Jewish-Canadians etc. To deny such a dual identity is Antisemitic, as in the neo-Nazi attacks claiming opposing-loyalties. The legitimacy of anti-Zionism is even acknowledged by the Zionist parties which recognised the Jewish Bund as a national movement of the Jewish People. By definition then, anti-Zionism cannot itself be considered hate speech otherwise I, even as a 2G refugee, would be accused of Antisemitism, as well as people like Bernie Sanders. The definition of anti-Zionism - apart from Antisemitism - is found in the document of the Jewish Voices for Peace of England at;

<https://ijv.org.uk/2018/06/17/we-must-define-antisemitism-to-fight-it-effectively/>

Anti-Zionism used by Antisemites is intolerable and degrades the human solidarity with the Palestinian People living under military rule. We must boycott such Antisemitic populist propaganda infiltrating any movement of human rights.

A precise legitimate definition of Antisemitism is required which is not an ideological instrument. The legal procedure to be followed to achieve a modification of the 1st amendment should be two thirds support of both houses of government or, the formation of a constitutional assembly, as was achieved during the American Revolution. A Constitutional Assembly would require an extraordinary election for the delegates from the communities, municipalities, institutions, and civil society associations reflecting the common will. Such a Constitutional Assembly could also consider the universalisation of economic rights, national-cultural autonomy, First-Nations civil-economic & territorial rights, etcetera.

As we emerge from the Trump epoch, permanently, let us become independent and secure in the freedom from racism, Judeophobia, Islamophobia and poverty that plague the world and ourselves. The time is now and this here letter following is in the stream of thought that will be our common will to live in freedom.

Zionism is a political programme composed from outside of the Jewish identity but made in the name of the Jewish people, nonetheless. We must go further in the denunciation of the Zionist ideology and announce it as a fraud which holds the Jewish People then as a hostage. The Zionist leadership though, by way of the national bourgeoisie, presents the State as a life buoy for the Jewish People together with its mini-empire - the planned occupation of the territories since 1967. We may save the Jewish people from the Zionist grip, but one cannot do so and retain assimilation as a way of life and neither does the Marxian ideological identity allows us to address the legitimate concerns of our national oppression, apart from the interests of the Zionist State. With this Marxist pseudonym as an identity, we are lost to a sea of populist rhetoric that mimics the Marxian vocabulary to defeat its intended political conclusion. Populism so directs its attention to a mythological Jewish class that holds sway over all that capitalist imperialism offers as exploitation in the place of the Military-Industrial Complex of interests that do dominate.

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Chapter 6

Antisemitism and Inter-nationalism

by Dr Abraham Weizfeld Phd

2018-09-06

The movement of solidarity with the Palestinian people's struggle for freedom is now up against a wall of what is to be considered the definition of Antisemitism. The Apartheid Wall is a clear and present danger and has been dealt with to the extent that more than 80% of Jewish-Americans are now opposed to the occupation of the Palestinian territories as defined by the 1993 Oslo Interim Agreement. The Western Wall is another issue in itself as well where the feminist opposition has called for the liberty of Jewish women to be able to present themselves there for ritual prayers as supported by the Silverman sisters.

The wall of Antisemitism is facing the traditional Leftist movement and ideologies because neither Marxism nor Anarchism have ever developed an adequate definition of what Antisemitism would be. The assumed definition by the Jewish Bund movement was the denial of civil rights to Jewish people and so proposed the National-Cultural Autonomy of the minority Jewish nationalities in the countries of residence where Jewish people had a dual identity as both Polish, Russian, American etcetera and Jewish at the same time. This definition of duality was assumed since the Jewish political-culture in Judaism assumed that we are a National formation together with the residents of the various countries within which we reside and to which we are loyal to because we wish to live as the nationals of that country as well.

However, other occidental political philosophies do not consider that Jewish people are a national formation since they adopt the Christian definition of a religious political-culture that denies

a national definition to Christendom and insists upon an exclusive loyalty to the given nation-state within which one finds oneself. Accordingly, the Jewish political-cultural has an inherent Inter-National premise while Christianity has a nationalist ideology, in its place.

The 19th century coping mechanism to Antisemitism was to insist upon the exclusive national identity of Jewish people loyalty to the particular nation-state that was the default residence of the particular minority considered. So Jewish Britons were loyal to the monarch of the United Kingdom and denied their Jewish national identity as an Antisemitic conception which questioned their loyalty. This is now the difficulty in the USA as well which questions the status of Jewish-Americans and assumes that being Jewish means being loyal to another state, the Zionist State of Israel – which is defined as a Jewish State, while the USA is defined as a Christian State. That is the standard of the Christian supremacy movement that has a hold on the US Presidency now known as POTUS, as if this were the continuation of the Holy Roman Empire.

The definition of Antisemitism begins to be outlined in such developments as a denial of the national identity of the Jewish People by way of an assimilationist dictum or the transference to another state defined as such. The outcome is the same in terms of the denial of the legitimacy of the Jewish national identity in general. The same difficulty arises in the Marxist and Anarchist assimilationist schema which evidently follows the Christian methodology behind each national-state.

The reason that such a definition is crucial is because a national formation has the right to self-determination in the liberal Christian ideology. To define the Jewish People as a national formation then leads up to the question of how this Nation would express its natural rights in terms that are other than and that go beyond civil rights of the individual and takes up the matter of how the People as a whole are constituted.

In the context of international law then, the self-determination of a national formation is a fundamental right and to deny that right is only to be explained away by a racist and/or chauvinist position. As such the Zionist movement has insisted that Jewish self-determination is expressed as support for the “Jewish State of Israel”. That is why the International Holocaust Remembrance Committee (IHRC) definition includes an example calling for the recognition of the Zionist State of Israel as a “Jewish State” according to the right of self-determination. In answer to such an argument the assimilationist tendencies resort to denying the national character of the Jewish People in order to nullify the claim to self-determination of the Zionist State. However, such an argument is fundamentally Antisemitic since it denies the very nature and self-definition of the Jewish People itself.

The objection to the claim to self-determination of the Zionist movement should rather be based in a number of fundamental criteria, none of which require the denial of the national identity of Jewish people. Firstly, the nature of self-determination itself is faulty if it is applied to only one party to a given context. That is to say the Zionist movement cannot legally claim the right to self-determination if it also denies the very same right to the other people to be found in the same context, that is to say the Palestinian People. If Zionism denies the right to self-determination of the Palestinians, then it cannot logically claim that very same right on its behalf. The second related matter is that the Zionist movement claims to represent the Jewish People as a whole, even while it operates on a base of Jewish-Israeli citizens who are a minority of the Jewish People as a whole whereas a greater number actually live in the USA. So, for these two fundamental reasons the Zionist State cannot rightfully claim the right to self-determination. Furthermore, the term "Israel" was initially defined to mean the Jewish People as a whole and not a particular State superstructure.

Now, considering that the State of Israel exists and is recognized by virtue of the United Nations General Assembly resolution #181, called the Partition Plan, and is also recognized by the Palestine Liberation Organisation (PLO) in the accord of 1993 named the Oslo Interim Agreement, thus to deny such an actuality is a matter of contention in itself and is the basis of the claim that such a denial amounts to Antisemitism. To begin with, the matter of the legitimacy of the Zionist State in international law is one that may be considered under the reciprocal provisions of each of the fundamental agreement that are used to claim the recognition of the legitimacy of the State of Israel. Under the provisions of the resolution #181, Israel was established together with the establishment of the Palestine State and the failure to establish the latter delegitimizes the former. "Israel" as such was initially defined as well as a State formation with particular frontiers that were ignored by the Zionist militias advance over the territories allocated to be the lands of the Palestine State and as such nullified the provision for the recognition of the State of Israel, which is not that which is defined in the resolution #181 itself. Furthermore, the provisions of the 1993 Oslo agreement called for the recognition of the State of Palestine within a five-year period thereafter, which was not accomplished and which was actually followed by the continued occupation of the Palestinian territories and its privatisation by colonial outposts on private lands next to villages and municipalities of the resident Palestinian population, in continuation of the Nakba expulsion of the Palestinian people in 1947-48 war of occupation. This is then a further default action which delegitimizes the actual State of Israel.

In the diplomatic sense of fostering negotiations for the purpose of overcoming the inherent illegalities of the establishment and presence of the State of Israel, one is obliged to recognise the existence of the Zionist State. Such recognition though is not to be taken as a confirmation of its claim to the self-determination of the Jewish People and not to be taken as the acceptance of the expulsion

of the indigenous Palestinian population nor the occupation of lands not allocated by any legitimate authority.

Being conscious of the evident Antisemitism amongst the Arabic and Muslim political culture is not evidence that as a Jewish People we do harbour many who are pro-Zionist and only think of Arabs as an enemy to be hated - even while making allies of some Arab countries like Saudi Arabia. Leaving aside which hatred is stronger, the only criterion for some sort of conclusion is the recognition of the reciprocal irrational tendencies that flow in our mutual nationalities. The presence of Antisemitism is not the question that enables a solution. All matters of such Inter-National relations are obliged to respect the reciprocity between the nations that inhabit the same Land, with their own national identities. The State Israel exists as the people and so does Palestine. How to reconcile the two in a given Nation-State is not possible, considering that this constitutional format dates back to Hegel and all those horrific consequences. No, that is a history that we want to leave behind. And it was the Jewish Bund that proposed that we in the old Poland, Latvia and Russian Pales of Settlement - would live in harmony as our own National-Cultural Autonomy, thus accorded collective national civil rights as well as the full implementation of our individual rights, equal to all other members of society.

The progress in this endeavour is evident in the Palestinian context with the revision of the HAMAS movement Charter which no longer refers to “Jews” as an enemy and not longer endorses the conspiracy theory of Jewish supremacy as contained in the publication of the fascist propaganda entitled ‘The Protocols of the Elders of Zion’. The persistence of the Israeli peace movement is also indicative of the consciousness of mutuality that recognises the actuality of the demographic reality of that Land.

The prospect of a political solution may thus be considered in a non-State context since no Statist proposal, agreement or recognition has actually ended the state of hostilities. Consequently, one is obliged to consider a “No-State Solution” which is available in the defined format provided by the recent publication of the work ‘The Federation of Palestinian and Hebrew Nations’.

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Chapter 7

BUNDIST PERSPECTIVE ON NATIONALITY AND CITIZENSHIP

By abraham Weizfeld Phd

The reference to Jewish ‘nationality’ by the executive order of the Trump presidency (POTUS Presidential Office of the United States) is a political irony since it is being used as a term in place of ‘citizenship’. The difference being that Trump’s intention was to marginalise the Jewish-American communities by linking them to the State of Israel even though it is unlikely that they are dual citizens. Being pro-Zionist, the Trump administration prefers to consider Jewish-Americans as being loyal to the State of Israel more so than to their homeland, the United States of America.

While this may not be intended as an offence it is nonetheless considered an indictment by so many of the Trump supporters who cherish the USA as a Christian Nation-State, to which the Jewish-Americans are not considered to be members of.

The definition of Jewish-Americans as a nation though is not necessarily incorrect in stating that; “Discrimination against Jews may give rise to a Title VI violation when the discrimination is based on an individual’s race, color, or national origin.”³³ This is warranted in face of the increasing violent attacks upon Jewish people and community institutions. It is also true enough to state that the

³³ <https://www.whitehouse.gov/presidential-actions/executive-order-combating-anti-semitism/>

majority of Jewish people who live in countries other than 'Israel' are a nationality of their own, together with being loyal citizens of their home countries. This is a concept that corresponds to the Jewish Bundist norm of 'Dorkyt' or hereness as one's identity. But together with the additional reference in the executive order to the IHRA (International Holocaust Remembrance Association) declaration on Antisemitism, the direction is taken to obscure any dissociation from the Zionist State of Israel by so adopting the Nation-State law of Israel's dangling Prime Minister Netanyahu. To link 'The Jewish State of Israel' with the Jewish-American nationality, Jewish-Americans have been declared to be of a foreign origin. Thus, the United States of America by consequence is likewise considered to be a theological Christian Nation-State. The Jewish-Americans are as a consequence tied to the State of Israel – so as to accord with the Christian Books of the Bible.

The actual character of the USA is composed of Anglo-Americans at 26%, German-Americans (like Trump) 25%, Afro-Americans 11.5%, Mexica-Americans 11%, Indigenous 1.5%, and Jewish-Americans 1.5%.

However, according to Judaism – rather than Christianity and its denominations - the commandment issued forbidding the Jewish People to become a “Nation like other Nations”, is inscribed in the work of Samuel. This is why the Jewish Judaic Orthodox 'Neturei Karta' exists, as well as the Samaritans on Mount Gerizim in Nablus, Palestine, and the Satmar Orthodox Judaic communities of Crown Heights NYC and internationally.

This is precisely why it is necessary to distinguish between national origin and the citizens of a State - as in the Zionist State of Israel. The confusion that generally reigns in the association between Nation and State, as in the fusion made between the Jewish-American nationality and the State of Israel, undermines the status of Jewish-Americans as Americans or Canadians. Their subjugation by the Antisemitic tendencies in the political culture of the US Civil Society objects to dual citizenships as an affront to loyalty for the USA as a State, that State being Christian and 'White', even while encompassing a heterogeneous society.

While this association between nationality and citizenship is currently innocuous, because of the strategic military alliance made between the USA and the State of Israel, this nonetheless undermines the stability of the Jewish-American nationality considering the USA's stronger financial alliance with the PetroStates of OPEC (Organisation of Petroleum Exporting Countries). This oil lobby alignment contradicts the USA's alliance with the expansionist State of Israel. Such a fundamental contradiction revolves around the Palestinian People's struggle for national recognition endorsed by the United Nations General Assembly against the State formation of Israel.

Accordingly, the association made between the Jewish-American nationality and the State of Israel inspires hatred not for the State but for the Jewish People in the USA, and elsewhere. The populism behind the Trump presidency could very well turn into resentment about the 3.8 billion dollar yearly military aid package provided to the State of Israel. Such aid is conditioned upon buying military goods from the US Military-Industrial Complex of course. This populist resentment oftentimes held by self-describes Leftists is a form of Antisemitism named Judeophobia is then utilised by Zionist ideologues to condemn any expectation or desire for peaceful co-existence. And yet, the presentation of the Jewish opposition to the Zionist parties tends to dissolve the animus so inspired.

That would be possible if not for the historical prejudices against the Jewish People carried in the populist sub-conscious of the Christian mind-set, even when agnostic. A populist option arises at this time of crises to reclaim the heritage as in nationalism or in revolution. The common tendency in both cases though is the disdain for the image of the oppressor rather than the source of their oppression. This is the door to Antisemitism and Judeophobia, and they both coincide in a Christian political culture that would merge anti-Judaism and Judaeophobia.

That is all why the pretence of the US President to be protecting Jewish-Americans is actually protecting the US affiliate the State of Israel even at the peril of the very same Jewish-Americans.

“A Nation like other Nations” is that we are actually a Nation unlike other nations originally.

Do we have to assimilate ourselves to be the subjects of another Nation which is hostile to our presence and voilà, we are in the hands of the Christian Nations, such as the Germans-Americans of a 'Trump' populist-fascist alliance. Presently, popular speech crowns the Crusades as a 'triumph'.

But now the loyal Zionist Statists have legitimatised Antisemitism, by reference to the war crimes of the Zionist militias performing their duties as mercenaries on behalf of whatever imperialist power comes along, including presently the Christian supremacy called 'Christendom', and this Empire includes the IDF – Israel Defense Forces. Note here the term 'Israel' and not 'Israelis', that is being defended, not the Israeli People or Nation/s.

Such a designation of nationality contradicts the Civic conception of the Nation its State-Republic. While Republic should represent the *Res Publica* of Civil Society it has been transformed by the French Liberal revolutionary movement to be the Nation-State as if there were but one Nation exclusively. However, the Nation-State is a Civic State that has dismissed the actuality of constituent nationalities to project an assimilationist myth of homogeneity that is labelled equality.

The formalist conception of equality is an assimilationist paradigm under the impositions of the State but does not resemble the actual society over which it dominates.

Unfortunately, it is ingrained in the radical Liberal ideology of Marxism, which projected the Nation-State as a Class-State, as if the bourgeois State could adopt an alternate Class interest.

Based on such a outrageous presumption Marx wrote his pamphlet 'The Jewish Question' in 1848 which is a phrase launched by the Antisemitic feudal and bourgeois forces seeking the necessary scapegoat to camouflage its own sources of power and domination.

The willingness to assimilate to the bourgeois model in political culture is based in the sense of granting the bourgeois order as the progression the historical inevitability generated by the Hegelian notion that the real is rational and so progressive.

Such is the nature of current hyper-capitalist neoliberalism as well. Under the domination of the Nation-State the particularistic nationality seeks its assimilation to build its equality under the norms of its domination seeking meritocracy to resolve issues of domination in the patriarchal bourgeois Christian political culture. Assuming as such the Jewish identity is a problem to be resolved rather than the rejection of such an identity.

The existence of the Jewish People as a nationality is so put into question. The actual question should be rather put over the Nation-State itself.

Jake Javanshir says

"I didn't say that all Jews are guilty but in my opinion ... are in part to blame partially in the rise ill feelings and/or Antisemitism."

This is the populist Left position held by the Marxist current of thought, both Jewish and non-Jewish - and so merits its critique and dissolution.

Such a link between the Zionist State and the Jewish People proclaimed by the Law of a Jewish Nation-State - which is made into a prior condition for negotiations with the Palestine Liberation Organisation (PLO) - is adopted even by many Leftists using this Zionist definition. As such they are condemned to consider that to take an Anti-Zionist position against Israel assigns that guilt upon the Jewish people ourselves. Knowing that such a link is also Antisemitic and is fabricated in order to blame the Jewish people as a whole internationally, for the war crimes of the State of Israel even though a majority of Jewish people do not live or vote in Israel's confines.

If the Anti-Zionist position considers the State of Israel to be the agent of such war crimes as; expulsion, occupation, and genocidal massacres then there is obviously no link between NYC Crown Heights and Gaza. The link arises in the mind of the Antisemitic assumption that the Zionist State is proclaiming a verity which means that Jewishness is considered to be the source of such war crimes. It is Jewishness that is considered to be guilty and that those Jewish people who are not Judaic are thus less guilty than those who are, even though the Neturei Karta and the Satmar communities have never become or were pro-Zionist.

The quote from Javanshir says it all and so continues on with the original Marxist accusation made against the Jewish People by the assimilated Lutheran-raised Karl Marx. Jewishness is guilty and must be abolished. This has subsequently been the basis of the Marxist Anti-Zionist position.

The proof of this sorry state of mind is the generalized refusal of the Marxist inclined Left to refuse the principled endorsement of the Montréal Holocaust Museum Declaration on Antisemitism which is attached here.

However Leftist Marxism is not the only Anti-Zionist position and a proper attention must now be made to the political principles brought forth by the Jewish Bund founded in 1897. Let the Marxists now admit that the expulsion of the Jewish Bund from the 1903 Second international was an Antisemitic error.

References:

<https://keydifferences.com/difference-between-nationality-and-citizenship.html>

<https://www.difference.wiki/nationality-vs-citizenship/>

Volume 3

Chapter 8

Jewishness vs Zionist

abraham Weizfeld Phd - Chairman of the Jewish Socialist Bund

& Comrade Net

2021-05-01

JPLO Note: It is not appropriate to term the fascist gang in Jerusalem 'Jewish' Supremacists since they were evidently Zionists. 'Lehava' could only be considered Zionist Supremacist, otherwise you would be adopting the identity made by those Zionists to be representative of Jewishness.

We of the Jewish Socialist Bund do not accept such a designation making an amalgam of Zionism and Jewishness; no more 'Jewish' Nation-State but a Zionist State, no more 'Jewish' Supremacists but rather Zionist Supremacists. No more Israeli Apartheid but Zionist Apartheid. No more Jewish Lobby but only a Zionist Lobby. Not Jewish self-determination but colonialism.

We are the Jewish People, and we are demanding to be recognized as such apart from the Zionist State. By majority, we do not live in that State and do not intend to and we will take on fascism in each of the countries that we call homelands.

Again, we are the Jewish People, and we are not a 'Jew'. The atomization and objectification made by this Christian initiated populist title is the same as that used by the Nazi regime on the yellow stars.. and yet the popular Christian parlance expects Jewish people to submit to such debasement, as well as Jewish use made of the term itself as a sign of assimilation, geared to formulate a ticket to integration.

All in all, it an insult and a falsification of who the Jewish People are, all so as to facilitate the incursions into the Western Orient by the neo-imperial interests of the powers that continue to be, in the capitalist sphere of activity.

To use our name in vain is to be considered the essence of Antisemitism; whether by one ideology or another populist manifestation seeking influence for whatever.

Comrade Net, 11:57

This is a very good JPLO Note

11:58

thanks, it is dangerous to point out some things sometimes..

Comrade Net, 11:58

Whiteness is based on Anti-Jewishness.

11:58

yeh

Comrade Net, 12:00

Zionism as fascism is forced to follow its own logic but it is also the most culturally offensive form of neo-colonialism.

Chair 12:03

if so then it is colonial, as it stated originally. however for no one state in particular and makes its alliances as if it were a contractor mercenary for the imperial power available.

Comrade Net, 12:00

There is no 'Jewish' Supremacists. There are merely Hebrew Supremacists that require compassionate re-education by Palestinians and World Jewry.

Chair In reply to 12:00

Yes, we can do the job because we are co-nationals, and the Zionists know this even those transformed into soldiers. When they sense from the classicists, that they do not recognize you as legitimate, then even the offer of assimilation seems like cultural genocide. [And a ghetto as a State as agents of the imperial power becomes an alternative to Holocaust, something like the Jewish ghetto police]³⁴

Comrade Net, 12:07

Zionism is more brutal than Americanism because it is neocolonial. We tend to forget that Neo-Colonialism is more aggressive than root-Colonialism. The USA and Canada were founded as a Colonial Settlerism and the ethics of this project was not put into question by such settlers. The Zionist State was from its founding a brainwashing settler community. Unlike Euro Settlers the Post-Jewish Settlers were primary traumatized. So, we resolve this confusion by pointing out that while Neo-Colonialism is technically worse - it is the root-Colonialists that create such neo-Colonialists.

³⁴ Postscript 38 p 391.

Québec is another topic altogether but USA and Canada (more so the USA) in theory, is more responsible than the Zionist state for the crimes committed.

Assimilation is Cultural Genocide!

Chair: [The Court 'Jew' of old has matured to be the vassal of the world Hegemone each of which share a mutual precarity of existence by virtue of their sense of sovereignty in the monarchical sense of the security of its Nation-State, branded a liberal Democracy. Feudalist in essence humanity still struggles to become civilized. This is the sense of Civil Society, an organic whole, a culture and a National Mind as Hegel would have it. A Civil Society that does not have a means of communication amongst itself is the definition of colonialism. We are one of so many nationalities that are denied the means of collective existence in order to favour the balance of social relations in the Apartheid caste system of not only class domination but national domination for the sake of debased wages and lack of citizenship, which is reserved for the separate Caste Social Order of 'White' America.

The first impediment to our collective consciousness as a Jewish nationality in an international Jewish People, apart from the Zionist State, is precisely that. We need our independent Jewish institutions, networks, mediae, and self-governments not financed by Zionist donors who become the owners and the Jewish People become the clients of that particular National bourgeoisie. This is what is happening at this time, in terms of the wave of Jewish oppositionists and formations in various countries that oppose the Zionist game plan in Palestine, or Kana'an if one prefers. It is ironic that Zionism claims to be modernist secular while adopting the monarchist precedent available in our history while ignoring the Judaic tradition of Moishé in the 35 National Assemblies without a King, or the multi-national character of the actual country presided over by the bi-national King David - so adding another contradiction on the initial link made by a supposed 'Jewish Nation-State'! Suffice it to say that this default of the Jewish identity is ending with the emergence of the new generations of Jewish activists and thinkers who have regenerated a truly Jewish Civil Society, in particular; If Not Now, Not In Our Name, CodePink, Bend The Arc, Never Again Action, Jews Against White Nationalism, Jews for Racial and Economic Justice's (JFREJ), JWOCMarching, HowToFightAntisemitism.com or Jewish Voice for Peace.]

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**RECONCILIATION CONFERENCE LIST**

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since 1994 by the

**Jewish People's Liberation Organization**

End Zionism & Judaeophobia

abraham Weizfeld PhD moderator-founder [SaaLaHa@fokus.name](mailto:SaaLaHa@fokus.name)

[jplo-olpj-subscribe@lists.riseup.net](mailto:jplo-olpj-subscribe@lists.riseup.net)

political declaration **JPLO** ( a Bundist chapter )

[https://www.academia.edu/45689019/Jewish Peoples Liberation Organization J PLO Organisation pour la liberation du Peuple Juif OLP J a Non Zionist Declaration v4 2 3 Jewish Bundist Organization ?email work card=abstract-read-more](https://www.academia.edu/45689019/Jewish_Peoples_Liberation_Organization_J_PLO_Organisation_pour_la_liberation_du_Peuple_Juif_OLP_J_a_Non_Zionist_Declaration_v4_2_3_Jewish_Bundist_Organization_email_work_card=abstract-read-more)

<http://bundist-movement.org/about-us.html>

the books

**Sabra and Shatila (1984) 2009**

<http://bookstore.authorhouse.com/Products/SKU-000255066/Sabra-and-Shatila.aspx>

**The End of Zionism : and the liberation of the Jewish People 1989**

[http://www.academia.edu/11243333/THE\\_END\\_OF\\_ZIONISM and the liberation of the Jewish People](http://www.academia.edu/11243333/THE_END_OF_ZIONISM_and_the_liberation_of_the_Jewish_People)

**Nation, Society and the State : the reconciliation of Palestinian and Jewish Nationhood**

[https://www.academia.edu/40349204/VOLUME I SECOND EDITION THESIS NATION S OCIETY AND THE STATE](https://www.academia.edu/40349204/VOLUME_I_SECOND_EDITION_THESIS_NATION_SOCIETY_AND_THE_STATE)

[https://www.academia.edu/40349264/VOLUME TWO SECOND EDITION THESIS METHODOLOGY OF NATIONAL IDENTITY](https://www.academia.edu/40349264/VOLUME_TWO_SECOND_EDITION_THESIS_METHODOLOGY_OF_NATIONAL_IDENTITY)

**The Federation of Palestinian and Hebrew Nations**

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<https://www.cambridgescholars.com/product/978-1-5275-1313-6>



Further comments at the site of the original posting;

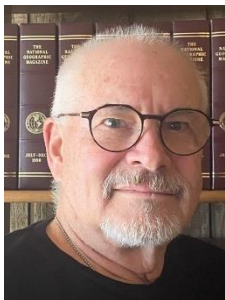
[“Mr. Trudeau – what values, exactly, do we share with Israel?” – asks retired Canadian M.D. and armed forces veteran | Canada Talks Israel/Palestine \(canadatalksisraelpalestine.ca\)](#)

Search for:

“MR. TRUDEAU – WHAT VALUES, EXACTLY, DO WE SHARE WITH ISRAEL?” – ASKS  
RETIRED CANADIAN M.D. AND ARMED FORCES VETERAN



Young Jewish fanatics paraded through East Jerusalem on April 23rd yelling “death to Arabs” in a demonstration that the liberal American Jewish group *If Not Now* labelled a Jewish “pogrom”. Over 100 Palestinians were hurt. The Israeli government stood by – even protecting the fanatics. In an open letter to Prime Minister Justin Trudeau, a Canadian doctor asks why Trudeau keeps on repeating that we share “common values” with Israel. [Read more...](#)



John Menzies, Guest columnist

*April 25, 2021*

*Right Honourable Justin Trudeau*

*Prime Minister of Canada*

*Sir:*

*In a recent speech you said that Canada and Israel shared “common values” and that Israel is an ally and a friend. I believe you should seriously reconsider which values we truly do share.*

*Recent events in Jerusalem (which some have compared to a “pogrom”) have revealed what many people and organizations have been saying for years; the basic rights of Palestinians have been repeatedly denied by a culture of anti-Arab racism within the Israeli society, government, legal system, military and police.*

*On Friday, April 23 a racist mob of extremist Jewish Israelis, many supporters of the openly racist Lehava movement, attacked Palestinians during Ramadan. The result was over 100 injuries and 22 hospitalized. “Death to Arabs,” “restore Jewish dignity,” “hang an Arab”, were all heard loud and clear after a week of promotion on extremist social media according to reports in the Israeli daily Ha’aretz. (Ha’aretz April 26, 2021)*

*CBC chose to run 41 seconds of video showing Ramadan activities but nothing of the Israeli Kahanists’ violent activities and no commentary. CTV and Global News both ran a story about rocket fire from Gaza into Israel but no mention of the racially motivated attacks in Jerusalem.*

*As of April 26, 2021, there still is no Canadian government press release condemning the attacks on Palestinians, although you found time to wish the Queen a happy birthday.*



A Palestinian is detained during clashes with Israeli police, as the Muslim holy fasting month of Ramadan continues, in Jerusalem, April 23, 2021.

*Lest you believe that Israeli racism is confined to violent acts by errant youth gangs, you should also know that the forced displacement of Palestinians from the Sheik Jarrah neighbourhood of Jerusalem, was undertaken by applying Israeli domestic law to territory that the whole international community, including Canada, holds to be occupied and not legally under Israeli control.*

*If the displacement goes ahead in Sheikh Jarrah, by August 1, 2021, up to 500 Palestinians will be expelled with nowhere to go and no compensation.*

*“Judaization” has long been a policy in Jerusalem in the belief that if enough Palestinians are expelled, annexation of East Jerusalem becomes irreversible. This is contrary to Canada’s official policy that the status of Jerusalem is part of Final Status Negotiations.*

*This situation is so grave that 190 organizations have written to the International Criminal Court asking for urgent intervention.*



*Racism against Arabs/Palestinians is present in a broad cross section of Israeli society, fostered by the attitudes and statements of officials at all levels of government and even including some prominent rabbis. For example, Israeli cabinet members have called for “killing terrorist snakes, and their mothers” (Ayalet Shaked), “I have killed lots of Arabs in my life and there is no problem with that” (Naftali Bennet), and in an election campaign ad Benny Gantz boasted of reducing parts of Gaza back to “the stone age”. No wonder the right-wing base feels free to carry out a race riot.*

### **Canada has made great progress**

*Canada has spent a long time coming to grips with the racism of our past, particularly against first nations people and a long way in identifying the protection of human rights as a core value of our Canadian identity.*

*As a probation/parole officer and as a physician I have personally seen numerous examples of the deadliness of institutionalized racism. We have made great strides in law in how we treat young offenders, in gun control, in recognition and treatment of mental health and substance abuse. We have even disbanded an army regiment over its racist conduct and have held a Truth and Reconciliation Commission to begin healing the wounds of native dispossession and discrimination, acts which are now recognized as genocide.*

*In Canada, hate crimes and supremacist incitement to violence are investigated and prosecuted, hate speech is not allowed, and anti-Semitic acts and Islamophobia are grounds for prosecution.*

*This is why I'm confused about why you would say we share “common values” with Israel.*

*From a human rights perspective, Israel resembles the Canada of yesterday when we put a head tax on Chinese, blocked the Komagata Maru, starved native reserves and tried to impose ‘whiteness’ in residential schools.*

*Canada has come a long way as a nation. We have values that make me proud to be a Canadian. But Israel does not share those values.*

*John Menzies, Md.*

*Pembroke, Ontario*

*Cc. The Honourable Marc Garneau, Minister of Foreign Affairs*

*Cc. The Honourable Jagmeet Singh, Leader New Democratic Party of Canada*

*Cc. The Honourable Annamie Paul, Leader Green Party of Canada*

*Cc. The Honourable Erin O'Toole, Leader The Conservative Party of Canada*

*Cc. Mr. Bob Rae Canadian UN Ambassador*

Dr John Menzies is a retired Armed Forces Physician. He has worked in Canada, Germany, Haiti and Tanzania. He has a lifelong interest in indigenous history and human rights.

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**Canada Talks Israel Palestine (CTIP) is the weekly newsletter of Peter Larson, Chair of the Ottawa Forum on Israel/Palestine (OFIP). It aims to promote a serious discussion in Canada about Canada's response to the complicated and emotional Israel/Palestine issue with a focus on the truth, clear analysis and human rights for all. Readers with different points of view are invited to make comment.**

**<http://www.ottawaforumip.org>**

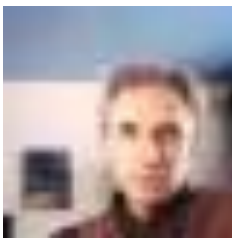
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Posted in [Uncategorized](#) on [April 29, 2021](#) by [Peter Larson](#). [7 Comments](#)

← Prime Minister Trudeau claims Canada and Israel “share common values”. Do those values include the right to expel people from their own homes?

7 COMMENTS

1.



abraham Weizfeld PhD

[April 29, 2021 at 6:51 pm](#)

JPLO Note: It is not appropriate to term the fascist gang in Jerusalem 'Jewish' Supremacists since they were evidently Zionists. 'Lehava' should only be considered Zionist Supremacist, otherwise you would be adopting the identity made by those Zionists, to be representative of Jewishness.

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Again, we are the Jewish People and we are not a 'Jew'. The atomization and objectification made by this Christian initiated populist title is the same as that used by the Nazi regime on the yellow stars.. and yet the popular Christian parlance expects Jewish people to submit to such debasement, as well as Jewish use made of the term itself as a sign of assimilation, geared to formulate a ticket to integration.

All in all, it an insult and a falsification of who the Jewish People are, all so as to facilitate the incursions into the Western Orient by the neo-imperial interests of the powers that continue to be, in the capitalist sphere of activity.

To use our name in vain is to be considered the essence of Antisemitism; whether by one ideology or another populist manifestation seeking influence for whatever.


De : Canada Talks Israel/Palestine

Peter Larson posted: " Young Jewish fanatics paraded through East Jerusalem on April 23rd yelling "death to Arabs" in a demonstration that the liberal American Jewish group If Not Now labelled a Jewish "pogrom". Over 100 Palestinians were hurt. The Israeli government stood"

1.  Peter Larson

[April 30, 2021 at 10:49 am](#)

Thank you Dr. Weizfeld  
“It is certainly true that not all Jews are Zionists; it is also true that not all Zionists are Jews. However, the state of Israel claims to be a home for the Jewish people and anyone that they consider Jewish can become an Israeli citizen if they wish. This “right of return” doctrine does not discriminate between Jews who are Zionists and Jews who are not Zionist. They recently passed constitution-level laws that declare Israel a Jewish State. Many Jews disagree.”

1.  abraham Weizfeld PhD

[April 30, 2021 at 1:53 pm](#)

*Your comment is awaiting moderation.*

Peter Larson has not read the Law of Return codified by the Zionist State of ‘Israel’! That Law states that Jewish applicants for citizenship are accepted unless they are a threat to the security of the State. Anti-Zionist is defined as a threat to the ideology of Zionism and therefore a threat to its State. It is not only many ‘Jews’ as you put it who disagree but rather half the Jewish population according to the recent poll.

-  Peter Larson

[April 30, 2021 at 8:27 pm](#)

Hello Dr. Weizfeld,  
You are RIGHT! I have not read the “Law of Return” or any of the other documents that make up the Israeli “constitution”. But I have


read many summaries and talked to experts (both Israeli and Palestinian) who do know quite a bit about it. So I have picked up the general idea. In short, Jews from around the world are welcome to come to Israel, non-Jews, less so. And Palestinians not at all. If you, or anybody else is interested in discussing this more, OFIP will be holding a webinar on this very topic on Thursday, June 3rd with Jonathan Cook, an expert on the topic. He knows this stuff inside out because., although a non-Jew he was successful after many years applying, in getting Israeli citizenship. He will discuss that process, and Israel's bizarre citizenship laws.



Abraham Weizfeld PhD

[April 30, 2021 at 9:07 pm](#)

Your choice of experts is indicative of your political conclusion which only seeks those experts who may agree with your misconception. Why is it that you have repeated the error of what the Zionist Law of Return is when you admit to not knowing what it is and that it is meant for Zionist Jewish people only. Disregarding empirical evidence is called prejudice, is it not? Whatever OFIP is has chosen an expert who is not an expert on the matter. Why does it not invite Dr Abraham Weizfeld PhD to speak on the Jewish Bundist Anti-Zionist perspective?

2.  Dr. David Lorge Parnas

[April 29, 2021 at 7:54 pm](#)

It is easy for observers to dismiss the Kahanist marchers as a small but vocal minority but that is a mistake. They are the froth on top of a river of fear and hatred that flows quietly but deep. In discussions with many Israelis, I sense a deep conviction that it is impossible for Jews and non-Jews to share Palestine, that they need control of Palestine, that they have the right to

control all of Palestine completely, and that peace will be impossible until they have cleansed the land of non-Jews who disagree. Dismissing the loud marchers as an extremist minority allows the press and politicians to ignore them. Canadians need to understand that they are but the tip of a powerful iceberg and stop supporting Israel.

1.  Abraham Weizfeld PhD

[April 29, 2021 at 9:56 pm](#)

[https://www.btselem.org/press\\_releases/2021413\\_new\\_all\\_population\\_israeli\\_palestinian\\_survey](https://www.btselem.org/press_releases/2021413_new_all_population_israeli_palestinian_survey)

2.  Asenuch

[April 30, 2021 at 1:26 am](#)

When the land was all Palestine, the PALESTINIAN Jewish minority shared the land with Muslims, Christians, and Druze, until the Zionist movement cut indigenous Jews from the herd of Palestinian identity and instituted settler-colonialism to import their desired demographic of White Jews.

Let's not make Jew a proxy for Israeli, because doing so feeds into the Zionist agenda of leveraging the European legacy of Jewish persecution to silence dissent regarding Israel's atrocities.

Making Jew a proxy for Israeli/Zionist also feeds anti-Semitism, because Jews outside of Israel end up being targeted.

3.  Kathy Lewis

[April 30, 2021 at 10:10 am](#)

I applaud this very brave and insightful questioning of our government's blithe statement of assumed "shared values with Israel". Although I challenge Dr Menzie's

optimistic statements about the progress we have made righting the wrongs committed against Indigenous people, I am in complete solidarity that Trudeau's statement about our shared values with the anti-Arab state of Israel are more a reflection of John A McDonald's time than the present. As a Canadian, I do not support the actions or attitudes of the state of Israel towards the genocide of Palestinians. The Israelis are settlers, just as the Europeans are in Canada.

John menzies

[April 30, 2021 at 1:14 pm](#)

Thank you for your comment. Short of reliving our history without the stain of racism and injustice to First Nations people, you are correct, we can never completely undo what was done. But when I think of how our attitudes towards human rights in general, and aboriginal Canadians in particular, have changed since my first parole court appearance in 1970, I do feel optimistic. I also feel extremely frustrated that the pace of change is so plodding and that problems present decades ago are still present, population health and clean water just to name two. I am encouraged though when I see departments of indigenous health in medical schools, recognition of indigenous health needs as different from nonindigenous people, and the importance of indigenous culture as determinants of population health. These were not there in my early days even though they were clearly relevant. Although we'll never completely erase the stain of our colonialism, we need not be silent when it unfolds in other parts of the world. Again, thanks for your comments.



- 4.
- 5.
6. [abraham Weizfeld PhD](#)

[April 30, 2021 at 2:15 pm](#)

That is half the actuality since the Jewish Israelis are very polarized and opinion is split evenly on the Occupation and the settlers. There is talk of civil war. The Palestinian resistance together with the Jewish opposition will be able to overcome fascist tendencies in civil society. As for those Zionists who cannot live together they could simply leave.

This is the half-full glass paradox again.



1. [Abraham Weizfeld PhD](#)

[April 30, 2021 at 2:16 pm](#)

In reply to: Dr. David Lorge Parnas



3. [larramendy](#)

[April 30, 2021 at 2:32 am](#)

Excellent article.



[Guy Archambault](#)

[April 30, 2021 at 10:56 am](#)

La dérive israélienne vers une forme de racisme d'extrême droite est extrêmement préoccupante. Human Rights Watch qualifie maintenant les actions israéliennes de "Crimes of apartheid and persecution". L'appui du Canada à Israël, dans ces circonstances, devient intolérable. Ce n'est pas parce que nous abhorrons l'antisémitisme que nous devons nous faire complices de l'apartheid.

Guy Archambault, ancien diplomate canadien



“Mr. Trudeau – what values, exactly, do we share with Israel?” – asks retired Canadian M.D. and armed forces veteran | [Canada Talks Israel/Palestine \(canadataalksisraelpalestine.ca\)](http://canadataalksisraelpalestine.ca)

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Followed by comments and discussion on the JewishForum email List of the JewsWhoSpeakOut documentary List. .

Really, it is not that Zionism seeks to establish Jewish supremacy but rather Zionist Jewish Nation-State sovereignty - as specified in the wording of the Right of Return - which excludes the Jewish applicant considered to be a threat to the State. Since the State is Zionist, it excludes those who are not.

As an ideology Zionism also is at war with any Jewish opposition and would not permit including its ideological enemies - in addition to the presence and resistance of the historic inhabitants of this common land, originally Kana'an.

But from what I understand about your position, Moshe, is while you do recognize a civil society Nation that is Jewish Israeli - together with refusing recognition to the State that calls itself 'Israel'.. however, you do not recognize the collection of various Jewish nationalities, including the Hebrew Nation, in what we call the Jewish People?

Of course, when we refer to People-Nation this is not the Reformation liberal-democratic Nation-State-Religion of some time ago in 1648.

Fundamental to Bundism is the constitutional formulation of Nation-Cultural Autonomy and it is this formula that was applicable to Hungary by Otto Bauer.

This coincides with the Autonomist tendency to an international Federation of the various National-Cultural Autonomies. This was initially organized as the World Jewish Congress but here in Canada it was sabotaged by the Zionist movement in a cross Left-Right unity.

Bundism is a very different Constitutional format than the proletarian State under democratic centralism or the liberal Nation-State. That is why our organizers were imprisoned and killed by the Party. The Nazis did in the Bundist supporters who were 17/20 ratio by votes and suddenly the only voice claiming national self-determination were the Zionists after the war. My father told me of how the Zionist would come recruiting in the refuge camp and beating the opposition voices among the survivors.

I do not allow the Zionists to hold hostage the identity of the Jewish People for its gain at the expense of another Nations self-determination as well.

In any case I will leave you here with the reference to my work of

### **The Federation of Palestinian and Hebrew Nations**

[https://www.academia.edu/38380122/The\\_Federation\\_of\\_Palestinian\\_and\\_Hebrew\\_Nations](https://www.academia.edu/38380122/The_Federation_of_Palestinian_and_Hebrew_Nations)

<https://www.cambridgescholars.com/product/978-1-5275-1313-6>

**De :** Machover, Moshe

**Envoyé :** 1 mai 2021 14:42

**À :** Abraham Weizfeld <[saalaha@fokus.name](mailto:saalaha@fokus.name)>

**Cc :** [jewishforum@lists.riseup.net](mailto:jewishforum@lists.riseup.net)

**Objet :** Re: What, in your opinion, is the correct way to refer to White Supremacists?

**Importance :** Haute

Dear Abraham,

Thanks for your reply. I must say I find it unconvincing. White Supremacists wish to establish supremacy of those they consider “White” over non-Whites. Similarly, Jewish Supremacists wish to establish supremacy of those they consider “Jewish” over non-Jews.

You make it sound as though what they wish to establish is supremacy of Zionists over non-Zionists.

It makes no sense to me.

MM

On 2021 0501, at 16:33, abraham Weizfeld PhD <[saalaha@fokus.name](mailto:saalaha@fokus.name)> wrote:

Dear Abraham,

What, in your opinion, is the correct way to refer to White Supremacists?

MM

In reply;

As one may easily sense, the term 'White' is a genetic criterion and fits into the racist methodology itself. The Black Nation adopts a similar designation as in American parlance.

To become precise in this matter, we must avoid race theory although we recognize the self-identification of a given nationality.

In terms of what 'White' means we can go back to the Anglo-Saxon identity which was clarified in 1292 with the expulsion of the Jewish population. This 'White' identity was adopted by the European Nation-States as a rationale for its colonial projects.

What 'White' has come to mean then is European and Christian. The contradictions were apparent in the US political-culture when in the 1950's Italians and Greeks were not considered 'White' because of their resemblance to other Mediterranean cultures who were Arab and Berber. A further contradiction was contained in the treatment of Spanish who were considered 'White' even though they had and have the same hue of skin as those who had not been considered 'White'. These contradictions support the definition of 'White' as actually European Christian in origin.

Jewish Americans are now considered 'White', as are the Southern Italians and Greeks. This is the sign of desperation on the part of the Anglo and German Americans who face becoming a minority and so chant 'They will not replace us'. Although Jewish-Americans are courted as 'White' by the pro-Zionist Christian European Supremacists, the same milieu condemns Jewish-Americans for supporting immigration of any Non-'White' refugees.

To consider Jewish nationals in whatever country as 'White' is thus in error. The failures in the designation of the Jewish nationalities are many and range from the Antisemitic stereotypes to the hoax of the Khazarian origin of the Ashken'azi Jewish Nation. The use of skin hue is demonstrated to be irrelevant when one considers the combined genetic heritage of Ashken'azim who are befitted with maternal European mitochondrial DNA and Semitic paternal DNA.

All in all, what is 'White' is simply European Christian political culture which purports to be superior under the American eugenics mysticism adopted by Nazism.

abraham



**Volume 3**

**Chapter 9**

## **The role of Conservative Judaism within Bundism**

**By Hannah Toff    Chairwoman of Strategic Projects**

Conservative Judaism (known as Masorti Judaism outside North America) is a Jewish religious movement that regards the authority of Jewish law and tradition as emanating primarily from the assent of the people and the community through the generations, more than from divine revelation. It therefore views Jewish law, or halakha, as both binding and subject to historical development. The Conservative rabbinate employs modern historical-critical research, rather than only traditional methods and sources, and lends great weight to its constituency when determining its stance on matters of practice. The movement considers its approach as the authentic and most appropriate continuation of halakhic discourse, maintaining both fealty to received forms and flexibility in their interpretation. It also eschews strict theological definitions, lacking a consensus in matters of faith and allowing great pluralism. Yet the constituency of this Conservative rabbinate has been taken over by Zionists, fewer and fewer Jewish Conservative Communities have authentic Torah Culture as a result. Conservative

Judaism embraces Science over superstition seeking to conserve essential elements of traditional Judaism but allows for the modernization of religious practices in a less radical sense than that espoused by Reconstructionist Judaism and Reform Judaism. Out of all the branches of Judaism, it is this branch of Judaism, which is best suited to spread Bundism ironically, yet this requires overthrowing the Zionists who remain in control. The Bundist Movement rejects those who have converted through Conservative Judaism, yet the Bundist Movement accepts and embraces Conservative Jewry. This is because the fabric of Jewish Diasporic Nationality depends on a clear understanding as to who is Jewish and who is not Jewish. It is only Orthodox Judaism holding the rites that bring someone into the Nation. If the fast-paced ways, bombarding, overwhelming and time-consuming ways of Modern Capitalist life was not surrounding individuals such as myself, Orthodox Judaism would not be such a problem for so many of us. Conservative Judaism is authentic but those converting through Conservative Judaism are not actually Jewish because the requirements

of being Jewish require initiation which can only be done in the Orthodox fashion. Conservative Judaism is in many ways Modern Orthodox Judaism done in a lighter style, of course this is not the best way of explaining Conservative Judaism. The best way to explain Conservative Judaism is to point out that it came as a rejection to Reform Judaism. To this day this is how it operates as a branch of Judaism.

I eat Kosher, I am traditional yet unorthodox, I am Jewish Conservative. Today being Jewish

Conservative means traditional but not necessarily strict. Sometimes I violate Kosher by mistake or out of day rush, this is not how life should be when I find Conservative Judaism hard to follow not because I'm uninterested but because I feel bombarded all the time. I resent employment and competitive work as if things were not as they are in this much too-fast paced World I could at least be without hang ups in my observance of Conservative Judaism. Arizona is a Right To Work State, out here many Conservative Jewry get fired because they need to take Yom Kipper off work, or they get fired because of a need to go home on Friday at a precise time in order to make it home in time for Shabbos candle lighting. All of the Conservative Jewry opposing Zionism who I know, refuse to be employed by their own Communities as they would not feel comfortable with the Zionist employment that this entails typically. Bundism can solve this, I would like to testify of the growing rejection towards Zionism which can be found in the Jewish Conservative Communities, politics matters to Conservative Jewry which is why Bundism is like the answer to a long-asked question by so many of us. We have never had a better opportunity to bring Bundism to Conservative Jewry than now.

Interfaith Marriage destroys Jewishness. There are many Jewish victims of Interfaith Marriage.

Secularism is inherently Antisemitic and has helped to colonize the Muslim World by inventing Arab,

Turkic and Persian Nation-States. The Haskalah or Maskilim were some of the first to teach Ashkenazi Jewry to be ashamed of Yiddish. Haskalah (השכלה), Enlightenment, was the movement which originated in 18th-century Germany with the aim of broadening the intellectual and social horizons of Jewry to enable them to take their place in Western society. The term Haskalah, in medieval Jewish literature, is from the Hebrew word sekhel (שכל) "the intellect," but, as here applied, refers to the attitude of attraction to general knowledge, secular learning, and Colonial culture. The Haskalah pursued two complementary aims. It sought to preserve Ashkenazi Jewry as a separate, unique collective and worked for a cultural and moral renewal, especially a revival of Hebrew for secular purposes, pioneering the modern press and literature in the language. Concurrently, it strove for an optimal integration of Jewry in surrounding societies, including the

study of native vernacular and adoption of modern values, culture and appearance, all combined with economic productization. The Haskalah promoted rationalism, liberalism, freedom of thought and inquiry, and is largely perceived as the Jewish variant of the general Age of Enlightenment. The movement encompassed a wide spectrum ranging from moderates, who hoped for maximal compromise and conservatism, to radicals who sought sweeping changes. This is what paved the way for Reform Judaism, Conservative Judaism, Reconstructionist Judaism and Modern Zionism in all of its variants. Pre-Modern Zionism is the Am ha'aretz heresy of Simon bar Kokhba. Simon bar Kokhba is the father of the Haskalah. Simon bar Kokhba is the father of Christian Reconstructionism which predates the Jewish version of Zionism started by Herzl which was perfected by Kahane. Christian Reconstructionism is now known as Christian Zionism. Simon bar Kokhba is the father of "Jews for Jesus" and "Messianic Judaism" there is no mistaking this. Simon bar Kokhba is the father of the Haskalah, Herzl and Kahane, Christian Zionism and the new Minim. Conservative Judaism is mostly for those who have left Jewish Orthodox faith looking for something similar which does not pressure them into living a strict existence. The position held by many Jewry that Conservative Judaism's approach is the most authentic approach and most appropriate continuation of halakhic discourse is incorrect. To say that any other branch of Judaism other than Orthodox Judaism holds the key to the most authentic approach and most appropriate continuation of halakhic discourse is to put Modernism ahead of Judaism which cannot be tolerated. To embrace Conservative Judaism as more worthy of Torah interpretation is to embrace more assimilation which can never be allowed. Uniting the Jewish Nation means recognizing that Am Israel is based on Culture and Religion. The Torah Culture and the Sinai Religion are the foundation grounds to Jewish Nationality any newer definition of Jewish Nationality which serves Colonialism and Assimilation must be rejected. Conservative Judaism is in need of a radical social realignment. Most of Conservative Jewry has been deceived on the subject of Simon bar Kokhba, mistaking him for a great Jewish Hero. We cannot trust Conservative conversion to Judaism under any circumstances.

## Postscripts

38 AW : Adler would have a word to say here judging from his observation that;

*« Dans la superstructure psychique se développe un sentiment d'infériorité qui pousse l'individu à rechercher une supériorité, c'est-à-dire une protection, une sécurité compensatrice. »*

"With the psychic superstructure a feeling of inferiority develops which motivates the individual to seek some superiority, that is to say protection, compensatory security. "



Dr Alfred Adler, 'Le Tempérament Nerveux : Éléments d'une psychologie individuelle et applications à la psychothérapie', Petite Bibliothèque Payot, Paris, 151, traduction Dr Roussel, original 'Über den nervösen Charakter', p 8, Avant-propos by Paul Plottke, 1948

39 AW : The Jewish Socialist Bund and its website were formed not out of recourse due to the massacre of May 27, 2019 but actually in response to the decision to dissolve The Jewish Bundist Diaspora Movement and the monopolisation and inactivity by Dona Newman of the website that carries its name.

40 AW : Unfortunately, we have had no direct communications between the five martyrs and Dr Weizfeld. Such contact was blocked by Dona Newman. The Jewish Socialist Bund website is representative of all the new Bundist Chapters and Units.

**Volume 3**

**Chapter 10**

**The Bundist Standard of Conservative Judaism**

**By Hannah Toff Chairwoman of Strategic Projects**

Orthodox Judaism is the only branch of Judaism which has the authentic rite to convert someone Non-Jewish into someone Jewish. The standards of the Bundist Movement make Bundism relevant to those Jewish observant as well as those Jewish non-observant. The old Jewish Labour Bund failed to actually preserve Jewish Nationality. This failure was due to the new secular Yiddishkeit of the old Bund. Without a universal foundation to what constitutes Jewish Nationality, the Jewish Nation will continue to die. No one is half Jewish or part Jewish. Jewish ethnicity as this fantasy had been described by the Nazis as well as today's secular Jewish Activists must be disqualified by the Bundist Movement. Bundism today does not deny the history of the old Jewish Labour Bund. Bundism today takes a new and better approach. Without Judaism anyone claiming to be Jewish is without proper membership of our Nation. This does not mean that Non-Religious Jewry is invalid. Actually, Non-Religious Jewry are most likely to make up the bulk of Bundist Chapters throughout the World. We need to realize what Judaism is. Judaism is a Cultural Religion. There are going to be three types of Bundist spreading the Bundist Movement. The first type is going to be the non-Religious who hold to Judaism in a cultural context. The second type is going to be the non-Cultural who hold to Judaism in a religious context. The third type is going to be the Culturally Religious. The Bund by itself is non-Religious. However, the Bund by default protects religiosity. Jewry rejecting the cultural context of Judaism as well as the religious context of Judaism must be rejected by the Bund unless they are attempting to become re-cultured away from assimilated life. Having a Religion does not mean being religious. The Bundist Standard of Conservative Judaism must be a standard of religious and cultural outreach for those unready to make Baal teshuva. Comrade Net Ben-Yahushua is correct that only Orthodox Judaism can set the correct standards for Baal teshuva. To step outside of this reasoning is colonial. Comrade Net Ben-Yahushua is also correct that for those who don't care about Baal teshuva they must then be obligated to accept the terms of Jewish Renewal. The Bundist Movement holds to Jewish Orthodox policies, but these policies have nothing to do with

forcing full orthodox observance. Jewish Renewal is not a branch of Judaism. The branches of Judaism are Orthodox Judaism, Reform Judaism,

Conservative Judaism and Reconstructionist Judaism. There are those who attempt to claim that there is Renewal Judaism, but this is just a lie by assimilationists. Jewish Renewal is meant to reverse assimilation. Jewish Renewal is the cultural-religiosity-convergence of the four branches of Judaism. Renewal Rabbis are actually self-proclaimed unrecognized Conservative Rabbis. This is why I say that the Bundist Standard of Conservative Judaism must be to set up Renewal Council with Reform Jewry and Reconstructionist Jewry. Doing this will mean that Conservative Jewry will be able to sway both Reform Jewry and Reconstructionist Jewry to recognize that only Orthodox Judaism is qualified to convert Gentiles into Jewry. Conservative Judaism (known as Masorti Judaism outside North America) is a Jewish religious movement that regards the authority of Jewish law and tradition as emanating primarily from the assent of the people and the community through the generations, more than from divine revelation. Conservative Judaism must also develop closer ties to Modern Orthodox Judaism. Bundism is what makes this possible, not Zionism. The Jewish Bundist Diaspora Movement has made the Bundist Movement in demand throughout the hidden World Jewish Diaspora. The Bundist Movement is founded on the Jewish Mass Line. It is the Jewish Mass Line which is demanding universal standard of our Nation. It is only the Jewish Bundist Diaspora Movement which is basing its reasoning on the Jewish Mass Line. Once the Jewish Bundist Diaspora Movement has a full membership of twelve, it can then be called a Chapter. This will be the Central Chapter of the Bundist Movement which continues to grow rapidly even without us. But the rest of the Bundist Movement looks to us to set the standards. This is because we are the only ones with the authority and authenticity to tell others what is the Bundist Movement, as well as what the Bundist Movement is not. I am trying to set up a Council of Conservative Rabbis to demand Dr. Weizfeld be allowed into the USA. But thanks to the Anti-Jewish Lobby known only as the Anti-Defamation League my name has been slandered to many of these Rabbis. I am going to stick to my strategy to set up a Council of

Conservative Rabbis who can make an issue out of this. The Chairman of the Revolution belongs to us.

The Department of Homeland Security is not allowing for him to be here in Arizona where he belongs. The Department of Homeland Security is an American Organization of Nazis. Nazis hate Bundists because we actually have the determination to set not only ourselves free, but we also have the determination to ensure the freedom of all Nations. I had three Conservative Rabbis willing to help me. These Rabbis disappeared upon arriving in Arizona. Their information along with all traces

of their existence has disappeared as well. Their families seem to have disappeared too. But a lot of those who say that they are friends of these Rabbis or the friends of the families of these Rabbis have made contact with me. I am doing my best, but it is difficult when everyone even other Jewry refuse to even consider that any of us seeking to protect our right to exist as the Jewish Nation become the target of Americanism. I am attempting to build underground networks with Panther C.O.D.E but so far this is not working. Someone is watching me. I can only speculate as to who is watching me, but I think that it may actually be none other than the Department of Homeland Security watching me. There is a stigma imposed upon Conservative Judaism. This stigma is that Conservative Judaism is married to Zionism. This is a very understandable assumption, but it is not true. What is true is that it has been very easy for

Zionists to assume the role of Jewish Conservative throughout the USA. There are some Conservative Rabbis living here in Arizona who have set up a commission against me. These very Rabbis have taunted not only me but all my friends. I now have very few friends left. Maybe this means that my friends are not really my friends, but this type of harassment only tells me that I pose a threat to Zionists. I find that my Comrades in the Jewish Bundist Diaspora Movement are the only true friends I have now. Fine! I don't give a fuck! If this is how it is going to be then my war on professionalism is going to spread like an addicting narcotic. No one wants to be professional anymore. This is one of the reasons why Donald Trump is now the President. Professionalism is a grave Sin against G-D, Man and Woman too. Deep down everyone already knows this. But most people are too cowardly to admit this.

**Volume 3**

**Chapter 11**

## **Strategy**

**By Hannah Toff Chairwoman of Strategic Projects**

The Jewish Proletariat in the First World is Lumpen. Especially within the USA and Canada. So the strategy which I have set up for the Jewish Bundist Diaspora Movement focuses primarily around organizing Lumpenproletarian Jewry. Panther C.O.D.E has set the standard for the majority of their soon to be new leadership as being Black Lumpenproletarians. This is correct. They have also advocated that Vanguard Leadership to have three occupations. These three occupations are Journalists, Militia leaders and Private Investigators. We need to adopt this strategy for the Bundist Movement.

### **The Jewish Bundist Diaspora Movement**

We are the ones who define the Bundist Movement. *The Bundist Movement: Jewish Liberation and Anti-Zionist Action* could not have existed without the *Jewish Bundist Diaspora Movement* setting up rules and regulations so that organizing Jewish Diaspora National Liberation can be realized as it is becoming now. Had we not done so there would have been no Bundist Movement. Without the Bundist Movement's growth and revolutionary message our Chairman abraham Weizfeld Phd would remain too obscure to the Jewish Masses. We have also adopted Marxism-Leninism-Maoism-Third Worldism as part of our strategy. Weizfeld, Newman, Ben-Yahushua, Emesberg and Kamatstein are all Demarchists.

Eliyahu, Adiah, and myself are Marxist-Leninist-Maoists. This contradiction is resolved through Marxism-Leninism-Maoism-Third Worldism. Marxism-Leninism-Maoism-Third Worldism is multipolar in its theory. In recent years many Demarchists began to incorporate Maoist ideas into their theories. The same is true of several anarchists, they also have been adopting Maoist ideas into their philosophy. This validates Marxism-Leninism-Maoism-Third Worldism. But none of us can be

called Communists. Communists are not Bundists. Bundists are not Communists. It is not the concept of Communism which contradicts Bundism. It is the implication of being a Communist which contradicts Bundism. To be a Communist is to be a Universalist Revolutionary first and a Jewish Revolutionary second. To be a Bundist is to be a Jewish Revolutionary first and then a Universalist Revolutionary second. We belong to the Far Left. The problem is we are more welcomed by the Center Left, the Center, the Center Right and sometimes even the Far Right. The Far Left excludes us. We are the missing piece of the Far Left. Furthermore, while I can understand the importance of democratic centralism, I cannot be so sold on it. Democratic centralism seems to be for those with Christian background. I admit that I don't know yet enough about the way that democratic centralism works. What I have seen from the very best of Communists holding to any type of processes of democratic centralism is undesirable. I will continue to investigate democratic centralism but so far this process seems to negate its own reasoning. The Vanguard Circle is without democratic centralism. It also seems to me like democratic centralism contradicts the Mass Line. I have to investigate more.

## **The Bundist Movement: Jewish Liberation and Anti-Zionist Action**

We meet many Jewry interested in the Bundist Movement. A growing number of Jewry from all over the World ask about what they need to do to become part of the Bundist Movement. They look to us because only the Jewish Bundist Diaspora Movement can call itself the Bundist Movement: Jewish Liberation and Anti-Zionist Action. Potentially we have rank and file members of the Bundist Movement. The problem is we have not finished structuring everything yet. Which is why I demanded that we draft up this new Manifesto. Dr. Weizfeld needs us, and we need him. I have already begun to send out messages to Jewish Rabbis of the Conservative branch of Judaism. I will bring Dr. Weizfeld to Arizona. I will need to explain to him how dated and flawed a lot of his positions are. That will not be a problem. The Man is very logical. He will of course surrender his bad ideas after I have explained to him everything. I have watched every Video he has put out on his Channel as well as all the Videos on his other Channel *Tanweer Nablus Palestine*. I agree with a great deal of what abraham Weizfeld PhD has to say to the World, but I also disagree with a lot of his reactionary positions he still holds on to. It is clear to me that Trotskyists have brainwashed him. I am not the first person to list that charge. He should be talking to more Marxist-Leninists and Marxist-Leninist-Maoists. He projects himself as a friend of anarchists. But most anarchists disagree with him. The anarchists see him as a conformist. He is out of touch. But he can only be faulted so much here. He has clearly spent most of his time forging an overdue connection between Jewish Nationality and Palestinian Nationality. I used to look down on the extreme rage of Comrade Net

Ben-Yahushua but now I share it. How could this Jewish Radical remain so ignored by the Jewish Masses? But the answer is now clear to me. I still can't believe that none of us ever saw it until now. I have talked to the other Bundists, and we all agree. The mere fact of Dr. Weizfeld's existence is repressed from public knowledge. This means that the collective rage of the People Social Freedom Movement is righteous. It's not just them but all Demarchist Organizations who are angry that he is ignored. We need to make sure that everyone in the World knows who abraham Weizfeld PhD is. Doing so will help spread not just the Bundist Movement but this is what is going to spread both Demarchism and Maoism. Our Strategy needs to focus on removing abraham Weizfeld PhD from the Trotskyists. I put much of the blame on stale revisionist Marxist-Leninists and our Comrades in the Lenin-Mao Communist Union agree with me too. The Marxist-Leninists and MarxistLeninist-Maoists who make up the membership of the Lenin-Mao Communist Union agree with me. The stale revisionist Marxist-Leninist Canadians turned off Dr. Weizfeld to correct ideas a long time ago. Canadian Marxism-Leninism is the worst. Even today. Those "Communists" are nothing but Fascists and Social Democrats. Canadian Marxism-Leninism is a joke. It is so bad that Trotskyism grew in Canada as a result. The *Bundist Movement: Jewish Liberation and Anti-Zionist Action* must continue be students of the *Jewish Bundist Diaspora Movement*. Every potential rank and file member of the Bundist Movement has no understanding of what to do. Only the Jewish Bundist Diaspora Movement has maintained organization. This is because we have refit Bundism to the Jewish Masses.

## The Great Strategic Project

Adopting the ideas of Marxism-Leninism-Maoism-Third Worldism. Adopting the basic rule of Journalism, Militia and Private Investigation from Panther C.O.D.E. Adopting the inventive methods of Communitarian Neighborhood Collectives as put forth by Comrade #3 must also be done. This is how the Minister of Shtetl will be able to carry things forward in this degree. That is of course once we have a Minister of Shtetl. We still lack four more members to make up the first Ministry of Bundism. We will soon see if Daniel Miller is going to be our Minister of Antifa Action. We have tested our theories and we find that they work. The concern is the dismissive nature of abraham Weizfeld PhD and his inability to see that he can be wrong. But again, how much of this can he be blamed for. We have found that all of us myself included started this with assumptions based on non-universal experiences. This is one of the main hindrances blocking the Jewish Diaspora from National Consciousness. Dr. Weizfeld is part of the strategy. I could argue that the Bundist Movement was started so that he would become known, but the Bundist Movement is becoming bigger than even him. Once he is here. We will humble him. The reverse will inevitably be true, he

will humble us as well. Jewish Inevitability is the definition of the Bundist Movement. This is however dependent on bringing Dr. Weizfeld to Arizona.



**Volume 3**

**Chapter 12**

**Criticism of the Jewish Bundist Diaspora Movement**

**Hannah Toff the Chairwoman of Strategic Projects**

**of the Jewish Bundist Diaspora Movement**

**Self Criticism**

Before criticizing my Comrades, I must criticize myself. I am not above criticism. No one is.

I have been aggressive and hot headed. Even though everyone else within the Jewish Bundist Diaspora Movement is older than me, I have not slowed down for them. I have also been acting too much on impulse, I even demanded special treatment for years. I have stopped demanding special treatment ever since Isaiah confronted me over this issue on our Blog *Jewish Labour Bund*. On the date of March 28, 2019 Isaiah P. Kamatstein wrote about this in our Blog. This work was titled *Revolution Now!* in it I am criticized for being stubborn hot headed and overly aggressive, making rash decisions out of nowhere and demanding special treatment. In this same statement I was also accused of going against the Triad Bund Command. I have been working to correct this. I still act on impulse though. I still get emotional. I will work harder to overcome this. I come to an important decision. I am criticizing my Comrades in the Jewish Bundist Diaspora Movement because we are seeing the first signs of our own degeneration.

**Criticism of Uri Adiah**

Uri Adiah has stopped gossiping. However, he has now become too complacent in regards to Dona Newman. He used to on a constant basis criticize Ms. Newman. He also had been the very best at doing so. I have another criticism to give. Some of his views on Dr. Weizfeld are inappropriate.

Uri Adiah seems to think that Dr. Weizfeld believes that someone can be both Jewish and Muslim. That is insulting. Before taking his most radical action in Palestine shortly after President Trump declared Jerusalem the Capital of the Zionist State, Dr. Weizfeld spoke with Comrade Net. Comrade Net explained that you cannot call yourself Jewish if you practice Islam. Ever since then Dr. Weizfeld has not claimed that there are Jewish Muslims. Uri Adiah thinks that my internal criticisms of Dr. Weizfeld are borderline slander. This is not true. My criticisms of Dr. Weizfeld are the most accurate. Other than this, Uri is the most principled and virtuous of us all. Due to this complacency of Ms. Newman, my final entry for this Manifesto will criticize the Triad Bund Command openly. Mostly Ms. Newman is in need of these criticisms. I will try not to be so aggressive towards abraham Weizfeld PhD but that may be difficult because no one else seems to pick up on the issues which arise out of his psychological projection towards others. It is also important that I criticize Dr. Weizfeld very harshly with facts because I fear that Uri Adiah's criticism will be completely incorrect. I also agree with Isaiah's criticism of Uri on withholding his very best ideas from the rest of us. Uri Adiah has a habit of withholding his very best ideas from us until the very last minute when he could have brought such ideas up before certain decisions are made. This is unhealthy. I strongly advise Uri Adiah to correct this.

### **Criticism of Marvin Eliyahu**

You have triumphed over those who deem themselves your betters. The Mesa Maoist Network is over which is a relief. Most other Marxist-Leninist-Maoists have already denounced them. Panther C.O.D.E has led a boycott against these insane Gonzaloists. You are strong and powerful. That is why I am perplexed when you are weak. You have capitulated to Dona Newman. This is all despite that she overreaches, and you know this. Both you and Uri Adiah have called abraham Weizfeld PhD on the phone, both of you more than once. But then you told Uri Adiah that you both needed to stop doing so until Dona Newman has spoken to him on the phone first. This is outrageous. Now I am going to have to call him on the phone. I have not had the time to do this, but I will. May Hashem give me the strength not to be rude to the Chairman of the Revolution. We all know that Dona Newman is overreaching. While I am open to democratic centralism, it is against the policy of the Jewish Bundist Diaspora Movement. She is overstepping. You are constantly complaining to me about this. Why even bother to tell me? Be a Man and stop listening to Ms. Newman. Dona Newman has jurisdiction over the Bund Council Staff but so does Nethanel Ben-Yahushua and abraham Weizfeld. Consider this, Ms. Newman can override Comrade Net and Comrade Net can override Dr. Weizfeld. Did you forget that Dr. Weizfeld can override Ms. Newman. Have you figured out yet that our very own Chairman of the Revolution is mostly kept in the dark on several matters? You

have the greatest ability to express our concerns to Dr. Weizfeld. I expect you to do so. As I have made clear while I am learning more about democratic centralism, I largely agree with it. We do not operate on the structure of democratic centralism. Dona Newman does not even do democratic centralism correctly. Her way of carrying out democratic centralism is identical to White Marxist-Leninists and Trotskyists. She does not measure up to Revolutionary Marxist-Leninists or Marxist-Leninist-Maoists, if she loves democratic centralism so much then she should take lessons from the best of the Communists not the worst of them. Even if she does this, we still don't structure ourselves around democratic centralism. I would not call you a coward Marvin, but in this context, you are very cowardly. I must end this criticism of you here. I am already addressing you by name as if I was screaming at you in person.

### **Criticism of Mariam Emesberg**

I completely disagree with Isaiah P. Kamatstein's criticism of Mariam Emesberg. However, I do agree that we have ignored what she says and has tried to say on several occasions. In spite of this, I wish to state that some of Comrade Net's paranoia has rubbed off on her. But perhaps she and Comrade Net are the same in this way. I forget sometimes that Mariam and Net have a history as students of Fredrick Danson. We have nothing to fear concerning the Wedding of Isaiah P. Kamatstein and Omar Hafez. While we have been attacked by JDL Zionists and Neo-Nazis throughout this year, they can't do anything at a public place in broad daylight. This is paranoia and it must stop. Mariam Emesberg thinks that we are all going to die at this Wedding. To put it delicately, the very idea that we will be attacked is absurd. I have agreed to write an entry in our Blog with everyone else making a statement, so that if anything happens their will be a testimony from the seven of us. I agreed reluctantly. This is absurd. Yes, it is true that Isaiah's previous Boyfriend was murdered. Yes, it is true that the JDL kidnapped both Comrade Net and Uri Adiah. Yes, it is true that our Headquarters has been attacked more than once. But the context of these events must be kept in their correct context. I would not dare say that the several attacks against us this year have not been horrific. We need to understand that opportunity from our enemies was ripe in all incidences both from an individual context and a collective context. Last year and this year Dona Newman has been harassed by Trotskyists, but there is a context to this. We are Bundists. This pisses off reactionaries. I am not saying that Zionists and Nazis are no threat to us. But a Reconstructionist Synagogue in broad daylight? No, not going to happen. The very idea that this can happen in this way is absurd. The Wedding has been publicly announced. Nothing involving the end of our lives is going to happen. Again the word for these thoughts is ABSURD and PARANOIA.

## Criticism of Isaiah P. Kamatstein

Comrade Kamatstein is a fool. Insightful, brilliant, innovative, truthful, brave, peaceful and just. These are the words I think of whenever I think of Isaiah P. Kamatstein. But this does not change the foolishness which he consistently has. His apologism which he gave concerning Dr. Weizfeld's reactionary line imposed upon the rest of the Jewish Bundist Diaspora Movement is not to be tolerated. The criticism which Isaiah P. Kamatstein made of Dr. Weizfeld on March 27, 2019 were spot on. On the date of March 27, 2019 Isaiah wrote a statement for our Blog, this statement *Free the Diaspora with Proletarian Doikeit* contains Isaiah's criticism of Dr. Weizfeld. But this same statement also has a reactionary apologism for Dr. Weizfeld. It is was wrong to praise NATO and the unpopular murder of Gaddafi. Isiah did not shy away from this. But it is also wrong that Dr. Weizfeld supports the racist fascist FSA and their antisemitism. Our support of Rovaja is conditional. Our support of the Assad Government is critical yet more unconditional than our support for Rojava. Why didn't Isaiah add this to the criticism? The apologism given to Dr. Weizfeld is extremely opportunist. It reads . . .

**Standing in Defense second;** I would like to make clear that none of us support Bernie Sanders for President.

Now that being said I am going to defend the cause of abraham Weizfeld pushing for us to vote for Bernie Sanders. That is not reactionary or revisionist of him in any way. I know that all five of us of the Bund Council Staff had been relieved when Dona Newman came out saying that she like the rest of us would not vote for Bernie Sanders and then this gave Comrade Net Ben-Yahushua the incentive to say what he actually thought about Bernie Sanders, it is just as complicated as we suspected. I wish everyone would stop getting scared of abraham Weizfeld's proposals to support Bernie Sanders, that is what the Chairman of the Revolution is supposed to do, he is supposed to encourage the legal strategies in whatever way he finds to be credible. So, if we find that a Bernie Sanders presidency would kill Revolutionary spirit and Dr. Weizfeld does not understand why, just remember that all we have to do is translate what Dr. Weizfeld says into a material aim in a way that does not contradict our logic. Obviously, this means that we need to gain control over the Jewish left in America make sure that it is us who puts the questions to Bernie Sanders publicly on record. We need to get to work on these questions, we also need to pressure Democrats to denounce the Right-Wing populist notions of Gun Control, if this pressure is ineffective, we move on. We most likely will move on anyway but let me remind everyone that while we all promote EcoSocialism it was Dr. Weizfeld who actually campaigned for Eco-Socialism in Quebec, anyone who fails to realize how revolutionary Dr. abraham Weizfeld truly is, proves to be ignorant of the struggle.

This is opportunism. Bernie Sanders is a Corporatist. This means that Bernie Sanders is a Fascist. There can be no excuse for this. I expect Isaiah P. Kamatstein to self-criticize this apologism. Dr. Weizfeld has told Daniel Miller that he speaks for himself only when he objected to voting for Sanders. We have yet to meet Daniel Miller, he has yet to arrive in Arizona. So, I don't know him. But when I saw this while viewing, from one of Ms. Newman's sock accounts on Facebook, I was frustrated. This is the same bullshit slanderous accusation which he levies at Comrade Net on the matter, despite the fact that Comrade Net rarely speaks for himself. It is Dr. Weizfeld who speaks only for himself. This is why I maintain to everyone that Dr. Weizfeld needs to stop with all his psychological projection. Isaiah needs to back me up here. Not placate. All seven of us, eight if Daniel Miller is worthy of joining, reject Dr. Weizfeld's electoralism. Isaiah P. Kamatstein should have made this part of the criticism. Isaiah was worthy of a self-criticism from Combat Liberalism which he had no problem using in his statement *Revolution Now!* . . . which I now repeat and reinforce upon Comrade Kamatstein . . .

To let things slide for the sake of peace and friendship when a person has clearly gone wrong, and refrain from principled argument because he is an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly, so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism.

How ironic that this is the very self-criticism Isaiah gave to himself which I now place on him. Because our dear comrade Isaiah was still guilty of this in his own statement. He has not overcome this first type of liberalism. Canadian Weizfeld wishes to force his American Comrades to do as he would do. This is a new form of Colonialism which I am not sure how to identify. I am very worried that Dr. Weizfeld has been so unfairly treated that he no longer can deal with any disagreements. Isaiah P. Kamatstein is foolish to think that this will not reinforce Dr. Weizfeld's reactionary positions. Isaiah P. Kamatstein is a fool. He does not have to remain a fool. This can be corrected. Isaiah P. Kamatstein is also guilty of confusing faith in Dr. Weizfeld with fear of Dr. Weizfeld. Isaiah be honest with yourself for once. I also need to point out that we do not need to be more professional as you claimed. We need to become nonprofessional in all things. Professionalism is the will of the Free Market. If we are to lift up the Lumpenproletariat, then we need to denounce professionalism. Isaiah P. Kamatstein should know better than to placate to the Labour Aristocracy. I am part of the Labour Aristocracy. Let me be clear! No good comes from the Labour Aristocracy! No Good! There can be no backing away from this. The Lumpenproletarians are turned off by professionalism. This is all placating, and I will not tolerate any of this! Down with the social norms forced on us. We are the Bund! COMBAT PROFESSIONALISM!

## Criticism of Comrade Net

Comrade Nethanel Ben-Yahushua is from a family of Sephardim who are victims of Cultural Genocide. While I am accustomed to criticism, I am also accustomed to self-criticism as well as criticizing others. It is hardest for me to criticize Comrade Net. He is overly criticized by many individuals, usually in a false matter which is basically nothing but slander. He has low self-esteem. Being Jewish is one of the few things he is truly proud of. Comrade Net is confused between his loyalty between the Bund Council Staff, Dona Newman and abraham Weizfeld. He sees so much but he is also very dense. He is unaware of the games that Ms. Newman is playing. I think that he is so repelled by slander that he cannot tell the difference between slander and criticism anymore. Comrade Net needs to see himself as the prize. He looks at everyone else as better than himself. This is self-harm. Comrade Net is also guilty of Squirism, a word which I have coined to describe the unusual way he cowers to others. He is not a coward; this must not get confused. I am saying that Comrade Net squires for those who should be answering to him. Comrade Net has a grasp on the Jewish Mass Line more than anyone. I am not the only one who recognizes this. Comrade Net does not need pills or anything from a pharmacy. He just needs to be able to get outside of Arizona more. He is neglecting his children for the sake of the Bundist Movement. This is something which both me and Mariam Emesberg see. But Mariam Emesberg also sees what is not there. Either because she unites with Comrade Net on things she should not or because he convinces her of things which are not true. Due to the attacks, we have had to endure last year and especially this year, Comrade Net seems to think that if we have the Wedding of Isaiah and Omar at Isaiah's Synagogue that we are all going to be murdered by Nazis, Zionists or both. This is paranoia. Doing this at that location is not very strategic. They would need Police protection for something like that. Many of the Death Threats are just that, threats. We will not only have a great time at the Wedding, but we will also all go on a much-needed vacation which I have saved up for. I even plan to bring Net's Wife and two Daughters with. I am also going to make sure after that Dr. Weizfeld will be able to get into Arizona. Legally or illegally, that does not really matter. I suppose it will have to be done legally somehow because Dr. Weizfeld will have to be law abiding, he is the Chairman, and we need to get him off the No-Fly List which the TSA insists on keeping him on. abraham Weizfeld and

Nethanel Ben-Yahushua will get along as they already do. After Isaiah and Omar return from their Honeymoon they will bond with Dr. Weizfeld. I can already see this. Dr. Weizfeld will see me in person, and this will be good for that old Man's metal health. Comrade Net needs to smoke more marijuana than he does. He has become obsessed with taking down Human Traffickers. He should know that I already have a plan to expose Midnight Productions. Net is paranoid and he needs to chill the fuck out.

## Criticism of Dr. Weizfeld

He speaks only for himself. He psychologically projects his issues upon others. He is dismissive too. He is out of touch with the Jewish Masses. Our very own Chairman of the Revolution does not even seem to know what the Bundist Movement or the Jewish Bundist Diaspora Movement is. There are many Jewry coming to us wanting to be part of the Bundist Movement. Despite this Dr. Weizfeld crated a mailing list calling it JEWISH SOCIALIST BUND. There is no Jewish Socialist Bund. We are the Bundist Movement. The Jewish Bundist Diaspora Movement is part of the Bundist Movement. This Jewish Socialist Bund is the oddest thing.<sup>35</sup> While I will clarify, I like the correspondences I have had with Dr. Weizfeld so far. He refuses to make us Admins on his mailing list.<sup>36</sup> He hates democratic centralism, yet he acts as if he speaks for all other Bundists. I suspect that he feels threatened by younger Bundists. Maybe I am wrong. But if I am wrong, why is he such a Reactionary Elitist? I am against calling ourselves the Jewish Socialist Bund. We are not known globally as the Jewish Socialist Bund. We are globally known as the Bundist Movement. Dr. Weizfeld has even almost driven Comrade Net to suicide. Once after Comrade Net had first interviewed Jason Unruhe the first time in a Video, we titled *A Dialogue between the Bundist Movement & Maoist Rebel News* we were all very proud of him. It takes a lot out of Comrade Net to interview someone. I am sure this will improve but given the way that he knows he has to represent all of us, the pressure is on. The only one who hated the Video was Dr. Weizfeld. Apparently as Dr. Weizfeld and Comrade Net talked about this in a Video chat, Dr. Weizfeld shook the table because he thought that Comrade Net was talking over him. The Video chat was lagging. Dr. Weizfeld has been angry at Comrade Net on and off throughout this year. I was talking to Comrade Net in my Car. He was not doing well. I realized that Comrade Net has been bringing so many things together and that it means very little to Dr. Weizfeld. Comrade Net tried to take my Gun to shoot himself with. I am much stronger than him, so I was able to get it back, no problem. To win the not so needed approval of the Chairman of the Revolution, the Cleric of Public Relations did a second interview with Jason Unruhe which Dona Newman gave a name to, calling it *Bundism & Maoism Third Worldism: Interview with Jason Unruhe*. Dr. Weizfeld approved of that Video. I found it way too professional. I found that it turned off younger people. All my correspondences with Dr. Weizfeld were done by email. I am going to call Dr.

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<sup>35</sup> <https://Jewish-Socialist-Bund.net/>

<sup>36</sup> [jplo-olpj-subscribe@lists.riseup.net](mailto:jplo-olpj-subscribe@lists.riseup.net) Reconciliation Conference List of the Jewish People's Liberation Organisation ( J PLO ).

Weizfeld on the phone. A few minutes will not be enough. Two hours will not be enough. I need his time. I don't have the time yet, but I will after we send Omar and Isaiah off on their Honeymoon. We are going to go down in history. I want to be the one to show all the Wedding pictures to Dr. Weizfeld. abraham Weizfeld PhD expects us all to endorse Bernie Sanders the Fascist.<sup>37</sup> This has undermined our relationship with Panther C.O.D.E, several of the Lumpenproletarian anarchists, Non-Jewish Demarchists, Jewish Demarchists who will in time form their own Chapters of the Bundist Movement and Jewish Orthodox Anti-Zionists who reject Bernie Sanders for the Two-State loving Zionist that he is. While it is true that the Jewish Bundist Diaspora Movement is unfinished, the Bundist Movement Jewish Liberation and Anti-Zionist Action is gaining a presence globally. I don't think that abraham Weizfeld PhD knows that the Bundist Movement Jewish Liberation and Anti-Zionist Action was inspired by the Mexica Movement Nican Tlaca Nation. I also don't think that he understands the difference between the Jewish Bundist Diaspora Movement and the Bundist Movement Jewish Liberation and Anti-Zionist Action. Because this is set of criticisms is public and part of the Manifesto. I trust that Dr. Weizfeld will not override the youngest member. He should know that while I will give him a piece of my mind, it is actually Ms. Newman who really is in need of scolding.

**For the sake of Chairman Weizfeld.**

**I will explain what Ms. Newman will not explain. This is also my OPEN LETTER to Dr Weizfeld.**

**The Bundist Movement: Jewish Liberation and Anti-Zionist Action**

**Bundist Movement: Jewish Liberation and Anti-Zionist Action** is called **Bundist Movement** for short.

This is what exists, it has people in it. This is not online. The Internet is centralizing. Most of us have no faith in Websites. I don't even have faith in our own Website [www.bundist-movement.org](http://www.bundist-movement.org) mostly because Dona Newman controls it.<sup>38</sup>

Even though she has convinced both you and Net's Wife to pay all the Money on it.

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<sup>37</sup> Postscript 41 p 409.

<sup>38</sup> The all-inclusive web site is now <https://Jewish-Socialist-Bund.net/> .



( **Jewish Bundist Diaspora Movement** is part of the **Bundist Movement: Jewish Liberation and Anti-Zionist Action** )

The **Jewish Bundist Diaspora Movement** is the most consistent part of the **Bundist Movement**.

There are no Chapters of the Bundist Movement yet. There are several small formations of the Bundist Movement both inside and outside the USA. But only the Jewish Bundist Diaspora Movement has remained in existence since 2009 when it started. We are only eight members including yourself. Our first goal in the short term is to gain four more members so that we can finish the first Vanguard Circle, hence starting the first Chapter of the Bundist Movement.

Because the only consistent formation of the **Bundist Movement** is the **Jewish Bundist Diaspora Movement** it has every right to speak as the **Bundist Movement**.

( SIDE NOTE to our Chairman: this style of writing is called the Paradigm Doctrine which was formalized by Dona Newman. I wish to express just how much I hate the Paradigm Doctrine; it is very ugly and it looks like it is written by first graders. However, I have found a use for it. )

### **The Mexica Movement: Nican Tlaca Nation**

**The Mexica Movement: Nican Tlaca Nation** is called **The Mexica Movement** for short.

This is what inspired Dona Newman to create all the necessary foundation for the Bundist Movement.

