

Pre-WWII Poland's Jews Had It Better Than Most Poles: Believe It Or Not (5 Books Reviewed By Jan Peczkis)

Zionism in Poland: The Formative Years, 1915-1926 Mendelsohn, Ezra 1981 **The Average Jew Had a Higher Standard of Living Than the Average Pole! So Much For the Myth of Unrelieved Jewish Misery in Interwar Poland** Jewish author Mendelsohn has much to say that is at variance with the usual doom-and-gloom portrayal of the situation facing Jews in 1918-1939 Poland. Let us consider some facts. **SURPRISE: THE AVERAGE JEW WAS BETTER OFF THAN THE AVERAGE POLE** Mendelsohn comments that: "...indeed, the standard of living among the Jews in the towns and cities was undoubtedly higher than that of the typical Polish peasant." (p. 9). Since most Poles were peasants, this is telling. **DO NOT BLAME EVERYTHING ON POLES: BOTH POLES AND JEWS ARE TO BLAME** Overall, the author is even-handed in assigning blame for Polish anti-Semitism: "Having just concluded a bloody struggle for national independence, the Poles could not have been expected to be pleased with the presence on their soil of three million mostly unacculturated Jews, many of whom had been sympathetic to Poland's enemies....Objective reasons for disliking the Jews, who were so numerous, so influential, and so clearly non-Polish, were not lacking, and the chauvinistic atmosphere that pervaded the country made things worse." (p. 12). Mendelsohn also realizes that Polish discriminatory actions against Jews, in the new Polish state, were only tangentially a cause of Jewish poverty. Clearly, Jewish poverty had mainly been inherited from the policies of Poland's foreign rulers, as was Polish poverty. (pp. 8-9). The elimination of the Jewish middleman, caused by the emergence of Polish peasant cooperatives, was also a major contributor to Jewish poverty. (p. 10).

THE LITVAK (LITWAK) PROBLEM WAS REAL. ACKNOWLEDGED MULTIPLE JEWISH DISLOYALTIES TO POLAND Zionism began among the Jews in Russian-occupied eastern Poland. Mendelsohn touches on the Litwaks (Litvaks): "The Litvaks, for example, were disliked by the

Polish' Jews [of Congress Poland] for being too secular, too revolutionary, and too pro-Russian (the Poles disliked them for similar reasons..." (p. 22). Unlike other Jewish authors who revile Dmowski for having stood up to the Jews, the author understands him: "The clash between the Russification policies of the Russian regime and Polish nationalism, while occasionally making possible Jewish-Polish alliances against the tsar, often had the effect of exacerbating Polish-Jewish relations. Those relations reached a new low in 1912, when Jewish support for a Polish socialist candidate to the Russian state Duma (parliament) resulted in an anti-Jewish boycott sponsored by the National Democrat party, which was particularly strong in this region." (p. 20). Besides being pro-Russian, Jews tended variously to be pro-Lithuanian (p. 104), pro-German (107), and somewhat pro-Ukrainian. (p. 97). Even "neutrality" implied contempt towards Polish national aspirations, as is obvious from the following position statement: "...Jews are a separate nationality that has no interest in interfering with the quarrels of other nationalities." (p. 100). Endek suspicions of "international Jewry" had a rational basis: "...the experience of 1918-19, that the Jews had become an international factor of considerable significance. The very fact that Reich, Thon, and other Polish Zionists had appeared in Paris and had been granted a hearing by the representatives of the Great Powers..." (p. 107).

