

## **Jewish Loyalty and Jewish Disloyalty to Poland Over the Ages (50 Books Reviewed by Jan Peczkis)**

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### **Jewish Conduct in the Swedish Deluge (1655)**

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<b>History of the Jews in Russia and Poland</b> 1916 <b>Nowadays-Blamed Dmowski Despite Long-Preceding Militant Jewish Separatism</b>	Dubnow, Simon <i><b>Jewish Disloyalty to Poland: Swedish (1655), Napoleonic (1812) Invasions; and the (1830) and (1863) Insurrections.</b></i> The vast majority of "Russian" Jews were Polish Jews
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living in tsarist Russian-occupied Polish territories. (Review based on original edition). Owing to the fact that these three volumes were originally written just before Poland's acquisition of independence (1918), they were not influenced by this pivotal event. The first volume begins with the Jews of pre-Partition Poland. Boleslaw the Pious, in 1264, codified the rights of Jews. Based on papal bulls (e. g., Innocent IV in 1247; V1, p. 179), the blood libel was repudiated as groundless, and a Jew could not be convicted of this offense unless supported by three Polish and three Jewish witnesses. (V1, p. 47). Later, Sigismund Augustus (1564, 1566), enacted a similar policy. (V1, p. 88). In addition, Casimir the Great (V1, pp. 50-on) and John III Sobieski (V1, p. 165) were notably friendly towards Jews.

**JEWISH DISLOYALTY TO POLAND DURING THE SWEDISH INVASION** Author Dubnow, evidently forgetting that alliances are the prerogative of nations, and not of minority groups domiciled as a favor of the majority, equated the Jews' siding with the invading Swedes (1655-1658) and the Polish-Swedish alliance against Russia. As the Swedes were being driven out, Poles retaliated for Jewish disloyalty by conducting pogroms. (V1, pp. 155-156).

**THE PARTITIONS OF POLAND**

Ironically, the decay of Polish society before the Partitions was paralleled by that in Poland's Jewish society: "The Jewish plutocracy followed the example of the Polish PANS in exploiting the poor laboring masses. The rabbinate, like the Polish clergy, catered to the rich. The secular and the ecclesiastic oligarchy, which controlled the Kahal, victimized the community by a shockingly disproportionate assessment of state and communal taxes..." (V1, pp. 274-275). During the last Partition, the military actions of Berek Yoselovich [Joselewicz] provided a shining instance of Jewish support for Poland. (V1, pp. 291-296). However, in the later Duchy of Warsaw, "With few exceptions, the Jews preferred to pay an additional tax rather than spill their blood for a country which offered them obligations without rights. The decree of January 29, 1812, legalized this substitution of personal military service by a monetary ransom..." (V1, p. 304). [In actuality, Jews had more rights than peasants, that is, most Poles!]

**JEWISH DISLOYALTY TO THE POLISH CAUSE DURING**

**THE NAPOLEONIC INVASION** In the War of 1812, the Poles sided with Napoleon in hopes of regaining independence, and the Jews collaborated with Russia, incurring Polish anger. (V1, pp. 357-358). Tsar Nicholas I, notwithstanding his disdain for the Jews, praised them for the fact that,

"...in 1812 they displayed exemplary loyalty to us and assisted us wherever they could at the risk of their lives." (V2, p. 14). JEWISH DISLOYALTY IN 1830 AND 1863. ANTI-SEMITISM EXCULPATION IS SELF-REFUTING

During the Poles' November Insurrection (1830), some Warsaw-area Jews actively sided with the Poles (V2, pp. 105-107). However, most did not, and Dubnow implicitly refutes his oft-repeated argument that Jewish non-support for Poland owed to the way that Poles had been treating the Jews. He comments: "In the Western provinces outside the Kingdom of Poland, in Lithuania, Volhynia, and Podolia, the Jewish population held itself aloof from the insurrectionary movement. Here and there, the Jews even sympathized with the Russian government, DESPITE THE FACT THAT THE LATTER THREW THE POLISH RULERS INTO THE SHADE BY THE EXTENT OF ITS JEWISH PERSECUTION. In some places the Polish insurgents made the Jews pay for their lives for their pro-Russian sympathies." (V2, p. 107; Emphasis added). After the 1831 Insurrection, the anti-Semitic Tsar Nicholas I again praised the Jews for their loyalty to Russia. (V. 2, p. 38). Then, in the Poles' January Insurrection (1863), many of the foregoing events repeated themselves. Jewish support for Poland was largely limited to Warsaw (V2, pp. 177-181), and Jews took no part in the military skirmishes between Polish guerrillas and Russian soldiers. Dubnow adds: "In Lithuania again neither the Jewish masses nor the newly arisen class of intellectuals sympathized with the Polish cause...The will o' the wisp of Russification had already begun to lure the Jewish professional class." (V2, pp. 182-183). JEWISH SEPARATISM WENT BACK TO ANTIQUITY Russian authorities saw Jews as ruled by the Talmud, which made Jews look down upon the GOYIM, and to think of all nations except Palestine as places of sojourn in captivity. Jews put self-rule (Kahals) over the authority of the government. (V2, p. 47). At the beginning of the 19th century, Lubenski, a leading Warsaw Pole, alluded to the fact that assimilation does not by itself make a Pole out of a Jew: "'Do they not wish to return to the land of their fathers?...Do they not regard themselves as a separate nation?...The mere change of dress is not sufficient.'" (V1, p. 391). Later, Count Adam Chartoryski [Czartoryski], the Chairman of the Provisional Government in Warsaw, proposed a series of policies, in 1815, which would give Jews full civil rights in return for such things as the abolishment of the Kahals. (V2, p. 89). Long before Jewish particularism and separatism had become secularized and politicized through

movements such as Yiddishism and Zionism, Poland's Jews had been exceptionally resistant to Polish-ness. Dubnow comments: "The opposition to the authorities was particularly vigorous in the Kingdom of Poland where the rank and file of Hasidim were ready to suffer martyrdom for any Jewish custom, however obsolete. The fight was drawn out for a long time and even reached into the following reign, but the victory remained with the obstreperous masses." (V2, p. 145). **THE 1880 WARSAW POGROM: RUSSIAN PROVOCATEURS AND POLISH RIFFRAFF** The author discusses various pogroms, including the 1880 Warsaw pogrom, even hinting at the possible Russian staging of it: "On the whole, the rioters were recruited from the dregs of the Polish population, but there were also found among them a number of unknown persons that spoke Russian. The NOVOYE VREMYA, in commenting upon the pogrom, made special reference to the friendly attitude of the Polish hooligans to the Russians in general and to the officers and soldiers in particular--a rather suspicious attitude, considering the inveterate hatred of the Poles towards the Russians, especially towards the military and official class." (V2, p. 282).

#### POLITICAL EVENTS LEADING UP TO THE REVOLUTION OF 1905

Interestingly, Zionism developed in parallel in Russia and western Europe. (V3, pp. 42-on). As for early Communism in Russia, Dubnow does not use this term, but realizes that the Socialism advocated by many Jews (such as the BUND and part of the Social Democrats) was Marxian in nature. (V3, pp. 56-57). This early form of the Zydokomuna (Bolshevized Judaism) was a significant factor in the Revolution of 1905: "In the Western governments and in the Kingdom of Poland the Jews played a conspicuous role in the revolutionary movement, counting as they did a large number of organized workingmen." (V3, p. 107). **ENDEK-BASHING IRONY** Although Dubnow does not mention Dmowski and the Endeks by name, he condemns them for considering Jews a separate nationality. (V3, p. 167). Ironically, he recognizes JUST THAT as he points out that Jewish political and radical movements went beyond seeking equality for Jews: "They demanded their rights in full, and demanded them not merely as 'the Jewish POPULATION' but as the Jewish PEOPLE, as an autonomous nation among other nations with a culture of its own. The doctrine of 'National Cultural Autonomism' was crystallized in definite slogans." (V3, p. 144; emphasis his). The politicized agitation for enhanced Jewish particularism and separatism were also a factor in the Jewish over-

involvement in the Revolution of 1905. Dubnow comments: "During the revolutionary struggle in Russia, in 1905 and 1906, the demand for a national-cultural autonomy was embodied in various degrees by nearly all Jewish parties and groups in their platforms..." (V3, p. 55). EVENTS

LEADING UP TO THE DUMA ELECTIONS OF 1912: A TACIT UNDEMONIZING OF DMOWSKI

Jews came to FUNCTION as a separate nation by sending their own candidates to the Duma elections alongside those of the Poles, beginning with the first one in 1906. (V3, p. 134). Considering the fact that Jewish aloofness from the Polish cause had been more than a century in the making, the reaction of the Endeks was recent and belated, as Dubnow tacitly realizes: "The extraordinary intensity of the national and religious sentiment of the Poles, accentuated by the political oppression which for more than a hundred years had been inflicted upon them, particularly by the hands of Russian despotism, has, during the last decade, been directed against the Jewish people. The economic progress made by the Jews in the two industrial centers of Russian Poland, in Warsaw and Lodz, gave rise to the boycott agitation...The anti-Semitic movement in Poland, which began shortly after the revolution of 1905, assumed extraordinary dimensions in 1910-1911, when the boycott became a fierce economic pogrom, reaching its culmination in 1912..." (V3, pp. 166-167). POSTSCRIPT: JEWS AS POLAND'S PHANTOM

LIMB. HARDLY One Judeocentric meme that has been going around, perhaps in an attempt to instill guilt in Poles (PEDAGOGOKA WSTYDU) so that they become more Judeocompliant--is that of Jews being the Poles' phantom limb. Now, Poles having an interest in Poland's Jewish past (myself included) is one thing. But Poles having some kind of mystically-based "duty" to remember her Jews (especially for Jewish ends), is quite another. This book almost makes a farce out of Jews as Poland's phantom limb. Limbs are parts of the body. Individual exceptions aside, Jews were never part of Poland. It is dishonest to rewrite history in order to try to make them so.

## The Jewish Hand in the Partitions of Poland

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**Studies in Polish Life and History**      Tennant, A.E.      1924

***Pre-Mieszko Slavic Achievements (the Myth That Jews and Germans Created Poland). Jews and the Pre-Partition Decay of Poland. Jews and the Crusades***

This work is a Scottish perspective on the history of Poland. It covers many subjects in its broad sweep of Polish history. It contains a wealth of information. For instance, author Tennant evaluates the "Poland as Jesus Christ of Nations" concepts of Krasinski (lesser form) and that of Mickiewicz and Towianski (more extreme form). Both stemmed from the attempt to understand why God was allowing Poland to undergo so much injustice and undeserved suffering. (pp. 234-235). There was no connotation, as so often insinuated by many Jews and cultural Marxists in academia today, that "Poland as the Jesus Christ of Nations" meant that Poles never did anything wrong. The nowadays-customary hostility to Poland the Jesus Christ of Nations owes to the fact that it does not fit the standard narrative of the victim Jew and the Polish Catholic villain.      **POLAND'S STRENGTHS AND POLAND'S LIABILITIES**

The author repeatedly focuses on Polish individualism and love of freedom--one that was both a strength and a weakness. Tennant also considers Slowacki the Polish Shelley. (p. 242).

**EARLY POLISH (OR PROTO-POLISH) SLAVS: THE "GERMANS BUILD POLAND" AND "JEWS BUILD POLAND" MYTHS DEBUNKED**

Some authors had advanced the rather offensive notion that the early Slavs were backwards savages, and that only the influences of the Germans (and Jews) civilized them and enabled them to achieve anything. Tennant implicitly challenges this racist notion. He notes the distinctive character of the Poles as one that had long preceded the reign of Mieszko I (962-999), as he comments, (quote) There are many interesting tales, more or less legendary, of his predecessors during the three hundred years from the establishment by Lech I of his capital at Gnieszno [Gniezno]. These tales show that the Poles had even then marked individuality and a democratic ideal of government rare in the world at any time, and unique in

those early ages. The person of a prince, or the preservation of a dynasty, was of small account to them. Over and over again, the people took matters into their own hands and changed political methods or governors that did not suit them. (unquote). (p. 34).

**JEWES AND CRUSADERS: NOT BLACK AND WHITE** Tennant quotes a figure of 12,000 Jews massacred in Germany during the First Crusade (p. 39), but cites no source for this number. [Much lower more-recent figures have been cited.] He also credits the influence of St. Bernard in preventing a repeat of this tragedy during next Crusade (1146 A. D.). These events led many Jews to seek safety in Poland.

**DID JEWS SIGNIFICANTLY CONTRIBUTE TO THE PRE-PARTITIONS DECLINE OF POLAND?** Nowadays, the Jews in Poland are depicted as more or less the puppets of the nobility, and as ones that merely transmitted and enacted the ruinous and exploitive policies of the nobility to others. In contrast Tennant, when describing the decline of Poland in the decades leading up to the Partitions, portrays the situation as multifaceted, and more as one in which the nobility were relatively uninvolved, and in which the Jews largely were acting on their own. Thus, he writes, (quote) The soil, cultivated by inefficient and uneconomic self-labor, was neglected and unproductive. Industry and commerce languished in the hands of Jews and foreigners. The nobles, who alone had capital, took no part in such matters, and the disfranchised and degraded descendants of the older race of enterprising burghers had neither spirit nor money wherewith to engage in or extend business. (unquote). (p. 80). In thinking about all this, we must not confuse cause and effect. For instance, did the inertia of the Polish nobility cause Jewish economic dominance, or did the Jewish economic dominance cause the inertia of the Polish nobility?

**SERFDOM: ITS BEGINNING AND ITS END**

Villeinage had a late appearance in Poland. Before the 15th century, there was a very large class of working people in existence that was not of noble birth, yet were freemen. These workers, called **KMETONES** or **PLEBEII** in legal documents, paid rent to their landowners. Unlike serfs, they were free to live where they chose. In 1496, the ownership of land by plebeians was outlawed, and these people were forced to give up any land they already owned. In addition, they were now forbidden from moving from place to place without the permission of the landlord, a permission that was rarely granted. That was the beginning of legal serfdom in Poland. (p. 164). Tennant considers serfdom ended in

1794 in Poland, before that in Prussia (1823), Austria (1848), and Russia (1861). In 1794, Kosciuszko restored freedom of movement to the peasants, and gave them a right in perpetuity to the usufruct of their land, even though compulsory labor still existed. (p. 171). However, other authors do not consider serfdom ended until peasants can own their own land. This latter definition is followed in the ensuing section of this review.

#### PRUSSIAN CLASS-AGAINST-CLASS POLICIES BACKFIRE

The Partitioning powers, employing a divide et impera policy, played off one Polish social class against another, notably through the emancipation of the peasantry. In German-ruled northwest Poland, the ending of serfdom had the opposite of the intended effect. Tennant comments, (quote) In 1823 the peasants' tenures were converted into freehold, and very soon there were thousands of peasant proprietors whose former lords were "compensated" by being allowed to retain one-third of their lands in their own hands! These peasants, previously indifferent to national ideals, were won in church and school for Polish nationalism, and in 1830 twelve thousand Poles of Posen [Poznan] took part in the rising in the Kingdom...The educational and economic policy of Prussia had transformed the serfs into prosperous small-holders and urban workers, educated and lifted out of their former degraded condition. They had ungratefully become, not good Germans, but a Polish middle class with a strong national feeling totally opposed to Prussia. (unquote). (pp. 156-157).

THE POLISH NATIONAL MOVEMENT FIGHTS BACK By the beginning of the 20th century, Endek policies were already bearing substantial fruit. Tennant comments, (quote) The attempted conversion of the peasants into good Russians, alluded to above, had no greater success. The schools were neglected and deserted, their influence in introducing Russian culture nil. Clandestine instruction in Polish was given to the peasants, and the object of the National League, which was formed for the purpose, was political. It aimed at keeping nationalism alive among the people, and so successful that its leader, M. Dmowski, averred "they were the army of the national movement" during the Russian revolutionary crisis in 1905. At the elections to the first Duma in 1906, a solid body of thirty-six National Democrats was returned from Poland, which formed a separate party whose vote was often a casting one. (unquote). (p. 153). [No wonder that the Jews supporting their own candidate, in the 1912 Duma elections, was a big political loss to Poland, thus provoking



Dmowski's selectively-condemned retaliatory boycott of the Jews.]

THE GERMANS TRY TO STEAL COPERNICUS                      Tennant is quite trenchant about this matter, (quote) Germany, after her manner, lays claim to him as one of her sons because he was born at Thorn [Torun] and sat for a time in the Prussian Landtag. She omits, however, to mention that at the time of his birth Prussia was a fief of the Polish crown, for in 1466 the Teutonic Order had definitely ceded West Prussia, of which Thorn is a chief town, to Poland; that Copernicus's father was a native of Cracow who had settled in Thorn as a wholesale merchant, and that the famous astronomer wrote the word "Polonos" after the Latinized form of his name. Germany's claim may therefore, we think, dismissed without appeal! (unquote). (p. 214).

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**Michalkiewicz Wariant Rozbiorowy**                      Sommer, Tomasz                      2014

***A Prophetic Book! Insights into Jewish Complicity in the Partitions of Poland, the European Union etc.***                      A VARIATION

OF PARTITION is the title of this Polish-language book. It contains a variety of information. JEWISH COMPLICITY IN THE PARTITIONS OF POLAND    Nowadays, the word "complicity" is freely bandied about by Jews when they accuse Poles of being "complicit in the Holocaust", even though Poles did not cause the Holocaust, and, by any rational measure, they had played a negligible role in it. By the same standard, we should consider Jewish complicity in the Partitions of Poland, even though Jews were not any of the Partitioning powers, and even if Jews had played a small role in it. The authors examine Isachar Berend Lehman, a Jewish banker in Prussia active in the 18th century. In doing so, they cite the 2009 book by Urszula Kosinska, *SONDAZ CZY PROWOKACJA? SPRAWA LEHMANN Z 1721 R., CZYLI O RZEKOMUCH PLANACH ROZBIOROWYCH AUGUSTA II.* (p. 43). Isachar Berend Lehman was a court Jew. He had access to many rulers, and handled their financial affairs. He took part in the plans for the Partitions of Poland. (pp. 43-44). Isachar Berend Lehman's descendants exist in the form of the Central Bank of the Lehman Brothers in New York City. (p. 44). [According to other sources that I had consulted, Isachar Berend Lehman stood to gain financially once Prussia assumed rule over the western parts of Poland. This included the cashing-in of debts.] Isachar Berend Lehman's

descendants exist in the form of the Central Bank of the Lehman Brothers in New York City. (p. 44). DONALD TUSK, ANGELA MERKEL, AND THE EUROPEAN UNION. WHY POEXIT IS NEEDED

Author Tomasz Sommer mentioned the cozy relationship between the then-Premier Donald Tusk, and Angela Merkel. He shows a photograph (p. 17) of Angela Merkel giving an award to Donald Tusk. A Polish leader should beware if a German leader really honors him! Margaret Thatcher had warned that the European Union is the tool of German hegemony over Europe. (p. 122). The Lisbon Treaty, signed by Poland, recognizes that no law of the European Union can infringe on German law. (pp. 55-56). However, Germany can freely interfere in Poland's internal affairs. And that is exactly what has happened! Recently--long after this book was published--Angela Merkel has made high-handed statements attacking Poland's unwillingness to have foreign refugees imposed upon her. This book, published now several years ago (2011), has proven prophetic! As for Donald Tusk, he has now been well-rewarded by his German proteges. He has risen to a high position in the European Union (Fourth Reich). The sovereignty of the member nations of the European Union is vitiated under various Orwellian formulas. For instance, the very term "sovereignty" is re-defined, and the European Union now is a party that co-decides the policies of Poland. (p. 55). In addition, the European Union can openly intrude into the internal affairs of member nations under various pretexts. Here, too, this book is uncannily prophetic. The Treaty of Lisbon allows the European Union to intervene in a nation "when democracy is threatened". (p. 172). That is exactly what has happened! When PiS first won the elections in Poland, the displaced leftist elitists (LEWACTWO), and the European Union, have raised a huge and totally-bogus stink about "democracy being threatened in Poland", such as by the long-delayed reform of the judiciary.

THE EUROPEAN UNION AS FULFILLMENT OF THE 1915 GERMAN MITTELEUROPA PLAN

The author discusses how Germany would have made KONGRESSPOLEN (Congress Poland) a German protectorate, had they won WWI. Further east, there would have been a region under joint German-Jewish rule (Judeopolonia). (pp. 76-79). The current European Union consists of nominally-independent nations that are functionally German protectorates. (p. 145). Now consider "anti-Semitism without Jews." Sommer and Michalkiewicz reject the commonly-asserted "there are too few Jews in Poland to influence her"

contention by recounting how a tiny number of colonists that can rule over a huge population of natives. Of course, modern technology helps. A small number of Jews have influence in Poland through the media, and the educational and judicial establishments. (p. 77). **ATTACKS ON THE CATHOLIC CHURCH: ATTEMPTS TO DISCREDIT HER** Foreign rule over Poland goes hand-in-hand with the forced decay of the Catholic Church in Poland. The Church is being pressured to abandon its role of moral leader in favor of situation ethics. (pp. 123-124). This is disguised under the slogan that "the Church should be apolitical". (p. 168). Meanwhile, the European Union promotes cultural Marxism [also known as neo-Marxism], and does so with increasingly-totalitarian tendencies. (p. 170). **GAZETA WYBORCZA**, Poland's leading newspaper, and a Jewish-owned one [moreover funded by George Soros], constantly attacks the Church, raising hysteria over "Poland the theocracy" and an ayatollah state. (p. 168). [Very similar smear tactics are used by leftists in the USA, and directed against the Religious Right.] Some of the problems of the Catholic Church in Poland are indigenous in origin. A part of the clergy does not believe in God, and only wants to sustain itself. The push for married clergy, and female priests, exists in part to facilitate monetary earnings in the event of further secularization of society. (p. 123).

### **Berek Joselewicz and the Kosciuszko Insurrection (1794): More Than Meets the Eye**

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**Jews and the Military: A History** Penslar, Derek J. 2013

***The Myth of the Violence-Averse Jew. Jews Celebrated Military Exploits--Their Own. Berek Joselewicz an Opportunist?*** Derek J.

Penslar is a historian who teaches (or who taught) at the University of Oxford. His work is a fascinating one, but with some shortcomings. Owing to the wealth of information in this book, I focus on a few salient points. The entire subject of this book must be kept in perspective. Jews had their own armies, in the distant past, and had always served, albeit in small numbers, in gentile forces. (pp. 21-22). However, it was only at the beginning of the 19th century, following the Enlightenment, that substantial numbers of Jews began to serve in gentile armies. (p. 123). **THE MYTH OF THE**

## VIOLENCE-AVERSE JEW

Penslar takes issue with the common supposition that Jews had an ingrained antipathy to violence. In fact, Jews frequently participated in the defense of their towns against bandits, and fought back during pogroms, such as those that occurred during the Crusades. (pp. 22-23). Jews actually celebrated wars--that is, their wars. Throughout history, including the Middle Ages, Jews recounted the military exploits of ancient Israel. (pp. 68-69). Leading Jewish medieval thinkers, such as Moses Maimonides and Menahem Ha-Meiri, spoke favorably of war as a policy. (pp. 20-21). As Jewish military service, in gentile armies, became relatively common in the last two hundred years or so, rabbis stressed the fact that there is no halakhic prohibition against Jews using deadly force. (p. 45). Those Jews, in recent times, who objected to serving in gentile armies were, unlike, for example, the Quakers, seldom motivated by pacifism (p. 18), although they sometimes invoked pacifism as a smokescreen for other motives. (pp. 209-210).

## RELIGIOUS ISSUES: EVASION OF MILITARY SERVICE

The Talmudic prohibition against Jewish participation in gentile army encampments (Avodah Zarah 18b) was sometimes understood, by Jews, as a blanket prohibition against Jewish participation in gentile armies. However, this teaching was never followed consistently by Jews. (p. 21). Engaging in combat did not itself violate the Sabbath, as one is permitted to disregard the strictures of the Sabbath in extreme circumstances. However, the performance of everyday routines, while in the armed forces, does constitute work on the Sabbath, and is therefore in violation of it. (p. 275). This consideration can be broadened. Various rabbis warned that military service, by its very nature, tends to draw Jews away from religious observance and away from their communities. (p. 46, 275). Much the same reasoning is used by certain Orthodox Jews (the HAREDIM), in Israel today, in order to justify their usual avoidance of military service in the Israeli armed forces. (pp. 260-262). [The reader should be aware of the fact that the issues raised in previous paragraphs were a factor in Polish objections to the so-called Minorities Treaty (this was around 1918). The Minorities Treaty, had it been successfully forced on Poland in its fullest sense, would have effectively made Jews a separate nation on Polish soil. Emboldened by this arguably-special status, Poland's Jews could have refused to serve in the Polish Army on putative religious grounds.]

## EARLY JEWISH NATIONALISM

There is no mystery to the fact that, until fairly recent times, Jews

seldom served in gentile armies. For most of history, the Jews did not consider themselves to be in allegiance with the nations among whom they lived. Penslar writes of the Jews having "a sense of divinely sanctioned wariness toward the Gentile world." (p. 268). However, the author does not fully develop the theme of Jewish separatism and its implications. "Jewish nationalism" hardly began with modern, secular, political movements such as Bundism and Zionism. Since time immemorial, Jews had thought themselves distinct from the other nations (GOYIM), and moreover were a nation of their own. Their statelessness was temporary (e. g, "Next year in Jerusalem."), and they would once again have armies of their own. Undoubtedly, the active remembrance of past Jewish military exploits implied a mindset of fighting for their own nation and not, with rare and circumstance-driven exceptions, for the gentile nations. BEREK JOZELEWICZ DECONSTRUCTED? All-in-all, Penslar exaggerates the Jewish support for Polish insurrectionary efforts for independence. (e. g, p. 37, 56). For corrective, please read my detailed review (this collection), of *Poles and Jews: A Failed Brotherhood* (The Tauber Institute Series for the Study of European Jewry). The actions of merchant Berek Jozelewicz (1764-1809), in the 1794 Kosciuszko Uprising, are usually celebrated as the acts of a prominent Jew expressing his love for Poland. Author Derek J. Penslar throws some cold water on this narrative. First of all, he considers the regiment of Jewish volunteer cavalry a legend, and suggests that it may have been a part of the urban militia defending Warsaw from the Russians, and not an independent regiment. (p. 56). More important, Penslar raises sensitive issues that include opportunism and ephemeral loyalties. The following is a direct quote: "Berek was not so much a Polish patriot as an adventurer and activist who sought to enhance his own personal honor as well as that of the Jews under his command. Although Berek is most famous for his service for Poland, in 1796 he proposed to the Habsburg emperor the raising of a corps of six thousand to eight thousand Jews who would be divided into cavalry and infantry units to fight against the French." (pp. 56-57). On a related Jewish personage, Penslar examines the motives of Dov Ber Meisels, the chief rabbi of Krakow, a prosperous banker, and supporter of the Poles' January 1863 Insurrection. The author notes that Meisels was, in his words, a "reactionary antinationalist", and proposes that Meisels' support for the Polish cause owed to his long-standing close associations with the Polish nobility. (p. 58). However, Penslar does not go

far enough. Was the fact that Meisels had been a banker imply that he had a financial stake in a Polish victory in the 1863 Uprising? JEWISH DRAFT DODGING

The author's analysis of this subject is disappointingly superficial. He asserts that both Jews and non-Jews have exaggerated the extent of Jewish evasion of military service (p. 36), but fails to provide a coherent body of data to support his argument. For instance, he briefly cites a comprehensive, late 19th-century Habsburg Austrian archival source (p. 48, referring to No. 31 on page 276) that shows a variable rate of draft evasion, in place and time, among Jews and non-Jews. However, his rather skimpy references to this detailed source prevent a direct comparison between the rates of draft dodging among Jews and non-Jews. The degree to which Jews participated in military service, among nations, in recent centuries, varied according to the Jews' emancipation, as well as their perception of the military as a prestigious activity. (p. 36). Penslar candidly points out that, "Throughout modern times, Jews willingly served in the military when it furthered their individual and collective interests to do so." (p. 15). LINGERING JEWISH COSMOPOLITANISM SHEDS

LIGHT ON ALFRED DREYFUS Despite the increasing presence of Jewish soldiers and Jewish officers in the European armies of the 19th and 20th centuries, and the manifestations of Jewish patriotism towards the nations they lived in, questions persisted about Jewish loyalties. The following, which are direct quotes from Penslar, may shed some light on why this was so: Even for assimilated French Jews, loyalty to the state was not the same as unreserved identification with the nation. [Emile] Mayer's letter of 1916, in which he alludes to his German origins, asserts a form of transnational identity. His decrrial of the Great War [WWI] as a "civil war" is reminiscent of a substantial body of writings of the time by European Jews whose support for the war, however passionate at its outbreak, quickly turned to uneasiness, even strident opposition. That opposition had little to do with pacifism...but rather fear of facing their coreligionists on the other side of the line of battle. (p. 120). Modern Jewish identities have frequently blended national attachments to a homeland with a transnationalist, pan-Jewish sensibility. (p. 121). [End of direct quotes]. Obviously, by Penslar's tacit admission, there was something to the notions of Jewish internationalism and dual loyalties, and this played out in the Alfred Dreyfus affair. The foregoing quotes also make it easier for reader to understand why the Endeks doubted if Polish Jews, even if assimilated and professing

a loyalty to Poland, were either fully or permanently identified with the Polish nation. **THOSE INTERNATIONAL JEWISH BANKERS**

Penslar condemns the anti-Semitic trope that posits that Jewish bankers finance both sides, and egg them on to go to war with each other so as to profit from the warfare. However, he is candid about the fact that, "Revulsion against hateful stereotypes should not blind us to the sizable presence of Jews in finance and business who made money from war...It is a fact, not an anti-Semitic fantasy, that Jews played vital roles in coordinating the allocation of raw materials during the First World War, not only in Germany but also in the United States." (p. 145, 150). The author rejects the premise, of international bankers in collusion, by pointing to the disagreements, between them, as to which nation to finance (e. g, Schiff (no) vs. Morgan (yes) on Russia: p. 147). He also repudiates any notion of "racial solidarity" among Jews, by pointing out that Jewish bankers are driven primarily by business considerations (p. 146, 151), moreover even when these are not helpful to Jews as a whole. As an example, many Jewish bankers (e. g, the Rothschilds of several European nations, Mendelsohn, Bleichroeder, but not Schiff) financed tsarist Russia even though Russia was scorned by Jews in general. (pp. 146-147). Penslar also alleges that international bankers oppose wars, since they realize that wars can bring major financial losses as well as profits. (pp. 147-149).

#### **ANTI-SEMITISM AND ANTI-POLONISM DURING WWI**

Disparaging remarks were often made about the conduct of Jewish soldiers, even in recent times, and it is interesting how they tried to shift the blame to the Poles. Referring to WWI and the tsarist army, Derek J. Penslar comments, "While Russians accused Jews of having secret telephones with which they communicated with the enemy, Jewish versions of the rumor identified the true perpetrators as Poles disguised as Jews". (p. 157). [The reader may be interested in the fact that Jews used a similar foil when accused of shooting at Polish troops. They said that the shooters were Russian snipers that were deliberately shooting out of Jewish homes!]

**THE SPANISH CIVIL WAR (1936-1939): THE ZYDOKOMUNA IN ACTION** Consider the International Brigades, which fought on the Communist (Republican) side. Penslar estimates that at least one-fifth of them were Jews. (p. 201). Jewish support for the Communist efforts in Spain went far beyond that of card-carrying Communists. In western Europe and the United States, the mainstream Jewish political parties,

Bund and Poalei Tsion (Poalei Zion) Left, also supported what Penslar called "international Marxism" and "global proletarian revolution". This, of course, meant backing the Communist side in Spain. (p. 206).

## **Jews Oppose the Napoleonic Wars (1812) and Attempts to Revive Poland**

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**The Jews of Russia and Poland: A Birds-Eye View of Their History and Culture**      Friedlaender, Israel      1915      ***Soon After the Partitions, Poland's Jews Switched Their Loyalties To Poland's Enemies***

Friedlaender begins with how bad the Jews had it in Poland before the Partitions, and repeats the most lurid generalizations and stereotypes about Polish class structure at the time.      **POGROMS**

**MONSTROUSLY INFLATED**      All along, the author greatly exaggerates Jewish sufferings. For instance, he places the Jewish death toll, from the Khmel'nitsky and other Cossack uprisings, at 675,000. (p. 80). How fantastic! Were it true, it would have meant that the Ukrainians would have run out of Jews to kill several times over. The recognized death toll, today, is placed at 15,000 down to under 10,000.      **JEWISH DISLOYALTY**

**TO POLAND AT THE TIME OF NAPOLEON (1812). JEWS HAD ALREADY SWITCHED THEIR LOYALTIES TO RUSSIA**      The first major opportunity, after the late 18th-Century Partitions, for Poland to regain her independence, came during Napoleon's invasion of the Russian Empire in 1812. This was only 17 years after the Final Partition of Poland, which had erased her from Europe's map. Here is how Friedlaender describes, and assesses, the pro-Russian Jewish conduct during this time, (quote) In any event, the loyalty of the Jews stood in strange contrast to the attitude of the so-called native population, the Poles, who unmistakably sympathized with the invader...The patriotic attitude of the Jews excited the surprise and admiration of the Russian authorities. In Grodno, where the Polish officials were suspected of disloyalty, the police administration had to be entrusted into the hands of the Jewish Kahal. Even the imperial Jew baiter, Nicholas, who as Grand Duke was travelling shortly after the war through the invaded provinces, could not help paying his homage to the unselfish and often heroic exploits of the Jews, although in the same breath



he could not refrain from designating them as leeches sucking the blood of the country. (unquote). (pp. 124-125). Amazing! We are seeing what may be called a Talmudic-style redefinition in action. Author Israel Friedlaender is so anti-Polish that he calls the occupied Poles a "so-called" native population" and--better yet--actually faults Poles for--of all things--being disloyal to the tsar in wanting their independent nation restored! His comments also undermine the exculpation that Jewish actions were motivated by seeking relief from anti-Semitism. Clearly, the strong anti-Semitism of Tsar Nicholas I did not prevent Jews for supporting him!

