

The World Significance of the Russian Revolution

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*The World Significance of the  
Russian Revolution*

By

GEORGE PITT-RIVERS

(Author of "Conscience and Fanaticism")

With Preface by

Dr. OSCAR LEVY,

(Author of "The Revival of Aristocracy," etc.)

Oxford :

BASIL BLACKWELL,

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*The hours should be instructed by the ages, and the ages explained by the hours.*—EMERSON.

*The surest way to prevent Seditions is to take away the Matter of them. For if there be Fuel prepared, it is hard to tell, whence the Spark shall come, that shall set it on Fire.*—  
BACON.

*Every time I have heard rebel and foaming devils speak, I have found them bitter and shallow liars.*

*Ye understand how to roar and obscure with ashes! Ye are the best braggarts and the most gifted in the art of making dregs boil.*—NIETZSCHE.

*Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, enflaming yourselves with idols under every green tree?*—ISALAH, LVII. 4.

# THE WORLD SIGNIFICANCE OF THE RUSSIAN REVOLUTION

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## PREFATORY LETTER.

By Dr. OSCAR LEVY.

DEAR MR. PITT-RIVERS,—

When you first handed me your MS. on *The World Significance of the Russian Revolution*, you expressed a doubt about the propriety of its title. After a perusal of your work, I can assure you, with the best of consciences, that your misgivings were entirely without foundation. No better title than *The World Significance of the Russian Revolution* could have been chosen, for no event in any age will finally have more significance for our world than this one. We are still too near to see clearly this Revolution, this portentous event, which was certainly one of the most intimate, and therefore least obvious, aims of the world-conflagration, hidden as it was at first by the fire and the smoke of national enthusiasms and patriotic antagonisms. It was certainly very plucky of you to try and throw some light upon an event which necessarily must still be enveloped in mist and mystery, and I was even somewhat anxious, lest your audacity in treating such a dangerous subject would end in failure, or what is nearly the same, in ephemeral success. No age is so voracious of its printed offspring as ours. There was thus some reason to fear lest you had offered to this modern Kronos only another mouthful of his accustomed nourishment for his immediate consumption.

I was, I am glad to report, agreeably surprised,—surprised, though not by the many new facts which you give, and which must surprise all those who take an interest in

current events—facts, I believe, which you have carefully and personally collected and selected, not only from books, but from the lips and letters of Russian eye-witnesses and sufferers, from foes as well as from friends of the great Revolution. What I appreciate more than this new light thrown on a dark subject, more than the conclusion drawn by you from this wealth of facts, is the psychological insight which you display in detecting the reasons why a movement so extraordinarily bestial and so violently crazy as the Revolution was able to succeed and finally to overcome its adversaries. For we are confronted with two questions which need answering and which, in my opinion, you have answered in your pamphlet. These questions are: (1) How has the Soviet Government, admittedly the Government of an insignificant minority, succeeded not only in maintaining but in strengthening its position in Russia after two and a half years of power? And (2) Why has the Soviet Government, in spite of its outward bestiality and brutal tyranny succeeded in gaining the sympathies of an increasing number of people in this country? You give the answer: Bolshevism was opposed by Democracy only, and a Democracy which was too cowardly to draw the last consequences of its own creed, which, of course, is ultimately nothing else but Bolshevism. The Bolshevist simply did what his father, Mr. Democrat, said he would do if he could but never dared to do—hence the latter's vacillation and hypocrisy and failure, hence the former's energy, sincerity and success. "No movement" you rightly say on p. 14 about the "White Opposition"—"representing a heterogeneous jumble of contradictory elements can ever defeat another movement, which at any rate knows its own mind and allows of no compromise."

What, then, is this wonderful "own mind" of the Bolshevists? You rightly recognize that there is an ideology behind it and you clearly diagnose it as an ancient ideology. There is nothing new under the Sun, it is even nothing new that this Sun rises in the East.

The Sun has a habit of rising there, his rays, thousands of years ago, used to select for a first visit the deserts and mountains of Palestine, where lonely Prophets caught this radiance and whence eager apostles brought it to pagan and less "enlightened" countries. It was by them that the light was carried to Europe, where, it is true, it was received at first somewhat unwillingly and distrustfully. After a couple of centuries this resistance was overcome, and moreover, what yonder was called the Reign of God and the Millennium of Brotherhood, became with us in Europe the "Reign of Liberty," the "Reign of Reason," the "Reign of Equality," and finally the "Reign of the Proletariat." We all remember from History these passionate followers of St. Peter and St. Paul—though more of the latter than the former—who, in Apostolic succession saw the coming "Dawn," and preached the Holy Faith. There is a direct line from Savonarola to Luther, and from Luther to Robespierre, and from Robespierre to Lenin . . . Lenin, the Lenin of to-day, may have been partially converted by that experience of men and affairs which has converted many an enthusiast and, alas! has frequently made a cynic or a rogue of him: one certain thing that may be gathered from his writings is this, that he was *before* the Revolution a dreamer and a visionary, and one quite worthy of his spiritual ancestors, of whom I have only named some, while omitting many other important names. It is quite certain that he started his revolutionary career as a true and convinced Apostle of "Light and Faith," which he preached as the orthodox disciple of his spiritual father, who inspired the "Newest" testament "Das Capital!" In M. Landau Aldanov's book, *Lénine*,<sup>1</sup> there is to be found an account of a young student who visited the Smolny Institute in order to witness the first public appearance of Lenin after the Bolshevik *coup d'état*. Neither Trotsky nor the others made much impression upon the young man, but Lenin

<sup>1</sup> *Bibliothèque d'Histoire Contemporaine*, Paris, 1919, p. 70.

received with rapturous applause completely turned his head. "One could not say that it was a political harangue. It was the cry from the soul of a man who had waited thirty years for that moment." "I thought," the witness adds, "that I was listening to the voice of Girolamo Savonarola!!" . . . Poor Savonarola—he, a man no doubt of finer grain than his Russian progeny, was heard complaining one day, that he had to fight for his Heaven with the weapons of Hell.