COMMUNISM AMONG JEWS WAS MUCH MORE EXTENSIVE THAN APPARENT The Zydokomuna (Judeo-Bolshevism) further divided Poles and Jews. It went much, much deeper than CP membership, and strongly influenced various mainstream Jewish political parties. The anti-Zionist, Yiddishist Bund was Marxist. (p. 24). Among Zionist organizations, the Poale Zion was Marxist (p. 31, 55, 140), increasingly flirting with outright Communism (p. 136), openly backing the USSR in the 1920 Polish-Soviet War (p. 148), and adopting a Communist Palestinian position. (p. 156, 202). Even after the split within this organization over Communism, in which the Poale Zion Left remained unmistakably pro-Communist (p. 322), the so-called Poale Zion Right was itself Marxist. (p. 156). The Hashomer Hatsair (Hashomer Hatzair), a Scouting-like Zionist organization modeled after the Shomer in Palestine, was God-rejecting secularist (p. 83) and eventually Marxist. (p. 85). In time, the Shomer became Palestinian Marxist. (p. 292-294). Finally, Yitshak (Yitzhak) Nissenbaum quit the general Zionist Federation, in part because, as he wrote them in 1927, "the Russian Revolution greatly influenced your

youths..." (p. 172). THE ZIONIST MOVEMENT IN POLAND GENERALLY ENHANCED JEWISH SEPARATISM In Poland, Zionism took on many forms (not necessarily Palestinianism), and was intertwined with other movements such as Yiddishism. Under Zionism, Poland's Judaism thus became politicized in pressing demands for the enshrinement of Jewish particularism and otherness (as in the so-called Minorities Treaty)--the demands including such manifestations of self-imposed apartheid (my term) as: separate Jewish courts, a Jewish police force, Jewish self-government (kehile, or kehilas) extended to nonreligious matters, and Polish-funded separate Yiddish-language Jewish schools. (pp. 14-15, 107, 216). Later, evidently recounting the events of 1912, some Zionists professed loyalty to Poland, if only for tactical motives, to the dismay of other Jews. (p. 50-on; 300-on). Orthodox Jews (e. g., Agudas Yisroel) and, to a lesser extent, a religious branch of Zionism (Mizrachi), both already opposed to the secular emphasis of conventional Zionism, suggested that Polish Jews should consider themselves a religion, and not a separate culture or nationality. (p. 15, pp. 56-57). (This essentially concurred with the Endek position). This work devotes disappointingly little attention to the Revisionists, although it does mention the Russian-born Jabotinsky as having considerable personal appeal. (p. 316). Otherwise, Mendelsohn includes statistics on migration of Polish Jews to Palestine. Between 1920 and 1926, about 40,000 Jews went to Palestine. (p. 336). However, there was also a significant number of YORDIM (returnees), some of whom alleged that Jews in Palestine treat the Jewish arrivals as bad as Poles treat Jews in Poland! (p. 260).

Social and Political History of the Jews in Poland 1919-1939

Marcus, Joseph 1983 **Jews on Average Were Better Off Than Poles on Average. The Staggering Extent of Jewish Economic Hegemony Over Poland** Jewish scholar Joseph Marcus eschews the knee-jerk anti-Polish generalizations that typify material on this subject in favor of a thorough examination of the Jewish situation prior to Polish independence (1870-1918) and in pre-WWII Poland (1918-1939). **JEWS REMAIN BETTER OFF THAN POLES** We frequently hear that Poland's Jews were "desperately poor." This is, at best, a half-truth. In addition, poor relative to whom? Although there was wide disparity between rich and poor

Jews, the overall Jewish per capita income was more than 40% greater than that of Poles (in 1929; p. 41). **DID JEWS DEVELOP POLAND, OR PRIMARILY BENEFIT THEMSELVES? THE SELF-PERPETUATING NATURE OF INEQUITIES** Marcus notes that Poland, under foreign rule, had missed the Industrial Revolution. He claims that what little industrial infrastructure Poland had acquired by the late 19th century had been almost entirely established and owned by Jews. Pointedly, Marcus (p. 94) recognizes its slight benefits for Poland right up to WWI. Jewish entrepreneurship tended to stay within extended families (pp. 92-93), thus reinforcing its self-perpetuating, Pole-disenfranchising, monopolistic character. Early industrialization tended to be very exploitive of working people, so there were minimal "trickle down" benefits for individual Poles.