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**The Rav: The World Of Rabbi Joseph B. Soloveitchik (Volume 2)**

Rakeffet-Rothkoff, Aaron      1999      ***Insights Into Bribery,***

***Jewish Disloyalty to Poland in 1812, Pitfalls of Jewish-Christian Dialogue, and Residual Talmudic Antigoyism***

The Rav was Rabbi Joseph Baer Soloveitchik (1903-1993). This book is a collection of biographical information, religious messages, photographs, and much more. The first part of the book includes a very helpful, and detailed, Soloveitchik family genealogy. This makes it much easier to keep track of the various personages discussed in the book. This work includes interesting information going back two centuries--to Russian-ruled eastern Poland, and into the present. I later touch on some of this.      JEWS BRIBE RUSSIAN OFFICIALS: WHAT DOES CHRONIC BRIBERY DO?

Some unmentioned historical background is in order. In the 1905 Russian revolution, many, if not most, of the revolutionaries, were Jews. In 1959, the Rav related the account a Jewish youth, from Brisk, who was responsible for the killing the Russian governor-general, of Warsaw, with a bomb. Reb Chaim led a massive campaign in 1906, among the Jews, to raise a large amount of money to bribe a Russian official to free the boy. It worked. This prompted the Rav to comment, (quote) He [Rev Chaim] knew that in Russia bribes worked wonders. Jews could not survive without this magical policy of bribing officials. (unquote). (p. 234). The long-term consequences of bribery must be factored. It is one thing to resort to bribery in the face of desperate circumstances and unreasonable government officials. It is quite another to make bribery a way of life, or to use it to excuse criminal Jewish behavior. Such conduct can only contribute to the notion of Jews as corrupters and manipulators of societies. It also

can make Jewish-friendly gentile officials suspected of being on the "take" from the Jews.

#### JEWISH, TSARIST RUSSIA, AND NAPOLEON.

JEWISH DISLOYALTY TO POLAND IN 1812      A selection in this book

(pp. 255-258), from the Rav, and stated in 1976, offers a snapshot of history of the early 19th century. [This was shortly after the Partitions of Poland. The Poles were fighting for Napoleon in hopes that his victory would lead to a resurrected Polish state.] Reb Levi Yitzhak suggested that anything that lessened the tsar's yoke was beneficial to the Jews. In contrast, Rev Schneur Zalman warned that, (quote) "A victory for Napoleon would open the gates to the spirit of assimilation which was then engulfing Western Europe." (unquote). (p. 257). The Jews sided with the Russians against Napoleon. In fact, the Rav's article focuses on Jewish espionage on behalf of the Russian forces.[It is obvious, from the foregoing, that Jewish conduct, whether to be pro-Napoleon or anti-Napoleon, was being governed by narrow self-interest, and that the Jews had no regard for Poland--the very nation that had freely welcomed them and given them refuge centuries ago. Is it any wonder that later Poles (notably the Endeks) generally did not consider Jews part of the Polish nation?]

THE RAV  
IN POLAND: DRAFT DODGING      Poles have often complained of

Jews evading military service to Poland. This book provides one such example. The Rav was born in Poland in 1903 (p. 21), and lived much of his early life there. The Rav entered the Free Polish University in 1924. Later, he went to the University of Berlin. This was, in part, to avoid the possibility of being drafted into the Polish Army. (p. 26, pp. 68-69).

JEWISH AND THE SECOND VATICAN COUNCIL: THE PITFALLS OF  
DIALOGUE      Around 1960, the Rav was invited to a Jewish-Catholic

dialogue, as part of ecumenical activities, as part of Vatican II. He called for mutual respect between religions, and suggested that Christians and Jews make common cause against secularism, materialism, and atheism. (p. 49). However, he declined to participate in the dialogue itself, pointing to the distinctiveness of both religions, and the fact that one religion should not be equated or merged with the other. In addition, one religion should not be viewed against the backdrop of the other religion. (p. 50). [Ironically, this actually happened, but probably not in the way that the Rav had feared. Many Catholics nowadays refer to Jews as the "elder brothers" of Christians, effectively making Judaism the backdrop of Christianity, and, in a sense, blurring the distinction between Catholicism and Judaism.]

AMERICAN JEWS AND "GETTING AHEAD" The Rav maintained that the Jew yearns for holiness. Nevertheless, this did not prevent him from uttering this scathing critique of America's Jews, (quote) Thus, we were confronted with his continual amazement at the contrast between how the "modern Jew dedicates vast emotional resources, talents, and ingenuity to acquire material possessions." This same Jew who "shuts out the spiritual values of Judaism through a selective dullness, insensitivity, a numbness to all things holy" (12.05). "The American Jew," the Rav observed, "follows a philosophy which has equated religion with making Jewish life more comfortable and convenient." (12.06). (unquote). (p. xxx). [Not a few Christian preachers have made the same complaints about American Christians.] THE SHOAH AND CONTINUED BELIEF IN GOD

Unlike those Jews who rejected God because He allowed the Holocaust to happen, the Rav did not. He considered the ways of God beyond human understanding (Exodus 15:11), and called on Jews to retain their faith in God despite their doubts and inner conflicts. (p. 171).

JEWS, ANTIGYOISM, AND THE MODERN INTERPRETATION OF THE TALMUD According to standard Talmud apologetics, certain controversial verses, on Jews and gentiles, had been abandoned or reinterpreted by Jews many centuries ago. Moreover, they had applied only to ancient pagan peoples in the first place. Finally, deviations from this understanding are limited to extremists, such as Rabbi Ovadia Yosef in Israel. Information in this book contradicts the foregoing sweeping exculpatory assertions. It turns out that "old" interpretations of the Talmud, and that in just the Rav's lineage, not only existed, but had done so among very influential rabbis, and moreover had persisted at least to fairly recent times. In terms of background, "The Vilna Gaon" refers to R. Elijah ben Solomon Zalman (1720-1797). R. Chaim Volozhin (1749-1821) was his student. [Vilna is also called Wilno and Vilnius.] In 1994, the Rav had this to say to his Talmud class, (quote) The rabbis stated "that the Holy One, blessed by He, stipulated with the Works of Creation that they would only continue to exist if Israel accepted the Torah. If not, He would turn the Works of Creation back into emptiness and formlessness" [SHABBAT 88a]. The Vilna Gaon held that the world would only endure if the Jews did not just accept the Torah but continued to constantly study the Torah. The Vilna Gaon's student, Rev Chaim Vozhiner, later incorporated these ideas into his NEFESH HA-HAYYIM [Fourth Gate, chap. 11, p. 4d]. (unquote). (p.

164). To re-affirm the value of Torah study is one thing: To make the world's very existence contingent upon the behavior of the Jews, is quite another. It is plain to see that the old Talmudic Jewish supremacist theme, about the world created for the sake of the Jews, was not only being quoted, but was also being applied to the present, if only metaphorically. [Note that a racist metaphor is still racist.]

### **Jewish Germanophilia at Poland's Expense (1840s—on)**

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**A Murder in Lemberg: Politics, Religion & Violence in Modern Jewish History** Stanislawski, Michael 2007 ***Jews as Orientals. German Culture Preferred Over Polish. Jewish Disloyalty to Poland in the 1846 Insurrection***

The author, Michael F. Stanislawski, is Professor of History at Columbia University. The stated inspiration for his research was the assassination of Yitshak (Yitzhak) Rabin on November 4, 1995 and the ensuing question, "How could a Jew kill another Jew for political and religious reasons?" (p. 1). Stanislawski then examined the September 1848 arsenic murder, of reformist Rabbi Abraham Kohn, by Orthodox Jew Abraham Ber Pilpel--the culprit "virtually certain". (p. 112).

#### **ENDEKS WERE CORRECT: POLISH JEWS WERE ORIENTALS**

The most notable part of this book, apart from the analysis of early forms of "reformed Judaism" (not only in Germany!), is its information on the Jews of Galicia. Interestingly, Rabbi Kohn characterized not only medieval Jews, but also Poland's Jews, as "Oriental" ones renowned for their backwardness and fanaticism. (p. 49, 51). [This is ironic, because the Endeks, and authors such as Feliks Koneczny, have frequently been attacked for holding similar views about Jews as an "Oriental" culture, moreover one that does not fit into Poland's Latin culture.]

**JEWISH SUPPORT FOR THE POLISH CAUSE** There were some modern-thinking Jews, such as Rabbi Dov-Berish Meisels, and the Lemberg (Lwow, Lviv) maskil Meir Mintz, who were sympathetic to the Polish cause, in part, because the pro-German orientation of most local Jews was driving the Polish nationalist movement in an anti-Jewish direction. (pp. 66, 68). Rabbi Abraham Kohn also appeared to be supportive of the Polish cause. (p. 69). However, as the following paragraphs make obvious, pro-Polish Jews were

the exception.

## MODERNIZING JEWS GRAVITATED TO GERMAN--NOT POLISH—CULTURE

Consider Jewish Germanophilia. Stanislawski elaborates on the usually strong pro-German orientation of the erstwhile-Polish Jews of Galicia, and implicitly rejects the exculpation that this was a defense against Polish anti-Semitism. He comments, (quote) The fight for Polish national freedom was led by Polish nobles both in situ and in emigration--especially in Paris--but also was attracting to its cause the Polish middle class, including the non-noble intelligentsia. But not (at least as yet) the "progressive Jews" in Galicia--as opposed to those in Congress Poland or indeed in independent Cracow--who had little or no sympathy for the Polish nationalist cause, and were deeply committed to the German language and German culture. This was so both for pragmatic reasons--they were subjects of a German-speaking state that encouraged the Germanization of the entire population of the empire, a process easier to adapt to for native Yiddish speakers than for other groups--but also out of an ideological, and even spiritual commitment. In line with the Romanticism described in the previous chapter, many modernist Jews deeply identified with German culture as the most advanced bearer of modernity and progress in Europe, if not the world. (unquote). (p. 31).

## EPHEMERAL LOYALTIES ARE CHARACTERISTIC OF THE JEW

Consistent with the premise that Jews did not usually forms strong bonds with the nation in which they lived, they had opportunistic loyalties. The author generalizes that, "The vast majority of the Jews adhered to the traditional principle of loyalty to whatever regime was in power." (p. 67).

## JEWISH DISLOYALTY TO POLAND IN 1846 IN AUSTRIAN-RULED POLAND

During the Insurrection of 1846 in Krakow (and the infamous jacquerie), Galicia's Jews openly sided with the Austrian occupiers of Poland. Stanislawski notes that, (quote) The leaders of the Jewish community of Lemberg, for example, volunteered to raise a Jewish brigade to support Austrian control of the city [Krakow] and of Galicia, but the authorities declined this request... (unquote). (p. 57). The aloofness or hostility to the Polish cause was the rule among Jews, (quote) However, as we have seen, the Jews en masse demonstrated anew their loyalty to the Austrian state during the 1846 Polish rebellion. (unquote). (p. 68).

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**Gold and Iron: Bismarck, Bleichroeder and the Building of the German Empire** Stern, Fritz 1979 *Jewish Complicity in the Partition Rule Over Poland: Bismarck and the German-Jewish Symbiosis*

This book focuses on the German Jew Gerson Bleichroeder, Bismarck's chief banker, and gives much insight into the situation facing Germany's Jews. Owing to the fact that I am a student of Polish history, I direct my review in that direction. JEWISH COMPLICITY IN THE CONTINUED SUBJUGATION OF PARTITIONED POLAND

Note that Poland had been partitioned to Prussia, Russia, and Austria in the late 1700's. During the Russian-ruled Poles' unsuccessful January 1863 Insurrection, Bismarck not only was willing to intervene on Russia's behalf, but he strongly opposed any reforms, by any ruling nation, that would give the subjugated Poles any freedom. Stern notes that: "Bismarck, like Marx, like most Germans, felt a peculiar fury against the Poles." (p. 29). As for Bleichroeder, "He shared Bismarck's harshness, and, like so many other Germans, the triumph of German arms instilled in him an uncritical admiration for power and a terrible respect for all things military." (p. 147). The German-Jewish symbiosis, which led to a strong Prussia, all but ruled out a resurrected Polish state in the 1800's. This symbiosis is thus described by Stern: "The growth of Prussian power presented the Jews with great opportunities. By the alacrity with which they exploited these opportunities, they in turn accelerated Prussia's growth." (p. 19). "Lines between Germans and Jews were crossed: in friendship and in marriage." (p. 466). Also: "Bleichroeder...proved how profitable German-Jewish coexistence could be for both parties." (p. 464). Bleichroeder's experience can be generalized to German Jews in general: "Perhaps never before in Europe has a minority risen as fast or gone as far as did German Jews in the nineteenth century." (p. 498). For Poles, all this could only drive home the fact of Jews and Germans jointly profiting from the exploitation of Poles, and sharing a joint interest in preventing Poland from ever regaining her independence. JEWISH PERKS IN THE SECOND REICH

Stern provides facts and figures on how the German Jews prospered as a whole. (p. 499). This extended to Jews living in territories adjacent to, and overlapping with, Prussian-ruled Poland: "In many cities in Silesia, Jews constituted about 4 percent of the population and paid more than 20 percent of the taxes--an index of their disproportionate income." (p. 499). Along with some other influential Jews, Bleichroeder was involved in

railroad-building projects, some of which crossed occupied Poland, connecting the Russian and Prussian empires. (p. 253). The railroads benefited Poland's rulers, and were seen by Poles in that light.

**OPEN JEWISH SUPPORT FOR THE HEAVY-HANDED PRUSSIANIZATION OF CONQUERED POLAND** This book once explicitly mentions how German Jews became a major tool of Bismarck's oppression of Prussian-ruled Poland. Stern writes: "A few months later Bleichroeder begged the king for support of a similar scheme in the Prussian province of Posen [Poznan], which contained most of Prussia's Polish subjects. The plan called for the establishment of an agricultural bank which by issuing shares would raise capital with which to buy land in order to sell it to peasants and tenants and to build roads and canals on behalf of local communities. In his petition Bleichroeder stressed that this project 'aims at the strengthening of the Prussian-national element in the Grand Duchy of Posen.' Bleichroeder's petition has been cited as proof of his desire to promote the GERMANISIERUNG of Posen; it is also possible that he stressed that element in order to gain the king's support for a profitable venture." (p. 53). In any case, German and Jew marched in step, and Poland suffered.

**JEWISH GERMANOPHILIA EVENTUALLY BACKFIRES, AND EVEN PRE-NAZI GERMAN ANTISEMITISM GROWS PARTICULARLY SEVERE** Many German Jews came to believe that, as Jews advanced in German society and proved their usefulness to her, German anti-Semitism would die out. (e. g., p. 467). Instead, the Jewish successes led to a backlash. Jews were feared as "taking over" Germany. Racist theories that developed in the late 19th century contributed to the problem, although not all racists were anti-Semites and not all anti-Semites were racists. (p. 509). Already in the 1870's, Paul de Lagarde called for the extermination of the Jews. (p. 496). However, author Stern, a German Jew himself, concludes that, despite the popularity of anti-Semitism in many nations, "...anti-Semitism as a concerted effort to translate anti-Jewish sentiment into political action achieved importance principally in Germany and Austria." (p. 497). German nationalism grew more intolerant of minorities, and of pluralism in general, than did nationalistic movements in other nations. (p. 462).

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**Germans, Poles, and Jews: The Nationality Conflict in the Prussian East, 1772-1914**      Hagen, William W.      1980      *German Imperialism and Colonialism. Strong Jewish Disloyalty to Poland*

This work is very detailed and technical. It requires an in-depth knowledge of this specific subject to evaluate fully. Hagen also has a tendency to editorialize on events, and to downplay the significance of nationality in favor of class conflicts in German society. (p. 287, pp. 320-322).      UNDEMONIZING THE POLISH NOBILITY      Author

William Hagen does not awfulize the Polish serfdom that existed just before the Partitions. For instance, destitution was the lot of only part of the Polish peasantry, while other peasants were self-sufficient and under the benevolent care of their landlords. Some peasants worked large holdings of land, enabling them, for a time at least, to rent their allotment of land instead of working directly for the landlord. (p. 14).      GERMAN

POLONOPHOBIA WAS WIDESPREAD      Hagen acknowledges that the derogatory German conception of Poland, as exhibited by the likes of Frederick the Great, Bismarck, Treitschke, von Bulow, and later, Hitler, was widely and early held among Germans in general. He comments, (quote) Attitudes similar to Frederick's were common in eighteenth-century Germany. The earliest references to Poland in German popular and high literature alike were tinged with superiority and irony: Poland was a land of ox-drivers, wolves, and people in bear skins; the numerous lower Polish nobility were lampooned and denied equality of status by seventeenth-century noble German writers and visitors in Poland..."Turbulent" (VERWIRRT) became a standard adjective to describe things Polish... (unquote). (p. 37).      PRUSSAINS ANTICIPATE NAZIS      The

severity of German actions against the Partitioned Poles escalated with time. Interestingly, Bernhard von Bulow (Buelow), a onetime diplomat under Bismarck, and "a forceful exponent of Treitschkean nationalism" and of Wilhelminian imperialist claims (p. 180), toyed with the idea of a resurrected Congress Poland, under Hohenzollern auspices, in the event of war with Russia. This new Polish rump state would be a dumping ground for the Poles of Prussian-ruled Poland. (pp. 180-181). Hagen does not mention that much of this happened under Nazi German rule: The German-ruled General Government became a dumping ground for the Poles of that



part of conquered Poland that had directly been annexed to the Third Reich.

#### ENDEK ACTIVISM ELEVATES THE POLES

Hagen provides a good deal of detail on the Polish national movement and its resistance to German de-Polonization efforts. For instance, the political activism of the National Democrats (Endeks), among Poles of all social strata, had been so successful that 93% of eligible Polish voters voted for the Endek-supported candidates to the 1912 Reichstag election. (p. 258). Contrary to the misrepresentation of Endeks as ones tending to support the upper Polish social classes, they actually opposed the upper classes for their excessively conciliatory attitudes towards Poland's foreign rulers (p. 231), and built a national movement that involved all sectors of Polish society. (see Table 9, p. 257).

#### JEWISH DISLOYALTY TO POLAND: LARGELY PASSIVE

Poland's Jews lost any identification with Poland rather soon after the Partitions. Hagen writes that, (quote) In 1793-95, Prussia acquired not only masses of new Polish subjects, but a major proportion of the Commonwealth's Germans and Jews as well...The Jews also ceremonially welcomed their new Prussian overlords in South Prussia. In Meseritz they decorated their houses and erected a gate of honor for the royal procession. In Poznan, arrayed in what a Prussian writer called their "Turkish dress," they met the king on the outskirts of town. In the city, they illuminated their ghetto and synagogue and staged a musical concert ending in cries of "Long live Frederick William". (unquote) (pp. 65-66). This trend continued. Hagen notes that, "Before 1848, they [the Jews] did not take sides in the conflicts between Germans and Poles." (p. 104). Hagen exculpates the Jewish neutrality in terms of the negative aspects of past Polish-Jewish relations. But then he refutes himself by the fact of unfavorable German conduct towards Jews, which Hagen freely discusses in this work. There is, for instance, the long German history of persecuting and expelling Jews, which was to happen again in 1883-1885. (p. 132). In addition, the Germans were not the only ones who made positive overtures towards the Jews. The Poles did likewise. For instance, "In 1845 a Polish majority voted to admit Jews into the Poznan town council." (p. 104). In 1848, "The Polish National Committee proclaimed full Jewish emancipation and civil equality." (p. 109). Otherwise, Hagen candidly attributes the Jewish neutrality, in Polish-German matters, to the post-1815 Prussian courting of the Jews, as well as the newfound Jewish cultural and social ties with the Germans. (p. 109).

## JEWISH DISLOYALTY TO POLAND: NOW OPEN AND ACTIVE

In evaluating the events of 1848, Hagen comments, (quote) Like the Protestant Germans, the Jews, when confronted with the possibility of a reversion to Polish sovereignty, declared themselves openly for the Prussian state. Their decision, not unnaturally, embittered the Poles. In retaliation, the Polish League proclaimed a boycott of German and Jewish firms. But the Poles could not provide alternative services, while a counter-boycott stated by Jewish wholesalers brought the income of the Polish landlords to an embarrassing halt. The wealthier Jews, at any rate, could withstand such onslaughts against their economic positions, through the boycott issue did not die in 1848. Despite these and other tensions, the Jews did not emerge from the revolutionary years as anti-Polish German nationalists. (unquote)(pp. 116-117). Maybe not, but the effects were essentially the same.

## JEW, IN GERMAN-OCCUPIED NORTHWEST POLAND, BECAME MORE GERMAN THAN THE GERMANS

After 1833, the local Jews abandoned their caftans and Yiddish, and assimilated--to German, not Polish, society. Jews became part of the social, literary, and political culture of the Prussian state. (p. 103). After about 1848, while the Poles became bilingual, those Germans and Jews fluent in literary Polish dwindled almost to nonexistence. (p. 153).

## Jewish Conduct in the November (1830) and January (1863) Insurrections

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### **A Fire Burns in Kotsk: A Tale of Hasidism in the Kingdom of Poland**

Boyarin, Jonathan

2015

*Hasidic Ideas. Hasidic*

### ***Jews and Alcohol. Jewish Elitism. Patterns of Jewish Disloyalty to the Polish November 1830 Insurrection. Jewish Spies***

The setting of this book is at Kotsk (Kock), in Russian-ruled partitioned Poland, around 1825. It is a novel originally written in 1946 by Menashe Unger, who had been a Polish Jew from a Hasidic family, and an assiduous analyst of oral and written Hasidic wisdom, on which he based this novel. (Glenn Dynner, p. xi). Because this work touches many different topics, I examine a few of them:

ESOTERIC HASIDIC TEACHINGS

Consider the

Safed Kabbalist Isaac Luria (d. 1572). (p. 26). The transmigration of souls

(GILGUL NESHAMOT) is identified as an important doctrine in Hasidism that has roots in Lurianic kabbalah. A soul has to be reborn several times in order to atone for sins or to fulfill all 613 commandments. The souls of those guilty of grave sins may transmigrate into animals, plants, and stones. (p. 182). THE TALMUD IN PRACTICAL USAGE Nowadays, we are told that the Talmud is an object of study, and not something that governs Jewish behavior. This may largely be true of 21st-century Talmud-informed Jews, but was certainly not true of the Jews of earlier times. This work makes mention of many specific Talmudic tractates with regard to everyday issues of Jewish conduct. (e. g, p. 10, 12, 63, 80, 87, 90, 130, 136, 171-172, 185, 218). I invite the reader to look up these verses in the online Babylonian Talmud (Soncino version), as I did. For example, in this book (pp. 171-172), Shabbat 127b is quoted as saying that hospitality is greater than welcoming the Divine Presence. Actually, this verse is located in Shabbath 127a, not Shabbath 127b, where it says, "Rab Judah said in Rab's name: Hospitality to wayfarers is greater than welcoming the presence of the Shechinah..." VIOLATING THE SABBATH?

Interestingly, there is a folk saying about a rabbi who ruled that a cow that fell into a pit could not be removed on the Sabbath. Upon learning that the cow was his, the rabbi immediately changed his ruling and allowed the cow to be pulled out of the pit. (p. 82). [The Christian reader can think of eighteen centuries earlier, when the Pharisees accused Jesus Christ of doing work on the Sabbath because He was healing people. Jesus noted the irony: The Pharisees had no problem "doing work on the Sabbath" when it came to unhesitatingly pulling out their farm animal that had fallen into a pit. (Matthew 12:11)]. HASIDIC JEWS AND ALCOHOL

[PROPINACJA] It was common for Jews to think of the consumption of alcohol as a GOYISH vice. Unger depicts a situation, in a tavern, where a group of five Hasidim were drinking and smirking at the rebbes nearby. He writes, "Eventually, one of them, a very elderly Koshenitse [Kozienice] Hasid, couldn't contain himself and shouted at them: 'Wise guys! None of your conversation is about Judaism. Have you ever seen creatures like this? They sit there all night, drink like regular Gentiles and make fun of honest Jews and tsaddikim.'" (p. 15). This work has an unusual frankness about the extent of the Jewish drinking of alcohol. (e g., p. 13-15, 42-44, 100-105, 133-134, 142, 149, 178-179, 186-187, 190). The Hasids' imbibing of alcohol is commonly framed in terms of religious ecstasy. However, most

of the instances mentioned in this book have no clear relationship to religious experiences. On the other hand, the Hasidim commonly thought that everyday life could be sacralized (Glenn Dynner, p. xiv), and so hard drinks could also qualify (or be rationalized) as something religious. In any event, Hasidic drinking sometimes clearly veered into drunkenness (p. 44, 103, 134, 186, 229), and there is an account of a group of Hasidim getting into a fistfight outside a tavern. (p. 126).

#### JEWISH ELITISM. SHADES OF ANTIGOYISM

Do Jews think that they are better than everyone else? Author Menashe Unger relates the following about Reb Dovid Lelever [R. David Biderman of Lelow (1746-1814)], "And once at the festive Sabbath table he said: 'One cannot find fault in a Jew. Whenever we see a bad person who's a Jew, that's just the Gentile part of him, but in the part that's a Jew there can't possibly be any bad.'" (pp. 27-28).

#### THE POLES' NOVEMBER 1830 INSURRECTION: POLES SOLICITED JEWISH HELP

Author Menashe Unger claims that the Polish military leadership at first did not want the involvement of the Jews in the 1830 Insurrection, because the Jews could then demand their rights, which the Poles did not want to grant. (p. 139). However, this work does not specify what these demands entailed, and whether they partook of equal rights or special rights. Unger also suggests that Poles did not want noble Polish blood to mix with Jewish blood on the battlefield. (p. 139). However, this evidently was a mirror-image of the earlier Jewish attitude, which had included a long history of Jews buying themselves out of military service--a fact that is recognized (p. 145). More on this later.

#### WERE POLES SETTING THEMSELVES UP FOR JEWISH EXPLOITATION?

Polish General Antoni Ostrowski, described as a progressive and an opponent of religious prejudices, reached out to the Jews. He tried to obtain a hefty loan for the Insurrection, with specified large Polish properties as collateral. (pp. 142-143, 148-149, 158). [The perceptive reader realizes that a relationship based on financial dependency rarely leads to a real and lasting friendship.] The die was cast. Some Jews gloated at the prospect that the Poles would prove unable to repay the loan, and the ownership of the extensive Polish properties would then pass effortlessly to the Jews. (p. 149)].

#### PATTERNS OF JEWISH DISLOYALTY TO POLAND IN THE NOVEMBER 1830 INSURRECTION

General Ostrowski also attempted to get Reb Itshe Meirl and the Kotsker Rebbe to get the local Jews to support the Polish insurrection. (p.

143). The ensuing discussions in the council at Moshe Khalfan's house are revealing. Author Menashe Unger comments, "The main question was: can the Jews risk open conflict with the Russian government? The Jews of Poland were afraid that even if the Polish rebellion were successful, the Russian government would subsequently take its revenge on the Jews living in Russia." (p. 144). It is obvious that the Jews were thinking in terms of self-interest, and not in any sense as "Poles" in terms of Polish interests. After all, the Poles faced exactly the same dilemma! A successful uprising would restore part of the former Polish state, but leave the remaining Poles in Russian-ruled formerly-Polish provinces at the tsar's mercy. If the insurrection failed, the Russian authorities would wreak ghastly reprisals on Poles in the Kresy AND in so-called Congress Poland. (That is exactly what happened.)

ARE JEWS IMPOSING PRECONDITIONS UPON THE POLES, OR SHOULD IT BE THE OTHER WAY AROUND? At the council, some Jews objected to offering Jewish support because, according to them, the military acts of Berek Jozelewicz, in the 1794 Kosciuszko Insurrection, had done no good for the Jews, and Poles even desecrated his grave. (p. 145). [However, the reader should know that Jozelewicz's regiment of Jewish volunteer cavalry is probably a legend--actually part of the urban militia defending Warsaw from the Russians, and not an independent regiment. (p. 56). In addition, Jozelewicz was less a Polish patriot and more an opportunist. See my review (this collection) of Penslar *Jews and the Military: A History*. Finally, and in any case, Jozelewicz must be kept in perspective. Only a small fraction of Poland's Jews ever supported Polish independentist efforts, even outwardly, and Jews frequently sided with Poland's enemies. The discussion at the council itself showed the Jews' ambivalent loyalties. Some Jews spoke favorably of Nikolai Novosiltsev, the imperial commissioner in the Russian-ruled Kingdom of Poland. (p. 145). He was receptive to "gifts" (big bribes), allowing the Jews (for a time) to buy their way out of military service. Some of the Jews pointed out that Novosiltsev is only responding to big bribes, and that he is only using the Jews to spite the Poles. Other Jews agreed, but said that it did not matter, because whatever improved the Jews' situation [as they saw it; and even at Polish expense] was something good. (p. 145). [Isn't this very selfish?]

WHY DID THE JEWS FEEL THAT THEY WERE ALWAYS "OWED" BY THE POLES? The "Polish Jews had it bad" and "Poles haven't earned the Jews' loyalties" exculpations are

not supported even by the information by the text. Some Jews owned considerable personal wealth, which is specified. (pp. 140-141, 159). The fact that leading Poles had to go to the Jews, for a massive loan to support their Insurrection, vividly testifies to the fact that the Jews were the privileged economic overclass in Poland. Of course, most Jews were not wealthy, but then again neither were most Poles. In view of all these Jewish privileges, and still others that could be mentioned, wasn't it a bit rich of the Jews to impose preconditions upon Poles before supporting their insurrection?

#### JEWISH DISLOYALTY BEARS FRUIT

Fast

forward to May 1831. The Poles expelled the Jews from their armies, and imposed a payment on them to be released from military service. (p. 160). [The astute reader must ask: Did the common practice of Jews buying their way out of military service--and that often in underhanded ways--create a long-term poisoned legacy that made gentiles instinctively suspicious of the loyalties of Jewish soldiers, even to modern times (as in the Alfred Dreyfus case)?]

#### JEWISH SPYING

A recurrent theme, of the chapter

on the November 1830 Insurrection, is that both Poles and Russians are mistreating Jews, and hanging many of them as spies. The information in this chapter sheds some indirect light on this. The Poles recruited Jews as spies. (p. 142). No doubt, the Russians did also. Berl Khayem, one of the Jews who spied for the Poles, proclaimed that he was doing this not for the money, but because of his loyalty to Poland and his hatred of the Russians. (p. 155). (Does this imply that most Jews who engaged in espionage did so for mercenary reasons?) The text indicates that Jews were sometimes accused of spying because the gentiles, not understanding Jewish ways, mistook Jewish religious mannerisms and gestures as secret communication with the enemy (p. 146, 152), and because they thought of Hebrew text, which they could not read, as secret code. (p. 153). However, one must ask if those Jews who were spies did in fact use cryptic religious gestures and writings to their advantage. Reb Itshe Meirl was arrested by the Poles as a spy for the Russians--for a perfectly rational reason. He was travelling at an unusually early time in the morning. (pp. 150--on).

#### JEWES WERE NOT SCAPEGOATS

Pointedly, Jews were not the

only ones accused of espionage for the Russians. Various Polish peasants were also. (p. 153).

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**A Partisan from Vilna** Margolis, Rachel 2010 **Jewish Disloyalty to Poland During the November 1830 and January 1863 Insurrections. Subsequent Pro-Russian Jewish Orientation. WWII German Death Penalty Appreciated** Anthony Polonsky writes: "The Poles effectively lost power in the region after the Uprising of 1830 and after 1863 the Tsarist authorities attempted to undermine Polish influence in the region. Those Jews who sought to escape from their inferior status saw no reason to take on the disabilities to which the Poles were now subject." (p. 14). [Proving the Endek point that, with few exceptions, Poland's Jews were not Poles!] **EASTERN POLAND'S JEWS IDENTIFY WITH POLAND'S OPPRESSOR RUSSIA, NOT WITH OPPRESSED POLAND** Polonsky adds that, "Polish society in Vilna was strongly nationalistic and relations between Poles and Jews here were tense and were exacerbated by the fact that a significant proportion of the Jewish elite here had been Russified in the nineteenth century and that a section of the Jewish leadership had supported the incorporation of the town into Lithuania in response to Lithuanian promises of far-reaching Jewish autonomy." (p. 17). **SOFT-PEDALLING THE JEWISH CRIME AGAINST THE POLES OF KONIUCHY** Polonsky discusses the 1944 massacre of Poles in the village of Koniuchy [Kaniukai], by Soviet-Jewish bands. (pp. 41-42). He tries to downplay the number of Jewish participants as "under a hundred" in comparison with 400 Russians. He also repeats the falsehood about Koniuchy being a center of collaborationist police and of resistance to partisans (p. 42, 49), but correctly concludes that: "As so often happen in such incidents, there were also many innocent victims". (p. 42). [Ironically to Polonsky's exculpation, the alleged Polish participants in the Jedwabne massacre number well under 100, but we never hear the end of it.] **YITZHAK ARAD ACCUSED OF CRIMES** The Introduction has an interesting account of Yitzhak Arad, the former head of Yad Vashem, and onetime Jewish partisan and NKVD member. He faced investigation for possible war crimes--until external pressure stopped the investigation. (pp. 49-50; see also p. 514). **RACHEL MARGOLIS' EXPERIENCES** In the remainder of the book, Margolis describes her experiences before WWII,

the German-Soviet attack on Poland, Soviet rule, Nazi invasion, Holocaust, her guerrilla life, and decades-later visits to the area. She includes many personal details, and these sometimes make it hard to follow the events taking place.