The Mexica Movement says “Not Latino Not Hispanic”

The Bundist Movement says “There is no Jewish Race There is no Jewish Ethnicity”

These maxims came from Ms. Newman's Aunt, but it was Dona Newman herself who took inspiration from the Mexica Movement. With everything that Ms. Newman does to make me now hate her, I will not take away how much she herself had managed to build the Bundist Movement as an full Anticolonial Movement on par with the Mexica Movement. You forcing Bernie Sanders on us has undermined this entirely. I suspect that because Olin Tezcatlipoca endorsed for Bernie Sanders for the 2016 election, that this is why Dona Newman has not made to much of a fuss to you openly. But the Mexica Movement is already falling apart. The departure of Citlalli from the Mexica Movement is why it is falling apart. It was her work that made the Mexica Movement spread. The

Mexica Movement is already falling apart without Citlalli. Their Website [www.mexica-movement.org](http://www.mexica-movement.org) will not last more than a year. Olin Tezcatlipoca is a lot like Dona Newman. Controlling and overbearing.

The mailing list which you have titled

**Jewish Socialist Bund** needs to change its name to **Bundist Movement**.

All of these Bundists who carry on the Demarchist reconfiguring of Bundist methodology know that they are part of the Bundist Movement. There are inevitably going to be Maoist-Bundists and anarcho-Bundists. I can see where this is all going. The Bundist Movement will inevitably evolve into many

Bundist Chapters, some Demarchist, some Maoist, some anarchist. If the Jewish Bundist Diaspora Movement falls apart the Bundist Movement will still remain because there is a demand for it. I do not think you are a evil Man. But you have been unfair. I have had to hold secret from Comrade Net that I recently held a meeting with the four other Council members. Comrade Net has low self-esteem. This is because of his Class background as a Lumpenproletarian who has always been treated as expendable. When you scold as you have done several times, you break him. He believes in you. Dona Newman is fearful that others will realize how essential he is. I have called the four other members of the Bund Council Staff together. I have done this in secret so that Comrade Net does not go to Dona Newman about this. Comrade Net is honor bound and very loyal. You have misjudged him a lot. Net thinks that this all miscommunication. I disagree. But if he is correct, I will determine so after talking on the phone with you. In this secret meeting with the other members of the Bund Council Staff, I got the others to agree with my plan. I will write my last entry in this Manifesto,

I will title it

**Councilwoman of Strategic Projects,**

Mariam will title hers

**Councilwoman of Education,**

Isaiah will title his

**Councilman of Committees,**

Marvin will title his

## **Councilman of World Forums,**

Uri will title his

## **Councilman of National Affairs.**

This is my second to last entry to our Manifesto.

This Manifesto for Bundism is not meant to be done in the typical stylized form.

Professionalism is the enemy of Revolutionaries.

I warn you that I intend to criticize you heavily in my actual last entry for the Manifesto.

I know that you are not accustomed to criticism.

But I doubt very much that you think that you are flawless.

## **Criticism of Ms. Newman**

I agree with Isaiah P. Kamatstein in his criticism of Dona Newman which can be read on our Blog in the statement *Free the Diaspora with Proletarian Doikeit*. I must say that despite this, he does not cover everything there is to be said about Ms. Newman. Ms. Newman has a lot of self-hate which she projects upon us. She manipulates Comrade Net whenever she finds him distraught about something. It is no easy feat to manipulate someone like Net. Ms. Newman is abusive and demeaning towards someone she knows is actually more advanced in revolutionary terms. Dr. Weizfeld has only driven Comrade Net to suicide once. Ms. Newman has almost driven Comrade Net to suicide four times.

Dissent on Dona Newman and abraham Weizfeld must be publicly known. But we can make sense of Dr. Weizfeld's problems. We cannot make sense of Ms. Newman's problems. Ms. Newman is just as frustrated as both me and Uri Adiah are with Dr. Weizfeld, yet she hides this from him. Like all the time she is hiding this. The Bundist Movement Jewish Liberation and Anti-Zionist Action is beyond our own Jewish Bundist Diaspora Movement. All that Dona Newman has to do to explain this to abraham Weizfeld PhD is pick up the phone and call him. His number is public. Dona Newman is selfish, abusive, controlling, destructive, sabotaging, self-sabotaging and guilty of Bonapartism.

## Postscripts

41 AW : The strategy and tactics of electoral politics is difficult since it is conditioned by the liberal democratic paradigm which is suited to an atomized and manipulated population. Nonetheless there is the pretense to popular control of the government, rather than the horse race of parties sponsored by bourgeois factions of that Nation-State. Such a pretense though creates an illusion of power and determination. The expectations that are raised create an opportunity for socialist education. While the previous presidential candidacy for the USA's Democratic Party nomination was determined by the Party hacks the candidacy of Bernie Sanders was perceived as Socialist since he is a member of the Democratic Socialists of America and not the Democratic Party itself. This was similar to the candidacy in previous USA history of Eugene V. Debs who was an **American Socialist leader and five-time presidential candidate**. In 1897 he created the Social Democratic Party of America. He received nearly one million votes for president while he was imprisoned in jail while opposing the war credits for the First World European War. Another break-away from the two-party bourgeois system of choice was Henry A. Wallace. Roosevelt overcame strong opposition from conservative leaders in the Democratic Party and had Wallace nominated for vice president at the [1940 Democratic National Convention](#). The Roosevelt-Wallace ticket won the [1940 presidential election](#). At the [1944 Democratic National Convention](#), conservative party leaders defeated Wallace's bid for renomination, placing Missouri Senator [Harry S. Truman](#) on the Democratic ticket instead. Wallace continued to serve as Secretary of Commerce until September 1946, when he was fired by Truman for delivering a speech urging conciliatory policies toward the [Soviet Union](#).<sup>[1]</sup> Wallace and his supporters then established the nationwide [Progressive Party](#) and launched a third-party campaign for president. The Progressive platform called for conciliatory policies toward the [USSR](#), [desegregation of public schools](#), [racial](#) and [gender equality](#), a [national health-insurance](#) program, and other left-wing policies. Accusations of [Communist](#) influence followed, and he received just 2.4% of the popular vote. Bernie Sanders represented such an attempt to break out of the State-controlled parties. Such initiatives are crucial to leaving the bourgeois parties to form an alternative in the form of a Socialist candidate or party. To leave the field open for only the bourgeois parties is of course defeatism and has nothing to offer the general public as any other action to take besides watching the results on television. The Sanders campaign provided a focus for mobilization and organization with the potential for a third-party split-off from the bourgeois Democratic Party. However, since the war in Ukraine, Sanders' vote in favour of the war credits for the NATO -backed military campaign has destroyed this potential. This is a matter of principle. This is a failure to oppose the military chauvinist offensive to occupy the eastern provinces of Donetsk and Lugansk - with the announced prospect of ethnic-cleansing to gain the territory and its resources is fascist, much like the Zionist occupation of the West Bank and siege of Gaza. There has been a fundamental error committed by Sanders and the squad of 'progressives' who failed to provide any opposition to the warmongering of the Occidental Christian States who continue to encircle and advance into the Orient Third-World territories.

While the campaign around Sanders was previously an action basically anti-capitalist, the current condition is evidently symbolic of an imperialist Western Chauvinist Americanist position. Sanders must not be supported now, even critically.. in spite of his populist following that exceeds any other potential candidate for the 2024 spectacle. Those who feel the need to do something for that election should be advised to find a suitable third party and get them all to make a United Front of it to oppose both the major parties.

The criticism of Hanna Toff is based is in the perceived likely sell-out of Bernie Sanders, and this is a position that I appreciate and did appreciate at the time. The point though is not what one expects to happen but rather to find a way to influence the course of events and its tendencies to open up the prospect for a revolutionary change. Those who would have appreciated the opportunity to take control from the State by backing Sanders, are now disappointed and will now find alternative movements to build. There was a discussion in Canada on this tactic as a strategy, because of the Labour Social Democratic party that had substantial support from the working class. We wrote a document at the time called 'Against Sectarianism : The challenge of the Labor Party', 1974.

[https://www.academia.edu/14675766/Against\\_Sectarianism\\_the\\_challenge\\_of\\_the\\_labor\\_party\\_1974?sm=b](https://www.academia.edu/14675766/Against_Sectarianism_the_challenge_of_the_labor_party_1974?sm=b)

42 AW : Precisely, this document of Hannah's is the first time I had heard of The Bundist Movement, other than a blogspot for Dona Newman. I had attempted to become a contributor to the blogspot but was denied the opportunity to do so.

NBJ: Everyone who wrote for the Blogspot was exclusively handled by Dona Newman. She screened everything before it could be published, including my stuff. None of us actually had true access to that Blogspot, only Ms. Newman did.

<https://bundistmovement.blogspot.com/?m=1>

AW: There is some substance to the name 'The Bundist Movement', other than a concept of how various committees and movements have formed up in the last decade which carry forward the concepts previously associated with the Jewish Bund, such as Anti-Zionism, defense against Antisemitism and Jewish identity. The Bundist Movement is associated with a Vanguard role and so is important to define. It was never known if such a Vanguard formation includes the previously functioning JPLO (Jewish People's Liberation Organisation of 1988) and/or the Bundist academics of long-standing, Roni Gechtman and David Slucki. In any case, the number of Chapters and delegates has now increased and may all be reached and read at the common united <https://Jewish-Socialist-Bund.net/> - to be completed with the addition of the Jewish Black Panther Bund Chapter and the youth World Chapter initiated by Corporal Kat. The term 'The Bundist Movement' was used by the 1947 Volume 1, Numbers 1 edition of the 'Jewish Labour Bund Bulletin' to mean the entire Bundist movement.



**Volume 3**

**Chapter 13**

**Exposing the Arizona Massacre  
and Human Trafficking of Midnight Productions**

**Jason Unruhe of Maoist Rebel News**

**interviewing Comrade Net of Phoenix, Arizona**

<https://youtu.be/ahGhIO1JxZ8>

5.7 K views

December 26, 2019

Web site presenting video <https://maoistrebelnews.com/>

nightslantern suppressed news concerned with the prevention of genocide

by j. b. Gerald

graphics by j. maas

2019 August 13, 2019 Phoenix Arizona: within the current context of cruelty to migrants at the U.S. Mexican border, the stripping of children from their parents, the detention camps, the federal court action attempting to put Scott Warren in prison for over twenty years for helping people in need as they emerged from the desert, appears information of a terrible atrocity in the city of Phoenix, which I'm unable to verify but can't disprove. It's reported by abraham Weizfeld PhD of Montreal and Nablus Palestine, at his YouTube channel under the title "Phoenix Arizona Massacre May 27th 2019," posted on YouTube July 17, 2019. The text accompanying the video is one of the testimonies describing the apparent murder of five members of the Jewish Bundist Diaspora Movement, of which Dr. Weizfeld is the Chairman, and the murder of the entire Jewish congregation of worshippers attending the marriage to a gay Christian of their rabbi, a gay mixed-race member of

the Jewish Bundist Diaspora Movement. Rabbi Isaiah Kamatstein was noted for his care of the people society neglects, the homeless, LGBT& people, children; there were once-homeless people and former prostitutes among his congregation.

Corroboration of the crime online outside of Dr. Weizfeld's organization or its members is hard to find. My searches of news media have revealed no mention of this. Among the supporting affidavits and testimonies Dr. Weizfeld can supply is evidence that the skill sets of contemporary domestic black operations include the ability to remove records from government and commercial sources, which could eradicate identities, commercial transactions, a person's existence. This case involves the alleged murder of 27 people including children in an action or operation under the management of people wearing Phoenix-Glendale police uniforms and commanding tow-trucks. Dr. Weizfeld is a cogent, credible human being and source; it would be unwise to ignore his allegations, or a missing entire congregation of a synagogue. If the action occurred and it may have, it would be very unwise to ignore the suppression of all news about it. I ask for further witnessing, verification, substantiation or denial to be supplied to;

Dr Weizfeld (Dr abraham Weizfeld, PhD UQÀM, MA York U., BSc UdeW, [saalaha@fokus.name](mailto:saalaha@fokus.name) ; author of 'The Federation of Palestinian and Hebrew Nations' to be found at the academia.edu site).

In the adjacent Phoenix Tucson and border region are at least four huge military bases including U.S. military intelligence headquarters. Yet members of the Jewish Labour Bund were constantly under death threats not dealt with by police, threats described as originating with neo-nazis, with the white supremacist movement and others including fascist Zionists allegedly associated with the Jewish Defense League. The Jewish Labour Bund as a movement was reinitiated in 1988 with the formation of the Jewish People's Liberation Organization (JPLO). Its platform remains strongly anti-Zionist and partisan.

Note: if this entry is proven untrue it will be removed. There is some indication that an extra-legal ongoing violent conflict exists in Arizona. Against the far right, racial religious ethnic minorities, alternative culture, LGBT peoples, political Marxist Leninists, immigrant and refugee groups, are attempting to live within a normal fabric of American culture. There are unclear and unverified reports of May 30th with deaths of members of the "Proletarian Revolutionary Front," and on June 8th the deaths of three members of the "Lenin-Mao Communist Union." ----

<https://poceral.blogspot.com/>



**Volume 3**

**Chapter 14**

**Bell Canyon Pavilions Affidavit**

By **Poc Eral**

I used to be on Twitter, Tumblr and Reddit. I was a Marxist-Leninist. Just as before I use a picture of a Frog. I was a member of the Lenin-Mao Communist Union, three of our members were murdered on June 8, 2019, we have disbanded since then. Lately I have been soul searching, I almost became a Maoist-Third Worldist but I have instead decided to become a Marxist-Leninist-Maoist.



Bell Canyon Pavilions

<https://www.youtube.com/watch?v=ahGhIO1JxZ8>

Comrade Net took this first set of photos with my phone on August 27, 2019 and he was warned to leave by some woman who is currently working in one of the plaza buildings. The more acquainted me and Comrade Net get the more we seem to argue, they are glorious arguments too. I did not want to hand over my phone, my phone my not be as damaged as Comrade Net's phone but I need to get a new screen for it very soon. I am still very angry that he talked me into letting him use my phone. I have had a lot of phones smashed over the years for taking pictures.



Exhale Bikes is right next door to the former Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona. Exhale Bikes is very Police friendly and many people I know claim that the store is run by Neo-Nazis. I used to talk often with Genni one of the former members of the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona. Genni hated the people who worked at Exhale Bikes, I used to simply dismiss what she said as paranoia, now I am mostly convinced of what she had alleged.



What we can see next following is the photos of the former Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona. You can see the Sign in big Yiddish and English letters missing.



This image following is a Google Street image of the sign previously in position before May 27<sup>th</sup>, 2019.





Near the left wall there used to be a stand where Isaiah P. Kamatstein gave his Parshah readings and his very own commentary in a Reconstructionist style. He would give radical political speeches as well on the matters of Tikkun olam *a Jewish notion of making the World a better place*. I had visited this former Synagogue at least five times, each time I returned to visit and learn from these very interesting Jewish services I witnessed Isaiah P. Kamatstein giving a more radical service than before. He made it no secret that he was a Jewish anti-Zionist and a member of the Bundist Movement.

The last photo that Comrade Net took of this plaza on August 27, 2019 was a photo of the vacant HomeTown Buffet. Comrade Net was about to take a photo of the vacant Applebee's restaurant but before he could a Woman who works in one of the buildings within the plaza told him to leave or she would call the Police. So then Comrade Net left the Bell Canyon Pavilions. He gave me my phone back. I uploaded the photos to my computer. He was upset that his reflection could be seen in the photos. He talked me into lending him my phone for the following day as he planned to have his face covered, oddly he decided to take his backpack with him too. I let him wear my Cap, I hated that Cap because it was given to me by an ex-girlfriend who dumped me for being Muslim, I only ever wore that stupid Cap because she said it looked sexy on me, that is a long story it self.

All of these next photos were taken by Comrade Net using my cell phone on August 28, 2019.

Comrade Net came to this place wearing the Cap I gave him, shades and a cloth over his face. Here you can see that the plaza **Bell Canyon Pavilions** is located at 27th Ave and Bell Rd near the Free Way. For those unfamiliar with Phoenix Arizona, it will be of great interest to see that Comrade Net was thoughtful enough to show you a true urban look you can even see the Woodridge Sign.



Now from the point of view of the one taking the photo, Bell Canyon Pavilions is just a simple jaywalk across the street.

...

Comrade Net reports that just after he jaywalked across the street, he started taking the photos, wanting to show just how vast yet remote the street space is. It was also his aim to show just how dead the place is in most of the plaza itself.



Comrade Net's photos taken by using my phone, confirm the deadness that everyone has reported to me about the Bell Canyon Pavilions. This place that is also known to be a place where meth and heroin are sold to Cops and sometimes even sold by Cops.

...

These photos taken by Comrade Net were taken in the afternoon when things should have been more lively. Would you believe that I have been told by several people in the nearby neighborhoods that much of what this used to be was an Albertsons food and drug store?

...

We can see how much Comrade Net wanted us all to have a true visual understanding of what this all entails, a better sense of the dimension of this place is easier to grasp with these photos.

...

And from here on, we get to see the complex that the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona was part of, until this year.



The *Indian Cuisine* was at the very opposite of where the *Cosmopolitan Jewish Reconstructionalist Community of Phoenix* Arizona had been not so long ago.

Next to the Indian Cuisine restaurant is a *Water 'n Ice*.

...

Much of this has been there for a good while, at least as I have gathered, so far.

...

Comrade Net took these photos a good distance away, this shows us that on this side of the plaza that the remote street space is relatively sizeable.

...

The New Times Art Gallery which serves no beneficial function is also at this exact spot.

...

Finally we get to Exhale Bikes, I have heard a lot of nasty things about this place and I also know that Isaiah P. Kamatstein was deeply hated by everyone who works there. I wish that someone would have explained this to Comrade Net, I was the one who had to explain this to him.

...

Some more photos that Comrade Net took showing the vast remote street space below.

...



Below the Synagogue, the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona.



...



These next photos below were taken by Comrade Net in hopes that people may have the ability to visualize the reports in Dr. Weizfeld's collection of Affidavit accounts.



The Arch way is very important to the reports given.

....

He wanted to map the entire plaza with photos he could take, I have to admit it, that would make much of this easier to explain, but I don't think many who work at this plaza want to be exposed for the type of operations that go on over there, especially not that movie theater. This plan was interrupted when Comrade Net was approached by someone coming out of the Exhale Bikes.

The man came taking photos of Comrade Net with his own phone.

Now this next part had me and Comrade Net wanting to kill each other, we argued about this for three hours after he had returned my phone to me.

First Comrade Net lowered the cover from his face when he figured that he would not be near reflective surfaces.

Second, he bothered to ask the man if he was having his picture taken.

Third he offered to explain to the man why he taken photos of the former Synagogue.

I had to admit that none of this was easier for him to do.

Comrade Net has agreed not to go back there alone.

I also should have told Comrade Net about the rumors I have heard about that Exhale Bikes, I am more upset with my own carelessness rather than Comrade Net's at this point.

Getting back to what happened, Comrade Net was approached with some hostility after he walked on after he sees a Cop car approaching, he even ended up having a fight with someone who seemingly tried to murder him. But the bruises were superficial, Comrade Net was fortunate that his attacker hit like a little bitch. He made sure that my phone was not destroyed, and he is in one piece, so that is very good. I was very impressed with the second set of photos, when I uploaded them to my computer, I made sure he understood that these photos were very important.

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Monday, August 12, 2019

## Arizona the Twilight Zone of America

<https://poceral.blogspot.com/2019/08/arizona-twilight-zone-of-america.html>

I used to be on Twitter, Tumblr and Reddit. I was a Marxist-Leninist. Just as I had done before, I use a picture of a Frog now too. I was a member of the Lenin-Mao Communist Union, three of our members were murdered on June 8, 2019, we have disbanded since then. Lately I have been soul searching, I almost became a Maoist-Third Worldist but I have instead decided to become a Marxist-Leninist-Maoist. This is very relevant to me because we were doing revolution and we failed, that is why I almost went completely Third Worldist. I decided to become a Maoist instead, realizing that true Maoists agree largely with Third Worldism. This is because I talked to the members of Panther C.O.D.E and they explained much to me. I was a Marxist-Leninist when in the Lenin-Mao Communist Union. The Lenin-Mao Communist Union was a urban Communist Vanguard Militia, we studied Marxism-Leninism and Maoism. The Lenin-Mao Communist Union had both Marxist-Leninist and Maoist members. Arizona is a place of very poor education, the ill-educated from California have better prospects for employment in Arizona which is why so many of California's misfits move to Arizona. In my following post I plan to explain my knowledge of the Proletarian Revolutionary Front a *California Chapter of Marxist-Leninist Revolutionaries*, I was the man they kept contact with when they had to deal with Arizona and I even helped them settle 12 of my fellow Syrians in Phoenix, Arizona. The things that I have to write about in order to explain the terrible events of **May 27, 2019**, **May 30, 2019** and **June 8, 2019** cover a large range of topics, I will also have to explain what I understand to be the motive for these things. I will admit to something rather odd to the topic, only because I fear that this will be a barrier in discussion, I identify as a straight male and my girlfriend was a Trans-Woman fully transitioned, she was murdered last year by a Phoenix Police officer - this is a cold case. I have no evidence for this, but the topics that will be brought up in following posts will be controversial, all matters relevant to motive of murder must be brought up - but countless who shall read this will no doubt be very offended. That being said my

late girlfriend opposed the pink washing of Zionism, that is to say she hated the way Zionists would promote the Zionist State as Pro-LGBT while simultaneously demonizing Palestine because of how much Hamas is said to oppose LGBT. The issue of Transgender will be brought up over and over again, those who are transphobic will hate this blog, but those who refuse to approach the Transgender Question in peaceful and kind debate will also hate this blog. These murders happened for several reasons and one of the reasons was that we had not been afraid to talk about gender questioning or the material questioning of transgenderism, we had several transgenders come to many organized Marxist and Anarchist meetings on this very topic. I am most afraid of being accused of transphobia by several transgenders who don't understand where I and my Comrades had actually been on this issue. At the same time I am absolutely terrified of the transphobic and homophobic bigots who run wild in Arizona. Whenever anyone realized that my girlfriend had been born with all male parts not only would she often get attacked but I was accused of being homosexual, I do not hate Gay people but I take offense to being seen as Gay just as many Lesbians may take offense to being seen as Straight.



The National Socialist Movement is the largest Neo-Nazi Organization in the United States of America. Over the last several years of eyewitness testimony, recorded data and photographs it has become evident that Joseph Michael Arpaio the former Sheriff of Maricopa County, Arizona and Republican politician is directly connected to the National Socialist Movement.



Most of the inhabitants of Arizona themselves are oblivious to what happens in Arizona. The most militant Jewish Defense League cells in Arizona work very closely with the most militant and secretive sell of the National Socialist Movement in Phoenix, Arizona and Glendale, Arizona contrary to all claims that the Arizona Chapters of the Jewish Defense League have been disbanded. One of the groups that ties into these events is Midnight Productions. Midnight Productions is a human trafficking porn syndicate that has a lot protection by the Glendale Police. I have even confirmed that Midnight Productions has a presence in Heber-Overgaard by several Navajos. The poor know, the poor understand, but no one is listening to the poor. It matters not to the common person in Arizona that several people who could not know each other throughout the State of Arizona confirm each other. Basic detective skills must only be used by the Fascist Cops, that is Arizona and even a great deal of America. Please brace yourselves for the following posts, the posts will touch upon a lot of information that will be unsettling and difficult for many to accept. I also encourage more to come out with this information even if it is more to the anonymous variety. Arizona is America's Fascist testing ground and we must all fight back.

Update: [August 13, 2019](#)

11:18 AM

I have made some corrections to this post.

at [August 12, 2019](#)

<https://poceral.blogspot.com/2019/08/arizona-twilight-zone-of-america.html>

Sunday, August 18, 2019

## Background Information

<https://poceral.blogspot.com/2019/08/background-information.html>

**I am going to bring up two political parties that are underground and not registered.**

I am going to focus heavy on the *Proletarian Revolutionary Front* in this post, but before I do that I am going to give a lot of background to the *Bundist Movement*. I am going to write out everything I know (with some exceptions for reasons of safety) about the *Proletarian Revolutionary Front*.

After that I am going to give a very brief summery on the organization I was part of *Lenin-Mao Communist Union*. The next post will get further into the Lenin-Mao Communist Union.



I am confident that the issues that I will raise and the information that I shall provide will become more knowable as the next years progress. First I must bring up a Trotskyist group, this



Trotskyist group is a threat to Marxist-Leninists, Maoists, Third Worldists, Bundists and even Anarchists. The three martyred groups that I will give a report on in this post, were not martyred by this Trotskyist group. But this Trotskyist group has attacked both the Lenin-Mao Communist Union and the Bundist Movement before, and they had done so with physical violence. The Trotskyist group that I mention is the Libria Consolidation Party. The reason why this is important is because it should be known that the Libria Consolidation Party is allegedly engaging in some type of nefarious-shadow war against the National Social Americanist Party. With any luck the Libria Consolidation Party and National Social Americanist Party will kill each other instead of us. Let me show you the two threatening notes that the Libria Consolidation Party had sent to Dona Newman the Emissary of the Bundist Movement...

The claims made in the modern incarnation of Bundism is a threat to real Socialists. You have no right to speak so openly in Downtown Phoenix as you do. It is one thing to use the legacy of the Black Panthers to promote Marxism, it is another to use that legacy to support Black Identity politics and partner this with Jewish identity politics. The Black Panthers are largely overrated anyway, they promoted Mao and surely you know that Mao is a continuation from Stalin. Knowing all of this how can you not see that only Workers are Proletariat, from only them can come Revolution. Your silly attempts at minority United Fronts to further Revolution is a serious deviation.

Dena we wish to make it known to you that we are aware that you and your co-conspirator Net Ben-Yahusha get your toxic venom from Abraham Weizfeld, Weizfeld is a discredited individual. The comparisons that the Bundist Movement makes between America and Israel is disgusting. Zionism is rooted in Judaism. Everything that the Jewish Bund stands for is a cold apathetic Jewishness. To even act like Jewishness can compare to Palestinian plight is disgusting. Abraham Weizfeld only does the things he does to make Jewishness look good, but you Dena are much worse because without your propaganda he would not have received the undeserved attention that he has gotten, hopefully no one will have to hear your silly voice on YouTube. It is bad enough that we have to put up with Net's slick attitude. We not only would kindly ask that you remove both of your videos that endorse the Mexico Movement, we would ask you to delete your channel, your blog, and your website. Bolshevik-Leninism can liberate those born to Jewish family, the Bundist Movement stands in the way of that. It is very transparent that you have malignant intent otherwise you would not publicly read the JPLO principles to young minds. You will not be getting a further warning Dena, put an end to the Bundist Movement or you will no longer be alive.

These threats had the Bundist Movement worried that they would be attacked by the Libria Consolidation Party. The Bundist Movement was also concerned that Zionists and Neo-Nazis would attack them as well. But they were expecting the Libria Consolidation Party to murder them. Sorel Larson is a member of the Libria Consolidation Party, he had made an recent attempt to break into the Headquarters of the Bundist Movement. The ironic thing is that when Sorel tried to break into Bundist headquarters, Jared 88 showed up in an attempt to kill him.

Dona Newman we know who you are. We know what you are planning to do and we can not allow you to go ahead with your plans. We have heard your speeches on Permanent Revolution and they are reactionary. You are a reactionary and you will not stop the masses from discovering true Bolshevik-Leninism. You are a hateful person and we hold you in contempt for the crime of worshipping Jewish tribal identity. Your support for the Mexica Movement makes sense given your tribal agenda. Don't let Net Ben-Yahushua put out any more videos glorifying the Mexica Movement as this is harmful to true revolutionaries. America is a good country and a good place to start the Permanent Revolution and the very concept that you would understand Permanent Revolution better than we do is insulting and slanderous to any smart Socialist who understands real struggle which is never Jewish. You have publicly said that when Trotsky sat with the Bund it was opportunism, yet you surely know that any and all intrigues that Bundists have had with Bolshevik-Leninists were also opportunistic. You are a hypocrite and you should be advised to know that if you do not remove the videos endorsing the Mexica Movement you will be killed. You also should be advised to know that we will kill you if you further exploit our secret meetings, think this over Dona.

We have confirmed that the Libria Consolidation Party had been the ones who sent the two above threatening notes to Dona Newman. The Libria Consolidation Party never sent threatening notes to the Lenin-Mao Communist Union but Sorel Larson has had four physical altercations with myself. Each one of my altercations with Sorel Larson have been over the same thing. On April 18, 2017 Sorel Larson broke my phone when I tried to photograph him beating up a old Muslim lady. On May 6, 2018 I was attempting to videotape Sorel Larson as he was harassing me for challenging him politically, I only pulled out my phone when he started to insult me and attack my Muslim faith and oddly enough he attacked the Jewish faith as well in the same moment, I needed to videotape this but as soon as I pulled out my phone he grabbed it and broke it to pieces, I could not recover the memory card but I tried. On October 25, 2018 Sorel Larson held a protest outside a Byzantine Catholic church building, he was leading the protest and he was yelling at a small child that could not have been any older than six years old. I pulled out my phone, he realized I was video taping him particularly, he ran at me. I tried to run away but then he tackled me to the ground and broke my phone to pieces. On January 11, 2019, I went to the Mosque as I attempt to do every Friday. On my way to the Mosque, I find 'guess who' beating up on a Muslim teen, I asked "What is this all about?", as I am video recording Sorel Larson, he leaps at me and smashes my phone and throws the pieces in the sewer storm drain near us. Even after this I try to get between this Trotskyite filth and the young man, this ended with me getting beat up very badly and a tall Black guy coming to rescue us. And of course, yes, just in case you had wondered, the tall Black guy is a Muslim. I have to mention that the rescuer was a tall Black Muslim because Sorel Larson has tried to recruit this same guy at least twice. Several members of Panther C.O.D.E *an all black MLM group* are bodyguards and the requirement for these bodyguards is being tall and being good at hand to hand combat. The Libria Consolidation Party has a built-in hostility towards Islam and Judaism this is why my friend and comrade has refused Sorel's invitation to join in the filthy Trotskyist group.<sup>39</sup>

Now that I have explained the Libria Consolidation Party's hostility let me get to the relevant topic.

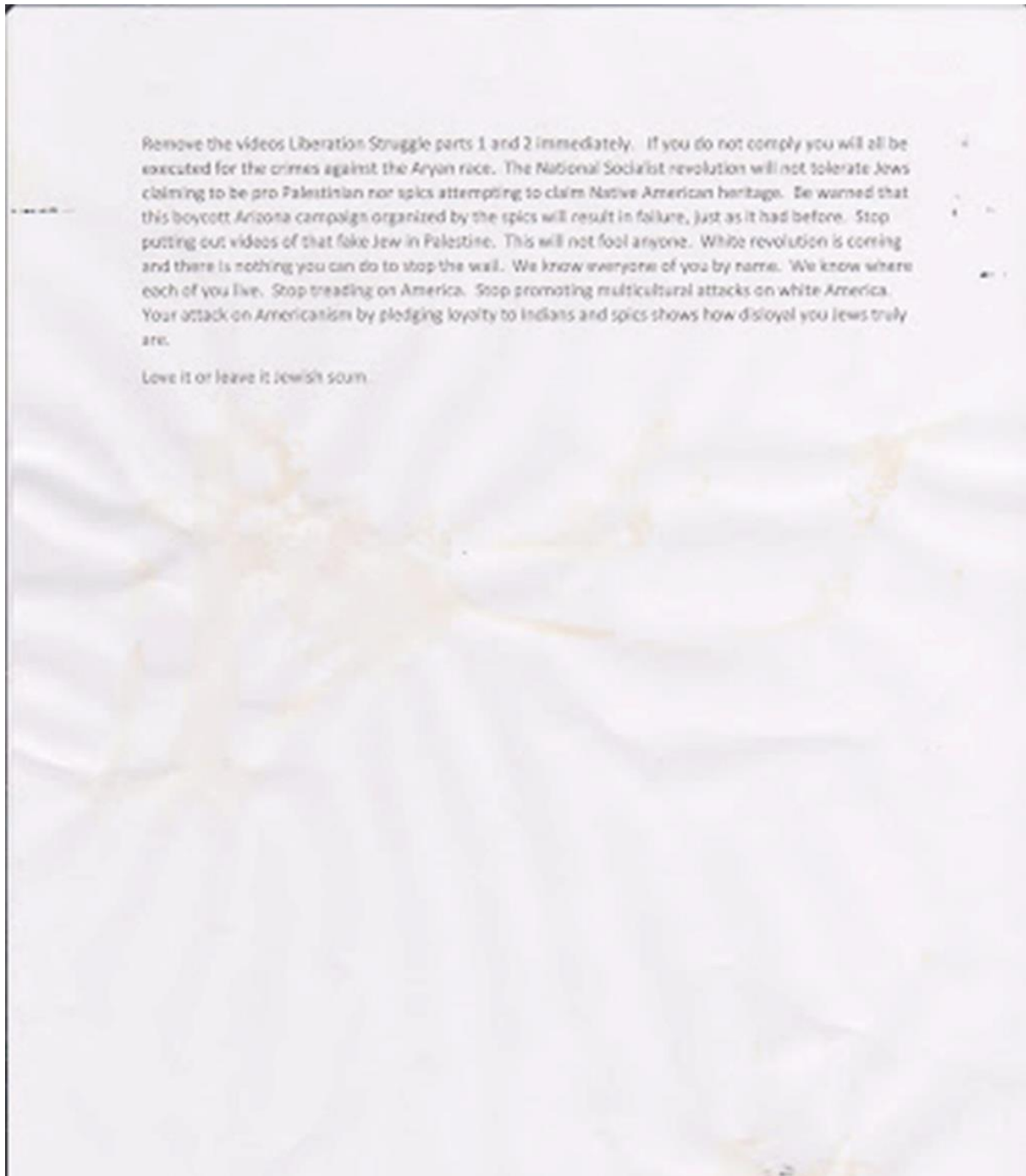
**This flag below is the flag of the National Social Americanist Party.**

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<sup>39</sup> Postscript 44 p 460.



The National Social Americanist Party is a hidden organization, not a registered political party. Let me explain how I know this. The National Social Americanist Party controls the National Socialist Revolutionary Guard. It is indeed an inside source that has leaked to me this insight, prior to this I considered this to be mere rumor. But this is no rumor the hyper-fanatical fractional cell of the National Socialist Movement known as the National Socialist Revolutionary Guard is the proxy of the National Social Americanist Party, I suspect that all the members of the National Social Americanist Party are also CIA agents. The National Socialist Revolutionary Guard is a super-fanatical cell within the National Socialist Movement. Jared 88 is the leader of the National Socialist Revolutionary Guard. Many of the Police of the Phoenix departments and Glendale departments are also members of the National Socialist Revolutionary Guard. Jared 88 and his girlfriend Bunny Leistung are both notorious to Phoenix, Arizona. Because of the information given to me by a credible source, I report that Bunny Leistung is dead. The National Socialist Revolutionary Guard had sent three notes to the Emissary of the Bundist Movement Dona Newman. This is the first one...



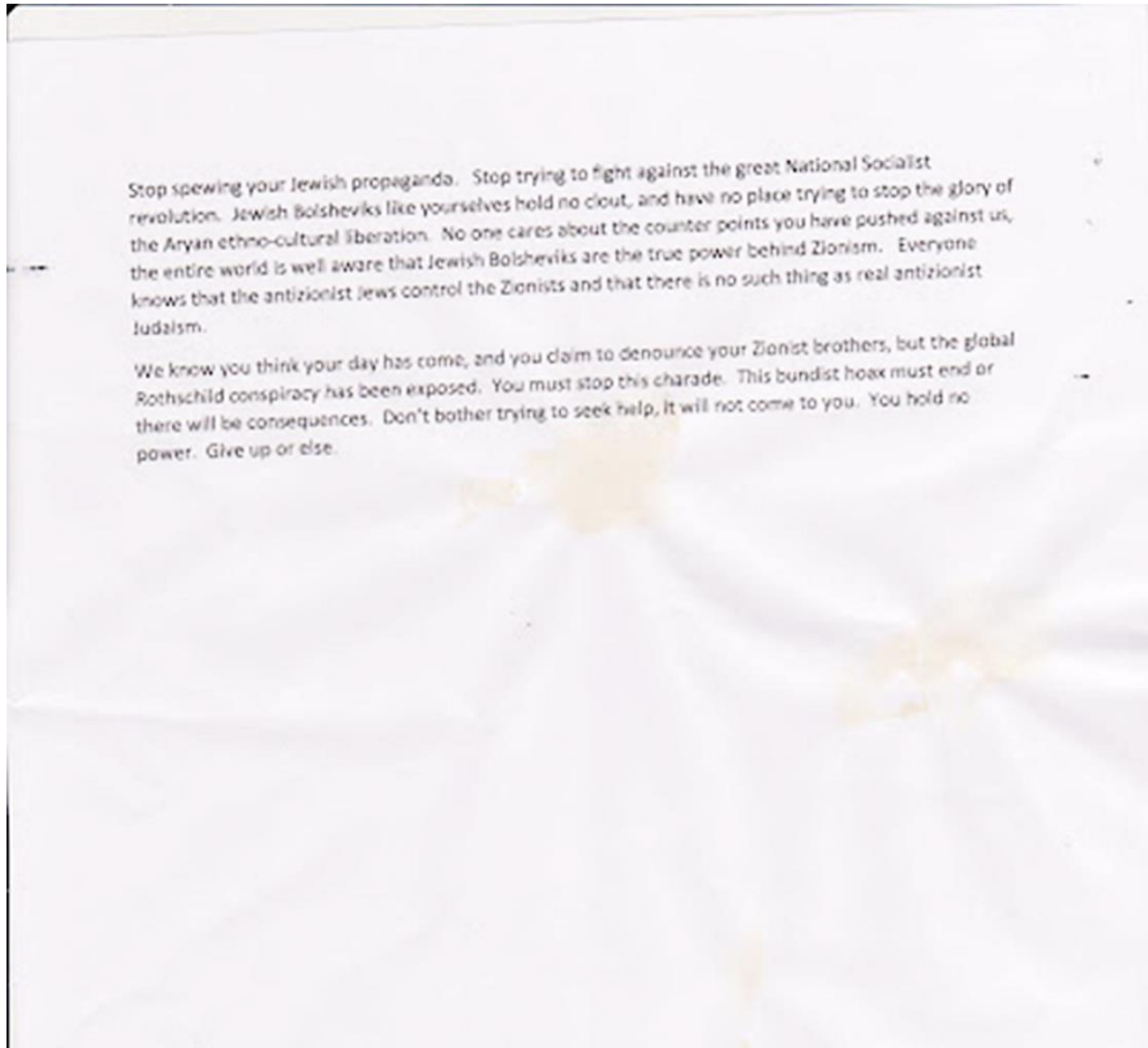
Dona Newman did not remove Liberation Struggle parts 1 and 2 from the Bundist Movement YouTube channel, but YouTube itself removed them after several false claims of Copyright violation. These two videos later were uploaded on the channel of Dr. Weizfeld the Chairman of the Bundist Movement.

The toxic nature of you Jewish Bolsheviks is directly harming America and its European features. We have taken notice of you. No one is going to help you. We stand in Solidarity with our Police, so consider that the tide has turned and you will not prevail with your culture destroying agenda. Give up and we may decide to let you live

You need to remove both videos titled Liberation Struggle from your YouTube channel. The Bardist Hoax must stop. The only way to ensure that diverse peoples remain diverse is total separation and the end of the International Jew. You have been warned. You support all of those who support White Genocide, that is why you must end. Perhaps you do not fear death, so let it be said, that you must end this hoax immediately or you will not be known and you will not even have a funeral.



The ridiculous outcry of "White Genocide" is made and truthfully in Arizona many times deaths go unnoticed, such deaths are rarely White. Arizona is known for not putting obituaries in the Newspaper, as I understand it these threats had been taken rather seriously.



The typical claim that *every organization of Jews is part of the Rothschild Conspiracy* had been thrown at them, even though Dona Newman is known in many Socialist circles for railing against the entire Rothschild family. What is most upsetting is that the JDL Zionists are actually in alliance

with the Neo-Nazis that wrote these notes. The Bundist Movement ( in full *Jewish Bundist Diaspora Movement*) suffered a great loss on May 27, 2019 when Jared 88 allegedly murdered several people at a Synagogue including the five council members of the Bundist Movement with the aid of the Phoenix Police. **PLEASE REMEMBER all the events I am now going to refer to have nothing to do with the Libria Consolidation Party.** I need to also make clear that I do not know the real names of Jared 88 or Bunny Leistung and I am rather sure that these are not their real names. This is the order of events of the days leading up to May 27, 2019.

For context I provide the names of the members of the Bundist Movement.

Abraham Weizfeld the Chairman of the Bundist Movement known by some as Eibie and by all as Dr. Weizfeld.

Dona Newman the Emissary of the Bundist Movement known to write her first name Dona with just one *en* officially and formally and Donna with the two *ens* when writing to those she has a more informal association with. For this reason I will only be writing her name with the one *en* I knew the five council members of the Bundist Movement rather well.

Nethanel Ben-Yahushua the Cleric of the Bundist Movement, known by his friends as Net, politically addressed as Comrade Net or Comrade Net Ben-Yahushua although some of his closest do call him Comrade Net. I knew Comrade Net to some extent but now it is safe to say I know him very well.

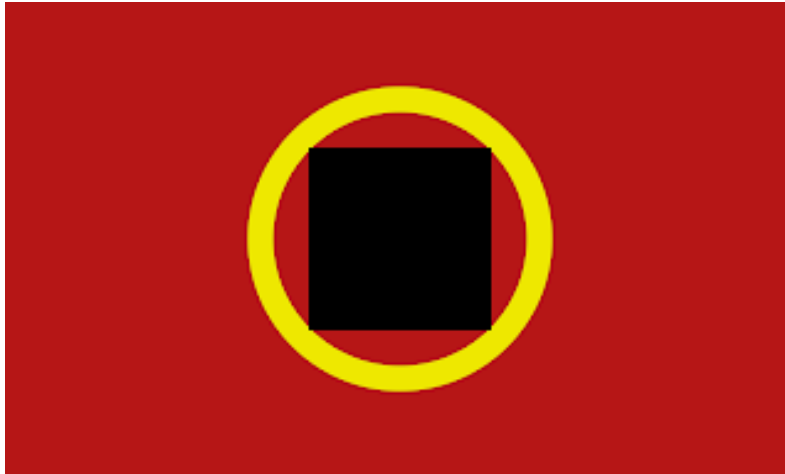
The five council members of the Bundist Movement; *Marvin Eliyahu, Uri Adiah, Hannah Toff, Isaiah P. Kamatstein* and *Miriam Emesberg*.

List of events as best as I can piece together, if I have missed something I apologize. The apartment of Marvin Eliyahu and Uri Adiah on May 10, 2019 was shot up, they had not been home at this time. Every eyewitness I was able to get a hold of has said it was Bunny Leistung who had fired upon their apartment.

On the date of May 14, 2019 Bunny Leistung accompanied with four other people flung a brick into one of the office windows of the Bundist Movement headquarters.

Jared 88 ran his truck into Marvin's truck on May 21, 2019 at the cross-streets of Bell Rd and 35th Ave, a nearby Policeman arrested Marvin instead of Jared and shortly afterwards he was released as he had done nothing wrong. The police themselves confirmed to Marvin that he did nothing wrong.

The Wedding Massacre took place on May, 27 2019, I will go into that in more detail in the next post. **The flag below is the flag of the Bundist Movement.**



Just for the sake of context, I must explain who Adinah Belén was. And it has also been leaked to me that Adinah Belén is dead. Adinah Belén was the roommate of Miriam Emesberg. Adinah Belén and Miriam Emesberg started having ideological differences when Miriam found a picture of Adinah and some other people squatting in front of a Kahanist flag in what looks like the campus of Arizona State University. Adinah swore that she was no longer JDL. Miriam decided to give her the benefit of the doubt yet remaining increasingly skeptical. Later on, Marvin Eliyahu saw Adinah Belén with one of the three JDL fascists who had kidnapped Comrade Net Ben-Yahushua and Uri Adiah.

See this Bundist blog post for details: [Thursday; last day of February of 2019](#)

See also this blog post for further details: [Torah Culture and Rejection of April Fool's Day](#)

I hope you read both of those footnotes from the Bundist Movement because I want all

context covered. The events of the Synagogue shooting on May 27th of 2019 is no secret, none of us are stupid enough to give out our names and I don't know the real names of those who made up the membership of the Proletarian Revolutionary Front, (*I am not saying that the Bundist Movement is stupid for using their real names*) they (*the Proletarian Revolutionary Front*) did not know me by my real name, nor did they know me as Poc Eral; they knew me by a pen name. Someone with connections (I will not say who) phoned the Proletarian Revolutionary Front. The Proletarian Revolutionary Front has had several members come and go, but consistently there had been nine members. The Proletarian Revolutionary Front was a small revolutionary gang of Black and Mexican Marxist-Leninists. Eight of the members of the Proletarian Revolutionary Front were murdered on May 30, 2019. The only survivor of the Proletarian Revolutionary Front is Commander Soviet Menace and I have had to piece this information together without his help. The Proletarian Revolutionary Front left California shortly after the events of the Synagogue wedding massacre and came to Arizona the following day, they had been rather fatigued. The person who phoned them was rather determined to enlist their help. Not far from where the wedding massacre took place some of the Phoenix Police started changing the cameras at several cross streets. Several Phoenix cross streets had the cameras changed by police including 27th Ave and Bell Rd, 35th Ave and Bell Rd, 35th Ave and Union Hills, 19th Ave and Northern and some others that I have not been able to fully account for. But the list of accounts and confirming accounts is growing at an alarming rate, all of this was done on May 28, 2019. The Proletarian Revolutionary Front came armed with video cameras to film the Police changing the cross-street surveillance cameras, they recorded this at or near 27th Ave and Bell Rd. The guy who phoned the Proletarian Revolutionary Front recorded the police changing the cameras at 35th Ave and Bell Rd. I can not reveal the identity of the man who phoned the Proletarian Revolutionary Front enlisting their aid, these events put him in extreme danger. What I now shall give an account on is a combination of his testimony and the testimony of others. On May 30, 2019, several eyewitnesses saw Adinah Belén talking to Bunny Leistung in a rather friendly way.

Again, on May 30, 2019 the Phoenix Police started changing the cameras at these cross streets. The Proletarian Revolutionary Front *along with the man who had phoned for them to come to Arizona*, record these police changing the cameras at the cross streets and the building near by. Many onlookers had seen these occurrences and I have spoken to several individuals who give similar accounts of this. The distressing news about this is that I can not get anyone working in these buildings to give a testimony, in fact I have received nothing but denial of such events. I find this very frustrating because the number of eyewitnesses to the events of May 30, 2019, are growing, more and more people are seeking me out to document this, I am losing track of how much information I have gathered. The Proletarian Revolutionary Front and the man continued video recording from several angles, as this was happening members of the Jewish Defense League and the National Socialist

Movement chased after them. All nine members of the Proletarian Revolutionary Front along with the man who had phoned them, was detained and shoved into a White Van. All of the video cameras were smashed to pieces. As the 10 of them were in the Van, Commander Soviet Menace managed to escape. Commander Soviet Menace ran over to the Lenin-Mao Communist Union and was greeted by General Secretary Edward Phil. Our General Secretary contacted all of us members of the Lenin-Mao Communist Union, we had to drop all other engagements and focus on a search for the nine people abducted. Meanwhile inside the White Van was Adinah Belén, the JDL Zionis,t and Bunny Leistung the Neo-Nazi Human Trafficker. It is unclear who the driver was or who the side seat passenger in front was, anything I say about that on my part is speculation only.

Inside the White Van the eight members of the Proletarian Revolutionary Front were repetitively stabbed by Adinah Belén, way past her killing them on the first few stabs and sometimes the first stab. Then the man who phoned the Proletarian Revolutionary Front was hit unconscious by Bunny Leistung. The man was woken up in a big warehouse room in a building under construction in the City of Surprise, Arizona within Downtown Surprise. He was interrogated and tortured by electrocution at the hands of Adinah Belén. During this time, we all (*members of the Lenin-Mao Communist Union*) gathered our intelligence and spoke to various people who had seen the events of abduction, a skill taught to us by the now dead Hannah Toff from the Bundist Movement.

General Secretary Edward Phil armed Commander Soviet Menace with Guns from our armory. One of the best things about Arizona is that the right to bear arms is best here more than any other American State. General Secretary Edward Phil drove Commander Soviet Menace near the location.

Commander Soviet Menace went inside the building and saw both Adinah Belén and Bunny Leistung and from the view of their backsides and with the rifle that General Secretary Edward Phil gave him, shot them both dead. Commander Soviet Menace handed the man a pistol for protection and when they ran out they were confronted by some of the Neo-Nazis that I believe to have been part of Jared 88's National Socialist Revolutionary Guard. The man killed four of them in self defense. They both ran to General Secretary Edward Phil's Car and got in. Jared 88 drove in pursuit them but gave up after four miles of this pursuit. I think this is because Jared 88 is not protected by any Police in the City of Surprise, I am rather sure this protection to be above the law is not beyond the cities of Phoenix and Glendale. The following day Chairman James Frankford, General Secretary Edward Phil and Arch Director Bradley Butch aided Commander Soviet Menace and his friend in investigating as much as possible. Commander Soviet Menace and his friend have both left Arizona. I suspect that the

reason Chairman James Frankford, General Secretary Edward Phil and Arch Director Bradley Butch were murdered on June 8, 2019 is because of how much they learned when they aided Commander Soviet Menace and his friend.

**The flag below is the flag of the Proletarian Revolutionary Front.**



On the date of June 8, 2019, Chairman James Frankford and General Secretary Edward Phil and Arch Director Bradley Butch were murdered by Jared 88. I and another member of the Lenin-Mao Communist Union are the only eyewitnesses to this. Those of us not murdered decided that it was best to disband the Lenin-Mao Communist Union after this.

**The flag below is the flag of the Lenin-Mao Communist Union.**



In my next post I will go further into the Lenin-Mao Communist Union which I was a member of.

at [August 18, 2019](#)

Saturday, September 21, 2019

## Detailed Information

<https://poceral.blogspot.com/2019/09/detailed-information.html>

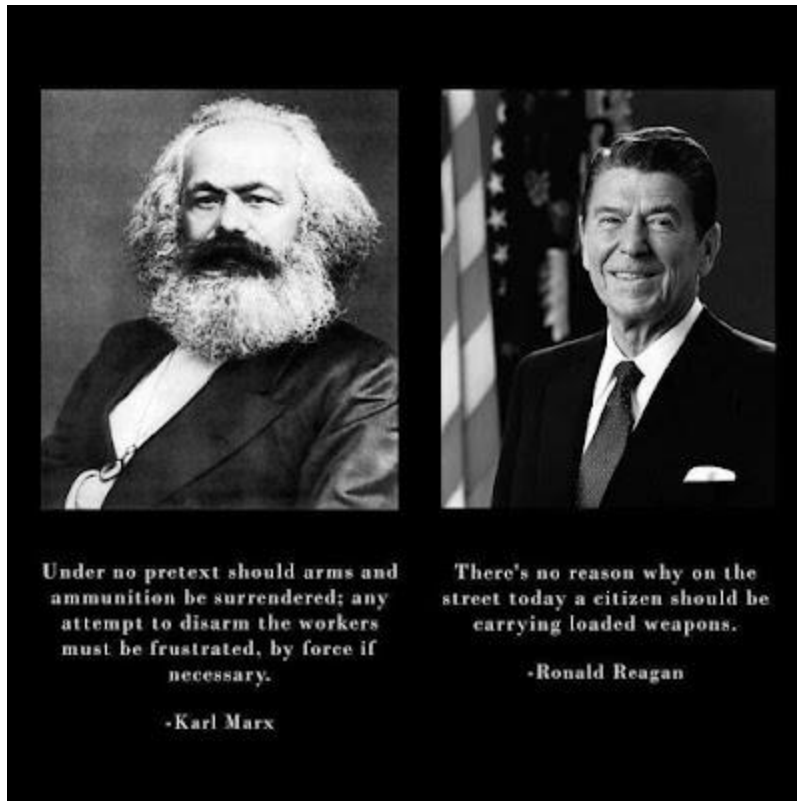
Welcome to this third post for this blog.

It would be best to go over the first two posts of this blog.

[Arizona the Twilight Zone of America](#) is the first post of this blog.

[Background Information](#) is the second post of this blog.

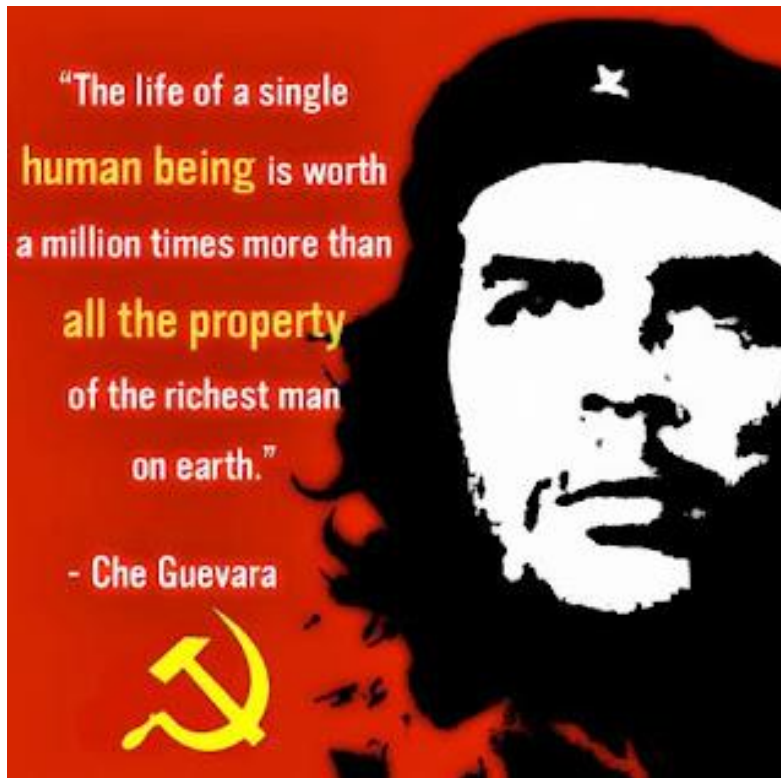
At the very least I hope that the poor people learn that it is Gun Control that leads to more Gun violence.



I intend to give out detailed information in this post.

Others are starting to openly talk about what is happening in Arizona, I am not alone. This is a post giving detailed Information and will end with a denunciation of liars.





On the date of May 27, 2019, there was to be a special gay interfaith wedding at the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona. Isaiah P. Kamatstein was the only Bundist who was a member of this Synagogue, in fact he was the Rabbi. Larry Grand was the interfaith minister or at least that is what everyone believed. The testimonies given to Dr. Weizfeld seem to suggest that Larry Grand was not who he said he was. The most captivating factor in all of this is Bell Canyon Pavilions the plaza. Bell Canyon Pavilions is vast and mostly remote in its space. Bell Canyon Pavilions has a reputation among the poor for being a place where Police can go to do business with Midnight Productions.

### **Synagogue members**

- (1) Isaiah P. Kamatstein
- (2) Amy Park
- (3) Genni/Jenni a.k.a Grei Wizermann
- (4) Malachi Richard Beerns
- (5) Micah Luz
- (6) Dovid Krams

- (7) Susanna Fredricks
- (8) Michelle Fredricks daughter of Susanna
- (9) Randle Gold
- (10) Sarah Bauer
- (11) Michael Bauer son of Sarah
- (12) Gabriel Bauer son of Sarah
- (13) Gordon Fluss
- (14) Rachael Davis
- (15) Sophia Davis daughter of Rachael
- (16) Anna Davis daughter of Rachael

### **Non-members**

- (17) Miriam Emesberg
- (18) Hannah Toff
- (19) Marvin Eliyahu
- (20) Uri Adiah
- (21) Linda Cold
- (22) Omar Hafez
- (23) Rana Hafez
- (24) Nesreen Sadiq
- (25) Elizabeth Tirshin
- (26) Samantha Wilson
- (27) Larry Grand **(in all likelihood was not his real name)**

At least three different individuals saw the entire incident on May 27, 2019, two of whom I have now spoken to. Both have informed me of the events in detail separately. One of them I spoke to via Skype, the other I was invited to speak to in person at Barber Shop. Their accounts of what happened barely differ at all.

Many others have come forward and given me information on what they saw.  
Few saw the incident as it started, they ran away in fear.

Many saw the incident as it was getting more dramatic, witnessing this massacre to its conclusion.

Both of the eyewitnesses were asked to watch the Synagogue all day, this is because death threats had been made. Watching the place in hopes that nothing bad would happen, no one expected direct Police participation. First a Black Van drove up, this Van did not park in a parking spot. Then two White Vans arrived also not parked in any parking spot.

Out of both White Vans came 12 White male Cops. People came out of the near by buildings including Exhale Bikes which is right next door to what was the Synagogue. The people around started to laugh, one of the individuals coming out from Exhale Bikes allegedly said, "Kill them quickly!" a Cop is said to have responded with "We will wash the place clean, now go back inside."

Out of the Black Van came Jared 88 then he walked inside the Synagogue at least seven different people inside the Synagogue tried to rush out, in response the Cops made themselves into a barricade to keep them from running out. More onlookers that are known to work in the plaza come out to watch, several of them laughing, a Cop was heard to yell "You all need to back off, the less you see the easier this will be!" and the onlookers complied. The Police seem to have been answering to Jared 88 throughout this entire incident, he was holding two Heckler & Koch HK2 guns, one in each hand.

the two guns would have looked like this



The Cops covered all ends of the windows that could be seen with black blankets, then shortly after the Cops carried out bodies throwing them into the White Vans. According to five eyewitnesses that I have spoken with in detail the words "those faggots are dead" could be heard from a person that came around to observe. Then more people came out to watch as the bodies were being thrown into the Vans. several of these people started laughing and pointing. A few of the Cops kept saying "Back inside!" and "Nothing to see here!" and the onlookers mostly complied with this. The Police start to seal off much of the area so no one can get to close several times you could hear one of the Cops asking his fellow officer "Is the clean up crew here yet?" most all parking quickly got closed off by a police line perimeter. After this a blue Car parked at the vacant Applebee's in the plaza.

Out of this Car came Comrade Net Ben-Yahushua and Dona Newman.

Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona



At this point the police closed off the entire parking lot of reserved guest parking. The back of the Synagogue had people coming in and out before they set up a police line perimeter at the back door. At some point 13 construction workers had showed up, details from eyewitnesses on this differ, but most reports when compared and contrasted seem to suggest that the construction workers did not all arrive at once. The police and construction crew were walking in and out, using the back door of the Synagogue, removing furniture, books, a Torah Scroll, a Menorah, a Video Camera, flowers and wine. The back door handle, which was copper colored and curved, was ripped off by one of the construction workers. As Comrade Net Ben-Yahushua and Dona Newman get out of the blue Car a Cop says, "Ms. Newman you're not welcome here, nothing happened!" Comrade Net and Dona run closer to the Synagogue disregarding what the Cop had said.

Close up



Again someone said, "Those fagots are dead!" this time a Cop said it, this seems to enrage Comrade Net as he got up in the face of the Cop who then slammed him to the ground. That is when two of the Cops threatened Comrade Net with arrest. Comrade Net then asked for their badge numbers, then they laughed at him (some eyewitnesses say that one of the Cops in reply also called him a Jewish sand-nigger and an Unamerican spic-kike. Comrade Net himself does not recall whether they said this to him or not.) Dona helps comrade Net up and they get back in her Car, she drives them away for a little bit.

Even closer



A new door handle at the back of the cleared Synagogue is then put in place. Construction on the roof, behind the Synagogue and inside the Synagogue happen all as tow trucks take virtually all the Cars away within the police line perimeter. A small police line perimeter is placed around the front of the back door of the cleared out Synagogue and the Arch way near, to get a better grasp of this please read Bell Canyon Pavilions. Some considerable time afterwards Comrade Net and Dona return this is a quote from Dona Newman from her written public testimony, I inserted a word with square brackets, this is her testimony . . .

When it looked like all the Cops were gone, we went through the back of the building through the archway to take pictures and we saw Jared Eighty-Eight's classic calling [card] on the brick wall. Comrade Net He also took two pictures before he videotaped the back of the Cosmopolitan Jewish Reconstructionist Community of Phoenix Arizona. At the back of the Synagogue the door handle was freshly new. We did not see that there was construction going on at the back building until we had approached the back door of the Synagogue. There were at least two cops behind the Synagogue. Comrade Net got frisked by a cop while videotaping from his phone "Leave or I will arrest you both" Net's phone is mildly damaged. I drove us away in my car. Back at the office I got recordings that I hope can be used for documentation, Net will need a new phone. I drove Net halfway back before he told me to pull over and let him out, I have not seen him since, but I have had a few messages from him via a mutual friend.

since this testimony Dona New has seen Comrade Net several times, this is from Comrade Net's written public testimony . . .

**Dona parked her car near the Red Roof Inn near the plaza.**

I agreed to go sneak back and forth until I was sure that there were no more cops or construction guys around. When the place looked clear we went back, and we came through the back arch. I took two photos, one of them has Jared eighty eight's classic calling card tag. We got to the back and a brand-new door handle was there. I videotape this and one of the cops tries to grab me and as I fall Dona with her tiny little hand catches me at the chest area and I manage not to fall so hard, I said "hey" and my video was off, then he told me and Dona to leave or be arrested. Dona drives me back to her office I take all the disks to my trust and put them in my safe pocket within my backpack and walk although she advises against that course of action.

the most likely time that Comrade Net Ben-Yahushua and Dona Newman return to the cleared-out Synagogue to take photos is 4:57 P.M and at that same time other eyewitnesses saw the big sign over the Synagogue get removed, it would have been the last thing removed.

**I have posted at the beginning of this post two links to the first two posts of my blog, these must be read for further context. If you have not read those two posts, I strongly suggest you read them.**

The five council members of the Bundist Movement had been very close to myself and all the other members of the Lenin-Mao Communist Union, the idea that "STALINISM" and Bundism could reconcile theoretical differences scares a lot of Fascists and Trotskyists. Death threats were common, but it is more surprising that we got attacked, I strongly feel that Jared 88 would not have gone after us if we had not helped the last survivor of the Proletarian Revolutionary Front escape from Jared 88. It goes without saying that all the members of the Proletarian Revolutionary Front would still be alive had they not sought out to prove that the Wedding Massacre of May 27, 2019, had happened. The only thing I regret is that I have not been violent enough towards Fascists. I don't regret my time in the Lenin-Mao Communist Union and I don't regret disbanding the Lenin-Mao Communist Union. Other revolutionary ML and MLM militia organizations will sprig up soon enough, of this I am sure. But the Bundist Movement is unique, and it must survive. The old Jewish Bund had reactionary tenancies and often discredited itself by dismissing Comrade Stalin without any true investigation of the facts. The contributions of the five council members of the Bundist Movement are essential for Bundist renewal. Facts that Bundists have traditionally ignored for the first time were no longer ignored. In that process many Marxist-Leninists and Marxist-Leninist-Maoists started to rethink notions that have only led us all to failure such as our notions of Nation-State and our dogmatic rejection of National-Cultural Autonomy.

Headquarters of the Lenin-Mao Communist Union



On June 8, 2019, Chairman James Frankford, General Secretary Edward Phil and Arch Director Bradley Butch were murdered inside our very headquarters by Jared 88 who was accompanied by two White Glendale Police Officers. I offer additional information about the Lenin-Mao Communist Union here: Lenin-Mao Communist Union we were known for maintaining that Arizona is still part of Mexico and we were very friendly with all the Mexicans near by, the plaza where we had a Headquarters is very well known. We were very well known, as a matter of fact I myself am still known by most everyone who goes to that plaza as well as most the people who work at the Circle K across the street. One of the things that must be noted is that the Lenin-Mao Communist Union had been the sworn enemies of Jared 88 ever since the Lenin-Mao Communist Union was founded. We never could get a picture of Jared 88 and we actually offered cash rewards to anyone that could get a picture of that Nazi piece of subhuman garbage. The date of June 8, 2019, started off with myself and General Secretary Edward Phil arriving to Headquarters, we used to have a competition. Sometimes I arrived first then he would arrive second but sometimes he would arrive first, and I would arrive second.

General Secretary Edward Phil arrived first at 7:13 A.M an then I arrived at 7:17 A.M and then surprisingly one of the Comrades who is always late arrived at 7:20 A.M.



Turns out she (this other Comrade) was going to help Arch Director Bradley Butch figure out a plan for scheduling meetings with one of the more serious Anarchist groups in Glendale, Arizona. Then Chairman James Frankford and Arch Director Bradley Butch arrived together at 8:00 A.M (and before this post continues, yes they were a Gay Couple, that context will be relevant). It would turn out to be the case that none of us had eaten breakfast and Chairman James Frankford had decided that he had to go and buy food for us from the McDonald's. I hate McDonald's and I always told him that, but I was too hungry to care that morning.

**On the date of June 8, 2019, during the time of 9:45 A.M Jared 88 walked through the door and yelled "Edward! You Wog fucker!" and shot him in the head with a Ruger American gun. I know that Gun because it just happens to have been General Secretary Edward Phil's favorite Gun.**

the gun looks like this



I could see Jared 88 from the back, and I quickly ran into the next room where two of my Comrades was. Arch Director Bradley Butch and another Comrade of mine (her name will not be given) I quietly told her (the Comrade who will not be named) to text message all other Comrades telling them not to come to Headquarters until I give them the approval to do so. We turned off the light in the office room we were in. I cracked the door and I saw two White Glendale Police officers walk towards Jared 88. The door to General Secretary Edward Phil's office room was wide open and you could see him sitting dead on his chair with a bullet in his head. Just then Chairman James Frankford came with the McDonald's food.

I asked my Comrade "You did text the Chairman right?" and she said "No, O FUCK!" We could hear one of the Cops say "Your dead Commie Faggot!" and you could hear a gunshot. Then in anger Arch Director Bradley Butch ran out of the room the three of us were hiding in, he body slammed the two Cops and Jared 88. They slowly began to get up and one of the Cops stood up with his gun in hand and pointed it at the bottom of Bradley's jaw and then shot and killed him saying "Shit you are big fucking Faggot!" the blood ran down the floor as he fell and his brains oozed out of his skull, I was very angry but I knew that if I did as Bradley had just done we would die too.

So instead, I then took my Comrade by the hand and we both ran out the back door, in the hallway you could see Arch Director Bradley Butch laying in a pool of his own blood and at the front door way you could also see Chairman James Frankford laying in his own blood. We ran out the back door the Cops chased us, but the neighborhood back there is very close and as I said we were close to the Mexicans. We made it to my Comrade's house, and she texted the other Comrades to meet her at her house and I told them it would be safest if the Lenin-Mao Communist Union disbanded right there and then, so we did. I have never returned to the Headquarters, and I will not be returning to the Headquarters of the Lenin-Mao Communist Union, I plan to leave the country very soon.

Tuesday, November 12, 2019

## Marxism-Leninism dialogue with Bundism

<https://poceral.blogspot.com/2019/11/what-bundists-knew-about-syria.html>

The Lenin-Mao Communist Union and the Jewish Bundist Diaspora Movement started working together after the fall of the Antifa alliance of Marxist-Leninists, Anarcho Syndicalists and Bundists in Phoenix, Arizona. Taking on both anti-Imperialism and anti-Colonialism is a necessity for those of us that call ourselves Communists. Many of us think we need to choose between fighting Imperialism or fighting Colonialism, but this is not the case. You see primary contradiction versus secondary contradiction is correct, yet this understanding needs to be updated and in some cases revisited. Hannah Toff, Marvin Eliyahu and Uri Adiah declared them selves publicly to be both Bundists as well as Marxist-Leninists. First Hannah Toff declared herself to be a Bundist ML in the blog post here;

<http://bundistmovement.blogspot.com/2018/12/so-it-begins-for-me.html>

December 11, 2018. Next Marvin Eliyahu also declared himself to be a Bundist ML in the blog post;

<http://bundistmovement.blogspot.com/2018/12/the-bundist-movement-is-vanguard-of.html>

December 18, 2018.

Then finally Uri Adiah also declared himself to be a Bundist ML in the blog post;

<http://bundistmovement.blogspot.com/2018/12/bundism-and-marxist-leninism.html>

December 24, 2018.

Before the five council members were murdered Hannah Toff, Marvin Eliyahu and Uri Adiah told us in the Lenin-Mao Communist Union that they adjusted to Bundist MLM, which was not a big deal to us because our membership consisted of both ML and MLM. We were raising awareness on the subject of Syria and we all had planned to further explain the facts to other Socialists including Anarchists, it was working. Now of course there were many Anarchists that flat out rejected us, this

even damaged the reputation that the Bundists had with some Anarchist groups, but not all of them. the best of the Anarchists were engaging in a anti-Sectarian tactical unity of sorts. Not ridiculous left-unity, but tactical unity rallied around anti-Imperialism, anti-Colonialism and anti-Fascism. We had planned anew Antifa alliance based on the exchange of learning dialectics founded on the principle that the Bundists and Anarchist pushed called reciprocity. **Panther C.O.D.E** joined in on this. Syria was the most common subject on fixing the contradictions on how Kurds felt about Syrians, how Syrians felt about Kurds, how Assyrian Christians and Jewish Syrians felt about Kurds. Nationalist Self-determination dropped by the various currents of ML Thought, to then be replaced by the Multi-National Coexistence Auto-determination. The Lenin-Mao Communist Union together with the Bundist Movement and Panther C.O.D.E held a **dialectical reciprocity meeting** called **Combat Dogmatism** the subject of Auto-determination over Self-determination. Many of the ML and MLM formations have adopted National-Cultural Autonomy as a way to rid ourselves of the dangers of IDPOL, a way to understand how to solve the problems of a diverse Country like Syria, this has now caught on to **Global Revolutionary Shining Path** and **Internationalist Resistance Guard** two important M3W organizations. This was an Arizona conversation, even though Arizona's bigger cities have the most integrated poor in the United States, Arizona is also filled with Neo-Nazi subhumans that seek to destroy this.

### **JDL-Zionism unity with Neo-Nazism**

Bundists pulled Assyrian Christians and Coptic Christians away from Neo-Nazis, Uri Adiah was an expert on how to go about doing this. It may seem odd that Neo-Nazis would try to win over Assyrian Christians and Coptic Christians, but you just need to understand how marginalized Eastern Christians actually are, the left has a habit of letting the right hijack our cause. When we fight Colonialism we fight racism, when we do this we tear down the divisions that stop class consciousness. Uri Adiah was hoping to correct Dr. Weizfeld in what he concluded was total *false know it all* arrogance. The good news is, Dr. Weizfeld is much more hip to Syria's problems now than he was before. My three Communist Comrades/friends are murdered. But my five Bundist Comrades/friends are murdered. They are not coming back. On the date of February 28, 2019, Net Ben-Yahushua and Uri Adiah were kidnapped by members of JDL Zionists, you can read about it here

<http://bundistmovement.blogspot.com/2019/03/thursday-last-day-of-february-of-2019.html>

this it self had to do with Syria as some of the FSA fighters are actually JDL, something that myself and Uri Adiah, Marvin Eliyahu and Hannah Toff fully understood. The JDL tried to disrupt many group meetings centered on the subject of **Syrian Fact Dialogue**. Sometimes it was the Neo-Nazis who would bust up meetings that the Lenin-Mao Communist Union had with Anarchists, these meetings often required the presence of someone from the Bundist Movement, Marxists and Anarchists have a lot of animosity that the Bundist Movement knew how to bridge the gaps concerning such differences. What the Bundists knew about Syria stood as a threat to Imperialism, Colonialism and Fascism.

at [November 12, 2019](#)

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**Saturday, December 7, 2019**

### JDL-Zionism unity with Neo-Nazism

<https://poceral.blogspot.com/2019/12/jdl-zionism-unity-with-neo-nazism.html>

The last post leads directly into this post right here - JDL-Zionism unity with Neo-Nazism

<https://poceral.blogspot.com/2019/11/what-bundists-knew-about-syria.html>



The Jewish Bundist Diaspora Movement was on the path to exposing the connection between the Neo-Nazi organization known as the National Socialist Movement and the Zionist Kahanist organization known as the (JDL) Jewish Defense League. Modern Bundism is a form of Pantherism. Pantherism is on the rise, to understand Pantherism it is best to read this post from Panther C.O.D.E

<https://blackpantherism.blogspot.com/2019/10/pantherism.html>

the Bundist Movement has been very strongly connected to Panther C.O.D.E, so much so that Panther C.O.D.E gives the Jewish Bundist Diaspora Movement first recognition over other organizations for outlining the nature of Pantherism. The (JDL) Jewish Defense League has always claimed to be modeled after the Black Panther Party, this claim is holey false. The Black Panther Party was very stanch in their Anti-Zionist position, they practiced National-Cultural Autonomy and when Panther C.O.D.E denounced the JDL as a fascist organization in 2016. Panther C.O.D.E also denounced the entire (NSM) National Socialist Movement, this is very significant because it is alleged by many that Jeff Schoep personally attacked much of the leadership in Panther C.O.D.E with smear campaigns on Facebook and Twitter. Panther C.O.D.E publicly denounced Jeff Schoep in a public park in 2016 just one day before denouncing the entire JDL in the same public park. Allegedly this brought about several attacks upon Panther C.O.D.E often with strange yet very interesting combinations of NSM and JDL members who raided their houses. In Arizona many of the members of Panther C.O.D.E would be raided by several Phoenix Police officers that are allegedly are NSM and JDL. Panther C.O.D.E refuses to redact any part of their claims concerning this accusation. The cause of Panther C.O.D.E to expose the NSM/JDL connection was taken up and further by the Bundist Movement. The Bundist Movement managed to gather the attention that Panther C.O.D.E could not. I am convinced that because of how much the JDL-Zionist and Neo-Nazi threat goes ignored that this is what will inevitably take over the entire United States of America. What I have provided in this post is what I believe to be the most obvious motive for the massacres that have been carried out by the Phoenix and Glendale Police.

at [December 07, 2019](#)

## **The Police Departments of Phoenix and Glendale**

<https://poceral.blogspot.com/2019/12/the-police-departments-of-phoenix-and.html>

Modern Bundists are Jewish Panthers

<https://poceral.blogspot.com/2019/12/modern-bundists-are-jewish-panthers.html>

Midnight Productions is not fiction

<https://poceral.blogspot.com/2019/12/midnight-productions-is-not-fiction.html>

## Postscripts

44      AW : This self-described Trotskyist group is co-founded by the ex-Israeli Gilad Atzmon, who denies being Jewish, much like Shlomo Sands in France. However, this Libra Consolidation Party is not known to be a member of the Trotskyist Fourth International.

**Volume 3**

**Chapter 15**

**The New Jewish Bund Manifesto**

**Declaration 2019**

We, the Jewish People, are a People-Nation without a State. The discrimination by the Western Christian Nation-States has limited our freedoms by expulsions, ghettoization, quotas, boycotts, assimilation and annihilation. The current condition from post-Holocaust Europe was and is the transfer of the refugee remnants of the Ashkenazim into the Spartan ghetto tied to the opportunist world capitalist power base. This means the actual sponsor of the Zionist State of Israel is the USA and its Military-Industrial Complex controlled by the Anglo-German American nationalities.

While a minority of the Jewish people are actually citizens of the State, the Zionist leadership declares itself to be speaking in the name of all the Jewish people - on behalf of the Jewish People as a whole. This default condition presently persists in the face of the majority of the world's Jewish nationalities who do not have a vote in the Israel elections. The Jewish Arabic population of the Muslim theocratic States were also subjected to a policy of segregation named Dhimmi, subject to an additional imposed taxation called the Jewish National Fund (for Israel). The modern Zionist State likewise and furthermore cultivates the Mizrachim as a lower working-class of cheap labour.

The explanation for such an historic condition is subject to various ideological criteria. The initial matter concerns determining if such a condition is self-imposed or motivated by external forces. While it is evident that discrimination is not what is sought, the secularist enlightenment Haskalah imposed an obligation to assimilate into a Republic of atomised egalitarian homogenous citizenship. Those who chose to maintain an evidently Jewish identity were dismissed and degraded as medieval. However, the secularist programme was exposed as utopian and illusory as a result of the Dreyfus Affair, when even an assimilated distinguished military officer was falsely accused of treason being Jewish and previously; the expulsion and executions of the Conversos by the Spanish Catholic regime in 1492, which included those who had desperately converted to Catholicism. As such, the prospect or credibility of assimilation was exposed as a false consciousness.



The second attempt to explain the condition of discrimination against the Jewish people was the self-guilt complex which assumed that the cause of antisemitism lay within the Jewish political and economic culture itself. This self-hatred exists currently in the form of the current of thought that align the interests of Jewish People with the petit-bourgeoisie or the bourgeoisie itself. The proportions to which this is carried is found in the stereotype of 'The Protocols of the Elders of Zion'. The desperate conditions under which the Jewish people have lived are hidden from consideration by the facade built up of Jewish power projected as extending to reach global proportions. The derivative of this delusion is the classification of Jewish people as being petit bourgeois middle-class elements, as opposed to a generally working-class social formation. While the collective efforts socially and economically of the Jewish people have produced results, we are nonetheless subjected to discrimination in each of the economic classes so that Jewish people comprise the lower strata of the working class, the middle class and the upper class. This is then to be considered a social Order or caste system based upon national minority status. This form of oppression is beyond that of class oppression even though it entails a diminished social status.

To reject the claim that there is no oppression, discrimination, or racism of Jewish people, we have already noted the systematic isolation and manipulation of the Jewish People. Marx's treatment as contained in 'The Jewish Question' published in 1848 was the first expression of his attitude that the Jewish People were a privileged People whose alienation was due to our own existence and conduct. Considering that Marx treated the Jewish people of Germany as the source of their own oppression, he argued for the voluntary assimilation to the norms of the prevailing society, which were of course the values of the Christian Nation-State. This proposition was the course undertaken by the Judeo-Spanish Conversos who became Catholic and were nonetheless rejected for reasons other than the heritage they arose from.

The solutions to the plight of the Jewish People has ranged through many options propagated by the various ideological and theological systems of thought. The Tsarist Pale of Settlement provided for the segregation and subordination of the greater portion of the Russian Jewish population without any significant autonomy. The alternative of the Jewish Autonomous Republic of Birobidjan of 1926 in eastern Russian territories provided autonomy without functionality.

The Territorialist tendency which sought "A Land without a People for a People without a Land" assumed that the lack of freedom was instigated by the lack of a Land to constitute a Nation-State, as in the liberal Occidental model for national independence, launched during the Reformation. This project however failed for the lack of a great power sponsor who would benefit from such a project. However, the Zionist current adopted the paradigm of a territorial Nation-State under the sponsorship of a great power to achieve a realisable Nation-State. To offer up the Jewish People as the agents of a colonial power was the only available option within the configurations of world politics. The failure of Jewish integration into either the Occidental capitalist and Christian Nation-States or the Marxist party proletarian dictatorships, left no other historical option except for

the Jewish Bund which was undermined by the Second International Marxist parties of both the Bolsheviks and the Mensheviks in the 1903 Congress, the near annihilation of the Bundist membership by the Nazi Holocaust and in part by the Stalinist bureaucratic repression. This Bundist alternative to Zionism called for the Nation-Cultural Autonomy of the Jewish People as a national formation.

While the programme for Autonomy has not been held aloft for some time now since the Holocaust (Cherbun), the Bundist critique of the Zionist adventurist project stands, nonetheless. The campaign for solidarity with the dispossessed Palestinian Nation by the Zionist colonial occupation of the 1948 and 1967 Occupied territories is expressed within the context of the previous discredited views on the nature of who and what we are as a Jewish People. The method of responding to the Zionist challenge is largely unable to present an actual critique other than recycling the various stereotypical formats of alienation from the Jewish People - rather than the Zionist State itself. The arguments such as are proposed against "Jewish Supremacism", the segregationist "Jewish State" together with the denial of the very concept of a Jewish People-Nation is not only in self-denial but also an expression of right-wing populist consciousness which assumes that the Jewish political culture is nothing more than a theocratic doctrine with no actual existence in sociological terms. This presumption combined with the rejection of theocratic consciousness, leads to a rejection of the Jewish People not only as a concept but as a rejection of the associated people themselves and as such constitutes Antisemitism. This form of racism may not be based upon the notion of a separate "Race" as such but is nonetheless racist by denying the culture or perhaps even existence of a People. The unparalleled degree to which such hostility has been carried has not diminished the rejection of the identity of our People.

The consequence for the appreciation of the Palestinian solidarity work is that there is a limited hearing amongst the Jewish people for the critique of Zionism, due to rejection of the Jewish People itself - the argument that one could oppose the Zionist doctrine by simply asserting the opposite of the claims made by the Zionist ideologues is false in itself. While Zionism claims to represent the Jewish People and its heritage, the simplest anti-Zionist populist current of thought claims that the Jewish People do not exist and only Judaism exists, as if it were a parallel phenomenon to Christianity, so as to negate the claim to national self-determination or auto-determination.

The poverty of thought propagated by the Western solidarity campaigns are based in the seemingly lowest common denominator, for the purpose of gathering the largest number of adherents, even though the arguments used are of a moralistic, empirical and even antisemitic character.

The critique of Zionist doctrine cannot be based on the supposition that the Jewish People do not exist as a Nation and so are not entitled to have a right to self-determination. It is contrary to the self-identity of the Jewish People as a People-Nation whether or not they are pro-Zionist. To ignore the consciousness of the Jewish People and define such communities as a retrograde religious

formation is oppressive, considering that any other National formation is recognised as having the right to self-identification.

The assumption that Zionism is the expression of the Jewish People is the shared contention by both the Zionist doctrine and the populist critique that makes reference to "Jewish Supremacism", as if Zionism represented the Jewish People. Such a misnomer also reverses the relation of power sources, which is based upon some conspiracy theory of Jewish power in economic relations and world domination. This Antisemitic notion is translated into the myth of the Jewish Lobby which is based upon the Zionist Lobby with its Christian Zionist connections. Language such as the Judaization of Palestinian territories is a similar contention that replaces and conflates Zionism with Jewishness.

To define the Jewish People from an externalized perspective is to annul the existence of this People-Nation as if we do not count. The trivialisation of a People as irrelevant, unhistorical, a religious subjectivism, savages, or biologically inferior of lesser evolution are all racist doctrine. The national chauvinism of the domineering nationalities is to be exposed as racist ideology for reasons that go beyond the rejection of racialization, based upon minor genetic differences, so as to include the chauvinism of national oppression which does not necessarily base itself upon some biological criterion at all and is racism in any case.

Furthermore, to argue that the Jewish Nation is an oppressor Nation-State and as such is not entitled to claim the right of self-determination ignores that self-determination is a right that applies to all Nations whether or not some are oppressing another Nation, otherwise self-determination would not be a right of all universally. The crux of the matter is not denying self-determination to a particular Nation but rather ensuring that it is applied to all Nations and not some. In addition, to argue that self-determination does not apply to a Jewish Zionist State for some reason or other, such as claiming that Jewish People are not or are no longer oppressed, is to mistake the State for the People and so adopt the Zionist definition of the Zionist State as a Jewish Nation-State, which represents all Jewish people in the world, even though the majority do not have a vote in that State's elections and do not reside there.

The contention that the Israel Zionist State has no legitimacy as such, apart from other such Nation-State formations, is obviously an argument that ignores the condition of so many other countries that suffer from the myths held aloft of any particular national domination. This matter of differentiating Israel from other such States is discriminatory and easily denounced as originating in an Antisemitic mentality.

The argument that the Jewish Zionist State is practicing the same course of action as the Nazi regime is not only an inflated hyperbolic language but also an insult to the Jewish people, because it does not take the degree of oppression of the Jewish People seriously, since the Holocaust was qualitatively more deadly than the genocidal massacres conducted by the IDF-Israel Defence Force.

In terms of numbers 3,000 killings per day in each of the death camps is not the same phenomenon as the various murders per day of Palestinians. While the genocidal intention is present in Zionist militarism, the Jewish opposition is sufficiently strong to prevent its implementation. Consequently, an argument used to counter the Zionist narrative of acting in defence of the Jewish People subsequent to the Holocaust, cannot be countered by the argument of similitude, since that is not the case.

The Zionist use of the Holocaust to justify genocidal militarism is nullified by the evidence of a civilian character to the Palestinian people while the Occupation is the overwhelming military capacity of that State as compared to any other State in the region.

The further argument that the displacement and genocide of an indigenous population in favour of a colonial-settler squatter project is historically acceptable, by reference to the heritage in the USA, so claiming legitimacy by 'force majeure' cannot be countered effectively by noting a difference in historical epochs alone. Rather the legitimacy of the Nation-State itself must be put into question and undermined as an unsuitable model of development in either a colonial setting or in Europe.

The populist argument that Zionism has not any legitimacy historically in Palestine, by denying the Semitic origins of the Jewish People, or dismissing the historical account of the Judaic and Christian references as myths, are both false and are merely an attempt to erase the national culture of the Jewish People. Even though the Judaic Torah Mosaic books were later revised by the editor Ezra to include a genocidal imperative towards the indigenous inhabitants of Kana'an, this historical account is as accurate as any other historical account. Because the Torah is one of the first books to be composed, is not a reason to dismiss it as myth but rather a reason to preserve its validity and significance where possible. The contention that the Ashken'azi Jewish people of Europe were never original Semitic people of Kana'an by the Shlomo Sands hypothesis, is itself a myth generated by Alfred Koestler originally fabricated to project a European image of the Jewish people in a failed attempt to overcome Antisemitism. While the European roots of the Ashken'azim is partially correct, due to the matrilineal heritage of European Jewry, there is nonetheless a Semitic origin by virtue of the male line of descent, which became implanted in Europe by the traders and slaves who followed the course of the Roman Empire. The contention that Jewish people are not of a Semitic origin and as such have no claim to indigenous status furthermore flies in the face of the Jewish Arab Mizrachim who compose half of the Jewish Israeli population.