EXAMPLES OF JEWISH MONOPOLIES The sugar industry had been almost entirely Jewish until 1914 (p. 87). Jews, who constituted only 10% of Poland's population, accounted for 70% of licenses (p. 327) to perform business in industry and commerce (early 1920's, central Poland). Jews controlled about 40% of industry and commerce (p. 327) in the Polish urban economy (1926-1934). In 1935, most of Warsaw's 48 banks were Jewish (p. 109). Just before the outbreak of WWII (1938-1939), 55% of the Poland's chemical industry was Jewish-owned (p. 115), as were 70% of the textile and food industries (p. 113, 116). The garment and shoe industries remained entirely Jewish. In Polish universities (1929), Jews constituted 42% of its graduates (p. 67). **THE BIG-POWER/JEWISH SYMBIOSIS**

One can comprehend how Poles came to think that "Jews are the real rulers of Poland" and that "Jews are getting rich on the backs of Poles". The bulk of pre-WWI manufactured products went to Russia (p. 13, 100) and other foreign rulers, thus realizing the Jewish-foreign bond acting against Polish interests. Polish anti-Semitism was more words than substance, as it NEVER developed to the point of seriously challenging the Jews' dominant status. (For example, most Polish consumers disregarded Endek calls to boycott Jewish traders; p. 245). **WHY**

ENTREPRENEURIALY-INCLINED POLES LAGGED BEHIND

Marcus' portrayal of Jewish economic dominance as the default outcome of Polish ineptitude ("a static, feudal society disinterested in modernization", p. 95, 97) overlooks essential facts. The most active members of Polish society, those most capable of rivaling the pioneering Jewish entrepreneurs, had been killed, imprisoned, and exiled in the wake

of the failed insurrections of 1830 and 1863 against Russian rule. (In fact, exiled Poles played a significant role in the early industrialization of parts of Siberia, the New World, etc.) Marcus' quotations of Poles hostile to progress ignore the fact that such attitudes were also common in societies that no one would consider stagnant. For instance, Victorian England, the very leader of the Industrial Revolution, had its own "nostalgic medievalism" as well as the Luddite and similar movements. The dislike of railroads by Polish farmers paralleled that of cowboys and ranchers in the American West. Marcus states that Polish aristocrats despised economic activity, but—in an apparent irony—often became very successful businessmen after emigration (p. 6). Polish petty traders, "disdainful of trade", actually increased in numbers in the 1930's at a rate greater than the disappearance of Jewish ones (pp. 62-63). Clearly, the mythical "Polish distaste for commerce" had largely been a displaced hostility actually directed at the overwhelming preoccupation of Poland's economical niche by Jews.

WHY DISCRIMINATION AGAINST JEWS In the US, affirmative action is framed in terms of the expansion of opportunities for nonwhites rather than racist discrimination against whites. In Poland, affirmative action (using modern parlance) was likewise framed in terms of the expansion of opportunities for Poles in Jewish-dominated institutions rather than anti-Semitic discrimination against Jews. Interestingly, some influential Jews (Grunbaum, Jabotinsky; p. 230) accepted this nuance. Poland's affirmative action took several forms, including taxation, hiring of Polish government workers, and the much-maligned *numerus clausus* at universities. Significantly, in the 1920's, there were no pogroms (p. 355), and there was no political pressure for Jews to emigrate (p. 391). All this changed in the 1930's, in the wake of the Great Depression. It is patently incorrect to speak of economic growth equalizing opportunities for Poles, as the Jews, owing to their previously acquired advantages, got the lion's share of further economic growth. Furthermore, after the Great Depression, the "economic pie" actually shrunk, reversing earlier economic growth.