"To Hell with such a Heaven!" That is the answer that you, would give to the outpourings of these enthusiasts and fanatics. You could give that answer honestly, indignantly, even passionately. For you have lost faith in Democracy and yours has become another aim, another valuation, another vision for the future of Mankind. One day, it is quite certain, this vision of yours will overcome its inspired opponent, whose representative now sits, though none too safely, upon his bloodstained throne. "A definite, positive movement," to quote your own words, "alone can defeat another definite movement!" But how could the undefined and undefinable Democrats, the Democrats of Statistics and Economics, the frequenters of Lecture Rooms and Debating Societies, the professors of "progress and evolution," ever even dare to oppose a movement that realised so gloriously what they themselves had always professed to believe, to hope, and to cherish! How could they ever venture to attack with their paper-dart arguments the heavy armour plate of pure conscience and inspired belief? How could this democratic powder ever allow itself to collide with the Bolshevist fire? For Bolshevism is a religion and a faith. How could these half-converted believers ever dream to vanquish the "Truthful" and the "Faithful" of their own creed, these holy crusaders, who had gathered round the Red Standard of the Prophet Karl Marx, and who fought under the daring guidance of these experienced officers of all latter-day revolutions—the Jews?

I am touching here on a subject which, to judge from

your own pamphlet, is perhaps more interesting to you than any other. In this you are right. There is no race in the world more enigmatic, more fatal, and therefore more interesting than the Jews. Every writer who, like yourself, is oppressed by the aspect of the present and embarrassed by his anxiety for the future *must* try to elucidate the Jewish question and its bearing upon our Age. For the question of the Jews and their influence on the world past and present, cuts to the root of all things, and should be discussed by every honest thinker, however bristling with difficulties it is, however complex the subject as well as the individuals of this Race may be. For the Jews, as you are aware, are a sensitive Community, and thus very suspicious of any Gentile who tries to approach them with a critical mind. They are always inclined—and that on account of their terrible experiences—to denounce anyone who is not with them as against them, as tainted with “mediæval” prejudice, as an intolerant Antagonist of their Faith and of their Race.

Nor could or would I deny that there is some evidence, some *prima facie* evidence of this antagonistic attitude in your pamphlet. You point out, and with fine indignation, the great danger that springs from the prevalence of Jews in finance and industry, and from the preponderance of Jews in rebellion and revolution. You reveal, and with great fervour, the connection between the Collectivism of the immensely rich international Finance—the Democracy of cash values, as you call it—and the international Collectivism of Karl Marx and Trotsky—the Democracy of and by decoy-cries. . . . And all this evil and misery, the economic as well as the political, you trace back to one source, to one “*fons et origo malorum*”—the Jews.

Now other Jews may vilify and crucify you for these outspoken views of yours; I myself shall abstain from joining the chorus of condemnation! I shall try to understand your opinions and your feelings, and having once understood them—as I think I have—I can defend you from the unjust attacks of my often too impetuous Race.



But first of all, I have to say this : There is scarcely an event in modern Europe that cannot be traced back to the Jews. Take the Great War that appears to have come to an end, ask yourself what were its causes and its reasons : you will find them in nationalism. You will at once answer that nationalism has nothing to do with the Jews, who, as you have just proved to us, are the inventors of the international idea. But no less than Bolshevik Ecstasy and Financial Tyranny can National Bigotry (if I may call it so) be finally followed back to a Jewish source—are not they the inventors of the Chosen People Myth, and is not this obsession part and parcel of the political credo of every modern nation, however small and insignificant it may be ? And then think of the history of nationalism. It started in our time as a reaction against Napoleon ; Napoleon was the antagonist of the French Revolution ; the French Revolution was the consequence of the German Reformation ; the German Reformation was based upon a crude Christianity ; this kind of Christianity was invented, preached and propagated by the Jews : *therefore* the Jews have made this war ! . . . Please do not think this a joke : it only seems a joke, and behind it there lurks a gigantic truth, and it is this, that all latter-day ideas and movements have originally sprung from a Jewish source, for the simple reason, that the Semitic idea has finally conquered and entirely subdued this *only apparently irreligious* universe of ours.

It has conquered it through Christianity, which of course, as Disraeli pointed out long ago, is nothing but " Judaism for the people." The Ideal of Democracy contained in this appeal of the Jews to the people was their successful battle cry, their most wonderful propaganda work, their "*Dieu le veult*," that finally forced the world to follow them. With it they have inspired—or, if you will, infected—Lollards and Hussites, Protestants and Puritans, Socialists and Bolsheviks alike. Now Democracy, as we all know, declares—or pretends to proclaim—everybody free and equal : it was therefore bound to























































































