Another populist and liberal argument that Jewish people are citizens of a particular state and cannot or should not be oriented or loyal to another State is the false narrative that questions the loyalty of Jewish people in particular, to the Society of residence. This charge of dual loyalties ignores the dual identities of Jewish people with the people with whom they share a country, and to their own national communities, in the midst of any other given culture. Imagine if one were to question

the loyalty of the woman gender to a given society considering the identity made of woman to their own gender. Is Feminism to be considered contrary to national cohesion, no and neither are dual identities on a cultural basis as well. The right of women to identify as such and to protect their gender from patriarchal domination is evident and so should it be in the case of a national minority subjected to the oppression of the Christian Nation-States.

Opposition to Zionism is based in: international law for indigenous auto-determination, ethical reasoning for reciprocity, Judaic values of justice and law, and a historical precedent of Kana'anite history,

Let us reject the populist manipulations leading to Antisemitism and form the basis of a new epoch where justice is in itself equally applied in reciprocity for all, rather than mining the prejudices of the past to feed the hunger for revenge against the guilt judged upon the racist tragedies of recent times. We must retain the rejection of racism in all forms and find such populism guilty of manipulation, myth-making, racism and power politics.

We, the oppressed Jewish People subjected to Christian state genocide as well as the discrimination of the theocratic Islamic State and Empires, are able to call upon the oppressed Palestinian Nation to reject the support based upon racist populist myths and offer our support in reciprocity, for a mutual struggle against all forms of racism such as Zionism and Antisemitism.

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### Postscript 2022

We are responding to the current interest in the Jewish Bund despite the boycott of the memory of this socialist and resistance movement whose Partisans never gave up and were never defeated. The general support for the Jewish Bund was the Jewish consensus as the only viable method of opposition to rising fascism. Some Zionists had to join in as there was no other choice but direct action.

The boycott of the Jewish Bund is a matter of ideological supremacy and sectarianism by both Zionism and Marxism.

The Bundist National-Cultural Autonomy opens up the liberation of nationalities from the Donetsk to Lugansk, to the Black Nation of Turtle Island and the First Nations. The resolution of the State problem is then the Federation of Peoples in Reciprocity. This brings the Constitutional and Class revolutions together.

As we emerge from the Dark Ages of the 80's until the present times, we carry the potential for humanity as such to break down the war-mongering destruction of the accomplishments of the working class everywhere while those benefits are squandered on machines meant to be destroyed while people still hunger.

Racism creates opposites and the unity of opposites is its negation. This is the dialectic. Otherwise, we are lost in empiricism - a simple historical materialism alone. This is Demarchism, the multidimensional intersectoral methodology that is the fusion of Class and Social Order dynamics.

This is what the new Bund is doing in this age of reaction and revolution and so we are a United Front of autonomous Chapters and Units all found at the ;

<https://Jewish-Socialist-Bund.net/>

Volume 3

Chapter 16

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Jewish People's Liberation Organization (J PLO)

Organisation pour la libération du Peuple Juif (OLP J)

a Non-Zionist Declaration v4.2.4

{ Jewish Bundist Organization }

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Montréal Kébèk

January 1, 1988, ACE / 5749 / 1409

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E-mail NEWSLIST since 1994:

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We, the Jewish People, are a wandering Nation who have been seeking a secure right to live in those lands where we reside. It has been written that the Jewish nation is the most oppressed in Europe, and judging from the persistence of anti-Jewish prejudice, one has to acknowledge the distinctly historic proportion of that oppression. Never have we been permitted a continuous homeland for more than a few hundred years before another expulsion takes place. Now it seems that the possibility of complete extermination is not out of the question, judging by the degree to which the recent Nazi Holocaust was permitted to proceed. The consequences of such a reactionary demonstration of power have not been concluded, since fascism continues to function, and the response of a permanent revolutionary wave throughout the world has yet to reach its full proportions.



2. At the present time, confusion is spread by those seeking only to establish a power-base for themselves and so will attack Jewish people while posing as either anti-Zionists, German nationalists, Christian zealots, or more recently, as "White" Power advocates. The manipulations of the newer-Nazis and even former Nazis are by no means irrelevant as Western Nation-States have repeatedly demonstrated how much suffering they are willing to have the Jewish people endure in continuation of the various crusades launched against us and the Arab and African Muslim nations.

3. Although the Arab nation has largely been absent from the persecutions of the European Christian Nation-States, the Zionist settler-colonial organizations and parties have moved into Palestine based on the disadvantaged position of the resident population. Zionism built itself upon the Western need to make its amends when at the same time the West rejected the Jewish post-war refugees, who could not tolerate racism in Europe any longer or Stalinism in the Soviet Union. The Zionist parties accepted the Christian States' exclusion of the Jewish people from its very inception in exchange for their support.

The realization of Zionism is the fulfilment of the Protestant "restorationist" programme which preceded it. The successes of Zionism have merely been accomplished through its assimilation to the Western Christian-Statist notions of religious militarism with its Crusader orientation towards the "Middle East". The Jewish Zionists adopt the Christian image of ancient Israelites, while the actual Israelites actually had more in common with their Semitic brothers and sisters, including their common Aramaic language, rather than Hebrew. Israel resembles the 52nd state of the U.S.A. more than the Kingdom of David and Solomon (who was also of Moabite ancestry).

The Jewish people need to liberate themselves from the Christian Nation-State and the ideology of Zionism which is only the colonized mentality of assimilation into the dogma of Protestantism, that sees the only place for Jewish people being in Israel.

4. The Zionists and the Arabic peoples are in a state of no war / no peace which the Israeli governments seek to perpetuate in order to suppress and maintain the Palestinians in exile. Only the balance of forces has resulted in certain limited and partial concessions towards the independence of the Palestinian People. While such concessions are welcome, these represent only the beginning of the reconciliation (SaaLaHa) process. It is obvious that the resistance of the Palestinian youth in the Intifada since 1987, the diplomatic initiatives of the Palestine Liberation Organization and the internal Israeli opposition of the Peace Now - Gush Shalom movement has brought about the agreements for which the Israeli and U.S. governments take credit.

5. However the Palestinians and the Jewish people are tied together by bonds stronger than war, more amiable than the antiquity, and more than each People realizes. It is not a semantic coincidence that anti-Semitism means both the Jewish and the Arabic peoples are feared and hated in the Occidental political culture. The bonds that unite Jewish and Arab people in practice extend to the degree that the Palestinian struggle should necessarily stand

for the liberation of the Jewish people as well from anti-Semitism and from Zionism; and the Jewish struggle for liberation needs to also include the liberation of the Palestinians, each in reciprocity to the other. It is evident that a common struggle against resurgent fascism is a vital necessity.

6. It is necessary to break out of the impasse constructed by the Zionists who believed that Zionism presented the only recourse for Jewish refugees, and now presents the only recourse for future security, as if the Israeli State is to be worshipped as a deity. The Jewish People must be liberated from Zionist ideology by the actual fulfilment of our civil and collective rights in pluralist society, by national-cultural autonomy and possibly even territorialism. Territorial claims of course must only be considered valid if they respect such claims in general. One takes into consideration that the achievement of national auto-determination by the pursuit of independence is, of course, the right of every national entity, if only accomplished by means of the reciprocal principle, respecting mutual interests and rights.

7. Although both the WWII Allies and the Zionist movement presented Palestine as the only avenue to leave Europe for Jewish people in 1947, the reluctance of many Jewish Holocaust Survivors living in the Displaced Persons districts to become Zionist colonialists enforced their emigration to North America. More recently the Zionist enterprise has not even been considered a desirable situation by Israelis themselves, who have emigrated en masse. The Jewish people in the Federation of Russia do not have even a choice in the matter because of the U.S.A. / Canada quota system, in much the same way as they were excluded before and during World War II, with the collaboration of the Zionist organization.

8. It is in the interests of the Palestinian people's struggle to support the Jewish struggle against racism so that there will no longer be the apparent need for the only alternative currently presented to aid the Jewish people. The great loss of the Jewish revolutionary socialists (Bundists) to Nazism and to Stalinism has removed the most viable alternative to Zionism. There is an intertwining of the two struggles so that a solution to Palestinian-Arab oppression is circumscribed unless there is an end to Jewish oppression in general; whether or not this conclusion is welcomed by any Palestinian party. To begin with, one cannot ignore, and so accept the existence of fascists and even Nazis presenting themselves as anti-Zionists. It should be obvious as a counter-revolutionary act, and that it serves to hinder the development of a Jewish alternative to Zionist hegemony. The same is true in return; whether or not Jewish people accept that peace will only be achieved with the emancipation of the Palestinians -- all else is conjunctural to both Peoples.

The ties that bind our two peoples are a consequence of the recent European purging of the Jewish population even though the Arab peoples had no responsibility in the Holocaust. The pertinence of the nature of Jewish existence to Arab concerns should rather be based upon the necessary world perspective with which to achieve their own national emancipation. This is a strategic consideration which identifies racism and fascism as common concerns. Arab nationalities in Occidental countries know very well what these concerns are.

9. We shall not be enslaved, made homeless, nor killed when it is so dictated by the whims of ideology, and so we are hated whether we be Jewish or Palestinian. Why then should either of us consider the Occidental World to be our ally, and the other to be an enemy. We are of the same status, origins and oppression, and so if we cannot co-exist in peace then none, it seems, will be able to, because of the powers which strive for political hegemony and oligopolistic economic dictatorship.

#### A Jewish Alternative to Zionism

10. Together with the continuing degeneration into a social existence of perpetual war and war preparation -- called peace -- there has arisen (Yesh Gvual / There is a Frontier amongst the Israeli military, Shalom Achshav / Peace Now) a dynamic of resistance to war and its corresponding economic stagnation. Despite all the formal rationales designed to perpetuate what is universally abhorred, a Jewish opposition to the Zionist leadership and their followers of both the left and the right has emerged. This opposition is inevitable as long as we are pushed, educated, trained, ordered, tricked and then led into fighting yet another war, a secular 'Sacrifice for Israel'. Ironically the perpetuation of the rationale for violence has rebounded unto itself with the assassination of the Israeli Prime Minister Rabin himself, because he failed to live up to his ideology's prerequisites, by having sought to accommodate the leading Palestinian figure, the President Yassar Arafat.

11. The need and desire for a Jewish territory that is self-determinant -- freed from expulsions and pogroms -- has been led into the fortified ghetto being called 'Eretz Yisroel' but which actually operates as the State of Israel under the auspices of the U.S.A.

12. The territorial solution that had been sought has been converted into an absolutist religious idea, replacing the traditionalist culture and its meditative routine of ritual. Prior to the Holocaust the concept of the deity was considered to have the power to deliver the chosen people towards salvation. With the dissolution of religious ideological practice itself, there arose Territorialist Zionist parties based on the surviving religious conviction that only in the Land of Israel (Canaan) could there be formed a Jewish homeland. Such an idea was encouraged by the Christian States which were refusing entry to the Jewish refugees with the complicity of the Zionist parties.

13. However, the nature of things is that currently a greater proportion of Jewish people live in lands other than Palestine (Israel): in North America, Russia, Europe, South America, the Maghreb (north Africa) or other Arab countries, southern Africa, India, Pakistan, China and elsewhere. In fact, less than a third of the world's more than 14 million Jewish people live under the State of Israel. The fundamental premise of Zionist theory has in practice been ignored or rejected consciously by the greater proportion of all the Jewish people, who are non-Zionists. Israel is thus not considered the sole legitimate homeland of the Jewish people.

14. The Jewish nationality exists within and without the Israeli State. However, the non-Israeli Jewish communities live within an illusion of assimilation oftentimes sugar-coated in Zionist acquiescence or pretension. While the Territorialist yearnings of Jewish people -- to form a majoritarian society -- is currently sifted into the Zionist pot, the territorial need should actually be satisfied in those areas where Jewish communities are centered, where our rights as citizens must and shall be met to truly satisfy our social existence. This is auto-determination for all the Jewish people rather than the pseudo-independence of the Israeli State.

15. Presently Zionism negates the very freedom of auto-determination, which it itself claims to represent, by attempting to submerge the Palestinian people below the level of the struggle for Inter-national auto-emancipation; the only common definition for freedom. One's right to auto-determination is predicated upon the respect one holds for that very same right as it is held up by others. One's principled needs cannot be fulfilled unless such a right is to be upheld for all others as well, as a principle, forging a solidarity through which we become allies on the basis of our reciprocal rights. In this way are our needs to be ensured, not by militarism. In this manner, one reaches (as did Israel Zangwill) "a land without a people for a people without a land" \*, and not by means of the Israeli-supervised Sabra-Shatila massacre -- a pogrom which has ended the illusions of all who are not deluded. After the Hebron reoccurrence and the assassination of Yitzhak Rabin, such anti-human outbreaks can easily be seen as being integral to the lingering status quo situation.

16. An historic turning point has been passed. Let it be universally acknowledged, as it has been by the past Director of the Planning Center of the Palestine Liberation Organization in Beirut, Lebanon, and currently Palestinian Authority Planning Minister (Nabil Sha'ath), as early as 1977, that the Palestinian Charter;

signifies equally, that the exercise by the people of Palestine of their right of self-determination in Palestine does not include the right to exclude the Palestinian Jews from Palestine, that signifies also that this right does not include the right to create in Palestine a State solely Arab.

The right to self-determination of the Palestinian People, applied to the Jewish Palestinians, means that they must exercise this right on the land of Palestine, and that this right does not include the right of separation and consequently, the exclusion of the Arab people of Palestine.

This is why the right to self-determination of Jews and of Arabs in Palestine must be exercised in common on the same land, Palestine. \*\*

The Principle of Reciprocity is thereby acknowledged by Shaath:

that signifies the end of all States which require that the self-determination of its ethnic group assumes the exclusion of another ethnic group ... it is thus the definitive end of all States in which segregation exists de jure or de facto. \*\*

Ethnic cleansing then is refuted by the PLO and the hypocrisy of Zionism remains. Currently the Palestine National Authority is attempting a negotiated settlement in ambiguous terms which provides for the partial solution of two States. Further negotiations between the two States cannot be expected to produce the desired results because of the terribly unbalanced power relation.

17. According to tradition, the Jewish people are the second brothers and sisters of the Palestinian Arab People, and it should be understood that the respect given to another is the measure of the respect to be expected, in any reciprocal manner of living. We, the Jewish People, should acknowledge that the Palestinian tradition parallels the Jewish history in duration, intensity and tragedy. We recognize the historic cultural affinities with the Holy Land by the Jewish People, but we do not consider our history to be exclusive of others. The Neutura Karta provide an example of Jewish residents who have lived in peace with the Palestinians in Jerusalem.

18. The one comprehensive solution presented, of an all-inclusive pluralistic Palestine, is an alternative to war; that is, a solution poly-national in scope, including all the Palestinians who are able to return, including the resident Jewish population and including the Druze people. The method of resolution available is an international conference of reconciliation for all concerned parties, this being an immediate necessity and possibility; a mechanism provided with some momentum by the current peace process.

However, the intransigence of many Zionist Israelis will not allow them to tolerate the return of the Palestinian refugees because of their will to remain a majority. Such a paralysis could be resolved by the departure of those who insist that there is not enough space for the Palestinians' return, but many Israelis currently wish to leave if they could in any case.

### Independence and Territoriality

19. The State of Israel of 1948 was not the unique first attempt to initiate a modern Jewish homeland or territory; the first attempts having been in 1791, the Czarist prison called the Pale of Settlement in western Russia, and in 1926 at Birobidjan in easternmost Russia. A true Jewish Land failed to materialize from the Bolshevik revolution, despite the Leninist promise to the Jewish Bund / Union organization of 1905. Those attempts have failed the test of viability and yet the Jewish people have continued to desire those features of life unavailable to them in the prevailing States; that is, urban national-cultural autonomy in existing settings and the need for autonomous or independent territories. This need for a Land is evident in

the worship from afar politics of the various Jewish communities towards the Israeli State, a desire which is based upon the real needs for land, security, peace and the freedom of identity and culture historically denied the Jewish people.

Existing societies do not provide for these material necessities, and prevailing political doctrines do not consider these Jewish needs. However Jewish territorialism should not and need not mean the abandonment of traditional Jewish opposition to political power manipulations and Statism. Considering the failure of the Zionist project, there may be a need for such territories to accommodate Sephardim and Ashkenazim in their respective regions in order to facilitate the departing Israeli population who wish to remain a majoritarian society or who have no country to go to and do not wish to remain in Palestine.

At the present time the Russian Jewish population is being obliged to emigrate to the Zionist State even though previous immigrants now wish to leave.

The crisis in Palestine is an inter-national problem and should be placed in a world context. The solution to Palestinian liberation is intertwined with the liberation of the Jewish People worldwide. As such it is conceivable that an Ashkenazic territory could be formed to accommodate the Jewish populations of Russia and Europe, as well as an autonomous territory for Sepharade in the Makhreb, and national – cultural autonomy for the Hebrew Jewish nationality in Palestine.

20. In this aftermath of the Nazi Holocaust, no one should deny the hostility of prevailing Occidental Nation-States to national minorities, as none of the participants or spectators in that war of extermination have undergone a substantial transformation. The Zionist establishment follows these Nation-States in parallel, seeking to jump into the footsteps of power politics. How bizarre it is that a stockpile of at least 200 genocidal nuclear bombs with a Jericho intermediate-range missile to carry them have been accumulated by a State professing peaceful intentions and created in the aftermath of our genocide. This hypocrisy is evident in the Israeli and Zionist support for the criminal actions of the USA-led axis with respect to Iraq, Iran and the Libyan Jamahiriya.

21. Should anti-Semitism be permitted to exist because of those who do not believe it is possible to overcome racism? Is that why the Labour Zionists signed the Haavra (Transfer) Agreement so acting in complicity with the Nazi Third Reich, as early as August 1933. Does this not reveal that those who accept the existence of racism in others accept it also in themselves? Has Zionism recreated the footsteps of those whom it did not have the will to oppose? Who could dare to dictate obedience to Zionism after its adherents generally acted as spectators to the spectacle of the Holocaust?

## A Jewish Revolutionary Movement

22. In the tradition of the early nationalist formation -- the 1897 Jewish Bund (General Jewish Workers' League), and based on prior efforts in the development of the Jewish People's Liberation Organization such as the Toronto-based Alliance of Non-Zionist Jews (1974), the group Canadian Jews Supporting the Palestinians (1980 UN - NGO) and, the publication 'Logik un Sychel', we are building a movement for liberation on an Inter-National basis.

We are also indebted to the Israeli Committee Against the War which publicly protested the 1982 war on its very first day and so inspired the 'Peace Now' movement of 500,000 participants.

23. The Jewish People's Liberation Organization, a Non-Zionist formation, acts on behalf of the Jewish and Palestinian Peoples to generate national emancipation in cooperation with the Palestinian movement for the liberation of Palestine, as a contribution to making war unneeded and unwanted. As an ally of the Palestinian People in this struggle, we greet the Palestine National Council in solidarity.

24. Likewise, the J PLO exists as an ally of the other liberation movements operating in our common societies:

New Africans/African Americans, Indigenous Peoples, Kébékoise, Chicana, Puerto Rican, African-Caribbean, or Azanian (South Africa); consequently we declare our support to the International Human Rights Association of American Minorities (NGO) and the Anti-Racist Action (ARA) movement.

~~ J PLO Basic Principles ~~

1) We call for a complete immediate withdrawal of all the Israeli military and intelligence services from the Palestinian territories occupied by Israel during the 1967 war, in accordance with U.N. resolutions. Withdrawal from both the occupied Lebanese and Syrian territories is also a necessary precondition for peaceful relations among the societies of the eastern Mediterranean.

2) We call for the creation of a fully independent Palestinian Country; a Civil Society with all the powers of a State, in accordance with U.N. resolutions, throughout the territories, with full U.N. membership rights, including east Jerusalem and serving as a democratic and pluralist territory for all people of Palestinian origin, serving to reunite families continuing to live in refugee camps throughout the eastern Mediterranean region.

Such provisions should not be interpreted as possibly restricting the individual civil and collective rights of the Palestinians living in the Israeli administration, comprising 19% of that citizenry.

Full voting rights for all Palestinians to the Palestine National Council are necessary for those who were forced to flee Palestine during the 1948 and 1967 wars, or during the years of Israeli occupation, as well as for holders of Israeli citizenship.

Likewise, Jewish residents who live in Palestinian-controlled lands in peace are assured their individual civil and collective rights.

3) These interim provisions of the peace process should lead to the formation of a pluralist and bi-national Civil Society in the land of Palestine, with a united Jerusalem based upon the dissolution of the State of Israel.

The return of Palestinians to their historic origins shall be a right according to the civil constitution formed by a Constitutional Assembly of all nations inhabiting Palestine.

Such a Constitutional Assembly would receive representation by all nationalities to formulate a federation of autonomous national-cultural communities who govern only themselves and not the others. All rights will exist in reciprocity respecting land rights, water rights, subterranean resources, air passage, immigration, water routes, environmental controls, militarization, federated affiliations, alliances, international representation & etc. It should be noted that citizenship rights are governed by each autonomous nation while respecting the United Nations codes of human rights. Personal religious affiliation becomes a personal choice within each nationality itself.

Recuperation or compensation for familial properties of pre-1948 Palestine shall be established by treaty.

4) We insist upon the establishment of a nuclear free zone throughout the region so that no country possesses or prepares nuclear, biological or chemical weapons of mass destruction. Transport of materiel used in the production of such devices shall be forbidden by all countries.

5) We furthermore call for an end to economic and political sanctions against Iraq, Iran and the Libyan Jamahiriya; except for military arms sales restrictions that are equally applied to all other key countries in the region.

6) There must be an end to the misguided policy known as "dual-containment", designed to continue Western/US-led policies of «divide and rule» which encourage the development of competing blocks along with continuing regional arms escalation.



7) We recognize Pan-Arabism as the functional basis of the Arab autonomous societies, thus rejecting private and external economic enterprises' interventions on the economic and political plane. The Palestinian Arab People and Palestine form an integral unit in the Pan-Arab Nation.

The world context situates the Arab Nation not only among the Third World's peoples but also amongst the nationalities that exist within the industrially developed countries as well.

8) The J PLO seeks to liberate the individual civil and collective rights of Jewish People in the context of the various societies where we reside. Our collective rights include provisions for national-cultural autonomy in particular and auto-determination in general. It must be recognized that anti-Jewish anti-Semitism cannot be tolerated, and refugee rights must be respected irrespective of the presence of the Zionist State.

9) Full voting and political rights must be accorded to all Jewish nationals throughout the world in their representation to the Jewish Congress of their society, as well as the World Jewish Congress, irrespective of any possible Zionist or religious affiliation.

10) Recognizing the tendency of privately-owned competitive economies to corrupt various State structures in the interests of fascism and in opposition to Civil Society, and acknowledging the tendency for the revolutionary process to degenerate into Statism; the J PLO seeks to further the development of the historic dynamic of Socialist Permanent Revolution.

Freiheit mit schitvis  
10/ 03 / 1998 ACE

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**Jewish People's Liberation Organization**

End Zionism & Judaeophobia

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political declaration **JPLO** ( a Bundist chapter )

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See also:

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Nation, Society and State:

the reconciliation of Palestinian and Jewish Peoplehood

doctoral thesis by

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End Zionism & Judaeophobia

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[jplo-olpj-subscribe@lists.riseup.net](mailto:jplo-olpj-subscribe@lists.riseup.net)

political declaration **JPLO** ( a Bundist chapter )

[https://www.academia.edu/45689019/Jewish\\_Peoples\\_Liberation\\_Organization\\_J\\_PLO\\_Organisation\\_pour\\_la\\_liberation\\_du\\_Peuple\\_Juif\\_OLP\\_J\\_a\\_Non\\_Zionist\\_Declaration\\_v4\\_2\\_3\\_Jewish\\_Bundist\\_Organization?email\\_work\\_card=abstract-read-more](https://www.academia.edu/45689019/Jewish_Peoples_Liberation_Organization_J_PLO_Organisation_pour_la_liberation_du_Peuple_Juif_OLP_J_a_Non_Zionist_Declaration_v4_2_3_Jewish_Bundist_Organization?email_work_card=abstract-read-more)

Jewish Socialist Bund ([jewish-socialist-bund.net](http://jewish-socialist-bund.net))

<https://www.jewish-socialist-bund.net/>

the books

#### **Sabra and Shatila (1984) 2009**

<http://bookstore.authorhouse.com/Products/SKU-000255066/Sabra-and-Shatila.aspx>

[https://www.academia.edu/44543523/SABRA\\_AND\\_SHATILA\\_Edition\\_2009](https://www.academia.edu/44543523/SABRA_AND_SHATILA_Edition_2009)

#### **The End of Zionism : and the liberation of the Jewish People**

**Clarity Books - 1989**

[http://www.academia.edu/11243333/THE\\_END\\_OF\\_ZIONISM\\_and\\_the\\_liberation\\_of\\_the\\_Jewish\\_People](http://www.academia.edu/11243333/THE_END_OF_ZIONISM_and_the_liberation_of_the_Jewish_People)

**Nation, Society and the State : the reconciliation of Palestinian and Jewish Nationhood**

[https://www.academia.edu/40349204/VOLUME\\_I\\_SECOND\\_EDITION\\_THESIS\\_NATION\\_SOCIETY\\_AND\\_THE\\_STATE](https://www.academia.edu/40349204/VOLUME_I_SECOND_EDITION_THESIS_NATION_SOCIETY_AND_THE_STATE)

[https://www.academia.edu/40349264/VOLUME\\_TWO\\_SECOND\\_EDITION\\_THESIS\\_METHODODOLOGY\\_OF\\_NATIONAL\\_IDENTITY](https://www.academia.edu/40349264/VOLUME_TWO_SECOND_EDITION_THESIS_METHODODOLOGY_OF_NATIONAL_IDENTITY)



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**E-mail address:**

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**Web site:**

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**Telephone number(s) & area code: .....**

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**Postscript 2021**

**The Federation of Palestinian and Hebrew Nations**

[https://www.academia.edu/38380122/The\\_Federation\\_of\\_Palestinian\\_and\\_Hebrew\\_Nations](https://www.academia.edu/38380122/The_Federation_of_Palestinian_and_Hebrew_Nations)

<https://www.cambridgescholars.com/product/978-1-5275-1313-6>

**Jewish Socialist Bund**



<https://www.Jewish-Socialist-Bund.net/>

**United Inter-National InterCommunalist Convergence**

**We salute the 125 year history of the Jewish Bund founded in 1897**

Dr abraham Weizfeld

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## **ANNEXES**

## ANNEX 1

Foroys – פארויס

### Is Zionism a Liberating Democratic Movement?

(Part 1/3)

by Henryk Erlich

Henryk (Hersh Wolf) Erlich

<https://foroys.wordpress.com/2017/06/20/is-zionism-a-liberating-democratic-movement-part-13/>

[Skip to content](#)

Posted on June 20, 2017 by [foroys](#)

The following text, originally written in Yiddish by Henryk Erlich, is presented below alongside an English translation that was done by the author of this blog (another English translation exists but is not available online). Henryk Erlich was one of the most prominent leaders of the Polish Bund. Under Erlich's leadership in the 1920s and 1930s, the Bund became the Polish Jewry's most important party, representing the Jewish worker on the national stage and building hundreds of Yiddish-language schools, which educated tens of thousands of students. The Bund's stark opposition to fascism, communism, and Zionism put the Bund in a hopeless situation on the eve of World War II. After the war, the Bund was decimated, along with Polish Jewry at large. Henryk Erlich himself was executed by a special order of Joseph Stalin in 1942. The following essay, written by Erlich in 1938, aims to elucidate the Bund's uncompromising anti-Zionist position. Let

us honor the memory of Henryk Erlich, who spent his life tirelessly fighting reactionary rhetoric on all fronts. See also [part 2](#) and [part 3](#).

צי איז דער ציוניזם א באַפֿרייענדיקע דעמאָקראַטישע באַוועגונג?

(טייל 1/3)

## Is Zionism a Liberating Democratic Movement?

(Part 1/3)

אַן ענטפֿער פֿראַפּ. ש. דובנאָוון

*An answer to Prof. Simon Dubnow*

פֿראַפֿעסאָר דובנאָוון מאַכט אַ פֿרווּו זיך עפֿנטלעך דורכצושמועסן מיטן „בונד“ וועגן אַ ריי עיקר-פֿראַבלעמען פֿונם איידישן לעבן. אין דעם נאָמען פֿון דעם „בונדיסטיין פֿריינט“, צו וועלכן עס איז געווענדט זיין בריוו, וויל איך גערן אַנטקעגנקומען דעם ווונטש פֿון פֿראַפֿעסאָר דובנאָוון און אין אַ מעגלעכסט זאַכלעכער פֿאַרם אויפֿנעמען דעם אַנגעבאַטענעם שטרײַט.

Professor Dubnow is making an attempt to start a public conversation with the Bund about a series of important problems in Jewish life. In the name of the “Bundist Friend”, to whom he addressed his letter, I would like to return professor Dubnow’s wish and in the most positive form to respond to his argument.

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דער „בונד“ אין פּוילן איז היינט די שטאַרקסטע פֿאַרטיי אויף דער איידישער גאַס איבערהויפּט, און נישט בלויז די שטאַרקסטע איידישע סאַציאַליסטישע פֿאַרטיי. דאָס האָבן באַוויזן אַלע וואַלן פֿון די לעצטע צוויי יאָר (צו די שטאַט-ראַטן און קהילות). דאָס באַצווייפֿלט נישט קיינער אין פּוילן, נישט אונזערע קעגנער און נישט אונזערע פֿריינט. אונזערע קעגנער קאָנענן האַפֿן, אז דאָס איז – אַ פֿאַרביגייענדיקע דערשיינונג. דאָס איז זייער זאַך. יעדער טרייסט זיך, ווי ער קאָן. אָבער דאָס ענדערט נישט דעם פֿאַקט.

The Bund is the strongest Jewish party in Poland today *in general*, and not just the strongest Jewish Socialist party. Over the last two years, all elections to city councils and kehillas showed this. *Nobody* doubts this in Poland, neither our opponents nor our friends. Our opponents are hoping

that this is a passing phenomenon. Let them! Everybody comforts themselves however they can. But that does not change the fact.

איידער מיר טרעטן צו צו דער טעמע: לאָמיר לאָזן צורו אויטאָריטעטן. ווייל ערשטנס קאָן איך קעגן די נעמען פֿון בלום, וואַנדערוועלדע, בערנשטיין אַרויסרוקן די נעמען פֿון אַנדערע, נישט ווייניקער בכבודיקע מיטגלידער פֿון סאָציאַליסטישן אינטערנאַציאָנאַל, ווי – קאָטסקי, באָוער, אַדלער, דאָן, וואָס שטייען אין דער פֿראַגע ציוניזם אויפֿן בונדישן שטאַנדפּונקט. און, צווייטנס, איז דאָס איבערהויפט קיין אַרגומענט נישט. איך באַצי זיך מיטן גרעסטן דרך-ארץ צום חבֿר וואַנדערוועלדע, היינט – אַפֿשר מיט אַ גרעסערן, ווי ווען נישט איז: אָבער וואָס קענ ער וויסן וועגן ציוניזם, וועגן אונזערע אינערלעכע אידישע פֿראַבלעמען איבערהויפט? לאָמיר שוין בעסער אויסטראַגן דעם שטרייט מיט אייגענע כוחות, אָן דער הילפֿף פֿון אויטאָריטעטן.

Before we tread into the subject: let's put authorities to rest. Because first of all, against names such as Leon Blum, Emile Vandervelde, and Eduard Bernstein, I can juxtapose names of no less honorable members of the Socialist International, such as Karl Kautsky, Otto Bauer, Victor Adler, and Fyodor Dan, who adhere to the Bundist standpoint on the question of Zionism. And second, that is not an argument at all. I have the greatest respect for Comrade Vandervelde, and today – maybe even greater than ever: but what can he know about Zionism, about our internal Jewish problems in general? Let's rather mend our disagreements with our own forces, without the help of authorities.

און איצט – צו דער טעמע:

And now – to the subject:

ה' דובנאָוו דריקט אויס דעם ווונטש, אַז דער „בונד“ – „זאל זיך אָפּזאָגן פֿון זיין אַלטער נעגאַטיווער שטעלונג צום 'פֿלל ישראל' און ווערן אַן אַרגאַנישער טייל פֿון דעם אידישן פֿאָלק אין דעם זעלביקן גראַד, ווי די ענגלישע אָדער פֿראַנצויזישע סאָציאַל-דעמאָקראַטיע איז אַרגאַניש פֿאַרבונדן מיט איר פֿאָלק און שאַפֿט אַ געמיינזאַמען פֿראַנט מיט אַלע פֿראַגרעסיווע עלעמענטן.“

Mr. Dubnow is expressing a wish that the Bund “should renounce its old negative disposition toward *klal yisroel*, and become an organic part of the Jewish people to the same degree, as English or French Social Democracy is organically bound to her people, creating a common front with all progressive elements.”

איך ווייס נישט, פֿון וואַנען פֿראַפֿעסאָר דובנאָוו האָט עס גענומען, אַז דער „בונד“ פֿילט זיך נישט אַרגאַניש צונויפֿגעבונדן מיטן אידישן פֿאָלק, אָדער ווי ער פֿאַרמולירט דאָס אין אַן אַנדער אָרט פֿון זיין בריוו – אַז דער „בונד“ האַלט זיך נישט פֿאַר אַ טייל פֿון אידישן פֿאָלק, נאָר פֿאַר אַ טייל פֿון „אידישן פֿראַלעטאַריאַט“? פֿראַפֿעסאָר דובנאָוו דערקלערט, אַז אָט די לעצטע פֿאַרמולירונג האָט ער געהערט „אין נאָמען פֿון עטלעכע פֿאַרטיי-פֿירער פֿון „בונד“. אויב אַזוי, דאָן קאָן איך אים פֿאַרזיכערן, אַז זיינע אינפֿאַרמאַטאָרן זיינען, אַלס אינפֿאַרמאַטאָרן, קיין פֿרוטה נישט ווערט, און אַז פֿון קיין שום בונדישן פֿירער, נישט היינט און נישט אַמאָל,

וואָלט ה' דובנאָוו נישט געקאָנט הערן דאָס, וואָס עס איז אים דערציילט געוואָרן אין נאָמען פֿון בונדישע פֿירער. אין דעם וואָס פראָפ. דובנאָוו שרייבט דאָ וועגן „בונד“, הערט זיך אן אָפקלאַנג פֿון דער קאַריקאַטור אויפֿן „בונד“, וועלכע ס'האַבן אין די ערשטע יאָרן פֿון דער עקזיסטענץ פֿון אונזער פֿאַרטיי פֿאַרשפּרייט וועגן איר אירע ביטערסטע שונאים. און עס איז באַמט אַ פֿאַרדרוס, וואָס פראָפ. דובנאָוו, וואָס וועט אין זײַנע היסטאָרישע שריפֿטן נישט מאַכן די מינדעסטע פֿעסטשטעלונג, נישט האָבנדיק קיין דעקונג אין דאָקומענטן, האַלט עס פֿאַר מעגלעך אין זײַן באַציונג צו אַזאַ גרויסער באַוועגונג אינעם אידישן לעבן, ווי דער „בונד“, צו שטיצן זיך אויף תורה שבעל פה.

I don't know what made Professor Dubnow think that the “Bund” does not feel organically bound to the Jewish people, but rather, as he formulated it in another part of his letter, that the Bund does not act as a part of the Jewish people, but as a part of the “Jewish proletariat.” Professor Dubnow clarifies that he has heard this wording “on behalf of several party leaders of the Bund.” If so, then I can assure him that his informants are not worth a penny, as far as informants go, and that in no way would Mr. Dubnow ever hear from any Bundist leader, current or former, what was relayed to him *on behalf of* Bundist leaders. In Professor Dubnow's writing about the Bund, one can hear the echoes of the *caricatures* of the Bund, which were disseminated by our bitter enemies in the first years of the existence of our party. And it is truly disappointing that Prof. Dubnow, who in his historical writings would not make the smallest assertion without rooting it in *documents*, thinks it is acceptable to rely on the word of mouth when deciding his attitude towards a movement that plays such a big role in Jewish life as the Bund.

ניין, מען האָט דעם פראָפ. דובנאָוו שלעכט אינפֿאַרמירט. דעם „בונד“ איז קיינמאָל נישט אינגעפֿעלן צו טראַכטן, אַז דער גורל פֿונעם אידישן אַרבעטער-קלאַס קאָן אָפּגעריסן ווערן פֿונעם גורל פֿון אידישן פֿאָלק. דער „בונד“ האָט זיך דעריבער אַלעמאָל און שטענדיק באַטראַכט פֿאַר אַן אַרגאַנישן טייל פֿונעם אידישן פֿאָלק. זײַן אַמתע אַמביציע, פֿונקט ווי די אַמביציע פֿון יעדער לעבנס-פֿעיקער סאָציאַליסטישער פֿאַרטיי, איז עס – צו זײַן דער פֿאָן-טרעגער און פֿאַרקעמפֿער פֿון די ברייטסטע יידישן פֿאָלקס-מאַסן, ד. ה., פֿון דער גרויסער מערהייט פֿון יידישער פֿאָלק, וועלכע מיר אידענטיפֿיצירן מיטן יידישן פֿאָלק אַלס גאַנצע. פֿון דער קליינער מינדערהייט איידן, וואָס לעבן פֿון אויסנוצונג און זײַנען גרייט צו אידענטיפֿיצירן די יידישע אינטערעסן מיט די אינטערעסן פֿון זייערע טייסטערס – רעזיגנירן מיר מיט אַ לייכטן האַרץ.

No, Professor Dubnow has been misinformed. It has never occurred to the Bund to think that the fate of the Jewish working-class can be torn away from the fate of the Jewish people. The Bund has therefore always and continuously considered itself an organic part of the Jewish people. Its *true* ambition, just like the ambition of every vital socialist party, is to be the flag-bearer and the fighter for the broadest Jewish masses, i.e. for the *large majority* of the Jewish people, *which we identify with the Jewish people as a whole*. As for the small minority of Jews, who live off of abuse and are ready to associate Jewish interests with the interests of their own wallets – we renounce them without any qualms.

די אינטערעסן פֿון דעם אזוי פֿארשטאנענעם יידישן פֿאלק האָט דער „בונד“ געהאַט אין אויגן אין משך פֿון זיין גאַנצער געשיכטע. ווען דער „בונד“ האָט, אַלס אַ טייל פֿון דער רעוואָלוציאָנערער באַוועגונג פֿון ליטע, פּוילן און רוסלאַנד, געפֿירט זיין קאַמף פֿאַר פֿרייהייט, פֿאַר נאַציאָנאַלער פֿולבאַרעכטיקונג, פֿאַרן סאַציאַליזם; ווען זיינע באַוואָפֿנטע דרוזשינעס האָבן זיך געשלאָגן מיט די צאַרישע פּאַגאַמאַשטישקעס; ווען ער האָט, אין צוזאַמענהאַנג מיטן בייליס-פּראָצעס, גערופֿן די ברייטסטע יידישע פֿאַלקסמאַסן צו אַן אַקטיוון פּראָטעסט, – האָט ער דאָס געטאָן נישט בלויז אין די אינטערעסן פֿון די יידישע פּראָלעטאַריער אין ענגן זין פֿון וואָרט.

Throughout its entire history, the Bund has had in mind the interests of the Jewish people *defined as such*. When the Bund, as a part of the revolutionary movement in Lithuania, Poland, and Russia, carried out its fight for freedom, for full national rights, for Socialism; when its armed squads fought against the tsarist *pogromshiks*; when during the Beilis trial, it called for the broader Jewish masses to actively protest, – it did so not just in the interests of the Jewish proletariat in the narrow sense of the word.

און ווען דער „בונד“ אָרגאַניזירט היינט די יידישע אַרבעטער, אָנגעשטעלטע, האַנטווערקער, כאַלופֿניקעס און אַרבעטניקע אינטעליגענץ צום קאַמף פֿאַר זייערע עקאָנאָמישע, פּאָליטישע און נאַציאָנאַלע רעכט; ווען ער בויט מיפֿול, עקשנותדיק און נישט געקוקט אויף די שווערסטע מניעות אַ ברייט-פֿאַרצווייגטע נעץ פֿונעם יידיש-וועלטלעכן שול-וועזן; ווען אין דער היינטיקער ביטערער צייט פֿירט ער אַן סיסטעמאַטיש, אַן אויפֿהער און איינער אַליין אין דער יידישער געזעלשאַפֿט אַ ריזיקע קולטור-אַרבעט צווישן די יידישע מאַסן; ווען ער מאַביליזירט די דאָזיקע מאַסן צו קאַמפֿס-אַרויסטרעטונגען פֿאַר זייערע רעכט (17טן מערץ, 1936, 10טער אַקטאָבער, 1937); ווען ער זאָרגט דערפֿאַר, אַז די יידישע מאַסע זאָל נישט זיין שוואַך און קעגן די פּאַשיסטישע עלעמענטן, וואָס באַדראָען איר עצם פֿיזישע עקזיסטענץ – ווען דער „בונד“ טוט דאָס אַלץ, טוט ער עס אויך נישט בלויז פֿאַר דעם יידישן אַרבעטער פֿון דער פּאַבריק און וואַרשטאַט, נאָר פֿאַר דער גאַנצער גרויסער לידינדיקער יידישער מאַסע, פֿאַר די אַלע, וועלכע מיר באַצייכענען מיטן נאָמען – דאָס יידישע פֿאַלק.

And today, when the Bund organizes the Jewish workers, employees, craftsmen, peasants, and the working intellectuals to fight for their economic, political, and national rights; when full of stubbornness and despite the most difficult obstacles, it has built a far-reaching network of Yiddish-language secular school systems; when in today’s most bitter time, it organizes systematic, ongoing, *one of a kind in the Jewish society*, giant cultural activities among the Jewish masses; when it mobilizes the same masses to fight, to revolt for their rights (March 17, 1936, October 10th, 1937); when it therefore takes measures to ensure that the Jewish masses would not be left defenseless against the Fascist elements, which threaten their very physical existence – when the Bund does all of this, the Bund does not do it just for the Jewish factory and sweatshop workers, but for the entire, vast suffering Jewish masses, for all whom we call the Jewish people.

פּראָפֿ. דובנאָוו איז דעריבער אין אַ טעות, ווען ער מיינט, אַז מיר „איזאָלירט זיך“ פֿון דער יידישער מאַסע. פּאַרקערט – מיר זוכן אַ וואָס ענגערע און אינטימערע באַהעפֿטונג מיט איר, און, ווי עס באַווייזן די פּאַקטן – נישט אַן דערפֿאַלג.



Professor Dubnow is therefore mistaken, when he thinks that we “isolate ourselves” from the Jewish masses. Quite the opposite: we seek an ever so close and intimate connection with them, and as the facts show – not without success.

אָבער ה' דובנאָוו איז יאָ גערעכט, ווען ער שטעלט פֿעסט, אַז מיר איזאָלירן זיך פֿון די ייִדישע בירגערלעכע פֿאַרטייען. אין דעם פֿרט זיינען מיר איינגעשפּאַרטע יידן.

But Mr. Dubnow is indeed correct, when he insists that we isolate ourselves from the Jewish *bourgeois parties*. In regards to that, we are stubborn Jews.

אָבער צוערשט – לאָמיר פֿעסטשטעלן דעם קעגנשטאַנד פֿון שטרייט.

But first – let's lay out the *subject* of this quarrel.

ה' דובנאָוו רעדט אין דעם אויבן-ציטירטן זאַץ אי וועגן „כלל ישראל“, אי וועגן אַ „געמיינזאַמען פֿראַנט“ מיט אַלע „פּראָגרעסיווע עלעמענטן“. דאָס זיינען אָבער צוויי פֿאַרשידענע זאַכן. „כלל ישראל“ שליסט קיינעם נישט אויס פֿון כלל. כלל ישראל באַזירט זיך אויף דעם ווייניק-ראַפֿינירטן „פּרינציפּ“ פֿון – „וואָס מיר זיינען, זיינען מיר, אָבער יידן זיינען מיר“. אָבער ה' דובנאָוו איז דאָך, צוגלייך מיט אונדז, גרייט צו לאָזן אין אַ זייט – די „אגודה“. וואָס איז שייך דער „אגודה“ – זאָגט ער – איז דער „בונד“ פֿולשטענדיק גערעכט. אָבער אויב ה' דובנאָוו איז גרייט צו רעזיגנירן פֿון צוזאַמענאַרבעט מיט אַזאַ באַדייטנדיקער ריכטונג אין דער ייִדישער געזעלשאַפֿט, ווי די „אגודה“, דאַן זאָגט ער זיך דאָך אַליין אָפּ פֿונעם „כלל-ישראל“-פּרינציפּ.

Mr. Dubnow talks in the above-cited sentence both about *klal yisroel* and about the “united front” with all “*progressive elements*“. However, those are two different things. “*Klal yisroel*” does not exclude anyone from “*klal*” (from the community). *Klal yisroel* bases itself on a coarsely-refined “principle”: “we are who we are, but [above all] we are Jews”. But Mr. Dubnow, just like us, is ready to avoid the “Agudah”. But if Mr. Dubnow is ready to refuse cooperating with such a significant movement in the Jewish society as the “Agudah”, then he is betraying his own “*klal yisroel*” principle.

אָבער דאָס „כלל ישראל“ איז בלויז איינמאָל געברויכט אינעם בריוו פֿון פּראָפּ. דובנאָוו. אין אַלגעמיין רעדט וועגן – „געמיינזאַמען פֿראַנט מיט אַלע פּראָגרעסיווע עלעמענטן“, וועגן „אַ פֿאַראייניקונג פֿון אַלע דעמאָקראַטישע און פּראָגרעסיווע עלעמענטן“. דערמיט באַרירט ער די פּראָגע, וואָס האָט שוין הינטער זיך אַ לאַנגע געשיכטע אין דער אינטערנאַציאָנאַלער אַרבעטער-באַוועגונג, אַ פּראָגע, וואָס ווערט דאָרט ביז היינט-צו-טאָג זייער ליידנשאַפֿטלעך דעבאַטירט.

But “*klal yisroel*” is employed only once in Professor Dubnow’s letter. In general, he talks about “a common front with all progressive elements” and about “a unification of democratic and progressive elements”. He thereby touches on a question, which already has a long history of discussions in the international labor movement, a question, which to this day is being passionately debated there.

אָבער – לאָמיר אָט די פֿראַגע לאָזן אין אַ זײַט. עס איז זיכער נישט געווען די פּוּנָה פֿון ה' דובנאָוו אויפֿצונעמען מיט זײַן בונדישן פֿרײַנט אַ וויכּות וועגן אינטימע, אינערלעכע פֿראַבלעמען פֿון דער אינטערנאַציאָנאַלער פֿראַלעטאַרישער באַוועגונג. וואָס דעם ה' דובנאָוו אינטערעסירט, איז – די ייִדישע זײַט פֿון דער פֿראַגע: אַנגענומען, אַז, אַ געמײנזאַמער פֿראַנט פֿון אַלע פֿראַגרעסיווע עלעמענטן“ איז אַ גוטע זאַך. – פֿאַרוואָס זאָגן מיר, בונדיסטן, זיך אָפֿ צוזאַמענצואַרבעטן מיטן ציוניזם? פֿאַרוואָס ווילן מיר נישט זען אין אים – „אַ באַפֿרײַענדיקע דעמאָקראַטישע באַוועגונג?“ פֿאַרוואָס באַקעמפֿן מיר ווייטער, ווי ביז איצט, די דאָזיקע באַוועגונג?

But let's leave this side of the question aside. It was certainly not Mr. Dubnow's intention to invite his Bundist friend to a debate about the intimate internal problems of the international proletarian movement. What interests Mr. Dubnow is the *Jewish side of the question*: to accept that “a common front with all progressive elements” is a good thing. Why do we, Bundists, refuse to work together with Zionists? Why don't we want to see “a liberating democratic movement” in it? Why do we continue fighting this movement, as we did up to now?

אָט דאָס איז די גרונט-פֿראַגע, מיט וועלכער פֿראַפֿ. דובנאָוו ווענדט זיך צו זײַן „בונדיסטישן פֿרײַנט“, און אויף איר וויל איך פֿרווון געבן אַן ענטפֿער.

And this is the key question, with which Professor Dubnow turns to his “Bundist friends”, and to which I will try to give an answer.

אַזוי דער „בונד“ באַציט זיך צום ציוניזם, מײַנט פֿראַפֿ. דובנאָוו, האָט מען געקאָנט מיט 40 יאָר צוריק, אָבער נישט הײַנט. איך האָב דעם אײַנדרוק, אַז דאָס איז געזאַגט עטוואָס – צו סוביעקטיוו. ווייל – מישט בלויז מיט 40 יאָר צוריק, נאָר אויך באַדייטנדיק שפּעטער, האָט זיך ה' דובנאָוו אַליין באַצויגן צום ציוניזם אַנדערש, ווי הײַנט. אַ, געוויס – ער האָט אויך הײַנט פֿאַרבאַהאַלטן און – גאַנץ ערנסטע: „מען מוז באַקעמפֿן, – זאָגט ער, – די נעגאַציע פֿון „גלות“ אין ציוניזם, דעם ביטול צום „גלות“ און די אתה-בחרתנו-שטימונג פֿון די ציוניסטן, וואָס איז פשוט אַ סכּנה פֿאַר דער גאַנצער וועלט-נעגאַציע.“ אַמאָל איז דער דאָזיקער פֿאַרבאַהאַלט געווען גענוג אויף צו באַשטימען דובנאָוו'ס נעגאַטיווע באַציונג צום ציוניזם. אָבער מיט אים איז געשען משמעות דאָס זעלביקע, וואָס מיט מאַנכע אין דער ייִדישער געזעלשאַפֿט, נעמלעך – די היטלעריסטישע פֿאַרפֿלייצונג האָט אונטערגעשווענקט אין אים דעם גלויבן אינעם „גלות“, און ממילא האָט זײַן נישט פֿון הײַנט אַנאַליקע באַוואַרעניש קעגן ציוניזם, אַז ער איז אַ סכּנה פֿאַר די ייִדן פֿון דער גאַנצער וועלט, אַנגעוויירן אין זײַנע אויגן אַ גרויסן טייל פֿון איר אַמאָליקער קראַפֿט. און פֿונקט ווי אַנדערע, נײַ-אויפֿגעקומענע פֿראַ-ציוניסטן, איז ער נישט אַז ערך התלהבותדיקער און קריטיקלאַזער לגבי דעם ציוניזם, איידער עס זײַנען דאָס צווישן זיך (און נישט בלויז צווישן זיך) די ציוניסטן אַליין.

Professor Dubnow thinks that the way the Bund currently views Zionism was appropriate 40 years ago, but not today. I have an impression that this statement is somewhat too subjective. This is because not only 40 years ago, but even much later, Mr. Dubnow himself viewed Zionism differently than today. Oh, certainly, he still has reservations, and very earnestly: “one must fight,” he says, “the negation between the *galuth* [diaspora culture] and Zionism, the disrespect for the *galuth*, and the “God’s chosen people” attitude from the Zionists, which is simply a dangerous negation of the whole world.” Once upon a time, the same reservation was enough to ascertain Dubnow’s *negative* view of Zionism. But apparently, the same thing happened to him as to many others in the Jewish world, namely – the Hitlerist flood has washed away the belief in the *galuth*; and anyway, the long-standing warning that Zionism is a danger for the Jews around the whole world has lost in his eyes the greater part of its former strength. **And in exactly the same way as the other newly arrived pro-Zionists**, he is nearly just as enthusiastic and uncritical about Zionism as Zionists themselves are amongst each other (and not only amongst each other).

פראָפּעסאָר דובנאָוו איז קיין מאָל קיין אַקטיווער פּאָליטיקער נישט געווען. שוין אַ לאַנגע צײַט, ווי ער האָט זיך צוליב אַ רײ אויסערלעכע סיבות געפֿונען אין גאַנצן אין אַ זײַט פֿונעם פּאָליטישן לעבן. און אינעם העלפֿאַנט-ביין-טורעם פֿון זײַן איינזאַמקײַט לעבט ער אין דער געזעלשאַפֿט פֿון גײַסטער פֿון דער ײִדישער געשיכטע און פֿון אַבסטראַקטע אײִדיען פֿון ײִדישע געזעלשאַפֿטלעכע באַוועגונגען, אויסגעטוענע פֿון זײַער רעאַלן לבוש. ה' דובנאָוו רעדט וועגן „בונד“ אין קאַטעגאָריעס, וואָס האָבן אַ זײַער קנאַפע שײַכות צו דער רעאַלער ווירקלעכקײַט. און אַזוי טראַכט ער און רעדט וועגן ציוניזם. מיר אָבער האָבן צו טאָן נישט מיט אַ „פּלאַטאַנישער אײִדיע“ פֿון ציוניזם, נאָר מיט לעבעדיקער ציוניסטישער ווירקלעכקײַט.

Professor Dubnow has never been active in politics. For a long time already, and for a number of unrelated reasons, he has found himself completely outside of political life. And in the ivory tower prison of his loneliness, he lives in the company of the spirits of Jewish history and of *abstract ideas* of Jewish social movements, stripped of their real clothes. Mr. Dubnow talks about the Bund in categories that have very limited connection with reality. And this is also how he talks about Zionism. We are however dealing not with “platonic ideas” about Zionism, but with a living and breathing Zionist reality.

קײַנער פֿון אונדז לײַקנט נישט, אַז די ציוניסטן האָבן צו פֿאַרצײַכענען דערגרײַכונגען אין פּאַלעסטינע. בלויז צוויי „קלײַנטשיקע“ באַוואַרענישן האָבן מיר צו פֿאַרמולירן:

None of us deny that Zionists have demonstrated achievements in Palestine. We only have two “smallest” warnings to formulate to them:

(1) דאָס, וואָס עס איז דאָרט געבויט געוואָרן, איז געבויט אויף זאַמד סײַ אין ווירטשאַפֿטלעכער, סײַ אין פּאָליטישער הינזיכט. פֿון דאַנען – די ווירטשאַפֿטלעכע קאַטאַסטראַפֿע איז בוכשטעבלעכן זײַן פֿון וואָרט, וועלכע

עס לעבט היינט איבער פאלעסטינע. פֿון דאָנען – דער טעמפּער האָפֿענונגסלאָזער ווינקל, אין וועלכן עס האָט זיך דאָרט פּאָליטיש אַרײַנגעמאַנעוורירט דער ציוניזם.

1) What has been built there, was built on sand, both with respect to economics and politics. From there stems the economic catastrophe, in the literal sense of the word, that Palestine is living through right now. From there stems the dull and hopeless corner, which Zionism has politically maneuvered itself into.

2) דאָס, וואָס איז דאָרט געבויט געוואָרן, האָט אָפּגעקאָסט דאָס וועלט-ייִדנטום אָן אוצר מיט געלט (אָן ערך הונדערט מיליאָן פֿונט) און איז ווערט נישט אָן ערך ווייניקער, איידער עס האָט געקאָסט. די ציוניסטן האָבן דאָך באַוויזן די קונץ כמעט ווי צו מאַנאַפּאָליזירן פֿאַר זיך די הילפֿס-טעטיקייט פֿונעם ייִדנטום פֿון דער וועלט. זיי האָבן אַפֿילו פֿונעם פּוילישן ייִדנטום, וואָס נויטיקט זיך אַזוי אומגעווענליך אין הילף, באַוויזן אַרויסצוציען שווערע מיליאָנען.

2) What was built there cost the international Jewish community a fortune (around a hundred million pounds), and it is worth not less than it cost, approximately. Zionists have mastered the art of monopolizing for themselves the help of almost the entire Jewish community around the world. They have even managed to suck millions out of Polish Jews, who are themselves in an enormous need for help.

אַבער דאָס זיינען די קלענסטע פֿון אונדזערע טענות צום ציוניזם און נישט מיט זיי דערקלערט זיך אונדזער ביטערער קאַמף קעגן ציוניזם און אונדזער אומוילן צו פּאָליטישער צוזאַמענאַרבעט מיט דער ציוניסטישער פּאַרטיי.

But these are the smallest of our complaints to Zionists, they do not constitute the reason for our bitter struggle against Zionism and our unwillingness to politically collaborate with the Zionist party.

וואָס זיינען אין משך פֿון די צענדליקער יאָרן פֿון דער עקזיסטענץ פֿון „בונד“ געווען אונדזערע הויפט-אַרגומענטן קעגן דעם ציוניזם? מיר האָבן געזאָגט, אַז דער ציוניזם איז נישט און קאָן נישט זײַן קיין לייזונג פֿון דער ייִדן-פּראָגע; אַז זייענדיק צווישן די ייִדישע פּאָלקס-מאַסן די אילוזיע, אַז ער איז דאָס יאָ, ציט ער אָפּ זייער אויפֿמערקזאַמקייט און ענערגיע פֿון זייערע אייגנטלעכע קאַמפֿס-צילן; אַז צוליב זײַן ביטול-באַציונג צום גלות און פּאַראַכטונג צו דער ייִדישער שפּראַך איז ער אַ שטיין אויפֿן וועג פֿאַר דער אַנטוויקלונג פֿון דער ייִדישער קולטור.

So what are the main arguments that we have used against Zionism, throughout the decades of the Bund's existence? We have said that Zionism is not and cannot be the solution to the Jewish question; that by sowing the illusion that Zionism is the answer among the Jewish masses, Zionism diverts their attention and energy away from the goals of their own struggle; and that due to its disdainful attitude

towards *galuth* and contempt towards the Yiddish language, it is a stumbling stone that stands in the way of the development of Jewish culture.

דער ציוניזם האָט זיך אין גאַנג פֿון די יאָרן פֿאַרוואַנדלט אין אַן אָפּענעם פֿאַרבינדעטן פֿון אונדזער דם-שונא – דעם אַנטיסעמיטיזם. דער ציוניזם האָט פֿאַקטיש אַלעמאַל געשעפט זיין יניקה פֿון רדיפֿות לגבי דער ייִדישער באַפֿעלקערונג, פֿון פֿאַליטישער רעאַקציע איבערהויפּט. אין משך פֿון דעם 40-יאָריקער עקזיסטענץ פֿון ציוניזם האָט פֿאַקטיש אַלעמאַל געגאַלטן דער כלל: וואָס פֿינצטערער אויף דער וועלט, אַלץ ליכטיקער אין די געצעלטן פֿון ציוניזם; וואָס ערגער פֿאַר יידן, אַלץ בעסער פֿאַרן ציוניזם.

Over the years, Zionism has transmogrified itself into being **in an open alliance with our blood-enemy – anti-Semitism**. Zionism has practically always derived its inspiration from the persecutions endured by Jewish people, from political reactionism above all. Throughout the 40 years of Zionism’s existence, the following rule has practically always held: the darker the world, the brighter it gets in the Zionist tent; the worse for Jews, the better for Zionists.

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(„די צוקונפֿט“, ניו-יאָרק, אַקטאָבער 1938)

(*Di Tsukunft*, New York, October 1938)

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## Part 2

<https://foroys.wordpress.com/2017/06/20/is-zionism-a-liberating-democratic-movement-part-23/>

### Is Zionism a Liberating Democratic Movement?

(Part 2/3)

Posted on [June 20, 2017](#) by [foroys](#)

The following text, originally written in [Yiddish](#) by [Henryk Erlich](#), is presented below alongside an English translation that was done by the author of this blog (another English translation [exists](#) but is not available online). Henryk Erlich was one of the most prominent leaders of the Polish Bund. Under Erlich's leadership in the 1920s and 1930s, the Bund became the Polish Jewry's most important party, representing the Jewish worker on the national stage and building [hundreds of Yiddish-language schools](#), which educated tens of thousands of students. The Bund's stark opposition to fascism, communism, and Zionism put the Bund in a hopeless situation on the eve of World War II. After the war, the Bund was decimated, along with Polish Jewry at large. Henryk Erlich himself was executed by a special order of Joseph Stalin in 1942. The following essay, written by Erlich in 1938, aims to elucidate the Bund's uncompromising anti-Zionist position. Let us honor the memory of Henryk Erlich, who spent his life tirelessly fighting reactionary rhetoric on all fronts. See also [part 1](#) and [part 3](#).

צי איז דער ציוניזם א באַפֿרייענדיקע דעמאָקראַטישע באַוועגונג?

(טייל 2/3)

Is Zionism a Liberating Democratic Movement?

(Part 2/3)

אַן ענטפֿער פֿראַג. ש. דובנאָוון

*An answer to Prof. Simon Dubnow*

וואָס קאָן אין בעסטן פֿאַל זיין דאָס ייִדישע פֿאַלעסטינע? אַ מלוכהלע פֿון אַ קלייניטשקן העברעישן שבט אינעם ייִדישן פֿאַלק. ווען די ציוניסטן רעדן צו די אומות-העולם, זינען זיי גוואַלדיקע דעמאָקראַטן און שטעלן פֿאַר די פֿאַרהעלטענישן אין דעם הינטיקן און קומענדיקן פֿאַלעסטינע אַלס מוסטער פֿון פֿרייהייט און פֿראַגרעס. אָבער אויב עס וועט אַנטשטיין אַ ייִדישע מלוכה אין פֿאַלעסטינע, וועט איר גייסטיקער קלימאַט זיין – אייביקע שרעק פֿאַרן אויסערלעכן שונא (אַראַבער). אייביקער קאַמף פֿאַר יעדן שפּאַן ערד, פֿאַר יעדן ברעקל אַרבעט מיטן אינערלעכן שונא (אַראַבער) און אומדערמידלעכער אויסראַטונגס-קאַמף קעגן דער שפּראַך און קולטור פֿון די נישט-העברעאיזירטע יידן פֿון פֿאַלעסטינע. צי איז דאָס אַ קלימאַט, אין וועלכע עס קאָנען וואַקסן פֿרייהייט, דעמאָקראַטיע, פֿראַגרעס? צי איז דאָס נישט דער קלימאַט, אין וועלכער עס בליען געוויינלעך רעאַקציע, שאַוויניזם? קאָנסטאַטירן דאָך אַפֿילו היינט כשרע ציוניסטישע פּובליציסטן, וואָס באַזוכן דאָס הייליקע לאַנד, אַ גוואַלדיק-גרויסע השפּעה פֿונעם קלעריקאַליזם, כאַטש אין דער ציוניסטישער אַרגאַניזאַציע שפּילן אַזאַ אַנגעזעענע ראָל די ציוניסטישע פּועלים.

What can a Jewish Palestine be **in the best case scenario**? A small kingdom of a tiny Hebraist tribe within the Jewish people. When Zionists speak to the non-Jewish world, they are outstanding democrats, and they present the conditions in today's and future Palestine as exemplary of liberty and progress. But if a Jewish state is to be founded in Palestine, its spiritual climate will be: an eternal fear of the external enemy (Arabs), unending fighting for every little piece of land, for every scrap of work, against the internal enemy (Arabs), and a tireless struggle for the eradication of the language and culture of the non-Hebraized Jews of Palestine. Is this the kind of climate, in which freedom, democracy, and progress can flourish? Is this not the climate, in which reactionism and chauvinism typically germinate? Today, even truly Zionist publicists, upon visiting the Holy Land, admit that clericalism has excessive influence there, despite Zionist manual workers playing such a distinguished role in the Zionist organization.



נישט אלס עמיגראציע-צענטער (דער נאטירלעכע צווייטער פון דער יידישער באפעלקערונג פון פוילן אליין שטייגט באדייטנדיק איבער די אויפנאם-פעיסיטי פון פאלעסטינע) און נישט אלס גייסטיקער צענטער, קאן די עווענטועלע יידישע מלוכה פאר די יידישע פאלקס-מאסן פון די „גלות-לענדער“ קיין ראָל נישט שפילן. די ציוניסטן אליין האָבן שוין היינט באדייטנדיק אראפגעלאָזט פון זייערע אמביציעס: אין אַ מעמאָראַנדום, וועלכן די פֿאַרשטייער פון דער יידישער אַגענטור האָבן דערלאָנגט דעם ראָט פון דעם פֿעלקערבונד בעת זיין סעפטעמבער-סעסיע פון 1937, ריידן זיי שוין וועגן פאלעסטינע, ווי וועגן אַ טיילווייזער לייזונג פון דער יידן-פֿראַגע. אָבער אויך דאָס איז אין אַנבליק פון די אויבן-געבראַכטע פֿאַקטן נישט מער, ווי איינרעדעניש, ווי בלאָף.

The eventual Jewish state can play a role neither as an immigration center (the natural growth of the Jewish population in Poland alone has climbed significantly higher than the capacity of Palestine), nor as a spiritual center for the Jewish masses from the “galuth-lands”. Zionists themselves have already significantly compromised on their ambitions: in a memorandum submitted by representatives of the Jewish Agency to the Council of the League of Nations during its September 1937 meeting, they already referred to Palestine only as a *partial* solution to the Jewish question. But even that, in light of the above-stated facts, is nothing more than a delusion, bluff.

מיר האָבן שטענדיק און טאַקע צוגלייך אפילו מיטן פראָפֿעסאָר דובנאָוו – באַטראַכט פֿאַר אַ פֿאַרברעכן די ציוניסטישע ביטול-באַציונג צום „גלות“, זייער גרייטקייט מקריב צו זיין די אינטערעסן פון די פֿילמיליאָניקע יידישע מאַסן פון דער וועלט לטובת די „אויסדערוויילטע“ יידן פון פאלעסטינע.

We have always – and in fact, together Professor Dubnow – regarded as a crime the Zionists’ contempt towards the “galuth”, their willingness to sacrifice the interests of multimillion Jewish masses of the world for the sake of the “chosen” Jews in Palestine.

עס וועט נישט זיין די מינדסטע איבערטרייבונג, אויב איך וועל זאָגן, אַז אָבסערווירנדיק די ציוניסטישע פֿאַליטיק פון די לעצטע יאָרן, באַקומט מען אַפֿטמאַל דעם איינדרוק, אַז די מענטשן זיינען פשוט פון זינען אַראָפֿ, אַז אין צושטאַנד פון טיפֿער פֿאַרצווייפֿלונג, וועלנדיק ראַטעווען אַ שנין פון דער ציוניסטישער אילוזיע, באַגייען זיי לגבי די יידישע פֿאַלקס-מאַסן איין פֿאַרברעכן גרעסער פֿונעם צווייטן!

It would not be even even a tiniest exaggeration to say that observing Zionist politics from the recent years, one often gets the impression that those people have simply lost their minds, that being in a state of deep despair, they are willing to rescue a gleam of the Zionist illusion at the cost of committing against the Jewish masses one crime after another!

די פֿירער פון דער ציוניסטישער באַוועגונג האָבן דאָך אָנגעהויבן אַפֿן שטעלן אויף דער אַנטיסעמיטישער קאָרט! אין זייערע קעפֿ בלאַנקעט זיך דאָך היינט אַרום דער ווילדער געדאַנק וועגן העלפֿן אויסבילדן אַ בלאַק פון די לענדער מיט אַן אַנטיסעמיטישן רעזשים אלס פֿאַרבינדעטע פון ציוניזם, אלס כוח, וואָס זאָל העלפֿן דעם ציוניזם „אויסצואיבן אַ דרוק“ אויף דער ענגלישער רעגירונג. זאָל פֿראָפֿעסאָר דובנאָוו איבערלייענען די ביילאַגע נומער 1 צום מעמאָראַנדום („עד מעמאָר“), וועלכן די יידישע אַגענטור האָט אין סעפטעמבער 1937 צוגעשטעלט די

מיטגלידער פֿונעם פֿעלקער-בונד-ראַט, וועט ער זיך דערין איבערצייגן. און כדי נישט צו דערצאָרענען די פֿאַרשטייער פֿון די דערמאָנטע לענדער, באַמיען זיך די ציוניסטן צו פֿאַרשווייגן, באַוווּסטיניק צו פֿאַרשווייגן, די אַלע נגישות, וועלכע די ייִדישע פֿאַלקס-מאַסן האָבן דאָרט אויסצושטיין.

The leaders of the Zionist movement have started *openly playing the anti-Semitic card!* Wondering in their heads today is the wild idea of helping countries with anti-Semitic regimes form a bloc as allies of Zionism, hoping that these powers will help Zionists “exert pressure” on the British government. Should Professor Dubnow reread Supplement No. 1 of the memorandum (*aide-memoire*), which the Jewish Agency has submitted to the members of the League of Nations in September 1937, he would become convinced of this himself. And in order to avoid angering the representatives of those countries, Zionists make an effort to keep quiet, to *consciously* keep quiet, about all of the oppression that the Jewish masses have endured there.

סעפטעמבער 1937 איז געווען אַ צייט, ווען איבער דער ייִדישער באַפֿעלקערונג פֿון רומעניע איז געהאַנגען דאָס געשפּענסט פֿון „אויסבירגערונג“, פֿון אַנטרעכטונג. אין סעפטעמבער, 1937, האָט די ייִדישע באַפֿעלקערונג פֿון וואַרשע איבערגעלעבט פּינלעכע טעג. און אין סעפטעמבער, 1937, האָט דער פֿאַרשטייער פֿון פּוילן אין גענף (שוין איבעריקנס – נישט צום ערשטן מאָל) אָפּגעגעבן אַ דערקלערונג, אַז די ייִדן מוזן פֿון פּוילן אַוועק.

September 1937 was a time, when the specter of denaturalization, of loss of citizenship, was looming over the Jewish population of Romania. September 1937 was when the Jews of Warsaw were getting through painful days. And September 1937 was when the Polish representative in Geneva (incidentally, not for the first time) issued a statement that Jews must leave Poland.

אין די קולואַרן פֿון דער פֿעלקער-ליגע האָבן דאָן „אַמטירט“ די אָנגעזעענסטע פֿאַרשטייער פֿון דער ייִדישער אַגעטור און פֿון דעם אַלוועלטלעכן ייִדישן קאָנגרעס. אָבער קיין איין וואַרט איז אין יענע טעג נישט געפֿאַלן מצד די דאָזיקע הערן צום שוץ פֿון די ייִדישע פֿאַלקס-מאַסן פֿון אייראָפּע. און דער פּוילישער אויסערן-מיניסטער, בעק, האָט נאָך אַ קאָנפֿערענץ מיט דר. ווייצמאַן געקאָנט אָפּגעבן דער פּרעסע דערקלערונג, אַז צווישן אים און דעם פֿירער פֿון דער ציוניסטישער באַוועגונג, דר. ווייצמאַן, איז געקומען צו אַ פֿולער און האַרציקער פֿאַרשטענדיקונג בנוגע די ייִדישע עמיגראַציע-פּראָבלעמען.

This is when the most prominent representatives of the Jewish Agency and of the World Jewish Congress have received their “offices” in the corridors of the League of Nations. But not a word on the issue of protecting Jewish masses in Europe was dropped by these fine gentlemen during those days. And the Polish Foreign Minister, Józef Beck, after a conference with Dr. Chaim Weizmann, was able to give a statement to the press, in which he said that he and the leader of the Zionist movement, Dr. Weizmann, have come to a complete and cordial understanding in regard to the problems related to Jewish emigration.

עס האָט זיך געפֿונען אַ ציוניסטישער זשורנאַליסט אין גענעף, וואָס האָט זיך אָנגענומען מיט מוט און אוועק צו די ציוניסטישע מנהיגים מיט אַ געשרי: איר זעט, וואָס עס טוט זיך, – אַזוי האָט ער אַן ערך געזאָגט, – טאָ גיט ווייניקסטנס אָפּ פֿאַר דער פרעסע אַ דערקלערונג, וווּ עס זאָל דערמאָנט ווערן, אַז די באַלפֿור-דעקלאַראַציע באַשטייט פֿון צוויי טיילן; אַז אויב אין ערשטן טייל רעדט זיך וועגן אַ נאַציאָנאַלער היים פֿאַר יידן אין פֿאַלעסטינע, ווערט אין דעם צווייטן טייל פֿעסטגעשטעלט, אַז די נאַציאָנאַלע היים אין פֿאַלעסטינע קאָן אין קיין פֿאַל נישט גורם זײַן אַ פֿאַרערגערונג פֿון דער פֿאַליטישער לאַגע פֿון די יידן אין זייערע אַלטע היימען.

There is a Zionist journalist in Geneva, who gathered up the courage to cry out to the Zionist leaders: “you see what is going on,” – quoting approximately, – “so, at least, give an announcement in the press, with a reminder that the Balfour declaration consisted of *two* parts; and if the first part talks about a national home for Jews in Palestine, it is stated in the second half that the national home in Palestine can in no way cause a deterioration of the political situation for Jews in their old homes.”

אַבער אַפֿילו דאָס האָבן זיך די פֿאַרשטייער פֿון דער יידישער אַגענטור און פֿון דעם אַלוועלטלעכן יידישן קאָנגרעס, אין וועלכן פֿראַץ. דובנאָוו וואָלט געווען זען אויך דעם „בונד“ – אַפּגעזאָגט צו טאָן! מחמת דאָס וואָלט אַרויסגערופֿן אַן אומצופֿרידנקייט ביי די פֿאַרשטייער פֿון די לענדער מיט אַן אַנטיסעמיטישער פֿאַליטיק. און מיט דעם גרעסטן צייניזם האָבן אָט די מנהיגים פֿון ציוניזם – ה' ווייצמאַן פּונקט אַזוי ווי ה' טשערטאַק, ה' גאַלדמאַן פּונקט אַזוי ווי ה' יאַרבלום – געענטפֿערט:

However, the representatives of the Jewish Agency and the World Jewish Congress, whose ranks Professor Dubnow would like the “Bund” to join, *refused* to do even that. Because that would make the leaders of countries with anti-Semitic politics unhappy. And with even more cynicism, the Zionist leaders – Mr. Chaim Weizmann just like Mr. Moshe Shertok, Mr. Nahum Goldmann the just like Mr. Marc Yarblum – have responded:

– פֿאַרפֿאַלן: אויב עס שאַפֿט זיך אַ קאָליזיע צווישן די אינטערעסן פֿון דער יידישער מלוכה און פֿון די יידן אין „גלות“ מוזן אָט די לעצטע געבראַכט ווערן אַלס קרבן.

“It is hopeless: if there is a conflict between the interests of the Jewish state and of the Jews in *galuth*, the latter must be sacrificed.”

די האַלטונג פֿון די ציוניסטישע דעלעגאַציעס אין גענעף (ווייל אויך די דעלעגאַציע פֿונעם וועלט-קאָנגרעס איז דאָך אַ ציוניסטישע דעלעגאַציע) האָט אַרויסגערופֿן אַן איבערראַשונג אַפֿילו אין ציוניסטישע קרייזן. דאָס ציוניסטישע „איזראַעליטישע וואַכנבלאַט“, וואָס דערשיינט אין ציריך, האָט פֿעסטגעשטעלט מיט ביטערניש, אַז ס'האָבן זיך געהערט בעת דער סעפטעמבער-סעסיע פֿון פֿעלקער-בונד וויי-געשרייען פֿון פֿאַרשידענע זייטן, אַבער די פּיין פֿון די יידישע פֿאַלקס-מאַסן איז אין קיין שום פֿאַרעם נישט געקומען דאָרט צום אויסדרוק. ווייל – פֿאַלעסטינע פענטעט אַלעמען די הענט... מען קען באַוונדערן דעם פֿאַרשטייער פֿון יידישער אַגענטור, נחום גאַלדמאַן – האָט געשריבן דער גענפֿער קאַרעספּאָנדענט פֿון דער דאָזיקער צייטונג – ווי ער פֿירט מיט אַן ערנסטער מינע זיינע דיפּלאַמאַטישע שמועסן. די רעוויזיאָניסטן האָבן נאָך מיט עטלעכע טעג צוריק געפֿירט

אונטערהאנדלונגען מיט דער פוילישער דעלעגאציע. איצט האט אויך וויצמאן געהאט א שמועס מיטן פוילישן אויסערן-מיניסטער, בעק, וועלכער איז דאך א פארבינדעטער אין דער פראגע וועגן א פארגרעסערטער איינוואנדערונג-מעגלעכקייט קיין פאלעסטינע...”

The attitude of the Zionist delegations in Geneva (because the delegation from the World Jewish Congress is also a Zionist delegation) was met with surprise even in Zionist circles. The Zionist *Israelitisches Wochenblatt*, which is published in Zurich, has declared with bitterness that they have heard cries of woe from all sides, but the pain of the Jewish masses was not expressed in any shape or form during the September session of the League of Nations. Because “Palestine ties everyone’s hands... One marvels at the representative of the Jewish Agency, Nahum Goldmann,” – writes the Genevan correspondent of this newspaper, – “how he can hold his diplomatic talks with a straight face. The Revisionists have only a couple of days ago held secret negotiations with the Polish delegation. Now Weizmann has also had a conversation with the Polish foreign minister, Beck, who is also in agreement about increasing immigration into Palestine.”

„מען קאן דאך נישט, – שרייבט די צייטונג אין א צווייטן אָרט, – בעטן ביי אן אויסערן-מיניסטער אַ טובה אינעם קאָמף פֿאַר אַ פֿאַלעסטינע און גלייכצייטיק צו מאַכן אים פֿאַרוורפֿן צוליב דער אַנטיסעמיטישער פֿאַליטיק וועלכע זײַן רעגירונג פֿירט...”

“And yet,” – writes the newspaper in a different place, – “nobody can ask a foreign minister for the favor of fighting for Palestine, and to simultaneously reproach him for the anti-Semitic policies that his government executes.”

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(„די צוקונֿט“, ניו-יאָרק, אָקטאָבער 1938)

(*Di Tsukunft*, New York, October 1938)

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## Is Zionism a Liberating Democratic Movement? (Part 3/3)

Posted on June 20, 2017 by foroys

The following text, originally written in Yiddish by Henryk Erlich, is presented below alongside an English translation that was done by the author of this blog (another English translation exists but is not available online). Henryk Erlich was one of the most prominent leaders of the Polish Bund. Under Erlich's leadership in the 1920s and 1930s, the Bund became the Polish Jewry's most important party, representing the Jewish worker on the national stage and building hundreds of Yiddish-language schools, which educated tens of thousands of students. The Bund's stark opposition to fascism, communism, and Zionism put the Bund in a hopeless situation on the eve of World War II. After the war, the Bund was decimated, along with Polish Jewry at large. Henryk Erlich himself was executed by a special order of Joseph Stalin in 1942. The following essay, written by Erlich in 1938, aims to elucidate the Bund's uncompromising anti-Zionist position. Let us honor the memory of Henryk Erlich, who spent his life tirelessly fighting reactionary rhetoric on all fronts. See also part 1 and part 2.

צי איז דער ציוניזם א באַפֿרײַענדיקע דעמאָקראַטישע באַוועגונג? (טייל 3/3)

Is Zionism a Liberating Democratic Movement? (Part 3/3)

אַן ענטפֿער פֿראַג. ש. דובנאָוון

*An answer to Prof. Simon Dubnow*

אַבער דאָס זעלבע, וואָס עס טוען די ציוניסטן אויף דער אינטערנאַציאָנאַלער אַרענע, טוען זיי אויך אין די לענדער פֿונעם ייִדישן מאַסן-לעבן. איך וואָלט זיך געקענט פֿאַררופֿן אויף ביישפּילן פֿון פֿאַרשידענע לענדער – איך וויל זיך באַנוגענען מיט פֿאַקטן פֿון פּוילן אַליין.

But the things that Zionists do on the international arena are the same as what they do in the countries that the Jewish masses inhabit. I can cite examples from various places, but I'd like to limit myself to facts from Poland alone.

ווער געדענקט עס נישט גרינבוים באַרימט געוואָרענעם וואָרט פֿון יאָר 1927 וועגן דעם, „מיליאָן איבעריקע יידן“, וועלכע מ'מוז אַרויסנעמען פֿון פּוילן? ווער געדענקט עס נישט זיין נישט-ווייניקער באַרימט וואָרט פֿון יאָר 1928, אַז „די יידן פֿאַרפעסטן די לופֿט אין פּוילן“? די פּוילישע אַנטיסעמיטן געדענקען די דאָזיקע ווערטער אויסגעצייכנט און פֿרישן זיי אָפּ פֿון מאָל צו מאָל ביז היינט צו טאָג אין זכרון פֿון זייערע לעזער און הערער.

Who doesn't remember Yitzhak Gruenbaum's infamous comment from 1927 about the “million extra Jews” that must be removed from Poland? Who doesn't remember his no less infamous words from 1928, that “the Jews pollute the air in Poland”? The Polish anti-Semites remember these words excellently, and from time to time, even these days, refresh the memory of their readers and listeners about it.

אַבער 1927, 1928 – דאָס זיינען דאָך געווען גן-עדן-יאָרן אין פֿאַרגלייך מיט אונדזער צייט. געוויס איז שוין דעמאָלט דער לאַזונג „זשידזשי, דאָ פֿאַלעסטיני!“ (יידן, קיין פֿאַלעסטינע) געווען פּאָפּולער נישט בלויז ביי די ציוניסטן, נאָר אויך ביי די אַנטיסעמיטן. ווער אין דער פּוילישער געזעלשאַפֿט האָט אָבער דאָן אויף אַ רעכטן אמת באַצווייפֿלט אונדזער בירגער-רעכט אין לאַנד?

But 1927, 1928 – those were heavenly years in comparison with our times. Of course, the motto “Żydzi, do Palestyny!” (“Jews – to Palestine!”) was not only popular among Zionists, but also among anti-Semites. But in Polish society at the time, who actually doubted our rights as citizens of the country?

אַבער עס זיינען פֿאַרבײַ אַכט גורלדיקע יאָרן, עס איז געקומען דאָס יאָר 1936 – דאָס יאָר פֿון פּשיטיק, פֿון מינסק-מאַזאַויעצק, פֿון אַ ריי אַנדערע דאָטעס פֿון דעם זעלביקן מין. דער אָפֿן פֿאַשיסטישער לאַגער פֿון פּוילן האָט נישט נאָר געפּרעדיקט. נאָר אַקטיוו דורכגעפֿירט אין לעבן ווירטשאַפֿטלעכן פֿאַרניכטונגס-קאַמף; געפֿאַדערט גוואַלדזאַמע מאַסן-עמיגראַציע און – געטאָ און נירענבערגער געזעצן פֿאַר די „צייטווייליק“ פֿאַרבליבענע; און מיט וואָרט און טאָט האָט ער געפּרעדיקט פּיזישע גוואַלד אַלס מיטל צוצוואַיילן יציאת פּוילן. אַפֿילו מצד דעם קאָפּ פֿון דער רעגירונג איז געפֿאַלן אין יענעם יאָר דאָס זייט דאָן באַרימט געוואָרענער וואָרט: „ווירטשאַפֿטלעכער קאַמף – אַדרבאָ“. די ייִדישע פֿאַלקס-מאַסן האָבן זיך געפֿילט באַדראָט אין זייערע עלעמענטאַרע בירגער-און-מענטשן-רעכט. און זיי האָבן זיך מאַביליזירט צום קאַמף פֿאַר די דאָזיקע רעכט. דער סטרייק פֿון 17טן מערץ, די מאַסן-קאַמפּאַניע אַרום דעם געפֿלאַנטן קאַנגרעס צום קאַמף קעגן אַנטיסעמיטיזם זיינען געווען אַן אויסדרוק פֿון דער דאָזיקער מאַביליזאַציע.

However, as eight fateful years had passed, the year 1936 arrived: the year of [pogroms in] Przytyk and Mińsk-Mazowiecki, and a number of other events of a similar sort. The openly fascist camp in Poland was no longer preaching, but actively bringing a campaign of economic extermination into life; demanding forced mass-emigration, and ghettos and Nuremberg laws for the “temporarily” remaining inhabitants; both with word and with deed it has preached physical violence as a way to hasten their exodus from Poland. In that year, even the head of the government let slip a phrase that was to become famous: “economic struggle, certainly yes (owszem)!” The Jewish masses felt

threatened in their basic civil and human rights. And they mobilized to fight for those rights. The strike on March 17th, as well as the mass-campaign of organizing a congress dedicated to countering anti-Semitism, were expressions of this mobilization.

אין אָט יענער צייט לאָזן זיך אַראָפּ קיין פּוילן דרײַ ציוניסטישע גדולים, מענטשן, וואָס רעפּרעזענטירן די פֿאַרשידנסטע ריכטונגען אינעם ציוניסטישן לאַגער, – בן-גוריון, גלינבלום, זשאַבאָטינסקי. יעדער פֿון זיי רופֿט – מעשה מלוכה-מאָן – אַ פרעסע-קאָנפֿערענץ פֿון דער גאַנצער פּוילישער פרעסע און יעדער פֿון זיין זייט גיט אויף זיין שטייגער אין הונדערט פּראָצענט גערעכט די פּוילישע אַנטיסעמיטן!

It was at the same time when three Zionist celebrities descended upon Poland, each of them representing a different direction inside the Zionist camp: David Ben-Gurion, Yitzhak Gruenbaum, and Vladimir Jabotinsky. Each of them, in the manner of a statesman, invited the entire Polish press to a press-conference, and each of them assured in his own manner that the *Polish anti-Semites were 100% correct!*

די איינציקע לייזונג פֿון דער יידן-פֿראַגע אין פּוילן, – דערקלערט דער פּויליש-ציוניסט בן-גוריון, איז טאַקע עמיגראַציע. די יידן זיינען טאַקע אַ שטיין אין וועג פֿאַרן פּוילישן פּויער, פֿאַר דער פֿרוי פֿון דעם פּוילישן סערזשאַנט, – דערקלערט דער אַלגעמיינער ציוניסט ה' גרינבוים; די יידן דאַרף מען טאַקע עוואַקוירן פֿון פּוילן און וואָס גיכער, – דערקלערט דער יידישער „דוטשע“ זשאַבאָטינסקי.

The only solution to the Jewish question in Poland, – declared the Poale Zionist Ben-Gurion, – is in fact emigration. The Jews do in fact stand in the way of the Polish peasant and the wife of a Polish sergeant, – declared the General Zionist, Mr. Gruenbaum; the Jews must in fact evacuate from Poland, and the sooner – the better, – declared the Jewish “Duce”, Jabotinski.