POLES AND JEWS: NO SIMPLE BLACK-AND-WHITE DIALECTIC

Marcus finds fault in both sides: "The Poles refused to accept the Jews, but the Jews did not want to be fully accepted" (p. 327). He criticizes Jewish leaders for deepening Polish-Jewish conflicts (p. 302), and for not forging a closer relationship with the philosemitic Pilsudski regime (p. 327). He faults American Jews for not even minimally supporting Polish Jews,

notably in regards to significant emigration to Palestine. The "fantastic" Beck-Jabotinsky plan, for this reason, had no change of even a minimal degree of success (pp. 398-401).

Rejoice O Youth: Rational Approaches to God's Existence and the Torah's Divine Origin Miller, Avigdor 2010 **Poland's Jews Better Off Than Poles. Don't Blame Catholicism for the Long History of Jewish Anti-Assimilation. Talmud and GOYIM. Cardinal Hlond Correct on Jewish Atheism**

This work gets into considerable detail, and covers many subjects (review based on the original 1962 edition).

Rabbi Avigdor Miller's work is presented in the following question-and-answer format: The question is asked by inquirer (Y, or Youth), and answered by this rabbi (S, or sage).

LET US STOP AWFULIZING THE SITUATION OF THE JEWS IN POLAND

Although Rabbi Miller frequently discusses Jewish injustices at the hands of gentiles, he also puts it in the proper perspective of relative Jewish privilege. He comments, (quote) Amid these conditions, our people were never enslaved into serfdom; and, despised as they were, they always retained a form of freedom and dignity, which was below aristocracy but high above serfdom. In every land of their exile, Jews lived with higher economic standards than the majority of the native inhabitants. Very frequently, they had gentile servants, whereas a Jew was almost never reduced to being a servant.

(unquote). (p. 145). **DO NOT BLAME CATHOLICISM: WHY POLAND'S JEWS WOULD NOT ASSIMILATE**

Throughout this work, the author is strongly anti-assimilationist. He thinks that Jews have harmed themselves by copying the ways of the goyim. However, his stance illuminates many features of the assimilation process. We are often told that Jewish assimilation had to await the emergence of the modern secular state and the Enlightenment principles of equality, citizenship, and unambiguous separation of church and state. We thus hear the exculpation that Poland's Jews did not want to assimilate because of the uncongenial Catholic-majoritarian atmosphere. In contrast, Rabbi Avigdor Miller attributed the unwillingness of Poland's Jews to assimilate to economic self-interest, along with an elitist, if not condescending, attitude towards Poles. The rabbi comments, (quote) When the Jews in Spain began to use that wealthy land as a means of mingling with the Arabs and Spaniards, G-d's plan caused

them to be expelled to lands of lesser culture, such as Turkey and Poland, with whom our people had no incentive to assimilate. Among these nations, G-d permitted the Jews to live in relative peace for centuries; for there was no danger that they would imitate the ways of the poor and backward populace. But those of our people who dwelt among the Germans, French, and English were tempted to mingle with them; for their higher living standards created a lure. You see how our nation adopted the German language, but not Polish or Turkish. (unquote). (pp. 276-277). WHO IS MORALLY SUPERIOR--JEWS OR CHRISTIANS? In 1936, Polish Cardinal August Hlond spoke of Jews being a bad moral influence on Poles, and has been endlessly criticized for doing so. Hlond was referring primarily to secularized Jews, which Rabbi Miller condemned also (See the section on the Holocaust). Even so, this attitude was hardly unusual. Throughout history, Christians and Jews have each thought of the other as governed by base instincts. Rabbi Miller lists various objectionable acts that he thinks were rare among pre-modern Jews, but common among non-Jews. This includes "gentile" vices such as drunkenness, violence, homosexuality, dueling, boxing, hunting, philandering, cruelty to children, etc. (pp. 150-on). The Talmud also appears to convey a sense of the moral superiority of Jews, as discussed next. THE TALMUD ON JEWS AND THE GOYIM What is the relationship, if any, between alleged Jewish elitism, and the Talmud? Although this book is not about the Talmud, it does touch on this question. (Quote) Y. [Youth] This is perhaps the reason why "The gentile who keeps the Sabbath is deserving of death" (Sanhedrin 58B), for the true freedom and leisure which the Sabbath affords is beneficial only to Israel, who utilize it for the pursuit of holiness. The gentile uses his leisure to bring himself into harm, which he could avoid by being busy... [Sage] ...it is a trespassing on holy ground when other nations celebrate the Sabbath by observing the thirty-nine prohibitions. But it is indeed true that leisure is harmful for them... (unquote). (pp. 267-268). Let us analyze the foregoing Talmudic teaching. If the point is solely the absolute sanctity of the Sabbath, why is there such a strong gentile-belittling theme? What message does the sweeping assertion, that holiness is foreign to the goyim, send? Why insinuate, in quasi-racist fashion, that the goyim need to be kept busy so that they will be prevented from doing evil? What would the average Jewish reader reasonably conclude? "It is all about interpretation," we are told. Rabbi Miller unambiguously believes