#### POLISH RISKING OF GERMAN-IMPOSED DEATH PENALTY APPRECIATED

Poles aided Jews in various ways. Some Poles brought food to Jews for payment, while other Poles brought food to Jews out of compassion. (p. 288). During the German occupation, Margolis stayed with Poles for quite a while. (pp. 267-283; see also p. 17). Unlike Jan T. Gross and the media that quotes him, who belittle the German-imposed death penalty for aid to Jews, Holocaust-survivor Margolis does not. She concludes: "Only now did I understand how much effort and self-abasement went into the arrangements that were made for me with the Poles; no one wanted to keep Jews in their home and put their lives in danger." (pp. 285-286).

#### DANGER FROM JEWISH GESTAPO AGENTS

Some dangers faced by Nazi-evading Jews were obvious, while others were not. Fugitive Jews had to fear informers, including Jewish informers. (p. 286, 288).

#### THE AUTHOR A COMMUNIST

Margolis was an internationalist (p. 429), and active Communist. (e. g., p. 149). Her Communist sentiments are obvious from her attitudes towards Poland: "I hated bourgeois Poland, but even more so I hated Smetona's Lithuania with its strange language." (p. 224). While a guerrilla, the author was shocked out of her rosy view of Communism and the Soviet Union by the attitudes of Soviet partisans that she had encountered. They complained that their ranks already had "too many Jews", that Jews were cowards, etc. (pp. 406-407). Margolis also alluded to combat between the pro-Communist guerrillas and the A. K. (*Armia Krajowa*, Polish Home Army). (p. 468, 478). Margolis' overall portrayal of Poles is mixed. On one hand, she repeats Yitzhak's Shamir's crass Polonophobic remark about Poles "imbibing anti-Semitism with their mother's milk" (p. 506), and makes unsubstantiated accusations of the A. K. killing fugitive Jews. (p. 468). On the other hand, she realizes that Poles suffered greatly under the Nazis (losing 2 million civilians)(p. 507)[actually 4-8 million], and that members of the A. K. [along with not a few other Poles] were shot and buried alongside the Jews at Ponary (p. 487). She recognizes the fact that Poles should not be demonized for the Holocaust (p. 508), and that more Poles are honored at Yad Vashem for aiding Jews than members of any other nationality. (p. 507).



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**The Lands of Partitioned Poland, 1795-1918**      Wandycz, Piotr Stefan  
 1974      ***Jewish Support for the November 1830 Insurrection  
 (to the Extent That It Existed), Was Motivated By Antipathy to the Tsar  
 Rather Than Loyalty to Poland***

This work is very detailed. It focuses on the political issues surrounding the attempts of Poles to resurrect the Polish state, or at least make foreign rule more bearable, during the Partition years (1895-1918), as well as the foreign reaction to these attempts. Having read numerous books on Poland, I conclude that Wandycz' analysis is very strong in the following areas: Ukrainian-Polish relations, especially in Eastern Galicia; heavy-handed Prussian actions against Poles, in the late 19th and early 20th century, and how the Poles partly thwarted them; and Roman Dmowski and the Endek movement. The latter is treated objectively.    **A FEW ASSIMILATED POLISH JEWS**

Wandycz also covers the situation facing Jews in Partitioned Poland. For instance, while there were some assimilated Polish Jews, including notable ones, in Congress Poland and Galicia, this tendency should not be overstated. This assimilation never assumed mass proportions. (p. 157, 207, 222, 261-262). [The then-novelty and rarity of assimilated Jews may explain why Poles generally did not treat Jewish assimilation more seriously, and why they sometimes questioned the motives of Jews who did in fact assimilate.]      **THE NOVEMBER 1830 INSURRECTION  
 COULD HAVE SUCCEEDED**

Wandycz suggests that (whatever the) Jewish support for the Poles in their November 1830 Insurrection, it was motivated, to a considerable degree, by the harsh tsarist policies against Jews, which included drafting them for military services in an attempt to "Europeanize" them. (p. 91). Interestingly, the Insurrection of 1830 was not some kind of romantic, quixotic venture as sometimes assumed. Had the Polish military leaders made different decisions, including an incursion into Lithuania, and had the Polish cause enjoyed substantial foreign support, the uprising had a real chance of success. (pp. 112-113).

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**From Assimilation to Antisemitism: The "Jewish Question" in Poland, 1850-1914**      Weeks, Theodore R.    2005      *Jewish Disloyalty To Poland in the November 1830 and January 1863 Insurrections*

Rabbi Ber Meisels, who was Orthodox and unsympathetic to assimilation, strongly supported the Poles in the events leading up to and including the January 1863 Insurrection. According to some Jewish and Russian analysts, he hoped to win concessions for Jews in exchange for supporting the Polish cause. (pp. 47-48). However, Meisels was very much the exception. The vast majority of Poland's Jews--the Hasidic and Orthodox--did not support the 1863 Insurrection. In fact, the Gerer Reb and other Hasidic leaders specifically condemned it. (p. 49). Jewish support for the earlier November 1830 Insurrection had been even weaker. (p. 49).

JAN JELENSKI AND ROLA      Open anti-Semitism among Poles was unusual before about 1881. (pp. 67-68). One major development was the publication of Jan Jelenski's ROLA (p. 9, 89), in the 1880's, which Theodore R. Weeks called "the first overtly anti-Semitic journal in Poland." (p. 89). In a slightly earlier publication, Jelenski's had cited the deleterious effects of "foreign and Jewish capital" in Poland. Theodore R. Weeks tries to dispute this by citing an industrial exhibition held at St. Petersburg in 1870. Out of 200 firms represented from Congress Poland ("ethnographic Poland), "only 30" were Jewish owned, compared with 131 foreign-owned and 39 Polish owned. (p. 56). Jelenski's statements may have been unacceptable according to today's "politically correct" notions, but the facts do support them. Jews, comprising less than 10% of the population of Congress Poland at the time (1870), owned almost as many firms as the Poles, who constituted 90% of the population! Moreover, Jelenski's comments were not directed solely at Jews, but were voiced in the larger context of non-Polish-owned (161 out of 200!) firms. Jelenski promoted the economic self-defense of Poles through the boycott of Jews, and Theodore R. Weeks puts this in somewhat broader context than the stereotyped Polish hostility directed at those poor Jewish scapegoats. He quips, "The use of the economic boycott for nationalist purposes was not a novelty; in the Prussian partition Poles boycotted German goods..." (pp. 91-92). [Note how Poles boycotting Jews is such a big deal, while, for example, Poles

boycotting Germans is long forgotten.] Now consider the Church and the Jews. Weeks points out that, "In 1914, as in 1800, the Catholic church regarded Jews with suspicion and wariness but did not, on the whole, push for militant political or economic action against them." (p. 10).

**CONTRARY TO HIS DETRACTORS, ROMAN DMOWSKI NEVER ADVOCATED POGROMS** The selectively-condemned Endek hostility to Jews was a very recent development. Endek publications did not have particularly anti-Jewish themes until about 1903. (p. 115). Unlike those who try to lump all opposition to Jews as the same, Theodore R. Weeks does not. He comments, "We must remember that Polish anti-Semites--take Jelenski or Dmowski for example--always condemned physical violence towards the Jews." (p. 9). One of the factors leading to the 1912 Dmowski-led boycott of Jews was not only the increasing nationalism among both Jews and Poles, but also the increasing competition between Poles and Jews for political influence in the Duma. The large size of the Jewish population further exacerbated this competition. After all, cities such as Warsaw, Lodz, Lomza, Kielce, Lublin, and many others, were a third or more Jewish in population. (p. 151).

#### **ANTISEMITISM A SMOKE SCREEN FOR THE JEWISH CHOICE IN THE 1912 DUMA ELECTIONS**

Theodore R. Weeks rejects the common exculpation that the Jews, in 1912, had refused to support Jan Kucharzewski because he was an anti-Semite. Instead, Kucharzewski had refused to disavow publicly any possible restrictions on Jews in future city governments. (p. 163). In other words, and not stated by Weeks, the Jews were simply promoting their own influence, and so Dmowski and the Endeks responded in kind by promoting Polish influence. The Endek enmity towards Jews soon became shared by many Polish liberals. (pp. 165-on). **ENDEKS WERE RIGHT: ASSIMILATION IS AN AMORPHOUS TERM THAT DOES NOT GUARANTEE LOYALTY TO POLAND**

Jewish acculturation and assimilation were, from the beginning, matters of degree. (p. 30). Theodore R. Weeks defines assimilated Jews as ones who had accepted Polish culture, spoke Polish, and participated "to one extent or another" in Polish social and public life. (p. 38). Obviously, even by his own definition, assimilated Polish Jews, however relatively few in number (see below), were not necessarily connected to essential Polishness. Furthermore, even assimilation to the point of converting to the majority religion did not necessarily imply identification with the host nation.

Weeks acknowledges that many Jews converted to Christianity for opportunistic reasons, and cites Heinrich Heine's statement about the baptismal certificate as the "entrance ticket" to European society. (p. 94). In addition to all this (as pointed out, for example, by Boleslaw Prus), the antiquity of Jewish civilization, and not some anti-Christian or "racial" characteristic of being Jewish, implied that assimilated Jews tended to remain essentially Jewish (and not Polish) in their thinking. (p. 103). This anticipated later Endek fears about influential Polish circles becoming "Judaized" because of the influences of assimilated Jews. The reader familiar with Polish-Jewish history knows that, whatever the degree or implications of assimilation, only a small fraction of Polish Jews ever assimilated. This trend continued right up to the destruction of Polish Jewry by the German Nazis during WWII. By the late 1850's, assimilated Polish Jews "remained a small, select, and generally prosperous group." (p. 38). Though Weeks does not consider this, it is obvious that the successes of the assimilated Polish Jews could only reinforce the perception that Jewish assimilation occurs, in outcome if not also in motive, primarily for the benefit of the Jews, and not that of Poles and Poland. In addition, the relative infrequency of Jewish assimilation could only mean that assimilated Jews remained unappreciated, by Poles, if only because of the glaring fact of the unassimilated majority. In addition, the rarity of Jewish assimilation would mean that it would increasingly be considered marginal, among both Poles and Jews, in terms of the alteration, still less improvement, of overall Polish-Jewish relations. The essential irrelevance of Jewish assimilation, in terms of significantly reducing millennia-old Jewish particularism, and of reducing the age-old status of Jews as primarily a "privileged" economic class (as emphasized, for example, by Boleslaw Prus: p. 102), is borne out by the facts. A detailed tsarist Russian census, even at the late date of 1897, showed that nearly 75% of the Jews of Congress Poland (that is, Warsaw-area ethnographic Poland) were employed in either industry or trade. (p. 57). Jewish cultural separatism also remained intact. For example, as of the 1880's, Jews still had their own social institutions, and attended their own schools--the CHEDARIM and the YESHIVOT. (e. g, p. 75, 82, 91). In 1897, nearly 84% of the relatively-cosmopolitan Warsaw's Jews claimed Yiddish as their native tongue. (p. 218).

RECIPROCAL  
PREJUDICES BETWEEN POLES AND JEWS

With and without assimilation, dislikes between Poles and Jews, as those based on religion

and social position, worked both ways. Weeks points out, "to be fair", that "the Jews were seldom complimentary in their opinions of the Polish peasants." (p. 81). However, the strong polarization between Poles and Jews developed relatively late. It was mutual, and based in large part on the popularization of nationalism (including both the Polish and Jewish variety: see pp. 124-on) from about the mid to late 19th century. (p. 8, 86).

**JEWS BECOME AN OPEN ENEMY OF POLAND** Although Theodore R. Weeks tries to downplay the Litvak (Litwak) problem (pp. 156-on), he acknowledges that the Jewish intelligentsia outside the Kingdom readily accepted Russification, after about 1863, and that on a large scale, moreover with specific connotations of hostility to Polish national aspirations (e. g, p. 54, 191). Both Polish and Jewish sources confirm the reality of the Litvak problem (p. 198, 215), which came to the fore by 1892. (p. 108).

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**Poles and Jews: A Failed Brotherhood** Opalski, Magdalena 1992

***Limited Jewish Support for the Poles' Ill-Fated January 1863 Insurrection. Jewish Profiteering in the Wake of Russian Repressions Against Poles***

This book surveys the attitudes of Jews and Poles to each other during the second half of the 19th century, doing so through their respective bodies of literature. Consider this backdrop: "Generally speaking, the 1850's were marked by a sense of growing economic competition between Poles and Jews." (p. 16). **THE JANUARY 1863 INSURRECTION: LIMITED JEWISH SUPPORT (AND THEN ONLY IN CENTRAL RUSSIAN-RULED POLAND)** Opalski and Bartal summarize Jewish attitudes towards the 1863 Polish insurrection against Russian rule as follows: "In general, pro-Polish attitudes among the Jews were most pronounced in Warsaw (where the acculturation process was most advanced) and the neighboring provinces. The tradition of loyalty to the Crown prevailed in the eastern provinces of Poland's Russian partition, whose economic backwardness preserved traditional barriers intact...the conservative, religious masses rarely identified with Polish objectives." (pp. 2-4). Those "conservative, religious masses", of course, comprised the overwhelming majority of Polish Jews. However, Jewish disloyalty to Poland was not limited to the backwards element of the Jewish population. The Jewish maskilim (the enlightened) were, for the most part, also not

supportive of the Polish cause. (p. 83). For a time, the 1863 insurrection did somewhat bring Poles and Jews closer together. Opalski and Bartal provide some detail of the Jewish manifestations of support for the cause of Poland's independence. There were, for example, patriotic songs sung in churches and synagogues, common singing of songs by Poles and Jews in public places, exchange of gifts between houses of prayer, and joint mourning for the loss of Poland's independence. (p. 42). Some Jewish writers juxtaposed the historical experiences of the then-recent Poles with those of the ancient Jews. (pp. 51-52). Thus, Poland became Zion, and the Polish fighters were identified with the Maccabees. The fall of insurrectionary Warsaw was compared to the fall of Jerusalem, and the consequences of the 1863-1864 defeat were mapped to the Babylonian captivity and the destruction of the temple. Unfortunately, even this brief and limited thaw in Polish-Jewish relations had questionable aspects, including in the eyes of some Jews. Opalski and Bartal comment, "It should be stressed that even extreme pro-Polish attitudes of some religious authorities, such as Rabbi [Dov Ber] Meisels, were interpreted by the Orthodox as a clever strategy to cope with the potentially dangerous Polish patriots rather than as an expression of real political affinity with the Polish cause." (p. 149).

THE END OF THE BRIEF AND PARTIAL THAW     After the failed 1863 insurrection, Poles and Jews drifted further apart. Jewish prejudices against Poles were just as real as Polish prejudices against Jews. An example of the former is the following: "The Polish nobleman, referred to as *porets* in Hebrew and Yiddish texts, combined in the Jewish mind cruelty, capriciousness, violence, and rashness." (p. 149). Such prejudices sometimes divided the generations: "Accordingly, Smolenskin's *Hersh Holdheim* argues bitterly with his son, trying to depreciate the Poles and their culture and values in the young man's eyes." (p. 80).

PROPERTY ACQUISITION: A TWO-WAY STREET. SOME JEWS TAKE ADVANTAGE OF THE POLES' DEFEAT     A great deal of recent attention (as by media-acclaimed Jan T. Gross) has been devoted to the fact that Poles acquired post-Jewish properties in the wake of the extermination of the Polish Jews during WWII. Some have portrayed this as unjust enrichment, even some type of deep moral issue, and one that furthermore cast the Poles as exploiters and plunderers. It is therefore somewhat ironic that the shoe was first on the other foot some 80 years earlier! One theme of Polish writers, following the failed 1863 insurrection

against tsarist Russia, was the circumstances under which Jews had acquired Polish and post-Polish properties. For example: "Maria Rodziewiczowna attributes the sudden prosperity of a Lithuanian shtetl to Jewish trade in the confiscated property of rebels." (p. 128). Furthermore, "The town's Jews hurry to buy cattle confiscated during the brutal pacification of a petty nobleman's village, whose entire population was deported to Siberia. They also take advantage of the political situation to purchase wooden lots from Polish noblemen at low prices." (p. 129).

**THE LITVAKS (LITWAKS) MOVE INTO CENTRAL RUSSIAN- RULED POLAND** Let us now consider the late 19th century. The divisive nature of the Litvaks is described as follows: "The harsh anti-Jewish policies in Russia and their consequences--pogroms, impoverishment, and massive dislocation of the Jewish population--affected the Congress Kingdom in yet another way. From the 1880's on, there was a substantial influx of Jews from the Lithuanian, Russian, and Ukrainian provinces of the empire into the Congress Kingdom, the so-called Litvak invasion--which added a new source of Polish-Jewish tensions. The Litvaks, Russian-speaking Jewish immigrants, faced a certain amount of hostility from the local Jews because of cultural differences and economic competition. They also provided a focus for the anti-Jewish views of Polish nationalists, who accused them of being agents of Russification and the driving force behind Jewish political separatism." (pp. 104-105).

### **Jews in the Last Few Decades of Partitioned Poland (1890s—on)**

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**The Jews**      Bermant, Chaim      1977      ***Jews Were Not Forced Into Usury. Intolerance Flowed Both Ways. Jewish Disloyalty to Poland Because They Identified With the Stronger***      This book provides much detail, of which one review can only cover a little. Particularly interesting are items about Jewish successes in such things as medicine, science, Hollywood, banking, capitalism, and Communism.

**NOT ONLY CHRISTIANS WERE "INTOLERANT"** The blood libel directed against Jews preceded Christianity, and accusations of ritual murder were sometimes directed at the early Christians. (p. 31). In the

Middle Ages, Jews enjoyed almost near universal literacy, owing to religious reasons. (p. 133). During this time, Maimonides taught that the human-like attributes of God, including forgiveness, were merely human ideas about what God is like and how God acts. Other rabbis declared his works heretical, and burned them. (p. 10).

**JEWES WERE NOT FORCED INTO USURY**

Bermant points out that it is incorrect to suggest that Jews were ever forced to become usurers, but financial circumstances encouraged this trend. (p. 23). Jews later became bankers in part because their contacts with fellow Jews facilitated the taking of financial risks. (p. 41).

**THE JEWISH MIDDLEMAN: CANDID ALLUSION TO THE EXPLOITATION OF THE POLES**

When they entered Poland in large numbers, Jews became situated between the nobility and the peasantry. Bermant comments, (quote) In Poland, the Jews became so numerous, prosperous, and entrenched, that they began to lose something of their caution...Rabbis warned that Jews were sowing a terrible harvest of hatred, but while the revenues rolled in the warnings were ignored. Moreover, the Rabbis themselves were beneficiaries of the system. (unquote)(p. 26). To the Jews, (quote) The Pole was almost the reincarnation of Esau, 'a cunning hunter, a man of the field', cheerful, bucolic, feckless, licentious and improvident. (unquote) (p. 26).

**THE RECIPROCITY OF JEWISH-CHRISTIAN PREJUDICES**

The Jews had their share of prejudices against goys. Bermant writes that, (quote) The medieval Jew had but slight contact with Christians or Christianity, and everything he knew of them both he abhorred. (unquote)(p. 22). In addition, (quote) The Jew, in ancient times at least, also had an extravagant idea of the sexual tastes and aptitudes of the gentile. The Talmud, for example, decreed that one shouldn't stable one's ass with a non-Jew in case it should be bugged. (unquote)(. 29). Bermant adds, (quote) It is further true that Rabbis were at pains to explain that the contemptuous references to gentiles in the Talmud were not concerned with gentiles as such, but with idol worshippers, and that the Russians and Poles were not idol worshippers. (unquote)(p. 35) [This is an old and dishonest fig leaf.]

**SOME JEWS, TOO, DOUBTED THE VALUE OF JEWS AS SOLDIERS**

Although this would change later, Poles as of the early 20th century often had a low opinion of the capabilities of Jews as soldiers. Interestingly, none other than David Ben Gurion shared the same assessment of Jews. In his description of Jewish settlers in Palestine



during the same time (the early part of the 20th century), Ben Gurion commented, "'Jews did not readily take to bearing arms. As a people we have an ingrained abhorrence to violence.'" (p. 207).

JEW  
DIDN'T IDENTIFY WITH POLAND BECAUSE THEY WERE PRONE TO  
IDENTIFY WITH THE STRONGER ENEMIES OF POLAND

Bermant touches on Polish-Jewish relations leading up to the period of Poland's re-acquisition of independence in 1918, "They bring to mind the complaints of Polish nationalists in Hapsburg Galicia that Galician Jews were rather more interested in being Austrians than Poles...Jews may not be rootless cosmopolitans but they have generally felt happier within the larger nationalism than the smaller." (p. 241).

JEWISH  
GERMANOPHILIA: JEWS HAD IT WELL UNDER THE GERMANS, SO  
WHY SUPPORT POLAND?

The author mentions aspects of the German-Jewish symbiosis and, although he does not develop this theme, makes it obvious why erstwhile Polish Jews living in German-occupied Poland were generally unwilling to challenge the status quo by supporting the resurrection of the Polish state. Jews, at perhaps about 1% of Prussia's population, assumed, by 1925, the status of 15% of Prussia's dentists, 18% of her doctors, and 25% of her lawyers. (p. 128). [Later, the Nazis became alarmed by this huge imbalance.]

THE ZYDOKOMUNA

Bermant quotes von Plehve, the Tsarist Minister of the Interior, estimated that Jews, at less than 5% of Russia's population, constituted over 50% of her revolutionaries. (p. 160). Most Jewish revolutionaries came from prosperous families. (p. 160). [This refutes the contention that poverty and despair drove Jews to become revolutionaries.] The author cites the canned exculpation, for Jewish over-involvement in Communism, as a reaction against anti-Semitism. However, he quotes Karl Marx's virulent anti-Semitic statements (p. 161), but fails to explain why Jews generally overlooked this form of anti-Semitism. Was it an act of selective indignation? Now consider the aftermath of the Russian Revolution. Bermant identifies fourteen prominent members of the Communist government who were Jewish. He adds that four of the seven members of the first Politburo were Jews. (p. 169).

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**Imperial Russia's Jewish Question, 1855-1881** Klier, John Doyle  
 1995 ***Jews Avoid Farming. Jewish Ambivalence About a  
 Future Restored Poland. Jews Acquire Poles' Landed Estates After  
 Doomed January 1863 Insurrection. Jewish Elitism Colors***

**Assimilation** This work provides a variety of Russian and Jewish perspectives on the problems involving Jews in Tsarist Russia. The author focuses on what he calls Judeophiles, liberal Judeophobes, conservative Judeophobes, etc. One striking feature is the overlap, of opinions about Jews, between these apparently divergent groups. The main differences between them was their degree of belief that reform and progress could eliminate the problems between Jews and gentiles. Jewish-gentile relations were no Mickey Mouse game. For instance, one Russian commentator suggested that Jewish exploitation of the peasants was so multi-faceted and unbearable that it was worse than the serfdom of the past. (p. 362).

**OBJECTIONABLE JEWISH CONDUCT: CIRCUMSTANCE OR CHOICE?** Discussions about the negative aspects of Jewish conduct tended to dichotomize. One position held that Jews were acting out against the discrimination and socio-economic constraints that they experienced. The other position held that Jews were freely responsible for their conduct. As an example of the latter, consider the views of V. T. Zotov. Klier writes, (quote) If there was any merit to the argument that the faults of the Jews were the consequence of Christian persecution, it could not hold for Russia where the Jews had been treated "like guests" since the partitions of Poland. The Jews had borne neither serfdom nor lifetime military service. Schools were built for them. Yet the West Russian Talmudists wanted more rights while still retaining the Talmud and looking down on the goyim. Having said this, Zotov professed not to disdain the entire Jewish race, but only its evildoers. (unquote). (p. 58). The foregoing position enjoyed broad support. For instance, even liberal Russian newspapers rejected the position (or exculpation) that external conditions are solely responsible for the objectionable ways that Jews think and act. (pp. 376-377).

**JEWS AND FARMING: THE MYTH OF JEWS FORCED INTO COMMERCE** It has been argued that Jews were stuck in narrow roles, such as the middleman and usurer, because they were forbidden by law to become farmers. This is at best a half-truth. The tsarist

government had actually tried to get Jews to do "productive" work by promoting Jewish agricultural colonies since 1804. (p. 301). The government "relentlessly pursued" these schemes (p. 30), but they ended up a failure. (p. 265).

#### JEWISH SUPPORT, AND NONSUPPORT, FOR POLISH INDEPENDENCE

Author Klier discusses the enthusiastic support that Chief Rabbi Dov Beer Meisels gave the Polish patriotic manifestations that culminated in the January 1863 Insurrection. However, he points out that, even in Warsaw, this was atypical, and the Jewish population as a whole "displayed no great enthusiasm for rapprochement or merger with the Poles." (p. 147). The disloyalty of most erstwhile Polish Jews to Poland was not just a Polish opinion. M. Morgulis, a Russian Jewish intellectual, reckoned the Jews to have been loyal to Russia during the Insurrection. (p. 191). Russian "hangman" Muravev [Muraviev], while wreaking ghastly reprisals against Poles, considered Jewish conduct to have been ambiguous enough, during the Insurrection, for the Jews to escape massive repression. (p. 160). The following statements are revealing. They could easily have come from an Endek publication. Actually, they refer to DEN, an Odessa-based Jewish newspaper. Klier writes, (quote) In article after article DEN asserted that the Jews had steadfastly resisted Polonization. Jews recognized the ultimate futility of Polish aspirations and also displayed a basic loyalty to the Russian state. If the Jews acted in this way when they received no tangible reward, what would be their response if the government adopted a positive program of emancipation to win over the Jews? (unquote). (p. 354).

#### LANDED ESTATES: JEWISH-RUSSIAN COLLABORATION AGAINST POLES

The author does not specify how Jews acquired the estates of Polish owners who had been deported to Siberia in reprisal for the January 1863 Insurrection (thus being a mirror-image of Poles acquiring post-Jewish property after the Holocaust, as moralized by neo-Stalinist Jan T. Gross). Instead, Klier emphasizes the foundering of Russian efforts to use Jews against Poles because of Russian ambivalence towards Jews. However, he provides some clues related to joint Jewish-Russian actions against Poles. For a time, Jews were allowed by the tsarist authorities to acquire Polish land. Klier comments, (quote) Thus, the decree of 26 April 1862, which gave the Jews in the Southwestern and Western Regions the right to purchase gentry land, assumed that the Jews were allies of the Russian cause in the Ukraine.

(unquote). (p. 185). A few years later, Jews were forbidden to own land. However, they came to possess land through indirect means. (p. 290). Leaseholding of land by Jews became common. (p. 306). Regardless of the exact details and successes of impending land-possession arrangements, a group of influential Jews did attempt to actively collaborate with the Russian authorities against Polish interests. Klier comments, (quote) Jews were permitted to lease gentry estates, but this was not enough for a group of first and second guild Jewish merchants in the Ukraine, who petitioned the Governor-General, I. I. Vasilchikov, for the right to acquire unsettled estates. Vasilchikov, a firm believer in using the Jews as an anti-Polish force in the region, was the right man to approach. He argued to the Jewish Committee that sale of estates to Jews would have the beneficial effect of taking them out of Polish hands...It was impolitic to tell the Poles what the government really hoped would happen to their land. (unquote). (p. 301).

#### JEWISH ELITISM, AND SELF-INTERESTED ASSIMILATION

The resistance of many Jews to acculturation and assimilation is usually framed in terms of the consideration that doing so would cause an unacceptable loss of essential Judaic elements (e. g, p. 103), or that a strongly non-pluralistic Christian majoritarian atmosphere made it difficult for Jews to "fit" into gentile society. In addition, Jews must maintain their particularism as an antidote to anti-Semitism and the lack of Jewish legal equality with gentiles. (e. g, p. 106). However, Jewish attitudes have also been animated by the notion that the GOYIM are unworthy of Jewish assimilation--that is, unless the local Jews decide that their self-interest dictates otherwise, or that the nation in which they live is, or becomes, "good enough"--in Jewish opinion--to merit the Jews' assimilation. Jewish Germanophilia also became a factor. The foregoing lines of thinking are exemplified by an article in the Jewish newspaper *SION*, which rejected linguistic acculturation (let alone assimilation). Klier comments, (quote) *SION* offered its own list of reasons why the Empire's Jews were slow to speak Russian, none of them very flattering to Russians. On a daily basis, Yiddish served the Jews as the language of a separate caste of tradesmen within the wider society. Where economic necessity required the Jews to acquire another language, such as Ukrainian, they easily did so. Russian culture offered nothing that Jews saw as worthy of imitation, in contrast to German culture. There was even a "German Party" of Jews in Russia, seeking to introduce their fellows to the cultural riches of

Germany. (unquote). (p. 106). In what is perhaps an ironic role-reversal of the minority conforming to the majority, the article in *SION* specified the economic and cultural terms that could make Russia worthy of Jewish acculturation and assimilation. Klier writes, (quote) Russian participation in the commercial life of the Empire must grow sufficiently to force knowledge of Russian out of economic necessity. The institutional network of Russian culture must expand sufficiently to justify and expedite its adoption by Jews. (unquote). (p. 107). [Interestingly, the same attitudes later surfaced during the resurrection of the Polish state (1918). Some of Poland's Jews openly stated that Poles were not morally or culturally worthy of the Jews' assimilation. Please see: *Rejoice O Youth: Rational Approaches to God's Existence and the Torah's Divine Origin*, and *Zmierzch Izraela* - Tadeusz Gluzinski ps. Henryk Rolicki.]

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**Poles, Jews, and the Politics of Nationality: The Bund and the Polish Socialist Party in Late Tsarist Russia, 1892-1914** Zimmerman,

Joshua D. 2003

***Organized and Systematic Jewish Disloyalty to Polish National Aspirations in Tsarist Russia***

This work provides considerable detail on the relationship between Jewish and Polish socialist parties. The Polish reader may be surprised at the extent to which Pilsudski shared Dmowski's views on Jews, although Pilsudski pursued a very different policy towards Jews than did Dmowski.

**THE ZYDOKOMUNA OPPOSED THE RESURRECTION OF ANY KIND OF POLISH STATE** Before Pilsudski rose to leadership of the PPS--the Polish Socialist Party, Rosa Luxemburg, one of the editors of its newspaper, had voiced her strong, even dogmatic (p. 55) opposition to Poland's independence. (p. 33). This eventually caused a split in the organization, and Luxemburg formed a new organization, the Social Democrats (SDKP), which was recognizably internationalist, pro-Russian, and Marxist. (p. 34). In time, Luxemburg's anti-Polish views were widely disseminated in Yiddish papers. (p. 113). Later, the pro-Russian, far-left (p. 255) SDKPiL would also oppose Poland's independence.(p. 174).

**ORGANIZED LITVAK AGITATION DRIVES JEWS AWAY FROM EVEN LEFTIST POLES** Meanwhile, a Jewish workers'

movement (Vilna Group) developed in Vilna (Wilno) which was culturally Russified (though it switched to Yiddish for purposes of agitation in 1893: p. 74), which became a pioneer of Jewish nationalism (p. 38), and which claimed to speak for all Jews in the Russian Empire. These Litvaks (Litwaks) soon spread their influences into not only the Pale, but also into the Kingdom, where they came into conflict with Jews in the preexisting PPS. (p. 74-on; 292). The Bund thus was born as an attempt to patch-over the differences between the two groups (p. 79), but there was no specific demand for Polish independence (p. 77), and the PPS Jews soon withdrew over this matter (p. 80). From then on, the Litvaks alone defined the Bund.

**ORGANIZED ACROSS-THE-BOARD JEWISH HOSTILITY TO POLISH INDEPENDENCE EFFORTS** The Endek position on the Litvaks was hardly limited to Endeks! Pilsudski (p. 28, 89) himself, as well as the pro-Polish Jews in the PPS (p. 70, 141), namely Stanislaw Mendelson (p. 286), Kazimierz Rog (p. 90), and Feliks Sachs (p. 183), also recognized the Litvaks as sources of Russification, and hostility (when not active enmity) towards Polish national aspirations. These conclusions were based on concrete facts, not opinions. For instance, a Bund leaflet to Polish Jewish workers referred to even Congress Poland as Russia. (p. 90).