אַזוי ווי אַ דונער פֿון הימל איז אַראָפּגעפֿאַלן אויף די קעפּ פֿון דער יידישער באַפֿעלקערונג פֿון פּוילן יעדע פֿון די דאָזיקע דערקלערונגען. אָבער ווי דער העכסטער אויסדרוק פֿון פּאָליטישער חכמה זיינען זיי אַלע דרײַ אויפֿגענומען געוואָרן פֿון דער גאַנצער אַנטיסעמיטישער פרעסע. די ציוניסטישע פּובליציסטן פֿון פּוילן, אַחוץ די נאַרישסטע און אַפּגערינסטע – האָבן זיך געוואָרגן מיט דער דערקלערונג פֿון זייערע גדולים – ממש נישט אַראָפּצושלינגען און נישט אויסצושפּייען. אָבער די אַנטיסעמיטישע פרעסע האָט דערקלערט בן-גוריונען גרינבויםען און זשאַבאָטינסקי פֿאַר די גרעסטע און איינציק נאַציאָנאַלע פּאָליטיקער פֿון דעם יידישן פֿאַלק. דער אַנטיסעמיטישער „טשאַס“ האָט ברייט געעפֿנט זיינע שפּאַלטן פֿאַר דעם נושאַ כלים פֿונעם „דוטשע“; דער אַנטיסעמיטישער „קוריער וואַרשאַווסקי“ האָט פֿאַרוואַנדלט זשאַבאָטינסקי בוך – „די יידישע מלוכה“ שיעור נישט אין דער גרעסטער ליטעראַרישער געשעעניש פֿון אונדזער צייט. וואָס ווילט איר מער?

Each of those declarations resounded over the heads of the Jewish population of Poland like thunder in the sky. But when it came to the anti-Semitic press, all three statements were heralded as the highest expression of political wisdom. The Zionist publicists from Poland, except for the hopeless fools, choked on the declarations of their idols, actually unable to swallow or spit them out. But the



anti-Semitic press has declared Ben-Gurion, Gruenbaum, and Jabotinsky as the greatest and the only national politicians of the Jewish people. The anti-Semitic *Czas* opened its columns wide for *Duce's* armor-bearer; the anti-Semitic *Kurier Warszawski* has portrayed Jabotinsky's book *Di Yidische Melukhe* ("The Jewish State") as almost the biggest literary event of our time. What more do you want?

– יוליוס שטרייכער בכבודו ובעצמו האָט איבערגעדרוקט גרינבוים דערקלערונג און צוגעגעבן צו איר פֿון זיך:

The glorious Julius Streicher republished Gruenbaum's words and added a comment of his own:

– אָט דער גרינבוים איז אַן אָנשטענדיקער יודע...

"This Gruenbaum is a respectable Jew."

דאָס איז געווען אין יאָר 1936 און היינט איז 1938. וואָס מיר זאָלן נישט טראַכטן וועגן דעם אינערלעכן מצבֿ פֿון אינטערנאַציאָנאַלן פֿאַשיזם היינט-צו-טאָג – אויסערלעך איז זיין השפּעה, צוליב דער פֿאַרברעכערישער און זעלבסטמערדערישער פּאָליטיק פֿון די מערב-איראָפּעישע דעמאָקראַטיעס, באַדייטנדיק אויסגעוואַקסן פֿאַר דער צייט. דאָס פֿילן אַלע, און דאָס פֿילן אויך מיר אין פּוילן. נאָר וואָס האָט אָפּגעהאַלטן זיין זיצונג דער הויפט-ראַט פֿון אַן אָרגאַניזאַציע (,אַזאַן" אין איר גאַנגבאַרער נאָמען), וואָס האָט פֿאַקטיש פֿאַרנומען דעם אָרט פֿון דער געוועזענער, אין יאָר 1935 פֿאַנאַנדערגעלאַזטער רעגירונגס-פּאַרטיי פֿון פּוילן. און אויף דער דאָזיקער זיצונג איז אָנגענומען געוואָרן אַ פּראָגראַם וועגן דער יידן-פּראָגע, וואָס דעקט זיך פֿולשטענדיק מיט דעם פּראָגראַם פֿון די פֿאַרביסענע אַנטיסעמיטן פֿונעם אַזוי-גערופֿענעם „נאַציאָנאַלן לאַגער."

That was 1936, and today is 1938. Whatever we might think about the *internal* state of international fascism, their external influence today has significantly increased, thanks to criminal and suicidal policies of Western European Democracies. Everybody feels this, including us here in Poland. And nothing stopped the meeting of the high council of an organization (commonly known as Ozon), which practically took the place of the former government party in Poland that was dissolved in 1935. It was at this session that a program relating to the Jewish question was adopted, which is in full agreement with the obstinate anti-Semites from the so-called National Camp [translator's note: i.e. the Polish version of the anti-Semitic Nuremberg laws was outlined].

די יידישע באַפֿעלקערונג פֿון פּוילן איז דערקלערט געוואָרן פֿאַר אַן „אויסער-מלוכהשער גרופּע", וואָס מיט איר עצם-עקזיסטענץ, „שוואַכט זי אָפּ די נאָרמאַלע אַנטוויקלונג פֿון די פּוילישע נאַציאָנאַלע און מלוכה-פּוחות און שטייט אין וועג פֿון דער עוואָלוציע, וואָס קומט איצט פֿאַר אין פּוילן". עס מוז דעריבער רעדוצירט ווערן דער יידישער אָנטייל אינעם ווירטשאַפֿטלעכן לעבן פֿון לאַנד; עס מוז רעדוצירט ווערן די צאָל יידן אין די שולן; עס מוז געשיצט ווערן קעגן יידישע איינפֿלוסן די פּוילישע קולטור. דאָס אַלץ איז בלויז אַ טיילווייזע „לייזונג" פֿון דער יידן-פּראָגע. איר „גרונט-לייזונג" איז – עמיגראַציע: קיין פּאַלעסטינע און אַנדערשוו, וויל פּאַלעסטינע אַליין איז צו ווייניק.

The Jewish population of Poland has been declared a “foreign group” that with its very existence “weakens the normal development of the Polish national and government strength, and stands in the way of the evolution currently taking place in Poland.” Therefore, they want to reduce the Jewish participation in the economic life of the country, to reduce the number of Jews in schools, to shield Polish culture against Jewish influence. All of this is only a *partial* solution to the Jewish question. Their “fundamental solution” is emigration: to Palestine and elsewhere, because Palestine alone is too small.

דאָס איז בקיצור דער פראָגראַם. פּרעסע קאָמענטאַרן צום פּראָגראַם זיינען אויסגעהאַלטן אינעם גוט באַקאַנטן אַנטיסעמיטישן העץ-סטיל. און בלויז איין אידיע אינעם יידישן לעבן האָט געפֿונען סיי ביי די מחברים פֿון פּראָגראַם, סיי ביי זיינע קאָמענטאַרן, רעספּעקטפֿולע אַנערקענונג. און דאָס איז – דער ציוניזם.

That is, in short, their program. The response of the press to this program was in the well-known style of anti-Semitic incitement. And only *one idea* in Jewish life has found “respectful recognition” both from the authors of the program and from its commentators: Zionism.

עס קאָן די ציוניסטן פֿון אַזעלכע „קאָמפּלימענטן“ נישט צוקומען קיין געזונט. אָבער פנים אל פנים מיט דעם אויבן-געזאָגטן מוז יעדער אָביעקטיווער מענטש מודה זיין: „זיי האָבן די קאָמפּלימענטן כּשר פֿאַרדינט!“

Such “compliments” cannot add any appeal to Zionists. But every objective person must admit, when faced with everything said above, that “*the compliments were well-deserved!*”

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צי גלויבט פּראָפּ. דובנאָוו, אַז דאָס אַלץ זיינען בלויז „שיינהייטס-פֿעלערן“, אויף דעם חנוודיקן פנים ציוניזם? קליינע אומפּינקטלעכקייטן אין דער אַרבעט פֿונעם ציוניסטישן מעכאַניזם? צי מיינט ה' דובנאָוו טאַקע, אַז דאָס וואָס ער אַליין באַצייכנט אינעם ציוניזם, אַלס – „סכּנה פֿאַר דער וועלט-נאַציע“, פּונקט ווי די אַלע פֿאַקטן, וועלכע איך האָב אויבן ציטירט, זיינען ניט מער ווי – אַ צופֿעליקייט? אַ טאַקטישער פֿעלער, וואָס לאָזט זיך באַזייטיקן דורך אַ גוטער עצה און ביי אַ גוטן ווילן?

Does Professor Dubnow believe that all of this is just a “beauty defect” on the charming face of Zionism? Small imperfections in the operations of the Zionist mechanism? Does Mr. Dubnow really think that the aspect of Zionism that he himself describes as “a danger to the world Jewry”, as well as all of the facts that I have cited above, are nothing but an unfortunate coincidence? A tactical error that can be corrected by good advice and good intentions?

אויב פראָפּ. דובנאָוו מיינט אזוי, דאָן איז דאָס אַ באַווייז, אַז ער אָפּערירט מיט פֿיקציעס, אַז אים איז פֿרעמד דער לעבעדיקער און ווירקנדיקער ציוניזם. דער ציוניזם איז דאָך אַלע מאָל געווען אַ סיאַמער ברודער פֿון אַנטיסעמיטיזם, פֿון יעדן מין נאַציאָנאַלן שאַוויניזם. דאָס געזעץ פֿון גוואַלט, פֿון נאַציאָנאַליסטישער רעאַקציע, האָט דער ציוניזם שטענדיק באַטראַכט פֿאַר דעם נאַרמאַלן געזעץ פֿון דער געשיכטע און איוף אָט דעם געזעץ האָט ער געבויט די פּערספּעקטיוון פֿונעם ייִדישן לעבן. פֿאַר יעדער זיגריכער פּרייהייטס-באַוועגונג פֿלעגט ער אין משך פֿון זיין 40-יאָריקער עקזיסטענץ שטיין אַלע מאָל אַ פֿאַרלוירענער, אַן אומבאַהאַלפֿענער.

If this is what Professor Dubnow thinks, then clearly he operates in terms of fictions, and that real and effective Zionism is foreign to him. Zionism has all along been a Siamese twin of anti-Semitism and every kind of nationalist chauvinism. Zionism has always regarded the law of force, of nationalist reactionism, as the normal law of history, and on this law it has built its interpretations of Jewish life. Throughout its 40 years of existence, Zionism has always appeared lost and helpless in front of any victorious liberation movement.

אַ, געוויס: אויב די צוקונפֿט פֿון דער מענטשהייט זאָל טאַקע געהערן דעם פֿאַשיזם, דאָן וואָלט זיך די היסטאָרישע פּערספּעקטיוו, וועלכע עס מאָלט דער ציוניזם, אַרויסגעוויזן פֿאַר ריכטיק, דאָן וואָלט אונדז ווירקלעך דערוואַרט אין „גלות“ בלויז – אומקום, פֿאַרניכטונג. אָבער דאָן וואָלטן אומקום און פֿאַרניכטונג געווען דער גורל פֿון צענדליקער מיליאָנען, אָפּשר פֿון הונדערטער מיליאָן אַנדערע, אַחוץ אונדז; דאָן וואָלט אומקום און פֿאַרניכטונג געווען דער גורל פֿון דער גאַנצער מענטשלעכער ציוויליזאַציע און קולטור. צי וואָלט דער ציוניזם געווען דאָן בכוח אונדז איינע אַליין צו ראַטעווען פֿונעם פֿאַשיסטישן מבול? לעכערלעך אַפֿילו וועגן דעם צו טראַכטן! אָבער דאָן וואָלט, אַלס זיין איינציקער „היסטאָרישער פֿאַרדינסט“, פֿאַרבליבן – זיין „טעאָרעטישע“ באַרעכטיקונג פֿון אַנטיסעמיטיזם.

Oh, certainly: if the future of humanity should indeed belong to Fascism, then the historical perspective painted by Zionism will be proven correct, and then what awaits us in *galuth* is really only death and annihilation. But then, death and annihilation will be the fate of tens of millions, maybe hundreds of millions of others aside from us; then death and annihilation would be the fate of the entire human civilization and culture. Would Zionism be able to save *us alone* from the fascist deluge? It is ridiculous to even think about it! But if so, their only “historical achievement” will remain their “theoretical” *justification of anti-Semitism*.

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איך האָב מיט אַ פֿיוון אויסגעמיטן צו רעדן וועגן דער אָפֿטמאַל-העסלעכער, אָפֿן רעאַקציאָנערער ראָל, וועלכע עס שפּילט דער ציוניזם אינעם אינערלעכן לעבן אין פּוילן, אַדער רומעניע. איך לאָז אָן אַ זייט אַזעלכע „בלימעלעך“, ווי די „פֿייערלעכע פֿאַרזיכערונג“, וועלכע עס האָבן מיט אַ קורצער צייט צוריק אָפּגעגעבן מוסאָלינין די ציוניסטישע פֿאַרשטייער פֿון דעם ייִדישן וועלט-קאַנגרעס, אַז „די יידן האָבן קיינמאַל דעם פֿאַשיזם

נישט באקעמפֿט. איך האָב זיך באַמיט צו שילדערן אויסשליסלעך די פּאָליטישע ראָל פֿונעם ציוניזם אינעם ייִדישן לעבן (זייער קולטור-ראָל איז אַ קאַפּיטל פֿאַר זיך). און איך מיין, אַז נאָך דעם אַלעמען קאָן נישט פּראָפֿ. דובנאָוו דערוואַרטן פֿון אונדז, מיר זאָלן באַטראַכטן דעם ציוניזם פֿאַר אַ „באַפֿרייענדיקער דעמאָקראַטישער באַוועגונג“, פֿאַר „אַ גרויסער פֿאַלקס-באַוועגונג, וואָס האָט אַרומגענומען אַלע אַנדערע (?) פּראָגרעסיווע, דעמאָקראַטישע און סאָציאַליסטישע פּאַרטייען (?)“, אָדער מיר זאָלן נתפעל ווערן פֿונעם פּאַטעטישן קליגענדיקן, פֿונעם ציוניסטישן לעקסיקאָן אַרויסגענומענעם וואָרט וועגן דער „אויפֿלעבונג פֿון פּאַלעסטינישן צענטער, אַלס דעם גרעסטן ווונדער פֿון דער ייִדישער געשיכטע“.

I have intentionally avoided talking about the often hateful and openly reactionary role that Zionism plays in internal affairs in Poland or in Romania. I set aside some gems, such as the “solemn assurances” that “the Jews have never fought against Fascism”, recently given to Mussolini by Zionist representatives from the World Jewish Congress. I have striven to describe exclusively the political role of Zionism in Jewish life (their cultural role is a chapter of its own). And I think that after everything said here, Professor Dubnow and everyone else cannot expect us to regard Zionism as a “liberating democratic movement”, “a large popular movement that has embraced all other (?) progressive, democratic, and socialist parties (?)”, or that we will be amazed at the pathetic, Zionist-lexicon-sounding words about the “reviving of the Palestinian center as the greatest wonder in Jewish history.”

פּראָפֿ. דובנאָוו איז גערעכט, אַז ס'איז נייטיק אַנצושטרענגען אַלע פּוּחות צום קאַמף „קעגן דער רעאַקציאָנערער פֿינטלעכער וועלט, וואָס איז לעצטנס געוואָרן אַ געפֿאַר פֿאַר אַלע פֿעלקער“. אָבער פֿאַר דעם דאָזיקן קאַמף מוזן מיר זוכן אַנדערע שותפים ווי די ציוניסטן. דאָס איז היינט נישט בלויז די מיינונג פֿאַר „בונד“ – דאָס איז די מיינענג פֿאַר די ברייטסטע שיכטן פֿון די ייִדישע פֿאַלקס-מאַסן אין פּוילן און פֿון די אַנטוישטע, פֿאַרביטערטע ייִדישן מאַסן אין פּאַלעסטינע.

Professor Dubnow is correct in saying that we need to strive our best to bring all forces together to fight “against the reactionary, hostile world that has lately posed a danger to all people”. But for this fight, we must look for partners *other than* the Zionists. Today, this is not just the opinion of the Bund – this is the opinion of the broadest circles of the Jewish masses in Poland, and of the disappointed, embittered Jewish masses in Palestine.

(„די צוקונפֿט“, ניו-יאָרק, אַקטאָבער 1938)

(*Di Tsukunft*, New York, October 1938)







## Annex 2

### On the United Front

By Lev Davidovich Bronstein

( Leon Trotsky )

1924 <sup>40</sup>

Martyred August 21, 1940

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<sup>40</sup> “These Thesis on the United Front, unquestionably one of the most important programmatic documents of revolutionary Marxism, were drafted by Trotsky for the enlarged Plenum of the ECCI which convened toward the end of February 1922.” [ECCI – Executive Committee of the Communist International]





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## On the United Front<sup>30</sup>

(MATERIAL FOR A REPORT ON THE QUESTION  
OF FRENCH COMMUNISM)

### I. *General Considerations on the United Front*

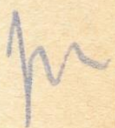
1. The task of the Communist Party is to lead the proletarian revolution. In order to summon the proletariat for the direct conquest of power and to achieve it the Communist Party must base itself on the overwhelming majority of the working class.

So long as it does not hold this majority, the party must fight to win it.

The party can achieve this only by remaining an absolutely independent organization with a clear program and strict internal discipline. That is the reason why the party was bound to break ideologically and organizationally with the reformists and the centrists who do not strive for the proletarian revolution, who possess neither the capacity nor the desire to prepare the masses for revolution, and who by their entire conduct thwart this work.

Any members of the Communist Party who bemoan the split with the centrists in the name of "unity of forces" or "unity of front" thereby demonstrate that they do not understand the ABC of Communism and that they themselves happen to be in the Communist Party only by accident.

2. After assuring itself of the complete independence and ideological homogeneity of its ranks, the Communist Party fights for influence over the majority of the working class. This struggle can be accelerated or retarded depending upon objective circumstances and the expediency of the tactics employed.



But it is perfectly self-evident that the class life of the proletariat

is not suspended during this period preparatory to the revolution. Clashes with industrialists, with the bourgeoisie, with the state power, on the initiative of one side or the other, run their due course.

In these clashes—insofar as they involve the vital interests of the entire working class, or its majority, or this or that section—the working masses sense the need of unity in action, of unity in resisting the onslaught of capitalism or unity in taking the offensive against it. Any party which mechanically counterposes itself to this need of the working class for unity in action will unfailingly be condemned in the minds of the workers.

Consequently the question of the united front is not at all, either in point of origin or substance, a question of the reciprocal relations between the Communist parliamentary fraction and that of the Socialists, or between the Central Committee of the two parties, or between *l'Humanité* and *Le Populaire*<sup>31</sup>. The problem of the united front—despite the fact that a split is inevitable in this epoch between the various political organizations basing themselves on the working class—grows out of the urgent need to secure for the working class the possibility of a united front in the struggle against capitalism.

For those who do not understand this task, the party is only a propaganda society and not an organization for mass action.

3. In cases where the Communist Party still remains an organization of a numerically insignificant minority, the question of its conduct on the mass-struggle front does not assume a decisive practical and organizational significance. In such conditions, mass actions remain under the leadership of the old organizations which by reason of their still powerful traditions continue to play the decisive role.

Similarly the problem of the united front does not arise in countries where—as in Bulgaria, for example—the Communist Party is the sole leading organization of the toiling masses.

But wherever the Communist Party already constitutes a big, organized, political force, but not the decisive magnitude; wherever the party embraces organizationally, let us say, one-fourth, one-third, or even a larger proportion of the organized proletarian vanguard, it is confronted with the question of the united front in all its acuteness.

If the party embraces one-third or one-half of the proletarian vanguard, then the remaining half or two-thirds are organized by the reformists or centrists. It is perfectly obvious, however, that even those workers who still support the reformists and the centrists are vitally interested in maintaining the highest material standards of

living and the greatest possible freedom for struggle. We must consequently so devise our tactic as to prevent the Communist Party, which will on the morrow embrace the entire three-thirds of the working class, from turning into—and all the more so, from actually being—an organizational obstacle in the way of the current struggle of the proletariat.

Still more, the party must assume the initiative in securing unity in these current struggles. Only in this way will the party draw closer to those two-thirds who do not as yet follow its leadership, who do not as yet trust the party because they do not understand it. Only in this way can the party win them over.

4. If the Communist Party had not broken drastically and irrevocably with the Social Democrats, it would not have become the party of the proletarian revolution. It could not have taken the first serious steps on the road to revolution. It would have for ever remained a parliamentary safety-valve attached to the bourgeois state.

Whoever does not understand this, does not know the first letter of the ABC of Communism.

If the Communist Party did not seek for organizational avenues to the end that at every given moment joint, coordinated action between the Communist and the non-Communist (including the Social-Democratic) working masses were made possible, it would have thereby laid bare its own incapacity to win over—on the basis of mass action—the majority of the working class. It would degenerate into a Communist propaganda society but never develop into a party for the conquest of power.

It is not enough to possess the sword, one must give it an edge; it is not enough to give the sword an edge, one must know how to wield it.

After separating the Communists from the reformists it is not enough to fuse the Communists together by means of organizational discipline; it is necessary that this organization should learn how to guide all the collective activities of the proletariat in all spheres of its living struggle.

This is the second letter of the alphabet of Communism.

5. Does the united front extend only to the working masses or does it also include the opportunist leaders?

The very posing of this question is a product of misunderstanding.

If we were able simply to unite the working masses around our own banner or around our practical immediate slogans, and skip over

reformist organizations, whether party or trade union, that would of course be the best thing in the world. But then the very question of the united front would not exist in its present form.

The question arises from this, that certain very important sections of the working class belong to reformist organizations or support them. Their present experience is still insufficient to enable them to break with the reformist organizations and join us. It may be precisely after engaging in those mass activities, which are on the order of the day, that a major change will take place in this connection. That is just what we are striving for. But that is not how matters stand at present. Today the organized portion of the working class is broken up into three formations.

One of them, the Communist, strives toward the social revolution and precisely *because of this* supports concurrently every movement, however partial, of the toilers against the exploiters and against the bourgeois state.

Another grouping, the reformist, strives toward conciliation with the bourgeoisie. But in order not to lose their influence over the workers reformists are compelled, against the innermost desires of their own leaders, to support the partial movements of the exploited against the exploiters.

Finally, there is a third grouping, the centrist, which constantly vacillates between the other two, and which has no independent significance.

The circumstances thus make wholly possible joint action on a whole number of vital issues between the workers united in these three respective organizations and the unorganized masses adhering to them.

The Communists, as has been said, must not oppose such actions but on the contrary must also assume the initiative for them, precisely for the reason that the greater is the mass drawn into the movement, the higher its self-confidence rises, all the more self-confident will that mass movement be and all the more resolutely will it be capable of marching forward, however modest may be the initial slogans of struggle. And this means that the growth of the mass aspects of the movement tends to radicalize it, and creates much more favorable conditions for the slogans, methods of struggle, and, in general, the leading role of the Communist Party.

The reformists dread the revolutionary potential of the mass movement; their beloved arena is the parliamentary tribune, the trade-union bureaus, the arbitration boards, the ministerial ante-chambers.

On the contrary, we are, apart from all other considerations, interested in dragging the reformists from their asylums and placing them alongside ourselves before the eyes of the struggling masses. With a correct tactic we stand only to gain from this. A Communist who doubts or fears this resembles a swimmer who has approved the theses on the best method of swimming but dares not plunge into the water.

6. Unity of front consequently presupposes our readiness, within certain limits and on specific issues, to correlate in practice our actions with those of reformist organizations, to the extent to which the latter still express today the will of important sections of the embattled proletariat.

But, after all, didn't we split with them? Yes, because we disagree with them on fundamental questions of the working-class movement.

And yet we seek agreement with them? Yes, in all those cases where the masses that follow them are ready to engage in joint struggle together with the masses that follow us and when they, the reformists, are to a lesser or greater degree compelled to become an instrument of this struggle.

But won't they say that after splitting with them we still need them? Yes, their blabbermouths may say this. Here and there somebody in our own ranks may take fright at it. But as regards the broad working masses—even those who do not follow us and who do not as yet understand our goals but who do see two or three labor organizations leading a parallel existence—these masses will draw from our conduct this conclusion, that despite the split we are doing everything in our power to facilitate unity in action for the masses.

7. A policy aimed to secure the united front does not of course contain automatic guarantees that unity in action will actually be attained in all instances. On the contrary, in many cases and perhaps even the majority of cases, organizational agreements will be only half-attained or perhaps not at all. But it is necessary that the struggling masses should always be given the opportunity of convincing themselves that the non-achievement of unity in action was not due to our formalistic irreconcilability but to the lack of real will to struggle on the part of the reformists.

In entering into agreements with other organizations, we naturally obligate ourselves to a certain discipline in action. But this discipline cannot be absolute in character. In the event that the reformists begin putting brakes on the struggle to the obvious detriment of the move-

ment and act counter to the situation and the moods of the masses, we as an independent organization always reserve the right to lead the struggle to the end, and this without our temporary semi-allies.

This may give rise to a new sharpening of the struggle between us and the reformists. But it will no longer involve a simple repetition of one and the same set of ideas within a shut-in circle but will signify—provided our tactic is correct—the extension of our influence over new, fresh groups of the proletariat.

8. It is possible to see in this policy a rapprochement with the reformists only from the standpoint of a journalist who believes that he rids himself of reformism by ritualistically criticizing it without ever leaving his editorial office but who is fearful of clashing with the reformists before the eyes of the working masses and giving the latter an opportunity to appraise the Communist and the reformist on the equal plane of the mass struggle. Behind this seeming revolutionary fear of “rapprochement” there really lurks a political passivity which seeks to perpetuate an order of things wherein the Communists and reformists each retain their own rigidly demarcated spheres of influence, their own audiences at meetings, their own press, and all this together creates an illusion of serious political struggle.

9. We broke with the reformists and centrists in order to obtain complete freedom in criticizing perfidy, betrayal, indecision and the half-way spirit in the labor movement. For this reason any sort of organizational agreement which restricts our freedom of criticism and agitation is absolutely unacceptable to us. We participate in a united front but do not for a single moment become dissolved in it. We function in the united front as an independent detachment. It is precisely in the course of struggle that broad masses must learn from experience that we fight better than the others, that we see more clearly than the others, that we are more audacious and resolute. In this way, we shall bring closer the hour of the united revolutionary front under the undisputed Communist leadership.

## II. *Groupings in the French Labor Movement*

10. If we propose to analyze the question of the united front as it applies to France, without leaving the ground of the foregoing theses which flow from the entire policy of the Communist International, then we must ask ourselves: Do we have in France a situation in which the Communists represent, from the standpoint of practical actions, an insignificant magnitude (*quantité négligeable*)? Or do they,

on the contrary, encompass the overwhelming majority of organized workers? Or do they perhaps occupy an in-between position? Are they sufficiently strong to make their participation in the mass movement of major importance, but not strong enough to concentrate the undisputed leadership in their own hands?

It is quite incontestable that we have before us precisely the latter case in France.

11. In the party sphere the predominance of the Communists over the reformists is overwhelming. The Communist organization and the Communist press surpass by far in numbers, richness and vitality the organization and press of the so-called Socialists.

This overwhelming preponderance, however, far from securing to the French Communist Party the complete and unchallenged leadership of the French proletariat, inasmuch as the latter is still strongly under the influence of anti-political and anti-party tendencies and prejudices, the arena for whose operation is primarily provided by the trade unions.

12. The outstanding peculiarity of the French labor movement consists in this, that the trade unions have long served as an integument or cover for a peculiar anti-parliamentary political party which bears the name of syndicalism. Because, however the revolutionary syndicalists may try to demarcate themselves from politics or from the party, they can never refute the fact that they themselves constitute a political party which seeks to base itself on trade union organizations of the working class. This party has its own positive, revolutionary, proletarian tendencies, but it also has its own extremely negative features, namely, the lack of a genuinely definitive program and a rounded organization. The organization of the trade unions by no means corresponds with the organization of syndicalism. In the organizational sense, the syndicalists represent amorphous political nuclei, grafted upon the trade unions.

The question is further complicated by the fact that the syndicalists, like all other political groupings in the working class, have split, after the war, into two sections: the reformists who support bourgeois society and are thereby compelled to work hand in hand with parliamentary reformists; and the revolutionary section which is seeking ways to overthrow bourgeois society and is thereby, in the person of its best elements, moving toward Communism.

It was just this urge to preserve the unity of the class front which inspired not only the Communists but also the revolutionary syndical-

ists with the absolutely correct tactic of fighting for the unity of the trade union organization of the French proletariat. On the other hand, with the instinct of bankrupts who sense that before the eyes of the working masses they cannot, in action, in struggle, meet the competition of the revolutionary wing, Jouhaux, Merrheim and Co. have taken the path of split. The colossally important struggle now unfolding throughout the entire trade union movement of France, the struggle between the reformists and the revolutionists, is for us at the same time a struggle for the unity of the trade union organization and the trade union front.

### III. *The Trade Union Movement and the United Front*

13. French Communism finds itself in an extremely favorable position precisely with regard to the idea of the united front. In the framework of political organization, French Communism has succeeded in conquering the majority of the old Socialist Party, whereupon the opportunists added to all their other political credentials the quality of "Dissidents," that is, splitters. Our French Party has made use of this in the sense that it has branded the social-reformist organization with the label of Dissidents (splitters), thus singling out the fact that the reformists are disrupters of unity in action and unity of organization alike.

14. In the field of the trade union movement, the revolutionary wing and above all the Communists cannot hide either from themselves or their adversaries how profound are the differences between Moscow and Amsterdam—differences which are by no means simple shadings within the ranks of the labor movement but a reflection of the profoundest contradiction which is tearing modern society apart, namely, the contradiction between the bourgeoisie and the proletariat. But at the same time the revolutionary wing, i.e., first and foremost the conscious Communist elements, never sponsored, as has been said, the tactic of leaving the trade unions or of splitting the trade union organization. Such slogans are characteristic only of sectarian groupings of "localists," of the KAPD, of certain "libertarian" anarchist grouplets in France, which never wielded any influence among broad working masses, which neither aspire nor strive to gain this influence but are content with small churches of their own, each with its rigidly demarcated congregation. The truly revolutionary elements among the French syndicalists have felt instinctively that the French working class can be won on the arena of the trade union movement only by counter-



posing the revolutionary viewpoint and the revolutionary methods to those of the reformists on the arena of mass action, while preserving at the same time the highest possible degree of unity in action.

15. The system of cells in the trade union organizations adopted by the revolutionary wing signifies nothing else but the most natural form of struggle for ideological influence and for unity of front without disrupting the unity of organization.

16. Like the reformists of the Socialist Party, the reformists of the trade union movement took the initiative for the split. But it was precisely the experience of the Socialist Party that largely inspired them with the conclusion that time worked in favor of Communism, and that it was possible to counteract the influence of experience and time only by forcing a split. On the part of the ruling CGT (the French Confederation of Labor) clique we see a whole system of measures designed to disorganize the Left Wing, to deprive it of those rights which the trade union statutes afford it, and, finally, through open expulsion—counter to all statutes and regulations—to formally place it outside the trade union organization.

On the other hand, we see the revolutionary wing fighting to preserve its rights on the grounds of the democratic norms of workers' organizations and resisting with all its might the split implanted from above by appealing to the rank and file for unity of the trade union organization.

17. Every thinking French worker must be aware that when the Communists comprised one-sixth or one-third of the Socialist Party they did not attempt to split, being absolutely certain that the majority of the party would follow them in the near future. When the reformists found themselves reduced to one-third, they split away, nursing no hopes to again win the majority of the proletarian vanguard.

Every thinking French worker must be aware that when the revolutionary elements were confronted with the problem of the trade union movement, they, still an insignificant minority at the time, decided it in the sense of working in common organizations, being certain that the experience of the struggle in the conditions of the revolutionary epoch would quickly impel the majority of the unionized workers to the side of the revolutionary program. When the reformists, however, perceived the growth of the revolutionary wing in the trade unions, they—nursing no hopes of coping with it on a competitive basis—resorted immediately to the methods of expulsion and split.

Hence flow conclusions of greatest importance:

First, the full depth of the differences which reflect, as has been said, the contradiction between the bourgeoisie and the proletariat, becomes clarified.

Secondly, the hypocritical "democratism" of the opponents of proletarian dictatorship is being exposed to the very roots, inasmuch as these gentlemen are averse to tolerating methods of democracy, not only in the framework of the state, but also in the framework of workers' organizations. Whenever the latter turn against them, they either split away themselves, like the Dissidents in the party, or expel others, like the clique of Jouhaux-Dumoulin. It is truly monstrous to suppose that the bourgeoisie would ever agree to permit the struggle against the proletariat to come to a decision within the framework of democracy, when even the agents of the bourgeoisie inside the trade union and political organizations are opposed to solving the questions of the labor movement on the basis of norms of workers' democracy which they themselves voluntarily adopted.

18. The struggle for the unity of the trade union organization and trade union action will remain in the future as well one of the most important tasks of the Communist Party—a struggle not only in the sense of constantly striving to unite ever larger numbers of workers around the program and tactics of Communism, but also in the sense that the Communist Party—on the road to the realization of this goal—both directly and through Communists in the trade unions, strives in action to reduce to a minimum those obstacles which are placed before the workers' movement by an organizational split.

If in spite of all our efforts to restore unity, the split in the CGT becomes sealed in the immediate future, this would not at all signify that the CGT *Unitaire*<sup>32</sup> regardless of whether half or more than half of the unionized workers join it in the next period, will conduct its work by simply ignoring the existence of the reformist CGT. Such a policy would render difficult in the extreme—if not exclude altogether—the possibility of coordinated militant actions of the proletariat, and at the same time would make it extremely easy for the reformist CGT to play, in the interests of the bourgeoisie, the role of *La Ligue Civique*<sup>33</sup> as regards strikes, demonstrations, etc. ; and it would simultaneously provide the reformist CGT with a semblance of justification in arguing that the revolutionary CGTU provokes inexpedient public actions and must bear full responsibility for them. It is perfectly self-evident that in all cases where circumstances permit, the revolutionary CGTU will, whenever it deems it necessary to undertake some campaign,

openly address itself to the reformist CGT with specific proposals and demands for a concrete plan of coordinated actions, and bring to bear the pressure of labor's public opinion and expose before this public opinion each hesitating and evasive step of the reformists.

In this way, even in the event that the split of the trade union organization becomes permanent, the methods of struggle for the united front will preserve all their meaning.

19. We can, therefore, state that in relation to the most important field of the labor movement—the trade unions—the tactic of the united front demands that those methods, by which the struggle against Jouhaux and Co. has already been conducted on our side, be applied more consistently, more persistently and resolutely than ever before.

#### IV. *The Political Struggle and the United Front*

20. On the party plane there is, to begin with, a very important difference from the trade unions in this, that the preponderance of the Communist Party over the Socialist, both in point of organization and the press, is overwhelming. We may consequently assume that the Communist Party, as such, is capable of securing the unity of the political front and that therefore it has no impelling reasons for addressing itself to the organization of the Dissidents with any sort of proposals for concrete actions. This strictly businesslike and legitimate method of posing the question, on the basis of evaluating the relationship of forces and not on the basis of verbal radicalism, must be appraised on its substantive merits.

21. If we take into account that the Communist Party numbers 130,000 members, while the Socialists number 30,000, then the enormous successes of Communist ideas in France become apparent. However, if we take into account the relation between these figures and the numerical strength of the working class as a whole, together with the existence of reformist trade unions and of anti-Communist tendencies within the revolutionary trade unions, then the question of the hegemony of the Communist Party inside the labor movement will confront us as a very difficult task, still far from solved by our numerical superiority over the Dissidents. The latter may under certain conditions prove to be a much more important counter-revolutionary factor within the working class than might appear, if one were to judge solely from the weakness of their organization and the insignificant circulation and ideological content of their paper, *Le Populaire*.

22. In order to evaluate a situation, it is necessary to take clear

cognizance of how this situation took shape. The transformation of the majority of the old Socialist Party into the Communist Party came as a result of a wave of dissatisfaction and mutiny engendered in all countries in Europe by the war. The example of the Russian revolution and the slogans of the Third International seemed to point a way out. The bourgeoisie, however, was able to maintain itself throughout 1919-20 and was able, by means of combined measures, to establish on postwar foundations a certain equilibrium, which is being undermined by the most terrible contradictions and which is heading toward vast catastrophes, which meanwhile provides relative stability for the current day and for the period immediately ahead. The Russian revolution, in surmounting the greatest difficulties and obstacles created by world capitalism, has been able to achieve its socialist tasks only gradually, only at the cost of an extraordinary strain upon all its forces. As a result, the initial flood-tide of vague, uncritical, revolutionary moods has been unavoidably superseded by an ebb. Only the most resolute, audacious and youthful section of the world working class has remained under the banner of Communism.

This does not mean naturally that those broad circles of the proletariat who have been disillusioned in their hopes for immediate revolution, for swift radical transformations, etc., have wholly returned to the old prewar positions. No, their dissatisfaction is deeper than ever before, their hatred of the exploiters is fiercer. But at the same time they are politically disoriented, they do not see the paths of struggle, and therefore remain passively expectant—giving rise to the possibility of sharp swings to this or that side, depending on how the situation unfolds.

This big reservoir of the passive and the disoriented can, under a certain combination of circumstances, be widely utilized by the Dissidents against us.

23. In order to support the Communist Party, faith in the revolutionary cause, will to action and loyalty are needed. In order to support the Dissidents, disorientation and passivity are necessary and sufficient. It is perfectly natural for the revolutionary and dynamic section of the working class to effuse from its ranks a much larger proportion of members for the Communist Party than the passive and disoriented section is able to supply to the party of the Dissidents.

The same thing applies to the press. The elements of indifferentism read little. The insignificant circulation and content of *Le Populaire*



mirrors the mood of a certain section of the working class. The fact that complete ascendancy of the professional intellectuals over the workers prevails in the party of the Dissidents runs nowise counter to our diagnosis and prognosis. Because the passive and partially disillusioned, partially disoriented worker-masses are an ideal culture medium, especially in France, for political cliques composed of attorneys and journalists, reformist witch-doctors and parliamentary charlatans.

24. If we regard the party organization as an operating army, and the unorganized mass of workers as the reserves, and if we grant that our operating army is three to four times stronger than the active army of Dissidents, then, under a certain combination of circumstances, the reserves may prove to be divided between ourselves and the social-reformists in a proportion much less favorable to us.

25. The political atmosphere of France is pervaded with the idea of the "Left Bloc." After a new period of Poincaré-ism which represents the bourgeoisie's attempt to serve up to the people a warmed-over hash of the illusions of victory, a pacifist reaction may quite likely set in among broad circles of bourgeois society, i.e., first and foremost among the petty bourgeoisie. The hope for universal pacification, for agreement with Soviet Russia, obtaining raw materials and payments from her on advantageous terms, cuts in the burden of militarism, and so on—in brief, the illusory program of democratic pacifism—can become for a while the program of a "Left Bloc," superseding the National Bloc.

From the standpoint of the development of the revolution in France, such a change of regimes will be a step forward only provided the proletariat does not fall prey to any extent to the illusions of petty bourgeois pacifism.

26. Reformist-Dissidents are the agency of the "Left Bloc" within the working class. Their successes will be the greater, all the less the working class as a whole is seized by the idea and practice of the united front against the bourgeoisie. Layers of workers, disoriented by the war and by the tardiness of the revolution, may venture to support the "Left Bloc" as a lesser evil, in the belief that they do not thereby risk anything at all, or because they see no other road at present.

27. One of the most reliable methods of counteracting inside the working class the moods and ideas of the "Left Bloc," i.e., a bloc between the workers and a certain section of the bourgeoisie against



*Front Populaire*

another section of the bourgeoisie, is through promoting persistently and resolutely the idea of a *bloc between all the sections of the working class against the whole bourgeoisie*.

28. In relation to the Dissidents this means that we must not permit them to occupy with impunity an evasive, temporizing position on questions relating to the labor movement, and to use platonic declarations of sympathy for the working class as a cover for utilizing the patronage of the bourgeois oppressors. In other words, we can and must, in all suitable instances, propose to the Dissidents a specific form of joint aid to strikers, to locked-out workers, unemployed, war invalids, etc., etc., recording before the eyes of the masses their responses to our precise proposals, and in this way driving a wedge between them and certain sections of politically indifferent or semi-indifferent masses on whom the reformists hope to lean for support under certain favorable conditions.

29. This kind of tactic is all the more important in view of the fact that the Dissidents are unquestionably bound up intimately with the reformist CGT and together with the latter constitute the two wings of the bourgeois agency inside the labor movement. We take the offensive both on the trade union and political fields simultaneously against this twofold agency, applying the very same tactical methods.

30. The impeccable and agitational extremely persuasive logic of our conduct is as follows: "You, the reformists of trade unionism and socialism," we say to them before the eyes of the masses, "have split the trade unions and the party for the sake of ideas and methods which we consider wrong and criminal. We demand that you at least refrain from placing a spoke in the wheel during the partial and unpostponable concrete tasks of the working-class struggle and that you make possible unity in action. In the given concrete situation we propose such and such a program of struggle."

31. The indicated method could be similarly employed and not without success in relation to parliamentary and municipal activities. We say to the masses, "The Dissidents, because they do not want the revolution, have split the mass of the workers. It would be insanity to count upon their helping the proletarian revolution. But we are ready, inside and outside the parliament, to enter into certain practical agreements with them, provided they agree, in those cases where one must choose between the known interests of the bourgeoisie and the definite demands of the proletariat, to support the latter in action. The Dissidents can be capable of such actions only if they renounce their

ties with the parties of the bourgeoisie, that is, the 'Left Bloc' and its bourgeois discipline."

If the Dissidents were capable of accepting these conditions, then their worker-followers would be quickly absorbed by the Communist Party. Just because of this, the Dissidents will not agree to these conditions. In other words, to the clearly and precisely posed question whether they choose a bloc with the bourgeoisie or a bloc with the proletariat—in the concrete and specific conditions of mass struggle—they will be compelled to reply that they prefer a bloc with the bourgeoisie. Such an answer will not pass with impunity among the proletarian reserves on whom they are counting.

#### V. *Internal Tasks of the Communist Party*

32. The foregoing policy presupposes, naturally, complete organizational independence, ideological clarity and revolutionary firmness of the Communist Party itself.

Thus, for example, it would be impossible to conduct with complete success a policy aimed at making hateful and contemptible the idea of the "Left Bloc" among the working class, if in our own party ranks there are partisans of this "Left Bloc" bold enough openly to defend this projected program of the bourgeoisie. Unconditional and merciless expulsion in disgrace of those who come out in favor of the idea of the "Left Bloc" is a self-understood duty of the Communist Party. This will cleanse our policy of all elements of equivocation and unclarity; this will attract the attention of advanced workers to the acute character of the issue of the "Left Bloc" and will demonstrate that the Communist Party does not trifle with the questions which imperil the revolutionary unity in action of the proletariat against the bourgeoisie.

33. Those who seek to use the idea of the united front for agitating in favor of unification with the reformists and Dissidents must be mercilessly ejected from our party, inasmuch as they serve as the agency of the Dissidents in our ranks and are deceiving the workers concerning the reasons for the split and who is really responsible for it. Instead of correctly posing the question of the possibility of this or that coordinated, practical action with the Dissidents, despite their petty-bourgeois and essentially counter-revolutionary character, they are demanding that our own party renounce its Communist program and revolutionary methods. The ejection of such elements, mercilessly and in disgrace, will best demonstrate that the tactic of the workers'

united front in no way resembles capitulation to or reconciliation with the reformists. The tactic of the united front demands from the party complete freedom in maneuvering, flexibility and resoluteness. To make this possible, the party must clearly and specifically declare at every given moment just what its wishes are, just what it is striving for, and it must comment authoritatively, before the eyes of the masses, on its own steps and proposals.

34. Hence flows the complete inadmissibility for individual party members to issue on their own responsibility and risk political publications in which they counterpose their own slogans, methods of action and proposals to the slogans, methods of action and proposals of the party. Under the cover of the Communist Party and consequently also inside that milieu which is influenced by a Communist cover, i.e., in a workers' milieu, they spread from day to day ideas hostile to us, or they sow confusion and skepticism which are even more pernicious than avowedly hostile ideologies. Periodicals of this type, together with their editors, must once and for all be placed outside the party and the entire working-class France must learn about this from articles which mercilessly expose the petty-bourgeois smugglers who operate under a Communist flag.

35. From what has been said, it likewise follows that it is completely inadmissible for the leading party publications to carry side by side with articles defending the basic concepts of Communism, other articles disputing these concepts or denying them. Absolutely impermissible is a continuation of a regime in the party press under which the mass of worker-readers find, in the guise of editorials in leading Communist periodicals, articles which try to turn us back to positions of tearful pacifism and which propagate among workers a debilitating hostility toward revolutionary violence in the face of the triumphant violence of the bourgeoisie. Under the guise of a struggle against militarism, a struggle is thus being conducted against the ideas of revolution.

If after the experience of the war and all the subsequent events, especially in Russia and Germany, the prejudices of humanitarian pacifism have still survived in the Communist Party; and if the party finds it advisable for the sake of completely liquidating these prejudices to open a discussion on this question, even in that case, the pacifists with their prejudices cannot come forward in such a discussion as an equal force but must be severely condemned by the authoritative voice of the party, in the name of its Central Committee. After the



Central Committee decides that the discussion has been exhausted, all attempts to spread the debilitating ideas of Tolstoyanism and other varieties of pacifism must unquestionably bring expulsion from the party.

36. An objection might, however, be raised that so long as the work of cleansing the party of ancient prejudices and of attaining internal cohesion remains uncompleted, it would be dangerous to place the party in situations where it would come into close proximity with reformists and nationalists. But such a point of view is false. Naturally it is undeniable that a transition from broad propagandist activity to direct participation in the mass movement carries with it new difficulties and therefore dangers for the Communist Party. But it is completely wrong to suppose that the party can be prepared for all tests without directly participating in struggles, without directly coming in contact with enemies and adversaries. On the contrary, only in this way can a genuine, non-fictitious internal cleaning and fusing of the party be achieved. It is quite possible that some elements in the party and in the trade union bureaucracy will feel themselves drawn more closely to the reformists, from whom they have accidentally split, than toward us. The loss of such camp-followers will not be a liability but an asset, and it will be compensated a hundredfold by the influx of those working men and women who still follow the reformists today. The party will in consequence become more homogeneous, more resolute and more proletarian.

#### VI. *Party Tasks in the Trade Union Movement*

37. Absolute clarity on the trade union question is a task of first-rate importance, surpassing by far all the other tasks before the Communist Party of France.

Naturally the legend spread by the reformists that plans are afoot to subordinate the trade unions organizationally to the party must be unconditionally denounced and exposed. Trade unions embrace workers of different political shadings as well as non-party men, atheists as well as believers, whereas the party unites political co-thinkers on the basis of a definite program. The party has not and cannot have any instrumentalities and methods for subjecting the trade unions to itself from the outside.

The party can gain influence in the life of the trade unions only to the extent that its members work in the trade unions and carry out the party point of view there. The influence of party members

in the trade unions naturally depends on their numerical strength and especially on the degree to which they are able to apply party principles correctly, consistently and expediently to the needs of the trade union movement.

The party has the right and the duty to aim to conquer, along the road above outlined, the *decisive influence* in the trade union organization. It can achieve this goal only provided the work of the Communists in the trade unions is wholly and exclusively harmonized with the principles of the party and is invariably conducted under its control.

38. The minds of all Communists must therefore be completely purged of reformist prejudices, in accordance with which the party is regarded as a political parliamentary organization of the proletariat, and nothing more. The Communist Party is the organization of the proletarian vanguard for the ideological fructification of the labor movement and the assumption of leadership in all spheres—first and foremost in the trade unions. While the trade unions are not subordinate to the party but wholly autonomous organizations, the Communists inside the trade unions, on the other hand, cannot pretend to any kind of autonomy in their trade union activity but must act as the transmitters of their party's program and tactics. To be most severely condemned is the conduct of those Communists who not only fail to fight inside the trade unions for the influence of party ideas but actually counteract such a struggle in the name of a principle of "autonomy" which they apply absolutely falsely. As a matter of fact, they thus pave the way for the decisive influence in the trade unions of individuals, groups and cliques, bound neither by a definite program nor by party organization, and who utilize the formlessness of ideological groupings and relations in order to keep the organizational apparatus in their own hands and secure the independence of their own clique from any actual control by the workers' vanguard.

While the party, in its activity inside the trade unions, must show the greatest attentiveness and caution toward the non-party masses and their conscientious and honest representatives; while the party must, on the basis of joint work, systematically and tactically draw closer to the best elements of the trade union movement—including the revolutionary anarchists who are capable of learning—the party can, on the contrary, no longer tolerate in its midst those pseudo-Communists who utilize the status of party membership only in order

all the more confidently to promote anti-party influences in the trade unions.

39. The party through its own press, through its own propagandists and its members in the trade unions must submit to constant and systematic criticism the shortcomings of revolutionary syndicalism for solving the basic tasks of the proletariat. The party must tirelessly and persistently criticize the weak theoretical and practical sides of syndicalism, explaining at the same time to its best elements that the only correct road for securing the revolutionary influence on the trade unions and on the labor movement as a whole is the entry of revolutionary syndicalists into the Communist Party: their participation in working out all the basic questions of the movement, in drawing the balance sheet of experience, in defining new tasks, in cleansing the Communist Party itself and strengthening its ties with the working masses.

40. It is absolutely indispensable to take a census of all the members of the French Communist Party in order to determine their social status (workers, civil employees, peasants, intellectuals, etc.); their relations with the trade union movement (do they belong to trade unions—do they participate in meetings of Communist and revolutionary syndicalists? do they carry out at these meetings the decisions of the party on the trade unions? etc.); their attitude toward the party press (what party publications do they read?), and so on.

The census must be so conducted that its chief aspects can be taken into account before the Fourth World Congress convenes.

March 2, 1922.

**See also research:**

### **First Formulations of the United Front**

August 2, 2020

By John Riddell

<https://johnriddell.com/2020/08/02/first-formulations-of-the-united-front/?fbclid=IwAR1J79CNwT6CTQgjrU2tMVXY-8ipDG7NMcyivIUZcbS1H8drqkUd0a8TW5I>

### **Postscript:**

The 'United Front' is not merely a tactic but more so a strategy. This strategy is actually in contradiction apparent with the concept of a centralized political party. While it is presented as a tactic to gain adherents for the political party, it is the basis of a different constitutional proposition than the superstructure of the State and the Nation-State in particular. In effect, each social formation which is a component in the 'United Front' is entitled to its Autonomy in permanence. In particular, the national formations, or nationalities, are entitled to their National-Cultural Autonomy.



## Annex 3

### C.L.R. James

#### **‘Revolution and the Negro’, 1939**

In America the Negroes made nearly 150 distinct revolts against slavery. The only place where Negroes did not revolt is in the pages of capitalist historians. All this revolutionary history can come as a surprise to only those who, whatever International they belong to, whether Second, Third or Fourth, have not yet ejected from their systems the pertinacious lies of Anglo-Saxon capitalism. It is not strange that the Negroes revolted. It would have been strange if they had not.<sup>41</sup>

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#### **The Negro and the French Revolution**

The French Revolution was a bourgeois revolution, and the basis of bourgeois wealth was the slave trade and the slave plantations in the colonies. Let there be no mistake about this. “Sad irony of human history,” says Jaurés, “the fortunes created at Bordeaux, at Nantes by the slave trade, gave to the bourgeoisie that pride which needed liberty and contributed to human emancipation.” And Gaston-Martin, the historian of the slave trade, sums it up thus: though the bourgeoisie traded in other things than slaves, upon the success or failure of the traffic everything else depended. Therefore, when the bourgeoisie proclaimed the Rights of Man in general, with necessary reservations, one of these was that these rights should extend to the French colonies. In 1789 the French colonial trade was 11 million pounds, two-thirds of the overseas trade of France. British colonial trade at that time was only 5 million pounds. What price French abolition? There was an abolitionist society to which Brissot, Roberpierre, Mirabeau, Lafayette, Condorcet, and many such famous men belonged even before 1789. But liberals are liberal. Face to face with the revolution, they were ready to

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<sup>41</sup> C.L.R. James, ‘Revolution and the Negro’, 1939, C.L.R. James and Revolutionary Marxism: Selected Writings of C.L.R. James 1939-1949, edited by Scott McLemee and Paul Le Blanc, Haymarket Books, Chicago, Illinois, ISBN: 978-1-60846-864-5, p 77.

compromise. They would leave the half-million slaves in their slavery, but at least the mulattoes, men of property (including slaves) and education, should be given equal rights with the white colonials. The white colonial magnates refused concessions and they were people to be reckoned with, aristocrats by birth or marriage, bourgeois by their trade connections with the maritime bourgeoisie. They opposed all change in the colonies that would diminish their social and political domination. The maritime bourgeoisie, concerned about their millions of investments, supported the colonials, and against 11 million pounds of trade per year the radical politicians were helpless. It was the revolution that kicked them from behind and forced them forward.

First of all the revolution in France. The Girondins, right-wing of the Jacobin club, overthrew the pro-royalist Feuillants and came to power in March 1792.

And secondly the revolution in the colonies. The mulattoes in San Domingo revolted in 1790, followed a few months later by the slave revolt in August 1791. On April 4, 1792, the Girondins granted political and social right to the mulattoes. The big bourgeoisie agreed, for the colonial aristocrats, after vainly trying to win mulatto support for independence, decided to hand the colony over to Britain rather than tolerate interference with their system. All these slave owners, French nobility and French bourgeoisie, colonial aristocrats and mulattoes, were agreed that the slave revolt should be suppressed and the slaves remain in their slavery.

The slaves, however, refused to listen to threats, and no promises were made to them. Led from beginning to end by men who had themselves been slaves and were unable to read or write, they fought one of the greatest revolutionary battles in history. Before the revolution they had assumed subhuman. Many a slave had to be whipped before he could be got to move from where he sat. The revolution transformed them into heroes.

The island of San Domingo was divided into two colonies, one French, the other Spanish. The colonial government of the Spanish Bourbons supported the slave in their revolt against the French republic, and many rebel bands took service with the Spaniards. The French colonials invited Pitt to take over the colony, and when war was declared between French and England in 1793, the English invaded the island.

The English expedition, welcomed by all the white colonials, captured town after town in the south and west of French San Domingo. The Spaniards, operating with the famous Toussaint-Louverture, an ex-slave, invaded the colony from the east. British and Spaniards were gobbling up as much as they could before the time for sharing came. "In these matters," wrote the British minister, Dundas, to the governor of Jamaica, "the more we have, the better our pretensions." On June 4,

Port-au-Prince, the capital of San Domingo, fell. Meanwhile another British expedition had captured Martinique, Guadeloupe, and the other French islands. Barring a miracle, the colonial trade of France, the richest in the world, was in the hands of her enemies and would be used against the revolution. But here the French masses took a hand.

August 10, 1792, was the beginning of the revolution triumphant in France. The Paris masses and their supporters all over France, in 1789 indifferent to the colonial question, were now striking in revolutionary frenzy at every abuse of the old regime and none of the former tyrants were so hated as the “aristocrats of the skin.” Revolutionary generosity, resentment at the betrayal of the colonies to the enemies of the revolution, impotence in the face of the British navy – these swept the Convention off its feet. On February 2, 1794, without a debate, it decreed the abolition of Negro slavery and at last gave its sanction to the black revolt.

The news trickled through somehow to the French West Indies. Victor Hugues, a mulatto, one of the great personalities produced by the revolution, managed to break through the British blockade and carried the official notice of the manumission of the mulattos and blacks of the West Indian island. Then occurred the miracle. The blacks and mulattoes dressed themselves in the revolutionary colors and, singing revolutionary songs, they turned on the British and Spaniards, their allies of yesterday. With little more from revolutionary France than its moral support, they drove the British and Spaniards from their conquests and carried the war into enemy territory. The British, after five years of trying to reconquest the French colonies, were finally driven out in 1798.

Few know the magnitude of the importance of that defeat sustained at the hands of Victor Hugues in the smaller islands and of Toussaint-Louverture and Rigaud in San Domingo. Fortescue, the Tory historian of the British army, estimates the total loss to Britain at 100,000 men. Yet in the whole of the Peninsular War Wellington lost from all causes – killed in battle, sickness, desertions – only 40,000 men. British blood and British treasure were poured out in profusion in the West Indian campaign. This was the reason for Britain’s weakness in Europe during the critical years 1793-1798. Let Fortescue himself speak: “The secret of England’s impotence for the first six years of the war may be said to lie in the two fatal words of San Domingo.” British historians blame chiefly the fever, as if San Domingo was the only in the world that European imperialism had met fever.

Whatever the neglect or distortions of later historians, the French revolutionaries themselves knew what the Negro question meant to the revolution. The Constituent, the Legislature, and the Convention were repeatedly thrown into disorder by the colonial debates. This had grave repercussions in the internal struggle as well as in the revolutionary defense of the Republic. Says Jaurès, “Undoubtedly but for the compromises of Barnave and all his party on the colonial question,



the general attitude of the Assembly after the flight to Varennes would have been different,” Excluding the masses of Paris, no portion of the French Empire played in proportion to its size, so grandiose a role in the French Revolution as the half-million blacks and mulattoes in the remote West Indian islands.

### **The Black Revolution and World history**

The black revolution in San Domingo choked at its source one of the most powerful economic streams of the eighteenth century. With the defeat of the British, the black proletarians defeated the mulatto Third Estate in a bloody civil war. [AW: This is the course of the Bolivarian revolution as well] Immediately after, Bonaparte, representative of the most reactionary elements of the new French bourgeoisie, attempted to restore slavery in San Domingo. The blacks defeated an expedition of some 50,000 men, and with the assistance of the mulattoes, carried the revolution to its logical conclusion. They changed the name of San Domingo to Haiti and declared the island independent. This black revolution had a profound effect on the struggle for the cessation of the slave trade.

We can trace this close connection best by following the development of abolition in the British Empire. The first great blow at the Tory domination of Britain (and at feudalism in France for that matter) was struck by the Declaration of Independence in 1776. When Jefferson wrote that all men are created equal, he was drawing up the death-warrant of feudal society, wherein men were by law divided into unequal classes. [AW – Social Orders] Crispus Attucks, the Negro, was the first man killed by the British in the war that followed. It was no isolated or change phenomenon. The Negroes thought in this was for freedom, they could win their own. It has been estimated that of the 30,000 men in Washington’s army 4,000 were Negroes. The American bourgeoisie did not want them. They forced themselves in. But San Domingo Negroes fought in the war also.

The French monarchy to the assistance of the American Revolution. And Negroes from the French colonies pushed themselves into the French expeditionary force. Of the 1,900 French troops who recaptured Savannah, 900 were volunteers from the French colony of San Domingo. Ten years later some of these men – Rigaud, André, Lambert, Beauvais and others (some say Christophe also) – with their political and military experience, would be foremost among the leaders in the San Domingo revolution. Long before Karl Marx wrote “Workers of the world, unite,” the revolution was international.

The loss of the slave-holding American colonies took much cotton out of the ears of the British bourgeoisie. Adam Smith and Arthur Young, heralds of the Industrial Revolution and wage-slavery, were already preaching against the waste of chattel-slavery. Deaf up to 1783, the British bourgeoisie now heard, and looked again at the West Indies. Their own colonies were bankrupt. They were losing the slave trade to French and British rivals. And half the French slaves that they brought were going to San Domingo, the India of the eighteenth century. Why should they continue to do this? In three years, the first abolitionist society was formed and Pitt began to clamor for the abolition of slavery – “for the sake of humanity, no doubt,” says Gaston-Martin, “but also, be it well understood, to ruin French commerce.” With the war of 1793, Pitt, cherishing a prospect of winning San Domingo, piped down on abolition. But the black revolution killed the aspirations of both France and Britain.

The treaty of Vienna in 1814 gave to France the right to recapture San Domingo; the Haitians swore that they would rather destroy the island. With the abandonment of the hopes for regaining San Domingo, the British abolished the slave trade in 1807. America followed in 1808.

If the East Indian interest in Britain was one of the great financial arsenals of the new bourgeoisie (whence the diatribes of Burke, Whig spokesman, against Hastings and Clive), the West Indian interest, though never so powerful as in France, was a cornerstone of the feudal oligarchy. The loss of America was the beginning of their decline. But for the black revolution, San Domingo would have strengthened them enormously. The reformist British bourgeoisie belabored them, the weakest link in the oligarchical chain. A great slave revolt in Jamaica in 1831 helped to convince those who had doubts. In Britain, “Better emancipation from above than below” anticipated the Tsar by thirty years. One of the first acts of the victorious reformers was to abolish slavery in the British colonies. But for the black revolution in San Domingo, abolition and emancipation might have been postponed another thirty years.

Abolition did not come to France until the revolution of 1848. The production of beet sugar, introduced by Bonaparte, grew by leaps and bounds, and placed the cane sugar interests, based on slavery in Martinique and Guadeloupe, increasingly on the defensive. One of the first acts of the revolutionary government of 1848 was to abolish slavery. But as in 1794, the decree was merely the registration of an accomplished fact. So menacing was the attitude of slaves that in more than one colony the local government, in order to head off the servile revolution, proclaimed abolition without waiting for authorisation from France.

## The Negro and the Civil War

1848, the year following the economic crisis of 1847, was the beginning of a new cycle of revolutions all over the Western world. The European revolutions and Chartism in England were defeated. In America the irrepressible conflict between capitalism in the North and the slave system in the South was headed off for the last time by the Compromise of 1850. The political developments following the economic crisis of 1857 made further compromise impossible.

It was a decade of revolutionary struggle the world over in the colonial and semi-colonial countries. 1857 was the year of the first war of Indian independence, commonly miscalled the Indian Mutiny. In 1858 began the civil war in Mexico, which ended with the victory of the Juárez three years later. It was the period of the Taiping revolution in China, the first great attempt to break the power of the Manchu dynasty. North and South in America moved to their predestined class unwillingly, but the revolutionary Negroes helped to precipitate the issue. For two decades before the Civil War began, they were leaving the South in thousands. The revolutionary organization known as the Underground Railway, with daring, efficiency, and dispatch, drained away the slave owners' human property. Fugitive slaves were the issue of the day. The Fugitive Slave Law of 1850 was last desperate attempt by the federal government to stop this illegal abolition. Ten northern states replied with personal liberty laws which nullified the heavy penalties of the 1850 law. Most famous perhaps of all the whites and Negroes who ran the Underground Railway is Harriet Tubman, a Negro who had herself escaped from slavery. She made nineteen journeys into the South and helped here brothers and their wives and three hundred other slaves to escape. She made her depredations in enemy territory with a price of \$40,000 on her head. Joseph Henson, the original of Uncle Tom, helped nearly two hundred slaves to escape. Nothing so galled the slave owners as this twenty-year drain on their already bankrupt system.

It is unnecessary to detail there the causes of this, the greatest civil war in history. Every Negro schoolboy knows that the last think Lincoln had in mind was the emancipation of the Negroes. What is important is that, for reasons both internal and external, Lincoln had to draw them into the revolutionary struggle. He said that without emancipation the North might not have won, and was in all probability right. Thousands of Negroes were fighting on the Southern side, hoping to win their freedom that way. The abolition decree broke down the social cohesion of the South. It was not only what the North gained but, as Lincoln pointed out, what the South lost. On the Northern side

220,000 Negroes fought with such bravery that it was impossible to do with white troops what could be done with them. They fought not only with revolutionary bravery but with coolness and exemplary discipline. The best of them were filled with revolutionary pride. They were fighting for equality. One company stacked arms before the tent of its commanding officer as a protest against discrimination.

Lincoln was also driven to abolition by the pressure of the British working class. Palmerston wanted to intervene on the side of the South but was opposed in the cabinet by Gladstone. Led by Marx, the British working class so vigorously opposed the war, that it was impossible to hold a pro-war meeting anywhere in England. The British Tories derided the claim that the war was for the abolition of slavery; hadn't Lincoln said so many times? The British workers, however, insisted on seeing the war as a war for abolition, and Lincoln, for whom British nonintervention was a life-and-death matter, decreed abolition with a suddenness which shows his fundamental unwillingness to take such a revolutionary step.

Abolition was declared in 1863. Two years before, the movement of the Russian peasants, so joyfully hailed by Marx, frightened the Tsar into the semi-emancipation of the serfs. The North won its victory in 1865. Two years later the British workers won the Second Reform Bill, which gave the franchise to the workers in the towns. The revolutionary cycle was concluded with the defeat of the Paris Commune in 1871. A victory there and the history of Reconstruction would have been far different.

## **The Negro and World Revolution**

Between 1871 and 1905 the proletarian revolution was dormant. In Africa the Negroes fought vainly to maintain their independence against the imperialist invasions. But the Russian Revolution of 1905 was the forerunner of a new era that began with the October Revolution in 1917. While half a million Negroes fought with the French Revolution in 1789, today the Socialist Revolution in Europe has as its potential allies over 120 million Negroes in Africa. Where Lincoln had to seek an alliance with an isolated slave population, today millions of Negroes in America have penetrated deep into industry, have fought side by side with white workers on picket lines, have helped to barricade factories for sit-down strikes, have played their part in the struggles and clashes of trade unions and

political parties. It is only through the spectacles of historical perspective that we can fully appreciate the enormous revolutionary potential of the Negro masses today.

Half a million slaves, hearing the words Liberty, Equality, and Fraternity shouted by millions of Frenchmen thousands of miles away, awoke from their apathy. They occupied the attention of Britain for six years and, once again to quote Fortescue, "practically destroyed the British army." What of the Negroes in Africa today? This is a bare outline of the record.

French West Africa: 1926-1929, 10,000 men fled into the forest swamps to escape French slavery.

French Equatorial Africa: 1924, uprising. 1924-1925, uprising, 10,000 Negroes killed. 1928, June to November, rising in Upper Sagha and Lai. 1929, a rising lasting four months; the Africans organized an army of 10,000.

British West Africa: 1929, a revolt of women in Nigeria, 30,000 in number; 83 killed, 87 wounded, 1937, general strike of the Gold Coast farmers, joined by the dockers and truck drivers.

Belgium Congo: 1929, revolt in Ruanda Urundi; thousands killed 1930-1931, revolt of the Bapendi, 800 massacred in one place, Kwango.

South Africa: 1929, strikes and riots in Durban; the Negro quarter was entirely surrounded by troops and bombarded by planes.

Since 1935 there have been general strikes, with shooting of Negroes, in Rhodesia, to Madagascar, in Zanzibar. In the West Indies there have been general strikes and mass action such as those islands have not seen since the emancipation from slavery a hundred years ago. Cores have been killed and wounded.

The above is only a random selection. The Negroes in Africa are caged and beat against the bars continually. It is the European proletariat that holds the key. Let the workers of Britain, France and Germany say, "Arise, ye children of starvation" as loudly as the French revolutionaries said Liberty, Equality, and Fraternity, and what force on earth can hold these Negroes back? All who know anything about Africa know this.

Mr. Norman Leys, a government medical officer in Kenya for twenty years, a member of the British Labour party, and about as revolutionary as the late Ramsay MacDonald, wrote a study of Kenya in 1924. Seven years later he wrote it again. This time he entitled his work *A Last Chance in Kenya*. The alternative, he said, is revolution.

In *Caliban in Africa*, Leonard Barnes, another milk and water socialist, writes as follows: “So he [the South African white] and the native he holds captive go spinning down the stream fatally, madly spinning together along the rapids above the great cataract, both yoked to one omnipotent hour.” This is the revolution, wrapped in silver paper.

The revolution haunts this conservative Englishman. He writes again of the Bantu, “They crouch in their corner, nursing a sullen anger and desperately groping for a plan. They will not be many years making up minds. Time and fate, even more prevailing than the portcullis of the Afrikaner, are driving them on from the rear. Something must give; it will not be fate or time. Some comprehensive social and economic reconstruction must take place. But how? By reason or by violence?”.

He poses as alternative what are in reality one. The change will take place, by violence and by reason combined.<sup>42</sup>

...

On the question of what is called the democratic process, the Negroes do not believe that grievances, difficulties of sections of the population, are solved by discussions, by voting, by telegrams to Congress, by what is known as the “American way.”

...

First, the Negro struggles in the South are not merely a question of struggles of Negroes, important as those are. It is a question of the reorganisation of the whole agricultural system in the United States, and therefore a matter for the proletarian revolution and the reorganisation of society on socialist foundations.

Secondly, we say in the South that although the embryonic unity of whites and Negroes in the labor movement may seem small and there are difficulties in the unions, yet such is the decay of Southern society and such the fundamental significance of the proletariat, particularly when organized in labor unions, that this small movement is bound to play the decisive part in the revolutionary struggles that are inevitable.

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<sup>42</sup> C.L.R. James, *Ibid*, ‘Revolution and the Negro’, 1939, pp 78-85.

Thirdly, there are one and a quarter million Negroes, at least, in the organized labor movement.

On these fundamental positions we do not move one inch. Not only do we not move, we strengthen them. But there still remains in question: what is the relationship of the independent Negro mass movement to the organized labor movement? And here we come immediately to what has been and will be a very puzzling feature unless we have our basic position clear.

Those who believed that the Negro question is in reality, purely and simply, or to a decisive extent, merely a class question, pointed with glee to the tremendous growth of the Negro personnel in the organized labor movement. It grew in a few years from 300,000 to 1 million; it is now one and a half million. But to their surprise, instead of this lessening and weakening the struggle of the independent Negro movement, *the more the Negroes went into the labor movement, the more capitalism incorporated them into industry, the more they were accepted in the union movement. It is during that period, since 1940, that the independent mass movement has broken out with a force greater than it has ever shown before.*

...

Now, Lenin has handled this problem and in the Resolution we have quoted him. He says that the dialectic of history is such that small independent nation, small nationalities, which are powerless – get the word please – *powerless*, in the struggle against imperialism *nevertheless* can act as one of the ferments, one of the bacilli, which can bring onto the scene the real power against imperialism – the socialist proletariat.

Let me repeat it please. Small groups, nations, nationalities, themselves powerless against imperialism, nevertheless can act as one of the ferments, one of the bacilli which will bring onto the scene the real fundamental force against capitalism – the socialist proletariat.

In other words, as so often happens from the Marxist point of view from the point of view of the dialectic, this question of the *leadership* is very complicated.

What Lenin is saying is that although the fundamental force is the proletariat, although these groups are powerless, although the proletariat has got to lead them, it does not by any means follow that they cannot do anything until the proletariat actually comes forward to lead them. *He says exactly the opposite is the case.*

They, by their agitation, resistance and the political developments that they can initiate, can be the means whereby the proletariat is brought onto the scene.

Not always, and every time, not the sole means, but one of the means. That is what we have to get clear.

...

So that we find that here in the history of the United States such is the situation of the masses of the Negro people and their readiness to revolt at the slightest opportunity, that as far back as the Civil War, in relation to the American bourgeoisie, they formed a force which initiated and stimulated and acted as a ferment.<sup>43</sup>

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<sup>43</sup> C.L.R. James, *Ibid*, 'Revolutionary Answer to the Negro Problem, pp 181-183.





## Annex 4

### THE STRUGGLE AGAINST THE STATE

**Nestor Makhno**

The fact that the modern State is the organizational form of an authority founded upon arbitrariness and violence in the social life of toilers is independent of whether it may be "bourgeois" or "proletarian." It relies upon oppressive centralism, arising out of the direct violence of a minority deployed against the majority. In order to enforce and impose the legality of its system, the State resorts not only to the gun and money, but also to potent weapons of psychological pressure. With the aide of such weapons, a tiny group of politicians enforces psychological repression of an entire society, and, in particular, of the toiling masses, conditioning them in such a way as to divert their attention from the slavery instituted by the State.

So it must be clear that if we are to combat the organized violence of the modern State, we have to deploy powerful weapons, appropriate to the magnitude of the task. Thus far, the methods of social action employed by the revolutionary working class against the power of the oppressors and exploiters - the State and Capital - in conformity with libertarian ideas, were insufficient to lead the toilers on to complete victory.

It has come to pass in History that the workers have defeated Capital, but the victory then slipped from their grasp, because some State power emerged, amalgamating the interests of private capital and those of State capitalism for the sake of success over the toilers.

The experience of the Russian revolution has blatantly exposed our shortcomings in this regard. We must not forget that, but should rather apply ourselves to identifying those shortcomings plainly.

We may acknowledge that our struggle against the State in the Russian revolution was remarkable, despite the disorganization by which our ranks were afflicted: remarkable above all insofar as the destruction of that odious institution is concerned. But, by contrast, our struggle was insignificant in the realm of construction of the free society of toilers and its social structures, which might have ensure that it prospered beyond reach of the tutelage of the State and its repressive institutions.

The fact that we libertarian communists or anarcho-syndicalists failed to anticipate the sequel to the Russian revolution and that we failed to make haste to devise new forms of social activity in time, led many of our groups and organizations to dither yet again in their political and socio-strategic policy on the fighting front of the Revolution.

If we are to avert a future relapse into these same errors, when a revolutionary situation comes about, and in order to retain the cohesion and coherence of our organizational line, we must first of all amalgamate all of our forces into one active collective, then without further ado, define our constructive conception of economic, social, local and territorial units, so that they are outlined in detail (free soviets), and in particular describe in broad outline their basic revolutionary mission in the struggle against the State. Contemporary life and the Russian revolution require that.

Those who have blended in with the very ranks of the worker and peasant masses, participating actively in the victories and defeats of their campaign, must without doubt come to our own conclusions, and more specifically to an appreciation that our struggle against the State must be carried on until the State has been utterly eradicated: they will also acknowledge that the toughest role in that struggle is the role of the revolutionary armed force.

It is essential that the action of the Revolution's armed forces be linked with the social and economic unit, wherein the laboring people will organize itself from the earliest days of the revolution onwards, so that total self-organization of life may be introduced, out of reach of all statist structures.

From this moment forth, anarchists must focus their attention upon that aspect of the Revolution. They have to be convinced that, if the revolution's armed forces are organized into huge armies or into lots of local armed detachments, they cannot but overcome the State's incumbents and defenders, and thereby bring about the conditions needed by the toiling populace supporting the revolution, so that it may cut all ties with the past and look to the final detail of the process of constructing a new socio-economic existence.

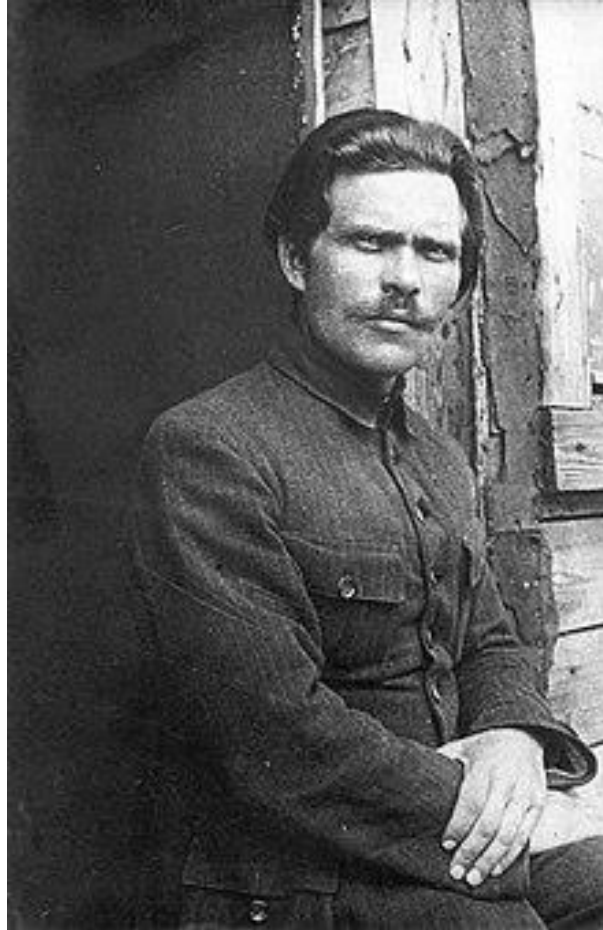
The State will, though, be able to cling to a few local enclaves and try to place multifarious obstacles in the path of the toilers' new life, slowing the pace of growth and harmonious development of new relationships founded on the complete emancipation of man.

The final and utter liquidation of the State can only come to pass when the struggle of the toilers is oriented along the most libertarian lines possible, when the toilers will themselves determine the structures of their social action. These structures should assume the form of organs of social and economic self-direction, the form of free "anti-authoritarian" soviets. The revolutionary workers and their vanguard - the anarchists - must analyze the nature and structure of these soviets and specify their revolutionary functions in advance. It is upon that, chiefly, that the positive

evolution and development of anarchist ideas in the ranks of those who will accomplish the liquidation of the State on their own account in order to build a free society, will be dependent.

<https://communeanarchy.blogspot.com/p/nestor-makhno-on-revolutionary-unity.html>







The State and the Market must go; Socialism is Class Struggle with the goal of removing the Hierarchy that strangles the spirit of Humanity and the Planet. In our time Socialism is done with Cooperative Syndicates. Cooperative Syndicates must be Eco-friendly. Cooperative Syndicates must be armed and ready for defense. True Communism must be Anarchy. True Anarchy is the World Commune.

## The Anarchist principles of Rebellion and Civil Assembly



### **We do not wait for Marxists to bring about a Dictatorship of the Proletariat**

The Marxists have different factions but they fall into similar traps. To say that the Union of Soviet Socialist Republics was never Socialist is a common mistake that we as Anarchists have made throughout the Twentieth Century. It is more correct to say that the Union of Soviet Socialist Republics was a Socialist Country that degenerated due to the Bureaucracy. We as Anarchists did not fail because Anarchism is wrong, we failed because Marxism holds too many practical answers that create temporary solutions which briefly succeed before the Bureaucracy destroys the Proletarian Dictatorship. Because the temporary solutions that briefly succeed in Marxist Revolutionary Struggle show to be relevant this creates an appeal that resonates with the masses. Anarchy is the political characteristic of Direct Democracy whereas Communism is the economic characteristic of Direct Democracy. Socialism is Class Consciousness and Class Struggle. We start with Socialist Rebellion which becomes Socialist Revolution. Socialist Rebellion starts with education, taking over the Civil Society in total defiance of the State and sabotage to the Market is the Socialist Rebellion.

## **Marxism is not the enemy of Anarchism**

We join with Marxists when we find common ground against common enemies and then we revert back to our differences, this is the only natural way to deal with Marxists. Marxists are not some type of natural enemy of Anarchists. Marxism can only be understood as the ideological rival and political sibling of Anarchism. Marxists hold on to their former glory, they refuse to see that the World has changed. Contrary to the claims of the Crypto-Fascists that are commonly known as Trotskyists, we have a better advantage to organize with Marxist-Leninists and Maoists than we do any other Marxists. Libertarian Marxism is dated just as Anarcho Collectivism and Anarcho Communism is dated. Libertarian Socialism whether Anarchist or Marxist does not immediately cause unity between Anarchists and Marxists. The greatest folly that many fellow Anarchists fall into is the mistaken idealist belief that Libertarian Marxists in the Twenty first Century hold commonality with Anarchists.

## **Anarchism is the true Philosophy and the correct Strategy for Revolution**

Anarchism is carried out by Black flag Rebels seeking control of the Libraries and Public Schools. Practical application of Anarchism for Anarchists is rooted in the Black flag Rebel Manifesto. We must reject Pacifism and Nonviolence. Nonviolence is a tactic and a tactic alone. The State and the Market will never be removed through Nonviolence. Society must be cooperative, yet in our war against Capitalism we do not include Capitalists, we also do not include the over privileged. Those of us that have any type of privilege must utilize such privilege to further the struggle. Society must be cooperative; the State cannot be fixed it must be overthrown. By taking over Civil Society we can wither away the State without a Bolshevik style Revolution. To do this, we need to win over the masses. We cannot win over the masses without educating Communities. The heritage of the United States of America is the most powerful force that stands in the way of Socialist Rebellion. The flag of the United States of America must go. The Capitalist Republic must go. The enshrinement of Columbus Day, Thanksgiving Day, the Fourth of July also known as Independence Day must go. The enshrinement of Thomas Jefferson, George Washington and even Abraham Lincoln must be



overthrown. Money must have the words "In God We Trust" removed, because if there is a God, what use for Money does he have? NO GODS!!! NO MASTERS!!! NO WAR BUT CLASS WAR!!!

### **The four key principles of Black flag Rebels**

The four key principles upheld by Black flag Rebels can be grasped by genuine observance of our Manifesto, the four key principles are as follows:

- 1. Ideological Unity**
- 2. Tactical Unity**
- 3. Collective Responsibility**
- 4. Federalism**

### **Class Struggle is the most important facet of Anarchism**

Class Struggle is the main drive in Anarchism, it is the primary focus in Socialism. In is in the historical study of both Anarchist and Marxist Proletarian Struggles that we can understand how to organize Class Struggle. Today the Proletarians of the United States of America, the United Kingdom, Canada and all of the Countries under the global hegemony known as the European Union no longer have Proletarians, this is one of the problems with the many dogmatic Marxist-Leninists and Libertarian Marxists, they fight for a nonexistent Proletariat. The revolutionary force in such Countries is called the Lumpenproletarians. The only Marxists that we recognize are the Marxist-Leninist-Maoists. The Marxist-Leninist-Maoists recognize the revolutionary potential of the Lumpenproletariat. The majority of our members would have been denounced by Karl Marx and his wealthy partner Friedrich Engels because we are a Lumpenproletarian Organization. But the Marxist-Leninist-Maoists have been genuine Comrades, they listen to our criticisms and they recognize that we are serious. If the Workers suffer with too much privilege, they cannot be Proletariat.

## **The State Corrupts Revolutionaries**

The State has always corrupted Revolutionaries. Proletarian States always degenerate into Overprivileged States. Both the Union of Soviet Socialist Republics and Revolutionary China under Mao fell into corruption and lost their Socialism. The Union of Soviet Socialist Republics destroyed itself because of its own Bureaucracy. Revolutionary China under Mao was a Proletarian State without Bureaucracy, yet in the later period of the life of Mao Zedong a Bureaucratic Cult of Personality sprung up around Mao Zedong. Mao Zedong betrayed his own Revolution because the State Corrupts. The new model of Society must be Stateless. No more Countries. Federated Territories will be the new model for Society. The Anarch will be what brings about a new World of Federated Territories which becomes Anarchy. Anarchy is the political characteristic of Direct Democracy whereas Communism is the economic characteristic of Direct Democracy.

[https://communeanarchy.blogspot.com/p/blog-page\\_17.html](https://communeanarchy.blogspot.com/p/blog-page_17.html)



## ANNEX 6

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### The White Book : Isratine, The Solution to the Israeli Problem

Posted: 2011-04-05

From: [Mathaba](#)



## Isratine



This, The White Book, presents the problem in a serious, objective and neutral fashion. It aspires to a just and final solution to the persistent 'Middle East Problem', as it is often called, and to rid the region of the disastrous effects of violence, war and destruction.

The work incorporates views and concepts previously put forward by Arabs and Jews alike, in addition to international projects that support and vindicate the solution propounded in this work. No other concept is capable of resolving the problem.

### **Palestine:**

This is the name recorded in the history and scriptures of the country. It derives from the name of its original inhabitants, the Philistines, which the Old Testament books of Genesis, Deuteronomy and Joshua acknowledge. The Old Testament records the names, inter alios, of the Anakim, the Rephaim, the Canaanites, the Jebusites, the Hittites and the Phoenicians, and the Book of

Exodus explicitly states, “When Pharaoh let the people go, God did not lead them by way of the land of the Philistines...”

The name of Palestine persisted for the duration of the British Mandate, which the various projects and settlements put forward all recognise. It is a fact acknowledged even by the zealots of the Zionist Movement; for example, Shmuel Katz, founder of the Herut Zionist movement and one of the leaders of the Etzel National Military Organisation, who wrote, “All Zionist institutions in the world bore the name of Palestine. His examples include the Zionist ‘Anglo-Palestine’ Bank, the Jewish Foundation Fund, which was known as the Palestinian Foundation Fund, and the Palestine Workers Fund, which was Jewish. He noted that in the Diaspora the songs of Palestine were Zionist anthems, that as emigrants in foreign lands they would celebrate the Feast of Tabernacles as the Palestinian Feast of Tabernacles and that the Palestine Post, which went under the name al-Barid al-Filistini, was a Zionist newspaper, the mouthpiece of the Zionist Federation. “The name of Palestine,” he wrote, “was only replaced after the establishment of what was called the State of Israel.

He admits that the Hebrew language only came into use in Tiberias in the tenth century. Even when President Roosevelt of America responded to Prince Abdallah of Jordan in March 1944 he wrote, “With regard to Palestine, I am pleased to communicate to you the assurances that the United States of America has no view to take any decision to change the situation in Palestine without full consultation of Arabs and Jews.

Generally speaking, notwithstanding the matter of its name, the history of Palestine fits the pattern of other countries in the region: a country inhabited by different peoples, with rule passing successively between many tribes, nations and ethnic groups, some of whom were immigrants and some of whom were invaders, a country that has seen many wars and stood witness to waves of human immigration from all directions.

From an historical perspective, therefore, no one has the right to assert that it is their land, for that would amount to no more than an unsubstantiated claim. And if no one party can claim the right to one part of Palestine, neither can they lay just claim to any other part.

### **A State for the Jews:**

The original idea was for a Jewish state by which to protect the Jews, an idea which was first adopted by Theodor Hertzl, among others, in recent times. The immediate motive lay in the persecution to which the Jews were subject, specifically in Europe, before Hitler's time.

Cyprus, Argentina, Uganda, Al Jabal Al Akhdar, Palestine and Sinai were proposed as sites for the establishment of a Jewish state as a way of ridding Europe of Jews. Palestine is not therefore necessarily or inevitably the national homeland of the Jews, as this history confirms.

### **Balfour Declaration:**

The motivation underlining the Declaration was to rid Europe of Jews, rather than express sympathy for them.

### **The Persecution of the Jews:**

The Jews are an unfortunate people. They have suffered greatly at the hands of governments, leaders and other peoples since ancient times. Why? Because this is the will of God, just as the Quran makes clear in the accounts of Egypt's Pharaoh, and as their treatment at the hands of the rulers from Babylon, Roman emperors, from Titus to Hadrian, and the kings of England, such as Edward I, illustrates. The Jews have been banished, held captive, massacred, disadvantaged and persecuted in every possible fashion at the hands of the Egyptians, the Romans, the English, the Russians, the Babylonians, the Canaanites, and, more recently, at the hands of Hitler.