that, notwithstanding the gentile righteousness that comes from obeying the Noahide Laws (p. 136), the goyim are inferior ethically to Jews. This owes not only to God's special blessings to the Jews, and the sanctification that comes from having and obeying the Torah, but also as something that is INNATE to Jews. He comments, (quote) Y [Youth]. So you say that, both by heredity and by the Torah influence, Jews are far superior to the nations of the world in qualities of character. S [Sage]. There is no doubt about that, as one can plainly see even by superficial observation. But you do not realize how vast is the difference between Israel and the nations.

(unquote). (p. 136). Now consider the irony of Rabbi Miller's statements. If the Talmud does not teach that the goyim are innately ethically inferior to Jews, then Rabbi Miller was disobeying the very Talmud that he so extolled! We are told that the condemnations of idolaters, in the Talmud, do not apply to Christians, at least to modern Christians. However, Rabbi Avigdor Miller identifies Christians as idolaters. (p. 4). Evidently, either the Talmudic statements about idolaters do apply to Christians, or Rabbi Miller has not been obeying the Talmud. HOLOCAUST: GOD PUNISHES THE JEWS This subject usually comes up when a few Christians, who had believed that the Holocaust was God's punishment for Jewish sins, are condemned. However, some Jews, including Rabbi Avigdor Miller, believed likewise (of course, within the framework of Jewish theology). The inferred divine punishment of German Jews was ironic. Germany's Jews, so willing to submerge their Jewishness to "become Germans", now were forced to confront and display their Jewishness in such garish and humiliating ways (Nuremberg Laws, wearing the Star, German citizens undergoing searches for traces of Jewish ancestry a century back, etc.) (p. 147, 349-351).

Germany's Jews, so enamored with German culture and German ways, now were forced to experience the true German character. (p. 350). The German crime of the Holocaust made Germans a nation of murderers (p. 155), and the destruction experienced by the Jews was unprecedented in history. (p. 144, 349). The mechanics of the Holocaust was itself a form of punishment. (pp. 349-351). The synagogues of Reform Judaism had been spiritually destroyed, and now became physically destroyed by the Nazis. Jewish parents did not teach their children religion, and now saw their children murdered. Jewish women had departed from the virtues of chaste dress and behavior, and now were marched naked to their deaths in the gas chambers. And so on. Polish Cardinal August Hlond, who has been

endlessly condemned for his 1936 statement on "Jews as freethinkers", was not alone in this thinking. Rabbi Miller also alluded to this, and went much further than Hlond. Rabbi Miller suggested that atheism is worse than idolatry (p. 6), and asserted that Polish Jews were punished, through the Holocaust, for their apostasy and self-atheization. Thus, he wrote, (quote) The Polish Jewry, which had a greater number of loyal Jews, were given two decades more after World War I. But on the upsurge of the greatest defection from the Torah in history, which was expressed in Poland by materialism, virulent anti-Torah nationalism, and Bundism (radical anti-religious socialism), G-d's plan finally relieved them of all Free Will and sent Hitler's demons to end the existence of these communities before they deteriorated entirely. (unquote). (p. 279). Many commentators misunderstand the collective nature of Divine punishment, asking, for instance, why God would punish a religious Jew alongside an atheist Jew for the apostasy of the latter. Miller clarifies this, (quote) When the destroyer is let loose, he does not discriminate between the righteous and the sinners (Mechilta, Shmos 12:22). (unquote). (p. 263). What about the Torah-rejecting Jews in nations, such as the USA, that escaped the Nazi scourge? It was an example of postponed judgment--a form of divine mercy. (p. 279).