Zimmerman adds: "Most abhorrent to Poles was the process by which Russified Litvaks had established a center in the Polish heartland and organized Polish Jewish workers under a banner that affirmed the unity of Russia, including the Polish lands." (p. 87). Indeed! **LITVAKS PRO-**

**RUSSIAN, AND AT POLISH EXPENSE** The Bund recognizably had an all-Russian orientation with neutrality on the Polish national question. (p. 4; see also p. 95, pp. 206-207). Zimmerman comments: "...the Russified Bundist leadership preserved the view that the breakup of Russia into national states would undermine the unity of the Jewish working class." (p. 187). The reader should remember that nearly all Jews living in the Pale had descended from Jews whose ancestors Poland had given shelter in the face of persecution. Now, by being neutral at best, that is how they were showing their gratitude to Poland. Such, at least, was the Endek position. (pp. 216-217). **JEWSEEK SPECIAL, SEPARATIST**

**RIGHTS** Jews professedly objected to supporting the resurrection of Poland because there was no guarantee that their rights would be respected any more than they were in Russia. (p. 109). [Considering the fact that the events were taking place not in Israel but in Poland, albeit

foreign-occupied Poland, should not Poles be the ones that call the shots? Should not, if anything, Poles be the ones setting preconditions? The Endeks certainly thought so. (pp. 216-217)]. Besides, Jewish calls for rights, as shown later during the brouhaha surrounding the Minorities Treaty and Poland, turned out to be demands for special privileges, such as virtual separate-nation status, complete with self-imposed apartheid, in Poland. In fact, long before the resurrection of Poland, Jews were already thinking in terms of such things as Yiddish-language middle schools and universities (pp. 111-112; 253), and Yiddish to be elevated to the same level as Russian in public life. (p. 116).

#### PHONY INDIGNATION ABOUT THE "INJUSTICES" THAT WOULD BE CREATED BY A NEWLY-RESURRECTED POLAND

Jews also were unwilling to support a resurrected Poland because [incorrectly] the original Poland had been created by force (p. 122), because there was no unanimity on the geographic extent of a new Poland (p. 122), because there would be irreconcilable territorial claims advanced by different nationalisms (e. g., Poles vs. Ukrainians: p. 114), and because a new Poland would only create new oppressed minorities. (p. 122). [However, apart from the gross oversimplification of the foregoing premises, essentially the same considerations apply to virtually all nations, and furthermore were applicable to the future State of Israel, yet this did not prevent Jews (at least Zionists) from supporting the resurrection of the State of Israel!]

Complaints about Poles "oppressing minorities" are a bit rich in view of the fact that Russians generally oppressed minorities more than Poles, and surely the Jews knew that by now. Nowadays, many of the same arguments, intended to delegitimize Poland, are invoked by LEWAKS, cultural Marxists, Euro-enthusiasts, and globalists. Some things never change.

#### ENDEK CONCERNS ABOUT THE JEWISH POPULATION EXPLOSION WERE BASED ON FACT

All this time, Jews had been overcrowding the Russian-ruled central Poland (Kingdom of Poland). In 1816, Jews constituted 7.6% of its population; by 1913, this had nearly doubled to 14.8%. (p. 13). Those "paranoid" and "anti-Semitic" Endeks had been right about Jews increasingly "taking over" Poland, if only in terms of demographics!

#### FOR FURTHER READING

One important work conspicuously omitted by Zimmerman is that of Julian Unszlicht, a pro-Polish Jew. See the Peczkis review of Unszlicht's 1912 work, *POGROMY...* For a "sequel" to Zimmerman, a book that

analyzes the Bund in Poland after 1918, see the Peczkis review of *Bundist Counterculture in Interwar Poland* (Modern Jewish History).

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**Germanizing Prussian Poland: The H-K-T Society and the Struggle for the Eastern Marches in the German Empire, 1894-1919** Tims, Richard Wonser 2011 ***Poland's Successful Struggle Against the Prussian Boot. Jewish Complicity in the Prussian Oppression of Poles***

The author is either British or British-oriented. He refers to the Poles of West Prussia as "Prussia's Irish". (p. 7). He uses only German sources (p. 8), thus providing a German perspective on Polish successes. The Germans called this part of occupied Poland the "eastern marches"--as a German frontier. (p. 32). [The term itself delegitimized Poland, as would the later Nazi-occupation terms of Wartheland (land of the Warthe [Warta] River), and the adjacent Generalgouvernement (General Government).] Under Prussian rule ever since the Partitions (1795), Polish society, at first, consisted of a "safely" small nationally-conscious element (nobility and clergy) along with a large one that was [supposedly] not nationally conscious (peasants). Did the peasants lack national consciousness, or did they have a national consciousness muted by life-circumstances? (p. 13].

GERMAN INDUSTRIALIZATION ON THE BACK OF THE POLES Author Tims comments on the subsequent expansion of obvious Polish national consciousness, (quote) Since the founding of the [Second] Reich in 1871, circumstances had made the Germans acutely aware of this non-German group in their midst. A major factor was the crescendo of industrialization in Germany, which could scarcely have proceeded so rapidly without the aid of Polish brawn. The mines and foundries of Upper Silesia, speeding the transformation of Polish-speaking peasants into workers, inevitably preparing them for a new consciousness of their existence as a class, and hence a nation, distinct from the German owners. (unquote)(p. 12). Other Poles had the same experience in the expanding factories of Saxony and the Rhineland.

POLAK POTRAFI: THE POLES BESTED THE GERMANS AT "GERMAN" TRAITS Even Kennemann freely admitted that, "The Polish working class is extraordinarily willing, hard-working, and capable..." (p.



115). An urban Polish middle class began to develop in addition to the new factory proletariat. (p. 14). It included Polish tradespeople, editors, merchants, doctors, lawyers, etc. (p. 59). All these developments shattered the German anti-Polish myths about the disinclination of Poles to better themselves (e. g, "Slavic fatalism", "the stagnant Slavic race") and their innate incompetence of effectively doing so. (e. g, POLNISCHE WIRTSCHAFT and its equivalents (e. g, p. 266), still sometimes heard today.) Tims comments, (quote) They [the Germans] were uneasy over the census figures, showing a vigorous Polish birth rate, and equally uneasy over what they observed among the Poles at first hand--the growth of Polish savings banks, the rapid spread of peasant co-operatives, the multiplying of a substantial middle class, the efficiency of Polish tradespeople, handworkers and professional men in the eastern towns. (unquote). (pp. 47-48). The enterprising Poles established Polish agrarian societies, numerous newspapers that boldly supported Polish interests, and Polish-aid foundations. For instance, there were 35 Polish newspapers in the area in 1896. (p. 42). The Marcinkowski society was founded in 1840 by a Polish doctor [whose possible descendant, Stefan Marcinkowski from the Bydgoszcz (Bromberg) area, I knew in childhood]. It funded Polish students in business, professions, engineering, medicine, law, pharmacy, etc. (pp. 59-60). Thanks to various Polish banks and cooperatives, Poles bought farms from Germans more often than the reverse. (p. 124, 127; reference 119, p. 187). In 1871, the Polish delegation to the REICHSTAG consisted mostly of wealthy landowners; in 1912, overwhelmingly of the Polish middle class. (p. 189).

POLES FINALLY STOPPED TRYING TO PLEASE OTHERS AT POLISH EXPENSE

The Poles repudiated the earlier Prussian-conciliatory quid pro quo policies, of the aristocrat Koscielski, as worse than fruitless. They began to stand up to their Prussian masters in general and the Hakata in particular. (p. 43). Poles began to boycott German organizations and enterprises. (p. 43, 64, 72). In his KULTURKAMPF, Bismarck believed that he could stifle Polishness by dealing harshly with the nobility and clergy. Instead, as noted by a quoted German nationalist, the KULTURKAMPF only "brought the Polish classes together." (p. 15).

THE HAKATA ATTEMPTS TO RE-IMPOSE GERMAN HEGEMONY

A German backlash developed against Polish successes, leading to the 1894 foundation of the Eastern Marches Association (OSTMARKENVEREIN). It grew to over 54,000 members, from

all over Germany, by 1914. (p. 288). The Hakata included, as members, such German luminaries as Bismarck and his son Herbert, Heinrich von Treitschke, Ernst Haeckel, Max Weber, and Arnold von Siemens. (pp. 44-45). The Poles referred to this Hanseman-Kennemann-Tiedemann organization as H-K-T (H.-K.-T.) and the Germans followed suit. This became vowelized to Hakata. The term "Hakatism" subsequently assumed the status of an umbrella term for all Polonophobes (Tims' term). (p. 40). The chauvinistic nature of the Hakata is illustrated, for example, by its deliberate adoption of the English slogan, "My country right or wrong." (p. 69). In addition, the wolf needed protection from the lamb: The Hakatists actually thought of themselves as protecting Germans and Germany from the Poles--including German in imminent danger of being replaced by Polish (e. g, p. 101), and even a "Polish peril". (p. 255). The Germans came to fear the biological proclivities of the Poles. (p. 47). Bernhard von Bulow (Buelow) compared Poles to rabbits in this regard. (p. 104). [Decades later, Hitler made a similar comment about the high Polish birthrate, albeit now in an overt racist-genocidal context.] Some Hakatists praised "autonomous" Masurian-style submission to Germany as an example for the nationalistic Poles to follow. (p. 270). [Ironical to this, the Masurians became largely Germanized, and eventually quite pro-Nazi]. Other Hakatists veered into Nazi-style racism against Poles (p. 269), and, during Germany's WWI successes, even proposed massive, Nazi-style lebensraum German colonial expansion into Slavic lands. (pp. 273-274). The growing German drive to eliminate all Polish language in West Prussia's public life led to the required use of German for all school subjects except religion, starting in 1872-1874. (p. 78, 84). In time, thanks in part to Hakata pressures, even that exception was withdrawn. Polish noncompliance led to the Prussian beating of Polish schoolchildren at Wreschen [Wrzesnia] in 1901 (p. 83-on)--(something that even von Bulow (Buelow) admitted was "inexpedient")(p. 90), the 1906 province-wide school strike by 100,000 Polish children (p. 91), and the Prussian arrest of 35 Polish priests. (p. 99). The Hakata-encouraged militant Prussian campaign against the Polish language was not only a bullying assertion of the supremacy of DEUTSCHTUM, but also an attempt to rob Poles of political power. Tims writes, (quote) Every Polish syllable that pushed its way unchallenged into the center of the civic stage robbed German morale and German integrity and in some subtle manner added substance to

Polish dreams of political equality and ultimate national liberation. (unquote)(p. 143). JEWISH COMPLICITY IN THE PRUSSIAN OPPRESSION OF THE POLES The Hakata had Jewish members (p. 211), but the strong Protestant emphasis of the organization had tended to discourage Jews from joining. (p. 72). Otherwise, the erstwhile Polish Jews of German-occupied northwest Poland had long since abandoned any form of attachment to Poland. Tims comments, (quote) The Jews in the East, who tended to regard themselves and to be regarded more and more as Germans rather than as Jews or Poles...(unquote)(p. 191). Interestingly, so pervasive had this self-Germanization become that, when Poles boycotted Jews, they boycotted them as Germans rather than as Jews. (p. 72).

POLES PUSH BACK AGAINST THE JEWS The author quotes from the 1894 issue of the Posen (Poznan) Polish newspaper, *KURYER POZNANSKI*, on how the growing Polish national development is displacing the now self-Germanized Jews, (quote) The times are not so long past when almost all industry among us was in German hands and all commerce in Jewish, with only the plow and the petty handcrafts remaining for the Poles. Today things wear a different aspect...We see more and more big factories and other plants in Polish hands. The Jews are withdrawing more and more to their distant fatherland--not Palestine, since they can't do business there, but Germany--and in their place the Poles have shown that when it comes to being careful in pounds, quarts and yards they are not so ignorant either. (unquote)(p. 59). IN

GERMAN EYES, POLES, AND EVENTUALLY JEWS, WERE A PROBLEM

In later decades, the Nazi Germans referred to the Jews in terms of JUDENFRAGE--implying that Jews were a problem that demanded some type of eventual solution--moreover an exterminatory one. But almost nobody mentions the fact that, during Prussian rule, there were also German publications repeatedly referring to a POLENFRAGE. (p. 65, 78, 141).

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**O Pogromy Ludu Polskiego** Unsicht, Julian 1913

***Polish Jew Confronts Jewish Disloyalty, in Partitioned Poland, Towards Polish National Aspirations, That Long Preceded Dmowski's***

***Pushback*** ON THE POGROMS AGAINST THE POLISH PEOPLE (THE ROLE OF THE SOCIALISTS-LITVAKS IN THE RECENT REVOLUTION) is the title of this 1913 Polish-language book. It gives insights into the Zydokomuna (Judeo-Bolshevism) between the Russian Revolutions of 1905 and 1917, as well as the true causes of the emerging Endek enmity against the Jews. However, the author hardly ever mentions Dmowski, and is in no sense pro-Endek. He considers them reactionary (p. 365), and (incorrectly) pro-tsarist. (p. 294). Notice that Unszticht expands the term pogrom beyond its standard Judeocentric definition. Thus, Poles can be victims of Jews as well as Jews the victims of Poles. No nationality has a monopoly on virtue or vice. Author Julian Unszticht (whose brother, Joseph, was an ardent Communist) identifies himself as a Pole, and only a Pole, of Jewish background. (p. 30). However, his continued tie to Judaism is indicated by the fact that he dedicated this book to those Jews who remained loyal to the Polish cause (p. 4), for better or worse. (p. 7). Writing in what turned out to be soon before Dmowski would launch his retaliatory boycott of Jews (1912), the author concluded that, "Jewry has betrayed Poland. That is an indisputable, unlamented, and aggravating fact." (p. 5).

**ANTI-ASSIMILATIONIST AND ASSIMILATIONIST JEWS ALIKE HOSTILE TO POLAND** Litvak (Litwak) publications (for specific citations, see, for example, pp. 127-129) made very derogatory remarks about Poland. Moreover, Unszticht cited statements from the respected assimilationist Jewish periodical IZRAELITA, which echo Litvak positions, in stating that Polish culture is "a stinking pond", "a corpse", "a bankrupt cheater's playing card". (p. 5). Unszticht went further than Dmowski and the Endeks later would: He called the "assimilated Jews become Poles" notion a total farce. (p. 5). The "Polish corpse" innuendo was a common feature of Jewish publications. (e. g, p. 19, 38, 58, 121, 127-128). And, far from being marginal, the Litvaks and their avant-garde, the Socialist-Litvaks (in contradistinction with Polish socialists), were the representatives of Polish Jewry under tsarist Russian rule. (p. 6, 370). Jewish nationalists, whether of the Zionist or Bundist variety (notably the latter: p. 361), actually harmed Jews by keeping them in medieval-style isolation, and in aggressive separatism from, if not enmity against, Polish-ness. The foregoing was the conclusion of not only the Endeks, but also of Polish socialists, as shown in their publication (which, BTW, equally condemned the Litvaks and the Endeks: pp. 183-184). The most dangerously anti-Polish organizations,

controlled by the Litvaks or Jewish nationalists, also included the Marxist so-called Social Democrats (SDKPiL; hereafter SD)(p. 8, 13), often acting in unison. (p. 295). What's more, SD positions often enjoyed the support of larger Jewish parties, such as the Bund. (p. 58, 361, 284, 368). The cancer ran deeper. Sometimes, apparent advocates of Polish independence, such as the monthly KRYTYKA run by the Jew W. Feldman in Krakow, turned out to be allies of the SD and enemies of Polish independence. (pp. 27-28).

**OUTRIGHT JEWISH ENMITY TOWARDS POLAND** The Litvaks were agents of Russification, of turning the remaining Jews against Poles, and of trying to turn Poles against their national interests by defamation. (pp. 12-13). The latter went beyond Jewish cynicism. Thus, the Polish Eagle was vilified as a symbol of the unchecked power and oppressiveness of the Polish nobility. (p. 127). Polish heroism at the Battle of Grunwald was merely an escapade of one set of kings, nobles, and clergy fighting against another set, with the Pope switching sides to be on the side of the victor. (p. 130). The National Democrats (Endeks) were portrayed as bourgeoisie reactionaries stifling class-consciousness by turning Polish workers against German and Russian workers, and trying to bring back the pre-Partition Poland of privileged and non-privileged. (pp. 130-131). [Exactly the same Communist propaganda came in handy, four decades later, against the Polish government in exile in London.] Rosa Luksemburg (Luxemburg), according to Unsicht, exemplified the influential "Polish" Jew who traveled to other nations and defamed Poland, causing great harm to the Polish cause. (p. 316). She opposed Polish statehood (pp. 304-305) and even attacked Polish socialists. (p. 174). What of the paradoxical fact that Jews had long found haven in Poland, and continued to do so to escape Russian persecution, yet were pro-Russian and anti-Polish? Unsicht answers: "There is a strange Jewish psychology which gravitates to the strong and powerful, and looks down on the weak and oppressed..." (p. 12). [Perhaps a similar psychology explains German guilt diffusion; why Jews today are less angry over the 6 million Jews murdered by the Germans than they are over the comparatively trivial wrongs by Poles.] Antigoyism was also a factor in Jewish attitudes. (p. 11, 13, 44, 73, 121, 305, 359, 363, 365). For all its presumed appeals to the proletariat, the SD actually supported Jewish interests. For instance, calls for workers to go on strike primarily targeted the Polish bakeries, even though they paid much better wages than Turkish or Jewish bakeries. (pp. 192-193). Otherwise, attacks on the

Polish proletariat essentially served as a foil for protecting Jewish shopkeepers and the like. (p. 295). SD agitators were responsible for driving German and Polish socialists in Lodz against each other (p. 227), and for numerous violent attacks on Polish workers (e. g, p. 255, 263)--whence the title of this book. Unszlicht characterizes the 1905 Revolution, in Congress Poland, as an unmistakably Jewish-dominated one. Moreover, it sought to create a Jewish hegemony over Poland that would be essentially a fulfillment of the Judeopolonia utopian ideal. (pp. 361-362). The Jews' election of Jagiello to the Duma [otherwise best known for provoking Dmowski's selectively-condemned retaliatory boycotts] further underlined the anti-Polish and pro-Russian sympathies of the Jewish nationalists. (p. 185). Despite being unsympathetic to the National Democrats, Unszlicht realizes that the Endeks, rather than being purveyors of anti-Semitism in the usual sense of the word, were animated by something much deeper--a reaction against the provocative stance by Jews against Polish concerns. (p. 186). Although the SD accused the Endeks of being pro-tsarist, it was the SD performing a service to the tsarist authorities by making common cause with the tsar against the Polish national movement. (p. 189). Furthermore, SD agitators and Okhrana worked together to cause 200 Polish worker demonstrators' deaths in Warsaw. (pp. 59-60). A part of the SD, notably those who assassinated Poles and engaged in other anti-Polish provocations, turned out to be Jewish Okhrana agents--as exemplified by one named Azef, and his son Phillip, responsible for thousands of deaths. (p. 324-329; see also p. 355-on)! The Polish reaction? Unszlicht comments: "The Polish cooperatives fight with never-before-seen effort against Jewish usury..." (p. 6). On the other hand, there was a surprising nonchalance to attacks on the Polish cause by some Polish leaders. (pp. 24-25)[much like the situation today.]

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**The Paderewski Memoirs** Paderewski, Ignacy Jan 1980  
***Russians, Not Poles, Delayed the Abolition of Serfdom. 1912***  
***Duma Elections: Jewish Contempt for Poland; Dmowski Retaliates***

This book presents an angle that is seldom seen in today's largely Judeocentric approach to past events. BIOGRAPHICAL DETAILS

Ignace Jan Paderewski was born in 1860 in that part of Podolia situated east of the eventual Riga border. Most of this memoir (Review based on original 1938 edition) describes Paderewski's musical career and related travels. Little of it is on politics. Music was always a large part of the Paderewski family: "My sister Antonina was then about eight years old. She always played the treble, and I, as you know, the bass, and sometimes our performances were very exciting, especially when we fought each other with our elbows, which we generally did very vigorously, accompanied by sudden little kicks as well. In fact our duet playing was very often more acrobatic than musical!" (pp. 15-16). The author recounts other aspects of his boyhood. The little Ignace taught himself to play piano as a toddler, once tricked his father into believing that the French were defeating the hated Prussians in the Franco-Prussian War, and escaped serious injury when he was kicked in the stomach by a beloved horse (for no apparent reason) which he had just fed, rendering the boy unconscious.

**RUSSIAN AUTHORITIES, NOT POLISH LANDLORDS, DELAYED THE ABOLITION OF SERFDOM** According to Paderewski, the different groups living in Podolia lived amiably together. However, the policy of *DIVIDE ET IMPERA*, practiced by tsarist Russia, eventually pitted serfs against landowners (p. 3), Ukrainians against Poles (p.7), and Jews against Poles. (p. 384). In fact, Polish landowners, of whom Paderewski's father was one, were forbidden from emancipating their serfs until this became policy in the Russian Empire in 1861. (p. 3). **POLISH-JEWISH RELATIONS**

During Paderewski's boyhood in the late 19th-century, the Jews still wore their traditional garb. Ignace writes: "They have been exactly the same for eight hundred years in Poland, because the first Jews who came into Poland, you must know, came during the first Crusades, and they obtained privileges, and even advantages over the native population of Poland." (p. 10). The family got along very well with the local Jews. In fact, whenever the Jews had disputes amongst themselves, they did not go to the local rabbi as customarily done. They instead entrusted Jan Paderewski, Ignace's father, to mediate the dispute. (pp. 10-11). **POLAND'S LITVAK PROBLEM**

Fast-forward into the post-1910 period. Consider the events that led to Paderewski becoming approached by Dmowski. Writing in diplomatic fashion, Paderewski describes the disloyalty of the Litwaks [Litvaks] to the Polish cause: "At that time all the Jews who came from Russia were victims...They came to

Poland to escape persecution, but strangely enough, once in Poland, they started to show their excessive Russian patriotism, which was not very much to the taste of the Poles, and naturally these newcomers brought a great deal of disturbance and ferment into the whole community. They were persecuted in Russia, but in Poland they were very welcome to the Russian Government...[which] ...WANTED that disturbance, that ferment and discontent of the Poles. It suited their [Russia's] purpose." (pp. 383-384).

**THE JEWISH DISLOYALTY TO POLAND IN THE 1912 DUMA ELECTIONS** Even if there was no secret protocol between the Jews and tsarist Russian authorities during the 1912 elections to the Duma [Russian Parliament], the fact of Jews in cahoots with the Russian authorities, against Poles, is recognized by Paderewski: "...though the Jews were not in the majority in Warsaw, they managed so well with the consent, and even with the assistance, of the officials, that they got the majority of votes--and could elect the representative from Warsaw to the Parliament, not the Poles, but the Jews." (p. 384).

**ROMAN DMOWSKI RETALIATES AGAINST THE JEWISH ACT AGAINST POLAND** It was then that Dmowski launched the retaliatory boycott of Poland's Jews. Paderewski describes his meeting with Dmowski in London, not identifying Dmowski by name. It turns out that Dmowski had used Paderewski's name, in his new newspaper, without Paderewski's knowledge or consent, to promote the boycott. Paderewski made it clear that he did not consider the conduct of the Jews an important matter, that it was physically impossible to literally boycott all the Jewish merchants of Poland, etc. (p.383). Dmowski replied that the boycott was necessary, that it should be implemented in principle if not complete literal reality, and that Paderewski's big name was required for its success.

**PADEREWSKI'S REFLECTIONS ON THE 1912 DUMA ELECTIONS** Let us return to the situation in Poland. Paderewski evidently saw both Dmowski and the Jews as politically immature, if only for not agreeing to a compromise candidate that they could both have supported: "...to revenge themselves on the Jews, which was stupid. Yes, that was stupid, but the Jews were still more stupid, because instead of electing someone from among themselves who was an intelligent and respectable man, and who would have been a worthy representative of a community, they elected an almost illiterate Polish workman without any education, a man who was not capable of saying ten words. It was an insult to the city." (pp. 384-385).



DISGUISED CLEVERNESS? Was it really political immaturity? Or maybe it was because the Jews never had intended any kind of modus vivendi with the Poles. Was it really stupidity? Maybe the Jewish-supported choice was the whole idea: Elect a weak seat-filler who was easily manipulated by Jews, tsarist Russian authorities, or both--or who, at very least, was incompetent in terms of advancing Polish national interests--however limited their expression--within the Russian Empire.

JEWS AND JOURNALISM: MENDACITY ABOUT POGROMS. NOT EVEN A PRETENSE OF JOURNALISTIC INTEGRITY American Jews, in turn, wrote circulars advocating the boycotting of Paderewski's concerts. Displaying a lack of integrity, they actually accused Paderewski of organizing pogroms against Jews. (p. 387). [This is egregiously false. Apart from the fact that Dmowski had used Paderewski's name without consent, Dmowski himself never sponsored pogroms against Jews. In fact, Dmowski was strongly opposed to violence against Jews.] There were death threats against Paderewski. In early 1914, Paderewski signed an affidavit in which he told how his name had been used without his consent, and how he did not, and never had, supported any boycotting of Jews. (p. 390). American Jews refused to believe Paderewski, and some Jewish newspapers displayed a clear absence of journalistic integrity. Paderewski commented: "Some of my friends in New York even went to a Jewish newspaper protesting against such treatment saying it was not true. The only reply was, 'Oh yes. We know it was not true, but it is good publicity! It sells the newspaper.'" (p. 391). Yes, good publicity at Poland's expense—just like today.

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### **Vladimir Medem: The Life and Soul of a Legendary Jewish Socialist**

Portnoy, Samuel A. 1979

***Zydokomuna: Fuzzy Boundary Between Jewish Socialists and Jewish Communists, and Between Mensheviks and Bolsheviks. Why 1912 Duma Elections Meant Jewish Disloyalty to Poland***

This work covers the life of Vladimir Medem, from his beginnings as an educated, Russified Jew with minimal ties to Judaism. Medem became an avowed Marxist (p. 129), and believed that both rival Jewish factions--the assimilationists and the nationalists--were

wrong. (p. 263). He became an ardent socialist, and associated with many named socialist (and later Communist) personages. Later, the Medem Sanitarium (near Warsaw) was named in his honor. This memoir is not limited to biography and radical politics. It also provides a great deal of information about the Bund. I now examine a few specific topics:

**ANTICS WITH SEMANTICS: ZYDOKOMUNA UNDER DIFFERENT POLITICAL LABELS** The term "socialist", as used by Vladimir Medem and editor Samuel A. Portnoy, is an amorphous one. It is obvious that these groups differed primarily in terms of personalities, priorities, tactics, perceived need or lack of need for a transitional industrial capitalist phase before the revolution, attitudes towards the specialness or non-specialness of Jewish concerns, etc. For want of a better name, I consider these socialist groups variously proto-Communist, pre-Communist, quasi-Communist, or Communist lite. Consider the Bolsheviks and Mensheviks. Medem found an initial minimal difference between them, (quote) A more profound ideological differentiation evolved only later. At the point in time with which I am dealing, there was as yet no sign of a serious schism. (unquote). (p. 288). Nor was there any sharp line between "Social Democrats", "socialists", and Communists. Many of the so-described socialists or Social Democrats (e. g, Feliks Dzierzhinsky and Adolf Warski) later became outright Communists. After the Russian Revolution, Medem professed disdain for the totalitarian aspects of Soviet Communism, and compared it with the totalitarian aspects of the Jacobins of the French Revolution (p. 279, 508), while his wife, Gina Medem, became pro-Soviet. (p. 498). According to Portnoy, the Bund also became pro-Soviet no later than about the time of the Russian Revolution. (p. 508). **PRO-RUSSIAN ORIENTATION OF ERSTWHILE POLISH JEWS**

Within decades after the Partitions of Poland, the Jews of Russian-occupied eastern Poland had lost whatever affinity that once had for Poland. Editor Portnoy describes the Jewish mindset in the mid-19th century, (quote) This was the period of the sixties, the springtime of Alexander II's reign. The attitude toward Jews was liberal, and Jewish society itself responded to it with a passionate urge to coalesce with the Russian people. The typical Jewish INTELLIGENT [member of the intelligentsia] considered himself a Russian. And what was there to bind him to Jewishness at the time? Religion? It had run its course. The idea of nationality? It had not yet emerged. So that people became, or at least

desired to become, genuine Russians. Such was the nature of the whole environment. People wished to forget their Jewish origins. And in fact they gradually did proceed to forget. (unquote). (pp. 2-3). In later decades of the 19th century, Jews commonly turned away from this pro-Russian orientation. They increasingly identified with Yiddishism (Bundism), Zionism, and political radicalism.

#### CHARACTERIZING POLES AND JEWS

Vladimir Medem considered "haughty pride" to be often seen among Poles. (p. 308). As for his fellow Jews, he had this impression when he visited, in 1904, a colony of eastern European Jews living in Amsterdam, (quote) The Jewish quarters are tremendously interesting; they represent a world apart. Typically Jewish, they are unkempt, noisy, all trading and shouting. I had the illusion of being somewhere in Vilno [Wilno, Vilnius]...(unquote). (p. 319).

#### IMPLICATIONS OF THE 1912 DUMA ELECTIONS: JEWISH DISLOYALTY TO POLAND. POLAND IS HARMED

According to the standard narrative, Roman Dmowski was the bad guy who, based on a whim, ordered the boycott of Jews because of the Duma elections of 1912. The truth is rather different. Editor Portnoy identifies socialist Eugeniusz Jagiello as a member of the left-PPS (Polish Socialist Party). In addition, Portnoy describes the Polish Social Democratic Party (also known as the SDKPL or SDKPiL) as closer to the Bolsheviks, and the PPS as closer to the Mensheviks. (pp. 484-485). Although neither Portnoy nor Medem elaborate further on this subject, the information they present is revealing. It helps the reader understand the implications of the election of Jagiello because of strong Jewish support, and the ensuing retaliatory Endek boycott of Jews, led by Roman Dmowski. The election of Jagiello not only meant that Poles were deprived of a representative in the Duma who would support Polish national interests: It also meant that Poles were now represented by a far-leftist quasi-Communist who, if anything, would go in the opposite direction of Polish national interests. Clearly, the Jewish vote was not a vote against a particular candidate or political party. It was a vote against Poland herself!

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#### War, Jews and the New Europe: Diplomacy of Lucien Wolf, 1914-19

Levene, Mark 1992 *Various Manifestations of Jewish Hostility to the Resurrection of Poland. Counterintuitively, However, Dmowski was FLEXIBLE on Jews* This book focuses on different political

positions, personages, and developments concerning Jews during this pivotal time in history. Lucien Wolf was a Polonized Jew and, despite his membership in the Jewish-separatist BUND, supported Polonization among Poland's Jews. (p. 168). Wolf recognized the Jews' pivotal role in the 1905 Russian revolution. (p. 12). As late as at least 1917, Wolf supported the empires (p. 179), which of course meant no Poland.

#### POGROMS IN ENGLAND: THE BRITISH SHOULD NOT WAX SELF-RIGHTEOUS ABOUT POGROMS IN POLAND

Ironical to the attention given to pogroms in eastern Europe at the time, such events also occurred in the "tolerant" west. Levene notes that, "Riots against immigrant Jewish shopkeepers in Tredegar and other Welsh towns in 1911 unsettled the conviction that Britain was exempt from manifestations of continental-type anti-Semitism." (p. 23).

#### THE JEWISH HYPOCRISY ABOUT ANTI-SEMITISM DIRECTED AT POLAND

The premise that Jewish non-support for a resurrection of Poland owed to Polish anti-Semitism does not hold. After all, tsarist Russian Jews [which--not mentioned--were largely descended from Russified Polish Jews] had no problem being pro-Russian despite the ferocity of Russian anti-Semitism. Levene says, "Despite decades of persecution and discrimination, Russian Jews loyally rallied to the imperial cause in August 1914." (p. 48). So Jewish disloyalty to Poland had nothing to do with anti-Semitism!

#### JEWISH ECONOMIC SELF-INTEREST MAKES THEM CHOOSE TO ACT AGAINST POLAND

Economic developments alone tended to make Jews supportive of the Poland-subjugating empires (and implicitly against changes in the status quo such as the resurrection of a Polish state). Levene comments, (quote) In the vanguard of nineteenth-century developments transforming peasant feudal economies into neo-capitalist ones, these Jews were encouraged, favoured, and sometimes ennobled by their imperial masters, and they in response adopted the culture of their milieu and identified with its aspirations...A trading and commercial intermediary, the Jew had little ground for identification with [various nationality] peasants bound together only by imperial rule, but did have cause for allegiance to an empire opened up by his entrepreneurial skills...S. Poliakov: 'Morally and economically the Jews are interested in the unity of the Russian empire...dismemberment would be a big blow to them.' (unquote). (p. 164).

#### MULTIPLE SELFISH REASONS FOR JEWS NOT SUPPORTING THE RESURRECTION OF THE POLISH STATE

Levene

continues, (quote) Traditionally, Jewry's overwhelming involvement in local, regional, and international trade and finance had prospered not only by dint of a vast network of family/commercial contacts but also through unimpeded access to markets. The empire favoured this state of things. Fragmentation did not. (unquote). (p. 169). In addition to all this, Jews preferred to be a large minority in one empire instead of a series of smaller minorities in many nations. (p. 185). Finally, were Poland resurrected, the Russified erstwhile Polish Jews (Litvaks, or Litwaks) would be geographically isolated from, and lose their ties to, Russia. (p. 185).

**JEWS EXCORIATE DMOWSKI, YET SOMETIMES ADMIT THAT HE WAS RIGHT**

Although author Levene condemns Roman Dmowski as (what else?) an anti-Semite, he tacitly validates many of Dmowski's points, as is obvious from previous paragraphs of this review. Levene also tacitly realizes that Dmowski's views of Jews were very similar to Jewish Zionists' views of Jews, as condemned by anti-Zionist Jews: (quote) By contesting that Jews could not be elements of the political nations of Britain, France, or elsewhere but were a distinct corporate national entity, they [the Zionists] seemed to be both consciously undermining citizen rights already obtained...As J. H. Levy put it, "IF WE PROCLAIM OURSELVES ALIENS...I AM AT A LOSS TO UNDERSTAND ON WHAT GROUND WE CAN CRY OUT THAT WE ARE BEING UNJUSTLY TREATED AS FOREIGNERS." (unquote). (p. 110; Emphasis added).