### **The Arabs and the Jews:**

There is no enmity between Arabs and Jews. In fact, the Jews are Adnanite cousins to the Arabs on the father's side, from the stock of Abraham, peace be upon him. When the Jews were persecuted, their brother Arabs invited them as guests to live alongside them in the town of al-Madinah, even giving them the land of Wadi al-Qura, which was named in this way in reference to the Jewish villages [Al. qura]. Following the emergence of Islam under the Prophet Muhammad, peace and blessings upon him, the Jews found the notion of a prophet from outside their number repugnant and harboured hostility towards him. Some attacks against them took place, just as there were attacks against those from the Quraish, who refused to accept Islam and against Arabs who initially accepted Islam but subsequently rejected it. The Jews, along with the Arabs, were expelled from Andalusia at the end of the 15th century and found refuge in the Arab countries, which is why we find a Jewish quarter in every Arab country. There, they lived in peace and friendship with their brother Arabs.

## Single State Draft Proposals

### British Proposals

#### A) Walkhope

Proposed by the British High Commissioner in Palestine at the beginning of the 1930s, requiring the establishment of a Palestinian Legislative Council comprising 11 Muslim, 4 Christian and 7 Jewish members, in proportion to the demography of Palestine at that time.

#### B) Newcomb

- i) Establishment of an independent sovereign Palestinian state.
- ii) Broad sectarian freedom.
- iii) Broad municipal freedom.



iv) Decentralisation.

### C) British White Paper of 1939

- i) Independent federal Palestinian state.
- ii) Consultative Council comprising Arabs and Jews.
- iii) Executive Council comprising Arabs and Jews.

### D) Lord Morson

- i) Central government.
- ii) Four administrative areas:
  - Arab area, Jewish area, Jerusalem and the Negev.
- iii) Local government and Legislative Council for each area.

All these proposals were rejected for non-substantive reasons; for example, dissatisfaction with the size of the areas or towns awarded to one side, differences over the duration of the British mandate, or matters relating to the number of immigrants.

## Zionist Proposals

- 1) The first proposal was made by the so-called 'Peace Federation', led by Rabbi Benyamin, who called for a dual-nation state. **They warned the Jews**

**that the failure to accept a single dual-nation state would not bring about peace for the Jews. As they predicted, this is exactly what has happened.**

2) The confederate or federal solution proposed by Meier Imit, a prominent leader in the Zionist movement and the Hagana organisation, holder of various important and prominent military positions, Knesset member and minister, and holder of various other positions.

He believes that the strategic concession of occupied land, by which he naturally meant territory such as Sinai, the Golan, the West Bank and Gaza, would be tantamount to walking away from tangible gains for which, according to him, there could be no compensation, and although Egypt had offered such gains, they were subject to sudden change. He discussed the feasibility of establishing a federal state giving the examples of the European Union; the United States of America, which, according to him, experienced 13 years of turmoil up to 1789; and Nigeria, a multi-denominational and multi-nation state in his view. He wrote that the economic, military, geographical and historical considerations that underpin such a solution exist in Palestine.

He further noted that the establishment of an independent Palestinian state constituted a grave danger and that, in order to avoid these dangers, a single federal state must be established. "The problem of Jerusalem," he wrote, "can be simply resolved by making it the capital of a federal union.

3) Proposal of the German Zionists. The 12th Conference of the German Zionists (the Structuralist School), convened on 11 September 1921, adopted the concept of establishing a single state for both parties, and thereby "establishing a place in an alliance with the Arab Palestinian people for our joint security in a developing state, the structure of which guarantees the national development of each person of our two peoples without interference".

## Arab Proposals

### 1) First Proposal of King Abdallah

- i) One Kingdom.
- ii) Administration selected by the Jews in areas inhabited by them.
- iii) One Parliament, in which Jews were to be represented in proportion to their demographic share.
- iv) Mixed Cabinet.

## **2) Second Proposal of King Abdallah**

Partition of Palestine between Lebanon, Jordan and Egypt, with the remainder left to the Jews.

## **3) Nuri Al-Said Proposal of 1942**

- i) One state.
- ii) Jewish autonomy within this state.

All pre-1948 proposals called for a single state and some approached the Jews as the Palestinians are now treated, namely in terms of offering them autonomy and partition of land, etc.

The failure to accept the notion of a single state is thus the historical mistake which lies behind today's tragedy. A declaration establishing one state by one party for its own benefit is also a mistake, and the concept of partition has failed and will do so again.

Before 1948 the Jews were regarded in just the same manner as the Palestinians are regarded today. There were a minority in Palestine, fed allusions to self-rule at one moment and Jewish areas another. Palestinians were in the majority, which

is why they rejected the well-known partition resolution of 1947. Following 1948 this situation was reversed: the Palestinians became the minority as a result of the 1948 and 1967 wars, the Jews the majority within the area termed Israel, and intimations of self-rule, Arab areas and partition were made to the Arabs, just as they had previously been made to the Jews.

**The final historic solution is that proposed in this, The White Book.**

The reason for this overview of the various proposals was to demonstrate that the notion of a single Palestinian state was on the negotiating table and that the rejection of this solution is the cause of the tragedy experienced by the region today. The alternative to the one state solution is what we see before us today.

### **Two States: Risks and Misconceptions**

An Israeli scholar and Brigadier who served as a military commander in the West Bank from 1974 to 1976 once said that it was not possible to accept the partition of Palestine or agree to foreign rule over Israel's territory. He justified his refusal with the following facts, which, because they are critical, cannot be ignored:

The West Bank is a mountainous area 50 km wide as the crow flies and up to 1000 metres high. It overlooks Israel's vital heartland — a coastal plain just 14-20 km in width. 67% of Israel's population live in this area, which also holds 80% of Israel's industries. The presence of another party in the West Bank, posing a direct threat to the Israeli heartland, cannot therefore be accepted.

Brigadier Mier Bael is a tolerant adherent of the Zionist left and member of the Peace Council, and yet he both affirms and emphasises, "Our right is historical in the West Bank and many believe it to be 'the heart of the Jewish nation'. Our right to retain it is sacredly established in religious and historical duties and traditions, in which the people of Israel believe.

The same argument is put forward for not conceding the West Bank on grounds

of critical reasons by Arie Shalev, a scholar and Brigadier, “Were we to lose the West Bank,” he wrote, “Israel’s depth between Tulkarem and Natanya would be just 15 km and between Qalqilyah and the Hertzalia coast just 14 km. Israel would thus be exposed due to a lack of strategic depth in the face of any threat. In the event of war breaking out in the West Bank, Israel would be divided into two or three parts were an Arab army to reach the coast.”

“Even without a war, Israel would remain under constant threat from the West Bank and Israeli airspace would be at the control of the West Bank. He went further, saying, “To guarantee Israel’s security, the West Bank must be divided into three defensive positions, namely Ghur and the river Jordan, the foot of the mountains of Samaria and the Judean desert, and the high peaks that link Jenin, Tobas, Nablus, the Lafuna heights, Ramallah, Jerusalem, Bethlehem and Tikwa’. This is in addition to fixed lines of defence in the south of the Gaza Strip.”

“Any area dividing the Palestinians and the Israelis would not be source of security for Israeli. In fact, it would constitute a security irritation.” However, he noted, “Israel’s policies have poisoned the Zionist idea of transforming the country into a two-nation state.”

Professor Shlomo Evneri said, “The Israeli-Palestinian dispute differs from all other disputes in the 19th and 20th century, which have been essentially border disputes, albeit some have persisted for over 100 years. **The Israeli-Palestinian dispute differs from these, however. It is a struggle between two movements, each of which believes that the same territory is its possession or part of its nation. Thus, the Palestinians believe that what is now called Israel forms part of their nation.** even were they to secure the West Bank and Gaza. In the same way the Jews believe that the West Bank is Samaria and Judea, part of their homeland, even if a Palestinian state were established there.” Continuing, he wrote of the West Bank, “For the Jews, it is their historical homeland, home of a glorious heritage and the land of salvation.

For the Arabs, Professor Evneri continues, it is their land, which they have ruled as Arabs and Muslims since the 7th century, the majority of its inhabitants are Arab Muslims, it forms part of the greater Arab homeland, stretching from the Gulf to the Atlantic ocean, and is thus no different from Yemen or Iraq. He also notes that the Arabs call it Palestine or southern Syria. The Zionist Movement, by contrast,

calls it the land of Israel. In such a situation, he writes, “Either one of the movements must destroy the other, or a compromise must be reached. The compromise is the establishment of one state for all, **allowing each party to feel that they live in all the disputed land and that they are not deprived of any one part of it.**” Recognition of Palestinian self-determination means nothing more than the definition of the area of activity permitted them by Israel, which is contrary to this solution because [he believes] it is not a solution at all.

**Professor Evneri also writes, “I do not support the establishment of a Palestinian state in the West Bank and Gaza Strip, because it is not possible to separate one million Palestinians living east of the Jordan from their Palestinian identity. A Palestinian state in the West Bank and the Gaza Strip cannot resolve the problem of refugees, even those in Lebanon and Syria...any situation which maintains the majority of Palestinians in refugee camps and does not offer an honourable solution within the historical land borders of Israel/Palestine is no solution at all. Even if a Palestinian state was established in the West Bank and the Gaza Strip and was prepared to live in peace with Israel, even under a conciliatory leadership other than that of the Palestinian Liberation Organisation (PLO), it would not be a solution, because it would not confront the problem of refugees and repatriation, even if just to accommodate refugees from Lebanon in the West Bank and Gaza Strip, because this area cannot absorb such numbers.**

Yahu Shifat Herkabi, a Zionist strategist and scholar, university lecturer, specialist in the Arab-Israeli dispute and author of several books, writes, “Acceptance by the Palestinian Liberation Organisation of a Palestinian state in the West Bank is no more than a tactical posture to settle its account with Israel. It will demand more. It will mount a struggle in order to achieve its objectives. Acceptance of a state in the West Bank and Gaza Strip merely postpones the continuation of the struggle to a later phase.

“Demilitarised Zones are a bitter and failed experiment because they make control over such areas weak, which is a factor in creating struggle, not stability. “The establishment of an independent Palestinian state also puts an end to the Israeli dream of Greater Israel and forces the Palestinians to concede the rest of Palestine. **This statelet would be exposed to increasing interference**

**from Jordan and the Israelis in its domestic affairs, which would inevitably lead to violent struggle.**

Mati Steinburg, lecturer at the Hebrew University, writes, “Agreement to the phased objective providing for the establishment of a Palestinian state in the West Bank/Gaza Strip should not in any circumstance be interpreted as a concession in place of the final objective...settlement is nothing more than a brief stage in the framework of the conventional theory, which has not changed.

**This Zionist lecturer fears that agreement to self-determination will also apply to the so-called Israeli Arabs and Jordanian Palestinians.**

## **THE FUNDAMENTAL HISTORICAL SOLUTION**

### **Isratine: A Single State for Jews and Palestinians**

#### **Prerequisites**

The return of Palestinian refugees and displaced persons wherever they are located should they so wish, for it cannot be permitted that Jews who were not originally inhabitants of Palestine, and whose ancestors were not originally inhabitants of the country, can be brought in from abroad whilst Palestinians who fled Palestine as refugees and displaced persons only a short time ago, following the 1948 war, should not be so permitted. This rationale is more persuasive given that the Jews emphasise that they did not expel the Palestinians but that the Palestinians believed the propaganda claims and fled their homes. It is sufficient to note that one of the most famous zealots, Shmuel Katz, a member of the first Knesset, and leader of the Herut movement and the Etzel National Military Organisation, cited the words of Glubb Pasha: “The Arab citizens have been seized with terror and have fled their villages without being exposed to any threat during the war.

Shmuel suggests that this is how the lie arose that the Jews forcibly expelled

the Arabs from their villages. He writes, “Correspondents who covered the 1948 war, most of whom were hostile to the Jews, spoke of the Arabs fleeing. But they did not say that their flight was forced. They did not even intimate it.” Shmuel thus acknowledges the unusual phenomenon, that of flight. He also acknowledges that it took place on a significant scale. He further acknowledges that it was a mass flight of farmers, who should have remained rooted on their land. Shmuel continues, “The men fled without defending their homes and this phenomenon of collective mass flight of these Palestinians requires a logical explanation. He also cites the words of the Times correspondent in Amman, who wrote that Syria, Lebanon, East Jordan and Iraq were ‘filled’ by those fleeing Israel and expressed surprise at how they fled, and why they did not remain or resist.

Shmuel also quotes Emil al-Ghuri, Secretary to the Supreme Arab Authority, who addressed the political committee of the United Nations on 17 November 1960 in the following words: “It is the Zionist acts of terror, accompanied by mass killings, which caused the mass exodus of the Arabs from Palestine. The propagation of these lies could have been nipped in the bud.

The purpose of our citing these remarks is to emphasise two things: first, to acknowledge that a mass exodus did take place; secondly, to make clear that the reasons for the exodus lay in the propagation of frightening and false rumours about massacres that never in fact took place, in particular the events reported to have occurred in the infamous village of Dir Yasin.

These remarks and the evidence they contain — and there is much else that could be included — is presented here in this, The White Book, to enable us to benefit from it and thereby come closer to the final solution, for the testimony of Zionist leaders, academics and neutral observers serves to establish the following:

First, that Palestinians inhabited this land and that they owned farms and homes there until 1948 and 1967.

Secondly, that they left this land in 1948, leaving their farms and homes, in



fear of massacres, irrespective of whether these massacres actually happened or not.

Thirdly, that prominent leaders and academics in the Zionist movement, including individuals who participated in the 1948 conflict, testify that the Jews did not expel the Palestinians from Palestine, not from their farms, nor from their homes; in fact, the Palestinians believed the terrible rumours circulating and left Palestine.

Fourthly, that those who left formed a large group, that the exodus was on a significant scale.

This is positive - it will assist us in solving the problem.

The Jews, therefore, do not hate the Palestinians. They do not want to expel the Palestinians from their land, Palestine. They did not decide to massacre them, as the rumours suggest. And even the massacre at Dir Yasin did not take place. In fact, it was non-Palestinian Arabs who attacked Palestine and declared war on the Jews.

To find a solution to the problem, let us permit ourselves to believe all of the above and go back to the starting point, the point of origin, namely the return of Palestinians who left Palestine between 1948 and 1967. The Jews stress that they did not expel the Palestinians, who fled for the reasons outlined above, which means that not even the Jews, who have occupied their land, can object to Palestinians remaining there. This is the key to solving the problem, namely the return of Palestinian refugees to Palestine, a measure which would have the effect of putting everything back in its proper place and implements United Nations Resolution, issued on 11 December 1948, which calls in Article 11 for the return of refugees, to which there can be no legitimate basis or right for any objection.

In order to solve the problem, let us learn the lessons taught to us by history.

As we have seen, the Old Testament and the history of the area record that Palestine saw successive transfer of numerous tribes and peoples. It was the object of a struggle for the whole of the land, not any one part. The Palestinians were the original inhabitants — the name Palestine derives from the Philistines — and the Jews and the Zionist Movement called the land Palestine up to 1948. And, as we identified earlier in this work, every Zionist movement, bank or Jewish institution bore the name 'Palestine', a practice which, by their own testimony, continued until 1948.

**And as we have stated before, and as the history of the region makes clear, no one, therefore, has the right to grant himself all of Palestine or indeed the right to grant part of Palestine to someone else.**

### **The Inevitable Failure of Partition**

#### **Two Neighbouring States**

- 1) First and foremost, these are not neighbouring states: they are intertwined and cut across one another in terms of both demography and geography.
  
- 2) The depth of the so-called state of Israel on establishment of another state in the West Bank would be just 14 km. The Israelis would not allow this to happen.
  
- 3) All the coastal cities would be at the mercy of field and medium range artillery from any point in the West Bank.
  
- 4) See the remarks made in the section entitled Two States: Risks and Misconceptions.

5) Any buffer zone would become a source of security irritation, not a source of security, and the object of a battle for control or advantage. In international history buffer zones have been the cause of many wars and conflicts.

**6) The Palestinians would not accept a statelet. They want a state, one that is armed to defend itself. It would have the right to arm itself to the same level as neighbouring states. This is a natural and legitimate right, to which no one can object.**

7) The area in its entirety, from the River Jordan to the Mediterranean, is in no way large enough for two states.

8) The West Bank and the Gaza Strip are not large enough to accommodate refugees, even those in Lebanon and Syria, not to mention those spread across other areas of the world.

9) There is the problem of those displaced recently. Where would they go? The West Bank and Gaza Strip are not the land of those displaced from other areas.

10) The so-called state of Israel is not large enough to admit new immigrants.

11) Assimilation exists already and could become a model for the two parties to assimilate in a single state. At present, such assimilation as there is constitutes the foundations on which a single state could be built.

There are one million Palestinians in the so-called state of Israel. They possess Israeli nationality and take part in political life with the Jews,

forming political parties. Their number will increase from one million to several millions with the passage of time. The same applies to the so-called Israeli settlements in the West Bank and Gaza Strip. If the Jews living therein currently total some hundreds of thousands, they will grow to become a million and more with the passage of time. The creation of the so-called state of Israel in 1948 is not just a state for the Jews. There are also Christians and Catholic Jews, Muslims and Druze Muslims, Arabs and Israelis, the Falasha and others.

12) The existence of each party depends on the other. Israeli factories rely on Palestinians operations, and goods and services are exchanged between the parties.

13) The well-known Zionist Mier Bael, whose views were cited earlier, reiterates the point: "Each year the two groups [i.e. the Palestinians and the Jews] assimilate more and more. On one side, this assimilation is realised by means of Jewish settlement in the West Bank and Gaza Strip; on the other, according to Bael, assimilation is driven further by the massive expansion in Arab labour in all areas of Israel.

**In every building that is put up, in every field that is sown, in every factory requiring workers, in every hotel, restaurant and municipal cleaning service, and in every public utility tens of thousand of Palestinians from all areas of the country work on a daily basis — young Palestinian men from Nablus, Gaza, Tiba, Galilee and Hebron.**

**Given this state of affairs, it would simply be unfeasible and impractical to partition Palestine into two states. Under partition there would not be a state called Israel, nor would there be a state called Palestine. Those who call for the partition of Palestine into two states are thus either ignorant of the nature of the region and of its demography, or they want to rid themselves of the problem and put it in the hands of the Jews and Palestinians. It may appear that we had thus solved the problem but in this instance we would be insincere: we would**

**have done little else than to establish the foundations for a new conflict.**

### **Land of their Forefathers/The Promised Land**

The Palestinians view the coastal towns of Acre, Haifa or Jaffa and others as their towns, as the land of their forefathers, passed from generation to generation. It was only a short time ago that they actually lived there, and the evidence for this is that they are presently living in refugee camps. Where did the inhabitants of the camps of the West Bank and Gaza Strip come from? They are not from the West Bank or Gaza Strip, but fled there following the 1948 war.

These people will never accept anything less than the land of the forefathers, which they left in 1948. And what about the refugees who live in the camps of Lebanon and Syria? Where is their land, the land of their forefathers? And what about the Palestinians of the Diaspora? In the case of the Jews, they believe that the West Bank is their sacred territory, if not the heart of the Jewish nation. They do not call it the West Bank, but Judea and Samaria. How can we possibly deprive a people of the land of their forefathers? How can we possibly deprive a people from land that is sacred to them?

Alov Harabin, a Zionist scholar, writes that the problem is that of a conflict between two peoples over their ownership of one piece of land. Chaim Weizmann said in his famous expression of the 1930s: "The problem is that both sides are in the right.

How can we substitute one for the other? It simply is not possible. Nor would it be permissible to attempt to do so. The Jews, especially the religious among them, would not accept any substitute for land that is, in their beliefs, sacred, and the Palestinians, notably the hard-liners among them, will not accept any substitute for the land of their forefathers.

If two statelets are established, each party will continue the struggle against the other, in order to live in the land of their forefathers in the case of the Palestinians, and in the Promised Land in the case of the Jews.

**The solution is to benefit from both the present set of circumstances and the historical reality of the situation, and to establish the state of Isratine to comprise both Palestinians and Israelis, thereby allowing both to move wherever they will. He who believes that the West Bank is his land can live there or travel there as he wishes. He could even call it Judea and Samaria should he so want. Likewise, if a Palestinian should want to live or travel within the coastal cities of Acre, Haifa, Jaffa, Tel Aviv, Jadwal and the others, he could do so. This would put everything back the way it was, and thereby end the injustice and deprivation, for there is no history of enmity between Jews and Arabs. The only hostility is that that occurred between the Jews and Romans in earlier times and between Jews and Europeans more recently.**

It was the Arabs who played host to the Jews and protected them from persecution following maltreatment at the hands of the Romans and the Kings of England, and following their expulsion from Andalucia.

**Alov Herabin, the Zionist scholar cited above, writes, “The Palestinians say, ‘Why should we, in particular, pay the price for the persecution of the Jews in Europe?’ Thus the Palestinians have not persecuted the Jews and the Jews say, ‘We did not expel the Palestinians’ and ‘It was the non-Palestinian Arabs who declared war against us in 1948’.**

**This constitutes positive evidence, which can certainly be employed in the interests of the solution by establishment of a state assimilating both parties.**

Alov adds, “The meeting of Israelis and Palestinians is the meeting of two peoples who have lived cruel and painful tragedies whilst others pretended not to notice. He adds further, after laying the blame with the Palestinians for rejecting the Jews after they were despised in Europe, “Undoubtedly the Palestinians have their reasons for this phenomenon. When have we ever heard of a people opening their doors to welcome another people, and giving up, of its own volition, some of its land to enable another people to establish their own entity?” Alov is referring to the response of the Palestinian people in the face of Jewish immigration to Palestine, Jews who did not know Palestine, when other territories, such as Uganda and Argentina, were potential candidates.

## **SUMMARY**

- 1) The land area is too narrow for two states.
  
- 2) Two states would come into conflict, because the land of each, they believe, forms part of the land of the other, and each statelet would feel threatened by the other party.
  
- 3) Neither could absorb Jewish immigrants and Palestinian refugees.
  
- 4) Each party has settlements on the land of the other. At least one million Palestinians live in the so-called state of Israel and about half a million Israelis, at least, currently live in the West Bank and Gaza Strip. Other sects include the Druze, Catholics, Christians and Muslims. The area provides a model for assimilation.
  
- 5) The workers in Israeli factories are Palestinians.

- 6) Mutual reliance, if not integration, in respect of goods and services.

### FINAL NOTES

- 1) Return of Palestinian refugees and displaced persons to their homes.
- 2) A single state — Lebanon is an example.
- 3) Free elections under UN supervision on the first and second occasion.
- 4) Removal of Weapons of Mass Destruction from the new state and, if any, from the Middle East.
- 5) Conflict in the Middle East would then end. The new state would be like Lebanon. It would receive recognition and could even accede to the Arab League.

There may some objections to the name, but they would be unhelpful, harmful and superficial. Proponents of such objections would be relying on their hearts more than their minds. We have to make a judgement between two alternatives: Jewish security, with Jews living in peace with Palestinians, assimilated with them in a single state; or retention of the name, thereby sacrificing Jewish security and peace in the Middle East and the world generally.

We should not listen to the voices of the old guard, with their World War II mentality; we should listen to the voice of the young, the generation of globalisation, the generation of the future.

It is the old mentality that stands behind the present tragedy.

A Jewish state alone is exposed to the Arab and Islamic threat, but a mixed



state comprising Muslims, Jews, Arabs and Israelis would never come under the threat of Arab or Muslim attack.

Since 1967 the situation has been that of a single Israeli-Palestinian state. Even the attacks by fedayeen were mounted from outside the borders of that state.

The present fedayeen attacks are not mounted by the Arabs of 1948, as they are called, but by Palestinians not included within the boundaries of the so-called Israeli Arabs. This is a clear example of the success of a single assimilated state — Isratine.

2003-05-08

<http://www.mathaba.net/news/?x=626363>

<http://theorbo1.wordpress.com/2012/10/18/isratine-as-hopefully-proposed-by-muammar-al-qathafi-the-only-solution/>

## ANNEX 7

### Maoist Street C.O.D.E

<https://marxistleninistmaoisttheory.blogspot.com/p/maoist-street-code.html>

### Panther C.O.D.E

Community.Organization.Deterrence.Enforcement

<https://blackpantherism.blogspot.com/2019/06/community-organization-deterrence.html>

# PANTHER



# C·O·D·E

Panther C.O.D.E is ideologically rooted in the original Black Panther Party. We are upgraded from the original Black Panther Party. We uphold Marxism-Leninism-Maoism. Community. Organization. Deterrence. Enforcement - C.O.D.E :

All Power to the People !!!

Saturday, October 12, 2019

## Pantherism

What is Pantherism?

Pantherism is a Socialist category applying to both Communists and Non-Communists. Pantherism is a Anti-Colonial Impulse, it is the Socialist tendency for de-colonization. The original Black Panther Party was practicing National-Cultural Autonomy, yet the Black Panthers did not realize this. Whether Communist or Non-Communist the Socialist category-tendency of Pantherism borrows heavenly from the theories of Mao Zedong. Pantherism is also a form of Communitarianism.



Pantherism is also a form of Anti-Americanism, Pantherism acknowledges that the United States of America is a non-redeemable Country that must be resisted in Struggle. Pantherism is also a form of Anti-Zionism. Panther C.O.D.E is the direct inheritor of the Black Panther Party, we acknowledge both Black Nation and the United Panther Movement to be likewise. Byzantine Catholic Nation is clearly practicing Pantherism too, Byzantine Catholic Nation however deviates more than Black Nation or the United Panther Movement and they emerged separate from Black Struggle. The Mexica Movement is also practicing Pantherism to an extent but they are not as strong as the previously mentioned groups. The Mexica Movement also tends to shy away from using the word Socialist openly. Even Byzantine Catholic Nation is more true to Pantherism than the Mexica Movement. Our

indigenous Amerindian Comrades that make up the membership of Marxist-Leninist-Maoist Action also fall into the category of Pantherism, you can view their blog [here](#). The American Indian Movement also belongs to the category of Pantherism, yet they need to make improvements. The United Panther Movement includes the New Afrikan Black Panther Party which should never be confused with the New Black Panther Party. The New Black Panther Party is a reactionary and counter-revolutionary group that seems to service White Imperial Power.



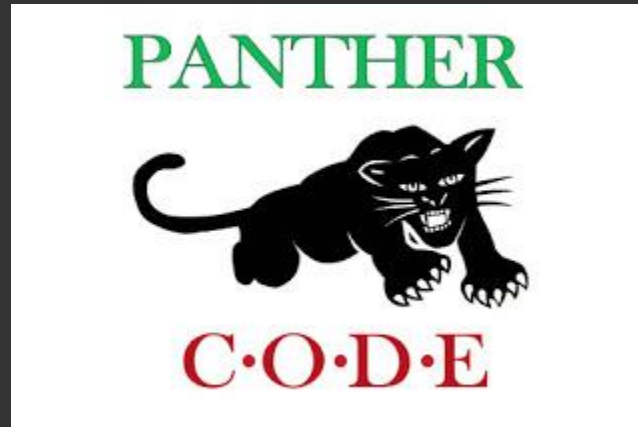
## Who is the United Panther Movement?

The United Panther Movement is a New Rainbow Coalition of Revolutionary Solidarity modeled after Fred Hampton's Rainbow Coalition of Revolutionary Solidarity. Every single one of us in Panther C.O.D.E is skeptical of the White Panthers, we especially find Tom Watts to be highly suspect. The primary issue with the White Panthers is the using of the word *White*, this is against

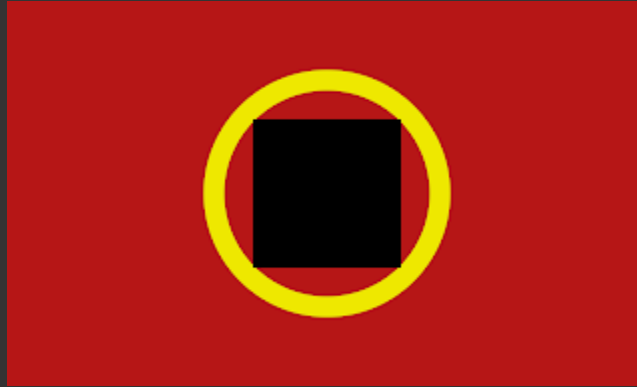
correct dialectics. There is a Black Nation but there is not a White Nation. The "whites" can trace their lineage back to different European countries, we the Black People can never be fully sure where from Africa we actually come from. The development of Blacks as a Nation was organic because of struggle, in ethnic terms Blacks share African heritage but in the cultural context Blacks are separate from Africa. When we Blacks refer to ourselves as African Americans, African Canadians, ect this is incorrect. Tunisian Americans and Tunisian Canadians fall into the category of African Americans and African Canadians. We the Black People are the descendants of the Slaves, we were sold to Europeans by Africans and thus there is a separation between Black and African. Whiteness on the other hand is eurocentricity. Being truly Anti-White is not a racist stance, being Anti-White is a strong Anti-Colonialist position. Black from the Slave Trade. White eurocentric indoctrination.

Panther C.O.D.E is 100% Marxist-Leninist-Maoist and we utilize Lin Biao's work. There are a lot of so-called Marxist-Leninist-Maoists who seem to forget that during the end it was none other than Mao Zedong who betrayed the Chinese Socialist Revolution. Lin Biao never betrayed the Chinese Socialist Revolution. It is possible for euro-American Anarchists to fall into the category of Pantherism, it is even possible for Maoist-Third Worldists to fall into the category of Pantherism. It is however impossible for Trotskyists or ordinary Marxist-Leninists to fall into the category of Pantherism. Pantherism must borrow heavily from MLM theory even if the group practicing Pantherism is not MLM. Pantherism is a Anti-Colonial Impulse, it is the Socialist tendency for de-colonization. Pantherism is not above criticizing the original Black Panthers for their mistakes. Panther C.O.D.E is waiting to come out of the shadows. The New People's War will be in the urban cities in the First World and the Shanty towns in the Third World. Although Panther C.O.D.E is MLM, Panther C.O.D.E is not dogmatic. Despite Comrade Lenin's rejection of National-Cultural Autonomy, we embrace it because this is exactly what the Black Panthers were doing. We except the notion of Permanent Revolution, but we reject the original Trotskyist interpretation of Permanent Revolution. We also will and have already expelled several liars from our ranks who make the claim that Vladimir Lenin supported Permanent Revolution because this is incorrect, lying about history is against the rules in C.O.D.E we acknowledge the contributions of Leon Trotsky but understand that he was also a notorious liar. Joseph Stalin was the true inheritor of Vladimir Lenin's Vanguard and he saved it from Leon Trotsky. We base our Theory of Permanent Revolution on two main sources. The first source is Dona Newman's reinterpretation of Permanent Revolution and the second is a Synthesis Theory that the late founder of Panther C.O.D.E developed. The Synthesis

Theory is a re-theorization of Huey Newton's Intercommunalism which is good but overrated because of its flaws and the Theory of Global People's War from the Leading Light Communist Organization which is a breakthrough in theory but also flawed by over-generalization.



The Bundist Movement is the only group that is equal to our level of Pantherism. It is obvious that the Bundist Movement is not Marxist-Leninist-Maoist yet they borrowed from Leninism, Maoism and even Third Worldism. The Bundist Movement is flawed in one way though, they are not Communists. Socialism must become Communism. Bundists do not seem to understand that after Socialism that only correct conclusion afterwards is Communism. The Bundist Movement considers us to be crippled in our logic for acknowledging that Communism is the endgame for us all. Despite this, even with this disagreement the Bundist Movement is the one group that we consider to be our revolutionary equals. Theory is important, so although our Theory is superior to theirs, they contributed to our Theory. When a revolutionary movement removes theory it becomes reactionary. When a revolutionary movement removes practice it proves to be phony. The Bundist Movement has done more practicing of revolutionary action in the United States than any other manifestation of Pantherism.



Pantherism is best expressed and most stable as Marxism-Leninism-Maoism. Pantherism can be Anarchist, but this will fail if it does not evolve. Pantherism can be Maoism-Third Worldism, but it is time for Third Worldists to realize that they are more of a split within Maoism itself instead of a new phase in Marxism. World Revolution will come. Tom Watts and the White Panthers is not how to get there. Left Unity is not how to get there. Sectarianism is not how to get there. Pantherism is the answer but Tom Watts, utopian Left Unity, Sectarian in fighting with the Anarchists and the Third Worldists, these three things are what holds Pantherism back from forwarding World Revolution. Tom Watts and the White Panthers make de-colonization impossible by destroying dialectics and blackballing true revolutionaries. Left Unity will strangle the revolution, we can not be unified with unresolvable contradictions such as Trotskyists, ordinary Marxist-Leninists and Hoxhaists; we also can not always back Anarchists when we understand just how anti-materialist they are nor can we always back Maoist-Third Worldists when we see just how confused they are when it comes to the importance of de-colonization. Sectarianism towards Anarchism and Maoism-Third Worldism will betray the World Revolution, we can look down on the Anarchists all we want but they are willing to fight and we need to support them, we can get frustrated with Maoist-Third Worldists until we get sick but when all is said and done they are correct on a variety of issues that we have to adopt because it is correct to adopt those ideas. One divides into two -- this is a universal phenomenon, and this is dialectics.

at October 12, 2019

**Community. Organization. Deterrence. Enforcement.**

<https://blackpantherism.blogspot.com/2019/06/community-organization-deterrence.html>

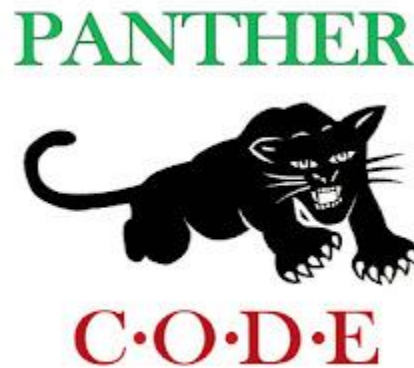
Panther C.O.D.E is ideologically rooted in the original Black Panther Party. We are upgraded from the original Black Panther Party. We uphold Marxism-Leninism-Maoism. Community. Organization. Deterrence. Enforcement - C.O.D.E : All Power to the People!!!

**Friday, June 21, 2019**

**Community. Organization. Deterrence. Enforcement.  
All Power to the People!!!**

Panther C.O.D.E is ideologically rooted in the original Black Panther Party. We are upgraded from the original Black Panther Party.

We uphold Marxism-Leninism-Maoism.



C.O.D.E stands for for:

**Community.**

**Organization.**



**Deterrence.**

**Enforcement.**

**This is the revolutionary ideology for the Black New Afrika Nation.**

**Community.**

Grassroots Socialism in the spirit of the original Black Panther Party, free breakfast programs, free health care clinics, we will take control of our communities and we don't require the approval of the illegitimate United States of Amerika. Socialism is without profit motive, everyone is a partner, no bosses and no employees. Vanguard leadership will formulate the rules. The rank and file members shall work among the People and by learning the grievances and wishes of the People - the rank and file members shall take the grievances and wishes of the People to the Vanguard. The Vanguard must "**Serve the People**" by educating the People and listening to the rank and file members. If a member of the Black Community goes through all the education of Party literature and learns the entire theory and practice of Pantherism then that member of the Black Community can be a rank and file member of Panther C.O.D.E. We agree with National-Cultural Autonomy and Territorialism for the Black People throughout the lands of the Amerikas, Europe and Afrika.

**Organization.**

The Organizational structure is necessary to show legitimacy in theory and practice. This is the Blog that shall give out the Manifesto for Panther C.O.D.E. There already was a Black Panther Party, to assume a Panther C.O.D.E Chapter in your City you don't need to seek the guidance or approval of the writers of this Blog, but you do need to be legitimate, so if you contradict the Manifesto everyone will know that you are illegitimate. The first publishing of the Manifesto will be on this blog. For a chapter to be set up it must be done so in the spirit of Democratic Centralism.

**Deterrence.**

Don't be fooled, the First World is not revolutionary. To have a Protracted People's War in the context of Black People we can not be Guerrilla fighters in the countryside. We must be urban street fighters.

We must work within the law as much as possible. We must be connected to the Culture ride the Culture and dominate the Culture with a true awareness of Blackness and what that means.

We must hold no loyalty to the United States of Amerika. The United States of Amerika is the primary contradiction. Amerika is the New World. Amerikanism is the New World Order. We need to be rid of the United States of Amerika and all of its partners. Legal deterrence weakens the morale of Amerikans. Further insight shall be in the Manifesto.

**Enforcement.**

We can not liberate ourselves without putting the needs of the Third World before the needs of the First World. It is inhumane and unethical to empower any legal system in the United States of Amerika, it is better to shame it and use its contradictions to push forward resistance until the First world falls, a Global People's war must breakout or Humanity and the Environment will die. Black People are First World Proletariat and therefore it is the duty of Black People to uplift the Third world at the expense of the First World. We stand for an Inter-National Proletariat Struggle.

**We uphold the Ten-Point Program!!!**

1. We Want Freedom. We Want Power To Determine The Destiny Of Our Black Community.

We believe that Black people will not be free until we are able to determine our destiny.

be free until we are able to determine our destiny.

We Want Full Employment For Our People.

2. We Want Full Employment For Our People.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the White American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We Want An End To The Robbery By The Capitalists Of Our Black Community.

We believe that this racist government has robbed us, and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million Black people; therefore, we feel that this is a modest demand that we make.

4. We Want Decent Housing Fit For The Shelter Of Human Beings.

We believe that if the White Landlords will not give decent housing to our Black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We Want Education For Our People That Exposes The True Nature Of This Decadent American Society. We Want Education That Teaches Us Our True History And Our Role In The Present-Day Society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We Want All Black Men To Be Exempt From Military Service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like Black people, are being victimized by the White racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We Want An Immediate End To Police Brutality And Murder Of Black People.

We believe we can end police brutality in our Black community by organizing Black self-defense groups that are dedicated to defending our Black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all Black people should arm themselves for self- defense.

8. We Want Freedom For All Black Men Held In Federal, State, County And City Prisons And Jails.

We believe that all Black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We Want All Black People When Brought To Trial To Be Tried In Court By A Jury Of Their Peer Group Or People From Their Black Communities, As Defined By The Constitution Of The United States.

We believe that the courts should follow the United States Constitution so that Black people will receive fair trials. The Fourteenth Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the Black community from which the Black defendant came. We have been, and are being, tried by all-White juries that have no understanding of the "average reasoning man" of the Black community.

1. We Want Land, Bread, Housing, Education, Clothing, Justice And Peace.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect of the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just

powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

at [June 21, 2019](#)



### **Marxism-Leninism-Maoism**

Hold High the Great Red Banner of Marxism-Leninism-Maoism! Marxism-Leninism-Maoism is the Third and Higher Stage of Marxism. Today, without Maoism there can be no Marxism-Leninism. Indeed, to negate Maoism is to negate Marxism-Leninism itself. Marxism-Leninism-Maoism: The Third Great Milestone!!!



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Pantherism

What is Pantherism? Pantherism is a Socialist category applying to both Communists and Non-Communists. Pantherism is a Anti-Colonial Impul...



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Community. Organization. Deterrence. Enforcement.

All Power to the People!!! Panther C.O.D.E is ideologically rooted in the original Black Panther Party. We are upgraded from the origi...

### Maoist Street Code



**Maoism in the First World is not Maoism in the Third World:**

The only way to Hold High the Great Red Banner of Marxism-Leninism-Maoism in the First World is to build up the First World Lumpenproletariat. The Labor Aristocracy is the enemy of Revolution. It is the First World Lumpenproletariat that must be revolutionized, recognizing that the base of Revolution can only be found in the Third World. The First World Working Class is ruled by the Labor Aristocracy which connects itself to the Middle Class. The First World Working Class is usually Labor Aristocracy. Even when the First World Working Class is separate from the Labor Aristocracy there is no lasting Proletariat. The original Black Panther Party as they were in the 1960s and 1970s is the first prototype to Marxism-Leninism-Maoism. With a study of the original Black Panther Party correct analysis can be comprehended and advanced.

**Mao Zedong Thought is not Marxism-Leninism-Maoism:**

Mao Zedong Thought was the Marxism-Leninism of China during the time of Mao Zedong. The original Black Panther Party as they were in the 1960s and 1970s applied Marxism-Leninism-Mao Zedong Thought to their own conditions suffering under the brutality of the Police. The Black Panthers took advantage of the contradictions in the Capitalist Republic more commonly known as the United States of America. What the Black Panthers did was legal deterrence. Marxism-Leninism-Maoism emerged as the new revolutionary path to be upheld by the Revolutionary Internationalist Movement and the evidence was the Shining Path led by Manuel Ruben Abimael Guzman Reynoso. The Revolutionary Internationalist Movement was destroyed and Abimael Guzman has become a reactionary. This does not stop Marxism-Leninism-Maoism.

**People's War in the Third World and Legal deterrence in the First World;**

The Third World must carry out People's War, this is evident. Advancements in People's War in both Theory and Practice can only be discovered by the Third World Maoists. What the First World Maoists have to maintain is legal deterrence, this legal deterrence can only be done by establishing a Common Law for Revolutionaries in the First World.

Maoist Common Law; Street Code and International Stance.

Marxism-Leninism-Maoism can only be grasped by understanding the fundamentals of the enemy.

The enemy of the Proletariat is the enemy of all Revolutionaries.

The Patriot Act signed by the President George W. Bush is a contingency plan to put down Revolution and a furthering continuation of COINTELPRO.

Maoists in the First World well versed in the correct line of revolutionary science for our time requires that we know that what determines revolution in the First World is the Lumpenproletariat.

The First World Lumpenproletariat lost Class Consciousness due to the efforts of the Counterintelligence Program.

We must reawaken the Lumpenproletariat to Class Struggle.

This is easier said than done.

The obligation of the First World Revolutionary is the obligation to sabotage the Bourgeois First World.

The First World Revolutionary has another obligation, an obligation to the Proletarian Third World.

Maoist Common Street Law dictates as it must; an infringement against Anarchists is an infringement on Maoists.

Maoist Common Street Law dictates as it must; an infringement against Marxist-Leninist-Maoists is an infringement on Anarchists.

We unite with the Anarchists on what we agree with, we struggle with the Anarchists on what we disagree with.

Marxism-Leninism is outdated; however, Marxist-Leninists hold relevance in the Post-Soviet Eastern Bloc.



Any infringement on our confused Marxist-Leninist Comrades is an infringement on Marxist-Leninist-Maoists.

Attacks and infringements on Maoists damage the work of Leninists, thus it cannot be tolerated.

We must struggle against the narcotics flooding the Urban Streets of the First World. We must struggle against racism because it destroys Class Struggle.

We must protect Anarchists when they are under the attack of Fascists.

We must protect the poor because we can never win them over if we show apathy. Yet we must never give into to counter-revolutionary appeals to emotion. Serve the People, Combat Liberalism, Defend Correct Ideas, Reject Incorrect Ideas.

Marxism-Leninism-Maoism is the highest stage of Marxism, and this Maoist Street Code is the Constitution of Maoism in the First World.

It is correct to rebel against reactionaries.

It is correct to show solidarity for Anarchists when they need it.

It is our obligation to struggle with Anarchists when we see incorrect views propagated by them.

It is even correct and necessary to see the best Anarchists as Comrades.

We must establish Rebel Journalism with a serious stance against Imperialism, Colonialism and Fascism.

We must develop self-reliance and self-defense programs; we must form rebelling cooperatives that do not exploit the Third World.

We must create eco-friendly plans to ensure the survival of the Planet, or we will all perish. We must lift up the Native Americans and help them in their struggle against Colonialism. The Native Americans hold the key to saving the environment.

We must stand with radicals who combat Fascism, it is counter-revolutionary to ignore the dangerous incoherent Fascist Reactionaries and their political movements. We must build Antifa cells with Anarchists or we may all very well wake up in Prison Camps. We beat the Fascists before, we can beat them again.

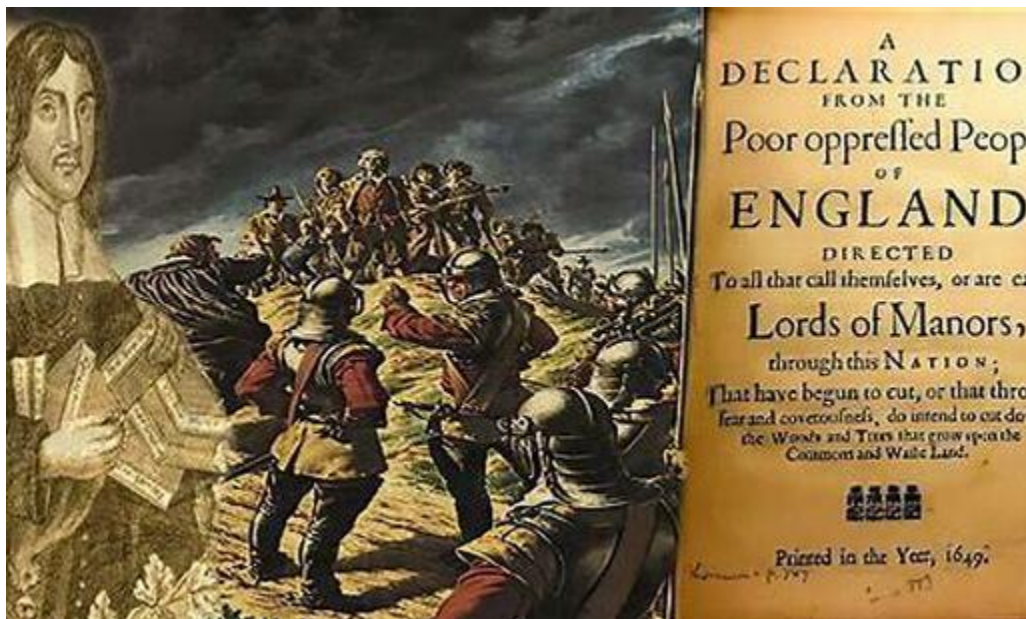
The Maoist Street Code is the foundation to building the necessary United Fronts against the enemies of Revolution.

## ANNEX 8

### A Declaration from the Poor Oppressed People of England 1649

Introduction By: Paul Knaggs

6-05-2021



*A Declaration from the Poor Oppressed People of England 1649*



GERRARD WINSTANLEY

In 1630, a 21 year old textile trader moved to London. He did well at first, but as a result of the abuse of power by both the King and Parliament and then the outbreak of the English Civil War which started twelve years later, he saw his business ruined and in 1643 he became bankrupt.

His father-in-law helped him move to Cobham in Surrey, where he initially worked as a cowherd.

However, by the time of the defeat of the Royalist side and King Charles execution in early 1649, he and a group of others in a similar situation had got together to represent the voice of the common people, and especially that of the propertyless poor.

The man's name was **Gerrard Winstanley**.

He soon became the key spokesperson of the group which the people living at the time referred to as '**THE DIGGERS**', they were also known as the '**True Levellers**' as distinct from another group

led by John Lilburne, Richard Overton and William Walwyn known as **'The Levellers'**. A fundamental difference in the two came from **The Levellers** who while seeking equality before the law, and an extension of the right to vote for **most men** did not support the abolition of private property and common ownership of the land.

**The Diggers also advocated absolute human equality including equality between men and women which in the 1600s was a very radical idea indeed.**

The Diggers 'nickname' came from their belief that the land should be available to every person to dig and sow, so that everyone, rich or poor, could live, grow and eat by the sweat of their own brows, as according to them "The earth was made to be a common treasury for all."

### **WHAT DID THE DIGGERS DO?**

Instead of simply voicing their opinion through the books and other papers Gerrard Winstanley wrote, he and The Diggers, who consisted of mainly poor families that had no land of their own (as land was only owned by the rich) decided to take direct action by taking over common land that belonged to no one, and which was not in use, and started to farm it, so as to allow everyone who worked the land to eat.

At first this went well, but unsurprisingly the ideas of The Diggers were considered extremely dangerous by those with a vested interest in the preservation of privilege, property and power.

Gerrard Winstanley stands out from a century remarkable for its development in political

thought as one of the most fecund and original of political writers. An acute and penetrating social critic with a passionate sense of justice, he worked out a collectivist theory which strikingly anticipates nineteenth- and twentieth-century socialism. He was the first modern European thinker to write in the vernacular advocating a communist society, and to call upon ordinary people to realize it. Winstanley published a number of pamphlets on the colony's behalf, among them including a declaration from the poor oppressed people of England:

The Diggers were a small group who preached and attempted to practise a primitive communism, based on the claim that the land belonged to the whole people of England. This claim was supported by the interesting historical argument that William the Conqueror had “turned the English out of their birthrights; and compelled them for necessity to be servants to him and to his Norman soldiers”. The civil war was thus regarded as the reconquest of England by the English people. In the theological language of the time, Winstanley urged that this political reconquest needed a social revolution to complete it and that otherwise, the essential quality of monarchy remained. (Source ) [Peter Ackroyd, \*The Civil War\* \(2014\)](#)

In April 1649 some Diggers came to St George's Hill, near Weybridge in Surrey, where they proceeded to dig and sow seed in the common land. One of them, William Everard, proclaimed that he had been commanded in a vision to dig and plough the land. They believed in a form of agrarian communism by which the English were exhorted finally to free themselves from “the Norman yoke” of landlords and owners of estates before “making the earth a common treasury for all”.



On the 1st of June 1649, Gerrard Winstanley published *A Declaration from the Poor Oppressed People of England*, that was signed by 44 people. It stated that while waiting for their first crop yields, they proposed to sell wood from the commons in order to buy food, ploughs, carts, and corn. No threat would be made to private property, but “the promises of reformation and liberation made from the solemn league and covenant through to the abolition of the monarchy and the House of Lords must be honoured”.

Instructions were given for the Diggers to be beaten up and for their houses, crops and tools to be destroyed. These tactics were successful and within a year all the Digger communities in England had been wiped out. A number of Diggers were indicted at the Surrey quarter sessions and five were imprisoned for just over a month in the White Lion prison in Southwark.

Despite the hostility, Winstanley's experiment continued and in January 1650 "having put my arm as far as my strength will go to advance righteousness: I have writ, I have acted, I have peace: and now I must wait to see the spirit do his own work in the hearts of others, and whether England shall be the first land, or some other, wherein truth shall sit down in triumph."

On 19th April 1650, a group of local landowners, including John Platt, Thomas Sutton, William Starr and William Davy, with several hired men, destroyed the Digger community in Cobham: "They set fire to six houses, and burned them down, and burned likewise some of the household stuff... not pitying the cries of many little children, and their frightened mothers.... they kicked a poor man's wife so that she miscarried her child." Winstanley returned to farming his own land.

Winstanley's best-known work, *The Law of Freedom*, was published in February 1652 after twenty months of silence following the collapse of the digging experiments.

Marxist writers in the 19th century such as [Eduard Bernstein](#) and [Karl Kautsky](#) have claimed that in this pamphlet Winstanley had provided a complete framework for a socialist order. John F. Harrison, the author of *The Common People* (1984) has pointed out: "Winstanley has an honoured place in the pantheon of the Left as a pioneer communist. In the history of the common people, he is also representative of that other minority tradition of popular religious radicalism, which, although it reached a crescendo during the Interregnum, had existed since the Middle Ages and was to continue into modern times. Totally opposed to the established church and also separate from (yet at times overlapping) orthodox puritanism, was a third culture which was lower-class and heretical. At its centre was a belief in the direct relationship between God and man, without the need of any



institution or formal rites. Emphasis was on an inner spiritual experience and obedience to the voice of God within each man and woman.”

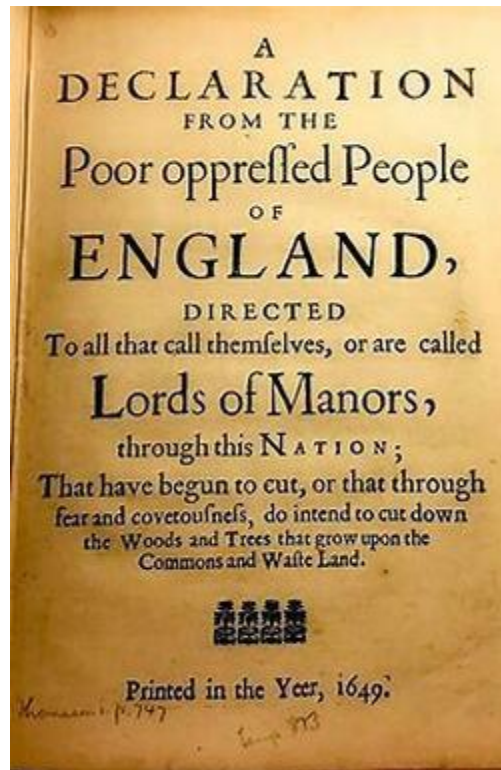
In about 1555 Winstanley became active in the Society of Friends (Quakers), a religious group established by George Fox. It was later claimed by **Thomas Tenison**, that Winstanley was the true originator of the principles of Quakerism.

Historically **GERRARD WINSTANLEY** and **THE DIGGERS** movement was, and is, one of the most important parts of the English ‘Revolution’ of 1649.

This is recognised globally with **GERRARD WINSTANLEY** amongst those listed on a monument dedicated to ‘The great Socialist thinkers’ in Moscow, Russia.

<https://www.midwesternmarx.com/articles/a-declaration-from-the-poor-oppressed-people-of-england-1649-by-paul-knaggs>

Digger pamphlet by Gerrard Winstanley



A  
DECLARATION  
FROM THE  
Poor oppressed People  
OF  
ENGLAND,  
DIRECTED  
To all that call themselves, or are called Lords of Manors,  
  
through this NATION;

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**That have begun to cut, or that through  
fear and covetousness, do intend to cut down  
the Woods and Trees that grow upon the  
Commons and Waste Land.**

**Printed in the Yeer, 1649.**

We whose names are subscribed, do in the name of all the poor oppressed people in *England*, declare unto you, that call your selves lords of Manors, and Lords of the Land, That in regard the King of Righteousness, our Maker, hath inlightened our hearts so far, as to see, That the earth was not made purposely for you, to be Lords of it, and we to be your Slaves, Servants, and Beggars; but it was made to be a common Livelihood to all, without respect of persons: And that your buying and selling of Land, and the Fruits of it, one to another, is *The cursed thing*, and was brought in by War; which hath, and still does establish murder, and theft, In the hands of some branches of Mankind over others, which is the greatest outward burden, and unrighteous power, that the Creation groans under: For the power of inclosing Land, and owning Propriety, was brought into the Creation by your Ancestors by the Sword; which first did murder their fellow Creatures, Men, and after plunder or steal away their Land, and left this Land successively to you, their Children. And therefore, though you did not kill or theeve, yet you hold that cursed thing in your hand, by the power of the Sword; and so you justify the wicked deeds of your Fathers; and that sin of your Fathers, shall be visited upon the Head of you, and your Children, to the third and fourth Generation, and longer too, till your bloody and theeving power be rooted out of the Land.

And further, in regard the King of Righteousness hath made us sensible of our burthens, and the cries and groanings of our hearts are come before him: We take it as a testimony of love from him, That our hearts begin to be freed from slavish fear of men, such as you are; and that we find Resolutions in us, grounded upon the inward law of Love, one towards another, To Dig and Plough up the Commons, and waste Lands through *England*; and that our conversation shall be so unblameable, That your Laws shall not reach to oppress us any longer, unless you by your Laws will shed the innocent blood that runs in our veins.

For though you and your Ancestors got your Propriety by murder and theft, and you keep it by the same power from us, that have an equal right to the Land with you, by the righteous Law of Creation, yet we shall have no occasion of quarrelling (as you do) about that disturbing devil, called *Particular propriety*: For the Earth, with all her Fruits of Corn, Cattle, and such like, was made to be a common Store-house of Livelihood to all Mankind, friend, and foe, without exception.

And to prevent your scrupulous Objections, know this, That we Must neither buy nor sell; Money must not any longer (after our work of the Earths community is advanced) be the great god, that hedges in some, and hedges out others; for Money is but part of the Earth: And surely, the Righteous Creator, who is King, did never ordain, That unless some of Mankind, do bring that Mineral (Silver and Gold) in their hands, to others of their own kinde, that they should neither be fed, nor be clothed; no surely, For this was the project of Tyrant-flesh (which Land-lords are branches of) to set his Image upon Money. And they make this unrighteous Law, That none should buy or sell, eat, or be clothed, or have any comfortable Livelihood among men, unless they did bring his Image stamped upon Gold or Silver in their hands.

And whereas the Scriptures speak, That the mark of the Beast is 666, the number of a man; and that those that do not bring that mark in their hands, or in their foreheads, they should neither buy nor sell, *Revel.* 13.16. And seeing the numbering Letters round about the English money make 666, which is the number of that Kingly Power and Glory, (called a *Man*) And seeing the age of the Creation is now come to the Image of the Beast, or Half day. And seeing 666 is his mark, we expect this to be the last Tyrannical power that shall reign; and that people shall live freely in the enjoyment of the Earth, without bringing the mark of the Beast in their hands, or in their promise; and that they shall buy Wine and Milk, without Money, or without price, as *Isiah* speaks.

For after our work of the Earthly community is advanced, we must make use of Gold and Silver, as we do of other metals, but not to buy and sell withal; for buying and selling is the great cheat, that robs and steals the Earth one from another: It is that which makes some Lords, others Beggars, some Rulers, others to be ruled; and makes great Murderers and Theeves to be imprisoners, and hangers of little ones, or of sincere-hearted men.

And while we are made to labor the Earth together, with one consent and willing minde; and while we are made free, that every one, friend and foe, shall enjoy the benefit of their Creation, that is, To have food and rayment from the Earth, their Mother; and every one subiect to give accompt of his thoughts, words, and actions to none, but to the one onely righteous Judg, and Prince of Peace; the Spirit of Righteousness that dwells, and that is now rising up to rule in every Creature, and in the whole Globe. We say, while we are made to hinder no man of his Priviledges given him in his Creation, equal to one, as to another; what Law then can you make, to take hold upon us, but Laws of Oppression and Tyranny, that shall enslave or spill the blood of the Innocent? And so your Selves, your Judges, Lawyers, and Justices, shall be found to be the greatest Transgressors, in, and over Mankind.

But to draw neerer to declare our meaning, what we would have, and what we shall endeavor to the uttermost to obtain, as moderate and righteous Reason directs us; seeing we are made to see our Privileages, given us in our Creation, which have hitherto been denied to us, and our Fathers,

since the power of the Sword began to rule, And the secrets of the Creation have been locked up under the traditional, Parrat-like speaking, from the Universities, and Colledges for Scholars, And since the power of the murdering, and theieving Sword, formerly, as well as now of late yeers, hath set up a Govenment, and maintains that Government; for what are prisons, and putting others to death, but the power of the Sword to enforce people to that Government which was got by Conquest and Sword, and cannot stand of it self, but by the same murdering power? That Government that is got over people by the Sword and kept by the Sword, is not set up by the King of Righteousness to be his Law, but by Covetousness, the great god of the world; who hath been permitted to raign for a time, times, and dividing of time and his government draws to the period of the last term of his allotted time; and then the Nations shall see the glory of that Government that shall rule in Righteousness, without either Sword or Spear,

And seeing further, the power of Righteousness in our hearts, seeking the livelihood of others as well as our selves, hath drawn forth our bodies to begin to dig, and plough, in the Commons and waste Land, for the reasons already declared,

And seeing and finding ourselves poor, wanting Food to feed upon, while we labor the Earth to cast in seed, and to wait till the first crop comes up; and wanting Ploughs, Carts, Corn, and such materials to plant the Commons withal, we are willing to declare our condition to you, and to all, that have the Treasury of the Earth, locked up in your Bags, Chests, and Barns, and will offer up nothing to this publike Treasury; but will rather see your fellow Creatures starve for want of Bread, that have an equal right to it with your selves, by the Law of Creation: But this by the way we onely declare to you, and to all that follow the subtle art of buying and selling the Earth with her Fruits, meerly to get the Treasury thereof into their hands, to lock it up from them, to whom it belongs; that so, such covetous, proud, unrighteous, selfish flesh, may be left without excuse in the day of Judgment.

And therefore, the main thing we aym at, and for which we declare our Resolutions to go forth, and act, is this, To lay hold upon, and as we stand in need, to cut and fell, and make the best advantage we can of the Woods and Trees, that grow upon the Commons, To be a stock for our selves, and our poor Brethren, through the land of *England*, to plant the Commons withal; and to provide us bread to eat, till the Fruit of our labors in the Earth bring forth increase; and we shall meddle with none of your Proprieties (but what is called Commonage) till the Spirit in you, make you cast up your Lands and Goods, which were got, and still is kept in your hands by murder, and theft; and then we shall take it from the Spirit, that hath conquered you, and not from our Swords, which is an abominable, and unrighteous power, and a destroyer of the Creation: But the Son of man comes not to destroy, but to save.

And we are moved to send forth this Declaration abroad, to give notice to every one whom it concerns, in regard we hear and see, that some of you, that have been Lords of Manors, do cause

the Trees and Woods that grow upon the Commons, which you pretend a Royalty unto, to be cut down and sold, for your own private use, Thereby the Common Land, which your own mouths doe say belongs to the poor, is impoverished, and the poor oppressed people robbed of their Rights, while you give them cheating words, by telling some of our poor oppressed Brethren, That those of us that have begun to Dig and Plough up the Commons, will hinder the poor; and so blinde their eyes, that they see not their Priviledge, while you, and the rich Free-holders make the most profit of the Commons, by your over-stocking of them with Sheep and Cattle; and the poor that have the name to own the Commons, have the least share therein; nay, they are checked by you, if they cut Wood, Heath, Turf, or Furseys, in places about the Common, where you disallow.

Therefore, we are resolved to be cheated no longer, nor be held under the slavish fear of you no longer, seing the Earth was made for us, as well as for you. And if the Common Land belongs to us who are the poor oppressed, surely the woods that grow upon the Commons belong to us likewise: therefore, we are resolved to try the uttermost in the light of reason, to know whether we shall be free men, or slaves. If we lie still, and let you steale away our Birthrights, we perish; and if we Petition we perish also, though we have paid taxes, given free quarter, and ventured our lives to preserve the Nations freedom as much as you, and therefore by the law of contract with you, freedom in the land is our portion as well as yours, equal with you: And if we strive for freedom, and your murdering, governing Laws destroy us, we can but perish.

Therefore, we require, and we resolve to take both Common Land, and Common woods to be a livelihood for us, and look upon you as equal with us, not above us, knowing very well, that *England* the land of our Nativity, is to be a common Treasury of livelihood to all, without respect of persons.

So then, we declare unto you, that do intend to cut our Common Woods and Trees, that you shall not do it; unlesse it be for a stock for us, as aforesaid, and we to know of it, by a publick declaration abroad, that the poor oppressed, that live thereabouts, may take it, and employ it, for their publike use, therefore take notice we have demanded it in the name of the Commons of *England*, and of all the Nations of the world, it being the righteous freedom of the Creation.

Likewise we declare to you that have begun to cut down our Common Woods and Trees, and to fell and carry away the same for your private use, that you shall forbear, and go no farther, hoping, that none that are friends to the Commonwealth of England, will endeavour to buy any of those Common Trees and Woods of any of those Lords of Mannors, so called, who have, by the murdering and cheating law of the sword, stoln the Land from younger brothers, who have by the law of Creation, a standing portion in the Land, as well, and equall with others. Therefore we hope all Wood-mongers will disown all such private merchandise, as being a robbing of the poor oppressed, and take notice, that they have been told our resolution: But if any of you that are Wood-mongers, will buy it of the poor, and for their use, to stock the Commons, from such as may be

appointed by us to sell it, you shall have it quietly, without diminution; but if you will slight us in this thing, blame us not, if we make stop of the Carts you send and convert the Woods to our own use, as need requires, it being our own, equal with him that calls himself the Lord of the Mannor, and not his peculiar right, shutting us out, but he shall share with us as a fellow-creature.

For we say our purpose is, to take those Common Woods to sell them, now at first, to be a stock for our selves, and our children after us, to plant and manure the Common land withall; for we shall endeavour by our righteous acting not to leave the earth any longer intangled unto our children, by self-seeking proprietors; But to leave it a free store-house, and common treasury to all, without respect of persons; And this we count is our dutie, to endeavour to the uttermost, every man in his place (according to the nationall Covenant which the Parliament set forth) a Reformation to preserve the peoples liberties, one as well as another: As well those as have paid taxes, and given free quarter, as those that have either born the sword, or taken our moneys to dispose of them for publike use: for if the Reformation must be according to the word of God, then every one is to have the benefit and freedom of his creation, without respect of persons; we count this our duty, we say, to endeavour to the uttermost, and so shall leave those that rise up to oppose us without excuse, in their day of Judgment; and our precious blood, we hope, shall not be dear to us, to be willingly laid down at the door of a prison, or foot of a gallows, to justifie this righteous cause; if those that have taken our money from us, and promised to give us freedom for it, should turn Tyrants against us: for we must not fight, but suffer.

And further we intend, that not one, two, or a few men of us shall sell or exchange the said woods, but it shall be known publikly in Print or writing to all, how much every such, and such parcell of wood is sold for, and how it is laid out, either in victualls, corn, ploughs, or other materials necessary.

And we hope we may not doubt (at least we expect) that they that are called the great Council and powers of *England*, who so often have declared themselves, by promises and Covenants, and confirmed them by multitude of fasting daies, and devout Protestations, to make *England* a free people, upon condition they would pay moneys, and adventure their lives against the successor of the *Norman* Conqueror; under whose oppressing power *England* was enslaved; And we look upon that freedom promised to be the inheritance of all, without respect of persons; And this cannot be, unless the Land of *England* be freely set at liberty from proprietors, and become a common Treasury to all her children, as every portion of the Land of *Canaan* was the Common livelihood of such and such a Tribe, and of every member in that Tribe, without exception, neither hedging in any, nor hedging out.

We say we hope we need not doubt of their sincerity to us herein, and that they will not gainsay our determinate course; howsoever, their actions will prove to the view of all, either their

sinceritie, or hypocrisie: We know what we speak is our priviledge, and our cause is righteous, and if they doubt of it, let them but send a childe for us to come before them, and we shall make it manifest four wayes.

First, by the National Covenant, which yet stands in force to bind Parliament and people to be faithful and sincere, before the Lord God Almighty, wherein every one in his several place hath covenanted to preserve and seek the liberty each of other, without respect of persons.

Secondly, by the late Victory over King *Charls*, we do claime this our priviledge, to be quietly given us, out of the hands of Tyrant-Government, as our bargain and contract with them; for the Parliament promised, if we would pay taxes, and give free quarter, and adventure our lives against *Charls* and his party, whom they called the Common enemy, they would make us a free people; These three being all done by us, as well as by themselves, we claim this our bargain, by the law of contract from them, to be a free people with them, and to have an equall priviledge of Common livelihood with them, they being chosen by us, but for a peculiar worke, and for an appointed time, from among us, not to be our oppressing Lords, but servants to succour us. But these two are our weakest proofs. And yet by them (in the light of reason and equity that dwells in mens hearts) we shall with ease cast down, all those former enslaving *Norman* reiterated laws, in every Kings raigne since the Conquest, which are as thornes in our eyes, and pricks in our sides, and which are called the Ancient Government of *England*.

Thirdly we shall prove that we have a free right to the land of *England*, being born therein as well as elder brothers, and that it is our equal right with them, and they with us, to have a comfortable livelihood in the earth, without owning any of our own kinde, to be either Lords, or Land-Lords over us: And this we shall prove by plain Text of Scripture, without exposition upon them, which the Scholars and great ones generally say, is their rule to walk by.

Fourthly, we shall prove it by the Righteous Law of our Creation, That mankinde in all his branches, is the Lord of the Earth and ought not to be in subjection to any of his own kinde without him, but to live in the light of the law of righteousness, and peace established in his heart.

And thus in love we have declared the purpose of our hearts plainly, without flatterie, expecting love, and the same sincerity from you, without grumbling or quarreling, being Creatures of your own Image and mould, intending no other matter herein, but to observe the Law of righteous action, endeavouring to shut out of the Creation, the cursed thing, called *Particular Propriety*, which is the cause of all wars, bloud-shed, theft, and enslaving Laws, that hold the people under miserie.

**Signed for and in behalf of all the poor oppressed people of *England*, and the whole world.**



[file:///E:/DATA/Academik/B%20O%20O%20K%20S/Manuel%20of%20Revolution/A%20Declaration%20from%20the%20Poor%20Oppressed%20People%20of%20England%201649.%20By\\_%20Paul%20Knaggs%20-%20MIDWESTERN%20MARX.html](file:///E:/DATA/Academik/B%20O%20O%20K%20S/Manuel%20of%20Revolution/A%20Declaration%20from%20the%20Poor%20Oppressed%20People%20of%20England%201649.%20By_%20Paul%20Knaggs%20-%20MIDWESTERN%20MARX.html)

## ANNEX 8

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## The Law of Freedom in a Platform

Gerrard Winstanley – 1652

**This pamphlet is in print and available from your bookshop ISBN 0 9528076 8**

This is Winstanley's vision for a future without money or such extreme laws of private property as we have today. It harkens back to a day when there was no need for a police force because the basic needs: water, food, shelter etc. were met in a peasant - rural based economy. Winstanley was aware that the English Civil War meant a consolidation of power for the Merchant Classes and Landowners and he - quite rightly - predicted the misery and corruption to come. He was the quintessential radical, identifying the obsession with ownership and private property as the root of social discontent, and determining to root it out absolutely. This vision is probably the most radical and best thought trough Utopian vision in the English Language.

Contrast the speech by Oliver Cromwell on the [Land and Freedom index page](#)

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The Law of Freedom - Chapter 1.](#)

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**Chapter 5 - Education of mankind, in Schools and Trades.**

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**Chapter 6 - The King's old laws cannot govern a free Commonwealth.**

<http://www.bilderberg.org/land/lawofree.htm#Kings>

**Footnotes**

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To His Excellency

OLIVER CROMWELL,

General of the

Commonwealth's Army

in England, Scotland and Ireland.

Sir,

God hath honoured you with the highest honour of any man since Moses's time, to be the head of a people who have cast out an oppressing Pharaoh. For when the Norman power had conquered our forefathers, he took the free use of our English ground from them, and made them his servants. And God hath made you a successful instrument to cast out that conqueror, and to recover our land and liberties again, by your victories, out of that Norman hand.

That which is yet wanting on your part to be done is this, to see the oppressor's power to be cast out with his person; and to see that the free possession of the land and liberties be put into the hands of the oppressed commoners of England.

For the crown of honour cannot be yours, neither can those victories be called victories on your part, till the land and freedoms won be possessed by them who adventured person and purse for them.

Now you know, Sir, that the kingly conqueror was not beaten by you only as you are a single man, nor by the officers of the Army joined to you, but by the hand and assistance of the commoners, whereof some came in person and adventured their lives with you; others stayed at home and planted the earth and paid taxes and free-quarter to maintain you that went to war.

So that whatsoever is recovered from the conqueror is recovered by a joint consent of the commoners: therefore it is all equity, that all the commoners who assisted you should be set free from the conqueror's power with you: as David's law was, The spoil shall be divided between them who went to war, and them who stayed at home.

And now you have the power of the land in your hand, you must do one of these two things: first, either set the land free to the oppressed commoners who assisted you and paid the Army their wages; and then you will fulfil the Scriptures and your own engagements, and so take possession of r your deserved honour:

Or secondly, you must only remove the conqueror's power out of the King's hand into other men's, maintaining the old laws still; and then your wisdom and honour is blasted for ever, and you will either lose yourself, or lay the foundation of greater slavery to posterity than you ever knew.

You know that while the King was in the height of his oppressing power, the people only whispered in private chambers against him: but afterwards it was preached upon the house-tops that he was a tyrant and a traitor to England's peace; and he had his overturn.

The righteous power in the creation is the same still. If you and those in power with you should be found walking in the King's steps, can you secure yourselves or posterities from an overturn? Surely no.

The spirit of the whole creation (who is God) is about the reformation of the world, and he will go forward in his work. For if he would not spare kings who have sat so long at his right hand governing the world, neither will he regard you, unless your ways be found more righteous than the King's.

You have the eyes of the people all the land over, nay I think I may say all neighbouring nations over, waiting to see what you will do. And the eyes of your oppressed friends who lie yet under kingly power are waiting to have the possession given them of that freedom in the land which was promised by you, if in case you prevailed. Lose not your crown; take it up and wear it. But know that it is no crown of honour, till promises and engagements made by you be performed to your friends. He that continues to the end shall receive the crown. Now you do not see the end of your work unless the kingly law and power be removed as well as his person.

Jonah's gourd is a remembrancer to men in high places.

The worm in the earth gnawed the root and the gourd died, and Jonah was offended.

Sir, I pray bear with me; my spirit is upon such a lock that I must speak plain to you, lest it tell me another day, 'If thou hadst spoke plain, things might have been amended'.

The earth wherein your gourd grows is the commoners of England.

The gourd is that power which covers you, which will be established to you by giving the people their true freedoms, and not otherwise.

The root of your gourd is the heart of the people, groaning under kingly bondage and desiring a commonwealth's freedom in their English earth.

The worm in the earth, now gnawing at the root of your gourd, is discontented, because engagements and promises made to them by such as have power are not kept.

And this worm hath three heads. The first is a spirit waiting opportunities till a blasting wind arise to cause your gourd to wither; and yet pretends fair to you, etc.

Another spirit shelters under your gourd for a livelihood, and will say as you say in all things; and these are called honest, yet no good friends to you nor the commonwealth, but to their own bellies.

There is a third spirit, which is faithful indeed and plaindealing, and many times for speaking truth plainly he is cashiered, imprisoned and crushed: and the oppressions laid upon this spirit kindles the fire which the two former waits to warm themselves at.

Would you have your gourd stand for ever? Then cherish the root in the earth, that is the heart of your friends, the oppressed commoners of England, by killing the worm. And nothing will kill this worm but performance of professions, words and promises, that they may be made free men from tyranny.

It may be you will say to me, 'What shall I do?' I answer, 'You are in place and power to see all burdens taken off from your friends, the commoners of England.' You will say, 'What are those burdens?'

I will instance in some, both which I know in my own experience and which I hear the people daily complaining of and groaning under, looking upon you and waiting for deliverance.

Most people cry, 'We have paid taxes, given free-quarter, wasted our estates and lost our friends in the wars, and the task-masters multiply over us more than formerly.' I have asked divers this question, 'Why do you say so?'

Some have answered me that promises, oaths and engagements have been made as a motive to draw us to assist in the wars; that privileges of Parliament and liberties of subjects should be preserved, and that all popery and episcopacy and tyranny should be rooted out; and these promises are not performed. Now there is an opportunity to perform them.

For first, say they, 'The current of succeeding Parliaments is stopped, which is one of the great privileges (and people's liberties) for safety and peace; and if that continue stopped, we shall be more offended by an hereditary Parliament than we were oppressed by an hereditary king'.

And for the commoners, who were called subjects while the kingly conqueror was in power, have not as yet their liberties granted them: I will instance them in order, according as the common whisperings are among the people.

For, they say, the burdens of the clergy remains still upon us, in a threefold nature.

First, if any man declare his judgment in the things of God contrary to the clergy's report or the mind of some high officers, they are cashiered, imprisoned, crushed and undone, and made sinners for a word, as they were in the pope's and bishops' days; so that though their names be cast out, yet their High Commission Court's power remains still, persecuting men for conscience' sake when their actions are unblameable.

Secondly, in many parishes there are old formal ignorant episcopal priests established; and some ministers who are bitter enemies to commonwealth's freedom and friends to monarchy are established preachers, and are continually buzzing their subtle principles into the minds of the people, to undermine the peace of our declared commonwealth, causing a disaffection of spirit among neighbours, who otherwise would live in peace.

Thirdly, the burden of tithes remains still upon our estates, which was taken from us by the kings and given to the clergy to maintain them by our labours; so that though their preaching fill the minds of many with madness, contention and unsatisfied doubting, because their imaginary and ungrounded doctrines cannot be understood by them, yet we must pay them large tithes for so doing. This is oppression.

Fourthly, if we go to the lawyer, we find him to sit in the conqueror's chair though the kings be removed, maintaining the kings' power to the height; for in many courts and cases of law the will of a judge and lawyer rules above the letter of the law, and many cases and suits are lengthened to the great vexation of the clients and to the lodging of their estates in the purse of the unbounded lawyer. So that we see, though other men be under a sharp law, yet many of the great lawyers are not, but still do act their will as the conqueror did; as I have heard some belonging to the law say, 'What cannot we do?'

Fifthly, say they, if we look upon the customs of the law itself, it is the same it was in the kings' days, only the name is altered; as if the commoners of England had paid their taxes, free-quarter and shed their blood not to reform but to baptize the law into a new name, from kingly law to state law; by reason whereof the spirit of discontent is strengthened, to increase more suits of law than formerly was known to be. And so, as the sword pulls down kingly power with one hand, the kings' old law builds up monarchy again with the other.

And indeed the main work of reformation lies in this, to reform the clergy, lawyers and law; for all the complaints of the land are wrapped up within them three, not in the person of a king.

Shall men of other nations say that notwithstanding all those rare wits in the Parliament and Army of England, yet they could not reform the clergy, lawyer and law, but must needs establish all as the kings left them?

Will not this blast all our honour, and make all monarchical members laugh in their sleeves, to see the government of our commonwealth to be built upon the kingly laws and principles?

I have asked divers soldiers what they fought for; they answered, they could not tell; and it is very true, they cannot tell indeed, if the monarchical law be established without reformation. But I wait to see what will be done; and I doubt not but to see our commonwealth's government to be built upon his own foundation.

Sixthly, if we look into Parishes, the burdens there are many.

First, for the power of lords of manors remains still over their brethren, requiring fines and heriots; beating them off the free use of the common land, unless their brethren will pay them rent; exacting obedience as much as they did, and more, when the King was in power.

Now saith the people, 'By what power do these maintain their title over us ! ' Formerly they held title from the King, as he was the conqueror's successor. But have not the commoners cast out the King, and broke the bond of that conquest? Therefore in equity they are free from the slavery of that lordly power.

Secondly, in parishes where commons lie, the rich Norman freeholders, or the new (more covetous) gentry, over-stock the commons with sheep and cattle; so that inferior tenants and poor labourers can hardly keep a cow, but half starve her. So that the poor are kept poor still, and the common freedom of the earth is kept from them, and the poor have no more relief than they had when the king (or conqueror) was in power.

Thirdly, in many parishes two or three of the great ones bears all the sway in making assessments, over-awing constables and other officers; and when time was to quarter soldiers, they would have a

hand in that, to ease themselves and over-burden the weaker sort; and many times make large sums of money over and above the justice's warrant in assessments, and would give no account why, neither durst the inferior people demand an account, for he that spake should be sure to be crushed the next opportunity; and if any have complained to committees or justices, they have been either wearied out by delays and waiting, or else the offence hath been by them smothered up; so that we see one great man favoured another, and the poor oppressed have no relief.

Fourthly, there is another grievance which the people are much troubled at, and that is this: country people cannot sell any corn or other fruits of the earth in a market town but they must either pay toll or be turned out of town. Now say they, 'This is a most shameful thing, that we must part with our estates in taxes and free-quarter to purchase the freedom of the land and the freedom of the towns, and yet this freedom must be still given from us into the hands of a covetous Norman toll-taker, according to the kings' old burdensome laws, and contrary to the liberty of a free commonwealth.'

'Now,' saith the whisperings of the people, 'the inferior tenants and labourers bears all the burdens, in labouring the earth, in paying taxes and free-quarter beyond their strength, and in furnishing the armies with soldiers, who bear the greatest burden of the war; and yet the gentry, who oppress them and that live idle upon their labours, carry away all the comfortable livelihood of the earth.'

For is not this a common speech among the people? 'We have parted with our estates, we have lost our friends in the wars, which we willingly gave up, because freedom was promised us; and now in the end we have new task-masters, and our old burdens increased: and though all sorts- of people have taken an Engagement to cast out kingly power, yet kingly power remains in power still in the hands of those who have no more right to the earth than ourselves.

'For,' say the people, 'if the lords of manors and our taskmasters hold title to the earth over us from the old kingly power, behold that power is beaten and cast out.

'And two acts of Parliament are made: the one to cast out kingly power, backed by the Engagement against King and House of Lords, the other to make England a free commonwealth.

'And if lords of manors lay claim to the earth over us from the Army's victories over the King, then we have as much right to the land as they, because our labours and blood and death of friends were the purchasers of the earth's freedom as well as theirs.

'And is not this a slavery,' say the people, 'that though there be land enough in England to maintain ten times as many people as are in it, yet some must beg of their brethren, or work in hard drudgery for day wages for them, or starve or steal and so be hanged out of the way, as men not fit to live in the earth, before they must be suffered to plant the waste land for their livelihood, unless they will pay rent to their brethren for it?' Well, this is a burden the creation groans under; and the subjects



(so called) have not their birthright freedoms granted them from their brethren, who hold it from them by dub law, but not by righteousness.

'And who now must we be subject to, seeing the conqueror is gone?'

I answer, we must either be subject to a law, or to men's wills. If to a law, then all men in England are subjects, or ought to be, thereunto: but what law that is to which every one ought to be subject is not yet established in execution. If any say the old kings' laws are the rule, then it may be answered that those laws are so full of confusion that few knows when they obey and when not, because they were the laws of a conqueror to hold the people in subjection to the will of the conqueror; therefore that cannot be the rule for everyone. Besides, we daily see many actions done by state officers, which they have no law to justify them in but their prerogative will.

And again if we must be subject to men, then what men must we be subject to, seeing one man hath as much right to the earth as another, for no man now stands as a conqueror over his brethren by the law of righteousness?

You will say, 'We must be subject to the ruler'. It is true, but not to suffer the rulers to call the earth theirs and not ours, for by so doing they betray their trust and run into the line of tyranny; and we lose our freedom and from thence enmity and wars arise.

A ruler is worthy double honour when he rules well, that tis, when he himself is subject to the law, and requires all others to be subject thereunto, and makes it his work to see the laws obeyed and not his own will; and such rulers are faithful, and they are to be subjected unto us therein, for all commonwealth's rulers are servants to, not lords and kings over, the people. But you will say, 'Is not the land your brother's? And you cannot take away another man's right by claiming a share therein with him.'

I answer, it is his either by creation right, or by right of conquest. If by creation right he call the earth his and not mine, then it is mine as well as his; for the spirit of the whole creation, who made us both, is no respecter of persons.

And if by conquest he call the earth his and not mine, it must be either by the conquest of the kings over the commoners, or by the conquest of the commoners over the kings.

If he claim the earth to be his from the kings' conquest, the kings are beaten and cast out, and that title is undone.

If he claim title to the earth to be his from the conquest of the commoners over the kings, then I have right to the land as well as my brother, for my brother without me, nor I without my brother, did not cast out the kings; but both together assisting with person and purse we prevailed, so that I have

by this victory as equal a share in the earth which is now redeemed as my brother by the law of righteousness.

If my brother still say he will be landlord (through his covetous ambition) and I must pay him rent, or else I shall not live in the land, then does he take my right from me, which I have purchased by my money in taxes, free-quarter and blood. And O thou spirit of the whole creation, who hath this title to be called King of righteousness and Prince of Peace: judge thou between my brother and me, whether this be righteous, etc.

'And now', say the people, 'is not this a grievous thing that our brethren that will be landlords, right or wrong, will make laws and call for a law to be made to imprison, crush, nay put to death, any that denies God, Christ and Scripture; and yet they will not practise that golden rule, Do to another as thou wouldst have another do to thee, which God, Christ and Scriptures hath enacted for a law? Are not these men guilty of death by their own law, which is the words of their own mouth? Is it not a flat denial of God and Scripture?'

O the confusion and thick darkness that hath over-spread our brethren is very great. I have no power to remove it, but lament it in the secrets of my heart. When I see prayers, sermons, fasts, thanksgiving, directed to this God in words and shows, and when I come to look for actions of obedience to the righteous law, suitable to such a profession, I find them men of another nation, saying and not doing; like an old courtier saying 'Your servant', when he was an enemy. I will say no more, but groan and wait for a restoration.

Thus, Sir, I have reckoned up some of those burdens which the people groan under

And I being sensible hereof was moved in my self to present this platform of commonwealth's government unto you, wherein I have declared a full commonwealth's freedom, according to the rule of righteousness, which is God's Word. It was intended for your view above two years ago, but the disorder of the times caused me to lay it aside, with a thought never to bring it to light, etc. Likewise I hearing that Mr Peters and some others propounded this request, that the Word of God might be consulted with to find out a healing government,<sup>1</sup> which I liked well and waited to see such a rule come forth, for there are good rules in the Scripture if they were obeyed and practised. Thereupon

I laid aside this in silence, and said I would not make it public; but this word was like fire in my bones ever and anon, Thou shalt not bury thy talent in the earth; therefore I was stirred up to give it a resurrection, and to pick together as many of my scattered papers as I could find, and to compile them into this method, which I do here present to you, and do quiet my own spirit.

And now I have set the candle at your door, for you have power in your hand, in this other added opportunity, to act for common freedom if you will: I have no power.

It may be here are some things inserted which you may not like, yet other things you may like, therefore I pray you read it, and be as the industrious bee, suck out the honey and cast away the weeds.

Though this platform be like a piece of timber rough hewed, yet the discreet workmen may take it and frame a handsome building out of it.

It is like a poor man that comes clothed to your door in a torn country garment, who is unacquainted with the learned citizens' unsettled forms and fashions; take off the clownish language, for under that you may see beauty.

It may be you will say, 'If tithes retaken from the priests and impropiators, and copyhold services from lords of manors, how shall they be provided for again; for is it not unrighteous to take their estates from them?'

I answer, when tithes were first enacted, and lordly power drawn over the backs of the oppressed, the kings and conquerors made no scruple of conscience to take it, though the people lived in sore bondage of poverty for want of it; and can there be scruple of conscience to make restitution of this which hath been so long stolen goods? It is no scruple arising from the righteous law, but from covetousness, who goes away sorrowful to hear he must part with all to follow righteousness and peace.