SPECIAL CREATION AND THE AFTERLIFE Rabbi Avigdor Miller believes in Creation ex nihilo--that God created everything out of nothing. (p. 137, 222, 289). Obviously, creation ex nihilo is not a "Christian interpretation" of Genesis 1. Rabbi Miller shares many of the beliefs of Christian creationists, such as a literal six-day creation (p. 12), the creation of the earth with a built-in appearance of age (p. 23), Flood geology (p. 25), and the pernicious nature of evolutionary theory, which reduces man to an animal, and encourages immorality. (pp. 6-9). Finally, Rabbi Miller believes that the higher critical theories of the Bible were an end in themselves. They were intended as an attack upon Jews through the demeaning of their Scriptures. (p. 5). Unlike those authors who suggest that Judaism is vague on the Afterlife, Rabbi Miller does not, and he devotes considerable detail to this subject. (pp. 70-72). He also provides support for the premise that the human soul, after death, communes with God. (p. 71). This is similar to what most Christians believe, and it refutes the argument of the Seventh Day Adventists, who think of the independently functioning human soul as un-Scriptural, and allegedly taken from Greek philosophy.

Erased: Vanishing Traces of Jewish Galicia in Present-Day Ukraine

Bartov, Omer 2007

The Average Jew Was Better Off Than The Average Pole and the Average Ukrainian. Author Has Pronounced Judeocentric Bias

This work provides a city-by-city survey of remnants of Jewish architecture in eastern Galician towns. The properties that once belonged to the Polish expellees, often still bearing half-concealed Polish writing, are also frequently mentioned. Featured are the towns of Lviv (Lwow), Sambir (Sambor), Drohobych (Drohobycz), Stryj (Stryj), Bolekhiv (Bolechow), Ivano-Frankivsk (Stanislawow), Kolomyia (Kolomyja), Kosiv (Kosow), Kutu (Kitov), Horodenka (Gorodenka), Husiatyn (Gusiatyn), Chortkiv (Czortkow), Zoloty Potik (Potok Zloty), Buchach (Buczacz), Monastyriska (Monasterzyska), Ternopil (Tarnopol), Berezhany (Brzezany), Zolochiv (Zloczow), Brody (Brodie), and Zhovkva (Zolkiew). Surprisingly, Boryslav (Boryslaw) is omitted. MOST JEWS WERE POOR--BUT MOST POLES AND UKRAINIANS WERE EVEN POORER!

Prewar Poles and Ukrainians were poorer than the Jews (p. 17). This, of course, means that the average Jew was better off than the average Poles and the average Ukrainian. MISCELLANEOUS INTERESTING FACTS Fully 80% of Jews alive today have their ancestry in the Polish-Lithuanian Commonwealth (pp. 16-17), and both the Ukrainian and the Jewish ("Ha-Tikvah") national anthems were influenced by the Polish national anthem. (p. 121). Approximately 1.4 million Ukrainian soldiers and 2.2 million Ukrainian civilians perished at the hands of the Nazis. (p. 67).