**JEWS HAD MADE THEMSELVES THE PERPETUAL OTHER** (Quote)...Max

Nordau's proclamation at the Sixth Zionist Congress that all Jews were unassimilable, however much they attempted otherwise, played straight into the hands of those who argued that the Jews would never be dependable as citizens. (unquote)(p. 110). Any why not?

**THE 1912 ELECTIONS: NO VALID EXCUSE FOR POLISH JEWS NOT SUPPORTING POLISH INTERESTS**

In the 1912 elections to the Duma, the candidates were Jan Kucharzewski, Socialist Wladyslaw Jagello, and Roman Dmowski. The Warsaw Jews voted for Jagello over Kucharzewski because, they said, the latter was an anti-Semite. This is a smokescreen. Kucharzewski wanted Jewish rights to develop throughout Russia before he would endorse them. (p. 181). Wolf himself rejected the contention that Kucharzewski was a Dmowski-style anti-Semite. (p. 198).

**DMOWSKI NO DOCTRINAIRE ANTI-SEMITES: HE WAS WILLING TO CHANGE IF THE JEWS WOULD CHANGE** Unlike the

way he is usually portrayed, Roman Dmowski was surprisingly flexible in his policies towards Jews. In November 1918, Dmowski (and in January 1919, Grabski) offered to cancel the economic boycott of Jews in return for American Jewry urging Polish Jews to support Polish national aspirations, including the re-acquisition of Polish cities and territories such as Danzig (Gdansk), Lemberg (Lwow), and Teschen (Cieszyn). (pp. 239-240).

POLAND...OR ISRAEL?

Interestingly, Tadeusz Gaszynski was open to Polish Jews providing evidence demonstrating that their aspirations and interests were in the new Polish state. Otherwise, Jews should consider themselves members of the Jewish nationality and their home was Palestine. (p. 122).

THE PLURALISM OF JEWISH INFLUENCE ON GOVERNMENTS

Levene addresses the question of Jewish power and influence. He argues that there was no monolithic body of influential Jews regarding the different sides in WWI. (pp. 26-28). Likewise, he contends that international Jewish bankers had only a limited influence on political developments. For example, although American Jewish banker Jacob Schiff and the English Rothschilds had tried to alleviate the persecution of Russian Jews by the judicious offering or refusal to offer loans, they could not persuade other Jewish bankers to do the same. (pp. 56-57). Against the contention that Jacob Schiff was pro-German, he was allegedly about to grant a loan to Russia in exchange for progress regarding its Jews. (p. 82).

SHADES OF JUDEOPOLONIA

Israel Bodenheimer, described as a prominent German Zionist (p. 52), is best known to Poles for his proposal of a German-ruled Judeopolonia [See the Peczkis review of *Jews in Poland: A Documentary History*, by Pogonowski], a matter to which Levene indirectly alludes. (p. 175). The Germans sponsored Bodenheimer's Komitee fur den Osten, and encouraged Jewish power and culture in territories the Germans held during WWI. In fact, they named Ludwig Haas, a Jew, as head of the Jewish department of the German civil administration in occupied Poland. (p. 84).

## Jewish Negativism to the Resurrected Polish State (1918-1920)

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### The Shoah in Ukraine: History, Testimony, Memorialization

Brandon, Ray 2008 *Jewish Russophilia, Aloofness to Poland, and Economic Dominance. Zydokomuna and HOLODOMOR*

A number of features of this book stand out, and I elaborate on them below. JEWISH ECONOMIC HEGEMONY, AND ABSENCE OF ATTACHMENT TO POLAND

Jews were very much the "Other"--by choice. Snyder writes: "By the middle of the nineteenth century, some three-quarters of merchants in Volhynia were Jews...After five generations of Russian rule, almost all Jews had lost contact with Polish traditions and the Polish language. The communities remained, impotent and quiet, representing a Jewish-Russian rather than a Jewish-Polish tradition...Volhynian Jews were indifferent, or sometimes hostile, to the Polish state established in 1918." (p. 79). He adds that, "In trade and commerce, Jews continued to dominate in Volhynia. Jews were about a tenth of the population in 1937, while two of three traders in the province were Jewish, and Jews owned as many industrial enterprises as the rest of the population combined." (p. 84). MASSIVE JEWISH COMPLICITY IN THE HOLODOMOR

Was the Zydokomuna, believed by many Ukrainians and Poles, simply anti-Semitic imagination, or was it based on reality? Recall the fact that the hated NKVD was the very instrument of raw Communist terror. Snyder, based partly on Soviet sources, comments: "As late as 1936, 60 of 90 ranking officers (captain and above) of the NKVD in Soviet Ukraine had declared themselves to be of Jewish nationality. As late as March 1937, Jews outnumbered Russians (38 percent and 32 percent, respectively) in the highest positions of the Soviet NKVD as a whole." (p. 88). Stalin's subsequent purges and "de-Judaization" of the CP reduced the self-declared Jewish share of the entire NKVD to 4% by July 1939.

Disregarding additional (undeclared) Jews, even 4% was still greater than the 1-2% Jewish share of the USSR's population. THE

HOLOCAUST BY BULLETS The first systematic (as opposed to episodic) mass murders of Jews by Nazis anywhere in Europe took place

in the form of Einsatzgruppen units operating on the heels of the advancing Wehrmacht in mid-1941. Using documents, Pohl demonstrates how, over a few-month period, the targets were expanded from Jewish Communists, to all Jewish military-age men, and finally to all Jews. (pp. 27-28, 32). (This tends to support the functionalist interpretation of the origins of the Holocaust over the intentionalist one. The Nazi extermination of the Jews clearly developed gradually and incrementally during 1941, and not all at once in pre-planned form before the war.)

UKRAINIAN  
NATIONALIST GENOCIDAL ACTIONS

Some 12,000--24,000 (p. 150) Jews were initially murdered by Ukrainian bands, often even before the arrival of the Germans (or Hungarians). Thus, rather than being German-sponsored, or spontaneous pogroms, or retaliatory acts for the retreating-NKVD murders of 10,000 Ukrainian-including political prisoners (p. 130), they were of an independent, genocidal nature. It was the Ukrainian fascist OUN which, desirous of copying "German methods" (pp. 131-132; see also p. 303, 316) had organized and incited this network of murderous bands. (p. 132). Later, the Germans organized the indigenous Ukrainian collaborationist police (Schutzmannschaften). It played a major indirect and direct role in the extermination of the local Jews, and had 100,000 members. (pp. 54-55). Later, as Pohl points out, "Many UPA units consisted of deserters from the indigenous police who had persecuted and killed Jews before defecting." (p. 53). They put their experience with "German methods" to use against the Poles. (e. g., p. 56).

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**The White Eagle of Poland** (Classic Reprint) Benson, E.F. 1919  
***Jewish Disloyalty to Poland Upon Her Regaining Independence (1918)--Motivated By Economic Opportunism. Jews Boycott Poles First***  
 This work provides much detail on the policies of the major powers during WWI in relation to foreign-ruled Poland, especially that of the German military government. Author Benson also touches on early potential plans to resurrect the Polish state in partial form. Finally, he apportions the blame, for the negative aspects of Polish-Jewish relations, to both sides. Let us focus on this subject: **JEWS BECOME A TOOL OF THE GERMANS AGAINST POLES** Benson continues, (quote)



In both Poland and Russia she [Germany] has employed the Jews on the mission of disintegration with the success that up till now has always attended the policy of MITTELEUROPA, and to-day the Judaic interest in the question of Poland cannot, in the very nature of things, be pro-Polish. POUR LE BON MOTIF, that is to say, for the interest of the nation, they support the German interest here, there and elsewhere, on patriotic grounds....In Russia similarly they have played Germany's game, both by aiding and abetting the Bolsheviks while they were Germany's tools, and by persistently making bad blood between the Poles there and the Russians. (unquote). (p. 67).

#### MONEY TALKS: ARGUABLY-SELFISH JEWISH ECONOMIC INTERESTS DETERMINED JEWISH LOYALTIES

Benson continues, (quote) They [Jews] have no national territory at stake; they are but the mistletoe, a strong parasitic growth, on other trees, and, as regards Poland, THEY HAVE SELECTED THE TREE THAT THEY CONSIDER THE MOST LIKELY TO GIVE THEM NUTRIMENT. THAT TREE IS GERMANY...It is only necessary to note that the Jews of the whole of Poland as an independent united state, have put their money on Germany, because they believe that Germany will control the destinies of these territories. (unquote). (pp. 67-69; Emphasis added).

#### INCREASINGLY AGGRESSIVE JEWISH SEPARATISM: ROOTS OF JEWISH POLONOPHOBIA

Benson continues, (quote) But the Jews in the Kingdom of Poland are not only Pro-German but also anti-Polish, and it is noticeable that, whereas all Jews in German Poland declare themselves German, when a census was taken at Lodz after the German occupation, only 2,300 Jews declared themselves Poles, while 153,000 declared themselves Jews. The Poles claim that originally they were tolerant and hospitable to Jews, but that in the insurrections of 1830 and 1863, the latter sided against them with the Russians, and that during the last twenty years they have consistently organized themselves as a separate nationality, showing marked hostility to the Poles. (unquote). (p. 69).

#### UNDEMONIZING DMOWSKI. JEWS BOYCOTT POLES FIRST, BEFORE THE 1912 DUMA ELECTIONS

Benson continues, (quote) About 1907 they [Jews] began a boycotting policy against Poles, forbidding their countrymen, for instance, to consult Polish doctors, and in 1909 when the Poles proclaimed a boycott of German products in Poland, this boycott failed because the Jews lent their support to German commerce. The ill-feeling between the two has been steadily on

the increase, and came to a head when in 1912 at the election of the fourth Duma, for which M. Kucharzewski and M. Dmowski were standing at Warsaw, the Jewish vote succeeded in defeating both of them and electing their own candidate. This led to a Polish commercial boycott of Jews, and at present the antagonism between the two is hostile and fierce. The feeling of the Poles towards them is not so much anti-Semitic as such, but is the antagonism of a race for a foreign and hostile dweller in its lands. (unquote). (pp. 69-70). In addition, the author points out that the Jewish electoral victory in 1912 was also a victory of German influence. (p. 76).

**CONCLUSION** The author suggested that Jews and Poles needed to reconcile themselves to each other (e. g., pp. 70-71, 97). However, he was vague as to how this was supposed to happen. Here we are now (2019) a century later, and nothing much has changed.

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**The Jews and Minority Rights 1898-1919** Janowski, Oscar I. 1933

***So-Called Minorities Treaty (1918) Demanded Separatist Rights For Jews--Rights That Were Not Even Imagined By Germany's Polish Minority***

Jewish author Oscar Janowsky is quite even-handed on this subject. He presents a wealth of information. I organize the topics as follows: **JEWS AS A SEPARATE NATIONALITY** By way of introduction, (quote) On the other hand, the vast majority of the eastern Jews, including those of Galicia and Bukowina, still lived in compact masses apart from the rest of the population; they spoke the Yiddish language and maintained separate educational and cultural institutions. Groups of intellectuals had even begun to demand that the Jews be recognized as a nationality and that they be endowed with what were vaguely called "national rights." (unquote). (p. 16). The concept of "Jews as nationality" was not merely a politicized continuation of the centuries-old Jewish particularism and separatism. Janowsky quips, (quote) The ancient constitution had segregated the Jews as aliens, and the self-governing institutions, which the latter maintained, also bore a strong religious coloring. The Jewish nationalists of the twentieth century envisaged something radically different. The Jews were not to be segregated in modern ghettos. On the contrary, they were to be incorporated in the state

organism as a national unit along with the other nationalities who clamored for recognition in eastern Europe. (unquote). (p. 49). Note that Janowsky's statements map unto what some Poles thought of Jews wanting it both ways--simultaneously being part of Poland and not being part of Poland. The concept of "Jews as nationality" may be confusing to some people, and other terms may be clearer. President Woodrow Wilson used the term "separate corporate body". (p. 351). Jewish delegations referred to the Jewish national movement as one where Jews would have "group rights". (p. 265). That's just it!        JEWS AS THE "OTHER" FULLY REALIZED

Nowadays, Poles are often condemned for (what else? not being inclusive, for not embracing Poland's Jews as Poles, for having seen Jews as the "other", and even for not including Jews within the Poles' "sphere of moral obligations." However, there were many times in the past that Poland's Jews had overtly excluded themselves from the Polish nation, and the "Jews as nationality" concept only enhanced and formalized this self-exclusion. After the KULTURKAMPF, with the attempts to Germanize forcibly the Polish children of German-ruled western Poland (west Prussia), Jewish nationalists opposed this policy because it made Jews an agent of Germanization, which Poles thought also. However, these nationality-minded Jews made it clear that they were not Poles (nor Germans). They considered themselves a separate national entity. (p. 206). This also occurred in the other two Partitioned regions of foreign-ruled Poland. In the first elections to the Duma (Russian parliament), the Jewish candidates supported national rights for Jews. (p. 89). Although Janowsky does not discuss the much-maligned 1912 Dmowski-led boycott of Jews that occurred in the wake of a later Duma election, it is easy to see that Jewish participation in the Duma elections implied a decisive rejection of Polish interests.        AROUND 1918, A MAJORITY OF POLAND'S JEWS WERE OPENLY DISLOYAL TO POLAND        The Jews of eastern Galicia declared themselves neutral in the Ukrainian-Polish conflicts that led up to the war of 1918. Furthermore, the Jews demanded national minority rights from whoever emerged victorious. (pp. 273-274). As Poland was in the process of being resurrected (1918), a MAJORITY of local Jews supported the total dis-affiliation with Poland. Janowsky comments, (quote) The Jews of Posen [Poznan] had become thoroughly German in sentiment, but the defeat of Germany, the uncertainty as to the ultimate disposition of that Polish region, and fear that the Jews might suffer in the struggle between

Germans and Poles led to a demand that the Jews be recognized as a third nationality in the region...with the support of a majority of Jews of the contested territory, it appealed to the Peace Conference to assure the Jews of Posen [Poznan] the rights of a national minority. (unquote). (p. 279).

**HUNGARY'S ASSIMILATED JEWS AS PATRIOTIC HUNGARIANS, THEN JEWS-AS-NATIONALITY** The experience of the Israelitish Magyars is instructive: (Quote) Hungarian Jews, too, though they had been least affected by Jewish nationalism, and had long considered themselves Magyars of the Mosaic persuasion, were moved to espouse Jewish national demands. On December 15, 1918, representatives of Jewish communities met in conference with the local Jewish at Temesvar, and together adopted a national program. Hungarian Jewry was declared to be a national minority and demands were made for a broad national autonomy, including a national register. This action of Hungarian Jews appears surprising; but sufficient explanation can be found in the fact that the Banat of Temesvar was expected to be annexed by Rumania [Romania]. Magyars of the Mosaic persuasion would be doubly unwelcome in the latter country; even if it were possible for Hungarian Jews to transform themselves overnight into Rumanians of the Mosaic persuasion, it was doubtful whether Rumania would take kindly even to that species. (unquote). (p. 275). Now consider the following. Roman Dmowski, while always realizing that some Polish Jews become genuine patriotic Poles, cited the example of Hungarian Jews as ones whose assimilated status, and patriotic identification with Hungary, turned out to be a chameleon-like ephemeral loyalty. He feared that the same could happen with Poland-identifying Polish Jews. Janowsky's statements, quoted above, though not presented as such, indicate that Dmowski's concerns had some basis in fact.

**THE MINORITIES TREATY AND POLAND: SPECIAL JEWISH RIGHTS REJECTED** President Woodrow Wilson supported the granting of racial, religious and linguistic rights for minorities. However, he opposed "national rights" for Jews as harmful. (p. 351). The obvious separate-nation claims of Jews were not accepted as part of the eventual Minorities Treaty. Janowsky writes, (quote) The Council was informed that the "wide reaching" claims of some of the Jewish representatives for the recognition of a definite Jewish nationality in Poland, with separate electoral curiae, had been unanimously rejected because such action would constitute a "State within a State" and would "very seriously

undermine the authority of the Polish government." (unquote). (p. 363).

SOME MINORITY GROUPS ARE MORE EQUAL THAN OTHERS.  
GUESS WHICH

Ignacy Jan Paderewski opposed the eventual Minorities Treaty because the treaty did not confer similar rights to the Polish minority in Germany. In addition, he pointed out that Jews themselves disagreed whether special Jewish schools and official Jewish language (Yiddish) were necessary. Finally, the singling-out of Jews from the rest of the Polish population, through special privileges, would only increase Polish resentment against Jews. (p. 356).

THE NON-NATIONALIST JEWS: WHY POLISH JEWS GENERALLY RESISTED ASSIMILATION (AN AMORPHOUS TERM)

The Endeks pointed out "assimilation" has varying connotations, and that the assimilation of Jews into Polish society did not necessarily transform them into Poles. Interestingly, Janowsky arrived at essentially the same conclusion about the nebulous implications of assimilation: (quote) The "assimilationists", however, did not constitute a definite party, for many of them had little in common beyond an aversion for Jewish nationalism. Those who had discarded religious beliefs and practices manifested no interest whatever in specifically Jewish problems. Others remained associated with the Jewish group in spiritual and charitable affairs...The "assimilationists" differed widely in their political and social views. They were even divided in their cultural and national allegiance. (unquote). (p. 33). The resistance of many Polish Jews to assimilation is often blamed on a lack of pluralism--specifically the uncongenial Catholic-majoritarian atmosphere in Poland ("Polish Jews had nothing to assimilate to."). The real reason was the desire of many Jews to maintain an extreme distinctness, particularism, and cultural separatism, as evidenced by their rejection of even the pluralism offered by the secular western nations. Nahum Sokolow, a member of a Jewish delegation at the Paris Peace Conference, made this obvious. Janowsky writes, (quote) Sokolow also maintained that 85% of the Jews of Poland knew no Polish, but spoke Hebrew or Yiddish. They possessed a communal life with flourishing educational, social and charitable institutions. Mere emancipation of the western type would destroy, in his view, this communal life. (unquote). (p. 300).

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**Pilsudski: A Biography** Pilsudska, Alexandra 1940

***Jewish Disloyalty in 1918-1920 Provoked Retaliatory Polish Pogroms, Which Pilsudski Tried to Stop***

Jozef Pilsudski's second wife provides invaluable details about Polish history from the mid-19th-century until early WWII. Owing to the wealth of content in this work, I can only focus on a few issues.

**POLAND UNDER THE LASH OF FOREIGN OPPRESSORS** Pilsudska's grandmother had played a conspiratorial role in the ill-fated January 1863 Insurrection against tsarist Russia. Later, the little Alexandra learned Polish patriotism at from her grandmother. Of the three portioning powers, the Prussians were the most repressive. Pilsudska comments: "In the Prussian-ruled provinces of Poland, the iron hand of von Bulow (Buelow) was tightening its grip. Alarmed at the increasing Polish population...So in the spring of 1908 his Expropriation Bill came into force, authorizing the forcible dispossession of estates owned by Poles and their transfer to German settlers. Thousands of Poles were turned out of their farms and holdings, left to tramp the roads, homeless and penniless, or seek work at starvation wages from German masters in the industrial cities." (p. 196). Pilsudski was active as a conspirator under tsarist Russian rule. His wife describes his herculean efforts in raising a Polish Army (the Strzelcy, or Riflemen) at the heels of the disintegrating empires, which enabled the resurrection of the Polish State after 123 years of foreign rule. Now consider the 1920 Polish-Soviet War. Locally, WWI had never actually ended. The German armies were stuck in Poland, and the Russian (Bolshevik) forces were advancing westward, replacing the Germans. (pp. 273-274). The Polish state was in mortal danger. Pilsudski's taking of Wilno (Vilnius) was, in part, a pre-emptive move against the Soviets. (p. 288). **JEWISH DISLOYALTY TO POLAND PROVOKES RETALIATORY POLISH POGROMS, WHICH PILSUDSKI TRIES TO STOP**

The people in Wilno were delighted at their liberation from the Soviets, except for the Jews. Pilsudski, a philo-Semite, wrote to his wife about how he had averted a retaliatory pogrom for the Jewish-Soviet collaboration: "The only exceptions have been the Jews who under the rule of the Bolsheviks were the governing classes. I have had the greatest difficulty in preventing a massacre provoked by Jewish

civilians shooting and throwing hand grenades from their windows..." (p. 292). The Poles fought alongside the Latvians against the Bolsheviks: "In January of 1920, Pilsudski attended a dinner given in his honor at Dyneburg, and received the thanks of General Ballod, Commander-in-Chief of the Latvian Army, for the help which the Poles had given." Then the Pilsudski-Petlura alliance was forged, and the Polish forces took Kiev.

**THE MIRACLE ON THE VISTULA** Communist propaganda worldwide is painting Poland as an imperialist aggressor. The Red Army drives the Poles back to Warsaw. Pilsudska describes the despondency, and the blame directed at Pilsudski. Poland's doom seems certain. She then describes the unbelievable outcome: "The Battle of the Vistula which began on August 1th, 1920, has passed into history. The Russians, despite their immense superiority in numbers, were routed. Two-fifths of their armies were lost; the rest fled left in disorder, leaving behind them enormous quantities of war material...(the battle) stopped the triumphant march of Bolshevism." (p. 301).

**POLAND DEPRIVED OF CIESZYN (TESCHEN), AND THEN POLES ARE BLAMED FOR WANTING IT BACK** The borders of the infant Polish state were fixed by a series of border wars and international decisions. She comments: "The Allies had decided to give Cieszyn (Teschen) to Czechoslovakia, which Poland felt to be a deep injustice, since the majority of the inhabitants were Polish." (p. 303). [In 1938, Poland was (and still is to this day) painted an aggressor for taking Cieszyn back during the Nazi-induced dismemberment of Czechoslovakia.]

**GERMAN SUPREMACISM AND CRUELTY: OLD AND NEW** Attention is now focused on the interwar era. Pilsudska recounts how her husband had performed a delicate balancing act between the Soviets and Germans (p. 15), and warned of renewed German aggression right up to his death in 1935. In common with countless 1939-war eyewitnesses, Pilsudska describes German planes wantonly bombing and strafing civilians, and Poland's Germans playing a decisive military role as fifth columnists. She managed to flee Poland, and ended up in England. Her conclusions about German aggression are as follows: "So little has the German mentality changed that there is an almost complete parallel between the arrogant and cruel [Teutonic] Order which terrorized half of Europe in the Middle Ages and the Nazis of today. The ruthless ambition and greed for dominance which caused the [Teutonic] Knights to drop all pretense of

spiritual calling in the pursuit of material conquests inspires the Nazi program of annexation." (p. 67). JOZEF PILSUDSKI THE ANIMAL LOVER This work includes touching details of Pilsudski's personal life. She writes: "My husband's favorite pet was Kasztanka, the beautiful Arab mare who carried him through all his campaigns [beginning in 1914]...she was his devoted companion...could not be controlled by anyone else. But between her and her master there existed an almost human understanding...She reached an honorable age and was finally put out to grass, but she was brought to visit us at regular intervals, and it was sweet to watch her nuzzling her soft mouth into my husband's hand, and rubbing her neck against his shoulder in the joy of greeting." (p. 324).

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### **Lands Between: Conflict in the East European Borderlands, 1870-1992**

Prusin, Alexander V.

2010

***Relatively Objective on***

### ***Polish-Jewish Relations: No Black and White. Jewish Disloyalty to Poland in 1918***

This book introduces its intended topic, beginning with the events leading up to the WWI-era disintegration of the central-European empires. It ends with the disintegration of the Soviet Union. There is focus on the Baltic States, the pre-WWII Polish KRESY, Transcarpathia, as well as Bukovina and Bessarabia. POLISH-JEWISH RELATIONS: NO JEWISH VICTIMS AND POLISH VILLAINS

The author, for the most part, is even-handed in discussing Jewish-gentile relations. For instance, while discussing Poland in its partitioned state, he comments: "Anti-Jewish sentiments among the nascent Polish middle class and the clergy were exacerbated by the conspicuous indifference of Jews towards Polish national aspirations." (p. 24). Although Alexander V. Prusin does not use terms such as Judeocracy and Judeopolonia, he makes it obvious why some Poles feared that Jews, already the local economic class, could also become a political ruling class, over the Poles, on behalf of the ruling powers. In discussing the Austro-Hungarian Empire about 1915, he writes: "Having become part of the administrative structure, Jews drew popular resentment upon themselves. Polish political groups were alarmed in particular by the activities of the Zionist organizations that propagated closer links between Jewish and German cultures and advocated the



introduction of German in Jewish schools. For the Poles such steps seemed to portend the beginning of the Germanization process in the east..." (pp. 66-67). JEWISH DISLOYALTY TO POLAND IN 1918

In any case, the Pole-unfriendly Jewish attitudes persisted: "Conversely, by the end of the First World War many Jews regarded Poland's independence as the least desirable solution. Such attitudes were reflected in the overwhelming support accorded by the Jewish communities to the Germans in the German-Polish contested regions of western Poland and East Prussia." (p. 93). THE STANDARD LINE ON JEDWABNE

Unfortunately, Prusin departs from his usual objectivity when he discusses Jedwabne. He uncritically cites and accepts Jan T. Gross. (p. 150-on). In actuality, there are Jewish testimonies that point to the Germans, and not the Poles, as the main killers of the Jews of Jedwabne, Radzilow, etc. See the Peczkis review of *The Warriors: My Life As A Jewish Soviet Partisan* POLES AND UKRAINIANS Owing to the overview nature of this work, many items are not put in proper context. For instance, Prusin mentions Polish leaders seeing Eastern Galician Ukrainians as needing to be "civilized" and "nationally matured". (p. 80). The reader is not told about the extreme backwardness of these Ukrainians. See the Peczkis review of *The Ruthenian Question In Galicia*.

CORRECTIONS NEEDED Especially in a broad-based work of this nature, there are the inevitable errors and questionable facts and figures, of which I mention only a few. Prusin cites only 200,000 Kresy and Eastern Galician Poles deported by the Soviets in 1939-1941 (p. 147), and only 50,000 Poles murdered in the WWII-era Ukrainian fascist-separatist OUN-UPA genocide of Poles, and in combat against it. (p. 199). According to more comprehensive sources, the actual numbers are, respectively, at least three times greater. The Polish guerrilla A.K. combat on behalf of the Red Army, in 1944, was Operation BURZA (Tempest), not Operation Thunder. (p. 204). In spite of these shortcomings, and still others that could be mentioned, this is a fairly comprehensive and objective book.

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**Poland 1914-1931**      Machray, Robert      1932      **Systematic 1918-Era Jewish Disloyalty to Poland. Bogus Pogrom Horror Stories (Like Today). 1920 Polish-Bolshevik War Anti-Polish Propaganda Refuted**      This powerhouse book has insights into Polish Politics, Pogrom Tales, Ukrainian-Polish Conflicts, the 1920 Polish-Soviet War, etc.

#### NORTHWEST POLAND UNDER THE GERMAN BOOT

The author begins with the situation facing the three parts of Partitioned Poland. He cites British Prime Minister Asquith (afterwards Earl of Oxford and Asquith). The Briton recounted the brutalities of the Prussians against the local Poles. Step-by-step, the Poles were not allowed to use the Polish language--eventually the children had to pray only in German. In 1902, more than half the Polish schoolchildren went on a strike that lasted nearly a whole year. Many of them were savagely beaten, and their parents faced arrest and imprisonment. (p. 69). This book has a great deal of detail on the political issues surrounding the resurrection of the Polish state in 1918. From then on, it centers on the political issues in interwar Poland. Machray has a lot to say about Pilsudski. The latter was descended from a princely Lithuanian family of Ginet. (p. 35).

**SYSTEMATIC JEWISH DISLOYALTY TO POLAND IN THE CRUCIAL PERIOD AROUND 1918**      In assessing Poland's Jews during WWI, the author writes: "During the War most of the Polish Jews were on the side of the Central Powers; indeed, many identified themselves with Germanism; others demanded national autonomy for Jewry in Poland." (p. 119).

**MEDIA PROPAGANDA--THEN AND NOW--ABOUT POGROM HORRORS IN POLAND**      Machray continues: "Before the Peace Conference met, Jews streamed to Paris from various centres in Europe and America to take whatever part in it that was open to them, and they began by making an intensive propaganda out of the stories, which had been given prominence in the Press, of pogroms perpetrated by Poles on Jews in Lwow [Lviv] in November, 1918. These stories proved to be grossly exaggerated...One journal put the number of Jewish victims at from 2,500 to 3,000! But until the truth was known it was widely believed that the Polish Government was organizing pogroms, and a formidable campaign was prosecuted by Jews in England, France and America against Poland

on the score of this and other alleged outrages on Polish Jews." (pp. 119-120). Here we are 100 years later (1918) and we have the same thing. Jan Grabowski, in his JUDENJAGD (Hunt for the Jews), has been going around claiming 200,000 fugitive Jews killed by Poles during WWII. This baseless figure has been widely promoted by the media as fact. Ah...some things never change.

#### THE 1918 POLISH-UKRAINIAN WAR

The

1918-1919 Ukrainian separatist war against Poland is described as follows: "On November 11 the larger part of Galicia was in the hands of the Ukrainians, thanks to Austrian and German connivance; during the night of October 31--November 1, 1918, they seized Lwow." (p. 98). Przemyśl was occupied by the Ukrainians with Austrian support. (p. 101). Eventually, Pilsudski and his Polish forces won the territories back.

ATTEMPTS AT POLISH-UKRAINIAN RECONCILIATION Poland's Ukrainians boycotted the 1922 elections but, by 1928, there was a complete turnaround: "The large Ukrainian participation in the 1928 elections appeared to indicate a better understanding between the Poles and Ukrainians." (p. 353). However, some diehard separatist organizations (UWO and OUN) launched a campaign of arsons and assassinations intended to destabilize Polish-Ukrainian relations, and, when the Polish government finally clamped down on them [the Pacification of 1930], some Ukrainians launched a propaganda campaign accusing Poles of heavy-handed repression. Machray comments: "Independent observers, including the Warsaw correspondent of THE TIMES, who investigated these accusations on the spot, came to the conclusion that they were greatly and deliberately exaggerated for political purposes. It was true that excessive zeal had led some minor officials to act in an extreme way, but they were few in number, and were punished by the Government. In any case, no Government in the world could deal very leniently with what was confessedly an openly subversive attack on its authority." (p. 407). The author quotes Pewny, a Ukrainian deputy in the Sejm (Polish Parliament), who maintained that Poles have no desire to denationalize the Ukrainians, and said that: "Neither Ukrainian intellectuals nor the masses of the Ukrainian people support political parties which trouble Polish-Ukrainian relations and co-operate with foreign elements hostile to the Polish State." (pp. 407-408).

#### THE 1920 POLISH-BOLSHEVIK WAR: ANTI-

POLISH ACCUSATIONS REFUTED

On another subject, Machray

features the 1920 Polish-Soviet War in considerable detail. (pp. 141-173).

Attempts to credit the French for the "Miracle on the Vistula" are false. In fact, the French participation in the battle was minimal, and none other than Weygand himself said that credit for the victory belonged to the Poles alone. (p. 14). Now consider the negotiations leading up to the Treaty of Riga: "But the Poles showed little or nothing of the Imperialism with which they had been accused, for their claim to territorial acquisition was studiously moderate, despite their great victories." (p. 182).

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**When Angels Wept: The Rebirth and Dismemberment of Poland and Her People in the Early Decades of the Twentieth Century** Prybyla, Jan 2010 ***Silesian Uprisings [Injuries Forgiven; German Contempt Not Forgiven]. Bereza Kartuska Demythologized.***

***Auschwitz: Slow (Polish) and Fast (Jewish) Deaths*** The author, Jan S. Prybyla, is the nephew of Jan Przybyla and his wife Marta. The latter two were murdered by the Germans at Auschwitz in the latter part of 1942. The family pedigree goes back to Sierakowice, which is located near Gliwice (then Gleiwitz) in German-ruled Silesia. I focus on some topics that I consider of lasting historical significance. RAISING POLISH

NATIONAL CONSCIOUSNESS UNDER FOREIGN RULE In 1903, Jan Przybyla joined the illegal Polish organization, Eleusis (abbreviated Els), which functioned in all three parts of Partitioned Poland. It had been founded by Wincenty Lutoslawski, the internationally known philosopher and philologist in Krakow. (p. 15). Eleusis facilitated self-help for Poles, character development, and abstinence from alcohol. It was devoted to raising Polish national consciousness and awareness of Polish history. (p. 16). THE SILESIAN UPRISINGS: THE ACTIVISM OF WOJCIECH

KORFANTY This work provides considerable detailed about Wojciech Korfanty, who was known to Jan Przybyla. (p. 22). Korfanty served in the German parliament in 1903-1912. (p. 23). In return, he got mostly contempt from the Germans. This prompted the author of this book to quote Ben Franklin, who remarked, "Although many forgive injuries, none ever forgave contempt." (p. 24). Korfanty served in the Prussian legislative chamber from 1904 to 1918. He made an impassioned speech to the German national Parliament that all of Upper and Middle Silesia, along with West

Prussia (encompassing Danzig/Gdansk), and the Masurian part of East Prussia, be returned to the new independent Polish state. (p. 24). The Interallied Commission in Opole was conducting a plebiscite, and Polish-German battles erupted with guns as well as words. The German advantages were formidable: Poland was distracted by simultaneously-occurring events (e. g, the Bolshevik War). In Silesia, the German police and militias were in place. Most Poles were employed by Germans, and the local economy was under German control. This enabled Germany to put pressure on the local Poles, which they did. (p. 26). During the actual insurgencies, Korfanty generally preferred diplomatic solutions. (p. 30). Although the overall plebiscite was in Germany's favor, and would have been so even had onetime residents not been brought in (p. 29), the final outcome was not bad for Poland. The author comments, (quote) Twenty-nine percent of the plebiscite territory went to Poland, but due largely to the Third Silesian Uprising and French support to the decision-making couloirs of power, Poland received two-thirds of the industrial area. This translated into half of all the iron and steel works, 76 percent of coal mines, 80 percent of zinc and lead mines, and every iron mine located in Upper Silesia's four most urbanized and industrialized counties, all of which reverted to Poland. (unquote). (p. 33).