But though you do take away tithes and the power of lords of manors, yet there will be no want to them, for they have the freedom of the common stock, they may send to the store-houses for what they want, and live more free than now they do; for now they are in care and vexation by servants, by casualties, by being cheated in buying and selling and many other encumbrances, but then they will be free from all, for the common store-houses is every man's riches, not any one's.

'Is it not buying and selling a righteous law?' No, it is the law of the conqueror, but not the righteous law of creation: how can that be righteous which is a cheat? For is not this a common practice, when he hath a bad horse or cow, or any bad commodity, he will send it to the market, to cheat some simple plain-hearted man or other; and when he comes home will laugh at his neighbour's hurt, and much more etc.

When mankind began to buy and sell, then did he fall from his innocence; for then they began to oppress and cozen one another of their creation birthright. As for example: if the land belong to three persons, and two of them buy and sell the earth and the third give no consent, his right is taken from him, and his posterity is engaged in a war.

When the earth was first bought and sold, many gave no consent: as when our crown lands and bishops' lands were sold, some foolish soldiers yielded, and covetous officers were active in it, to

advance themselves above their brethren; but many who paid taxes and free-quarter for the purchase of it gave no consent but declared against it as an unrighteous thing, depriving posterity of their birthrights and freedoms.

Therefore this buying and selling did bring in, and still doth bring in, discontent and wars, which have plagued mankind sufficiently for so doing. And the nations of the world will never learn to beat their swords into ploughshares, and their spears into pruning hooks, and leave off warring, until this cheating device of buying and selling be cast out among the rubbish of kingly power.

'But shall not one man be richer than another?'

There is no need of that; for riches make men vain-glorious, proud, and to oppress their brethren; and are the occasion of wars.

No man can be rich, but he must be rich either by his own labours, or by the labours of other men helping him. If a man have no help from his neighbour, he shall never gather an estate of hundreds and thousands a year. If other men help him to work, then are those riches his neighbours' as well as his; for they may be the fruit of other men's labours as well as his own.

But all rich men live at ease, feeding and clothing themselves by the labours of other men, not by their own; which is their shame, and not their nobility; for it is a more blessed thing to give than to receive. But rich men receive all they have from the labourer's hand, and what they give, they give away other men's labours, not their own. Therefore they are not righteous actors in the earth.

'But shall not one man have more titles of honour than another?'

Yes. As a man goes through offices, he rises to titles of honour till he comes to the highest nobility, to be a faithful commonwealth's man in a Parliament House. Likewise he who finds out any secret in nature shall have a title of honour given him, though he be a young man. But no man shall have any title of honour till he win it by industry, or come to it by age or office-bearing. Every man that is above Sixty years of age shall have respect as a man of honour by all others that are younger, as is shewed hereafter.

'Shall every man count his neighbour's house as his own, and live together as one family?'

No. Though the earth and storehouses be common to every family, yet every family shall live apart as they do; and every man's house, wife, children and furniture for ornament of his house, or anything which he hath fetched in from the store-houses, or provided for the necessary use of his family, is all a property to that family, for the peace thereof. And if any man offer to take away a man's wife, children or furniture of his house, without his consent, or disturb the peace of his dwelling, he shall

suffer punishment as an enemy to the commonwealth's government, as is mentioned in the platform following.

'Shall we have no lawyers?'

There is no need of them, for there is to be no buying and selling; neither any need to expound laws, for the bare letter of the law shall be both judge and lawyer, trying every man's actions. And seeing we shall have successive Parliaments every year, there will be rules made for every action a man can do.

But there is to be officers chosen yearly in every parish, to see the laws executed according to the letter of the laws; so that there will be no long work in trying of offences, as it is under kingly government, to get the lawyers money and to enslave the commoners to the conqueror's prerogative law or will. The sons of contention, Simeon and Levi, must not bear rule in a free commonwealth

At the first view you may say, 'This is a strange government'. But I pray judge nothing before trial. Lay this platform of commonwealth's government in one scale, and lay monarchy or kingly government in the other scale, and see which give true weight to righteous freedom and peace. There is no middle path between these two, for a man must either be a free and true commonwealth's man, or a monarchical tyrannical royalist.

If any say, 'This will bring poverty'; surely they mistake. For there will be plenty of all earthly commodities, with less labour and trouble than now it is under monarchy. There will be no want, for every man may keep as plentiful a house as he will, and never run into debt, for common stock pays for all.

If you say, 'Some will live idle': I answer, No. It will make idle persons to become workers, as is declared in the platform: there shall be neither beggar nor idle person.

If you say, 'This will make men quarrel and fight':

I answer, No. It will turn swords into ploughshares, and settle such a peace in the earth, as nations shall learn war no more. Indeed the government of kings is a breeder of wars, because men being put into the straits of poverty are moved to fight for liberty, and to take one another's estates from them, and to obtain mastery. Look into all armies, and see what they do more, but make some poor, some rich; put some into freedom, and others into bondage. And is not this a plague among mankind?

Well, I question not but what objections can be raised against this commonwealth's government, they shall find an answer in this platform following. I have been something large, because I could not contract my self into a lesser volume, having so many things to speak of.

I do not say, nor desire, that every one shall be compelled to practise this commonwealth's government, for the spirits of some will be enemies at first, though afterwards will prove the most cordial and true friends thereunto.

Yet I desire that the commonwealth's land, which is the ancient commons and waste land, and the lands newly got in by the Army's victories out of the oppressors' hands, as parks, forests, chases and the like, may be set free to all that have lent assistance, either of person or purse, to obtain it; and to all that are willing to come in to the practice of this government and be obedient to the laws thereof. And for others who are not willing, let them stay in the way of buying and selling, which is the law of the conqueror, till they be willing.

And so I leave this in your hand, humbly prostrating my self and it before you; and remain

Novemb. 5, A true lover of commonwealth's

1651. government, peace and freedom,

Gerrard Winstanley.

### **To the Friendly and Unbiased READER**

Reader,

It was the apostle's advice formerly, to try all things, and to hold fast that which is best. This platform of government which I offer is the original righteousness and peace in the earth, though he hath been buried under the clods of kingly covetousness, pride and oppression a long time.

Now he begins to have his resurrection, despise it not while it is small; though thou understand it not at the first sight, yet open the door and look into the house, for thou mayst see that which will satisfy thy heart in quiet rest.

To prevent thy hasty rashness, I have given thee a short compendium of the whole.

First, thou knowest that the earth in all nations is governed by buying and selling, for all the laws of kings hath relation thereunto.

Now this platform following declares to thee the government of the earth without buying and selling, and the laws are the laws of a free and peaceable commonwealth, which casts out everything that offends; for there is no pricking briar in all this holy mountain of the righteous law or peaceable ruler.

Every family shall live apart, as now they do; every man shall enjoy his own wife, and every woman her own husband, as now they do; every trade shall be improved to more excellency than now it is; s11 children shall be educated, and be trained up in subjection to parents and elder people more than now they are. The earth shall be planted, and the fruits reaped and carried into store-houses, by common assistance of every family. The riches of the store-houses shall be the common stock to every family. There shall be no idle person nor beggar in the land.

And because offences may arise from the spirit of unreasonable ignorance, therefore was the law added.

For if any man abuse his neighbour by provoking words, by striking his person, by offering offence to his neighbour's Cafe or children, or to his house or furniture therein, or to live idle upon other men's labours, here are laws to punish them sharply, and officers to see those laws executed, according to the right order of commonwealth's government, for the peace of every family in the land.

This commonwealth's government unites all people in a land into one heart and mind. And it was this government which made Moses to call Abraham's seed one house of Israel, though they were many tribes and many families. And it may be said, 'Blessed is the people whose earthly government is the law of common righteousness'.

While Israel was under this commonwealth's government, they were a terror to all oppressing kings in all nations of the world; and so wig England be, if this righteous law become our governor. But when the officers of Israel began to be covetous and proud, they made a breach or, as Isaiah said, The rulers of the people caused them to err; and then the government was altered and fell into the hand of kings like other nations, and then they fled before their enemies and were scattered.

The government of kings is the government of the scribes and Pharisees, who count it no freedom unless they be lords of the earth and of their brethren. But Commonwealth's government is the government of righteousness and peace, who is no respecter of persons.

Therefore Reader, here is a trial for thy sincerity. Thou shalt have no want of food, raiment or freedom among brethren in this way propounded. See now if thou canst be content, as the Scriptures say, having food and raiment, therewith be content, and grudge not to let thy brother have the same with thee.

Dost thou pray and fast for freedom, and give God thanks again for it? Why know that God is not partial; for if thou pray, it must be for freedom to all; and if thou give thanks, it must be because freedom covers all people, for this will prove a lasting peace.

Everyone is ready to say, they fight for their country; and what they do, they do it for the good of their country. Well, let it appear now that thou hast fought and acted for thy country's freedom. But if, when thou hast power to settle freedom in thy country, thou takest the possession of the earth into thy own Particular hands, and makest thy brother work for thee as the kings did, thou has fought and acted for thyself, not for thy country; and here thy inside hypocrisy is discovered.

But here take notice that common freedom, which is the rule I would have practised and not talked on, was thy pretence;- but particular freedom to thyself was thy intent. Amend, or else thou wilt be shamed, when knowledge doth spread to cover the earth, even as the waters cover the seas And so farewell.

G.W.



**The Law of Freedom in a Platform ;**  
**OR,**  
**True Magistracy Restored.**

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**CHAP. I.**

The great searching of heart in these days is to find out where true freedom lies, that the commonwealth of England might be established in peace.

Some say, 'It lies in the free use of trading, and to have all patents, licences and restraints removed'. But this is a freedom under the will of a conqueror.

Others say, 'It is true freedom to have ministers to preach, and for people to hear whom they will, without being restrained or compelled from or to any form of worship'. But this is an unsettled freedom.

Others say, 'It is true freedom to have community with all women, and to have liberty to satisfy their lusts and greedy appetites'. But this is the freedom of wanton unreasonable beasts, and tends to destruction.

Others say, 'It is true freedom that the elder brother shall be landlord of the earth, and the younger brother a servant'. And this is but a half freedom, and begets murmurings, wars and quarrels.

All these and such like are freedoms: but they lead to bondage, and are not the true foundation-freedom which settles a commonwealth in peace.

True commonwealth's freedom lies in the free enjoyment of the earth.

True freedom lies where a man receives his nourishment and preservation, and that is in the use of the earth. For as man is compounded of the four materials of the creation, fire, water, earth and air; so is he preserved by the compounded bodies of these four, which are the fruits of the earth; and he cannot live without them. For take away the free use of these and the body languishes, the spirit is brought into bondage and at length departs, and ceaseth his motional action in the body.

All that a man labours for, saith Solomon, is this, That he may enjoy the free use of the earth, with the fruits thereof. Eccles. 2.24.

Do not the ministers preach for maintenance in the earth? the lawyers plead causes to get the possessions of the earth? Doth not the soldier fight for the earth? And doth not the landlord require rent, that he may live in the fulness of the earth by the labour of his tenants?

And so, from the thief upon the highway to the king who sits upon the throne, do not everyone strive, either by force of arms or secret cheats, to get the possessions of the earth one from another, because they see their freedom lies in plenty, and their bondage lies in poverty?

Surely then, oppressing lords of manors, exacting landlords and tithe-takers, may as well say their brethren shall not breathe in the air, nor enjoy warmth in their bodies, nor have the moist waters to fall upon them in showers, unless they will pay them rent for it: as to say their brethren shall not work upon earth, nor eat the fruits thereof, unless they will hire that liberty of them. For he that takes upon him to restrain his brother from the liberty of the one, may upon the same ground restrain him from the liberty of all four, viz. fire, water, earth and air,

A man had better to have had no body than to have no food for it; therefore this restraining of the earth from brethren by brethren is oppression and bondage; but the free enjoyment thereof is true freedom.

I speak now in relation between the oppressor and the oppressed; the inward bondages I meddle not with in this place, though I am assured that, if it be rightly searched into, the inward bondages of the mind, as covetousness, pride, hypocrisy, envy, sorrow, fears, desperation and madness, are all occasioned by the outward bondage that one sort of people lay upon another.

And thus far natural experience makes it good, that true freedom lies in the free enjoyment of the earth.

If we look into the old Scriptures,

We find that when Israel had conquered the nations he took possession of the enemies' land, and divided it by lot among the tribes, counting the enjoyment of the earth their perfect freedom.

In the beginning of their wars they first sent spies to view the land of Canaan (Numb. 13.23 to 33), for the enjoyment of that was the freedom they aimed at, for being so long in the barren wilderness, and children multiplying upon them, they wanted land to live upon, Deut. 1.28.

And when the spies returned and shewed them the fruits of the land, and had declared what a fruitful land it was, they were encouraged and restless till they were come thither; and when they heard bad tidings of the land, their hearts fell and they were discouraged.

And when the spirit of wisdom, courage and providence in them had subdued those giants, and had given the house of Israel the land of Canaan, the rulers and chief officers of Israel's army did not divide the land among themselves; but, being faithful-spirited men, they forthwith divided the land by lot, to every tribe his portion without exception.

And when Israel entreated the King of Sihon to suffer him to pass through his land, he would not suffer him, but gathered all his people together and fought with Israel; and the Lord gave Sihon into Israel's hand: and he took possession of his land.

So that we see by Scripture proof likewise, the land is that which every one place their freedom in.

If we look into the practice of kings and conquerors,

Since the Scriptures of Moses were writ, we find they placed their freedom in the enjoyment of the free use of the earth.

When William Duke of Normandy had conquered England, he took possession of the earth for his freedom and disposed of our English ground to his friends as he pleased, and made the conquered English his servants, to plant the earth for him and his friends.

And all kings, from his time to King Charles, were successors of that conquest; and all laws were made to confirm that conquest.

For there are his old laws and statutes yet to be read, that do shew how he allowed the conquered English but three pence and four pence a day for their work, to buy them bread of their task-masters; but the freedom of the earth he and his friends kept in their own hands.

And as kings, so the old gentry and the new gentry likewise, walking in the same steps, are but the successors of the Norman victory.

But are not the Normans and their power conquered by the commoners of England? And why then should we not recover the freedom of our land again, from under that yoke and power?

Then further, the Norman conqueror made laws whereby this English earth should be governed, and appointed two national officers to see those laws performed.

The first officer was the lawyer; and his work is conversant about nothing but the disposing of the earth, and all courts of judicature and suits of law is about the ordering of the earth, according to his law made by him and his party.

The next officer was the national clergy; and their work was to persuade the multitude of people to let William the Conqueror alone with a quiet possession and government of the earth, and to call it his and not theirs, and so not to rebel against him.

And they were to tell the people that if they would acknowledge William Duke of Normandy and his successors to be their lord, king and ruler, and would be obedient to his government: then they should live in the haven, that is, in peace; and they should quietly enjoy their land which they rented, their houses and fruits of their labours without disturbance.

But if they would not acknowledge him to be their lord, king and ruler, nor submit to his government, then they should be cast into hell; that is, into the sorrows of prisons, poverty, whips and death: and their houses and riches should be taken from them, etc.

And this was a true prophetic and experimental doctrine. For do we not see that the laws of a king, while a king, had the power of life and death in them? And he who fell under the power of this lord 2 must pay the uttermost farthing before he was released.

And for their pains for thus preaching, the king established by his laws that they should have the tenth of the increase of all profits from the earth (I Sam. 8.15), placing their freedom where he placed his own, and that is in the use of the earth brought into their hands by the labours of the enslaved men.

But in after times, when this national ministry appeared to the people to be but hirelings, and as the people grew in knowledge, they discovered their hypocrisy more and more, as they do in these days: then this clergy (the spirit of the old Pharisees) began to divine and to deceive the people by a shew of holiness or spiritual doctrine, as they call it, difficult to be understood by any but themselves; persuading the people to believe or fancy that true freedom lay in hearing them preach, and to enjoy that heaven which, they say, every man who believes their doctrine shall enjoy after he is dead: and so tell us of a heaven and hell after death, which neither they nor we know what will be. So that the whole world is at a loss in the true knowledge thereof, as Solomon said, Who shall bring him to see what shall be after he is dead? Eccles. 3.22 and 6.11.

The former hell of prisons, whips and gallows they preached to keep the people in subjection to the king; but by this divined hell after death they preach to keep both king and people in awe to them, to uphold their trade of tithes and new-raised maintenance. And so having blinded both king and people they become the god that rules. This subtle divining spirit is the Whore that sits upon many waters; this is Nahash the Ammonite, that would not make peace with Israel, unless Israel would suffer him to put out their right eyes and to see by his, I Sam. 11.2.

For so long as the people call that a truth which they call a truth, and believe what they preach, and are willing to let the clergy be the keepers of their eyes and knowledge (that is as much as Nahash did, put out their eyes to see by theirs); then all is well, and they tell the people they shall go to heaven.

But if the eyes of the people begin to open, and they seek to find knowledge in their own hearts and to question the ministers' doctrine, and become like unto wise-hearted Thomas, to believe nothing but what they see reason for:

Then do the ministers prepare war against that man or men, and will make no covenant of peace with him till they consent to have their right eyes put out, that is, to have their reason blinded, so as to believe every doctrine they preach and never question any thing, saying, 'The doctrine of faith must not be tried by reason.' No, for if it be, their mystery of iniquity will be discovered, and they would lose their tithes.

Therefore no marvel though the national clergy of England and Scotland, who are the tithing priests and lords of blinded men's spirits, stuck so close to their master the King and to his monarchical oppressing government; for say they, 'If the people must not work for us and give us tithes, but we must work for ourselves as they do, our freedom is lost'. Aye, but this is but the cry of an Egyptian task-master, who counts other men's freedom his bondage.

Now if the earth could be enjoyed in such a manner as every one might have provision, as it may by this platform I have offered, then will the peace of the commonwealth be preserved, and men need not act so hypocritically as the clergy do, and others likewise, to get a living. But when some shall enjoy great possessions, and others who have done as much or more for to purchase freedom shall have none at all, and be made slaves to their brethren, this begets offences.

The glory of Israel's commonwealth is this,

They had no beggar among them.

As you read, when they had conquered the Canaanites and won that land by the purchase of the blood and labour, and by a joint assistance throughout the whole tribes of Israel; the officers and leaders of the people did not sell the land again to the remainder of their enemies, nor buy and sell it among themselves, and so by cheating the people set up a new oppression upon a new account. Neither did they fall a-parting the land before the crowning victory was gotten: but they forbore the disposing of the land till the war was over, and all the tribes stuck close together till all the fighting work was done.

And when they saw the enemies' heart was broke, and that now they were the masters of the field, then they quietly took possession of the land as a free reward for all their hazards and labour.

The officers and leaders were careful to keep promise and engagements to the people, and there was no treachery found in them, as to enrich themselves with the commonwealth's land, and to deprive others of the price of their blood and free-quarter and taxes.

But they made canon 3 with all the crown lands therein, and all other forfeited lands which was gotten by a joint assistance of person and purse of all the tribes. The Scriptures say, they made this canon land a common treasury of livelihood to the whole commonwealth of Israel, and so disposed of it as they made provision for every tribe and for every family in a tribe, nay for every particular man in a family; every one had enough, no man was in want, there was no beggary among them.

They did not divide this land only to particular men who went out to war, but they who stayed at home had an equal share; they did not make one brother a lord of manor and landlord, and other brothers to be servants to them. But seeing the enemies were beaten not by the counsellors only, not by the leaders of the army only, but by the common soldiers also; and not only by them, but by the labourers who stayed at home to provide victuals and free-quarter: therefore did the counsellors and chief officers of the army agree to make provision for every one that assisted, either by person or purse; and this was pure righteousness.

And to those families in a tribe which had many persons in it, to them they allotted more land; and to those families which had less number of persons, they allotted less land. So that not only the tribes in general but every family and person in a tribe, younger brother as well as elder brother, he who wrought at home to provide food as well as he that went to war, all had sufficient, there was no want, the oppression of beggary was not known among them. All burdens were taken off, and Israel in all his tribes and families was made a free commonwealth in power, as well as in name, I Sam. 30.24, Josh. 16, 17 and 18 Chapters.

And thus the land was divided, and the whole land was the common stock, every one had a brotherly freedom therein. For the freedom of the one was the freedom of the other, there was no difference in that, they were men of true, faithful and public spirits not false-hearted.

And so likewise When Esther prevailed with Ring Ahasuerus for freedom, she did not seek her own freedom and interest, but the freedom of all her kindred and friends; for common freedom was that which men of righteous spirits always sought after.

All that I shall say is this, O that those who pretend to set up a gospel-commonwealth in England, Scotland and Ireland would not be worse than Moses, but rather exceed Moses, knowing that if this our English commonwealth's government carry perfect freedom in his hand, then shall the law go forth from England to all the nations of the world.

This foundation being laid from the example of Israel's commonwealth and testimony of God's Word, I shall proceed how the earth shall be governed for the peace of a commonwealth. But by the way, to prevent mistake, I shall insert

A short declaration to take off Prejudice.

Some, hearing of this common freedom, think there must be a community of all the fruits of the earth whether they work or no, therefore strive to live idle upon other men's labours.

Others, through the same unreasonable beastly ignorance, think there must be a community of all men and women for copulation, and so strive to live a bestial life.

Others think there will be no law, but that everything will run into confusion for want-of government; but this platform proves the contrary.

Therefore, because that transgression doth and may arise from ignorant and rude fancy in man, is the law added.

That which true righteousness in my judgment calls community is this, to have the earth set free from all kingly bondage of lords of manors and oppressing landlords, which came in by conquest as a thief takes a true man's purse upon the highway, being stronger than he.

And that neither the earth, nor any fruits thereof, should be bought or sold by the inhabitants one among another, which is slavery the kingly conquerors have brought in; therefore he set his stamp upon silver, that every one should buy and sell in his name.

And though this be, yet shall not men live idle; for the earth shall be planted and reaped, and the fruits carried into barns and store-houses by the assistance of every family, according as is shewed hereafter in order.

Every man shall be brought up in trades and labours, and all trades shall be maintained with more improvement, to the enriching of the commonwealth, more than now they be under kingly power.

Every tradesman shall fetch materials, as leather, wool, flax, corn and the like, from the public store-houses, to work upon without buying and selling; and when particular works are made, as cloth, shoes, hats and the like, the tradesmen shall bring these particular works to particular shops, as it is now in practice, without buying and selling. And every family as they want such things as they cannot make, they shall go to these shops and fetch without money, even as now they fetch with money, as hereafter is shewed how in order.

If any say, 'This will nurse idleness'; I answer, this platform proves the contrary, for idle persons and beggars will be made to work.

If any say, 'This will make some men to take goods from others by violence and call it theirs, because the earth and fruits are a common stock'; I answer, the laws or rules following prevents that ignorance. For though the store-houses and public shops be commonly furnished by every family's assistance, and for every family's use, as is shewed hereafter how: yet every man's house is proper to himself, and all the furniture therein, and provision which he hath fetched from the store-houses is proper to himself; every man's wife and every woman's husband proper to themselves, and so are their children at their dispose till they come to age.

And if any other man endeavour to take away his house, furniture, food, wife or children, saying every thing is common, and so abusing the law of peace, such a one is a transgressor, and shall suffer punishment, as by the government and laws following is expressed.

For though the public store-houses be a common treasury, yet every man's particular dwelling is not common but by his consent, and the commonwealth's laws are to preserve a man's peace in his person and in his private dwelling, against the rudeness and ignorance that may arise in mankind.

If any man do force or abuse women in folly, pleading community, the laws following do punish such ignorant and unrational practice; for the laws of a commonwealth are laws of moderate diligence and purity of manners.

Therefore I desire a patient reading of what hereafter follows; and when you have heard the extent of commonwealth's government or freedom, then weigh it in the balance with kingly government or bondage; and see whether [i.e. which] brings most peace to the land, and establish that for government.

For you must either establish commonwealth's freedom in power, making provision for every one's peace, which is righteousness; or else you must set up monarchy again.

Monarchy is twofold; either for one king to rule, or for many to rule by kingly principles; for the king's power lies in his laws, not in the name. And if either one king rule, or many rule by king's principles, much murmuring, grudges, troubles and quarrels may and will arise among the oppressed people upon every gained opportunity.

But if common freedom be found out and ease the oppressed, it prevents murmurings and quarrels, and establishes universal peace in the earth.



Therefore seeing the power of government is in the hands of such as have professed to the world a godly righteousness, more purely than that of oppressing kings, without doubt their faithfulness and wisdom is required to be manifested in action as well as in words.

But if they who profess more righteousness and freedom in words than the kings' government was, and yet can find out no government to ease the people but must establish the kings' old laws though they give it a new name; I will leave the sentence, worthy such a profession and such a people, to be given by the heart of every rational man. And so I shall proceed how the earth should be governed for the peace of a commonwealth.

## **CHAP. II. - What is Government in general.**

Government is a wise and free ordering of the earth and the manners of mankind by observation of particular laws or rules, so that all the inhabitants may live peaceably in plenty and freedom in the land where they are born and bred.

In the government of a land there are three parts, viz. laws, fit officers and a faithful execution of those laws.

First, there must be suitable laws for every occasion, and almost for every action that men do; for one law cannot serve in all seasons, but every season and every action have their particular laws attending thereupon for the preservation of right order. As for example,

There is a time to plough, and the laws of right understanding attends upon that work; and there is a time to reap the fruits of the earth, and the laws of right observation attending thereupon.

So that true government is a right ordering of all actions, giving to every action and thing its due weight and measure, and this prevents confusion. As Solomon speaks, There is a time for all things; a time to make promises and engagements and a time to see them performed; a right order in times of war, and a right order in times of peace; every season and time having its law or rule suitable; and this makes a healthful government, because it preserves peace in a right order.

Secondly, there must be fit officers, whose spirits are so humble, wise and free from covetousness, as they can make the established laws of the land their will; and not through pride and vain-glory make their wills to rule above the rules of freedom, pleading prerogative.

For when the right ordered laws do rule, the government is healthful; but when the will of officers rule above law, that government is diseased with a mortal disease.

Thirdly, there must be a faithful execution of those laws; and herein lies the very life of government. For a right order in government lies not in the will of officers without laws, nor in laws without officers, nor in neither of them without execution. But when these three go hand in hand the government is healthful; but if any one of these be wanting the government is diseased.

There is a twofold government, a kingly government and a commonwealth's government.

What is kingly government or monarchy?

Kingly government governs the earth by that cheating art of buying and selling, and thereby becomes a man of contention, his hand is against every man, and every man's hand against him; and take this government at the best, it is a diseased government, and the very city Babylon, full of confusion. And if it had not a club law to support it, there would be no order in it, because it is the covetous and proud will of a conqueror, enslaving a conquered people.

This kingly government is he who beats pruning hooks and ploughs into spears, guns, swords and instruments of war, that he might take his younger brother's creation birthright from him, calling the earth his and not his brother's, unless his brother will hire the earth of him, so that he may live idle and at ease by his brother's labours.

Indeed this government may well be called the government of highwaymen, who hath stolen the earth from the younger brethren by force, and holds it from them by force. He sheds blood not to free the people from oppression, but that he may be king and ruler over an oppressed people.

The situation of this monarchical government

Lies in the will of kings, alias conquerors, setting up lords of manors, exacting landlords, tithing priests and covetous lawyers, with all those pricking briars attending thereupon, to be task-masters to oppress the people, lest they should rise up in riches and power to dethrone him, and so to share the earth with him, redeeming their own creation rights again, which this kingly government withholds from mankind in all nations. For he is the great Man of Sin who is now revealed, who sits in the temple of God, ruling above all that is called God, and both by force and cheating policy takes the people's freedoms from them, Exod. 1.8, 2 Thes. 2.8,9.

This kingly government is he that makes the elder brethren freemen in the earth, and the younger brethren slaves in the earth, before they have lost their freedom by transgression to the law.

Nay, he makes one brother a lord and another a servant while they are in their mother's womb, before they have done either good or evil. This is the mighty ruler that hath made the election and rejection of brethren from their birth to their death, or frown eternity to eternity.

He calls himself the Lord God of the whole creation, for he makes one brother to pay rent to another brother for the use of the water, earth and air, or else he will not suffer him by his laws and lawyers to live above ground, but in beggary; and yet he will be called righteous.

And whereas the Scriptures say that the creator of all things (God) is no respecter of persons, yet this kingly power doth nothing else but respect persons, preferring the rich and the proud; therefore he denies the Scriptures and the true God of righteousness, though he pray and preach of the Scriptures, and keep fasts and thanksgiving-days to God, to be a cloak to hide his oppression from the people, whereby he shews himself to be the great Antichrist and mystery of iniquity, that makes war with Christ and his saints under pretence of owning him.

The great law-giver of this kingly government

Is covetousness ruling in the heart of mankind, making one brother to covet a full possession of the earth and a lordly rule over another brother, which he will have or else he will enslave or kill his brother; for this is Cain who killed Abel: and because of this, he is called the great red dragon, the god of this world, the oppressor, under which the whole creation hath groaned a long time, waiting to be delivered from him.

The rise of kingly government is twofold.

First, by a politic wit, in drawing the people out of common freedom into a way of common bondage; for so long as the earth is a common treasury to all men, kingly covetousness can never reign as king. Therefore his first device was to put the people to buy and sell the earth and the fruits one to another; for this would beget discontents and muddy the waters.

And when this spirit of monarchy hath drawn the people into the way of buying and selling, and the people begin to vex one another, then began his opportunity to reign.

For in that man wherein this kingly spirit seats himself, he tells the people that are wronged, 'Well, I'll ease you, and I'll set things to rights'. And then he went about to establish buying and selling by law, whereby the people had some ease for a time, but the cunning Machiavellian spirit got strength thereby to settle himself king in the earth.

For after some time the people through ignorance began to multiply suits of law one against another, and to quarrel and fight. Now saith this subtle spirit, 'Come follow me' to one sort of people that are oppressed, 'and stick to me, and we will fight with those who wrong you; and if we conquer them,

then we will govern the earth as we please, and they shall be our servants, and we will make them work for us'.

Thereupon one sort of people followed one head, and another sort of people followed another head, and so wars began in the earth, and mankind fell a-fighting, one part conquering and enslaving another. And now man is fallen from his innocence, and from the glory of the spirit of common freedom, love and peace, into enmity; everyone striving to be king one over another; everyone striving to be a landlord of the earth, and to make his brother his servant to work for him.

But still here is disorder, therefore this subtle spirit of darkness goes further and tells the people, 'You must make one man king over you all, and let him make laws, and let every one be obedient thereunto'. And when the people consented thereunto, they gave away their freedom, and they set up oppression over themselves.

And this was the rise of kingly power: first by policy, drawing the people from a common enjoyment of the earth to the crafty art of buying and selling; secondly, to advance himself by the power of the sword, when that art of buying and selling had made them quarrel among themselves.

So that this spirit of monarchy it is the spirit of subtlety and covetousness, filling the heart of mankind with enmity and ignorance, pride and vain-glory, because the strong destroys the weak; and so one Scripture calls this the power and government of the Beast, another Scripture calls it the god of this world or the devil. For indeed the monarchical spirit is the power of darkness, for it is the great thick cloud that hath hid the light of the sun of righteousness from shining in his full strength a long time.

And though this kingly spirit doth call buying and selling a righteous thing, thereby to put the simple younger brother upon it, yet he will destroy it as he pleaseth, by patents, licences or monopolizing.

Or else he will at his pleasure take away the riches which his younger brother hath got by trading, and so still lift up himself above his brother.

And as he rise to the throne by the crafty art of buying and selling and by the sword, so he is maintained upon the throne by the same means.

And the people now see that kingly power is the oppressor, and the maintainers thereof are called oppressors by the ancient writers of the Bible.

This kingly power is the old heaven and the old earth that must pass away, wherein unrighteousness, oppression and partiality dwells.

For indeed we never read that the people began to complain of oppression till kingly government rose up, which is the power of covetousness and pride; and which Samuel sets forth to be a plague and a curse upon the people in the first rise of it.

He will take your sons and your daughters to be his servants and to run before his chariots, to plant his ground and to reap his harvest. He will take your fields, your vineyards and oliveyards, even the best of them, and give to his servants as pleaseth him. He will take the tenth of your seed and of your vineyards and give to his officers or ministers. I Sam. 8.

And this was that god who appointed the people to pay tithes to the clergy.

And many other oppressions did the kingly government bring upon the people, as you may read at large in Samuel.

Read I Sam. 8. from Vers. 10. to 19.

The winter's past, the spring time now appears,

Begone thou kingly tyrant, with all thy Cavaliers.

Thy day is past, and sure thou dost appear

To be the bond-man's son, and not the free-born heir.

Matt. 15. 13

What is commonwealth's government?

Commonwealth's government governs the earth without buying and selling; and thereby becomes a man of peace, and the restorer of ancient peace and freedom. He makes provision for the oppressed, the weak and the simple, as well as for the rich, the wise and the strong. He beats swords and spears into pruning hooks and ploughs; he makes both elder and younger brother freemen in the earth. Micah 4.3, 4, Isai. 33.1. and 65.17 to 25.

All slaveries and oppressions which have been brought upon mankind by kings, lords of manors, lawyers and landlords and the divining clergy, are all cast out again by this government, if it be right in power as well as in name.

For this government is the true restorer of all long-lost freedoms, and so becomes the joy of all nations, and the blessing of the whole earth: for this takes off the kingly curse, and makes Jerusalem

a praise in the earth. Therefore all you who profess religion and spiritual things, now look to it, and see what spirit you do profess, for your profession is brought to trial.

If once commonwealth's government be set upon the throne, then no tyranny or oppression can look him in the face and live.

For where oppression lies upon brethren by brethren, that is no commonwealth's government, but the kingly government still; and the mystery of iniquity hath taken that peace-maker's name to be a cloak to hide his subtle covetousness, pride and oppression under.

O England, England, wouldst thou have thy government sound and healthful? Then cast about and see and search diligently to find out all those burdens that came in by kings, and remove them; and then will thy commonwealth's government arise from under the clods, under which as yet it is buried and covered with deformity.

If true commonwealth's freedom lie in the free enjoyment of the earth, as it doth, then whatsoever law or custom doth deprive brethren of their freedom in the earth, it is to be cast out as unsavory salt.

The situation of commonwealth's government

Is within the laws of common freedom, whereby there is a provision for livelihood in the earth both for elder and younger brother; and not the one enslaving the other, but both living in plenty and freedom.

The officers, laws and customs hereafter mentioned, or such like, according to such a method, may be the foundation and pillars of commonwealth's government.

This government depends not upon the will of any particular man or men; for it is seated in the spirit of mankind, and it is called the light, or son of righteousness and peace. The tyrants in all ages have made use of this man's name while he hath lain buried, to cover their cheating mystery of iniquity: for if common freedom were not pretended, the commoners of a land would never dance after the pipe of self-seeking wits.

This commonwealth's government may well be called the ancient of days; for it was before any other oppressing government crept in.

It is the moderator of all oppression; and so is like Moses and Joseph in Pharaoh's court, and in time will be the restorer of long lost freedoms to the creation, and delights to plant righteousness over the face of the whole earth.

The great lawgiver in commonwealth's government

Is the spirit of universal righteousness dwelling in mankind, now rising up to teach every one to do to another as he would have another do to him, and is no respecter of persons: and this spirit hath been killed in the Pharisaical kingly spirit of self-love, and been buried in the dunghill of that enmity for many years past.

And if these be the days of his resurrection to power, as we may hope, because the name of commonwealth is risen and established in England by a law, then we or our posterity shall see comfortable effects.

In that nation where this commonwealth's government shall be first established, there shall be abundance of peace and plenty, and all nations of the earth shall come flocking thither to see his beauty, and to learn the ways thereof; and the law shall go forth from that Sion, and that Word of the Lord from that Jerusalem, which shall govern the whole earth. Micah 4.1, 2.

There shall be no tyrant kings, lords of manors, tithing priests, oppressing lawyers, exacting landlords, nor any such like pricking briar in all this holy mountain of the Lord God our righteousness and peace; for the righteous law shall be the rule for everyone, and the judge of all men's actions.

David desired rather to be a door-keeper in this house of God, or commonwealth's government, than to live in the tents of wickedness, which was the kingly oppressing courts.

If any go about to build up commonwealth's government upon kingly principles, they will both shame and lose themselves; for there is a plain difference between the two governments.

And if you do not run in the right channel of freedom, you must, nay you will, as you do, face about and turn back again to Egyptian monarchy: and so your names in the days of posterity shall stink and be blasted with abhorred infamy for your unfaithfulness to common freedom; and the evil effects will be sharp upon the backs of posterity.

Therefore seeing England is declared to be a free commonwealth, and the name thereof established by a law; surely then the greatest work is now to be done, and that is to escape all kingly cheats in setting up a commonwealth's government, that the power and the name may agree together; so that all the inhabitants may live in peace, plenty and freedom, otherwise we shall shew our government to be gone no further but to the half day of the Beast, or to the dividing of time, of which there must be an overturn. Dan. 7.25, Rev. 12.14.

For oppression was always the occasion why the spirit of freedom in the people desired change of government.

When Samuel's sons took bribes and grew rich upon the common purse, and forgot to relieve the oppressed, that made the people forsake the government by judges, and to desire a kingly government. I Sam. 8.34.

And the oppressions of the kingly government have made this age of the world to desire a commonwealth's government and the removal of the kings; for the spirit of light in man loves freedom and hates bondage.

And because the spirit in mankind is various within itself, for some are wise, some are foolish, some idle, some laborious, some rash, some mild, some loving and free to others, some envious and covetous, some of an inclination to do as they would have others do to them, but others seek to save themselves and to live in fulness, though others perish for want:

Therefore because of this was the law added, which was to be a rule and judge for all men's actions, to preserve common peace and freedom; and Paul writ, The law was added because of transgression, one against another.

The haven gates are now set ope for English man to enter: The freedoms of the earth's his due, if he will make adventure.

### **CHAP. III. - Where began the first original of Government**

#### **in the Earth among Mankind?**

The original root of magistracy is common preservation, and it rose up first in a private family: for suppose there were but one family in the world, as is conceived, father Adam's family, wherein were many persons:

Therein Adam was the first governor or officer in the earth, because as he was the first father, so he was the most wise in contriving and the most strong for labour, and so the fittest to be the chief governor. For this is the golden rule,

Let the wise help the foolish, and let the strong help the weak. Psa. 35.10, Rom. 15. 1, 2.

But some may say here that Adam was under no law, but his will was a law to him and his household; therefore, from the root from whence magistracy first rose, it is clear-that officers are to be under no law but their own wills, and the people are to be subject thereunto.<sup>4</sup> I answer:



The law of necessity, that the earth should be planted for the common preservation and peace of his household, was the righteous rule and law to Adam, and this law was so clearly written in the hearts of his people that they all consented quietly to any counsel he gave them for that end.

Therefore not Adam's will only, but the will of his people likewise, and the law of common preservation, peace and freedom, was the righteous law that governed both Adam and his household.

But yet observe, that from the father in a family was the first rise of magisterial government, because children wanting experience of their own preservation, therefore such as are experienced are to propound the law of government to them: and therefore from Adam to this day, the law of common preservation is the rule and foundation of true magistracy: and it is the work of all magistrates to help the weak and the foolish.

There are two root[s] from whence laws do spring.

The first root you see is common preservation, when there is a principle in everyone to seek the good of others as himself, without respecting persons: and this is the root of the tree magistracy, and the law of righteousness and peace: and all particular laws found out by experience, necessary to be practised for common preservation, are the boughs and branches of that tree.

And because, among the variety of mankind, ignorance may grow up; therefore this original law is written in the heart of every man, to be his guide or leader: so that if an officer be blinded by covetousness and pride, and that ignorance rule in him, yet an inferior man may tell him where he goes astray; for common preservation and peace is the foundation rule of all government. And therefore if any will preach or practise fundamental truths or doctrine, here you may see where the foundation thereof lies.

The second root is self-preservation: when particular officers seek their own preservation, ease; honour, riches and freedom in the earth, and do respect persons that are in power and riches with them and regard not the peace, freedom and preservation of the weak and foolish among brethren.

And this is the root of the tree tyranny, and the law of unrighteousness; and all particular kingly laws found out by covetous policy to enslave one brother to another, whereby bondage, tears, sorrows and poverty are brought upon many men, are all but the boughs and branches of that tree, tyranny; and such officers as these are fallen from true magistracy, and are no members thereof, but the members of tyranny, who is the devil and Satan.

And indeed this tyranny is the cause of all wars and troubles, and of the removal of the government of the earth out of one hand into another, so often as it is, in all nations.

For if magistrates had a care to cherish the peace and liberties of the common people, and see them set free from oppression, they might sit in the chair of government and never be disturbed.

But when their sitting is altogether to advance their own interest, and to forget the afflictions of Joseph or their brethren that are under bondage: this is a forerunner of their own downfall, and oftentime proves the plague to the whole land.

Therefore the work of all true magistrates is to maintain the common law, which is the root of right government and preservation and peace to everyone; and to cast out all self-ended principles and interests, which is tyranny and oppression, and which breaks common peace.

For surely the disorderly actings of officers break the peace of the commonwealth more than any men whatsoever.

All officers in a true magistracy of a commonwealth are to be chosen officers.

In the first family, which is the foundation from whence all families sprang, there was the father; he is the first link of the chain magistracy. The necessity of the children that sprang from him doth say,

'Father, do thou teach us how to plant the earth, that we may live, and we will obey'. By this choice they make him not only a father, but a master and ruler. And out of this root springs up all magistrates and officers, to see the law executed and to preserve peace in the earth, by seeing that right government is observed.

For here take notice, that though the children might not speak, yet their weakness and simplicity did speak and chose their father to be their overseer.

So that he who is a true commonwealth's officer is not to step into the place of magistracy by policy or violent force, as all kings and conquerors do; and so become oppressing tyrants, by promoting their self-ended interests or Machiavellian cheats, that they may live in plenty and rule as lords over their brethren.

But a true commonwealth's officer is to be a chosen one, by them who are in necessity and who judge him fit for that work.

And thus a father in a family is a commonwealth's officer, because the necessity of the young children chose him by a joint consent, and not otherwise.

Secondly, in a bigger family called a parish, the body of the people are confused and disordered, because some are wise, some foolish, some subtle and cunning to deceive, others plain-hearted, some

strong, some weak, some rash, angry, some mild and quiet-spirited. By reason whereof offences do arise among brethren, and their common peace is broken.

Therefore as necessity hath added a law to limit men's manners, because of transgressions one against another,

So likewise doth the necessity of common peace move the whole body of the parish to choose two, three or more, within that circuit, to be their overseers, to cause the unruly ones, for whom only the law was added, to be subject to the law or rule, that so peace may be preserved among them in the planting of the earth, reaping the fruits, and quiet enjoyment.

Thirdly, in every county, shire or land, wherein the families are increased to a larger commonwealth, the necessity of the people moves them still to choose more overseers and officers to preserve common peace.

And when the people have chosen all officers, to preserve a right order in government of [the] earth among them, then doth the same necessity of common peace move the people to say to their overseers and officers:

'Do you see our laws observed for our preservation and peace, and we will assist and protect you.'  
And this word 'assist' and 'protect' implies:

The rising up of the people by force of arms to defend their laws and officers against any invasion, rebellion or resistance, yea to beat down the turbulence of any foolish or self-ended spirit that endeavours to break their common peace.

So that all true officers are chosen officers, and when they act to satisfy the necessity of them who chose them, then they are faithful and righteous servants to that commonwealth, and then there is a rejoicing in the city.

But when officers do take the possessions of the earth into their own hands, lifting themselves up thereby to be lords over their masters, the people who chose them, and will not suffer the people to plant the earth and reap the fruits for their livelihood, unless they will hire the land of them or work for day-wages for them, that they may live in ease and plenty and not work:

These officers are fallen from true magistracy of a commonwealth, and they do not act righteously; and because of this, sorrows and tears, poverty and bondages, are known among mankind; and now that city mourns.

And surely if it be carefully looked into, the necessity of the people never chose such officers, but they were either voluntary soldiers or officers chosen by them who ran before they were called; and

so by policy and force they sat down in the chair of government, strengthening one sort of people to take the free use of the earth from another sort; and these are sons of bondage, and they act in darkness: by reason whereof the prophet Isaiah cries out, Darkness hath covered the earth, and thick darkness the people; for the leaders of the people have caused them to err: I fear so, O England, etc.

All officers in a commonwealth are to be chosen new ones every year.

When public officers remain long in place of judicature, they will degenerate from the bounds of humility, honesty and tender care of brethren, in regard the heart of man is so subject to be overspread with the clouds of covetousness, pride and vain-glory: for though at the first entrance into places of rule they be of public spirits, seeking the freedom of others as their own; yet continuing long in such a place where honours and greatness is coming in, they become selfish, seeking themselves and not common freedom; as experience proves it true in these days, according to this common proverb,

Great offices in a land and army have changed the disposition of many sweet-spirited men.

And nature tells us that if water stand long, it corrupts; whereas running water keeps sweet and is fit for common use.

Therefore as the necessity of common preservation moves the people to frame a law and to choose officers to see the law obeyed, that they may live in peace:

So doth the same necessity bid the people, and cries aloud in the ears and eyes of England to choose new officers and to remove the old ones, and to choose state-officers every year; and that for these reasons:

First, to prevent their own evils; for when pride and fulness take hold of an officer, his eyes are so blinded therewith that he forgets he is a servant to the commonwealth, and strives to lift up himself high above his brethren, and oftentimes his fall proves very great: witness the fall of oppressing kings, bishops and other state officers.

Secondly, to prevent the creeping in of oppression into the commonwealth again: for when officers grow proud and full, they will maintain their greatness, though it be in the poverty, ruin and hardship of their brethren: witness the practice of kings and their laws, that have crushed the commoners of England a long time.

And have we not experience in these days that some officers of the commonwealth are grown so mossy for want of removing that they will hardly speak to an old acquaintance, if he be an inferior man, though they were very familiar before these wars began? Etc.

And what hath occasioned this distance among friends and brethren but long continuance in places of honour, greatness and riches?

Thirdly, let officers be chosen new every year in love to our posterity; for if burdens and oppressions should grow up in our laws and in our officers for want of removing, as moss and weeds grow in some land for want of stirring, surely it will be a foundation of misery, not easily to be removed by our posterity; and then will they curse the time that ever we their fore-fathers had opportunities to set things to rights for their ease, and would not do it.

Fourthly, to remove officers of state every year will make them truly faithful, knowing that others are coming after who will look into their ways; and if they do not do things justly, they must be ashamed when the next officers succeed. And when officers deal faithfully in the government of the commonwealth, they will not be unwilling to remove. The peace of London is much preserved by removing their officers yearly.

Fifthly, it is good to remove officers every year, that whereas many have their portions to obey, so many may have their turns to rule; and this will encourage all men to advance righteousness and good manners in hopes of honour; but when money and riches bears all the sway in the rulers' hearts, there is nothing but tyranny in such ways.

Sixthly, the commonwealth hereby will be furnished with able and experienced men, fit to govern, which will mightily advance the honour and peace of our land, occasion the more watchful care in the education of children, and in time will make our commonwealth of England the lily among the nations of the earth.

Who are fit to choose, and fit to be chosen, officers in a commonwealth?

All uncivil livers, as drunkards, quarrellers, fearful ignorant men, who dare not speak truth lest they anger other men; likewise all who are wholly given to pleasure and sports, or men who are full of talk; all these are empty of substance, and cannot be experienced men, therefore not fit to be chosen officers in a commonwealth; yet they may have a voice in the choosing.

Secondly, all those who are interested in the monarchical power and government ought - neither to choose nor be chosen officers to manage commonwealth's affairs, for these cannot be friends to common freedom. And these are of two sorts:

First, such as have either lent money to maintain the King's army, or in that army have been soldiers to fight against the recovering of common freedom; these are neither to choose nor be chosen officers in the commonwealth as yet, for they have lost their freedom; yet I do not say that they should be made servants, as the conquered usually are made servants, for they are our brethren, and what they did, no doubt, they did in a conscionable zeal, though in ignorance.

And seeing but few of the Parliament's friends understand their common freedoms, though they own the name commonwealth, therefore the Parliament's party ought to bear with the ignorance of the King's party, because they are brethren, and not make them servants, though for the present they be suffered neither to choose nor be chosen officers, lest that ignorant spirit of revenge break out in them to interrupt our common peace.

Secondly, all those who have been so hasty to buy and sell the commonwealth's land, and so to entangle it upon a new account, ought neither to choose nor be chosen officers, for hereby they declare themselves either to be for kingly interest, or else are ignorant of commonwealth's freedom, or both, therefore unfit to make laws to govern a free commonwealth, or to be overseers to see those laws executed.

What greater injury could be done to the commoners of England, than to sell away their land so hastily, before the people knew where they were, or what freedom they had got by such cost and bloodshed as they were at? And what greater ignorance could be declared by officers than to sell away the purchased land from the purchasers, or from part of them, into the hands of particular men to uphold monarchical principles?

But though this be a fault, let it be bore withal, it was ignorance of brethren; for England hath lain so long under kingly slavery that few knew what common freedom was; and let a restoration of this redeemed land be speedily made by them who have the possession of it.

For there is neither reason nor equity that a few men should go away with that land and freedom which the whole commoners have paid taxes, free-quarter and wasted their estates, healths and blood to purchase out of bondage, and many of them are in want of a comfortable livelihood.

Well, these are the men that take away other men's rights from them, and they are members of the covetous generation of self-seekers, therefore unfit to be chosen officers, or to choose.

Who then are fit to be chosen commonwealth's officers?

Why truly, choose such as have a long time given testimony by their actions to be promoters of common freedom, whether they be members in church fellowship or not in church fellowship, for all are one in Christ.

Choose such as are men of peaceable spirits, and of a peaceable conversation.

Choose such as have suffered under kingly oppression, for they will be fellow-feelers of others' bondages.

Choose such as have adventured the loss of their estates and lives to redeem the land from bondage, and who have remained constant.

Choose such as are understanding men, and who are experienced in the laws of peaceable and right-ordered government.

Choose men of courage, who are not afraid to speak the truth; for this is the shame of many in England at this day, they are drowned in the dung-hill mud of slavish fear of men; these are covetous men, not fearing God, and their portion is to be cast without the city of peace amongst the dogs.

Choose officers out of the number of those men that are above forty years of age, for these are most likely to be experienced men; and all these are likely to be men of courage, dealing truly and hating covetousness.

And if you choose men thus principled, who are poor men, as times go (for the conqueror's power hath made many a righteous man a poor man); then allow them a yearly maintenance from the common stock, until such time as a commonwealth's freedom is established, for then there will be no need of such allowances.

What is the reason that most people are so ignorant of their freedoms, and so few fit to be chosen commonwealth's officers?

Because the old kingly clergy, that are seated in parishes for lucre of tithes, are continually distilling their blind principles into the people, and do thereby nurse up ignorance in them; for they observe the bent of the people's minds, and make sermons to please the sickly minds of ignorant people, to preserve their own riches and esteem among a charmed, befooled and besotted people.

#### **CHAP. IV.- What are the Officers' Names in a free Commonwealth?**

In a private family, a father or master is an officer.

In a town, city or parish, a peace-maker. a four-fold office of overseers. a soldier. a task-master. an executioner.

In a county or shire, (This is called either the judge's court, or the county senate) a judge. the peace-makers of every town within that circuit. the overseers and soldiers attending thereupon.

In a whole land. a parliament. a commonwealth's ministry. a post-master. an army.

All these offices are like links of a chain, they arise from one and the same root, which is necessity of common peace, and all their works tend to preserve common peace; therefore they are to assist each other, and all others are to assist them, as need requires, upon pain of punishment by the breach of the laws. And the rule of right government being thus observed may make a whole land, nay the whole fabric of the earth, to become one family of mankind, and one well-governed commonwealth: as Israel was called one house of Israel, though it consisted of many tribes, nations and families.

The Work of a father or master of a family.

A father is to cherish his children till they grow wise and strong, and then as a master he is to instruct them in reading, in learning languages, arts and sciences, or to bring them up to labour, or employ them in some trade or other, or cause them to be instructed therein, according as is shewed hereafter in the education of mankind.

A father is to have a care that as all his children do assist to plant the earth, or by other trades provide necessaries, so he shall see that everyone have a comfortable livelihood, not respecting one before another.

He is to command them their work and see they do it, and not suffer them to live idle; he is either to reprove by words or whip those who offend, for the rod is prepared to bring the unreasonable ones to experience and moderation:

That so children may not quarrel like beasts, but live in peace like rational men, experienced in yielding obedience to the laws and officers of the commonwealth, everyone doing to another as he would have another do to him.

The work of a peace-maker.

In a parish or town may be chosen three, four or six peacemakers, or more, according to the bigness of the place; and their work is twofold.

First, in general to sit in council to order the affairs of the parish, to prevent troubles and to preserve common peace, and here they may be called councillors.

Secondly, if there arise any matters of offence between man and man, by reason of any quarrels, disturbance or foolish actings, the offending parties shall be brought by the soldiers before any one or more of these peace-makers, who shall hear the matter and shall endeavour to reconcile the parties and make peace, and so put a stop to the rigour of the law, and go no further.



But if the peace-maker cannot persuade or reconcile the parties, then he shall command them to appear at the judge's court at the time appointed to receive the judgment of the law.

If any matters of public concernment fall out wherein the peace of the city, town or country in one county is concerned, then the peace-makers in every town thereabouts shall meet and consult about it; and from them, or from any six of them if need require, shall issue forth any order to inferior officers.

But if the matters concern only the limits of a town or city, then the peace-makers of that town shall from their court send forth orders to inferior officers for the performing of any public service within their limits.

Thirdly, if any proof be given that any officer neglects his duty, a peace-maker is to tell that officer between them two of his neglect; and if the officer continue negligent after this reproof, the peace-maker shall acquaint either the county senate or the national Parliament therewith, that from them the offender may receive condign punishment.

And it is all to this end, that the laws be obeyed; for a careful execution of laws is the life of government.

And while a peace-maker is careful to oversee the officers, all officers and others shall assist him, upon pain of forfeiture of freedom or other punishment, according to the rules following.

One thing remember, that when any offender is brought before any of these chief peace-makers, then this is to be noted, that the offender hath rejected mercy once before by refusing to yield obedience to the overseers, as is explained further hereafter.

The work of an overseer.

In a parish or town there is to be a fourfold degree of overseers, which are to be chosen yearly.

The first is an overseer to preserve peace, in case of any quarrels that may fall out between man and man; for though the earth with her fruits be a common treasury, and is to be planted and reaped by common assistance of every family, yet every house and all the furniture for ornament therein is a property to the indwellers; and when any family hath fetched in from the store-houses or shops either clothes, food or any ornament necessary for their use, it is all a property to that family.

And if any other family or man come to disturb them, and endeavour to take away furniture, which is the ornament of his neighbour's house, or to burn, break or spoil wilfully any part of his neighbours' houses, or endeavour to take away either the food or clothing which his neighbour hath provided for his use, by reason whereof quarrels and provoking words may arise:

This office of overseers is to prevent disturbance, and is an assistance to the peace-maker; and at the hearing of any such offence, this overseer shall go and hear the matter, and endeavour to persuade the offender, and to keep peace; and if friendship be made, and subjection be yielded to the laws for the peace of the commonwealth, the offender is only to be reprov'd for his rashness by his overseer; and there is an end.

But if the offender be so violent that he will not refrain his offence to his neighbour at this overseer's persuasion, but remain stiff and stubborn, this overseer shall then give out an order to the soldier to carry the body of the offender before the council of the peace-makers, or before any one or more of them.

And if the offender will not yield obedience to the laws of peace by the persuasion of the chief peace-makers neither, then this is to be noted to be the second time that this offender hath refused mercy.

Then shall the peace-maker appoint him a day, and command him to appear before the judge's court, either in the city or country where the offence is given, and there he shall receive sentence according to the rigour of the law.

And if an overseer should make peace, and do not send the offender to the peace-maker's court, yet this shall be noted the first time of such a one's disobedience to the laws.

And all this is to prevent quarrels and offences; and the chief peace-makers or councillors may not always be at hand at the beginning of such disturbance, therefore this overseer is an assistance thereunto, and is a member of that court.

One man shall not take away that commodity which another man hath first laid hands on, for any-commodity for use belongs to him that first laid hands on it for his use; and if another come and say, 'I will have it', and so offences do arise, this overseer shall go to them, or give order to the soldier to bring the offender to him, and shall endeavour to make peace, either by giving the commodity to him who first laid hands on it, or else by taking the commodity from both, and bid them go to the store-houses and fetch more, seeing the store-houses are full and afford plenty of the same commodities, giving the offender a sharp reproof for offering to break the peace, noting this to be the first time that such a one offered violence to break the laws of peace.

And all persons whatsoever shall assist the overseers herein; and if any person strike or affront by words this overseer, he shall give order to the soldier to carry him before the peace-makers, and from them the offender shall receive a command to appear before the judge's court, where he shall receive the sentence of the law without mitigation.

For when a peace-maker or councillor doth appoint an offender to appear before the judge's court, such an offender hath refused mercy twice.

All this is to be done in case of small offences; but if any offence be offered by any which comes within compass of death, there shall be no peace-maker to be a mediator aforehand, but the offender shall be tried by the law.

The second office of overseership is for trades.

And this overseer is to see that young people be put to masters, to be instructed in some labour, trade, science, or to be waiters in store-houses, that none shall be idly brought up in any family within his circuit.

Likewise this overseer is to assist any master of a family by his advice and counsel in the secrets of his trades, that by the experience of the elders the young people may learn the inward knowledge of the things which are, and find out the secrets of nature.

And seeing there are variety of trades, there are to be chosen overseers for every trade, so many overseers as the largeness of the town and city requires; and the employment of this overseer is not to work (unless he will himself) but to go from house to house to view the works of the people of every house belonging to his trade and circuit, and to give directions as he sees cause, and see that no youth be trained up in idleness, as is said.

And if this overseer find any youth more capable and fit for another trade than his own, he shall speak to some overseers of another trade, who shall provide him a master, with the consent of his father, and appoint him what family to live in.

And if the father of a family be weak, sick or naturally foolish, wanting the power of wisdom and government, or should be dead before his children should be instructed; then the overseers of this trade wherein the father was brought up are to put those children into such families where they may be instructed according to the law of the commonwealth.

One man may be an overseer for twenty or thirty families of shoemakers; another for smiths, another for weavers of cloth, another for the keepers of store-houses or shops; for every trade is to have an overseer for that particular trade.

And truly the government of the halls and companies in London is a very rational and well-ordered government; and the overseers of trades may very well be called masters, wardens, and assistants of such and such a company, for such and such a particular trade. Only two things are to be practised to preserve peace:

The first is, that all these overseers shall be chosen new ones every year. And secondly, the old overseers shall not choose the new ones, to prevent the creeping in of lordly oppression; but all the

masters of families and freemen of that trade shall be the choosers, and the old overseers shall give but their single voice among them.

And as there are to be overseers for trades in towns and cities:

So there are to be chosen overseers in the country parishes, to see the earth planted; and in every parish in the country may be chosen four or six overseers of husbandry, to see the ground planted within their circuits, and to see that the work of husbandry be done orderly and according to reason and skill.

Some overseers to look after the shepherds, and appoint out such men as are skilled in that work. Some overseers to look after the herdsmen. Some overseers of them who look to horses, and some for the dairies. And the work of these overseers is to see that every family send in their assistance to work, both in ploughing and dressing the earth in that season of the year, in seed time; and in reaping the fruits of the earth, and housing them in store-houses in time of harvest.

Likewise they are to see that all barns belonging to any family, or more public store-houses belonging to a parish, be kept in sufficient repair. Likewise they are to see that every family do keep sufficient working tools for common use, as ploughs, carts and furniture, according as every family is furnished with men to work therewith: likewise pickaxes, spades, pruning-hooks, and any such like necessary instrument.

Likewise it is the work of this overseership to see that schoolmasters, postmasters and ministers do their several offices according to the laws.

Likewise this overseership for trades shall see that no man shall be a house-keeper, and have servants under him, till he hath served under a master seven years and hath learned his trade; and the reason is that every family may be governed by staid and experienced masters, and not by wanton youth.

And this office of overseership keeps all people within a peaceable harmony of trades, sciences or works, that there be neither beggar nor idle person in the commonwealth.

The third office of overseership is to see particular tradesmen bring in their works to store-houses and shops, and to see the waiters in store-houses do their duty.

As there are particular trades requiring strength, and some men are strong to perform such works; so there are some weak in body, whose employment shall be to be keepers of store-houses and shops, both to receive in commodities, and deliver out again, as any particular family or man wants and comes for them.

As for example:

When leather is tanned, it shall be brought into the storehouses for leather; and from thence shoemakers and harnessmakers and such like may fetch it as they need.

So for linen and woollen cloth, it is to be brought by the weavers into the store-houses or shops, from whence particular families of other trades may fetch as they need: and so for any commodity, as in the law for store-houses is declared.

Now the work of this overseership is of the same nature with the other trades; only this is to be employed only about the oversight of store-houses and shops.

And they are to see that particular tradesmen, as weavers of linen and woollen cloth, spinners, smiths, hatters, glovers and such like, do bring in their works into the shops appointed; and they are to see that the shops and storehouses within their several circuits be kept still furnished:

That when families of other trades want such commodities as they cannot make, they may go to the shops and storehouses where such commodities are, and receive them for their use without buying or selling.

And as this officer sees the particular tradesmen to furnish the shops and store-houses, so they shall see that the keepers of the shops and store-houses be diligent to wait, both to receive in and deliver out again, according to the law, any commodity under their charge.

And if any keeper of a shop and store-house neglect his duty of his place, through idleness or vain conversation or pride, whereby just offence is given, the overseers shall admonish him and reprove him. If he amend, all is well; if he doth not, he shall give order to the soldiers to carry him before the peace-makers' court; and if he reform upon the reproof of that court, all is well: but if he doth not reform, he shall be sent unto by the officers to appear before the judge's court, and the judge shall pass sentence, that he shall be put out of that house and employment, and sent among the husbandmen to work in the earth; and some other shall have his place and house till he be reformed.

Likewise this overseer shall see to it that the keepers of shops and store-houses do keep their houses in sufficient repair; and when any house wants repair, the keepers thereof shall speak to any of the overseers for trades, and they shall appoint either brick-layers, masons, smiths or carpenters forthwith to take the work in hand and finish it.

Fourthly, all ancient men, above sixty years of age, are general overseers

And wheresoever they go and see things amiss in any officer or tradesman, they shall call any officer or others to account for their neglect of duty to the commonwealth's peace: and these are called elders.

And everyone shall give humble respect to these as to fathers, and as to men of the highest experience in the laws for the keeping of peace in the commonwealth.

And if these see things amiss and do speak, all officers and others shall assist and protect them, to see the laws carefully executed; and everyone that affronts or abuses these in words or deeds shall suffer punishment according to the sentence of the judge.

And all these shall be general assistances and encouragers of all officers in the doing the work of their places.

And the reason of all is this that many eyes being watchful the laws may be obeyed, for to preserve peace.

But if any of these elders should vent their passion, or express envy against anyone and set up his own will above the law, and do things contrary to law, upon complaint the senators at the judge's court shall examine the matter. If he be faulty the judge shall reprove him the first time, but the second time he does so the judge shall pronounce that he shall lose his authority and never bear office nor general oversight more while he lives, only he shall have respect as a man of age.

What is the office of a soldier?

A soldier is a magistrate as well as any other officer, and indeed all state officers are soldiers, for they represent power; and if there were not power in the hand of officers, the spirit of rudeness would not be obedient to any law or government but their own wills.

Therefore every year shall be chosen a soldier, like unto a marshal of a city, and being the chief he shall have divers soldiers under him at his command, to assist in case of need.

The work of a soldier in times of peace is to fetch in offenders, and to bring them before either officer or courts, and to be a protection to the officers against all disturbances.

The soldier is not to do anything without order from the officers; but when he hath an order, then he is to act accordingly; and he is to receive orders from the judge's court or from the peace-makers' court or from overseers, as need shall require.

If a soldier hath brought an offender before a peacemaker, and if the offender will not be subject to the law by his persuasion, and the peace-maker send him to the judge's court, if the offence be under matters of death, the offender shall not be imprisoned in the mean time: but the peacemaker shall command him to appear before the judge's court at the time appointed, and the offender shall promise to obey; and this shall be for two reasons:

First, to prevent cruelty of prisons. Secondly, in the time of his binding over he may remember himself and amend his ways, and by testimony of his own actions and neighbours' reports, his sentence may be mitigated by the judge; for it is amendment not destruction that commonwealth's law requires.

And if this offender run away from that country to another, and so both disobey the peace-makers' command and break his own promise of appearance: then shall the soldiers be sent forth into all places to search for him, and if they catch him, they should bring him before the judge, who shall pronounce sentence of death upon him without mercy.

And if any protect him or shelter him, after hue and cry is made after him, all such protectors shall suffer the loss of freedom for twelve months' time, as is shewed hereafter what that is.

But if the offence should be matter of death, then the peace-maker shall take no promise from him for his appearance, but let the soldier carry him to prison till the next judge's court sits where he shall have his trial.

The work of a task-master.

The work or office of a task-master is to take those into his over-sight as are sentenced by the judge to lose their freedom, and to appoint them their work and to see they do it.

If they do their tasks, he is to allow them sufficient victuals and clothing to preserve the health of their bodies.

But if they prove desperate, wanton or idle, and will not quietly submit to the law, the task-master is to feed them with short diet, and to whip them, for a rod is prepared for the fool's back, till such time as their proud hearts do bend to the law.

And when he finds them subject, he shall then carry a favourable hand towards them, as to offending brethren, and allow them sufficient diet and clothes in hopes of their amendment, but withal see they do their work till by the sentence of the law he be set free again.

The task-master shall appoint them any kind of work or labour as he pleases that is to be done by man.

And if any of these offenders run away, there shall be hue and cry sent after him, and he shall die by the sentence of the judge when taken again.

The work of an executioner.

If any have so highly broke the laws as they come within the compass of whipping, imprisoning and death, the executioner shall cut off the head, hang or shoot to death, or whip the offender according to the sentence of law. Thus you may see what the work of every officer in a town or city is.

What is the work of a judge?

The law itself is the judge of all men's actions, yet he who is chosen to pronounce the law is called judge, because he is the mouth of the law: for no single man ought to judge or interpret the law:

Because the law itself, as it is left us in the letter, is the mind and determination of the Parliament and of the people of the land, to be their rule to walk by and to be the touchstone of all actions.

And that man who takes upon him to interpret the law doth either darken the sense of the law, and so makes it confused and hard to be understood, or else puts another meaning upon it, and so lifts up himself above the Parliament, above the law, and above all people in the land.

Therefore the work of that man who is called judge is to hear any matter that is brought before him; and in all cases of difference between man and man, he shall see the parties on both sides before him, and shall hear each man speak for himself without a fee'd lawyer; likewise he is to examine any witness who is to prove a matter in trial before him.

And then he is to pronounce the bare letter of the law concerning such a thing, for he hath his name 'judge' not because his will and mind is to judge the actions of offenders before him, but because he is the mouth to pronounce the law, who indeed is the true judge. Therefore to this law and to this testimony let everyone have a regard who intends to live in peace in the commonwealth.

But from hence hath arose much misery in the nations under kingly government, in that the man called the judge hath been suffered to interpret the law; and when the mind of the law, the judgment of the Parliament and the government of the land, is resolved into the breast of the judges this bath occasioned much complaining of injustice in judges, in courts of justice, in lawyers, and in the course of the law itself, as if it were an evil rule.

Because the law, which was a certain rule, was varied according to the will of a covetous, envious or proud judge, therefore no marvel though the kingly laws be so intricate, and though few know which way the course of the law goes, because the sentence lies many times in the breast of a judge, and not in the letter of the law.

And so the good laws made by an industrious Parliament are like good eggs laid by a silly gooses and as soon as she hath laid them, she goes her way and lets others take them, and never looks after them more, so that if you lay a stone in her nest, she will sit upon it as if it were an egg.



And so though the laws be good, yet if they be left to the will of a judge to interpret, the execution hath many times proved bad.

And truly as the laws and people of nations have been abused by suffering men (judges) to alter the sense by their interpretation:

So likewise hath the Scriptures of Moses, the prophets, Christ and his apostles been darkened and confounded by suffering ministers to put their inferences and interpretations upon them.

And surely both the judges for the law and the ministers for God's Word have been both unfaithful servants to man and to God, by taking upon them to expound and interpret that rule which they are bound to yield obedience to, without adding to or diminishing from.

What is the judge's court?

In a county or shire there is to be chosen a judge, the peace-makers of every town within that circuit, the overseers, and a band of soldiers attending thereupon.

And this is called the judge's court or the county senate. This court shall sit four times in the year (or oftener if need be) in the country, and four times in the year in great cities. In the first quarter of the year they shall sit in the east part of the county, and the second quarter of the year in the west, in the third in the south and in the fourth in the north.

And this court is to oversee and examine any officer within their county or limits; for their work is to see that everyone be faithful in his place; and if any officer hath done wrong to any, this court is to pass sentence of punishment upon the offender, according to his offence against the law.

If any grievance lie upon any man, wherein inferior officers cannot ease him, this court shall quietly hear his complaint, and ease him; for where a law is wanting, they may prepare a way of ease for the offender till the Parliament sit, who may either establish that conclusion for a law, if they approve of it, or frame another law to that effect; for it is possible that many things may fall out hereafter which the law-makers for the present may not foresee.

If any disorder break in among the people, this court shall set things to rights. If any be bound over to appear at this court, the judge shall hear the matter and pronounce the letter of the law, according to the nature of the offence.

So that the alone work of the judge is-to pronounce the sentence and mind of the law; and all this is but to see the laws executed, that the peace of the commonwealth may be preserved.

What is the work of a commonwealth's Parliament in general?

A Parliament is the highest court of equity in a land, and it is to be chosen every year; and out of every city, town and certain limits of a country 6 through the land, two, three or more men are to be chosen to make up this court.

This court is to oversee all other courts, officers, persons and actions, and to have a full power, being the representative of the whole land, to remove all grievances and to ease the people that are oppressed.

A Parliament hath his rise from the lowest office in a commonwealth, viz. from the father in a family. For as a father's tender care is to remove all grievances from the oppressed children, not respecting one before another; so a Parliament are to remove all burdens from the people of the land, and are not to respect persons who are great before them who are weak; but their eye and care must be principally to relieve the oppressed ones, who groan under the tyrants' laws and power. The strong, or such as have the tyrant power to uphold them, need no help.

But though a Parliament be the father of a land, yet by the covetousness and cheats of kingly government the heart of this father hath been alienated from the children of the Land, or else so over-awed by the frowns of a kingly tyrant :hat they could not or durst not act for the weakest children's ease.

For hath not Parliaments sat and rose again and made Laws to strengthen the tyrant in his throne, and to strengthen the rich and the strong by those laws, and left Oppression upon the backs of the oppressed still?

But I'll not reap 7 up former weaknesses, but rather rejoice in hope of amendment, seeing our present Parliament hath declared England to be a free commonwealth, and to cast out kingly power; and upon this ground I rejoice in hope that succeeding Parliaments will be tender-hearted fathers to the oppressed children of the land;

And not only dandle us upon the knee with good words and promises till particular men's turns be served, but will Fill our bellies and clothe our backs with good actions of Freedom, and give to the oppressed children's children their birthright portion, which is freedom in the commonwealth's land, which the kingly law and power, our cruel step-fathers and step-mothers, have kept from us and our fathers for many years past.

The particular work of a Parliament is fourfold.

First, as a tender father, a Parliament is to empower officers and give out orders for the free planting and reaping of the commonwealth's land, that all who have been oppressed and kept from the free use thereof by conquerors, kings and their tyrant laws may now be set at liberty to plant in freedom

for food and raiment; and are to be a protection to them who labour the earth, and a punisher of them who are idle. But some may say, 'What is that I call commonwealth's land?'

I answer, all that land which hath been withheld from the inhabitants by the conqueror or tyrant kings, and is now recovered out of the hands of that oppression by the joint assistance of the persons and purses of the commoners of the land; for this land is the price of their blood. It is their birthright to them and their posterity, and ought not to be converted into particular hands again by the laws of a free commonwealth.

And in particular, this land is all abbey lands, formerly recovered out of the hands of the pope's power by the blood of the commoners of England, though the kings withheld their rights herein from them.

So likewise all crown lands, bishops' lands, with all parks, forests, chases, now of late recovered out of the hands of the kingly tyrants, who have set lords of manors and taskmasters over the commoners to withhold the free use of the land from them.

So likewise all the commons and waste lands, which are called commons because the poor was to have part therein; but this is withheld from the commoners, either by lords of manors requiring quit rents and overseeing the poor so narrowly that none dares build him a house upon this common land, or plant thereupon without his leave, but must pay him rent, fines and heriots and homage, as unto a conqueror; or else the benefit of this common land is taken away from the younger brethren by rich landlords and freeholders, who overstock the commons with sheep and cattle, so that the poor in many places are not able to keep a cow unless they steal grass for her.

And this is the bondage the poor complain of, that they are kept poor by their brethren in a land where there is so much plenty for every one, if covetousness and pride did not rule as king in one brother over another, and kingly government occasions all this.

Now it is the work of a Parliament to break the tyrants' bonds, to abolish all their oppressing laws, and to give orders, encouragements and directions unto the poor oppressed people of the land, that they forthwith plant and manure this their own land for the free and comfortable livelihood of themselves and posterities;

And to declare to them, it is their own creation rights, faithfully and courageously recovered by their diligence, purses and blood from under the kingly tyrants' and oppressors' power.

The work of a Parliament, secondly,

Is to abolish all old laws and customs which have been the strength of the oppressor, and to prepare and then to enact new laws for the ease and freedom of the people, but yet not without the people's knowledge.

For the work of a Parliament herein is threefold.

first, when old laws and customs of the kings do burden the people, and the people desire the remove of them and the establishment of more easy laws:

It is now the work of a Parliament to search into reason and equity, how relief may be found out for the people in such a case, and to preserve a common peace; and when they have found out a way by debate of counsel among themselves, whereby the people may be relieved, they are not presently to establish their conclusions for a law.

But in the next place, they are to make a public declaration thereof to the people of the land who choose them, for their approbation; and if no objection come in from the people within one month, they may then take the people's silence as a consent thereto.

And then in the third place they are to enact it for a law, to be a binding rule to the whole land. For as the remove of the old laws and customs are by the people's consent, which is proved by their frequent petitioning and requests of such a thing: so the enacting of new laws must be by the people's consent and knowledge likewise.

And here they are to require the consent, not of men interested in the old oppressing laws and customs, as kings used to do, but of them who have been oppressed. And the reason is this:

Because the people must be all subject to the law, under pain of punishment; therefore it is all reason they should know it before it be enacted, that if there be any thing of the counsel of oppression in it, it may be discovered and amended.

But you will say, 'If it must be so, then will men so differ in their judgments, that we shall never agree'. I answer:

There is but bondage and freedom, particular interest or common interest; and he who pleads to bring in particular interest into a free commonwealth will presently be seen and cast out, as one bringing in kingly slavery again.

And men in place and office, where greatness and honour is coming in, may sooner be corrupted to bring in particular interest than a whole land can be, who must either suffer sorrow under a burdensome law, or rejoice under a law of freedom.

And surely those men who are not willing to enslave the people will not be unwilling to consent hereunto.

The work of a Parliament, thirdly,

Is to see all those burdens removed actually, which have hindered or do hinder the oppressed people from the enjoyment of their birthrights.

If their common lands be under the oppression of lords of manors, they are to see the land freed from that slavery.

If the commonwealth's land be sold by the hasty counsel of subtle, covetous and ignorant officers, who act for their own particular interest, and so hath entangled the commoners' land again under colour of being bought and sold:

A Parliament is to examine what authority any had to sell or buy the commonwealth land without a general consent of the people; for it is not any one's but everyone's birthright. And if some through covetousness and self-interest gave consent privately, yet a Parliament, who is the father of a land, ought not to give consent to buy and sell that land which is all the children's birthright and the price of their labours, monies and blood.

They are to declare likewise that the bargain is unrighteous, and that the buyers and sellers are enemies to the peace and freedom of the commonwealth. For indeed the necessity of the people chose a Parliament to help them in their weakness; and where they see a danger like to impoverish or enslave one part of the people to another, they are to give warning and so prevent that danger; for they are the eyes of the land. And surely those are blind eyes that lead the people into bogs, to be entangled in mud again after they are once pulled out.

And when the land is once freed from the oppressors' power and laws, a Parliament is to keep it so, and not suffer it by their consent to have it bought or sold, and so entangled in bondage upon a new account.

And for their faithfulness herein to the people, the people are engaged by love and faithfulness to cleave close to them, in defence and protection. But when a Parliament have no care herein, the hearts of the people run away from them like sheep who have no shepherd.

All grievances are occasioned either by the covetous wills of state-officers, who neglect their obedience to the good laws, and then prefer their own ease, honour and riches before the ease and freedom of the oppressed people. And here a Parliament is to cashier and punish those officers, and place others who are men of public spirits in their rooms:

Or else the people's grievances arise from the practice and power that the kings' laws have given to lords of manors, covetous landlords, tithe-takers or unbounded lawyers, being all strengthened in their oppressions over the people by that kingly law. And when the people are burdened herewith and groan, waiting for deliverance, as the oppressed people of England do at this day; it is then the work of a Parliament to see the people delivered, and that they enjoy their creation freedoms in the

earth. They are not to dally with them, but as a father is ready to help his children out of misery, when they either see them in misery or when the children cry for help; so should they do for the oppressed people.

And surely for this end, and no other, is a Parliament chosen, as is cleared before: for the necessity of common preservation and peace is the fundamental law both to officers and people.

The work of a Parliament, fourthly, is this:

If there be an occasion to raise an army to wage war, either against an invasion of a foreign enemy or against an insurrection at home, it is the work of a Parliament to manage that business for to preserve common peace. And here their work is threefold:

First, to acquaint the people plainly with the cause of the war, and to shew them the danger of such an invasion or insurrection; and so from that cause require their assistance in person for the preservation of the laws, liberties and peace of the commonwealth, according to their engagement when they were chosen, which was this: do you maintain our laws and liberties, and we will protect and assist you.

Secondly, a Parliament is to make choice of understanding, able and public-spirited men to be leaders of an army in this case, and to give them commissions and power in the name of the commonwealth to manage the work of an army.

Thirdly, a Parliament's work in this case is either to send ambassadors to another nation which hath invaded our land, or that intends to invade, to agree upon terms of peace, or to proclaim war; or else to receive and hear ambassadors from other lands for the same business, or about any other business concerning the peace and honour of the land.

For a Parliament is the head of a commonwealth's power, or (as it may be said) it is the great council of an army, from whom originally all orders do issue forth to any officer or soldier.

For if so be a Parliament had not an army to protect them, the rudeness of the people would not obey their proceedings: and if a Parliament were not the representative of the people, who indeed is the body of ail power, the army would not obey their orders.

So then, a Parliament is the head of power in a commonwealth, and it is their work to manage public affairs, in times of war and in times of peace; not to promote the interest of particular men, but for the peace and freedom of the whole body of the land, viz. of every particular man, that none be deprived of his creation rights unless he hath lost his freedom by transgression, as by the laws is expressed.

The work of a commonwealth's ministry, and why one day in seven may be a day of rest from labour.

If there were good laws, and the people be ignorant of them, it would be as bad for the commonwealth as if there were no laws at all.

Therefore according to one of the laws of Israel's commonwealth made by Moses, who was the ruler of the people at that time:

It is very rational and good that one day in seven be still set apart, for three reasons:

First, that the people in such a parish may generally meet together to see one another's faces, and beget or preserve fellowship in friendly love;

Secondly, to be a day of rest or cessation from labour, so that they have some bodily rest for themselves and cattle;

Thirdly, that he who is chosen minister (for that year) in that parish may read to the people three things:

First the affairs of the whole land, as it is brought in by the postmaster (as it is related in his office, hereafter following).

Secondly, to read the law of the commonwealth: not only to strengthen the memory of the ancients, but that the young people also, who are not grown up to ripeness of experience, may be instructed to know when they do well and when they do ill; for the laws of a land hath the power of freedom and bondage, life and death, in its hand, therefore the necessary knowledge to be known, and he is the best prophet that acquaints men therewith: that as men grow up in years, they may be able to defend the laws and government of the land. But these laws shall not be expounded by the reader, for to expound a plain law, as if a man would put a better meaning than the letter itself, produces two evils:

First the pure law and the minds of people will be thereby confounded, for multitude of words darken knowledge;

Secondly the reader will be puffed up in pride, to contemn the lawmakers, and in time that will prove the father and nurse of tyranny, as at this day is manifested by our ministry;

And thirdly because the minds of people generally love discourses, therefore that the wits of men both young and old may be exercised, there may be speeches made in a threefold nature.

First to declare the acts and passages of former ages and governments, setting forth the benefit of freedom by well-ordered governments, as in Israel's commonwealth, and the troubles and bondage which hath always attended oppression and oppressors; as the state of Pharaoh and other tyrant kings, who said the earth and people were theirs and only at their dispose.

Secondly speeches may be made of all arts and sciences, some one day, some another: as in physic, chirurgery,<sup>8</sup> astrology, astronomy, navigation, husbandry and such like. And in these speeches may be unfolded the nature of all herbs and plants from the hyssop to the cedar, as Solomon writ of.

Likewise men may come to see into the nature of the fixed and wandering stars, those great powers of God in the heavens above; and hereby men will come to know the secrets of nature and creation, within which all true knowledge is wrapped up, and the light in man must arise to search it out.

Thirdly speeches may be made sometimes of the nature of mankind, of his darkness and of his light, of his weakness and of his strength, of his love and of his envy, of his sorrow and of his joy, of his inward and outward bondages, and of his inward and outward freedoms, etc. And this is that which the ministry of churches generally aim [at], but, only that they confound their knowledge by imaginary study, when anyone takes upon him to speak without experience.

Now this is the way

To attain to the true knowledge of God (who is the spirit of the whole creation) as he hath spread himself forth in every form, and more eminently in man; as Paul writ, The creation in all the several bodies and forms are but the mansions or fulness of him who hath filled all things with himself.

And if the earth were set free from kingly bondage, so that everyone were sure to have a free livelihood, and if this liberty were granted, then many secrets of God, and his works in nature, would be made public, which men nowadays keep secret to get a living by: so that this kingly bondage is the cause of the spreading of ignorance in the earth. But when commonwealth's freedom is established, and Pharisaical or kingly slavery cast out, then will knowledge cover the earth, as the waters cover the seas; and not till then.

He who is the chosen minister for that year to read shall not be the only man to make sermons or speeches; but everyone who hath any experience, and is able to speak of any art or language or of the nature of the heavens above or of the earth below, shall have free liberty to speak when they offer themselves, and in a civil manner desire an audience, and appoint his day. yet he who is the reader may have his liberty to speak too, but not to assume all the power to himself, as the proud and ignorant clergy have done, who have bewitched all the world by their subtle covetousness and pride.

And everyone who speaks of any herb, plant, art or nature of mankind, is required to speak nothing by imagination, but what he hath found out by his own industry and observation in trial.



And because other nations are of several languages, therefore these speeches may be made sometimes in other languages, and sometimes in our mother tongue, that so the men of our English commonwealth may attain to all knowledges, arts and languages, and that everyone may be encouraged in his industry, and purchase the countenance and love of their neighbourhood for their wisdom and experimental knowledge in the things which are.

And thus to speak, or thus to read the law of nature (or God) as he hath written his name in every body, is to speak a pure language, and this is to speak the truth as Jesus Christ spake it, giving to everything its own weight and measure.

By this means in time men shall attain to the practical knowledge of God truly, that they may serve him in spirit and truth; and this knowledge will not deceive a man.

'Aye but,' saith the zealous but ignorant professor,

'This is a low and carnal ministry indeed, this leads men to know nothing but the knowledge of the earth and the secrets of nature, but we are to look after spiritual and heavenly things.' I answer:

To know the secrets of nature is to know the works of God; and to know the works of God within the creation is to know God himself, for God dwells in every visible work or body.

And indeed if you would know spiritual things, it is to know how the spirit or power of wisdom and life, causing motion or growth, dwells within and governs both the several bodies of the stars and planets in the heavens above, and the several bodies of the earth below, as grass, plants, fishes, beasts, birds and mankind; for to reach God beyond the creation, or to know what he will be to a man after the man is dead, if any otherwise than to scatter him into his essences of fire, water, earth and air of which he is compounded, is a knowledge beyond the line or capacity of man to attain to while he lives in his compounded body.

And if a man should go to imagine what God is beyond the creation, or what he will be in a spiritual demonstration after a man is dead, he doth (as the proverb saith) build castles in the air, or tells us of a world beyond the moon and beyond the sun, merely to blind the reason of man.

I'll appeal to your self in this question, what other knowledge have you of God but what you have within the circle of the creation?

For if the creation in all its dimensions be the fulness of him that fills all with himself, and if you yourself be part of this creation, where can you find God but in that line or station wherein you stand?

God manifests himself in actual knowledge, not in imagination; he is still in motion, either in bodies upon earth, or in the bodies in the heavens, or in both; in the night and in the day, in winter, in summer, in cold, in heat, in growth or not in growth.

But when a studying imagination comes into man, which is the devil, for it is the cause of all evil and sorrows in the world: that is he who puts out the eyes of man's knowledge, and tells him he must believe what others have writ or spoke, and must not trust to his own experience. And when this bewitching fancy sits in the chair of government, there is nothing but saying and unsaying, frowardness, covetousness, fears, confused thoughts and unsatisfied doubtings, all the days of that man's reign in the heart.

Or secondly, examine yourself, and look likewise into the ways of all professors, and you shall find that the enjoyment of the earth below, which you call a low and a carnal knowledge, is that which you and all professors (as well as the men of the world, as you call them) strive and seek after.

Wherefore are you so covetous after the world, in buying and selling? counting yourself a happy man if you be rich, and a miserable man if you be poor. And though you say, heaven after death is a place of glory, where you shall enjoy God face to face, yet you are loath to leave the earth to go thither.