OMER BARTOV'S LEFT-WING AND JUDEOCENTRIC TENDENTIOUSNESS Omer Bartov shows bias in featuring writers that he agrees with (e. g. Jan T. Gross, Joanna Michlic), while mentioning, but ignoring the findings of, historians such as Marek Chodakiewicz (p. 40, 206), who he mischaracterizes as part of "the right-wing turn in Polish politics." If Orwellian labeling is to be done, why not do it equitably--such as Judeocompliant scholars and Judeo-independent scholars? THE POLONOPHOBIC INNUENDO HITS THE FAN The informed reader may well do a double-take in reading Omer Bartov, who asserts that, "Moreover, even as Poland did courageously resist the German occupation and paid a horrendous price for its struggle, numerous Polish patriots and nationalists were also anything but displeased with the 'removal' of the

Jews from their country, and not a few collaborated with the effort to bring about that 'removal'." (p. 205). As a historian, Bartov should know better than to make such totally unsupported and bigoted statements. NO POLISH DEATH CAMPS, BUT BLAME THE POLES ANYWAY He recognizes the fact that "Nazis chose Poland as the site of the death camps because of Poles" has no basis in fact, but then uses his "being a victim doesn't absolve you from being a victimizer" thinking inconsistently. (p. 159). He fails to hold Jews to the same standard that he demands from Poles. Omer Bartov is in strong denial about the fact and magnitude of Jewish-Soviet collaboration against Poles and Ukrainians. (pp. 35-36, 40, 68, 159-160, etc.), known as the Zydokomuna. This collaboration was substantive, and, contrary to exculpations, was not primarily driven by Jewish fear of the Nazis. CONDEMNING THE OUN-UPA Bartov repeatedly discusses Ukrainian-Nazi collaboration, and condemns the glorification of the OUN-UPA, which occurs through such things as the erection of statues honoring Bandera at Drohobych (p. 53), Buchach (p. 137), and Berezhany (pp. 164-165).

The Legacy of Polish Jewry: A History of Polish Jews in the Inter-war Years 1919 - 1939 Rabinowicz, Harry M. 1965 **Three-Fourths of Pre-WWII Poland's Jews Were Not Poor. Self-Imposed Apartheid. Proffered Civil Rights a Hindrance To, Not a Condition For, Jewish Assimilation. JUDENRAT Collaborationists Morally Responsible**

In common with all too many books of this genre, Rabinowicz dwells on Polish anti-Semitism. Yet in spite of himself, he pointedly comments: "A quarter of Polish Jews made a comfortable living. A half managed with difficulty to support themselves and the remaining quarter suffered fearful privations." (p. 174). Bearing in mind the poverty of prewar Poland, and the supposed universality of Polish anti-Semitism, one is amazed to learn that three-quarters of Jews were at least holding their own. And, to top it all off, an astonishing quarter of Polish Jews were living comfortably! The inescapable conclusion is that Polish anti-Semitic attitudes and policies had been much more bark than bite. JEWISH SELF-IMPOSED APARTHEID: WHY POLES SAW JEWS AS THE "OTHER" Rabinowicz is

unambiguously clear as he writes, "Despite a continuous history of nearly ten centuries, the Jews were isolated from their fellow-citizens by religion, by culture, by language, even by dress. The Polish Jew had his own educational system, his own communal organization, his own youth movements, his press, theater, his party politics...Not only were there invisible walls between Jew and Pole, but there were even barriers between Jew and Jew. On the one side were the ultra-Orthodox Chassidim; on the other side were the Bundists who substituted *Das Kapital* of Karl Marx for the Torah of Moses." (p. 148). The Jews' hostility to Poland was not only passive. Israel Zangwill, for instance, referred to Poles as "beggars on horseback" (p. 183).

JEWS ACTUALLY PREFERRED TO MAINTAIN AND PROTECT THEIR SEPARATISM THAN TO ACCEPT FULL CIVIL RIGHTS WITH POLES! There is a common belief that Poles forced Jews into ghettos, when in actuality it was the WWII German conquerors who walled off the Jews. Prewar Jewish isolation was actually nonphysical in nature and self-imposed in origin. Thus, Rabinowicz describes this Jewish self-segregation, "Although there were no specific ghettos, the Jews invariably clustered together, building their fragile defenses against menacing neighbors. Differences of morals and mores set them apart from their non-Jewish neighbors and they fought to preserve their identity. **IN GENERAL, THEY WERE DETERMINED NOT TO PURCHASE CIVIC EQUALITY AT THE PRICE OF ASSIMILATION...**" (p. 11; Emphasis Added). This is counterintuitive, to say the least. We are usually told that Jews did not want to assimilate as long as they were denied full equality with gentiles. Rabinowicz makes it clear that it was the other way around!