**JEWISH DISLOYALTY TO POLAND 1919** During the plebiscite and the Silesian Uprisings, the Jews of Silesia generally sided with the Germans. (p. 34). **BEREZA KARTUSKA**

A false equivalence is sometimes made of the pre-WWII Polish detention camp at Bereza Kartuska, and the concentration camps of the Soviet Union and Nazi Germany. If so, one might as well attempt an equivalence between the light of a candle and the light of the sun. The author points out that, during its five years of existence, Bereza Kartuska had housed a grand total of 14,000 to 17,000 inmates, and with the staggering death toll of 20. (p. 47).

**AUSCHWITZ: QUICK DEATHS (JEWS) VS. SLOW DEATHS (POLES)** The author describes the 1939 German-Soviet conquest of Poland. He then features the brutalities of the Nazi German occupation. Some Holocaust uniqueness advocates have made much of the fact that Jews were usually gassed upon arrival at Auschwitz, while Poles were generally not gassed, but "only" imprisoned. Ironical to this, Jan Przybyla (alias Midowicz) described the situation in Auschwitz, (quote) Officially, the theoretically daily allocation per person during hard labor was said to have been 2,150 calories; 1,738

for the rest. These figures were never realized--they were consistently much lower. One source puts the average daily calorie intake per emaciated laborer at 1,250--1,400 calories. A surviving prisoner (1943) puts it this way: "Hunger was the most frightful, the most hateful incubus, hanging over the prisoners...Only the gas chambers were more effective." (unquote). (p. 178).

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**Narodowa Demokracja a Żydzi 1918-1929** Bergmann, Olaf 2015

***Jewish Disloyalty to Poland in the 1920 Polish-Bolshevik War.***

***The Endeks Were Much Less Hostile to Jews Than The Way They are Usually Portrayed!*** THE NATIONAL DEMOCRATS IN RELATION TO

THE JEWISH PROBLEM IN THE YEARS 1918-1929, is the title of this

Polish-language book. It is really two books, intertwined with each other.

The first consists of extensive quotations from Endeks, including ones from newspapers and other generally unavailable sources, and that from famous and not-so-famous Endeks. This makes the book original and worthwhile, and I therefore emphasized it in my review. The second consists of author Bergmann's analysis, which is of variable quality. JEWISH

DISLOYALTY TO POLAND IN THE 1920 POLISH-BOLSHEVIK WAR

Author Bergmann sometimes cites non-Endeks. For instance, he quotes philosemite Pilsudski on the 1920 Polish-Bolshevik War. Pilsudski wrote that Jews acted loyally to Poland at Mazowieck and Lomza, while considerable--even massive--Jewish support for the Soviets took place at Lukow, Siedlce, Kaluszyn, and Wlodawa. (p. 100). JEWISH

ECONOMIC HEGEMONY. POLES ATTEMPT TO LESSEN IT. HENCE ANTI-SEMITISM

The persistence of Jewish economic dominance, even in small businesses, was as obvious as it could be. One unidentified Endek, writing relatively late in 1925 about relatively-advanced Krakow, pointed out that there were 593 businesses in Polish hands in contrast to 3,131 Jewish-owned ones, even though Jews were only 15% of Krakow's population. (p. 154). Endek Stanislaw Grabski focused on the primarily economic nature of anti-Semitism in Poland. He pointed out that Polish-Jewish relations took a new turn, about 1900, when Poles began to advance themselves economically. Anti-Semitic sentiments did not derive

from politics, nationalism, or propaganda. They originated when Polish economic growth came into direct conflict with its pre-existing Jewish counterpart. (pp. 142-143).

**JEWISH SELF-INTEREST CLASHES WITH NATIONALISM** Jewish hostility to "nationalism" and "chauvinism" is commonly framed in terms of fear of anti-Semitism and persecution. Roman Rybarski instead suggested, in 1926, that Jews exhibit this hostility because their commercial activities are favored by a vague sense of national boundaries, and because it is easier for Jews to hang on to their privileges when the national consciousness of locals is weak. (p. 182).

**THE ENDEKS DID NOT MAKE JEWS INTO SCAPEGOATS: THEY ALSO FOUND PLENTY WRONG WITH POLES!** It is incorrect to characterize Endeks as ones that made scapegoats out of Jews, at least necessarily. It turns out that Endeks commonly blamed Poles, as well as Jews, for Poland's Jewish-related problems. Franciszek Rawita-Gawronski, in 1925, wrote of the tendency of Jews to buy-up large estates from the Polish nobility. This partly owed to Polish "historical sins". (p. 162). Roman Rybarski, in 1919, wrote that the emigration of most of Poland's Jews was an inescapable necessity. Evidently supporting "jobs made for Jews" premises, Rybarski suggested that several-fold fewer middlemen can do the job presently performed by Jews. However, alluding to the fact that Poles must take the initiative in improving themselves, Rybarski facetiously said that the "most terrible pogrom" that Jews could experience would be the Polish modernization of economic dealings, of the elevation of the cultural level of the villages, and of the better organization of the rural affairs. (p. 142). Other Endeks were even more explicit in terms of anti-Jewish thoughts and actions needing to be de-emphasized in favor of positive Polish initiatives. Kazimierz Lutoslawski, in 1921, suggested that Polish anti-Semitism, having the goal of emancipating Poles from the Jewish middleman, should be conducted in a noble manner, and not in an atmosphere of hatred and pitilessness against the poverty-stricken Jewish masses. (p. 138). Fr. Josef Kruszynski, in 1923, contended that Poles should do less complaining, and work harder. Moreover, Poles will not achieve anything until they develop their own economically viable class, capable of competing effectively with the Jews. (p. 138). Finally, Kruszynski stated that the successful struggle against the Jews cannot be the product of physical force. It must be the product of a strong national will. (p. 139).

**LIKE THEN LIKE NOW: POLES ARE TOO**

**JUDEOCOMPLIANT** Finally, those Endeks objecting to Jewish influence in Polish culture did not solely blame the Jews. They also faulted Poles for lacking courage in challenging such Jews. (e. g, p. 212, 214, 216).

**THE SELF-OTHERIZATION OF THE JEW** Zygmunt Balicki, in 1912, wrote of Jews as a people having a very strong sense of exclusiveness and separateness from others. (p. 180). Roman Rybarski, in 1926, viewed Jews as ones that, owing to the fact that they are native to Palestine, as well as their history of persecutions, generally lack strong connections to the peoples among whom they live, and are characterized by ephemeral loyalties. (p. 181). **TALMUDIC RACISM** Father and Professor Jozef Kruszynski, in 1920 and 1921, examined Jews and the Talmud. He contended that the Jewish religion according to the Talmud should not be confused with that of the Old Testament. He also opined that the Talmud infuses Jews with extreme nationalism, elevating Jews above all other peoples, and is used by them to justify contempt towards goys. (pp. 12-13, 169). **THE POTENTIAL ZAZYDZENIE (JUDAIZATION)**

**OF POLAND** The Endeks were skeptical about Jewish assimilation effectively making Poles out of Jews. Jan Ludwik Poplawski, in 1910, suggested that assimilated Polish Jews retain the usual Jewish particularism, a Jewish way of thinking, a Jewish system of ethics, etc., and influence Polish thinking along those lines with no small boldness. (pp. 191-192). The Endeks recognized Julian Tuwim as an excellent writer, but an essentially foreign one. (p. 217). [Bergman does not mention the fact that the Skamander group commonly attacked Polish patriotism.] The Endeks also objected to Janusz Korczak for his liberalism and his nontraditional child-rearing practices. (p. 219). **JEWISH VALUES CLASH WITH POLISH CATHOLIC VALUES**

Endek Stanislaw Grabski, in 1927, called attention to the Jewish role in the promulgation of pornographic, anti-marriage, and anti-family messages, all in the name of "progressive" trends, in both large and small theaters, movies, etc. (p. 212). [Bergmann thinks that the criticism has some merit, but does not mention the fact that Jews also faulted fellow Jews in this regard. See the Peczkis Amazon Wish List: JEWISH FREETHOUGHT IN PRE-WWII POLAND...]. Finally, let us keep Endek skepticism about assimilated Jews in perspective. It was never absolute. For instance, Wincenty Lutoslawski, in 1924, concluded that many Jews who convert to Catholicism do so sincerely, and become ardent Polish patriots. (pp. 174-175). **AUTHOR OLAF BERGMANN'S**



**ANALYSIS** Endek Stanislaw Grabski (p. 114, 143) pointed out that Jews boycotted Poles before Poles started boycotting Jews. Bergmann considers it probable that each side indeed had sought to defend its economic interests. (pp. 143-144). In striking contrast to the LEWACTWO and many Jews today, Bergmann (p. 21) rejects the characterization of the Endeks as ones animated by an obsessive hatred of Jews.

**CORRECTIONS NEEDED** Bergmann (p. 31, 34) suggests that Roman Dmowski had a point about hostile influential Jews, working against Poland, at the Paris Peace Conference in 1919. However, he mischaracterizes the Endeks as contending that Jews were the **ONLY** reason for a less-than-favorable western response to Poland, is just that. No Endek had made such a statement! Sometimes, Bergmann engages in obvious non-sequiturs. Consider, for example, the author's attempts to rebut Roman Dmowski's 1903 characterization of Poland's Jews as ones that strive to persist in their traditional economic roles. Bergmann brings up the fact that Holocaust-surviving Polish Jews, having moved to Israel, often became farmers and soldiers. (p. 136). To begin with, some Jews shared Dmowski's views. For instance, American Jew Henry Morgenthau, having visited 1918 Poland in the wake of mostly-bogus pogrom accounts, commented that the local Jews must become willing to perform more than one or two occupations. Otherwise, the comparison is not valid. Not all Jews, now having a nation all their own, could be usurers, shopkeepers, and traders. Someone had to be a farmer! In addition, Jews, for the first time, had their own nation to defend--furthermore, almost immediately from Arab aggression.

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**On The Edge of Destruction: Jews Of Poland Between The Two World Wars** Heller, Celia Stopnicka **1994** ***Very Polonophobic***

***Tone. But Candor on Jewish Disloyalty to Poland in the Crucial 1920 Bolshevik War*** Celia Heller combines a great deal of detail on Jewish life in prewar Poland with an over-reliance on selectively negative anecdotes, from individual Jews, archived in the YIVO Institute, and her complete avoidance of anecdotes from the Polish side. How about, for instance, some testimonies of Poles who had been driven out of business, and

reduced to penury, by unfair Jewish competition? Or is it where, if a Jew is harmed it is a tragedy, but if a Pole is harmed then it is no big deal?

1920 JEWISH COLLABORATION WITH THE SOVIET INVADERS  
OF POLAND

Heller (p. 310) translates and cites philo-Semite Pilsudski's comments on Jewish behaviors during the 1920 Polish-Soviet War: "The Jews did not behave badly everywhere. In the [towns of] Lomza and Mazowiecki they bravely opposed the Bolsheviks...But strange, as many things in Poland are, in the neighborhood [of Lomza] in [the towns of] Lokow, Siedlce, Kaluszyn, Bialystok, Wlodawa, there were numerous, even massive betrayals on part of Jews."

JEWISH SEPARATIST  
DEMANDS AGAINST POLAND WERE NOT EVEN INTERNALLY  
CONSISTENT

With reference to the so-called Minorities Treaty around 1918, Heller faults Poles for being unwilling to step aside and bestow upon the Jews a nation-within-nation status. Yet the balkanization of Poland that this would have caused would have included a linguistic fragmentation, not only Poles from Jews, but also Jews from Jews. She notes: "However, one must also admit that had the Polish government followed a policy of implementing for Jews the [Minority] Treaty's provision of public schools in the minority's language, the task would have been far from easy. There was bitter strife among Jews over the language of instruction (Yiddish or Hebrew) and over the general orientation (traditional or secular). Each side tried to press on the Polish government its own conception of Jewish schools, after the Minorities Treaty was signed." (p. 220).

JEW, TOO, CAN BE PREJUDICED Heller's preoccupation with popular Polish prejudices against Jews is counterbalanced by her inadvertent admission of reciprocal ones: "It was considered repulsive and un-Jewish for a man to get drunk. Of anyone who did, it was said, 'He drinks like a gentile.'" (p. 150).

JEWISH ASSIMILATION DID  
MAKE A DIFFERENCE AFTER ALL

In her efforts to paint Polish Jews as the inevitable victims of anti-Semitism no matter what they did, Heller bends over backwards to find anecdotal examples of assimilated Polish Jews experiencing prejudice. But, by her own admission, there were only, at most, 200,000 assimilated Jews (p. 188), which constituted a mere 6% of Poland's Jews. How could such a tiny fraction of Jews enjoy the full benefits of the Polish nation when they were, to begin with, conceptually attached to such a heavy ballast of unassimilated Jews? Heller does not help her case when she quotes Hartglas, an assimilated Jew (pp. 208-209)

who recoiled at Polish injustices to Jews in general, while admitting: "I personally did not experience them." Now, if injustices to Polish Jews were routine, even to assimilated Jews, as Heller would have her readers tacitly believe, how could this possibly be true? EXTREMIST POLISH

VIOLENCE AGAINST JEWS WAS MARGINAL Heller also undermines her doom-and-gloom portrayal of Polish Jewry when she discusses Jews organizing defenses against violent attacks by Polish hoodlums and nationalist extremists in the 1930's (pp. 286-291). Small groups of Jewish men, usually armed with such meager things as clubs and perhaps a few firearms, were often successful in preventing or driving off such attacks. Now, were the attacks anything other than unorganized, uncommon, and small-scale, how could such defenses possibly enjoy success? SHOULD POLAND HAVE FOREVER SUBMITTED TO

THE JEWISH YOKE? Heller suggests that, instead of trying to force Jews to emigrate, Poles should have welcomed the Jews' predilection for commerce to help lift Poland out of poverty. But, even if successful, this would have relegated the Poles to permanent economic underclass status in their own nation. She disingenuously contrasts Polish boycotts of Jews with the favorable acceptance of Jews by Czechoslovakia and America. But, unlike in Poland, Jews were only a tiny percentage of these nations, and the latter, very unlike Poland, enjoyed a vast and rapidly-expanding economy that could absorb the Jews. Author Celia Heller falsely charges the Polish nationalists (presumably some of the Endeks) with wanting to force all Jews out of Poland. In fact, nationalists were willing to retain some 500,000 Polish Jews (out of the 3,300,000). Minorities, when small, posed no problems. For instance, there never was a significant body of Polish prejudices directed against endogenous Polish Muslims, the descendants of Tatars, or against Armenians. MORE OBJECTIVE BOOKS

AVAILABLE Heller's disastrous portrayal of Poland's prewar Jewry contrasts with that of Polish-Jewish scholar Joseph Marcus and his book, *SOCIAL AND POLITICAL HISTORY OF THE JEWS in POLAND, 1919-1939* [see my review]. Contrary to Heller's focus on Jewish poverty, Marcus shows that Polish Jews remained, on average, wealthier than Poles. According to Marcus, the main factors hindering Poland's Jews were the poverty of Poland as a whole and the excessive numbers of Jews crowded into Poland, not Polish discriminatory policies designed to limit Jewish economic dominance.

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**Wojna 1920 Roku Na Mazowszu I Podlasiu**                      Szczepanski, Janusz  
 1995                      ***Systematic Jewish Disloyalty to Poland During the***

***Crucial 1920 Polish-Soviet War. Pogroms Demystified and***  
***Contextualized***                      English-language title: THE WAR OF 1920 IN

MAZOVIA AND PODLASIE                      Part of the Jewish population was

consistently loyal to Poland. (p.104, pp. 230-231). However, massive Jewish support for Communism was very real, and it went far, far beyond CP membership. Among the major Jewish political parties, the Bund and Poale Zion were decidedly pro-Soviet all along. (p. 102, 203, 228).

However, Jewish support for Communism was mostly latent. When the Polish Army was at the gates of Kiev, Jewish-Communist manifestations in Poland became noticeably subdued. (p. 50). When the Red Army entered Poland, there was a massive Jewish outpouring of support at many documented towns, as described in detail (pp. 226-231), and touched on in the next paragraph.                      A VARIETY OF TREASONOUS JEWISH

ACTS AGAINST POLES AND POLAND                      Jews were known to house fugitive Soviet POWs. (p. 105). Jewish snipers shot at retreating Polish Army units (p. 277, 339), while other Jews informed the arriving Red Army on the whereabouts of the retreating Polish Army. (p. 227). Jewish shopkeepers, who had closed their shops to the Polish Army, now reopened them for the Red Army. (p. 226). Some Jews spread anti-religious propaganda (p. 212), and denounced socially-prominent Poles to the Soviets (p. 228). Young Jews joined the Red Army (p. 229), while other Jewish locals performed work for the Soviets. (p. 189). Then there was draft dodging. During the 1920 war, young Jews engaged in massive avoidance of conscription into the Polish Army, often paying doctors to declare them unfit. (pp. 104-105). Thousands of Army Jews deserted. (For specific figures, see p. 119). Faced with such disloyalty, Polish Army officials decided to expel many Jewish officers and soldiers from the Polish Army. (p. 131). Jewish conduct towards the Polish Army is often blamed on anti-Semitism, an excuse which would come in handy again relative to Anders' Army, although anti-Semitism there turned out to be exaggerated, and mostly limited to name-calling. (See my review of the book: *General Anders and the Soldiers of the Second Polish Corps*). [Now consider the Japanese-American soldiers during WWII. Though facing humiliations, they

didn't desert. Just the opposite: They went all out and distinguished themselves by the valor, for which they got frequently decorated.] Finally, whoever said that Jews shouldn't serve in the Red Army because of ITS anti-Semitism?

#### ANTI-JEWISH VIOLENCE DEMYSTIFIED AND CONTEXTUALIZED

The "pogroms" against Jews must be put in a broader context. To begin, with, violence, military and non-military, was an all-around occurrence. Besides murder and robbery of common Poles (e. g., pp. 166-167, 345-346) , the invading Bolsheviks murdered priests (p. 219) and POWs (p. 325). Was Jewish sensitivity to pogroms of the nature of selective indignation? The Red Army conducted its share of crimes (robberies, mass arrests, murders, etc.) against Jews. (p. 172, 229, 357). Oddly enough, the western Jewish presses focused almost exclusively on Polish misdeeds, and Soviet anti-Semitic acts did not cool the Jewish ardor for the USSR, which was to be amply manifested again in 1939. Revenge for Jewish-Soviet collaboration was a motive (p. 226), but not the only motive, for Polish anti-Jewish acts. There was overall indiscipline and demoralization in the retreating Polish Army that led to its members committing crimes not only against Jews, but also against Poles. (p. 129). After the tide had permanently turned, there was an additional wave of popular lawlessness in the wake of the Red Army's retreat, facilitated by the abundance of Soviet-abandoned weaponry. (p. 350).

#### EVEN-HANDED POLISH JUSTICE

Tens of Jews were later shot by the Polish authorities for Bolshevik collaboration. (pp. 352-on). However, justice was blind. Poles faced criminal penalties, including the death penalty, for anti-Jewish acts, just as they faced the same for such acts against fellow Poles. (p. 107, 357).

#### THE USSR, AND NOT POLAND, STARTED THE 1920 POLISH-SOVIET WAR

Poland is accused by Communist apologists of being the aggressor in this war. Actually, Polish intelligence had discovered a Soviet buildup in preparation for an attack on Poland, so Pilsudski preempted it by striking first. (p. 20).

## **Jews Side With Germany on the Danzig (Gdansk) Question (1930)**

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### **On the Eve: The Jews of Europe Before the Second World War**

Wasserstein, Bernard

2012

*Interwar Danzig (Gdansk)*

### ***Jews Backed Nazi Germany Against Poland. The Much-Criticized Polish Cardinal August Hlond (1936) Was Very Right About Jewish Atheism***

The Jewish communities of both eastern and western Europe underwent many changes in the decades leading up to WWII, but the Holocaust has overshadowed them. Wasserstein helps the reader understand what the Jewish communities were like. This work features an assortment of seldom-mentioned information. Thus, historian Emmanuel Ringelblum was a member of Poalei Zion Left. (p. 61). There was significant Jew-on-Jew violence in Poland, notably that caused by political disagreements. (p. 77). Benjamin Mond, though converted to Christianity, was the only Jewish general in the Polish Army. (p. 201). Quite a few Italian Jews had been Fascists (p. 384) and, until 1938, Jews were welcome in Italy's fascist youth movement. (p. 331).

### **JEWS AND THE EARLY NAZI MOVEMENT**

In his section on Jewish Nazis (pp. 216-217), Wasserstein describes German Jews who were perfectly comfortable with the chauvinistic premises of Nazism, without of course its anti-Semitism (excepting the vehement hostility to the Ostjuden). This included Max Naumann, who argued unsuccessfully that Jews were in fact part of the German VOLK. His organization, VERBAND NATIONALDETSCHER JUDEN, once had a membership of 3,500 mostly Berlin-area Jews. Hans Joachim Schoeps led a similar movement, the DEUTSCHER VORTRUP

### **JEWISH DISLOYALTY TO POLAND: WHY JEWS COMMONLY BACKED POLAND'S ENEMIES**

The author alludes to the tendency of Jews to identify with the stronger, (quote) A telling sign of the acculturation of Jews in the Soviet Union was the fact that Jews preferred to acculturate to Russian rather than to the majority languages of union republics such as Ukrainian or Byelorussian. In this, they followed the practice of Jews throughout history, from Byzantium to the Habsburg dominions to British India, who had found it wiser to adopt the language of the imperial power than that of their colonized neighbors. (unquote). (p.

233). Although Wasserstein does not mention this, it illuminates the fact that, a century earlier, erstwhile Polish Jews had tended to identify with the Partitioning powers rather than the restoration of Poland (as manifested, for instance, by the Litvak (Litwak) problem and the ensuing Endek reaction against Jews.)

GDANSK: WHEN JEWS ACTIVELY SIDED WITH NAZIS

More recently, between WWI and WWII, (quote) The mainly German-speaking Jews of Danzig [Gdansk] had always supported German as against Polish interests there. But that availed them nothing after 1933. (unquote). (p. 420).

JEWISH SEPARATISM IN PRE-WWII

POLAND

Wasserstein points out that Poland's pre-WWII Jews lived in self-imposed apartheid (my term), "...Polish Jews were to a considerable degree isolated from the rest of the population, religiously, socioeconomically, and politically. They had their own residential areas, political parties, newspapers, theaters, labor unions, and professional organizations, often operating in their own language, Yiddish. Together these formed the scaffolding of a largely self-contained world within which it was possible, if one chose, to live almost without venturing into broader society." (p. 7). Even on the eve of WWII, at the time of the ghetto benches, social contacts between Poles and Jews were commonly minimal. (p. 330). The Agudas Yisroel [Agudat Yisrael], an Orthodox Jewish political party in pre-WWII Poland that eschewed Jews as a nationality, and limited its politics to religious matters. Some commentators have contended that its Pole-conciliatory manner was no more fruitful than the separatist and confrontational approach of other Jewish political parties. Wasserstein, in contrast, implicitly disagrees, and provides examples of concessions that it got from the Polish government. (p. 55).

UNDERSTANDING POLISH

CARDINAL HLOND'S MUCH-MALIGNED STATEMENT ABOUT JEWS

In countless works, including this one (p. 31), Polish Cardinal August Hlond is censured for his 1936 sermon in which he characterized Jews (though admittedly not all Jews) as: Freethinkers, vanguards of Bolshevism, purveyors of white slavery (prostitution), and an overall bad influence on the morals of youth. Although this book is not about Cardinal Hlond, it raises many issues that enable to reader to see where Hlond was coming from. Each of these issues is considered, in turn, in successive paragraphs. Consider Jewish freethought. To begin with, Jewish religiosity declined, and, when practiced, often owed less to religious conviction than to culture. (p. 85). Jewish entertainment, sports, and commerce, to the

chagrin of devout Jews, commonly took place on the Sabbath. (pp. 86-87; 126). In addition, (quote) The decade after 1914 therefore led to a sense of crisis in east European orthodoxy. Not only orthodox leaders but ordinary Jews with no axe to grind saw religion as in rapid retreat. 'The only ones who pray are the middle class, the poor, and the aged' wrote an observer in Lodz in 1928. (unquote). (p. 126). In Poland, the Agudists sometimes obtained covert government support for blocking antireligious Jews from the electoral lists of local elections. (p. 77). The mainstream Bund played a significant role in the atheization of Poland's Jews. Its Warsaw newspaper, FOLKS-TSAYTUNG often appeared with slogans such as "Down with clericalism." (p. 250). The Bund-sponsored TSYSHO, the third largest Jewish school system in Poland, obstinately refused to offer any form of religious instruction, and even eschewed teaching the Bible and Talmud. (p. 323). The political aspects of the Zydokomuna (Bolshevized Judaism) in Poland have commonly but incorrectly been marginalized as a phenomenon of the fringes of Judaism, and only membership in the Communist Party itself. In actuality, Jewish Communists [who, in any case, remained Jews] had varying degrees of affiliations with Judaism. (p. 63). Not only the CP itself (to say nothing of its several-fold outnumbering fellow travelers), but also mainstream Jewish political parties were infected with Communism to a significant extent. Among Zionists, the Left Poalei Zion joined the Comintern, and, according to Wasserstein, walked a fine line between Communism and democratic socialism. (p. 59). (The Jewish youth movement, Hashomer Hatsair [Hatzair] was, in Wasserstein's words, Marxist-Zionist). (p. 317, 332). As for the anti-Zionist Bund, the author comments, (quote) Rejecting integration into the Polish Socialist Party, the Bund sought cultural autonomy for the Jews in Poland, and in particular, separate schools and the right to use Yiddish in official business. (unquote)(p. 69). Considering the large size of the Bund, it is astonishing to learn that, in the 1930's, fully 40% of the membership of the Bund, in the words of Wasserstein, "was in constant danger of being sliced off by the Communists." (p. 70). As for prostitution, official figures showed Polish Jews underrepresented as prostitutes (p. 169), but strongly over-represented as pimps (p. 176), the latter of whom even had their own Jewish argot. (pp. 241-242). However, owing to the unregistered and clandestine nature of this vice, official Polish figures likely understated the problem. (p. 169). Internationally organized pimping and prostitution



involving Jews was serious, as evidenced by the international conferences attempting to deal with "the danger represented by Jewish prostitution." (p. 169, 472). Other factors that may have prompted Hlond to see Jews as a bad moral influence on Polish youth may have included the rapidly increasing Jewish divorce rate (p. 156), then virtually unknown among Poles. In addition, many of the luftmenshn ("men living on air"--Jews lacking a definite occupation) included idlers, charlatans, smugglers, denizens of the criminal underworld, tramps, etc. (p. 171). According to Polish criminal records, Jews outnumbered non-Jews in fraud, vagabondage, avoidance of military service, etc. (p. 176).

#### JEWISH PARALLELS TO CARDINAL HLOND'S ATTITUDES ABOUT JEWISH ATHEISM

Finally, Cardinal Hlond's moralisms fit the context of his times, which included comparable ones among Jews. Hafets Hayim, the revered Torah sage, decried the emigration of Jews to the USA, which he called "a den of modern iniquities." (p. 127). Rebbe Hayim Eleazar Shapira, even after visiting Palestine, denounced Zionism as Satanic. (p. 130). Shapira also denounced admixtures of secular learning in Jewish schools, citing the "defiling of children's minds and hearts with foolishness that leads to levity and heresy." (p. 56). Rabbi M. Rabinowitz of Szydlow, writing on behalf of parents and the Jewish community, requested assistance from the Polish authorities in dealing with "the impudence of the young" and the "corruption of the youth" by Hehalutz (Labor Zionist Movement)(p. 331, 485). Nor were such attitudes limited to "backwards" eastern Europe. A 1936 Belgian Agudist publication excoriated the custom of young Jews moving to the big cities, as this allows "their lowest instincts to dominate them" and to "throw away their few years of youth on the momentary gleam of over-extended 'pleasure'". (p. 88). Many Orthodox Jews, including in Germany, the birthplace of Reform Judaism, opposed all but the most superficial manifestations of modernity. (pp. 128-129).

### **Poland Rapidly Defeated (1939): Jewish Complicity**

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**My Name Is Million: The Experiences of an Englishwoman in Poland**  
 (Author, Unknown) 1940 ***Eyewitness Englishwoman to the 1939 War, Good Polish-Lithuanian Relations, and Jewish***

***Disloyalty to Poland in 1939*** This book, originally published in 1940 by an anonymous Englishwoman who was married to a Pole, should not be confused two other books bearing the same title--A 1942 work by the famous Polish writer Adam Mickiewicz, and a 1978 book by W. S. Kuniczak.

**THE 1939 WAR** The Englishwoman describes, in detail, the Polish mobilization to resist the German invasion, the absence of rain which prevented the bogging down of the German panzer columns, the Polish rejoicing when England (and France) professedly joined the war as Polish allies, the expected but not forthcoming British-French attack on Germany, the relentless advance and overpowering superiority of the German forces, etc. She was yet another eyewitness to the Luftwaffe's bombing and strafing of defenseless Polish civilians. (e. g., p. 117). Then the Soviet stab in the back came, which prevented a final Polish stand against the Germans in the Pripet Marshes (p. 190), and sealed yet another Partition of Poland. The Englishwoman's travels from Warsaw eastward took her to the soon-to-be Soviet-occupied zone. She stayed in Wilno [Vilnius], and traveled through Lithuania, Latvia, and Estonia before fleeing westward, getting caught by the Gestapo, released from a German port, and ending up in England.

**GOOD LITHUANIAN-POLISH RELATIONS** For a time, the author associated with Lithuanians. Whatever grudge they had for Poles stemming from 1918-1939 Wilno-in-Poland was barely evident. The Lithuanians generally expressed friendship towards Poles, and even helped Polish Army remnants to hide so that they could flee the occupation zones and fight elsewhere in exile. (pp. 239-250).

**1939 JEWISH DISLOYALTY TO POLAND: ZYDOKOMUNA UNFLINCHINGLY CONDEMNED** The Zydokomuna (Judeo-Bolshevism) has long divided Jews and Poles, and is seldom faced squarely even today. This Englishwoman describes her observations, which for this reason cannot be dismissed as Polish anti-Semitic imagination. Also, the Zydokomuna's obvious enmity towards Poles and Poland negates the common exculpation that the Zydokomuna was merely a manifestation of Jewish gratitude to the Soviets for not having ended up in the hands of the Nazis. The eyewitness Englishwoman has strong words as she writes: "As a class, the Jews went over wholesale to the Bolsheviks. In Wilno and elsewhere the worst type of Jew turned informer overnight. Thousands of the same Jews who had counted on the Polish Army to save them from Hitler arrived as refugees from the German occupation and

proceeded to sell the Poles to the Russian occupation like hot cakes. Even the G.P.U. [Soviet secret police] agents whom they guided from house to house expressed contempt for these self-appointed jackals." (pp. 245-246). The effects of the Jewish-Soviet collaboration, on Poles, were unambiguous. She comments: "Nevertheless, the truth remains that within the Russian Occupation the patriot's worst enemy at this time was his Jewish fellow citizen...Four or five long trains of prisoners left every day for Russia." (p. 246). The Englishwoman herself avoided denunciation, arrest, and deportation by the Soviets because Jewish homes were not searched, and she had been housed by a benevolent Jewish individual.

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**The Mass Deportation of Poles to Siberia: A Historical Narrative Based on the Written Testimony of the Polish Siberian Survivors**

Carolan, Michael

2009

***Includes Eyewitness Accounts of Jewish-Soviet Collaboration against Poles, Does Not Minimize the Number of Polish Deportees***

This work consists of dozens of 2-4 page testimonies of Poles who lived in the Soviet-annexed Kresy (Poland's pre-WWII eastern half), and who were deported in 1940-1941 as "enemies of the people" by the Soviet Communist authorities and NKVD. The testimonies touch on prewar life and the start of WWII in 1939, the early Soviet occupation, the fateful night of arrest and deportation, and long trip to the Gulags, the unspeakable living and working conditions there, the many deaths in the Gulags, the "amnesty" caused by Nazi Germany attacking its erstwhile Soviet ally in June 1941, the freed surviving remnants of the Gulags gathering in the southern USSR, the participation in the Battle of Monte Cassino, and the post-WWII life in various countries (especially the USA).