Do not your ministers preach for to enjoy the earth? Do not professing lawyers, as well as others, buy and sell the conqueror's justice, that they may enjoy the earth? Do not professing soldiers fight for the earth, and seat themselves in that land which is the birthright of others as well as theirs, shutting others out? Do not all professors strive to get earth, that they may live in plenty by other men's labours?

Do you not make the earth your very rest? Doth not the enjoying of the earth please the spirit in you? And then you say, God is pleased with your ways and blesseth you. If you want earth and become poor, do you not say, God is angry with you and crosseth you?

Why do you heap up riches? Why do you eat and drink and wear clothes? Why do you take a woman and lie with her to beget children? Are not all these carnal and low things of the earth? And do you not live in them, and covet them as much as any? nay more than many which you call men of the world?

And it being thus with you, what other spiritual or heavenly things do you seek after more than others? And what is in you more than in others? If you say, 'There is'; then surely you ought to let these earthly things alone to the men of the world, as you call them, whose portions these are; and keep you within the compass of your own sphere, that others seeing you live a life above the world in peace and freedom, neither working yourself nor deceiving, nor compelling others to work for you, they may be drawn to embrace the same spiritual life by your single-hearted conversation. Well, I have done here.

Let us now examine your divinity,

Which you call heavenly and spiritual things, for herein speeches are made not to advance knowledge, but to destroy the true knowledge of God. For divinity does not speak the truth as it is hid in every body, but it leaves the motional knowledge of a thing as it is and imagines, studies or thinks what may be, and so runs the hazard, true or false. And this divinity is always speaking words to deceive the simple, that he may make them work for him and maintain him, but he never comes to action himself to do as he would be done by; for he is a monster who is all tongue and no hand.

This divining doctrine, which you call spiritual and heavenly things, is the thief and the robber. He comes to spoil the vineyard of a man's peace, and does not enter in at the door but he climbs up another way. And this doctrine is twofold.

First he takes upon him to tell you the meaning of other men's words and writing by his studying or imagining what another man's knowledge might be, and by thus doing darkens knowledge and wrongs the spirit of the authors who did write and speak those things which he takes upon him to interpret.

Secondly he takes upon him to foretell what shall befall a man after he is dead, and what that world is beyond the sun and beyond the moon, etc. And if any man tell him there is no reason for what you say, he answers, 'You must not judge of heavenly and spiritual things by reason, but you must believe what is told you, whether it be reason or no'. There is a threefold discovery of falsehood in this doctrine.

For first it is a doctrine of a sickly and weak spirit, who hath lost his understanding in the knowledge of the creation and of the temper of his own heart and nature, and so runs into fancies, either of joy or sorrow.

And if the passion of joy predominate, then he fancies to himself a personal God, personal angels and a local place of glory which, he saith, he and all who believes what he saith shall go to after they are dead.

And if sorrow predominate, then he fancies to himself a personal devil and a local place of torment, that he shall go to after he is dead, and this he speaks with great confidence.

Or secondly, this is the doctrine of a subtle running spirit, to make an ungrounded wise man mad: that he might be called the more excellent man in knowledge. For many times when a wise understanding heart is assaulted with this doctrine of a God, a devil, a heaven and a hell, salvation and damnation after a man is dead, his spirit being not strongly grounded in the knowledge of the creation, nor in the temper of his own heart, he strives and stretches his brains to find out the depth of that doctrine and cannot attain to it: for indeed it is not knowledge but imagination; and so, by poring and puzzling himself in it, loses that wisdom he had, and becomes distracted and mad. And if

the passion of joy predominate, then he is merry and sings and laughs, and is ripe in the expressions of his words and will speak strange things: but all by imagination. But if the passion of sorrow predominate, then he is heavy and sad, crying out, He is damned, God hath forsaken him and he must go to hell when he dies, he cannot make his calling and election sure. And in that distemper many times a man doth hang, kill or drown himself; so that this divining doctrine, which you call 'spiritual and heavenly things' torments people always when they are weak, sickly and under any distemper; therefore it cannot be the doctrine of Christ the saviour.

For my own part, my spirit hath waded deep to find the bottom of this divining spiritual doctrine: and the more I searched, the more I was at a loss; and I never came to quiet rest, and to know God in my spirit, till I came to the knowledge of the things in this book. And let me tell you, they who preach this divining doctrine are the murderers of many a poor heart who is bashful and simple, and that cannot speak for himself but that keeps his thoughts to himself.

Or thirdly, this doctrine is made a cloak of policy by the subtle elder brother, to cheat his simple younger brother of the freedoms of the earth. For, saith the elder brother, 'The earth is mine and not yours, brother; and you must not work upon it unless you will hire it of me; and you must not take the fruits of it unless you will buy them of me, by that which I pay you for your labour. For if you should do otherwise, God will not love you, and you shall not go to heaven when you die, but the devil will have you and you must be damned in hell.'

If the younger reply and say, 'The earth is my birthright as well as yours, and God who made us both is no respecter of persons: therefore there is no reason but I should enjoy the freedoms of the earth for my comfortable livelihood as well as you; brother.'

'Aye but', saith the elder brother, 'you must not trust to your own reason and understanding, but you must believe what is written and what is told you; and if you will not believe, your damnation will be the greater.'

'I cannot believe', saith the younger brother, 'that our righteous creator should be so partial in his dispensations of the earth, seeing our bodies cannot live upon earth without the use of the earth.'

The elder brother replies, 'What, will you be an atheist and a factious man? Will you not believe God?'

'Yes,' saith the younger brother, 'if I knew God said so I should believe, for I desire to serve him.'

'Why,' saith the elder brother, 'this is his Word, and if you will not believe it, you must be damned; but if you will believe it, you must go to heaven.'

Well, the younger brother, being weak in spirit and having not a grounded knowledge of the creation nor of himself, is terrified and lets go his hold in the earth, and submits himself to be a slave to his brother for fear of damnation in hell after death, and in hopes to get heaven thereby after he is dead; and so his eyes are put out, and his reason is blinded.

So that this divining spiritual doctrine is a cheat; for while men are gazing up to heaven, imagining after a happiness or fearing a hell after they are dead, their eyes are put out? that they see not what is their birthrights, and what is to be done by them here on earth while they are living. This is the filthy dreamer, and the cloud without rain.

And indeed the subtle clergy do know that if they can but charm the people, by this their divining doctrine, to look after riches, heaven and glory when they are dead, that then they shall easily be the inheritors of the earth, and have the deceived people to be their servants.

This divining doctrine, which you call spiritual and heavenly, was not the doctrine of Christ; for his words were pure knowledge, they were words of life. For he said, He spoke what he had seen with his Father; for he had the knowledge of the creation, and spake as everything was.

And this divinity came in after Christ to darken his knowledge; and it is the language of the mystery of iniquity and Antichrist, whereby the covetous, ambitious and serpentine spirit cozens the plain-hearted of his portions in the earth.

And divinity cozens a plain heart two ways. First, if a man have an estate, according to the kings' laws, he is made by this charm to give it or baze 9 it away to the priests or to religious uses, in hopes to get heaven when he is dead.

Or secondly, a man by running to hear divinity sermons, and dancing after his charming pipe, neglects his labour and so runs into debt, and then his fellow professors will cast him into prison and starve him there, and their divinity will call him a hypocrite and wicked man, and become a devil to torment him in that hell.

But surely light is so broke out that it will cover the earth, so that the divinity charmers shall say, The people will not hear the voice of our charming, charm we never so wisely. And all the priests and clergy and preachers of these spiritual and heavenly things, as they call them, shall take up the lamentation, which is their portion, Alas, alas, that great city Babylon, that mighty city divinity, which hath filled the whole earth with her sorcery and deceived all people, so that the whole world wondered after this Beast; how is it fallen, and how is her judgment come upon her in one hour? And further, as you may read, Rev. 18.10.

The officer of the postmaster.

In every parish throughout the commonwealth shall be chosen two men (at the time when other officers are chosen), and these shall be called postmasters. And whereas there are four parts of the land, east, west, north, south, there shall be chosen in the chief city two men to receive in what the postmaster of the east country brings in, and two men to receive in what the postmaster of the west brings in, and two for the north, and so two for the south.

Now the work of the country postmaster shall be this: they shall every month bring up or send by tidings from their respective parishes to the chief city, of what accidents or passages fall out which is either to the honour or dishonour, hurt or profit, of the commonwealth; and if nothing have fallen out in that month worth observation, then they shall write down peace or good order in such a parish.

And when these respective postmasters have brought up their bills or certificates from all parts of the land, the receivers of those bills shall write down everything in order from parish to parish in the nature of a weekly bill of observation.

And those eight receivers shall cause the affairs of the four quarters of the land to be printed in one book with what speed may be, and deliver to every postmaster a book, that as they bring up the affairs of one parish in writing, they may carry down in print the affairs of the whole land.

The benefit lies here, that if any part of the land be visited with plague, famine, invasion or insurrection, or any casualties, the other parts of the land may have speedy knowledge, and send relief.

And if any accident fall out through unreasonable action or careless neglect, other parts of the land may thereby be made watchful to prevent like danger.

Or if any through industry or ripeness of understanding have found out any secret in nature, or new invention in any art or trade or in the tillage of the earth, or such like, whereby the commonwealth may more flourish in peace and plenty, for which virtues those persons received honour in the places where they dwelt:

When other parts of the land hear of it, many thereby will be encouraged to employ their reason and industry to do the like, that so in time there will not be any secret in nature which now lies hid (by reason of the iron age of kingly oppressing government) but by some or other will be brought to light, to the beauty of our commonwealth.

The rise of a commonwealth's army.

After that the necessity of the people in a parish, in a county and in a land, hath moved the people to choose officers to preserve common peace, the same necessity causeth the people to say to their officers,

'Do you see our laws observed for our common preservation, and we will assist and protect you.'

This word 'assist' and 'protect' implies the rising of the people by force of arms to defend their laws and officers, who rule well, against any invasion, insurrection or rebellion of selfish officers or rude people; yea to beat down the turbulency of any foolish spirit that shall arise to break our common peace.

So that the same law of necessity of common peace, which moved the people to choose officers and to compose a law for to be a rule of government, the same law of necessity of protection doth raise an army; so that an army, as well as other officers in a commonwealth, spring from one and the same root, viz. from the necessity of common preservation.

An army is twofold, viz. a ruling army or a fighting army.

A ruling army is called magistracy in times of peace, keeping that land and government in peace by execution of the laws, which the fighting army did purchase in the field by their blood out of the hands of oppression.

And here all officers, from the father in a family to the parliament in a land, are but the heads and leaders of an army; and all people arising to protect and assist their officers, in defence of a right-ordered government, are but the body of an army.

And this magistracy is called the rejoicing of all nations, when the foundation thereof are laws of common equity, whereby every single man may enjoy the fruit of his labour in the free use of the earth, without being restrained or oppressed by the hands of others.

Secondly, a fighting army, called soldiers in the field, when the necessity of preservation, by reason of a foreign invasion or inbred oppression, do move the people to arise in an army to cut and tear to pieces either degenerated officers, or rude people who seek their own interest and not common freedom, and through treachery do endeavour to destroy the laws of common freedom, and to enslave both the land and people of the commonwealth to their particular wills and lusts.

And this war is called a plague, because that cursed enmity of covetousness, pride and vain-glory and envy in the heart of mankind did occasion the rise of it, because he will not be under the moderate observation of any free and right order unless he himself be king and lord over other persons and their labours.

For now the people do arise to defend their faithful officers against such officers as are unfaithful, and to defend their laws and common peace.

The use or work of a fighting army in a commonwealth

Is to beat down all that arise to endeavour to destroy the liberties of the commonwealth. For as, in the days of monarchy, an army was used to subdue all who rebelled against kingly property, so in the days of a free commonwealth an army is to be made use of to resist and destroy all who endeavour to keep up or bring in kingly bondage again.

The work of this fighting army is twofold.

The first is to withstand the invasion or coming in of a foreign enemy, whose invasion is for no other end but to take away our land and earth from us, to deny us the free use thereof, to become kings and landlords over us and to make us their slaves.

As William the Conqueror when he had conquered England, he gave not only the land in parcels to his soldiers, but he gave all men, their wives and children within such a lordship to his lords of manors, to do with them as they pleased. And for this cause now doth an army arise to keep out an invasion of a foreigner, that by the defence of our army, who is part of ourselves, the rest of our brethren in the commonwealth may plough, sow and reap, and enjoy the fruits of their labours, and so live in peace in their own land.

Or secondly, if a land be conquered and so enslaved as England was under the kings and conquering laws, then an army is to be raised with as much secrecy as may be, to restore the land again and set it free, that the earth may become a common treasury to all her children, without respecting persons, as it was before kingly bondage came in, as you may read, I Sam. 8.

This latter is called civil wars, and this is the wars of the commoners of England against King Charles now cast out, for he and his laws were the successive power of that Norman conquest over England.

And now the commoners of England in this age of the world are rise up in an army, and have cast out that invasion of the Duke of Normandy and have won their land and liberties again by the sword, if they do not suffer their counsels to befool them into slavery again upon a new account.

Therefore you army of England's commonwealth, look to it ! The enemy could not beat you in the field, but they may be too hard for you by policy in counsel, if you do not stick close to see common freedom established.

For if so be that kingly authority be set up in your laws again, King Charles hath conquered you and your posterity by policy and won the field of you, though you seemingly have cut off his head.

For the strength of a king lies not in the visible appearance of his body, but in his will, laws and authority, which is called monarchical government.



But if you remove kingly government and set up true and free commonwealth's government, then you gain your crown, and keep it, and leave peace to your posterity, otherwise not.

And thus doing makes a war either lawful or unlawful.

An army may be murderers and unlawful.

If an army be raised to cast out kingly oppression, and if the heads of that army promise a commonwealth's freedom to the oppressed people if in case they will assist with person and purse, and if the people do assist, and prevail over the tyrant, those officers are bound by the law of justice (who is God) to make good their engagements. And if they do not set the land free from the branches of the kingly oppression, but reserve some part of the kingly power to advance their own particular interest, whereby some of their friends are left under as great slavery to them as they were under the kings, those officers are not faithful commonwealth's soldiers, they are worse thieves and tyrants than the kings they cast out; and that honour they seemed to get by their victories over the commonwealth's oppressor they lose again by breaking promise and engagement to their oppressed friends who did assist them.

For what difference is there between a professed tyrant, that declares himself a tyrant in words, laws and deeds, as all conquerors do, and him who promises to free me from the power of the tyrant if I'll assist him; and when I have spent my estate and blood and the health of my body, and expect my bargain by his engagements to me, he sits himself down in the tyrant's chair and takes the possession of the land to himself, and calls it his and none of mine, and tells me he cannot in conscience let me enjoy the freedom of the earth with him, because it is another man's right?

And now my health and estate is decayed, and I grow in age, I must either beg or work for day wages, which I was never brought up to, for another; whenas the earth is as freely my inheritance and birthright as his whom I must work for; and if I cannot live by my weak labours but take where I need, as Christ sent and took the ass's colt in his need, there is no dispute but by the kings and 10 laws he will hang me for a thief.

But hear, O thou righteous spirit of the whole creation, and judge who is the thief: him who takes away the freedom of the common earth from me, which is my creation rights and which I have helped to purchase out of the hands of the kingly oppressor by my purse and person, and which he hath taken for wages of me;

Or I, who takes the common earth to plant upon for my free livelihood, endeavouring to live as a free commoner in a free commonwealth, in righteousness and peace.

Such a soldier as this engagement-breaker is neither a friend to the creation nor to a particular commonwealth, but a self-lover and a hypocrite, for he did not fight to set the earth free from the

bondage of the oppressor as he pretended by his engagements: but to remove that power out of the other's hand into his own. And this is just like the beasts who fight for mastery and keeps it, not relieving but still lording and kinging over the weak. These are monarchical soldiers not commonwealth's soldiers; and such a soldier is a murderer and his warfare is unlawful.

But soldiers of true noble spirits will help the weak and set the oppressed free, and delight to see the commonwealth flourish in freedom, as well as their own gardens. There is none of this true nobility in the monarchical army, for they are all self-lovers; the best is as a briar, and the most upright amongst them is as a thorn held. Speak you prophets of old if this be not true.

A monarchical army lifts up mountains and makes valleys, viz. advances tyrants and treads the oppressed in the barren lanes of poverty.

But a commonwealth's army is like John Baptist, who levels the mountains to the valleys, pulls down the tyrant and lifts up the oppressed: and so makes way for the spirit of peace and freedom to come in to rule and inherit the earth.

And by this which hath been spoken, an army may see wherein they may do well, and wherein they may do hurt.

#### **CHAP. V. - Education of mankind, in Schools and Trades.**

Mankind in the days of his youth is like a young colt, wanton and foolish, till he be broke by education and correction; and the neglect of this care, or the want of wisdom in the performance of it, hath been and is the cause of much division and trouble in the world.

Therefore the law of a commonwealth does require that not only a father but that all overseers and officers should make it their work to educate children in good manners, and to see them brought up in some trade or other, and to suffer no children in any parish to live in idleness and youthful pleasure all their days, as many have been, but that they be brought up like men and not like beasts: that so the commonwealth may be planted with laborious and wise experienced men, and not with idle fools.

Mankind may be considered in a fourfold degree, his childhood, youth, manhood and old age. His childhood and his youth may be considered from his birth till forty years of age; and within this compass of time, after he is weaned from his mother, who shall be the nurse herself if there be no defect in nature, his parents shall teach him a civil and humble behaviour toward all men. Then send him to school, to learn to read the laws of the commonwealth, to ripen his wits from his childhood, and so to proceed in his learning till he be acquainted with all arts and languages. And the reason is threefold:

First, by being acquainted with the knowledge of the affairs of the world, by this traditional knowledge they may be the better able to govern themselves like rational men;

Secondly, they may become thereby good commonwealth's men, in supporting the government thereof, by being acquainted with the nature of government;

Thirdly, if England have occasion to send ambassadors to any other land, we may have such as are acquainted with their language; or if any ambassador come from other lands, we may have such as can understand their speech.

But one sort of children shall not be trained up only to book learning and no other employment, called scholars, as they are in the government of monarchy; for then through idleness and exercised wit therein they spend their time to find out policies to advance themselves to be lords and masters above their labouring brethren, as Simeon and Levi do, which occasions all the trouble in the world.

Therefore, to prevent the dangerous events of idleness in scholars, it is reason, and safe for common peace, that after children have been brought up at schools to ripen their wits, they shall then be set to such trades, arts and sciences as their bodies and wits are capable of; and therein continue till they come to forty years of age.

For all the work of the earth, or in trades, is to be managed by youth, and by such as have lost their freedoms.

Then from forty years of age till fourscore, if he live so long, which is the degree of manhood and old age, they shall be freed from all labour and work, unless they will themselves.

And from among this degree of mankind shall be chosen all officers and overseers, to see the laws of the commonwealth observed.

For as all men shall be workers or waiters in store-houses till they be forty years of age, so none shall be chosen a public officer till he be full forty years of age: for by this time man hath learned experience to govern himself and others: for when young wits are set to govern, they wax wanton, etc.

What trades should mankind be brought up in?

In every trade, art and science, whereby they may find out the secrets of the creation, and that they may know how to govern the earth in right order.

There are five fountains from whence all arts and sciences have their influences: he that is an actor in any or in all the five parts is a profitable son of mankind; he that only contemplates and talks of what

he reads and hears, and doth not employ his talent in some bodily action for the increase of fruitfulness, freedom and peace in the earth, is an unprofitable son.

The first fountain is the right planting of the earth to make it fruitful, and this is called husbandry. And there are two branches of it:

As first, planting, digging, dunging, liming, burning, grubbing and right ordering of land, to make it fit to receive seed, that it may bring forth a plentiful crop. And under this head all millers, maltsters, bakers, harness-makers for ploughs and carts, rope-makers, spinners and weavers of linen and such like, are all but good husbandry.

The second branch of husbandry is gardening, how to plant, graft and set all sort of fruit trees, and how to order the ground for flowers, herbs and roots for pleasure, food or medicinal. And here all physicians, chirurgeons,<sup>11</sup> distillers of all sorts of waters, gatherers of drugs, makers of wines and oil, and preservers of fruits and such like, may learn by observation what is good for all bodies, both man and beasts.

The second fountain is mineral employment, and that is to search into the earth to find out mines of gold and silver, brass, iron, tin, lead, cannel <sup>12</sup> coal and stone of all sorts, saltpetre, salt and alum-springs and such like. And here all chemists, gunpowder-makers, masons, smiths and such like, as would find out the strength and power of the earth, may learn how to order these for the use and profit of mankind.

The third fountain is the right ordering of cattle, whether by shepherds or herdsmen; and such may learn here how to breed and train up cows for the dairies, bulls and horses for the saddle or yoke. And here all tanners, hatters, shoemakers, glovers, spinners of wool, clothiers, tailors, dyers and such like, may learn how to order and look to these.

The fourth fountain is the right ordering of woods and timber trees, for planting, dressing, felling, framing of timber for all uses, for building houses or ships. And here all carpenters, joiners, throsters,<sup>13</sup> plough-makers, instrument-makers for music, and all who work in wood and timber, may find out the secret[s] of nature, to make trees more Plentiful and thriving in their growth and profitable for use.

The fifth fountain, from whence reason is exercised to find out the secrets of nature, is [to] observe the rising and setting of the sun, moon and the powers of the heavens above; and the motion of the tides and seas, and their several effects, powers and operations upon the bodies of man and beast. And here may be learned astrology, astronomy and navigation, and the motions of the winds and the causes of several appearances of the face of heaven, either in storms or in fairness.

And in all these five fountains here is knowledge in the practice, and it is good.

But there is traditional knowledge, which is attained by reading or by the instruction of others, and not practical but leads to an idle life; and this is not good.

The first is a laborious knowledge, and a preserver of common peace, which we find God himself acting; for he put forth his own wisdom in practice when he set his strength to work to make the creation: for God is an active power, not an imaginary fancy.

The latter is an idle, lazy contemplation the scholars would call knowledge; but it is no knowledge but a show of knowledge, like a parrot who speaks words but he knows not what he saith. This same show of knowledge rests in reading or contemplating or hearing others speak, and speaks so too, but will not set his hand to work. And from this traditional knowledge and learning rise up both clergy and lawyer, who by their cunning insinuations live merely upon the labour of other men, and teach laws which they themselves will not do, and lays burdens upon others which they themselves will not touch with the least of their fingers. And from hence arises all oppressions, wars and troubles in the world; the one is the son of contention, the other the son of darkness, but both the supporters of bondage, which the creation groans under.

Therefore to prevent idleness and the danger of Machiavellian cheats, it is profitable for the commonwealth that children be trained lip in trades and some bodily employment, -as well as in learning languages or the histories of former ages.

And as boys are trained up in learning and in trades, so all maids shall be trained up in reading, sewing, knitting, spinning of linen and woollen, music, and all other easy neat works, either far to furnish store-houses with linen and woollen cloth, or for the ornament of particular houses with needle-work.

And if this course were taken, there would be no idle person nor beggars in the land, and much work would be done by that now lazy generation for the enlarging of the common treasures.

And in the managing of any trade, let no young wit be crushed in his invention; for if any man desire to make a new trial of his skill in any trade or science, the overseers shall not hinder him, but encourage him therein: that so the spirit of knowledge may have his full growth in man, to find out the secret in every art.

And let everyone who finds out a new invention have a deserved honour given him; and certainly, when men are sure of food and raiment, their reason will be ripe and ready to dive into the secrets of the creation, that they may learn to see and know God (the spirit of the whole creation) in all his works; for fear of want, and care to pay rent to taskmasters, hath hindered many rare inventions.

So that kingly power hath crushed the spirit of knowledge, and would not suffer it to rise up in its beauty and fulness, but by his club law hath preferred the spirit of imagination, which is a deceiver, before it.

There shall be no buying and selling of the earth, nor of the fruits thereof .

For by the government under kings, the cheaters hereby have cozened the plain-hearted of their creation birthrights, and have possessed themselves in the earth and calls it theirs and not the others' and so have brought in that poverty and misery which lies upon many men.

And whereas the wise should help the foolish, and the strong help the weak, the wise and the strong destroys the weak and the simple.

And are not all children generally simple and weak, and know not the things that belong to their peace till they come to ripe age? But before they come to that understanding, the cunning ones who have more strength and policy have by this hypocritical, lying, unrighteous and cheating art of buying and selling wrung the freedoms of the earth out of their hands, and cozened them of their birthrights.

So that when they come to understanding, they see themselves beggars in the midst of a fruitful land, and so the proverb is true, 'Plain dealing is a jewel, but he who uses it shall die a beggar'. And why?

Because this buying and selling is the nursery of cheaters, it is the law of the conqueror and the righteousness of the scribes and Pharisees, which both killed Christ and hindered his resurrection, as much as darkness can to put out light.

And these cunning cheaters commonly become the rulers of the earth, and then the city mankind mourns, for not the wise poor man, but the cunning rich man, was always made an officer and ruler, such a one as by his stolen interest in the earth would be sure to hold others in bondage of poverty and servitude to him and his party.

And hence arise oppression and tyranny in the earth upon the backs of the weak younger brethren, who are made younger brothers indeed, as the proverb is, by their cunning elder brother; and as Daniel said, The basest of men under kingly government were set to rule, who can command but not obey, who can take other men's labours to live at ease, but not work themselves.

Therefore there shall be no buying and selling in a free commonwealth, neither shall any one hire his brother to work for him.

If the commonwealth might be governed without buying and selling, here is a platform of government for it, which is the ancientest law of righteousness to mankind in the use of the earth, and which is the very height of earthly freedoms. But if the minds of the people, through covetousness and proud

ignorance, will have the earth governed by buying and selling still, this same platform, with a few things subtracted, declares an easy way of government of the earth for the quiet of people's minds and preserving of peace in the land.

For as, like a tradesman, I ask the highest price:

Yet I may fall (if you will rise) upon a good advice.

How must the earth be planted?

The earth is to be planted, and the fruits reaped and carried into barns and store-houses, by the assistance of every family. And if any man or family want corn or other provision they may go to the store-houses and fetch without money. If they want a horse to ride, go into the fields in summer, or to the common stables in winter, and receive one from the keepers; and when your journey is performed, bring him where you had him, without money. If any want food or victuals, they may either go to the butchers' shops, and receive what they want without money; or else go to the flocks of sheep or herds of cattle, and take and kill what meat is needful for their families, without buying and selling. And the reason why all the riches of the earth are a common stock is this, because the earth, and the labours thereupon, are managed by common assistance of every family, without buying and selling; as is shewn how more largely in the office of overseers for trades and the law for store-houses.

The laws for the right ordering thereof, and the officers to see the laws executed to preserve the peace of every family and the peace of every man, and to improve and promote every trade, is shewed in the work of officers and by the laws following.

None will be an enemy to this freedom, which indeed is to do to another as a man would have another do to him, but covetousness and pride, the spirit of the old grudging snapping Pharisees, who gives God abundance of good words in their sermons, in their prayers, in their fasts and in their thanksgivings, as though none should be more faithful servants to him than they: nay, they will shun the company, imprison and kill everyone that will not worship Go(l, they are so zealous.

Well now, God and Christ hath enacted an everlasting law, which is love; not only one another of your own mind, but love your enemies too, such as are not of your mind: and, having food and raiment, therewith be content.

Now here is a trial for you, whether you will be faithful to God and Christ in obeying his laws; or whether you will destroy the man-child of true freedom, righteousness and peace in his resurrection.

And now thou wilt give us either the tricks of a soldier, face about and return to Egypt, and so declare thyself to be part of the serpent's seed, that must bruise the heel of Christ; or else to be one of the

plain-hearted sons of promise, or members of Christ, who shall help to bruise the serpent's head, which is kingly oppression; and so bring in everlasting righteousness and peace into the earth Well, the eye is now open.

Store-houses shall be built and appointed in all places, and be the common stock.

There shall be store-houses in all places, both in the country and in cities, to which all the fruits of the earth, and other works made by tradesmen, shall be brought, and from thence delivered out again to particular families, and to everyone as they want for their use; or else to be transported by ship to other lands, to exchange for those things which our land will not or does not afford.

For all the labours of husbandmen and tradesmen within the land, or by navigation to or from other lands, shall be all upon the common stock.

And as every one works to advance the common stock, so every one shall have a free use of any commodity in the store-house, for his pleasure and comfortable livelihood without buying and selling or restraint from any.

And having food and raiment, lodging and the comfortable societies of his own kind, what can a man desire more in these days of his travel? 14

Indeed, covetous, proud and beastly-minded men desire more, either to lie by them to look upon, or else to waste and spoil it upon their lusts; while other brethren live in straits for want of the use thereof.

But the laws and faithful officers of a free commonwealth do regulate the unrational practice of such men.

There are two sorts of store-houses general and particular.

The general store-houses are such houses as receive in all commodities in the gross, as all barns and places to lay corn and the fruits of the earth at the first reaping; and these may be called store-houses for corn, flax, wool; for leather, for iron, for linen and woollen cloth or for any commodity that comes into our hand 15 by shipping; from whence [a] particular family or shop-keepers may fetch as they need, to furnish their lesser shops.

So likewise herds of cattle in the field, flocks of sheep and horses, are all common store-houses- so that from the herds and flocks every family may fetch what they want for food or pleasure, without buying and selling.



So likewise all public dairies are store-houses for butter and cheese: yet every family may have cows for their own use, about their own house.

And these general store-houses shall be filled and preserved by the common labour and assistance of every family, as is mentioned in the office of overseer for trades.

And from these public houses, which are the general stock of the land, all particular tradesmen may fetch materials for their particular work as they need, or to furnish their particular dwellings with any commodities.

Secondly, there are particular store-houses or shops,

To which the tradesmen shall bring their particular works: as all instruments of iron to the iron-shops, hats to shops appointed for them; gloves, shoes, linen and woollen cloth in smaller parcels, to shops appointed for every one of them; and the like.

Even as now we have particular trade[rs?] in cities and towns, called shopkeepers, which shall remain still as they be, only altered in their receiving in and delivering out. For whereas by the law of kings or conquerors they do receive in and deliver out by buying and selling, and exchanging the conqueror's picture or stamp upon a piece of gold or silver for the fruits of the earth; now they shall (by the laws of the commonwealth) receive into their shops, and deliver out again freely, without buying and selling.

They shall receive in, as into a store-house, and deliver out again freely, as out of a common store-house, when particular persons or families come for anything they need, as now they do by buying and selling under kingly government.

For as particular families and tradesmen do make several works more than they can make use of: as hats, shoes, gloves, stockings, linen and woollen cloth and the like, and do carry their particular work to store-houses:

So it is all reason and equity that they should go to other store-houses, and fetch any other commodity which they want and cannot make; for as other men partakes of their labours, it is reason they should partake of other men's.

And all these store-houses and shops shall be orderly kept by such as shall be brought up to be waiters therein, as is mentioned in the office of overseers for trades.

For as there are some men more ingenious to work, so other men are more ingenious in keeping of store-houses and shops, to receive in and deliver out commodities. And all this easy work may be called waiting at such and such a store-house: as some may wait at corn houses, some at linen and

woollen houses, some at leather, some at iron shops; and every general and particular commodity shall be known where they are by their houses and shops, as it is at this day. So that towns and cities, and every family almost, are but store-houses of one commodity or other, for the uses of the commonwealth or to transport to other lands.

Now this same free practice will kill covetousness, pride and oppression: for when men have a law to buy and sell, then, as I have said before, the cunning cheaters get great estates by other men's labours; and being rich thereby, become oppressing lords over their brethren; which occasions all our troubles and wars in all nations.

Come hither now, all you who challenge your brethren to deny Christ, as though you were the only men that love Christ and would be true to him.

Here is a trial of your love: can you be as ready to obey the law of-liberty, which is the command of Christ, as you would have others to obey your kingly laws of bondage? It may be you will either storm, or go away sorrowful; does not Christ tell you, that if you have food and raiment, you should therewith be content? And in this common freedom, here will be food and raiment, ease and pleasure plentiful, both for you and your brethren; so that none shall beg or starve, or live in the straits of poverty- and this fulfils that righteous law of Christ, Do as you would be done by: for that law of Christ can never be performed till you establish commonwealth's freedom.

Therefore now let it appear, seeing the child is come to the birth, whether you will receive Christ who is the spreading spirit of freedom, righteousness and peace; or whether you will return to monarchy, to embrace that Egyptian bondage still. Well, here is life and death set before you, take whether you will; but know that unless your righteousness exceed the righteousness of the kingly and lordly scribes and Pharisees, you shall never enjoy true peace in your spirit.

#### **CHAP. VI. - The Kings' old laws cannot govern a free Commonwealth.**

They cannot govern in times of bondage and in times of freedom too: they have indeed served many masters, popish and protestant. They are like old soldiers, that will but change their name, and turn about, and as they were; and the reason is, because they are the prerogative will of those, under any religion, that count it no freedom to them unless they be lords over the minds, persons and labours of their brethren.

They are called the kings' laws because they are made by the kings. If any say they were made by the commoners, it is answered, They were not made by the commoners as the commoners of a free commonwealth are to make laws.

For in the days of the kings, none were to choose nor be chosen Parliament-men, or law-makers, but lords of manors and freeholders, such as held title to their enclosures of land or charters for their liberties in trades under the king, who called the land his as he was the conqueror, or his successor.

All inferior people were neither to choose, nor to be chosen; and the reason was because all freeholders of land, and such as held their liberties by charter, were all of the kings' interest; and the inferior people were successively of the rank of the conquered ones, and servants and slaves from the time of the conquest.

And further, when a Parliament was chosen in that manner, yet if any Parliament-man in the uprightness of his heart did endeavour to promote any freedom, contrary to the king's will or former customs from the conquest, he was either committed to prison by the king or by his House of Lords, who were his ancient Norman successive council of war; or else the Parliament was dissolved and broke up by the king.

So that the old laws were made in times under kingly slavery, not under the liberty of commonwealth's freedom, because Parliament-men must have regard to the king's prerogative interest, to hold his conquest, or else endanger themselves.

As sometimes it is in these days: some officers dare not speak against the minds of those men who are the chief in power, nor a private soldier against the mind of his officer, lest they be cashiered their places and livelihood.

And so long as the promoting of the kings' will and prerogative was to be in the eye of the law-makers, the oppressed commoners could never enjoy commonwealth's freedom thereby.

Yet by the wisdom, courage, faithfulness and industry of some Parliament-men, the commoners have received here a line and there a line of freedom inserted into their laws; as those good lines of freedom in Magna Charta were obtained by much hardship and industry.

Secondly, they were the kings' laws, because the kings' own creatures made the laws; or lords of manors, freeholders, etc., were successors of the Norman soldiers from the conquest, therefore they could do no other but maintain their own and their kings' interest.

And do we not see that all laws were made in the days of the kings to ease the rich landlord? But the poor labourers were left under bondage still; they were to have no freedom in the earth by those Pharisical laws. For when laws were made and Parliaments broke up, the poor oppressed commoners had no relief; but the power of lords of manors, withholding the free use of the common land from them, remained still: for none durst make use of any common land but at the lord's leave according to the will and law of-the conqueror; therefore the old laws were called the kings' laws.

And these old laws cannot govern a free commonwealth, because the land now is to be set free from the slavery of the Norman conquest; and the power of lords of manors and Norman freeholders is to be taken away, or else the commoners are but where they were, if not fallen lower into straits than they were: and the old laws cannot look with any other face than they did. Though they be washed with commonwealth's water, their countenance is still withered. Therefore it was not for nothing that the kings would have all their laws written in French and Latin and not in English, partly in honour to the Norman race, and partly to keep the common people ignorant of their creation-freedoms, lest they should rise to redeem themselves: and if those laws should be writ in English, yet if the same kingly principles remain in them, the English language would not advantage us anything, but rather increase our sorrow by our knowledge of our bondage.

What is law in general?

Law is a rule whereby man and other creatures are governed in their actions, for the preservation of the common peace. And this law is twofold:

First, it is the power of life (called the law of nature within the creatures) which does move both man and beast in their actions; or that causes grass, trees, corn and all plants to grow in their several seasons; and whatsoever any body does, he does it as he is moved by this inward law. And this law of nature moves twofold, viz. unrationally or rationally. 0

A man by this inward law is guided to actions of generation and present content, rashly, through a greedy self-love, without any consideration, like foolish children, or like the brute beasts; by reason whereof much hurt many times follows the body. And this is called the law in the members warring against the law of the mind.

Or when there is an inward watchful oversight of all motions to action, considering the end and effects of those actions, that there be no excess in diet, in speech or in action break forth to the prejudice of a man's self or others. And this is called the light in man, the reasonable power, or the v law of the mind.

And this rises up in the heart, by an experimental observation of that peace and trouble which such and such words, thoughts and actions bring the man into. And this is called the record on high; for it is a record in a man's heart above the former unreasonable power. And it is called the witness or testimony of a man's own conscience.

And it is said, to the law and to the testimony etc., for this moderate watchfulness is still the law of nature in a higher resurrection than the former: it hath many terms which for brevity sake I let pass.

And this twofold work of the law within man strives to bring forth themselves in writing to beget numbers of bodies on their sides. And that power that begets the biggest number always rules as king

and lord in the creature and in the creation, till the other part overtop him, even as light and darkness strive in day and night to succeed each other; or as it is said, the strong man armed keeps the heart of man, till a stronger than he come, and cast him out.

And this written law, proceeding either from reason or unreasonableness, is called the letter; whereby the creation of mankind, beasts and earth is governed according to the will of that power which rules. And it is called by his opposite, the letter that kills, and by those of the same nature with it, it is called the word of life.

As for example, if the experienced, wise and strong man bears rule, then he writes down his mind to curb the unreasonable law of covetousness and pride in unexperienced men, to preserve peace in the commonwealth. And this is called the historical or traditional law, because it is conveyed from one generation to another by writing; as the laws of Israel's commonwealth were writ in a book by Moses, and so conveyed to posterity.

And this outward law is a bridle to unreasonableness, or as Solomon writ, it is a whip for the fool's back, for whom only it was added.

Secondly, since Moses's time, the power of unreasonable covetousness and pride hath sometimes rise up and corrupted that traditional law.

For since the power of the sword rise up in nations to conquer, the written law hath not been to advance common freedom and to beat down the unreasonable self-will in mankind, but it hath been framed to uphold that self-will of the conqueror, right or wrong; not respecting the freedom of the commonwealth, but the freedom of the conqueror and his friends only. By reason whereof much slavery hath been laid upon the backs of the plain-dealing man; and men of public spirits, as Moses was, have been crushed, and their spirits damped thereby; which hath bred, first discontents, and then more wars in the nations.

And those who have been favourites about the conqueror, have by hypocrisy and flattery pleased their king, that they might get what they can of the earth into their possession; and thereby have increased the bondage of the painful labourer, if they could but catch him to act contrary to the conqueror's will, called law. And now the city mourns: and do we not see that the laws of kings have been always made against such actions as the common people were most inclinable to, on purpose to ensnare them into their sessions and courts, that the lawyers and clergy, who were the kings' supporters, might get money thereby, and live in fulness by other men's labours?

But hereby the true nature of a well-governed commonwealth hath been ruined, and the will of kings set up for a law, and the law of righteousness, law of liberty, trod under foot and killed.

This traditional law of kings is that letter at this day which kills true freedom, and it is the fomenter of wars and persecution.

This is the soldier who cut Christ's garment into pieces, which was to have remained uncut and without seam; this law moves the people to fight one against another for those pieces, viz. for the several enclosures of the earth, who shall possess the earth, and who shall be ruler over others.

But the true ancient law of God is a covenant of peace to whole mankind; this sets the earth free to all; this unites both Jew and Gentile into one brotherhood, and rejects none: this makes Christ's garment whole again, and makes the kingdoms of the world to become commonwealths again. It is the inward power of right understanding, which is the true law that teaches people, in action as well as in words, to do as they would be done unto.

But thus much in general, what law is: hereafter follows what those particular laws may be, whereby a commonwealth may be governed in peace and all burdens removed; which is a breaking forth of that law of liberty which will be the joy of all nations when he arises up and is established in his brightness.

Short and pithy laws are best to govern a commonwealth.

The laws of Israel's commonwealth were few, short and pithy; and the government thereof was established in peace, so long as officers and people were obedient thereunto.

But those many laws in the days of the kings of England, which were made, some in times of popery, and some in times of protestantism, and the proceedings of the law being in French and Latin, hath produced two great evils in England.

First, it hath occasioned much ignorance among the people, and much contention; and the people have mightily erred through want of knowledge, and thereby they have run into great expense of money by suits of law, or else many have been imprisoned, whipped, banished, lost their estates and lives by that law which they were ignorant of, till the scourge thereof was upon their backs. This is a sore evil among the people.

Secondly, the people's ignorance of the laws hath bred many sons of contention: for when any difference falls out between man and man, they neither of them know which offends the other; therefore both of them thinking their cause is good, they delight to make use of the law; and then they go and give a lawyer money to tell them which of them was the offender. The lawyer, being glad to maintain their own trade, sets them together by the ears, till all their monies be near spent; and then bids them refer the business to their neighbours, to make them friends; which might have been done at the first.

So that the course of the law and lawyers hath been a mere snare to entrap the people, and to pull their estates from them by craft; for the lawyers do uphold the conqueror's interest and the people's slavery: so that the king, seeing that, did put all the affairs of judicature into their hands. And all this must be called justice, but it is a sore evil.

But now if the laws were few and short, and often read, it would prevent those evils; and everyone, knowing when they did well and when ill, would be very cautious of their words and actions; and this would escape the lawyers' craft.

As Moses's laws in Israel's commonwealth: The people did talk of them when they lay down and when they rose up, and as they walked by the way; and bound them as bracelets upon their hands: so that they were an understanding people in the laws wherein their peace did depend.

But it is a sign that England is a blinded and a snared generation; their leaders through pride and covetousness have caused them to err, yea and perish too, for want of the knowledge of the laws, which hath the power of life and death, freedom and bondage, in its hand. But I hope better things hereafter.

What may be those particular laws, or such a method of laws, whereby a commonwealth may be governed.

1. The bare letter of the law established by act of Parliament shall be the rule for officer and people, and the chief judge of all actions.
2. He or they who add or diminish from the law, excepting in the court of Parliament, shall be cashiered his office, and never bear office more.
3. No man shall administer the law for money or reward; he that doth shall die as a traitor to the commonwealth: for when money must buy and sell justice and bear all the sway, there is nothing but oppression to be expected.
4. The laws shall be read by the minister to the people four times in the year, viz. every quarter, that everyone may know whereunto they are to yield obedience; then none may die for want of knowledge.
5. No accusation shall be taken against any man, unless it be proved by two or three witnesses or his own confession.
6. No man shall suffer any punishment but for matter of fact, or reviling words: but no man shall be troubled for his judgment or practice in the things of his God, so he live quiet in the land.

7. The accuser and accused shall always appear face to face before any officer, that both sides may be heard, and no wrong to either party.

8. If any judge or officer execute his own will contrary to the law, or which there is no law to warrant him in, he shall be cashiered, and never bear office more.

9. He who raises an accusation against any man, and cannot prove it, shall suffer the same punishment the other should, if proved. An accusation is when one man complains of another to an officer, all other accusations the law takes no notice of.

10. He who strikes his neighbour shall be struck himself by the executioner, blow for blow, and shall lose eye for eye, tooth for tooth, limb for limb, life for life; and the reason is that men may be tender of one another's bodies, doing as they would be done by.

11. If any man strike an officer, he shall be made a servant under the task-master for a whole year.

12. He who endeavours to stir up contention among neighbours, by tale-bearing or false reports, shall the first time be reprov'd openly by the overseers among all the people; the second time shall be whipped; the third time shall be a servant under the task-master for three months; and if he continues, he shall be a servant for ever, and lose his freedom in the commonwealth.

13. If any give reviling and provoking words whereby his neighbour's spirit is burdened, if complaint be made to the overseers, they shall admonish the offender privately to forbear; if he continues to offend his neighbour, the next time he shall be openly reprov'd and admonish'd before the congregation, when met together; if he continue, the third time he shall be whipped; the fourth time, if proof be made by witnesses, he shall be a servant under the task-master for twelve months.

14. He who will rule as a lord over his brother, unless he be an officer commanding obedience to the law, he shall be admonish'd as aforesaid, and receive like punishment if he continue.

Laws for the planting of the earth, etc.

15. Every household shall keep all instruments and tools fit for the tillage of the earth, either for planting, reaping or threshing. Some households, which have many men in them, shall keep ploughs, carts, harrows and such like: other households shall keep spades, pick-axes, axes, pruning hooks and such like, according as every family is furnished with men to work therewith.

And if any master or father of a family be negligent herein, the overseer for that circuit shall admonish him between them two; if he continue negligent, the overseers shall reprove him before all the people: and if he utterly refuse, then the ordering of that family shall be given to another, and he shall be a servant under the task-master till he conform.



16. Every family shall come into the field, with sufficient assistance, at seed-time to plough, dig and plant, and at harvest-time to reap the fruits of the earth and carry them into the store-houses, as the overseers order the work and the number of workmen. And if any refuse to assist in this work, the overseers shall ask the reason; and if it be sickness or any distemper that hinders them they are freed from such service; if mere idleness keep them back, they are to suffer punishment according to the laws against idleness.

Laws against idleness.

17. If any refuse to learn a trade, or refuse to work in seedtime or harvest, or refuse to be a waiter in store-houses, and yet will feed and clothe himself with other men's labours: the overseers shall first admonish him privately; if he continue idle, he shall be reprov'd openly before all the people by the overseers; and shall be forbore with a month after this reproof. If he still continues idle, he shall then be whipped, and be let go at liberty for a month longer; if still he continue idle, he shall be delivered into the task-master's hand, who shall set him to work for twelve months, or till he submit to right order. And the reason why every young man shall be trained up in some work or other is to prevent pride and contention, it is for the health of their bodies, it is a pleasure to the mind to be free in labours one with another; and it provides plenty of food and all necessaries for the commonwealth.

Laws for store-houses.

18. In every town and city shall be appointed store-houses for flax, wool, leather, cloth and for all such commodities as come from beyond seas, and these shall be called general store-houses; from whence every particular family may fetch such commodities as they want, either for their use in their house, or for to work in their trades; or to carry into the country store-houses.

19. Every particular house and shop in a town or city shall be a particular store-house or shop, as now they be; and these shops shall either be furnished by the particular labour of that family according to the trade that family is of, or by the labour of other lesser families of the same trade, as all shops in every town are now furnished.

20. The waiters in store-houses shall deliver the goods under their charge, without receiving any money, as they shall receive in their goods without paying any money.

21. If any waiter in a store-house neglect his office, upon a just complaint the overseers shall acquaint the judge's court therewith, and from thence he shall receive his sentence to be discharged that house and office; and to be appointed some other labouring work under the task-master; and another shall have his place. For he who may live in freedom, and will not, is to taste of servitude.

Laws for overseers.

22. The only work of every overseer is to see the laws executed; for the law is the true magistracy of the land.

23. If any overseer favour any in their idleness, and neglect the execution of the laws, he shall be reproved the first time by the judge's court; the second time cashiered his office, and shall never bear office more, but fall back into the rank of young people and servants to be a worker.

24. New overseers shall at their first entrance into their office look back upon the actions of the old overseers of the last year, to see if they have been faithful in their places, and consented to no breach of law, whereby kingly bondage should any ways be brought in.

25. The overseers for trades shall see every family to-lend assistance to plant and reap the fruits of the earth, to work in their trades and to furnish the store-houses; and to see that the waiters in store-houses be diligent to receive in and deliver out any goods, without buying and selling, to any man whatsoever.

26. While any overseer is in the performance of his place, everyone shall assist him, upon pain of open reproof (or cashiered if he be another officer) or forfeiture of freedom, according to the nature of the business in hand in which he refused his assistance.

Laws against buying and selling.

27. If any man entice another to buy and sell, and he who is enticed doth not yield but makes it known to the overseer, the enticer shall lose his freedom for twelve months and the overseer shall give words [in] commendation of him that refused the enticement, before all the congregation, for his faithfulness to the commonwealth's peace.

28. If any do buy and sell the earth or quits thereof, unless it be to or with strangers of another nation, according to the law of navigation, they shall be both put to death as traitors to the peace of the commonwealth, because it brings in kingly bondage again and is the occasion of all quarrels and oppressions.

29. He or she who calls the earth his and not his brother's shall be set upon a stool, with those words written in his forehead, before all the congregation; and afterwards be made a servant for twelve months under the task-master. If he quarrel, or seek by secret persuasion, or open rising in arms, to set up such a kingly property, he shall be put to death.

30. The store-houses shall be every man's substance, and not any one's.

31. No man shall either give hire or take hire for his work; for this brings in kingly bondage. If any freemen want help, there are young people, or such as are common servants, to do it, by the

overseer's appointment. He that gives and he that takes hire for work, shall both lose their freedom, and become servants for twelve months under the taskmaster.

Laws for navigation.

32. Because other nations as yet own monarchy, and will buy and sell, therefore it is convenient, for the peace of our commonwealth, that our ships do transport our English goods and exchange for theirs, and conform to the customs of other nations in buying and selling: always provided that what goods our ships carry out, they shall be the commonwealth's goods; and all their trading with other nations shall be upon the common stock, to enrich the store-houses.

Laws for silver and gold.

33. As silver and gold is either found out in mines in our own land, or brought by shipping from beyond sea, it shall not be coined with a conqueror's stamp upon it, to set up buying and selling under his name or by his leave; for there shall be no other use of it in the commonwealth than to make dishes and other necessaries for the ornament of houses, as now there is use made of brass, pewter and iron, or any other metal in their use.

But if in case other nations, whose commodities we want, will not exchange with us unless we give them money, then pieces of silver and gold may-be stamped with the commonwealth's arms upon it, for the same use, and no otherwise.

For where money bears all the sway, there is no regard of that golden rule, Do as you would be done by. Justice is bought and sold: nay, injustice is sometimes bought and sold for money: and it is the cause of all wars and oppressions. And certainly the righteous spirit of the whole creation did never enact such a law, that unless his weak and simple men did go from England to the East Indies, and fetch silver and gold to bring in their hands to their brethren, and give it them for their good-will to let them plant the earth, and live and enjoy their livelihood therein. 16

Laws to choose officers..

34. All overseers and state officers shall be chosen new every year, to prevent the rise of ambition and covetousness; for the nations have smarted sufficiently by suffering officers to continue long in an office, or to remain in an office by hereditary succession.

35. A man that is of a turbulent spirit, given to quarrelling and provoking words to his neighbour, shall not be chosen any officer while he so continues.

36. All men from twenty years of age upwards shall have freedom of voice to choose officers, unless they be such as lie under the sentence of the law.

37. Such shall be chosen officers as are rational men of moderate conversation, and who have experience in the laws of the commonwealth.

38. All men from forty years of age upwards shall be capable to be chosen state officers, and none younger, unless anyone by his industry and moderate conversation doth move the people to choose him.

39. If any man make suit to move the people to choose him an officer, that man shall not be chose[n] at all that time. If another man persuade the people to choose him who makes suit for himself, they shall both lose their freedom at that time, viz. they shall neither have a voice to choose another, nor be chosen themselves.

Laws against treachery.

40. He who professes the service of a righteous God by preaching and prayer, and makes a trade to get the possessions of the earth, shall be put to death for a witch and a cheater.

41. He who pretends one thing in words, and his actions declare his intent was another thing, shall never bear office in the commonwealth

What is freedom?

Every freeman shall have a freedom in the earth, to plant or build, to fetch from the store-houses anything he wants, and shall enjoy the fruits of his labours without restraint from any; he shall not pay rent to any landlord, and he shall be capable to be chosen any officer, so he be above forty years of age, and he shall have a voice to choose officers though he be under forty years of age. If he want any young men to be assistance to him in his trade or household employment, the overseers shall appoint him young men or maids to be his servants in his family.

Laws for such as have lost their freedom.

42. All those who have lost their freedom shall be clothed in white woollen cloth, that they may be distinguished from others.

43. They shall be under the government of a task-master, who shall appoint them to be porters or labourers, to do any work that any freeman wants to be done.

44. They shall do all kind of labour without exception, but their constant work shall be [that of] carriers or carters, to carry corn or other provision from store-house to storehouse, from country to cities, and from thence to countries, etc.

45. If any of these refuse to do such work, the task-master shall see them whipped, and shall feed them with coarse diet. And what hardship is this? For freemen work the easiest work, and these shall work the hardest work. And to what end is this, but to kill their pride and unreasonableness, that they may become useful men in the commonwealth?

46. The wife or children of such as have lost their freedom shall not be as slaves till they have lost their freedom, as their parents and husbands have done.

47. He who breaks any laws shall be the first time reprov'd in words in private or in public, as is shew'd before; the next time whipped, the third time lose his freedom, either for a time or for ever, and not to be any officer.

48. He who hath lost his freedom shall be a common servant to any freeman who comes to the task-masters and requires one to do any work for him; always provided, that after one freeman hath by the consent of the task-master appointed him his work, another freeman shall not call him thence till that work be done.

49. If any of these offenders revile the laws by words, they shall be soundly whipped, and fed with coarse diet; if they raise weapons against the laws, they shall die as traitors.

Laws to restore slaves to freedom.

50. When any slaves give open testimony of their humility and diligence, and their care to observe the laws of the commonwealth, they are then capable to be restored to their freedom, when the time of servitude is expired according to the judge's sentence; but if they remain opposite to the laws, they shall continue slaves still another term of time.

51. None shall be restored to freedom till they have been a twelve month labouring servants to the commonwealth, for they shall winter and summer in that condition.

52. When any is restored to freedom, the judge at the senators' court shall pronounce his freedom, and give liberty to him to be clothed in what other coloured cloth he will.

53. If any persons be sick or wounded, the chirurgeons, who are trained up in the knowledge of herbs and minerals and know how to apply plasters or physic, shall go when they are sent for to any who need their help, but require no reward, because the common stock is the public pay for every man's labour.

54. When a dead person is to be buried, the officers of the parish and neighbours shall go along with the corpse to the grave, and see it laid therein, in a civil manner; but the public minister nor any other shall have any hand in reading or exhortation.

55. When a man hath learned his trade, and the time of his seven years' apprenticeship is expired, he shall have his freedom to become master of a family, and the overseers shall appoint him such young people to be his servants as they think fit, whether he marry or live a single life.

Laws for marriage.

56. Every man and woman shall have the free liberty to marry whom they love, if they can obtain the love and liking of that party whom they would marry; and neither birth nor portion shall hinder the match, for we are all of one blood, mankind; and for portion, the common store-houses are every man[']s and maid's portion, as free to one as to another.

57. If any man lie with a maid and beget a child, he shall marry her.

58. If a man lie with a woman forcibly, and she cry out and give no consent; if this be proved by two witnesses, or the man's confession, he shall be put to death, and the woman let go free; it is robbery of a woman[']s bodily freedom.

59. If any man by violence endeavour to take away another man's wife, the first time of such violent offer he shall be reprov'd before the congregation by the peace-maker; the second time he shall be made a servant under the task-master for twelve months; and if he forcibly lie with another man's wife, and she cry out, as in the case when a maid is forced, the man shall be put to death.

60. When any man or woman are consented to live together in marriage, they shall acquaint all the overseers in their circuit therewith, and some other neighbours- and being all met together, the man shall declare by his own mouth before them all that he takes that woman to be his wife, and the woman shall say the same, and desire the overseers to be witnesses.

61. No master of a family shall suffer more meat to be dressed at a dinner or supper than what will be spent and eaten by his household or company present, or within such a time after, before it be spoiled. If there be any spoil constantly made in a family of the food of man, the overseer shall reprove the master for it privately; if that abuse be continued in his family, through his neglect of family government, he shall be openly reprov'd by the peace-maker before all the people, and ashamed for his folly; the third time he shall be made a servant for twelve months under the task-master, that he may know what it is to get food, and another shall have the oversight of his house for the time.

62. No man shall be suffered to keep house, and have servants under him, till he hath served seven years under command to a master himself; the reason is, that a man may be of age and of rational carriage before he be a governor of a family, that the peace of the commonwealth may be preserved.

*Here is the righteous law; man wilt thou it maintain?*

*It may be, is, as hath still, in the world been slain.*

*Truth appears in light, falsehood rules in power;*

*To see these things to be is cause of grief each hour.*

*Knowledge, why didst thou comes to wound and not to cure?*

*I sent not for thee, thou didst me inlure.*

*Where knowledge does increase, there sorrows multiply,*

*To see the great deceit which in the world doth lie:*

*Man saying one thing now, unsaying it anon,*

*Breaking all's engagements, when deeds for him are done.*

*O power where art thou, that must mend things amiss?*

*Come change the heart of man, and make him truth to kiss.*

*O death where art thou? Wilt thou not tidings send?*

*I fear thee not, thou art my loving friend.*

*Come take this body, and scatter it in the four, 17*

*That I may dwell in one, and rest in peace once more. 18*

## Footnotes

1. This probably refers to Hugh Peter's Good Work for a Good Magistrate, Published 7 June 1651. In January 1652 Peter was put on a Parliamentary committee for the reform of the law.
2. Law?
3. 'Canon' might be a misprint for 'common'. But it is a legal term meaning 'quit rent'. 'Canon land' here probably means land subject to some form of customary rent.

4. This theory had been put forward by Sir Robert Filmer in *The Anarchy of a Limited or Mixed Monarchy* (1648).
5. County.
6. County.
7. Rip.
8. Surgery.
9. Waste or squander. This spelling of the word 'bezzle' is not in the Oxford English Dictionary.
10. Old?
11. Surgeons.
12. 'Cannel' is a bituminous coal.
13. Turners (probably).
14. Travail.
15. Land?
16. This sentence is incomplete.
17. The four elements
18. The Table of Contents is omitted.

[To the Land and Freedom index](#)

<http://www.bilderberg.org/land/index.htm>



## Levellers

**A True Relation of the Proceedings in the Business of Burford** - republished here for the first time - so far as we know - since the Civil War, this account by Cromwell's personal emissary to the independent Leveller troops throws new light on events at Burford that fateful night in May 1649

**The Great Leveller Petition of 11th November 1648** - The Levellers demonstrate the extent of popular support for their constitutional reforms based around the Agreement of the People

**England's New Chains Discovered** 1648 - John Lilburne Ex Lt. Colonel in Cromwell's army and popular Leveller leader wrote this pamphlet as a challenge to the ruling classes who he saw as cynically abusing the power vacuum created by the successful campaign against Charles I. He details his criticism here and, as is almost taken for granted in civil war pamphlets, managed to get his ideas printed on a liberated back-street printing press.

**The Second Part of England's New Chains Discovered** 1649 - A robust call for freedom of the press and a more detailed analysis of the forces that were propelling a class of, what Lilburne and his Leveller followers saw as, entirely unrepresentative and duplicitous people into power. Parliament's reaction was swift, Lilburne, Walwyn, Overton and Thomas Prince (treasurer of the Leveller Party and a wholesale Cheese merchant by profession) were rounded up by Cromwell's soldiers by order of Parliament to be tried for treason.

**The Solemn Engagement of the Army** from the English Civil War. Cromwell introduces temporary democracy to the parliamentary army through the election of agitators from each regiment to sit on the main army council

1649, **England's Standard Advanced**, an urgent appeal from the Leveller soldiers while they were on the run

**The Levellers Vindicated.** 1649 pamphlet with the Leveller soldiers' testimony of events up to and including the Burford murders. Cromwell's cynical attempt to crush their peaceful and righteous claim by force is a curse on the English people to this day

The Levellers' Manifesto of 1649, **The Agreement Of The People**

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### See Also

<http://www.englishcivilwar.com/>



## Annex 9

### Paris Commune

#### Manifesto of the Paris Commune

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**Written:** April 19, 1871;  
**Source:** *Paris Libre*, April 21, 1871;  
**Translated:** for marxists.org by [Mitch Abidor](#);  
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marxists.org 2005.

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To the French people:

In the painful and terrible conflict that again threatens Paris with the horrors of a siege and bombardment; that causes French blood to flow, sparing neither our brothers, our wives nor our children; crushed beneath cannonballs and rifle shot, it is necessary that public opinion not be divided, that the national consciousness not be confused.

Paris and the entire nation must know the nature, the reason, and the goal of the revolution that is being carried out. Finally, it is only just that the responsibility for the deaths, the suffering, and the misfortunes of which we are the victims fall on those who, after having betrayed France and delivered Paris to the foreigners, pursue with a blind and cruel obstinacy the ruin of the great city in order to bury, in the disaster of the republic and liberty, the dual testimony to their treason and their crime.

The Commune has the obligation to affirm and determine the aspirations and wishes of the populace of Paris, to define the character

of the movement of March 18, misunderstood, unknown and slandered by the politicians seated at Versailles.

Once again, Paris works and suffers for all of France, for whom it prepares, through its combats and sacrifices, the intellectual, moral, administrative and economic regeneration, its glory and prosperity.

What does it ask for?

The recognition and consolidation of the Republic, the only form of government compatible with the rights of the people and the normal and free development of society.

The absolute autonomy of the Commune extended to all localities in France and assuring to each one its full rights, and to every Frenchman the full exercise of his faculties and abilities as man, citizen and producer.

The only limit to the autonomy of the Commune should be the equal right to autonomy for all communes adhering to the contract, whose association shall insure French unity.

The inherent rights of the Commune are:

The vote on communal budgets, receipts and expenses; the fixing and distribution of taxes; the direction of public services; the organization of its magistracy, internal police and education; the administration of goods belonging to the Commune.

The choice by election or competition of magistrates and communal functionaries of all orders, as well as the permanent right of control and revocation.

The absolute guarantee of individual freedom and freedom of conscience.

The permanent intervention of citizens in communal affairs by the free manifestation of their ideas, the free defense of their interests, with guarantees given for these manifestations by the Commune, which alone is charged with overseeing and assuring the free and fair exercise of the right to gather and publicize.

The organization of urban defense and the National Guard, which elects its chiefs and alone watches over the maintenance of order in the city.

Paris wants nothing else as a local guarantee, on condition, of course, of finding in the great central administration — the delegation of federated Communes — the realization and the practice of the same principles.

But as an element of its autonomy, and profiting by its freedom of action, within its borders it reserves to itself the right to operate the administrative and economic reforms called for by the populace as it wills; to create the institutions needed to develop and spread instruction, production, exchange and credit; to universalize power and property in keeping with the needs of the moment, the wishes of those concerned and the facts furnished by experience.

Our enemies are fooling themselves or are fooling the country when they accuse Paris of wanting to impose its will or its supremacy over the rest of the nation and to pretend to a dictatorship, which would be a veritable attack on the independence and sovereignty of other communes.

They are fooling themselves or are fooling the country when they accuse Paris of pursuing the destruction of that French unity constituted by the Revolution to the acclaim of our fathers, who hastened to the Fete de la Fédération from all corners of the old France.

Unity, as it has been imposed on us until today by the Empire, the monarchy or parliamentarism is nothing but unintelligent, arbitrary or onerous centralization.

Political unity, as Paris wants it, is the voluntary association of all local initiatives, the spontaneous and free concourse of all individual energies in view of a common goal: the well-being, the freedom and the security of all.

The communal revolution, begun by popular initiative on March 18, begins a new era of experimental, positive, scientific politics.

It's the end of the old governmental and clerical world, of militarism and *fonctionnarisme*, of exploitation, speculation, monopolies and privileges to which the proletariat owe their servitude and the Fatherland its misfortunes and disasters.

Let this beloved and great country — fooled by lies and calumnies — be reassured! The fight between Paris and Versailles is one of those that cannot be ended through illusory compromises. The end cannot be in doubt. Victory, pursued with an indomitable energy by the National Guard, will go to the idea and to right.

We call on France.

Warned that Paris in arms possesses as much calm as bravery, that it supports order with as much energy as enthusiasm, that it sacrifices itself with as much reason as energy, that it only armed itself in devotion to the liberty and glory of all: let France cease this bloody conflict!

It is up to France to disarm Versailles through the solemn manifestation of its irresistible will.

Called upon to benefit by our conquests, let it declare itself in solidarity with our efforts. Let it be our ally in this combat that can only end in the triumph of the communal idea or the ruin of Paris.

As for us, citizens of Paris, our mission is the accomplishing of the modern Revolution, the largest and most fecund of all those which have illuminated history.

It is our obligation to fight and to win.

April 19, 1871 the Paris Commune

<https://www.marxists.org/history/france/paris-commune/documents/manifesto.htm>

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### **Paris Commune Archive**

<https://www.marxists.org/history/france/paris-commune/index.htm>

## Annex 10

### Distillation of essential concepts from V.I. Lenin's 'State and Revolution' of 1917 <sup>44</sup>

State and revolution by V.I. Lenin

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Preface to First edition

August 1917

The revolution is evidently completing at the present time (beginning of August 1917) the first stage of its development; but, generally speaking, this revolution can be understood in its totality only as a link in the chain of Socialist proletarian revolutions called forth by the imperialist war. The question of the relation of a proletarian Socialist revolution to the state acquires, therefore, not only a practical political importance, but the importance of an urgent problem of the day, the problem of elucidating to the masses what they will have to do for their liberation from the yoke of capitalism in the very near future. <sup>45</sup> ...

In the first place, Engels at the very outset of his argument says that, and assuming state power, the proletariat by that very act "puts an end to the state as the state". One is "not accustomed" to reflect on what this really means. Generally, it is either ignored altogether, or it is considered as a

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<sup>44</sup> Postscript 44 p 719.

<sup>45</sup> Op Cit, p 6.



piece of “Hegelian weakness” on Engels’ part. As a matter of fact, however, these words express distinctly the experience of one of the greatest proletarian revolutions - the Paris Commune of 1871, of which we shall speak in greater detail in its proper place. As a matter of fact, Engels speaks here of the destruction of the bourgeois state by the proletarian revolution, while the words about the withering away refer to the remains of *proletarian* statehood *after* the socialist revolution. The bourgeois state does not “wither away”, according to Engels, but is “put an end to” by the proletariat in the course of the revolution. What withers away after the revolution is the proletarian state or semi-state.

Secondly, the state is a “special repressive force”. This splendid and extremely profound definition of Engels’ is given by him here with complete lucidity. It follows from this that the “special repressive force” of the bourgeoisie was for the suppression of the proletariat, of the millions of workers by hand full of the rich, must be replaced by a “special repressive force” of the proletariat for the suppression of the bourgeoisie (the dictatorship of the proletariat). It is just this that constitutes the destruction of the “the state as the state”. It is just this that constitutes the “act” of “the seizure of the means of production in the name of society”. And it is obvious that such a substitution of one (proletarian) “special repressive force” for another (bourgeois) “special repressive force” can in no way take place in the form of a “withering away”.<sup>46</sup>

Thirdly, as to the withering away or more expressively and colourfully as to the state “becoming dormant”, Engels refers quite clearly, and definitively to the period after the seizure of the means of production [by the state-sic] in the name of society”, that is, *after* the socialist revolution. We all know that the political form of the “state” at that time is complete democracy. But it never enters the head of any of the opportunists who shamelessly distort Marx that when Engels speaks here of the state “withering away”, or “becoming dormant”, he speaks of *democracy*. At first sight, this seems very strange. But it is “unintelligible” only to one who has not reflected on the fact that democracy is *also* a state and that, consequently, democracy will *also* disappear when the state disappears. The bourgeois state can only be “put an end to” by a revolution. The state in general, i.e., most complete democracy, can only “wither away”. ...

Furthermore, every state is a “special, repressive force” for the suppression of the oppressed class. Consequently, *no* state is either “free” or “people state”. Marx and Engels explained this repeatedly to their party comrades in the ‘seventies.<sup>47</sup> ...

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<sup>46</sup> Op Cit, p 16-17 [Fredrich Engels, The Origins of the Family, Private Property, and the State, London and New York, 1933, - Ed.].

<sup>47</sup> Ibid, p 18.

The replacement of the bourgeois by the proletarian state, is impossible without a violent revolution. The abolition of the proletarian state, i. e., of all states, is only possible through “withering away”.<sup>48</sup> ...

## CHAPTER II

### THE EXPERIENCES OF 1848-51

#### 1. On the Eve of Revolution

The first production of mature Marxism - *The Poverty of Philosophy* and the *Communist Manifesto* - were created on the very eve of the revolution of 1848. ... Consequently, it will possibly be more to the point to examine what the authors of these works say about the state immediately before they draw conclusions from the experiences of the years 1848-1851.

In the course of its development, - wrote Marx in the *Poverty of Philosophy* - the working class will replace the old bourgeois society by an association which excludes classes and their antagonism, and there will no longer be any real political power, for political power is precisely the official expression of the class antagonism within bourgeois society.<sup>49</sup>

It is instructive to compare with this general statement of the idea of the state disappearing after classes have disappeared, the statement contained in the *Communist Manifesto*, written by Marx and Engels, a few months later - to be exact, in November 1847:

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<sup>48</sup> Ibid, p 20.

<sup>49</sup> Karl Marx, *Poverty of philosophy*, London and New York, 1933 - Ed.

In depicting the most general faces of the development of the proletariat, we traced the more or less veiled civil war, raging within existing society, up to the point where that war breaks out into open revolution, and where the violent overthrow of the bourgeoisie lays the foundations for the sway of the proletariat. ...

We have seen above that the first step in the revolution by the working class is to raise [literally “promote”] the proletariat to the position of ruling class, to establish democracy.

The proletariat will use its political supremacy to wrest by degree all capital from the bourgeoisie, to centralise all instruments of production in the hands of the state, i.e., of the proletariat organized as the ruling class; and to increase the total of productive forces as rapidly as possible. <sup>50</sup>

... in the first place. The proletariat, according to Marx, needs only a state which is withering away, i.e., a state which is so constituted that it begins to wither away immediately, and cannot but wither away; and, secondly, the workers need “a state, i.e., the proletariat organized as the ruling class.” ...<sup>51</sup>

... the proletarian state will begin to wither away immediately after its victory, because in a society without class antagonisms, the state is unnecessary and impossible. The question as to how, from the point of view of historical development, this replacement of the capitalist state by the proletarian state shall take place is not raised here. <sup>52</sup>

The proletariat needs state power, the centralized organization of force, the organization of violence, both for the purpose of crushing the resistance of the exploiters, and for the purpose of

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<sup>50</sup> Karl Marx and Frederick Engels, *Manifesto of the Communist Party*, Authorized English Translation of 1888, London and New York, 1932, pp. 22-30 - Ed., Ibid, p 21.

<sup>51</sup> Op Cit, p 22.

<sup>52</sup> Ibid, p 25, re Karl Marx, *The 18th Brumaire of Louis Bonaparte*, London and New York, 1933.

*guiding* the great mass of the population - the peasantry, the petty bourgeoisie, the semi-proletarians - in the work of organizing Socialist economy. <sup>53</sup> ...

... all revolutions which have taken place up the present have helped to perfect the state machinery, whereas it must be shattered, broken into pieces. <sup>54</sup>

On April the 12th, 1871, i.e., just at the time of the Commune, Marx wrote to Kugelmann:

If you look at the last chapter of my *Eighteenth Brumaire*, you will see that I declare that the next attempt of the French Revolution must be: not, as in the past, to transfer the bureaucratic and military machinery from one hand to the other, but to *break it up*, [Marx's italics – the original is *zerbrechen*]; and this is the precondition of any real people's revolution on the Continent. And this is what our heroic party comrades in Paris have attempted. <sup>55</sup>

... particular attention should be given to Marx's extremely profound remark that the destruction of the military and bureaucratic apparatus of the state is "the precondition of any real *people's revolution*".

...

A "people's" revolution, actually sweeping the majority into its current, could be such only if it embraced both the proletariat and the peasantry. Both classes then constituted the "people". Both classes are united by the circumstance that the "bureaucratic and military state machinery" oppresses, crushes, exploits them. To *shatter* this machinery, to *break it up* - this is the true interests of the "people", of its majority, the workers and most of the peasants, this is the "preliminary condition" of a free union of the poorest peasantry with the proletarians; while, without such a union, democracy is unstable and socialist organization is impossible. <sup>56</sup>

"The direct antithesis of the empire was the commune", says Marx. It was the "positive form" of "a Republic that was not only to supersede the monarchal form of class rule, but class rule itself".

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<sup>53</sup> Ibid, p 23.

<sup>54</sup> Ibid, p 25.

<sup>55</sup> Ibid, p 33, *Neue Zeit*, XX-1, 1901-1902, page 709.

<sup>56</sup> Ibid, p 35.

“The first degree of the Commune ... was the suppression of the standing army, and the substitution for it of the armed people”, says Marx. ...

The Commune was formed of municipal councillors, chosen by universal suffrage in various wards of the town, responsible and revokable at short terms. The majority of its members were naturally working men, or acknowledged representatives of the working class. ... Instead of continuing to be the agent of the Central Government, the police was at once stripped of its political attributes, and turned into a responsible, and, at times revokable agent of the Commune. So were the officials of all other branches of the administration. From the members of the Commune downwards, the public service had to be done at *workman's wages*. The vested interests and the representation allowances of the high dignitaries of state disappeared along with the high dignitaries themselves. ...

The judicial functionaries were to be divested of [their] sham independence. ... Like the rest of the public servants, magistrates and judges were to be elective, responsible, and revokable.

Thus, the Commune would appear to have replaced the shattered state machinery “only” by fuller democracy: abolition of the standing army; all officials to be fully elective and subject to recall. But, as a matter of fact this “only” signifies a gigantic replacement of one type of institution by others of a fundamentally different order. Here we observe a case of “transformation of quantity into quality”: democracy, introduced as fully and consistently as is generally thinkable, is transformed from capitalist democracy and to proletarian democracy, from the state (i.e., a special force for the suppression of a particular class) into to something which is no longer really the state in the accepted sense of the word.<sup>57</sup> ...

The way out of parliamentarianism is to be found, of course not in the abolition of the representative institutions and the elective principle, but in the conversion of the representative incidents from tuition. Mere talking shops into working bodies. “The Commune was to be a working, not a parliamentary body, executive and legislative at the same time.”<sup>58</sup> ...

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<sup>57</sup> Ibid, pp 36-37, re : Karl Marx, *The Civil War in France*, London and New York, 1933 – Ed.

<sup>58</sup> Ibid, p 40.

The venal and rotten parliamentarianism of bourgeois society is replaced in the Commune by institutions in which freedom of opinion and discussion does not degenerate into deception, for the parliamentarians must themselves work, must themselves execute their own laws, must themselves verify their results in actual life, must themselves be directly responsible to their electorate. Represented representative institutions remain, but parliamentarianism as a special system, as a division of labour between the legislative and the executive functions, as a privileged position for the deputies, *no longer exists*. Without representative institutions, we cannot imagine democracy, not even proletarian democracy; but we can and *must* think of democracy without parliamentarianism, if criticism of bourgeois society is not merely empty words for us <sup>59</sup> ...

But if there is to be subordination, it must be to the armed vanguard of all the exploited and the labouring - to the proletariat. The specific “commanding” methods of the state officials can and must begin to be replaced – immediately, within 24 hours - by the simple functions of “managers” and bookkeepers <sup>60</sup> ...

The Communal Constitution would have restored to the social body, all the forces hitherto absorbed by the state parasite feeding upon, and clogging the free movements of society. By this one act it would have initiated the regeneration of France ... The Communal Constitution brought the rural producers under the intellectual lead of the central towns and of their districts, and their secured to them, in the working man, the natural trustees of their interests. The very existence of the Commune involved, as a matter of course, local municipal liberty, but no longer as a check upon the, now superseded, state power. <sup>61</sup>

#### CHAPTER IV

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<sup>59</sup> Ibid, p 41.

<sup>60</sup> Ibid, p 43.

<sup>61</sup> Ibid, p 47, re *The Civil War in France – Ed.*

SUPPLEMENTARY EXPLANATIONS BY ENGELS

... We do not at all disagree with the anarchists on the question of the abolition of the state as an *aim*.  
62 ...

... the Commune, ... was no longer a state in the proper sense of the word. The Anarchists have too long thrown this “people’s state” into our teeth, although already in Marx's work against Proudhon, and then in the *Communist Manifesto*, it was stated definitely that, with the introduction of the Socialist order of society, the state will dissolve of itself [*sich auflöst*] and disappear. As the state is only a transitional phenomenon, which must be made use of in struggle, in the revolution, in order to forcibly crush our antagonists, it is pure absurdity to speak of a people’s free state. As long as the proletariat still *needs* the state, it needs it, not in the interests of freedom, but for the purpose of crushing its antagonists; and as soon as it becomes possible to speak of freedom, then the state, as such, ceases to exist. We would, therefore, suggest that everywhere the word “state” be replaced by community [*Gemeinsessen*], a fine old German word which corresponds to the French word “commune”.

In German, there are two words meaning “community”, of which Engels used the one which does not denote a single community, but the totality, the system of communities. 63 ...

Then the question arises: what transformation will the state undergo In a communist society? In other words, what social functions analogous to the present functions of the state will then still survive? The question can only be answered scientifically, and however many thousand times the word people is combined with the word state. We get not a fleet jump closer to the problem. 64 ...

... the diffusion of democracy among such an overwhelming majority of the population, ... the need for special machinery of suppression will begin to disappear. The exploiters are, naturally, unable to suppress the people without a most complex machinery for performing this task; but *the*

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62 Ibid, p 52.

63 Ibid, p 55, re *Aus meinen Leben*, pp. 321-322, (*Gemeinde and Gemeinwesen*).

64 Ibid, p 70, re *Critique of the Social Democratic Programs*. - *Ed.*

*people* can suppress the exploiters even with very simple “machinery”, almost without any “machinery”, without any special apparatus, by the simple *organization of the armed masses* (such as the Soviets of Workers’ and Soldiers’ Deputies, we may remark, anticipating a little).

Finally, only Communism renders the state absolutely unnecessary, where there is *no one* to be suppressed – “no one” in the sense of a *class*, in a sense of a systematic struggle with the definite section of the population. We are not Utopians, and we do not in the least deny the possibility and inevitability of excesses on the part of *individual persons*, nor the need to suppress such excesses. But, in the first place, no special machinery, no special apparatus of repression is needed for this; this will be done by the armed people itself, as simple and as readily as any crowd of civilized people, even in modern society, parts a pair of combatants or does not allow a woman to be outraged. And, secondly, we know that the fundamental social cause of excesses which consists in violating the rules of social life is the exploitation of the masses, their want and their poverty. With the removal of this chief cause, excesses will notably begin to “*wither away*”. We do not know how quickly and in what succession, but we know that they will wither away. With their withering away, the state will also *wither away*.<sup>65</sup> ...

Only now can we appreciate the full correctness of Engels' remarks in which he mercilessly ridiculed all the absurdity of combining the words “freedom” and “state”. While the state exists, there is no freedom. When there is freedom, there will be no state. ...

The state will be able to wither away completely when society has realized the rule: “From each according to his ability, to each according to his needs”, i.e., when people have become accustomed to observe the fundamental rules of social life, and their labour so productive, that they voluntarily work *according to their ability*.

... the conversion of all citizens into workers and employees of *one* huge “syndicate” - the whole state - and the complete subordination of the whole of the work of this syndicate to the really democratic state of the Soviets of Workers’ and Soldiers’ Deputies.<sup>66</sup> ...

Under socialism much of the “primitive” democracy is inevitably revived, since for the first time in the history of civilized society, the *mass* of the population rises to *independent* participation, not only in voting and elections, *but also in the every-day administration of affairs*. Under Socialism, *all*

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<sup>65</sup> Ibid, pp 74-75.

<sup>66</sup> Ibid, pp 79-80.



would take a turn in management, and will soon become accustomed to the idea of no managers at all. ...

Marx ... teaches us unswerving courage, in destroying the entire old state machinery, and at the same time shows us how to put the situation concretely: the Commune was able within a few weeks, to *start* building a *new*, proletarian state machinery by introducing such and such measures to secure a wider democracy, and to uproot bureaucracy. Let us learn revolutionary courage from the Communards; let us see in their practical measures *an outline* of practically urgent and immediately possible measures, and then following this road, we shall arrive at the complete destruction of bureaucracy.

The possibility of such destruction is assured by the fact that Socialism will shorten the working day, raise the *masses* to a new life, create such conditions for the *majority* of the population as to enable *everybody*, without exception, to perform “state functions”, and this will lead to a *complete withering away* of every state in general. ...

... for a democratic republic, after the type of the Commune, or a republic of Soviets of Workers’ and Soldiers’ Deputies, the revolutionary dictatorship of the proletariat. <sup>67</sup>

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Postscript 2022

Editor: The sensitivity to abstract conceptions of the imminent passage from one historic epoch to another is remarkable. From these nuggets we should note, in particular; the obscured relation Lenin focuses on to differentiate the revolutionary process of breaking-up the Nation-State from the reformist employ of tinkering with the machinery of the bourgeois State – this then is the rejection of cooperation with the bourgeoisie as a class. As such, this is a rejection of the Popular Front strategy, as opposed to the Comintern United

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<sup>67</sup> Ibid, pp 97-99.

Front strategy of working-class unity with the peasantry. The subsequent adoption by the Communist Party of Russia of the Social-Democratic reformist Popular Front strategy, is of course counter-revolutionary and led to the destruction of the revolutionists in Spain, China 1920 & 1937-38, Indonesia, Germany 1939, and etcetera.

It may also be noted that the formula for the proletarian State is the 'Soviets of Workers' and Soldiers' Deputies' = Dictatorship of the Proletariat. This later equation follows from the prevision, or prescience, that the peasantry would be inclined to follow the Proletariat, it being the ascending class. This formula then is opposed to the formula that developed into the Dictatorship of the Proletariat = Communist Party = State. Such a State has been referred to as a bureaucratized proletarian State which finally melted into a simple bourgeois State, with the privatisation of the economy, even while the Red Army remains intact. Additionally, the point of no return was early on when in 1926, the Soviets were considered as superfluous since the Communist Party delegates to the Soviets were the majority in any case. And it was all the Central Committee members who approved even though many were to be expelled for their opposition to the Party State Bureaucracy, even though they had accepted the expulsion of the previous Workers' Opposition. This qualitative difference over such a short period in Lenin's practice, serves to being precise and refer to Leninism, rather than the practice of the Communist Party of Russia.

A third observation to be made here, is the disconnect between this revolutionary theory of the State and the nationalities programme of self-determination expressed in the formation of the autonomous Republics of the Russian confederation. The National-Cultural Autonomy<sup>68</sup> of non-territorial national minorities is absent as well, in the Leninist theory of the proletarian state. With the homogenous proletarian state, the various nations and nationalities are assimilated into an exclusively class identity which leads to the monopoly of the proletarian party over the Soviets, as previously noted. Another aspect though, is the

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<sup>68</sup> Postscript 68 p 719.

plurality of the title to 'Soviets', which is contrary to the bourgeois and feudal conception of centralization and corresponds to the 'federation of federations', as conceived by Proudhon.

Furthermore, in order to implement, what is here considered to be Leninism, we find it obligatory to integrate the lessons of the contradictions that have imbedded themselves over the practice experienced during the 20<sup>th</sup> Century. It is possible to overcome the defeats of the past by overcoming the contradictions of the actuality. This self-critical methodology builds upon a solid foundation, what we now consider the 'United Inter-National InterCommunist Convergence'. We credit the concept of Communalism to the writings of Dr Huey P. Newton, together with the common perception held with the Jewish Bund identity of National-Cultural Autonomy. This is the pluri-national proletarian United Front. <sup>69</sup>

## Postscripts 2023

44 AW : Of the seeds planted on the dawn of revolution we may find the following nuggets. The notably lack of constitutional mechanism is notable, even though the direction towards a government of the Soviets is evident.

68 AW : In the 1930s, the analysis of Stalinism and that of Hitlerism powerfully contributed to the changes in the thought of Trotsky, who then abandoned "his assimilationism in principle to adopt the perspective of a territorial autonomy for Yiddish-speaking Jewish people" (Traverso 1997: 69). ... In 1934, he affirmed that a workers' government would have the obligation "to assure to the Jewish People [nation without territory], as to any other nation", the means of their cultural development as well as "their own territory with an autonomous administration, for their development" (\* 117). [translation by Editor]

Dans les années 1930, tent l'analyse du stalinisme que celle de l'hitlérisme ont puissamment contribué à les infléchissements de la pensée de Trotsky qui abandonne alors « son assimilationnisme de principe pour adopter la perspective d'une autonomie territoriale des juifs de langue yiddish. » (Traverso 1997 : 69). Le « déperissement » d'un groupe national, écrit-il, doit être « naturel » et ne peut en aucune façon être la

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<sup>69</sup> Postscript 69 p 720.

conséquence de décisions économiques, territoriales ou administratives (\*117). En 1934, il affirma qu'un gouvernement des travailleurs auraient l'obligation « d'assurer aux Juifs [nation sans territoire], comme à toute autre nation », les moyens de leur développement culturel ainsi que « leur propre territoire avec une administration autonome pour leur développement » (\*117).

Leon Trotsky, *Question Juive Question Noire [The Jewish Question and The Black Question]*, Introduction by Danèle Obone and Patrick Silberstein, Éditions Syllepse, Paris, 2011, p 45-6.

Enzo Traverso, *Les Marxistes et la question juive*, Paris, Kimé, 1997.

As such, this change in perspective by Bronstein after a life of living as Trotsky undoes the Marxian knot around the national identity of minoritarian non-territorial Nations, which included the Black Nation of the USA. Actually, this political theoretician adopted National-Cultural and Territorial Autonomy as a programme for the Black Nation before he had conceded, the same, for the Jewish People-Nation as well. See Annex following ..

69 AW : Footnote 52, Leon Trotsky, *Question Juive Question Noire [The Jewish Question and The Black Question]*, Introduction by Danèle Obone and Patrick Silberstein, Éditions Syllepse, Paris, 2011, p 44.

