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Warning To The West



Synopsis

Speeches given to the Americans and to the British from June 30, 1975 to March 24, 1976.

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Customer Reviews

Aleksandr Solzhenitsyn, winner of the 1970 Nobel Prize in Literature, was born in 1918. In February 1945, while he was captain of a reconnaissance battery of the Soviet Army, he was arrested and sentenced to an eight-year term in a labor camp and permanent internal exile, which was cut short by Khrushchev's reforms, allowing him to return from Kazakhstan to Central Russia in 1956. Although permitted to publish *One Day in the Life of Ivan Denisovich* in 1962, which remained his only full-length work to have appeared in his homeland until 1990, Solzhenitsyn was by 1969 expelled from the Writers' Union. The publication in the West of his other novels and, in particular, of *The Gulag Archipelago*, brought retaliation from the authorities. In 1974, Solzhenitsyn was arrested, stripped of his Soviet citizenship, and forcibly flown to Frankfurt. Solzhenitsyn and his wife and children moved to the United States in 1976. In September 1991, the Soviet government dismissed treason charges against him; Solzhenitsyn returned to Russia in 1994. He died in Moscow in 2008.

This was a brilliant book, if not a bit disturbing. For the first time since I've read Solzhenitsyn, I was frightened by what he had to say. We may not win!

Absolutely brilliant. Should be required reading in every middle school, high school and university.

This book of Solzhenitsyn's speeches is a valuable critique of communism, even if it obscures or avoids some aspects of its fundamental nature that would explain why communism "became" genocidal instead of "liberating." Solzhenitsyn, speaking as a betrayed socialist who spent over a decade in a gulag (a prison camp where gentiles, dissidents, and socialists were sent to be worked to death), speaks at length of the dangers of communism as a movement that initially presented itself as a quest for social justice but quickly revealed itself to be the most bloodthirsty totalitarian system in history. The fact that Solzhenitsyn omits the defining aspect of communism is both a testament to the remaining power of the bloodthirsty radicals today and the reason that most gentiles who study Marxism and communism fail to understand the difference between communism and other forms of socialism and the attendant dangers of sacrificing individual rights for what might appear to be the greater good. Warning to the West is important because it warns of the danger of "progressive" elites that back and organize causes that appeal to workers or the downtrodden for their own murderous agendas -- agendas that might never become clear, even as the blood flows once they achieve state power. This is especially important as an appeal to the socialism-inspired American labor movement (first speech), which itself has dallied with and is prone to Marxist radicalism. The message is clear: socialism and the labor revolution might have noble ideals, but can be corrupted and turned into the exact opposite of what one thought he was revolting for. Solzhenitsyn's case to Labor is all the more compelling because he still believes in socialism as social justice, and views the AFL-CIO as a legitimate American organization dedicated to workers' rights that could be compromised by treacherous elites seeking global domination through labor rebellions. Solzhenitsyn treats at length the ruthless suppression of labor and the genocide of the Russian people by those who organized the revolution and then colonized Stalin's administration, running the firing squads, death camps, rape/ethnic cleansing campaigns, torture and other unspeakable horrors. He describes the hypocrisy of a labor revolution that disbanded the soviets and executed or jailed labor leaders. He speaks of the betrayal of Russians by the West and the de-ethnicized communism of the 1970s -- the prison empire that pretends to make peace with the US while secretly plotting global domination. What Solzhenitsyn fails to treat, however, is the fundamental nature of the Russian holocaust that might explain what actually happened and why the children and grandchildren of the bols are still so dangerous today. The Bolsheviks' pretense of fomenting a labor revolution, then simultaneously ruthlessly suppressing labor while exterminating thousands of gentiles per month (directly under Lenin, and then as Stalin's willing executioners) is

left as a mystery for the reader. Why would a wealthy European ethnic elite that hated Russians fund and organize revolutions in Russia, China and other states, purportedly on behalf of workers? Why choose those states when most Marxist leaders believed that Marxist socialism could only be achieved in enlightened and sophisticated states like Germany? Why fill the public's head with slogans about social justice, economic inequality, and the like, and then turn around and systematically butcher 50 million of them in a manner that terrified Hitler enough to become what he did? How would this supremacist European ethnic elite benefit from establishing totalitarian prisons across the globe that were beholden to it? Did it plan to turn the world into a global slave camp that served its lust for total power? These questions and others go completely unanswered. Solzhenitsyn instead reserves himself to discussing communism like a virus staged to spread globally -- something born of good intentions that became the fulfillment of man's darkest desires once catalyzed through the labor struggle and plotting to infect the West, spreading like wildfire through labor discontentment. Labor should be careful, he warns, because those that pretend to help the labor struggle here might simply be using and corrupting it, planning to betray the worker and conscript him in (what Chomsky would call) a labor army. However, a clue to Solzhenitsyn's reluctance to address the fundamental essence of communism can be found in another of his works -- which for some reason has yet to be fully published in English -- wherein he states that the fact that the Russian holocaust is not recognized for what it was serves as proof that its perpetrators are controlling the media. Because it was not safe to publicly state that the perpetrators were already in the US and were well on their way to establishing global economic dominance by the 1970s, Solzhenitsyn must speak in guarded terms about what was safe to say -- that communism, not the elite who started it -- was a global threat to labor and humanity. Thus, the global enemy is the Trojan Horse of Marxism, not the global crony-capitalist elite that owns every printing press churning out copies of The Communist Manifesto, every newspaper reporting on "income inequality" and every television network subverting western culture. Warning to the West is the most that Solzhenitsyn could say then -- or sadly, even now were he still alive -- and still reasonably expect for his words to be printed. Ironically, since 1976, when the last of these speeches was given, communism as a global force has not spread as Solzhenitsyn had feared, but has actually virtually disappeared from public consciousness. The word "communism" now seems irrelevant, antiquated. We speak of Marxist radicals in BLM, the ACLU, the American labor movement, and in bloody conflicts across the developing world. The Bolshevik elite in Russia has distilled down to six oligarchic families that control most of Eastern Europe's wealth. The descendants of the Bolsheviks in US and other western states control approximately 90% of the wealth in the West, including the media and every

major corporation. The American communist elite now call themselves neocons and agitate not for supremacy over a global prison state, but supremacy over "democratized" consumerist states where the western oligarchs -- Soros, Bloomberg, Adelson, et al. -- own everything and work to eliminate borders, culture, Christianity, and languages. They still fund subversion and Marxist insurrection, but neoliberalism, not communism, conquered the world.

excellent book!

Excellent in every way , Too bad the West didn't listen then or now.

A Russian who has suffered at the hands of the Russian government in the Gulag is worth listening to/reading.

A must read

Great book

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