THE FEAR-OF-NAZIS CANNED EXCULPATION FOR THE ZYDOKOMUNA FAILS

Jewish support for the Soviets is often excused as an expression of gratitude for not falling into the hands of the Nazis. This does not hold, as evidenced by the fact that active Jewish collaboration went much deeper than that. It continued long, long after the Red Army had first occupied the Kresy. ACTIVE JEWISH DISLOYALTY TO POLAND IN 1939 Jewish-Soviet collaboration was an overtly anti-Polish act, as evidenced by Jewish militias

actively participating in the mass arrests of Poles and their deportation to Siberia. (pp. 99-100, 128-129, 188, 314, 353). These are eyewitness testimonies, not anti-Semitic fantasies. One particularly odious aspect of Jewish-Soviet collaboration was the active participation of Jewish acquaintances in the denunciation of Poles and in their arrests (e. g., p. 314), as well as the profanation of Christian symbols by Jewish militiamen. (p. 100). Of course, these examples are only those which the authors chose to mention, and do not include the covert forms of Jewish denunciation of prominent Poles to the Soviets, not noticed by the Polish victims.

#### THE NUMBER OF 1939-1941 POLISH DEPORTEES TO THE INTERIOR OF THE USSR STANDS AT 1 MILLION OR MORE

Recently, Russian revisionists (and western historians uncritically copying them) have tried to degrade the number of Poles deported to Siberia to less than 400,000. These new figures are based on an assumed 25 deportees per railroad car. In reality, the number of deportees per car were 30-40 (p. 101), 40 (p. 364), 50 (p. 77), 50 (p. 285), and 65 (p. 315).

YURI GAGARIN This book contains an assortment of interesting information. For instance, one of the later deportees lived in Lublin, Poland, a block away from Princess Gagarina. The latter was supposed to be an aunt of cosmonaut Yuri Gagarin, the first man in space. (p. 35).

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**Kresy W Krwi** Cygan, Wiktor Krzysztof 2012 **September-October 1939: Nazi Germany Attacks Poland; the Soviet Union Stabs Poland in the Back, and Then Jewish Irredentists Came Out of the Woodwork**

THE KRESY (EASTERN BORDERLANDS) IN BLOOD: THE DEFENSE OF NORTHEASTERN POLAND IN SEPTEMBER 1939, is the title of this English-language book. (Review based on 2006 edition). This work gives details on the battles that Polish forces fought against the Soviet invaders. This occurred while Polish forces were fighting against the German invaders of western and central Poland. This book gives many details on combat operations, notably that in the defense of Wilno (Vilnius) and Grodno. Although the Soviets officially admit the loss of only 314 killed and 845 wounded in their conquest of the Kresy, there is another Russian

source that acknowledges that these figures are understated. (p. 215).

#### NAZI GERMANY AND THE SOVIET UNION WERE ALLIES

One unusual aspect of this book is its inclusion of many photographs—including ones that seldom appear even in books on this subject. One of them (p. 198) shows Soviet and German soldiers meeting, and drinking, to celebrate their joint conquest and division of Poland. [This is strikingly reminiscent of the famous WWII photo, from April 1945, that shows Soviet and American soldiers meeting, and drinking, at Torgau on the Elbe, to celebrate their joint defeat and division of Nazi Germany.] This graphically helps the reader remember the fact that the Communists and Nazis were in alliance, and that it was only the Nazi German attack, in June 1941, on its erstwhile Soviet ally, that put the USSR into the Allied camp.

#### JEWISH DISLOYALTY TO POLAND IN 1939

Nowadays, Polish sufferings in WWII are all but forgotten, and the focus is almost entirely on the “Nazi” persecution of Jews. The earlier Jewish-Soviet collaboration against Poles, sometimes called the *Zydokomuna*, if not omitted, is minimized, or rationalized. The remainder of my review focuses on this long-neglected matter. Historian Tomasz Strzembosz had identified a portion of this work that elaborates on the local Jewish fifth-column activity on behalf of, and with, the invading Soviet Communist forces, and I wish to make this information available to the general reader. [Strzembosz had identified various such locations in other scholarly works. For example, please read, the detailed English-language Peczkis review of: *Wojna polsko-sowiecka 1939: Tło polityczne, prawnomiedzynarodowe i psychologiczne--Agresja sowiecka i polska obrona--Sowieckie zbrodnie wojenne i ... ukraińskie (Polish and English Edition)*.] However, Strzembosz had cited the 1990 edition. This 2006 edition identifies some more examples, which I discuss in the remaining paragraphs of this review.

#### EXTENSIVE JEWISH IRREDENTIST ACTIVITY AGAINST POLAND

There is no way that the Jewish-Soviet collaboration can be belittled. Thus, for example, the combat encounters of Polish military forces with fifth columnists were deemed serious enough to discuss in official military reports, (including archived information: p. 220), some of which are cited at the bottom of page 144. In addition, the cited works of Gluski and Trejdosiewicz (p. 166) both report that, a Polish force near the Niemen River, and on its way to Grodno, had a combat encounter with local Communists and fifth-columnists, managed to capture 30 of the latter.

Considering the fact that most fifth-columnists get away, and evade capture, this takes on further significance in terms of their probable actual numbers. **JEWISH SEDITION AT SKIDEL, DUBNO, GRODNO, AND OTHER CITIES** The village of Dubno and the town of Skidel were, for a time, occupied by local Bolsheviks and fifth-columnists. (p. 144). News came to Grodno about the actions of these Jewish and Jewish-Byelorussian bands at Skidel, including their arrests of Poles on behalf of the soon-to-arrive Soviet forces. (p. 128). In response, Colonel Abramowicz dispatched a punitive military expedition, led by Captain Pilecki, to deal with the traitors. Either this or some other, Polish units from Grodno then pacified the town of Skidel, including the burning some buildings. (p. 144). Afterwards, the Polish unit led by Wyszowaty was stationed at Skidel, despite being warned that there were heavily armed fifth-columnists still in the nearby forest. (p. 144). The Polish forces decided to defend Skidel against the invading Red Army in order to buy some more time for the defense of the main city of Grodno. Meanwhile, another Polish unit leaving Dubno, the Polish squadron led by Wasilewski, was attacked by fifth-columnists. (p. 144). Much the same happened to a Polish unit near Ostryna. (p. 143). At another location, near Suwalki, Major Korczynski's unit prepared to fight Communist fifth-columnists upon being informed of their existence. (p. 129). At still another location, near Pyszki, a unit of Polish police drove off an attack by fifth-columnists. (pp. 142-143). Perhaps the most interesting part of this book deals with the preparations for the defense of Grodno. (pp. 127-128). Author Cygan confirms the fact that local fifth-columnists acquired weapons, and began to direct sniper fire at main thoroughfares. Additional fire was also directed from rooftops, killing some Polish soldiers. The Polish forces regained control, but were unable to capture the fifth-columnists.

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### **Alliance For Murder: The Nazi-Ukrainian Nationalist Partnership**

Sabrin, B.F. 1991 **1939 Zydokomuna. Impending Nazi**

**Extermination of Slavs** Most of this work rests upon Jewish eyewitness testimonies, not Soviet documents. Contrary to the title, Ukrainian-Nazi collaboration is a secondary issue. The main topic is the

fate of the Jews of Tarnopol (Ternopil) and Trembowla (Terebovlia). Some were gassed at Belzec, others were locally shot; a few hid. Excepting those who had been in the USSR, less than 1% of the Jews of those two cities survived the Holocaust. (p. 34, 154). Nor is this a bash-Ukrainians work, as there is frequent mention of gentile (including Ukrainian) rescuers of Jews. Elaboration is made of a Jew-rescuing Polish-Ukrainian family (p. 110, 119-120), and of various Polish rescuers. (p. 27, 208, 219), including the Polish Underground. (p. 128). NOT ONLY THE JEWS: SLAVS WERE ALSO

TO BE EXTERMINATED Author Sabrin is perceptive in realizing that the "resettlement" provisions of GENERALPLAN OST shouldn't be taken literally. It called for the eventual extermination of at least 120-140 million Slavs. (pp. 12-13). INTERNATIONAL JEWRY'S

INDIFFERENCE, AND JEWISH-NAZI COLLABORATION "World Jewry" is fingered for its silence during the Holocaust (p. 33), and the JUDENRAT are described as institutions whose originally-benevolent members were replaced by entirely self-serving ones. (pp. 26-28). Jewish individuals who showed Germans the hidden bunkers (not at gunpoint, as in the Warsaw Ghetto Uprising) are described as scoundrels. (p. 33).

JEWISH-SOVIET COLLABORATION AGAINST POLES AND UKRAINIANS Goldfliess touches on the 1939 Jewish disloyalty to Poland--the Zydokomuna: "When the Soviet army arrived initially, young leftist Jews came out of hiding; those who had left Hashomer Hatzair and those who belonged to the Communist underground movement that had been banned in Poland...They enlisted in the Red Militia and wanted to help the new regime set up an administration in the towns and cities." (p. 45). Notice that these Jewish-Soviet collaborators were not limited to card-carrying Communists: They also included members of mainstream Jewish organizations (Hashomer Hatzair). UKRAINIANS AND THE

SHOAH A quoted 1938 Ukrainian Nationalist newspaper proclaimed a direct correspondence between the OUN, Hitlerism, and fascism (p. 15), while a 1941 one gave direct ideological support to (not merely tactical cooperation with) Hitler. (p. 225). Back in 1932, a Ukrainian newspaper, META, alluded to the genocidal plans of the OUN: "Ukrainian Nationalism must be prepared to employ every means in the struggle...not excluding mass physical extermination, even if millions of human beings, physical entities, are its victims." (p. 231). The OUN militias killed many Jews and Poles, on their own soon after the 1941 German invasion, and

subsequently in collaboration with the Germans. (e. g., pp. 219-222). The OUN-UPA genocide of rural Poles came later. (pp. 138-139). The presence of Jewish physicians in the UPA has been cited as proof that it wasn't anti-Semitic. Actually, Jewish doctors were recruited because there was a shortage of doctors, and, with few exceptions, they were all later murdered. (p. 34, 119, 139).

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**The Holocaust Of Volhynian Jews: 1941-44** Spector, Shmuel

1990 ***Rare 1939 Zydokomuna Candor. OUN-UPA Genocide***

***of Poles. ARMIA KRAJOWA Welcomed Jews*** This scholarly work was written by a Jewish author. It first describes the prewar life of Jews, and then focuses on the Soviet invasion of Wolyn (Volyn). Spector is candid about the Zydokomuna (Judeo-Bolshevism) and its overt anti-Polish policies: "The Communists, Jews among them, welcomed the Soviets with joy. They didn't waste time in joining the local civil militias and setting up a provisory administrative apparatus. The militias helped the new rulers to disarm Polish policemen and officials and placed them under arrests. These actions aroused the wrath of the Polish public." (p. 24). Obviously, this treacherous conduct went far beyond the presumed "Jewish gratitude to the Soviets for not falling into the hands of the Nazis"! **THOSE MID-1941 POGROMS OF JEWS** Then Nazi Germany attacked its erstwhile Soviet ally June 1941). Just as significant is what the book does NOT say. In contrast to the anti-Polish stereotypes of much popular-level Holocaust material, the book makes it clear that, with one alleged exception, pogroms of Jews conducted in 1941 (on the heels of the invading German army) were conducted by Ukrainians and not Poles. (pp. 66-67).

**THE HOLOCAUST BY BULLETS** This book details the genocidal work of German Nazis and their many Ukrainian collaborators in the mass murder of Volhynia's (Wolyn's) Jews. The scale of Ukrainian collaboration with the Nazis was staggering. In fact, the local Germans were outnumbered 10:1 by Ukrainian collaborationist police. Based on a German source, there were 15,370 Ukrainian police serving the Germans, and that only in the Volyn-Podolia region. (p. 175). Owing to the fact that the local Ukrainian population of this area was only in the few millions, this



amounted to a very high rate of collaboration. THE OUN-UPA GENOCIDE OF POLES This work conspicuously refrains from the usual purely Judeocentric approach to the Holocaust. Spector discusses the systematic genocide of at least 40,000 innocent Volhynian Polish civilians by Ukrainian fascist nationalist forces (first the Ukrainian collaborationist police, and then the OUN-UPA--the so-called Ukrainian Insurgent Army, whose slogan was "First the Jews, then the Poles"). (Other sources give considerably higher figures for the murdered Poles).

THE ARMIA KRAJOWA WELCOMES JEWS In contrast to the usual unsubstantiated sweeping accusations of the AK (the Polish Home Army) killing fugitive Jews, Spector makes it clear that such instances were rare (even if one assumes that they were unjustified by such things as Jewish robberies and murders of Polish villagers, etc.). Spector pointedly asserts that there were NO massacres of Jews conducted by the AK. To the contrary, Spector estimates that there were 200-300 Jews openly serving in the Volynian branch of the Polish Home Army (AK)(p. 268). He even nullifies his own argument about the relative infrequency of such participation by acknowledging what Poles have been saying all along--that relatively few Jews had sufficient military training (p. 285) to make them desirable volunteers in guerrilla forces. Spector also spends considerable time in discussing how Poles frequently helped Jews.

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**Wojna Polsko Sowiecka 1939 Roku** Szawlowski, Richard 1986

***Polish Combat in the 1939 Nazi-Soviet Conquest of Poland.***

***Massive Jewish-Soviet Collaboration*** This detailed, two-volume Polish-language scholarly work, THE POLISH-SOVIET WAR OF 1939. It has a significant English-language summary. (Volume 2, pp. 265-270). Besides describing the battles in considerable detail, this work, authored by Ryszard Szawlowski ("Karol Liszewski" when Poland was under the Communist yoke) includes reprints of archival documents, as well as maps showing the areas of major combat. SUMMARY OF EVENTS The USSR and Nazi Germany were in a pact for the joint conquest and rule of Poland. [Only later, in June 1941, did the Soviet Union become a member of the Allied forces when Nazi Germany invaded its erstwhile Soviet ally.] Unlike

the 1939 Nazi German blitzkrieg of western Poland, the near-simultaneous Soviet invasion of eastern Poland is barely known in the West. We even hear such egregious statements as, "Stalin was the greater victor than Hitler, because he hardly fired a shot." In actuality, Polish military forces, though already weakened by two weeks of fighting against the vastly more powerful German invaders, offered significant resistance to the invading Red Army. Far from being a cakewalk for the Soviets, the invading Red Army suffered as many as 7,000-10,000 casualties, of which 2,500-3,000 were fatalities. (pp. 269-270).

FACING UP TO THE MYTH OF THE MYTH OF THE ZYDOKOMUNA      Nowadays, Polish sufferings in WWII are all but forgotten, and the focus is almost entirely on the Nazi German persecution of Jews. The earlier Jewish-Soviet collaboration against Poles, sometimes called the Zydokomuna, if not omitted, is minimalized, or rationalized. The remainder of my review focuses on this long-neglected matter.

JEWISH DISLOYALTY TO POLAND IN 1939: MASSIVE JEWISH-SOVIET COLLABORATION      Historian

Tomasz Strzembosz had identified a number of places in this work that elaborate on the local Jewish fifth-column activity on behalf of, and with, the invading Soviet Communist forces, and I wish to make this information available to the general reader. Strzembosz had identified various such locations in other scholarly works. For example, please read, the detailed English-language Peczkis review of: *Polacy i bialorusini w zaborze sowieckim: Stosunki polsko-bialoruskie na ziemiach polnocno-wschodnich II Rzeczypospolitej pod okupacja sowiecka 1939-1941 (Historia najnowsza)* (Polish Edition). Let us now consider some instances of Jewish-Soviet collaboration documented in this work. These are clearly eyewitness and authoritative, professional reports, and not, as some critics claim, anti-Semitic imaginations or generalizations. Moreover, the consistency of the reports (especially in terms of impossible-to-collude specifics, and coming from different individuals writing independently) points to their veracity. It is also obvious that the Jewish-Soviet collaboration was not, as often rationalized, some kind of reflexive impulse of gratitude to the Soviets for not falling in Nazi hands. It was a premeditated, ongoing, overt act of enmity against Poles and Poland. Brunon Hlebowicz, a teacher at Grodno and a participant in its defense, mentions the Jewish-Communist rebellion. The rebels fired at the police, at the Polish soldiers, at various individuals, etc. This took place at such locations as Grodno, Ostrya, Jezioro, and

Indura, before the Polish Army suppressed the fifth-column activities. (Vol. 2, p. 58). The written testimony of Brigadier General Wacław Przezdziecki, who was the leader of the defense of the Wolkowysk region, is instructive. While ordering troop movements around Grodno, General Przezdziecki noted how one of the armed units had a combat encounter with fifth-columnists at Jeziory, cleaning them up, and had similar experiences at Wiszowaty near Skidel, and then at Grodno itself. (Vol. 2, p. 44). Colonel Adamowicz (Vol. 1, p. 129) also mentioned the Communist rebellion at Skidel. Second Lieutenant Janusz Wielhorski was an eyewitness to the earlier-started destruction, by Polish forces, of the nest of Jewish fifth-columnists at Ostryna. While on a night march with his forces in the Ostryna-Skidel area, he saw the glow of fires and heard the sounds of explosions. Arriving at the site of the events, he heard and saw the cannonade of explosions caused by the earlier torching of the Jewish shops in which ammunition had been stored. (Vol. 1, p. 98). Now consider the eyewitness testimony of onetime student Sławomir Weraksa, a defender of Grodno. He wrote about the departure of a Polish expedition to deal with the militant Jewish collaborators at Skidel. These diversionists had reportedly killed many Polish refugees fleeing from the encroaching Red Army. (Vol. 2, pp. 52-53). The testimony of Grażyna Lipińska of Grodno, then a director of several vocational schools, is fascinating. She describes the mobilization order, voiced over a megaphone at Batory Square. Among other matters, it cautions the dispensing of stored weaponry, because certain Jews have donned Communist armbands, and a Polish officer (who later stated that he stupidly had fallen for a trick: Vol. 2, p. 71) had given Jews guns. It also ordered that Jews already in possession of such weaponry return them under penalty of death. The message also states that shootouts between Polish forces and Jews have already taken place during requisition attempts of such weaponry, albeit so far without loss of life or imposition of death sentences. Pointedly, in an obvious allusion to previous Jewish complaints about pogroms, it warns that shootouts will lead to massive Jewish complaints even if as few as two Jews are killed, while nothing will be said about any Poles killed. (Vol. 2, p. 68). Later, after the Red Army had broken through the Polish defenses at Grodno, Lipińska saw Jews coming out of hiding. They greeted the entering Soviet forces with Communist salutes and firm handshakes. (Vol. 2, p. 74). Author Szawlowski (Vol. 1, pp. 106-108), elaborates on Jewish-Soviet

collaboration at several cited locations. This included not only fifth-column activity, but also the formation of Communist militias and the systematic denunciation and arrests, in the service of the Soviet invaders and conquerors, of numerous Poles. This fact is supported by hundreds, if not thousands, of eyewitness accounts.

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### **The Ice Road: An Epic Journey from the Stalinist Labor Camps to**

**Freedom** Waydenfeld, Stefan

2002

**1939 German Terror**

**Bombing. 1939 Zydokomuna. Deportation to Siberia**

This review

is based on the 2010 Aquila Polonica edition. The author of this book grew up in pre-WWII Poland. He came from a well-to-do, assimilated Jewish family, who had Polonized their name (from Weidenfeld to Wajdenfeld (p. 357); subsequently Anglicized to Waydenfeld.) In common with many assimilated Polish Jews, the Waydenfelds were atheists. (p. 404, 406).

[This recounts Cardinal Hlond's much-maligned 1936 "Jews are freethinkers" statement.]

#### **GENERAL INTRODUCTION**

This work

has many aids for the reader who is not familiar with the events described here. A map shows all the peregrinations of the author, who ended up in England. A short history of the relevant time period is provided in the back of the book. The author clarifies some issues in a published interview at the end of the book. There are also photos of the released Poles. **WARNING:** The pictures show emaciated humans and animals, often with thin legs and with ribs plainly showing. This may be upsetting to sensitive readers.

#### **1939 GERMAN TERROR BOMBING**

Waydenfeld describes

the Polish preparations of war and the savagery of the 1939 German attack. In common with many other authors, he describes a personal experience in which he was part of a fleeing mass of Polish civilians subject to systematic terror bombing and strafing by the Luftwaffe. (pp. 26-27).

After the attack, he witnessed many people and farm animals wounded and dead.

#### **THE 1939 ZYDOKOMUNA: JEWISH DISLOYALTY TO POLAND**

The Soviets conquered eastern Poland. Jewish-Soviet collaboration followed. Waydenfeld describes Jews as forming the majority of a local-town crowd cheering the arriving Red Army (p. 36), as well as the fact that 2 of 3 of the NKVD officers later interrogating him were Jewish. (p.

<b>From Oswiecim to Auschwitz: Poland Revisited</b>	Weiss, Moshe
1994	<i>Includes an Example of Jewish-German</i>
<b><i>Collaboration, Against Poland, in the 1939 War</i></b>	Much has been
	written about some Poles who, during the Nazi German occupation, had

served the Germans at the expense of the Jews (the "Polish complicity in the Holocaust" meme). However, it is also a little-known fact that some Jews had earlier curried favor with the German invaders of Poland in 1939. This book provides one such example of Jewish disloyalty to Poland.

#### AID AND COMFORT TO THE GERMAN ENEMY ON THE VERY FIRST DAY OF WWII

Author Moshe Weiss writes, "Before candle lighting, on Friday, September 1, 1939, the day Germany invaded Poland, two Oswiecim Jews, the wealthy businessman Leo 'Eliezer' Shenker and a companion, heard a plane crash into a field near Shenker's villa. From their flattened position to escape the bombing, they watched in amazement as a man attached to what seemed like a giant umbrella floating to the ground and struggled to disentangle himself from the ropes that harnessed him to his strange contraption. The man was wounded and bleeding, and the two Jews ran to his aid and carried him to a nearby house. He was a German pilot whose plane had been shot down by Polish anti-aircraft guns. His co-pilot had been killed in the attack. The surviving pilot's leg and several teeth were broken. The Jews tended the wounded man and **DID NOT INFORM THE POLISH AUTHORITIES OF HIS PRESENCE**. When the Germans entered Oswiecim on the third of September, the Jews led them to the wounded man, who, it turned out, was an important Nazi officer. While the Nazis could not really understand why the Jews had gone to so much trouble to save a German life, they were nevertheless grateful. Leo Shenker, a leader of the Oswiecim Jewish community, became friendly with the wounded Nazi officer, and as a result of this connection was in a position to gain many favors for the Jews." (p. 156; Emphasis added). Clearly, this was not merely an expression of compassion for a wounded soldier. It was the deliberate concealment of an enemy soldier during wartime, done for opportunistic reasons. [This, and many other incidents of the same nature, commonly made Poles think of Jews as ones having ephemeral loyalties, and prone to switch their allegiances to whoever was ruling over Poland at the time.]

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**Polacy i Białorusini W Zaborze Sowieckim** Wierzbicki, Marek 2007

***Systematic Jewish Disloyalty to Poland in the 1939 German-Soviet Conquest of Poland: Outstanding Research*** POLES

AND BYELORUSSIANS UNDER SOVIET CAPTIVITY: POLISH-BYELORUSSIAN RELATIONS IN THE NORTHEASTERN TERRITORIES OF THE SECOND REPUBLIC UNDER SOVIET OCCUPATION 1939-

1941, is the title of this scholarly Polish-language book. Owing to the fact that the issues raised tend to be the subject of denials, minimalizations, and rationalizations, and this book has specific eyewitness information, I focus my review entirely on WWII-era Jewish Communism, which is part of what is sometimes called the Zydokomuna. THE ZYDOKOMUNA WAS VERY REAL AND SUBSTANTIVE Perusal of this book quickly

dispels the myth that the Zydokomuna was some kind of anti-Semitic gloss (as claimed by Jan T. Gross and his followers), or marginal phenomenon.

In fact, the late historian Tomasz Strzembosz had identified fifteen locations, discussed in this book, in which significant visible Jewish-Soviet and Jewish-Byelorussian-Soviet collaboration is known to have occurred. These include: Antopol in Polesie [Polesia] (p. 92), Dereczyn (p.163), Drohiczyn in Polesie [Polesia] (pp. 175-176), Dubno (p. 143), Grodno (pp. 63-64, 132-134, 135, 202), Horodec (pp. 92, 176), Jeziory (pp. 139-142, 171, 178, 208), Lunna (pp. 137, 198, 205), Motol (pp. 92-93, 179), Ostryna (p. 139, 171, 178, 205, 208), Skidel (pp. 77-78, 133, 135-137, 171, 201, 208), Wielka Brzostowica (pp. 66, 70, 72, 76, 137-138), Wiercieliszki (p. 137), Wolkowysk (p. 148), and Zelwa (pp. 147-148, 178).

ZYDOKOMUNA WAS PREMEDITATED, WILLFUL, AND SUSTAINED Those Jews who cheered the arrival of the Red Army were Communized Jews (p. 48), and not, as often exculpated, people in desperate fear of the Nazis. [In fact, Poland's Jews in general were not then particularly afraid of the Nazis, as evidenced, for example, by those Jews who later voluntarily relocated, or attempted to relocate, from Soviet-occupied Poland to Nazi German-occupied Poland.] As this work makes clear, Jewish-Soviet collaboration was not some kind of reactive behavior against the Nazis: It was an unvarnished act of militant enmity against Poles and Poland, with much of it planned well before the war. The Soviets, for their part, were repeating many of the behind-the-lines diversionary

tactics that they had used against Poles in the 1920 Bolshevik War. (p. 192). The WWII Jewish betrayal of Poland tended to be bolder and more open in those locations where there were many Jews. In the Grodno area at least, according to Officer Kazimierz Kardaszewicz of the Border Defense Corps, the local Lithuanians acted with reserve upon news of the Soviet invasion, while Byelorussians and especially Jews threw their support largely to the Soviets. (p. 143).

#### SOME SPECIFIC LOCATIONS OF JEWISH-SOVIET COLLABORATION AT POLAND'S EXPENSE

In this review, I analyze some of the collaborationist incidents brought to attention by historian Strzembosz. Let us first focus on the town of Skidel [Bialostok region], and consider the events--which are corroborated by both Polish and Soviet sources. (pp. 136-137). On September 18, 1939, the day after the USSR had stabbed Poland in the back by invading her in support of the ongoing Nazi German conquest proceeding further west, Byelorussian and Jewish Communists began fifth column activity. They seized control of the town, arrested and disarmed Polish soldiers and functionaries, and formed a revolutionary committee. A Polish counter-attack, directed by R. Wiszowaty, led to the burning of some of the buildings [likely misrepresented in Jewish accounts as a "Polish pogrom"], successfully drove out the armed traitors, and freed the captive Poles. Two days later, Wiszowaty's unit engaged in temporarily successful combat against the encroaching Red Army, during which time it was subject to fire from the Jewish-Byelorussian fifth columnists. The Poles shot all those male traitors captured with weapon in hand. At Dereczyn [Nowogrodek region], a group of Jewish fifth columnists opened fire on the nearby Polish Slonim Volunteer Battalion. During the combat encounter, in which the armed traitors were driven off, some buildings were burned (hence another "pogrom".) One of the soldiers in the Battalion, Jan Bienkiewicz, later identified the attackers as young, local Jews. (p. 163). In surrounding areas, the fifth columnists engaged in robberies and murders of Poles. In the Bialostok region, near the towns of Zaniemensk and Grodno, Polish forces experienced gunfire from armed bands. The Poles pursued the attackers to Grodno, and drove them out. While some buildings burned [yet another "pogrom"], there were explosions of the ammunition stored by the insurgents. (p. 143). A very similar set of events took place near and at the town of Ostryń, (p. 139). In the Brzostowica Mala area of the Grodno region, Communist bands, consisting of Jews and



Byelorussians, massacred many Poles. The victims included postal workers, teachers, nobility, the mayor, etc. (p. 70). [Subsequent investigation by the IPN (Institute of National Remembrance) has underscored the nature of the Brzostowica Mala massacre and its targeting of prominent Poles. By some estimates, 50 Poles were murdered by Jews and Byelorussians.] At Wielka Brzostowica, a group of Jewish Communists had formed a cell, supported by the Soviets since before the war. Its members, some identified by name, conducted a local insurgency on behalf of the Red Army. (p. 76). In Motol in the Polesie (Polesia) region, Poles were a minority, and the Soviets had been engaging in Communist agitation even before the war. No sooner had the USSR attacked Poland than the Jews at Motol took over the town and began a campaign of mass murder of Poles. (p. 179). At Zelwa near Wolkowysk [Bialostok region], a band of mostly-Jewish locals formed a revolutionary committee a day before the arrival of the invading Soviet forces. As remembered by eyewitness Henryk Szumski, these Jews terrorized the Polish population, and disarmed Polish soldiers and then shot them. (p. 147). At Wolkowysk itself, the entered Red Army allowed local Byelorussian and Jewish Communists (who were identified by an eyewitness by name: pp. 89-90), a free reign of terror for four days. The turncoats engaged in mass arrests of locally prominent Poles, and then murdered some of them.

ZYDOKOMUNA CONTINUED LONG, LONG AFTER THE EXCULPATED "JEWISH GRATITUDE FOR NOT FALLING INTO NAZI HANDS" In March 1940, which was many months after the Nazi-Communist (German-Soviet) conquest of Poland, Jews remained a very disproportionate amount of functionaries in the Communist militia. These functionaries, in the Bialostok area, apportioned by nationality, were: 1,071 Byelorussians, 352 Russians, 188 Jews, 70 Poles, 32 Ukrainians, and 1 Tatar. (p. 240). The Byelorussian abundance reflects the local population, and the Russians are outsiders. Jews outnumber Poles nearly 3:1 even though there were far fewer local Jews than Poles. The extreme rarity of Tatars reflects their relatively small numbers in the local population, but probably also their long-noted unswerving loyalty to Poland.

## Jews and the Forced Communization of Poland (1944-on)

### **The Fatal Embrace: Jews and the State**

Ginsberg, Benjamin

1993

***Significance of the Zydokomuna in the USSR and in the Soviet-Imposed Communist Puppet Governments of Eastern Europe.***

Jewish author Ginsberg advances the notion that the Jewish-state embrace, designed to ameliorate the effects of anti-Semitism, has, paradoxically, exacerbated the latter: "Thus, over the past several centuries, Jews have played important roles in the construction of absolutist, liberal, and socialist states as well as major parts in movements seeking to reform or supplant regimes to which they were unable to obtain access. Jews have traditionally offered their services to the state in exchange for the regime's guarantee of security and opportunity. Ironically, however, precisely this relationship between Jews and the state has often sparked organized anti-Semitic attacks." (p. 57).

DO NOT  
SINGLE POLAND OUT FOR LIMITING JEWISH ADMISSIONS TO  
UNIVERSITIES

Considering the attention given to the numerous clausus in certain 1930's Polish universities, one may be surprised to learn of the existence of quotas limiting Jewish enrollment in American universities (pp. 96-99), sometimes as recently as the early 1960's (p. 2).

JEWS AND THE "SEPARATION OF CHURCH AND STATE"

We are not dealing with the promotion of atheism per se. Ginsberg discusses the Jewish prominence in the ACLU (pp. 1-2, 100-101), including the deliberate use of gentile plaintiffs attorneys, done in order to avert an anti-Semitic backlash in the successful public school prayer opposition lawsuit [ENGEL V. VITALE (1962)].

HELPING MAKE  
THE GERMAN EMPIRE A REALITY

Jews played major roles in assisting the Hohenzollern rulers (p. 17), and in events leading to the unification of the German state under Bismarck (p. 18). No wonder that subjugated Poles commonly thought of Jews as their co-oppressors!

ZYDOKOMUNA WAS REAL AND WAS NO SMALL THING

Ginsberg is exceptionally forthright about the extent and significance of the Zydokomuna (Jewish Communism). Beginning with Soviet Communism, he writes: "As we saw earlier, in the aftermath of the

Bolshevik revolution, Jews played an extremely prominent role in the Soviet regime." (p. 53). "Three of the six members of Lenin's first Politburo--Trotsky, Kamenev, and Zinoviev--were of Jewish origin...If the distinctive contribution of Jews to the absolutist state was in the realm of finance, and their singular role in liberal regimes was the mobilization of opinion, the special contribution of the Jews to the Bolshevik state involved the organization of coercion...During the 1920's and 1930's, Jews were a major element in the secret police and other Soviet security forces...Jews were also important in the Red Army...Another domain in which Jews were particularly visible was the Soviet cultural and propaganda apparatus." (pp. 30-31). He adds that, "In twentieth-century Russia, Jews commanded powerful instruments of terror and repression." (p. 57). Finally, "During the Second World War, Jews played prominent roles in the Soviet government, particularly in the realms of propaganda and foreign relations." (p. 54).

#### THE ZYDOKOMUNA AND THE 1944-ON SOVIET SUBJUGATION OF POLAND

Later, the Zydokomuna admittedly became an important factor in the Soviet imposition of Communism upon Eastern Europe. Ginsberg comments: "A third area in which Jews played a particularly noteworthy role was the governance of the Soviet Union's Eastern European satellites after World War II. Indigenous Jewish Communists provided the Soviets with a useful leadership cadre in...Poland..." (p. 32). This can be generalized: "As indicated above, in the aftermath of World War II, Jews played major roles in the puppet governments established by the Soviets in Czechoslovakia, Poland, East Germany, Hungary, and Romania." (p. 55).