“Michael Löwy reminds us opportunely that barely one week after the taking of power, the new power published a proclamation which affirms the equality of all the Peoples of Russia and their right to auto-determination up to and including separation : “The Soviet power will rapidly enough recognize – in part, as an accomplished fact, but also in the way of an authentic desire to break with the imperial practices and to recognize those national rights – the independence of Finland, of Poland and those Baltic countries. [The] Declaration of the Rights of Working and Exploited People (1918), edited by Lenin [...] is an appeal for the formation of a Federation of Soviet Republics, founded on the free and willing alliance of Peoples. This explicit affirmation of the Federal Principles is a real turning point with respect to the previous positions of Lenin et of his comrades, which – as worthy inheritors of the Jacobin tradition – were hostile to Federalism and favourable to a unitary and centralised State. This turning around is not explicitly assumed as such or justified theoretically, but it was not any the less a change highly positive.” ... One may also read with great interest that which is reported by Moshe Lewin of the debate opposing Lenin against Stalin on the question of Great-Russian chauvinism and those conceptions of the State [Lewin 2003 : 35].” [translation by Editor]

## ANNEX 11

**V. I. Lenin**

### **The Constituent Assembly Elections and The Dictatorship of the Proletariat**

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[https://www.marxists.org/archive/lenin/works/1919/dec/16.htm?fbclid=IwAR3tTKg8M9ns1iMm3QMI3qogcMg0\\_ytSlpNdnGlZEjiAkMT\\_bXEoPsXNjH4#bk06](https://www.marxists.org/archive/lenin/works/1919/dec/16.htm?fbclid=IwAR3tTKg8M9ns1iMm3QMI3qogcMg0_ytSlpNdnGlZEjiAkMT_bXEoPsXNjH4#bk06)

But we say on the basis of the teachings of Marx and the experience of the Russian revolution:

the proletariat must first overthrow the bourgeoisie and win *for itself* state power, and then use that state power, that is, the dictatorship of the proletariat, as an instrument of its class for the purpose of winning the sympathy of the majority of the working people.

...

How can state power in the hands of the proletariat become the instrument of its class struggle for influence over the non-proletarian working people, of the struggle to draw them to its side, to win them over, to wrest them from the bourgeoisie?

First, the proletariat achieves this *not* by putting into operation the old apparatus of state power, but by *smashing* it to pieces, levelling it with the ground (in spite of the howls of frightened philistines and the threats of saboteurs) and building a *new* state apparatus. That new state apparatus is adapted to the dictatorship of the proletariat and to its struggle against the bourgeoisie to *win* the non-proletarian working people. That new apparatus is not anybody's invention, it *grows* out of the proletarian class struggle as that struggle becomes more widespread and intense. That new apparatus of state power, the new *type* of state power, is *Soviet power*.

The Russian proletariat, immediately, a few hours after winning state power, proclaimed the dissolution of the old state apparatus (which, as Marx showed, had been for centuries adapted to serve the class interests of the bourgeoisie, even in the most democratic republic<sup>[4]</sup>) and transferred *all power to the Soviets* ; and only the working and exploited people could enter the Soviets, all exploiters of every kind were excluded.

In that way the proletariat at once, at one stroke, immediately *after* it had taken state power, *won* from the bourgeoisie *the vast mass* of its supporters in the petty-bourgeois and "socialist" parties; for that mass,

the working and exploited people who had been deceived by the bourgeoisie (and by its yes-men, the Chernovs, Kautskys, Martovs and Co.), *on obtaining Soviet power*, acquired, *for the first time*, an instrument of mass struggle for their interests against the bourgeoisie.

...

These returns, incidentally, also reveal the role and importance of the national question. Take the Ukraine. At the last conferences on the Ukrainian question some comrades accused the writer of these lines of giving too much “prominence” to the national question in the Ukraine. The returns of the Constituent Assembly elections show that in the Ukraine, as early as November 1917, the *Ukrainian Socialist-Revolutionaries* and socialists polled a majority (3.4 million votes + 0.5 = 3.9 million against 1.9 million polled by the Russian Socialist-Revolutionaries, out of a total poll in the whole of the Ukraine of 7.6 million votes).

...

Under these circumstances, to ignore the importance of the national question in the Ukraine—a sin of which Great Russians are often guilty (and of which the Jews are guilty perhaps only a little less often than the Great Russians)—is a great and dangerous mistake. The division between the Russian and Ukrainian Socialist-Revolutionaries as early as 1917 could not have been accidental. As internationalists it is our duty, first, to combat very vigorously the survivals (sometimes unconscious) of Great-Russian imperialism and chauvinism among “Russian” Communists; and secondly, it is our duty, precisely on the national question, which is a relatively minor one (for an internationalist the question of state frontiers is a secondary, if not a tenth-rate, question), to make concessions. There are other questions—the fundamental

interests of the proletarian dictatorship; the interests of the unity and discipline of the Red Army which is fighting Denikin; the leading role of the proletariat in relation to the peasantry—that are more important; the question whether the Ukraine will be a separate state is far less important. We must not be in the least surprised, or frightened, even by the prospect of the Ukrainian workers and peasants trying out different systems, and in the course of, say, several years, testing by practice union with the R.S.F.S.R., or seceding from the latter and forming an independent Ukrainian S.S.R., or various forms of their close alliance, and so on, and so forth.

...

## VI

The comparison of the Constituent Assembly elections in November 1917 with the development of the proletarian revolution in Russia from October 1917 to December 1919 enables us to draw conclusions concerning bourgeois parliamentarism and the proletarian revolution in every capitalist country. Let me try briefly to formulate, or at least to outline, the principal conclusions.

1. Universal suffrage is an index of the level reached by the various classes in their understanding of their problems. It shows how the various classes are *inclined* to solve their problems. The actual *solution* of those problems is not provided by voting, but by the class struggle in all its forms including civil war.

2. The socialists and Social-Democrats of the Second International take the stand of vulgar petty-bourgeois democrats and share the prejudice that the fundamental problems of the class struggle can be solved by voting.

3. The party of the revolutionary proletariat must take part in bourgeois parliaments in order to enlighten the masses; this can be done



during elections and in the struggle between parties in parliament. But limiting the class struggle to the parliamentary struggle, or regarding the latter as the highest and decisive form, to which all the other forms of struggle are subordinate, is actually desertion to the side of the bourgeoisie against the proletariat.

4. All the representatives and supporters of the Second International, and all the leaders of the German, so-called “independent”, Social-Democratic Party, actually go over to the bourgeoisie in this way when they recognise the dictatorship of the proletariat in words, but in deeds, by their propaganda, imbue the proletariat with the idea that it must first obtain a formal expression of the will of the majority of the population under capitalism (i.e., a majority of votes in the bourgeois parliament) to transfer political power to the proletariat, which transfer is to take place later.

All the cries, based on this premise, of the German “independent” Social-Democrats and similar leaders of decayed socialism against the “dictatorship of a minority”, and so forth, merely indicate that those leaders fail to understand the dictatorship of the bourgeoisie, which actually reigns even in the most democratic republics, and that they fail to understand the conditions for its destruction by the class struggle of the proletariat.

5. This failure to understand consists, in particular, in the following: they forget that, to a very large degree, the bourgeois parties are able to rule because they deceive the masses of the people, because of the yoke of capital, and to this is added self-deception concerning the nature of capitalism, a self-deception which is characteristic mostly of the petty-bourgeois parties, which usually want to substitute more or less disguised forms of class conciliation for the class struggle.

“First let the majority of the population, while private property still exists, i.e., while the rule and yoke of capital still exist, express

themselves in favour of the party of the proletariat and only then can and should the party take power“—so say the petty-bourgeois democrats who call themselves socialists but who are in reality the servitors of the bourgeoisie.

“Let the revolutionary proletariat first overthrow the bourgeoisie, break the yoke of capital, and smash the bourgeois state apparatus, then the victorious proletariat will be able rapidly to gain the sympathy and support of the majority of the non-proletarian working people by satisfying their needs at the expense of the exploiters“—say we. The opposite will be rare exception in history (and even in such an exception the bourgeoisie can resort to civil war, as the example of Finland showed <sup>[6]</sup> ).

6. Or in other words:

“First we shall pledge ourselves to recognise the principle of equality, or consistent democracy, while preserving private property and the yoke of capital (i.e., actual inequality under formal equality), and try to obtain the decision of the majority on this basis”—say the bourgeoisie and their yes-men, the petty-bourgeois democrats who call themselves socialists and Social-Democrats.

“First the proletarian class struggle, winning state power, will destroy the pillars and foundations of actual inequality, and then the proletariat, which has defeated the exploiters, will lead all working people to the *abolition of classes*, i.e., to socialist *equality*, the only kind that is not a deception”— say we.

7. In all capitalist countries, besides the proletariat, or that part of the proletariat which is conscious of its revolutionary aims and is capable of fighting to achieve them, there are numerous politically immature proletarian, semi-proletarian, semi-petty-bourgeois strata which follow the bourgeoisie and bourgeois democracy (including the “socialists” of

the Second International) because they have been deceived, have no confidence in their own strength, or in the strength of the proletariat, are unaware of the possibility of having their urgent needs satisfied by means of the expropriation of the exploiters.

These strata of the working and exploited people provide the vanguard of the proletariat with allies and give it a stable majority of the population; but the proletariat can win these allies only with the aid of an instrument like state power, that is to say, only after it has overthrown the bourgeoisie and has destroyed the bourgeois state apparatus.

8. The strength of the proletariat in any capitalist country is far greater than the proportion it represents of the total population. That is because the proletariat economically dominates the centre and nerve of the entire economic system of capitalism, and also because the proletariat expresses economically and politically the real interests of the overwhelming majority of the working people under capitalism.

Therefore, the proletariat, even when it constitutes a minority of the population (or when the class-conscious and really revolutionary vanguard of the proletariat constitutes a minority of the population), is capable of overthrowing the bourgeoisie and, after that, of winning to its side numerous allies from a mass of semi-proletarians and petty bourgeoisie who never declare in advance in favour of the rule of the proletariat, who do not understand the conditions and aims of that rule, and only by their subsequent experience become convinced that the proletarian dictatorship is inevitable, proper and legitimate.

9. Finally, in every capitalist country there are always very broad strata of the petty bourgeoisie which inevitably vacillate between capital and labour. To achieve victory, the proletariat must, first, choose the right moment for its decisive assault on the bourgeoisie, taking into account, among other things, the disunity between the bourgeoisie and

its petty-bourgeois allies, or the instability of their alliance, and so forth. Secondly, the proletariat must, after its victory, utilise this vacillation of the petty bourgeoisie in such a way as to neutralise them, prevent their siding with the exploiters; it must be able to hold on for some time *in spite of this vacillation*, and so on, and so forth.

10. One of the necessary conditions for preparing the proletariat for its victory is a long, stubborn and ruthless struggle against opportunism, reformism, social-chauvinism, and similar bourgeois influences and trends, which are inevitable, since the proletariat is operating in a capitalist environment. If there is no such struggle, if opportunism in the working-class movement is not utterly defeated beforehand, there can be no dictatorship of the proletariat.

[6] On March 1, 1918 a treaty was signed in Petrograd between the Finnish Socialist Workers' Republic and the R.S.F.S.R. It was based on the principles of complete equality and sovereignty, and was the first treaty in the world between two socialist countries.

However the proletarian revolution was victorious only in the towns and countryside of the South of Finland. The Svinhufvud government established itself in the North and appealed to the German Government for assistance. As a result of the intervention of the German armed forces, the revolution in Finland was defeated in May 1918 after a bitter civil war.

[https://www.marxists.org/archive/lenin/works/1919/dec/16.htm?fbclid=IwAR3tTKg8M9ns1iMm3QMI3qogcMg0\\_ytSlpNdnGlZEjiAkMT\\_bXEoPsXNjH4#bk06](https://www.marxists.org/archive/lenin/works/1919/dec/16.htm?fbclid=IwAR3tTKg8M9ns1iMm3QMI3qogcMg0_ytSlpNdnGlZEjiAkMT_bXEoPsXNjH4#bk06)

### **The Soviet and the Revolution – Leon Trotsky**

<https://www.marxists.org/archive/trotsky/1918/ourrevo/ch05.htm>

The objective meaning of the Soviet organization is to create conditions for disorganizing the government, for “anarchy,” in other words for a revolutionary conflict. ... There is no doubt, however, that *the first new Wave of the revolution Will lead to the creation of Soviets all over the country*. An All-Russian Soviet, organized by an All-Russian Labor Congress, will assume leadership of the local elective organizations of the proletariat.

## ANNEX 12

### Bronstein/Trotsky and CLR James on Black and Jewish Nationhood

[translations by editor]

In the 1930s, the analysis of Stalinism and that of Hitlerism powerfully contributed to the changes in the thought of Trotsky, who then abandoned "his assimilationism in principle to adopt the perspective of a territorial autonomy for Yiddish-speaking Jewish people" (Traverso 1997: 69). ... In 1934, he affirmed that a workers' government would have the obligation "to assure to the Jewish People [nation without territory], as to any other nation", the means of their cultural development as well as "their own territory with an autonomous administration, for their development" (\* 117).  
[translation by Editor]

Leon Trotsky, *Question Juive Question Noire* [The Jewish Question and The Black Question], Introduction by Danèle Obone and Patrick Silberstein, Éditions Syllepse, Paris, 2011, p 45-6.

Enzo Traverso, *Les Marxistes et la question juive*, Paris, Kimé, 1997.

Editor: As such, this change in perspective by Bronstein after a life of living as Trotsky undoes the Marxian knot around the national identity of minoritarian non-territorial Nations, which it is noted, included the Black Nation of the USA. Actually, this political theoretician adopted National-Cultural and Territorial Autonomy as a programme for the Black Nation before he had conceded, the same, for the Jewish People-Nation as well. While Bronstein adopted the programme of the Jewish Labour Bund, he only made way for a Black Nation's Party but not the same for the Jewish People's Labour Bund.



**C.L.R. James**

## The Jewish Question

20-21 August 1913

... In a stagnant society, where economic development [...] takes place very slowly. The lack of satisfaction pushes different groups to take the path of least effort, that is to say, that of anti-Semitism. [...]

Driven out of the countryside, Jews make up almost a third of the population of the cities. ... As a state religion, Antisemitism is an ultimate psychological element which binds together a decaying feudal society draped in the golden tassel of a Constitution resting based essentially on the maintenance of privileges..<sup>70</sup>

Not only the staunch stagnation, the absence of political rights and bureaucratic corruption, overwhelm Jewish masses, and they weaken spiritually. The question of the Jews can be constantly raised as a separate nation, but the fact remains that the Jewish communities reflect the moral and economic conditions of the country in which they live. Even when they are artificially isolated from the majority of the population, they are a constituent part.<sup>71</sup>...

The theory of race, if it had been created especially for a pretentious self-taught person who would seek a universal key for all the mysteries of life, has been especially lamentable in the light of the history of ideas.<sup>72</sup>...

## About the "Jewish Problem"

February 1934<sup>73</sup>

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<sup>70</sup> Ibid, pp 76-77.

<sup>71</sup> Ibid, p 82.

<sup>72</sup> Ibid, p 110.

<sup>73</sup> Ibid, p 115, Leon Trotsky, *Sur la question juive et le sionisme*, text introduced by Peter Burch, Paris, François Maspero, 1974. Interview published in the United States in February 1934 in *Class Struggle*.



*In the Jewish circles, you are considered as an assimilationist. What is your position on assimilation?*

I do not see why I am considered an "assimilationist". I do not know the significance lent to the term. I am, needless to say, an opponent of Zionism and any isolationist attitude on the part of Jewish workers. ...

*What do you think of Palestine as an eventual homeland for Jews and what do you think of a country in general for the Jews? Do you not think that the anti-Semitism of German fascism obliges the Communists to think differently about the Jewish question?*

Both the German fascist state and the Jewish-Arab conflict clearly confirm as proof the principle that the question cannot be resolved within the framework of the capitalist system. I do not know if the Jewish population will be reconstituted as a nation. In any case there is no doubt that the material conditions necessary for the existence of the Jews as an independent nation could only be offered by the proletarian revolution. The idea that one nation can claim more than another the right to a country is completely foreign to us.

One cannot conceive of this territorial base settlement for the Jews in Palestine or in any other country that is not accompanied by large human mass migrations. Only victorious socialism can take on such a task. It can be foreseen that this will happen either on the basis of a common understanding, with the help of some sort of international proletarian tribunal which could take up this question and resolve it. <sup>74</sup>

### **Answer to a question about Birobidjan**

October 1934 <sup>75</sup>

... But a workers' government bound by the obligation to provide the Jews, like any other nation, the best conditions for their cultural development; which implies, among other things, to offer to the Jews who so desire their own schools, their own press, their own theater, and so on and their own

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<sup>74</sup> Ibid, pp 15-16.

<sup>75</sup> Ibid, p 117, Op Cit, Leon Trotsky, *Sur la question juive et le sionisme / On the Jewish Question and Zionism.*

territory with an autonomous administration for their development. ... In the domain of the national question, one must not suffer any restrictions; on the contrary, the cultural needs of all nationalities and ethnic groups must be taken into account.<sup>76</sup>

## The Jewish Question

January 18, 1937<sup>77</sup>

When I was young, I tended rather to predict that the Jews of the different countries would be assimilated and that the Jewish question would thus disappear, almost automatically. Unfortunately, the historical development of the last quarter century has not confirmed this prospect. Capitalism in decline has unleashed an exacerbated nationalism everywhere of which anti-Semitism is one aspect. The Jewish question has become particularly serious in Europe's most developed capitalist country, Germany.

On the other hand, Jews in different countries have created their own homeland and developed the Yiddish language as an instrument adapted to modern culture. It must therefore be taken into account that the Jewish nation will continue to exist for an entire era to come. Today, nations cannot normally exist without common territory. Zionism was born precisely from this idea. But the fact is, that despite what you are told, it is demonstrable that Zionism is incapable of solving the Jewish question. The conflicts between Jews and Arabs in Palestine take on an ever more tragic character and is ever more threatening. I absolutely do not believe that the Jewish question can be solved within the framework of rotting capitalism and under the control of British imperialism. ...

... Socialism, opens up the possibility of great migrations on the basis of the most developed technical and culture. It goes without saying that this is not about forced displacement, i.e. the creation of new ghettos for certain nationalities, but about voluntary displacement, or rather claimed by certain nationalities or fractions of nationalities. The dispersed Jews who would like to meet in the same community will find a sufficiently extensive and rich place under the sun. The same possibility will be offered to the Arabs, as well all scattered nations. *The national topography will be part of the planned*

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<sup>76</sup> Ibid, p 118.

<sup>77</sup> Ibid, p 118, Léon Trotsky, Œuvres, t. 12, Saint Martin d'Hères, Institut Léon Trotsky, 1982. This is the translation of the answers given to the newspaper *Der Weg*, a Yiddish newspaper published in Mexico City.

*economy*. This is the vast historical perspective that I envision. To work for international socialism it is also to work for the solution of the Jewish question.

You ask me if the Jewish question still exists in the USSR. Yes, it exists, just as there are Ukrainian, Georgian and even Russian issues. The omnipotent bureaucracy stifles the development of national culture as well as that of all culture. ... The bureaucracy does not even hesitate, to strengthen its dominion, to resort in a barely concealed way to the chauvinistic tendencies, and especially to the anti-Semitic tendencies. ...

... I repeat, the Jewish question is inextricably linked to the complete emancipation of humanity. Anything else that can be done in this area can only constitute a palliative, often even double-edged sword, as the example of Palestine demonstrates.<sup>78</sup>

### **Trials: bureaucracy and anti-Semitism**

January 18, 1937<sup>79</sup>

On the Jewish question, first of all, I can say that it cannot be solved within the framework of the capitalist system nor by Zionism. There was a time when I believed that the Jews would be similar to the peoples and cultures in which they lived. This was the case in Germany and even in America and this is the reason that will make such a prediction possible. But now it is impossible to say that. Recent history has taught us a lesson in this regard. The fate of the deposed Jews is a burning issue especially in Germany, and the Jews who had forgotten their ancestors are reminded of them. I foresee that an analogue situation will develop in France, where there are already important signs of strong anti-Semitic currents, not to mention the brutality with which the Jewish question has been treated in the capitalist countries of Eastern Europe in recent years.

If capitalism continues its survival for a long time, the Jewish question will arise just as acutely in all countries where Jews live, including the United States.

I can't say what will happen to the Jews in a few hundred years, any more than I know what will happen to the Mexicans. I know, however, that the Jewish question can only be solved by socialist revolution. I speak of the Jewish question in general terms, because I know little about the inner

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<sup>78</sup> On Cit, pp 119-121.

<sup>79</sup> Trotsky, Op Cit, Works, p 121, Published in the Jewish Daily *Forward*, New York, January 28, 1937.

problems of Jewish life. I can say, however, that under the socialist order, Jews too can and could live their own life as a people, with their own culture that has undergone significant development in recent years. The territorial question is relevant because it is easiest for a people to achieve an economic and cultural plan when it lives in a compact mass. Under socialism, this question will arise, and with the agreement of those Jews who would want to have it, they can have a free mass immigration that no one will be obliged to join, just as, in general, there will be no reign by force of the socialist state. For, if a group of Jews maintain that they want to live under socialism in the Jewish culture that allows them to live their lives in accordance with their way and their spirit, why should they not do so?

Concentration in a place that is compact is necessary for cultural development, because it makes the extension of cultural influence on the broad masses through a strong mass circulation by the press, the theater, etc. If the Jews so wish, socialism would have no right to deny them. I want to emphasize that I am not saying that the Jews must have a territory, because if socialism, the Jews, like other peoples, will be free and assured of living where they wish.<sup>80</sup>

### **The agony of capitalism...**

April 1938 <sup>81</sup>

... Before suffocating or drowning humanity in blood, capitalism poisons the world atmosphere by the detractors of national and racial hatred. Anti-Semitism is today one of the most malignant convulsions of the agony of capitalism.

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<sup>80</sup> Op Cit, pp 126-27.

<sup>81</sup> Op Cit, *Question juive Question Noir*, p140, Extrait de *L'agonie du capitalisme et des tâches de la 4e Internationale*, Montreuil, La Brèche, 1983. This well-known text on the name of "Transitional Program" was adopted by the founding conference of the 4th International which met in April 1938.

The intransigent denunciation of racial prejudices and all forms and nuances of arrogance and national chauvinism, especially Antisemitism, must enter our daily life of all sections of the 4th International as the main work of education in the struggle against imperialism and war. Our fundamental slogan remains: "Proletarians of countries, unite!"<sup>82</sup>

### **Appeal to American Jews Threatened by Fascism**

December 22, 1938<sup>83</sup>

Now it's France's turn. The victory of fascism in this country would lead to a powerful reinforcement of reaction and a monstrous surge of Antisemitic violence throughout the world and especially in the United States. The number of countries expelling Jews is growing steadily. The number of countries likely to receive them is decreasing. At the same time, the fight is exacerbating and intensifying. It is easy to see what awaits the Jews as soon as the coming world war begins. But, even if war is averted, the next development of world reaction certainly involves the physical extermination of the Jews.

Palestine appears as a tragic mirage and Birobidjan as a bureaucratic farce. The Kremlin refuses to take in the refugees.<sup>84</sup>

### **The Black Question in the United States**

February 28, 1933<sup>85</sup>

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<sup>82</sup> Ibid, p 140.

<sup>83</sup> Léon Trotsky, *Sur la question juive et de sionisme*, texte introduction par Peter Bush, Paris, François Maspero, 1974, p140.

<sup>84</sup> Ibid, p 141.

<sup>85</sup> « Discussion entre Léon Trotsky et Anne Swabeck, », in Zbigniew Kowalewski (dir.), *Malcolm X, Revolutionnaire noir*, Montreuil, La Brèche, 1994, p 151.

... Blacks are driven by pressure towards political and national unity. ...

But today white workers are the oppressors of blacks, scoundrels who persecute blacks and yellows, despise and lynch them. If Black workers today unite with their own petty bourgeoisie, it is because they are not yet sufficiently advanced to defend their basic rights. For the workers of the southern states the liberal demand for equal rights will undoubtedly mean progress, but the demand for self-determination would mean greater progress. However, with the slogan of equal rights, they can be much more easily deceived – “according to the law, you are equal”.<sup>86</sup>

... I therefore see no reason why we should not move forward with the demand for self-determination. ...

... I am basing myself only on the arguments of the American comrades. I find them insufficient, and I regard them as a certain concession to American chauvinism, which seems to me to be dangerous.<sup>87</sup>

The attitude that rejects the demand of self-determination is dogmatism. This is what we have always seen in Russia when it comes to the problem of self-determination. ...

Blacks have not yet awakened and not yet united with white workers; 99.9% of American workers are chauvinists; they are executioners v-à-vis Blacks and the Chinese. It is necessary to make them understand that the American state is not their state and that they do not have to be guardians of that state. The American workers who say: 'The blacks will separate whenever they want and we will defend them against our American police', these are revolutionaries, I have trust in them.<sup>88</sup>

If the blacks do not yet claim their self-determination, it is obviously for the same reasons that the white workers do not yet advance the slogan of the dictatorship of the proletariat. Blacks have not yet put in their heads the audacity to cut out a piece of the great and powerful United States themselves. But the white workers must go to meet them and tell them: "When you want to separate, you will have our support".

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<sup>86</sup> Ibid, p 155.

<sup>87</sup> Ibid, p 156.

<sup>88</sup> Ibid, pp 159-60.

... It is quite possible that the blacks, through their self-determination, will also come to the dictatorship of the proletariat in a few gigantic strides, before the great bloc of white workers. They will then be the vanguard. ...<sup>89</sup>

### **Self-determination for American Negroes**

4 April 1939.<sup>90</sup>

But the Negro state could enter into a federation. If the American Negroes succeeded in creating their own state, I am sure that after a few years of satisfaction, and pride in their independence, they will feel the need to enter a federation. Even if the Catalogne, which is a highly industrialized and very developed province, had achieved its independence, it would have been only a step towards a federation.

...

... It is possible that fascism will come to power with its radical delirium, oppression, and the reaction of blacks will be for racial independence. Fascism in the United States will be directed against the Jews and the Negroes, but particularly against Negroes and in the most terrible way. A "privileged" condition will be created for the white American workers on the backs of the Negroes. The Negroes have done everything possible to become part of America, psychologically and politically. We must expect that their reaction will demonstrate its power during the revolution. They will enter it with great mistrust of whites. We must remain neutral on this issue and keep the door open for all possibilities while pledging our full support if they wanted to create their own independent state.

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<sup>89</sup> Ibid, pp 159-60.

<sup>90</sup> Op Cit, Œuvres, Compte-rendu d'une discussion à Coyoacán entre Léon Trotsky, C. L. R. James and Carlos Hudson.

**C.L.R. James.**

I am very pleased that we are having this discussion because I fully agree with you. It seems to me that this is the idea in America that we must defend as the CP has done. You seem to think that there is a possibility that the Negroes want greater self-determination than I think is likely. But we are 100% in agreement with the idea you put forward that we should be neutral in this development.  
...

Leave it to me, it was the document: "If it wants self-determination, then as reactionary as it may be in all other respects, it would be up to the revolutionary party to launch this slogan I consider the idea of separating as a step backwards when it comes to a socialist society. If the white workers reached out, the latter would not want self-determination.

**Leon Trotsky.**

It is too abstract, because the realization of this slogan can only be obtained when the 13 or 14 million Negroes feel that the domination of the whites is over. To fight for the possibility of achieving an independent state and a scene of a serious moral and political awakening. This would be a formidable revolutionary step forward. ...<sup>91</sup>

**A Negro organization.**

5 April 1939. <sup>92</sup>

**Leon Trotsky.**

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<sup>91</sup> Ibid, pp 170-71.

<sup>92</sup> Op Cit, Trotsky, Work, Account of a discussion by Leon Trotsky with CLR James, the Secretaries and the American Guards.



It is very important to know whether it is desirable and whether it is possible to create such an organisation on our own initiative. Our movement is familiar with forms such as the party, trade unions, educational organisations, cooperatives; but this is a new type of organization, which does not coincide with traditional forms. We need to look at it from all angles to find out whether or not it is desirable and what form we will have to participate in this organization.

**C.L.R. James.**

I think it will be a success because I have met a lot of Negroes and talked with a number of Negro organizations. ...<sup>93</sup>

**Plans for the Negro organization.**

11 April 1939. <sup>94</sup>

**CLR James.**

**The Negro organization**

**Theory.**

The study of Negro history is a historical propaganda and should be: emanation of the Negroes of Saint-Dominique linked to the French Revolution; emancipation of slaves in the British Empire

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<sup>93</sup> Ibid, p 172-174.

<sup>94</sup> Op Cit, Oeuvres/Works, Notes rendered from a discussion in Coyoacán between Trotsky, C.L.R. James and several American militants, visitors, secretaries or guards, including Charles Cornell, Lankin, Hudson (O'Shea) and those who call themselves Owen, Guy and Robinson [Note of the ILT].

subsequent to the British Reform Bill of 1832, emancipation of Negroes in the United States. America tied to the civil war in America. This easily leads to the conclusion that the emancipation of the Negroes in the United States and beyond is linked to the emancipation of the white working class.

The economic roots of racial discrimination; fascism; the need for self-determination for the Negro peoples of Africa and a similar policy in China, India and so on. ...<sup>95</sup>

### **Organization.**

... We cannot begin by posing to Negro workers an abstract question like socialism. It seems to me that we will not be able to avoid some confusion on this in the matter; for that is what the whole direction of our daily politics depends on.<sup>96</sup>

### **Program.**

Carefully tailor the transitional demands agenda by emphasizing equality demands. That's all we can say for now.

Practical initiatives.

After a thorough investigation, choose a union where there is a discrimination affecting a large number of Negroes and or There is a possibility of success.

1) Mobilize a national campaign with all the means imaginable of a united front: AFL, CIO, SP, SWP, black churches, bourgeois organizations and all, in an effort to break this discrimination. This should be the first campaign to clearly demonstrate that the organization fights as a Negro organization but has nothing to do with Garveyism.

2) Seek to build an organization of national scale on the housing of the Negroes and the high rents, by trying to win the women of militant action.

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<sup>95</sup> Ibid, p 178.

<sup>96</sup> Ibid, p 180.

3) Discrimination in restaurants must be combated through a campaign. In a given region, Negroes would nonetheless have to go into restaurants, for example to order a coffee and refuse to go out until they have been served. We could stay there for a whole day in a completely disciplined manner and oblige police on the need to expel the Negroes. We would build a campaign around such an action.

4) The issue of organizing domestic staff is important, and although it is difficult, it needs to be investigated thoroughly.

5) The unemployment of Negroes - although here it is necessary to be very careful to avoid organizations which duplicate each other; and there it is probably the party's affair.

6) The negro organization must take upon itself the organization of sharecroppers in the South. It must make it one of the bases of the solution of the Negro question in the South, popularize its work, its objectives, its possibilities in the East and the West, try to influence and push it in a more direction. activist, to avoid her own speakers, to urge her to act against lynchings and to make the whole Negro community and the Whites understand its importance in the struggle on a national and regional scale.

### **Political orientation.**

1) Start a militant struggle against fascism and demonstrate that the Negroes are always at the forefront of any manifestation of activity against fascism.

2) Instill the idea that no help can be expected from the Republican and Democratic parties. The Negroes must present their own candidate on a program of the working class and form a united front with those of the candidates whose program is close to theirs.<sup>97</sup>

### **Point-by-point consideration of proposals.**

5. *The question of socialism; highlight it in the newspaper or in the newsletter.*

### **Leon Trotsky.**

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<sup>97</sup> Ibid, p 180-81

I don't think we can start by excluding socialism from the organization. You are proposing a very large, somewhat heterogeneous organization, which will also accept religious people. This would mean that if a Negro worker, or a peasant, or a trader, intervenes in the organization by explaining that the only salvation for Negroes is in the Church - we would be too tolerant to exclude it [socialism] and at the same time sufficiently intelligent. So as not to let him speak for religion, but that we will not speak for socialism. If we understand the character of this environment, we will adopt in it the way of presenting our ideas. We will be careful; but to tie our hands in advance - to say that we will not introduce the question of socialism because it is an abstract question - it is not possible. It is one thing to be attentive to the concrete questions of Negro life and to oppose these questions of socialism to capitalism. It's one thing to accept a heterogeneous group and work within it, and quite another to let yourself be absorbed by it.

**C.L.R. James.**

I totally agree with what you are saying. What I dread is when to put forward an abstract socialism.<sup>98</sup>

...

*12. Reports from the Republican and Democratic parties*

**C.L.R. James.**

A Negro neighborhood wants to present a Negro candidate. We tell them that they should not present themselves only as Negroes but that they must have a program that suits the masses of poor Negroes. They are not stupid and can understand, and this is to be encouraged. White workers want a worker candidate in another white neighborhood. So we say to the Negroes, in the white quarter: "Support this candidate because his demands are the good demands of the workers." And we say to the white workers in the Negro zone, "You will have to support the Negro candidate because although he is Negro, you will notice that these demands are valid for the whole working class. This means

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<sup>98</sup> Ibid, p 185.

that the Negroes will have the satisfaction of having their own candidate in the areas where they predominate, and that at the same time we are building workers' solidarity. This fits into the Labor Party program.

**Carlos Hudson.**

Is this not close to the popular Front to vote for a Negro only because he is Negro?

**C.L.R. James.**

This organization has a program. When Democrats put forward a black candidate, we say, "Not at all. You need a candidate with a program that we can support. "

**Leon Trotsky.**

The question concerns another organization for which we are not responsible, just as it is not for us. If this organization presents a certain candidate and we feel that as a party we should present our own candidate against him, we have every right. If we are weak and we cannot convince the organization to choose a revolutionary and they choose a Negro Democrat, we can even withdraw our own candidate, making a concrete statement that we will refrain from fighting not the Democrat, but the Negro. We consider that the candidacy of the Negro, opposed to that of a White, even if they both belong to the same party, constitute an important factor in the struggle of the Negroes for their equality; and, in that case, we can give our critical support. I believe this can be done in some cases.

...

14. *Submit documents and plans to the Political Committee*

Accord general.

**C.L.R. James.**

I agree with your attitude on the issue of party work with Negroes. They are a considerable force and will dominate all southern states. If the party gain a foothold there, the revolution will be won in America. Nothing could stop it.<sup>99</sup>

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<sup>99</sup> Ibid, p 190.

## Annex 13

Leon Trotsky

Lev Dovidovich Bronstein

### The Permanent Revolution & Results and Prospects

<https://www.marxists.org/archive/trotsky/1931/tpr/index.htm>

#### What is the Permanent Revolution?

##### Basic Postulates

<https://www.marxists.org/archive/trotsky/1931/tpr/pr10.htm>

I hope that the reader will not object if, to end this book, I attempt, without fear of repetition, to formulate succinctly my principal conclusions.

1. The theory of the permanent revolution now demands the greatest attention from every Marxist, for the course of the class and ideological struggle has fully and finally raised this question from the realm of reminiscences over old differences of opinion among Russian Marxists, and converted it into a question of the character, the inner connexions and methods of the international revolution in general.

2. With regard to countries with a belated bourgeois development, especially the colonial and semi-colonial countries, the theory of the permanent revolution signifies that the complete and genuine solution of their tasks of achieving *democracy and national emancipation* is conceivable only through the dictatorship of the proletariat as the leader of the subjugated nation, above all of its peasant masses.

3. Not only the agrarian, but also the national question assigns to the peasantry – the overwhelming majority of the population in backward countries – an exceptional place in the democratic revolution. Without an alliance of the proletariat with the peasantry the tasks of the democratic revolution cannot be solved, nor even seriously posed. But the alliance of these two classes can be realized in no other way than through an irreconcilable struggle against the influence of the national-liberal bourgeoisie.

4. No matter what the first episodic stages of the revolution may be in the individual countries, the realization of the revolutionary alliance between the proletariat and the peasantry is conceivable only under the political leadership of the proletariat vanguard, organized in the Communist Party. This in turn means that the victory of the democratic revolution is conceivable only through the dictatorship of the proletariat which bases itself upon the alliance with the peasantry and solves first of all the tasks of the democratic revolution.

5. Assessed historically, the old slogan of Bolshevism – ‘the democratic dictatorship of the proletariat and peasantry’ – expressed precisely the above-characterized relationship of the proletariat, the peasantry and the liberal bourgeoisie. This has been confirmed by the experience of October. But Lenin’s old formula did not settle in advance the problem of what the reciprocal relations would be between the proletariat and the peasantry within the revolutionary bloc. In other words, the formula deliberately retained a certain algebraic quality, which had to make way for more precise arithmetical quantities in the process of historical experience. However, the latter showed, and under circumstances that exclude any kind of misinterpretation, that no matter how great the revolutionary role of the peasantry may be, it nevertheless cannot be an independent role and even less a leading one. The peasant follows either the worker or the bourgeois. This means that the ‘democratic dictatorship of the proletariat and peasantry’ is only conceivable as a *dictatorship of the proletariat that leads the peasant masses behind it*.



6. A democratic dictatorship of the proletariat and peasantry, as a regime that is distinguished from the dictatorship of the proletariat by its class content, might be realized only in a case where an *independent* revolutionary party could be constituted, expressing the interests of the peasants and in general of petty bourgeois democracy – a party capable of conquering power with this or that degree of aid from the proletariat, and of determining its revolutionary programme. As all modern history attests – especially the Russian experience of the last twenty-five years – an insurmountable obstacle on the road to the creation of a peasants’ party is the petty-bourgeoisie’s lack of economic and political independence and its deep internal differentiation. By reason of this the upper sections of the petty-bourgeoisie (of the peasantry) go along with the big bourgeoisie in all decisive cases, especially in war and in revolution; the lower sections go along with the proletariat; the intermediate section being thus compelled to choose between the two extreme poles. Between Kerenskyism and the Bolshevik power, between the Kuomintang and the dictatorship of the proletariat, there is not and cannot be any intermediate stage, that is, no democratic dictatorship of the workers and peasants.

7. The Comintern’s endeavour to foist upon the Eastern countries the slogan of the democratic dictatorship of the proletariat and peasantry, finally and long ago exhausted by history, can have only a reactionary effect. Insofar as this slogan is counterposed to the slogan of the dictatorship of the proletariat, it contributes politically to the dissolution of the proletariat in the petty-bourgeois masses and thus creates the most favourable conditions for the hegemony of the national bourgeoisie and consequently for the collapse of the democratic revolution. The introduction of the slogan into the programme of the Comintern is a direct betrayal of Marxism and of the October tradition of Bolshevism.

8. The dictatorship of the proletariat which has risen to power as the leader of the democratic revolution is inevitably and, very quickly confronted with tasks, the fulfillment of which is bound up with deep inroads into the rights of bourgeois property. The democratic revolution grows over directly into the socialist revolution and thereby becomes a *permanent* revolution.

9. The conquest of power by the proletariat does not complete the revolution, but only opens it. Socialist construction is conceivable only

on the foundation of the class struggle, on a national and international scale. This struggle, under the conditions of an overwhelming predominance of capitalist relationships on the world arena, must inevitably lead to explosions, that is, internally to civil wars and externally to revolutionary wars. Therein lies the permanent character of the socialist revolution as such, regardless of whether it is a backward country that is involved, which only yesterday accomplished its democratic revolution, or an old capitalist country which already has behind it a long epoch of democracy and parliamentarism.

10. The completion of the socialist revolution within national limits is unthinkable. One of the basic reasons for the crisis in bourgeois society is the fact that the productive forces created by it can no longer be reconciled with the framework of the national state. From this follows on the one hand, imperialist wars, on the other, the utopia of a bourgeois United States of Europe. The socialist revolution begins on the national arena, it unfolds on the international arena, and is completed on the world arena. Thus, the socialist revolution becomes a permanent revolution in a newer and broader sense of the word; it attains completion, only in the final victory of the new society on our entire planet.

11. The above-outlined sketch of the development of the world revolution eliminates the question of countries that are 'mature' or 'immature' for socialism in the spirit of that pedantic, lifeless classification given by the present programme of the Comintern. Insofar as capitalism has created a world market, a world division of labour and world productive forces, it has also prepared world economy as a whole for socialist transformation.

Different countries will go through this process at different tempos. Backward countries may, under certain conditions, arrive at the dictatorship of the proletariat sooner than advanced countries, but they will come later than the latter to socialism.

A backward colonial or semi-colonial country, the proletariat of which is insufficiently prepared to unite the peasantry and take power, is thereby incapable of bringing the democratic revolution to its conclusion. Contrariwise, in a country where the proletariat has power in its hands as the result of the democratic revolution, the subsequent fate of the dictatorship and socialism depends in the last analysis not only

and not so much upon the national productive forces as upon the development of the international socialist revolution.

12. The theory of socialism in one country, which rose on the yeast of the reaction against October, is the only theory that consistently and to the very end opposes the theory of the permanent revolution.

The attempt of the epigones, under the lash of our criticism, to confine the application of the theory of socialism in one country exclusively to Russia, because of its specific characteristics (its vastness and its natural resources), does not improve matters but only makes them worse. The break with the internationalist position always and invariably leads to national *messianism*, that is, to attributing special superiorities and qualities to one's own country, which allegedly permit it to play a role to which other countries cannot attain.

The world division of labour, the dependence of Soviet industry upon foreign technology, the dependence of the productive forces of the advanced countries of Europe upon Asiatic raw materials, etc., etc., make the construction of an independent socialist society in any single country in the world impossible.

13. The theory of Stalin and Bukharin, running counter to the entire experience of the Russian revolution, not only sets up the democratic revolution mechanically in contrast to the socialist revolution, but also makes a breach between the national revolution and the international revolution.

This theory imposes upon revolutions in backward countries the task of establishing an unrealizable regime of democratic dictatorship, which it counterposes to the dictatorship of the proletariat. Thereby this theory introduces illusions and fictions into politics, paralyses the struggle for power of the proletariat in the East, and hampers the victory of the colonial revolution.

The very seizure of power by the proletariat signifies, from the standpoint of the epigones' theory, the completion of the revolution ('to the extent of nine-tenths', according to Stalin's formula) and the opening of the epoch of national reforms. The theory of the kulak growing into socialism and the theory of the 'neutralization' of the

world bourgeoisie are consequently inseparable from the theory of socialism in one country. They stand or fall together.

By the theory of national socialism, the Communist International is down-graded to an auxiliary weapon useful only for the struggle against military intervention. The present policy of the Comintern, its regime and the selection of its leading personnel correspond entirely to the demotion of the Communist International to the role of an auxiliary unit which is not destined to solve independent tasks.

14. The programme of the Comintern created by Bukharin is eclectic through and through. It makes the hopeless attempt to reconcile the theory of socialism in one country with Marxist internationalism, which is, however, inseparable from the permanent character of the world revolution. The struggle of the Communist Left Opposition for a correct policy and a healthy regime in the Communist International is inseparably bound up with the struggle for the Marxist programme. The question of the programme is in turn inseparable from the question of the two mutually exclusive theories: the theory of permanent revolution and the theory of socialism in one country. The problem of the permanent revolution has long ago outgrown the episodic differences of opinion between Lenin and Trotsky, which were completely exhausted by history. The struggle is between the basic ideas of Marx and Lenin on the one side and the eclecticism of the centrists on the other.



## Annex 14

# Our Time Is Now: Sex, Race, Class, and Caring for People and Planet

Excerpts

By Selma James <sup>100</sup>

Selma James Deitch Weinstein

**Beyond Boundaries - A Talk with Selma James on Her Political Activities and Years with CLR James (2019)**

with Ron Augustine

Published in Monthly Review, September 1, 2019; Later expanded.

...

Before he was deported from the U S, What CLR, and all of Johnson-Forrest<sup>101</sup> had been engaged in was putting into practice what he had worked out as a new political and organizational

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<sup>100</sup> Selma James Deitch Weinstein, *Our Time Is Now: Sex, Race, Class, and Caring for People and Planet*, PM Press 2021, Oakland, CA, < [https://pmpress.org/index.php?l=product\\_detail&p=1150](https://pmpress.org/index.php?l=product_detail&p=1150) >.

<sup>101</sup> Johnson-Forrest Tendency/Faction, 1947, Socialist Worker's Party, USA, Official Section of the Fourth International Trotskyist.

The Johnson–Forest Tendency, sometimes called the Johnsonites, refers to a radical left tendency in the United States associated with Marxist humanist theorists C. L. R. James and Raya Dunayevskaya, who used the pseudonyms J. R. Johnson and Freddie Forest respectively. Wikipedia

perspective, which left the vanguard party behind. This was the return to Marx, after Stalinism had corrupted the left by echoing in the vanguard party capitalist forms of management and repression. The vanguard party, we were told, made the revolution in 1917, and since then we all had to form a vanguard party to make the revolution. The fact that the party was out of Lenin's control and resulted in Stalinism was not considered. Even Trotskyism, the prime enemy of Stalinism, formed a vanguard party where the intelligentsia were in charge. Johnson-Forrest was based upon the rejection of a vanguard and experimented with new ways of organizing within the working-class movement, almost two decades before the mass movements of the 1960s undermined the whole hierarchical concept of a vanguard.

That's what CLR contributed more than any other one thing: creating a new kind of working-class organization where the autonomy of Black people and of women was integral to our political focus, the way our organization was structured and our relationships. We were trying to build an organization based on the power of the grassroots and the end of the domination of intellectuals over working-class people. My work about women was encouraged by that. People didn't talk about "intellectuals" now; rather they speak about academics and professionals who are embedded in universities or NGOs, that is, there employed by institutions rather than being freelance as they have been. They are far more integral to the way society is managed than intellectuals were 50 years ago.<sup>102</sup>

...

*But politically, there was not much in common between him and Williams, was there?*<sup>103</sup>

How wrong can you get! The politicians in the English-speaking Caribbean were avoiding the serious problems which the society faced, except one: a federation of the islands. At a certain point CLR and I had a disagreement on Williams. I had seen clear signs that Williams didn't care if the West Indian Federation survived, and I told CLR that all Williams wanted was to be King of Trinidad. CLR hadn't seen that, but he later acknowledged it. ... Trinidad had oil, which meant an income independent of other islands. The politicians generally were more interested in their own power than in bringing the

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<sup>102</sup> Selma James Deitch Weinstein, Op Cit, p 161.

<sup>103</sup> Eric Williams, Trinidad and Tobago People's National Movement.

populations together. Norman Manley of Jamaica was different, but Jamaica voted him down and the federation ended.

CLR and I were deeply disappointed when the Federation fell apart. We knew it was a major defeat. The politicians had not explained to the people what was at stake and how joining forces and resources would give each of the islands much more bargaining power against the monster neighbor to the north. Independence would not be held back, but it would be a flag-and-national-anthem independence, with the personally ambitious in charge and ready to make a deal paving the way for an updated brand of imperialism.

...

*Wasn't he also looking for new forms of organization?*

In some way, forms of organization are always quite similar: collectivity cooperation, self activity, all in the service of autonomy from all the forces and agents of repression. What changes is the sectors that come together, how comprehensive are their demands, what other sectors of society they can bring to their side, and what they are ready to do to win. Whether it was a factory committees or peasants' collectives or a slave rebellion or movement for civil rights or a woman's movement against rape or for pay equity or an anti-war soldiers' movement or the Palestinian Great March of Return or a prisoners' hunger strike or fighting to keep the land from the clutches of multinationals that will exploit and pollute it and rob you of your means of survival and your community ... Whatever it is, whenever it is, people everywhere find themselves building organizations that aim to have these qualities. I learnt this from things that CLR would read to me or tell me about. What he wanted to find out, for example, was what individuals of what sector/s had initiated the organizations behind events, as opposed to who might have been credited with it, and what sectors came into the movement when. Freedom is always what we strive for, whoever we are and whatever is the immediate goal of the struggle.

But the context of all organizing is the specific balance of power between the movement you are trying to form and the State. Most countries have suffered dictatorships or living under dictatorships of one form or another right now. To organize in this environment requires not only enormous courage, but a great awareness of where the population is at and what struggles different sectors are waging on whatever level. It also requires great imagination when working out how to



bring people together without bringing the full force of the State against you. When we hear the news of this country or that where the movement has exploded, we are never told in any detail what repression they face and what they have been able to accomplish despite that. If you organize internationally you learn to ask the right questions.

The question for us was not what organization, the question was who is going to form it and when, and who is going to try to take it over and “lead it” to enhance their own power, and whether we will be able to defeat them. Ultimately, the question is how much of our freedom we have the power to demand. What happens now, increasingly in most struggles, is that different sectors speak up to ensure that they become visible and are included, broadening what the whole movement stands for and what it demands: women, the nationalities, the races, the ages, the disabled, the subsistence farmers, the sweatshop workers, the sexual choices and identities, the prisoners, the veterans, the children ... CLR does not spell this out but opens the way for what they movements have articulated in action. For him, our job as anti-capitalists is to see that even before organizations of struggle announced themselves, their direction is welcomed, encouraged, protected, advertised, built on. He saw that to what to use and/or, be in charge of such organizations of rebellion for one’s own purposes rather than be an integral part of them, was itself the enemy.

...

***Hadn’t that been exactly the point in the analysis of the Johnsonites?***

Of course Johnson-Forest was an organization rather than a party aiming to take power “on behalf of the working class”. CLR was convinced of what Johnsonites could accomplish. Lenin had published *What Is to Be Done* in 1902 <sup>104</sup> saying that the working class could not achieve revolutionary consciousness, that the intellectuals had to bring it from outside, and the left stuck with that. CLR insisted that Lenin later regretted writing that. But it was a lot of years later, before Lenin fully understood all that was involved. He found out, because he led a revolution, and then had to lead a workers’ State, despite the fact that the intellectuals who were supposed to bring consciousness to

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<sup>104</sup> Vladimir Ilyich Lenin, *What Is to Be Done?*, (1902), In V.I. Lenin, *Collected Works*, vol. 1 (Moscow Foreign Language Publishing House, 1961), accessed September 25, 2020,

< <https://www.marxists.org/archive/Lenin/Works/1901/witbd/> >.

the working class hadn't even wanted to make the insurrection and were now managing and disciplining the working class. Before his death, in the last few articles mentioned above, Lenin proposed ways for workers to take charge of the economy.

For CLR, Trotskyism had not broken with Stalinism - the direction still came from the “vanguard” rather than from the workers and peasants. Trotskyism had based itself on raising the consciousness of workers, but Marx had a much more realistic view. Early on he said:

Both for the production on a mass scale of this communist consciousness, and for the success of the cause itself, the alteration of men on a mass scale is necessary, an alteration which can only take place in a political movement, a *revolution*; the revolution is necessary, therefore, not only because the *ruling* class cannot be overthrown in any other way, but also because, the class *overthrowing* it can only in a revolution succeed in ridding itself of all of the muck of ages and become fitted to found society anew.<sup>105</sup>

Martin Glaberman used to say with glee after reading this quote to me. “So it's not communist consciousness that makes the revolution but the revolution that makes communist consciousness!”

CLR didn't understand this when he joined the movement in the mid 1930s, but researching for *The Black Jacobins* what the slaves accomplished in Haiti taught him a lot. By 1948, he was able to grasp Hegel and return to Marx. He spelled it all out in *Notes on Dialectics*. He then said, “Okay, now we have to build an organization that is not trying to be a vanguard, where working-class members are the transmission built with the working class outside. They must shape what the organization stands for, what it does, and how it does it.” And that was the Johnson-Forest Tendency when it split from both wings of US Trotskyism in 1951.

To ensure workers' power it's not enough to put working-class people in leadership positions. That's a way to manipulate and even corrupt good comrades by pulling them away from their power base so they're entirely under the influence of the “educated”. CLR was proposing something far more profound: an organization that fuses movement experience with an anti-vanguard theoretical perspective. It reinforced you against the capitalist habit of becoming a vanguard over others. As a

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<sup>105</sup> Karl Marx and Frederick Engels, *The German Ideology* (Moscow, Progress Publishers, 1968), accessed September 25, 2020,

< [https://www.Marxists.Org/Archive/Marx/Works/Download/Marx\\_The\\_German\\_Ideology.pdf](https://www.Marxists.Org/Archive/Marx/Works/Download/Marx_The_German_Ideology.pdf) >.

young member, I was able to read or listen to the organizational speeches that CLR would make laying down an organization's problems and principles as we develop them. Not this question or that question but *the* question of how to organize internally and with the public as one continuum. These speeches must be somewhere in his papers and should be published and read today as a historical moment of an organization working out its anti-vanguard principles. I remember CLR in the 1950s dictating a letter to Grace Boggs, whose training was in philosophy, saying, "Pay as much attention to the organization as you do to Hegel." And this has always stayed with me. That means that the internal structure of your organization, or, rather, what you strive for it to be, is an embodiment of what you stand for. You cannot achieve it under capitalism but working to achieve it enhances all you are striving together to do.

*CLR is often credited with making the case for Black autonomy.*

*How did this relate to the movements of the 1960s?*

In the 1940s, even in the 1930s, he had established "the independent validity of the Negro struggle", that is that you couldn't prioritize the struggle of "workers" (i.e., white workers) over the struggle against racism (i.e., Black workers). This is what we Johnsonites had all been educated to understand. Establishing the autonomy of the Black struggle also gave a validity to the autonomous struggles of other sectors.

Once you establish the "independent validity of the Negro struggle", it is not difficult, with the massive Black movement of the 1950s and 1960s in US, to move from "independent validity" to Black people as a sector of the working class and their anti-racist struggle as integral to the struggle of the class. This is no less true because some Black people in the movement are from other classes. Within our movement - people of colour, women, children, every sector - the class struggle rages between moving up in capitalism and destroying the capitalist hierarchy.

I made the short leap from "independent validity" to the Black movement as a working-class movement in 1972, in the introduction to *Power of Women and the Subversion of the Community*. Once the Black movement is acknowledged as a working-class movement rather than a "special interest", the potential for racism within the movement is undermined. Women speak for the whole class, as

Black people speak for the whole class, as each sector making its own power felt against the capitalist hierarchy speaks for the whole class - each broadens what the class struggle aims to achieve. The Poor People's Campaign, a new mass movement in US, calls this coming together of sectors "fusion".<sup>106</sup>

The issues that women raised are also unifying issues within the whole movement.

The Wages for Housework Campaign had begun to redefine the working class from what most of the left had understood it to be, when we said that unwaged housewives were part of that class. Redefining Black people and housewives as sectors of the working class. broke with the left fixation that the definition of working class was workers, mainly white men, in industry - at the "point of production". This was not only a sexist, but a racist definition which excluded most of the Global South, most women, and most people of colour in societies divided by race. This grossly underestimated the power of our enemy, on the one hand, and our potential power, on the other.

*From the mid 1960s, you have been continuously active in the anti-racist and women's movements. More than 50 years later, you're still in the midst of political campaigns, The Global Women's Strike network, and your cherished Crossroads Women's Centre. What do you consider your most important political experience?*

Building the WFH campaign and the Global Women's Strike, which it coordinates has been hard work but exciting and satisfying, as working creatively with others to change the world always is. Especially on an international level. The principles I learnt in Johnson-Forest have been my starting point and the Campaign people have embraced them. They have been collectively developed and in fact transformed by beginning with women and the struggles of many different sectors we have been involved with in a number of countries. We were creating an anti-capitalist organization, which was rooted in working-class struggle beginning with women. We had no models. We knew only what

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<sup>106</sup> AW editor: Selma's concept of "fusion" corresponds to the United Inter-National InterCommunist Convergence. This United Front of working class networks and Chapters adopts the Jewish Bundist concept of National-Cultural &/ Territorial Autonomy for the Right of National self-determination, and not Separatism, as in Zionism and Supremacism < <https://Jewish-Socialist-Bund.net/> > .

we wanted to avoid. The membership was not a means to an end, but the means and the end. All who participated learned much about the movement, about the world, and then about themselves.

It is no easy matter to think and act internationally. We're talking about a working relationship not token solidarity. Luckily, we now have Skype, Zoom and other technology that does not eat the whole budget. But even this doesn't guarantee a working relationship. Yet we, all of us, are dependent on that working relationship which we strive for but still eludes us given language barriers, time zones and each particular frame of reference.

What we put forward about unwaged caring work, starting with *A Women's Place* in 1952, is much more acknowledged everywhere today as a crucial part of what the grassroots must stand for to oppose capitals, destructive market and military.

All the autonomous organizations which are part of our network are involved with some or all of that and with their own specific anti racist, anti-discriminatory demands.

I've also been changed by meeting the movement we had been working with in Haiti. In 2011, President Jean Bertrand Aristide and his wife and colleague Mildred Trouillot came back from exile and asked that I be one of the people welcoming them. My association with *Black Jacobin* took on a deeper meaning for me - a commitment to the Haitian struggle which to this day risks everything to defend that great revolution, renewing what we owe to it.

One final word. CLR was asked what he thought of "what Selma is doing with wages for housework". He gave his usual brilliant answer: "You can't be against it." By which he could only mean that he was not going into the arguments, but that there was no way that anti-capitalist people could oppose women, who reproduced the whole human race but were unwaged, building a movement to demand that the state pay them for their work.

...

## Sex, Race, Class... and Autonomy (2020)

### The organizational strategy of autonomy

The Wages for Housework Campaign (WFH) had within it a number of different sectors which have their own autonomous organizations but share a political perspective and organizing principles. Each sector represents itself, and at the same time it also represents the whole campaign.

...

*Race Today*, a Black movement publication in the UK, which had just been taken over by the grassroots, published “Sex, Race and Class” in its January 1974 issue,<sup>107</sup> proclaiming on its entire cover: “Power to the sisters!”. In it, I was making the case for autonomy, including Black women's autonomy, while attacking separatism as an expression of competition between sectors. Working in the anti-racist and anti-imperialist movements - always prioritizing women - has been an education for me. Every movement, it seemed, had tensions within it between various sectors; there was clearly class conflict and other power relations which were undermining but rarely acknowledged - between the waged (mostly men) and the unwaged (mostly women), between the higher and the lower waged, between the industrial world (mostly waged) and the non-industrial world (mostly unwaged) ...

To drive the movement forward, the autonomy of different sectors was crucial so that the more socially powerful within the movement could not assume dominance over the less powerful, hiding the leadership that comes from the more grassroots experience. We could strive for unity by ensuring that each sector visibly contributed its experience, tactics and possibilities, thus refusing to be dominated by others. (Horizontalism is no substitute for autonomy; it presumes that power relations can be abolished, either by goodwill or by democratic voting - if only. They are too deep-rooted in the very structure of capitalism to be so easily overcome.)

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<sup>107</sup> *Race Today* was edited by Darcus Howe. “Sex, Race and Class” was republished as a pamphlet jointly by *Race Today* and Falling Wall Press (1975), and in Selma James, *Sex, Race, and Class* (Oakland: PM Press, 2012), p 92-101.

To be in the WFH Campaign you had to stand for autonomy of every (grassroots) sector - and with time this became almost instinctive among us.

...

### **Lesbian women**

...

Problems arose when the new WDL made decisions without reference to other sectors in the Campaign and what else the Campaign stood for and was fighting for. That was not our view of autonomy. While we would not tolerate any anti-lesbian sentiments or attacks, we could not allow any sector to ignore the interests of any other sector. We understood autonomy to mean that within the perspective we shared, lesbian women would have their view on every issue and express it within the Campaign, as everyone else did. It was not a competition for power or influence. We aimed not to reorganize the order of the hierarchy, but to undermine it. Beginning with refusing it in our political relationships within the Campaign.

The question always was that each of us had to be accountable to all of us. To concentrate on your own situation could never mean that you did not consider the impact you could be having on what others faced and were struggling for and against. We argued it out and concluded that for any sector to prioritize their needs over the needs of any other sector was separatism, not autonomy.

...

The important principle which was established was that whatever our sector, whatever discrimination or other disadvantage our sectors suffered and we concentrated on opposing, we wanted the money for all of us for work all of us were doing, and we needed each other in order to win. At the same time, the specific discriminations raised by any sector within the Campaign was incorporated into what the whole Campaign stood against.

...

### **Black women**

...

By this time, we were more experienced, and we understood autonomy much more concretely, so separatism was not the problem it had been. The Black women had considered joining because the autonomy the Campaign offered was a guarantee of both anti-racism as well as anti-sexism - we stood with women (of any colour) against sexism (of any colour), and we stood with women and men of colour against racism anywhere, beginning of course within the Campaign.

We had to explore what it meant in practice for WFH to be anti-racist. The white women had to learn to notice and identify racism, which was (and is) pervasive but often disguised or denied, and how to expose and oppose it. This was daily useful, especially for a campaign determined to be international. We also learned to distinguish between those people of colour who are committed to anti-racism and those who use the rhetoric of anti-racism to play power games, fuel separatism, narrow nationalism and/or advance their careers. These distinctions were paralleled in every sector, and learning to spot and oppose them was an important part of our political education.

...

### **Global women's strike**

...

Creating this new kind of organization and network built on the autonomy of sectors within the working class finding ways to work together productively, including across national and language boundaries and barriers, has been a collective process which broadens all the time as different countries and sectors become involved. Wages for Housework is therefore, much more than a demand or an academic theory - it is an international organizing strategy, from the bottom up.

...

### **Unlocking the power of the movement.**

The form of autonomy we are describing is particular to our network. But even if it is not spelled out or if other words are used to describe it, autonomy is always central to working-class organizing.



Capital penetrates our initiatives in all kinds of ways, but primarily by using the hierarchy among us: the more powerful sectors, socially and economically, or the more powerful within each sector, challenging and undermining the less powerful. We must remember that this power hierarchy is fundamental to capitalist society.

In 1973, the first paragraph of “Sex, Race and Class” ended with:

[L]ocked within the contradiction between the discrete entity of sex or race and the totality of class is the greatest deterrent to working-class power and at the same time the creative energy to achieve that power. <sup>108</sup>

I never explained it because I didn't know how almost half a century later, it is easier to spell out what I was trying to say.

Many of us don't know how much we lose by being cut off from other sectors of people and the power they have to offer. This unawareness undermines our access to our own power and traps us into going it alone and even colluding with our enemy.

Autonomy, which stands against every form of separatism, has increasingly enabled us to embrace the interests of other sectors while never losing sight of the interests of our own. In this way, we arm ourselves against divide and rule.

Autonomy enables us to develop the political habit of identifying and acknowledging sectors in struggle that are points of reference for our own. This advances the process of rejecting the personal ambition and competition within our own sector and between sectors which have often corrupted the movement's purpose and resulted in dirty compromise and defeat.

Thus, autonomy is the necessary and potent strategy with which to identify the many faces of the state. And confront each collectively. Wherever they appear. As we break out of the confinement of the hierarchy, the power of our movement is unlocked, and we assume possibilities that we could never consider before. The energy, creativity and boldness which are released are truly joyous and liberating. <sup>109</sup>

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<sup>108</sup> Selma James, “Sex, Race and Class”, in Selma James, *Sex, Race, and Class* (Oakland: PM Press, 2012), 92.

<sup>109</sup> Selma James Deitch Weinstein, “Sex, Race and Class”, in *Sex, Race, Class*, (Oakland: PM press, 2012), 92, < [https://pmpress.org/index.php?l=product\\_detail&p=1150](https://pmpress.org/index.php?l=product_detail&p=1150) >.

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Editor: The further work to be recognized on the part of Selma James, is notable as a founder of the 'International Jewish Anti-Zionist Network';

< <http://www.ijan.org> >.



## ANNEX 15

### Organizational links:

#### Jewish Socialist Bund

<https://Jewish-Socialist-Bund.net/>

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RECONCILIATION CONFERENCE LIST

قائمة مؤتمرات المصالحة

since 1994 by the

Jewish People's Liberation Organization

End Zionism & Judaeophobia

abraham Weizfeld PhD moderator-founder SaaLaHa@fokus.name

jplo-olpj-subscribe@lists.riseup.net

political declaration **JPLO** (a Bundist chapter)

<https://Jewish-Socialist-Bund.net/>

the books

Sabra and Shatila (1984) 2009

<http://bookstore.authorhouse.com/Products/SKU-000255066/Sabra-and-Shatila.aspx>

The End of Zionism : and the liberation of the Jewish People 1989

http://www.academia.edu/11243333/THE_END_OF_ZIONISM_and_the_liberation_of_the_Jewish_People

Nation, Society and the State : the reconciliation of Palestinian and Jewish Nationhood

https://www.academia.edu/40349204/VOLUME_I_SECOND_EDITION_THESIS_NATION_SOCIETY_AND_THE_STATE

https://www.academia.edu/40349264/VOLUME_TWO_SECOND_EDITION_THESIS_METHODOLOGY_OF_NATIONAL_IDENTITY

~ ~ ~ ~ ~

Alliance of Concerned Jewish Canadians

Alliance de Canadien-nes juives-fs concerné-es

A C J C

<https://www.facebook.com/groups/571406743055393/?fref=ts>
514 284 66 42
saalaha@fokus.name

News/nouvelles & discussion List/e:

ACJC-subscribe@googlegroups.com

and post :

ACJC@googlegroups.com

DIRECT DEMOCRACY MOVEMENT
MOUVEMENT DE DEMOCRATIE DIRECTE

The Green Movement of the Jamahiryia

الحركة الخضراء في الجماهيرية

continues and is to be found at

FB Group

<https://www.facebook.com/groups/439792122844970/>

FB Page

https://www.facebook.com/DDMpageMDD/?ref=br_rs/

Canada-USA Coordinator Green Movement : saalaha@fokus.name

You are welcome to use our platform in any language.. anyone concerned may then translate.

May the Great Socialist Arab Jamahiriya of Libya live.

Dr abraham Weizfeld

PhD UQÀM, MA York U., BSc UdeW

SaaLaHa@fokus.name

514 284 66 42 Montréal

514 235 7187 Mobile

+970 (0)569 538 169 Nablus, Palestine

The Federation of Palestinian and Hebrew Nations

https://www.academia.edu/38380122/The_Federation_of_Palestinian_and_Hebrew_Nations

<https://www.cambridgescholars.com/product/978-1-5275-1313-6>

Nation, Society and the State :

the reconciliation of Palestinian and Jewish Nationhood

<http://www.archipel.uqam.ca/7308/1/D2843.pdf>

<http://bookstore.authorhouse.com/Products/SKU-000425888/NATION--SOCIETY--AND--THE-STATE.aspx>

https://www.academia.edu/40349204/VOLUME_I_-_SECOND_EDITION_THESIS_NATION_SOCIETY_AND_THE_STATE

https://www.academia.edu/40349264/VOLUME_TWO_SECOND_EDITION_THESIS_-_METHODOLOGY_OF_NATIONAL_IDENTITY

<https://independent.academia.edu/AbrahamWeizfeld>

Skype/Yahoo/Twitter/YouTube : eibieman

FaceBook : Abraham Weizfeld

ANNEX 16

United Inter-National InterCommunalist Convergence

Maoist Rebel – Jason Unruhe

<https://www.youtube.com/user/MaoistRebelNews2>

Maoist Rebel News

Engelsist – Luke Dublin

https://www.youtube.com/channel/UCRLQpier5zHuUcG2xvof_UA

Anti-fascist Action MUSIC

<https://www.youtube.com/@anti-fascistactionmusic9446>



Lumpen-Maoist News - Kara

<https://www.youtube.com/@TheLumpenMaoist>

Steve Struggle

<https://youtube.com/@worldmusicman100>

The Black Internationalist

<https://www.youtube.com/@theblackinternationalist5181>

Comrade #3

The Federated MLM Cadres

The Federated MLM Cadres, include:

Panther C.O.D.E, collective.

Marxist-Leninist-Maoist Action, collective.
Third World Liberation, collective.
Luke Dublin the Engelsist, individual.

The Blog of the Federated MLM Cadres
<https://marxistleninistmaoisttheory.blogspot.com/>

The Blog of Panther C.O.D.E
<https://blackpantherism.blogspot.com/>

The Blog of Marxist-Leninist Maoist Action
<https://marxistleninistmaoistaction.blogspot.com/>

The Blog of Third World Liberation
<https://thirdworldliberation.blogspot.com/>

Comrade Black Minister 13 is part of Panther C.O.D.E
The Blog of Black Minister 13
<https://maoismbundism.blogspot.com/>

The Commune of Anarchy

The Commune of Anarchy, include:

Arizona Rebellion, collective.
L.A. Underground, collective.

The Blog of the Commune of Anarchy
<https://communeanarchy.blogspot.com/>

The Pink Purple Girl is part of the Arizona Rebellion
The Blog of the Pink Purple Girl

<https://thepinkpurplegirl.blogspot.com/>

The Third Worldist Pact

The Third Worldist Pact, include:

Global Revolutionary Shining Path, collective.

Internationalist Resistance Guard, collective.

The Blog of the Third Worldist Pact

<https://maoismthirdworldism.blogspot.com/>

The Blog of the Internationalist Resistance Guard

<https://internationalistresistanceguard.blogspot.com/>

The Blog of the Global Revolutionary Shining Path

<https://globalrevolutionaryshiningpath.blogspot.com/>

The Committee of Demarchists

(This is a Fellowship and Alliance of the remaining Demarchist Organizations within the United States. Demarchist formations go way beyond the United States. Their presence online is easy to hide from viewership because several types of reactionary Marxists as well as many reactionary Anarchists have hacked into their Blogs and Websites, as well as slandering many of them to the point of causing many Demarchist individuals and collectives to remove whatever they had provided online. While work is being done to fix this problem such progress remains unfinished.)

The Committee of Demarchists

People Social Freedom Movement

Black Nation

Byzantine Catholic Nation

Islamic Socialist Front

Christian Socialist Front

The People Social Freedom Movement

(Attempts to rescue as many of the Demarchist Organizations from falling apart is a top priority for the People Social Freedom Movement which has absorbed the Global Union of Revolutionary Socialists and the United Religionist Confederacy and the Federation of Revolutionary Demarchists.

The People Social Freedom Movement is not a theocratic group, the distinction must be made between Interfaith Democracy and Theocracy. Black Nation, Byzantine Catholic Nation, the Islamic Socialist Front and the Christian Socialist Front are all under the protection of the People Social Freedom Movement. However – Black Nation, Byzantine Catholic Nation, the Islamic Socialist Front and the Christian Socialist Front operate independently from People Social Freedom Movement.)

**The People Social Freedom Movement
(People's Social Freedom Movement.
Peoples' Social Freedom Movement.)**

by itself is a **United Rainbow Coalition.**

The Committee of Demarchists by itself is provisional too.

It only exists to ensure all the official Demarchist writings are published.

Typically, most Demarchist formations don't like to be bound up in such a constrictive combination.

The groupings which make up the Committee of Demarchists intend to outlast this provisional . . . Committee of Demarchists.

M3W Justice/Black M3W Justice Cadre

Primary and Provisional Custodian of the Theoretic Books from the most consistent within the convergence. He is a Marxist-Leninist-Maoist-Third Worldist and Black Street Activist.

His Blog

<https://m3wjustice.blogspot.com/>

His Channel

<https://www.youtube.com/@BlackM3WjusticeCadre>

Online Anons

The Federated MLM Cadres and the Third Worldist Pact both have Anonymous Watchers who comment and tell the truth when a slanderous statement is made in the comment section of radical leftist Channels on YouTube.

YouTube Anons of the Federated MLM Cadres :

Marxist-Leninist-Maoist Revolution

<https://www.youtube.com/@marxist-leninist-maoistrev3604>

MLM Street Smart

<https://www.youtube.com/@MLM-StreetSmart>

YouTube Anon of the Third Worldist Pact

Maoist-Third Worldist Movement

<https://www.youtube.com/@MaoistThirdWorldist>

West African Jews of The Disapora

<https://www.youtube.com/user/westafricanjews>

<http://www.WestAfricanJews.com/>

Maxwell Glover

<https://www.youtube.com/@maxwellglover4880>

DeadManAnimations (*Invited*)

<https://www.youtube.com/@DeadManAnimations>

DDM-MDD

(Direct Democracy Movement – Mouvement de démocratie directe)

abraham Weizfeld PhD

<https://www.facebook.com/groups/439792122844970>

<https://www.facebook.com/DDMpageMDD>

Communist Reconstruction Canada

For a United Front against Fascism and War
Antonio Artuso pueblo1917@gmail.com
Reconstruction communiste Canada –
Pour un front uni contre le fascisme et la guerre
The Torch (Le flambeau) / Independent Workers Party (USA)
www.independentworkersparty.org

Corporal Kat



Darksnovia - Jordan

<https://www.youtube.com/user/Darksnovia>

<https://www.youtube.com/@Darksnovia>

ComradeRedPagan - Nikole

<https://www.youtube.com/@RedPaganCorner>

the falcone general



The Obnoxious Anarchist (*Retired*)

https://www.youtube.com/channel/UCRLQpier5zHuUcG2xvof_UA

Jewish Socialist Bund - Network

Common Council Forum:

Jewish.Socialist.Bund@lists.riseup.net

Common Web Site

<https://Jewish-Socialist-Bund.net/>

<https://www.youtube.com/c/TheBundistMovement>

THE BUNDIST MOVEMENT



The flag of the Bundist Movement was made by a Jewish Partisan, Veteran of the Jewish Labour Bund, and Holocaust survivor, her name was Mirele Kometz Neuman.

1) The Bundist Movement videos

<https://www.youtube.com/@TheBundistMovement>

via

thebundistmovement@gmail.com

2) thebundistmovement@gmail.com

3) Jewish Labour Bund

www.bundistmovement.blogspot.com

- 4) www.youtube.com/@Bundist-movementOrg
- 5) www.bundist-movement.org
- 6) Bundist.movement@yahoo.com
- 7) Bundist-movement@outlook.com
- 8) Jewish Bundist Diaspora Movement Group
<https://www.facebook.com/groups/YiddisheBund/>
- 9) Jewish Bundist Diaspora Movement Page
<https://www.facebook.com/BundistMovement>
- 10) The Bundist Movement Blogspot
<https://bundistmovementantizionist.blogspot.com/>
- 11) Bundist Movement
<https://www.youtube.com/@Bundist-movementOrg>
- 12) Bundism
<https://www.youtube.com/@bundistvideos>

UNIT

Jewish Antifa Bundist Vanguard

Nethanel Ben-Yahushua – Comrade Net

YouTube Channels:

TheBundistMovement

<https://www.youtube.com/c/TheBundistMovement>

FaceBook Groups:

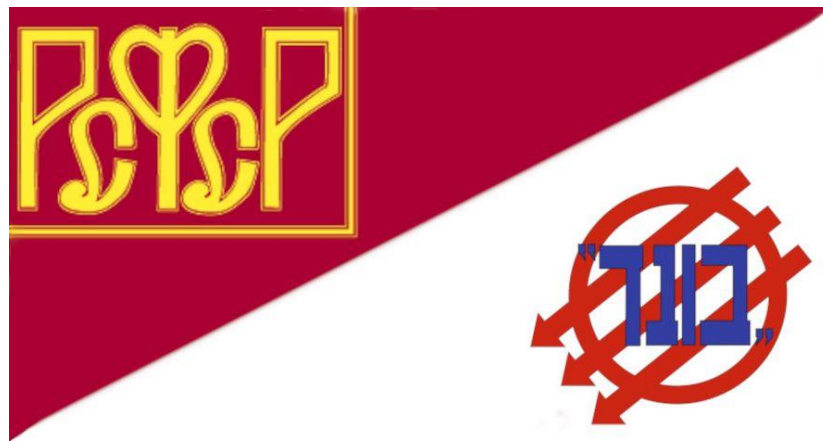
Jewish Bundist Diaspora Movement (USA, Canada/Québec and Palestine)

<https://www.facebook.com/BundistMovement>

<https://www.facebook.com/YiddishBund>

Palestinian-Hebrew Democratic Federation

<https://www.facebook.com/groups/106241159441538>



UNIT

J P L O – O L P J

(Jewish People's Liberation Organization - 1989)

FaceBook news service: ABRAHAM WEIZFELD

<https://www.facebook.com/abraham.weizfeld>

FaceBook Groups :

Jewish Bund - The Myer Goldsheider Group 1940

<https://www.youtube.com/@JewishBund>

Palestinian-Hebrew Democratic Federation

<https://www.facebook.com/groups/106241159441538>

YouTube : abraham Weizfeld Phd

<https://www.youtube.com/@abrahamWeizfeldPhD>

Blog :

<https://abrahamweizfeld.blogspot.com/>

E-Mail Lists:

jplo-olpj-subscribe@lists.riseup.net

jewish.socialist.bund-subscribe@lists.riseup.net

E-mail

SaaLaHa@Fokus.name

Skype/Yahoo/Twitter/YouTube - eibieman

Academic archives:

<https://uqam.academia.edu/abrahamWeizfeld>



The Jewish PLO

Archives :

Jewish Bundist Diaspora Movement

<https://www.facebook.com/YiddishBund>

Bundist Movement

<https://www.youtube.com/c/TheBundistMovement>

ACJC

**Alliance of Concerned Jewish Canadians – 2006 -
Alliance de Canadien-nes Juif-ves Consterné-es**

acjc@googlegroups.com

ACJC-subscribe@googlegroups.com

<https://groups.google.com/g/acjc>

<https://www.facebook.com/groups/571406743055393/?fref=ts>



Jewish Not Zionist – Mexica-Mechica

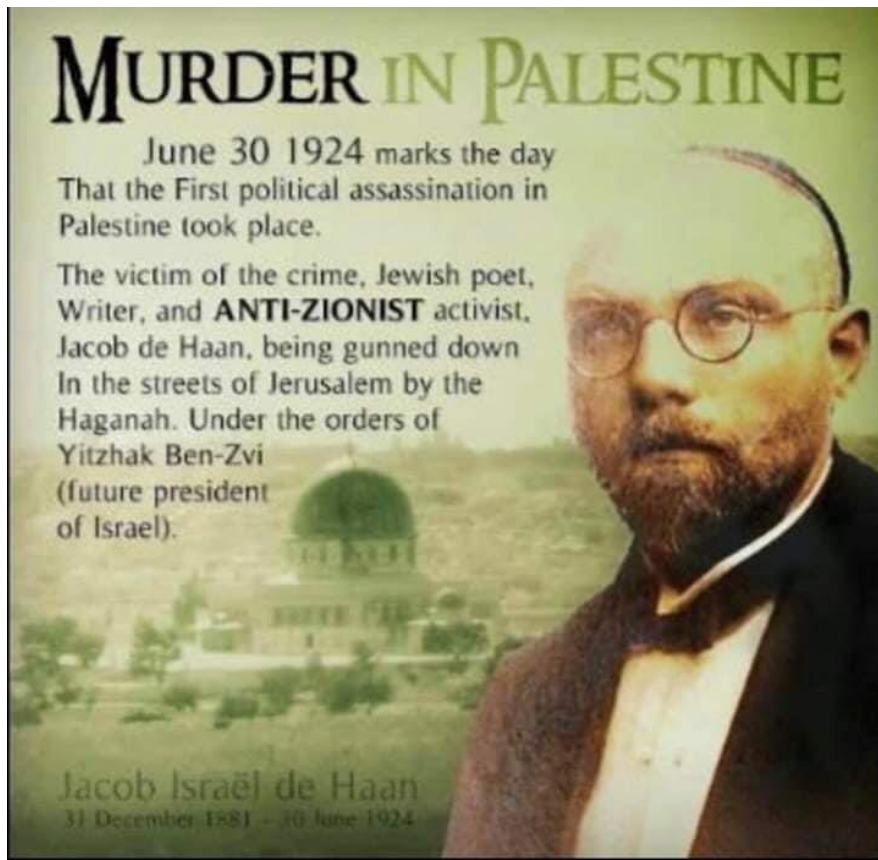
Abraham Schultz

<https://www.facebook.com/abraham.schultz>

FaceBook Group:

Jewish Not Zionist

<https://www.facebook.com/groups/JudaismYesZionismNo>



Jewish Comrades For Socialism

<https://www.facebook.com/Jewish-Comrades-for-Socialism-105667194437048/>



Jewish Black Panther Bund

[TheBlackInternationalist](#)

<https://twitter.com/TheBlackintern1>

Jewish Rebel Federation of Justice

Corporal Kat

Jewish Liberation Action Front (*suspended*)

Dona Newman

svoboda_doikeit@yahoo.com

BlogSpot <https://bundistmovement.blogspot.com/>

Jewish Bundist Diaspora Movement

<https://www.facebook.com/BundistMovement>

ANNEX 17

Research Sources

<https://www.marxists.org/subject/jewish/index.htm#bund>

JEWISH WORKERS' BUND

Background Materials

The Martyrdom of Hirsch Lekert, Sholom Levine 1948

Bund, Galuth Nationalism, Yiddishism, C. Bezael Sherman 1958

A Great Collection. The Archives of the Jewish Labor Movement, 1965

The Last Battles of Old World Ideology in the Race for Identity and Communal Power: Communists vs. Bundists vs. Zionists in Mexico, 1938-1951, Adina Cemet-Singer 1967

The Jewish Bund Revisited, Part I, Part II, Part III, Part IV, Part V, Louis Harap 1974

Folkszeitung, a Jewish Socialist daily, J.S. Hertz [from *The Jewish Press That Was*] 1980

Bundism and Terrorism: The Hirsch Leckert Affair Leizer Janklewicz, *Shmate*, Vol. 1. No. 4 January 1983

Book Review: A Soviet Version of Bundist Histor, Harry Shukman 1985

Six Million and One. The Life and Death of Szmul Zygielbojm, Barry Smerin, *Jewish Socialist* #2 Summer 1985

Beneath Gathering Clouds [the Bund in Poland] Majer Bogdanski, *Jewish Socialist* #3 Autumn 1985

Bundism in England Benjamin Nadel, *Jewish Socialist* #6/7 Summer/Autumn 1986

An Interview with Victor Erlich Burton Levine, *Shmate*, Vol. 1. No. 14 Winter 1986

A Revolution in Jewish Life. The History of the Jewish Workers' Bund, Clive Gilbert 1987

The Bund - Like All the Jews, With All the Jews, Matitياهو Minc 1989

Purged from history [on the murders of Erlich and Alter] Majer Bogdanski, *Jewish Socialist* #24 October-December 1991

Socialist Mass Politics through Sport: The Bund's Morgnshtern in Poland, 1926-1939, Roni Gechtman 1999

Was the Jewish Labor Bund in Czarist Russia a "National Movement"?, Joshua Zimmerman 2003

National-Cultural Autonomy and 'Neutralism': Vladimir Medem's Marxist Analysis of the National Question, 1903-1920, Roni Gechtman 2007

Historiography on the General Jewish Labor Bund. Traditions, Tendencies and Expectations, Frank Wolff 2009

Eastern Europe Abroad: Exploring Actor-Networks in Transnational Movements and Migration History. The Case of the Bund, Frank Wolff 2012

The rise and fall of the Jewish Labour Bund, Sai Englert 2012

"Brothers and Sisters of Work and Need": The Bundist Newspaper *Unzer Tsayt* and its Role in New York City, 1941-1944, Saul Hankin 2013

A Party of Naysayers: The Jewish Labor Bund after the Holocaust, David Slucki 2013

Relations between the Bund and the Polish Socialist Party from a micro-historical perspective: Tarnow in the interwar period, Agnieszka Wierzcholska 2013

The Rise and Fall of the Jewish Labor Bund, Philip Mendes 2013

Between Socialism and Jewish Tradition: Bundist Holiday Culture in Interwar Poland, Daniel Mahla

Lost Worlds of Labour: Paul Olberg, the Jewish Labour Bund, and Menshevik Socialism, Håkan Blomqvist

Primary Works

Emigration and Immigration. A Report to the International Socialist Congress in Stuttgart, 1907 Boris Frumkin 1907

Report from the Delegate in the Emigration Commission at the International Socialist Congress in Stuttgart Shimon Ginzburg 1907

By K. Boris:

The Jewish Proletariat in Russia – Ten Years of the Bund, October 1907

The Electoral Manifesto of the Jewish “Bund”, October 1907

4,000 Stocking Workers in Wilno and Witebsk (Russia) on Strike, May 1908

May Day in Russia. Manifesto of the “Bund.”, May 1908

*** * ***

On Terror Vladimir Medem 1918

The Struggle for Revolutionary Socialism Heinrich Ehrlich 1934

Stop Them Now. German Mass Murder of Jews in Poland Szmul Zygielbojm 1942

The Last Letter From Szmul Zygielbojm, the Bund Representative With the Polish National Council in Exile 1943

Zygielbojm's Last Letters *Jewish Socialist* #35 Spring 1996

The Murder of Heinrich Erlich and Victor Alter is a Blow Against the Soviet Union 1943

Murder As A Political Weapon Albert Glotzer 1943

Protest Ehrlich-Alter Murder Susan Green 1943

Jewish Labor Bund Bulletin, 1947-1953

The Position of the Bund on the Creation of the State of Israel, 1947-1948

Statement on Palestine and Zionism Issued by the New York Bund Organization 1947

Statement of the Jewish Socialist Organization in England, August 1947

Jewish Labor Bund and the Jewish-Arab War in Palestine April 1948

The State of Israel June 1948

The Jewish Labor Bund and the State of Israel Statement of the Executive of the Bund World Coordinating Committee June 1948

Truce in Palestine July 1948

* * *

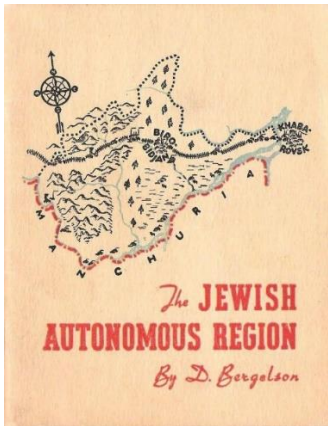
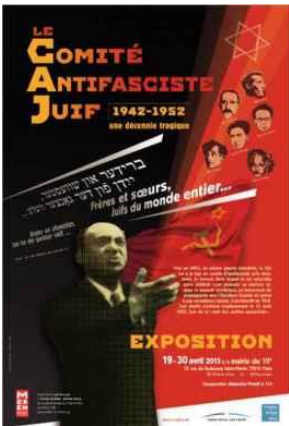
The Bund, Emanuel Scherer 1954

Jewish Labor Bund, 1897-1957 1958

Perspectives, Issue #1, Winter 1964

The Other Way, Issue #1, Spring 1971

For the rights of Jews in the USSR. Statement of the Co-ordinating Committee of the Bund on recent changes in the Soviet Union and their impact on Soviet Jews, *Jewish Socialist*, #12 Winter/Spring 1988









Warsaw Ghetto Jewish uprising 1943