JEWS AND COMMUNISM Rabinowicz (p. 43) attempts to discount the Zydokomuna by citing estimates of no more than 10% of 1918-era Jews being Bolsheviks. But this percentage is many times that of the corresponding Polish percentage, and it does not factor the many Jews in influential positions in Communism.

HENRY MORGENTHAU'S INVESTIGATION, OF ALLEGED 1918 POLISH POGROMS, IS TRADUCED Amazingly, Rabinowicz (p. 41) impugns American Jew Henry Morgenthau's assimilationist motives, going as far as accusing him of whitewashing [!] the Poles with regards to the 1918 pogroms (only 280 Jewish deaths, not tens of thousands as reported in the press). Those readers familiar with Morgenthau's investigation realize that he was actually quite critical of Poles (and, yes, also the Jews).

Perhaps what Rabinowicz didn't like was Morgenthau's criticism of the latter. Of course, once one starts impugning motives, one could just as easily point out the Zionists' intentional "awfulizing" of Diaspora Jews' experiences (notably in prewar Poland) for the purpose of justifying the existence of the State of Israel and the need for Jews to move there.

THE JEWISH ECONOMIC HEGEMONY OVER POLAND The reader may understand why Poles sought to limit Jewish influence, through formal and informal discriminatory policies, once one remembers the competition for scarce opportunities in poverty-stricken Poland combined with the very lopsided Jewish presence in many fields of endeavor. At 10% of the population, Jews constituted a staggering 74% of those engaged in trade and commerce (p. 70). Also, according to Rabinowicz, "Some trades, such as grain and timber, were almost exclusively developed by Jews. Jews supplied 40 percent of all shoemakers, 35 percent of all bakers, more than 33 percent of all glaziers and 75 percent of all barbers. They controlled 95.6 percent of all the leather and fur industries, 25 percent of the metallurgical and chemical works, and 40 per cent of the printing industry." (p. 67). Just before WWII, Jews accounted for 53% of all lawyers (p. 76) and a declining range of 55.5 percent through 35.8 percent of all physicians (p. 75). In the early 1920's, before the *numerus clausus*, 24.6 percent of all university students were Jews, and the percentage was much higher in some departments. Using modern parlance, formal Polish discriminatory policies (e. g., the *numerus clausus*, state monopolies, etc.) can be thought of as manifestations of affirmative action, designed less to constrain the Jews than to expand the opportunities for Poles in Jewish-dominated fields. This can also be applied to informal discriminatory policies (e. g., economic boycotts), which can be framed in terms of "Support your fellow Polish merchant" rather than "Don't buy from a Jewish merchant."

THE 1937 SCHECHITA LAW IN POLAND WAS NOT DIRECTED AT JEWISH RELIGION Rabinowicz (p. 179) sees government-sponsored anti-schechitah legislation, ostensibly for the humane slaughter of animals, as being actually motivated by the desire to reduce the degree of Jewish dominance of the meat and cattle trade. However, it is interesting to note that the method pressed by the Polish government (stunning of animals before cutting their throats) is the very procedure that is almost universally used today by developed nations. **YES, JEWISH-NAZI COLLABORATORS CAN BE RESPONSIBLE FOR THEIR ACTIONS**

Rabinowicz quotes Rabbi Samuel Solomon and his denunciations of WWII Jewish collaborators: "'Whoever treads the lintels of the Judenrat [the Jewish council appointed by the Nazis],' he warned, 'will forfeit both worlds, for they are aiding the Nazis in the extermination of the Jews.'"(p. 140).