#### ATTEMPTING TO SHIFT THE BLAME, FOR JEWISH CRIMES, TO THE POLES

Ginsberg assesses the geopolitical fallout stemming from the actions of the Eastern European Zydokomuna: "This prominent Jewish presence allowed nationalist and religious forces to use anti-Semitic appeals to mobilize popular opposition to Communist rule in these nations." (p. 55). As an example of this, Ginsberg cites Polish Cardinal Hlond's statement that figured the Zydokomuna as a provocation leading to the Kielce Pogrom. Ginsberg's exculpatory reasoning is nonsensical. Soviet hegemony and Communism were almost universally hated by Poles, so there was no reason to mobilize public opposition against it, much less to pick on the "poor Jews" to make it happen! Second, by choosing to help the Soviets torture and murder tens of thousands of Poles, the Zydokomuna had

already freely practiced hatred--against Poles. There was no need for Polish "national and religious" forces to unleash the hatred that the Zydokomuna had already so freely and deservedly unleashed. Finally, those Jews who served the Soviets were well aware of the fact that their conduct would reflect upon Jews as a whole, but they chose to do so anyway. And now they are trying to escape the consequences of their actions.

**MORE CANNED EXCULPATIONS FOR THE ZYDOKOMUNA** By way of introduction, the "we had it bad" and "we were shafted" are the oldest stock excuses in the book. Recall that the Germans amply used these excuses to justify their support of Hitler and his crimes. In common with many authors, Benjamin Ginsberg attributes the Jewish over-involvement in Communism to the injustices that Jews had experienced in non-Communist societies (p. 28). But many other peoples (e. g., the Poles) were also downtrodden, yet they never supported Communism to any appreciable extent (a few Dzerzhinskys notwithstanding). And what about the fact that the average Jew was better off than the average Pole and average Russian? So Ginsberg's exculpation falls rather flat. There is also a selective indignation about injustices. Ironical to complaints about anti-Semitism, Ginsberg describes how, in the 1930's, Jews constituted about 500,000 of the ten million victims of Stalin's purges, including the majority of the politically most prominent victims (p. 53). Yet the Zydokomuna persisted! Ginsberg fails to answer the following question: If it was injustices that had driven Jews to Communism, then why didn't Communist injustices, especially those against Jews, drive Jews AWAY from Communism--by the 1930s at the latest?

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**Them: Stalin's Polish Puppets** Toranska, Teresa 1985

***The Zydokomuna Was Unambiguously Real and Relevant*** This book is eye-opening in certain respects. It serves to debunk the myth of the myth of the Zydokomuna. **JEWISH COMMUNISTS SAY: "THERE ARE TOO MANY LEADING JEWISH COMMUNISTS!"** "While some commentators have tried to minimize the fact or at least significance of the strongly disproportionate Jewish participation in Communism (the Zydokomuna), the top Communists surveyed in this book do not do so. For

example, Roman Werfel, a Communist Jew himself, had this to say about the much-hated Communist terror police, the UB (U. B., or Bezpieka):

"There's one principle you have to stick to in beating, however: Johnny has to be beaten by Johnny, and not by Moshe. I can see now that there were too many Jews in the security services, because we hadn't considered the security services in that light." (p. 109). Jakub Berman, a Jewish Communist also, contrasts the unwillingness of educated Poles to accept Communism with the willingness of a very disproportionate number of Jews to support Communism: "...like Bierut, I was against too large a concentration of Jews in certain institutions; it wasn't the right thing to do and it was a necessary evil that we'd been forced into when we took power, when the Polish intelligentsia was boycotting us." (p. 321) (And why shouldn't they have boycotted a subversive, foreign-imposed movement?). Considering the fact that postwar Polish Jews constituted only 1% of Poland's population, this fact assumes added significance. Ironically, Communists progressively turned against the Zydokomuna, and the various top Communists interviewed in this book lament the growth of open anti-Semitism in the ranks of the Communists. Yet, until about 1968, while it served Jewish interests, Communism was just fine.

#### HISTORICAL INEVITABILITY--AN AGE-OLD LEFTIST RHETORICAL TACTIC

Jakub Berman, who died (in 1984) soon after being interviewed, suggested (p. 354) that Poles are slow to accept realities, and that they would freely accept Communism within 50 or 100 years. How one wishes that Berman had lived another five years! The refusal of older Poles to accept the Communism forced upon them (1944-1989) should serve as an inspiration for modern Poles' refusal to accept the anti-Christian and anti-moral dictates forced upon them by the European Union, the globalists, the cultural Marxists, and the LEWACTWO.

#### COMMUNIST MEMES REPEATED

Anyone with even a cursory familiarity with Communist doublespeak will immediately recognize the time-honored fantasies spoken by the interviewees. We learn that it was really only the Soviet Union that beat Nazi Germany and that, were Poland to leave the Soviet orbit, there would be no Poland at all (or, at best, a Congress Poland). Without a doubt the USA and West Germany would quickly seize the Recovered Territories. We hear the Soviet puppet state rationalized by the fact that "There really is no such thing as a sovereign nation anymore.", and so anything goes. After all, Soviet involvement in Polish politics is

really no different from US involvement in Italian politics (sic)! Another Soviet rationalization for "a friendly Polish government" was the need for protection against a repeat of Pilsudski's "attack" on the USSR in the 1920 Polish-Bolshevik war. Yes, indeed, the Soviet lion of 1944 stood in desperate need of protection from the Polish rabbit! WHY NO

KOLKHOZ IN COMMUNIST-RULED POLAND A number of the top Communists ignore the strong resistance of Polish peasants to collectivization and insist that Poland never adopted Soviet-style collective farming only because it never became a priority for Polish Communists. In fact, the top Polish Communist leaders take credit for the fact that, even during the days of Stalin, Polish Communism never was as harsh as Soviet Communism, or even that of many other eastern European nations.

THE FORCED COMMUNIZATION PROCESS COST MANY TENS OF THOUSANDS OF POLISH LIVES Stefan Staszewski recognized the fact that the imposition of Communism on postwar Poland caused nothing short of a civil war: "But, good Lord, there was nothing to compare with the period of violence, cruelty and lawlessness that Poland experienced in the years 1944-7. Not thousands but tens of thousands of people were killed then, and the official trials that were organized after 1949 were merely an epilogue to the liquidation of the Home Army, of activists of independent parties, and of independent thought in general." (p. 139). [Perhaps, just perhaps, this atmosphere of "violence, cruelty, and lawlessness", if nothing else, had something to do with the 600 postwar Jews killed by Poles in property disputes, the so-called Kielce Pogrom, etc., trumpeted by Jan T. Gross in his widely-publicized book FEAR.]

WOULD THERE BE A POST-WWII POLAND AT ALL—OR ANOTHER SOVIET REPUBLIC? There is some interesting information presented by the interviewees. For instance, Jakub Berman claims (p. 246) that the idea of Poland as the seventeenth Soviet republic had still been propagated as late as the beginning of 1943. Berman also asserts (p. 248) that there never was any chance that the Curzon Line would have been extended in a manner that left Lwow (Lviv, Lvov, Lemberg) on the Polish side of the postwar Polish-Soviet frontier. Edward Ochab had this to say on Chinese attitudes towards Soviet hegemony over Poland: "All I know is what Chou En-lai told us when he came to Poland in 1957. He said they had opposed the Soviet proposal to intervene in Poland

and asserted that the Poles, even if they go astray, should find their own solutions to their own problems." (p. 70).

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**For Our Freedom and Yours: Jewish Labour Bund in Poland 1939-1949**      Blatman, Daniel      2003      ***Revealing: The Bund Wholeheartedly and Openly Supported the Soviet-Imposed Communist Puppet State in Post-WWII Poland***      By way of

introduction, author Daniel Blatman has recently (late 2018) become the newly appointed chief historian of the 'Warsaw Ghetto Museum' in Poland. Ironical to some of the statements he makes in this book, described below, he has been accused by some Jews of now being a "willing tool" of the Polish government! Much of this book is a rehash of the tired, old Jewish accusations against Poland [e. g., about the anti-Semitism of General Anders: (p. 74, 78); and about wartime Polish leaders not appreciating the (presumed) special-ness of what later became known as the Holocaust: (p. 139, 221)]. Blatman freely and uncritically repeats these, although in a manner that is not strident as by most Jewish authors. Unfortunately, Blatman, among other things, uncritically relies on anti-Polish authors such as Yisrael Gutman, David Engel, and Communist Shmuel Krakowski. Even more significant is what Blatman does not say. He paints the Bund an organization striving for good Polish-Jewish relations, and avoids the fact that the Bund did not support the resurrection of the Polish state in 1918. He repeatedly either tiptoes around the fact and magnitude of the Zydokomuna, or repeats the canned, little-thought-out exculpations for the same. The title of this book is itself a cultural misappropriation of a longstanding Polish patriotic slogan. Moreover, it is cynically ironic. Although the author does not put it this way, it soon becomes obvious that the Bund did not identify with Poland's freedom: just the opposite. As had happened so many times before in history, the Jews commonly had sided with Poland's enemies.

POLISH ANTISEMITISM A BIG DEAL:  
THE SOVIET MURDER OF TWO LEADING JEWS (HENRYK ERLICH AND WIKTOR ALTER) IS WINKED AT      Blatman describes how the USSR leadership correctly had calculated that any political damage caused by its murders of Erlich and Alter ("Jewish leaders, men of stature in the

Jewish leadership of interwar Poland": p. 224) would be minimal. He writes, "The Soviet government was not concerned about the waves of protest that the report would generate, and it was right: the protests ebbed several weeks later." (p. 85). Meanwhile, quite a few Jews were more exorcized by accusations of (what else?) alleged anti-Semitism in General Anders' Army (p. 74, 78) and in the Polish Army stationed in Great Britain. (p. 115). Go figure. Now imagine if it had been the Polish government that had slain Henryk Erlich and Wiktor Alter. We would not have heard the end of it! The media would have run nonstop stories about (what else?) Polish anti-Semitism, and about how horrible and nationalistic is Poland. THE

#### BUND EARLY REPEATS COMMUNIST PROPAGANDA ABOUT POLAND'S LEGITIMATE GOVERNMENT

Author Daniel Blatman

goes out of his way to paint the Bund an anti-Communist organization. In doing so, he avoids discussing the previous coziness of the Bund with Communism. Now here is how Blatman discusses the attitudes of the Bund in relation to the Polish government in exile in London (March 1942): "So who is in exile, especially in London? Most of them are representatives of the ANCIEN REGIME...Can one insist that representatives acquire an understanding of the new times that are coming? Are they capable of perceiving that the Polish masses, now fighting the invader in the trenches of the underground, are not struggling for just any Poland but for a democratic Poland, a socialist Poland, a peasants' and workers' Poland?" (p. 58). Notice that this early Bundist characterization of this legitimate Polish government, as a bunch of reactionary has-beens out of step with the "new times" that are coming, is straight out of Communist propaganda, and the memes of professed concern about the fate of the peasant and worker even more so. But wait. It gets even better. THE BUND

#### SINGS THE PRAISES OF THE SOVIET-IMPOSED COMMUNIST PUPPET GOVERNMENT

Fast forward to April 1945. The Bund

continued to show its true colors. It actually repeated and endorsed the Communist newspeak about Poland a "democratic" state. Blatman quotes a resolution, by Bund members in Lublin, that included the following gem, "The committee expresses its gratitude and appreciation to the Soviet Union for its contribution in obliterating German fascism and German, Italian, and Japanese imperialism, and for its contribution toward the creation of a socialist and democratic society in post-liberation Poland." (p. 168). THE BUND ENDORSES THE COMMUNIST ENSLAVEMENT



OF POLAND, AND SMEARS POLAND'S LEGITIMATE GOVERNMENT  
(IN LONDON) TO BOOT

During the first national conference of the Bund in postwar Poland, in June 16-17, 1945, as described by Blatman, the following took place, "The conference...expressed full support for the Polish government in the social and economic reforms that it was planning; and voice its opposition to the Polish government-in-exile in London, which, in view of the committee members, represented the reactionary and anti-Semitic forces in Polish society that were spearheading the campaign of incitement against the Jews." (p. 173).

### **The Very Real Possibilities of a Literal Judeopolonia Over Time**

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**Zydzi w Dziejach Polski** Wysocki, Stanislaw 1995 ***Candor on Jewish Disloyalty to Poland. The Possibility of Judeopolonia Was Very Real: Some Jews Openly Advocated a Judeopolonia***

JEWS IN THE DEALINGS OF POLAND is the title of this Polish language book. It starts with the beginnings of the Jewish religion (according to the JEPD hypothesis) and ends with the Solidarity Movement. This book cites a large number of obscure sources. This means that the author brings to light a good deal of information that would otherwise be generally unknown. Although Wysocki is often critical of Jews, he is even-handed in blaming both Polish and Jewish nationalists for the negative aspects of pre-WWII Polish-Jewish relations. (p. 116).

JEWS

GENERALLY ABANDON POLAND IN FAVOR OF THE FOREIGN  
POWERS RULING OVER HER

During the period after the Partitions when Poland languished under foreign rule, some Jews declared their support for Poland. (e. g., p. 69). Many others, however, threw their support towards the partitioning powers. For example, Rabbi Bloch, a member of the Austrian Parliament, spoke in 1890 of how well Jews had been treated in Poland--before declaring his unswerving support for German-ness. Jaffe, a prominent Poznan-area Jew, made a similar statement in 1901. (p. 88). Nor were these atypical in any way. Poznan-area Jews came out and declared their open support for the Prussians. (p. 69). Warsaw Jew David Fajnjaus, a member of Warsaw's Jewish Historical

Institute, concluded that a large fraction of the local Jewish bourgeoisie was pro-Russian, and that many of these actively support the tsarist authorities in their actions against Poles. (p. 73).

THE JANUARY 1863  
INSURRECTION: WAS POLISH PATRIOT ROMUALD TRAUGUTT  
DENOUNCED TO THE RUSSIANS BY A JEWISH SZMALCOWNIK?

Romuald Traugutt, the leader of the Poles' January 1863 Insurrection, had reportedly been betrayed to the tsarist Russian authorities by a Jew, Arthur Goldman. (p. 72).

THE POTENTIAL OF A VERY  
REAL JUDEOPOLONIA: ADVOCATED BY JEWS THEMSELVES

Judeopolonia had not been some sort of anti-Semitic bogeyman. Far from it. The concept went back to at least the time of Jacob Frank. An 1898 Jewish publication candidly advocated that Jews literally rule over Poles. Jewish personages, among them Rabbi Yitzhak Goldberg, in 1905, advocated that a type of geographically-separate Judeopolonia be carved out of Polish territory in the form of a separate Jewish province. Karol Kautski, a Jewish economist, favored a German-ruled Judeopolonia (Poles and Jews under Jewish rule), ultimately under the rule of the kaiser, in place of a resurrected independent Polish state. Jewish author Julian Unszlicht described the 1905 Revolution, in which members of the Jewish political party Bund denounced Polishness and Christianity, and called for a Judeopolonia in which Jews would have hegemony over Poles. (pp. 88-90).

THE SO-CALLED MINORITIES TREATY: EXPANSIVE SPECIAL  
RIGHTS FOR JEWS

Wysocki elaborates on the Jewish push, in the events leading up to and including the Minorities Treaty, to force the new Polish government to be required to conduct public dealings in Yiddish and Hebrew in addition to Polish. This was a backdoor attempt to establish a de facto Judeopolonia. Since few non-Jewish Poles spoke Hebrew or Yiddish, the mandatory use of these languages in public affairs would have created a literal Jewish ruling class over Poles and Poland. (p. 89).

THE 1918  
LWOW POGROM IN PROPER PERSPECTIVE

The 1918 Lwow (Lviv) pogrom is described as follows. Poles were fighting with Ukrainian separatists. Jews, as described by quoted Ukrainian publications, sided with the Ukrainians. Jews threw rocks and boiling water, and directed occasional sniper fire, at the Polish combatants. During the transitional period between Ukrainian defeat and Polish control of Lwow, anarchy reigned. It was during this time that there were robberies and murders, commonly perpetrated by common criminals and deserters from the

Austrian Army. During this episode, Polish authorities shot some 15 bandits. (p. 94). JEWISH DISLOYALTY TO POLAND IN THE 1920 BOLSHEVIK WAR Now consider the 1920 Polish-Soviet War. Wysocki quotes Polish General Szeptycki in frequently reporting on individual Jews, and in at least one case an entire Jewish battalion, deserting the Polish Army and joining the Red Army. (p. 109). Wysocki cites a detailed source which touches on the Polish forces fighting border wars with Germany. Here Jews accounted for 193 of 202 deserters, 398 of 411 draft dodgers, etc. (p. 110). JEWS COMMONLY BLAME POLAND WHILE DOING HER WRONG The remainder of the book, dealing with Poles and Jews before and during WWII, and the post-WWII aftermath, generally presents familiar information. However, there is also some seldom-told information. The author provides a very comprehensive account of post-WWII Jewish attacks on Poland (p. 179-on), many of which were made in Israel and other locations, and which therefore are unlikely to have been known to readers living outside these locations. Wysocki also presents a detailed listing, and analysis, of Jews in the post-WWII Soviet Communist puppet government ruling Poland after WWII. (p. 189-on).

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***Jewish Bialystok and Its Diaspora*** Kobrin, Rebecca 2010

**An Attempted Literal Judeopolonia Out of Bialystok: Organized Jewish Sedition in 1918-1920** Although this work is centered on the Jews of Bialystok, it is useful to the reader for understanding the situation facing Jews in Russian-occupied Poland. Less attention is devoted to Bialystok in the resurrected Polish state (1918-1939), the German-Nazi Holocaust (1939-1945), and the post-WWII period (1945-on). The author also provides an impressive account of the Jewish diaspora in nations as separated as Argentina and the USA. Although Jewish-Polish relations are not the main subject of this work, I approach it from that viewpoint for purposes of this review. FLEXIBLE JEWISH LOYALTIES: TSARIST RUSSIA EXPLOITS IT Jewish separatism, and anti-Polishness, were a cause, and not consequence of Endek enmity against Jews. Shortly after the Partitions, while Bialystok was under Prussian rule, the following happened: "While the native Polish population remained steadfastly loyal to

their 'Polish province,' as Prussian officials dejectedly admitted, Jews embraced German culture." (p. 25). Then Russian rule began.

[The following separate paragraphs are quotations that show how the Jews had lost touch with Polish national aspirations, and had become an unwitting and witting tool of the Russian rulers over Poland]: In place of national affiliation, then, these Jews--like those in Odessa, Warsaw, and St. Petersburg--viewed themselves through an urban regional lens. They were loyal Bialystokers, first and foremost, ambivalent and uncertain whether to identify themselves as devoted Russian subjects or as Jews of the Polish nation. (p. 25). Once Polish nationalist agitation intensified in the 1830's, though, the tsarist government...encouraged Jews, who despite their ambivalent relationship to the Russian state, were viewed as more loyal than Poles, to settle in Bialystok in order to diminish Polish revolutionary fervor. (p. 28). Moreover, the Polish rebellion of 1863 cemented Russian authorities' support for Jewish settlement and industrial expansion in Polish lands...an influx of Jews and new economic opportunities would help eliminate Polish nationalist fervor. (p. 29). By the end of the nineteenth century, however, approximately fifty thousand Jews lived in Bialystok, drawn to the town by its central position along the Russian railway system and tsarist authorities' support of Jewish settlement in Congress Poland as a means to quell Polish nationalist agitation. (p. 21). [End of quotes.]

THE LITVAKS (LITWAKS) WERE VERY REAL Although Kobrin does not use the term Litwak (Litvak) migration, she alludes to it:

"...Russia's uneven industrial development forced millions to move from small towns to large cities. As one can see vividly in the example of nineteenth century Bialystok, the dramatic movement of Jews within the western areas of the Russian Empire..." (p. 7). Jews came to account for 76% of Bialystok's population in 1897 before dropping to 48.4% as part of Poland's Second Republic. (p. 26). SO-CALLED MINORITIES

TREATY: JEWS DEMAND SPECIAL RIGHTS AT POLAND'S EXPENSE

When the Polish state was resurrected in 1918, the Jews clearly sought special privileges--ones that would maintain and enhance their intense separatism. Through the League of Nations, they demanded special government-supported Jewish schools. (p. 289). Instead of conforming to the Polish nation as a minority group, Jews, through the Minorities Treaty, tried a role-reversal by trying to force the Polish nation to conform to them by recognizing Yiddish on an equal footing with Polish in

public and official matters. (p. 137, 140).      BIALYSTOK—A JUDEOPOLONIA REALIZED      The Bialystok-area Jews then came out in open insubordination against the Polish nation, arrogating to themselves the privileges of a Judeopolonia (my term), that is, a fully sovereign Jewish nation on Polish soil. Jewish leaders demanded a plebiscite to determine whether Bialystok should remain part of Poland, or whether it should be part of Lithuania, the Soviet Union, or even its own special zone. (p. 138). This act of sedition enjoyed broad support among influential and foreign Jews: "Yiddish newspapers also argued unswervingly against Poland, claiming the annexation of Bialystok was illegal, given that less than one-third of the city's residents were Polish." (p. 138). "Emboldened by the absolute support of émigré philanthropists, the Yiddish press in Bialystok continued to question Polish sovereignty..." (p. 146).      OTHER FORMS OF ORGANIZED JEWISH DISLOYALTY TO POLAND IN 1918-1920

Local Kehilla leaders urged that Jews resist the draft into the Polish Army by providing false identification papers. (p. 139). The Polish reaction to the violation of their nation is not difficult to imagine. Yet--surprise—nowadays only Poles are blamed for it.

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**The Militant Messiah: Or, The Flight From The Ghetto: The Story Of Jacob Frank And The Frankist Movement**      Mandel, Arthur    1979

***Ennobled Jews. Russian Mystics Also Accused of Ritual Murder. Early Judeopolonia. Two-Way Polish-Jewish Prejudices***      This work provides a fine introduction not only to Jacob Frank and the Frankists, but also to events surrounding the man and his movement. It also describes other developments within Judaism. For instance, Mandel comments, (quote) In Hassidism the concepts of good and evil undergo a certain qualification. They no longer are determined by the deed itself, but depend on the doer. The same deed that would be evil committed by an ordinary man, committed by the tsaddik is good. (unquote). (p. 19). However, the Frankist movement went to the extreme of full-blown antinomianism. (p. 36, 37).      JEWS WHO BECAME POLISH NOBILITY      Of course, the Frankists were not a monolith. As many as 20,000 Jews had converted to Christianity under the auspices of the Frankists. They were ennobled,

and given the rank of *Generosus* or *Nobilis*. (p. 65). Some of the Polish names given to the converts included Niedzielski or Niedzialkowski, Lutoslawski, Kwiecinski, Majewski, and others. (p. 66). The Polish Frankists, as a whole, maintained their identity into the second half of the 1800's, and many of the descendants of the Frankists rose to high positions in Polish society. (p. 120).

#### RECIPROCITY OF POLISH-JEWISH ANTAGONISMS

Works on Jewish-Polish relations typically center on Polish anti-Semitism. In contrast, Mandel realizes that the prejudices between Poles and Jews were mutual. He writes, (quote) To the Pole, the Jew was by and large a cheat and fanatic when poor, a boaster and braggart when rich, a scabby, evil-smelling garlic eater in any case. To the Jew, the Pole was more animal than man when poor, an arrogant nincompoop unable to handle his own affairs when rich, a chronic drunk in any case. (unquote). (p. 26). The Christian exclusion of Jews also went both ways. Mandel comments, (quote) In any case, according to the Talmud, the Hebrew word for heresy, *MINUTH*, usually stands for Christianity. (unquote). (p. 37).

#### NOT ONLY JEWS ACCUSED OF CONDUCTING RITUAL MURDER

Author Mandel believes that accusations against Jews of ritual murder became very prominent in heretofore-tolerant Poland in the 18th century because of the influence of the Jesuits. However, Jews were not the only victims. The Romans had made such accusations against the early Christians. More recently, the *Khlyste* [unorthodox Russian mystics] were also subject to the blood libel. (p. 54).

#### JEWS AND THEIR OWN INQUISITION

The reader may be surprised to learn that, not only did the Jews have their own version of the Inquisition, but also they even availed themselves to the Christian Inquisition in order to punish the heretics within their camp. Mandel quips, (quote) Maimonides was and still is the perennial target of Jewish orthodoxy; his *GUIDE OF THE PERPLEXED* was the first book to be burned by the early Inquisition, and that at the request of the rabbis of Montpellier in 1232. (unquote). (pp. 20-21). Mandel continues (quote) The Frankists did not make any bones about their orgiastic rites and soon became a public outrage. In the summer of 1756 they were excommunicated by the Synod of the Jewish Communities...Referring to the decree forbidding the establishment of sects, the Synod demanded the Catholic Church declare the Frankists heretics, which would have condemned them to be burned at the stake. The rabbis were so sure of

their case that they sent out invitations to the spectacle. (unquote). (pp. 47-48).

#### AN EARLY JUDEOPOLONIA: PROTO-ZIONIST

##### TERRITORIALISM

Although not described in these terms, Jacob Frank, for a time, tried to establish a Judeopolonia. Mandel states (quote) He [Frank] petitioned the king to assign to him a territory in eastern Galicia where he could settle with his followers in a vassal state with himself at the head. The Jews of the whole world would flock then to Poland and enrich her. In other words, a Zionism without Zion, as it was advocated under the name of Territorialism in the first few decades of the present century, leading to various projects of settling the Jews of eastern Europe to Uganda, Biro-Bidjan [Birobidzhan] and other places. The plan found favor with both king and magnates, but floundered on strategic considerations, that is the risk of settling a group with close relations to Turkey on the Turkish border. (unquote).(p. 56).

#### JACOB FRANK CHANGES COLORS—AGAIN

In the end, it turned out that Frank was a consummate opportunist. Following the political winds, he switched his loyalties to Russia. Mandel comments (quote) Frank foretold also the imminent partition of Poland which would (and actually did) bring him his freedom. Betting on Russian might, he sent a delegation to Moscow to sound out the Holy Synod about a possible conversion of the Frankists to the Russian Orthodox religion. When the delegation returned empty-handed, Frank exploded in furious exasperation... (unquote). (p. 74). For more on Jacob Frank and the Frankists, please click on *The Mixed Multitude: Jacob Frank and the Frankist Movement, 1755-1816* (Jewish Culture and Contexts), and read the Peczkis review.

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**Operation Shylock: A Confession** Roth, Philip 1993 **A Fictional Jewish Version of Jews Massively Moving Back to Poland, and Potentially Forming a Ruling Class (Judeopolonia)**

By way of introduction, some Poles have been concerned with a potential erosion of Poland's sovereignty owing to growing Jewish influence over Poland, and some Poles have gone as far as suggesting that Jews could massively come back to live in Poland, and even create a latter-day Judeopolonia. A clarification: What is discussed here is not the emigration of SOME Israeli

Jews to other nations--an unremarkable fact. What IS discussed in Roth's book is the hypothetical MASSIVE emigration of Israeli Jews to other nations.      JEWS WOULD DOMINATE EUROPE AGAIN      The author, Philip Roth, is Jewish. Although this work is fiction, it is interesting to see a convergence of the Jewish imagination and the Polish imagination in terms of Jews returning to Europe in general, and Poland in particular, in considerable numbers. What's more, a fictional character comes to Poland to discuss, with then-President Lech Walesa, the impending resettlement of Jews to Poland. (pp. 31-32, 156). [Taken to an extreme, this recounts the accusations, by some Poles, of President Lech Walesa being willing to sell Poland out to foreign influences, and even of Walesa himself being a crypto-Jew.]      SPITING HITLER      Why would Jews want to effectively turn the clock back and massively return to Europe? To begin with, Ashkenazi Jews retain a European orientation, and this orientation is stronger than affinity of Jews even for the United States. Speaking through a character, Roth comments, "There might even seem to you a much more necessary and profound connection between the Jew and Budapest, the Jew and Prague, than the one between the Jew and Cincinnati and the Jew and Dallas." (p. 43). He also asks, "Are we to be driven for all time from the continent that nourished the flourishing Jewish worlds of Warsaw, of Vilna, of Riga, of Prague, of Berlin, of Lvov, of Budapest, of Bucharest, of Salonica and Rome because of HIM (Hitler)?" (p. 32).      IS ZIONISM PASSE?      Originally, Zionism had developed as a reaction to European anti-Semitism, and now has outlived its usefulness. The threat of exterminatory anti-Semitism now comes from the Islamic, not European, world. (p. 32). In Roth's imagination, the massive migratory return of Jews to Europe is a form of Diasporism, the opposite of Zionism. The removal of Jews from Israel would eliminate the threat of annihilation they now face there, as well as the danger of Jews permanently losing their moral foundations if they had to use nuclear weapons to stave off annihilation. (p. 239). In Roth's imagination, the state of Israel would shrink to its 1948 borders, and eventually only Jews who had lived in an Islamic cultural matrix would live there. (p. 42). This would create a lasting peace between Arab and Jew.      THE HOLOCAUST AS A POWERFUL POLITICAL TOOL

In common with many Jewish and non-Jewish authors, Philip Roth, through a character, contends that the promotion of the Holocaust in the USA exists primarily to maintain the notion of Jews as victims, and thus to



reinforce American support for Israel. (pp. 132-134). He also focuses on the then-current trial of the Ukrainian John Demjanjuk in Israel, and believes that it was primarily a spectacle intended for the same ends. (p. 134).

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### **The Other Zions**

Maroney, Eric

2009

**Soviet**

#### ***Birobidzhan as an Inadvertent Model for Judeopolonia***

Owing to the many topics addressed by this book, I focus on only a few, and, unlike the author, assess the significance of Birobidzhan beyond its immediate impact.

#### **THE YIDDISHIST MOVEMENT WAS AN ANTI-POLISH ONE**

The most fascinating part of this book is the one that alludes to Eastern European Jews. Despite imports from Romance, Hebrew, Aramaic, and eventually, Slavic, 80% of Yiddish was Germanic. (p. 125). Yiddish even assumed the status of a "native" Jewish tongue even though Sephardic Jews never spoke Yiddish, Ashkenazi Jews had spoken it for only the last thousand years at most (pp. 124-125), and most eastern European Jews had not lived in Germany for several centuries. Maroney assesses this as follows, "The drive to give Yiddish a centrality in the life of Eastern European Jews was called the Yiddishist Movement or Diaspora Nationalism--or Goles Nationalism in Yiddish. The JAR [Jewish Autonomous Region in Soviet Birobidzhan] was the only physical fulfillment of the Yiddishist dream of an autonomous homeland for Jews away from the traditional bounds of Zion..." (p. 124). "The JAR was the only formal attempt to put into place the dream of a Yiddish state. As we saw earlier, Goles Nationalism, in its various forms, conceived of the kind of state the JAR attempted. The JAR was a semi-autonomous region within a wider confederation of states, which gave preference to Jews and fostered Yiddish..." (p. 145). Reflecting on the foregoing two quotes, the informed reader may be struck on their similarity to the much-maligned Endek understanding of erstwhile Polish Jews. This Endek understanding included Yiddish-centered hostility to Polish-ness, and Jewish nationalism with its goal of some form of Jewish nation--outside of Palestine if necessary--and culminating in the dangers of some form of Judeopolonia (a foreign-appointed Jewish ruling class, over subjugated Poland, serving

the German and/or Russian masters). BIROBIDZHAN AS A MODEL FOR JUDEOPOLONIA

The JAR in Birobidzhan, commissioned in 1927 and a reality in 1937, proved that at least some Soviet Communist authorities came to see the Jews as a nation (and not just a religion or an ethnicity), and moreover a nation worthy of some type of distinctive geographical region on Soviet-held territory. (pp. 138-139). The possibility of a literal Judeopolonia is clear. All the ingredients were in place.

Birobidzhan, located in Siberia near the Chinese border, far from areas where Jews lived previously, thus became a Soviet Zion, also supported by foreign monies. However, by 1939, only 18,000 of the 109,000 people living in the JAR were Jewish. (p. 141). Despite this, Yiddish and Russian were used in street signs and all government transactions. Yiddish was a compulsory subject even in non-Yiddish schools. (p. 141). The Jews in Birobidzhan were given the status of ruling overclass, over the locals, along with all its privileges. A local Jewish majority was not necessary for Soviet-ruled Jewish Birobidzhan to become a reality and--by implication--neither was a local Jewish majority necessary for Soviet-ruled Judeopolonia to have become a reality.

JUDEOPOLONIA INSTEAD OF SOVIET BIROBIDZHAN

Had Poland lost the 1920 Polish-Soviet War, and Poland been re-absorbed into the USSR as the 17th Soviet Republic, the stage would have been set for Poland, and not Birobidzhan, as the new Jewish national state. In one master stroke, Stalin could, by creating a Jewish overclass over subjugated Poland, have created a Jewish homeland of sorts, punished the Poles for daring to want to be free, and weaken any residual Polish aspirations for autonomy. [To a milder extent, Stalin later did exactly that in the form of the largely-Jewish overclass that was part of the Communist puppet state imposed on Poland (1944-on).]

Unlike the situation in Birobidzhan, a Jewish population--not to mention a huge one and long-established one--was already in place in Poland.

Ironically, author Maroney, in discussing the eventual failure of the JAR, inadvertently hinted at how a Soviet-ruled Judeopolonia would have been a much better choice than remote, never-before-Jewish Birobidzhan, "If Birobidzhan was no Land of Israel, neither was it even Polish Galicia." (p. 146). In any event, the possibility of some form of Judeopolonia was long realistic owing to the following, "We will never know if the Yiddishist dream could have become a reality, in the JAR or elsewhere, for the Holocaust destroyed nearly all of the Yiddish-speaking communities that fostered the

hope of Góles Nationalism." (p. 146). It is high time that various authors stop treating Judeopolonia as some kind of anti-Semitic fantasy. It most certainly was not.